

ME'OROS HA'TZADDIKIM

LIGHTS OF OUR RIGHTEOUS TZADDIKIM



נדפס באדיבות

RAMAPOST
MARKETING | DESIGN | PRINT | MAIL

"ESSENTIALLY" ABOVE & BEYOND!

To add your shul, or request
additional copies, please email:
mitzvos@ramapost.com

לזכות רפואה שלמה
מלכה בת רחל
מיכאל בן שולמית יעקב
משה בן דבורה שירה
ואברהם יהודה בן שרה רבקה

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)



❖ CHASSIDUS ON THE PARSHA ❖

Dvar Torah

As the Jewish people were preparing to leave Egypt, Moshe pointed out to them, "This day you are leaving in the month of springtime (*aviv*).” His intention was to show them the kindness of *Hashem* in that He chose for them a time of temperate weather to set out on their journey.

These words, Rav Levi Yitzchok comments, also have a deeper meaning. The *Zohar* explains that the different ways words are arranged according to the *aleph-bais* symbolize the different aspects of divine providence. A series of words sometimes appears in alphabetical order, the first starting with an *aleph*, the second with a *bais*, and so forth. This arrangement symbolizes divine mercy. Sometimes, a series will appear in reverse alphabetical order, called *tashrak*, the first starting with a *tav*, the second with a *shin*, and so forth. This symbolizes strict justice.

There is a dispute in the *Gemora* (*Rosh HaShana* 10b) regarding when the future Redemption will take place. One opinion is that it will take place in *Nissan*. The other is that it will take place in *Tishrei*. According to the *Zohar*, we can say that the question is whether the Jewish people will be redeemed because they will have earned it or whether the Redemption will be unearned, an act of divine mercy. If the Redemption takes place in *Tishrei* it will have to be earned, because *Tishrei* is a time of judgment, as indicated by the arrangement of the letters in the name *Tishrei*, *tav*, *shin*, *reish*, the pattern of *tashrak*. If it takes place in *Nissan*,

however, it will be an act of divine mercy.

This is what Moshe was saying to the Jewish people. You are leaving in the month of *aviv*. The first two letters of *aviv* are in standard alphabetical order, the symbol of divine mercy. You are being redeemed – even though you have not earned it.

It is our obligation to reciprocate the kindness of *Hashem* with complete loyalty to Him. A person is formed of three components, the head and its organs; the torso and the arms; and the legs. The organs of the head, specifically the eyes and the ears, are designed to gaze upon *Hashem*, so to speak, and to hear the holy words of the *Torah*. The hands express love when they are lifted up toward Heaven. The two feet represent stability and faithful following. In this sense, our Sages have told us that *sheker ein lo raglayim*, falsehood has no legs; the bases of the three letters that form the word *sheker* – *shin*, *kuf*, *reish* – all come to a single point, and thus, the letters are, in effect, standing on only one leg. When these components are all directed toward *Hashem*, we are most likely to be recipients of His divine mercy.



Looking Upward

One time, Rav Levi Yitzchok succumbed to a long illness that sapped him of his strength. When he eventually recovered, he felt he had fallen from his spiritual level. And indeed he had, because illness can be very debilitating, not only physically but also spiritually. After a long period of struggle and devotion, he finally felt that he had recaptured his full spiritual strength.

Soon afterward, he spent a *Shabbos* with the *Maggid* of Kozhnitz. After *Shabbos*, he took his leave of the *Maggid*, who sensed that Rav Levi Yitzchok had travel plans percolating in his head.

“Where is the *Rebbe* going from here?” asked the *Maggid*.

“I have been challenged,” said Rav Levi Yitzchok, “to debate with the *Misnagdim* about the practices of the *Chassidim*. I was considering taking up the challenge, but then I became ill. Now, however, I feel that I am fully recovered and capable of defending our movement. So that is what I am planning to do.”

“I think there may be a problem. The *Rebbe* himself has many practices that the *Misnagdim* might attack.”

“Do you think I cannot defend myself against the *Misnagdim*? None of them has more knowledge than I do.”

“Let me give one example,” said the *Maggid*. “The *Rebbe* says the *Shemoneh Esrei* with his eyes open when to do so is clearly forbidden unless looking into a *siddur*. How will the *Rebbe* explain that?”

Rav Levi Yitzchok smiled. “Do you think for a moment that I see anything while I am praying?”

“Not for a moment,” said the *Maggid*. “I know that when the *Rebbe* prays his thoughts are entirely in the upper worlds, that he divests himself of his physical presence to the extent that his sense of sight is no longer functioning, that regardless of whether his eyes are open or closed his mind is entirely with *Hashem*. I know this, but do the *Misnagdim* know this? They

think that the *Rebbe* is simply observing his surroundings in the middle of the *Shemoneh Esrei*. How will the *Rebbe* convince them otherwise?"

Rav Levi Yitzchok nodded gravely for a few long moments. "You are right," he said at last. "It is best that I do not go."

There were some *Chassidim* who also looked askance at Rav Levi Yitzchok's practices. Among these was Rav Boruch of Mezhibuzh, the grandson of the *Ba'al Shem Tov*. Rav Yitzchok of Nezhchiz, who married Rav Levi Yitzchok's granddaughter, once paid a visit to Rav Boruch in Mezhibuzh. Rav Boruch greeted him warmly and invited him to eat together with him from the same plate, a token of great esteem.

"I am honored," said Rav Yitzchok, "but I must first let the *Rebbe* know that I am a grandson by marriage of Rav Levi Yitzchok of Berditchev."

"Do not be concerned," said Rav Boruch. "I will not speak against him to you. I know that he is a great *Tzaddik*, and I hold him in the highest esteem. Deep in my heart, I truly love him."



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]

הָרִינִי מִדְּלִיק נֵר זֶה לְמִנוּחַת וּלְעִילּוֹי נְשִׁמַּת אָבִי / אִמִּי מוֹרְתִי / הַצַּדִּיק
בֶּן/בַּת _____, יְהִי רָצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאַלֵּקֵי אֲבוֹתֵינוּ, שֶׁתִּקְבֹּל בְּרַחֲמִים
וּבְרָצוֹן כָּל מַעֲשֵׂה הַטּוֹב שָׁאֲנִי עוֹשֶׂה, בֵּין בְּמַחֲשָׁבָה, בֵּין בְּדִבּוּר, בֵּין בְּמַעֲשֵׂה וַיְהִי הַכֹּל

לְזָכוֹת וּלְמִנוּחַת וּלְעִלּוּי לְנַשְׁמוֹת עַמִּךְ יִשְׂרָאֵל, וּבִפְרֹט לְנַפְשׁ רֹחַ וְנִשְׁמָה שֶׁל אָבִי / אִמִּי / צַדִּיק _____ . יְהִי רָצוֹן שְׁתִּהְיֶנָּה נַפְשׁוֹתֵיהֶם צְרוּרוֹת בְּצִוּוֹר הַחַיִּים.

Translation:

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

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

4) Study some of his teaching or writings.

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



⌘ GEDOLIM BE'MISASAM YOSER ⌘



YAHREZITS BEGINNING SHABBOS BO

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

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

✧ 10th of Shevat ~ Begins Friday Night (Jan 22nd)

- ✧ **Rav Meir** *ben* Yitzchok Katzenellenbogen, the *Maharam Padua* (1482–1565), born in Ellenbogen, Germany, founder of the Katzenellenbogen family. After studying in Prague, he went to Padua, Italy, and studied under Rav Yehuda Minz, whose granddaughter he married. He succeeded his father-in-law, Rav Avrohom Minz, as *Rav* of Padua. Among his contemporaries who sent him *sha'alos* were Rav Ovadia Sforno and Rav Moshe Isserles, the *Rema*.

His epitaph reads:

The heavens are clothed in darkness

And we don sackcloth

Because of the departure of a saint

The foundation of the world, a prince pure

Who submitted with complete faith

To G-d and his religion

Better was his name than the choicest oil

Head of the Diaspora, Meir, a righteous man

Who departed on the 10th of Shevat

In the year 1565 this saint departed.

[*Yated* 2006 says 30th of *Shevat*; *Yated* 2007 says 29th of *Shevat*], (5325/1565);

- ✧ **Rav Sholom Mizrachi Didia** *ben* Yitzchok Sharabi (Hebrew: שר שלום מזרחי דידיע שרעבי), born in 5480 (1720) in Sana'a, the capital of Yemen), was known as the *Rashash* (initials for "Rav Sholom Sharabi"). His father was *Rosh Yeshiva* of *Bais E-l*. Along with a number of other writings, Rav Sholom wrote a *siddur*, known as the *Siddur HaKavonos*, which is still used by *Mekubolim* today for *tefilla*. The great *Mekubol*, Rav Chaim Pelaji, testified that Rav Sholom Sharabi's soul was that of the holy *Ari* of Tzefas, and Rav Yitzchok Kaduri used to say, "One can have memorized all the written teachings of the *Ari*, and have studied

them and the commentaries upon them in great depth, but if you have not learned the works of the *Rashash*, you have not yet entered into the study of *Kabbola*.” The *Rashash* is considered the father of all contemporary *Sefardi Mekubolim*. On the 10th of *Shevat*, in the year 5542, he was *niftar* at the age of sixty-two, in Yerushalayim. He is buried on the Mount of Olives, where his grave is a pilgrimage site until this day, (5542/1782);

✱ **Rebbetzin Rivka Schneersohn** (1833–1914), a granddaughter of Rav Dov Ber, the second *Rebbe* of Lubavitch. At age sixteen she married her first cousin, Rav Shmuel, who later became the fourth Lubavitcher *Rebbe*. The *Bais Rivka* network of girls’ schools is named after her. Surviving her husband by thirty-three years, for many years she was the esteemed matriarch of Lubavitch. She is the source of many of the stories recorded in the talks, letters and memoirs of her grandson, Rav Yosef Yitzchok (the sixth Lubavitcher *Rebbe*), (5674/1914);

✱ **Rav Yosef Yitzchok Schneersohn**, the sixth Lubavitcher *Rebbe* (1880–1950). The son of Rav Sholom DovBer, he dedicated his efforts to the *Yeshiva* founded by his father, *Tomchei Temimim*. He was jailed by the Russian government for teaching *Torah*, and on his release, he settled in Riga, Latvia. He escaped to America in 1940. His son-in-law, the last Lubavitcher *Rebbe*, is buried next to him in Queens, New York. He is referred to as “the father-in-law” by the last Lubavitcher *Rebbe*, (5710/1950);

✱ **Rav Yitzchok Eizek Sher** of Slabodka (1875–1952). Born in Halusk, he studied in Volozhin under the *Netziv*’s son-in-law, Rav Refoel Shapira, before moving to Slabodka. There he studied *b’chavrusa* with Rav Avrohom Grodzinski. In 1903, Rav Yitzchok Eizek married the *Alter*’s youngest daughter, Mariasha Guttel, and moved to Kelm where he continued to learn diligently. He also studied for a brief period in the Mir, where his brother-in-law, Rav Eliezer Yehuda Finkel, served as *Rosh Yeshiva*. In 1911, the *Alter* appointed Rav Yitzchok Eizek to the position of *Rebbe* in the *Yeshiva*. In 1928, Rav Nosson Tzvi Finkel went to *Eretz Yisrael*, along with the majority of Slabodka’s students, and settled in Chevron. At that point, Rav Yitzchok Eizek was appointed *Rosh Yeshiva* of Slabodka’s European division, with its *Mashgiach*, Rav Avrohom Grodzinski. On *Shabbos* morning, the sixteenth of *Av*, 1929, the Arabs massacred Chevron’s Jews. After the massacre, the survivors reestablished the Chevron *Yeshiva* in Yerushalayim. Rav Yitzchok Eizek, at the advice of the *Chazon Ish*, reestablished the European branch of the Slabodka *Yeshiva* in Bnei Brak, (5712/1952);

✱ **Rav Rachamim Chai ben Rav Chanina HaKohen Chavita**, *Rav* and *Av Bais Din* of Djerba, Tunisia, *mechaber* of *Minchas Kohen* and *Simchas Kohen*, (5719/1959).

✱ **11th of Shevat ~ Begins Motzai Shabbos (Jan 23rd)**

✱ **Rav Dovid Nosson Deutsch**, son of Rav Yosef Yoel Deutsch, and the second *Rav* of Kretchenif. He authored *Nefesh Dovid* on *Chumash*, (5639/1879).

✱ **Rav Yehuda Leib ben Dovid**, *Rav* in Berlin and Dassau and *mechaber* of the *sefer Korban Eida*, (5566/1806);

✱ **Rav Chaim Yehoshua ben Reuven HaKohen Blumenthal**, *Rav* of Kaminetz, (5648/1888).

✱ **12th of Shevat ~ Begins Sunday Night (Jan 24th)**

✱ **Rav Chaim (Capoci) Kapusi** (1540–1631), one of the noted *Rabbonim* of Egypt, a *Torah* sage who knew the revealed and the secret *Torah*. Born in Algiers, he moved with his family to Egypt in his early years. He was especially close to Rav Yosef Bagiliar, who studied with the *Ari* in Tzefas. This close friendship with Rav Yosef brought him into

contact with the *Gurei Ari* (students of the *Ari*, Rav Yitzchok Luria), so that he is numbered among them. He was known as a miracle worker. He became *Rav* and *Dayan* in Egypt. He passed away at the age of ninety-one and is buried in the Cairo Jewish cemetery. He authored *Sifsei Chaim* (unpublished) on the *Sifri* and the *Mechilta*, and *Be'or HaChaim* on *Chumash*, which was published about three hundred years after his *petira* (some say he was *niftar* on the 13th of *Shevat*), (5391/1631);

✧ **Rav Tzvi Hirsch Shor**, *mechaber* of *Toras Chaim*, (5395/1635);

✧ **Rav Boruch Kapilish** of Lublin, (5499/1739);

✧ **Rav Meir Atlas**, one of the foremost *Rabbonim* in Lithuania in the late eighteen hundreds and early nineteen hundreds (1848–1926). He helped found the *Yeshiva* of Telshe in 1875 and brought Rav Eliezer Gordon to head it. Rav Meir's daughter, Michle, was married to Rav Elchonon Wasserman, *Rosh Yeshiva* of Baranovich. Rav Meir first served as *Rav* in Libau, Kurland, and subsequently in Salant, Kobrin and Shavli, (5686/1926);

✧ **Rav Zev Dov Zamoshitz**, *mechaber* of *Minchas Zikoron*, (5702/1942);

✧ **Rav Shmuel Chamoula**, (5702–5764/1942–2004);

✧ **Rav Shabtai Aton [Atun]**, *Rosh Yeshiva Reishis Chochma* (1925–2006). Born in Yerushalayim's Old City to Rav Ben-Tzion, one of the ten founders of *Yeshiva Poras Yosef* in the Old City, Rav Shabtai learned at his father's *Yeshiva* and was appointed *Rav* of the Yerushalayim neighborhood of Malcha. In 1957, he was appointed the spiritual leader of *Yeshiva Poras Yosef*, under the *Roshei Yeshiva* Rav Ezra Attia and Rav Yaakov Addes. It was at this time that the *Yeshiva* moved from the Old City to Geula. In Teves 1960, Rav Aton was widowed and left with four small children. In 1967, he opened *Yeshiva Reishis Chochma*. At first, the *Yeshiva* was located in the Yerushalayim neighborhood of Mekor Boruch, after which it moved to its present location in Sanhedria Murchevet, (5766/2006).

✧ **13th of Shevat ~ Begins Monday Night (Jan 25th)**

✧ **Rav Mordechai ben Rav Noach** of Lechovitch, founder of Kobrin and Slonim dynasties, a descendant of the *Levush*, *talmid* of Rav Boruch of Mezhibuz and *talmid muvhok* of Rav Shlomo of Karlin and Rav Moshe of Kobrin. He always told his *Chassidim* that he first learned *Torah* from Rav Aharon of Karlin, who taught him *Torah* from the heart. Rav Mordechai is known by his mother's name Rav Mordechai *ben* Adel (or Udel). He was succeeded by his son, Rav Noach, (5570/1810);

✧ **Rav Yaakov Shimon** of Zaslow, son of Rav Pinchas of Koretz, (5568/1808);

✧ **Rav Boruch Sorotzkin**, *Rosh Yeshiva* of Telshe in Cleveland, born in Zhetl, Lithuania, where his father, Rav Zalman Sorotzkin, was *Rav* (the father was later known as the Lutzker *Rav*). Rav Boruch's mother was the daughter of Rav Eliezer Gordon, *Rosh Yeshiva* of Telshe. As a young man, Rav Boruch studied under Rav Elchonon Wasserman in Baranovich, and then under Rav Boruch Ber Leibovitz in Kamenitz. In 1940, he married Rachel Bloch, daughter of the Telsher *Rav* and *Rosh Yeshiva*, Rav Avrohom Yitzchok Bloch. With the advent of World War II, they escaped to America and settled in Cleveland, where he joined his wife's uncles, Rav Eliyohu Meir Bloch and Rav Chaim Mordechai Katz, who re-established Telshe in America. In 1943, Rav Boruch began delivering *shiurim* in the *Yeshiva*. In 1964, Rav Boruch, together with Rav Mordechai Gifter, assumed responsibility for the *Yeshiva*. He was also very active with *Chinuch Atzmai*, *Torah Umesorah* and *Agudas Yisrael* of America, (5677–5739/1917–1979).

✧ **14th of Shevat ~ Begins Tuesday Night (Jan 26th)**

- ✧ **Rav Yaakov Yehoshua Falk** *ben* Rav Tzvi Hirsch Katz, the *Pnei Yehoshua* (1680–1756), was born in Cracow, Poland, the scion of a rabbinic family. Rav Yaakov studied at Lvov (Lemberg), where he became *Rav* in 1718, succeeding the *Chacham Tzvi*; he became *Rav* of Berlin in 1730 and Metz in 1734, succeeding Rav Yaakov Rischer (the *Shevus Yaakov*), then *Rav* of Frankfurt in 1740. At the tender age of twenty-two, Rav Falk's life was forever changed: on the 3rd of *Kislev* 1702, he was trapped under fallen rubble, following an explosion that killed a total of thirty-six Jews of Lemberg, including his wife, Lea, and their only daughter, Gittel. He vowed that if he got out alive, he would write a *sefer*. Miraculously saved, he gathered the strength and courage to complete what would be his life's mission: to carry on in the tradition of his grandfather and commit himself completely to *Torah* study. In doing so, he created the *Pnei Yehoshua*. Rav Falk also became renowned for his diligence and piety. It is told that before he began writing his *Pnei Yehoshua* he studied the entire *Talmud* thirty-six times, corresponding to the thirty-six lives that were lost in the explosion. But Rav Falk was also famous for his stubbornness, and his unwillingness to compromise forced him to move from community to community. At the height of his career, he was appointed chief *Rav* of Frankfurt am Main. There he became embroiled in the Emden-Eibeschutz controversy. Due to his vociferous support of Rav Yaakov Emden, he was forced to leave Frankfurt in 1751. When he was invited back to Frankfurt several years later, his opponents prevented him from teaching publicly, causing him to flee once again. Rav Falk lived in Worms and Offenbach until his *petira* in 1756. Although he requested no eulogy, he was eulogized by Rav Yechezkel Landau, the famed *Noda B'Yehuda*, and was buried in Frankfurt, (5516/1756);
- ✧ **Rav Doniel Ben Naftoli Hertzka Frisch**, *Mechaber* of *Mosok Midevash* on *Zohar*, (5765/2005);
- ✧ **Rav Yechiel Danziger (Danczyger)**, first *Rebbe* of Alexander. Born to Rav Shraga Feivel of Gritz-Makova, he became a *Chassid* of Rav Yitzchok Kalish of Vorki, then his son, Rav Mendel of Vorki. Following Rav Mendel's *petira*, Rav Yechiel became a follower of Rav Dov Ber of Biala. After his own *petira*, Rav Yechiel was succeeded by his son, Rav Yisrael, (5654/1894);
- ✧ **Rav Arye Kaplan** (1935–1983). Born in New York City, Rav Arye had a prolific but tragically brief career, producing over sixty works. After his early education in *Torah Vodaas* and *Mir Yeshiva* in Brooklyn, he studied at the *Mir Yeshiva* in Yerushalayim. He also received a master's degree in physics and was listed in the *Who's Who in Physics*, (5743/1983);
- ✧ **Rav Aharon Aryeh Leib Leifer**, *Nadvorner (Nadworna) Rebbe, mechaber* of the *Yad Aharon*, the son of Rav Yissochor Dov Bertzi Leifer of Nadvorna, succeeding him as *Rebbe*, (5577–5657/1817–1897);
- ✧ **Rav Elozor Hendeles**, close aide to the *Gerrer Rebbes*. Born in Lodz, Poland, he immigrated to *Eretz Yisrael* in 1937. He was a confidant of the *Lev Simcha* and a loyal messenger of the *Bais Yisrael*, establishing homes for refugees, working on *hachnossas kalla*, helping the sick and poor, and establishing Orthodox communities in Tel Aviv, Ashdod and Arad, (5673–5764/1913–2004).

✧ **15th of Shevat ~ Begins Wednesday Night (Jan 27th) – Tu B'Shevat**

- ✧ **Rav Chaim Mordechai Margulies** *ben* Rav Mordechai Manish, *mechaber* of *Sha'arei*

Teshuva on Shulchon Aruch, (5583/1823);

- ✳ **Rav Gedalya Aharon Rabinowitz** of Linetz *ben* Rav Yitzchok Yoel, *mechaber* of *Chein Aharon*, grandson of the *mechaber* of *Teshuas Chein*, Rav Gedalya of Linitz, (5638/1878 [some say 1877]);
- ✳ **Rav Refoel Shlomo Laniado**, *Rosh Yeshiva Poras Yosef*, (5685/1925, according to *Yated* 2008);
- ✳ **Rav Boruch Kunstat**, born in Pressburg, Hungary, to Rav Avrohom Aryeh, a descendant of the *Chasam Sofer*. He studied in the *Yeshiva* of Rav Simcha Bunim Sofer (the *Shevet Sofer*) and his son, Rav Akiva Sofer (the *Daas Sofer*), and was appointed *Rav* of Fulda in 1907 at the age of twenty-two. There, he married Tzipora, daughter of Rav Elchonon Moshe Emanuel, and he founded a *Yeshiva*. After spending time in Buchenwald, he was released and moved to *Eretz Yisrael*. Along with Rav Yechiel Michel Shlesinger (who also survived the camps), he founded *Yeshiva Kol Torah* in 1939. It was the first *Azhkenazi Yeshiva* in *Eretz Yisrael* in which *shiurim* were delivered in Hebrew and not Yiddish, the format having been approved by the *Chazon Ish*. In his will, Rav Shlesinger, who was *niftar* in 1946, expressed the hope that Rav Shlomo Zalman Auerbach would replace him as *Rosh Yeshiva*, (5645–5727/1885–1967).

✳ **16th of Shevat ~ Begins Thursday Night (Jan 28th)**

- ✳ **Rav Dovid** of Kolomai, a *talmid* of the *Ba'al Shem Tov*, (5492 or 5502/1732 or 1742);
- ✳ **Rav Yona Navon**, *Rav* of Yerushalayim (1713–1760). Appointed *Rosh Yeshiva* of *Yeshiva Gedulas Mordechai* in Yerushalayim at the age of nineteen, he later moved to Italy due to the harsh poverty. Supported by relatives, he published *Nechpa Bakessef*, his *sefer* of responsa. He also authored *Get Mekushar* on the *sefer Get Poshut* of Rav Moshe *ibn Chaviv*, as well as *Pri Mipri* to refute the questions on *Pri Chodosh* raised by the *Pri To'ar* and the *Simla Chadasha*. Among his many *talmidim* was Rav Chaim Yosef Dovid Azoulai, the *Chida*, (5520/1760);
- ✳ **Rav Osher Tzvi** of Ostraha, *mechaber* of *Maayan HaChochma*, (5577/1817);
- ✳ **Rav Yaakov Hager** of Zablatov *ben* Rav Dovid, grandson of Rav Menachem Mendel of Kosov, (5641/1881);
- ✳ **Rav Sholom Mordechai HaKohen Schwadron**, the *Maharsham* (1835–1911), also known as the *Brezaner Rav*. He gave *semicha* to Rav Meir Shapiro of Lublin. He was the ultimate rabbinical authority, not only for the *Rabbonim* of Galicia, Poland and even Lithuania, but for the entire Diaspora. His writings include *Mishpat Sholom* on *Choshen Mishpot*, *Darchei Sholom* on the *Talmud* and its commentators, *Da'as Torah* on the laws of kosher slaughter and *Gilui Da'as* on sections 61–69 of *Yoreh De'a*. One prominent opponent of the latter book was Rav Tzvi Hirsch Shapira, *mechaber* of *Darchei Teshuva*, head of the rabbinical court of Munkatch. Rav Sholom Mordechai was the grandfather of the *Maggid* of Yerushalayim, who bore the same name, (5671/1911);
- ✳ **Rav Alter Yechezkel Horowitz** (1930–1994). At the age of fifteen, he was deported with his father to Auschwitz, then to Gluzen in Austria. His mother had been *niftar* when he was twelve, and his father did not survive the war. In 1946, he joined a *Yeshiva* for refugees in Austria. When he was nineteen, he came alone to America. He met Rav Aharon Kotler and joined the *Yeshiva* in Lakewood. At the same time, he also became a close follower of the *Satmar Rebbe*. In the 1960s, he moved his family to Monsey and became part of the *Kollel* of *Bais Medrash Elyon*. In 1968, he opened his *Bais Medrash*, the *Sanzer Kloiz*. In 1984, the *Viener Kehilla* in Boro Park asked him to serve as their *Dayan*. Thereafter, he also took

on the position of *Rosh Bais Din* of *Kehillas Adas Yere'im*, (5754/1994);

- ✳ **Rav Avrohom Shlomo Biderman**, the *Lelover Rebbe* of *Yerushalayim* (1927–2000). Son of Rav Moshe Mordechai of *Lelov*, he was born in *Cracow*, *Poland*, on *Rosh Chodesh Adar*. He was only four years old when his father decided to immigrate to *Eretz Yisrael*, settling in the *Botei Warsaw* neighborhood of *Yerushalayim*. When his father moved to *Tel Aviv* in 1943, he transferred to the *Bais Yosef Novardok Yeshiva*. He married the daughter of Rav *Zundel Hager*. In 1965, when his father moved from *Tel Aviv* to *Bnei Brak*, he was appointed *Rav* of the *Bais Medrash* in *Tel Aviv*. With the *petira* of his father, Rav Avrohom Shlomo was appointed *Admor*, and he moved to *Yerushalayim*, (5760/2000).



❧ 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 Sholom Ben Yitzchok Mizrachi Sharabi, 10th of Shevat

The *Rashash*

One of the great Yemenite *Torah* leaders and one of the foremost *Mekubolim* of his day and the leading *Mekubol* in

Yerushalayim, Rav Sholom Sharabi, otherwise known as the *Rashash*, was born in Sharab, Yemen, in 5480/1720. After

being miraculously saved from a difficult situation, Rav Sholom made a vow to go to the Holy Land in order to live in Yerushalayim, where he arrived after a journey that led him through India, Baghdad and Damascus. Although he had already established himself in his previous countries of residence as a significant *Torah* scholar and *mekubol*, he was determined to keep his abilities hidden in *Eretz Yisrael*. The *Rashash* approached the *Rosh Yeshiva*, Rav Gedalia Chayon, and applied for the job of *Shamash*. This way he was able to stay anonymous, yet quench his thirst for *Torah* in this great *Yeshiva*.



He would stand innocently in the corner during *shiurim* as if he were not part of the *shiur*, yet he was listening intently. His official job was to wake up the *talmidim* for *tikkun chatzos* (midnight prayers), arrange the *seforim*, and bring water. No one dreamed that this “*Shamash*” was actually a great *Talmid Chochom*. When difficult questions arose that could not be answered by anyone in the *Yeshiva* the *Rashash* would leave an anonymous note with the correct answer between the *Rosh Yeshiva*’s *seforim*. This happened on a number of occasions and left the *Rosh Yeshiva* and all the *talmidim* bewildered as to who the author could have been, since the *Rosh Yeshiva* had decreed on all the *talmidim* that they must reveal the author.

One day, when the daughter of the *Rosh Yeshiva* saw the *Rashash* sticking a paper inside her father’s *sefer* she immediately notified her father. Under pressure from the *Rosh Yeshiva*, the *Rashash* was forced to admit what he had been doing all along. Although he pleaded

with Rav Gedalia to let him remain hidden, Rav Gedalia took his daughter’s revelation as a sign from *Shomayim* that it was time for the *Rashash* to be revealed. From then on the *Rashash* became very close with the *Rosh Yeshiva* and in time married his daughter.

After Rav Gedalia’s *petira*, the *Rashash*, at only twenty-seven years old, was appointed *Rosh Yeshiva*. He wrote a *peirush* on the *Arizal*’s *Kabbola* work *Eitz Chaim* (written by Rav Chaim Vital) of which Rav Yedidiya Abulafia said that whoever learns *Eitz Chaim* without the *peirush* of the *Rashash* is like a blind man feeling his way in the dark. Among his most famous writings is the *Siddur HaRashash* in which is written special *kabbalistic kavonos* for *Tefilla* which have become the standard for all *Mekubolim* today.

Among his *talmidim* were the *Chida* and the *Maharit Algazi*, who became the *Rosh Yeshiva* after the *petira* of the *Rashash*. His great son, Rav Yitzchok Sharabi, left in his *tzavo’a* (will) a request to bury him in disgrace and throw him into his *kever* as a *kapora* for once acting against the wishes of his father, the *Rashash*. Naturally, upon his *petira*, the *Chevre Kadisha* refused to carry this out. During the *levaya* they were attacked by the local Arabs and everyone was forced to leave the *niftar* and flee for their lives. The attackers then flung the body which rolled down the hill in disgrace to its final resting place.

The *Rashash* was *niftar* in Yerushalayim in 5542/1782 at the age of fifty-seven. He promised that in times of *tzora* (trouble), whoever *davens* at his *kever* with great *kavona* will be answered. He is buried on *Har HaZeisim* and on his *yahrzeit*, the 10th of *Shevat*, many petitioners go to learn and *daven* there. *Yehi zichro boruch*.

www.revach.net/article.php?id=1706



The Sar Sholom and the Siddur Rashash

The first Belzer Rav, the *Sar Sholom*, had a *Chassid* who always traveled to *Eretz Yisrael* to procure an *esrog* for the *Rebbe* for *Sukkos*. One summer, when this *Chassid* was preparing for the journey, the *Rebbe* gave him an additional mission: to procure the *sefer Nahar Sholom* and the various volumes of the *siddur* of the holy *Rashash*, which was rare back then, and only available as a hand-written manuscript – and only in *Yeshiva Beis E”l* in the old city of *Yerushalayim*.

The *Chassid* accepted the mission and when he traveled to *Eretz Yisrael* he succeeded in procuring the manuscripts of the *Rashash’s* writings, as well as the *siddur* for the *Sar Sholom*.

When word reached the *Rebbe*, his joy knew no bounds, and when he heard of his *Chassid’s* arrival, the *Tzaddik* dressed in *Shabbos* clothes and went out to the city limits to meet the approaching caravan and horses. When the *Chassid* saw the *Rebbe* approach, bedecked in his *Shabbos* finery, he alighted and approached the *Rebbe*.

“Where are the *seforim* of the holy *Rashash*?” inquired the *Rebbe*.

The *Chassid* pointed to one of the trunks and, to his amazement, the *Rebbe* lifted the heavy trunk off the horse and carried it by hand himself all the way back to town!



Afterward, the *Rebbe* closeted himself in his room for some three days straight to study the *seforim*. When he

emerged on the fourth day, a holy light shone from his countenance and he declared, “For some years now I greatly desired to study the *sefer Nahar Sholom* and the *siddur* of the *Rashash*. Now that I have achieved my heart’s desire and have studied them, I see that we are both of the same mind on certain matters; many things I thought, the *Rashash* also teaches!” The *Rebbe* then handed out cake and *bronfen* and they drank *lechaim*! (*Moron HaRashash*, p. 232–235)



The Chazon Ish in Beis E”l – and the Attempt at Hastening the Geula

When the *Chazon Ish* visited the *Kosel* and the Old City, together with Rav Osher Zelig Margolios, he stopped at the famed *Yeshiva* of the *Mekubolim*, *Beis E”l*, where he sat studying by heart in *dveikus* and remarked when he departed, “It is a great *zechus* to visit such a holy *Beis Medrash* of the *Rashash*, where great, holy *Tzaddikim* studied and *davened* with the secrets of *Hashem* – *sod Hashem liyerei’ov*!”

There in the *Yeshiva* is a side room where a hole leads down a stairway to a wide courtyard where a cavern is found. In this cavern, the *Tzaddikim* meditated in *hisbodedus* (seclusion), using *yichudim* and kabbalistic prayers and devotions. The *Chazon Ish* entered that room, descended those stairs, entered that cavern and declared, “This is truly a good place for *hisbodedus*.” There are those who claim that what happened in that cavern was that the *Rashash*, together with the *Chida* and Rav Chaim DiLaRozza fasted three days straight, *davened*, engaged in *yichudim*, rolled in the snow and attempted to hasten the end of days and the coming of *Moshiach*. After three days, they heard a heavenly voice declare, “My sons, you are forbidden to hasten the end; I must separate you so that you three do not remain as a group. I decree that one of you

must go into exile!”

The three *Tzaddikim* drew lots and so it was that the *Chida* sold his possessions and left for Livorno, Italy,

where he lived out the rest of his days. (Based on *Rav Pe'alim* and *Chibas Yerushalayim* as cited in *Moron HaRashash*, p. 241–244)



Rav Yosef Yitzchok Ben Sholom Dovber Schneerson, 10th of Shevat

The Rayatz of Chabad Lubavitch

The Panicked Nurse

In 1947, only a few years before Rav Yosef Yitzchok Schneersohn (the *Rayatz*), sixth *Rebbe* in the *Chabad-Lubavitch* dynasty, passed away, his son-in-law and eventual successor, Rav Menachem Mendel Schneersohn, traveled to Paris. His mother had made it out of Communist Russia. The *Rebbe*, who had escaped from Europe to the United States in 1941, arrived in Paris to greet his mother, whom he had not seen for more than fifteen years, in order to escort her back to the United States.

In Paris, he met a group of *Lubavitch Chassidim* who had survived the Holocaust and very much wanted to immigrate to the United States but could not get visas. They asked him that upon his return he tell the *Rebbe Rayatz* of their plight and request that he awaken compassion and mercy upon them in Heaven. Rav Menachem Mendel explained to them that they must be a little naïve to think that the *Rayatz* needs to be directly informed in order to be made aware of their problems. In order to make his point he told them the following story:

At the time, the *Rayatz* was ill and required a certain injection of drugs every day. A private nurse would come to his study at 770 at a set time in order to administer the injection. One day, the nurse was a few minutes late. When she knocked on the door of his study there was no answer. Usually, there were *gabbo'im* from the *Rayatz's* secretariat around, but this time there was no one there. So she slowly opened the door to his study. When

she walked in she saw him sitting at his desk, his eyes gazing off into the distance, obviously unaware that she had entered. He had the look of someone who was not in this world altogether. She had never seen anything like this and was certain that something had happened to him – perhaps he had even lost consciousness.

She ran out looking for someone from the family or the staff. She encountered the *Ramash* (as the *Rebbe-to-be* was known in those days), who quickly came into the room and approached his father-in-law to hear what he was mumbling. He heard the *Rebbe Rayatz* reciting by heart and with the *Torah* melody the words of the Song of the Sea, *Oz Yoshir*. It was as if the *Rayatz* was praying. So, immediately he realized that the *Rayatz* was in a state of communion (with *Hashem*) and that he was not sick. This state is known as disembodiment and the person seems to have lost touch with reality (the truth is very much the opposite, as we will see in a moment). Indeed, after a few minutes, the *Rayatz* seemed to snap out of it.

But the *Rebbe* sensed that there was a reason for all this. He decided to do some research and learned that during those very moments that the *Rayatz* was in a state of communion and disembodiment, thousands of miles away, a small group of *Chassidim* had tried to cross the Russian-Polish border illegally. If they had been caught, they would have been summarily executed. During those critical moments, the *Rebbe Rayatz* had awakened the mercy

of Heaven that they be successful.

The *Rebbe*-to-be told the *Chassidim* in Paris that after hearing this story they should understand that the *Rebbe Rayatz* does not need anyone to tell him when to awaken mercy on his *talmidim*. Every *Chassid* is always on his mind. He sees and knows exactly what is happening with him, and continually sacrifices himself and prays for every one of them.

This is an important story to make us reflect that the *Rebbe* is indeed thinking of each one of us, and continually awakening the mercy of Heaven upon us.

One more point to take with us from this story is that there is a powerful connection between saying the Song of the Sea and awakening mercy in Heaven. If the *Rebbe* noted what the *Rayatz* was saying (he could have told the story without noting what the *Rayatz* had been saying during his disembodiment), it means that we should be aware of it. If you think about someone who needs Heavenly mercy and recite the Song of the Sea with sincerity and the proper intent, you will be awakening the Heavens to be merciful with him. This is true both for an individual and for the entire Jewish people.

The Song of the Sea appears in *Parshas Beshallah*, the *Torah* reading of the week during which the 10th of *Shevat* – the *Rayatz's Yahrzeit* – usually falls, making this story and its teaching particularly suited to the date.

Source: Adapted by Yerachmiel Tilles from the translation/rendition on inner.org, which is based on a talk by Rav Yitzchok Ginsburgh at a children's gathering in Ramat Aviv

www.ascentofsafed.com/cgi-bin/ascent.cgi?Name=791-20

(Actually, he told there two stories. For the other, here is the link:

www.inner.org/spiritual-masters/yosef-yitzhak-schneerson-rayatz-1.php)



One Angel of Mercy Versus One Thousand

Rav Shlomo Kazranovsky told how

once the *Rebbe Rayatz* sent him and his son-in-law, the *Rashag*, on a shelichus mission to Toronto, Canada. Due to the snow, the transportation was delayed and they were stranded at the hotel. As they sat, several *Chabad Chassidim* arrived, as well as one of the local *Rabbonim*, who told the following story:

“One of my *ba'alei batim*, a member of our congregation, was sick, and lay in the hospital as his sickness spread and attacked his body, causing him to be bedridden and unable to walk. When I found out, I personally went to visit him. His family told me that his condition was very serious and that I could not even go in to see him, but he heard my voice and called them to tell me to come in.

“‘I heard that the Lubavitcher *Rebbe* is in America,’ the sick man said. ‘Please write to him and ask him how can I redeem myself and get well!’

“I quickly sent a telegram to the *Rebbe Rayatz*, explaining the situation, and his answer arrived back quickly as well: ‘Tell the sick man that they are in the midst of constructing a Lubavitcher *Yeshiva Tomchei Temimim* in Montreal and that he should donate one thousand dollars, because an angel of one thousand is worth more than of one hundred, as we say: *im yesh olov maloch meilitz achad minI olef*.’

“I quickly brought the *Rebbe's* reply to the hospital. The family heard and one uncle said in disgust, ‘You see – already these people find ways of squeezing out money.’

“I kept my silence and brought the *Rebbe's* holy words to the sick man. He heard me read the letter and immediately told his son, ‘Quick – send the money to Montreal – I want to live!’

“And so they did. A few days later, the family told me what had happened. Apparently, the doctor came in anger and accused them of using another doctor and

changing the medication and treatment without notifying the hospital or staff. When the family argued and countered that they had done no such thing, the doctor replied, 'If so, it's a miracle! For his entire disease is abating and leaving him and his body is going back to normal, resuming its functions, and he will be released completely well in a few days' time!'

"This is indeed what happened. Afterward, the son asked me if he had to delay his wedding. 'I was engaged and we pushed off the wedding date because of my father's sickness. Now that he is well again, we wished to proceed, but my uncle whom you met at the hospital suddenly died.'

"I told him not to push off the wedding again." (*Shemuos Vesippurim* I, p. 218–219)



What is Chassidus and What is Tanya?

An entry from the journal of the *Rayatz* in the year *tov-reish-pei-tes*, in America:

An American Jew approached me and asked, "What is *Chassidus* and what is *Tanya*?"

I answered him, "*Chassidus* is a *emes lichtiker leibedikeit* – A truly shining life! And *Tanya* is a collection of advice and healing for sick souls. It is a work culled from the positive benefits and virtues that people have, as well as their shortcomings.



Rav Mordechai of Lechovitch, 13th of Shevat

Forefather of the Slonimer Dynasty

Please enjoy selected stories and teachings of Rav Mordechai of Lechovitch from the *sefer Returnity, The Way Back to Eternity – Selected Teachings from the Chassidic Masters on Teshuvah* by Rav Tal Zwecker.

It is unlike other written works by authors because only when you follow the advice and do what it says – only then can you understand what it says for you to do. (*Shemuos Vesippurim* I, p. 219–220)



Holy Matbei'os With Holy Instructions

Rav Refoel Kahn, father of the *Rebbe's chozer*, Rav Yoel Kahn, once told how once the *Rebbe Rayatz* was invited to a *Melave Malka* in the year *tov-reish-tzadi* in the USA.

At the *Melave Malka*, two *gevirim* (wealthy Jews) were present and the *Rebbe Rayatz* gave each of them a silver *matbei'a*, a coin given as a *segula* for *shemira* and *berocha*. To one of the *gevirim* he gave instructions that he should carry the *matbei'a* on his person at all times. To the other he told him that he should sew the *matbei'a* onto his *tallis kotton* (his *tzitzis* garment).

Everyone present was surprised and amazed as to the reason behind the *Rebbe Rayatz's* different instructions to each of the *gevirim*, until they compared notes. One said, "Now, isn't that puzzling – the *Rebbe* told me to sew this coin onto my *tallis kotton*, but I don't even wear one!"

Then they all realized the intention behind the *Rebbe's* holy instruction. (*Shemuos Vesippurim* III, p. 222 #123)



Small Steps on the Journey of Teshuva

There was once a prince who was captured by a band of cutthroat thieves, and they took him so far away from his

father, the king, that if he had tried to walk home, it would have taken him ages to arrive. The king sent messengers to tell his son, the prince, that he was awaiting his return.

“If you do not begin your journey,” he wrote, “then the king can’t draw closer to you either.” The prince had to take the first step and set out on the journey, even though his steps might have seemed small and insignificant, and he might have

thought that he was not getting anywhere. But if he started out, then the king would come toward him, taking long, powerful strides – and then surely they would be reunited very soon.

The *Novi* (prophet) says, “Return to Me [says *Hashem*], and I will return to you” (*Malachi* 3:7). This is what the verse means: “Return to Me,” even if it means taking small steps, “and I will return to you” – I will return with abundant mercy.



Rav Yaakov Yehoshua Falk, 14th of Shevat

The *Pnei Yehoshua*

The Vow that Saved His Life

Author of the *Talmudic* commentary *Pnei Yehoshua*, and grandson of the famed Rav Yehoshua, *mechaber* of the *Maginei Shlomo* and responsa *Pnei Yehoshua*, for whom he was named, Rav Falk served as the head of the rabbinical court in Lwów after the *Chacham Tzvi* and afterward in Berlin, Metz and Frankfurt.

During his tenure in Lwów, a calamity occurred in which an explosion of several barrels of gunpowder caused a terrible fire that killed some thirty-six Jews, including his in-laws, his wife and daughter.

It was during this tragic episode, which the *mechaber* of *Pnei Yehoshua* describes in great detail in the introduction



to his multi-volume *Talmudic* commentary, that he was trapped under the rubble. Lying there beneath the heavy beams of his destroyed home, paralyzed by shock, he waited for the collapsing structure to subside. As he lay there immobile, he vowed to *Hashem* that just as his illustrious maternal grandfather, the *mechaber* of *Maginei Shlomo*, for whom he was named, authored a commentary on the *Talmud*, should G-d help him to survive this disaster, he vowed that he too would not rest until he had studied, reviewed and authored a similar *Talmudic* commentary.

Miraculously, no sooner had he vowed this, than the rubble mysteriously parted and he found a path through which he crawled out – unscathed. Seeing this open miracle and understanding that *Hashem* had accepted his vow, he undertook to study and write novel interpretations and commentary on the *Talmud* and its commentaries, *Rashi* and the *Tosfos*. It is this famous multi-volume work which has preserved his fame till this day.



Rav Doniel Ben Naftoli Hertzka Frisch, 14th of Shevat

Mechaber of Mosok Midevash on Zohar

A Holy Man With a Holy Mission – Sweeter Than Honey

Rav Yaakov Meir Shechter grew excited as he remembered and described how Rav Frisch would spend his days immersed in study and *dveikus* in Meron at the *Tziun HaRashbi*. As he sat there, the wellsprings of wisdom opened for him and the power of the sanctity of the remains of the G-dly *Tanna* [Rav Shimon bar Yochai] gave him the ability to begin the task of composing his *sefer* [the commentary *Mosok Midevash* on the *Zohar*.]

Rav Gamliel Rabinowitz added, “Rav Frisch attached himself in *dveikus* to *Rashbi*. At the end, he merited an *ibbur neshoma*, where the soul of the *Tzaddik* impregnated itself within him, as the *talmidim* of the *Arizal* once merited, and through this *ibbur neshoma*, a pure spirit took hold and allowed him to compose the *sefer* in a supernaturally fast manner.”

The whole story began when Rav Doniel Frisch started spending time in Meron. He was summoned by the *Rebbe* of *Toldos Aharon*, the *Divrei Emuna*, and given a mission and a *shelichus*.

The *Divrei Emuna* handed Rav Frisch a handwritten manuscript. Tears

filled Rav Frisch’s eyes as he gazed at a new commentary on the *Zohar* that the *Toldos Aharon Rebbe* was authoring. Then the *Rebbe* said, “I have a tradition that the *Chozeh* of Lublin said to his *talmidim* that before the coming of *Moshiach*, a Jew will come forth who will compose and author a new commentary on the *Zohar* and enlighten the eyes of Klal Yisrael who await the redemption! I thought I would be that person,” explained the *Divrei Emuna*, “and so I began to compose a commentary, as you can see, but I feel that I am growing weak and my ability is not what it once was. I am asking you to let me appoint you as my *shaliach* (emissary) to fulfill this mission, to author a commentary on the holy *Zohar* that will be appropriate for anyone and all souls, that will open the gates of the *Zohar* and allow everyone to understand the *Toras HaRashbi*.”

Rav Doniel nodded his consent and the *Divrei Emuna* of *Toldos Aharon* enumerated for him several benefits and ideas that the commentary should contain. Rav Frisch agreed, and so the *Mosok Midevash* was composed. (*Ba’al Mosok Midevash* p. 100–101)



Rav Sholom Mordechai Ben Moshe HaKohen Schwadron, 16th of Shevat

Av Bais Din of Berzhon, Mechaber of Shu”t Maharsham

The *Maharsham*’s father, Rav Moshe, was a *talmid* of Rav Meir of Premishlan, and he himself received *semicha* from the *mechaber* of *Shoel UMeishiv* and from Rav Shlomo Kluger of Brod. The *Maharsham* also traveled to see many *Tzaddikim*, including Belz, Stretin, Zidichov, and Tchoortkov.

The *Yeshuos Moshe* of Vizhnitz related how his grandfather, the *Ahavas Yisrael*, sent his father, Rav Chaim Meir, to

be tested for *semicha* by the *Maharsham*, the *Gaon* of Berzhon. He was not born as the *Berzhoner Rav* – he had to work at it, continued the *Yeshuos Moshe*. For example, every *Shabbos* he studied and completed the entire *Maseches Shabbos*. Do you have any idea what *chazora* on the entire *Maseches Shabbos* means? However, this is a case in point – the very fact that he reviewed it weekly caused him to know it so well by heart, like you and I recite *Ashrei*!

That is how one must accustom oneself from the younger years to study and review. What was his greatness? He knew how to use his time wisely and how to use each opportunity to serve *Hashem*, his Creator. He would review his learning countless times – this is the way *Gedolim* reach greatness.

The *Yeshuos Moshe* of Vizhnitz related how when the Berzhoner *Rav* grew old and lay on his sickbed, many great *Talmidei Chachomim* came to visit him. As they stood outside his room they began to discuss whether or not in today's times there was a *mitzva* to give gifts of *Matnos Kehuna*. Hearing the heated discussion, the Berzhoner *Rav* turned to *Rav Meir Shapira* and asked what was being discussed. When he was told the topic, he replied, "This is

answered explicitly by the *Darchei Moshe* in *Hilchos Mezuzah*!"

Upon hearing his words, they thought that in his old age his wisdom had dimmed and senility had crept up on him, for why would such a topic be discussed in the laws of *Mezuzah*?

When the Berzhoner *Rav* heard them continuing to discuss the matter, he asked if they had looked up the *Darchei Moshe*. When they did, they were astounded to see that he was correct! He then asked someone to bring a copy of his *Shulchan Aruch* and when it was brought they all saw written in his volume how he had reviewed the entire *Shulchan Aruch* four hundred times, when he began the cycle and when each review concluded! (*Sarfei Kodesh Vizhnitz*, p. 231–234)



Rav Dovid of Kolomai, 16th of Shevat

Rav Dovid of Kolomai once lost his way during a trip on behalf of "*Chanuka Gelt*" for ransoming Jewish captives. He wandered into the home of the *Ba'al Shem Tov* before his revelation and was welcomed by his wife. Accustomed to receiving guests from the village, she prepared a table for him and offered him a room in which to rest. The *Ba'al Shem Tov* meanwhile returned and joyfully served *Rav Dovid* a meal prepared by his wife. He made his bed and prepared water for him to wash his hands.

Lying asleep on his bed that night, *Rav Dovid* suddenly awoke to notice a fire blazing from beneath the stove. Afraid that the blaze would spread, he cried aloud, "Fire!" He seized the pitcher of water and ran to pour its contents on the stove. But

when he reached the blaze he saw an unbelievable sight. The *Ba'al Shem Tov* was seated next to the stove saying *tikun chatzos* (a prayer recited after midnight) and a bright light shone about him. *Rav Dovid* fainted and lay almost lifeless on the floor until the *Ba'al Shem Tov* revived him. Awakening, *Rav Dovid* turned to the *Ba'al Shem Tov* for an explanation of the strange sight he had seen. "I was only saying some chapters of *Tehillim* but it is possible that my attachment to *Hashem* created the blazing light which you saw."

That very night the *Ba'al Shem Tov* removed his mask and revealed his true identity to *Rav Dovid*. The latter swore his allegiance and eventually developed into one of his foremost disciples and disseminators of his *Torah*.



לזכר נשמת אמונו החשובה, נפש יקרה ועדינה

אשה יראת ה' ובעלת מדות טובות

מרת זיסל ז"ל

בת הרה"ה מו"ה מאיר זאב הכהן ב"ץ ע"ה הי"ד

מעיר נירעדהאז יע"א

Zera Shimshon

Bo

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, Sienna 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

וישאלו איש מאת רעהו (יא' ב')

Each man shall request of his fellow (11:2)

The Mishna (Avos 6:5) enumerates forty eight requirements necessary in order to properly learn Torah. One of the conditions is בדקדוק חברים. Literally, this translates as, 'studying with friends'. The Zera Shimshon explains this prerequisite differently.

There are numerous times in the Torah that commandments are worded using the words, 'your brother'. For example, when commanding not to lend with interest, the passuk says (Devarim 23:20), לא תשך לאחיק, "do not lend with interest, to your brother". Another example is the commandment to return a lost object. The passuk says (Devarim 22:3), לכל אבדת אחיק, which teaches that one must return 'his brother's' lost object. There are numerous more examples to this. The Gemara (Baba Kama 113b) learns that these laws only apply to Jewish people since the Torah uses the term 'your brother'.

In other instances, the Torah uses the word 'friend'. For example, when the Torah commands us not to testify falsely, the passuk says (Devarim 5:17), ולא תענה ברעך. The Torah words the commandment that one should not testify falsely against one's 'friend'. The Torah does not use the word brother.

Rabbeinu Bachya points this out and says that this commandment includes non-Jews. He learns from the fact that the Torah referred to the Egyptians as רעהו, friends, as seen from the wording Hashem told Moshe Rabbeinu when He commanded the Jewish people to request items from the their Egyptian neighbor. From this, Rabbeinu Bachya learns that the commandment about testifying falsely, includes testifying falsely against non-Jews.

Thus, understanding the different terminologies of the Torah and who they refer to, either including or excluding certain people, makes many differences in properly understand the halachos from the Torah one learns. With this, the Zera Shimshon offers an original explanation to the requirement of בדקדוק חברים.

He explains that the Mishna is saying that in order to correctly learn Torah, among the many other requirements, one must know how to be מדקדק analyze, friends, Meaning, that one must know that the Torah has numerous ways of referring to people (brother, friend etc.) and these terminologies create differences in halacha. Without being aware of this, one can learn Torah but still transgress halacha. This is why it is a requirement to understand how the Torah refers to people and who it means with which terminology.

זכות רבינו יעמוד לר' חיים דוד בן טויבא חוה וכל משפחתו להצלחה ברכה
שפע רב וסייעתא דשמיא מרובה בכל מעשה ידיו ובכל הענינים



BO

January 23rd 2021
10th of Shvat 5781

887

Weekly Bulletin on the Parshah

Pachad David

Published by Mosdot "Orot Chaim U'Moshe" in Israel

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

Taking Also the Youngsters and Elderly to the Wilderness

"So Moshe and Aharon were returned to Pharaoh and he said to them, 'Go and serve Hashem, your G-d, which ones are going?' Moshe said, 'With our youngsters and with our elders shall we go; with our sons and with our daughters, with our flock and with our cattle shall we go, because it is a festival of Hashem for us'" (Shemot 10:8-9)

Maran Hagaon Rabbi Yeshayahu Pinto zya"a (the Rif) explains the dispute between Pharaoh and Moshe, in answer to "which ones are going?". Pharaoh told Moshe Rabbeinu a"h that he agrees to let them go, on condition that Moshe and Aharon take with them only those who 'are going', meaning those who go willingly, whereas they should not take the youth, the children and the elderly who do not want to go and for whom it would be hard to journey in the wilderness. The children will not go willingly because they do not understand the matter of sacrifices, and the elderly due to the effort of travelling.

What was Moshe's answer? Also the youngsters and the elderly will join us. He explained that "it is a festival of Hashem for us", meaning that just as on a Chag we are commanded "You shall rejoice on your festival, you, your son, your daughter" (Devarim 16:14), and even though the children are not obligated to observe the mitzvot we share our rejoicing with them, so too it is necessary for all to join us in the Wilderness, the youngsters and the elderly too.

I would like to explain Rabbi Yeshayahu's holy words. In fact, the reason why it was necessary for the youngsters to join them was that they certainly had no desire to leave Egypt for the Wilderness after dwelling in this materialistic, impure land, as it says in reference to Egypt (Bereishit 42:9), "the land's nakedness", nakedness being an expression of impurity. Particularly since the plague of Blood flooded the Jewish people with money since only by purchasing water from the Jews did the Egyptians have water to drink that did not turn into blood. This resulted in the Jewish people becoming very wealthy (Shemot Rabba 9:10). If so, certainly all these riches and materialism had a negative effect on the desire of the youngsters to leave for the Wilderness.

But Moshe explained that on the contrary, when we take them out of Egypt to the Wilderness, a spiritual place lacking anything of material substance, they will then begin to love the Torah and on their own accord will wish to study it, just as David Hamelech says, "Taste and see that it is good" (Tehillim 34:9). Because once they taste the sweetness of Torah they will no longer be able to detach themselves from it, and they will then fulfil the verse "because it is a festival of Hashem for us", the Torah will be considered as a festival for them.

This concept in educating one's children is what Moshe wished to instil in the people, the way to raise youngsters to appreciate the Torah.

Pharaoh replied to Moshe and Aharon, "He said to them, 'So be Hashem with you as I will send you forth with your children! Look, the evil intent is opposite your faces'" (ibid 10:10). According to the Rif who explains that Pharaoh told Moshe not to take out the youngsters who cannot walk and are unwilling, what is the connection to Pharaoh's retort of

"the evil intent is opposite your faces"? And why was this his answer to Moshe concerning his explanation that he wishes to take the children to the Wilderness even if they are unwilling to go, so that they should taste the sweetness of Torah and eventually come to love it on their own?

It seems to be that Pharaoh was telling Moshe that since the children might not want the Torah or rejoice with it, if so it is a shame to take them out of Egypt. This is the meaning of "Look, the evil intent is opposite your faces". Maybe the children will consider the Torah as "evil", G-d forbid. But Moshe did not accept Pharaoh's words because he already explained to him that although the Torah may seem like something negative to those starting out, as soon they taste it they will not wish to withdraw from it.

We will now explain why Moshe Rabbeinu said they will take the animals too. He wished to inculcate in the children that the sheep are not avodah zarah as the Egyptians considered them to be. Pharaoh answered him, "Look, the evil intent is opposite your faces", and Chazal explain that he was referring to the sin of the Golden Calf. Pharaoh wanted to show Moshe what will result from the flock- the sin of the calf.

Pharaoh also added, "Not so; let the men go now. Serve Hashem, for that is what you seek!" (ibid 10:11).

Pharaoh sent to call for Moshe and Aharon because his servants said to him, "Do you not yet know that Egypt is lost". They pressured him to send for them and thus save the land. He agreed and again called Moshe and Aharon. He argued with Moshe and tried to limit the number of those who would leave, and when Moshe Rabbeinu did not agree to a compromise Pharaoh immediately drove them away from him.

From this verse, we can learn to identify the ways of the Yetzer Hara. It is well-known that the power of the Yetzer Hara is to search for all different techniques to make man stumble and incite him. But if man would only stand firm opposite him, the Yetzer Hara will disappear, just as happened with the wicked Pharaoh. When he saw that Moshe and Aharon were standing firm and not paying heed to his claims and temptations, he sent them away from him.

The important message that we can derive from this verse is that when faced with this situation, where a person stands like a firm rock against the Yetzer Hara and is not prepared to budge from his opinions and principles even a hairsbreadth, the Yetzer Hara simply leaves.

It is also possible to actually remove oneself from the Yetzer Hara and not remain standing opposite him, allowing him to lead you astray. Someone told me that he once went to a store for business purposes and came face to face with an immodest image which placed him in great spiritual danger. What did he do? He sacrificed his business need and left the place at a run without turning back at all.

So too with Moshe, one can say that he removed himself from Pharaoh's presence because he realized that they were carrying on a futile argument. He therefore expelled himself so as not to remain in the rasha's presence.



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 • Pnnei 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



Hilula

10 - Rabbi Shalom Mizrahi, the Rashash Hakadosh

11 - Rabbi Yisrael Noach Weinberg, Rosh Yeshiva 'Aish HaTorah'

12 - Rabbi Rafael Pinto zya"a

13 - Rabbi Baruch Sorotzkin

14 - Rabbi Ya'akov Yehoshua Falk, author of 'Pnei Yehoshua'

15 - Rabbi Yanon Churi

16 - Rabbi Shalom Mordechai Hakohen Schwadron



Walking in their Ways

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

Hearing Is Believing

A young talmid chacham once came to me with his children and asked me to bless him and all his family with success. For some reason, I singled out the oldest son and asked the father, "What is his name?" The father told me his name. "And how are his ears?" I continued.

"Baruch Hashem. As far as we know, he has no problem with his ears."

But I stubbornly insisted they have his ears checked out.

The avreich was not overly concerned since they had no reason to assume that he had any problem and the child himself had never complained of an earache. He therefore did not bother investigating the matter.

Two months went by and suddenly the couple noticed that this boy was not obeying them. They found themselves shouting at him and even punishing him for not listening to them. The boy's conduct went from bad to worse. His bewildered parents could not understand what was happening to their previously wonderful, disciplined child.

Slowly but surely, they became suspicious that maybe there was something wrong with his hearing. They noticed that whenever they spoke to him he would try to read their lips. When he could not understand what they wanted, he would repeat, "What? What?" Only after raising their voices could he discern what they were saying.

They finally took him to an ENT specialist. A thorough examination revealed a build-up of liquids in his ears which was responsible for this significant hearing problem. The boy was sent for a comprehensive audiological hearing test which indicated a tremendous decrease in his sense of hearing.

Suddenly, like a bolt of lightning, the avreich remembered my instructions to check the boy's ears several months previous and he regretted not having listened to me immediately.

I attest that I have no idea why I told him to check out the boy's hearing. It was said only in the merit of my righteous forefathers.

The Haftarah

"The word that Hashem spoke" (Yirmiyahu 46)

The connection to the Parsha: The Haftarah speaks about Pharaoh's punishment and the destruction of Egypt. The Parsha too speaks about the last three plagues and the destruction of Egypt.

Guard Your Tongue

Unnecessary and Damaging Exposure

It is forbidden to relate something that although not derogatory, could harm the subject in matters of livelihood or shidduchim by being exposed. This kind of lashon hara is most prevalent when being asked for information regarding shidduchim or filling a certain job position.

It is forbidden to speak about a physical weakness or lack of intelligence even if both the speaker and listener do not see this as derogatory because publicizing these matters can cause the subject loss and harm.



In Our Father's Path

The following story took place many years ago. The snow had piled up to a height of 80 centimetres! A snowstorm was raging in North America and the temperature outside was minus twenty degrees! The streets were empty. In the 'Torah v'Daat Yeshiva too, the talmidim remained in their dormitory rooms and did not try and make their way over to the Beit Midrash which was a short distance away.

After two days of being under siege, three of the bachurim became concerned. The next day the Rosh Yeshiva, Rabbi Shlomo Heiman, was scheduled to give his weekly klali shiur. What was the Rosh Yeshiva planning to do, they wondered?

His self-sacrifice for disseminating Torah was well known, and certainly tomorrow too he would come to the Yeshiva with self-sacrifice, despite the snow and the bitter cold, but he would find the Beit Midrash deserted!

The threesome decided: We too will demonstrate self-sacrifice and go to the shiur. With great difficulty, they managed to make their way through the snow without coming to harm and came to the Beit Midrash, which was empty as they had assumed. The three waited with anticipation, and exactly at the appointed time they heard the sound of the Rosh Yeshiva's footsteps. He arrived covered in a layer of white snowflakes, but his face was alight with joy.

The Rosh Yeshiva smiled at the three heroes, made his way to the stairs of the Aron Hakodesh and began delivering the shiur, as usual. He gave over the shiur as if he was standing in front of hundreds of talmidim. His face was alight like a torch, and the veins on his forehead bulged from the effort of straining his thoughts. Every so often he banged strongly on the shtender, his entire being a ball of fire.

At the end of the shiur the three approached the Rosh Yeshiva and asked him:

Why did the Rav expend so much effort in delivering the shiur? We are only three boys and could have heard even if the Rosh Yeshiva had whispered...?" The Rosh Yeshiva grew serious and replied:

"Do you think that I am giving over the shiur to you alone? I am transmitting to you the torch of Torah! To you, to your children, to your grandchildren and all your descendants, to your students and your students' students. If I don't shout, how will they hear me?!"

The Torah tells us: "And so that you may relate in the ears of your son and your son's son that I made a mockery of Egypt and My signs that I placed among them, that you may know that I am Hashem" (Shemot 10:2). The question is, why does the Torah not make do with the father relating all that happened in Egypt. Why does the obligation rest also on the grandfather?

The answer is that passing on the torch of faith from father to son depends on the father seeing in his son the emergence of his grandson and great-grandson. If the message of Judaism is transmitted in the correct way, with intensity, with love, and with warmth, success will be seen not only with the son but also with all future generations.



Pearls of the Parsha

Serving Hashem is Performed with Joy, Like a Festival Day

"As I will send you forth with your children" (Shemot 10:10)

When I (Pharaoh) send you and your children forth?!

This is how the sefer 'Umatot Ha'or' explains Pharaoh's words namely as being of question and surprise. If I send you together with your children, surely the children will disturb and distract you from serving your Creator?!

And to this Moshe had already replied, "because it is a festival of Hashem for us". It is a service of joy which is performed by everyone together, with the entire family!

To which Pharaoh answered, "Look, the evil intent is opposite your faces". You surely intend to escape and free yourselves from your service of G-d, for if not, it cannot be that you will rejoice because only free people are joyful.

The Story of the Exodus at a Family Celebration?

"And it shall be when your son will ask you" (Shemot 13:14)

Rabbeinu Chaim ben Attar zya"a, the Or HaChaim, writes:

If your son sees the procedure of redeeming a firstborn and asks you about this, you have an obligation to explain about the redemption from Egypt. But if he does not ask, you only have an obligation to tell him on the night of Pesach. This is derived from the exact wording of the verse, "And it shall be when your son will ask you at some future time, 'What is this?' you shall say to him, 'With a strong hand Hashem removed us from Egypt'". Even if he asks at some future time, this obligation to tell still stands. "You shall say to him" implies that if his intention when asking is that you should answer him, then reply. But if he says "What is this?" in disdain and is not truly interested in an answer, do not reply.

Hagaon Rabbi Nissim Karelitz zt"l explains the practical application of this ruling (Chut Shani 3, pg. 234):

If a father and son are present at the redemption ceremony for a first-born son or donkey, and the son asks his father: "What is this?" the father has a Torah obligation to tell him about the miracles of the Exodus, even if the son asks this question during the year and not just on the night of the fifteenth of Nissan, as is clear from the verse.

But during the year there is no obligation of "you must begin to speak to him", where the father has an obligation to tell his son even if he doesn't ask. This obligation only applies on Pesach, on the night of the fifteenth, since it is derived from the words "And you shall tell your son".

Subduing of the Heart is Service of Hashem

"Not a hoof will be left, for from it shall we take to serve Hashem, our G-d" (Shemot 10:26)

The reason why we were given the commandment of sacrifices is not that Hashem requires these offerings since "Hashem's is the earth and its fullness". Rather it is so that man should take heart and repent from his sins, as Chazal say that when the Kohen slaughters, skins and cuts a person's animal offering, he should contemplate that this is really what should have been done to him for transgressing Hashem's command. This will bring him to submission and repentance.

Therefore, explains Rabbi Aharon Zorogon zt"l, a distinguished Turkish Sage, in his sefer 'Beit Aharon', Pharaoh said to Moshe "Go, serve Hashem, only your flock and cattle shall remain behind" (ibid 24). Why do you need to take the flock and cattle? If you wish to give a present to Hashem, then "even your children may go with you". Maybe sacrifice them to Hashem since they are dearer to you?"

Moshe answered, if the goal of the offerings was to give a gift to Hashem, it would be fitting to give Him our dearest possession. But since the goal is to subdue our hearts and return to Hashem, we therefore need to take the flock and cattle. This is why Moshe said, "Not a hoof will be left, for from it shall we take to serve Hashem, our G-d". This service of G-d requires submission to our Father in Heaven.

Treasures

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



The Mitzvah of Sanctifying the New Moon

"This month shall be for you the beginning of the months, it shall be for you the first of the months of the year" (Shemot 12:2)

Rashi writes, "'This month': Hashem showed Moshe the new moon and told him, 'When you see the moon in its new phase, it shall be Rosh Chodesh for you'".

Am Yisrael were given this mitzvah of sanctifying the month while they were still in Egypt. Why was this so and what is the significance of this mitzvah that it was chosen to be one of the first mitzvot that Am Yisrael were commanded to observe?

One can explain that the reason is that the only creation where it is possible to actually see its renewal tangibly each month, is the moon. When Hashem created the world in six days, the world was completely new, free of any sin. After Adam sinned by eating from the Tree of Knowledge, that newness was blemished, a blemish that continued to accompany Am Yisrael throughout the generations. Hashem in His great mercy wished to grant Am Yisrael atonement for this sin, therefore He commanded them to bless and sanctify the moon each month and in this way when Am Yisrael see the renewal of the moon, it will cause them to also renew and purify their souls from the impression that still remains from the time of the sin of Adam HaRishon.

That is why this mitzvah was given to Am Yisrael at the very beginning and they were commanded to observe it while still in Egypt. In Egypt, Am Yisrael were immersed in the forty-ninth level of impurity (Zohar Chadash beg. Yitro) so they were commanded to observe the mitzvah of sanctifying the new month which had the power of also renewing their souls and eradicating the abominations of Egypt from within them. One can also add that since Bnei Yisrael were immersed in the forty-ninth level of impurity, it was necessary for them to raise their eyes heavenward and thereby remember "Who created these [things]!" (Yeshaye 40:26). This could be another reason for receiving the mitzvah of sanctifying the moon.

Rosh Chodesh is a day that has inherent powers of forgiveness and atonement since Hashem considers this day as one of the six days of creation when the world was clean and fresh and had not yet tasted sin. This is the reason why Am Yisrael were commanded to offer a he-goat as a sin-offering for atonement on Rosh Chodesh.



A NOVEL LOOK AT THE PARSHA

We find that the following central principle in education is repeated in the Torah several times, and is found also in this week's Parsha. This is the command of "And you shall tell your son" (Shemot 13:8). The importance in education of remembering the past and transmitting tradition forms a dimension that bestows our lives with significance and gives us an eternal grasp in the world. We are obligated to keep the knowledge of the past in the forefront of our minds and implant this remembrance in our offspring because the purpose of the creation is for the sake of observing the Torah and its commandments, without deviating to the right or left.

This is what the Maggid, Rabbi Shalom Schwadron zt"l, related:

On one of my journeys to Chutz La'aretz, I found myself seated next to a non-observant Jew on the airplane. This man, as I soon found out, was a foremost civil engineer and no small professor too. In short, an intelligent fellow who was of the opinion that he knows and understands everything.

All that his expertise lacked was coming across a Jew like me with a big beard who looks like an important Rabbi, and hurl his protests at him concerning exactly what he thinks about Rabbis and interrogate him with questions on Torah and halacha.

"Why can you Rabbis," the professor turned to me, "not be a little bit more flexible with the halacha? What's your problem? A bit of flexibility and the irreligious won't be so put off by you."

This is what I answered him: "Your question indeed requires a good answer, but first we will set your question

aside and allow me to ask you, what is your profession?"

"I am an architect and engineer," he replied and added: "I am now on my way to Chutz La'aretz to give over the blueprints for a multi-story building, an exclusive project."

"Could you please show me these plans that I assume you have with you in your hand luggage?" I asked him

"With pleasure. But what will the Rabbi gain from a quick look at a complicated and intricate design plan?"

"The truth is that I won't understand much, but just getting some impression of your work with the addition of a few explanations, will enable me to understand something."

The architect agreed and with undisguised pleasure took out a stack of papers. He spread them out before me, pages upon pages. He described and explained, and I showed a profound interest. Once I had grasped somewhat what was involved, I asked him to please give me a few moments of quiet to look through the blueprint.

I scrunched up my forehead as if I was avidly trying to scrutinize the document. My attention was caught by a line which indicated one of the foundations of the building, a line which seemed to become askew and asymmetrical.

After several moments I picked up my head and asked, "Please explain to me why the bottom line that can be found in the south-east corner cannot be moved slightly to the east? And if you make it straight it will also look nicer and less cumbersome? What's the problem, a bit of flexibility here and there, everything will look so much better?"

"Since when do Rabbis understand engineering?" He answered mockingly, "The entire strength and stability of the building depends specifically on those lines. Any deviation even by one millimeter will endanger everything!"

The laws of engineering are sharp

and clear and one may not budge from them to the right or left to the slightest extent", was how he finished his sharp rebuke.

"And since when do engineers understand Jewish law?" I replied in return. "The entire existence of the world depends on fulfilling the Torah, and all the Torah commandments that we received from Heaven are full of clear laws. So how can you possibly wonder why there is no room for flexibility here and there..."

When I ask for flexibility concerning just one building that is contingent on the wisdom of a human engineer that took you several weeks or months to design, you are so raging mad. Yet concerning our Torah that was given thousands of years ago, here you come demanding that the Rabbis who are charged with guarding the law should intervene with G-dly commandments and show 'flexibility'?!

I will tell you a story that will clarify this for you:

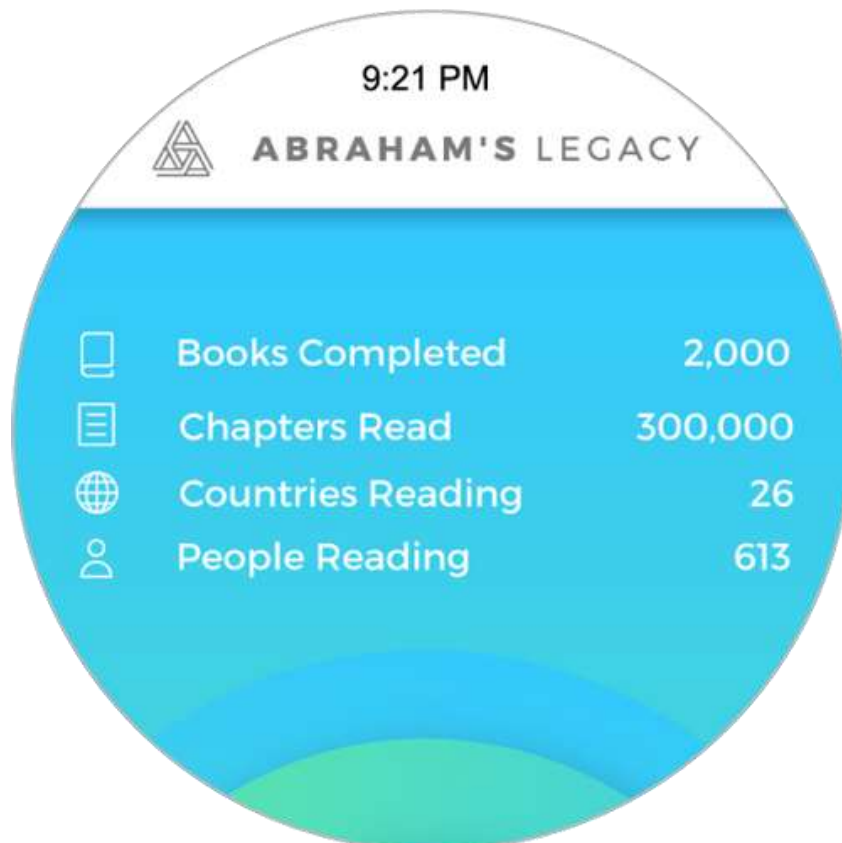
Once there was a poor child who gathered together penny after penny until he was able to fulfil his dream of buying new shoes for Pesach. With a bundle of coins in his hand, he went to the Arab market where one could find cheap merchandise and came across a pair of shoes that he liked. But to his great consternation, the shoe was a good fit for only one of his feet, while he could not get his other foot inside the other shoe.

The Arab merchant noticed his distress and tried all different ways to make the shoe fit. After all his efforts were in vain, he said to the child: "I have a solution for you. If you permit me, I will cut away a small part of your toe and then the shoe will fit you well."

This is a fitting comparison for all the fools who wish to adapt the Torah to the spirit of the times and do not understand that one must adjust the times to the spirit of the Torah, just as one must suit the shoe to the foot and not the foot to the shoe..."

Abraham's Legacy A Social Network for Prayer.

Complete the book of tehillim 1000's of times a day collectively



Let's storm the Heaven's together – Join today!!

WHAT IS ABRAHAM'S LEGACY?

Creating Technology that Enables us to Serve Hashem as One.

Never worry about breaking up the book of tehillim again. With Abraham's Legacy you can complete the book of tehillim thousands of times a day collectively with the entire world. Simply tap to pray and Abraham's Legacy will give you the next chapter in the global count.

Abraham's Legacy is a 100% leschem shamayim initiative created in memory of Avraham ben Pauline A'H.

A Social Network for Prayer.

When someone's life is in the balance every tefillah counts!



PRAY

Click to pray and receive the next chapter in the global count.



STATS

Track how many books have been completed, chapters read, countries reading and people reading around the globe.



NOTIFICATIONS

Set up daily notifications reminding you to read tehillim.

לעילוי נשמת - לזכר עולם יהי' צדיק

התנא רבי חנינא בן דוסא

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

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

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

זכותו הגדול יגן עלינו ועל כל ישראל אמן



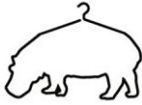
הרה"ח אברהם חיים בן מו"ה שלום ז"ל
מרת זיסל בת מוה"ר מאיר זאב הכהן ז"ל
מוה"ר שלום בן הרה"ח אברהם חיים ז"ל
מוה"ר יצחק מאיר זאב בן הרה"ח אברהם חיים ז"ל
מרת שרה ביילא בת מוה"ר ארי' לייב ז"ל

ימליץ טוב צעד משפחתו היקרה ויקום לגורלו לקץ הימין צמחרה



Rabbi Daniel David Dahan, Sofer Stam
Tel: 646 387 5683. Email: Sofersogood4@gmail.com
Checking, writing, and sale of Sefer Torah, Tefillins,
Mezuzot, and Megillot. ☆ SAME DAY SERVICE ☆

Contact us for your dream
custom closet



HIPPO CLOSETS

Free Estimates
347.760.3600
HippoClosets@gmail.com



**GIBRALTAR ABSTRACT
TITLE AGENCY**

ARE YOU PURCHASING OR REFINANCING?



CALL US FOR A QUOTE!

845.362.3863 • ORDERTITLE@GIBALTARNY.COM



**ROSENBLUM
ARCHITECTURE**

TODD ROSENBLUM

rosenblumarchitecture.com

845.364.0337
914.522.6793
todd@adaparch.com

200 East Eckerson Road
Suite 230 E
New City, NY 10956

**ARE YOU LOOKING FOR A
STRAUSS
CLEANING**

At Strauss Cleaning, we do a
thorough job making sure that
every inch is spotless. Call us now to
schedule your

**Free
Estimate**

Call now at 201-742-3136

We Specialize in
Commercial Jobs:
• Offices
• Schools
• Shuls
• Retail Stores
• Event Spaces



LR HOME INSPECTIONS

LENNY ROSENFELD

845.517.0300
inspections613@gmail.com
WWW.LRINSPECTIONS.COM
NY State License # 1330185

Serving Rockland, Westchester, NYC 5 Boroughs

MOSHE STAMM
LICENSED BROKER

SPECIALIZING IN GROUP HEALTH INSURANCE



p: 718.252.9555 ext. 2207
e: moshe@omnimh.com
w: www.omnimh.com

ROCKLAND TRANSFERS CAR SERVICE



- ♦ Airport car service (departures and arrivals)
- ♦ City to City
- ♦ Per Hour Hire
- ♦ School (out-of-town) Drop-off and Pick-up

- ♦ Reliable and Safe
- ♦ Fixed Rates
- ♦ No Added Fees
- ♦ Credit Cards Accepted

Easy
Booking
Online



Reserve Online

www.RocklandTransfers.com

Call / Text

(845) 288-8888



As an independent agency we shop several companies to find
you the right coverage and the right price.

Wise Men Insurance Services

support@wisemeninsurance.com

Ph 845-579-2978 Fax 845-231-6224



**CHEVRA L'BITACHON
OF ROCKLAND COUNTY**

Chevra L'Bitachon is a community security
organization which trains and manages
members of the community to become guards
for their own shuls and mosdos as well as
other security related resources.

For more info, please contact us at info@clbrc.org
or call/whatsapp 845.704.1205
(add us to whatsapp to see our regular security related updates)



**FIRST//CLASS
LEASING**



DJ KAEJ

FOR ALL YOUR SIMCHA NEEDS!

347.618.5028

bookings@djkaej.com



**POMONA
ENTERPRISES CORP.**
Custom Home Builders
845-354-0018

WWW.POMONAENTERPRISES.COM



UNLIMITED ISRAEL™
ON ISRAEL'S MOST RELIABLE NETWORK

P: 845-371-9800



TELETECH
SECURITY & COMMUNICATIONS



Sullivan County Labs

Certified Environmental Testing

How Well Do You Know Your Well?

COMMON TESTS:

- Bacteria
- Nitrates
- Metals
- Volatile Organic Compounds
- Petacides / Herbicides
- Etc.



845-SAFE-H2O

PICKUPS AVAILABLE IN MONSEY
AND SURROUNDING AREAS

www.sullivancountylabs.com

TIMELESS CUSTOMER SERVICE



TIME AND ATTENDANCE FOR HEALTHCARE

- Timekeeping | Scheduling | Accruals | PBJ
- Superb **CUSTOMER SERVICE** to achieve your goals
- Manage Union, DOH and DOL requirements
- Interface with your existing payroll system
- Track staff overages and avoid costly OT
- Robust analytics and custom reporting
- Extended support hours, including legal holidays
- Choice of biometric time clocks
- Affordable leasing options available

REDUCE PAYROLL COSTS
BY CONTROLLING BUDGETED LABOR



914.777.2121
WWW.SBVWM.COM



TAKE 10% OFF
AN EXTRA
WITH COUPON CODE AD10OFF



ASK ABOUT OUR DIGITAL + SOCIAL MEDIA MARKETING



**NEED
CARE?
WE'RE
HERE!**



Sun. – Thu. 12 pm – 12 am
Fri. 12 pm – 8:30 pm
Shabbos/Sat. 5 pm – 1 am

WE'RE EASY TO REMEMBER.... 59 + 306 = 365
845-CARE-365 | 845-371-7200