

# ME'OROS HA'TZADDIKIM

LIGHTS OF OUR RIGHTEOUS TZADDIKIM



נדפס באדיבות

**RAMAPOST**  
MARKETING | DESIGN | PRINT | MAIL

"ESSENTIALLY" ABOVE & BEYOND!

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

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

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

Kedushas Levi, Parshas Noach (Bereishis 7:1)

## וַיִּשְׁלַח VAYISHLACH

❖ CHASSIDUS ON THE PARSHA ❖

### Thoughtful Faith

There was a brilliant young man in Romania who appeared to be headed for greatness in the world of *Torah*, but his curiosity drew him to read many books on philosophy and the theology of other religions. Before long, he became exceedingly confused. He had always accepted his Jewish heritage as a matter of course. That was how he had been brought up, that was how he lived, and therefore, that was what he believed. His exposure to other ideas and views, however, disrupted his equanimity. He floundered and wandered, and eventually, he decided to abandon Judaism and convert. He decided to pay a visit to the local priest the following *Shabbos* to discuss his plans for conversion.

On *Shabbos* morning, as he walked toward the church, his heart was pounding violently. Should he go through with it? Was this the right thing to do? Was he really sure? Lost in his tormenting thoughts, he hardly noticed his surroundings, but suddenly, he found himself in the midst of a large crowd, being jostled from all sides.

"What going on?" he asked a red-faced man pushing his way through the crowd.

The man paused in his pushing and looked at him in dismay. "Where have you been, my friend? Have you been hiding in a hole under the ground? The holy Berditchever *Rav* is here for *Shabbos*, and he is going to *daven Shacharis* before the *amud*. Have you never heard about his *tefilla*?"

The young man nodded. "Yes, I have."

"Then you know that hearing him is the experience of a lifetime. His holy words are like great tongues of roaring fire reaching out to the gates of Heaven. It is impossible to hear him and not be inspired. Don't you know that?"

"Yes, I know," said the young man.

Despite his resolve to meet with the priest, he was overcome with a desire to hear the prayers of a holy *Tzaddik* one last time before he converted. The crowd was very dense, almost impenetrable, but he fought and clawed his way forward and came close enough to the entrance of the *shul* to hear the sweet passion of the *Tzaddik's* voice. The words, although faint and distant, tugged at his heart and soul, and he yearned to hear them better. With a sudden surge of strength that he did not know he possessed, he forced his way through the crowd and plunged into the *shul*, exhausted but exhilarated.

Rav Levi Yitzchok was standing at the *amud*, tightly wrapped in his *tallis*, trembling violently with fiery devotion, his hands outstretched toward the heavens. He was saying the final *berocha* that introduces the *Krias Shema*, the *berocha* that beseeches *Hashem* to give us the wisdom to understand the *Torah* and properly fulfill its commandments.

"Master of the Universe, You have so many *malochim* (angels)," he interjected in Yiddish, proceeding to describe the many different kinds of *malochim* that inhabit the upper worlds. "They all serve You, and I, Levi Yitzchok *ben Sara Sosha*, want to serve You as well."

He paused for a moment, and his whole body quaked and shook with intense concentration. "*Veho'eir eineinu besorasecha!*" he thundered. "Enlighten our eyes with Your *Torah!*"

Rav Levi Yitzchok's words penetrated to the very depths of the young man's heart, and the floodgates of his tears burst open. He wept and wept until he could weep no more, and right then and there, he abandoned his misguided notions of conversion and resolved to remain a faithful Jew.

Right after *Shacharis*, as soon as he stepped away from the *amud*, Rav Levi Yitzchok came over to the astonished young man and took him by the hand.

"Come sit by my side, young man," he said in a gentle tone. "Stay next to me the entire day, and you will be fine."

From that day on, the young man lived an inspired life. He learned *Torah* and served *Hashem* diligently. Eventually, he became a great and famous *Rav*, and a renowned *Tzaddik* in his own right. He told his story to a few individuals, but it is generally retold without mention of his name in deference to the greatness that he achieved after his encounter with Rav Levi Yitzchok.



## **Dvar Torah**

When *Hashem* created the world, He designed three levels of existence – the upper world of *serophim*, which is populated by the myriad *malochim*; the intermediate world of *galgalim*, which encompasses all the heavenly bodies and constellations; and the lower world, the earthly domain that is inhabited by humankind. Three different aspects of the human relationship with *Hashem*, Rav Levi Yitzchok explains, correspond to these three levels of

creation.

First, the head corresponds to the world of the *malochim*, because the head brings us closest to the Creator. The *malochim* are close to the Creator, because they are entirely spiritual beings unencumbered by the distractions and confusions of a corporeal existence. Similarly, a person who focuses his head, his intelligence, on the Creator, can gain profound insights into the Divine plan and the ultimate truths of existence.

Second, the heart corresponds to the world of the heavenly bodies, as is written in *Sefer Yetzira* (4:2): "The heart and soul represent the constellations of the year." Contemplation of the orbits of the constellation provides us with an inkling into the Divine wisdom that went into creation.

Finally, the thighs and legs represent the lower world, in which people take the marvelous workings in stride because they are so accustomed to them. Similarly, some people embrace their faith out of habit; this is implied in the word *regel*, leg, which alludes to *hergel*, habit. These individuals do not have an intelligent basis for their faith. Rather, they accept it because they are accustomed to it. Such a faith is inherently unstable and can be undermined by exposure to heretical ideas.

These concepts are implicit in the interaction between Yaakov and the *malach* as they struggled through the night. Their struggle was, of course, spiritual in nature, and in the end, the *malach* "saw that he could not overcome him, and he struck him on the thigh." The *malach* thereupon asked him for his name, and then he said, "Your name shall no longer be Yaakov but rather Yisrael, for you have struggled with heavenly beings and people, and you have prevailed."

The name Yaakov alludes to *eikev*, the heel, which is at the lower extremity of the *regel*, the leg. It implies a relationship with *Hashem* that is habitual and therefore unstable. But the long struggle with the *malach* revealed that he had risen to the level of being guided by his intelligence and spirit, that his head had become dominant in his relationship with *Hashem*. Therefore, the *malach* changed his name to Yisrael, whose letters rearranged spell *li rosh*, I have a head.

The *malach* "struck him on the thigh", as if to point out the vulnerability of faith based on habit. But in the end, the *Torah* tells us, "the sun shone for him". Because Yaakov strove to serve *Hashem* through his intellect, he achieved enlightenment, as if the sun had risen and illuminated his world. His name was thus changed to Yisrael, and in a state of enlightenment and illumination, his faith became stable and secure.



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

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

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

for a connection.

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

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

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

### Hebrew Tefilla for Lighting a Yahrzeit or Hilula Candle

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

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

### Translation:

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

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

4) Study some of his teaching or writings.

See more at: [www.yeshshem.com/hilulah.htm](http://www.yeshshem.com/hilulah.htm)



## ❁ GEDOLIM BE'MISASAM YOSER ❁



### YAHREZITS BEGINNING SHABBOS VAYISHLACH

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

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

### \* **19<sup>th</sup> of Kislev ~ Begins Friday Night (Dec 4<sup>th</sup>)**

\* **Rav Dov Ber**, the *Maggid* of Mezritch (1704–1772). Born in Lukatch to Rav Avrohom, he was descended from Rav Hai Gaon and Rav Yochanon HaSandlar, a descendant of Dovid HaMelech. Rav Dov Ber learned with the *Pnei Yehoshua* in Lemberg early in his life. In 1752, he became the *Ba'al Shem Tov*'s closest talmid. Among his students were the *Rebbe* Reb Shmuel Shmelke HaLevi Horowitz and his brother, Rav Pinchas HaLevi Horowitz, the *Baal HaFlo'a*, the *Rebbe* Reb Zusha and his brother, Reb Elimelech of Lizhensk, Rav Levi Yitzchok of Berditchev, Rav Nachum of Chernobyl, Rav Shneur Zalman of Liadi. His son was Rav



Avrohom HaMalach (1740–1776). The classic anthologies of his teachings are *Likutei Amarim*, *Torah Ohr*, and *Ohr Ho'Emes*, (5533/1772);

✳ **Rav Moshe Tzvi Neriye**, *Bais Medrash Lamed Daas*, (5756/1995);

✳ **Rav Menachem Nachum** of Tolna, (5676/1915);

✳ **Rav Shaul Mekiketz Shelai**, born in Djerba, one of the two main cities in Tunisia, son of Rav Matuk Sali, and grandson of Emmanuel Shelai. At an early age, he leaned under Rav Dovid HaKohen, and at the age of twenty, he began to teach in the *Yeshiva* of Rav Yosef Bereibi, the *Ben Porat Yosef*. With the latter's passing, Rav Shaul became the *Rosh Yeshiva*. Rav Shaul edited and annotated many *seforim* by previous *Gedolim* of Djerba, including *Kisei Rachamim* by Rav Rachamim Mazuz and *Ben Porat Yosef* by Rav Yosef Bereibi. Later in life, he and his wife moved to *Eretz Yisrael* and settled in Shlomi, near Nahariya. In *Eretz Yisrael*, he wrote *Midrasho Shel Shlomo* in 1948 and *Karmi Sheli* (on *Kiddushin*) and *Medrash Avos* (on *Avos*) in 1963, as well as other writings. His final work, *Bayit Va'Shem*, was published posthumously in 1975. Appended to it is *Va'Yatek Mi'Shom*, offering guidelines and insights on raising children, (5730/1969).

## ✳ **20<sup>th</sup> of Kislev ~ Begins Motzai Shabbos (Dec 5<sup>th</sup>)**

✳ **Rav Boruch Hager** of Seret-Vizhnitz, the *Imrei Boruch*. The son of Rav Menachem Mendel Hager, Rav Boruch was *Rebbe* for only eight years, and was *niftar* at a young age. His son, Rav Yisrael Hager (the *Ahavas Yisrael*), was born when Rav Boruch was only fifteen years old. (2<sup>nd</sup> of *Kislev* according to *Yated* 2005), (5653/1892);

✳ **Rav Yitzchok Hutner**, *Rosh Yeshiva Rabbeinu Chaim Berlin*, *mechaber* of *Pachad Yitzchok* (1907–1981). His uncle, Rav Benzion Ostrover, had been a *talmid* of Rav Mendel of Kotzk, and was instrumental in providing his young nephew with a direct link to the world of *Chassidus*. At the age of fifteen, he went to Slobodka and was directed by the *Alter*, Rav Nosson Tzvi Finkel. In 1925, he entered the new Slobodka branch in Chevron, where he also met and learned from Rav Avrohom Yitzchok Kook. He remained until 1929, after which he returned to his parents in Warsaw. He became a personal tutor for Rav Moshe Solevetchik's son, Aharon. In 1932, he published his *Toras HaNozir*, a commentary on the *Rambam's Hilchos Nozir*. In 1933, he married Masha Lipshitz and moved to *Eretz Yisrael*. Despite his great attachment to the Land, they left for America one year later, not to return for thirty years. He built *Yeshiva Chaim Berlin* to his specifications with his famous blend of *Torah* philosophies. One of his *talmidim* was Rav Yitzchok Shurin, grandson of Rav Yaakov Kamenetsky. Among his colleagues at Slobodka were Rav Yitzchok HaLevi Ruderman, Rav Reuven Grozovsky, Rav Yaakov Kamenetsky, and Rav Aharon Kotler. In 1949 he began publishing his discourses on morals and ethics which he subtitled *Divrei Torah B'inyonei Hilchos Dei'os V'Chovos HaLevovos*. As a young man he wrote *Toras HaNozir* on the *Rambam's Hilchos Nezirus*. He wrote a profound commentary (*Kovetz He'oros*) on Rabbeinu Hillel on the *Safra*. His discourses on *Yomim Tovim* and *Shabbos* (*Pachad Yitzchok*) are collected in seven volumes, (5742/1981);

✳ **Rav Yochanon Twersky**, the *Rachmastrivka Rebbe*. He was also the cousin of the Belzer *Rebbe*. He was shot by the Nazis during Friday night prayers. His daughter, Malka, married the first Boyaner *Rebbe*, Rav Yitzchok Friedman, the *Pachad Yitzchok*, (5742/1981);

✳ **Rav Meshulom Feivish HaLevi** of Zbarazh, author of *Yosher Divrei Emes*, a basic work on *Chassidic* thought. He studied under Rav Yechiel Michel of Zlotchov and Rav Dov Ber of Mezritch. His teachings appear in *Likutim Yekarim*. His *talmidim* included Rav Menachem Mendel of Kosov, (5555/1794);

✳ **Rav Feivish** of Kremenitz, the *Mishnas Chachomim*, (5535/1774);

✳ **Rav Hirsch Paley** (1911–2005). Born in Shklov, Lithuania, to Rav Avrohom Noach Paley, a close *talmid* of Rav Boruch Ber Leibovitz. The family immigrated to *Eretz Yisrael* when Rav Hirsch was fourteen. His father became the *Mashgiach* in *Yeshiva Chevron*. Rav Hirsch would travel with his lifelong friend, Rav Sholom Schwadron, to hear Rav Elya Lopian in Yerushalayim, whom he considered his *Rebbe Muvhok* and *Moreh Derech*. Rav Hirsch was the last surviving member of the Chevron community following the 1929 riots. In 1965, he married Menucha, the daughter of Rav Shlomo Zalman Pines. She had been one of the first *talmidos* of Sara Schenirer and served as a *mechaneches* in *Bais Yaakov* schools for over six decades, both in Tel Aviv and in Yerushalayim. They moved to Tel Aviv, where Rav Hirsch studied in *Kollel Heichal HaTalmud*, founded by his father. He later became *Mashgiach* at Chevron *Yeshiva*, (5756/2005).

✳ **21<sup>st</sup> of Kislev ~ Begins Sunday Night (Dec 6<sup>th</sup>)**

✳ **Shimon ben Yaakov Ovinu** (1566–1446 B.C.E.) [24<sup>th</sup> of Kislev according to *Yated* 2007];

✳ **Rav Tzvi Pesach Frank**, *Rav* of Yerushalayim (1873–1961). Born in Lithuania, he was a student of Rav Eliezer Gordon and Rav Shmuel Salant. His main work is a set of responsa known as *Har Tzvi*. He also authored *Mikro'ei Kodosh*. He was the father-in-law of Rav Menachem Ben-Tzion Sacks, the *Menachem Tzion*, (5722/1961);

✳ **Rav Yaakov Meir Padwa** of Brisk, *mechaber* of *Mekor Mayim Chaim*, a commentary on *Shulchon Aruch*, (5617/1856);

✳ **Rav Yochanon Perlow**, the seventh *Rebbe* (sixth, according to *Yated* 2006) of the Stolin-Karlin dynasty (1900–1956). Born in Stolin, a suburb of Pinsk, White Russia, to Rav Yisrael, the “*Yanuka*” of Stolin. After his father was *niftar* in 1921, his six sons split the succession: Rav Moshe became *Rebbe* in Stolin; Rav Avrohom Elimelech took over in Karlin; Rav Yaakov moved to the U.S. in 1923 to lead the Karlin community that already had four *shuls* in New York and one *shtiebel* in Detroit. He became known as the *Detroiter Rebbe*. Rav Yochanon moved to Poland where he became a *Rebbe* in Lutsk, capital of the Volhynia district. Among the 41,000 people in Lutsk were eighteen thousand Jews. After the Nazis entered Lutsk on June 25, 1941, they herded the Jews into a ghetto in December, and the following August, they dragged 17,500 of them outside the town and murderously gunned them down. The last survivors, Jewish workers in the local labor camp, mounted a heroic but hopeless revolt on December 11, after learning that they, too, were about to be liquidated. Only about 150 Lutsk Jews survived the war. Rav Yochanon, his wife, and two daughters fled into the surrounding forests and made their way deep into Russia with groups of partisans. After being deported to Siberia and personally burying his wife and elder daughter there on the same day, Rav Yochanon somehow survived the war. He lost almost his entire family; only one daughter, Faige, survived. He moved to Haifa in 1946, then to America two years later. While in New York, he founded the Karlin-Stolin *Torah* Institutions and published the new *Siddur Bais Aharon v'Yisrael*, comprising Karlin-Stolin *minhogim*. Rav Yochanon's grandson, Rav Boruch Yaakov Meir Shochet, became the next Stolin-Karlin *Rebbe*. He composed the poem “*Kah Echsof Noam Shabbos*” that is printed in most editions of *Shabbos Zemiros*, (5717/1956).

✳ **22<sup>nd</sup> of Kislev ~ Begins Monday Night (Dec 7<sup>th</sup>)**

✳ **Rav Eliezer (or Elozor) Ashkenazi**, author of *Ma'asei Hashem* (1512–1585). Born in Turkey, he studied with Rav Yosef Taitatzak (1465–1546) in Salonica. He served as a *Rav* in Egypt from 1538 to 1561. For unknown reasons, he was compelled to leave, served in Famagusta, Cyprus, then in Venice, Italy. Due to a disagreement with Rav Shmuel Yehuda

Katzenellenbogen, he moved to Prague, where he helped develop the *chevra kadisha*, on which others are based. After a year, he moved back to Italy and lived in Cremona. In 1578, he moved to Posen, Poland, and took his final post. He retired to Cracow, where he lived out his last few years, (5346/1585);

- ✳ **Rav Meshulem Mirels**, father-in-law of the *Chacham Tzvi*, (5447/1686);
- ✳ **Rav Pinchas** of Ostroha, (5566/1805);
- ✳ **Rav Yechezkel Panet**, *Av Bais Din* of De'esh (Dezh), Chief *Rav* of Transylvania and author of *Mar'eh Yechezkel* and *Kenesses Yechezkel*, (5544–5606/1783–1845) (1929, according to *Hamodia* 2006);
- ✳ **Rav Yoel Ashkenazi** of Zlotchov, brother-in-law of Rav Yosef Yoel Deutsch of Kretchinef, Hungary, author of *Yad Yosef* (1859), (5667/1906);
- ✳ **Rav Chaim Kesar** (Chassar), *Rav* in the Yemenite community in *Eretz Yisrael*, (5758/1997);
- ✳ **Rav Sholom Mordechai Schwadron**, *Yerushalmi Maggid* (1913–1997), brother-in-law of Rav Shlomo Zalman Auerbach. He was named for his grandfather, the *Maharsham*, the leading *posek* in Galicia before World War I. He lost his father at the age of seven, and for a time lived in an orphanage. After his *bar mitzva* he studied in the Lomza *Yeshiva* in Petach Tikva, and later in the Chevron *Yeshiva* in Yerushalayim under Rav Yehuda Leib Chasman. After his marriage, he continued his studies in *Kollel Ohel Torah*. The *kollel's* members included Rav Yosef Sholom Elyashiv and Rav Shmuel Vosner. In addition to his renown as a *Maggid*, he published approximately twenty-five of his grandfather's works, as well as *Lev Eliyohu* (of Rav Elya Lopian), and the writings of Rav Chasman, Ohr Yohel, (5758/1997);
- ✳ **Rav Yosef Chaim Klein**. Born in New York, he learned at *Torah VoDa'as*. His *Rebbe Muvhok* was Rav Shlomo Heiman. He subsequently learned under Rav Reuven Grozovsky at *Bais Medrash Elyon* in Monsey. His last forty years were spent as *menahel* of the *Mesivta* of the *Mirr* *Yeshiva* in Brooklyn, (5683–5765/1922–2004).

### ✳ **23<sup>rd</sup> of Kislev ~ Begins Tuesday Night (Dec 8<sup>th</sup>)**

- ✳ **Rav Dovid** of Novardok, author of *Galya Maseches*, (5598/1837);
- ✳ **Rav Dovid Tevele Schiff**, author of *Loshon Zohov*, and the son of Shlomo Zalman *HaKohen* Schiff, (5552/1791);
- ✳ **Rav Elimelech** of Tosh (now Nyttass), Hungary. Son of the founder of the Tosher dynasty, Rav Meshulem Feish Lowy, (5707/1946);
- ✳ **Rav Shabsai Yudelevitz**, *Yerushalmi Maggid*, (5685–5757/1924–1996).

### ✳ **24<sup>th</sup> of Kislev ~ Begins Wednesday Night (Dec 9<sup>th</sup>)**

- ✳ **Rav Chaim Chizkiyohu Medini**, the *Sdei Chemed* (1832–1904). Rav Chaim was born in Yerushalayim and was married at eighteen. After his father was *niftar* two years later, Rav Chaim's cousins in Constantinople offered to support his learning if he moved there. After thirteen years in Turkey, he took the position of *Rav* in the small city of Karasubazar in Crimea. He served there for thirty-three years, fighting the forces of the Karaites, before moving back to Yerushalayim. He lived there for two years, then moved to Chevron, where he was appointed *Rav* of the city in 1880. His *Sdei Chemed* is a monumental, universally-acclaimed, eighteen-volume *Talmudic* and *halachic* encyclopedia.

### ✳ **25<sup>th</sup> of Kislev ~ Begins Thursday Night (Dec 10<sup>th</sup>) ~ 1<sup>st</sup> day of Chanukah**

- ✳ **Rav Avrohom**, son of the Vilna *Gaon*, (5569/1808);
- ✳ **Rav Yaakov Ettlinger** (1798–1871), son of Rav Aharon, *Rosh Yeshiva* of the local *mesivta* in Karlsruhe, Germany, and grandson of the *Shaagas Aryeh*. In 1823, he was appointed *Rosh*

*Yeshiva* of the *Bais Medrash* in Mannheim, and twelve years later became *Rav* and *Rosh Yeshiva* of Altona. He authored many *seforim*, including *Aruch LeNer*, *Binyan Tzion* and *Bikurei Yaakov*. He gave *semicha* to Rav Shimshon Rephoel Hirsch after the latter learned with him for barely a year, (5632/1871);

- ✳ **Rav Avrohom Mordechai Nissim Harari-Raful**, (5752/1991);
- ✳ **Rav Yochanon Twersky**, the Tolna *Rebbe* (1906–1988). He was the son of Rav Dovid Mordechai of Tultchin, where his grandfather, Rav Menachem Nachum, was *Rav*. The latter had moved there from Tolna a year earlier, (5749/1988);
- ✳ **Rav Rephoel Avrohom Sharabi** (1875–1927). Son of Rav Sholom Mizrachi Sharabi, he was active in helping the victims of the Damascus blood libel. He authored *Divrei Shalom*, (5688/1927);
- ✳ **Rav Chaim** of Antineya, the *Tal Chaim*, (5692/1931).



## ❁ 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 Dov Ber, 19<sup>th</sup> of Kislev

The Maggid of Mezritch

There was once a Jewish mother who came to the great *Maggid* on *Erev*

*Shabbos*, bitterly crying over her son who had decided to forsake his people and his



faith and to convert to Christianity. "He was always such a good student, so smart and learned," she sobbed. Too smart for his own good it seems. At that point the priests, having decided to ensure their young charge had no chance to have a change of heart, had already taken the necessary precautions to keep the lad away from anyone such as meddling relatives who might try to rescue him from their clutches. In order to further their nefarious goals, they simply locked him up in one of their church complexes, and held him captive until his actual conversion ceremony, which they were planning for the very next Sunday.

The *Maggid* gathered his *talmidim* and sent the grieving mother home to rest and await the happy reunion with her son. When the *talmidim* arrived, the *Maggid* surprised them by beginning to expound before them a *derosha* (discourse) explaining the *pasuk*, *nefesh ki sechta* - "if a soul shall sin". The *talmidim* wondered as to the reason for this sudden *derush*, but no explanation was forthcoming from their *Rebbe*. In fact, the *Tzaddik* reconvened their gathering four times that *Erev Shabbos*, each time offering new insights on the same *pasuk*. Finally, on *Shabbos* itself, the *Maggid* offered yet another *derush* on this *pasuk* before his *talmidim*, again and again, a total of three more times. When the *Maggid* concluded his seventh *derosha*, his *Divrei Torah* were followed by a strong gust of wind. The wind grew to hurricane- and tornado-like proportions, strong enough to break mountains and smash rocks and boulders. Following the aftermath of the wind came the young lad, who, until just recently, had been a prisoner under lock and key awaiting conversion.

The confused lad began his story to explain how he had escaped:

"For some reason, all of a sudden I was seized with doubts about my resolve to leave *Yiddishkeit*. My conscience began to bother me until my doubts grew and my decision to convert out of the Jewish faith was shaken to its very core! I came to my senses and decided to remain a Jew, but how to escape? The priests had locked me up to ensure against just such a possibility. I tried the door but it was locked. I tried to pick the lock with no success. I attempted to break the door down but it was too solid, and so I simply resigned myself to sit and wait until morning; when they opened my door I planned to run away and escape. However, my thoughts constantly tortured me - what had I done? What had I been thinking? How could I ever have wanted to convert and desert my faith? These thoughts gave me no respite and I began to despise myself and my life. I tried desperately to break down the door but it was simply impossible, and I wept and sobbed in misery at my predicament and at my wretched life.

"I made up my mind to end it all and so I climbed up onto the window ledge and squeezed myself out between the iron bars - and jumped. As I fell, a strong gust of wind blew and miraculously saved me and brought me here."

When the young boy concluded his tale, the *talmidim* understood just how far-seeing and far-reaching their *Rebbe* was, and how, with his *Torah*, the *Maggid* had saved this boy. (*Eser Oros* 1:9)

One day a visitor arrived at the home of Rav Dov Ber, the famed *Maggid* of Mezeritch. The visitor was an old friend of Rav Dov Ber's, who had studied with him back in their youth. With great interest he observed the behavior of his former study partner, who had since become a follower of the *Ba'al Shem Tov* and had assumed the

leadership of the Chassidic community upon the latter's passing.

The visitor was particularly struck by the amount of time that the *Maggid* devoted to prayer. He himself was no stranger to reflective prayer: when he and Rav Dov Ber had studied together, they had mastered the mystical teachings of the *mekubolim* and they would pray with the prescribed meditations, or *kavonos*, outlined in the writings of *kabbola*. But never in his experience had prayer warranted such long hours.

"I don't understand," he said to Rav Dov Ber, "I, too, pray with all the *kavonos* of the Holy *Ari*. But still, my prayers do not take nearly as much time as yours do."

Rav Dov Ber's visitor was a dedicated scholar. His wife ran the family business so that he could devote all his time to *Torah* study. Only once a year was he forced to break from his studies for a few weeks: his wife would give him a list of the merchandise she needed, and he would travel to the fair in Leipzig to wheel and deal.

"Listen," said Rav Dov Ber to his visitor, "I have an idea for you. Why must you waste precious weeks of study every year? This year, sit at home. Envision the journey to Leipzig in your mind's eye: picture every station along the way, every crossroads, every wayside inn. Then, imagine that you are at the fair, making your rounds at the booths. Call to mind the merchants that you deal with, reinvent the usual haggling and bargaining that follows. Now, load your new purchases upon your imaginary cart and make the return journey. The entire operation should not take more than a couple of hours – and then you can return to your beloved books!"

"That is all fine and well," replied Rav Dov Ber's friend, "however, there remains one slight problem: I need the merchandise!"

"The same is true with *tefilla* and its *kavonos*," said Rav Dov Ber. "To envision this or that sublime attribute of *Hashem* in its prescribed section of the prayers, or to refer to a certain nuance of emotion in your heart at a particular passage, is all fine and well. But you see, I need the merchandise..."

[www.chabad.org/library/article\\_cdo/aid/113629/jewish/Wheres-the-Beef.htm](http://www.chabad.org/library/article_cdo/aid/113629/jewish/Wheres-the-Beef.htm)



### **Beggars at the Wedding**

The poverty of Rav Dov Ber, the *Maggid* of Mezritch, was legendary. Meals, when they were served, were a crust of bread; the "furniture" in his hovel was an assortment of wooden planks and stumps. Once he was asked by his *talmidim*: "*Rebbe*, why is it that you must endure such abject conditions, while others, much less deserving than yourself, enjoy the blessings of *Hashem's* world?" Rav Dov Ber replied with a story:

A wealthy man once married off his daughter. The father of the bride was a most generous and charitable man, and desired to share his joy with the less fortunate. So he put up notices in all the *shuls* and poorhouses in the vicinity, inviting every beggar and vagabond to partake of the wedding feast.

The day of the wedding arrived. Hundreds of beggars took their places around tables laden with the best and the tastiest food money could buy. But then tragedy struck. The bride suddenly fell ill. The greatest doctors were rushed to her side, but to no avail. The bride was *niftar*,

and the wedding was transformed into mourning.

The beggars were divided into two camps. One group said: "The food is on the table. Who knows when, if ever, another such opportunity to fill our stomachs will present itself? Surely, our host would not want all this delicious food to be wasted. If we remain hungry, would this alleviate his grief?"

The second group of beggars, however, would not touch the food that lay before them. "How can we eat and drink," they cried, "when the one who provided all this mourns? How can we enjoy a feast whose purpose and cause has been transformed into calamity?"

"The world is a wedding feast," concluded Rav Dov Ber, "created for the sake of *Hashem's* union with His bride, Yisrael. But then the wedding was disrupted, the nuptial home – the Holy Temple – destroyed. Yes, the feast is there for the taking, but its soul is devastated, its provider in mourning.

"There are those who have no difficulty enjoying what they can of the feast. I, however, belong to the second group of beggars. I cannot bring myself to partake of the leavings of this aborted wedding . . ."

[www.chabad.org/library/article\\_cdo/aid/53104/jewish/Beggars-at-a-Wedding.htm](http://www.chabad.org/library/article_cdo/aid/53104/jewish/Beggars-at-a-Wedding.htm)



### **The Passing of the Maggid**

The meeting in Rovno was stormy and eventful. The disciples of Rav Dov Ber, the Maggid of Mezritch, the successor to the *Ba'al Shem Tov*, were greatly agitated. They felt strongly that the *Misnagdim*, those Jews opposed to the Chassidic movement, had overreached all bounds of legitimacy.

The *Maggid* himself kept silent. Though filled with empathy for his followers, he thought that it was nevertheless better not to answer or react to the events. "Truth stands, falsehood does not stand"; thus, surely time itself would contribute to the vindication of the truth and authenticity of *Chassidus*. He counseled patience and forbearance. Already in the days of the *Ba'al Shem Tov*, he had joined with his master in a declaration "to forgive fully and absolutely, as Scripture (*Tehillim* 104:35) states, 'Let sins be annihilated', not the sinners."

He taught his followers "an important rule: When people shame you concerning your form of worship or other good things, do not answer them anything, lest you become involved in an argument and are led to pride, which will cause you to forget the blessed Creator. Our sages taught that man's silence leads to humility."

In the midst of the proceedings, Rav Levi Yitzchok of Berditchev received a report vividly describing the personal harassments and sufferings his family was compelled to endure. His colleagues decided that Rav Levi Yitzchok should read out this letter in the presence of the *Maggid*, but even as he did so, Rav Dov Ber remained silent. The *talmidim* interpreted their master's silence as an indication that the matter was up to their discretion, and thus decided to act on their own.

They met secretly, and resolved that it was their legal duty to defend and guard the honor of their holy master and to combat the unjustified denunciations. It seemed there was but one thing they could do: to abide by the stipulation in Jewish law to meet an illegitimately

proclaimed *cherem* (ban) with a counter-ban. Their meeting concluded with a quorum of ten men rising to proclaim a counter-ban against the denunciators of *Chassidus*.

When the *Maggid* heard of this action, he was dismayed and admonished his *talmidim* most severely. Upon their retort that they were no longer able to endure the persecutions and saw no alternative, Rav Dov Ber replied:

“Know that by the action you have taken, you have forfeited your head. However, at the same time, you have gained that henceforth, whenever there will be a conflict between the *Chassidim* and their opponents, the *Chassidim* will prevail.”

The *Maggid's* *talmidim* had achieved a victory – but at a price. Within half a year they would lose their head, the crown of *Chassidus*, Rav Dov Ber, the great *Maggid* of Mezritch.

Some two months later, the *Maggid* lay gravely ill. Many of his *talmidim* hurried to Annopol to be at their master's bedside. On the last *Shabbos* of his life, the 16th of *Kislev*, he explained the first *pasuk* of that day's *Torah* reading (*Bereishis* 32:4), “And Yaakov sent *malochim*”, to the *talmidim* standing around his bed: “*Rashi* interprets (that *malochim* means) ‘angels *mamash*’ (real angels). That is, Yaakov sent the *mamash* (the concrete reality) of the *malochim*, but the spirituality of the *malochim* remained with Yaakov.”

The next day, Sunday, the 17th of *Kislev*, the *Maggid* said to his *talmid*, Rav Schneur Zalman, that in the last three days before one returns the “deposit” (i.e., the soul entrusted into man's charge), one sees nothing other than the creative word of *Hashem* inherent in every physical thing;

that is, one sees that the word of the Creator is the very essence and reality of matter.

That night he instructed Rav Schneur Zalman in the procedure for the celebration to be conducted on the *Shabbos* eve preceding a *bris mila*, and the procedures for the ceremony the night preceding a *bris mila*, as well as for the day of the *bris* itself. He added: “*Chazon Ovadya* – the servant of *Hashem* sees. A son shall be born to you, and you shall call him by my name; and on the night preceding the *bris*, remember what I told you this night.”

The following day, the *Maggid* told Rav Schneur Zalman privately, “Zalman, see to do whatever you can that my *Avromenyu* remain in my seat. If, Heaven forbid, he should refuse, then let it be *Mendele the Litvak*.”

His son, Rav Avrohom, recalled other things the *Maggid* said that day in the presence of himself, Rav Yehuda Leib *HaKohen* and Rav Schneur Zalman: “My children, hold together, and then you will overcome everything; you will then progress even further and not regress, Heaven forbid.”

Afterward, Rav Zusha also came, and the *Maggid* asked who had entered. Rav Zalman answered, “Rav Zusha came,” and the *Maggid* motioned with his finger that he should approach. He grasped him with his right hand and said to him, “You, Zusha, you are mine in this world, and over there you will also be next to me, just as the body and soul [are joined].”

He then asked whether Rav Mendele of Vitebsk was present, to which Rav Schneur Zalman answered that he was not. He sighed deeply and asked whether Rav Yehuda Leib *HaKohen* was there, and Rav Zalman answered in the affirmative.



The *Maggid* looked at him and said, "You, too, will be in my compartment, 'for the lips of the *Kohen* (priest) are to keep *da'as*—knowledge' (*Malachi* 2:4), and I am of the realm of *da'as*."

Thereupon he called out, "Zalmina, Zalmina," and said, "You will stand alone. However, I will see to drag you out of all your troubles, because for you I will truly long."

Then he said to his son, "And you, Avromenyu, you just keep silent and continue to conduct yourself as you have done until now. Listen to Zalminyu, and it will be well with you. Above all, do not afflict yourself, for a small defect in the body causes a large defect in the soul — and your soul is something altogether unique."

He then wished his *talmidim* a good night and went to sleep.

On Tuesday, the third day in the week of the *Torah* section *Vayeshev Yaakov*, on the 19<sup>th</sup> day of *Kislev* 5533 (1772), Rav Dov Ber, *Maggid* of Mezritch, Koretz and

Rovno, successor to the *Ba'al Shem Tov* and leader of the *Chassidic* movement, returned his soul to his Maker, and his earthly remains were interred in Annopol.

Shortly before his *petira*, the *Maggid* had said to Rav Schneur Zalman of Liadi, "*Yud-Tes Kislev* (the nineteenth of *Kislev*) is our *Yom Tov* (festival)." (The *Maggid* seems to have alluded to the future liberation of Rav Schneur Zalman on the 19<sup>th</sup> of *Kislev* 5559 (1798), which symbolized the vindication of the *Chassidic* movement, and as such relates implicitly to the *Maggid* as well.)

For the righteous, the day they are able to restore their soul to *Hashem* in purity and sanctity is not a sad departure from one world, but a joyously anticipated homecoming to another. Like Rav Shimon bar Yochai, Rav Dov Ber regarded the day of his passing as a *Yom Tov* for himself, and wished that his *talmidim* and followers rejoice with him.

[www.chabad.org/library/article\\_cdo/aid/335636/jewish/The-Passing-of-the-Maggid.htm](http://www.chabad.org/library/article_cdo/aid/335636/jewish/The-Passing-of-the-Maggid.htm)



## Rav Yitzchok Hutner, 20<sup>th</sup> of Kislev

### Rav Hutner, the Shadchan

Yaakov was the top *bochur* in his *Yeshiva*. He was known not only for his intellectual capabilities, but for his *yiras Shomayim* and refined *middos* as well. Therefore, it was quite a surprise to everybody that Yaakov was having problems with *shidduchim*. It wasn't for lack of opportunities, since he had gone out on countless dates, but nothing ever seemed to materialize. Yaakov was already in his late twenties, and he was beginning to despair. A veil of sadness could be discerned over his normally happy

disposition.

Despite his personal problems, Yaakov continued to learn with *hasmoda* (diligence) and was *mapkid* on his *sedorim*. However, one day he made an exception to his normally tight schedule to attend the *bris* of his *chavrusa's* son in the *Bais Medrash* of the *Gaon*, Rav Yitzchok Hutner. It was the first time since he had arrived at the *Yeshiva* that he didn't go directly to the *Yeshiva's Bais Medrash* after davening.

After the *bris*, the attendants crowded around Rav Hutner to greet him

and receive a *berocha*. Rav Hutner nodded to each person in greeting. When Rav Hutner spotted Yaakov, he stared at him with his piercing gaze and whispered to him that Yaakov should meet him in his private office as he wished to speak with him. Apparently, Rav Hutner was able to discern Yaakov's unspoken distress.

Yaakov stood by the door of Rav Hutner's office, wondering what Rav Hutner could possibly wish to speak to him about. A few minutes passed and Rav Hutner appeared, and ushered Yaakov inside his office. The door closed, and Yaakov suddenly broke down. His emotions from years of internalizing his sorrow and loneliness were released. There was no need to explain – Rav Hutner understood everything.

Rav Hutner spoke, "I have a *segula*, a *mesora* from our *Rabbonim*; answering *Amen, Yehei Shemei Rabba* with all one's *koach* (strength). Answering *Amen, Yehei Shemei Rabba* is a *tefilla* for the magnification of *kevod Shomayim*, and

through it, one fulfills the *mitzva* of *kevod Hashem*. It's possible that once in your life you were *mechallel* the *shem Shomayim* and due to this, the gates of *Shomayim* have been closed to you. When you answer *Amen, Yehei Shemei Rabba* loudly and with *kavona*, you are *mekadesh* the *shem Shomayim*. This is a tested *segula* – if you persist in following it, you'll soon merit to stand at the *chuppa*, and if you continue afterward, you will also merit a *bris*."

Yaakov thanked Rav Hutner, left the office and returned to *Yeshiva*. On the way, he thought to himself that the *aitza* of a *Godol HaDor* is not only a *segula*, but also a *horo'a*, and a *horo'a* one must fulfill forever. When *Mincha* arrived, Yaakov already began to say *Amen, Yehei Shemei Rabba* loudly and with *kavona*. A few short weeks later, Yaakov became a *chosson* and a year later, he was *zocheh* to a son. Rav Hutner was honored with *sandokus*. (*Shiru LaMelech*)

[www.revach.net/article.php?id=2317](http://www.revach.net/article.php?id=2317)



## Rav Yochonon ben Yisrael Perlow of Karlin-Stolin, 21<sup>st</sup> of Kislev

### Sage Advice Saves Lives

In the year *tov-shin-ches*, Rav Yochonon of Karlin-Stolin was in Teverya for *Yom Kippur*. A certain *bochur*, not a *Stoliner Chassid*, arrived from Kiryat Ata to spend the holy day with the *Rebbe*. To his astonishment, after *Shacharis*, the *Rebbe* Rav Yochonon approached him and ordered the *bochur* to go and make *Kiddush* and eat! Needless to say, the *bochur* did not do so on *Yom Kippur*! However, a short while later, again the *Stoliner Rebbe*, Rav Yochonon, came by and seeing as how his previous words had fallen on deaf ears, raised his voice and said, "Didn't I tell you to go

make *Kiddush* and eat?!" The *bochur* was frightened and taken quite aback at this outburst, and dared not disobey the *Rebbe's* clear command.

The next day the *bochur* took to bed ill. He was so sick that he was rushed for emergency medical attention. When the doctors in the hospital concluded their examination, one of them asked the sick *bochur*, "I know that yesterday was *Yom Kippur*. Tell me the truth – did you fast yesterday?"

When the *bochur* admitted that he had in fact eaten as per the *Rebbe's* orders,

the doctor seemed surprised and relieved. "What good fortune! You are one lucky young man! It's a good thing you ate when you did. In fact, had you fasted you probably wouldn't be alive today!" (*Me'orei Aish*, chapter 8 - page 515)



### The Spelling of the Decree

Once, during a certain *Rosh HaShana* that the *Rebbe*, Rav Yochanon of Stolin, spent in Yerushalayim, a *yungerman* fainted in his home and no one was able to revive him. His family rushed to the *Rebbe* and begged him to rouse heavenly mercy on his

behalf. The *Rebbe* ordered them to drip several drops of wine into his mouth, and this they did. To the amazement of all present, as soon as several drops of wine entered the unconscious man's mouth he immediately woke up. By the next day he had completely recovered and he himself arrived in the *Bais Medrash* for *davening*.

Afterward, the *Rebbe* was overheard remarking, "I simply switched the letters of his heavenly decree from spelling *negef*, which means "struck down", to *gefen* which means "fruit of the vine" - and I succeeded in saving his life through the wine. (*Me'orei Aish*, chapter 8 - page 515)



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 תנ"צ'ב'ה'

**The Tosha Rebbe zt"l said: "Reciting Parshas Vayishlach before meeting a non-Jew will endow you with chein!!!!!!!"**

# Zera Shimshon

## Vayishlach

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

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

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

The following is his passionate request to learn his works.

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

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

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

לזכר נשמת

רבינו שמשון חיים בן רב נחמן מיכאל זצ"ל

בעל הזרע שמשון זיע"א

ויה"ר שיתקיימו בנו ברכותיו של אותו צדיק

# לזכות כל ישראל

ויותר יעקב לבדו (לב' כה')

*And Yaakov was left alone (32:25)*

Rashi explains that Yaakov Avinu went back to retrieve small jugs that he had accidentally left behind. Rashi elaborates that being that tzaddikim do not profit from theft, their money is extremely valuable to them, even more that their wellbeing since their money is holy, as it is not derived from theft.

The Mishna (Avos 6:5) enumerates forty eight requirements that a person must have in order to properly acquire the Torah. One of the qualities is serving the Chachamim, שימוש חכמים.

The Zera Shimshon writes that each one of the forty eight requirements teaches a person something important in to properly be able to study Torah. The requirement of serving the Chachamim is necessary to learn how to properly deal with money. The Zera Shimshon brings the following Gemara to illustrate.

The Gemara relates (Gittin 61a), that R' Kahana was on his way to Hutzal and he passed an individual who was cutting branches from a palm tree and throwing them down to the ground. As the branches hit the ground, dates would detach from them and R' Kahana picked up a few dates and ate them.

The commentaries give a few explanations why R' Kahana did so. Initially it appeared to R' Kahana as though the individual only wanted the branches and did not want the fruit. The halacha is that if one is knocking off fruit from a tree with the intention to collect those fruits, and the fruit fall under the tree, although he did not halachically acquire the fruits, the Chachamim instituted that it is considered theft to take them. The reason for this is to keep public peace since the person knocking the fruits off the tree fells as though the fruits are already his from when he knock them off the tree. Therefore, although these fruits were not halachically acquired yet by the person knocking them off the tree, the Chachamim instituted, for public peace, that it is forbidden for anyone else to collect these fruits. Here however, this individual seemed to only desire the branches and therefore the fruit that fell off were not even considered his for peaceful purposes. This was R' Kahana's reasoning.

The Gemara continues: The individual called out to R' Kahana and said, "Master! Take note that I intentionally picked the fruit with my hands and only then threw them to the ground. Thus, I fully acquired the fruit". This added piece of information now made it forbidden for R' Kahana to eat the fruit.

When R' Kahana heard this he proclaimed, "You must be from the town of R' Yoshia, the tzaddik who is the foundation of the world". Rashi explains that R' Yoshia would teach the masses halachos and that is why this individual knew what R' Kahana's reasoning was and was able to address why R' Kahana was wrong, instead of reacting like the average person who doesn't know the halacha and start screaming, "Thief!".

The Zera Shimshon learns from here that the benefit one has from being around Torah scholars, which the Mishna enumerates as a requirement to properly acquire Torah - is because they learn how to deal properly with money. Included in this is the fact that they also learn how to stay away from any trace of theft in their monetary dealings, from the influence of the Chachamim they are around.

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



Vayishlach

December 5<sup>th</sup> 2020  
19<sup>th</sup> of Kislev 5781

880



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

19 - Rabbi Dov Ber, Maggid of Mezeritch

20 - Rabbi Yitzchak Hutner

21 - Rabbi Rafael Bardugo

22 - Rabbi Eliezer Ashkenazi, author  
of 'Ma'asei Hashem'

23 - Rabbi Ben-Zion Alfes, author of  
'Ma'ase Alfes'

24 - Rabbi Massod Shitrit, the 'Baba  
Sidi'

25 - Rabbi Avraham Harari-Rafal, a  
Sage from Aram-Tzova

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

## The Battle of Light Against Darkness Will Continue Until Mashiach's Arrival

### "A man wrestled with him until the break of dawn"

(Bereishit 32:25)

Ya'akov Avinu's struggle with the angel of Esav did not terminate then and there. The battle of the Chashmonaim against the Greeks at the time of the Chanukah miracle was a direct continuation. The essence of this battle is light against darkness. As Chazal say, the verse "with darkness upon the surface of the deep" (Bereishit 1:2) refers to the Greeks who wished to darken the eyes of Yisrael and diminish the light of Torah with their culture. This continued until the Chashmonaim came and fought a valiant battle against them, returning the crown to its former glory and allowing the light of the Holy Torah to shine once again.

This is a battle that continues in full force throughout the generations and will endure until the arrival of the Mashiach, as the verse says, "a man wrestled with him until the break of dawn". The struggle will continue until the arrival of dawn, referring to the light of the Mashiach. In every single generation, the Greek culture continues to spread spiritual darkness among Am Yisrael and destroy every good particle. However, in different periods this cursed culture changes its guise and disseminates its spiritual poison in a different form. Our generation today experiences this venom in the form of technological progression. The internet and the various non-kosher cellphones destroy every remnant of good. At the mere touch of an innocent button, man can bring upon himself a dreadful spiritual holocaust and lead his soul down to the grave. Indeed, to our great sorrow, "she has felled many victims; the number of her slain is huge" (Mishlei 7:26), and man is obligated to wrestle with this darkness, to guard himself closely from it and illuminate his soul with the light of life, the light of the Holy Torah.

The Ran writes: "Some say that the reason why Chanukah (חנוכה) is called so is that they rested on the twenty-fifth (חננו) (כ"ה)". On contemplation, it is clear that our Sages zt"l preferred to mark the day of cessation and resting from the battle and not the actual battle and its victory. This is something that requires clarification.

One can say that on the contrary, only now, once the Chashmonaim rested from their enemies, did the main and most significant battle begin. Although they had conquered and destroyed the Greeks, the great tragedy that the Greeks had wrought on the Jewish people was still present in a most tangible way. For most of them had Hellenized, assimilated and forsaken the path of the Holy Torah, and while the physical battle had come to an end, the spiritual battle was far from over. The battle of light against the darkness which prevailed inside the souls of the Jewish people had only just begun, and it was now necessary to fight against the Greek culture that had implanted their deep roots in the vineyard of Yisrael. This is the reason why the Chashmonaim did not publicize their victory with tambourines and cymbals at the close of the battle, for they knew that much hard work still awaits them, and a more difficult, spiritual battle looms on their doorstep. Therefore, they immediately began to search for pure oil with which to kindle the Menorah. The Menorah symbolizes the light of our Holy Torah, through which they wished to rekindle the souls of Yisrael so as to bring them closer to our Father in Heaven and thereby return the crown of Yisrael to

its original glory. And indeed they found a jug of pure oil with the seal of the Kohen Gadol intact and through lighting the Menorah with this pure oil, they merited restoring the light of the Torah to Am Yisrael.

The word 'Chanukah' is derived from the expression 'chinuch', education. The world is accustomed to thinking that education only applies to young children, for as long as they are tender in years one educates them and accustoms them to follow in the correct path. But once they grow older and mature, they no longer require education for seemingly they are following this path on their own as they have become accustomed to doing, in line with the verse (Mishlei 22:6), "Train the youth according to his way; even when he grows old, he will not swerve from it". But one must know that a Jew must always place himself within the definition of 'being educated', and even if he has become accustomed to the straight path of Torah which is his life, he must still educate himself and increase his level in Torah and mitzvot. Even once he grows old, he is still required to educate himself and it is his obligation to strengthen himself at all times with further holiness and purity, for there is no limit to the lofty levels that one can attain. However much a person elevates and sanctifies himself, he can never reach perfection, on the contrary, the more he rises spiritually and comes closer to Hashem, this will reveal how deficient he still is and how far he is from true perfection.

The Chanukah lights teach us the correct approach to education. On the first day we kindle one light, on the second day, we add another light, and so every day we add another light and go from strength to strength with more light and more Torah. One must be careful not to soar to the heights of spirituality like an eagle in one quick leap, for just as he rose quickly, so he can fall quickly, G-d forbid. Rather, he should proceed with slow and sure steps. If each day he adds another stage, then his spiritual growth is ensured. But on the other hand, he must not feel satisfied with his standing, saying that what he has achieved is enough, but he must constantly add to his level and experience spiritual progression every single day, just like we keep adding to the number of lights.

In differentiation, the Greeks, who wished to make Am Yisrael abandon the Torah, also took a calculated step-by-step approach, with moderation rather than swiftness and rashness. They did not command them to leave the Batei Midrash at once and forsake Torah, for they knew that Am Yisrael will resist and then their evil plan will not succeed, therefore they approached them cunningly. At first, they built gymnasiums and theatres for them next to the Beit Midrash, enticing them with the conviction that working out and strengthening themselves will 'benefit their service of G-d'. And so in this way, with winning words, they slowly drew them over to their damaging culture. Each day they added slightly more impurity until the Jewish people became deeply enmeshed in their evil ways and forgot Hashem and His Torah. This same strategy must be used for the aspect of holiness. Just as they added impurity to impurity day by day, conversely, we too must keep adding daily, purity upon purity. Every single day man should enhance the holiness of his soul and improve his Avodat Hashem, rather than feeling satisfied with what he has achieved. He should go from strength to strength in establishing regular study times for Torah and fortifying his unadulterated fear of G-d.



## Walking in their Ways

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

### Dreams of Improvement

Often, a person is sent Heavenly signals in the form of dreams, and the purpose is to strengthen one's Avodat Hashem. He must listen to the messages and reinforce his Torah and mitzvah observance.

A woman once told me that she dreamed that all her teeth had fallen out.

Since this type of dream portends bad tidings (see Shulchan Aruch, Orach Chaim 288:5) for which one is required to fast in atonement, the woman asked what she should do. I instructed her to study the laws of taharat hamishpachah and improve her observance of them. She did as I told her, but the story does not end here.

The dream repeated itself, and once again the woman felt all her teeth falling out. She returned to me, agitated to the core. "What should she do now?" she wondered. I tried giving her various pieces of advice but nothing helped. Her dream kept returning, as frightening as ever.

Finally, I told her the matter lay in her hands. She had to do some serious introspection and find the area which demanded improvement. This would surely cause her frightening dreams to cease.

That was what happened. After some time, the woman came back to tell me, "Honored Rav, my awful dream is long gone. Since the Rav advised me to improve, and I followed his instructions, I am no longer disturbed by my frightful dream."

"And in what area did you choose to improve?" I asked, curiously.

"I undertook to improve my love for Torah. Likewise, I encouraged my husband to set fixed times for Torah study. Every evening, I joyfully send him off to learn."

Chazal teach (Berachot 5a): "If a person is met with suffering, he should search his deeds, as the verse says (Eichah 3:40), 'Let us search and examine our ways and return to Hashem.' If a person searched but found nothing wrong, he should attribute his suffering to bitul Torah, as the verse says (Tehillim 94:12), 'Praiseworthy is the man whom G-d disciplines, and whom You teach from Your Torah.'"

## The Haftarah

**"The vision of Ovadiah"** (Ovadiah 1)

Some Ashkenazim have the custom to read from **"And yet My people waver"** (Hoshea 1)

The connection to the Parsha: The Haftarah speaks about Esav's constant hatred of Ya'akov. This hatred is described at length in the Parsha, when Esav headed towards Ya'akov with four hundred men, intending to harm him.

## Guard Your Tongue

He is a Ba'al Teshuva

An additional area of forbidden speech is reminding the past. Therefore, it is forbidden to expose someone's past if the speaker or listener regards it as something negative, even if in actual fact it is not so. Chazal tell us, "In a place where ba'alei teshuva stand, the completely righteous cannot stand" (Berachot 34b). It follows from this that there is nothing at all disparaging about being a ba'al teshuva. Nevertheless, it is forbidden to tell someone that so and so is a ba'al teshuva, if the speaker or listener deride ba'alei teshuva.



## In Our Father's Path

### Only a Jew is Capable of Considering Another's Benefit!

Harav Shlomo Zalman Friedman shlita, the Av Beit Din of Santov, relates the story of a ba'al teshuva who described the chain of events that caused him to come closer to a Torah way of life:

"I was brought up as an absolute gentile, knowing nothing else. My first work stint was in a non-Jewish restaurant. One day the owner approached me and told me that he was going on vacation for a few days. He handed me the keys of the restaurant with the following instructions: Every night after the last of the customers have left, I was to clean the entire place and dispose of any leftover food.

The first evening I noticed that there was a great deal of leftover food and thought to myself, why should people not enjoy this food? Not having the heart to throw it all in the garbage, I decided to pack it up and distribute it to needy people.

On that street, right opposite the restaurant, there was a non-Jewish old age home. So that evening, I took all the food, went over to the home and began distributing the food to the elderly gentiles. Of course, they were all delighted to be treated with tasty food from the upscale restaurant.

However, there was one gentleman who would not agree to accept any food from me. The first day I thought this was by chance, but when the same story repeated itself over the next few days, I asked him why he doesn't want to partake of the food. All the others are enjoying the food, there is no reason to feel uncomfortable! There is so much food left, it's a pity that it should end up in the garbage.

The gentile told me something that shook me up completely: "I don't want to benefit from you, because you are a Jew". When I heard his words I didn't know whether to laugh or cry. I retorted, "Are you normal? I – a Jew? Who better than me knows that I was born to gentile parents who raised me all these years. I am a complete gentile!! Why are you talking nonsense?" But the gentile insisted: "Heed my words! These kinds of thoughts, feeling bad for food that goes to waste, distributing it to others and not disposing of it in the garbage, is something that only a Jew is capable of. It would not come into question for a gentile! That is why I don't want to take anything from you."

The ba'al teshuva continued: "On hearing these words I immediately called my father and asked him about my origins. Maybe in fact I am a Jew? But my father just said that I should stop making him crazy and disturbing him with irrational ideas. A few days later, I decided to once again 'bother' my father, and this time forcefully ask him to tell me the truth about my origins. My father began stammering which made me pressure him even more, until one day my father broke down and admitted that indeed, "You are a Jew because your mother is Jewish, and if your mother is Jewish, you are considered a genuine Jew".

I was completely astounded! It was now clear to me where these thoughts of 'unbiased love', of feeling compassion for others, stemmed from. For indeed the elderly gentile defined it well, only a Jew is capable of feeling compassion towards others for no obvious reason or benefit. This was the beginning of my return to my roots and after some time I merited doing complete teshuva. Baruch Hashem today I am a kosher Jew who is particular to observe all the mitzvot.

This story imparts a wonderful lesson. Even a gentile understands that the main essence of a Jew is his love for others, unconditional love with no calculations!





## Pearls of the Parsha

### Proof that the Hatred Still Existed

*"Then Ya'akov sent angels ahead of him to Esav his brother to the land of Seir, the field of Edom" (Bereishit 32:4)*

The question is, why did Ya'akov send messengers to Esav to appease him for the theft of the blessings and the birthright? Thirty-four years had passed since then, fourteen years in the academy of Shem and Ever and another twenty years in Lavan's house. It could very well be that Esav had already forgotten about all these events, so why wake up the bear from its hibernation?

The sefer 'Padah Nafshi' explains that Ya'akov had a sign that Esav still held a grudge against him, for Esav possessed two lands, both of which he named for Ya'akov's stratagem: 'Seir' (which can be translated as hairy) was named for Ya'akov taking the blessings since he approached Yitzchak with hairy hands, and Edom was called so because of the birthright, in exchange for which Ya'akov gave Esav to eat "some of that very red (אדום) stuff".

The verse itself reconciles this question: The reason why "Ya'akov sent angels ahead of him to Esav his brother" was that he lived in "the land of Seir, the field of Edom", which made it clear that Esav still hates Ya'akov.

### Worldly Pleasures Are Passing Futilities

*"He put in his servants' charge each drove separately and said to his servants, 'Pass on ahead of me and leave a space between drove and drove" (Bereishit 32:17)*

Rashi writes: He instructed his servants to keep a distance between the various droves so that the greedy Esav would see animals coming toward him from clear across the horizon. This would make the gift seem even larger and more impressive.

Hagaon Rabbi Yechezkel Levenstein zya"a points out something fascinating:

Let us note what satisfied the eyes

of that rasha! Nothingness! Air, space! And so it is with all the temptations of This World. It only seems as if they have substance, while really they are empty!

In this vein, we can explain why we place our hand on our eyes when reciting the Shema. The reason is so that we should understand that the only genuine thing is faith in Hashem. Whatever else you see with your eyes is only a temporary reality and does not have real substance. It is simply air space that serves to mislead man...

### The Degree of Protection in Accordance with the Degree of Love

*"He put the handmaids and their children first, Leah and her children next, and Rachel and Yosef last" (Bereishit 33:2)*

Rashi explains, "The last is the most desired", meaning that Ya'akov distanced the various members of his family from Esav, according to the degree of his affection for them. The holy Rav of Shinov zt"l questions: How was Ya'akov permitted to do this? Is there not a ruling (Ohalot 8:6) that 'One does not push away one soul in favor of another soul'?

The Divrei Yechezkel answers that there is a well-known rule that "G-d always seeks the pursued" (Kohelet 3:15). The Midrash writes that even if a tzaddik pursues a rasha, here too Hashem will seek the pursued.

It follows that since the handmaids and their children were pursued by their mistresses, Ya'akov knew that Esav can do them no harm, for Hashem will protect them closely. That is why he put them first, followed by Leah and her children who were more vulnerable than the families of the handmaids but still did not have the same status as Rachel, for they were not pursued like the handmaids' families but were also not as beloved as Rachel and her son. Due to his great love for them, Ya'akov put Rachel and her son last, as in "the last is the most desired" since they would have no protection at all. For the degree of affection affects the degree of protection required.

## Treasures

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



### The Goal of the Meeting a Message for Future Generations

Ya'akov Avinu sent messengers to his brother Esav and prepared for the meeting with him using three strategies: tribute, prayer and battle.

Seemingly, why was it necessary for Ya'akov to meet his brother Esav and thereby put himself in danger? Why did he not prefer to ignore him and continue on his way without meeting up with him at all?

The answer is because it was important to Ya'akov Avinu that his household should witness this historical meeting with their own eyes, so that the following message will be passed on for all future generations: Anyone who engages and toils in Torah has no need to be afraid of Esav the rasha! As Chazal say, as long as the voice of Ya'akov can be heard in the Batei Knessiot and Batei Midrashot, we are promised that the hands of Esav will have no power over us. Therefore, Ya'akov specifically wished to meet Esav so that his offspring should see that he is not afraid of him.

This is the implication of Ya'akov's words to Esav (ibid 32:5) "I have sojourned (גרתי) with Lavan", on which Rashi expounds, "Though I have sojourned with Lavan, I have observed the 613 Divine Commandments (the numerical value of גרתי equals 613) and have not learned from his evil ways". This being the case, Ya'akov was not afraid of Esav at all for he possessed the power of Torah, and if he wages war with him he will certainly emerge victorious in the merit of the Torah, just as he was victorious over the angel of Esav.

This teaches us a lesson that if one wishes to defeat the Yetzer Hara, one has a holy obligation to distance oneself from the pleasures of This World and sacrifice oneself for the sake of the Holy Torah just like Ya'akov Avinu a"h about whom it says, "ויותר יעקב לבדו", Ya'akov was left alone". He relinquished (ויותר) all that This World has to offer and surrendered all his personal wishes. He remained alone, not joining and becoming friendly with the other nations and not allowing himself to be ensnared by their immoral conduct and beliefs. In place, he sat and toiled in the Holy Torah inside his tent.



# A NOVEL LOOK AT THE PARSHA

**T**he environment in which we live and engage in our occupations, is full of challenges, tasks, duties and missions. There is no person who is not involved in some matter, trying to implement this or that policy, bearing a certain role. From the highest-ranking person to the simplest, each feels that he has some mission to carry out, a task that he wishes to accomplish, a target towards which he strives throughout his life.

In the center of all mankind, where each person is engaged in his specific role, we too have our place, as the Chosen People of the King of Kings, the troop that belongs to Hashem. In worldly terms we are a relatively small congregation, but we have a clear, chosen calling, a joint goal. What is our role here in This World? What is the unique mission that we have been given? What is that exclusive calling that is incumbent on each one of us?

Knowing the answer to this question is essential and of critical significance. No one wants to spend 120 years in this world without knowing why he came here. No one wants to go through life without knowing what to focus on and how to carry out our mission, without knowing what we are supposed to do here.

Harav Asher Kovalski shlita, clarifies this concept with the example of a job-seeker who turns up for an interview. The most important thing for him to know is what the employer expects of him, what role he is expected to fulfil so that he can perform his job appropriately. This also allows him to focus on fulfilling his tasks and carrying out his role in the best possible way, without getting confused and mistakenly getting involved in matters that are not his concern. Every worker or appointed associate strives to understand the exact definition of his role, for this knowledge is the basis for being able to carry out his task in the most competent matter.

We too, on arriving in This World, also aspire to understand our mission. We want to carry it out in the best possible way and strive to make it our focus. We wish to perform all our actions, including all the details of routine life, in a way that leads to this goal. If so, the initial issue is to discover what in fact is expected of us, what is our mission and calling in This World?!

Every Jewish person has his own unique purpose; a special mission that Heaven designated for him alone. But, without a doubt, the main purpose of every Jew is to perform Hashem's will and give joy and pleasure to our Father in Heaven through our deeds and conduct. It makes no difference if the Jew is elderly or young, rich or poor, one who works for his living or one who studies in the tents of Torah. This is the obvious purpose of every Jew, at every age and stage, in every place and time. To give nachat to our Creator!

When the essence of this role is clear, when the calling is resolute and the goal is focused, then every act that we carry out is meant to serve this goal. It is that which sanctifies it and decorates it with a spiritual halo. Even when a Jew eats or sleeps or performs any other act that all creations do, if the goal is to actualize his mission, if his desire is to strive to attain to his goal in life of giving pleasure to his Creator, then he transforms this routine act and it becomes a tool that leads to longed-for spiritual success, and he is elevated to a level that brings him closer to Hashem.

This is the insight that stands behind the stirring words that Ya'akov Avinu uttered when returning from his stay with the deceitful Lavan, "I have sojourned with Lavan" and Chazal expound, "Though I have sojourned (גרתי) with Lavan, I have observed the 613 Divine Commandments (the numerical value of גרתי equals 613) and have not learned from his evil ways"! However, would it really enter the mind of Ya'akov Avinu, the choice of the Avot, to do bad deeds? Could it be that the deceitful Lavan would succeed in influencing him and diverting him from his good and straight ways?

Rather, the intention is that with these words Ya'aakov wished to point out to us a penetrating lesson: "Though I sojourned with Lavan", my life proceeded alongside Lavan, we worked and cared for the sheep together. We performed the same deeds, carried out the same acts, yet despite this, while Lavan's goal was his personal pleasures, the thoughts behind my deeds were essentially different! They were acts that lead to my true calling, to my goal in life, to spiritual elevation!

## A Wise Investment

An eminent accountant once came to visit the Gaon Rabbi Aharon Leib Shteinman zt"l. He looked around at the old, dilapidated, house, at the extreme poverty, at the simple bed that served Rav Shteinman his entire life and could not stop himself: "The Honorable Rav should move to a different apartment for a few days and I will organize deluxe renovations. I will turn this home into a beautiful abode, as fitting the status of a Torah leader!"

Harav Shteinman smiled. This was not the first time that people were astounded at the simplicity of his home. He asked the notable gentleman to take a seat and then asked him, "In the capacity of your work as a senior accountant, please tell me. If I am offered a deal that will yield ten percent profit and a deal that will yield one hundred percent profit, which should I choose?"

He smiled and answered, "Nu, an easy question. Of course, you should go for the deal that promises a profit of one hundred percent!"

"This is what I am doing", Harav Shteinman replied. "Investing in the house where I am spending my short life is an investment with low profit, too low to be worth the investment. I invest only in things that will generate one hundred percent profit; eternal life. Spiritual investment is one that insures one hundred percent profit, for eternity. I only go for choice investments!"



## *MeOros Ramchal VaYishlach*

**Two Rules of Warfare Yaakov reveals: defeat the forces of darkness on their own turf and remind them of their previous defeats!**

**“And Yaakov sent angels,”**

**“Yaakov sent angelic messengers ahead to his brother Esav in the land of Seir, the country of Edom, and instructed them as follows, “Thus shall you say, ‘To my lord Esav, thus says your servant Yaakov: I stayed with Lavan and remained until now;” (*Bereishis* 32:4-5)**

***Rashi* here says that these were actual angels.**

The *Ramchal* explains to us the secret of the matter:

The primary way to defeat the forces of darkness known as the “other side” or *sitra achra* – is by conquering them on their own grounds where they themselves rule. Since Esav ruled the land of Seir as it was his birthright and inheritance as the *pasuk* says “and I gave unto Esav mount Seir, to inherit as his possession.” (*Yehoshua* 24:4)

Therefore, Yaakov sent angels there, since angels stand at the attribute of *gevurah* – courage and strength, as is known, and this is the secret mystery of the *pasuk* that says “[He makes the wind His angelic messengers] his servants a burning fire.” (*Tehillim* 104:4) Yaakov sent these fiery angels in order that with the power and strength of their *gevurah* he could defeat that place and conquer it – specifically there where Esav ruled.

The *Ramchal* goes on to explain that Esav was not totally and completely evil and that he did in fact contain some good aspects, suffice it to say he was after all Yitzchok's son. These good aspects within Esav where what motivated his mitzvah observance such Esav's *kibbud av* towards Yitzchok.

Therefore, when Yaakov called Esav – “*adoni* – my lord or my master” and himself “your servant,” this expressed Yaakov's subservience to the good within Esav. Yaakov was subservient to the aspects of good contained within Esav he therefore bowed and prostrated himself before him. “He himself went on ahead and bowed low to the ground seven times until he was near his brother.” (*Bereishis* 33:3) Yaakov was bowing to Esav's good side, to the goodness within him.

The *Ramchal* now explains the *pasuk's* message that Yaakov sent to Esav “I stayed with Lavan and remained until now;” (*Bereishis* 32:5)

Both Yaakov and Esav each had their own individual missions; they both had awesome *tikkunim* and rectifications to repair. Yaakov was to repair the right hand side of *kedusha*, whereas Esav was charged with the rectifications of the left side to conquer and subjugate the forces of darkness known as the “other side” or *sitra achra*. When Esav failed his mission and went off the *derech*, Yaakov had to fulfill this mission in his place, instead of Esav. Therefore, the secret of why Yaakov went to live in Lavan's house was to defeat the forces of darkness known as the “other side” or *sitra achra*. This is what Yaakov was hinting to Esav encoded as a secret *remez* alluded to in his message – I lived with Lavan, don't think my brother that just because you failed to repair therefore the *tikkun* failed, since I

too know how to complete the *tikkun* since I entered into Lavan's home – the den of the very forces of darkness known as the “other side” or *sitra achra* themselves and there I defeated them.

Another reason Yaakov mentions Lavan's defeat and downfall is because of another rule that *Ramchal* reveals: there is nothing more damaging to the forces of darkness known as the “other side” or *sitra achra* than to mention one of their previous defeats! Therefore now that Esav confronted him with four hundred men, Yaakov again had to fight and conquer and so he reminded them of their previous defeat in the house of Lavan in order to give him an advantage and help him conquer and defeat the forces of darkness known as the “other side” or *sitra achra* once more again.

“I tarried and remained there until now,” Our sages taught Esav will only fall at the hands of the descendants of Rachel,” (*Bereishis Rabbah* 75:5. Yalkut Shimoni 130) The *Ramchal* explains why Rachel's descendants and now Leah's is because Esav is the secret of the serpent and he wanted to strengthen the blemish of the filth that the serpent injected into Chava. Since that blemish was in *Malchus* – therefore only someone who is a descendant of royalty can undo this and defeat him and foil his plot. This must be a descendant of Rachel since she stands at the mystery of *Malchus* and royalty, therefore only one of her descendants can defeat Esav. It has to be Rachel's and not Leah's descendant, concludes *Ramchal* since from the same place that the blemish and defect comes from, from that very same place the revenge and defeat must conquer Esav.

## ReNaming Binyamin

**“Before her soul departed and she died she named him Ben Oni, but his father named him Binyamin,” (*Bereishis* 35:18)**

The *Ramchal* asks why was it that Yaakov changed his son's name from the name his wife Rachel gave him? We know that the Matriarchs named their sons each based on events and deep matters and inner mysteries. We therefore need to understand, why then did Yaakov change his son's name? Furthermore, asks *Ramchal*, why did he choose the name Binyamin?

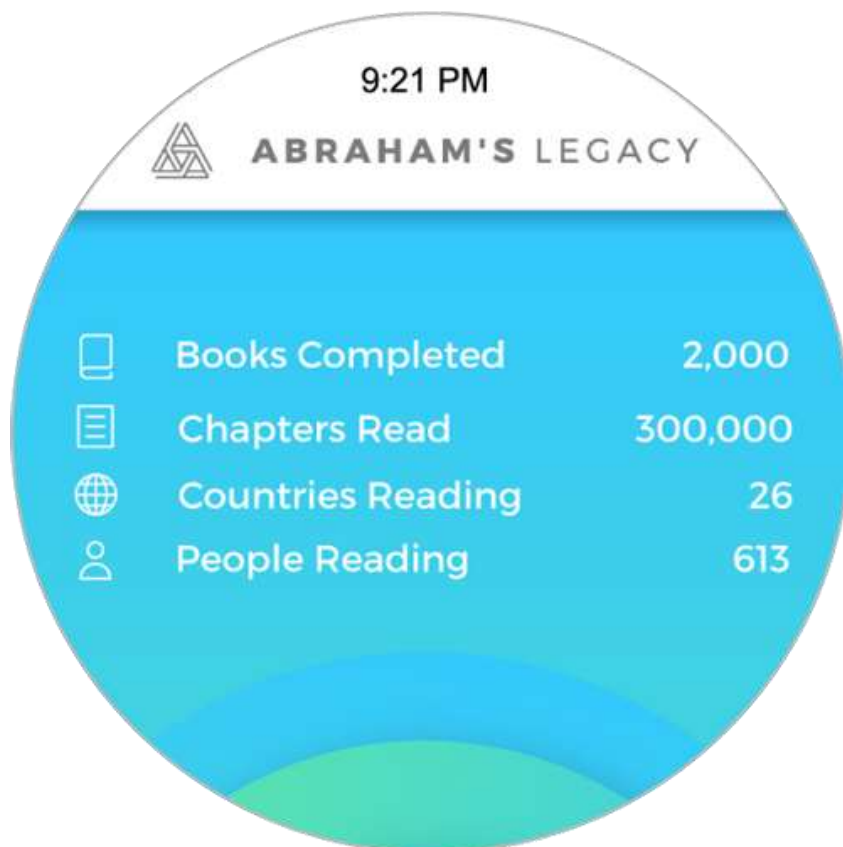
He answers that Binyamin is the aspect of *Malchus* – royalty, therefore Rachel named him Ben Oni – child of my might, as it says [regarding Reuven the firstborn who was supposed to have been king, emphasizing his might, in *parshas vaYechi* 49:3] “my strength and the first of my might – *reishis oni*,” this focuses on the first drop as our sages explained that Yaakov “never had an emission of *keri* his entire life,” (see *Rashi* there *Bereishis* 49:3 citing the *Midrash*). Similarly, Rachel named her child Ben Oni – saying the child of my strength and might.

Yaakov however, knew that any sons that come from the feminine side of *Nukva* cannot stand and last, as was said regarding the child of the Shunamis, that Elisha had to resuscitate and revive back to life. This was because he came from the side of *Nukva* representing the aspect of *Din* – harsh judgment and the forces of evil – the other side, called *sitra achra* level accusations against them. This is why Yaakov changed his son's name. He did not want to change his name arbitrarily, rather when Yaakov had changed it to Binyamin (son of the right side) what he was doing was binding him to the right side – the *yamin*, in order to protect him from the forces of evil – the other side, called *sitra achra* as is explained in the *Zohar*. However, when his name was Ben Oni he was attached to the left side of *Din* since the *Nukva* – feminine is associated with the left side. Once he was bound to the right side the *sitra achra* no longer had any hold on him anymore.

# Abraham's Legacy

## A Social Network for Prayer.

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



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

## WHAT IS ABRAHAM'S LEGACY?

Creating Technology that Enables us to Serve Hashem as One.

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

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

A Social Network for Prayer.

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



PRAY

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



STATS

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



NOTIFICATIONS

Set up daily notifications reminding you to read tehillim.



# לעילוי נשמת - לזכר עולם יהי' צדיק

התנא רבי חנינא בן דוסא

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

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

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

זכותו הגדול יגן עלינו ועל כל ישראל אמן



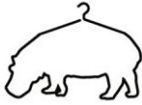
הרה"ח אברהם חיים בן מו"ה שלום ז"ל  
מרת זיסל בת מוה"ר מאיר זאב הכהן ז"ל  
מוה"ר שלום בן הרה"ח אברהם חיים ז"ל  
מוה"ר יצחק מאיר זאב בן הרה"ח אברהם חיים ז"ל  
מרת שרה ביילא בת מוה"ר ארי' לייב ז"ל

ימליץ טוב צעד משפחתו היקרה ויקום לגורלו לקץ הימין צמחרה



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

Contact us for your dream  
custom closet



**HIPPO CLOSETS**

Free Estimates  
347.760.3600  
[HippoClosets@gmail.com](mailto:HippoClosets@gmail.com)



**GIBRALTAR ABSTRACT  
TITLE AGENCY**

ARE YOU PURCHASING OR REFINANCING?



CALL US FOR A QUOTE!

845.362.3863 • [ORDERTITLE@GIBALTARNY.COM](mailto:ORDERTITLE@GIBALTARNY.COM)



**ROSENBLUM  
ARCHITECTURE**

TODD ROSENBLUM

[rosenblumarchitecture.com](http://rosenblumarchitecture.com)

845.364.0337

914.522.6793

[todd@adaparch.com](mailto:todd@adaparch.com)

200 East Eckerson Road

Suite 230 E

New City, NY 10956

**ARE YOU LOOKING FOR A  
STRAUSS  
CLEANING**

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

**Free  
Estimate**

Call now at 201-742-3136

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



LR HOME INSPECTIONS

**LENNY ROSENFELD**

845.517.0300

[inspections613@gmail.com](mailto:inspections613@gmail.com)

[WWW.LRINSPECTIONS.COM](http://WWW.LRINSPECTIONS.COM)

NY State License # 1330185

Serving Rockland, Westchester, NYC 5 Boroughs

**MOSHE STAMM**  
LICENSED BROKER

SPECIALIZING IN GROUP HEALTH INSURANCE



p: 718.252.9555 ext. 2207

e: [moshe@omnimh.com](mailto:moshe@omnimh.com)

w: [www.omnimh.com](http://www.omnimh.com)

**ROCKLAND TRANSFERS**

CAR SERVICE



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

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

**Easy  
Booking  
Online**



Reserve Online

[www.RocklandTransfers.com](http://www.RocklandTransfers.com)

Call / Text

(845) 288-8888



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

**Wise Men Insurance Services**

[support@wisemeninsurance.com](mailto:support@wisemeninsurance.com)

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



**CHEVRA L'BITACHON  
OF ROCKLAND COUNTY**

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

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



**FIRST/CLASS  
LEASING**



**35+ Years**

OF SERVING THE COMMUNITY

- ♦ WILLS & TRUSTS
- ♦ ELDER LAW
- ♦ PROBATE
- ♦ TRUST ADMINISTRATION
- ♦ HALACHIC WILLS
- ♦ TAX PLANNING
- ♦ MEDICAID PLANNING
- ♦ ESTATE PLANNING
- ♦ SPECIAL NEEDS PLANNING
- ♦ ASSET PROTECTION



Emanuel Haas, Esq.



Ari J. Zaltz, Esq.

**Haas & Zaltz, LLP**

845.425.3900

[INFO@HAASZALTZ.COM](mailto:INFO@HAASZALTZ.COM) | [WWW.HAASZALTZ.COM](http://WWW.HAASZALTZ.COM)

365 ROUTE 89 | SUITE 231 | AIRMONT, NY 10952

**DJ KAEJ**

FOR ALL YOUR SIMCHA NEEDS!

347.618.5028

[bookings@djkaej.com](mailto:bookings@djkaej.com)



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

[WWW.POMONAENTERPRISES.COM](http://WWW.POMONAENTERPRISES.COM)



**UNLIMITED ISRAEL™**  
ON ISRAEL'S MOST RELIABLE NETWORK

P: 845-371-9800



**TELETECH**  
SECURITY & COMMUNICATIONS

To inquire about placing your free ad here, please email [mitzvos@ramapost.com](mailto:mitzvos@ramapost.com)



# TIMELESS CUSTOMER SERVICE



## TIME AND ATTENDANCE FOR HEALTHCARE

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

**REDUCE PAYROLL COSTS**  
BY CONTROLLING BUDGETED LABOR



**914.777.2121**  
**WWW.SBVWM.COM**

TAKE 10% OFF  
AN EXTRA  
WITH MENTION OF THIS AD

FOR  
ALL YOUR  
MARKETING  
NEEDS  
WE GOT  
YOUR BACK



WE GO ABOVE & BEYOND & WE DO IT ALL UNDER ONE ROOF

**RAMAPOST** ESTABLISHED 2009

MARKETING | DESIGN | PRINT | MAIL



ASK ABOUT OUR DIGITAL + SOCIAL MEDIA MARKETING

info@ramapost.com | www.Ramapost.com  
P: 845.369.9600 | F: 845.369.9601  
382 Route 59 Suite 264, Airmont, NY 10952



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



For now we are  
keeping the  
12-12 hours

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

Last patient check-in is 10 minutes before hours listed

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**