

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)

HA'AZINU ~ SHABBOS SHUVA ~ YOM KIPPUR

❖ CHASSIDUS ON THE PARSHA ❖

Dvar Torah

Extraction by Conversion

The words of the *Ha'azinu* address are all about the exile of the Jewish people, and yet the *Torah* describes them as a song (32:44): "And Moshe came and spoke all the words of this song in the ears of the Jewish people". A song is something that elicits feelings of joy. Why then is this description of the exile considered a song? In what sense does it elicit joy?

There is indeed a great benefit, explains Rav Levi Yitzchok, in the Jewish people being in exile. Our Sages tell us (*Pesochim* 87b) that the Jewish people were exiled among the nations to extract the converts among them. Why was it so important to encourage these conversions? It is because these conversions extract and elevate the holy sparks trapped among the gentile nations and return them to their holy sources. The power of the enemies of the Jewish people draws its energy from the holy sparks trapped within them, and when those holy sparks are extracted, the enemies of the Jewish people collapse in impotence and futility. This is indeed a cause for great joy deserving of song.



YOM KIPPUR

Exalted Thoughts

Once on *Yom Kippur*, there was a great commotion in Heaven. A group of *Malochim* (angels) contended that it was time to bring the Final Redemption, since Rav Levi Yitzchok of Berditchev was already preoccupied with all the mystical thoughts that went through the head of the *Kohen Godol* in the *Bais HaMikdosh* on *Yom Kippur*. If the world had come to a point where a mere mortal could be absorbed in such thoughts even while the Jewish people were still in exile, how much more powerful his thoughts would be if they were redeemed and the *Bais HaMikdosh* rebuilt. Therefore, it would seem that the time for the redemption had at long last arrived.

"Not so fast," declared *Soton*. "I will grant you that Rav Levi Yitzchok is a great *Tzaddik*, but that is only because he is the beneficiary of *mochin illo'in*, divinely inspired exalted thoughts. If he should be deprived of this privilege, he would revert to being an ordinary man. He would never be able to attain the way of thinking of the *Kohen Godol* on *Yom Kippur*. For such a man, there is no need to bring the redemption."

"No, he is truly great," said Rav Levi Yitzchok's defenders.

"Then let us test him," said *Soton*.

The Heavenly Court agreed to the test and removed the *mochin* from Rav Levi Yitzchok. Just at that moment, Rav Levi Yitzchok was engrossed in an exceedingly profound and illuminated state of expanded consciousness. Suddenly, he felt himself plunge into a dismal abyss. A clammy darkness descended over him. He opened his eyes and began to *daven*, and he realized that his *tefillos* were now no different from those of any simple man in the street.

Much disturbed, Rav Levi Yitzchok left Berditchev and traveled to Kozhnitz to be with his *talmid*, the Kozhnitzer *Maggid*. He explained his predicament to the *Maggid*, and the *Maggid* offered to help him as best he could. He provided Rav Levi Yitzchok with a small room in which he would have complete privacy. In addition, he made sure that all Rav Levi Yitzchok's needs were met so he could focus without distraction on his spiritual situation.

Rav Levi Yitzchok remained in self-imposed isolation for six months. He spent a great deal of time on his *tefillos*, not because his mind was engaged with exalted thoughts, but rather because it took him a very long time to concentrate fully on the words.

One *Shabbos* morning, as the *Maggid* stood before the *amud*, he reached the *berocha* of *Yismach Moshe* and cried out, "*Yismach Moshe bematnas chelko*. Let Moshe rejoice in the portion gifted to him." He said these words with overwhelming concentration, and as he recited them, he thought, "May Rav Levi Yitzchok also rejoice in the portion gifted to him."

At that moment, the *mochin* that had been removed from Rav Levi Yitzchok were all returned to him. In a flash, Rav Levi Yitzchok's whole world was illuminated with a brilliant, celestial light. Rav Levi Yitzchok was as overjoyed as a blind man from whose eyes the veil of darkness had been removed, and he returned to his former exalted spiritual stature.



It is well known that the ideal atonement of *Yom Kippur* results from the realization that nothing exists other than *Hashem*. This is the state of *ayin*, of nothingness, as opposed to the state of *yesh*, of the material. The true state of the world is *ayin*, while the state of *yesh* is only an illusion. The struggle of the *Tzaddikim* in their lives is to reach this understanding and live in the world of *ayin*. That is when a person is closest to *Hashem* and most worthy of atonement for his failings.

This may be the purpose of all the *Kohen Godol's hishtachava'os*, when he prostrates himself on the floor of the *Bais HaMikdash* on *Yom Kippur*. In doing so, he is expressing his understanding that he and all he possesses belong to *Hashem*, for there is nothing in the world beside Him.



Chassidic Rosh HaShana Stories

The following story is especially appropriate for *Yom Kippur*:

Torrents of rain beat down on his face, but the tempest did not prevent *Chassidic* master Rav Leib Sora's from reaching the village. It was only several hours before the beginning of *Yom Kippur*. He was some distance from his intended destination, but was relieved to learn that in this village, too, there would be a *minyan* (quorum of ten) with which to *daven* – eight local villagers would be joined by two men who lived in the nearby forest.

Rav Leib immersed himself in preparation for the holy day, in the purifying waters of a river which ran by the village, ate the meal which precedes the fast and hastened to be the first in the little wooden *shul*. There he settled down to recite the various private devotions with which he was accustomed to inaugurate the Day of Atonement.

One by one, the eight local villagers arrived in time to hear the words of *Kol Nidrei*. Together with Rav Leib, there were now nine. But there was no *minyan*, for it transpired that the two Jewish foresters had been imprisoned on some malicious libel.

"Perhaps we could find just one more Jew living around these parts?" asked Rav Leib.

"No," the villagers all assured him, "there's only us."

"Perhaps," he persisted, "there lives here some Jew who converted out of the faith of his fathers?"

The villagers were shocked to hear such an odd question from the stranger. They looked upon him quizzically.

"The doors of repentance are not locked even in the face of an apostate," Rav Leib continued. "I have heard from my teachers that even when one pokes about in the ashes, one can light upon a spark of fire..."

One of the villagers now spoke up.

"There is one apostate here," he ventured. "He is our *poritz*, the squire who owns this whole village. But he has been sunk in sin for forty years now. You see, the gentile daughter of the previous squire fell in love with him. So her father promised him that if he converted and married the girl, he would make him his sole heir. He didn't withstand the temptation, so he did exactly that...They had no children, and his wife died many years ago; he now lives alone in his great big house. He is a cruel master, and deals especially harshly with the Jews on his land."

"Show me his mansion," said Rav Leib.

He removed his *tallis* in a flash, and ran as fast as he could in the direction of the mansion, with his white skullcap on his head and his white *kittel* billowing in the wind. He knocked on the heavy door, opened it without waiting for a response, and found himself confronting the squire. For a few long moments they stood in silence face to face, the *Tzaddik* and the apostate. The latter's first thought was to summon one of his henchmen to seize the uninvited intruder and hurl him into the dungeon in the backyard. But the luminous countenance and the penetrating eyes of the *Tzaddik* softened his heart.

"My name is Leib Sora's," began the visitor. "It was my privilege to know Rav Yisrael, the *Ba'al Shem Tov*, who was admired also by the gentile noblemen. From his mouth I once heard that every Jew should utter the sort of *tefilla* that was first said by Dovid *HaMelech*: 'Save me, *Hashem*, from bloodguilt.' But the word used for 'blood' (*domim*) can also be translated as 'money'. So my teacher expounded the *pasuk* as follows: 'Save me, so that I should never regard money as my L-rd...'

"Now my mother, whose name was Sora, was a holy woman. One day, the son of one of the local gentry took it into his head to marry her, and promised her wealth and status if she would agree, but she sanctified the name of Yisrael. In order to save herself from that villain, she quickly got married to an old Jewish pauper who was a schoolteacher. You did not have the good fortune to withstand the test, and for silver and gold you were willing to betray your faith. Realize, though, that there is nothing that can stand in the way of repentance. Moreover, there are those who in one hour earn their portion in the World to Come. Now is that hour! Today is the eve of *Yom Kippur*. The sun will soon set. The Jews who live in your village are short one man to make up a *minyan*. Come along now with me, and be the tenth man. For the *Torah* tells us: 'The tenth shall be holy unto *Hashem*.'"

The squire paled at the words spoken by this white-clothed man with the singular face. And meanwhile, down the road, the eight local villagers waited in *shul*, huddled together in frozen dread. Who could tell what calamity this odd stranger was about to bring down upon their heads?

The door burst open, and in rushed Rav Leib, followed closely by the *poritz*. The latter's gaze was downcast, and his eyelashes were heavy with tears. At a sign from Rav Leib, one of the villagers handed the apostate a *tallis*. He enveloped himself in it, covering his head and face entirely. Rav Leib now stepped forward to the holy Ark, and took out two scrolls of the *Torah*. One he gave to the oldest villager present, and the other – to the *poritz*. Between them at the *bima* stood Rav Leib, and he began to solemnly chant the traditional tune for the opening lines of the *Kol Nidrei tefilla*: "By the sanction of *Hashem*, and by the sanction of the congregation...we declare it permissible to *daven* together with those who have sinned..."

A deep sigh broke forth from the depths of the broken man's heart. No man there could stand unmoved, and they all wept with him. Throughout all the *tefillas* of the evening, and from dawn of the next day right until nightfall, the *poritz* stood in *tefilla*, humbled and contrite. And as his sobs shook his whole body as he recited the confession, the other nine shuddered with him.

At the climax of the *Ne'ila* service, when the congregation was about to utter together the words "*Shema Yisrael*", the *poritz* leaned forward until his head was deep inside the holy Ark, embraced the *Torah* scrolls that stood there, and in a mighty voice that petrified those present, cried out, "Hear, O Yisrael, *Hashem* our G-d, *Hashem* is One!" He then stood up straight, and began to declare with all his might, "*Hashem* is G-d!" With each repetition his voice grew louder. Finally, as he cried it out for the seventh time, his soul flew from his body.

That same night they brought the remains of the *poritz* to burial in the nearby town.

Rav Leib himself took part in the purification and preparation of the body for burial, and for the rest of his life observed the *Yahrzeit* of this penitent every *Yom Kippur* by saying *Kaddish* for the elevation of his soul.

Adapted by: Yerachmiel Tilles

Bibliography: Rav Leib Sora's (1730–1796) lived a solitary life of wandering, in which he devoted himself to the great *mitzva* of redeeming Jewish captives. He was held in great esteem by the *Ba'al Shem Tov*, founder of the *Chassidic* movement.



Like the Avoda of the Kohen Godol or Higher than a Maloch?

The Sanz-Klausenberger related the following story, as he heard it from Rav Tevli of Dukla:

“I was told this story by Rav Tevli of Dukla, who heard it from his father-in-law, Rav Yosef Moshe, who heard it from Rav Yitzchok Ettinger, who heard it from the mouth of the *mechaber* of *Yeshuos Yaakov* himself. It happened when the *Yeshuos Yaakov* was but a young *avreich* living in Yaroslav (a city of *Misnagdim*, opponents of *Chassidus*).” This is the story he told:

One year on *Erev Yom Kippur*, the *Rav* of Berditchev arrived in town. When he entered the *shul* for *Kol Nidrei*, he came in crawling on his hands and feet — such was his awe and self-negation before *Hashem*! He approached the *amud* and began to recite *Kol Nidrei* with great reverence and fervor. None of us assembled knew the guest's identity, but nonetheless he was allowed to continue leading the *tefillos* before the congregation. He had the sweetest voice we had ever heard, and we could tell by the tone and feeling with which he said those stirring *tefillos* that this was a person of great stature.

After concluding *Ma'ariv*, he went on to recite the liturgy known as *Shir HaYichud* before the Ark and then he began reciting the entire *sefer Tehillim* out loud. He stayed there, standing on his feet and saying *Tehillim*, the entire night!

In the morning, when the men started arriving in *shul*, we found him standing there in the same position that we had left him. Without budging from his place, he simply went on to recite *Adon Olom* and led the *tefillos* for *Shacharis*. Then he proceeded to read from the *Torah* and lead the services for *Mussaf*.

I began to doubt whether this being was human or a *Maloch* from Heaven! His powerful, sweet voice and his unceasing outpouring of emotion were nothing short of angelic. But when the congregation recited their responses and he stood silent I concluded that he must be human. Then he came to the *ne'ila tefilla*. He raised his voice and roared out the words like a lion, and not one person in the entire congregation was left unmoved. Anyone who had not yet done *teshuva* was filled with remorse and everyone there repented. We were sure that only a *Maloch* from Heaven could have such powers!

After *Yom Kippur* had ended and we had davened *Ma'ariv*, I decided to follow him and see where he was staying. I wanted to see if he would conclude his fast and eat as human beings do. Perhaps he truly was a *Maloch* who had no need to eat or sleep!

I watched as he listened to *Havdola* that someone recited and then asked those present, “Please bring me something to revitalize me and fill my hungry soul!”

Immediately they brought him some cake, cookies and fruit to eat, knowing that

anyone would be hungry after such a day. “No, no,” he protested, declining the food offering. “This is not what I had in mind. Please bring a *Maseches* (tractate) *Sukka*.”

They brought him the requested volume, and he took the *Gemora* to his room saying that he needed to rest a bit. I followed him and peeked into his room. What I saw had no resemblance to rest. I saw him sitting enraptured in studying the *mesechta* aflame with devotion. I myself could not stay up. I was tired and I fell fast asleep. When I awoke, it was morning. I peeked into the Berditchever’s room and found him still sitting there and learning. While I slept, he had managed to learn almost the entire *Masechta*!

“This,” interjected the Sanz-Klausenberger, “was the *Kedushas Levi*, about whom his son, Rav Meir, writes in his introduction to the first volume of his *sefer Kesser Torah*: ‘Everyone in the world knows that my father had thousands of *talmidim* whose hearts my father set aflame teaching them *Gemora*, *Rashi* and *Tosafos*, as well as the works of the *poskim* and codes of law. Their hearts were excited to serve *Hashem* when they heard his *Torah* guiding them on the straight path to serve *Hashem*.’

“Though he served *Hashem* at every moment with such fervor that would make even *Malochim* and fiery *serofim* jealous,” concluded the Sanz-Klausenberger, “he could not rest knowing that he did not study enough *Torah* on the day of *Yom Kippur*. Only after the entire *Masechta* of *Sukka* was his mind appeased. What then can we say about ourselves?”



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

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

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

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

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

Hebrew Tefilla for Lighting a Yahrzeit or Hilula Candle

[תְּפִילָּה הַנִּמְצָאת בְּסֵפֶר אֶלֶף הַמִּגֵּן מִבְּעַל הַפֶּלֶא יוֹעֵץ עַל פְּרֶשֶׁת וַיֵּצֵא עֲמוּד כ"ד]

הַרִינִי מִדְּלִיק נֵר זֶה לְמִנוּחַת וּלְעִילּוֹי נְשָׁמַת אָבִי / אִמִּי מוֹרְתִי / הַצִּדִּיק

בְּ/בֵּת _____, יְהִי רָצוֹן מִלְפָּנֶיךָ ה' אֱלֹהֵינוּ וְאַלְקֵי אֲבוֹתֵינוּ, שֶׁתְּקַבֵּל בְּרַחֲמִים
וּבְרָצוֹן כָּל מַעֲשֵׂה הַטּוֹב שְׁאֵנִי עוֹשֶׂה, בֵּין בְּמַחֲשָׁבָה, בֵּין בְּדִבּוּר, בֵּין בְּמַעֲשֵׂה וְיִהְיֶה הַכֹּל
לְזָכוֹת וּלְמִנוּחַת וּלְעִלּוּי לְנַשְׁמוֹת עַמְּךָ יִשְׂרָאֵל, וּבְפֶרֶט לְנַפֵּשׁ רוּחַ וְנַשְׁמָה שֶׁל אָבִי / אִמִּי /
צַדִּיק _____ יְהִי רָצוֹן שֶׁתִּהְיֶנָּה נְפֻשׁוֹתֵיהֶם 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 FOR WEEK BEGINNING SHABBOS HAAZINU

http://www.chinuch.org/gedolim_yahrtzeits/Tishrei

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

✳ **8th of Tishrei ~ Begins Friday Night (Sep 25th)**

- ✳ **Rav Boruch Schneerson**, father of the *Ba'al HaTanya*, (5550/1789);
- ✳ **Rav Shimon Sofer**, *Rav* of Sandra and Paks, (5691/1930);
- ✳ **Rav Shlomo Benzion Twersky** of Chernobyl, (5700/1939);
- ✳ **Rav Binyomin Zeilberger**, *Rosh Yeshiva* of *Yeshiva Bais HaTalmud* of Bensonhurst (5681/1921–5766/2005). Born in Koenigshausen, Germany, shortly after *Pesach* in 1936, he was sent to learn at the *Mirrer Yeshiva* in Poland, due in part to his parents' fears of Hitler. He was *zoche* to hear a few *shmuessen* by Rav Yeruchom before the *Mashgiach* was *niftar* two months later. In 1939, he traveled with the *Mir Yeshiva*, first to Vilna, then to Japan and Shanghai. In 1947, he traveled to America to learn in the newly established *Mirrer Yeshiva*. Soon, he married the daughter of Rav Yisrael Chaim Kaplan, a son-in-law of Rav Yeruchom. After the *chasuna*, Rav Binyomin joined *Yeshiva Bais HaTalmud*, which had recently been established by members of the *Mir*. There he remained as *Rosh Yeshiva* for decades, (5766/2005);
- ✳ **Rav Elozor Nissan Teitelbaum** of Drohobich, son of the *Yismach Moshe* and father of the *Yetev Lev*, (5616/1855);
- ✳ **Rav Avrohom Yehoshua Heschel Rabinowitz** of Lublin, (5693/1932);

✳ **9th of Tishrei ~ Begins Motzai Shabbos (Sep 26th) ~ Erev Yom Kippur**

- ✳ **Rav Avrohom Saba**, *mechaber* of *Tzror HaMor*, (5280/1519);
- ✳ **Rav Avrohom Abali ben Rav Chaim HaLevi Gumbiner** (1634–1682). Born in Gumbin, he witnessed the massacre of his parents in the Chmielnitzki pogroms at the age of eighteen. He escaped to Lissa, and then to Kalish, where he became *Rosh Yeshiva* and afterward *Dayan* of

the city. He is the *mechaber* of *Mogen Avrohom*, a definitive commentary on the *Orach Chaim* section of the *Shulchon Aruch*. He also authored *Zayis Ra'anani* on *Yalkut Shimoni*, (5443/1682) [According to *Hamodia* 2005 – 3rd of *Tishrei*];

✳ **Rav Yitzchok Yehuda Shmeliks**, the *Bais Yitzchok* of Lemberg, (5666/1905);

✳ **Rav Yitzchok Zev Soloveitchik** (Rav Velvel) of Brisk, also referred to as the *Griz* (5646/1886–5719/1959). Son and most prominent *talmid* of Rav Chaim Soloveitchik, he succeeded his father in Brisk, survived World War II and moved to *Eretz Yisrael*. Among his descendants are Rav Dovid and Rav Yoshe Ber Soloveitchik, (5720/1959);

✳ **Rav Eliezer Zusman Sofer**, *mechaber* of *Et Sofer*, (5663/1902);

✳ **Rav Avrohom Yehoshua Heschel Twersky**, *Admor* of Machnova-Bnei Brak, grandson of the *Maggid* of Chernobyl (5655/1895–5748/1987) [10th of *Tishrei*, according to *Yated* 2006].

✳ **10th of Tishrei ~ Begins Sunday Night (Sep 27th) ~ Yom Kippur**

✳ **Zecharia ben Yehovada Kohen Godol**. This is not Zecharia *HaNovi*;

✳ **Rav Akiva ben Rav Yosef**, who was murdered *al kiddush Hashem* in Caesaria, (123 or 135). Born in the year 50, he received most of his teaching from Rav Eliezer *HaGodol*. Rav Akiva was one of four *Tanno'im* who entered the *Pardes*. The others were Ben Azzai, Ben Zoma, and Acher [Elisha *ben Avuya*]. According to some, Rav Akiva was the redactor of the *Sefer Yetzira*. Rav Akiva is the loftiest soul ever to come into the world and yet his path to *Torah* was through *teshuva*. There are many stories in the *Talmud* and elsewhere surrounding Rav Akiva;

✳ **Rav Achai Gaon**, son of Rabba *bar* Ahuva. Rabba was one of the *Tanno'im* who was involved in redacting the *Talmud*, as was Rav Achai, (4271/510);

✳ **Rav Naftoli Chaim ben Rav Meir** of Dzhikov, (5655/1894);

✳ **Rav Yehuda Leib HaLevi Ashlag** of Yerushalayim, also known as the *Ba'al HaSulam* (Author of the Ladder) in reference to his magnum opus, the *Sulam*, a commentary on the *Zohar* (1886–1954/5715). In the *Sulam*, Rav Ashlag translated the *Zohar* into Hebrew from the original Aramaic and he also reedited the *Etz Chaim*, the definitive Lurianic work on essence and cosmology. To this he added a commentary transposing the somewhat abstract notion of “receptacle” (*kli*) into the experientially more accessible term “desire” (*rotzon*) in all its many permutations. This work is known as the *Talmud Esser Sefiros*. He was born in 1886 in Łódź, Congress Poland, Russian Empire, to a family of scholars connected to the *Chassidic* courts of Porisov and Belz. Rav Ashlag reputedly studied *Kabbala* from the age of seven, hiding pages from the book *Etz Chaim* (The Tree of Life) of Rav Yitzchok Luria (also known as the *Arizal*) in the *Talmudic* tractate he was meant to be studying. By nineteen, Rav Ashlag’s knowledge of the *Torah* was profound enough for the *Rabbonim* of Warsaw to confer upon him the title of *Rav*. Rav Ashlag lived in *Eretz Yisrael* from 1922 until his *petira* in 1954 (except for two years in England). In addition to his *Sulam* commentary on the *Zohar*, his other primary work, *Talmud Esser Sefiros*, is regarded as the central textbook for *talmidim* of *Kabbala*. Rav Ashlag systematically interpreted this wisdom and promoted its wide dissemination. In line with his directives, many contemporary adherents of Rav Ashlag’s teachings strive to spread *Kabbala* to the masses. He also wrote many other articles and essays including *Matan Torah* (Gift of the *Torah*), Article on Peace, Article on Freedom and many others. In the 1930s, Rav Ashlag, then in his fifties, gathered around him a



group of *talmidim*, including Rav Yehuda Tzvi Brandwein. Rav Ashlag differs fundamentally from all *Mekubolim* of the past, who studied and taught *Kabbola* in a concealed manner, in that he felt a great need to reveal and clarify the teaching of *Kabbola* to the masses. This was because he saw that the evil inclination in people (human egoism) would rise to an altogether new height in this era of humanity, creating internal suffering felt as a meaningless and confused existence. He taught that through intensive study of *Kabbola*, a person's desire to give to others is developed in relation to this goal. Rav Ashlag believed that the coming of the *Moshiach* meant that humans would attain this quality which would allow them to give up their selfishness and devote themselves to loving each other for the sake of life's purpose, as stated in the commandment "love thy neighbor as thyself", (5715/1954);

- ✧ **Rav Avrohom Binyomin Silberberg**, the Pittsburgher *Rav*, (5722/1962);
- ✧ **Rav Moshe Yitzchok ben Rav Naftoli Elimelech Gevartzman**, "Reb Itzikel" of Pshevorsk and Antwerp, Belgium, a great beloved *Tzaddik*. He was a descendant of the *Noam Elimelech* and was said to be one of the thirty-six hidden *Tzaddikim*, (5737/1976);
- ✧ **Rav Shlomo Shimshon Karelitz** (5670/1910–5762/2001). Born in Vilna on *Tisha B'Av*, his father, Rav Mayer, was a *Moreh Tzedek* and the right-hand-man of the *Chofetz Chaim* and Rav Chaim Ozer Grodzinsky. His grandfather was Rav Shemaryohu Karelitz, the *Rav* of Kosova. The *Chazon Ish*, Rav Avrohom Yeshaya Karelitz, was Rav Shlomo Shimshon's uncle. When he was fourteen, Rav Shlomo Shimshon left Kosova and went to the Mirrer *Yeshiva*, where he became the *talmid muvhok* of its *Mashgiach*, Rav Yerucham Levovitz. Shortly before the rise of the Third Reich, Rav Shlomo Shimshon and his parents moved to *Eretz Yisrael*. Several years later, he served as a *Dayan* on the Petach Tikvah *Bais Din*. His publications included *Divrei Shlomo* and *Shu"t Ateres Yisrael* on *Choshen Mishpat* and *Even Ho'Ezer*, (5762/2001).

✧ **11th of Tishrei ~ Begins Monday Night (Sep 28th)**

- ✧ **Rav Dovid HaLevi**, *Maggid* of Steppin and a *talmid* of the *Ba'al Shem Tov*, (5571/1810).
- ✧ **Rav Tavyomi**, also known as Rav Tavot, known from comments written about him in the *Gemora*. Here is one example: Rava said: I used to say that there is no truth in the world. A certain sage – Rav Tavot by name, and some say he is called Rav Tavyomi – once told me that if he were given all the universe he would not alter his words. Once this Rav Tavot happened by a certain place – Kushta [meaning Truth] was its name – and [the people there] never altered their words, and not a single one of them ever died before his time. [Rav Tavot] wed one of their women and she bore him two sons. One day his wife was washing her hair. Along came her neighbor and knocked on the door. He, thinking it lacking in propriety [for his wife to be seen thus], said to her [the neighbor], "She is not in." Both his sons died. The residents came to him and said, "What has happened?" He told them, such and such happened. They answered, "Please, leave our midst and do not tempt death to visit our people" (*Sanhedrin* 97a). Even a truthful person like Rav Tavot or Rav Tavyomi, a fifth-generation Babylonian *Amora* (sage), who was prepared to give all in order not to lie, preferred telling a white lie to being immodest. The outcome, however, speaks for itself: his white lie is presented as no different from any other falsehood, whose punishment according to the tale is the untimely death of his sons. Uttering a falsehood harms the order of the universe, (4111/350);
- ✧ **Rav Huna berei Mar Zutra**, known for his comments in the *Gemora*, (4227/466);
- ✧ **Mar bar Rav Ashi**, known for his comments in the *Talmud*, (4227/466);
- ✧ **Rabbeinu Yitzchok HaLevi** from Speyer, the *Riva*, a *talmid* of *Rashi*, (4893/1133);

- * **Rav Avrohom Abish** of Frankfurt, the *Bircas Avrohom*, (5529/1768);
- * **Rav Tzvi Arye** of Alik, (5572/1811);
- * **Rav Menachem Mendel** of Bohush, (5703/1942).

* **12th of Tishrei ~ Begins Tuesday Night (Sep 29th)**

- * **Rav Avrohom Maloch**, the son of Rav Dov Ber, the Mezritcher *Maggid*, (5501/1741–5537/1776). According to his peers, his teaching was “out of this world” which is why he was named the *Maloch* (Angel). Rav Avrohom learned *Kabbola* from the *Maggid* and the revealed *Torah* from Rav Shneur Zalman of Liadi, the teacher chosen by his father. When Rav Avrohom’s first wife passed away, he married the daughter of Rav Feivel of Kremenitz, *mechaber* of *Mishnas Chachomim*. He wrote *Chessed L’Avrohom*, a commentary on the *Torah*, *Talmud*, *Mishna* and *Yomim Tovim*. His grandson was Rav Yisrael of Rizhin, (5537/1776);
- * **Rav Yechiel Michel** of Zhvill, the second Zhviller *Rebbe*. His father, Rav Moshe (the first Zhviller *Rebbe*), was one of the five sons of the Zlotchover *Maggid*, Rav Yechiel Michel, (5617/1856).



* **13th of Tishrei ~ Begins Wednesday Night (Sep 30th)**

- * **Rav Akiva Eiger** of Posen (5521/1761–5597/1836). A descendant of the *Eishel Avrohom*, he was born in Eisenstadt. He married the daughter of Rav Itzik Margolies, one of the wealthiest Jews of Lisa. Because of a fire in 1791, his father-in-law lost all of his possessions, and Rav Akiva Eiger was forced into the Rabbinate. In 1814, he took the position in Posen, one he kept for the rest of his life. He was the father-in-law of the *Chasam Sofer*. He wrote close to a thousand responsa, half of which have been published, (5598/1837);
 - * **Rav Shmuel**, the *Rebbe Maharash* (5594/1834–5642/1881). The seventh and youngest son of the *Tzemach Tzedek*, he became the fourth *Rebbe* of Lubavitch after the passing of his father in 1866, (5643/1882);
 - * **Rav Yisrael Friedman**, the Sadigerer *Rebbe* (5613/1853–5667/1906). After Rav Yisrael was *niftar*, all five of his sons became *Rebbes*: Rav Aharon (the *Kedushas Aharon*), Rav Sholom Yosef of Czernowitz, Rav Avrohom Yaakov (the next *Rebbe* of Sadiger), Rav Yitzchok of Rimanov and Rav Shlomo Chaim (Rav Shlomeni), (5667/1906);
- Rav Chaim Berlin**, (5592/1832–5672/1911). Born in Volozhin to Rav Naftoli Tzvi Yehuda Berlin (the *Netziv*), he became a *Rav* in Moscow in 1865. In 1889, he returned to Volozhin, where he served as *Av Bais Din*. In 1906, he moved to Yerushalayim, where, in 1909, he served as chief *Rav* of the *Ashkenazi* community, (5673/1912);

* **14th of Tishrei ~ Begins Thursday Night (Oct 1st)**

- * **Rav Sholom Shachna** of Prohovitch, son of Rav Avrohom *HaMaloch* and father of the Ruzhiner *Rebbe*. He authored a *sefer* called *Mashmia Sholom*, (5520/1760–5563/1802);
- * **Rav Yisrael Hopstein**, the *Maggid* of Kozhnitz (5497/1737–5575/1814). The son of Shabsi, a poor bookbinder, Rav Yisrael became a *talmid* of four great Chassidic *Rebbes*: Rav Shmuel Shmelke of Nikolsburg, the *Maggid* of Mezritch, Rav Elimelech of Lizhensk, and Rav Levi

Yitzchok of Berditchev. For nearly fifty years he led the Kozhnitz community. Most popular among his many books is *Avodas Yisrael*, thoughts on the weekly *Parsha*. He also wrote *Bais Yisrael* on the *Talmud*; *Nezer Yisrael* and *Or Yisrael*, both on the *Zohar*; and *Tehillos Yisrael* on *Tehillim*. He was succeeded by his son, Rav Moshe Elyokim Beriah, (5575/1814);

- ✳ **Rav Yosef Tzvi Dushinsky**, *Av Bais Din* of Chust and Yerushalayim. In his youth, he became a close *talmid* of the *Shevet Sofer*. His first marriage was to the daughter of Rav Mordechai Yehuda Winkler, the *Levushei Mordechai*. He became the *Rav* of Galanta. Sadly, he and his *Rebbetzin* were not *zoche* to have children despite the blessings of many *Tzaddikim*. His *Rebbetzin* passed away during an epidemic in World War I. He then married Esther, the daughter of Rav Yoel Tzvi Neuhaus, and a son, Yisrael Moshe, was born on the 21st of *Kislev* in 1921. In *Adar* of 1930, the family moved to *Eretz Yisrael*. One month later, Rav Yosef Chaim Sonnenfeld was *niftar*, and Rav Yosef Tzvi was appointed *Rav* of Yerushalayim, and, in 1933, *Av Bais Din* of the *Eida Chareidis*, (5709/1948);
- ✳ **Rav Mordechai** of Zhvill. A great-grandson of Rav Avrohom *HaMaloch* (the son of the *Maggid* of Mezritch), Rav Mordechai became the third Zhviller *Rebbe*. He left two sons, the elder Rav Yechiel Michel, who was succeeded by Rav Yaakov Yisrael, and the younger Rav Shlomo, who was succeeded upon his *petira* in 1945 by Rav Gedalia Moshe, (5661/1900);
- ✳ **Rav Chaim Elozor Benzion Bruk**, *Rosh Yeshiva* Novardok in Yerushalayim, among the five main *talmidim* of the *Alter* of Novardok. He was one of the six hundred Novardok *talmidim* who were secretly taken out of Communist Russia to Poland in the summer of 1922. Rav Bruk left Grieve, Poland, for Yerushalayim in 1934, and founded the *Bais Yosef* Novardok Yeshiva. Rav Hillel Goldberg, executive editor of the Intermountain Jewish News in Denver, learned with Rav Bruk from 1972 to 1985, (5746/1985);
- ✳ **Rav Yitzchok Mordechai Schapiro** of Gvodzitz-Sadigura, (5694/1934–5766/2005). Born in Vienna, he was a descendant of the *Maggid* of Mezritch, the *Noam Elimelech*, the Berditchever *Rebbe*, and the Kozhnitzer *Maggid*. He moved to New York with his family in 1949. He attended *Torah Vodaas*. In 1962, he married the granddaughter of Rav Yeruchem Leiner, the Radziner *Rebbe* of Boro Park, (5766/2005).



❁ 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 Binyomin Zeilberger, 8th of Tishrei

Rosh Yeshiva of Yeshiva Bais HaTalmud

Rav Binyomin Zeilberger was born in 5682/1922 in the small German village of Koenig-Shaufen, not far from Wurzburg. In one of his *seforim*, Rav Binyomin writes that his father was an *ish tom v'yoshor, v'yerei Elokim* — “a straight, upright and G-d-fearing person.”

Rav Binyomin was educated in the German-Jewish schools of that time, where he learned both Jewish and secular subjects. Rav Shamshon Refoel Weiss, a German Jew who had learned in the Mirrer *Yeshiva* in Poland, was a teacher there. Rav Weiss often sent his *talmidim* on trips to visit the Mirrer *Yeshiva*. One of these *bochurim* told the young Binyomin Zeilberger, fourteen years old at the time, about his trip and the impression it made on him. Binyomin became enamored of the idea of going to learn in Mir.

At that point, Rav Binyomin was at a crossroads: he had to decide which of two German schools he would attend to complete his studies. “If I have to change schools, why shouldn't I go to the Mirrer *Yeshiva*, about which I have heard such glowing reports?” he thought.

Soon afterward, his parents realized that the situation for Jews in Hitler's Germany was deteriorating. They decided it would be a good idea for their son to leave Germany, so they allowed him to go to

learn in Mir.

He arrived in Mir after *Pesach* of 5696/1936. At that time, the *Mashgiach*, Rav Yeruchem Levovitz, was ailing. Nevertheless, the fourteen-year-old *bochur* from Germany managed to hear several *shmuessen* from the *Mashgiach* before his *petira* two months later. Rav Yeruchem's countenance and his approach to *mussar* had a profound impact on the *bochur*. He attached himself to the great *talmidim* of the Rav and through them forged a bond to *Toras hamussar* of Rav Yeruchem.

As the winds of war gathered over Europe in 1939, Rav Binyomin fled Poland with the Mirrer *Yeshiva* to independent Vilna, Lithuania. As is known, the *Yeshiva* ultimately made its way across Russia to Japan and finally settled in Shanghai, where it remained for the duration of the war.

Arriving in America with the *Yeshiva* in 5707/1947, Rav Binyomin learned in the newly established Mirrer *Yeshiva* in Brooklyn, New York. He married the daughter of Rav Yisrael Chaim Kaplan, son-in-law of Rav Yeruchem and a *ba'al mussar* who was *Rosh Yeshiva* and *Mashgiach* of *Bais Medrash Elyon* in Monsey. With his marriage, Rav Binyomin became a grandson to Rav Yeruchem Levovitz.

After his *chasuna*, Rav Binyomin joined the newly established *Yeshiva Bais HaTalmud*. Within its walls he transmitted *Torah* and *yira* to generations of *talmidim* for the rest of his life, vigilant to ensure that the *Yeshiva's* unique *ruach* would remain unchanged from that forged by its founders.

During the last segment of his life, when Rav Binyomin was diagnosed with a terminal illness, the grandeur of a lifetime of *Torah* and *middos* was revealed. Although he was often in great pain, family

members never heard him complain or cry out in pain. On the contrary, one usually saw him with a smile on his face.

On the 7th of *Tishrei* 5766/2005, Rav Binyomin Zeilberger was *niftar*. He was buried on *Har HaZeisim* next to his illustrious father-in-law, Rav Yisrael Chaim Kaplan.

Zecher Tzaddik livrocha.

[www.hamodia.com/features/this-day-in-history-7-tishreiseptember-](http://www.hamodia.com/features/this-day-in-history-7-tishreiseptember-11/)

11/



Rav Elozor Nissan Teitelbaum of Drohbach, 8th of Tishrei

Rav Elozor Nissan Teitelbaum was the son of Rav Moshe, the *Yismach Moshe* of Ujhel. He was born in Shineve in *Tammuz* 5546/1786.

His father quotes some of the *chiddushim* he composed in his young years.

Rav Elozor Nissan married the daughter of Rav Aharon, *Rav* of Chodorov. He settled in Drohbach, where his wife's grandfather, Rav Nachum, *parnas* of the city, lived.

He became *Rav* in Sighet in 5594/1834, remaining for six years.

In 5600/1840 he moved to Ujhel, where his father lived. That year he received an offer to serve as *Rav* in Drohbach, and he returned there.

The next year, following the *petira* of his father, Rav Elozor Nissan was offered

the position of *Rav* of Ujhel, but he turned down the offer, preferring to remain where he was.

Although *Chassidim* began coming to Rav Elozor Nissan, he turned them away.

Unlike his father, Rav Elozor Nissan did not write down his *Divrei Torah*. Some of his *chiddushim* and *deroshos* are quoted by his father, and more by his son, Rav Yekusiel Yehuda, the *Yetev Lev*.

His other sons were Rav Shmuel, *Rav* of Gorlitz, and Rav Nachum, *Rav* of Drohbach. His son-in-law was Rav Yisrael *HaKohen* Rappaport of Tarnow, *mechaber* of *Shailos U'Teshuvos Mahari HaKohen*.

Zecher Tzaddik livrocha.

[www.hamodia.com/features/this-day-in-history-8-tishreiseptember-](http://www.hamodia.com/features/this-day-in-history-8-tishreiseptember-12/)

12/



Rav Avrohom Yehoshua Heschel Rabinowitz of Lublin, 8th of Tishrei

Rav Avrohom Yehoshua Heschel Rabinowitz was the son of Rav Yitzchok Yaakov of Biala, *mechaber* of *Divrei Bina*. He was born in Ostrova in 5635/1875, when his father was living near his father-

in-law, Rav Yehoshua of Ostrova.

He married the daughter of Rav Shimon Chaim Alter, the brother of the *Sfas Emes* of Gur.

Following the *petira* of his father,

the *Divrei Bina*, on the 23rd of *Adar II* 5665/1905, Rav Avrohom Yehoshua Heschel served as *Rebbe* in Chelm. Later he settled in Lublin, where he was known as the *Biala Rebbe* of Lublin. He was a great *masmid* and *Talmid Chochom*.

He was *niftar* in Lublin on the 8th of *Tishrei* 5693/1932, at the age of fifty-eight.

His sons were Rav Aharon Dovid of Lentshna, Rav Shlomo and Rav Tzvi. His

son-in-law was Rav Boruch Mordechai Weinberg, son of Rav Yissochor Arye Leib of Slonim.

The *Divrei Torah* of Rav Avrohom Yehoshua Heschel on *Bereishis* and *Shemos* were published under the name *Yeshuos Avrohom*.

Zechuso yogen oleinu.

www.hamodia.com/features/day-history-8-tishrei-october-2/



Rav Yitzchok Zev Soloveitchik (Rav Velvel), 9th of Tishrei

The Brisker Rav

The Brisker Rav Doesn't Know About Shema, but Knows About Closing A Gemora

The *Shulchon Aruch* says that if a person does not say *Krias Shema* right before sunrise, he must still say it as early as possible and not wait until the *shiur*.

Rav Michel Shurkin (*Meged Givos Olam* 2:3) tells a story that he heard from Rav Moshe Shmuel Shapira about someone who came to the Brisker Rav and told him that he has a *chavrusa* (a fixed session of learning) before *davening*. He wanted to know if he may learn then or he must *daven* right away in order to say *Shema* as close to *Netz HaChama* as possible.

The Brisker Rav answered that he did not know the answer to his question. However, he said, "Since there exists a possibility of doubt, the general rule that I suggest one should follow is one never closes his *Gemora* if there is the slightest doubt in the world that he must do so."

www.revach.net/avodah/olam-hatorah/The-Brisker-Rav-Doesnt-Know-About-Shema-But-Knows-About-Closing-A-Gemara/4581



The House of Brisk Became Chassidish When it Came to the Shineva Rebbe

One time when a number of Sanzer *Chassidim* came to visit the Brisker Rav, he

told them that he was a *Shineva Chassid*. (The *Shineva Rebbe*, Rav Yechezkel Halberstam, was the son of the *Divrei Chaim*, the founder of the Sanzer dynasty, Rav Chaim Halberstam). They all looked at him in shock. The Brisker Rav – the leader of Lithuanian Jewry – a *Chassid*?!?

The Brisker Rav then told them that when the *Shineva Rebbe* came to Brisk, the people of Brisk came out to greet him carrying torches in his honor. His grandfather, the *Bais HaLevi*, was among them. The Brisker Rav said, "I know with certainty that absolutely nothing impressed my grandfather except for *Torah* and *Yiras Shomayim*. If he went to greet the *Shineva Rebbe*, it was because apparently he was head and shoulders above everyone else in those areas. Therefore I am a *Shineva Chassid*!"

One time, when the *Shineva* came to visit the *Bais HaLevi*, he was accompanied by many *Chassidim*. Before the entrance to the house, he told his *Chassidim* that they should not accompany him into the house. The *Bais HaLevi*, a *Misnagged*, did not approve of their ways. He might therefore not appreciate all the *Chassidim* entering.

Apparently, the *Bais HaLevi* was right near the door waiting to greet his guest and overheard the conversation. He turned to the *Shineva* and said, "*Sholom*

Aleichem and *Boruch HaBa.*” Then he smiled and said, “May the *Rebbe* of Shineva enter and may his *Chassidim* enter with him. Consider yourselves to be in a house of *Chassidim*!”

www.revach.net/stories/gadlus/The-House-Of-Brisk-Became-Chassidishe-When-It-Came-To-The-Shineveh-Rebbe/4247



The Divrei Chaim is Happy Being a Hedyot and the Brisker Rav a Boor

The Brisker *Rav* was once in Krenitz and stayed in the home of one of the *Talmidei Chachomim* of the city. When putting on his *tefillin*, the Brisker *Rav* looked in the mirror to make sure his *Tefillin* were straight. His host became very upset since the great *Divrei Chaim* was vehemently against people looking in the mirror to check their *tefillin*.

Not having the nerve to confront the Brisker directly, his host left the *sefer Divrei Chaim* with a bookmark on the relevant *teshuva* on the breakfast table, to send the Brisker *Rav* a not-so-subtle message.

Upon arriving at breakfast and seeing the *sefer*, the Brisker *Rav* realized the problem and called over his host. He said to him, I see you are a *Chassid*, so I will explain this to you in terms you will understand. One time when it rained on *Sukkos* everyone left the *sukka*, except the *Divrei Chaim*. They asked him why he would not leave, since the *Gemora* says that whoever remains in the *sukka* in the rain is a *hedyot* and is making a mistake. The *Divrei Chaim* answered, ‘You can call me a *hedyot* but I cannot leave my beloved *sukka*.’

“Similarly,” explained the Brisker *Rav*, “you can call me a *boor* (a big *Am Ha’Aretz*), as the *Divrei Chaim* calls someone who looks in the mirror to put on *tefillin*. However, I will still look in the mirror because all I care about is that I wear my *tefillin* in accordance with

Halocha. (*Peninim U’Parp’ro’os Al HaTorah*).

www.revach.net/hanhagos/maaseh-rav/The-Divrei-Chaim-Is-Happy-Being-a-Hedyot-And-The-Brisker-Rov-A-Boor/2871



The Brisker Rav Sleeps Tight as the Bombs Rain Down

Whenever the Brisker *Rav* was in a place fraught with danger, he would search high and low to find the safest place of refuge. He would obsessively weigh the pros and cons of each place and endlessly debate what to do. Even when he decided he was wrapped in fear of his decision.

Yet when he was trapped in Warsaw away from his home and family at the outbreak of World War II, as Warsaw was being bombarded by the Nazi war machine, he did not make any issue of his place of shelter and always looked calm and went to sleep peacefully.

When asked to explain this seemingly strange behavior, he said that when he was in a place of danger, he had a *Chiyuv Min HaTorah* to protect his life. He treated this like any other *mitzva* and wanted to make sure he fulfilled his obligation in the best way possible. The consequences of erring would mean causing his own death and he would be held responsible for it. This was a scary undertaking. “However,” he explained, “right now in Warsaw there is no safe place and any possible shelter is equally dangerous. That means that I have no responsibility to take action. Of course I am relaxed. It is the *Kiyum HaMitzva* that worries me, not the Nazi bombs.”

www.revach.net/hanhagos/maaseh-rav/The-Brisker-Rov-Sleeps-Tight-As-The-Bombs-Rain-Down/3816



Brisker Rav: Look Inside to See if it’s Night

When he lived in Brisk, the Brisker *Rav* was *noheg* to wait a long time after

shekia (sunset) before he considered it *tzais hakochovim* (nightfall). In Brisk, the time between sunset and nightfall was rather lengthy. He continued this *minhag* even after coming to *Eretz Yisrael*, where in a short period of time after *shekia* it is completely dark.

Rav Yechezkel Abramsky went to the *Rav's* home one night after *shekia* to ask him about this *minhag*. Why was the *Rav* so *makpid* to wait so long? If the *Rav* would come outside he can plainly see with his own eyes that it is already pitch black!

The Brisker *Rav* answered him that he was looking in the wrong place to find the night sky. Instead of looking outside he should come in and look inside the *Gemora*. What one sees on the outside is not interesting!

[www.revach.net/stories/story-corner/Brisker-Rav-Look-Inside-To-](http://www.revach.net/stories/story-corner/Brisker-Rav-Look-Inside-To-See-If-Its-Night/4189)

[See-If-Its-Night/4189](http://www.revach.net/stories/story-corner/Brisker-Rav-Look-Inside-To-See-If-Its-Night/4189)

Kol Nidrei Night with the Brisker Rav

One year after *Kol Nidrei*, the Brisker *Rav* took his son in law, Rav Yechiel Michel Feinstein, to go for a walk. Perturbed, Rav Yechiel Michel asked the Brisker as delicately as possible, if this was the time they should be taking a stroll. The Brisker *Rav* answered, "I am surprised at you. If this is not the time to take a walk, then we should never go any day of the year. This walk, however, is not for pleasure; it is for my health as instructed by my doctor. Therefore there is no difference between *Yom Kippur* and any other day. (As told by Rav Moshe Shmuel Shapira – *Uv'Dos V'Hanhagos L'Bais Brisk*).

[www.revach.net/hanhagos/maaseh-rav/Kol-Nidrei-Night-With-The-](http://www.revach.net/hanhagos/maaseh-rav/Kol-Nidrei-Night-With-The-Brisker-Rav/2849)

[Brisker-Rav/2849](http://www.revach.net/hanhagos/maaseh-rav/Kol-Nidrei-Night-With-The-Brisker-Rav/2849)



Rav Akiva ben Yosef, 10th of Tishrei

Among the many great figures in Jewish history, Rav Akiva arguably represents a combination of everything that is heroic about the Jewish people more than anyone else. At the least, he is one of the most beloved figures in Jewish history, a person whose influence and stature are a source of inspiration throughout the ages. Whatever one says about Rav Akiva one can never say enough. The *Talmud* (*Menochos* 29a) compares him favorably to Moshe, which is the ultimate compliment in the Jewish lexicon. He is the national hero of the Jewish people for all time.

There are numerous reasons for this:

First, Rav Akiva represents every man, so to speak. He did not descend from Jewish aristocracy or nobility (see *Berochos* 27a). He came from a family of converts. There is an opinion that his father was a convert. If not his father, then

certainly his grandfather was. Not only that, but he descended from the evil general Sisera, who was the persecutor of the Jews at the time of Devora. *Chazal* tell us that the descendants of Sisera, Nevuchadnetzar and even Homon studied *Torah* and became prominent Jews. In our time also there are descendants of German officers and SS, as well as descendants of Communists, who found their way to the Jewish people, and even in areas of prominence in the *Torah* world.

Nevertheless, Rav Akiva's lineage created a social handicap. It says to care for converts thirty-six times in the *Torah*. There is no *mitzva* that is repeated so many times. The reason is because it is human nature to be clannish, to not like outsiders. Therefore, the *Torah* emphasizes over and over again that we are also strangers.

Although Rav Akiva began life handicapped in the sense that he lacked

pedigree in a society that honored pedigree, he turned it into something positive by becoming the symbol of “every man” who has within him the ability to rise above his limitations and become truly great.



Water Wears Down Rock

Rav Akiva had a second great handicap. During the first forty years of his life he was unlettered and unschooled. In fact, he made fun of the *Tzaddikim* of that generation.

Imagine! A scholar so great that he would be compared to Moshe was an illiterate man in mid-life! He had to go with his young child to school to learn to read the Hebrew alphabet. And not only was he unlearned, but resentful of those who were. The *Talmud* records him as saying that he had such hatred for *Torah* scholars during those years that had he had the chance he would have bitten them like a wild donkey (*Pesochim* 49b).

What turned him around? Once, after despairing that he could ever comprehend the *Torah*, he saw water dripping onto a rock and even though the water fell drop by drop, it had eroded the rock. The *pasuk* says: “Water wears down rock” (*Iyov* 14:19). Even great stones are rubbed smooth by the force of the water. This became Rav Akiva’s motto. If water can wear down a stone, Akiva can become a scholar...

If water can wear down a stone, then every Jew can and will study *Torah*...

If water can wear down a stone, the Jewish people can overcome Rome...

If water can wear down stone, then the *Bais HaMikdosh* can be rebuilt...



His Marriage and Rise to Prominence

While still illiterate, Akiva became chief shepherd to one of the wealthiest men

in *Eretz Yisrael*, Kalba Savua (so named because anyone who entered his house hungry like a dog, *kalba*, went out satiated, *savua*). Once, he chanced to meet Kalba Savua’s daughter, Rochel, who was so impressed with his character that she consented to marry him — on the condition that he would devote himself to *Torah* study.

When the wealthy father-in-law learned of their marriage he disinherited them, and the couple lived in dire poverty (*Nedorim* 50a). However, Rochel continued to believe in him and encouraged him to leave home to study *Torah*, as was the custom. He left for twelve years and then returned. Before greeting his wife, he overheard her say to a neighbor, “If he wanted to go back for another twelve years, I would gladly agree to it.” He then returned to his studies for another twelve years.

In those twenty-four years, he studied under great men like Rav Eliezer *ben Horkenus* and Rav Yehoshua *ben Chananya*. Even Rav Tarfon, whom we meet all the time in the *Talmud* with Rav Akiva, was originally his teacher. Nevertheless, Rav Akiva rose to become a colleague with them. He rose because of his great tenacity — because water wears down rock.

After twenty-four years, he returned home with 24,000 *talmidim*, head of the largest *Yeshiva* in *Eretz Yisrael*. Although his reputation preceded him, Kalba Savua did not know that the great man coming to town was his son-in-law, Akiva. Nevertheless, he had been harboring regrets over his vow to disinherit his daughter and decided ask the great man if he could annul his vow.

“Had you known that her husband would become a great man, would you have vowed?” Rav Akiva asked him.

“Why, if he even knew one chapter, even one law!” Kalba Savua answered.

Rav Akiva then said, “I am he.”

He bowed and kissed him on his feet, and gave him half his assets (*Kesuvos* 62b–63a).

The *Talmud* (*Nedorim* 50a–b) tells us that during the course of his life Rav Akiva became wealthy from three different sources. The first was from his father-in-law, Kalba Savua. The second was from a shipwreck. A large treasure had been hidden in the front part of the ship and when it washed up on shore Rav Akiva found it. The third source of his wealth came from his second wife. After Rochel died, he married the widow of the Roman procurator, Turnus Rufus (“Turnus” meaning “Tyrannus”), who was brutal to the Jews. Nevertheless, his wife had a different soul and after he died she converted to Judaism. Rav Akiva eventually married her, and she brought with her the wealth of Turnus Rufus. [The *Gemora* relates a fascinating story of how she helped Rav Akiva and why she married him. She made him promise her that after they pass from this world – she would be next to him in *Olom HaBa*].

Rav Akiva was a wealthy man from different sources, but it was not the wealth that made the man. It was Rav Akiva’s inner wealth that made Rav Akiva.



The Meaning of Love

Rav Akiva was wont to say: “Love your fellow man as yourself – this is the great rule in the *Torah*.” He fulfilled it in many ways. No one dispensed more charity than he. He was in charge of charity organizations and supported all the poor people.

It was Rav Akiva who said that if all the *Torah* is considered holy, then Shlomo’s “Song of Songs” – which uses the love between a man and woman as a metaphor for the love between *Hashem* and *Klal Yisrael* – was the “Holy of

Holies”.

It is one thing to love others and love *Hashem* when things are going well. However, it is another thing to feel and express that love when times are tough. Rav Akiva suffered tremendously throughout his life in many ways, experiencing all sorts of terrible events and defeats. Indeed, he lived the life of *Iyov*. Yet his soul churned out songs of love. When Rav Akiva was being tortured to death by the Romans he said, “Loving *Hashem* with all one’s soul means even if He takes your life.”

Rav Akiva’s favorite maxim was, “All that *Hashem* does is for the good.” Once, after he was unable to find any place to sleep in a certain city, he passed the night alone in the forest and repeated his maxim calmly, “All that *Hashem* does is for the good.” Then, one after another, a lion devoured his donkey, a cat killed his rooster and the wind extinguished his candle. Each time he said, “All that *Hashem* does is for the good.” When dawn arrived, he discovered that a band of robbers had fallen upon the city and carried its inhabitants into captivity. Only he had escaped because his donkey and rooster were not around to make any noises and his extinguished candle did not give away his location (*Berochos* 60b).

Rav Akiva’s teacher was Nachum *Ish Gamzu*, who would always say, “This too is for the good.” Rav Akiva similarly lived by the rule that whatever happens is for the good. He furthermore understood that from the bad, good can come. From the problems, from the adversity, we can build something good.

Therefore, we find that Rav Akiva laughs when others weep. While Rav Akiva was walking with some colleagues they came upon the *Bais HaMikdash* in its destroyed state. The other *Tzaddikim* wept, but Rav Akiva laughed.

“Why are you laughing?” they asked.

“Why are you weeping?” he replied.

“Why are we weeping? Look at the Temple Mount. Is that not something to weep over?”

“For that very reason I laugh.”

Then he explained that alongside the *nevua* that the *Bais HaMikdosh* would be destroyed was the *nevua* that the *Bais HaMikdosh* would be rebuilt and the Jewish people redeemed. “Until I saw that the *nevua* of doom was fulfilled, I thought that it was not meant literally. However, now that I see that the negative *nevua* is fulfilled literally, I know that the positive *nevua* will also be fulfilled literally. From the bad, I see the good. From the troubles, I see the redemption.”

His colleagues replied: “Akiva, you have consoled us!”

Rav Akiva said: “Beloved are sufferings” – a person should appreciate troubles, because from the troubles we grow. Without troubles, a person does not access the deepest recesses of his potential. A great person becomes greater from great troubles. That was Rav Akiva’s view on life. That was Rav Akiva.



Supporting Bar Kochba

Although Rav Akiva suffered greatly in his life and experienced many calamitous events, arguably the worst was the disastrous Bar Kochba rebellion. Indeed, he was one of the leading supporters of Bar Kochba and declared him to be the *Moshiach*. One might have thought that after the debacle of Bar Kochba, Rav Akiva would fall apart, especially considering that he was a very old man by then, well over a hundred years old. He had every reason to go to his death quietly.

Yet, he started all over and taught *Torah* to five *talmidim* who would become the next generation of *Torah* leaders. Although the man who had once had

24,000 *talmidim* now had only five, it was through these five that the Jewish people were rebuilt. They did what Bar Kochba couldn’t do. They beat Rome. They became the “waters that wear down rock”. Thus, Rav Akiva literally saved the *Torah*.



With “One” on his Lips

When Hadrian issued his terrible decrees outlawing the practice of *Yiddishkeit*, and in particular making it illegal to teach *Torah* on pain of death, it was Rav Akiva who boldly stood up in a public square and began teaching *Torah*. The Romans, indeed, arrested him and put him in prison. In the same prison was his friend Papus, who was caught for selling goods on the black market. “Happy are you, Rav Akiva,” Papus told him, “that you were arrested for teaching *Torah*. Woe to Papus, who was arrested for trying to make a few dollars.”

Rav Akiva was executed by the Romans in the city of Caesarea where even today one can see the ruins of the Hippodrome, the arena where the Romans executed people publicly. Even as they tortured him to death he recited the final words of a Jew, the great proclamation of faith in *Hashem* and His oneness: “Hear, O Yisrael, *Hashem* is our G-d; *Hashem* is one.”

His *talmidim*, who stood nearby as the Romans were flaying his flesh with iron combs, asked, “Even till now?” Are you still thinking about your obligations to *Hashem* even at this horrific, tragic moment?

“All my life,” he said to them, “I waited for the opportunity to show how much I love *Hashem*, and now that I have the opportunity, should I waste it?”

Then, he died with the word ‘One’ on his lips, the *Talmud* says (*Berochos* 61b).

According to legend, Eliyohu *HaNovi* came together with his *talmidim* and took his remains from the field of

execution to a cave outside the city of Teverya, which is today the traditional place that we mark as the burial place of Rav Akiva. However, Rav Akiva is not dead. Rav Akiva is alive within each and every one of us. Every hero and martyr that the Jewish people have had since is Rav Akiva. Every moment of love is Rav Akiva. Every piece of *Torah* is Rav Akiva.

That is why the Jewish world treasures him. That is why he is the hero of heroes. He possessed all the great human traits that the Jewish people possess: love, compassion, warmth, humor. He became every Jew at his best even under the darkest circumstances. He became the person who whose humanity is victorious in the end despite unparalleled suffering. He became the water that wears down stone.

[My *Rebbe* was once asked why there aren't so many people flocking to Rav Akiva like they do to Rav Shimon *bar* Yochai? He replied: "Rav Akiva elevated himself to such a high plane in Heaven that he has nothing to do with this world]. May Rav Akiva always intercede on our behalf.

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Rochel, Rav Akiva's Wife

Rav Akiva was not one of the fortunate ones who are born to riches, or into the house of a scholar. He had to get everything the hard way. He was born the child of a very poor family and became an ignorant shepherd, one of the many who took care of the thousands of flocks of the wealthy Kalba Savua, about whose riches the *Talmud* tells many stories. The daughter of this great man was a beautiful and G-d-fearing girl. The richest and most learned young men of that time would have considered themselves fortunate to marry her. But Rochel, Kalba Savua's only child, the heir to his riches, had observed the

shepherd, Akiva, and some inner voice told her that this ignorant youth had the makings of a great scholar. On the condition that he would leave her father's work to go and study *Torah*, she married him secretly.

As Rochel refused one young man after the other, Kalba Savua found out about her pact with his former shepherd. He was very angry and he vowed that he would have nothing to do with her or her husband. Gladly, the only child of the richest man of those days left all the luxuries and comforts to which she had been used, and went to live with Akiva in a shack, sleeping on a bundle of straw, and working hard with her own, soft hands, so that her husband could devote himself to the study of *Torah*. Once, when she could not find work, she even cut off her beautiful long hair to sell it, so that she would have some money with which to buy a dry crust of bread for both.

Yet even in their poverty, they were willing to share with others the little they possessed. Once a poor man passed the shack of Akiva and Rochel, and begged, "Pray, good people, let me have a handful of straw. My wife is sick and I have nothing to bed her on."

At once Akiva shared his own bundle of straw with the poor man, remarking thus to Rochel, "See, my child, there are those who fare worse than we." The poor beggar, say our sages, was none other than Eliyohu *HaNovi* who had come to test Akiva's good heart.

After Akiva had mastered the basic knowledge of the *Torah*, his wife and he agreed that he was to go to the academy of the great scholars of those days, headed by Rav Eliezer, to devote twelve years to intensive study. Thus the two parted and for twelve long years Rochel slaved to support herself, while her husband grew to become one of the most learned of all men who ever lived. At the end of twelve years Rav Akiva returned to his wife, as he had

promised. When he came before the shabby old shack he heard a conversation between his wife and a neighbor who was taunting Rochel for being foolish enough to wait and slave for her husband who had left her to study *Torah*. "You could live in riches and luxuries, if you were not so foolish," said the woman.

"For my part he could stay away another twelve years at the *Yeshiva* to acquire more knowledge," was Rochel's reply.

Full of pride and admiration for his great wife Rav Akiva turned around to do as Rochel wanted him to do.

At the conclusion of the twenty-four years Rav Akiva had become the most famous of all living scholars. From near and far came the youth of Yisrael to study under his direction.

Accompanied by 24,000 *talmidim*, Rav Akiva returned home in a triumphant journey from city to city, welcomed everywhere by the highest nobility. The masses, rich and poor, turned out when he came home to Yerushalayim.

Kalba Savua, too, was among those who tried to get close to the master. Suddenly Rav Akiva saw his *talmidim* trying to hold back a woman dressed in ragged clothes. At once he made his way through the crowd to greet the woman and led her to the chair by his side. "If not for this woman I would be an ignorant shepherd, unable to read the *alef-bais*. Whatever I know, I owe to her," Rav Akiva declared.

The whole huge crowd bowed in respect before the woman to whom Rav Akiva owed his great scholarship. Kalba Savua, too, suddenly discovered who his son-in-law was. Publicly he expressed his regret for having treated his daughter and her husband so badly. Now all his wealth would be theirs.

Thus ends our story of Rochel, Rav Akiva's wife, whose heroism and self-

sacrifice gave us the great Rav Akiva.



The Wisdom of Rav Akiva

A heathen once came to Rav Akiva, and asked him, "Who created the world?"

"G-d created the world," Rav Akiva replied.

"Prove it to me," persisted the heathen.

"Come back tomorrow," Rav Akiva told him. The following day the heathen came back, and Rav Akiva engaged him in conversation.

"What are you wearing?" Rav Akiva asked him.

"A cloak, as you see."

"Who made it?" Rav Akiva asked.

"The weaver, of course."

"I don't believe it; prove it to me!" Rav Akiva persisted.

"What proof do you want? Cannot you see that the weaver has made the cloth?"

"Then why do you ask for proof that G-d created the world? Cannot you see that the Holy One, blessed be He, created it?"

And to his *talmidim*, Rav Akiva added, "My children, just as the house is proof of the builder, and the cloth is proof of the weaver, and the door is proof of the joiner, so this world proclaims that *Hashem* created it."

Rav Akiva had learned and studied the *Torah* more deeply and extensively than anyone else, yet he was very humble, for he knew that the *Torah* is endless, for it is the wisdom of *Hashem*. Said he, "All my learning is no more than like the fragrance of an *esrog*; the one who scents it, enjoys it; but the *esrog* loses nothing. Or it is as one who draws water from a spring, or lights a candle from a candle."

No wonder Rav Akiva despised a conceited and vain man, whose learning

only filled him with self-importance and vanity. Of such a man Rav Akiva said, "He is like a carcass lying on the road; whoever passes it puts his fingers to his nose, and hurries away from it."

The following story also illustrates his humility and respect for the *Torah*.

Rav Akiva was once called upon to read to the congregation a portion of the *Torah*, but he did not want to do it. His amazed *talmidim* asked him, "Master, have you not taught us that the *Torah* is our life and the length of our days? Why did you refuse to read it to the congregation?"

And Rav Akiva replied, simply, "Believe me, I had not prepared myself for it; for no man should address words of *Torah* to the public unless he has first revised them to himself three or four times."

Rav Akiva did not keep his learning to himself, but had many *talmidim*, more than any other single teacher, no less than 24,000 *talmidim* at one time. Some of the greatest *Rabbonim* of the next generation were among his *talmidim*, as, for example, Rav Shimon bar Yochai, whose *Yahrzeit* is observed on *Lag Ba'Omer*. Together with another great sage, Rav Chanina ben Chakinai, Rav Shimon went to Bnei Brak to learn *Torah* from Rav Akiva, and they stayed there for thirteen years!

Quoting a passage from *Koheles* (11:6): "In the morning sow your seed, and in the evening do not rest your hand," Rav Akiva explained it to mean: "Teach *talmidim* in your youth, and do not stop teaching in your old age."

It is customary to say *Perek* (Ethics of the Fathers) on *Shabbos*, beginning with the *Shabbos* after *Pesach*. Some say it until *Shavuot*, others throughout the summer.

The *Talmud* relates a story in *Shabbos* 156b that Rav Akiva's daughter once went to the market to buy things for her home. As she passed a group of stargazers and fortune-tellers, one of them

said to the other, "See that lovely girl? What a dreadful calamity is awaiting her! She is going to die on the very day of her wedding. Mark my word!"

Rav Akiva's daughter overheard the words of the stargazer, but paid no attention to him. She had often heard it from her great father that he who observes the *mitzvos* of the holy *Torah* need fear no evil.

As the happy day of her wedding approached, she had forgotten all about that stargazer. On the day before her wedding, there was much to do, and at night she went to bed, tired but happy. Before going to bed, she removed her golden hairpin and stuck it in the wall, as she had done before.

The following morning, she pulled her pin from the wall, and in doing so dragged a small but very poisonous snake with it. Horrified, she realized that she had killed the snake that was lurking in the wall's crevice when she had stuck the pin into the wall the night before. What a wonderful miracle!

Then she remembered the words of the stargazer, and shuddered.

She heard a knock on the door. "Are you alright, daughter? I heard you shriek," her father said. Then he saw the dead snake still dangling from the pin. She told her father what had happened.

"This is indeed a miracle," Rav Akiva said. "Tell me, daughter, what did you do yesterday? There must have been some special *mitzva* that you performed yesterday to have been saved from this."

"Well, the only thing that I can remember was this. Last night, when everybody was busy with the preparations for my wedding, a poor man came in, but nobody seemed to notice him, so busy everybody was. I saw that the poor man was very hungry, so I took my portion of the wedding-feast and gave it to him."

Rav Akiva had always known that

his daughter was very devoted to the poor, but this was something special, and he was very happy indeed. Thereupon Rav Akiva went out and declared, “Charity delivers

from death’ (*Mishlei* 10:2). And not just from an unnatural death, but from death itself.”



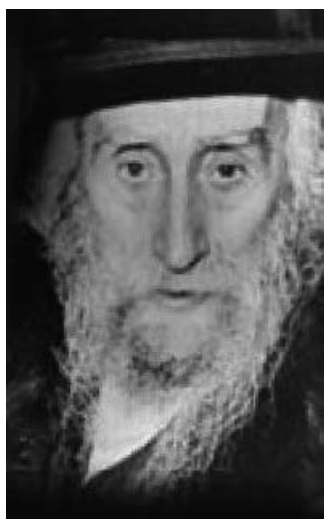
Rav Moshe Yitzchok Gevartzman (Reb Itzikel), 10th of Tishrei

Rav of Pshevorsk

Rav Moshe Yitzchok was born in the year 1882 (5642) in the town of Gorlitz in Galicia to Rav Naftoli Meilich and Chana Breindel Gevartzman. A few years later they moved to Shinev, where he spent many hours with his father’s brother-in-law, the Shineva *Rav*, and where he absorbed holiness and saw greatness firsthand. After World War I, when he was a married man, he moved to the town of Pshevorsk. It was there that he began making a *tisch* on Friday nights.

Soon, though, winds of war swept through Europe. Germany and Russia made a pact to conquer Poland and split it in half. Reb Itzikel, who had been living in Poland, found himself under Russian jurisdiction. The Russians issued a law that everyone had to register; they would then be issued a Russian identity card. Reb Itzikel strongly advised the people against registering. Soon afterward the Russians rounded up all the people who had not registered and herded them off to the frigid wasteland of Siberia. The people who had followed Reb Itzikel’s advice were obviously distraught. “For this we didn’t register?”

“Today is the 23rd day of *Sivan*,” said Reb Itzikel, calming everyone down. “On this day,



Achashveirosh sent the second letters, which annulled the decree. Surely this is an auspicious day and we will merit to be saved.”

Just a little while later, the Germans broke the pact and conquered the part of Poland that had been controlled by the Russians. The *Yidden* who had registered were deported. Those who had been sent to Siberia eventually survived the war.

After the war Reb Itzikel lived in Paris. When people from Antwerp pleaded that he come there to live, he moved to Belgium in 1957, settling in Antwerp’s Mercator Straat. Antwerp, in the postwar years featured a mix of survivors. The majority were more modern. All were still broken and pained by their experiences during the war.

When the *Rebbe* arrived he brought with him the fire of prewar *Chassidus*. The survivors, many of whom had never seen a *Chassidishe Rebbe* before, were drawn to the warmth of *Chassidus* and basked in its fires. In time, going to Reb Itzikel during the *Asseres Yemei Teshuva* was part and parcel of the *Yomim Noro’im*, as much a part of those days as doing *kaporos*.

What began as a small trickle of visitors eventually grew over the years into a stream of *Yidden* who would come even from London to see the *Rebbe*. One of them was Reb Y. Honig. After several years of going to Antwerp, he sent his son, a young *bochur*, to spend *Sukkos* with the *Rebbe*. This son stayed for four years. Reb Itzikel had said, “Stay here with me.” And so the young *bochur*, Chaim Honig, remained and served as *gabbai* until the *Rebbe* passed

away four years later.

What is the image that one envisions of a *Rebbe's hoif* (court)? A beautiful building surrounded by a huge courtyard? Hundreds of people milling about, each one waiting to catch a glimpse of the *Rebbe*? Long lines of people snaking their way forward, awaiting their turn to make their request? And secured in the inner sanctuary is the *Rebbe*, who has closeted himself inside, until the door handle turns — and when it does, the *Chassidim* surge forward with bated breath?

Reb Itzikel's *hoif* was nonexistent. Neither in the physical realm, in the way things looked, nor in the way people approached the *Rebbe* was there a resemblance to the picture painted above.

"It was all very old and dilapidated, with a total open-house policy. The *Rebbe's* bedroom, kitchen, and *Bais Medrash* were all on one floor, and everyone was invited to come in at any time," Reb Chaim Honig, the *gabbai*, explains. "This *heimishkeit* was so discernible that an elderly *Yid* who wasn't one of the *Chassidim* — I don't know if any of the *Chassidim* would have gone so far — once saw the *Rebbe* washing for bread.

"Ah," he said, clapping Reb Itzikel on his back, 'have a good appetite, *Rebbe*.' I try to imagine such a scene happening today with any of the *Rebbes*. It's so unthinkable that it's laughable."

Since hundreds of people strove to consult with Reb Itzikel, one would imagine it was difficult to get in to see him. "Not at all," says the *gabbai*. "People would stride into the *Rebbe's* room at any hour of the day. The door to his room was never allowed to be closed. He yearned to be available to every *Yid* who sought him out. The *Chassidim* would push the door open completely and hand the *Rebbe* their *kvittel*. A *Yid* once hurried in and said, 'Please read my *kvittel* quickly. I have to travel now.' If I would close the door to

afford the *Rebbe* some privacy, he would open it, saying, sharply, 'We don't close doors.'"

(Mishpacha Magazine)



From a young age, Reb Itzikel was already known as a miracle worker. It was so common, that people used to say that miracles were so numerous that they could even be found under the table.

Reb Itzikel was well known for his miraculous deeds.



Numerous people still have blank pieces of paper that Reb Itzikel gave them that they used to cross borders instead of their passports (see photo).

Rav Yisrael Dovid Neivener once retold a fantastic story that he himself witnessed.

It was the custom of Reb Itzikel's household to slaughter a chicken for him to eat on Mondays and Thursdays. One Monday, his daughter came in to tell him that she had never experienced the problem she was having at the moment. She simply could not bring the chicken to be slaughtered since it was fighting her hysterically and kept jumping out of her hands. Try as she might, she just could not overpower it.

Reb Itzikel said to those who were with him, "Come, let's go and see what the problem is." As soon as he looked at the bird, he declared, "Of course. This is a *Shabbos* chicken! Take a different hen for me to eat during the week and leave this one for the holy day."

On Thursday, the *Rav* said to those who were with him, “Come, let’s go and see the situation today.” Lo and behold, the chicken was calm and serene and practically gave itself over to the *Tzaddik’s* daughter to take it to be prepared to be eaten in holiness, by the holy saint, on the holiest day of the week.



Reb Itzikel opened his *Bais Medrash* in Mercatorstraat, Antwerp, and in a short time he became a magnet for the many downtrodden *Yidden* scattered across Europe who had lost all and everything during the war.

When Reb Itzikel was asked why he did not attempt to found *Yeshivos* or other *mosdos*, he answered, “Everyone comes down to this world for a different purpose. Some *Tzaddikim* are sent to improve the *ruchniyus*, others are sent for *gashmiyus*. My job is to see to *gashmiyus*.”

Reb Itzikel remained true to his word and due to his advice and his *berochos*, many people were helped to set up new homes and to marry off their children in a fitting way. Many are the stories told of the miracles that people witnessed as a direct result of the *Rebbe’s berochos*.

On *Yom Kippur* 5636 (1976), when Reb Itzikel was in his ninety-fifth year, his holy *neshoma* ascended to the *Yeshiva shel maa’la*. Reb Itzikel left behind no sons, and his one and only son-in-law, Reb Yankele, was crowned the new *Pshevorsker Rebbe*.



Let’s make wealthy people...

Reb Itzikel used to go around at night collecting *tzedoka*. One night, after making the rounds at the usual wealthy fellows in town, Reb Itzikel came home disappointed with the night’s take.

Reb Itzikel went into the *Bais Medrash* opposite his house, and

encountered some of his *Chassidim* who were busy with their *shiurim*. He approached them and said, “If the people in this town aren’t ready to give money to *tzedoka*, I’ll have no choice – I’ll have to ‘make’ my own wealthy *Yidden* who’ll give me money for *tzedoka*.” He requested that those *Chassidim* go into business and gave each one exact instructions in what business to take on and how he should operate it. From day one, every single person he blessed and instructed that day had tremendous *hatzlocha* and eventually became very wealthy philanthropists. Till this day, these philanthropists support Reb Itzikel’s grandchildren.

Reb Itzikel also established a *bais tavshil* (soup kitchen). He hired a master cook who prepared abundant amounts and Reb Itzikel made sure it was staffed and available almost twenty-four hours a day. The sweet smell of freshly baked goods wafted through the air in the wee morning hours when the *Chassidim* came to *shul* and lasted throughout the day and into the late hours of the night. Reb Itzikel himself ate from that kitchen in order to make everyone feel comfortable. Numerous times was Reb Itzikel seen in the kitchen with his sleeves rolled up, helping with the cooking. Once, a certain *Rav* came to visit Reb Itzikel and the *gabbo’im* went looking for him, finally locating him in the kitchen with an apron helping with the preparations of the day.

Reb Itzikel’s mantra was, “Help *Yidden* – the more the better!!”

Once, before *davening Shacharis*, Reb Itzikel noticed that there was no milk left in the coffee room. Reb Itzikel motioned to a nearby *bochur*, handed him money and told him to go immediately to the market and buy milk. The *bochur* replied that he had not yet *davened Shacharis*. Reb Itzikel replied, “From your *davening Shacharis*, I’m not sure what the outcome will be, but the milk you bring back I’m sure will satiate numerous *Yidden*

– go quickly now and buy the milk!!”

Reb Itzikel never sought to establish a *Talmud Torah* or *Yeshiva* because he wanted to feel a closeness to his *Chassidim* and was worried that a *Yeshiva* would take away time from being available to his *Chassidim*.



To the people who came to him for a *berocha* for *parnossa*, he would say, “Give such and such amount to *tzedoka* and you’ll be helped.” He had a vest with numerous pockets that he allocated funds to – one was for orphans, another for poor people’s weddings. There were numerous times when he mentioned to *Chassidim* who came in with a *kvittel* – pointing to a certain pocket, “This pocket for widows is still empty.”

One of the interesting things with Reb Itzikel was the *knubbel*-giving (garlic distribution) on *Motzo’ei Shabbos*. Wondrous tales and *segulos* were known to come about when the *Rebbe* distributed it from a bowl during *Melave Malka*. To some, he gave one clove, to others many cloves. Every clove had a *cheshbon* and usually the receiver knew why the *Rebbe* had given him that amount. People used to drop money into the bowl and Reb Itzikel mixed the money with the garlic cloves. It was known to be an *eis rotzon* and people asked for *yeshuos* and *berochos* during the time he mixed the money and the cloves.

Once, when Reb Itzikel was weak, the *gabbo'im* closed the door to his room to let him rest. Upon noticing that his room was locked, Reb Itzikel insisted his *gabbo'im* open the door to the masses. When the people filed in, Reb Itzikel remarked, “Fools, if you knew what I know regarding the garlic cloves, you would break down my windows and doors in

order to come in and get the cloves!”

Reb Itzikel was also very keen on the stories that he retold on *Motzo’ei Shabbos* about previous *Tzaddikim*. He was very particular to retell the story exactly how he heard it with all the details. A lot of the stories, especially from the *Divrei Chaim* of Sanz and his children, in whose house he grew up, were recited with a special *chein* and grace. People who attended these *Melave Malkas* said they felt that the story came alive and sometimes even felt transported through time as if they were living through the actual story.

Reb Yanke’le (Reb Itzikel’s son-in-law, who assumed the position of *Rebbe* after Reb Itzikel’s *petira*), recounted many times that he felt a responsibility to relate these stories of *Tzaddikim* because he believed he was saved during the Holocaust in order to relay to the masses these stories so that they should know that there once were true *Tzaddikim*. He was fond of saying that these stories bring *emuna* and belief to *Bnei Yisrael*. Reb Yanke’le used to say that after a person passes from this world, one of the questions he will be asked is: “How did you carry on (deal) with faith?” which he translated to mean that the Heavenly Court would ask if he dealt with disseminating stories of *Tzaddikim* that inspired people to *emuna* and a closeness to *Hashem*.



When the *mikve* was built, the *gabbo'im* posted a sign (as many *mikva'os* are wont to do in today’s times) that it is forbidden to go to the *mikve* without paying. Reb Itzikel immediately requested that the sign be removed because “in his *mikve* no one can ever write or say “it is **forbidden** to immerse”.

(*Der Blick*)

Rav Avrohom HaMaloch, 12th of Tishrei

The Angel

The “Golden Chain”

The *Maggid* of Mezritch once effected an unprecedented spiritual unification, which caused such joy in Heaven that he was asked to name his reward. “I didn’t do it for a reward,” he replied. But when pressed, he asked for a “golden chain” – that is, that all his descendants should be *Tzaddikim*. His wish was granted.

Through many years of marriage, the *Maggid* remained childless. After he met the *Ba’al Shem Tov*, his master declared that despite his frailty, he would live long and father a son so pure and holy that people would hardly think him human.

Born in 1741, that son was known as Rav Avrohom the *Maloch* (angel), because an angel appeared to his mother to herald his birth, and because he was as angelically free of temptation as his sainted father.



A Tzaddik’s Youth

The only accounts of his youth tell us that Rav Avrohom learned *Kabbala* from the *Maggid* and the revealed *Torah* from Rav Shneur Zalman of Liadi, the teacher chosen by his father.

Rav Shneur Zalman once complained to the *Maggid* that even during their study sessions, Rav Avrohom insisted on explaining the *Halocha* and *Aggoda* kabbalistically.

“Don’t worry,” the *Maggid* reassured him. “You learn your way and he’ll learn his. Just show him the outward cloak of the *Torah*, and he’ll show you what lies within.”

Indeed, according to a tradition passed down by Rav Yisrael of Rizhin, Rav Avrohom’s grandson, the *Chabad* school of *Chassidic* thought derives primarily from the *Maloch*.

From his earliest youth, Rav Avrohom led an otherworldly existence. He would remain in his room the entire day, crowned with *tefillin* and engrossed in study. Enveloped in his *tallis*, he could neither see nor be seen. Thus he shielded himself from the material world and anything entrenched within it.

Rav Yisrael of Rizhin recalled: “When Rav Zusha of Anipoli uttered *Hashem*’s Name, he was seized with such fear that his limbs trembled, and his blood ran cold. He had to ask *Hashem* to insulate him against such awe. But my grandfather was an angel who subsisted on nothing more than a pigeon skin a day. His fear of *Hashem* never left him for a moment.”

The *Maloch*’s otherworldliness was so extraordinary that when his father sought to find him a wife, he exclaimed, “How can one descend to such physicality?” Only because of the sanctity of the *mitzva* did he agree to marry.



A Match Made in Heaven

When Rav Avrohom’s first wife passed away, the *Maggid* sent two distinguished men of Mezritch to the town of Kremenitz to arrange for his son to wed the daughter of Rav Feivel, mechaber of *Mishnas Chachomim*.

Rav Feivel’s *Rebbetzin* was quite amused by this notion, for she had never heard of the *Maggid*, and her daughter was only twelve years old. But Rav Feivel agreed to the match.

As they wrote the *teno’im* (engagement agreement), the *Maggid*’s emissaries stressed that the wedding must not be delayed. The wedding and week of *sheva berochos* abounded in rejoicing, festivity and *Divrei Torah*. The bride’s mother returned to Kremenitz filled with

joy, for she had never seen anything like it.

Rav Avrohom's new wife was not a simple woman. Twice, she dreamed that a tribunal of distinguished-looking sages wanted to take away her husband, but she screamed and pleaded his case. In the third occurrence of this dream, the court decreed, "Your defenses are so strong that we will allow him to remain with you for another twelve years." The next morning, the *Maggid* thanked her profusely for her efforts, which had granted his son another twelve years of life.

After his *petira*, the *Maggid* appeared to his daughter-in-law in a dream whenever necessary. One night he told her, "Tell your husband to change rooms, or at least to move his books into your room." Her husband, however, dismissed the matter. The next night, a fire broke out in Rav Avrohom's room, burning his entire library.



A Successor to the Maggid

Prior to his passing, the *Maggid* privately instructed Rav Shneur Zalman to see to it that Rav Avrohom succeed him. If his son refused, he continued, Rav Menacham Mendel of Vitebsk should be the successor. During *Chanuka* of 1772, after the week of mourning for Rav Dov Ber, Rav Yehuda Leib *HaKohen*, Rav Zusha and Rav Shneur Zalman accepted the *Maloch's* authority.

Yet, Rav Avrohom did not succeed his father as the leader of the *Chassidic* movement. Instead, he settled in Fastov, far from the center of *Chassidus*, where he lived in isolation.

He himself said, "A certain type of *Tzaddik* cannot lead his generation, for they cannot relate to him. Due to his great intellect, he cannot sink low enough to uplift them."



The Inheritance

The *Maggid* often warned his son about the dangers of self-affliction. Even after his *petira*, he appeared to his son with his strictures, stressing the obligation to honor one's father, even posthumously.

"What do I have to do with you," Rav Avrohom replied, "my father of flesh and blood? My soul yearns for my exalted Father!"

"My son," inquired Rav Dov Ber, "if I am not your father, why did you accept your inheritance?"

"I hereby renounce it," declared the *Maloch*. That moment, fire engulfed his house, consuming everything the *Maggid* had bequeathed him.

Shortly thereafter, on the eve of *Yom Kippur*, Rav Avrohom donned the white, silken *bekeshe* his father had worn on the High Holidays. But when he entered the shul, the flame of a lit candle leaped onto the robe and incinerated it.

Thus were severed his ties to his forebears and to all flesh and blood.



Words of Rebuke

When Rav Avrohom once visited his father-in-law in Kremenitz the whole town came out to greet the wondrous man known to everyone as the *Maloch*. But Rav Avrohom ignored them and merely stared at a tall mountain. The people anxiously awaited a word from the *Maloch*, but he remained lost in thought.

Among those present was a young *Misnagged* who was very impressed with his own learning and lineage, and very unimpressed by Rav Avrohom's strange behavior. Unable to restrain himself, he demanded, "Why are you staring at that mountain for so long? It's only a clump of earth!"

"I am staring in amazement," the *Maloch* replied. "How could such a simple

clump of earth be haughty enough to become a tall mountain?"

The young man trembled and squirmed as these words penetrated his heart.



To Mourn a Loss

Eager to meet the *Maloch*, Rav Yitzchok of Radwill, son of Rav Yechiel Michel of Zlatachov, went to Rav Avrohom's *shul* on *erev Tishah B'Av*. Everyone sat on the floor, and the *chazan* began his lamentful reading. Suddenly, the *Maloch* uttered a bitter, painful cry: "*Eicha!*" He then placed his head between his knees and fell silent. After *Eicha* and *kinnos*, the congregation went home. But Rav Avrohom remained bent over. Rav Yitzchok waited for him until midnight, when he too, left.

To his astonishment, when Rav Yitzchok returned to *shul* the next morning, he found the *Maloch* in the same position, absorbed in mourning the *Bais HaMikdosh*. Every so often he lifted his head from the tear-stained floor to wail, "Hasn't the *Moshiach* come yet?" Rav Yitzchok then understood why he was known as an angel.



A Very Special Matza

Every *Pesach*, Rav Avrohom baked *shmura matzos* for his father, who trusted no one else. One year the *Maloch* sent his father three *matzos* with one of the *Maggid's talmidim*, Dr. Gordia. Intrigued by these holy *matzos*, which he knew were baked with lofty intent, Dr. Gordia couldn't resist taking one for himself and replacing it with one of his own.

At the *Seder* that night, after tasting only a small piece of *matza*, Dr. Gordia suddenly felt as if his entire body were burning. "The *Rebbe!*" he gasped.

The members of his household

rushed to the *Maggid*, who prescribed a remedy. The next day, Rav Dov Ber said that only because Dr. Gordia was his doctor had he been allowed to remain alive. Otherwise, the intense *kedusha* of the *matza* would have consumed him.



The Appearance of a Tzaddik

The *Maloch's* appearance struck awe in all who beheld him, even other *Tzaddikim*. One *Tzaddik* prepared himself for a month before visiting him. The minute he saw Rav Avrohom putting on *tefillin*, he shuddered and fled without even greeting him.

The *Ba'al Shem Tov's* grandchildren, Rav Moshe Chaim Efraim and Rav Boruch, once came to gaze upon the *Maloch*. Afraid to enter his room, they peeked through a window instead. When Rav Avrohom arose and Rav Boruch looked into his face, he became so frightened that he grabbed his brother and ran, leaving behind his *seforim* and his coat in his haste.

Rav Nachum of Chernobyl once performed a *bris mila*, and Rav Avrohom served as the *sandek*. A large crowd gathered in the *shul*, eager to see the reclusive *Maloch*. But when he arrived, all but twenty of the people bolted, and the *shamash* was afraid to speak to him. When the *Maloch* approached the *bima*, Rav Nachum became so startled that he dropped the *mohel's* knife, and forgot whether he had pronounced the blessing over the *mila*.

When he returned home, Rav Nachum sat down, silent and bewildered. His attendant brought him coffee, and twice he refused, saying, "How can we drink when we know that there is a man who serves *Hashem* with such loftiness?"

The *Maloch's Avodas Hashem* was very intense. Once, as he *davened*, his soul began to depart from his body. Rav Shneur

Zalman instructed those near him to replace his *Rashi tefillin* with those of *Rabbeinu Tam*. Only then did he return to his normal self.



The Maloch's Passing

On his final *Yom Kippur*, the *Maloch* became very weak. By the time of the *Neila* service, he could no longer speak. Asked if a message should be sent to Rav Nachum, the *Maloch* nodded his agreement. Two days later, on the 12th of *Tishrei* 1776, the *Maloch* was niftar.

Rav Nachum learned of Rav Avrohom's *petira* a few days later, on *Sukkos*. Banging his head against the wall, he cried continuously for two hours. Finally, his *Chassidim* carried him into the *sukka* and said, "*Rebbe*, remember that today is *Yom Tov*!" Only then did he regain his composure and recount the *Maloch's* greatness.

Rav Avrohom lived only thirty-six years – just long enough, *Chassidim* say in the name of Rav Meir of Premishlan, to liberate the soul of the pious Rav Yisrael of Rizhin from the "treasure house of souls".

Rav Yisrael of Rizhin himself believed that his grandfather, Rav Avrohom, was that rare *Tzaddik* capable of clinging to his Creator constantly.

When Rav Moshe of Savran noted that Rav Avrohom did not live very long, Rav Yisrael retorted, "Irrelevant! One only comes into this world to accomplish what is good for his soul. Once he finishes, he returns to the Source, whence his soul was hewn."

Rav Pinchas of Koretz once remarked that had Rav Avrohom lived longer, all the *Tzaddikim* would have accepted his authority.



Messages in a Dream

After the week of *shiva*, Rav

Avrohom's *Rebbetzin* came to Fastov to receive her husband's bequest. Rav Avrohom's followers tried to comfort her, but she was inconsolable. That night she dreamed that she entered a great, beautiful palace, where she beheld her husband, his face radiant with joy, and several distinguished-looking elders.

"My wife always complained that I was overly abstemious," he told them, "and she was justified. I therefore beg her forgiveness in your presence."

"You are forgiven wholeheartedly," she replied.

"The *Torah* allows her to remarry," Rav Avrohom continued, "especially since she is only twenty-four years old. I will not prevent her. But if she agrees not to marry another, I will cover all her expenses, and those of her children. And when she comes home, each child will already have an appropriate match."

When she returned home, her children immediately found good *shidduchim* (matches), and her business improved and provided for all her needs. The *Maloch* continued to appear in her dreams whenever necessary.

When the *Rebbetzin* of Rav Nachum of Chernobyl passed away, Rav Nachum considered taking Rav Avrohom's widow as his wife. He sent the *Maloch's* son, Rav Sholom Shachna, to discuss it with her.

One night, on the way to his mother's home, Rav Sholom Shachna dreamed that his father was standing at the entrance to a magnificent palace, his hands reaching its ceiling. "Who dares to enter my palace?!" the *Maloch* shouted. When he awoke, Rav Sholom Shachna realized that he and Rav Nachum had overstepped their bounds.



Friends Reunited

After *davening* at the grave of his friend, Rav Avrohom, Rav Yisrael of

Politzk, a *talmid* of the *Maggid*, returned home and informed the *Chevra Kadisha*, “I am about to pass away. The *Maloch* has summoned me because he is alone. Bury me next to him.” He then climbed into bed, closed his eyes, and was *niftar*. The *Chevra Kadisha* honored his wishes.

Years later, Rav Shneur Zalman passed Fastov but did not enter the town, lest Rav Avrohom summon him as well.



His Teachings and Writings

Some of Rav Avrohom’s teachings appeared in his work *Chessed L’Avrohom* (Czernowitz, 1851; Yerushalayim, 1997). In line with his departure from the ways of the *Ba’al Shem Tov* and the *Maggid* with his self-mortification, he hardly mentions them in this work. He aspired to strip away the physical outer layers and reach the highest level of *Chassidus*, “nothingness”, by crushing desires and vices, and cultivated an extraordinary humility. He vehemently protested against concrete discussions of lofty concepts derived from the Upper Worlds, for this he saw as a physical embodiment of the spiritual. Thus, the introduction to *Chessed L’Avrohom* railed against those who taught *Kabbola* publicly and reduced it to comprehensible terms. Similarly, he viewed attempts to explain the divine in human terms as a violation of Jewish belief in an incorporeal G-d.

Rav Avrohom attributed the decline of the *Chassidic* idea through the generations to the terrible sufferings of exile, which, ironically, should have propelled the nation toward its *Tzaddikim*, through whom goodness and perfection reach the Lower Worlds.

The *Maloch* perceived the *Tzaddik* as central to redemption. The Jews could rise spiritually only by rallying around him, while he in turn would encompass them all and cleave to *Hashem*.

Despite this image of the *Tzaddik* as a man of the people who provides for everyone, he himself withdrew from the world allowing no one into his domain. The foundation of *Chassidus* is the *Rebbe*, the *Tzaddik* of the generation; Rav Avrohom was the *Tzaddik* without the generation.

The essence of Rav Avrohom’s teachings lies perhaps in two famous sayings. Quoting a *tefilla* recited on *Shabbos*: “And all who stand erect shall bow before You”, he explained, “Only after reaching his full stature can one completely nullify and subjugate himself, and bow to the Eternal.”

Elsewhere in the *Shabbos* liturgy, we proclaim, “There is none comparable to You, *Hashem*, our G-d, in this world; and none beside You, our King, in the World to Come...” Said the *Maloch*, “If, Heaven forbid, there were a split second without Your inspiration and providence, what could this world give me? What pleasure would I derive from the coming of *Moshiach* or the resurrection of the dead? But if You are here, everything is here; for nothing can compare to You and the great delight and pleasure of Your influence. There is no satisfaction like that which we gain from You.”

Forever seeking the satisfaction to be gained from *Hashem* – this was the way of the *Maloch*, the way of an angel in human form.

www.nishmas.org/maggid/chapt9.htm



Rav Akiva Eiger, 13th of Tishrei

By: Nissan Mindel ~ Published and copyrighted by Kehot Publication Society

Rav Akiva Eiger was one of the greatest scholars of his time, who had a

great influence on Jewish life. He was born in Eisenstadt, Hungary, in the year 5521 (1761). The city of his birth was a seat of learning for centuries, and his family was one of scholars and *Rabbonim*. His family name was Gins, but he was called after his grandfather, the father of his mother, Rav Akiva Eiger, who was *Rav* in the famous community of Pressburg (also Hungary, but called Bratislava since 1913, after it was taken over by Czechoslovakia).

Rav Akiva Eiger attended the *Yeshiva* of his uncle, Rav Binyomin Wolf Eiger in Breslau. Later he became the dean of the *Yeshiva* in Polish Lissa and of other *Yeshivos*, and became known as a brilliant scholar.

After his marriage to the daughter of a prominent and wealthy Jew, he was elected *Rav* of Markish Friedland, in Prussia. He was not very happy about this appointment, for he was a modest man, devoted to study, and did not want to use his knowledge of the *Torah* as a source of income. However, after much persuasion by his father-in-law and family, he accepted the position when he was thirty years old, and served there for about a quarter of a century (until 1815).

He was then invited to become *Rav* of the famous city of Posen, and in fact became the chief *Rav* of the entire Posen province, though he did not carry that title.

Many stories are told of Rav Akiva's great modesty and humility, one of them in connection with his new appointment. Rav Akiva Eiger was approaching the outskirts of Posen in a coach, accompanied by his famous son-in-law, Rav Moshe Sofer (known as the *Chasam Sofer*), Rav of Pressburg, who had married Rav Akiva Eiger's daughter two years earlier. The whole community turned out to welcome the two great scholars. The *Chasam Sofer* naturally thought that all the honors were meant for his illustrious father-in-law taking up his new post. So he descended from the coach and walked beside it, to join

the congregation paying tribute to the new *Rav*. Some time later he looked to the other side of the coach, and, to his great astonishment, saw that his father-in-law was also walking alongside the coach, on the other side, for he was certain that the honor was not meant for him, but for his great son-in-law.

Rav Akiva Eiger's greatness of heart and selfless devotion to his community can be seen from the following event: In the year 1831 a terrible cholera epidemic swept central and Eastern Europe. Posen was among the cities stricken with this fatal sickness, and entire sections of the city were quarantined and forbidden to be entered. Rav Akiva Eiger disregarded the danger and went into the stricken sections of the city to care for the sick. King Frederick III of Prussia heard of the heroism of the famous *Rav* and honored him with a special medal.

Rav Akiva Eiger was recognized as a great authority on Jewish Law, and many well-known *Rabbonim* and Jewish leaders turned to him for advice and decisions on points of law. His legal decisions (*teshuvos*) are of great value even today. They were published, in part, in his lifetime.

Rav Akiva Eiger's writings are many, mostly on the *Talmud*, in which he analyzed and explained the most difficult and complicated problems of the *Talmud* and Jewish Law in his own way (*Chiddushim*). His brief remarks and notes on the *Talmud* are part of every standard edition of the *Talmud*, and his writings are ardently studied by most *talmidim* of the *Talmud*, because difficult passages are so closely explained and simplified.

Rav Akiva Eiger's great knowledge and authority were very helpful in stemming the flood of Reform and assimilation that threatened to undermine Orthodox Jewry. He was ever watchful to strengthen and protect the traditions and institutions of Orthodox Judaism, a fight which was carried on untiringly by his

famous son-in-law, the *Chasam Sofer*.

The work of Rav Akiva Eiger was continued by his many *talmidim*, among whom the most famous were Rav Tzvi Hirsch Kafischer, and Rav Yisrael Lipschitz of Danzig, the *mechaber* of *Tiferes Yisrael*, the popular commentary on the *Mishna*.

Rav Akiva Eiger passed away at the age of seventy-seven, and his tombstone was inscribed with the epitaph: *He was a servant of Hashem's servants*.

[www.chabad.org/library/article__cdo/aid/112047/jewish/Rabbi-](http://www.chabad.org/library/article__cdo/aid/112047/jewish/Rabbi-Akiva-Eiger.htm)

[Akiva-Eiger.htm](http://www.chabad.org/library/article__cdo/aid/112047/jewish/Rabbi-Akiva-Eiger.htm)



Rav Shmuel of Lubavitch, 13th of Tishrei

The Rebbe Maharash

The fourth *Rebbe* of *Chabad-Lubavitch*, Rav Shmuel of Lubavitch, known by the acronym *Maharash*, was born in the town of Lubavitch (White Russia) on the second day of the Jewish month of *Iyar* in the year 5594 (1834).

Rav Shmuel was the youngest of seven sons born to Rav Menachem Mendel of Lubavitch, the third *Chabad Rebbe*, known as the *Tzemach Tzedek*, and Rebbetzin Chaya Mushka.

At an early age Rav Shmuel excelled in his studies; by the age of seven he was proficient in large sections of the *Talmud* along with the commentaries. Rav Menachem Mendel would regularly administer tests in his son's class, and grant monetary prizes to those who excelled. With that money, Rav Shmuel would purchase books for *Torah* study.

When Rav Shmuel reached the age of twenty-one, his father requested of him to become involved in communal activism. His first task was to attend a conference called by the Russian government to discuss the publication of Jewish textbooks with German translation for use in the instruction of Jewish children. From that point on, Rav Shmuel continued his communal activism on behalf of a variety of Jewish causes.



Leadership

Rav Shmuel's older brothers were

famed *Torah* scholars, well known for their vast *Torah* knowledge. Rav Shmuel, on the other hand, chose to assume a low profile; his piety and scholarship went unnoticed by most.

A year before his passing, Rav Menachem Mendel requested that Rav Shmuel publicly deliver discourses in *Chabad* philosophy – though he was only thirty-two years of age – a practice normally reserved for *Chabad Rebbes*. Rav Menachem Mendel instructed his followers to “listen to him [Rav Shmuel] as you listen to me”. Although Rav Shmuel was the youngest son, he was chosen to succeed his father as *Rebbe* and leader of *Chabad* in the movement's capital, Lubavitch. (Four of his brothers established branches of the *Chabad* dynasty in other towns in White Russia and Ukraine.)

In addition to mentoring and teaching his *talmidim* and penning many discourses on *Chassidic* teachings and philosophy, Rav Shmuel – despite his frail health – traveled extensively throughout Europe, meeting with government and business leaders and lobbying them to exert pressure on the czarist regime to halt its instigation of pogroms against its Jewish citizens.

His fluency in languages such as Latin, French and Russian assisted him in these selfless ventures.

Today, Rav Shmuel is perhaps most famous for his saying (known in Yiddish as

lechatchila ariber): “The world says: If you can’t go under [an obstacle], leap over; I say: In the first place, go over!”

Several melodies are also attributed to Rav Shmuel.

Rav Shmuel, who throughout his life suffered from many ailments, passed away at the young age of forty-eight, on the 13th of *Tishrei* in the year 5643 (1882). He is buried alongside his father in the city of Lubavitch. Rav Shmuel was succeeded by his second son, Rav Sholom Dovber of Lubavitch.

www.chabad.org/library/article_cdo/aid/626953/jewish/Rabbi-Shmuel-of-Lubavitch.htm



A Water-Carrier Named Shmuel

The year was 1834, and there was much joy and celebration among the followers of Rav Menachem Mendel (the *Tzemach Tzedek*) of Lubavitch. A son, his seventh, had been born to their beloved *Rebbe*. Many of the *Chassidim* who had come to spend *Pesach* in Lubavitch decided to stay on for the *bris* (circumcision), scheduled for the ninth of *Iyar*, the eighth day of the child’s life.

Early in the morning of the appointed day, all was ready for the *bris*: the tables were set, the *Chassidim* had assembled, the *mohel* had laid out his instruments. All awaited the appearance of Rav Menachem Mendel. But the *Rebbe*’s door remained closed. An hour passed and then another, and the *Chassidim* began to wonder if the *bris* was perhaps going to be postponed. Soon word came from the *Rebbe* that “the *bris*, G-d willing, will be held today.” But no more was said.

Morning passed, and the better part of the afternoon. Finally, late in the afternoon, the *Rebbe* emerged from his room and instructed that the *bris* commence. The only clue to his delay was the mysterious sentence that passed his lips, “Ay...the Polotzk burial society...” No

one dared ask for further explanation.

Another mystery was the name given to the newborn – Shmuel. No one knew of a Shmuel in the *Rebbe*’s family. When one of Rav Menachem Mendel’s older children asked his father after whom the child was named, the White Russian town was again mentioned.

“A water-carrier from Polotzk,” was the *Rebbe*’s reply.

Among the *Chassidim* present at the *bris* were several from Polotzk, who proceeded to investigate the matter when they returned home. It turned out that on the day that the *bris* was held, two townspeople had passed away: a rich and influential resident, as well as a simple, impoverished water-carrier by the name of Shmuel. The burial society devoted its attention solely to the departed “pillar of the community”; only after his heavily attended funeral was over did they begin taking care of the water-carrier’s body, which was finally brought to burial late in the day. One of the *Chassidim* noted that the *Zohar* instructs not to name a child after one who has passed away before the departed has been buried. The *Rebbe* had delayed the *bris* so that he could name his youngest child and ultimate successor after a water-carrier from Polotzk.

www.chabad.org/library/article_cdo/aid/626997/jewish/A-Water-Carrier-Named-Shmuel.htm



The Czar’s Army’s Iron Pots ~ By Tuvia Bolton

Zalman was a successful businessman. He had made millions of rubles in his metal business, but now that same business was threatening to end his life.

Several months earlier, he had landed an immense government contract to supply all the cooking utensils for the czar’s army. The deal was worth a fortune, a real blessing from *Hashem*...until he received a

summons to appear in the imperial court on charges of thievery and treason!

It seems that someone reported to the government that Zalman was making the pots a bit thinner than promised. He had received funds for 100,000 tons of iron, but had really only used 90,000, thus cheating the government out of a pretty penny.

To make matters worse, the report was true! He did it. Everyone did it. That's how things were in czarist Russia.

But that didn't change anything. If he were found guilty, which he almost certainly would be, it would be the end of him.

Zalman did not give up, however; there was still a ray of hope. Being a follower of the third Lubavitcher *Rebbe*, the *Tzemach Tzedek*, he would go to him and hope for a miracle.

But when he arrived, he was told that the *Rebbe* wasn't receiving visitors until further notice. This meant that the doors could open any minute, or it could take several days.

With no other choice, Zalman sat in the waiting room, with about twenty other people who had come for help, reading *Tehillim* (Psalms).

The *Rebbe* had seven sons, and the youngest, Shmuel, who was seven years old at the time (and would eventually become the fourth Lubavitcher *Rebbe*), was wandering around the room, occasionally talking to the visitors. When he came to our businessman and asked him why he was there, the latter, hoping that maybe somehow it might help him get in to see the *Rebbe*, told the child his entire story, finishing with a sad word about how his only hope was the *Rebbe*, and now the *Rebbe* wouldn't see him.

The boy listened carefully, promised that he would see what he could do, left the waiting room, and entered his father's study.

Minutes later he returned, approached the businessman, and told him quietly, "You see that man sitting near the door, also reading *Tehillim*? He needs one thousand rubles for his daughter's wedding. Give him the money he needs, and *Hashem* will take care of your upcoming trial."

Of course our hero promptly gave the charity. Sure of victory, he told the boy to thank his father for the blessing, and left the premises a new man, full of optimism and hope.

One month later, Zalman was standing confidently in the courtroom before the judge. He didn't even bother hiring a lawyer. After all, the *Rebbe* had said that *Hashem* would take care of everything; and, in any case, the best lawyer in the world couldn't help.

The judge examined all the papers, first those of the prosecution, then of the defendant, pausing several times to look up at the litigants. Finally he removed his reading glasses, held his head erect, and declared, "Very severe accusations, very severe indeed. If the accused is guilty as charged, the punishment will be at least twenty years, do you understand?" The prosecutor nodded his head, as did the defendant, who was beginning to worry.

The judge put on his spectacles once more, silently read the briefs again, and again looked up, pushed his glasses up onto his forehead, thought for a while, and announced: "The only way to settle this is to actually weigh all the pots and pans."

"But, your excellency," exclaimed the prosecutor, "that will take months, and at such expense to the country. Your excellency has before him the testimony of reliable witnesses..."

Our hero was really sweating now. If the pots were weighed, he was finished.

"That is my decision!" said the judge. "Tomorrow the army will send one hundred wagons to bring all the vessels to

the courtroom for weighing.” He raised his gavel, pounded it on the huge table before him, and announced, “Court adjourned!”

It took over a week to organize the wagons, travel to the factory and load them all up, and then another week or so to bring them to the court, weigh them and record the results. When it was all finished and the results were brought to the courtroom, the tension was so thick you could almost cut the air with a knife. Word of the trial reached the newspapers, and the courtroom was packed.

The judge entered after everyone was seated, took his place behind his huge desk, picked up the papers and read carefully. The courtroom was silent.

After several minutes he looked up at the defendant, squinted as though in sheer hatred, and spoke almost theatrically.

“Mr. Zalman, you...you lied to the government!”

The judge was holding the papers in both hands and leaning forward on his desk, peering over them at the accused, almost completely out of his chair. Zalman was swooning. He wiped his brow with his handkerchief. He thought he was about to faint.

The guards moved a few steps closer to him. The prosecutors looked at each other from the corners of their eyes and faintly smiled.

“You declared to the Russian Government that you needed one hundred thousand tons of iron. *You took funds for one hundred thousand tons of iron!*”

The judge was now standing, leaning with his entire body over the table, holding the papers in one hand, shaking them in the air as he spoke, and almost whispering, hissing at poor Zalman... “And you really used...one hundred and twenty thousand tons! Those pots weighed twenty thousand tons more than you reported.

“Mr. Zalman, you are a patriot!”

Two days later our hero was waiting again in the *Rebbe’s* front room, this time to thank him for the miracle. But when he was finally sitting opposite the *Rebbe* and began thanking him, the *Rebbe* was surprised. He didn’t remember ever giving such a blessing.

“But your son, Shmuel, told me...” said the businessman.

The *Rebbe* summoned his son, who admitted that he had done the whole thing on his own.

“But how did you give him such a blessing? How could you have been sure that it would be alright?” his father asked.

“Simple,” answered the boy. “I saw in Heaven all the weight of that charity jumping onto his pots on the scale. It was obvious that it would be more than a few thousand tons...”

[www.chabad.org/library/article_cdo/aid/626996/jewish/The-Czars-](http://www.chabad.org/library/article_cdo/aid/626996/jewish/The-Czars-Armys-Iron-Pots.htm)

[Armys-Iron-Pots.htm](http://www.chabad.org/library/article_cdo/aid/626996/jewish/The-Czars-Armys-Iron-Pots.htm)



Spiked Chassidus ~ From the writings and talks of Rav Yosef Yitzchok of Lubavitch

All through the Russian winter, the *Bais Medrash* (study hall and shul) in the town of Dokshitz was a warm and merry place – most visibly so on *Motzo’ei Shabbos*. On those occasions, a samovar of *pannes* – a hot drink made with boiling water, vodka and sugar – was set up, and everyone warmed their bones. Following this, the renowned *Chassidic* scholar, Rav Aharon of Dokshitz, affectionally known as “Rav Areh”, would teach a class in *Chassidus*, the philosophical-mystical teachings of the *Chassidic* masters.

Once a year, Rav Areh would travel to Lubavitch to the *Rebbe*, Rav Shmuel of Lubavitch (1834–1882). On the *Motzo’ei Shabbos* following his return, the weekly *Chassidus/pannes* ritual would swing into high gear: an extra-large batch of *pannes* was concocted, and Rav Areh, fresh from a

month of spiritual refueling in Lubavitch, would review the teachings that he had heard from the *Rebbe* during his stay.

Once, when Rav Areh was in Lubavitch, the *Rebbe* said to him, “I hear that in Dokshitz they study *Chassidus* with *pannes*. Tell me, what connection is there between the teachings of *Chassidus* and a samovar of *pannes*...?!”

So, when Rav Areh came home, he informed his fellow Dokshitzers that henceforth the post-*Shabbos* session would be a *Chassidus*-only affair.

The following week, the crowd of participants was perceptibly smaller, and it continued to dwindle throughout the winter. When Rav Areh was back in Lubavitch a year later, and the *Rebbe* asked, “What’s doing in Dokshitz?” he was forced to report that the *Chassidus* class now attracted a fraction of the crowd it had pulled back in its “drink and learn” days.

“Nu,” said the *Rebbe*, “so bring back the *pannes*. As long as they study *Chassidus*...”

www.chabad.org/library/article_cdo/aid/878007/jewish/Spiked-Chassidism.html



Feet Below, Eyes Above

From the writings and talks of Rav Yosef Yitzchok of Lubavitch

Rav Yosef Yitzchok of Lubavitch (1880–1950) once described the personality of a certain ordinary *Chassid* – not a figure of towering stature, just one of the followers of his grandfather, Rav Shmuel of Lubavitch (1834–1882):

Rav Pesach lived in Homil. He was no *Torah* scholar – nor, for that matter, was he schooled in worldly affairs – but he made a comfortable living through buying various kinds of merchandise in Homil and selling it to the shopkeepers in the villages round about.

Just before *Rosh HaShana* in the

year 1866 he joined a group of *Chassidim* led by a *Chassid* of renown named Rav Mordechai-Yoel, and they journeyed together from Homil to Lubavitch in order to spend the *Yomim Noro'im* at the court of their *Rebbe*, Rav Shmuel. When his turn came for *yechidus* – his first private interview with the newly-inducted *Rebbe*, the fourth in the dynasty – he handed him a note in which he had written, amongst various personal details, the manner in which he made his livelihood.

The *Rebbe* blessed him and said, “You can always fulfill the words of the *novi*: ‘Raise your eyes heavenward’.” And then he added, “*Shema* is *Yisrael*.”

Rav Pesach went straight from the *Rebbe*’s study to find Rav Mordechai-Yoel, who would no doubt be able to explain what the *Rebbe* meant.

“Every *shul*,” began Rav Mordechai-Yoel, “is built with large windows: not only in order to admit light, but also to enable people to look out at the sky. For the Heavens, we read, are reminiscent of the Throne of Glory, and looking skyward inspires a man with the awe of Heaven. And this is what the *Rebbe* told you. Since you spend much of your time on the road, and see the sky not only when you are seated in *shul*, you are thus able at all times to fulfill the instruction of the *Novi* (*Yeshaya* 40:26): ‘Raise your eyes heavenward, and behold Who created these.’

“Now, the word *Shema* is made up of the initial letters of the first three words of this *pasuk*, and when a person says the *Shema* with every fiber of his being, he is elevated thereby to the level of *Yisrael*. For as you may know, the name *Yaakov* denotes a Jew at the stage where his *Avodas Hashem* is that of a servant, motivated by awe; the name *Yisrael* is reserved for one who serves like a son, for the Jew who has reached the stage where his *avoda* is prompted as well by his love of the Creator. And that is what the *Rebbe*

meant when he said, ‘*Shema* is *Yisrael*’: through making the *Shema* a living experience, one can become worthy of being called a *Yisrael*.”

Rav Yosef Yitzchok of Lubavitch continued with the following reminiscence of his own childhood, when he was eleven years old: “Twenty-five years later, in 1891, when Rav Pesach paid a visit to Lubavitch for the *Rosh HaShana* season – as he did every two or three years – he told me in detail all about that first *yechidus* in 1866, and added, ‘When Rav Mordechai-Yoel explained to me what the *Rebbe* had told me, I felt my soul lighting up, and from then on I yearned to understand the *Torah*. My neighbor, a *Chassid* whom we knew as Hirschel the Watchmaker, taught me every so often, so that within a few years I was able to study a few lines for myself out of *Tanya*, *Likkutei Torah* and various other classic texts. The *Rebbe*’s words put me on my feet!

“The pleasure and the liveliness with which Rav Pesach recalled this experience were striking,” recounted Rav Yosef Yitzchok. As the years rolled by, Rav Pesach became a wealthy man and he moved to Lodz, where he dealt in manufactured goods. Then in 1928, when he was about ninety years of age, he again repeated to Rav Yosef Yitzchok, who had become the sixth *Rebbe* of *Chabad-Lubavitch* in 1920, what he had heard from the mouth of the *Rebbe*’s grandfather, Rav Shmuel – and still with the same excitement and delight, as if this encounter had happened the day

before. This time he concluded his recollection as follows: “From the time I first set out to try my own fortune on the road, I have always sought lodgings with large windows, and I always take a seat near a window, so that I will always be able to fulfill those words: ‘Raise your eyes heavenward.’

“Sixty-two years have now passed since I was privileged to hear from the *Rebbe*, your grandfather, that *Shema* is *Yisrael*. Throughout all those years, whenever I say *Shema Yisrael*, at whatever point in the tefillos – whether it be in the obligatory daily reading, or while the *Torah* Scroll is being brought out of the Holy Ark, or during the responses of *Kedusha*, or in the additions to the penitential *Tachanun tefilla* on Monday and Thursday mornings, or during the climax of *Yom Kippur* at the conclusion of the *Ne’ila* service – I always recall that *Shema* is *Yisrael*.

“One request I have yet to *Hashem*: When the time comes for me to return to Him the soul which He has entrusted in my keeping, and I am to breathe *Shema Yisrael* for the very last time, I *daven* that He grant me a clear mind, so that then too I will be able to recall those words the *Rebbe* told me – *Shema* is *Yisrael*!” “Such,” observed Rav Yosef Yitzchok, “was one of the ordinary *Chassidim* of my grandfather!”

www.chabad.org/library/article_cdo/aid/627000/jewish/Feet-Below-

[Eyes-Above.htm](http://www.chabad.org/library/article_cdo/aid/627000/jewish/Feet-Below-Eyes-Above.htm)



Rav Sholom Shachna of Prohovitch, 14th of Tishrei

Rav Sholom Shachna was born to Rav Avrohom *HaMaloch*, and his second wife, the daughter of Rav Feivel of Kremenitz. He was named after his great-grandfather, who was named after Rav Sholom Shachna of Lublin, teacher and

father-in-law of Rav Moshe Isserles, the *Rema*. Sholom was about eight years old when his father passed away. His mother eventually resettled in *Eretz Yisrael*, never revealing her identity, working as a laundress until her death. She is buried in

Teverya.

Sholom and his older brother, Yisrael Chaim, were left in the custody of Rav Shlomo of Karlin, who took responsibility for the children's education, and, when the time came, arranged *shidduchim* (matches) for them. To Yisrael Chaim, he gave his daughter's hand in marriage. He then sought a suitable match for Rav Sholom Shachna.

Rav Shlomo sent two emissaries to a certain town to arrange the match. Before they set out, he warned them: "On your way you will pass Prohovitch, where Rav Nachum of Chernobyl lives. Do not stop."

As they passed Prohovitch that Friday, while Rav Nachum was napping, he was told in a dream, "Now is your chance to marry off your granddaughter to the *Maggid's* grandson!" In the dream Rav Avrohom *HaMaloch* appeared, and shook Rav Nachum's hand in agreement. When he awoke, Rav Nachum asked those present, "Did a wagon just pass?" They replied that a wagon bearing two passengers had indeed just passed, traveling rapidly. He instructed someone to catch up with it and bring its passengers back to Prohovitch.

When Rav Shlomo's emissaries came to Rav Nachum, he told them of the dream and convinced them that the *shidduch* had already been arranged Above between himself and Rav Sholom's father, and that any other arrangements were invalid. Thus Rav Sholom Shachna married Chava, the daughter of Rav Nachum's daughter, Malka. They settled in Prohovitch, where Rav Nachum supported them.



A Special Guest

On their way to the wedding in Chernobyl, Rav Shlomo and Rav Sholom Shachna passed through Berditchev, and Rav Levi Yitzchok honored them with a

festive meal. When they left Berditchev, Rav Levi Yitzchok sent musicians to escort them out of town and he himself danced before them. Later, his wife asked, "Why did you have to lower yourself by dancing like a child? Wasn't it enough that you treated them to such a banquet?"

"How could I not dance before the groom," replied Rav Levi Yitzchok, "when Eliyohu *HaNovi* (the Prophet) was dancing, too?"



A New Style of Life

Rav Sholom Shachna blazed a new trail in *Chassidus*, which was broadened by his son, Rav Yisrael of Rizhin, and followed by the *Rebbs* of the Rizhin-Sadigora dynasty. He conducted himself in a most regal fashion. Instead of the white, silken *bekeshe* of his forebears, he preferred a stylish woolen outfit, even though the *Chassidim* shunned woolen garments for fear of *sha'atnez* (a forbidden admixture of wool and linen). He dressed before a mirror, an act permitted by the *Talmud* only to the descendants of Rabbon Gamliel. His hair was styled, his *peyos* short, and instead of the old-fashioned pipe, he smoked expensive cigarettes. He lived in a beautiful, exquisitely-furnished house and insisted that his wife dress fashionably.

Even his *Avodas Hashem* defied the norm. During the month of *Elul*, when everyone *davened* and studied with unusual intensity in anticipation of judgment on *Rosh HaShana* and *Yom Kippur*, Rav Sholom Shachna spent most of the day in the forest. Only toward evening did he return home for his meal.

For anyone else, such behavior might have been suspect, but Rav Nachum knew who Rav Sholom Shachna was, even if he didn't know why he adopted such practices. The *Chassidic* movement grew ever stronger. Once the task of founding the *Chassidic* movement had been

completed, with tens of thousands of faithful adherents following the tenets of the movement, Rav Sholom Shachna paved the way for a national revival by restoring the crown of the exilarchs. In those troubled times, Rav Sholom Shachna single-handedly built a royal house.

Asked why his father, Rav Sholom Shachna, chose such a perilous path of pomp and ostentation, Rav Yisrael of Rizhin replied, “The *Ba'al Shem Tov* gave our patriarch, the *Maggid* of Mezritch, a precious jewel: the path of true *Chassidus*. The *Maggid* hid it in a fortress of *Torah* and *tefilla*, but the thieves from Above, *Soton* and his cohorts, broke into the fortress to destroy the gem. My grandfather, Rav Avrohom the *Maloch*, polished it and built it into a fortress of holiness and purity, by means of fasting and mortification. But the bandits persisted. So my father devised a new strategy – he hid the stone in a garbage can of pride, glory and honor. This hiding place proved much safer, for the thieves never expected to find a precious jewel there.”



An Interesting Repentance

Rav Sholom opposed fasting and affliction. A woman once accidentally smothered her son to death while she was asleep in her bed. To rectify this sin, she was told to go into exile for several years, and to fast each Monday and Thursday. During this time, she came to see Rav Sholom. After hearing her story, he told her, “Go home to your husband, and instead of fasting on Mondays and Thursdays, eat and drink. You will be healed, and your sin will be atoned for.”

Rav Sholom’s *Chassidim* were surprised by this prescription for *teshuva*. “The pain of this woman’s conscience is punishment enough,” the *Rebbe* explained, “for one lash from the heart hurts more

than one hundred floggings and fasts. She should strive to reverse her sin – the destruction of a Jewish soul. By returning to her husband and strengthening herself, she will give birth to a child. If she remains in exile and continues fasting, she may never be able to achieve complete repentance.”



A Heavenly Reception

A stranger once came to Rav Yisrael of Rizhin, placed half a ruble on the table, and asked for a blessing. The *Rebbe* then invited him back for *Shabbos*, a singular honor.

When he emerged from the *Tzaddik*’s chambers, the man told Rav Yisrael’s astonished *Chassidim*, “Don’t think I am a great person, for I am a simple Jew. This is what happened: My brother and I agreed that whoever of us died first would tell the other about the next world. My brother passed away twenty years ago, but only a few days ago did he finally appear to me in a dream. He told me that on the day he died, Rav Sholom Shachna also passed away. ‘Make way!’ a voice was heard on high, and all the *Tzaddikim* came to greet him. My brother then heard it proclaimed, ‘Whoever passed away today will be exempt from suffering in the grave! Whoever beheld Rav Sholom’s face on Earth will escape retribution in *Gehinnom*. And whoever gave him a *pidyon* will be spared all punishment!’

“‘Oh, my brother,’ I began to cry, ‘now that Rav Sholom Shachna is no longer in this world, how can I gain merit?’

“‘His son, Rav Yisrael of Rizhin, is a *Tzaddik* like him,’ my brother said. ‘Giving him half a ruble is like giving his father a *pidyon*.’

“That’s why I came today,” he concluded.

Rav Yisrael later said of this man, “Since his motivation was so pure, I

received him with honor.”



Rav Sholom on Suffering...

Our Sages tell us, “Whoever sees suffering coming upon him should examine his deeds. If his examination uncovers nothing, his plight hinges on the neglect of *Torah* study” (*Berochos* 5a). Rav Sholom Shachna asked several questions about this statement. First, why does it say suffering is “coming upon him”, rather than “he is suffering”? Second, how could his examination have uncovered nothing? Is anyone free of sin? Finally, why does his plight hinge on *bitul Torah*, as if that were no sin at all? Everyone knows it is one of the gravest!

He therefore explained, “Usually, one must accept suffering lovingly, but physical suffering prevents a person from learning *Torah*, *davening*, and serving *Hashem*. Thus, if one sees suffering coming upon him, that is, upon his body, he should search his deeds for something meritorious with which to daven to *Hashem* for salvation. If he finds nothing, his salvation hinges on the fact that he will be forced to neglect his *Torah* studies because of his suffering. He should therefore *daven*, “Master of the Universe! If I have to suffer physical illness, I won’t be able to serve You. Better You should heal me so I can serve You properly.”



Petira

On *Erev Sukkos*, 1802, during the third meal of *Shabbos*, Rav Sholom Shachna died, at the age of forty-two. At that exact moment the *Chozeh* of Lublin was sitting with his *Chassidim* and cried out when he felt the soul of Rav Sholom leaving the world, but he was quickly comforted after realizing that he was leaving two righteous sons behind him. His eldest son, Rav Avrohom, then sixteen, entered the *Sukka* and sat in his father’s chair, his face full of joy.

“Why are you happy?” his mother demanded. “No one rejoices after his father’s death!”

“Mother,” Rav Avrohom answered immediately, “if you were to see our father’s exalted state in Heaven, you would be as ecstatic as I.”

Chassidic tradition maintains that Rav Sholom Shachna possessed a “spark” of Dovid *HaMelech*’s soul and that his son, Rav Yisrael of Rizhin, had a spark of Shlomo *HaMelech*.

The wisdom of Rav Sholom Shachna was recorded in the book *Chesed Le’Avrohom/Mashmia Sholom* (Hebrew).

May the merit of the *Tzaddik*, Rav Sholom Shachna, protect us all, *Amen*.

www.dailyzohar.com/tzadikim/87-Rabbi-Shalom-Shachna



Rav Yisrael Hopstein, 14th of Tishrei

The Kozhnitzer Maggid

Rav Yisrael, one of the founders of *Chassidus* in Poland, was the son of a poor bookbinder. He became a *talmid* of four great *Chassidic Rebbes*: Rebbe Reb Shmuel Shmelke of Nikolsburg, the *Maggid* of Mezritch, Rebbe Reb Elimelech of Lizhensk, and Rav Levi Yitzchok of Berditchev.

Upon his deathbed, Rebbe Reb Elimelech of Lizhensk passed on to his *talmidim* specific spiritual powers or talents he himself had possessed. To the *Chozeh* of Lublin he gave his eyes’ power of sight; to Rav Avrohom Yehoshua Heschel, his lips’ power to pronounce judgment; to Rav Yisrael of Kozhnitz, his heart’s power

to *daven*; and finally, to Rav Menachem Mendel of Rymanov, he gave his spirit's power to guide.

The phenomenal range of Rav Yisrael's *Talmudic* and *Kabbalistic* knowledge astounded the foremost scholars of his day. Rav Chaim of Volozhin, the greatest Lithuanian *Gaon* (eminent scholar) of his age, testified, after spending an entire day with him, that he had the entire *Talmud* at his fingertips, and had committed to memory the commentaries of *Rashi* and *Tosafos* – truly an amazing feat.

Rav Yisrael, known for his fiery enthusiasm for *Chassidus*, earned the reputation of a *ba'al mofes*, a man of wonders and miracles, a healer whose *tefillas* for the sick and the needy and for childless couples were answered from Above. Often he would go into seclusion, seeking communication with *Hashem*, living an ascetic life of fasting and self-mortification. For a short time he lived in Peshis'cha where he served as teacher of young boys, after which he settled in Kozhnitz where he established a flourishing center of *Chassidus*.

In spite of his feeble body and frail health he would dance vigorously, ablaze with sheer ecstasy, during *tefilla* and *Chassidic* gatherings. For nearly fifty years he led the Kozhnitz community, teaching and edifying his followers. During this period he developed a close friendship with the *Chozeh* of Lublin and Rav Menachem Mendel of Rymanov.

His spellbinding oratory earned him the cognomen "the Kozhnitzer *Maggid*" (*Maggid* means "accomplished preacher"). His writings reflect the influence of the philosophy of the *Maharal* of Prague. Indeed, he wrote a commentary on the *Maharal's* *Gevuros Yisrael*. Most popular among the many books by the Kozhnitzer *Maggid* is *Avodas Yisrael*, thoughts on the weekly *Torah* portions. He also wrote *Bais*

Yisrael, on the *Talmud*; *Nezer Yisrael* and *Ohr Yisrael*, both on the *Zohar*; and *Tehillos Yisrael* on *Tehillim*. He was succeeded by his son, Rav Moshe Elyokim Beriah.



Rav Yisrael of Kozhnitz said...

"The Jewish people are blessed [from *Hashem*] in that each of their limbs has been given a *mitzva*. The meaning is that each person should make himself holy in each of his 248 limbs by accepting upon himself the holiness of the 248 positive *mitzvos* [and doing them]. If he does this, *Hashem* will be able dwell within him. " (p. 153 *sefer Avodas Yisrael*)



About the Pesach Haggoda...

The *Pesach Haggoda* states: "At first our fathers worshipped idols, but now *Hashem* has brought us close to His worship." The authors of the *Haggoda* arranged that we should speak of this at the time of our redemption. From this we learn that one should not say, "I have done so many evil deeds that there is no longer any way for me to be rectified and come close to *Hashem*." One should say the precise opposite and resolve to repent at least from this day on. He should declare, "Is it true that our forefathers originally worshipped idols? But still, *Hashem* brought us close to His worship." The *Medrash* states that Avrohom was forty-eight years old when he first recognized *Hashem*. He was concerned by the sins of his youth, but *Hashem* consoled him by saying, "Dew is your childhood" (*Tehillim* 110:3) – your childhood shall be considered as pure as dew. (*Haggodas Avodas Yisrael* – Kozhnitz)

May the merit of the *Tzaddik*, Rav Yisrael of Kozhnitz, protect us all, *Amen*.



Rav Yosef Tzvi Dushinsky, 14th of Tishrei

Ga'avad of Yerushalayim

Rav Yosef Tzvi Dushinsky was born on the 25th of *Tammuz* 5627/1867 in Paks, Hungary, to Rav Yisrael Dushinsky.

He was a prized *talmid* of Rav Simcha Bunim Sofer (the *Shevet Sofer*, son of the *Ksav Sofer*) and of Rav Moshe Pollack, Rav of Bonyhad.

After his marriage to the daughter of Rav Mordechai Yehuda Leib Winkler, *Rav* of Mahd and *mechaber* of *Levushei Mordechai*, Rav Yosef Tzvi was appointed *Rav* in Galanta, Slovakia.

His first wife passed away in an epidemic during World War I, leaving no children. He later married the daughter of Rav Yoel Tzvi Neuhaus.

Relocating to the town of Chust, he assumed the position of *Rav*. He founded a *Yeshiva* in Chust that was one of the leading *Yeshivos* in Hungary.

A *Talmid Chochom* and a *posek*, Rav Yosef Tzvi waged war against the Reform movement and the Neologue group in Hungary.

In 5681/1921, an only son, Yisrael Moshe, was born.

In Adar 5692/1932, Rav Yosef Tzvi visited *Eretz Yisrael*, where he was greeted with honor. When he visited Rav Yosef Chaim Sonnenfeld – who was ill at the time – Rav Yosef Chaim said, “The Chuster *Rav* will remain here.” Two days later, on the 19th of *Adar*, Rav Yosef Chaim was *niftar*.

After the *levaya*, the leaders of the community approached Rav Yosef Tzvi and asked him to remain there and take the post of *Rav*, seeing it was decreed from Heaven. Rav Yosef Tzvi settled in *Eretz Yisrael* on the 7th of *Elul* 5693/1933, upon his appointment as *Ga'avad* of the *Eida HaChareidis*.

He founded a *Yeshiva* in Yerushalayim, which was posthumously named after him, *Bais Yosef Tzvi*.

He established a community of Hungarian Jews in Yerushalayim affiliated with the *Perushim* section of the *Eida HaChareidis*. This community later developed into a *Chassidic* dynasty, today headed by his grandson, the Dushinsky *Rebbe, shlita*, who was named after him.

Rav Yosef Tzvi was *niftar* on *Erev Sukkos*, the 14th of *Tishrei* 5709/1948. He was buried in the *Shaare Zedek* cemetery.

He was succeeded by Rav Zelig Reuven Bengis as *Ga'avad* of the *Eida HaChareidis*.

His only son, Rav Yisrael Moshe Dushinsky, also served later as *Ga'avad* of the *Eida HaChareidis*.

His *Torah* commentaries have been published in the *Toras Maharitz* series.

Zecher Tzaddik livrocha.

www.hamodia.com/features/day-history-14-tishreioctober-8/



HACHONOS – ADVANCE PREPARATIONS FOR YOM KIPPUR

The *Chasam Sofer* teaches us that *Avodas Hashem* requires advance preparation. You must prepare yourself even a hundred times with a hundred *hachonos* so that even one single *avoda* will come out properly. So how should we prepare ourselves for the *teshuva* of the

Aseres Yemei Teshuva and the *Selicha, Mechila* and *Kappora* that is *Yom HaKodosh – Yom Kippur*?



SEGULAS SHABBOS TESHUVA

Last week we cited the *Radomishla Rav* who told us of the *segula* of the last *Shabbos* of the year. Now let us discuss the first *Shabbos* of the year and its unique *segula*. The *Gerrer Rebbe*, the *Bais Yisrael*, writes (*Bais Yisrael vaYeilech tov-shin-tes-vov*) that the first *Shabbos* of the new year can give us the vitality and *chiyus* we need to charge us up for the entire coming year! The *Medrash* tells us that when *Odom HoRishon* sinned, he did *teshuva* on the first *Shabbos* of creation, and his *teshuva* was accepted. *Odom* then infused that *Shabbos* with the power of *teshuva* so that all subsequent generations would share the power of *teshuva*, to return to *Hashem*.



SEGULAS ASSERES YEMEI TESHUVA

Rav Yonoson Eibeshutz, in his *sefer*, *Yaaros Devash* (Vol I *Derush Alef*) teaches further that the seven days between *Rosh HaShana* and *Yom Kippur* correspond to the seven days of the week and thus, if we seize each day as an opportunity to do *teshuva*, this is a *teshuva* for that entire actual day. For example, when we do *teshuva* on a Sunday or Monday of the *Aseres Yemei Teshuva*, that *teshuva* is for all past Sundays and Mondays of our lives; such *teshuva* repairs all past Sundays and Mondays that we blemished with past misdeeds and mistakes. This can help us rectify all the days of our lives!

This is why this *Shabbos* is known as *Shabbos Teshuva*: it is so holy that its *kedusha* is laden with the power to give us all the ability to reach *teshuva sheleima* (complete repentance); by being *mesaken* this *Shabbos*, we rectify all *Shabbosos* of the year!

An example of the power of *Shabbos* for *teshuva* can be found in the following story found in the *sefer Shlosha Edrei Tzon* page 79, about the *Tzaddik Rav Dov Beirish*

of *Oshpitzin*:

There was an assimilated Jewish doctor practicing medicine in *Oshpitzin*, who boasted of the fact that he had once studied under the *Gaon Rav Boruch Frankel*, *mechaber* of *Boruch Ta'am* of *Leipnick*, the famed father-in-law of the *Divrei Chaim* of *Sanz*. Despite his knowledge of *Torah* he was completely assimilated and was an *apikores* who reveled in sin, living a life of *hefkerus* (abandon) while disparaging *Chazal* (the Sages), *Torah* and his *mesora*.

One day this doctor grew ill. Day by day he grew sicker and sicker. Being a physician, he attempted to diagnose and treat his own illness – but with no improvement. Prescription after prescription and attempt after attempt yielded no results until his situation grew quite serious. When he felt that he was on the verge of death and that his situation was grave indeed, he began to feel intense pangs of remorse over his lifestyle, and how he had abandoned *Torah* and *mitzvos*. He decided to do *teshuva* and called the heads of the *kehilla*, asking them to tell the *Rebbe Rav Dov Beirish* that he wanted to do *teshuva*. The *Roshei HaKohol* were sure that the *Rebbe* would simply refuse. Nonetheless, they hastened to fulfill the dying man's last wishes. That day was *Shabbos*, and when they came to the *Rebbe's* home and explained the reason for their visit, the *Rebbe* heard them out and sat there silently for a few moments. He then said to them, "In *Shulchon Aruch* we find that the *Turei Zohov* in his commentary explains the *Gemora Shabbos* (118b): 'Whoever keeps *Shabbos* and all its laws, even if he is an idol worshipper like the generation of *Enosh*, he is forgiven'. The *Ta"z* asks the question: if he has not done *teshuva*, how does keeping *Shabbos* help? And if he has done *teshuva*, what is so special about keeping *Shabbos*? He has already repented fully!

"It seems that it must be referring to

a case where he did *teshuva*, but cannot be forgiven for transgressing *mitzvos* which are punishable by *koreis* (being cut off) and *misas Bais Din* (capital punishment), as the *Gemora* explains. The *Gemora* here is presenting a *chiddush* (novel idea): that if, after doing *teshuva*, he keeps *Shabbos* and all its laws, his *teshuva* does indeed effect his forgiveness. This is what the *Ta"z* teaches us. If he did *teshuva* during the week, his *teshuva* is held up. However, if he did *teshuva* on *Shabbos*, that *teshuva* has the power to grant forgiveness even to someone who sins as the generation of Enosh did with idolatry, which was a very serious form of *chillul Hashem*! Since our doctor here has done *teshuva* on *Shabbos*, now go and tell him that if his *teshuva* is real and true, and his remorse genuine, he will recover and live."

This doctor changed his life around completely. He hired a Jewish woman to teach his wife the *halochos* (laws) of Jewish life; he smashed and discarded his dishes and kashered his kitchen, from that day forward acting as a Jew for the rest of his life. Rav Beirish commanded him not to relate the miraculous story of his recovery and he continued to live in Oshpitzin for another year and a half before moving to the city.

This demonstrates for us the power of *Shabbos* and the secrets of *teshuva* it contains. When we do *teshuva* on *Shabbos* our *teshuva* can atone for even the gravest and harshest of sins. (Adapted from *Imrei Chein VaYeilech-Shabbos Teshuva* by Rav Chuna Halpern of London)



גמר חתימה טובה !!

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

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

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

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

Zera Shimshon



Ha'azinu

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

ויה"ר שיתקיימו בנו ברכותיו של אותו צדיק

לזכות רבקה נכון בת חנה ואברהם
יוסף בן חנה לרפאיה שלימה ולזיווג

הגון בקרוב ממש ולשנה מבורכת
עם כל הברכות הכתובות בתורה

לעילוי נשמת הרב חיים שאול בן
בנציון זצ"ל

לזכות זיווג הגון בקרוב ממש
לשושנה נחמה בת חנה פעסא
ורקבה רוזא בת פייגא

כי חלק ה' עמו (לב' ט')

Hashem's potion is His nation (32: 9)

The Zera Shimshon elaborates on the word 'portion'.

A similar use of this word is found in the opening Mishna of Avos which says, כל ישראל יש להם חלק לעולם הבא, every Jewish person has a portion in the world to come. Another place where the word חלק is used is when making the blessing over Jewish Torah leaders of the generation and on the king. The blessings are אשר חלק 'Who allotted from His wisdom to those that fear Him', and for kings, 'Who allotted from His honor etc.' The blessing over a non-Jewish king is different. The wording is שנתן מכבודו 'Who gave from His honor etc.'

The Zera Shimshon explains that when the Jewish people receive from Hashem, whether Torah or honor, Hashem is giving part of His honor and wisdom to us, but what the gentiles get is not a חלק, a portion, from Hashem. That is why the blessing over the non-Jewish king is different. All we say is that Hashem gave him an extremely high level of honor. The blessing over the Jewish king and over the Torah scholar is that Hashem allotted them a חלק, an actually portion, of what is His.

This because the Jewish people are חלקו, Hashem's portion, as the aforementioned passuk says. Therefore, when we receive for Him, we receive a portion of what is His, כביכול (so to speak).

Being that the Jewish people are all a portion of Hashem, they are in essence all one. In fact, when Adam Harishon was first created, all the souls of the future Jewish nation were included inside of his. This is why the Jewish nation is referred to as אדם, one man, since we are in essence one unit and the wording hints to the fact that originally we were all inside Adam Harishon (אדם אתם, see Yevamos 61a and Shaar Hagilgulim §29, 31).

When Adam Harishon sinned, these souls were entrapped by the side of impurity. Their rectification comes from being born into this world and serving Hashem, thereby meriting their share (חלק) in the world to come.

This is what is meant by the mishna that says, every Jew has a share in the world to come - even though the souls were entrapped by the forces of impurity, they still merit a share in the world to come - no one will left behind (except for those that are enumerated in the mishna in Sanhedrin that are such great sinners, they do not merit a share in the world to come). The mishna brings then bring the passuk (Yeshaya 60:21), "The people of your nation are all righteous (and therefore) they will inherit the land forever (the world to come), a shoot of My planting etc." to prove this point.

The Zera Shimshon asks - how can it be that everyone has a share in the world to come? Doesn't one have to fulfill all the six hundred and thirteen to completely rectify his soul? Even big tzaddikim are unable to fulfill all six hundred and thirteen mitzvos in their lifetime?

The Zera Shimshon explains that this is what the end of the passuk comes to answer. the passuk says, a shoot of My planting, the souls of the Jewish people are Hashem's planting. The same way plants can be grafted with each other, so too, Hashem has many ways that souls can connect to one another (through reincarnation or receiving an additional soul even while alive) and by this, the soul is able to fulfill all the six hundred and thirteen mitzvos and merit a full חלק in the world to come.

Ha'azinu

September 26th 2020
8th of Tishri 5781

871



Paris • Orh 'Haïm Ve Moché

32, rue du Plateau • 75019 Paris • France
Tel: 01 42 08 25 40 • Fax: 01 42 06 00 33
hevratpinto@aol.com

Jérusalem • Pninei David

Rehov Bayit Va Gan 8 • Jérusalem • Israël
Tel: +972 2643 3605 • Fax: +972 2643 3570
p@hpinto.org.il

Ashdod • Orh 'Haim Ve Moshe

Rehov Ha-Admour Mi-Belz 43 • Ashdod • Israël
Tel: +972 88 566 233 • Fax: +972 88 521 527
orothaim@gmail.com

Ra'anana • Kol 'Haïm

Rehov Ha'ahouza 98 • Ra'anana • Israël
Tel: +972 98 828 078 • +972 58 792 9003
kolhaim@hpinto.org.il



8 – Rabbi Shlomo Bechor Chutzin

9 – Rabbi Yitzchak Zev Soloveitchik
of Brisk

10 – Rabbi Yehuda HaLevi Ashlag,
author of 'Hasulam'

11 – Rabbi Shlomo Bachbot

12 – Rabbi Yechiel Michel of Zvhil

13 – Rabbi Shaul Adadi

14 – Rabbi Yosef Tzvi Dushinsky

Weekly Bulletin on the Parshah

Pachad David

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Under the auspices of Moreinu v'Rabbeinu Hagaon Hatzaddik Rabbi David Chananya Pinto, shlita

Son of the tzaddik Rabbi Moshe Ahron Pinto, zt"l, and grandson of the holy tzaddik and miracle-worker Rabbi Chaim Pinto, zy"a



MASKIL LEDAVID

Weekly talk on the Parshah given by Moreinu v'Rabbeinu Hagaon Hatzaddik Rabbi David Chananya Pinto, shlita

Avodat Hashem Alone

"Hashem alone guided them, and no other power was with them"

(Devarim 32:12)

Moshe Rabbeinu warns Bnei Yisrael and is adamant that in order to feel Divine Intervention which imparts Divine Providence on every single element in creation, in the sense of, "Hashem alone guided them" as if each person is like the solitary creation in the world, it is incumbent upon a person to feel towards the Creator that He is the only Ruler in the world and besides Him, there is no other power. G-d forbid a person should never vacillate with one half of his heart feeling love for Hashem Yitbarach while the other half is immersed and given over to the love of materialism and the lusts of this world, which are considered as 'other powers'. If a person does not devote all his love solely for the Creator, Blessed Be He, and does not feel the reality of Hashem being the Only Ruler of the world, he loses his ability to feel Hashem's love for him and His Divine Providence.

If one stands in prayer before Hashem but at the same time one's head and heart are deep into a business deal which one has to close that day, one will not feel any warmth in his prayer. He will certainly lack the delightful pleasure of 'Hashem alone guided them', since there is 'another power', in the form of money and other materialistic concerns which occupy a significant place in his thoughts, and can even cause him to desire them greatly and cool off his Avodat Hashem.

Moshe Rabbeinu wished to impart the message to Bnei Yisrael that arriving at this understanding will bring them true peace of mind and tranquility, since one who adopts for himself this way of thinking will merit Hashem's guidance in all his ways and it will grant him Heavenly Assistance and Divine Providence wherever he turns. There is no greater tranquility and true peace of mind than the knowledge that everything that is done to you or happens to you is a result of special intervention from Above. This is what leads to serenity and peace of mind, knowing that all that happens to him is determined by Hashem.

A person is obligated to repeat to himself this pure outlook of Hashem's supervision, as in the concept of 'Hashem alone guided us', and G-d forbid one may not combine an outlook of 'other powers'. To our sorrow, we find many people who are accustomed to vacillating between the two sides. On the one hand, their hearts wish to be connected to Torah, but on the other hand, their Yetzer Hara diverts them to progression and modernization which have become like 'other authorities' since they have the power to distance a person from Hashem and cause a coolness and disregard for Torah and mitzvot, r"l.

How painful is it to see those people whose passion for This World causes them to lose their deeply-rooted Jewish identity, until they start acting just like the Gentiles. When it comes to Avodat Hashem, their hearts have become frozen over and they no longer have the ability of feeling pleasure in performing a mitzvah or on hearing an interesting idea on the Parsha. Woe to the person who by combining materialism in his life, arrives at a situation where he no longer feels the true pleasure of Hashem's Providence in the world and the intensity of the sweetness which exists in the Holy Torah.

The Ben Ish Chai (Shana Rishona, Ha'azinu) explains at length that the above verse refers to the future, the time when Hashem's Kingship will reign over everything, for then Hashem alone will guide the world and there will be no other foreign powers. In the future, the reality that exists in the world today will change in an unrecognizable way and all mankind will see Hashem's miraculous conduct with their own eyes (see Yeshaye 11:9, Yirmiya 31:33), when "Hashem will be King over all the land and on that day Hashem will be One and His Name One" (Zecharye 14:9). It says in Ketuvim that at this time the kingdom of the wicked will speedily be uprooted and the third Beit Hamikdash will descend from Heaven ready-constructed without requiring any toil from Am Yisrael. When the Beit Hamikdash will descend from Heaven in all its glory, Hashem's Kingship will be revealed in all its splendor and all will recognize that Hashem alone guides the world and there are no other powers.

In those future days, good and blessing will intensify to such an extent in the world, that a wolf will dwell in peace with a sheep and no man will fight against his brother, as it says (Yeshaye 2:4), "Nation will not lift sword against nation and they will no longer study warfare". It is also written in Ketuvim that Hashem will bestow a special and miraculous blessing on the ground, so that man will just place seeds in the ground and ready-to-consume bread will immediately sprout. Man will place seeds of flax in the ground and a ready-to-wear garment will immediately emerge. In addition, if he places a single grape in a corner of his home, he will immediately receive a whole barrel of choice wine. These are wondrous things that are hard for us to fathom, living in the reality of today's world.

So that a person should indeed believe in all that is written and said about the end of days, already today he must feel Hashem's special conduct which guides and sustains the entire world. When a person believes and feels with all his heart that Hashem alone is sustaining the world without any other additional powers, it will help him to believe in the miraculous reality which will occur in the future when Hashem's Kingship will rule over everything and all will see that Hashem is One and His Name is One.



Walking in their Ways

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

A Life in Ruins

A couple in Lyon experienced a devastating car accident. The medics who arrived on the scene and saw their demolished car were sure that there would be no survivors. But by some miracle, the couple emerged alive.

When I came to visit them in the hospital, the husband emotionally told me, "Honored Rav, before the accident, I was a non-believer. But during the accident, I clearly felt Hashem's hand saving myself and my wife from certain death. Now I am an avid believer!"

I was sure the man would make a complete turnabout in his life. He would certainly begin observing Shabbat, kashrut, and other mitzvot. But only two weeks later, I was most disappointed to find him driving his car on Shabbat.

At first, I found it hard to understand how this Jew had the audacity to desecrate the Shabbat. This man was pulled out of the ruins by Hashem Himself and admitted it. How could he then go and blatantly scorn the mitzvot?

But on reflection, I realized that this incident contained a lesson for me. When a person is aroused to repent, he should not satisfy himself with mere thoughts or even statements of repentance. Rather, he should perform an actual mitzvah, such as beginning to observe Shabbat, going to the Yeshiva to study Torah, or strengthen himself in some other area.

Only a concrete act of holding on to one of the mitzvot will allow a person to maintain the inspiration that he felt. Only an immediate and practical application can transform the awareness of the moment into eternal arousal, which will advance him in his Avodat Hashem.

The Haftarah

"Return, Israel" (Hoshea 14, followed by Micha 7)

The connection to Shabbat: This Haftarah is read on 'Shabbat Shuva', the Shabbat between Rosh Hashanah and Yom Kippur. It speaks about the idea of repentance and these are days of repentance and atonement for Am Yisrael.

Guard Your Tongue

Do Not Flatter

One who speaks lashon hara in order to flatter the listener, transgresses "You shall not bring guilt upon the land" (Bamidbar 35:33), which according to many Ga'onim is considered as the Torah prohibition of flattery. Also, if he hears lashon hara and so as to flatter the speaker he shows his agreement and even adds negative words, he too has transgressed the prohibition of flattery.



In Our Father's Path

Listening to Other People's Hardships

Shabbat Shuva falls in the middle of the Ten Days of Repentance, a time when we seek to increase our merits and find ever more advocates to stand at our side. It appears that one of the greatest defense counsels can be found in the conduct that we wish to highlight in this column, and that is "One who shows white teeth (i.e. one who smiles) to his friend is greater than one who gives him milk to drink". Listening to one's friend with a pleasant smile and genuine interest, is what gives him a good feeling.

An example could be someone who does not put the phone down when an embittered person wishes to pour out his heart, or someone who does not tell his family to say that he is not at home... Rather, he is fully present to listen to the needy person and in this way he merits performing a true act of kindness.

Hagaon Hatzaddik Rabbi Aharon Toisig shlita (Kevodam Shel Yisrael) relates that he merited hearing many times from the holy mouth of the 'Be'er Ya'akov', the Nadvorna Rebbe zt"l, that Hashem merited him with a special gift. When someone comes to speak to him about a matter that is weighing on his heart, once he has related the first few details, he already grasps the rest of what he wishes to say. Despite this, he continues listening to him for many hours.

He explained the reason behind his prolonged listening to matters he has already grasped: "I require merits to be able to respond correctly to all those who seek my advice. So through dedicating my precious time, even though I know all the details of the persons' problem, I thereby cause each person to leave my room with a good feeling. This is noticed by Heaven and in return, I am awarded the siyata dishmaya to answer correctly and with good counsel."

When a friend, teacher or any person listens to someone else and is present one hundred percent, detaching himself from any disturbances such as phone calls and giving him a good feeling, he thereby creates a wonderful atmosphere which can generate remarkable and blessed results!

This does not mean that one should ignore an urgent phone call. It is fine to pick up the phone but it is worthwhile saying initially, "I am waiting for an urgent phone call, it might be that I'll have to stop in the middle."

When the one seeking help senses your sensitivity and consideration, it will leave him with a wonderful feeling.

We say in the morning prayers, "To listen, learn and teach". As a play on words, knowing how to listen requires much training and teaching. Once one has acquired the art of listening, not much more is required to effect a transformation.

In the Shemoneh Esrei prayer, we say about Hashem, "You hear the prayer of each mouth". Hashem gives ear and hears to all our prayers, even though He is aware of all our requests even before we open our mouths. This is how we should relate to others. We should listen to them and hear them out with patience until they get everything off their chests.



Pearls of the Parsha

The Result Can Be Seen as Time Passes

"May my teaching drop like the rain, may my utterance flow like the dew" (Devarim 32:2)

When rain or dew drops on a vegetable patch, Rabbi Simcha Bunim of Peshischa zt"l points out, the beneficial effect on the vegetables cannot be noticed immediately. At that moment, one does not see any change, but after some time when the vegetables begin growing well, we understand that it was the rain that had watered them which enabled them to grow and thrive.

It is the same with man who studies Torah and fulfills Hashem's mitzvot. The blessed influence cannot be noticed immediately, only after some time when we note the person's noble middot, this causes us to exclaim, 'How pleasant are his ways! How refined are his deeds! Fortunate is his father who taught him Torah, fortunate is his master who taught him Torah!' We then acknowledge the great blessing that his Torah study and mitzvah observance afforded him.

The Gas Chambers in the Concentration Camps

"Bloating of famine, battles of flaming demons, cutting down by the noontime demon" (Devarim 32:24)

The sefer 'Umatok Ha'or' brings the following allusion, in the name of Rabbi Mordechai Neugroschel shlita:

It is well-known that the verses in the Parsha of Ha'azinu allude to the period of the Holocaust. For example, the verse "They provoked Me with a non-god, angered Me with their vanities" (ibid 21). When did Am Yisrael "provoke Me with a non-god"? Part of Europe in the early twentieth century was atheist, not everyone believed in the Creator of the world.

The Torah details the terrible punishments that they will suffer during this period: "I shall accumulate evils against them, My arrows shall I use up against them. Bloating of famine, battles of flaming demons, cutting down by the noontime demon, and the teeth of the beasts shall I dispatch against them, with the venom of those that creep on the earth" (ibid 23-24).

What is the meaning of 'קטב מריר', cutting down by the noontime demon? Rashi explains that it refers to names of demons.

The concept 'קטב' appears in Tehillim (91:6), "Nor the pestilence that walks in gloom; nor the destroyer (קטב), who lays waste at noon". The Malbim writes on this verse, "The destroyer: As we find 'קטב מריר', which is poisonous air that kills. Here lies an allusion to the Holocaust when the Germans used poison gas to murder Jews.

Changing Status: Children or Servants?

"When Hashem will have judged His people, He shall relent regarding His servants" (Devarim 32:36)

Surely when Hashem judges His people, this includes His servants? So why the repetition, "He shall relent regarding His servants"?

Rabbi Amor Abitbul zt"l, in his sefer 'Omer Hatenufah', answers this question according to the Chazal (Baba Batra 10a) that when Yisrael perform Hashem's will they are called 'sons' as it says, "You are children to Hashem, your G-d" (Devarim 14:1), but when they do not fulfill His will they are called 'servants', as it says, "For the Children of Israel are servants to Me" (Vayikra 25:55).

In reality, when a person repents for rebelling against the King of the World, it would seem that his repentance should not be accepted since the ruling is that even if a king is prepared to forgo the honor due him, his honor is not forgone. But since Bnei Yisrael are called 'children to Hashem', the ruling is that if a father forgoes his honor, his honor is forgone.

Therefore, when Hashem wishes to judge His people and accept their full repentance, He must annul their appellation of 'servants' since as long as they are servants He cannot forgo His honor.

This is the meaning of the seeming repetition in the verse, "When Hashem will have judged His people, He shall relent regarding His servants". When Hashem wishes to accept His people's repentance, He must relent regarding them as servants and instead consider them as children from now on. Then He is able to forgo His honor.

Treasures

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



This Too is for the Good

"The Rock! Perfect is His work, for all His paths are justice; a G-d of faith without iniquity, righteous and fair is He" (Devarim 32:4)

Moshe Rabbeinu reproved Bnei Yisrael and asked incredulously how they could be so ungrateful to Hashem who did everything for them, "Is it to Hashem that you do this?" (ibid 6). Indeed, in a natural way, it is difficult to understand how Bnei Yisrael could ignore all that Hashem had done for them, to the extent that they turned their backs to Him and transgressed His Torah laws so offensively?

The explanation could be that indeed all Hashem's ways are just, for He is "a G-d of faith without iniquity", since "righteous and fair is He". But, so that we can indeed recognize Hashem's uprightness, we must have the correct outlook. When a person does not merit recognizing the kindness that Hashem does for him, it is because there is something wrong with his own vision, for Hashem is the essence of Goodness and therefore His entire goal is to do good with His creations.

If a person does not discern all the good that Hashem does for him and on the contrary, it seems to him that Hashem is dealing harshly with him, he must understand that in fact, it is not so. Just as we bless for the good, so we are required to bless for the bad (Berachot 54a) since ultimately the 'bad' too emerges as good for a person. It is only due to our narrow vision and shallow grasp that we are not capable of discerning this.

In this light, one can explain that Am Yisrael came to sin against Hashem since they lacked the understanding and correct way of looking at things, that Hashem was in fact doing constant good with them. Even when it appeared that Hashem was angry with them, His anger was for their sake and their good so that they should repent from their bad ways. Yet at the time they did not have the wisdom to understand and recognize this.

What emerges from this discussion is that all that happens to a person is good and beneficial, since all Hashem's ways are "just and without iniquity", it is only that we do not possess the wisdom to discern this. If we accustom ourselves to believe that all that happens to us is for the good, we will be able to thank for the bad just as we thank for the good, for hidden in every 'bad' situation is great good.



A NOVEL LOOK AT THE PARSHA

"The Rock! Perfect is His work, for all His paths are justice; a G-d of faith without iniquity, righteous and fair is He"

(Devarim 32:4)

Sometimes a person is overwhelmed by various events and he does not understand why they are happening to him. The above verse comes and declares that no injustice comes from Hashem!

This idea is demonstrated in the following story, brought in the sefer 'Marpeh Lenefesh'.

By the bimah of the Beit Knesset in Paris, stood Rabbeinu Yechiel of the Ba'alei Tosafot, wrapped in a tallit and holding the shofar.

The congregants tremulously anticipated the recital of the blessings in honor of the shofar blowing, but the Rav began with something else entirely.

He turned his head and with a slight hand gesture motioned to one of the congregants to approach. He quickly made his way among the congregants and stood at Rabbi Yechiel's side. The man was Naftali Azaryeh, a well-known goldsmith.

"Despite the significance of the hour, and maybe particularly because of it," began Rabbi Yechiel, "I see fit to share a story with you that contains an important lesson, a story that began a year ago and ended last night. In agreement with one of the incident's heroes, our dear friend Rabbi Naftali, I will now invite him to personally share the development of the events."

The congregants looked at Rabbi Yechiel and the goldsmith in astonishment, curious as to what they were about to hear. Naftali seemed nervous. He swallowed, cleared his throat in embarrassment and then began:

"Surely you are familiar with my good neighbor, my partner in craft, Ya'akov Abudaram. And so, several days before last Rosh Hashanah, we both returned from work and participated in a Torah shiur. In the shiur we learnt the Gemarah that "a person's sustenance is fixed for him from Rosh Hashanah."

These words sparked a special interest for

us. We spoke about the matter and decided to fast a special fast and ask Hashem to reveal to us how much we would earn in the coming year.

This is what we did. Two days before Rosh Hashanah, we fasted and then waited for some sign from Heaven.

On the last night of the year it happened. Each of us dreamt how much we would earn in the coming year. The next morning when we met, we told each other our dreams in astonishment. My friend Ya'akov dreamt that in the coming year he will earn two hundred zehuvim, while I dreamt that I would earn only one hundred and fifty zehuvim.

We decided to approach our master and teacher and tell him about the fast and the dream. "If you wish to take my advice," he began, "write down every single bit of profit, both major and minor, that you earn throughout the year." Of course, we accepted his advice and acted accordingly.

One day a harsh argument broke out between us, concerning merchandise that we had purchased jointly and sold at a nice profit. When it came time to divide out the profit, Ya'akov my friend claimed that we partnered in the deal with the consent that we would share the profits equally. On the other hand, I claimed that since I had invested two thirds in the deal while he had only invested one third, we should therefore share the profits according to the same ratio.

We turned to the Rav and asked him to rule our case.

"Where is the money that you earned from the sale?" he asked.

"Ya'akov has the money."

"Do you have witnesses or a document where you recorded the deal?" the Rav continued inquiring. We had neither witnesses nor a document. "If so, Ya'akov is considered as having the right of possession and Naftali must bring proof for his words. If Naftali has no proof, Ya'akov should swear that he is speaking the truth and then he deserves to get half the profit.

But Ya'akov refused to swear.

"Even though I spoke the utter truth, I am still not prepared to swear, therefore I am willing to forgo the share that I deserve," he said. Ya'akov then took only one-third of the profit for himself and gave me the other two remaining thirds. I had earned ten zehuvim more than Ya'akov with this deal.

We continued recording all our profits. A few days ago, as Rosh Hashanah was approaching, we took out our records and

summed up all our income. It turned out that Ya'akov had earned one hundred and eighty-nine zehuvim during the year, which was eleven zehuvim less than what he had been told in his dream. I myself had earned one hundred and sixty-one zehuvim, eleven zehuvim more than my dream had foretold.

We once again approached our Rav and told him how much we had earned. He did not think for long and quickly determined: "So it seems to be that in that argument about the deal, your friend Ya'akov was right and you should have shared the profits equally."

"So why then is there a difference of eleven zehuvim when the argument between us was only about ten zehuvim?" I queried, wishing to vindicate myself. Rabbeinu had a ready answer: "The cost of paying the scribe who wrote out the indictment and the messenger who arranged the time of the din Torah, was one zehuv." But the temptation was too great for me and I was not able to make peace with the sudden loss of eleven zehuvim, a considerably large sum.

"I do not believe in dreams" I concluded, and to quieten my conscience I added, "According to the proceedings of the din Torah that Rabbeinu ruled, I rightly deserved two-thirds of the profit."

We returned to our stores to complete several commitments before the Chag. Suddenly I noticed that Ya'akov's store was full of customers, while no one was entering my store. By that afternoon Ya'akov had earned eleven zehuvim. He closed his store and went home. Angry and indignant, I too made my way home. As I passed through the marketplace, I bumped into the stall of a glass merchant and knocked over some of his merchandise. Several objects broke and the owner began hitting me. I was quickly dragged to court. The judge sent an appraiser to the market to determine the value of the damage that I had caused... Eleven zehuvim, he determined! I then went home, bruised and humiliated and missing eleven zehuvim.

It was then clear to me that Rabbeinu was right and how great is our G-d! Still last night I went over to the house of my friend Ya'akov Abudaram and asked him to forgive me. After that, I approached Rabbeinu and related the revealing end of the story.

Full of emotion, Naftali Azaryeh left the bimah and Rabbi Yechiel began the order of the shofar blasts.

THE POWER OF SONG

Haazinu – Listen to my song Heaven and Earth (Devarim 32:1)

The *Ramchal* teaches us that it is known that on the day that *tzaddikim* leave this world and pass on the Divine attribute of *Malchus* ascends along with them together.

On the day of Moshe's death, he sang the song of *Ha'azinu* and this is because all ascensions are achieved through song.

Moshe called out to Heaven and Earth to unite the higher and lower realms together this is the secret of *shomayim va'arets*. Moshe had this power of unity since he himself stood at the point of fusion between the Heaven and Earth. . . He wished to leave behind a *berachah* before his passing to repair and rectify all that he could.

THE POWER OF AMEN

“When I call out the name of the Lord, ascribe greatness to our G-d. ” (Devarim 32:3)

The *Ramchal* citing *Rashi* explains that “From here, *Chazal* derived [the rule] that [the listeners] should respond: “Blessed be the Name of His glorious Kingdom [forever and ever]! - *Baruch Shem Kevod Malchus leOlam Vo'ed*” after [every] *berachah* [recited] in the *Bais haMikdash* [instead of “Amen,” which is the response outside the Temple]. — (Ta'anis 16b)” (*Rashi ad loc*)

The secret mystery of this response is to strengthen the *tikkun* of he who recites the *berachah*. The one saying the *berachah* draws down a great new light, and the forces of darkness known as the *sitra achra* try to shut the light and prevent it from shining. However, when someone responds to the *berachah*, he strengthens the light thereby saving it from the external *chitzonim* the forces of evil.

The *Ramchal* explains that this is why *Chazal* teach (*Berachos* 53b) us that “he who answers *Amen* responding to a *berachah* is even greater than the person saying the *berachah* itself,” since he who says the *berachah* draws down the light, but then if the forces of darkness known as *sitra achra* would latch on to and grab hold of this light, the resulting damage would be worse than any *tikkun* that the *berachah* achieved. It would have been better not to draw down the light at all in such a situation to begin with. However, when a person comes and responds to this *berachah* and answers *Amen*, with this response he strengthens the light and prevents the *sitra achra* from grabbing hold of it, therefore we see that his *tikkun* is greater than the one saying the *berachah* itself.

The *Ramchal* continues and teaches us that the response “Blessed be the Name of His glorious Kingdom [forever and ever]! - *Baruch Shem Kevod Malchus leOlam Vo'ed*” after [every] *berachah* [recited] in the *Bais haMikdash* is a perfectly corresponding response to repair and rectify the *berachah* with the appropriate *tikkun*. The explanation of what happens when we recite a *berachah* is that we draw down *shefa* – an influx of abundant blessings from the *partzuf* of *Binah* – *Ima* - down to the *partzuf* of *Malchus* – *Nukva*. The response of *Baruch Shem* is the secret of the *tikkun* of *Malchus* through *Ima*. *Baruch Shem Kevod Malchuso* – the attribute of *Malchus* is repaired and rectified by *Shem* – the supernal cosmic *Ima*.

ALWAYS PENIMMIYUS NEVER CHITZONIYUS

“Because the Lord's portion is His people Yaakov, the lot of His inheritance.” (Devarim 32:9)

Ramchal explains that *Adam haRishon* was the general encompassing reality that incorporated all of existence within himself, therefore he was created with the complete Divine Name *YH”VH Elokim* since he contained everyone within himself, also the inner truth and also the other external facade.

תפילה מסוגלת לכל עת מכ"ס מרן מהר"י וצמחלה"ה

אירא בטפה"ק כיון שאין האדם יודע מזה היא טובה לו באמת ועל מזה להתפלל, וכמו"כ פעמים שנמצא בעת צרה דה"ו ואינו יודע מזה לבקש, ולכן צריך תמיד לבקש ולהתחנן מאת השי"ת באופן כללי:

רבונו של עולם, אני איני יודע
מה שאני צריך ומזה שחסר לי ומזה
שטוב לי ברוחניות ובגשמיות ועל
מזה להתפלל, אבל אתה הרי יודע
מה שאני צריך ומזה שחסר לי ומזה
שטוב לי ברוחניות ובגשמיות על
כן יהיה חשוב לפניה פאלו בפשתי
כל דבר בפרטות, ותתן לי מזה שאני
צריך ומזה שחסר לי ומזה שטוב לי
ברוחניות ובגשמיות, ותאזין תמיד
לתפלותי שאתפלל לפניה שיעשה
פרי למעלה ושירש למטה:

ובאופן זה בודאי תעשה תפילתו פרי למעלה ושורש
למטה, והשי"ת ימלא את משאלות לבו לטובה

(מרן מהר"י וצמח, לקט שפתי קודש)

תפילה להמחיקת הדינים

אני מאמין באמונה שלימה שיהי הצער והיסורים
שפאנו לי הם בזה שגגה פראטית מעט ד' יתברך, והגני
מקבלים עלי בזה בזה, וכל זה פא לי מספוט עוונותי
הרבים, וצדיק אתה ד' על כל הפא עלי. פי אמת
עשית ואני הרשעה, ויהי רצון שיהיו אלו היסורים
לכפרה על עוונותי הרבים. (ואם בעת רצון יאמר גם כן:
ולקחל בזה צער שכנינת עוונותי פניכול וצעדן של
ישראל) והנה מצד הדין הייתי צריך לפרט ולשוב
ולתוודות על החטא והעוון שפסקתם פאנו לי
אלו היסורים, אבל גלוי וידוע לפניה שאין אתי
יודע עד מה, ולכן יהי רצון מלפניה אבי שפשמם
שתמחוק ותשרש החטא ועוון ופשע שגמרנו לי אלו
היסורים, ומחוקו כל הדינים מעלי ומעל כל ישראל,
ויתפכו כל הצדופים לטובה, ומשכנו חסדים טובים
ומגלים לנו ולכל בית ישראל עד עולם אמן.

(ע"פ ספר "שומר אמונים")

"וטוב שידע זה הנוסח בע"פ... בפרט אם ירגיל עצמו לומר זאת גם על כל
דבר קטן, אז אין שיעור לגדול נחת רוח שיגרום להקב"ה בזה, ושמחה בכל
העולמות, כי דרכו של אלוקינו לנסות את האדם באמונתו, ואם מתחזק באמונתו
ד' אז גם אם נמזה עליו גזירה חס וחלילה נמתק הדין מעליו". "שומר אמונים"
"כל מה שאחת סובל יותר כלמה - הוא יותר כפרת עוון". "אור ישראל"
"שומע תרפתו ולא ישיב - מיד תשרה עליו השכינה" "רבי יוסף גקטיליא"
תפנת ספר "שומר אמונים" טל: 03-6192929 דור תשובה יבא שלום להמפה טל: 03-5353745

במה אהנים לפניך להעמיר ולהתחנן לשמך המדולש יודעת אני, שאין לי מי שיפליג עבדך, רק דמעות עיני המלומד, כמו שאמרנו התקמים: לפי השגורים נגדו לבד משגרי דמעותי, לבן, אל רחום, קבל דמעותי שאני לשפכת לפניך ושמן בנאדך להיוות, רכבם בן את נפשי מתשאי ומעונותי, ועבור מכסא דין ושב על כסא רחמים, אמן.

תקרב מתנתי לפניך, יוצרי, שלא נסיר שום מקטרג בין תפילתי לבין כסא כבודך. לבן אתחנן לפניך: השב חרב דיןך לתעורתי, ורחם ימין צדקה עליוני ועל ילדינו הרבים, אמן. חס אונך לתפילתי, אל טוב ומטיב, הצליגי מתוך נפול ובשלישית אדם ואפל רע, ורחם בי מקרא שכתוב בספר תהילים המדולש: שותתם את דגך ומשביע לכל חי רצון אמה לבין תפלת דגך הרהבה והוצגה, ולא נחל ונתפרנס מידך פשר דם, אמן.

ראה עניי ונעמלי מחטאותי ועונותי, קבל מתנתי והושיעני. יודעת אני, שאני כדאת לפתח פי ולבקש מן מואבותי כי תסאתי בפני בתיאוי גדולים: לצמתי, דבורתי דברי נבול פה וכל דבור אסור. וכן אמה, אל רחום, ורחם עלי וקבל מתנתי כמו שאפלה מתנתי של חנה, אם שמואל, וסלה לכל עונותי.

ככל לפי אהראל. לבן אבקשה, אב הרחמים וצדיק – זו היא המדה שאמה עונה בה לכל קורא: פשם שעונותי עד הנה, אתחנן לפניך לבין המתחטא לפני אבתי, שתעננו ותרומנו פרחם אב על בגדי, כן פרחם עלנו, עמך ישראל, אמן.

העבר מנני, יי אלהי ואלהי אבותי, חרון אפיך, וקבל ברחמים בקשתי שאני מבקשת מן פשרת עונותי, ואלא אסירי להטא עור, רק תמיד אהנים מצותיך. אבקשה, מלכי ואלהי, שתאמץ לבבי לקדם מצותיך שצוית לאמונתנו, וחזק את ידי קדמת צדקה תמיד ולקדם מצות הדלקת נרות בנסוף, וישיר וגלי לקבת אל בית המנוח להודות לך.

מה אפר ומה אבקשו נפשי יודעת כל מעשי הרעים שעשיתי. לבן מבקשת אני, שפונות ולדי הצעירים שעוסקים בתורתך המדולש, מושיע אותנו, שתשיר השמחה תמיד במחננו, ואל יסורו גמול ואנחה באהלתנו, אמן.

אודך בכל לפי, אלהי, כי אמה טוב לכל, אמה מרחם את כל, ואמה שומע תפילת כל פה. אמה מקשיב לתפילת העניים, ואמה מכפר לחטאים שחטאו לפניך, כי קדוש וגדול אמת. אך אבקש משמך רטוב, שתמשיך מרת הרחמים במקום מרת הדין, ותמתיק לנו הדינים וישיר לפניך משפטנו, אמן.

ואל באפך מוכיחני ואל במקדח תסירני, כי שמך נקרא שופט אמת ומשפטיך אמת, ואמה עושה חסד ואמת ומכפר לעוונותינו. ובזה אני ואישתי שמתחלשתי אני על עוונותי, ולא אשוב עוד לעשותם, ועל פה אודך בכל לפי.

תפילה לחדוש אלוהי

תחנה נפלאה ומרששת זו, שמבקרה הקדום בספרי החזנות בשפת הדייט היא מיעדת לאמהות, ואורים כל יום בחדש אלוהי, וכן בראש השנה בעת הוצאת ספר התורה, וכן לפני תכונת שופר והיא מלוקטת בכמה ספרים.

אנני יי סמכתי על רחמיך הרבים לבקשך שתשבע תפילתי הקטנה, הוצאת מעמקי לבבי תנשבר, נעמתי לא לקריאתי, כמו שכתוב בתורתך המדולש: "והנה טרם יקראו ואני אענה". אל קלא רחמים, רחם עלי וקבל בקשתי שאבקש מן, וקבל ודני שאמתה לפניך: אורה לפניך ואבול מחטאי המורים, שהמורתי מצותיך המדולש ואלא שמורתי פקודיך אשר צויתנו. אודך כל העלונים, טרם אמתחיל להתנאות לפניך פראי, אפל על פני ואתחנן לפניך, שיגברו רחמיך על פסטי. וכן לי פתחון פה איד להתנאות לפניך, וקבל ודני פרב רחמיך.

עשה עמי כחסדך הגדול ושפטני בגדל רחמיך. אבקשה, יוצרי וגדלי, קבל נא בקשתי, כי אין לי מליון לשר להסיר ובידתי, וכן מתורתך המדולש אשר נחמתי לעמך בחדש ובחזנים. אבקש מן, שיגלה ודני פלי קדוץ לפניך, ופתח לי לשערי תשובה. וכן לפניך אהפך קבלתם מתורתך המדולש בסני, ופתח גם להם שערי תשובה. קבל נא דמעותי המדולש, פשם שקבלתם הדמעות שהיוילו מלואיך המדולש בעת שקעך אחרים אבינו את בנו יחידו החביב, או נפולו דמעותיהם על חפיו של מלאך המות ועצבותו מלשונות את אבינו יצחק, כן יעבבו דמעותי את חפיו של מלאך המות מלפנינו, תלילה, או את אישי, או מי מוצאי תלמי, או מי מוודיענו ואנשי ברוחנו. כן אבקשה, שתרחמנו, והנה אמה מליון לשר בעדי בעת משפטני במשפטך, וקבל נא תפילתי וסחל לכל חטאתי.

רחמיך הרבים יהיו לי לעזר, כי יראה אני מחטאותי הרבים ואני כדאת ואני יודעת בפה אתחיל לבקש סליחה מלפניך. לבן קבל נא מתנתי פונות אבותינו המדולש, כמו שכתוב בתורתך המדולש: "ואעשה חסד, ורחמי וכות אבות לבנים ובני פנים" אלהינו ואלהי אבותינו, נחמנו ורחם עלינו, אמן.

יהי נא חסדך לנחמנו מצעננו הרב, ורחם בנו מקרא שכתוב: "עשה עמנו את לטובת, ורחמי שוואנו ויבולשו, כי אמה יי צדוקנו ונחמנו" – פאשר מעשה עמנו את לטובת, ורחמי שוואנו, וכל הם יצר הרע והשון המדולש, ויבולשו, כי אמה אל עורר ונעמתי לכל הקוראים אליך בלב נשבר כמו שכתוב: "על נשבר ונרפה אלהים לא תבזה" אמן.

לבקשתי נעמד חיים כי פלנו עבדך, לבן אבקש ואצחק לפני שמך המדולש: אנני בחדש ובחזנים, ושב אמה לביןך לשפט משפטי. שמחנו, אמתנו ואת ורעינו, מלכות אבותינו, ונחנו בגדל פונות בטובת, וכל צאצאנו וגדל צאצאיהם בטובה, כי כן דרפק לרחם על צערי צאנך הרבים.

מצר אני שונת מרב עולותי הרעים, באיזה פתח ושתד אמתך לפניך, בורא, שמתחיל לעולותי? איך לפני דרך לצוותך כי אם תשובה ודודי, לכן אשוב ואמתך לפניך: תשואתי לפניך לכן אבקש ואצטדי בפניך לעולותי

הן לרחמיך וחסדך ורחמי, אל מבורא במשפט עצמי, כי מי יצמד לפניך במשפט? חסד ורחמים ורחמי לפניך להמתיק משפטנו ודיננו. ענינך לצדק ביטוי ברחמיך. הן לנו חיים, כי אבינו אמת ונאמתנו בניך חרשים. איך מופל לשלע קול בכתננו, לכן רחם נא עלינו ונפיל בקשתנו.

והתפלא ברחמים על בניך. כי אמת קראתנו בניך – רחמנו כרחם אב על בניו, ואם איננו ראוים להקרא אלא עבדים לפניך – ענינו לך תליות עד שתתנונו ותולשענו, אמן.

רעש ורגש יום משפט השקית ברחמיך. עד אגא תשפחנו? וכך אהבתך שאהבת אמתנו, לכן תולשענו בדיננו כי רבו צדוננו, לכן רחם נא עלינו, אמן.

רחמיך יצמדו בעד רשונותם בכסא כבודך. וכוונתו של יוסף הצדיק, שבעד שקר הקדוש, תצמד לנו, שלא נבוא, תלילה לעצמות ושלמות, אמן.

דעתי בגפשי כי סרתי מנצחתי ומשפטי שטחים, אך לשמך הקדוש אקדש, שלא תהדק עיניו ברחמיך הדין, ורחם כי מה שמתב: לעציר ראשון, ודבר חסד, משה לפני חסד, אמן.

עת תשוב עשות משפט, אבקשך, אלי שבשמים, שתשוב על פסא רחמים ותשפטי בידת הרחמים, ואל תדינו לפני עולותי, כי מקבלת אני על עצמי לגדור פרוצתי ולא אחשא עור.

קול שונתנו תשמע ותאזין, וקבל נא תרשתי אשר מתרשט אני על דרכי העקלקלות, ורחם כי מה שצמח בדברי תפילתי: "עולות נעלות לו פונות" אמן.

בצדקתך הדין פתחי נשיתי, שנתקמה בעולותי הרעים. כי אם תדוננו לפי דרכינו הרעים, הלא יצדנו מפתנו לעשות רק רע כל היום, ואם נצא חגבים בדרך, מה תהיה מוצאות מותנו או מות גדלנו הרעים, הם ושלום, כי לא תמותם והללו יהי, ולשאל מי יורה לך? אלהינו שבשמים, אמת חי וקיים, לכן רחם עלינו, ורחם כי מקרא שכתוב: "קדוש ה' לכל קוראיו לכל אשר יקראוהו באמת" ורחם נא על כל מקבליך, כי אני צורך וצאל פורעתי, לכן מהר רחם עלינו והקשיב שכתננו לציון עירך, ורחם בנו מקרא שכתוב: "יבא לציון גואל ולשבי פשע ביעקב" אמן סלה.

רחמיך המעשים השונים שלפניך לעשותם ורחמיך המדות, את אשר תעמנו מעצמות עצמי, ואשר צויתנו לקדם לא קדמתי. מה שאסרתי המדות ומה שמתר אסרתי, מה שטמאת סרתי ומה שסתמתי טמאתי. אך בקל אלה לא כונתי להמרות וצורך ולהכניס, אלא שלא היה בי כח לעמוד במדותיו של יצירי הדין, לכן סלח ורחמי עלינו, אמן.

תקם לאמתך חסדך. פורעת אני ומתחננת לעמך, אל חסד, כי איך לא אפחד ואיך לא תאמת? רצה ופדנוצת בעת צוקי למשפט בפני בתי דין של מעלה, להמנעל על עולותי. ואמת, רבנו של עולם, לא פתחתי בשר מדינה, כי לפני שלפט בשר דם אין רחמים בדינו, אכל אמת יי עושה פלא ופראת רחמיך בעת משפט, לכן רחם עלי ותנני בחיים אחרים, לי ולאישי ולילדי, אמן.

כל מעלי חרדתי, ופי שיען והקטרג עלינו מביד, חסדך בקול השופר, וכפר להטאנו על ידי קול השופר. נכשם שאנו מוקעים בשופר כפות, כן נכוח לרבנו לשוב אלך מעולותינו, ונזכור בשנה הזאת לשלע קול שפיר של קשיט צדקתנו, אמן.

דברתי בעולותנו ובמעשים רעים. נתתי עצמי ביד יצירי הדין לעולות אמת, ולא תתבוננתי שופי לעמוד בפניך למשפט, רק להלחמי אחר מאויי לפי. רבנו של עולם, אם ארצה להתחרות לפני שמך הקדוש על עולותי – ימי יכלה, ועולותי הנאים והעצומים לא יכלה, על אלה עבירות אמתות? אם על אלה שעשיתי בראיון, או על אלה שעשיתי בשגגה ואנס. רבנו של עולם, יהי רצון מלפניך, פשם שרחמי עצמי ברחמי, כן מפתחי ומסדתי מכל עולותי, אמן.

ואשא דבורי אליך, אני שבשמים, לבקש חסדך, ואפתח באימה ובהכנעה: איך לי איך לא יראתי מפני שני ערי, הם שני מלאכים נפילים לאדם ומעידים על חטאותי המורים בעת צוקי למשפט, ופואים לו חתימת ידו על עולותי. ואין ביצר לא דרתי ולא חתמתי על ידי הרעים, שעלולים היו להלחם מפני עקב עולותי. לכן אבקשך שתרחם עלי פרב חסדך, אמן.

לילה חסדך העולות לו לאדם, על מה אסמך ואשען בימים אלה, ימים נוראים, בהם נפקד כל היצור, וכל משלה אדם ועלילותיו נקראים לפניך אל מי אפנה לישע ליי? אין לי אלא להשען על רחמי רחמיך, שביאת לביריתך את המתקפה מוטארתם, לכן אבקש עלי לשוב על כל חטאי ולעבודך מעתה בישיר לבב.

בחסדך תדינני, יי אלהי, צדק וימקש לפניך, לכן פפר נא לעולותי וקפל משפחתי. ערוז אבותינו, ושיי מפקל, ליעדנו. אך אין בנו מעשים טובים להצדק בהם, לכן נבקש נא מבוראנו שיהיה עלינו, רבנו של עולם, השיבנו אליך ושוב לקרא לנו עמך, וגולל חסדך על מדותיך, בוכות אבותינו הקדושים, אמן סלה.

זמר ושירה לעורר הנפש לדביקות הבורא יתברך שמו ויתעלה, מספר שומרי אמונים

השירה הזו, מטרתה היא לשפוך את הלב לפני בורא עולם בבקשה ובתחנונים, שנוכל לעורר את הנפש הישינה בעומק הגלות, ושתחזור השכינה להשרות כבוד עלינו. וראשי הבתים הם שילוב ראשי תיבות שני השמות הקדושים הוי"ה ואדנ"י.

יחידתי אנא אבקשך, הגלה נא אלי ברוב חמלתך והאר מנועם זיו תפארתך, כי הומה ליבי אל דודך.

אבי הרחמן, נפשי חמדה וגם הומה לקרבת שמך, בכך אשוטט ברעיוני להתבונן בגודל נפלאותך ומי יתן ותתעורר נפשי מתרדמתה להתאמץ בעבודתך ויראתך.

השמחה והחשק בעבודתך, אם כי נתמעטו מאוד באורך גלותי, אבל, הבט נא יוצרי אל מקור ושורש נשמתך.

דודי, הביטה וראה במצפון ליבי, וחתור נא במחתרתך, ותמצא את שאהבה נפשי.

ואם מתלאות אשר מצאוני ורוב דחקותי, מעטים מאוד זכויותי ומאוד קצרה פעולתי.

נא דודי, רחם על נפשי, וירצה לפניך חשקי, ואל תמעט בעיניך יגיעתי, וראה כי אליך נכסוף נכספתי.

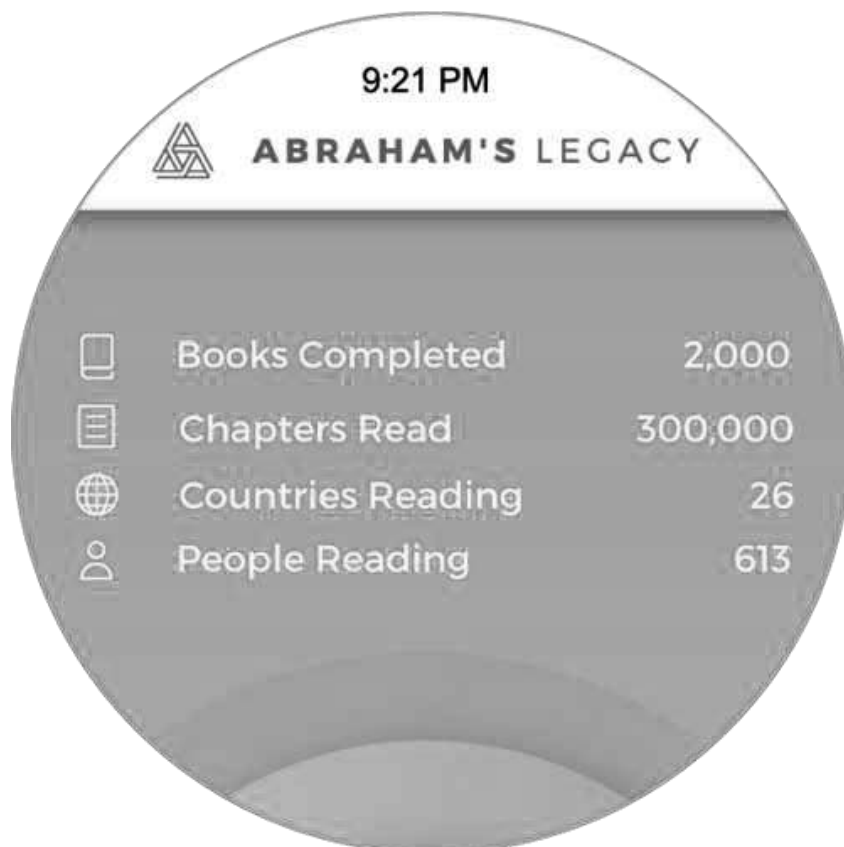
הביניני לדעת דרכיך, והטעימיני מנועם זיו עבודתך למען יתרפקו לבבי ונפשי תתמיד ברשפי לב אהבתך, וגם כל כוחי ונפשי אמסור על כבוד קדושת שמך, ועזרני לזה למען אמצא חן בעיניך.

יתגוללו עלי רחמיך, והחייני במתיקות זכרך, וטהר רעיוני ולבבי למען אדע שפלות ערכי ואתבונן תמיד בגדולתך ולעולם לא אפרד מאהבתך.

(שומרי אמונים חלק ב, תי"ג)

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

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מריבניץ זצוקללה"ה זי"ע

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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



YOM TOV Schedule

SEPTEMBER
+ OCTOBER
2020

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SHABBOS
9/20 ראש השנה ב' OPEN 2:00pm CLOSED 1:00am Rosh HaShana II	9/21 צום גדליה OPEN 2:00pm CLOSED 12:00am Tzom Gedaliah	9/22 OPEN 2:00pm CLOSED 12:00am	9/23 OPEN 2:00pm CLOSED 12:00am	9/24 OPEN 2:00pm CLOSED 12:00am	9/25 OPEN 12:00pm CLOSED 8:30pm	9/26 OPEN 5:00pm CLOSED 1:00am
9/27 ערב יום כיפור OPEN 12:00pm CLOSED 9:00pm Erev Yom Kippur	9/28 יום כיפור OPEN 2:00pm CLOSED 1:00am Yom Kippur	9/29 OPEN 2:00pm CLOSED 12:00am	9/30 OPEN 2:00pm CLOSED 12:00am	10/1 OPEN 2:00pm CLOSED 12:00am	10/2 ערב סוכות OPEN 12:00pm CLOSED 8:30pm Erev Succos	10/3 סוכות א' OPEN 2:00pm CLOSED 9:00pm Succos I
10/4 סוכות ב' OPEN 2:00pm CLOSED 1:00am Succos II	10/5 חול המועד א' OPEN 12:00pm CLOSED 12:00am Chol Hamoed I	10/6 חול המועד ב' OPEN 12:00pm CLOSED 12:00am Chol Hamoed II	10/7 חול המועד ג' OPEN 12:00pm CLOSED 12:00am Chol Hamoed III	10/8 חול המועד ד' OPEN 12:00pm CLOSED 12:00am Chol Hamoed IV	10/9 חושענא רבה OPEN 12:00pm CLOSED 8:30pm Hoshana Rabbah	10/10 שמיני עצרת OPEN 2:00pm CLOSED 9:00pm Shemini Atzeres
10/11 שמחת תורה OPEN 2:00pm CLOSED 1:00am Simchas Torah	10/12 אסרו חג OPEN 12:00pm CLOSED 12:00am Isru Chag - COLUMBUS DAY	10/13 OPEN 2:00pm CLOSED 12:00am BERDITCHEVER REBBE Yahrzeit	10/14 OPEN 2:00pm CLOSED 12:00am	10/15 OPEN 2:00pm CLOSED 12:00am	10/16 OPEN 12:00pm CLOSED 8:30pm	10/17 OPEN 4:00pm CLOSED 12:00am



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Take 9 sips of water, turning the glass counterclockwise 1/2 turn after each sip.
Meditate on the following thoughts after each sip and before you rotate the glass counterclockwise.

Sip 1: *Chesed* of *Chesed* or in English Right of Right.

חסד שבחסד

Sip 2: *Gevurah* of *Chesed* or in English Left of Right.

גבורה שבחסד

Sip 3: *Tiferes* of *Chesed* or in English Center of Right.

תפארת שבחסד

Sip 4: *Chesed* of *Gevurah* or in English Right of Left.

חסד שבגבורה

Sip 5: *Gevurah* of *Gevurah* or in English Left of Left.

גבורה שבגבורה

Sip 6: *Tiferes* of *Gevurah* or in English Center of Left.

תפארת שבגבורה

Sip 7: *Chesed* of *Tiferes* or in English Right of Center.

חסד שבתפארת

Sip 8: *Gevurah* of *Tiferes* or in English Left of Center.

גבורה שבתפארת

Sip 9: *Tiferes* of *Tiferes* or in English Center of Center.

תפארת שבתפארת

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Emanuel Haas, Esq.



Ari J. Zaltz, Esq.

Haas & Zaltz, LLP

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