

# ME'OROS HA'TZADDIKIM

LIGHTS OF OUR RIGHTEOUS TZADDIKIM



בעזרת ה' יתברך

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)

❧ **ROSH HASHANA** ❧

❧ CHASSIDUS ON THE PARSHA ❧

## **ROSH HASHANA**

### **Sacks of Sins**

Rav Levi Yitzchok was known far and wide as an *eved Hashem*, a servant of Hashem. It is not a simple matter to be an *eved Hashem*; this title is applied only to the greatest Tzaddikim of the generation. So how exactly did he achieve such an exalted status? Rav Levi Yitzchok provided the explanation.

One Rosh HaShana night, Rav Levi Yitzchok related, his soul rose to the Upper World, and he entered the chamber of the Heavenly Court. Off to the right, there was a doorway that led to Gan Eden, where the Tzaddikim resided in eternal bliss, and off to the left, another doorway led to the blazing fires of Gehinnom. As Rav Levi Yitzchok watched, he saw Soton's messengers running swiftly into the chamber with large sacks on their shoulders. They cast the sacks onto the ground and ran back for more.

"What is in those sacks?" he asked.

"The sins of the Jewish people," he was told.

"But can they run so swiftly with such large sacks of sin?"

"Yes, they can."

"And what will happen with all these sins?"

"*Soton* will use them to prosecute the Jewish people."

As Rav Levi Yitzchok watched, the messengers who had dropped their sacks earlier were now returning with additional sacks. The situation was becoming desperate. *Soton's* stockpile was becoming overwhelmingly huge. How would the Jewish people withstand such a prosecution?

Rav Levi Yitzchok quickly grabbed a few sacks, ran to the doorway to *Gehinnom* and tossed the sacks into the flames. Back and forth, back and forth he ran until he had consigned all the sins to the flames.

When *Soton* arrived before the Heavenly Court, ready to prosecute the Jewish people, he was shocked to find that all his sacks of sins had disappeared. He looked up, saw Rav Levi Yitzchok standing there and immediately understood what had happened.

"Thief!" he cried out. "Those sacks were my property. Who gave you the right to take and destroy them?"

*Soton* grabbed Rav Levi Yitzchok by his garments and dragged him before the bar of justice.

"This man is a thief," he declared. "I demand that he make restitution for the losses he has caused me."

The Court considered his arguments and decided in *Soton's* favor. "You must make restitution," Rav Levi Yitzchok was told, "or else you will be sold as a slave, as decreed by the *Torah* (*Shemos* 22:2)."

*Soton* demanded an exceedingly exorbitant sum as restitution for the damages he had incurred, and Rav Levi Yitzchok did not have the means to pay even a small fraction of it. It was, therefore, decreed that he would be sold as a slave. Avrohom, Yitzchok and Yaakov came forward to buy Rav Levi Yitzchok, but they could not muster the necessary funds. Nor did any of the other *Tzaddikim* who tried to redeem Rav Levi Yitzchok from his predicament.

Finally, *Hashem* declared, "The entire world belongs to Me, and I will redeem him. I will buy him as My slave."

"And this is how I became an *eved Hashem*," concluded Rav Levi Yitzchok. "In the liturgy of *Rosh HaShana*, we say, '*Lekoneh avodov badin*. For the One Who buys His slaves through judgment.' *Hashem* bought me as His slave through judgment."



The *novi* (prophet) says (*Hoshei'a* 14:3): "*Kol tisa ovon vekach tov*." This is usually translated as: "Forgive all sins, and accept good". But the order of the words is somewhat awkward. The *pasuk* can also be read with an alternate interpretation.

*Kol tisa ovon*. Everyone can lift a sin. Why? Because a sin is as light as a feather and carried with hardly any effort. It is so easy to commit a sin and have it rise up to the heavens where it can do untold damage. *Vekach tov* – but take hold of the good. A good deed, an act that brings repair to the damage in the Upper Worlds, is much weightier than a sin. It cannot be carried up so easily. One needs to grab hold of it and drag it aloft.



## Rav Levi Yitzchok's Lessons on Tefilla Elul/Rosh HaShana

By: Rav Yehuda Prero

The *tefillos* on *Rosh HaShana* differ from the rest of the year. Some passages are unfamiliar, with words and sentences we are not accustomed to. While it is incumbent upon us to properly prepare for this holy day, we all know that each of us has some limitations. The following lessons from Rav Levi Yitzchok of Berdichev shed some light on how we can make the most of our *tefillos*.

Everyone assembled in the *shul* was awaiting this moment. Their spiritual leader, the sainted Rav Levi Yitzchok of Berdichev, was going to sound the *shofar* himself this year. They knew of his dedication to *Hashem*. They knew of his piety. They knew that there was no more worthy person to lead the congregation in this special *mitzva* on this holy day.

Rav Levi Yitzchok readied himself for this task of utmost importance. He immersed in the *mikve*, purifying himself in preparation for this hallowed duty. When the time came for him to blow the *shofar*, he looked angelic, garbed in his white *kittel*, enveloped in his *tallis*. He recited the introductory *tefillos* with utmost concentration, inspiring the entire congregation to do so with him. He then read a prefatory portion of the *Zohar* with heartfelt emotion. Now was the time for the blowing of the *shofar*. The entire congregation stood with anticipation and trepidation, awaiting the blessings and the first sounds of the *shofar*. But they did not come.

Rav Levi Yitzchok did not recite the blessings. Instead, he placed the *shofar* back down on the table before him. A few moments passed, and he again picked up the *shofar*. He readied himself to recite the blessing. He hesitated, and then placed the *shofar* down once again. After some time had passed, Rav Levi Yitzchok turned to the confused assembled.

"My friends," he said, "there is seated here today a man. This man is not like you or me. He was separated from his family in his youth, and has no background or familiarity with his religion. He does not know how to read Hebrew, let alone *daven*. He knows that today is *Rosh HaShana*, a day to *daven* to *Hashem*, and he therefore joined us. Standing here, he saw the entire congregation immersed in meaningful and earnest *tefilla*. He felt a jealousy, a burning feeling of envy, because he could not participate with the congregation. This man turned his head toward Heaven, and cried his heart out.

"Our merciful Father, You know all the sincere *tefillos*, the depths of the feelings with which they are uttered, the meanings and implications of every word. The only thing I know is the twenty-two letters of the *alef-bais*. My *tefilla* to You, on this holiest of days, is all that I know: *alef, bais, gimmel*...Please *Hashem*, in Your abundant kindness, join together these letters to formulate a *tefilla* for me.'

"You should know," Rav Levi Yitzchok said, "that this is the reason for my hesitation. *Hashem* is in the midst of assembling this purest of pure *tefillos*. While *Hashem* joins together the letters uttered from the mouth of this righteous man, we must wait."

*Hashem* values all pure *tefilla*. Our Sages formulated *tefillos* in a specific fashion, with a precise composition, as they were aware of the deep implications and spiritual ramifications of the words. Yet, *tefilla* without heart is *tefilla* without soul.

## Who Will Blow the Shofar?

The word was out: Rav Levi Yitzchok was looking for someone to blow the *shofar* for himself and his followers on this *Rosh HaShana*. Many people were thrilled to be presented with this opportunity. They made appointments to “interview” with Rav Levi Yitzchok for this esteemed position.

The day of the interview came. All the candidates gathered together in a room, and were called in one by one by Rav Levi Yitzchok. With each one, he asked a similar question: What are you thinking about while you blow the *shofar*? Each aspirant answered similarly, displaying his vast knowledge of the deep concentrations and metaphysical meanings upon which to focus during the blowing. Rav Levi Yitzchok, however, was not satisfied with any of the responses.

Rav Levi Yitzchok noticed a man who was standing silently in the corner of the room, shifting uncomfortably, with a nervous look on his face. Rav Levi Yitzchok called him over, and asked him the same question. “*Rebbe,*” he responded, “I am a simple Jew. I have daughters to marry off. I am a poor man with no money for their dowries. When the time comes for the sounding of the *shofar*, I mentally utter the following *tefilla*: Father in Heaven, I have done Your will, and I am blowing before You the *shofar*. Please, if You could, do for me the same – please send me fitting husbands for my daughters!”

A large smile broke across the face of Rav Levi Yitzchok. “Excellent!” he said. “You have the correct and true feelings in mind when you blow the *shofar*. You are the type of person I am looking for to blow the *shofar*!”

May all of our *tefillos* find favor in the eyes of *Hashem* during this High Holiday season.



The sound of the *shofar* which was heard at Har Sinai when the *Torah* was given “became louder and louder” (*Shemos* 19:19).

*Rashi* explains, “When a human being blows a trumpet, the longer he blows it, the more tired he becomes and the weaker the sound grows.”

But the *shofar* at Har Sinai was different. Not only did its sound constantly increase in volume, but it has continued to be heard ever since. Its sound will not cease until “the earth is as full of the knowledge of *Hashem* as the waters cover the sea” (*Yeshaya* 11:9).

Rav Levi Yitzchok of Berdichev comments, “There are people who hear the sound of the *Rosh HaShana shofar* all year long...and there are people who hear the sound of the Har Sinai *shofar* all the days of their lives.”

They are two different *shofaros*. The *Rosh HaShana shofar* calls us to repentance, and we should *repent* every day of the year. The Har Sinai *shofar* proclaims *Hashem* as King over the world, and this thought ought to accompany us every day of our lives.

Otherwise, as the High Holyday *tefillos* suggest, we will be caught up in the constant tussle between the *melech evyon*, the over-confident human tendency to think one is self-sufficient, and the *melech elyon*, the Creator King who expects humility of His creatures, and the capacity to listen to the divine word and live a life of dignity and responsibility.

[www.oztorah.com/2009/01/levi-yitzchak-the-shofar/](http://www.oztorah.com/2009/01/levi-yitzchak-the-shofar/)





## Shofar, Malochim and Pesach

Another version of this story is in *Hearing Shofar: The Still Small Voice of the Ram's Horn*, Chapter 3-6 – *The Ram's Horn of Passover*.

Once, when the *Rebbe Maharash* of Lubavitch was traveling through Berditchev, he saw a group of elderly *Tolna Chassidim* carrying buckets of water and scrubbing the walls and floor of a little shul in preparation for a visit from their *Rebbe* the following day.

When the *Rebbe* asked them why they were doing all the work themselves instead of letting the younger *Chassidim* help them, they answered, "We are doing this ourselves because we want to have healthy *Malochim* to assist the advocating *Malochim* who come out of the *tekios*, the blasts of the *shofar*.

"You know the *yehi rotzon* that is said after the *tekios* of *Rosh HaShana* – the one that mentions 'the *Malochim* that are formed from the blowing of the *shofar*, and from the *tekia*, the *shevorim*, the *terua*, and the *tekih*, (*kshr"k*) [the identifying letters of the Hebrew words that signify the various sounds of the *shofar*]?"

"Well, one *Rosh HaShana* the holy Rav Levi Yitzchok of Berditchev said, 'Sweet Father, compassionate Father! Just in case the *Malochim* that proceed from the *shofar* that Levi Yitzchok the son of Sora Sosha has just blown are weak *Malochim*, let their place be taken by the holy, healthy *Malochim* that were created by the toil of Your people in preparation for *Pesach*, as they cleaned their kitchen utensils in order to fulfill their *mitzva* as perfectly as possible: *kratzen* (scouring), *shobben* (scraping), *riebe* (rubbing), and *kasher* (making kosher)!" [for the initials of these four Yiddish words are also *kshr"k*].

(*Likkutei Dibburim* of the *Rebbe Rayatz* of Lubavitch, Volume I page 280)

(Rav Tal Moshe Zwecker)

## Extraction by Conversion

Rav Yisrael of Piko, the son of Rav Levi Yitzchok, once visited Rav Moshe Leib in Sassov and found him in a very good mood. They spoke for a while, and Rav Yisrael sensed an undercurrent of excitement in Rav Moshe Leib, an excitement that had nothing to do with the topic of their conversation.

"Pikover Rav, I want to ask you something," said Rav Moshe Leib as the hour grew late. "I am going on a journey tomorrow. Would you care to accompany me?"

Although Rav Moshe Leib offered no details or explanations about this mysterious journey, Rav Yisrael readily agreed.

The next day they set out in an open wagon. They traveled for several hours. Toward evening, a light rain began to fall, but they pressed on. The rain came down harder, and soon they were drenched to the skin. Unable to continue, they stopped in a small village along the way and sought shelter.

A Jewish brandy maker and his family lived in that village. The brandy maker saw the wagon enter the village, and he came out to investigate. As he came closer to the travelers, he recognized Rav Moshe Leib, and he became very excited.

"*Rebbe*," he called out, "would you do me the honor of sleeping under my roof?"

"Thank you for your offer," said Rav Moshe Leib. "We accept."

The brandy maker's house was a simple, one-room structure in which his family lived together with his cow and her calf. The brandy maker sent the cow outside to stand in the rain, but he allowed the calf to remain in the house. Then he swept the house clean and spread straw on the floor.

As Rav Moshe Leib watched the brandy makers preparations, he murmured to himself, "Master of the Universe, please allow my joy and happiness to continue uninterrupted."

After *Maariv*, the brandy maker's wife brought the guests some food and hot milk. Then they went to sleep on the fresh straw.

In the morning, after *Shacharis*, the brandy maker's wife served the guests bowls of steaming millet cooked in milk.

Rav Moshe Leib ate the millet with great relish.

"Isn't this good millet?" he said to Rav Yisrael. "Have you ever tasted such good millet? Why are you just letting your food sit there? Eat, eat."

Rav Yisrael was not particularly enamored of the coarse food, and he did not understand why Rav Moshe Leib was praising it so enthusiastically. But he nodded noncommittally and put another spoonful into his mouth.

"Where do you get such good millet?" Rav Moshe Leib asked the hostess.

"From the miller's wife," she replied. "I borrowed it from her."

"She must be a good woman if she lent it to you."

"She is indeed," said the brandy maker's wife.

"How about the miller? Is he a good man?"

"He is the exact opposite. He is a cruel man who beats his wife all the time. She comes here to cry her heart out, poor thing. I take care of her, but then she goes back. Where else can she go?"

"Does she have any more millet like this?"

"No. This is all she had left."

"And when the miller finds out that she lent it to you, will he be furious?"

"Probably."

"Listen carefully. He will beat her when he finds out about the millet, and she will come running to you. Tell her that you know she has been contemplating conversion to *Yiddishkeit*. When she admits it, send her to me in Sassov."

After breakfast, Rav Moshe Leib and Rav Yisrael got back into the wagon, and Rav Moshe Leib ordered the wagon driver to take them back to Sassov. The mission had been completed.

In the village, events unfolded as Rav Moshe Leib had predicted. The miller beat his wife mercilessly when he found out about the millet. She fled to her Jewish friend, where she admitted that she had thought often about conversion. Her friend sent her to Sassov, where she converted, and her descendants became great leaders of the Jewish people.



# **Chassidic Rosh HaShana Stories**

## **Equestrian Illusions**

While passing through a marketplace, Rav Kehos of Veritch, a *talmid* of Rav Yisrael Ba'al Shem Tov, overheard a conversation between two horse dealers.

"I was thinking," said one to the other. "What does the psalmist mean when he says, 'Do not be as a horse, or a mule, without understanding, their mouths stopped with bit and bridle' (*Tehillim* 32:9)? Well, when you put a bit in a horse's mouth, he thinks that you are giving him something to practice his chewing on. Don't be like a horse, Dovid *HaMelech* is saying. When your Heavenly Master sends something your way, understand that it is more than something to chew on..."

Rav Kehos related this exchange to his teacher. The *Ba'al Shem Tov* was greatly excited by the horsedealer's insight, and was inspired to a state of *d'veikus* (meditative attachment to Hashem). In his ecstasy, the *Ba'al Shem Tov* began to sing a melody. This is the melody to which the Rebbes of *Chabad* would *daven* on the first night of *Rosh HaShana*.



## **A Novel Audit**

With the approach of *Rosh HaShana*, as we close the past year and welcome the new, what better time for auditing our experiences in the past year so that we can better them in the year to come. Each one of us does so in his own personal way. Yet, there is something we can all learn from Moshe, the innkeeper, who employed a unique method of accounting.

The *Ba'al Shem Tov*'s students once asked how to prepare for the High Holidays. He sent them to observe the simple innkeeper, Moshe. The students took a room in his inn, and waited to discover the answer to their question. At midnight before *Rosh HaShana* they heard Moshe rustling about in the front room. They peeked out and saw Moshe taking down two large notebooks from the shelf. He sat down on a small stool, lit a candle, and began reading from one notebook.

The notebook was a diary of all the misdeeds and transgressions the innkeeper had committed in the course of the year – the date, time and circumstance of each scrupulously noted. His "sins" were quite benign – a word of gossip one day, oversleeping the time for *tefilla* on another, neglecting to give his daily coin to charity on a third – but by the time Moshe had read through the first few pages, his face was bathed in tears. For more than an hour Moshe read and wept, until the last page had been turned.

He then opened up the second notebook. This, too, was a diary – of all the troubles and misfortunes that had befallen him in the course of the year. On this day Moshe was beaten by a gang of peasants, on that day his child fell ill; once, in the dead of winter, the family had frozen for several nights for lack of firewood; another time their cow had died, and there was no milk until enough pennies had been saved to buy another.

When he had finished reading the second notebook, the tavernkeeper lifted his eyes heavenward and said: "So you see, dear Father in Heaven, I have sinned against You. Last year I repented and promised to fulfill Your commandments, but I repeatedly succumbed to my evil inclination. But last year I also *davened* and begged You for a year of health and prosperity, and I trusted in You that it would indeed be this way.

"Dear Father, today is the eve of *Rosh HaShana*, when everyone forgives and is

forgiven. Let us put the past behind us. I didn't always do what was asked of me and You didn't always do what was asked of You. I forgive You and You forgive me, and we'll call it even."



## Legal Defense

One year, when the first day of *Rosh HaShana* occurred on *Shabbos*, Rav Levi Yitzchok of Berditchev ascended the podium in the center of his *shul* and addressed the heavens:

"Master of the Universe! Today, all Your creatures pass before You like a flock of sheep, and You pass judgment upon them. Two great books lie open before You, the book of life and the book of death. The righteous are inscribed in the book of life, and the transgressors are written in the book of death, G-d forbid.

"But today is *Shabbos*. Did You not command in Your holy *Torah* that is forbidden to write on *Shabbos*? True, it is permitted to violate *Shabbos* in order to preserve a life, so You are permitted to inscribe the righteous in the book of life. But no such clause permits inscribing those who have transgressed Your will in the book of death. I therefore inform You, dear Father in Heaven, that according to the law of the *Torah*, You must inscribe all Your children for a year of life, health and prosperity!"



## The Waiting King

*HaMelech* ("the King") is an oft-occurring word in the *Rosh HaShana tefillos*, whose dominant theme is our coronation of *Hashem* as king of the universe and submission to His sovereignty. Indeed, this is the first word chanted by the cantor on *Rosh HaShana* morning, as he opens the *Shacharis tefillos* with an awe-inspiring melody that climaxes with a sonorous *Ha-Me-lech*!

One *Rosh HaShana* morning, the great *Chassidic* master, Rav Aharon of Karlin, fainted when he came to the word *HaMelech*. He later explained that he recalled the *Talmudic* passage (*Gittin* 56a) that describes Rav Yochanon *ben Zakkai*'s encounter with Vespasian. Rav Yochanon had himself smuggled out of the besieged city of Yerushalayim to plead with the Roman general to spare the *Torah* center of Yavneh. When Rav Yochanon entered Vespasian's tent, he addressed him as "Your Majesty".

"You are deserving of death on two accounts," said Vespasian. "First of all, I am not the king, only His Majesty's general. [Immediately afterward, relates the *Gemora*, a messenger arrived with the news that the emperor had died and Vespasian had been appointed to succeed him.] Second, if I am indeed king, why did you not come to me until now?"

"I thought to myself," said the *Rebbe* of Karlin, "if we address *Hashem* as 'King', does this not invite the question, 'If I am indeed your king, why did you not come to me until now?' What can we answer to that?"

[www.meaningfullife.com/hasidic-stories-rosh-hashanah/](http://www.meaningfullife.com/hasidic-stories-rosh-hashanah/)



## Stories about the Berditchever Rav for Rosh HaShana

### The King Who Was Lost in the Woods ~ Why We Blow the *Shofar* on *Rosh HaShana*

"With trumpets and the sound of the *shofar* blow blasts before the King, *Hashem*." (*Tehillim* 98:6)



We will explain this based on a parable:

There was once a flesh-and-blood king who traveled to a great forest to delight in the sport of hunting animals and birds. When he entered deep into the woods, he lost his way and could not locate the highway. Eventually, he lost the trail completely and was unable to retrace his steps in order to find the way back home.

He met some peasants and serfs in the woods, who did not recognize the king, and asked them for directions. They could not answer him since they themselves had never traveled on the highway at all. He continued searching, till he met a wise man and asked him for directions. The wise man realized that this was the king himself, and he was shocked and greatly moved. Immediately, he offered the king his assistance and obeyed his will. He showed him the way back to the highway using his great wisdom to recognize the proper route.

He took the king and escorted him all the way back to his palace and sat him back on his throne. The wise man found great favor in the king's eyes, who raised his station above all the other ministers. He dressed him in fine clothing and allowed him access to enter the treasury.

After much time had passed, this wise man sinned against the king and the king was greatly angered against him. He asked those ministers who were second-in-command to judge him as one who had transgressed the king's command. The wise man was very pained, since he knew the judgment would be harsh, seeing that his sin was transgressing the king's command.

He came to the king and fell before him, prostrating himself, pleading for his life. He begged that the king grant him just one wish before his judgment was carried out. His request was to be dressed once more in the very same garments he had worn when guiding the lost king out of the woods so long ago. The king granted his wish, and when he was dressed once again in those clothes, the king was reminded of the great kindness that this man had once done for him in helping him return to his palace and seating him back on his throne. His mercy was aroused and the wise man once again found favor in his eyes. The king forgave his sins and returned him to his former position and station.

The entire parable above refers to *Bnei Yisrael*. At the time of *Matan Torah* (the Giving of the *Torah*), when *Hashem* approached the members of each nation and asked them to accept the *Torah*, they refused (*Avoda Zara* 2b; *Zohar* III 192b). We, His people, *Bnei Yisrael*, accepted the *Torah* with great joy and delight to the point where we even said, "We will do and we will hear." We accepted the yoke of Heaven and the yoke of *Hashem's* kingship; we crowned Him as King over us and accepted His holy *Torah* and *mitzvos*. And now we have sinned and rebelled against Him. We fear the Day of Judgment on which *Hashem* judges every hidden thing (*Koheles* 12:14), and every person is judged individually, according to his actions.

We therefore blow the *shofar* and dress ourselves in the same garments which we wore back then at *Matan Torah*, when we accepted His *Torah* over us and crowned Him with the *shofar*, as the *pasuk* tells us (*Shemos* 19:19) "The sound of the *shofar* became stronger and stronger", in order to remind Him of those merits (*Rema Orach Chaim* 585:1, *Mishna Berura* 3: we blow at the *bima* so that the merit of the *Torah* should protect us), to ask Him to forgive us for all our sins, exempt us from judgment, and write us up immediately for good long lives – may it be His will, *Amen*!

The following parable, taken from the *sefer Toldos Aharon* by Rav Aharon of Zhitomir, a *talmid* of the *Berditchever*, explains the connection to the *pasuk*:



## The King's Happy Coronation Day

I heard the following parable about our blowing of the *shofar* on *Rosh HaShana* from my master and teacher, the holy *Gaon*, may his memory be a blessing [Rav Levi Yitzchok of Berdichev]:

There was once a great king who was crowned by the citizens of a certain country out of their own goodwill. The king was very happy and rejoiced greatly over having been chosen and crowned as their king through their goodwill and ordered that they sound trumpets before him [to mark the occasion].

The countrymen were astonished by this command. They thought to themselves, "Why, without this ceremony would he not be king? Afterward, he commanded them further that every year, on the anniversary of his coronation, they should make an annual commemoration by once again blowing trumpets. This astonished them even more.

After much time had passed, these same countrymen rebelled, acting treacherously against the king. The king passed judgment against them as one judges a traitor who has rebelled against the king. They in turn regretted their misdeeds and wished to beg the king's forgiveness. Due to their crimes, however, they were not permitted to see the king, for he had placed guards and watchmen around the high walls of the king's courtyard, who did not allow the countrymen to pass through.

The countrymen came together to brainstorm what they could do to gain access to the king's courtyard in order to meet him and attempt to solicit his forgiveness. Then one of them had an idea that they should find a way to remind the king of the great joy and happiness he had once felt at the day of his coronation when he had been crowned king of the land through their own goodwill; perhaps then he would have mercy on them.

However, due to the fact that the guards and watchmen prevented them from entering the king's courtyard to remind him, they came up with the following plan: since on the day of his coronation he had asked to have trumpets sounded before him, perhaps he had in mind that the trumpets themselves would remind him of this joyous occasion, so that he could show his subjects favor.

They took trumpets and began to blow them around the king's courtyard. When the king heard the trumpet blasts, he remembered that happy day when he was crowned king over his people and the land, and he forgave them in his heart. He commanded that they be granted permission to enter his courtyard and accepted them anew as his subjects, out of his great joy and happiness. They, too, accepted upon themselves never to rebel against him again.

Similarly, we accepted the Holy One as King over us at *Har Sinai* at *Matan Torah*, and we, through our own goodwill, said before him, "*Na'aseh venishma* – We will do and we will hear." Afterward, we too rebelled against the King and He exiled us from our Land, dispersing us through the Diaspora. How could our hearts not cry in pain and anguish over this? What are we doing in a foreign land? And *Bnei Yisrael* are the forethought and the primal reason – the *reishis* – of the entire Creation, as it says, "Initially (*Bereishis*), *Bnei Yisrael* came to mind" (*Bereishis Rabba* 1:4), and *Eretz Yisrael* was created before the other lands, since the world was founded on it (*Taanis* 10a; *Yoma* 54b). And does it not make logical sense that a sound, reasonable argument is that the initial and primal ones (that is *Bnei Yisrael* who are called *reishis*) should first and foremost dwell in the land (of *Eretz Yisrael*) which was created first, rather than in foreign lands which were created last (at the end of the process of Creation)?

Therefore, on *Rosh HaShana* we remind the King of His joyous day [of coronation],

since back then, during the giving of the *Torah*, there were blasts and sounds as well (*Shemos* 20:15). We too blast and sound [the *shofar*] on *Rosh HaShana*, a day of judgment and renewal of the worlds, in order to remind *Hashem* of His joyous day.

Perhaps He will forgive us and gather us together, bringing us to the Holy Land.

(*Toldos Aharon Zhitomir, Parshas Ki Savo*)



Rav Ahrele Roth, mehaber of *Shomer Emunim*, once told of how the holy *Berditchever* was *davening* before the *amud* on *Rosh HaShana* and when he opened his holy mouth to say "*HaMelech!*", he fainted away!

Only with great difficulty were they able to revive him and when asked what was wrong he explained, "As soon as I wanted to say the word '*HaMelech*' I was reminded of the story in the *Gemora* in *Gittin* 56b which says: 'If I am really the king, why haven't you come before me till now?'

"Where was I all year?' I asked myself. I was so ashamed and embarrassed at my lack of devotion; the pain caused me to faint!"

(*Kuntres Ahavas HaBoreh – Ma'amar Tzahali VeRoni* p. 387)



## The Blast of the Blessing Over the *Shofar*

The Seret-Vizhnitzer *Rebbe*, mehaber of *Mekor Boruch*, once told the following tale during his *derosha* delivered before *shofar*-blowing on the first day of *Rosh HaShana* in the year 1957:

It has been related that the holy *Rebbe* Reb Elimelech of Lizhensk, mehaber of the *Noam Elimelech*, once witnessed the holy *Berditchever* recite the *berocha* "Who has commanded us to listen to the sound of the *shofar*", which is recited before blowing the *shofar* on *Rosh HaShana*. The *Berditchever* recited the blessing with such intensity and self-sacrifice that his very soul almost departed. The *Rebbe* Reb Elimelech wondered, "How did he have the power afterward to actually blow the *shofar* itself?" (*Noam HaBerocha*, page 262)



## The Job of the *Malochim* on *Rosh HaShana*

The *Berditchever* taught that the job of the ministering angels on Judgment Day is to advocate on behalf of and teach the merits of *Bnei Yisrael*. This is why the angels tremble in fear on that day, since they fear that they have failed in their task, not having done a good enough job.

(*MiPi Seforim U'Mipi Sofrim Ki Seitzei Peninei Chassidus* #15, page 462)



It was the custom of Rav Dovid Moshe, the Tchartkover *Rebbe*, on *Rosh HaShana* night, right after *Kiddush*, to tell the following story about the *Berditchever*:

"Rav Levi Yitzchok, the great Jewish advocate, was accustomed on *Rosh HaShana*, more than on any other day of the entire year, only to speak well about other Jews.

"One time before *Mussaf* he stood up before the *amud*, the lectern from where he led the *tefillos*, and he began the following argument with *Hashem*:

"Master of the World! Look at what a wonderful people the Jews are! Jews ask for abundant livelihood and they *daven* and beseech you for their own personal needs. But why

do they need this? Only for You! All of their earnings and profits go toward Your needs! What does a Jew do with great profits? He raises his children on the path of *Torah*. He teaches his sons to be *Bnei Torah* and his daughters to marry *Torah* scholars. If a Jew profits from business all week, what happens then? When *Shabbos* comes along, he forgets all his business ventures and he deals in spiritual matters alone! His table is set with all manner of good foods and delicacies only for You so that he can glorify and brighten up Your holy *Shabbos*! He brings guests to his *Shabbos* table and they partake together of the festive meals. In the *Bais Medrash*, he donates coins for the coffers to beautify *Shabbos* and he pays handsomely for his *aliya* when he is called to the *Torah*!

“And even if a Jew falls on hard times, we rely on him to uphold and support the community and to take care of all his communal responsibilities: to help upkeep the *Talmud Torah* and the *Yeshiva*, the *mikve*, guests’ lodgings and more – so I ask You, Father in Heaven, why should You not help the Jews with their financial needs and their livelihood? Why should they not be successful in all their endeavors?”

After finishing the Berditchever’s arguments and the story, the Tchorckover continued with his own:

“Now we understand the request we make on *Rosh HaShana* and throughout the entire period of the *Aseres Yemei Teshuva* (Ten Days of Repentance):

*Remember us for life, O’ King who desires life, and inscribe us into the Book of Life, for Your sake, O living G-d.*

The meaning of this is that the entire vitality of a Jew and his requested inscription for good are purely for Your sake, in order to serve the Master of the World properly and to uphold His commandments which are found in the holy *Torah*! (*Yiddishe Licht* Volume 34 – Number 1 *Tishrei* 5745, page 22)

Rav Elozor Shapira, the Munkaczer *Rebbe* and *mechaber* of the *Minchas Elozor*, told a story about the holy *Berditchever*: Once, on *Rosh HaShana*, Rav Levi Yitzchok marshaled the following argument to advocate on behalf of *Klal Yisrael* before *shofar*-blowing:

“*Ribbono Shel Olam* – Master of the World! If You wait to redeem us till the opinion in the *Gemora* is fulfilled that the entire generation must be either worthy or unworthy – this simply cannot be! To wait for them to be entirely worthy will never happen: I swear to you that the wicked apostates will never repent from their heresy! And if entirely unworthy – this too can never be, since we, the true believers, will never relinquish our belief in You even if we are threatened with being cut up into pieces!”

These were the holy words of the true advocate of the Jewish people, the holy *Berditchever*.

(*Divrei Torah* III #24)



## The Waters of the *Mikve* on *Rosh HaShana*

There was once a matchmaker who suggested a match between Rav Pinchas of Koretz’s daughter and one of the young men from the holy *Berditchever*’s family. Rav Pinchas Koretzer was not quick to agree to the match and thought about it for some time, claiming that he did not see the match as such a good idea. After the *Yomim Noro'im*, he sent word to call the *shadchan* (matchmaker). When the *shadchan* came, he said that he did agree to the *shidduch* after all. He then explained what had brought about his change of heart:

“Before the Days of Awe, I saw a large wall erected in the Heavens between *Knesses*

*Yisrael* and our Father in Heaven. This wall was a barrier that would have prevented our *tefillos* from ascending on high and being heard and accepted, Heaven forbid! Several *Tzaddikim* had tried their hands at canceling and annulling the decree – to no avail!

“On *Erev Rosh HaShana*, when the holy Berditchever entered the waters of the *mikve* to purify himself for the oncoming holy day, his actions caused such a tumult, shaking the heavens, that this wall began to shake and fall apart! By the time he came out of the *mikve*, the wall was almost totally collapsed and gone. I heard *Hashem* saying in Heaven, so to speak, ‘Beware! Make sure that not a single brick or remnant of this wall remains. If Rav Levi Yitzchok sees this barrier, he will create a huge uproar in the Heavens, shaking them up and asking how anyone could even allow such a barrier to have been erected here in the first place!’

When I recognized his lofty level, I decided that I would be honored to have my family and his joined through marriage!”

(*Ma'amar Mordechai* #5)



## Begging as a Pauper at the Door ~ Prayer on Rosh HaShana

**“Chasdei Hashem Azkir Tehillos Hashem...VeRav Tuv LeVais Yisrael Asher Gemolom KeRachmav Uchrov Chasodov. (Yeshaya 63:7)**

The Berditchever, in *Kedushas Levi*, teaches us that the primary reason behind the requests we ask of the blessed Creator during the Days of Awe known as the *Yomim Noro'im* (which includes *Rosh HaShana*, *Yom Kippur* through *Succos*, *Hoshanah Rabbah* and *Shemini Atzeres* and *Simchas Torah*) should be based on *Hashem's* goodness, kindness and graciousness to pour out abundant blessings upon us rather than based on our merits. We must make ourselves out as poor beggars as taught by our sages of blessed memory - *Chazal* in *Rosh HaShana* (16b), Rav Yitzchok said: “Each year that begins in poverty ends in wealth”. This is because it is fundamental that we should act like a beggar begging at the door, and we should have in mind that such an impoverished person has no personal merits and good deeds.

The difference between one who asks *Hashem* based on His great loving-kindness as opposed to one who supplicates based on his own merits is that asking based on merits has placed a limit on his request. *Hashem* grants him based on only what he has earned and only up to the limits of what he deserves. This not the case regarding one who asks of *Hashem* based on His great loving kindness, here there is no end and no limit. This is because *Hashem's* kindness is boundless and his influx of abundant blessings are unlimited.

This is the meaning of the *pasuk* “There is great goodness to the house of Israel,” when is the great goodness, so great that it is boundless and unlimited – *asher gemolom kerachamov u'krov chassodov* - when He has granted it to them with mercy and unbounded kindness” [as opposed to based on merits as was explained.] This is also the meaning of the *pasuk* in *Tehillim* (81:11) “I am the Lord your G-d who takes you up out of Egypt, widen your mouth and I shall fill it”. Meaning to say, ask for alot – ask for much, so that *Hashem* will grant you based on His unlimited love and boundless kindness.

This is also the meaning behind the teaching of the sages of blessed memory – *Chazal* in *Yoma* (29a): “Why are the *Tzaddikim* compared to an *ayala* (a gazelle)? Just as when a gazelle grows, its horns split, so do the *Tzaddikim*, when they increase their *tefillos* and their *tefillos* are answered.” We can explain that they increase their *tefillos* to mean that they increase their requests in *tefilla* (rather than the amount of *tefillos*). Meaning, that they ask



the blessed Creator to pour out a great increased amount of abundant blessings due to the humility of the *Tzaddikim* whose main request is for the kindness of the Creator, therefore they ask for many good favors, because there is no limit to *Hashem's* kindness and they ask, based not on merits.

This aspect is what our Master and Teacher the holy *Rebbe* Menachem Mendel of Bar explained, based on the *pasuk* in the poetic *zemiros* sung on *Shabbos* (*Ma Yedidus*): *nachlas Yaakov yirosch bli metzorim nachala* – “They inherit the portion of Yaakov, a boundless limitless portion”, meaning that if you ask of the blessed Creator based on His great loving-kindness as opposed to your merits, making yourself as if you are totally unmeritorious, this is the *nachlas Yaakov* – “the portion from Yaakov” which you wish to inherit based on kindness and not merit, then you will merit “a boundless, limitless portion” that is without measure because *Hashem's* loving-kindness is immeasurable.



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 בִּסְפֵר אֶלֶף הַמִּגֵּן מִבְּעַל הַפֶּלֶא יוֹעֵץ עַל פְּרִשְׁת וִיצָא עֲמוּד כ"ד]

הַרִינִי מִדְּלִיק נֵר זֶה לַמְּנוּחַת וְלַעֲלֹוִי נִשְׁמַת אָבִי / אִמִּי מוֹרְתִי / הַצָּדִיק \_\_\_\_\_  
בְּנִי/בִתִּי \_\_\_\_\_, יְהִי רָצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאַלֵּקִי אֲבוֹתֵינוּ, שֶׁתִּקְבֵּל בְּרַחֲמִים  
וּבְרָצוֹן כָּל מַעֲשֵׂה הַטוֹב שֶׁאֲנִי עוֹשֶׂה, בֵּין בְּמַחֲשָׁבָה, בֵּין בְּדִבּוּר, בֵּין בְּמַעֲשֵׂה וְיִהְיֶה הַכֹּל  
לְזָכוֹת וְלַמְּנוּחַת וְלַעֲלֹוִי לְנִשְׁמוֹת עַמְּךָ יִשְׂרָאֵל, וּבְפֶרֶט לְנֶפֶשׁ רוּחַ וְנִשְׁמָה שֶׁל אָבִי / אִמִּי /  
צָדִיק \_\_\_\_\_. יְהִי רָצוֹן שְׁתִּהְיֶנָּה 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](http://www.yeshshem.com/hilulah.htm)



## ❧ GEDOLIM BE'MISASAM YOSER ❧



Yahrzeits for week beginning Rosh Hashana

[http://www.chinuch.org/gedolim\\_yahrtzeits/Tishrei](http://www.chinuch.org/gedolim_yahrtzeits/Tishrei)

Biographical information and yahrzeits compiled by Reb Manny Saltiel and [www.anshe.org](http://www.anshe.org)

### \* **1<sup>st</sup> of Tishrei ~ Begins Friday Night (Sep 18<sup>th</sup>)**

\* **The sixth day of Creation** – *Hashem* created animals that walk and crawl on the earth; He also created Odom, the first man, and Chava, the first woman. “*Hashem* formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul” (*Bereishis* 2:7).

\* **In 1656/2105 BCE** (according to Rav Eliezer), Noach dispatched a dove from the *teiva* for the third time. When the dove did not return, Noach knew that the waters had completely drained from the earth. On that day Noach removed the roof of the *teiva* but he, his family and all the animals remained in the ark for another fifty-seven days, until the 27<sup>th</sup> of *Cheshvan*.

\* **In 1958/1804 BCE**, Sora *Imeinu* was born, according to some opinions. She was *niftar* on this day in 2086/1676 BCE

\* **In 2048/1714 BCE**, Sora *Imeinu* was blessed by the *Maloch* to have children.

\* **In 2086/1676 BCE**, Yitzchok was bound on the *mizbei'ach* during the *Akeida*. This prompted the *petira* of his mother, Sora *Imeinu*.

[www.hamodia.com/features/day-history-29-elulseptember-24/](http://www.hamodia.com/features/day-history-29-elulseptember-24/)

\* Birth and *Yahrzeit* of Sora *Imeinu* [our mother], Avrohom *Avinu*'s wife (1803 BCE/1957–1676 BCE/2084). Her *Hilula* is on the same day as her birthday, 127 years later. This is also the same date as the binding of Yitzchok known as the *Akeidas Yitzchok*. There are many *Medrashim* as to why she chose this date to leave our world but the most clear reason as explained by the Kabbalists is that both Avrohom and Yitzchok achieved their *tikkun* by agreeing to perform and submit to the Binding (note it is not the “**Sacrifice** of Yitzchok”). Therefore, as a wife and mother she had no reason to remain in this world. Sora is a *nevia* (prophetess) in her own right and some say was even on a higher spiritual level than Avrohom;

\* **Rav Shefatia**, *mechaber* of the *selicha Yisrael Nosha Bashem*, (4647/886);

\* **Rav Amnon** of Mainz, who was killed *al Kiddush Hashem*, while composing the *Rosh HaShana tefilla Unesaneh Tokef*, (4772 or 4773/1011 or 1012);

\* **Rav Yehuda Ayas**, *Rav* of Algiers and later in Yerushalayim, *mechaber* of *Bais Yehuda*, (5521/1760);

\* **Rav Aharon Moshiach Katzenelenbogen** of Belz, (5577/1816);

✳ **Rav Meir Yehuda Leibush** *ben* Yechiel Michel (Malbim). He was born in Volhynia in 1809 and was still a child when his father died. He studied in his native town until the age of thirteen. He then went to Warsaw where he was known as the 'iluy from Volhynia'. From 1838 to 1845 he was *Rav* of Wreschen, district of Posen, and in the latter year was called to the Rabbinate of Kempen, where he remained until 1860; he was thereafter known as *der Kempener*. In 1860, *Malbim* became chief *Rav* of Bucharest, Rumania. But he could not agree with the rich German Jews there who wished to introduce the Reform rite and even threatened violence in the pursuit of their aims. Through intrigue they succeeded in throwing him into prison, and though he was liberated through the intervention of Sir Moses Montefiore, it was upon the condition that he leave Rumania. He became *Rav* of Moghilef, on the Dnieper in 1870, but his lack of subservience provoked the resentment of the richer Jews, who denounced him as a political criminal. The governor of Moghilef ordered him to leave town. *Malbim* then went to Königsberg as chief *Rav* of the Polish community, but there he fared no better than in Bucharest and Moghilef; he was continually harassed by the German Jews. His fame and immense popularity rests upon his widely esteemed commentary to *Tanach*, in which he details the close relationship between the Oral and the Written Law, (5640/1879).



✳ **Rav Yaakov Dovid** *ben* Rav Ze'ev Wilovsky of Slutzk, Chicago and Tzefas, the *Ridbaz*, one of the great European scholars to come to America. As a consequence of the *Halachic* standards of *kashrus* that he attempted to impose in Chicago, he eventually had to flee for his life, (5605/1845–5674/1913);

✳ **Rav Yitzchok Cohen** of Djerba, Tunisia, (5679/1918);

✳ **Rav Yitzchok Meir** of Kopycznitz (Kupishnitz), succeeded as *Rebbe* by his son, Rav Avrohom Yehoshua Heschel, (5692 or 5696/1931 or 1935);

✳ **Rav Ezriel Yehuda Lebowitz**, Viener *Rav*, (5752/1991);

✳ **Rav Shmuel HaLevi Shechter**. Born in Montreal, Canada, in 5675/1915, he was only five years old when his mother was *niftar*. During his years at Rav Yitzchok Elchonon Theological Seminary, he shared a dormitory room with Rav Avigdor Miller. Later, he traveled to Poland to learn at the Mirrer *Yeshiva* under Rav Yeruchom. After his marriage, he learned in Kelm. When he returned to America, he learned with Rav Aharon Kotler, first at White Plains, New York, then at Lakewood. Years later, he settled in *Eretz Yisrael*, (5760/1999).

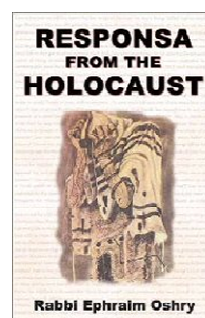
## ✳ **2<sup>nd</sup> of Tishrei ~ Begins Motzai Shabbos (Sep 19<sup>th</sup>)**

✳ **Gedalia** *ben* Achikom, assassinated by Yishmo'el *ben* Nesanya. Gedalia was appointed as governor over the Jews by Nevuchadnetzar after the destruction of the *Bais HaMikdosh*. The sages declared a fast day for the 3<sup>rd</sup> of *Tishrei* to do *teshuvah* for this murder of a Jew by another Jew in *Eretz Yisrael*. This fast day applies to all generations, (422 BCE) or 419 BCE (Yated 2006);

✳ **Rav Yisrael** *ben* Rav Osher Perlow, the Yanuka of Stolin (1868/5628–1921/5681). The Karlin dynasty had its beginnings with Rav Aharon *HaGodol* of Karlin (1736–1772), a *talmid* of the

*Maggid* of Mezritch. At that time, Karlin was located in Lithuania, so Karliners are known as “Lithuanian *Chassidim*”. It was Rav Aharon’s son and successor, Rav Osher I, who moved the court to Stolin. Rav Aharon’s great-grandson, Rav Osher II, was childless for many years. In 1869, he and his wife, Rebbetzin Devora, were blessed with a boy, whom they named Yisrael. Rav Yisrael was only four years old when his father was *niftar* in the town of Drohobich (Galicia). The Karlin *Chassidim* resolved to meet this lack of leadership by standing firm in their loyalty to the Karlin dynasty, and therefore proclaimed the *Yenuka* [child] Yisrael to be their *Rebbe*. The influence of the *Haskola* movement, which had first begun to be felt in Rav Aharon II’s days, grew stronger in Rav Yisrael’s time. Rav Yisrael was *niftar* far away from his native town, in a convalescent home in Homburg, Germany. He was buried in Frankfurt-on-Main. After his *petira*, his followers were now in a quandary, as Rav Yisrael had left no instructions regarding which of his six sons to appoint in his place. Thus, the leadership split into three. His son, Rav Moshe, led the court in Stolin, where he opened the *Yeshiva, Bais Yisrael*, in his father’s memory in 1922. Another son, Rav Avrohom Elimelech, became *Rebbe* in Karlin, while Rav Yochonon, his youngest son, became *Rebbe* in Lutzk. The Nazis destroyed the Stolin community in *Elul* 1942, and four of Rav Yisrael’s sons perished in the Holocaust. However, thanks to his surviving sons, Karlin-Stolin communities now thrive in *Eretz Yisrael* and America. These sons were Rav Yaakov, who had moved to America in 1923, and lived in Williamsburg before moving to Detroit where he passed away in 1946. The second surviving son was Rav Yochonon, Rav Yisrael’s youngest son, who became the Karlin-Stolin *Rebbe* in America in 1948, and passed away in 1956. He was succeeded by his daughter’s son, Rav Boruch Yaakov Meir Shochet, who was a baby at the time of his passing. History repeated itself when this youngster was coronated as the next Karlin-Stolin *Rebbe* when he was only eight years old, (5682/1921);

- \* **Rav Shemaryohu [or Shmuel] Greineman**, who printed the *sefer Chazon Ish*, (5741/1980);
- \* **Rav Efraim Oshry** (1908/5668–2003/5763). Born in Kopishak, Lithuania, he learned in Ponevezh, *Talmud Torah Kelm*, and Slabodka. He was also a *talmid* of the *Chofetz Chaim* in Radin. While he was still quite young, he was appointed *Rav* of the Abba Yechezkel *Kloiz* in Slabodka. During World War II, he lived in the Kovno ghetto from June, 1941 until August 1, 1944. It was there that he recorded the gripping *shailos* he received, publishing them later in five volumes of *She’eilos Uteshuvos Mima’amakim*. After the liberation, he was the only surviving *Rav* of Kovno. He worked diligently to restore *Yiddishkeit* and was especially active in rescuing children left with non-Jews. He then fled to Austria, where he founded a *Yeshiva* in Welsh, a small town near Salzburg. He was then called upon to take over the leadership of the *Meor HaGola Yeshiva* in Rome. He later went to America, where he served as *Rav* of the *Bais HaMedrash HaGodol* on the Lower East Side of New York City. He published *Divrei Efraim* in 1949. He also published *chiddushei Torah* on many areas, including *Imrei Efraim* on *Nezikin* and other subjects. He also wrote *Yahadus Lita*, which appeared in Yiddish, about his recollections of pre-War Europe, (5764/2003).



### \* **3<sup>rd</sup> of Tishrei ~ Begins Sunday Night (Sep 20<sup>th</sup>)**

- \* **Rav Naftoli Tzvi Trop**, *Rosh Yeshiva* Radin (1871/5631–1930/5690). Born in Grodno, he studied with his father, Rav Moshe Trop, who was *Rosh Yeshiva* of a local *Yeshiva*. At fourteen, he left for Kelm, then Slobodka, then Telz, where he became close to Rav Eliezer



Gordon. In 1889, he returned to Slobodka, when Rav Yaakov Yitzchok (Itzel) Rabinowitz was appointed Rosh Yeshiva. There, he became his close *talmid*. In 1890, Rav Hirschel Levitan appointed him *Rosh Yeshiva* of *Or HaChaim* in Slobodka. In 1903, he replaced Rav Moshe Landinski as *Rosh Yeshiva* in Radin, where he remained for the rest of his life, (5691/1930);

- ✳ **Rav Yisrael Lipshitz** of Danzig, *mechaber* of *Tiferes Yisrael*, a popular commentary on the *Mishnayos*, (1782–1860). He also authored *Shevilei D'rokiya*, an introduction to the principles of Rabbinical astronomy and determining the *molad*; it appears in the beginning of *Seder Mo'ed* in the *Tiferes Yisrael* sets of *Mishnayos*. Additionally, he wrote *Derush Ohr HaChaim* (Homily on the Light of Life) which debates the eternity of the soul, (5621/1860);
- ✳ **Rav Shimon Nosson Nota** *ben* Rav Dovid Tzvi Shlomo Biderman, the Lelover *Rebbe*, (5660/1929);
- ✳ **Rav Aharon Yechiel (Reb Ahrele) Hopstein** of Kuzhnitz (1889/5649–1942/5703). Rav Ahrele was a direct descendant of the *Maggid* of Kozhnitz, who, along with the *Chozeh* of Lublin, Rav Mendel of Riminov, and the *Oheiv Israel* of Apt, were the greatest *talmidim* of Rav Elimelech of Lizhensk and who were primarily responsible for spreading *Chassidus* throughout Europe. Rav Aharon Yechiel's father, Rav Yerachmiel Moshe, the sixth Kuzhnitzer *Rebbe*, was *niftar* in 1909. Another son of Rav Yerachmiel Moshe, Rav Yisrael Elozor, moved to *Eretz Yisrael* in 1923 and helped found Kfar Chassidim and Kfar Ata, (5703/1942);
- ✳ **Rav Yitzchok Arye (Sekel Leib) Wormeiser (Wormser)**, also known as the *Ba'al Shem* of Michelstadt (1768/5528–1847/5607). At the age of seventeen, he left home to learn at the *Yeshiva Gedola* of Frankfurt, headed by Rav Pinchas Horowitz, the *Ba'al Haflo'a*. He also became close to Rav Nosson Adler, the *Chasam Sofer's Rebbe*. After his marriage at the age of twenty-two, he moved to Michelstadt, where he founded a *Yeshiva*, (5608/1847);
- ✳ **Rav Dovid Rapaport** (1890/5650–1941/5701). Born in Minsk, his mother was a descendant of the *Gaon* of Vilna and his father, Rav Akiva, was the grandson of Rav Akiva Eiger. When he was still a young man, he enrolled in Ponovezh, having already written his *sefer*, *Tzemach Dovid*, on the *chiddushim* and responsa of his grandfather. From Ponovezh, Rav Dovid went on to study in *Kollel Bais Yisrael* of Slabodka. After his marriage, he and his wife were supported by his father-in-law, during which period Rav Dovid was able to compile his second major work, *Mikdash Dovid*, which focuses on the tractates of *Kodshim*, *Tohoros*, *Bechoros* and *Sanhedrin*. Then, during World War I, Rav Dovid had to flee and found refuge in Vilna. Later on, Rav Elchonon Wasserman invited Rav Dovid to deliver *shiurim* in *Yeshivas Ohel Torah* in Baranovich. This *Yeshiva* was founded in 1907 at the initiative of Rav Yosef Yoizel Horowitz, the *Alter* of Novardok. During the outbreak of World War II, Rav Dovid remained in *Ohel Torah*, joining the *Yeshiva* on its treks to Vilna and, from there, to Turkey and Smilishuk. On the 19<sup>th</sup> of *Sivan*, 1941, an NKVD agent burst into the *Yeshiva* and arrested him. After his trial, Rav Dovid was sent to a forced labor camp in a distant village, near Finland, (5702/1941);
- ✳ **Rav Nosson Sternhartz**, son of the *Kochav Lev*, the leader of Breslov, Rav Avrohom, and great-grandson of Rav Nosson of Breslov, (5733/1972).
- ✳ **4<sup>th</sup> of Tishrei ~ Begins Monday Night (Sep 21<sup>st</sup>)**
- ✳ **Rav Yoel** *ben* Rav Yisrael Yosef *Ba'al Shem*. Rav Yoel was a scholar of *Halocha* and *Kabbola* who lived in Zamość during the seventeenth century. He became renowned as a *Ba'al Shem* (literally “Master of [Divine] Names”) for performing miracles, commanding demons and authoring Kabbalistic amulets. Rav Yoel married before the age of twenty and started learning



*Kabbola*. Upon a dream, Rav Yisrael Yosef sent his son, Rav Yoel, to Prague to learn *Kabbola* from Rav Eliyohu *Ba'al Shem*. Rav Yoel became one of the closest *talmidim* of Rav Eliyohu *Ba'al Shem*, who confided all his special teachings to him. Rav Yoel returned to Zamość and opened a *Yeshiva* there, which became renowned for teaching both *nigleh* and *nistar*, (5474/1713);

- ✳ **Rav Avrohom Danzig**, *mechaber* of *Chayei Odom* and *Chochmas Odom*, (1748/5508–1820/5580). Born in Danzig (Gdansk), he learned at the *Yeshiva* in Prague under Rav Yechezkel Landau. He was related by marriage to the Vilna *Gaon*. It appears that he lived in Vilna for most of his life where he served as a *Dayan*. Other *seforim* he authored include *Zichru Toras Moshe*, an introduction to the laws of *Shabbos*, *Kitzur Sefer Chareidim*, an abridgement of the classic *Sefer Chareidim* by Rav Elozor Ezkari, and *Toldos Odom*, a commentary on the *Pesach Haggoda*, (5581/1820);
- ✳ **Rav Boruch Refoel Soloveitchik**, son of the Brisker *Rav*, Rav Yitzchok Zev, (5685/1924);
- ✳ **Rav Tzvi Hirsch Halberstadt** (the *Maharshach*), the *Kos HaYeshuos*, great-grandfather of the *Chasam Sofer*, (5508/1747).

### ✳ **5<sup>th</sup> of Tishrei ~ Begins Tuesday Night (Sep 22<sup>nd</sup>)**

- ✳ Birth and *Yahrzeit* of Naftoli *ben* Yaakov Avinu, 1566 BCE (or 1435 BCE per Hamodia 2006). Naftoli was born on the 5<sup>th</sup> of *Tishrei* and passed away on the same day 133 years later in Egypt in 1429 BCE, and was buried in Kedesh Naftoli (*Eretz Yisrael*). Naftoli was the son of Yaakov Avinu and Bilha. He honored his father exceedingly, and was often dispatched to fulfill missions. He was quick to complete these missions (“swift as a hind”) so that his father was pleased with him. Moreover, Naftoli’s speech was pleasant to his father; therefore his father blessed him. He was a herald of good tidings, and brought the news that Yosef was still alive after Yosef’s elder brothers wanted to kill him;
- ✳ **Rav Naftoli HaKohen Katz** of Lublin, grandfather and namesake of the *Semichas Chachomim*, he was also the son-in-law of the *Maharal* of Prague, as well as a descendant of the *Maharam Padwa* through his father. So respected was he that even the *Taz* sent *shailos* to him. Rav Naftoli was a *Maggid* in Prague, a *Dayan* in Prositz, Nikolsburg and Pinsk, and finally a *Dayan* and *Rav* in Lublin, (5406/1645);
- ✳ **Rav Mordechai Schneerson** of Vitebsk, (5668/1907);
- ✳ **Rav Eliezer Brish**, *Rav* of Kutna, (5592/1831);
- ✳ **Rav Boruch Sholom Ashlag**, *mechaber* of *Bircas Sholom*, and son of Rav Yehuda Ashlag, the *Ba'al HaSulam* and *Shomati* (“I heard”), the publication of his notes from his father’s teachings. His father, Rav Yehuda Leib, was the great *Mekubol* of the twentieth century, the *Ba'al HaSulam* on *Zohar*, (5752/1991).

### ✳ **6<sup>th</sup> of Tishrei ~ Begins Wednesday Night (Sep 23<sup>rd</sup>)**

- ✳ **Rav Binyomin Zev Eiger**, *Rav* of Leipnik, (5566/1805);
- ✳ **Rav Aryeh Leib**, the *Shpoler Zeide*, (5572/1811);
- ✳ **Rav Avrohom Kalfon**, *Rav* of Tripoli, Libya, (5580/1819);
- ✳ **Rav Mordechai** of Tolna, (5632/1871);
- ✳ **Rav Noach Shachor** of Biale, (5670/1909);
- ✳ **Rav Yisrael Taussig** of Kiryas Mattersdorf, Yerushalayim, (5728/1967);

✧ **Rav Tzvi Hirsch HaKohen Kupshitz** of Yerushalayim, (5736/1975).

✧ **7<sup>th</sup> of Tishrei ~ Begins Thursday Night (Sep 24<sup>th</sup>)**

✧ Birthday and *Yahrzeit* of Zevulun *ben* Yaakov Avinu (1450 BCE).

✧ Birthday of Dina *bas* Yaakov (2312).

✧ **Rav Dovid Oppenheim** (1664-1736), born to *Rav* Avraham Oppenheim in Worms. When he was young, he studied in the city of Metz, under *Rav* Gershon Ashkenazi (author of *Avodas HaGershuni*), *Rav* Yaakov, the father of the *Chacham* Tzvi, and in the *yeshiva* of *Rav* Yitzchak Binyamin Wolf (author of *Nachlas Binyamin*). In *Elul* of 1689, at the age of 25, he succeeded *Rav* Binyamin Banet, as *Rav* of Nickolsburg, which included the entire state of Maherin. In 1702, he became *Rav* of Prague. In time, *Rav* Dovid was appointed *Rav* of the entire state of Moravia and, eventually, *Rav* of all Bohemia and served as *Rav* in Vienna. His eventual successor as *Rav* of Prague was the *Noda B'Yehuda*. His vast library serves as a tribute to his outstanding personality. The catalogue of the books in his library, published under the title, *VaYikain* Dovid lists hundreds of books.

✧ **Rav Avraham Kalfon** (1735-1819). Born in Tripoli, Libya. Actually, in those days, Libya did not exist - the region was comprised of three independent regions, Cyrenaica, Tripolitania and Fazzan. He learned under several sages, most notably the Italian *gadol*, *Rav* Malachi *ben* Yaakov *HaKohen*, author of *Yad Malachi*, a *sefer* that discusses the methodology and rules of the *Shas* and *poskim*. Blessed with wealth from both his parents and his in-laws, *Rav* Avraham was able to devote himself to *Torah* his whole life. He was appointed sheikh (president) of Tripoli's *kehillah*, in 1778. By the time of *Rav* Avraham's birth, Ahmed Karamanli controlled much of modern Libya. Karamanli was a member of the Sultan's household guard, assassinated Tripoli's evil Ottoman governor in 1711, and installed himself as a semi-independent ruler in his stead. As a result, Tripoli became a Corsair (Barbary pirate) base.

✧ **Rav Menachem Nachum** of Makarov (1851), 4<sup>th</sup> of the 8 sons of *Rav* Mordechai, the Chernobyler *Maggid*. He married Hinda Mattel, daughter of *Rav* Yosef HaLevi Horowitz, the *Admor* of Turchin, who in turn was the son of the *Chozeh* of Lublin. In 1833, he became *Rebbe* in the town of Makarov.

✧ **Rav Yitzchak Michael Pintzo** of Italy (1812), *Mechaber* of *Pri Yitzchak*.

✧ **Rav Noach** of Lechovitz (1775-1832), son of *Rav* Mordechai, the founder of the Lechovitz dynasty. As he had no sons, his *Chassidim* were divided as to his successor: some went to his *talmid*, *Rav* Moshe of Kobrin, some to his son-in-law, *Rav* Mordechai, and some to his nephew *Rav* Shlomo Chaim of Koidenov. His *divrei Torah* were written down by the previous Slonimer *Rebbe*, as *Toras Avos*. [According to some - 8<sup>th</sup> of Tishrei].

✧ **Rav Yitzchak Isaac Friedman** (1943), *Mechaber* of *Nachlas Yitzchak*.



## ❧ 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 Amnon of Mainz, 1<sup>st</sup> of Tishrei

Mechaber of Unesaneh Tokef

##### **Rav Amnon of Mainz (circa 4700–4800)**

By Nissan Mindel ~ Published and copyrighted by Kehot Publication Society

More than eight hundred years ago there lived a great man in the city of Mainz (Mayence) whose name was Rav Amnon. A great scholar and a very pious man, Rav Amnon was loved and respected by Jews and non-Jews alike, and his name was known far and wide. Even the Duke of Hessen, the ruler of the land, admired and respected Rav Amnon for his wisdom, learning and piety. Many a time the Duke invited the *Rav* to his palace and consulted him on matters of State.

Rav Amnon never accepted any reward for his services to the Duke or to the State. From time to time, however, Rav Amnon would ask the Duke to ease the position of the Jews in his land, to abolish some of the decrees and restrictions which existed against the Jews at the time, and

generally to enable them to live in peace and security. This was the only favor that Rav Amnon ever requested from the Duke, and the Duke never turned down his request. Thus, Rav Amnon and his brethren lived peacefully for many years.

The other statesmen of the Duke grew envious of Rav Amnon. Most envious of them all was the Duke's secretary, who could not bear to see the honor and respect which Rav Amnon enjoyed with his master, which was rapidly developing into a great friendship between the Duke and the *Rav*. The secretary began to seek ways and means to discredit Rav Amnon in the eyes of the Duke.

One day, the secretary said to the Duke:

"Your Highness, why should you not persuade Rav Amnon to become a Christian like ourselves? I am sure that considering the honor and many favors he

has enjoyed at your generous hand, he will gladly abandon his faith and accept ours.

The Duke thought it was not a bad idea. When Rav Amnon came to his palace the next day, the Duke said to him:

“My good friend, Rav Amnon, I know you have been loyal and devoted to me for many years. Now I wish to ask you a personal favor. Abandon your faith, and become a good Christian like me. If you do, I shall make you the greatest man in the whole of my state; you shall have honor and riches like no other man, and next to me, you shall be the most powerful man in my land.”

Rav Amnon grew very pale. For a moment he could find no words to reply to the Duke, but after a while he said:

“O, illustrious Monarch! For many years I have served you faithfully, and my being a Jew in no way lessened my loyalty to you or to the State. On the contrary, my faith bids me to be loyal and faithful to the land of my sojourn. I am ready and willing to sacrifice everything I possess, even my very life, for you as well as for the State. There is one thing, however, that I can never part with – this is my faith. I am bound by an unbreakable covenant to my faith, the faith of my forefathers. Do you want me to betray my people, my G-d? Would you want a man to serve you who has no respect for his religion, for the bonds and ties he holds most sacred? If I betray my G-d, could you ever trust me never to betray you? Surely, the Duke cannot mean it. The Duke is jesting!”

“No, no,” the Duke said, though he sounded a little uncertain, for inwardly the Duke was pleased with Rav Amnon’s reply. Rav Amnon hoped the matter was settled, but when he arrived at the palace the next day, the Duke repeated his request. Rav Amnon became very unhappy, and began to avoid visiting the palace, unless it was absolutely necessary.

One day, the Duke, impatient at Rav

Amnon’s obstinacy, put it very bluntly to him; he must either become a Christian or suffer the consequences.

Pressed to give his answer immediately, Rav Amnon begged the Duke to allow him three days to consider the matter. This, the Duke granted him.

No sooner did Rav Amnon leave the Duke, than he realized his grave sin. “My G-d!” he thought. “What have I done?! Am I lacking in faith and courage that I requested three days for consideration? Can there be any but one answer? How could I show such weakness even for one moment? O gracious G-d, forgive me . . .”

Rav Amnon arrived home brokenhearted. He secluded himself in his room and spent the next three days in *tefilla* and supplication, begging G-d’s forgiveness.

When Rav Amnon did not arrive at the palace on the third day, the Duke became very angry, and ordered his men to bring Rav Amnon in chains.

The Duke hardly recognized Rav Amnon; so much had the venerable man changed in the course of the last three days. However, the Duke quickly brushed aside whatever feeling of sympathy he might have felt for his erstwhile friend, and said to him sternly:

“How dare you disregard my command? Why did you not appear before, in time to give me your answer? For your sake, I trust you have decided to do as I tell you. It will be bad for you otherwise.”

Although Rav Amnon was now a broken man physically, his spirit was stronger than ever.

“Your Highness,” Rav Amnon answered him fearlessly, “there can be but one answer: I shall remain a loyal Jew as long as I breathe!”

The Duke was beside himself with wrath. “It is now more than the question of your becoming Christian. You have disobeyed me by not coming voluntarily to



give me your answer. For this you must be punished . . .”

“Your Highness,” Rav Amnon said, “By requesting three days for consideration, I have sinned gravely against my G-d.”

These brave words enraged the Duke even more. “For sinning against your G-d,” the Duke said angrily, “let Him avenge Himself. I shall punish you for disobeying my orders. Your legs sinned against me, for they refused to come to me; therefore your legs shall be cut off!

With very faint signs of life, the legless body of Rav Amnon was sent back to his home, to his grief-stricken family. It was the day before *Rosh HaShana*.

The news about Rav Amnon’s dreadful fate spread throughout the whole city. Everyone was horrified and distressed. It was a very tragic Day of Judgment for the Jews of Mainz, who assembled in *shul* the following morning.

Despite his terrible suffering, Rav Amnon remembered that it was *Rosh HaShana*, and he requested to be taken to *shul*. At his request, he was placed in front of the Holy Ark.

All the worshippers: men, women and children, wept terribly seeing their beloved Rav in such agony, and never were any more heart-rending *tefillos* offered than on that day of *Rosh HaShana*.

When the cantor began to recite the *Musaf tefilla*, Rav Amnon motioned that there be made an interval while he offered a special *tefilla* to Hashem. Silence fell upon the worshippers, and Rav Amnon began to recite *Unesaneh Tokef* (“Let us express the mighty holiness of this day”).

The congregation repeated every word, and their hearts went out to Hashem in *tefilla* and tears. *Kedusha* was then recited, followed by the *tefilla* of *Oleinu*. When the words “He is our G-d, and no other” were reached, Rav Amnon cried them out with his last remaining strength, and passed away.

The *tefilla Unesaneh Tokef* is now one of the most solemn *tefillos* of *Rosh HaShana* and *Yom Kippur*. It includes the stirring passage:

*On Rosh HaShana it is inscribed, and on Yom Kippur it is sealed: how many shall pass on, and how many shall be born; who shall live, and who shall die; who in his time, and who before his time; who by fire and who by water; who by sword and who by beast; who by hunger and who by thirst; who by storm and who by plague; who by choking and who by stoning... Who shall rest, and who shall wander; who shall be tranquil and who shall be harassed; who shall be at peace and who shall suffer; who shall become poor, and who shall become rich; who shall fall and who shall rise... But teshuva, tefilla and tzedaka revoke the evil decree!*

The undying courage of Rav Amnon, the *mechaber* of this *tefilla*, serves as an inspiration to all of us.

[www.chabad.org/library/article\\_cdo/aid/112497/jewish/Rabbi-Amnon-of-Mayence.htm](http://www.chabad.org/library/article_cdo/aid/112497/jewish/Rabbi-Amnon-of-Mayence.htm)



## Rav Naftoli Tzvi Trop, 3<sup>rd</sup> of Tishrei

The Quintessential Rosh Yeshiva

The famous author, Rav Dovid Zaritzky, told the following account:

It was the second year after the *petira* of Rav Naftoli Trop, and Rav Dovid



Zaritzky was walking down the road with one of the older *bochurim* of Radin. As they passed the cemetery, the *bochur* left him. He had jumped over the cemetery wall and prostrated himself on the *kever* of Rav Naftoli. He screamed, “*Rebbe, Rebbe*, why did you leave us?” while crying bitter tears. Rav Dovid related that the cries were so bitter, he was sure that a child never cried over his father with such intensity. Only then did he understand the love and the bond between Rav Naftoli and his *talmidim*.

Rav Chaim Shmuelewitz said there were four *Roshei Yeshiva* who restored *Torah* to its former glory: Rav Chaim Brisker, Rav Naftoli Trop, Rav Boruch Ber Leibowitz and Rav Shimon Shkop.

Rav Naftoli was born in 1871 in Grodna to his father, the great *Tzaddik*, Rav Moshe. Rav Moshe was the *Rosh Yeshiva* of the local *Yeshiva* and he personally taught his son until the age of *bar mitzva*. Although he so much enjoyed learning with his son, his friends persuaded him to send Rav Naftoli to *Yeshiva* after his *bar mitzva*. In 1886 Rav Naftoli set off to Kelm to learn under Rav Simcha Zissel, the *Alter* of Kelm. After two years he left Kelm and went to Telshe, where he learned under Rav Eliezer Gordon. He also spent time learning in the Slonim branch of the Novardok *Yeshiva* network and became close to the *Alter* of Novardok who came to Slonim from time to time to check on the *Yeshiva*.

But it was only in Slabodka that Rav Naftoli’s soul found its place, and he learned under Rav Itzele Ponevezh who at that time was considered second only to Rav Chaim Brisker in the *Yeshiva* world, with an almost identical *derech halimud*. Rav Naftoli was so successful in Slabodka that the *Alter* of Slabodka, Rav Nossan Tzvi Finkel, took him as a son-in-law in 1893. Unfortunately, a few months after the *chasuna*, tragedy struck and Rav Naftoli’s young wife died after a short illness.

Rav Naftoli remarried the daughter of the *Tzaddik*, Rav Eliezer Yaakov Chavas, shortly thereafter and returned to Kelm. After absorbing the *mussar* of Kelm for four years, Rav Naftoli was called back to Slabodka to head the *Yeshiva Ohr HaChaim* opened by Rav Tzvi Levitan, a *talmid* of Rav Yisrael Salanter. Rav Naftoli was an instant hit and the *Yeshiva* grew by leaps and bounds due to his magnetic personality and his incredible warmth and caring for every *talmid*.

When the *Chofetz Chaim* was looking for a *Rosh Yeshiva* for Radin, he bypassed all the older, more established “big” names in Europe and chose the thirty-five year old Rav Naftoli Trop. For the next twenty-four years Radin thrived, led by Rav Naftoli, who earned himself a reputation among the giants of his generation and his many *talmidim*. Rav Naftoli’s big heart gave almost every *bochur* an opportunity to learn with him *b’chavrusa* in one form or another.

His *shiurim* live on in the *Yeshivos* until today, as his words and his *chakiros* are pored over in depth. His manner was to become the hallmark of the modern day *Rosh Yeshiva*, with everyone trying to become Rav Naftoli Trop. Rav Naftoli has many great *talmidim*, including the Ponevezher *Rav*, Rav Yosef Shlomo Kahaneman; Rav Shlomo Heiman; Rav Dovid Leibowitz; and Rav Yechezkel Sarna.

After going with the *Yeshiva* into its terrible exile during World War I, Rav Naftoli and the *Yeshiva* finally returned to Radin in 1921. At the age of fifty-nine on *Motzo’ei Rosh HaShana* 5690/1929, Rav Naftoli’s pure *neschoma* returned to the great *Yeshiva* in *shomayim* amidst the heartbreak and anguish of the *Chofetz Chaim* and all the *talmidim* of Radin. *Yehi Zichro Boruch*.

[www.revach.net/stories/gedolim-biographies/Rav-Naftali-Trop-The-](http://www.revach.net/stories/gedolim-biographies/Rav-Naftali-Trop-The-)

Quintessential-Rosh-Yeshiva/4085

## **Rav Naftoli Trop Stays Up to Watch the Thief**

A vagrant Jew had acquired a reputation as a thief, and was ostracized by society. However, when he came to Radin, he encountered Rav Naftoli Tzvi Trop, the famed *Rosh Yeshiva* of the *Chofetz Chaim's Yeshiva*. Rav Trop greeted him warmly, invited him to eat at his table, and even offered him a bed in his home for the night. The Jews of Radin began murmuring with each other, wondering why Rav Trop was exerting himself for this unsavory character.

Someone worked up the courage to ask Rav Trop directly why he was treating this thief with such warmth. Rav Trop answered in surprise, "It's known that a thief pays back double the value of what he

stole, and if he can't pay it back, he is sold as a slave. But where is it written that I'm exempt from fulfilling the *mitzva* of *hachnossas orchim*? Isn't he a Jew? Didn't Avrohom Avinu fulfill the *mitzva* of *hachnossas orchim* even with Arabs who worshipped the dust of their feet? It's true that it's risky to bring a suspected thief into my house, but I can watch over him carefully the whole time he's in my home. However, I have no excuse to exempt myself from the *mitzva*."

The next day, the people in Radin heard that Rav Trop had done exactly what he had said. He had stayed awake the entire night to guard the thief while he slept in his home.

(*Sidras Tikkun HaMiddos*)



## **Rav Yitzchok Arye Sekel or Seckel Löb Wormser, 3<sup>rd</sup> of Tishrei**

The Ba'al Shem of Michelstadt

Jews in Russia gave Rav Yisrael ben Rav Eliezer of Okup, the founder of the *Chassidic* movement, the name *Ba'al Shem Tov*.

In Germany as well, Jews called Rav Yitzchok Arye Sekel of Michelstadt the name *Ba'al Shem*. Like Rav Yisrael ben Rav Eliezer, the *Ba'al Shem* was a hidden *Tzaddik* and great scholar, and he was equally versed in the ways of the world. Many people came to him to seek advice regarding both spiritual and material concerns. The general public considered him to be a miracle worker, and they sought him out in times of distress. Even non-Jews addressed themselves to him, and he never sent anyone away empty-handed.

The people of Michelstadt have said that all the Jews and non-Jews who davened at the grave of the *Ba'al Shem* before being drafted into the army during World War I came back safely from the war. The local council placed a plaque on

the house where he lived in memory of its *Ba'al Shem*.

Rav Yitzchok Arye Sekel was born in 5529 (1768) in Michelstadt. His father, Matisyohu, was a simple and upright man who feared Hashem and distanced himself from evil. He was a descendant of *Rashi* and Dovid *HaMelech*.

From his youth, the young man demonstrated exemplary character traits and extraordinary abilities, which enabled people to see that he would become a



genius and the glory of his people. He was known throughout the region of Michelstadt as a child prodigy. At the age of eight, there was no one in the tiny city who could teach him *Torah* any more.

When he reached the age of thirteen, he implored his parents to send him off to study in *Yeshiva*. Yet because they had lost six sons before him, they could not accept the departure of their young remaining son. He understood that he could rely only upon himself, and so he devoted himself to sacred study with all his heart and soul. He studied *Torah* day and night, and more than once did his mother extinguish, despite his wishes, the candle in his room at a late hour of the night. At daybreak, he arose like a lion, got dressed quickly (lest he fall back asleep), then washed his hands and ran to the *Bais Medrash*.

The young man's reputation also reached the ears of the Duke of Michelstadt, who asked his father to send him alone, without a guide, to his palace. He wanted to see how he would find his way around in a large palace, and how he would find the Duke's reception room. The young man easily found the room where the Duke waited for him. "Who showed you where I was waiting for you?" the Duke asked.

"His lordship, the Duke, himself," the boy replied. "I glanced up and looked all around, and I noticed that the windows of the all the palace's rooms were open except for a single one, it being closed and covered by a curtain. I then understood that your lordship was certainly there, hidden from the eyes of those who came to the palace."

The Duke understood that the boy knew that he had hidden himself in order to put him to the test, and that it was precisely in this way that he had revealed his hiding place to the boy. He asked him, "Tell me, my dear boy, if you had encountered ten servants in the stairways or the halls, and you had asked them where

I was, how would you have found me if they gave you different answers?"

"In that case," he replied, "I would have followed the advice of the majority. For example, if three servants had indicated one room to me, three other servants another room, and four other servants yet another room, I would have gone toward the last room."

At the age of sixteen, this intelligent boy entered the *Yeshiva* of Rav Nosson Adler of Frankfurt, and there he met Rav Moshe Sofer (the *Chasam Sofer*, who later became the *Rav* of Pressburg). Together they studied the revealed and hidden *Torah* with their great *Rav* and devoted themselves to emulating him.

At the age of eighteen, he took it upon himself, for the rest of his life, never to eat or drink anything that had animal products in it. Following this vow, he not only abstained from eating meat and fish, but also from consuming eggs, milk and butter.

Rav Yitzchok Arye Sekel studied *Torah* in Frankfurt for six years. One of the residents in the Jewish community there, Yitzchok Reiss, gave him his daughter in marriage, and after the wedding he returned to his place of birth, the small town of Michelstadt. He then lived several years in Mannheim, where he learned *Torah* from Rav Yaakov Ettinger, who was later known as the *Rav* of Altona and the *mechaber* of *Aruch LaNer*. After the *petiros* of his parents, he was forced to go into business to feed his family, but even then he did not interrupt his *Torah* study, continuing to teach publicly as well.







At the age of fifty-four, he was chosen as *Rav* of Michelstadt, and there he founded a *Yeshiva* that he directed. During the last twenty-five years of his life, he was known throughout all of Germany as a worker of miracles, and no word that emanated from his mouth was ever in vain.

He was known as the “*Ba’al Shem* of Michelstadt”, and from near and far students came to hear *Torah* from his mouth. Among these were some very wealthy people who came to ask him for advice and received his blessings, but even during this period of prosperity he himself lived in poverty and ate only vegetables and vegetable products. As for the students of the *Yeshiva*, he provided them with an abundance of meat, fish and all sorts of good things. His heart and home were wide open to whoever came to ask for help or support. Rav Yitzchok Arye Sekel brought to his home every Jew passing through town, and he fed them lavishly. Sometimes, when dozens of guests were at his home, he went to the market and purchased bundles of straw. He then loaded them on his shoulders and brought them back to his home, where he himself prepared beds for his guests.

He was accustomed to saying, “It is forbidden to abandon the poor to divine mercy. A man should concern himself with them and take care of their needs.” Rav Moshe Sofer said, “I have learned the *mitzva* of *Tzedoka* and hospitality from my

friend, Rav Yitzchok Arye.”

The following is an account of Rav Yitzchok Arye’s final days, as told by his son:

“He wanted to strengthen our hope that the end wasn’t so close. Lying on his bed, he tried hard to encourage my mother, promising her that she would lack nothing. He also told her that if she came to his gravesite at a difficult time, his soul would intercede for her before the Throne of Glory.

“The night of *Rosh HaShana* 5608 [1847], we returned from *shul* and wanted to receive our father’s blessing. Yet his weakness was such that he could not pronounce a single word. He spread out his trembling hands over our heads, and we sensed that this would be his last blessing. The morning of *Rosh HaShana*, he expressed his ardent desire to hear the *Shofar*. His soul left this world during the Fast of Gedalia, at seven o’clock at night. He recited *Shema Yisrael* aloud, and his soul departed at the word *echod*.”

[www.hevratpinto.org/tzadikim\\_eng/098\\_rabbi\\_yitzchak\\_aryeh\\_sekel.html](http://www.hevratpinto.org/tzadikim_eng/098_rabbi_yitzchak_aryeh_sekel.html)

Rav Yitzchok Arye Wormser, known as the *Ba’al Shem* of Michelstadt. The *Ba’al Shem* was born in 5528 (1768) and was a descendent of Rav Eliyohu Loantz, known as the *Ba’al Shem* of Wormser, the first *Ashkenazi Ba’al Shem*.

As a child the *Ba’al Shem* of Michelstadt became known as a tremendous prodigy, bright and diligent in his *Torah* study. As a youth he studied under the mechaber of the *Haflo’a*, and later under Rav Nosson Adler of Frankfurt.

After marrying, he suffered *tzaar giddul bonim* and lost some of his children as well as his wife, leaving him alone with five children. Members of the Enlightenment circles in Michelstadt informed against him to the authorities, preventing his appointment as *Rav* of the city. As a result of their reports, as well as

miraculous deeds attributed to him, he was imprisoned for a short period.

Still within a year of the passing of his wife, he left the city for Mannheim. There he cured a severely mentally ill woman at the local hospital shortly after undertaking to help. From then on he was called the *Ba'al Shem*, a reference to his use of holy names and *Kabbala* to perform amazing deeds. He also gained fame as a *Godol baTorah*, a tremendous genius who wrote numerous *chiddushim* in every area of *Torah* scholarship.

The notebooks he left behind contained the names of some 1,500 people who turned to him for *berochos* and advice. He would record the date of each conversation and after a few months or up to a year and a half he would follow up on the state of the sick person or person in need. Among those who sent requests for him to daven for them were the *Chasam Sofer* and the *mechaber* of *Chiddushei HaRim* of Gur. Together with his *tefillos* for sick individuals he would designate a *shiur* in the sick person's merit.

His lists included the exact amounts he received in the form of *kesef pidyon* and *tzedoka* for his *tefillos*, and the commitments he made to teach *shiurim* for the sake of those who sought his *berochos*. The number of *shiurim* he committed to teach is astounding, as well as the efficacy of his miracles and *segulos* through the power of the holy *Torah*.

The *Ba'al Shem's* son-in-law was

Rav Eliyohu Strauss, whose son was the famous Shmuel Strauss, who bought and founded the famous Chotzer Strauss in Jerusalem and was one of the followers of the *Alter* of Kelm. Chotzer Strauss became the home of the *mussar* greats who moved to Yerushalayim. Rav Shmuel's son-in-law was Rav Yaakov Rosenheim, president and one of the founders of the World *Agudas Yisrael*.

In 5571 (1811) the *Ba'al Shem* returned to his hometown of Michelstadt and was officially asked to serve as *Rav*.

During his final years he suffered sickness and pain, but did not stop giving his *shiurim* despite his difficult condition. His condition deteriorated drastically until on *Rosh HaShana* 5608 (1848) he was so weak he could hardly speak. Nevertheless he asked to hear the *tekios* in his home. Afterward he gave instructions for his funeral arrangements, demanding to be carried by hand and not on a wagon, as was the Reform custom.

Toward the end of *Tzom Gedalia* the next day, after *tefillas Mincha*, he was *niftar* at the age of eighty. In 5700 (1940) the Nazis destroyed his gravestone, which his great-grandson replaced seven years later, inscribing the words: "Here lies the great genius of renown, Rav Zekel Wormser, known as the *Ba'al Shem* of Michelstadt. May his soul be bound up in the bond of life."

[www.chareidi.org/archives5764/BRS64features.htm](http://www.chareidi.org/archives5764/BRS64features.htm)



## Rav Naftoli Katz of Lublin, 5<sup>th</sup> of Tishrei

Rav Naftoli *HaKohen* Katz was born in Prague, the son of Rav Yitzchok *HaKohen*, son-in-law of the *Maharal* of Prague, and descendant of *Maharam Padwa*.

His grandson and namesake, the *Semichas Chachomim*, records that Rav Naftoli was one of the most respected

*Rabbonim* of his time, who exchanged *Halachic* correspondence with the *Taz* and other *Gedolim*.

Rav Naftoli was a *Maggid* in Prague, and then a *Dayan* in Prostitz, Nicholsburg, and Pinsk. His final position was in Lublin, where he was *Dayan* and *Rav*.



At the same time, the famous Rav Heschel of Cracow headed the *Yeshiva* in Lublin.

His sons were Rav Yitzchok, *Maggid* in Prague and Lublin, and Rav Chaim, who succeeded to his position.

Rav Naftoli was *niftar* on the 5<sup>th</sup> of *Tishrei* 5406/1645, and is buried in Lublin.

*Zecher Tzaddik livrocha.*

[www.hamodia.com/features/this-day-in-history-5-tishreiseptember-9/](http://www.hamodia.com/features/this-day-in-history-5-tishreiseptember-9/)



## Rav Eliezer Brish, 5<sup>th</sup> of Tishrei

Rav of Kutna

Rav Eliezer Brish was born in approximately the year 5534/1774 in Lisa. His father was Rav Moshe Yaakov.

The city of Lisa was known in those years as a fortress of *Torah*. It was renowned for its *Geonim*, who became *Rabbonim* and *Dayonim* in many *kehillos*.

The *Rav* and *Rosh Yeshiva* at that time was Rav Teveli, who taught thousands of *bochurim* in his *Yeshiva*. Among them was Rav Eliezer.

In 5552/1792, Rav Eliezer married the daughter of Rav Yehuda from Lisa. After his marriage, Rav Eliezer founded his own *Yeshiva*, and in a short time he was asked to become the *Maggid* and *Darshan* of the *kehilla*.

Many *kehillos* asked him to serve as their *Rav*. Rav Eliezer, out of humility and love for his hometown, ignored these tempting offers.

Years later, in 5579/1819, when the *kehilla* of Kutna was seeking a new *Rav*, they agreed to support him and his family

and to fully support a *Yeshiva* as well. It was difficult for Rav Eliezer to leave his hometown for good; it was also difficult for the members of the *kehilla*, who felt very close to him. But he made the decision to move on.

In Kutna, Rav Eliezer was a strong leader. He also headed a large *Yeshiva*, where he delivered deep *shiurim* on many *sugyos*. His *derech halimud* was to write down all the difficulties he found with the *sugya* and then delve into its depths, answering all the questions.

After serving as *Rav* there for nearly twelve years, Rav Eliezer was *niftar* in Kutna on the 5<sup>th</sup> of *Tishrei* 5592/1831.

Some of his *deroshos* and *hespedim* were published under the name *Pe'ulas Tzaddik*.

His son-in-law was Rav Shmuel Brish – a nephew – who was *Rav* in Iniava.

*Zecher Tzaddik livrocha.*

[www.hamodia.com/features/day-history-5-tishreiseptember-29/](http://www.hamodia.com/features/day-history-5-tishreiseptember-29/)



## Rav Aryeh Leib of Shpolya, 6<sup>th</sup> of Tishrei

*The Shpoler Zeide*

Rav Aryeh Leib was a disciple of Rav Pinchas of Koretz. For a long time Rav Aryeh Leib was a '*nistar*', a hidden *tzaddik*, until he was "forced" to reveal himself. The Shpole Zeide was a folk *rebbe*: singing, dancing, joyful. He consoled, encouraged, counseled, gave remedies, made peace

between man and wife and between parents and children, defended the weak, threatened the strong with spiritual punishment, and stood up in defense of the abused Jewish *arrendators* [lessees]. He was well-known as a man who intimidated the aristocrats, who would beat their

"*Moshkes*," let dogs loose upon them and throw them with their families into dark cellars. Like other *tzaddikim* of his generation, the Shpole *Zeide* distributed everything he had to the poor. Like a true folk *rebbe*, he was a loyal spokesman for the Jews before heaven. He would always argue before the Master of the world: "What do you want from your people Israel? In their place, in such a bitter exile, another people would not keep one commandment. Yet Your people Israel keep the commandments and perform so many good deeds."

The Shpoler *Zeide*, was antagonistic to *Rav* Nachman of Breslov. When some of the *Zeide's* students heckled *Rav* Nachman, the *Zeide* censored them. Every movement needed opposition, he explained. He had been providing a service.



### **How he received the name: The Shpoler Zeide...**

For many years the *Ba'al Shem Tov*, who founded the *chassidic* movement, was a "hidden *tzaddik*" and very few were aware of his greatness. During these years, the *Ba'al Shem Tov* visited many towns and villages throughout Eastern Europe. On one such occasion, he stayed at the home of *Rav* Baruch in the city of Uman. Although *Rav* Baruch had never met his unexpected guest before, he greeted him warmly and provided him with his best hospitality. For example, when he saw the *Ba'al Shem Tov's* skinny and emaciated horse, he immediately gave him a healthier and stronger animal of his own. That night *Rav* Baruch noticed a strange light radiating from his visitor's bedroom. Out of curiosity, he peeped through the keyhole. The intensity of the light, combined with the realization that his guest must be a very righteous individual, caused *Rav* Baruch to faint. At the sound of his fall, the *Ba'al Shem Tov* opened the door. On seeing his host lying there unconscious, he

immediately tried to revive him.

When *Rav* Baruch opened his eyes, he started to cry. "Please forgive me," he begged. "I had no idea that you were such a great and righteous person. If I had known, I would have shown you much more respect." The *Ba'al Shem Tov* reassured him that he had not treated him disrespectfully at all and asked him why he had fainted. "I saw that you were bathed in a great light," replied *Rav* Baruch. "And there was a man dressed in white with a long beard who was standing with you." "The old man was your distinguished ancestor, the *Maharal* of Prague," explained the *Baal Shem Tov*. "The *Maharal* of Prague knew that you are destined to have a holy son that will bear his soul. You have merited the privilege of such a holy son since you and your wife Rachel are G-d fearing people who do so much charity. You are to name your child Aryeh Leib after the *Maharal*".

As *Rav* Baruch did not yet have any children, he was very excited about receiving such a blessing. Sure enough, about a year later his baby son was born. The *Ba'al Shem Tov* attended the *bris milah*. During the ceremony, the turn came for one of the guests to bless the child, all the spectators heard a strange blessing. The poor man (*The Ba'al Shem Tov*) placed his right hand upon the baby and said, "My father once explained the whole concept of a *Bris* (circumcision) as entering the covenant of Avraham *Avinu*. It was written 'And Avraham was old - *Zaken*.' *Zaken* also means grandfather. Our forefather Avraham became the grandfather of *Klal* Israel. Let it be *Hashem's* will, that you shall be a grandfather (*Zeide* in Yiddish) to the Jews."

His blessing caused everyone to smile. Later, if someone chanced to meet the happy parents he would ask them how the *Sabale* (little grandfather) was coming along. And the name *Saba* (*Zeide*) stuck to the boy for the rest of his life.

May the merit of the *tzaddik Rav Aryeh Leib* protect us all, *Amen*.

[www.rabbishimon.com/tzadikim/showz.php?p=shpole.htm](http://www.rabbishimon.com/tzadikim/showz.php?p=shpole.htm)



### **The Rebbe's Cossack Dance**

*Rav Leib*, the *Shpoler Zeide*, once led the congregation in prayer on Friday night in the *shul* of *Rav Avraham Hamalach* ("the Angel"), son of the *Maggid* of *Mezritch*, successor to the *Ba'al Shem Tov*. After the singing of "*Lecha Dodi*", the *Zeide* danced for a long time -- wondrous dances spinning round and round with astonishingly quick and graceful steps. Those watching saw his tremendous enthusiasm as he seemed to cast off his material self in joyous dance.

Watching the *Zeide* dance, the *Malach* was extremely moved. Afterwards, he went over to him and said, "I see that Your Honor is an expert in the art of dancing. It is also apparent that you know the secrets of dancing before the *Shabbos* Bride and Queen, unifying the Name with every step of yours! Tell me, where did you learn to dance so beautifully?"

The *Zeide* said that he had learned the secret from the *Ba'al Shem Tov*, and the art of dance from *Eliyahu HaNavi* (*Eliyahu the Prophet*). This is the story he told:

During the period when the *Zeide* was traveling from town to town in self-imposed exile, he heard about a village Jew who had not paid his rent to the local *poritz* (landowner). While the *poritz* was not an especially evil man, his estate manager was a wicked drunkard and a Jew-hater who persuaded the nobleman to punish the Jewish villager severely.

There was a deep pit in the *poritz's* courtyard where prisoners were let down by rope. Once a week a little bread and water was sent down to the unfortunate man inside. The prisoner would remain in the pit until the *poritz's* next birthday,

when he would be taken out, dressed in a bearskin, and led by a man -- known as the "bear-keeper" -- who was an expert dancer. The "bear" and his "keeper" would go to the *poritz's* lavish birthday party, to which all the noblemen from the surrounding countryside were invited, as well as the *poritz's* family and friends.

Then the "bear-keeper" would signal the band to strike up a tune. If the gentile "keeper" was able to dance better than the Jewish "bear," the Jew would be thrown to the ground and the cruel guards would seize him and hurl him at a pack of vicious dogs. If, however, the Jew danced better than his "keeper," he would be set free. Not only that, but he would be given permission to attack his "keeper" and beat him to death.

Naturally, it was next to impossible for the Jewish prisoners to save themselves, as they did not know how to dance to the gentile tunes. Not only that, but the prisoners were exhausted and weakened by their long ordeal in the pit and the heavy bearskin they were forced to wear made moving difficult. From the start, they were doomed.

"*Eliyahu*," the *Zeide* of *Shpoler* said, "commanded me to go to the village and hire myself out as a tutor. Once there, I was to find out how it was possible to free the Jewish prisoner in the pit.

"After I discovered where the pit was located on the *poritz's* property, *Eliyahu* ordered me to take the Jew out of the pit and put myself in his place so that, on the *poritz's* birthday, I would dance better than my 'keeper.'

"I told him that I did not know how to dance, and could certainly not dance better than the 'keeper.' He then taught me all kinds of dances and their names. When I knew all the dance steps perfectly, I lowered myself into the *poritz's* pit, calmed the prisoner and refreshed him with a little whiskey, and switched clothes with him,

putting on his filthy worn out garments. The prisoner went up the ladder I had lowered, pulling it up behind him, and I stayed in the pit in his place, awaiting the big day.

"It came at last. At midnight, I heard drunken laughter. My 'keeper' was the wicked estate manager. He pulled me out of the pit and dressed me in a bearskin. Then he led me, with a rope around my neck, in front of the merrymakers to the *poritz's* palace. I crawled on all fours so that it should not occur to them I was not the same Jew, and groaned as if I was in pain and unable to walk.

"My arrival was greeted with raucous laughter. All the guests were highly amused at the spectacle of a humiliated Jew. Suddenly, the signal was given and the announcement made: If the 'bear' danced best, he would be set free. If not, the dogs would teach him to dance!

"There was more loud laughter from the guests. A lively *Kazak* (Cossack) tune began, and my 'keeper,' the estate manager, began to dance. I began to dance, too, but slowly and sluggishly, as would be appropriate for a half-starved man who hadn't stretched his legs in weeks. The audience enjoyed it immensely, as they waited for me to drop in my place, exhausted.

"To their surprise, I gradually stepped up my pace, until finally I was dancing more quickly and also more beautifully than the shocked estate manager. He tried to keep up, but in his drunkenness he lost his balance and fell to the ground. The audience switched their preference, as they cheered me on and mercilessly taunted the fallen 'keeper'. I too made fun of him, and began to sing in time with the gentile music, 'Hupp Kazak, haha haha haha, up Cossack, get up if you can.' Then I jumped on him with a bear's roar and began to rain blows on him until some of the guests stopped me.

"The *poritz* could not accept my victory, and once again gave the signal for another round of music to start. It was a different melody this time, a *marzurka*, but the result was the same: the Jew in the bearskin danced wonderfully while the gentile fell to the ground and was beaten. At last, I was declared the winner and set free."

The Shpoler *Zeide* finished his story and smiled. "Now you understand where I learned to dance so well."

*Rav Avraham Hamalach* replied, "If so, your dances are better than our prayers!"

[Adapted by Yerachmiel Tilles from "Stories of Elijah the Prophet" (Yisrael Klapholtz), "Stories my Grandfather told me" (Mesorah) by Zev Greenwald and from chassidic oral traditions] ~

[www.ascentofsafed.com/Stories/Stories/5769/594-29.html](http://www.ascentofsafed.com/Stories/Stories/5769/594-29.html)



### **Fit To Be Tried**

The famine in Russia that year was worse than anybody could ever remember. Slowly but surely the markets became bare and soon there was only a meager selection of vegetables and the barest amount of groat bread and margarine for sale.

Letters from all over Russia began to arrive in Shpola. These emergency messages were addressed to the *Tzaddik*, the Shpoler *Zeide*, for he had always been able to provide for the poor and downtrodden of his people. He was called the *Zeide*, (grandfather) on account of his great spiritual and practical benevolence. He himself was in such anguish over the famine that he could only partake of a few bites of bread and some tea for weeks on end. Who could beseech *Hashem* that the decree be rescinded. Even the Gentiles looked to the Jews for help, and the Jews looked to the Shpoler *Zeide*. Still, *Hashem* wasn't answering prayers for food. The famine spread.

The Shpoler *Zeide* decided on a bold course of action. He requested 10 of the



generation's most venerated *Tzaddikim* including, *Rav Zusha* of Anipoli, *Rav Shimshon* of Shipitovka and *Rav Wolf* of Zhitomir, to meet with him in Shpola.

When they had all finally arrived a few days later, he seated them around a long and broad table then arose to address them. "My Masters', I have decide to press charges and to take the Almighty to court. While according to the law of the *Torah*, the plaintiff must take his case to the place where the defendant is located, nevertheless *Hashem* is called *Makom* (the place) and there is no place devoid of His presence. Not only this, but as we all know, a place where there is a gathering of 10 men is considered a dwelling place of the *Shechinah* (divine presence). Therefore, the court case will conduct here in this chamber". The attendant then announced, "*Rav Aryeh Leib ben Rachel* hereby summons the Almighty to a lawsuit in this location three days from now."

For the next three days, the *Tzaddikim* fasted and prayed, allowing no one to interrupt them. On the fourth day, wrapped in his *Tallis* and crowned in his *Tefillin*, the Shpolder *Zeide* instructed his attendant to call the court to order.

The Shpolder *Zeide* presented his case. "In the name of all of the men, women and children in Russia, I come to claim that the defendant, The Almighty, is failing to live up to His obligation to His People. Instead of sustaining them as is written, "He opens up His hand and satisfies every living thing with His favor" (*Tehillim* 145), he is allowing them to perish from hunger." "Does not the *Torah* itself state, 'For the Children of Israel are bondsmen to me, they are my bondsmen . . .'? (*Shemos* 25:55) They belong to the Almighty for eternity. And doesn't the Law as stated in the *Mechilta* and the *Talmud* require the master to provide for the wife and children of the bondsman? How can the Almighty disregard His own *Torah*?

Now, I can imagine that some

prosecuting angel might argue in the defense of the Almighty that these servants do not serve the Master properly as they should. 'Nevertheless', I would answer him, 'Where is written that if the servant is lazy and unfaithful therefore his wife and children should suffer? Furthermore, it is all the fault of the Master Himself. For He burdened His servants with a *Yezter Hara* (base inclination), which constantly tries his loyalty. I am confident that were it not for this *Yezter Hara*, they would provide the Almighty with the most praiseworthy service."

With that, the Shpolder *Zeide* fell silent. He slumped into his chair, exhausted from the ordeal of bringing a lawsuit against the Almighty. Clutching his head in his hands, he awaited the verdict.

The judges huddled, discussing the case amongst themselves for some time in hushed, solemn tones. Finally, *Rav Zusha* rose to his feet to announce the verdict.

"The court finds", he declared, "that justice is with *Rav Aryeh Leib ben Rochel*. The Almighty is therefore obligated to find whatever means He deems appropriate to provide for His people. It is our prayer that the Heavenly Court concur with the decision of this court."

Then all the *Tzaddikim* rose to their feet, and declared the verdict aloud three times in unison, sealing the outcome.

The Shpolder *Zeide* jumped to his feet with great joy, and called for refreshments to be served. The food restored their strength a bit and they buoyantly drank *L'Chayim* together, celebrating the victory. Then each *Tzaddik* left to return to his home town in expectation of the salvation to come.

It was only five days later that the Russian government announced that they would soon be bringing inexpensive wheat and other grains from Siberia over a previously inaccessible route. The price of available grain plunged, as merchants

scrambled to cash in before the arrival of the new stock.

Within the month, new supplies were on the market. That whole year, even the family with the most humble of means had plenty to eat.

[www.nishmas.org/stories/fittried.htm](http://www.nishmas.org/stories/fittried.htm)



### **The Shpoler Zeide's Purim play**

Once a Jew named *Reb Mendel* came to the *tzaddik Rav Aryeh Leib* of Shpola, asking for help. At a glance, the *rebbe* could see that he was terribly upset.

"*Rebbe*, I don't know what to do!" the man said. "A year ago, I left my home in Rumania to come to Russia, together with my wife and family. We hoped to get a new start in life, but we've had no luck. In addition to all the expenses of moving, which I don't know how I'll pay, I have now received official papers demanding that I appear in court on charges of stealing money from the government."

"Believe me, *Rebbe*, I never touched a penny that wasn't mine in my whole life. I don't know what it's all about. *Rebbe!* What am I to do?"

"Don't be worried," said *Rav Aryeh Leib*, trying to calm him down. "Tell me, where is the trial to take place?"

"Here in Russia," *Reb Mendel* replied. "They wanted to take me back to Rumania, but the Russian government protected me."

"Good. It's best to be on your own ground. Is there a date for the trial?"

"Yes, it's scheduled for —."

"Have it changed," the *rebbe* said sharply. "Do everything in your power to make sure the trial takes place on *Purim* day! Do you have a lawyer?"

"No, *Rebbe*. Not yet!"

The *rebbe* paused for a moment and then said, "*Reb Mendel*, I'll make you a deal. I know a certain girl who is soon to

get married. The poor girl is an orphan, with no father or mother to help her. I am trying to do what I can. She still needs 300 rubles for the wedding. If you get me the money for her, I will get you a good lawyer."

*Reb Mendel* was overjoyed. 300 rubles was a lot of money, but *Reb Mendel* immediately handed the sum to the *rebbe*. Filled with good hope, he turned to go.

"Wait, *Reb Mendel*. How will you know who your lawyer is?" said the *rebbe*. *Reb Mendel* gazed at the *rebbe* without speaking. "Listen, don't worry. He will meet you in the courtroom on *Purim* day. You will be able to recognize him by his white hat and red gloves. Is that a good enough sign?"

*Reb Mendel* smiled gratefully. "Thank you, *Rebbe*," he said.

*Reb Mendel* returned home and immediately began carrying out the *rebbe's* instructions. He began going to the offices of the court, filing papers and speaking to officials in order to have the date of the trial changed. At first, he met with no success. Refusing to take no for an answer, he kept on trying, until at last he succeeded. The trial was set for *Purim* day.

Shortly before the trial, *Reb Mendel* sent a letter to the *rebbe* enclosing more money to be distributed to the needy on *Purim*, and asking for the *rebbe's* blessing.

Finally, the day of the trial arrived. In the *Shpoler Zeide's shul*, everyone was in an excited *Purim* mood.

Following his yearly custom, *Rav Aryeh Leib* prepared to make his *Purim* play. He gave instructions to his students and to the people of the town who would be the actors, but no one really knew what the play was about.

One of the townsfolk was instructed to play the part of a Jew named *Reb Mendel*. Another was to be *Reb Mendel's* old friend who had turned against him, and was in fact the chief witness for the

prosecution.

The judge was to be played by the *Rav* of the town. The prosecutor, who was trying to prove *Reb Mendel's* guilt, was told to cover his face with black paint. The Shpoler *Zeide* himself dressed up as *Reb Mendel's* lawyer. He put a white scarf around his fur *shtreimel*, and wore red gloves.

The trial began. First the "chief justice" read the charges. Then the "prosecutor" with the black face tried to tell the court what a terrible person "*Reb Mendel*" was, a hardened criminal and a thief. However, all the townsfolk watching the play kept interrupting him and laughing at everything he said.

Next, "*Reb Mendel's* former friend" took the stand. He told the court that the true reason "*Reb Mendel*" had moved to Russia was in order to run away from the law. He had found a chest of golden coins belonging to the government of Rumania, and now he was trying to make off with the money.

Then two "witnesses on *Reb Mendel's* side" were called to take the stand. They testified just the opposite. They told the court how they had seen the "friend" demanding a huge sum of money from *Reb Mendel*. When *Reb Mendel* refused to give him the money, the "friend" threatened to make big trouble.

Finally, the Shpoler *Zeide*, dressed up as *Reb Mendel's* lawyer, made his speech. He showed how the whole case was based on a lie, made up by the wicked "friend." He proved that there never was a chest of gold; and even if there had been one, and *Reb Mendel* had found it, the Rumanian government could not legally claim a penny. Everyone was spellbound, and hung on to his every word.

At last came the verdict. The "judge," who was the *Rav* of the town, declared *Reb Mendel* innocent. *Reb Mendel's* wicked "friend" was reproached and sent off in shame. The "prosecutor" with the black face was grabbed and pushed out of court, and told to go wash his face.

Then the Shpoler *Zeide* and all his followers sat down to their festive *Purim* meal. In the middle of their rejoicing, a message from the real *Reb Mendel* arrived. The trial had gone splendidly! He was free! He would return to Shpola at once.

A few days later, *Reb Mendel* showed up and told everyone about the trial and his wonderful lawyer. People opened their eyes in disbelief. It was exactly what had happened in the Shpoler *Zeide's Purim* play!

*Reb Mendel* could not wait to see the *tzaddik*. "Thank you, *Rebbe*," he said. "You sent me an amazing lawyer. Everyone said they had never heard anyone like him before! Most important of all, here I am. Free! He saved my life!"

"I am so glad to hear it," said the *rebbe*. "Do you by any chance know who that lawyer was?"

"No, *Rebbe*," *Reb Mendel* replied.

"So I will tell you. He was a holy angel from heaven, created by the charity you gave to help that orphan girl get married.

"If you are lucky, you may see him again. After 120 years, when you will be summoned to *Hashem's* court in heaven to account for what you did in this world, he may come again to be your lawyer and to speak in your defense!"

Originally published in The Moshiah Times, a high quality children's magazine, published by Tzivos Hashem.



## Rav Avraham Kalfon, 7<sup>th</sup> of Tishrei

*Rav of Tripoli, Libya*

Rav Avraham Kalfon was born in Libya in 5495/1735. His father was Rav Refael. The family was a distinguished one, their lineage stemming from *Parnassim* and *Dayanim*. Rav Avraham writes of himself that he was appointed *Parnass* in Tripoli in 5535/1775, holding the post until 5541/1781, with another term from 5552/1792 until 5558/1798.

He was fluent in both *nigleh* and *nistar*.

Rav Avraham was interested in history and searched through archives for manuscripts, becoming fluent in the Jewish history of ancient Tripoli. He had a special relationship with the *Chida*; the two exchanged many letters. In 5564/1804,

Rav Avraham went to Livorno, living there near the *Chida* for a year and a half.

Rav Avraham was renowned for his acts of *tzedaka*, especially for needy *talmidei chachamim*. His love of *Eretz Yisrael* impelled him to move there in 5566/1806. He settled in Tzefas, where he remained for the rest of his life.

Rav Avraham was *niftar* on *Shabbos Shuvah*, 6<sup>th</sup> of *Tishrei*, 5580/1819, at the age of 84. He wrote numerous *sefarim*. The best known is *Chaye Avraham*, on the reasons for the *mitzvos*.

*Zecher tzaddik livrachah.*

[www.hamodia.com/features/this-day-in-history-6-tishreiseptember-10](http://www.hamodia.com/features/this-day-in-history-6-tishreiseptember-10)



## Rav Noach of Lechovitch, 7<sup>th</sup> of Tishrei

Someone once asked Rav Noach of Lechovitz, "Isn't prayer what we do when we praise the King for all the great things that He does, or ask Him to fulfill our needs? Why does the *Gemara* call it a service, an *avodah*, of the heart?"

Rav Noach responded, "The heart is like a field. It is only after a field has been well worked that one can plant in it and look forward to a good harvest. Before a field is worked, it is not worthy of being called a field. It is merely a desolate plot of land. The heart is the same. Prayer works our hearts out thoroughly and gives us the ability to connect to *Hashem* and feel the way a Jew should!"

[www.hamodia.com/features/taanis-2/](http://www.hamodia.com/features/taanis-2/)



### The Brokenhearted Sinner

Once, Rav Noach was in the company of his father's disciple, Rav Michele, when someone asked, "Who is

preferable: a sinful man who actually sins, yet deep inside he is heartbroken over his misdeeds, recognizing how low he has fallen, or someone who does not actually sin, but his mind is full of bad thoughts while he considers himself a *Tzaddik*?" They debated and agreed that they preferred the brokenhearted sinner. At least in the end he decides to repent and do *teshuvah*, whereas the other, delusional fellow will never do so.

(*Toras Avos, Teshuvah*).



### The Ba'al Shem Tov's Implants

Rav Noach of Lechovitch taught that the *Ba'al Shem Tov* came down to this world to insert and implant the roots of sincere humility and true joy and *simcha* into the hearts of *Bnei Yisrael*. Their opposites are depression, sadness and frivolous cheer.

(*Toras Avos* #11).



תכלה שנה וקללותי 'תחל שנה וברכותי'!!

May the year end with her curses and begin a new year with  
her blessings. Shona Tova!!

א גוט גי' בענטשט יאר.

K'Siva VaChasima Tova!!



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

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

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

(מתוך אמונה טהורה) בדרך המסורה (והתנהגה כאשה כשרה) לכל משפחתה,

היא 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  
ת'נ'צ'ב'ה'

In Loving Memory of Our Dear Father and Teacher

HaRav HaChassid

Avraham Chaim ben Sholom and Frumit Goldenberg ז"ל of Micula, Satmar

A beloved talmid of

HaRav Yechezkel Shraga Schonfeld זצ"ל

and of the Holy Satmar Rav,

זי"ע Ba'al "Divrei Yoel"

לעילוי נשמת הרה"ח ר' אברהם חיים ב"ר שלום ז"ל  
נפטר מוצש"ק כ"א שבט תשס"ו ת.נ.צ.ב.ה.

כב' פסוקים שהנהיג בעל הזרע שמשון לומר לפני התקיעות במוסף דראש השנה וכן לאחר סדר תשליך  
 The 22 pessukim that the Zera Shimshon directed to say before the Shofar blowing of Musaf  
 Rosh Hashana, as well as after Tashlich (Hashem's name should be said whenever there is a ה')

אוֹדֶךָ בְּיֵשֶׁר לִבִּי בְּלִמְדִי מִשְׁפָּטֶיךָ צְדָקָה (תהלים קיט' ז')

בִּשְׁפָּטִי סִפְרָתִי כָּל מִשְׁפָּטֶי-פִּיךָ (שם שם יג')

פָּרֶסָה נַפְשִׁי לְתַאֲבָה אֶל-מִשְׁפָּטֶיךָ בְּכָל-עֵת (שם שם כ')

דַּרְךְ-אֱמוּנָה בְּזוֹרְתִי מִשְׁפָּטֶיךָ שְׁוִיתִי (שם שם ל')

הֶעֱבֵר זֹרְפָתִי אֲשֶׁר יִגְרָתִי כִּי מִשְׁפָּטֶיךָ טוֹבִים (שם שם לט')

וְאֶל-תִּצֹל מִפִּי דְבַר-אֱמֶת עַד-מָאֵד כִּי לְמִשְׁפָּטֶיךָ יוֹזֵלֹתִי (שם שם מג')

אֶכְרָתִי מִשְׁפָּטֶיךָ מֵעוֹלָם ה' וְאֶתְנַזֵּם (שם שם מג')

זִצְוֹת-לַיְלָה אֶקוּם לְהוֹדוֹת לָךְ עַל מִשְׁפָּטֶיךָ צְדָקָה (שם שם סב')

טוֹב-לִי כִּי-עֲנִיתִי לְמַעַן אֶלְמֵד זִקְיָה (שם שם עא')

יִדְעֵתִי ה' כִּי-צָדֵק מִשְׁפָּטֶיךָ וְאֱמוּנָה עֲנִיתָנִי (שם שם עה')

כַּמָּה יָמֵי עֲבָדְךָ מָתִי תַעֲשֶׂה בְּרִדְפִי מִשְׁפָּט (שם שם פד')

לְמִשְׁפָּטֶיךָ עֹמְדִי הַיּוֹם כִּי הַכֹּל עֲבָדֶיךָ (שם שם צא')

מִמִּשְׁפָּטֶיךָ לֹא-סָרָתִי כִּי-אַתָּה הוֹרַתָּנִי (שם שם קב')

נִשְׁבַּעְתִּי וְאֶקְיָמָה לִשְׁמֹר מִשְׁפָּטֶיךָ צְדָקָה (שם שם קו')

סָמַר מִפְּזוּזֶךָ בְּשֹׁרִי וּמִמִּשְׁפָּטֶיךָ יִרְאֵתִי (שם שם קכ')

עָשִׂיתִי מִשְׁפָּט וְצָדֵק בֵּל-תִּנְיֹזֵנִי לַעֲשֹׂקִי (שם שם קכא')

פָּנָה-אֵלַי וְזִנְנִי כַּמִּשְׁפָּט לְאַהֲבִי שִׁמְךָ (שם שם קלב')

צִדִּיק אַתָּה ה' וְיֵשֶׁר מִשְׁפָּטֶיךָ (שם שם קלז')

קוֹלִי שְׁמַעָה כּוֹזֶדֶךָ ה' כַּמִּשְׁפָּטֶיךָ וְזִנְנִי (שם שם קמוט')

רֹאשׁ-דְּבָרְךָ אֱמֶת וְלַעוֹלָם כָּל-מִשְׁפָּט צְדָקָה (שם שם קס')

שִׁבְעַת בָּיּוֹם הִלַּלְתִּיךָ עַל מִשְׁפָּטֶיךָ צְדָקָה (שם שם קסד')

תִּנְיֹזִי-נַפְשִׁי וְתִהְלַלְךָ וּמִשְׁפָּטֶיךָ יַעֲזָרֵנִי (שם שם קעה')

לאחר תשליך יוסיף - After Tashlich one should add the following

(כ') ה' שְׁפָּטֵנוּ ה' מְזַקְקֵנוּ ה' מְלַכְנוּ הוּא יוֹשִׁיעֵנוּ (ישעיה לג' כב')

Rosh Hashanah

September 19<sup>th</sup> 2020

1<sup>ST</sup> of Tishri 5781

870

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



## 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



Hilula

1 - Rabbi Ya'akov David Wilovski, the  
Ridvaz of Slutsk

2 - Rabbi Moshe Cohen, author of  
'Zchut Moshe'

3 - Rabbi Ephraim HaKohen, leading  
mekubal in Yerushalayim

4 - Rabbi Avraham Danzig, author of  
'Chayai Adam'

5 - Rabbi Baruch Shalom HaLevi Ashlag,  
author of 'Birkat Shalom'

6 - Rabbi Aryeh Leib, the 'Saba of  
Shpola'

7 - Zevulun ben Ya'akov Avinu a"h

## Blocking the Mouths of the Accusers on Rosh Hashanah

In Parshat Vayeirah the Torah tells us that Avraham Avinu and Avimelech entered into a covenant as an eternal sign that Avraham Avinu was the one who dug the well. Rashi brings the Midrash that the shepherds of Avimelech fought over the well (with the shepherds of Avraham) and said, "We dug it." The (shepherds) decided between them, "Whoever approaches the well and the water rises towards them, it is his well." And the waters rose towards Avraham.

This demands an explanation. Avraham Avinu found it necessary to make a covenant with Avimelech for something like digging a well? Being that Avimelech was a Gentile, why did Avraham Avinu see fit to make a covenant with him concerning this matter?

Furthermore, we need to understand the adjacency of the verse that follows "He planted an 'eshel' in Beer Sheva, and there he proclaimed the Name of Hashem, G-d of the Universe" (Bereishit 21:33). What is the connection between the planting of the 'eshel' (meaning either an inn for lodging or an orchard) and Avraham's covenant with Avimelech? And why did he plant the 'eshel' only after making the covenant and not before this incident? Finally, what is the reason for reading this section that talks about the covenant between Avraham and Avimelech, on Rosh Hashanah?

I would like to suggest that the idea of the covenant between Avraham and Avimelech was only a delusion since Avraham Avinu knew that Avimelech and his children will not uphold the covenant, for the nations are not faithful. So why nevertheless did Avraham wish to make this seemingly superficial covenant with Avimelech? In order to restrain the accusation that the leaders of the nations would level against Bnei Yisrael on Rosh Hashanah. The nations of the world come before Hashem and say that they are doing whatever they can to help and assist Am Yisrael, but Bnei Yisrael on their part are not utilizing the abundance that the nations offer them, for their Avodat Hashem.

The nations also claim that while they pray five times a day, Bnei Yisrael do not even fulfill their obligation of the three daily prayers. If so, they are not worthy of Hashem forgiving their sins and inscribing them for life and peace on Rosh Hashanah. The nations have a strong desire to indict Am Yisrael who do not fulfill the conditions of the Torah and its mitzvot. They wish to intensify their accusation, particularly on Rosh Hashanah, in order to prevent Hashem from exonerating Am Yisrael.

This is the reason why we read the section describing the covenant over the well on Rosh Hashanah. We wish to 'remind' Hashem that Avraham Avinu made a covenant with a Gentile so as to pave the way for our

toiling in Torah. Digging the well signifies digging into the depths of the Torah to quench one's thirst, for the Torah is compared to a well of fresh water.

The covenant that Avraham made with Avimelech was similar to the covenant that Ya'akov entered into with Esav. They divided among them the two worlds, with Esav receiving This World with all its pleasures, while Ya'akov Avinu received the Next World. Through Avraham Avinu's covenant with Avimelech, he wished to hint to him that This World belongs to Avimelech, while the well belongs to him. Implying that the Torah which is a well of life belongs to Am Yisrael, and their single wish and aspiration is to delve into the depths of the Torah so as to draw upon its life-giving waters. While the well of Torah belongs to Am Yisrael, all the pleasures of This World belong to Avimelech and the other nations of the world. If so, they should go and concern themselves with the vanities of This World and leave Am Yisrael alone to study Torah without disturbance.

This is why the verse of 'Avraham planted' is adjacent to the covenant. The Hebrew word "אשל", eshel, is an abbreviation of the words 'שיחה' (תפילה), לימוד, eating, conversation (i.e. praying) and studying Torah. Meaning, even though the nations try to accuse us, we ask Hashem to open His eyes, so to speak and see how Bnei Yisrael occupy themselves with eating the bread of Torah, and invest themselves in prayer and Torah study. This affords them the merit of Hashem shutting the mouths of the accusers and instead judge His beloved children for a good life and for peace.

When we read the section of the covenant between Avraham and Avimelech, we arouse the charge against the nations who broke their side of the covenant and searched in every way to make us neglect digging into the well of Torah and fulfilling 'eshel'. In this way, instead of succeeding in their accusations against us, we arouse their indictment before Hashem.

If despite this the nations still succeed in accusing us on the first day of Rosh Hashanah, we close their mouths by reading the sections of the covenant between Avraham and Avimelech and the Akeidah Yitzchak, to show that we are not the guilty ones, but it is they who caused us to be lax in our Avodat Hashem. We therefore ask Hashem to remember the kindness of the Avot, whose merit should protect us for all generations.

This is how Am Yisrael are exonerated before Hashem, and despite all the suffering and afflictions that we have experienced throughout the generations, Am Yisrael are still in existence and "the Eternal One of Israel does not lie".





## Walking in their Ways

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

### Woe to Us from the Day of Judgment

A Jew from New York approached me when I was there receiving the public. "Honored Rav, I have come to part with you, for I don't know if I will ever see you again."

"Why do you say that?" I asked, bewildered.

The man replied that he had been diagnosed with cancer, and the doctors gave him only a few weeks, or months, at the most, to live.

I tried to offer words of encouragement to this broken man. I told him to strengthen his emunah in Hashem, Who can rescind a harsh decree in an instant. But the man insisted that he felt his end was near. His only desire was that I pray to Hashem and ask Him to treat him with mercy and forgiveness, and not call him to task for the many iniquities that he performed during his lifetime.

Suddenly, in the midst of his painful words, he burst into uncontrollable sobs. He began confessing his sins, reiterating, "Woe to me and woe to my soul! What shame awaits me on High!"

When I heard these words, I was thunderstruck. This was exactly what the Vilna Gaon had said immediately before his death, that the worst form of Gehinnom in the World to Come will be the shame one feels when his sins are revealed. With his confession, this man merited aiming at the words of the Vilna Gaon.

"Tell me," I asked the man, "Why didn't you consider this shame years ago, before being diagnosed with cancer?"

The man fell silent.

There is no doubt that throughout his life, this man was held captive by his Yetzer Hara. Only now, when death was staring him in the face, was he suddenly enlightened by the unvarnished truth. He then felt the urge to search his soul. Now that he felt the severity of his sins, they filled his heart with fear of the upcoming judgment. He was truly worried about his pitiful soul and how he would bear the shame that would be his lot in the World to Come.

## The Haftarah

First day of Rosh Hashanah: We read the section **"There was a certain man"** (Shmuel I, 1,2) that speaks about Chana the prophetess who was childless and how Hashem remembered her and blessed her with a son. This is the same topic as the Torah reading, where we read about how Hashem remembered Sarah Imeinu who was also childless and blessed her with a son. Chazal tell us that both Sarah and Chanah were remembered on Rosh Hashanah.

Second day of Rosh Hashanah: We read the section **"Thus said Hashem: 'This people...found favor'"** (Yirmiya 31), where the Navi prophesizes that Hashem will have mercy on Am Yisrael and remember them for the good. This is the connection to Rosh Hashanah, the day that we blow the Shofar and ask Hashem for mercy and to remember us with a favorable memory before Him.

## Guard Your Tongue

### The Rechilut is Provoked Anew

If Reuven denounced Shimon in front of two people, and one of them transgressed the prohibition of rechilut and revealed the matter to Shimon, the second person must still be careful not to mention the matter to Shimon. It would be even worse were he to emphasize Reuven's words even more than the first one who transgressed. He is forbidden to mention the matter to Shimon because his words will strengthen Shimon's hatred for Reuven. After all, hearing the same thing from two people will make it sink in even more than had he heard it just from one. Besides, because the rechilut is provoked anew, this may also sometimes lead to an argument.



## In Our Father's Path

### Whether as Children [of G-d] or as Servants

There is a story told about the Chatam Sofer's zya"n, who asked his daughter to sew the button that had fallen off his coat. When the daughter returned the coat to her father with the button sewn on tightly, the Chatam Sofer inspected the coat, smiled, and said to his daughter, "It seems to me that it was the servant girl who sewed on the button, and not you..."

The daughter apologized and admitted that indeed the servant girl had sewn on the button, and explained that she had not wanted to postpone the matter despite her busy schedule, so she asked for the servant girl's help. "But tell me, Abba," asked the daughter, "How do you know that it was not I who sewed on the button? The father opened the coat and showed her that on the side of the coat not far from the buttons, there was a small hole... "That tiny hole," the Chatam Sofer explained wisely to his daughter, "I did not ask you to repair. I relied on your astuteness, that certainly when you sew on the button and notice this tear, you will come to the conclusion on your own and repair the hole too.

For it is the way of a daughter that when she sees a hole in her father's garment, she quickly repairs it! But when I noticed that the tear had not been repaired, I understood that probably the button repair had also not been done by you but by the servant girl, who does only what she is told to do and that's it!"

This is the great difference between a servant and a son. The servant is obligated to obey his master and does only what he is explicitly instructed to do. He will not add anything of his own accord, above what he is instructed. Not so the faithful and beloved son. He always adds something in addition to what he was instructed to do, for out of his great paternal love, he will always contemplate on his father's will, also concerning those things that he wasn't specifically asked to do.

It follows from this that the way to merit being judged as children, and thereby merit Hashem's mercy just as a father has mercy on his children, is that we too, in our service of Hashem, should act like a son to his father. We should carry out our actions willingly and with love, not out of coercion like a servant who formally does his duty and no more.





## Timely Tidbits

**"Blow the shofar at the moon's renewal... Because it is a decree for Yisrael, a judgment [day] for the G-d of Ya'akov"**

The Holy 'Tiferet Shlomo' points out that a 'chok' (decree) is a mitzvah that has no reason or explanation. 'Mishpat' (judgment) refers to a mitzvah whose reason we can recognize.

This explains the verse "Blow the shofar at the moon's renewal... Because it is a decree for Yisrael". We Bnei Yisrael do not understand the reason and depth behind the blowing of the Shofar which is considered a 'chok'. But as far as Hashem is concerned, this mitzvah is considered as "judgment for the G-d of Ya'akov", since He knows the reason, and the hidden are for Hashem our G-d.

**"Blow the shofar at the moon's renewal"**

It is told about the defender of Am Yisrael, the holy Rabbi Levi Yitzchak of Berditchev zya"a, that when he stood on the bimah just before the blowing of the shofar, he raised his head to the women's section and proclaimed: "Righteous women, your tears have great power! Please wash the shofar that I am holding with your tears, so that I can blow it as is proper and fitting.

**"That our merits increase"**

What kind of request is this? If we wish to increase our merits, we must fulfill more mitzvot and good deeds!

The Gaon Rabbi Yishaya Asher Zelig Margaliot explains the meaning. We are asking that we should merit doing teshuva out of love, about which Chazal say "If teshuva is done with love, intentional sins are transformed into merits". In this way our merits will increase.

He explains the request "Our Father, our King, inscribe us in the book of merits", in the same manner.

This request is also difficult to understand. If we do not possess merits, how will Hashem be able to inscribe us in the Book of Merits? And if we have merits, then the request is superfluous?

The answer is that the request is that we should merit doing teshuva out of love, and then also our sins will be inscribed in the Book of Merits.

**Three Books Are Opened**

We know that both the righteous and the wicked are inscribed immediately, these for life and these for death, while the intermediate ones wait until Yom Kippur for the confirmation of their fate. The question is, why does Hashem wait with the intermediate ones until Yom Kippur?

The sefer 'Divrei Shaul' answers this question in accordance with the laws of Beit Din, where we are told that if the Dayanim see fit to condemn, it is a mitzvah to postpone the ruling overnight. However, this is only when the ruling of an indictment is unclear, but if the ruling is clear then it is forbidden to wait overnight because of the torment in the postponement of the sentence.

It follows that concerning the complete wicked where it is clear that they are indicted, and concerning true tzaddikim where it is clear that the ruling is in their favor, it is forbidden to delay the ruling, therefore they are immediately written and sealed, these for life and these for death. Whereas since with the intermediate the ruling is not clear, with them it is a mitzvah to 'wait overnight' with the ruling, and this is why their verdict is not sealed immediately, rather Hashem waits until Yom Kippur.

## Treasures

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



### Remembrance of Shofar Blowing When Rosh Hashanah Falls on Shabbat

The Gemarah (Rosh Hashanah 29b) brings the following apparent contradiction. In one verse we are told that Rosh Hashanah is "a remembrance of shofar blasts" (Vayikra 23:24) and in another verse it says "a day of sounding the shofar" (Bamidbar 29:1). The Gemarah answers that one verse refers to Rosh Hashanah that falls on Shabbat and the other verse refers to Rosh Hashanah that falls on a weekday. Since on Shabbat one does not blow the shofar, it is not called "a day of sounding the shofar" but only "a remembrance of shofar blasts". The Sefer 'Beit Ahron' poses the following difficulty: On Succot too, one is forbidden to take the four species when the Chag falls on Shabbat, nevertheless we do not find that on the Shabbat of Succot there is a special mention of not taking the lulav. So why when Rosh Hashanah falls on Shabbat do we need to mention this commemorative sounding?

There is a further difficulty. The Targum Yonatan (Bamidbar 29:1) writes that the reason why we blow the shofar on Rosh Hashanah is that by blowing the shofar the Satan becomes confused and runs away, and in that way, he does not succeed in accusing Am Yisrael. The difficulty is, when Rosh Hashanah falls on Shabbat there is still judgment for Am Yisrael, if so, by not blowing the Shofar on this day, what will confuse the Satan and cause him to flee? How will the accusation be averted?

It seems that this is the reason why we mention a remembrance of the shofar blasts when Rosh Hashanah falls on Shabbat. Just mentioning the shofar blasts is enough to confuse the Satan and cause him to flee, without accusing Am Yisrael who stand in judgment before Hashem. The reason for this is because Hashem considers a positive intention as an actual deed, and since if Hashem would command us to blow the shofar on Shabbat, we would certainly desire to fulfill His will, but we are not doing so only because Hashem has instructed us to just rouse the remembrance of the blasts, this thought of remembering the blasts is considered as if we actually blew the Shofar and is enough to chase away the Satan that he cannot impede us, for Chazal have said (Kiddushin 40a), "Hashem considers a positive intention as a deed".

This idea is far-reaching. If by just commemorating the mitzvah of blowing shofar on Shabbat, it has the powerful effect of chasing away the Satan, if so when a person actually fulfills the mitzvah of blowing the Shofar, how much more so does it have the power of having an effect on a person and enabling him to grow in his Avodat Hashem.

'שבת' (Shabbat) has the same root letters as 'תשובה' (repentance). This implies that the holiness that is present every Shabbat has the power to cleanse a person from any dirt that may have clung to him and help him repent sincerely before his Creator. If on Shabbat Rosh Hashanah, just mentioning the shofar blowing has the power to work against the Satan, so too on every Shabbat when a person leaves behind his weekday occupations and involves himself only in 'תשובה', shofar sounding, which can be rewritten as 'ע' תורה', referring to the Torah that can be explained in seventy (numerical value of the letter 'ע') ways, how much more so does the power of occupying oneself with Torah on Shabbat have an effect of chasing away the Satan from man, enabling him to elevate and sanctify himself before Hashem.

This is the significant principle that we learn from mentioning a remembrance of the shofar sounding on Shabbat. If it has the power to chase away the Satan, all the more so studying the Torah itself on each Shabbat of the year has the power to act on behalf of the person for the good and bring him closer to Hashem. It is a shame to wait for this opportunity that arrives once in several years when Rosh Hashanah falls on Shabbat, to realize to what extent the thought of just mentioning the shofar sounding on Shabbat is beneficial against the Satan. We have the ability to utilize the holiness of Torah study every single Shabbat to sanctify ourselves and grow in Torah and cut ourselves off from the Yetzer Hara who prevents a person from thinking positive thoughts of Torah study and mitzvah observance, which are the principal matters.



# ROSH HASHANAH AT A GLANCE

**A** spiritual exaltation can be discerned on the faces of all during the Days of Judgment of Rosh Hashanah. The shofar blasts rouse our hearts, as in "Wake up slumbering ones from your sleep", and one and all are occupied with gathering merits and defenders who will stand at their side during the trial. But it is surprising to note that in the Holy Torah, Rosh Hashanah is not described as a day of judgment for all mankind. Why is this?

The Kli Yakar asks this question and explains that the reason is so that a person should not follow his heart randomly throughout the year and accustom himself to transgress while thinking in his heart that with the approach of the Day of Judgment he will change his ways and repent. Rather, every single day a person must imagine to himself that Hashem is sitting on His Throne and judging His creations. If throughout his life he imagines to himself that he is hanging between good and bad, then it follows that he will always entertain thoughts of repentance.

The Gaon and tzaddik Rabbi Ya'akov Edelstein zt"l would point out that throughout the year those who do not make a reckoning of their ways, are deeply sunken in their ways and can no longer discern what is good and what is bad. They consider 'good' as amassing ever more wealth, yet another career, even more control, and an ever-increasing amount of pleasure and enjoyment.

Rabbi Ya'akov zt"l would cry out from the depths of his heart, "Is this what is called good?! Is this considered good even for This World? Does this kind of life give a person a good life? This is called 'imaginary good'! It passes in the blink of an eye! It seems good, but after a fleeting moment, it disappears as if it never was. The definition of 'good' is as David Hamelech exclaims, "But as for me, G-d's nearness is my good" (Tehillim 73:28). This is the only true good.

He would relate a story in which he was involved. There was a certain individual who had it 'good' in This World. He was extremely affluent and when he celebrated his sixtieth birthday he decided to settle in Ramat Hasharon. He built a beautiful villa for himself, (in those days these fancy villas were non-existent in Ramat Hasharon), a four-story house, complete with all the luxuries. He was a healthy person who enjoyed going fishing every morning for an hour or two in the

Mediterranean Sea, together with friends. He would grill the fish and delight in eating this fresh fish.

One day someone who required a sum of money for a mitzvah cause approached me. He had heard about this wealthy man and asked if I would agree to accompany him to this man, to ask if he would participate in this mitzvah. And so we went and stated our request.

In answer, the wealthy man began telling us his history: "All the money that I earned, I earned honestly (indeed he was an upright person). From the age of twelve I became independent". He left his home and parents (in Russia) and began working with his ten fingers. At first he worked as a builder and later he joined the British Army and won the tender to build for them tents, a very profitable venture. After that he took up real estate, buying and selling, and every day he would earn remarkable sums.

This is what he said: "No one helped me get ahead in life, I too am not obliged to help others! Now I no longer need to work. I am not lacking money, I have a quiet house, I planted many beautiful trees all around, I am now 'eating' what I prepared for myself! I toiled and worked hard, now I am eating the fruit, and in this fashion, I will finish my life. This being the case, as a matter of principle, I am not prepared to donate to others from my hard-earned money!"

We explained to him that it would be a mitzvah and an opportunity to thank Hashem, but he claimed that he does not believe in anything. With someone like this there is nothing to do, but the destiny that he chose for himself and the verdict that he determined, was seemingly heard Above in the Heavenly Court. For how can a person consume such an excess of possessions? And how many years will he live? And so a short time later, the rich man fell ill and began 'consuming' all the assets that he had amassed...

One day his wife told me, "Today I sold a three-story house in Tel Aviv so that I will be able to purchase the most expensive treatment that exists and buy an expensive mattress, among other medical needs. This is how he consumed all his assets in a flash, passing away just two or three years later. The destiny that he planned for himself actually came to fruition and consumed all his possessions.

"Man is born to toil." This person thought that the World to Come begins when a person retires. This is when he enjoys all the toil that he expended in his life, but he didn't

live r"l. Oy, what a terrible mistake he made! "Man is born to toil", when he is young, when he grows older, and even when he is eighty years old, he is never considered too old to toil. He was born to toil, he toils and invests in performing Hashem's will. One who is involved with commerce, must take care that all his dealings are upright. If his occupation is in any other area, he must take care not to swindle his boss and the boss too may not cheat his workers. One who works in agriculture must take care to fulfill the mitzvot dependent on the Land. The important thing is to understand that this is not the main goal in life. He should schedule fixed times for Torah study and give thanks to Hashem for his health and for the money that He gave him. A person continues to live to a ripe old age and once he takes leave of this world, he then enjoys the fruits of his labor.

The above wealthy person who owned the villa, understood well that first of all one must invest much hard work and after that one begins to enjoy the fruits of one's actions. But he switched things around and made a small mistake. He wanted to enjoy The Next World in This World, but there is no such thing. He received all his reward in This World, forgetting that This World is total preparation for the Next World.

Who is the one who is considered truly happy in this world? The Mishna (Avot 6:4) tells us, "This is the way of Torah: Eat bread with salt, drink water in small measure, sleep on the ground, live a life of deprivation – but toil in Torah! If you do this, 'You are praiseworthy, and all is well with you.' 'You are praiseworthy' – in This World; 'and all is well with you' – in the World to Come."



## Ramchal

### DAWN OF REDEMPTION

#### **TEFILAS CHANNAH THE SECRET OF THE SHECHINAH'S PRAYERS IN EXILE**

##### ***Haftorah 1<sup>st</sup> Day of Rosh HaShannah (Shmuel I 1:9-19)***

“And Channah arose after eating and after drinking at Shiloh, and Eli the Kohen was sitting on the chair beside the *mezuzah* by the doorpost of the Temple of the Lord.”

The *Ramchal* explains our *Haftorah* as a beautiful portrayal of a conversation between the *Shechinah* (alluded to by Channah) davening and asking of *Hashem* (hinted to by Eli *baKohen*).

After explaining that Channah alludes to the *Shechinah*, the *Ramchal* adds that Shiloh alludes to our shuls and *batei medrashim*, the places where *Am Yisroel* daven and study *Torah*, and the *Torah* is the food that the *Shechinah* consumes as it says “for they shall give you long days and long life – *ki hu chayecha ve’orech yamecha*.”

The reason that Eli hints at *Hashem* is because the feminine *Shechinah* is also known as Yael יעל and the masculine Eli (literally my G-d) is spelled with the same letters עלי as Yael, and therefore hints at *HaKadosh Baruch Hu*. He sits on his throne by the *mezuzah* of the *Heichal Hashem*, known as the supernal chamber of *chesed* and loving kindness, since YH”VH is the attribute of *chesed*.

The *pasuk* continues: “And she was bitter in spirit, *maras nefesh*” because the *Shechinah* is in exile in *golus*, however only in *nefesh* and not in Her *ruach* and *nesomo*, since She knows that in the future *Bnei Yisroel* will leave the exile and be redeemed.

The *pasuk* continues saying “and she prayed *Al Hashem* – over the Lord, and wept.” She cries over the destruction of *Bais haMikdash* and over the future death of *Moshiach Bais Yosef*. She davens to *Hashem* – towards the *heichal haChessed* – the supernal palace of loving kindness. The *pasuk* uses the repetitive language of וּבְכָה תִּבְכֶּה for weeping because she cries over two things, first over the *Bais haMikdash* and secondly over the future death of *Moshiach Bais Yosef*. The first weeping *Becho* is present tense, indicating the *Bais haMikdash* (which existed at the time of Channah in Shiloh and was not yet destroyed) and *Tivkeh* is future tense over the future *Moshiach Bais Yosef* who is yet unborn but destined to die.

Afterwards the *pasuk* continues saying “And she vowed a vow, and said,” here too the wording is seemingly unnecessarily repetitive and says she vowed and vow and said – *Vatidor neder, vatomar*, when it could have just said *vatidor vatomar*, she vowed and said. These two vows also correspond respectively to the *Bais haMikdash* and *Moshiach Bais Yosef*. Also she uses two

names for *Hashem* Lord of Hosts, one is YH"VH which refers to *chessed* and *Bais haMikdash* and *Tzava"os* is *din*, referring to *Moshiach Bais Yosef*.

"If You will look upon," here too the wording of the Hebrew seems unnecessarily repetitive, *Rao Tireh* - ראה תראה which refers to seeing and looking upon both the *Bais haMikdash* and *Moshiach Bais Yosef* corresponding to her two requests.

The *pasuk* says that the *Shechinah* asks that *Hashem* sees "the affliction of Your maidservant," the *Shechinah* is poor and impoverished in *golus*, in exile She suffers the afflictions of *Am Yisroel* and so She is compared to a maidservant or bondswoman.

Why, asks the *Ramchal* does the *pasuk* now say "And You will remember me, and You will not forget," surely if *Hashem* remembers then He won't forget? Rather the *Shechinah* says to *Hashem* remember Amalek, do not forget, that Your name remains missing and not whole, and the throne is also not whole so long as Amalek's seed is not destroyed.

"You will give Your bondswoman a baby boy," if You take Your children *Bnei Yisroel* out of exile together with the *Bais haMikdash* and *Moshiach Bais Yosef*.

"And it was, as she prayed long," over *Bais haMikdash* and *Moshiach Bais Yosef*, "before the Lord," towards *Heichal haChessed* the supernal chamber of loving kindness, "that Eli watched her mouth." *Hakadosh Baruch Hu* watches over the words she says in order to redeem *Am Yisroel* and bring their *geulah*.

"But Channah, she was speaking in her heart," in the attribute of Binah, "only her lips," *Chessed* and *Gevurah*, "were moving," but "her voice," *Tiferes* "was not heard," at all in order that the forces of darkness such as the *sitra achra* cannot accuse a *kitrug* against *Am Yisroel*. (Translator's note this is why we daven the *amidah* silently and pray a silent *shemone esrei* so no one can hear us and prosecute against us and our *tefilos*).

"And Eli," hinting at *HaKadosh Baruch Hu* "thought her to be a drunken woman. And Eli said to her: Until when will you be drunk?" Why do you speak like a drunken woman? Silently worrying about the prosecutions and accusations of the *sitra achra*?! "Cast off your wine from upon yourself." Cast off your sins and misdeeds, do *teshuvah* and then you can speak loudly and raise your voice without any fear!

"And Eli answered" *HaKadosh Baruch Hu* hears and answers her prayers and tells the *Shechinah* "and said: Go in peace, and the God of Israel will grant your request which you have asked of Him." Both requests have been heard and granted.

"And they arose early in the morning," referring to the dawn of redemption, "and prostrated themselves before the Lord," before the supernal chamber of loving kindness and *chessed*, "and they returned and came to their house, to Ramah," they returned out of exile back to the *Bais haMikdash* "and Elkanah," *HaKadosh Baruch Hu* united with "knew Channah, his wife," the *Shechinah* no longer walks in exile anymore among the *klippas* "and the Lord remembered her." The *Heichal* of *Chessed* and loving kindness shall surely remember Her.



## Ramchal

### **Haftorah 2<sup>nd</sup> Day of Rosh HaShannah (Yirmiyahu Chapter 31 :19)**

"Is Ephraim a precious son who is dear to Me? Is he not a playful child full of amusement? For whenever I speak of him, I still remember him: therefore, My very innards desire him; I will surely have compassion over him," says the Lord."

*Rashi* "These are the words of the *Shechinah*. That is to say, He is complaining, "And as for Me, I have a change of heart to have pity. Is he My dear son (as one who has but one son, whose every wish he grants him)?"

*Ramchal* cites a teaching from *Chazal* (*Yalkut Shimoni Nach* 452, *Bamidbar Rabbah* 19:6) who tell us that things that were not revealed even to Moshe *Rabbeinu* at *Har Sinai* were revealed to Rabbi Akiva based on the *pasuk* "His eye saw all precious things" (*Iyov* 28:10), this refers to Rabbi Akiva *ben Yosef*.

The secret of the matter is, explains *Ramchal*, that Rabbi Akiva is the beginning of the revelation of the inner mysteries of *penimiyus haTorah*, and this is *yakar* – precious, and *Moshiach Ben Yosef* needs to be fulfill this and therefore he must clothe himself in garments of strength and courage – *gevurah* to wage war and fight all out with the forces of darkness from the other side – the *sitra achra*.

This is why our *pasuk* asks "Is Ephraim my precious child?" to reveal the precious inner mysteries of the *Torah*. The *pasuk* continues and calls Ephraim – "yeled *shaashuim*, a playful child full of amusement," because *Moshiach* must repair many *tikkunim* even during his childhood. As he matures and grows up down here so does the power of his *tikkunim* grow so that *Zeir Anpin* matures and grows as well until they reach the level of *Shem Ayin Bais* – and this is the secret of a playful child that is full of amusement and *shaashuim*.

It is well known that *Moshiach* must suffer physical and bodily pain. When these *yisurim* reach a level close to death, heaven forbid, then "He has made me dwell in darkness like those who are forever dead." (*Eicha* 3:6) applies as a good sign that *Mes* will be transformed and flipped to spell *Tam* – מת – תם – from death to perfection. This is the secret of "*Tam Avonech Bas Tzion* - [The punishment of] your iniquity is complete, O daughter of Zion; He will no longer send you into exile;" (*Eicha* 4:22) a sign of the coming redemption that after all the troubles we suffered through shall finally arrive. . . The *Ramchal* concludes that of course we hope that all the *tikkunim* will be completed during exile and that *Moshiach* will be revealed and not have to suffer and be saved from death and not need *Aliyahu haNavi's* aid either.

## Ramchal

### Rosh HaShannah Shofar

**“Fortunate are the people that know the blasting of the *shofar*, O’ Lord, may they walk in the light of Your countenance.” (89:16)**

The *Ramchal* tells us that the shofar blast of *teruah* breaks down the ranks of the enemy soldiers of the forces of darkness known as the *chitzonim*. The blast of the shofar prevents their accusations and *kitrugim* against us, against the nation of Yisrael.

This is the reason why we blow the *shofar* on *Rosh haShannah* the great day of judgment, and its name testifies to this power to smash and shatter the enemy since the word *teruah* – תְּרוּעָה means to break, as in the *pasuk* תְּרוּעַם בַּשֶּׁבֶט בְּרוֹזַל “You shall break them with an iron rod; like a potter's vessel you shall shatter them.” (*Tebillim* 2:9)

Therefore, Dovid *haMelech* is praising *Am Yisroel* in our *pasuk* when he says “Fortunate are the people to whom *Hashem* taught the power of the *teruah* blast of the shofar,” that *Hashem* has instructed and guided us how to smash and shatter and how to break and destroy the power of the enemy’s rank and file soldiers the legions of the husks and shells of impurity known as the *klippas*. This prevents them from erecting any barriers between us and our Father in Heaven as they seek to prevent His *shefa* and *berachah* from descending down to us so that we can “walk in the light of *Hashem*’s countenance.”

The *pasuk* uses the name *YH”VH* on purpose, the *Ramchal* explains, since the *sitra achra* thrives on *bester panim* – when *Hashem*’s face is hidden and then they rule because *shem Hashem* is hidden and we walk in darkness and cannot recognize His goodness. At times of *bester panim* people seek corruption and lawlessness, they act brazenly with *chutzpa* and other bad *middos* all such darkness is the result and spawn of G-d’s hidden face. However, when evil fails and no longer rules, and everything works properly in the manner of *tikkun* all pleasure and delight is when we are attached to our root source in *Hashem*, then *YH”VH* shines His countenance with full strength and we say “O’ Lord we shall walk in the light of Your shining countenance!”

במה אהנים לפניך להעמיר ולהתחנן לשמך המדולש יודעת אני, שאין לי מי שיפליג עבדך, רק דמעות עיני המלומד, כמו שאמרנו המקובלים: "ל' השערים נגלעו לבד משערי דמעות", לכן, אל רחום, קבל דמעותי שאני שופכת לפניך ושמן בנאדך להיותי, רכבם בהן את נפשי מתשוא ומעונותי, וצבור מכסא דין ושם על כסא רחמים, אמן.

תקרב מתנתי לפניך, יוצרי, שלא נסיר שום מקטרג בין תפילתי לבין כסא כבודך. לכן אמתנו לפניך: השב חרב דיןך לתעורתי, ורחם ימין צדקה עצלני ועל ידיו הרבים, אמן. חס אונך לתפילתי, אל טוב ומטיב, הצליגי מחרפה ונצול ובשלישית אדם ואפל רע, ורחם בי מקרא שכתוב בספר תהילים המדולש: "שונתם את דרך ומשביע לכל חי רצון" אמה לבדך תפתח דרך הרהבה והוצגה, ולא נחל ונתפרנס מידך פשר דם, אמן.

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

ככל לבי אקרא. לכן אבקשה, אב הרחמים וצדיק – זו היא המדה שאמה עונה בה לכל קורא: "פשוט שערותי עד רגלי, אמתנו לפניך כבן המתחטא לפני אביו, שתענה ותרומנו פרחם אב על בנני, כן פרחם עלוני, עמך ישראלי, אמן.

העבר מנני, יי אלהי ואלהי אבותי, חרון אפיך, וקבל ברחמים בקשתי שאני מבקשת מן פפתי עונותי, ואלא אסירי להטא עור, רק תמיד אהנים מצותיך. אבקשה, מלכי ואלהי, שתאמר לבבי לקדם מצותיך שצוית לאמונתנו, ותזק את ידי קדמת צדקה תמיד ולקדם מצות הוללות ברות בורגה, וישר וגלי לקדם אל בית הפגוס להודות לך.

מה אפר ומה אבקשו נפשי יודעת כל מעשי הרעים שעשיתי. לכן מבקשת אני, שפונות ולדי הצעירים שעוסקים בתורתך המדולש, תושיע אותנו, שתשיר השמחה תמיד במחנה, ואל יסורו גמול ואנחה באהלה, אמן.

אודך בכל לבי, אלהי, כי אמה טוב לכל, אמה מרחם את כל, ואמה שומע תפילת כל פלי. אמה מקשיב לתפילת העניים, ואמה מכפר לחסאים שחטאו לפניך, כי קדוש וגדול אמת. אך אבקש מן שמך הטוב, שתשיל מות הרחמים במקום מות הדין, ותמחק לגנו הרעים וישר לפניך משפטנו, אמן.

ואל באפך תוכיחני ואל תמחוק תפילתי, כי שמך נקרא שופט אמת ומשפטך אמת, ואמה עושה חסד ואמת ומכפר לעונותינו. ובזה אני ואישתי שמתחזקת אני על עונותי, ולא אשוב עוד לעשותם, ועל פך אודך בכל לבי.

## תפילה לחדוש אלוהי

תחנה נפלאה ומרשימה 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 מלוכסות בכמה ספרים.

אנני יי סמכתי על רחמיך הרבים לבקשך שתשבע תפילתי הקטנה, הוצאת מעמקי לבבי תשובה, נעמתי לא לקריאתי, כמו שכתוב בתורתך המדולש: "והיה טרם יקראו ואני אענה", אל קלא רחמים, וחס עלי וקבל בקשתי שאבקש מן, וקבל ודדי שאמתה לפניך: אורה לפניך ואבול מחטאי המורים, שהמורתי מצותיך המדולש ואלא שמורתי פקודיך אשר צויתנו. ארון פל העלונים, טרם אמתחיל להתנאות לפניך פראי, אפל על פני ואמתנו לפניך, שיגברו רחמיך על פסטי. וכן לי פתחון פה איה להתנאות לפניך, וקבל ודדי 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 ובחזונים. אבקש מן, שיצלי ודדי פלי קדוץ לפניך, ופתח לי שערי תשובה. וכן לפניך אומר: קבלתם מתורתך המדולש בסיני, ופתח גם להם שערי תשובה. קבל נא דמעותי המדולש, פשוט שקבלתם הדמעות שהיו לי מלואיך המדולש בעת שקדו אחרים אבינו את בנו יחידו החביב, או נפולו דמעותיך על חובו של מלאך המות ועצבותו מלשונות את אבינו יצחק, כן יצבנו דמעותי את חובו של מלאך המות מלפנינו, תלילה, או את אישי, או מי מוצאי תלמי, או מי מוודעני ואנשי ברוחנו. כן אבקשה, שתרחמנו, והיה אמה מליון לשר בעדי בעת משפטני במשפטך, וקבל נא תפילתי וסחל לכל חטאתי.

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

יהי נא חסדך להנחמנו מצענו הרב, ורחם בנו מקרא שכתוב: "עשה עמנו את לטובת, ורחם שונאנו ויבולשו, כי אמה יי צדקותנו ונחמנו" – פאשר מעשה עמנו את לטובת, ורחם שונאנו, ואלא הם יצר הרע והשון המדולש, ויבולשו, כי אמה אל עורר ונחמנו לכל הקוראים אליך בלב נשבר כמו שכתוב: "על נשבר ונרפה אלהים לא תבזה" אמן.

למשפטך נעמד חיים כי פלנו עבדך, לכן אבקש ואצחק לפני שמך המדולש: אנני עניי בחדש ובחזונים, ושם אמה לבדך לשפט משפטי. שמונו, אמתנו ואת ורעינו, מלכות אבותינו, ונחמנו בגדל פנינו בטובת, וכל צאצאנו נגדו צאצאיהם בטובה, כי כן דרכך לרחם על צערי צאנך הרבים.

מצר אני שוכנת מרחב עיונותי הרעים, באיזה פתח ושתד ארצה לפניה, בורא, שתמחל לעיונותי: איך לפני דרך לצונית כי אם תשובה ונודה, לכן אשוב ואמתה לפניך: תשאני לפניך לכן אבקח ואצעה: פפר לעיונותי

הן לרמקיה וחסדך ורחמי, אל מבוא במשפט עצמי, כי מי נעמד לפניך במשפט? חסד ורחמים וקדו פניך להמחיק משפטנו ודינו. עניך לצדק ביטוי ברחמיך. הן לנו חיים, כי אבינו אמה נאמתנו בפיך חרבים. ארץ מופל לשלע קול בכתנו, לכן רחם נא עלינו וקבל בקשתנו.

והתפלא ברחמים על בנך. כי אמה קדאמתנו בנים – רחמנו כרחם אב על בנים, ואם אינו ראויים להקרא אלא עבדים לפניך – עינינו לך תליות עד שתמנו ותושענו, אמן.

רעש ורגש יום משפט השקית ברחמיך. עד אגא תשפנו? וכר ארבתך שארבת אמתנו, לכן תושענו בדינו כי רבו צרותנו, לכן רחם נא עלינו, אמן.

רחמיך נעמדו בעד רשונותם בכסא כבודך. וכוהו של יסור מצדיק, שפכו שקר הקדוש, תעמד לנו, שלא נבוא, תליה לעצמות ושלמות, אמן.

דעתי בגפשי כי סרתי מנצחתי ומשפטי השונים, אך לשקך הקדוש אמת, שלא תדקדק עיניו בקדוהו הדין, ורחם כי מה שמתב: לעציר ראשו, וידב חסד, משה לפני חסד, אמן.

עת תשב עשות משפט, אבקשך, אלי שבשבים, שתשב על פסא רחמים ותשפני בידת הרחמים, ואל תדינו לפני עוונותי, כי מקבלת אני על עצמי לגדור פרוצתי ולא אחשא עוד.

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

בצדקתך הדין פתחי נשיתי, שבתקוה בעיונותי הרבים. כי אם תדנונו לפי דרכינו הרעים, הלא נצדנו מפתנו לעשות רק רע כל היום, ואם נצא חבים בדין, מה תרצה מוצאות מותנו או מות לדנו הרבים, הם ושלום, כי לא תמותם והלזי רח, ולשאל מי יורה לך? אלהינו שבשמים, אמה תי וקדם, לכן רחם עלינו, ורחם כי מקרא שמתב: "קדוה ה' לכל קוראיו לכל אשר יקראוהו באמת" ורחם נא על כל מקלך, כי אני עוף וצאן פורעני, לכן מהר לרחם עלינו ולקשבי שכנתך לציון עירך, ורחם בנו מקרא שמתב: "יבא לציון גואל ולשבי פשע ביעקב" אמן סלה.

רחמיך המעשים השונים שלפדך לעשותם והמחירי מוצחך הקדושת. את אשר נעמתנו מלעצמות עשיתי, ואשר צויתנו לקדם לא קביתי. מה שאסרתי המחירי ומה שמתרת אסרתי. מה שטמאת סרתי ומה שסתרת טמאתי. אך בקל אלה לא כונתי להמרות וצורך ולהכרס, אלא שלא היה בי כח לעמוד במחירי של יצרי הדין, לכן סלח ומהל עוונתי, אמן.

תקם לאמתך חסדך. פורעת אני ומשתתות לעמתך, אל חסד, כי איך לא אפחד ואיך לא תאמת? רצה ופלהצות בעת עמדי למשפט בפני בתי דין של מעלה, להתגבל על עוונותי. ואמת, רבנו של עולם, לא פתחתי בשר מדינה, כי לפני שלפט בשר דם אין רחמים בדינו, אכל אמה יי עושה פלה ופראה 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 להסאנו על ידי קול השופר. נכשם שאנו מוקעים בשופר כפות, כן נכוח לרבנו לשוב אלך מעוונותינו, ונזכור בשנה הזאת לשלע קול שפך של בשיח צדקתנו, אמן.

דבקתי בעוונות ובמעשים רעים. נתתי עצמי ביד יצרי הרע לגרות אותי, ולא תתבוננתי שופי לעמוד בפניך למשפט, רק להלחמי אתר מאויי לפי. רבנו של עולם, אם ארצה להתחרות לפני שקר הקדוש על עוונותי – ימי יכלה, ועוונותי הרבים והעצומים לא יכלה, על אלה עברות אמתות? אם על אלה שעשיתי בראיון, או על אלה שעשיתי בשגגה ואנס. רבנו של עולם, הדי ראיון מוקפנה, כשם שרחמתי עצמי ברחמי, כן מפקפני ומסרתי מפקל עוונותי, אמן.

ואשא דבורי אליך, אני שבשמים, לבקש חסדך, ואפתח באיפה וברכננה: איך לי אין ארץ לא יראתי מפני שני ערי, הם שני מלאכים תפלים לאדם ומעידים על חטאותי המרבים בעת עמדי למשפט, ופואים לו חתימת ידו על עוונותי. ואין ביצד לא יראתי ולא רחמתי על ידי הרבים, שעלולים הדי להלחח מפני עקב עוונותי. לכן אבקשך שמתחם עלי פרב חסדך, אמן.

לילה חסדך תעוררים 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, שבתאם לביריתך את המתקפה מוטארתם, לכן אבקש עלי לשוב על כל חסאי ולעבדך מעתה בישיר לבב.

כחסדך תדינוני, יי אלהי, עמך צועק ומבקש לפניך, לכן פפר נא לעוונותי וקבל תשובות. עורר אבותינו, ושיי מפקל, להעידנו. אך אין בנו מעשים טובים להצטרך בהם, לכן נבקש נא מבוראנו שיהיה עלינו, רבנו של עולם, השיבנו אליך ושוב לקרא לנו עמך, וגולל חסדך על מדינתך, בוכות אבותינו הקדושים, אמן סלה.



# תפילה להמתקת הדינים

אֲנִי מֵאֲמִין בְּאֲמוּנָה שְׁלֵמָה שְׁזֶה הַצֶּעַר וְהִיסוּרִים  
שֶׁבָּאוּ לִי הֵם בְּהַשְׁגָּחָה פְּרָטִית מֵעַם ד' יִתְבָּרֵךְ, וְהִנְנִי  
מִקְבֵּלִים עָלַי בְּאַהֲבָה, וְכָל זֶה בָּא לִי מִסְבּוֹת עוֹנוֹתַי  
הָרַבִּים, וְצָדִיק אַתָּה ד' עַל כָּל הַבָּא עָלַי. כִּי אֲמַת  
עֲשִׂיתָ וְאֲנִי הִרְשַׁעְתִּי, וַיְהִי רָצוֹן שִׁיְהִיו אֱלֹהֵי הִיסוּרִים  
לְכַפֵּרָה עַל עוֹנוֹתַי הָרַבִּים. (ואם בעת רצון יאמר גם כן:  
וְלִהְיוּ בְּזֶה צֶעַר שְׂכִינַת עוֹזְנוֹ כְּבִיכּוֹל וְצֶעֶרְךָ שֶׁל  
יִשְׂרָאֵל,) וְהִנֵּה מֵצֵד הַדִּין הַיִּתִּי צָרִיךְ לִפְרֹט וּלְשׁוּב  
וְלִהְיוֹדוֹת עַל הַחֲטָא וְהָעוֹן שֶׁבִסְבָּתָם בָּאוּ לִי  
אֱלֹהֵי הִיסוּרִים, אֲבָל גָּלוּי וַיְדוּעַ לִפְנֵיךְ שְׂאִין אֶתִּי  
יֹדֵעַ עַד מָה, וְלָכֵן יְהִי רָצוֹן מִלִּפְנֵיךְ אָבִי שֶׁבְּשָׁמַיִם  
שֶׁתִּמְחֹק וְתִשְׁרֹשׁ הַחֲטָא וְעוֹן וּפְשַׁע שֶׁגָּרְמוּ לִי אֱלֹהֵי  
הִיסוּרִים, וַיִּמְתְּקוּ כָּל הַדִּינִים מֵעָלַי וּמֵעַל כָּל יִשְׂרָאֵל,  
וַיִּתְּהַפְּכוּ כָּל הַצְרוּפִים לְטוֹבָה, וַיִּמְשְׁכוּ חֲסָדִים טוֹבִים  
וּמִגָּלִים לָנוּ וּלְכָל בֵּית יִשְׂרָאֵל עַד עוֹלָם אָמֵן.

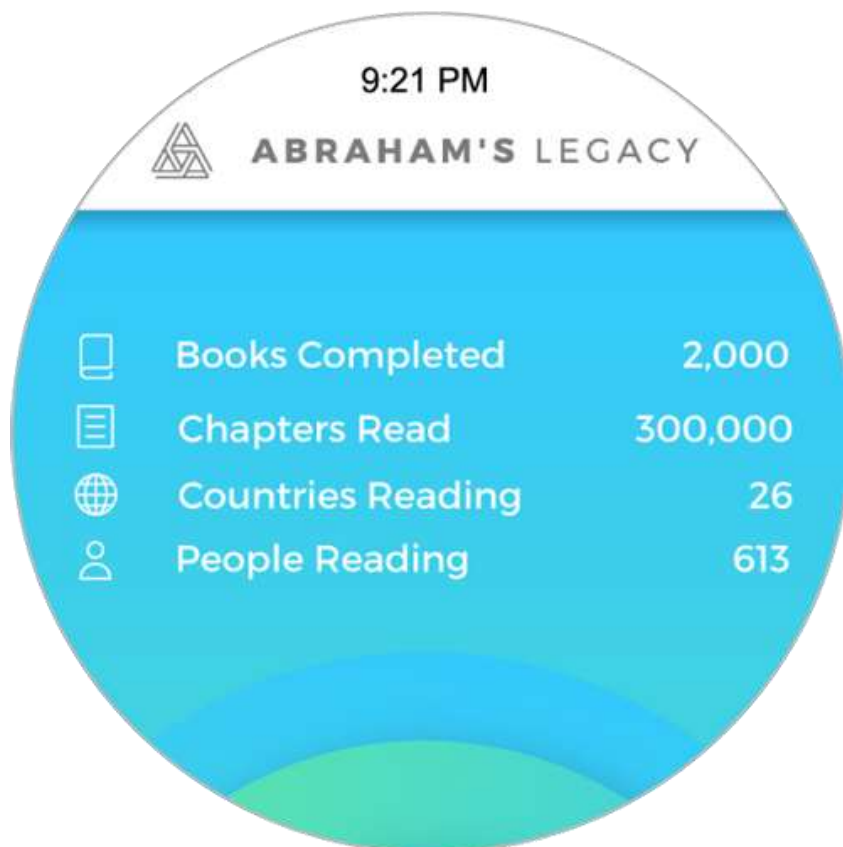
(ע"פ ספר "שומר אמונים")

"וטוב שידע זה הנוסח בע"פ... בפרט אם ירגיל עצמו לומר זאת גם על כל דבר קטן, אז אין שיעור לגודל נחת רוח שיגרום להקב"ה בזה, ושמחה בכל העולמות, כי דרכו של אלקינו לנסות את האדם באמונתו, ואם מתחזק באמונת ד' אז גם אם נגזרה עליו גזירה חס וחלילה נמתק הדין מעליו". "שומר אמונים" "כל מה שאתה סובל יותר כלימה - הוא יותר כפרת עוון" "אור ישראל" "שומע חרפתו ולא ישיב - מיד תשרה עליו השכינה" "רבי יוסף ג'קטיליא" הפצת ספר "שומר אמונים" טל: 03-6192929 דור תשובה יביא שלום להפצה טל: 03-5353745

# 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



# Quality CARE 365 DAYS A YEAR

dicksonmarket.com

**MORE CARE, COMING SOON...**



We are the **only facility in the tri-state** area offering a brand-new, non-invasive, FDA cleared comprehensive risk assessment device to detect plaque build-up disease of the arteries. It's safe, quick and you get immediate test results.

Additionally, we are the **sole free-standing facility in Rockland County** to offer a new state-of-the-art **Infusion Center** to accommodate the community. We offer a convenient, considerate and warmhearted caring approach to our Infusion clients.

**We put your needs first.**



@CARE.365

1 MAIN STREET • MONSEY, N.Y. 10952

ON THE CORNER OF ROUTE 59 & 306

845-371-7200 | WWW.CARE365.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**



# NEED CARE? WE'RE HERE!



*Are you anxious  
after you attended  
that simcha that  
had confirmed  
Covid-19 cases?*



*Are you  
planning on  
going to Uman  
for Rosh  
HaShana?*



*Are your children  
ready for the NYS  
mandated Covid-19  
certification for  
school entry?*

***Don't delay!*** *There is a nationwide shortage of Covid-19 test kits.*

**Care365 is FULLY STOCKED to handle  
the needs of our community – quickly and efficiently!**

*Last patient  
check-in is 10  
minutes before  
hours listed*

**Sun.** 12 pm – 12 am  
**Mon – Thu.** 2pm – 12am  
**Fri.** 12 pm – 8:30 pm  
**Shabbos/Sat.** 5 pm – 1 am

1 Main Street • Monsey, N.Y. 10952  
**ON THE CORNER OF ROUTE 59 & 306**

**WE'RE EASY TO REMEMBER.... 59 + 306 = 365**

**845-CARE-365 | 845-371-7200**





Introducing  
**InstaRAMA**

BH

NEW AGE DIGITAL + SOCIAL MEDIA MARKETING



*Wishing you a*  
**SHANA  
TOVA**

THIS YEAR, GO ABOVE & BEYOND.

*The Ramapost Team*

*Shragi*

*Rajal*

*Dani*

*Yael*

*Nikki*

*Sarah*

*Levi*

*Rays*

*Shayna*

*Shuly*

@ramapost

MARKETING  
GRAPHIC DESIGN

WEB DESIGN

SOCIAL MEDIA

PRINTING

MAILING