An anyonymous individual, called Klal Yisroel, offered to sponsor BOTH the BET in your packets and Meoros with the special Mamar Sod Etzbah Elokim by Rav Shamshon Ostropli, in honor of Eliyahu HaNavi and Moshiach Tzidkeinu!

LIGHTS OF OUR RIGHTEOUS TZADDIKIM







נדפס באדיבות

MARKETING | DESIGN | PRINT | MAIL
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)

TZAV / SHABBOS HAGADOL

% CHASSIDUS ON THE PARSHA →

AISH KODESH - A HOLY FIRE TO PURGE THE SIN THROUGH LIBUN

The Nesivos Shalom cites the Shem MiShmuel who explains the Halacha that requires the Chatas, the sin offering, to be slaughtered in the same place that the Olah, the burnt offering, is slaughtered. The Gemara says (Zevachim 48a), that the entire requirement of tzafona - that the Korban Chatas must be slaughtered in the north, is not directly cited in the Torah - rather the Torah only says that the Chatas must be slaughtered wherever the Olah is slaughtered.

The reason for this is because the word for Tzafon, North, alludes to a person's thoughts which are tzafun - hidden, because no one knows what thoughts lie in another person's heart. Therefore, the North or tzafona, is the place where the Olah offering is offered because the Olah offering serves to atone for the sinful thoughts in our hearts. The obvious question then is that how can the Chatas be offered in the same place as the Olah being that the Chatas atones for openly revealed actions?

The answer is that one leads to the other - Olah leads to Chatas because sinful thoughts lead to sinful actions.

Our sages have taught that sinful thoughts are worse than the actual sin itself (Yoma 29a). The reason for this is because thoughts are the root of the sin, for as Chazal say, the eye sees, the heart desires and only after that, does the body unfortunately sin.

This also explains the Halacha (Avodah Zara 75b) that when kashering utensils and

1 * Tzav - HaGadol / MeOros.HaTzaddikim@gmail.com

SPONSOR A DVAR TORAH

SPONSOR AN ENTIRE WEEK FOR \$360

Following Daas Torah, Ramapost is sharing the opporuntity to sponsor weekly Divrei Torah.

The following publications are read by hundreds of people every Shabbos. Sponsor an individual Dvar Torah or the entire collection, in the zechus of a choleh, l'eiluy nishmas, or for someone in need. A small message can be put on the Dvar Torah of your choice which will be distributed across Monsey and online.





בסייד

Ramapost offers a weekly printed subscription to the following Divrei Torah:

Please fill out the online form at RAMAPOST.COM/SUBSCRIBE-DIVREI-TORAH to subscribe. We ask that your free printed divrei torah be picked up every Friday at our Monsey (Rt 59) or Wesely Hills/Pomona location.















Meoros Hatzadikkim Dvar Torah &

Weekly Yahrzeits (English) Ramapost.com/

Sichat Hashavua (Hebrew)

Likutay Torah (English)

Oneg Shabbos (English)

Hitkashrut (Hebrew)

Ohr Chaim (Hebrew)

Torah Wellsprings

R' Elimelech Biderman (English)



TIV HAKEHILA · SHVILEI PINCHAS · AREIVIM · ANFEI EREZ · MIZMOR L'DOVID · PENINIM · KINDER TORAH · PARSHA PSHETEL · RAV BRAZIL

RAM HATORAH is a free weekly compilation of divrei torah that is organzied, printed and distributed by Ramapost to hundreds of readers. You can view/download past and present edtions at













טיב הקהילה • שבילי פנחס • דברי חיזוק והתעוררות • חוט של חסד • המברך • דברי שי"ח

FOR MORE INFORMATION PLEASE CONTACT MITZVOS@RAMAPOST.COM



vessels - anything that was used in fire must be purged and cleansed by fire (a process called Libun).

The holy Kozhnitzer Maggid taught (Avodas Yisrael on Shabbos HaGadol), that sins which were done with a fiery, burning passion - must be rectified, effectively cleansed and purged by fire - through Libun. In order to burn out evil, we must completely eradicate it via a holy fire! This too is why Chazal enacted that Biur Chametz, the eradication and destruction of chometz, should be done by burning it, specifically through fire. This is because Chometz alludes to the source and root of evil, which the only way to cleanse is by fire - through a soulful and spiritual Libun.

Similarly, the tikkun and rectification for sinful thoughts is only through a Libun, a cleansing and purification of holy fire, passion and enthusiasm for Torah and mitzvos. That is the fire of the Mizbeach, the altar, which burns and purges all forms of tumah, defilement and impurity.



The heilige Kedushas Levi studied Jews scurrying about with so many Mitzvos before Pesach, and wondered to himself HOW IT COULD REALLY BE that the Moshiach did not arrive. He was left with one conclusion--it must be due to our Ungetzoigenkeit--our being too on-edge, too tense, too irritable, too obviously sleep-deprived, too reaction-filled, too short-fused, to make the Millions of Mitzvos performed at this time of year as pure and pristine as they needed to be to turn the tide and bring us the Geulah Sheleima.

This week, as our To-Do list gets longer and our time to accomplish it gets shorter, as there is legitimate basis for concern that there is so much to get done with the clock ticking, as not everyone around seems to be 'pulling their weight' the way they should, as the food prices seem to match the gas prices--let us remember that--at least according to the Kedushas Levi, we can do our part in finally BRINGING US HOME by not losing ourselves, by keeping a perspective, by the judicious uses of a Kepitel Tehillim before doing this errand and a Kepitel Tehillim before speaking to that person, by maintaining a soft tone and sharing thoughtful and kind words or compliments, by not responding to a shout or a sarcasm with something in kind, by helping to calm another, all of which will serve to project our Mitzvos on the very special, direct and precise course to Geulah.

Let's try to keep a record (or at least a mental note) over the next week of all our Geulah-bringing actions and reactions that would make the Kedushas Levi so proud. The time is not next week or the following one--the Time is now!



AISH KODESH - HOLY FIRE

How do we combat sinful thoughts? The Toras Avos helps us with the following Mashal:

There once was a wealthy landowner who owned acres of wooded land. One day, he decided to cut all the trees down and build himself a large palace on the grounds. He hired a lumberjack and they began to chop down trees, one by one. The pace was slow and time consuming, he realized that at this rate the job would not be finished in his lifetime! Then, he had an idea. He stuck a match and lit a fire and within minutes a fire was raging and only

hours later, the blaze had consumed hundreds of acres of trees.

Thus it is with our sinful thoughts. Once one thought is defeated, another pops into our heads to take its place. Combating them takes time and effort and at such a pace we will never rid ourselves of them. The answer is to light and ignite a holy fire of passion and enthusiasm for Torah and mitzvos on the altar of our hearts - for such a holy fire will burn, purge and expunge all our sinful thoughts.

(Toras Avos Slonim Darkei Avodas Hashem # 138)



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

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

- 1) Learn the anniversary of his *petira* or, if this information is not available, the days of *Erev Rosh Chodesh*, *Rosh Chodesh* and the fifteenth day of the Hebrew month can be utilized for a connection.
- 2) Light a twenty-five-hour candle in his or her honor. There is no specific *berocha*. Some say the following: This candle is being lit in the merit of ______.

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

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

<u>Hebrew Tefilla for Lighting a Yahrzeit or Hilula Candle</u>

[תְּפִילָה הַנִמְצַאַת בַּסֶבֶּר אֶלֶף הַמָּגֵן מִבַּעַל הַבֶּלֶא יוֹצֵץ עַל בְּּרָשַׁת וַיֵּצֵא עָמוֹד כ״ד]

רִינִי מַדְלִיק נֵר זֶה לִמְנוּחַת וּלְעִילוּי נִשְׁמֵת אֲבִי / אָמִי מוֹרַתִּי / הַצַּדִיק	מו
עָּתָ עִּקְינוּ וֵאלֹקֵי אֲבוֹתֵינוּ, שֶׁתְּקַבֶּל בְּרַחֲמִים בַּתְּינוּ וֵאלֹקֵי אֲבוֹתֵינוּ, שֶׁתְּקַבֵּל בְּרַחֲמִים	
רְצוֹן כָּל מַעֲשֶׂה הַטוֹב שֶׁאֵנִי עוֹשֶׁה, בִּיוֹ בְּמַחַשְּׁבָה, בִּין בְּדִיבּוֹר, בִּין בְּמַעֲשֶׁה וְיִהְיֶה הַכּּל בות וּלִמְנוּחַת וּלִעִילוּי לִנְשָׁמוֹת עַמִּךְּ יִשְׁרָאֵל, וּבְּבְרָט לְנֵבֵשׁ רוּחַ וּנְשָׁמַה שֵׁל אָבִי / אִמִי	
יק יְהִי רָצוֹן שֶׁתְּׁהְיֶנְה נֵפְשׁוֹתֵיהֶם צְרוּרוֹת בִּצְרוֹר הַחַיִּים.	
<u>Translation:</u>	
Behold I am lighting this lamp for the resting and uplifting of the soul of my father/mother/the <i>Tzaddik</i> the son/daughter of May it be Your v	
before you, Hashem, our G-d and the G-d of our forefathers, that all my good deeds wheth	
in thought, speech or action be done for a merit and a resting and an elevation of the souls	
your nation Yisrael. It should be especially for the soul of my father/mother/the <i>Tzado</i>	dik

- . May it be Your will that their souls be bound in the bond of life.
- 3) Learn about the person including history, culture, writings and teachings.
- 4) Study some of his teaching or writings.

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





₩ GEDOLIM BE'MISASAM YOSER ₩



YAHRZEITS BEGINNING SHABBOS TZAV

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

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

* 10th of Nissan ~ Begins Friday Night (Apr 3th)

- * Ritual for the tenth of *Nissan*: This is the day to take control of your lamb. This *mitzva* is not considered practicable since the destruction of the *Bais HaMikdosh*. It also only applies within *Eretz* Yisrael. The *Mekubolim* do this action as least once in their lifetime.
- * Miriam *HaNevia*, the sister of Moshe and Aharon. After she passed away, the Well of Miriam stopped giving water until Moshe again hit the rock, even though *Hashem* told him to speak to the rock, (1270 B.C.E. some say 1272 B.C.E.);
- * Rav Betzalel *HaKohen*, *Rav* of Vilna, *mechaber* of *Mareh Kohen* and *Shu"t Reishis Bikkurim*. [Note: a *sefer* by the same name was written by Rav Dov Ber Baruchoff of Congregation Beth Israel in Malden, MA; *niftar Pesach* 1939], (5638/1878) [*Hamodia* says 11th of Nissan];
- ** Rav Sholom Mashash, Sephardi Rav of Yerushalayim, (1909–2003). Born in the Moroccan city of Meknes, a city of Torah known as the Yerushalayim of Morocco, Rav Sholom learned under Rav Meir Toledano until the age of fourteen. His father then sent him to learn under the great sage Rav Yitzchok Sabag. Writing in his sefer, Tevu'as Shemesh, Rav Sholom declares, "The fact that I was able to grow in Torah may be credited to my father, who did not yield to the pressures and offers that I pursue lucrative positions in banks...Thus, all the credit for my Torah learning is his, too." His other main mentor was his relative from both his paternal and maternal sides, Rav Yehoshua Birdugo, the Ra'avad of Meknes. In 1960, with the petira of the chief Rav and Dayan of Casablanca, Rav Dovid Ibn Sussan, Rav Sholom became its Ra'avad and chief Rav, serving there for thirty years. In 1978, he moved to Eretz Yisrael to take the position as chief Sephardi Rav of Yerushalayim. He was niftar on Shabbos HaGodol 5763, (5763/2003).

* 11th of Nissan ~ Begins Motzai Shabbos (Apr 4th)

** Rav Moshe ben Nachman, the Ramban, (1194 or 95–1270), was born a scion of a renowned rabbinical family, in Gerona, Spain, where he remained most of his life. He is known as a Talmudist, Mekubol, halachist, and a commentator on holy books. Commonly spoken of as the Ramban (after the initials in his name), or as Nachmanides, he was a talmid of the Ramah (Rabbeinu Meir HaLevi Abulafia), and was described by the Ari HaKodosh as the last of the ancient Kabbalistic school, who received direct transmission of the mystical secrets that were later concealed. The Rivash (Rav Yitzchok ben Sheshet Perfet) wrote of him: "All his words are like sparks of fire, and the entire community of Castille relies upon his halachic ruling as if given directly from Hashem to Moshe Rabbeinu." His mentors in Kabbola were Rav Ezra and Rav Ezriel, both of Gerona. He also studied medicine, which he practiced professionally, as well as languages and physics. The Ramban authored the Milchemos Hashem on the Rif Alfasi

against the critique of Ba'al HaMa'or and Ravad; he also wrote a work defending the Bahag against the Rambam's criticisms of his classification of mitzvos; and he wrote the famous Iggeres HaRamban (see below). He also penned an account of his public disputation in Barcelona with the convert Pablo Christiani in 1263. After the disputation, the Ramban sojourned in Castille of Provence, where he began writing his monumental *Torah* Commentary, unique in that it not only interprets the *pesukim*, but also analyzes the topics, presenting them from a Torah perspective. The Ramban's commentary on Chumash is multi-dimensional, including all methods of interpretation from simple *pshat* to esoteric *Kabbola*. He held that the mitzva of settling Eretz Yisrael applies even today and in 1267, at the age of seventy-two, after a difficult journey and much suffering, he settled there himself, in Acco, a *Torah* center at that time. He gathered around him a circle of talmidim. The Ramban spent Rosh HaShana in Yerushalayim, which was in a deplorable condition as a result of the havoc wrought by the Crusaders. He designated a desolate house as a shul, and brought in a Torah scroll from Shechem. In this *shul*, he gave a *derosha* on the laws of *Shofar*, and exhorted the inhabitants of Eretz Yisrael to be exceedingly careful that their actions be righteous, for they were like servants in the king's palace. With *Rambam*'s help, the Jewish community in Yerushalayim, which had all but ceased to exist, began its revival. He passed away in the Holy Land in 1270. Various opinions place Ramban's burial site at Chevron, near the Cave of Machpela; Haifa; Acco; or Yerushalayim, (5030/1270);

- * Rav Yeshaya Horowitz, mechaber of Shnei Luchos HaBris (Shela HaKodosh) (1560–1630), born in Prague, where he became chief Rav. In his later years, he moved to Eretz Yisrael and became the chief Rav of Yerushalayim, (5390/1630);
- * Rav Shlomo Zalman Lipschitz, Chemdas Shlomo, (5599/1839);
- * This date is the **birthday** of the seventh *Chabad Rebbe*, Rav Menachem Mendel Schneersohn.

* 12th of Nissan ~ Begins Sunday Night (Apr 5th)

- * Rav Shlomo Zalman Lifshitz, Rav of Warsaw, mechaber of Chemdas Shlomo [11th of Nissan according to Yated 2007]. Ray Shlomo was born in Posen, which was part of Poland at the time. Posen was a *Torah* metropolis for centuries. Its *Rabbonim* included the *Maharsha*, the *Maharal* and the Levush. (Rav Akiva Eiger would serve Posen, beginning in 1815.) Rav Shlomo learned under the son-in-law of the *Noda bi'Yehuda*, known as Yosef *HaTzaddik*, who was the *Rav* in Posen, for twenty-five years until his passing in 1801. After being supported by his father-inlaw for twenty-two years, he took up the yoke of *Rabbonus* in about 1804. He was about forty years old at the time. His first position was in Nashlask, Poland. After fifteen years in Nashlask, Rav Shlomo moved to the Warsaw neighborhood of Praga, and in 1819 he became the first chief Ray of Warsaw, which boasted five thousand Jewish families and was the largest and wealthiest kehilla in Poland. An official 1826 census found that 2,500 talmidim were studying in 215 chadorim. However, an 1827 government report estimated that 25 percent of Polish Jews had no livelihood. After serving as Rav of Warsaw for twenty-five years, Rav Shlomo fell ill and passed away. Ray Shlomo was survived by his son, Ray Yoel, from his first marriage. (From Yated 2007. Main source: MiGedolei HaChassidus, Rav Avrohom Yitzchok Bromberg. Hotza'as Bais Hillel, Jerusalem 5742), (5599/1839);
- * Rav Shimshon Dovid Pincus, (1944–2001). Born to Rav Avrohom Chaim and Chava Pincus in the United States, he learned at Brisk in Yerushalayim. He married Chaya Mindel, daughter of Rav Mordechai Man, *Rosh Yeshiva* of *Kenesses Chizkiyohu*, and continued his studies in Bnei Brak. Then, in 1981, upon the request of the *Steipler Gaon* and Rav Shach, he moved to the Negev to start up the community at Ofakim. He was killed in a car accident along with his

wife and daughter, (5761/2001).

* 13th of Nissan ~ Begins Monday Night (Apr 6th)

- * Rav Yosef Karo, mechaber of Bais Yosef, Shulchon Aruch, Kesef Mishne and Maggid Meishorim, (1488-1575). His first major work, the Bais Yosef, is a comprehensive commentary on the *Tur*; it took twenty years to write. In it, he gathered the opinions and decisions of all the major authorities up until his time and cross-referenced them. He ruled between differing views on the basis of a consensus between the three preeminent halachic authorities, the Rif, the Rambam and the Rosh. The work was completed in 1542, but he continued to refine it for the next twelve years, and published a second edition. After he had completed the Bais Yosef, Rav Karo made a summary of his rulings in the form of an index without reference to sources and titled it Shulchon Aruch ("Laid Table"). It was completed in 1555 in Eretz Yisrael; it was first published in Venice in 1565. Eventually, the *Rema*'s gloss (called *HaMapa* – "The Tablecloth") was published together with the Shulchon Aruch in Cracow in 1578, and together they became the universally recognized Code of Jewish Law. The *Rambam* had published his *Mishne Torah* without references for his rulings. The Maggid Mishne, a commentary on Mishne Torah written by Rav Vidal di Toulouse, had referenced six of the fourteen sections of the work, and Rav Karo set out to complete the references, while at the same time explaining the *Rambam*'s view and defending it from the Ra'avad. The Kesef Mishne, as it was called, was published in Venice between the years 1574–76, (5335/1575);
- ** Rav Moshe ben Chaim Alshich, (1508–1593) [others say 1522–1570]. Born in Adrianople, Turkey, talmid of Rav Yosef Karo in Adrianople and Rav Taitatzak in Salonica. He authored Toras Moshe. His talmidim included Rav Chaim Vital and Maharitatz (Rav Yom Tov ben Moshe Tzahalon). He became a member of the Bais Din in Tzefas and is buried in Tzefas, (5353/1593);
- Rav Menachem Mendel Schneersohn, the Tzemach Tzedek, third Lubavitcher Rebbe, was born September 9, 1789 CE (29th of Elul, 5549) in Liozna, in the Polish-Lithuanian Commonwealth. He was known as the *Tzemach Tzedek* ("Righteous Sprout" or "Righteous Scion"), after the title of a voluminous compendium of *halocha* (Jewish Law) that he authored. He assumed the leadership of Lubavitch on the eve of Shavuos 5591 (May 5, 1831). His close friendship with Professor J. Berstenson, the czar's court physician, often helped the delicate negotiations relating to the welfare of the Jewish community. The Tzemach Tzedek set up an organization called *Chevras Techiyas HaMeisim* to assist Jewish boy-soldiers, who were being recruited and converted to Christianity by the Russian army. These soldiers, known as Cantonists, were taken away from the Jewish community to other villages. Schneersohn arranged for his talmidim to pay them regular visits to keep up their spirits and discourage them from converting. In 1844-45, he took steps to increase the enrollment and viability of the Lubavitch Yeshivos in Dubroŭna, Pasana, Lyozno and Kalisz, expanding their enrollment to around six hundred talmidim in total. Repeated attempts by the Russian authorities to entrap him, using informers such as Hershel Hodesh, Benjamin the Apostate and Lipman Feldman, failed. He passed away on March 17, 1866 in Lyubavichi, in the Russian Empire. Several of his sons established *Chassidic* dynasties, (5626/1866);
- * Rav Yoel Moskovitz of Shatz, great-grandson of Rav Yechiel Michel of Zlotchov. He was betrothed at the age of thirteen to Rebbetzin Miriam, the youngest daughter of Rav Meir of Premishlan. Rav Yoel served as a *Rav* in Vornika and Solitza and, after Rav Meir's passing in 1850, he set up his court in Shatz, a town in the Bukovina district of Moldavia, an area that straddled modern-day Romania, Ukraine and Hungary. Shatz is now called Suceava or

Suczawa. Although Shatz was Moldavia's capital between 1388 and 1565, it was a provincial backwater of the Austrian Empire by the nineteenth century. According to an 1880 census, the town had 3,750 Jews, constituting 37 percent of the town's total population of 10,104. Today's population of over 100,000 people includes almost no Jews.

* 14th of Nissan, Erev Pesach ~ Begins Tuesday Night (Apr 7th)

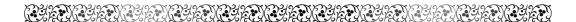
- ** Rav Osher Yeshaya of Ropshitz *ben* Rav Eliezer Lipman, son-in-law and successor of Rav Naftoli of Ropshitz. He was the main *Rebbe* of Rav Yechezkel Shraga Halberstam, the Shinover *Rav*, (5605/1845);
- ** Rav Avrohom Yaffen, Rosh Yeshiva Novardok (1897–1970). Educated as a youth in the Pinsk Talmud Torah, he then learned under Rav Isser Zalman Melter in Slutzk. In 1913, he was apppointed Rosh Yeshiva of the main Novardok Yeshiva by Rav Yosef Yoizel Horowitz and became his son-in-law. From then on, he assisted his father-in-law with all aspects of Novardok's Yeshivos. By 1939, there were over eighty Novardok Yeshivos throughout Poland, serving over four thousand talmidim. He moved to Eretz Yisrael in 1964, (5730/1970);
- * Birthdays of Rambam and Maharal of Prague.

* 15th of Nissan, 1st day of Pesach ~ Begins Wednesday Night (Apr 8th)

- * Yitzchok Avinu, (1713–1533 BCE). Yitzchok Avinu willingly went with his father Avrohom Avinu when he came to bind him as a sacrifice. This is why the incident is called the Binding of Yitzchok and not the Sacrifice of Yitzchok. The Medrash says he passed away and was resurrected. This is one of the reasons that the Resurrection of the Dead will come through his Torah teachings;
- * Yehuda ben Yaakov Avinu;
- * Rav Yona Teumim Frankel (1595–1669), Av Bais Din in Metz, the son of Rav Yeshaya Teumim. He is the mechaber of Kikoyon DeYona. In it, he explains the commentaries of Rashi, Tosafos, the Maharsha and the Maharshal on Gemora, (5429/1669);
- ** Iyov (Job). The book of Iyov was written as the story of this man's *tikkun* of pain and suffering. It is only through the insight of the *Zohar* that we can understand this true cause and effect on many levels. The *Zohar* teaches that Iyov was an advisor to Pharaoh who advised him to enslave the Jewish nation and to kill the male babies. Og, another advisor, told Pharaoh to kill all of them. The *Torah* testifies to his *tikkun*. Yisro, the third advisor to Pharaoh, did not answer and ran away to Midian when asked what to do with the Jews! The *Zohar* also testifies that Iyov also was used by *Hashem* as a scapegoat to keep the *Soton* away from the Light of *Shemini Atzeres*. Many *Medroshim* say Iyov is an analogy to Moshe *Rabbeinu*.

* 16th of Nissan, 2nd day of Pesach ~ Begins Thursday Night (Apr 9th)

- * Levi ben Yaakov Avinu, 1567 BCE. This day is also his birthday;
- * Rav Mordechai Dov Ber Twerski of Tomashpol, son of Rav Nachum, son of the Mitteler *Rebbe*, (5680/1920);
- * Rav Nosson Ordman, *Rosh Yeshivas Eitz Chaim*, London for more than fifty years. Born in Tavrik, Lithuania, and educated in Telz, he came to London in 1936, (5666–5756/1906–1996);
- * Rav Simcha Zissel Brodie (Broyde), Rosh Yeshiva of Chevron, (5760/2000).



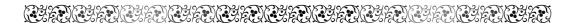
₩ HILLULA DE'TZADDIKA ※

WHAT'S BEHIND YAHRZEIT MEANINGS & CUSTOMS

The *Maharil*, in *Hilchos Taanis*, teaches us that the reason why there is a custom to visit the *Bais hachaim* on a fast is because "this place is the resting place of the *Tzaddikim* and is therefore sanctified, pure and holy and our tefillos are more readily heard, accepted and answered when *davened* on holy ground. When you *daven* there, do not make requests of the dead who are buried there; rather ask *Hashem* to answer you mercifully in their merit. Then circle around the graves and donate charity before reciting tefillos."

בית הקברות הוא מקום מנוחת הצדיקים ומתוך כך הוא מקום קדוש וטהור התפילה נתקבלה שם יותר, אך אל ישים מגמתו נגד המתים, אך יבקש מהשי"ת שיתן עליו רחמים בזכות הצדיקים שוכני עפר, ויקיף הקברות, ויתן צדקה קודם שיאמר התחינות.

The *Zohar* in *VaYeira* page 71 teaches us that if we suffer any calamity or tragedy we have the custom to go and daven at the kevorim of *Tzaddikim*. The reason for this is that we approach them with fasting, remorse and repentance, and we have in mind that the departed souls ask and *daven* for us before *Hashem* on High, as opposed to the prohibition against speaking to the dead which is an idolatrous practice where the idol worshippers sought out the impure dead souls and bodies using sorcery and witchcraft. Instead, beseech our *Tzaddikim* who, in *gan eden*, are truly alive, and ask through *tefilla* and fasting and *teshuva* alone.



₩ GEDOLIM BE'MASAYHEM **※**

STORIES & ANECDOTES

Rav Moshe ben Nachman, 11th of Nissan

The Ramban

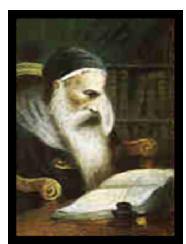
A Lesson in Emuna

The *Ramban* once had a young *talmid* who grew ill and suffered greatly. As his end drew near, the *Ramban* asked his beloved *talmid* that when he reached Heaven, he should ask why he deserved to suffer so much and leave this world at such a young age, and then he should reveal the answer to him in a dream. When the *talmid* passed away, he was revealed to the *Ramban* in a dream and he answered him that once he reached Heaven there were no longer any questions as to why he had suffered or died young, and so he had no answers to give his *Rebbe*!

Avner and Haazinu

The Seder HaDoros and the Kav

HaYoshor tell this us remarkable story about the Ramban. He had a talmid named Rav who Avner, converted to Christianity. After a short time, he rose in the Church to become a very



powerful leader.

One Yom Kippur, he summoned the *Ramban* to appear before him. He then proceeded to slaughter a pig, cut it up, cook it and eat before the *Ramban*. He then asked the *Ramban* how many *krisus* (harsh separations from *Hashem*) he was *chayov* (guilty of). The *Ramban* said, "Four."

The apostate argued and said, "Five." The *Ramban* gave him a very severe look and even he had enough shame before his *Rebbe* to be become quiet.

The *Ramban* asked him what had made him leave his religion. He said that he had once heard the *Ramban* say that all the *mitzvos* and everything that ever happened in the world were alluded to in *Parshas Ha'azinu*. Since this was impossible for him to reconcile, he left the Jewish religion altogether.

The Ramban reaffirmed its truth and challenged Rav Avner to ask him anything, and he would find it in Haazinu. Rav Avner was taken aback and asked the Ramban where his name, Rav Avner, is in the parsha. The Ramban went to a corner and davened; suddenly a pasuk came to his mouth (Haazinu 32:26): אַמְרְתִּי, אַפָּאֵיהֶם "I made up my mind to cast them away; I would eliminate mention of them from mankind." The third letter of each of these words spells Rav Avner.

When Rav Avner heard this, he turned white and his haughtiness left him. He asked the *Ramban* if there was any cure for his grave ills. The *Ramban* said, "You heard the words of the *pasuk*!" and turned and left. Rav Avner went down to the port, took a boat without any sailors or any oars, and sailed away where the wind would take him, and was never heard from again.



<u>Iggeres HaRamban – The</u> <u>Ramban's Letter</u>

This letter occupies a special place in the world of *Torah* literature. It is recited and studied regularly by masses of Jews who hold dear the lessons of this letter and try to live in accordance



with its lofty spirit. Through the ages, *Ramban's* letter has been cherished by *Torah* scholars as well as the masses of Jewry. Ramban sent this letter from the city of Acco in *Eretz* Yisrael to his son in Catalonia, Spain, to inspire him to act with humility. He instructed his son to read this letter once a week and to teach it to his children as well, so that they might learn it by heart, in order to train them in their youth to fear *Hashem*. He ends the letter with a *berocha* (blessing) that whenever he read this letter – all his *tefillos* would be answered.



Hear, my son, the instruction of your father and do not forsake the teaching of your mother (Mishlei 1:8). Get into the habit of always speaking calmly everyone. This will prevent you from anger, a serious character flaw which causes people to sin. As our Rabbonim said (Nedorim 22a): Whoever flares up in anger is subject to the discipline of Gehinnom, as it is says (Koheles 11:10): "Cast out anger from your heart, and [by doing this] remove evil from your flesh". "Evil" here means Gehinnom, as we read (Mishlei 16:4): "...and the wicked are destined for the day of evil". Once you have distanced yourself from anger, the quality of humility will enter your heart. This radiant quality is the finest of all admirable traits (see Avoda 20b), (Mishlei because Zora "Following humility comes the fear of Hashem".

Through humility you will also come to fear *Hashem*. It will cause you always to think about where you came from and

where you are going, and that while alive you are only like a maggot and a worm, and the same after death (see *Avos* 3:1). It will also remind you before Whom you will be judged, the King of Glory, as it is stated (I *Melochim* 8:27 and *Mishlei* 15:11): "Even the heaven and the heavens of heaven cannot contain You" – "How much less the hearts of people!" It is also written (*Yirmiyohu* 23:24), "'Do I not fill heaven and earth?' says *Hashem*".

When you think about all these things, you will come to fear *Hashem* Who created you, and you will protect yourself from sinning and therefore be happy with whatever happens to you. Also, when you act humbly and modestly before everyone, and are afraid of *Hashem* and of sin, the radiance of His glory and the spirit of the *Shechina* will rest upon you, and you will live the life of the World to Come!

And now, my son, understand and observe that whoever feels that he is greater than others is rebelling against the kingship of *Hashem*, because he is adorning himself with His garments, as it is written (Tehillim 93:1): "Hashem reigns. He wears clothes of pride". Why should one feel proud? Is it because of wealth? Hashem makes one poor or rich (I Shmuel 2:7). Is it because of honor? It belongs to Hashem, as we read (I Divrei HaYomim 29:12): "Wealth and honor come from You". So how could one adorn himself with Hashem's honor? And one who is proud of his wisdom surely knows that Hashem "takes away the speech of assured men and reasoning from the sages" (*Iyov* 12:20)! So we see that everyone is the same before Hashem, since with His anger He lowers the proud and when He wishes He raises the low. So lower yourself and Hashem will lift you up!

Therefore, I will now explain to you how to behave humbly always. Speak gently at all times, with your head bowed, your eyes looking down to the ground and your heart focusing on *Hashem*. Don't look at

the face of the person to whom you are speaking. Consider everyone to be greater than yourself. If he is wise or rich, you should give him respect. If he is poor and you are richer – or wiser – than he, consider yourself to be guiltier than he, and that he is more worthy than you, since when he sins it is through error, while yours is deliberate and you should know better!

In all your actions, words and thoughts, always regard yourself as standing before *Hashem*, with His *Shechina* above you, for His glory fills the whole world. Speak with fear and awe, as a slave standing before his master. Act with restraint in front of everyone. When someone calls you, don't answer loudly, but gently and softly, as one who stands before his master.

Torah should always be learned diligently, so you will be able to fulfill its commands. When you arise from your learning reflect carefully on what you have studied, in order to see what in it that you can be put into practice. Examine your actions every morning and evening, and in this way every one of your days will be spent in *teshuva* (repentance).

Concentrate on your *tefillos* by removing all worldly concerns from your heart. Prepare your heart before *Hashem*, purify your thoughts and think about what you are going to say. If you follow this in all your daily actions, you will not come to sin. This way everything you do will be proper, and your *tefilla* will be pure, clear, clean, devout and acceptable to *Hashem*, as it is written (*Tehillim* 10:17), "When their heart is directed to You, listen to them".

Read this letter at least once a week and neglect none of it. Fulfill it, and in so doing, walk with it forever in the ways of *Hashem*, may He be blessed, so that you will succeed in all your ways. Thus you will succeed and merit the World to Come, which lies hidden away for the righteous. Every day that you read this letter, Heaven



Rav Yeshaya Horowitz, 11th of Nissan

Mechaber of **Sh**nei **L**uchos **Ha**Bris (the Shela HaKodosh)

The *Imrei Chaim* of Vizhnitz often taught his *Chassidim* from the holy *Shela HaKodosh*. Once, as the studied it before the upcoming *Pesach* Festival, the Vizhnitzer said, "It says in the *Shela HaKodosh (Pesochim)* that just as we have a *minhag* to kiss our *tzitzis* and *tefillin*, so is it a *minhag* to kiss the *matzos...*" Then he added, "But only if you are holding on such a high level!"

When the holy *Shela* visited Damscus on his way to the Holy Land of *Eretz* Yisrael, his hosts brought him through the twisted alleyways to the former home of Rav Chaim Vital, *talmid* of the *Arizal* and *mechaber* of *Etz Chaim* and the Eight Gates of *Kabbalistic* wisdom. There the holy Rav Yeshaya discovered many manuscripts, some of them in Rav Chaim and the *Arizal's* own handwriting, as well as commentaries on the *Zohar*. As he

studied the newly discovered holy wisdom, he declared, "Know that since the giving of the *Torah* at *Har* Sinai, there was never another work such as this." He was greatly pleased that he had not yet completed his holy will and testimony, the *Shnei Luchos HaBris*, so that now he would be able to incorporate this new wisdom in it as well.

The *Shela HaKodosh* was also the *mechaber* of a very poignant *tefilla* to be said on the day before *Rosh Chodesh Sivan* (and at a child's wedding before the *chupa*).

[Editor: Every year, at *hakofos* on *Simchas Torah*, I have noticed that Rav Mordechai Steiner *Shlit"a* in the middle of dancing – stop by the *seforim* cabinet and delve into the *Shela* and concentrate on the *Shela's* name. I have also seen him kiss the *matzos* – as was the *Shela's* custom.]



Rav Yosef Karo, 13th of Nissan

Mechaber of Shulchon Aruch

The Holiest Foreign Thoughts

The halocha is that if the Rav and Av Bais Din are still in the midst of the silent amida, the chazzan and the congregants wait for them to finish before beginning the repetition of the Shemone Esrei out loud. So it was a great surprise when the Arizal, Rav Yitzchok Luria, motioned for the chazzan to begin, despite the fact that the Rav, Rav Yosef Karo, mechaber of the Shulchon Aruch, was still immersed in his silent amida. Not wishing to disagree with the Arizal, the chazzan proceeded. Later, when he approached the

Arizal, the Arizal explained, demonstrating his holy power of ruach hakodesh, the ability to know another's thoughts: "The law is that we must wait for his honor, the Rav, to finish his tefillos, but if his honor, the Rav, is busy trying to untangle a difficult ruling of the Rambam in halocha, that is not a reason to wait!"

[Editor's note: Don't we all wish that the extraneous thoughts that disturb our davening were knotty and difficult Rambams...and have two holy giants – the Arizal and Rav Yosef Karo – daven in the same shul?!]

The Holy Maggid

Rav Yosef Karo had an angelic *Maggid*, who came and spoke to him, and taught him many deep, esoteric mysteries. These teachings are gathered in the *sefer Maggid Meishorim*. On *Shavuos* night, as he studied with Rav Shlomo Alkabetz, the *mechaber* of *Lecha Dodi*, the *Maggid* revealed itself and spoke through Rav Yosef Karo, saying that he was the angel of the *Mishna*, the Oral Law which Rav Yosef studied by heart.

Once, when the *Bais Yosef* sat and wrote his *magnum opus* on the *Tur*, the same angelic *Maggid* revealed to him previously in Saloniki reappeared to him again in Tzefas and Biriya, telling him that the souls of the *Rambam* and *Ba'al HaTurim* rejoiced in how his commentary elucidated their opinions and upheld their arguments and *piskei halocha*.

The *Maggid* praised the *Bais Yosef's* halachic rulings as pure and faultless,

promising him that he would merit spreading them across the entire Jewish world. "The *Torah* rejoices as on the day it was given on *Har* Sinai and I shall place you above my nation and exult and uplift you and your *Yeshiva* and its stature. You shall merit to see *Eliyohu HaNovi* face to face and to one day see your descendants in the *Sanhedrin* in the *Lishkas HaGozis*, teaching the laws of *kemitza*, because each *Yeshiva* and study hall here below has its corresponding counterpart in the Heavens above – and on high is where they are studying the *Mesivta* of *Atik Yomin* to which your *Yeshiva* corresponds."

Indeed it is so, for no other author has even merited that his work on *Shulchon Aruch* should be considered as the basis of the code of Jewish law universally like the *Shulchon Aruch*, and no other author merited the appellation *Maran*, "our master", the *Mechaber*, "the author". (*Moron*, p. 177).



Rav Menachem Mendel Schneersohn, 13th of Nissan

The Tzemach Tzedek of Lubavitch

A Holy Loan

The *Rebbe Rayatz* used to relate as follows:

Following Rav Schneur Zalman's passing, the young Rav Menachem Mendel continued to enjoy the guidance of his grandfather and mentor, who would appear to him in his dreams and in visions during the day to answer the questions that arose in the course of his studies, both in the "revealed" part of *Torah* – the *Talmud* and Jewish law – and in the esoteric teachings of *Kabbola* and *Chassidus*.

But then the visits suddenly ceased. Rav Menachem Mendel had accumulated a number of questions that he was unable to resolve to his satisfaction, and was growing quite eager to see his grandfather. But the *Rebbe* did not appear to him. This caused

Rav Menachem Mendel great pain.

Early one morning, Rav Menachem Mendel was making his way to the *shul* of his uncle and father-in-law, Rav Dovber of Lubavitch (who had succeeded Rav Schneur Zalman as the leader of *Chabad Chassidus*). Rav Menachem Mendel's path took him through the marketplace of Lubavitch, which was just coming to life at

that early hour. There he was approached by Rav Mordechai Eliyohu, a simple but G-dfearing man who earned a meager livelihood by buying and selling in the marketplace.



"Please, Rav Menachem Mendel," Rav Mordechai Eliyohu was saying, "can you loan me five rubles until this evening or tomorrow morning? Today is a market day; if I had a few rubles in hand, I could hope to earn something, with *Hashem*'s help."

"Of course, Rav Mordechai Eliyohu," replied Rav Menachem Mendel. "Come to my home after the morning *tefillos*, and I'll give you the money."

Rav Menachem Mendel arrived at the *shul* and began to prepare for his *tefillos*. His *tallis* was already folded over his shoulder and he was examining its *tzitzis* prior to putting it on, when the thought occurred to him: "Why did I tell Rav Mordechai Eliyohu that I'd give him the money after I've finished my *tefillos*? Today is market day; surely every moment is precious to him. I should have given him the money immediately."

Removing the *tallis* from his shoulder, he rushed home, got the money, and went to look for Rav Mordechai Eliyohu. By this time, the marketplace was already teeming with people, animals and merchandise; wagons were parked everywhere and stalls were being set up. After a lengthy search, Rav Menachem Mendel located Rav Mordechai Eliyohu, gave him the loan, and returned to the *shul*.

And when Rav Menachem Mendel had put on his *tallis* and wrapped his *tefillin* around his arm and head, he saw his grandfather standing before him, his face radiant with joy.

Thirty years later, Rav Menachem Mendel related the events of that morning to his youngest child, Rav Shmuel of Lubavitch. "When one helps a fellow earn seventy *kopeks* on the sale of a calf," said Rav Menachem Mendel, "the gates of the heavenly chambers are opened before him."

Rav Shmuel subsequently told this story to his son, Rav Sholom Dovber of Lubavitch. "Do we even know," he mused, "where to find the 'gates to the heavenly chambers' that are opened to us every time we do an act of charity? But no matter. The main thing is that we extend ourselves with a complete heart and true feeling. What greater joy can there be than the joy of being privileged to help a fellow man?"



The Holy Ba'al Shem Tov

They say that the *Tzemach Tzedek* could speak about the holy *Ba'al Shem Tov* no more than about five seconds before he was so overcome that he would burst out in a torrent of tears and emotion due to the *Tzaddik*'s holiness!



Two Miracles With One Utterance

There once came before the *Tzemach Tzedek* an *aguna* (a woman whose husband has vanished). She pleaded with the *Tzaddik* to find her missing husband and release her from her bondage, and she handed a *kvittel* petitioning for her son who was unfortunately dumb. The *Tzaddik* turned to the lad and said to him, "Tell your mother that *Tatty* will be here soon," and miraculously, so it was!

(Otzar Yisrael).



Rav Moshe Ben Chaim Alshich of Tzefas, 13th of Nissan

A Soul for Peshat and Not Sod

Rav Moshe Alshich greatly desired to study the secrets of *Kabbola*, especially

since word of the *Arizal*'s teachings began to spread. He was distressed that others had been chosen while he was neglected and tearfully he came begging before the *Arizal*, kissed the hem of his clothing and fell before his feet, kissing them, and wept, "Master, what sin have I committed? Of what crime am I guilty that you do not draw me close as a *talmid* like Rav Chaim Vital and Rav Yitzchok Falcon?"

The Arizal answered him that his soul had not come down into this world to study Kabbola and the secrets of Torah: rather, he was to master and disseminate the simpler, revealed form of *Torah* called peshat, because in a previous gilgul (incarnation) his soul had already mastered Kabbola, for he was a spark of the soul of Chutzpis the Meturgemon (translator). "If you think I am just making excuses to put you off," said the Arizal, "I shall give you a sign that will prove my words true: tomorrow, as I pass by on the road with my talmidim to go and greet Shabbos and accept the Shabbos day - if you see us passing by, it is a sign that I have been putting you off with excuses. If, however, you fail to see us pass you by on the road, it is a sign that I am telling you the truth."

And so it was that Rav Moshe prepared himself, Alshich purchased provisions for Shabbos, dressed in Shabbos clothes and sat all ready and prepared by midday at the roadside waiting eagerly for the Arizal and his students to pass by. Finally, after waiting some time, a great. overwhelming tiredness passed over Rav Moshe and he fell asleep. He slumbered on as the Arizal passed by with his talmidim and did not wake and did not see them. After they had passed him, the *Arizal* sent back some students to wake him so that he would not be left at the roadside alone and in danger. When he awoke he was startled, confused and upset at having somehow missed the Arizal when he had passed right by!

"Didn't I tell you," admonished the *Arizal*, "that your soul has not come to the world this time to study *Kabbola*? Do not burden yourself with this matter any

longer! Instead work on your *seforim* to teach *peshat* and they will become famous worldwide and generations afterward will study them." From then on the *Alshich* did not seek to study *Kabbola* with the *Arizal* any more. (*Shivchei HaArizal*)

Similarly, the *Chida* writes in *Shem HaGedolim* #101 that when the *Arizal* refused to teach the *Alshich Kabbola* the *Alshich* complained and the *Arizal* responded that Rav Moshe Alshich's soul in its present *gilgul* came to perfect the aspect of *derush* and not *sod* – sermons and not secrets.



A True Cheat and Swindler Agrees to the Alshich's Derosha

The *Minchas Elozor* of Munkacsz told the following story:

The *Arizal* testified that he witnessed the entire heavenly host – the *pamalya shel maala* – all go together to hear the *deroshos* of Rav Moshe Alshich and therefore he also went to hear his holy words when he sat and sermonized in public.

One time, the Arizal was present when Rav Moshe Alshich was giving a derosha about Lovon HaArami and how he swindled, tricked and hoodwinked Yaakov. The pasuk says he cheated Yaakov aseres monim and this, explained the Alshich, meant ten times ten, or a hundrend times over! He then proceeded to explain and detail each of the hundred ways in which Lovon cheated Yaakov this way and that. audience sat mesmerized transfixed, enjoying the derosha and how the Alshich enumerated again and again the tricks that Lovon had employed against Yaakov one hundred different ways. During this derosha, the Arizal laughed and left.

Afterward, they asked the *Arizal* why he had laughed. The *Arizal* explained that he actually saw Lovon *HaArami* standing beside the *Alshich* as he spoke and gave his

derosha. "With each explanation of the hundred deceptions, Lovon nodded his head, agreeing with the *Alshich* saying, 'Yup, that's it...that's true...that's exactly how I did it and tricked Yaakov and

cheated him that time. Yes, and that's the other way I cheated him again...uh huh...' That's what made me laugh," explained the *Arizal*. (*Masaos Yerushalayim* Day 9 Footnote 17 page 190)



Rav Asher Yeshaya Ben Eliezer Lipman Rubin of Ropshitz, 14th of Nissan

Mechaber of Ohr Yesha

A Sheina Kosher Korban Pesach'el!

In Warsaw sat a bochur named Asher Yeshaya in the Bais Medrash engrossed in his learning. The Ropshitzer, mechaber of Zera Kodesh, was visiting. He entered the Bais Medrash and found the bochur sitting and learning, and began exchanging Divrei Torah with him. The bochur found great favor in his eyes. He asked the bochur about his father, and when he found out that he was a tailor, he inquired as to where he worked, for the Ropshitzer Rav's bekeshe was torn and he needed someone to mend it.

As he stood watching the tailor mend his torn clothes, the Ropshitzer entered into a discussion with the tailor and offered to make a *shidduch* between his own daughter and the precious young budding *Torah* scholar, Asher Yeshaya, whom he had met in the *Bais Medrash*. The tailor, seeing the Ropshitzer's ripped clothes, imagined him to be someone with no means and he laughed, shrugging off the suggestion with a backhanded gesture.

"I have already been offered some good suggestions from my own townsfolk and I turned them all down, even though they offered me thousands of rubles in dowry and upkeep. Until now I have not agreed to any suggestion at all."

"Go and tell the *Rav* of the town, the *Chemdas Shlomo*, that the Ropshitzer *Rav* is suggesting you make a *shidduch* with him."

Hearing that he was a *Rav*, the tailor took the matter more seriously and ran off

to the *Chemdas Shlomo*, who told him to seize such a good opportunity.

According to the *She'eiris Boruch*, by Rav Boruch Rubin, who heard these traditions and stories from his father Rav Meir of Gloguv, who heard them in turn from Rav Yosef Dombrover, his father-in-law, the *minhag* was that the *Chassidim* and *talmidim* of the *Chozeh* (among whom Rav Naftoli Ropshitzer was counted) came to Lublin with *shidduch* suggestions and wrote the names of the suggested match, *chosson* and *kalla*, on a *kvittel* and presented it to the *Chozeh*; he would then declare if it was a good match.

The Ropshitzer had two choices for his only daughter Ratzchi: Rav Asher Yeshava and another possibility. He came to Lublin to ask the *Chozeh* which *shidduch* he should choose to complete. The *Chozeh* actually thought the other chosson was a good match, but the Ropshitzer, in his wisdom, realized that Rav Asher Yeshava would be a better match, and so he immediately traveled to Warsaw and completed the shidduch with Asher Yeshaya. He then returned to Lublin to ask the Rebbe, the Chozeh, to wish him Mazel Tov as was customary on finishing a shidduch. When the Chozeh read the kvittel with the *chosson*'s name and saw it was not the one he had suggested as a match, the holy Chozeh remarked, "Nu? Chochom adif minovi – A sage is better than a prophet!" alluding to the superiority of the Ropshitzer's choice, for he was well known as a sage and the *Chozeh* was so far-seeing

with *Ruach HaKodesh* that he was like a prophet. The *Chozeh* then concluded, "A sheina Korban Pesach'el! — What a nice Pesach offering!" No one understood this remark at the time, but many years later, when Rav Asher Yeshaya Rubin was niftar on Erev Pesach, the Chozeh's remark was understood. His soul was accepted on high as the Korban Pesach that year.

Other traditions tell us that the Ropshitzer made the *shidduch* first and then went to Lublin after the *tenno'im*, and the *Chozeh* was not happy with his choice. Afterward, when the young *chosson* was orphaned of both parents, the Ropshitzer

took the *chosson* to Lublin to meet the *Chozeh*. When the *Chozeh* actually met him, he was pleased and remarked, "*Chochom adif minovi*." After the *chasuna* and during *Shabbos Sheva Berochos*, the *Chozeh* honored the young *chosson* with leading *Birkas HaMozon*. When this scenario occurred again during the daytime *Shabbos* meal, the Ropshitzer told the *Chozeh* that he was afraid of *ayin hora* and the *Chozeh* remarked about Rav Asher Yeshaya, "*A Kosher Korban Pesach'el*!"

(Based on *She'eiris Boruch* Vol. II p. 9 #40 and *Ohr Rabbeinu Asher* p. 7–8)



Rav Avrohom Ben Asher Tzvi Yaffen, 14th of Nissan

Rosh Yeshiva Novardok

Who Needs to Apologize To Whom?

A hunger permeated *Yeshivas* Novardok in Bialystok. A hunger and thirst – not for bread or water but for *devar Hashem*, *Torah* and *mussar*. Nonetheless, *bochurim* still need to eat and the impoverished conditions of the *Yeshiva* caused the *bochurim* to literally go hungry and sate themselves on words of *Torah* between one slice of bread and another.

Shabbos was the worst. The Yeshiva accepted Shabbos early and the seuda concluded by five thirty. The entire seuda consisted of one slice of challa and a piece of gefilte fish. The bochurim congregated in the home of Rav Avrohom Yaffen, the Rosh Yeshiva, which, like Avrohom Avinu's tent, was always open to everyone. The bochurim treated it like home. They came and went as they pleased, slept on mattresses in the living room, and often entered the kitchen and helped themselves to what little there was.

The *mussar shmuess* was over by ten that evening and the *bochurim* were left hungry. They turned to Rav Yankele Galinsky and asked him to find a solution. He entered the *Rosh Yeshiva*'s kitchen and came back with a treasure! An entire *challa* and a jar of honey! The *bochurim* happily ate their fill and afterward Rav Yankel's conscience began to bother him. Surely the *Rebbetzin* would miss the jar of honey! Indeed, the next day she turned the house upside down looking for it and Rav Yankel Galinsky was ashamed to admit the theft. He kept putting off the confession of guilt until an opportune moment would present itself. Then came the war and miraculously he survived. After the war, he did indeed meet the *Rosh Yeshiva*, Rav Yaffen, and the *Rebbetzin* and apologized to her.

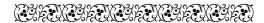
"It is I who needs to beg your forgiveness and apologize!" exclaimed Rebbetzin Yaffen. "I had a jar of honey – I should have shared it with the *bochurim!* Who deserved it more than you? I should have given you everything!"

The Rosh Yeshiva's home belonged to the bochurim and he himself would never take from the Yeshiva. Once, he asked Rav Yankel Galinsky to take some coins and buy some bread and salted herring fillet for his family. Rav Yankele asked the Rosh Yeshiva why he didn't take these provisions from the Yeshiva kitchen

where they were available.

"That is the *Yeshiva*'s kitchen," answered Rav Avrohom Yaffen. "I and my family are hungry but so are the *bochurim*. If I take fish from the *Yeshiva*'s kitchen,

that means that some *bochur* might go hungry and not have food to eat. How could my family and I eat if he were to go hungry?!" (*Vayevaser Yaakov* p. 34–5)



Rav Pinchas Eliyohu Rottenberg, Av Bais Din Piltz, 16th of Nissan

Mechaber of Sifsei Tzaddik

<u>How Rav Pintshe Accepted the</u> Rabbonus of Piltz

Originally, Rav Pintshe refused to accept the responsibility and position of *Rav*. A *Rav* must teach and guide, and only a complete person can do so, yet he felt himself sorely inadequate and incomplete. Instead, he rented a business and he and his cousin used their dowries to rent a factory that produced alcoholic beverages licensed under the Polish noble, complete with a *heter mechira* to allow it to operate on *Shabbos* under the auspices of the non-Jewish workers.

On Shabbos. Rav **Pintshe** as prepared to daven, new and disturbing thoughts penetrated his usually calm and serene Shabbos atmosphere. The Shabbos queen reigned, yet somehow, somewhere, he owned a business that even now was operating on Shabbos. True, he had a heter and non-Jews were operating the business and the machinery, but Reb Pintshe could feel the chimney of his factory billowing out thick, black smoke, polluting the clean, fresh, pure air of Shabbos! He couldn't stand it! Still wrapped in his *tallis*, he ran to the factory and simply turned the faucets of the bronfen barrels, and happily left as the contents poured out onto the floor and the barrels emptied themselves out. With a clear conscience, Rav Pintshe could now daven and serve Hashem on Shabbos.

This incident left Rav Pintshe with no choice. As he now had no means of support and no money left, he would have to accept a position as *Rav*. When the

community of Piltz approached, Rav Pintshe agreed but he stipulated three terms and conditions which left the townsfolk, many of them *Chassidim*, astounded and dumbfounded:

- 1. He was not to be disturbed from learning by meaningless and trivial arguments and *Dinei Torah*.
 - 2. He was not to be asked to give *deroshos*, for he was not a *darshan*.
 - 3. He should be allowed to leave and travel to his *Rebbe* whenever he wished.

The heads of the *kehilla* did not know what to do with such bizarre conditions. On the one hand they recognized the stature and sanctity of the young genius and wanted him be their *Rav* and spiritual leader. On the other hand, how could they agree to such demands? And so they turned to the *Sefas Emes* to rule on the matter. The Gerrer *Rebbe* heard the conditions and vehemently disagreed. "Tell Rav Pintshe he left out the fourth condition: that he be allowed to remain at home as before and simply draw a salary from Piltz!"

When Rav Pintshe heard this, he understood his error. He dropped the conditions and accepted the position as *Rav* of Piltz. He then ascended the *bima* in *shul* and delivered his first *derosha*: "Hear me, *Yidden*!" he cried. "If you listen to the *Torah* it will be good for you now and in the future and if you don't listen, woe to you all!" (*Bais Kotzk* p. 231–2)

No Mercy for the Arrogant and No

End of Mercy for the Downtrodden

Whereas Rav Pintshe could never remember the name or identity of wealthy, so-called important individuals, for whom he gave no second thought and to whom he spared no words of rebuke when deserved, despite their stature and honor in the eyes of others, when it came to widows, orphans, the poor and downtrodden, Rav Pintshe knew them all by name, never forgot to bless them, say hello and goodbye to them – even all the servants in his household did Rav Pintshe greet and recognize with a kind word.

He once observed a huge gathering at the limits of Dubenka. When he inquired as to what had transpired, the townsfolk pointed to a sickly, lame pauper, who sat stunned and silent as the mob raged and shouted at him to go away.

"Why are you chasing him away?" asked Rav Pintshe.

"For some time now," explained one of the Jews, "someone has been stealing from the *shul* coffers. Now we have caught this rascal red-handed with his hand in the *tzedoka pushka*! He is a good-for-nothing lowlife, a thief and a drunkard who has been boozing away the funds! We beat him into submission and we are running him out of town, but he refuses to go!"

Rav Pintshe turned to the head of the mob and berated him, yelling, "Were you an orphan?!"

"Me? No, never."

"Were you ever lame?"

"Me? No, never."

"Did you ever starve for bread?"

"Me? No, never."

"Did you ever wander the streets homeless, with no education and no place to lay your weary head and call home?"

"No!" he finally answered.

"Then how," demanded Rav Pintshe,

"can you judge this lame, impoverished man?! *Chazal* say not to judge your fellow till you have been in his place, and you have never been in his place!"

When asked why he lowered the honor of the important and revealed their shortcomings, shaming them publicly while at the same time he was full of mercy, kindness and understanding toward the poor and downtrodden, since arrogant, wealthy people are also blemished and surely also deserve mercy and kindness, Rav Pintshe answered, "I have mercy on both kinds of people. The lowly I uplift and strengthen. When they need some kind words, I supply them with those. The arrogant need someone to push them down and lower them and I supply them with their needs as well!" (Bais Kotzk page 254– 5)



The Sleep of the Tzaddik

Every two or three hours, Rav Pintshe lay himself down for a quarter-hour nap. He would awake roaring, and cast himself down from his bed. He threw himself out of bed with such force that he often cracked his head on the floor and called himself lowly names, debasing himself. "This is how you waste your time, by sleeping it away – and you enjoy it too?" he would berate himself. (*Bais Kotzk* page 255)



The Tefilla of a Tzaddik

The *Sefas Emes* once sent his son, Rav Nechemia Alter, to spend *Shabbos* in Piltz. There, Rav Nechemia overheard the *Tzaddik* praying softly to himself, "*Ribbono Shel Olam*, I have a special guest for *Shabbos*! Please make the *kugel* tasty and the *chulent* a success, for the *Rebbe*'s son is my special guest!" (*Bais Kotzk* p. 256)

חג כשר ושמח

It is a great *segula* to recite the *Ma'amar Sod Etzba Elokim* from Rav Shimshon of Ostropoli (1599–1648). This revelation came along with the assurance of tremendous blessings to all those who learn this *Ma'amar* at least once a year, especially on the eve of *Pesach*.

Due to the shaimos involved, we have included it in the e-mail as a separate pdf and we request that you treat it with due respect.

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

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

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

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

Zera Shimshon

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

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

His Seforim were named, Toldos Shimshon (The 'Offspring' of Shimshon) on Pirkei Avos and Zera Shimshon (The 'Seed' 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

This week's parsha discusses the various korbanos that one can bring.

The Gemara (Menachos 110a) says in the name Rava, that anyone who toils in Torah does not need the offering of the Olah, Mincha, Chatas or Asham.

The Gemara (Ta'anis 27b) records the following exchange between Avraham Avinu and Hashem:

Avraham said to Hashem, "Perhaps the Jewish people will sin and you will do to them as you have done to the generation of the Mabul etc?"

Hashem responded, "No!"

Avraham Avinu asked, "How can I be assured of this?"

Hashem answered, "Take a calf etc." (i.e. that the order of the Korbanos offerings will atone for their sins).

Avraham Avinu pressed further, "That is only a satisfactory arrangement as long as the Beis HaMikdash stands, but what will be after it is destroyed?"

To this Hashem guaranteed Avraham Avinu saying, "I have already arranged the order of the Korbanos offerings, as long as the Jewish people read it, I will consider it as thought they brought those offerings before me."

The Zera Shimshon asks that this Gemara does not seem to agree with Rava's statement since according to Rava, as long as the Jewish people toil in any area of Torah, their sins are forgiven as if they brought the Korbanos. The Gemara is Ta'anis however, seems to hold that only by specifically reading the order of the Korbanos will the Jewish people's sins be atoned for?

The Zera Shimshon explains as follows:

The Yalkut (Yechezkel 358) says that Chochma (Wisdom) was asked what the punishment of a sinner should be, to which it answered, "Sinners are persecuted by bad". Prophecy said, "The soul of the sinner shall die". The Torah said, "The sinner should bring a Korban and he will be forgiven". Finally, Hashem said, "He shall do Teshuvah and he will be forgiven".

What this Medrash teaches is that although one must indeed bring a Korban when he sins (while the Beis HaMikdash existed), as the Torah said, the real point is for the sinner to do Teshuva and recognize Hashem's existence. If this goal is not reached, the Korban is essentially pointless, as the passuk says, "The offering of the wicked are an abomination" (see Zevachim 7b).

Thus, when Rava said that one who learns Torah does not need the offerings, this is because he will not sin, as the Torah itself brings a person to recognize Hashem's existence. However, in the Gemara in Ta'anis, Avraham Avinu was concerned that perhaps the Jewish people will stop learning Torah and after the Beis HaMikdash is destroyed, they will have no Korban to atone for the sins that that will consequently commit.

Hashem's remedy of reading the order of the Korbanos was in order to reinstate the Jewish people's awareness of Hashem, which they obviously lost before they sinned, since this was the ultimate goal of the Korbanos. This would return them to the study of Torah, which would in turn protect them from further sin.

This is seen from the story in the days of Eliyahu (Melachim I 28:23), where the Jewish people denied the existence of Hashem, and Eliyahu returned them to Hashem by offering a Korban, after which they all proclaimed, "Hashem is (the only) *G-d*".

MeOros HaRamchal - Parshas Tzav

THE TIKKUN OF MIXING AND SPRINKLING

"And Moshe took the anointing oil – *shemen ha'mishchah* and sprinkled on Aharon," (*VaYikra* 8:30-31)

Moshe took two things blood and oil. The *Ramchal* explains that this was done to mix and sweeten the left side [*gevurah*] with the right side [*chessed*]. Blood is the secret of *gevuros* – strength and oil is the secret of *chassadim* – loving kindness.

Aharon is the representative of *chessed* loving kindness (translator's note: that attribute of the *Kohanim* is *chessed* and also Aharon is the epitome of making peace between man and wife and enemies *ohev shalom* and *rodef shalom*)

Moshe sprinked him with the blood to sweeten the *gevuros* – judgments with *chassadim* – loving kindness.

Chazal taught that Aharon and his son's sanctification was only complete after the sprinkling of the blood. This is because *chessed* can only be completely rectified when the left side of *gevuros* are enhanced and perfumed in this manner. This is what occurred during *Akeidas* Yitzchok, because Avraham went through nine trials and tests to complete and perfect himself and his spiritual levels. Since *chessed* can only be completed through this connection with *gevuros* therefore *gevurah* must be subservient to *chessed* and that is the lesson of the *Akeida* – the binding of Isaac (translator's note: because Avraham the epitome of the attribute of *chessed* had to bind his son Yitzchok – the epitome of the attribute of *gevurah* and Avraham's act was an act of *gevurah* as is known).

Therefore, Aharon's perfection and completion was through having the blood sprinkled on him. This is why it says "and he sanctified Aharon," signifying that now his *tikkun* was complete.

NO LEFTOVERS

This is the Torah of Zevach HaShlamim – the peace offering, (11-17)

The *Ramchal* points out that *shelamim* – peace offerings are half eaten and half offered on the altar.

The *Ramchal* explains that this represents how a *korban* works, offering the sacrifice adds many supernal heavenly lights above. Correspondingly, we offer half the *korban* on the altar.

Then an abundance of blessings and *shefa* rain down upon us through the sacrificial offering and this corresponds to the portion of the *korban* that is eaten.

Therefore, we have a commandment not to leave over any leftovers from the meat of the offering.

The secret is that so long as the pasuk tells us that there is still time and we can eat the offering it is untouchable by the other side $-sitra\ achra$ has no rule over it. Once that time is over and the korban has expired then the other side $-sitra\ achra$ can control and rule over the korban. Therefore we are commanded to not leave any leftovers.

תפילת הרמב"ן לאומרה בכל ראש חודש

יהי רצון מלפניך די אלקי ואלקי אבותי, שתברך כל מעשי ידי עד בלי די, מידך המלאה תשביעני, ומאוצרך הטוב תמלא ביתי ותשביעני, ותצליח דרכי ואורחותי, ושמור רגלי ונתיבותי, כי בידך מסורים כל חי, ויהיו מזונותי בידך מסורים ומתוקים ולא יהיו ביד בני אדם, כי הם מרים וקשים כלענה בבשת פנים מכלימים, לכן ברחמיך הרבים תחתום לי מזונות מידך הטובה המלאה, ויהיו שלמים ותדריכני בדרך ישרה לפניך, ותנני לחן ולחסד ולרחמים בעיניך ובעיני כל רואי, כי קל רחום וחנון אתה, ברוך אתה די שומע תפילה:

א גוטן פריילאכן חודש טוב מבורך.

לעילוי נשמת - לזכר עולם יהי' צדיק

XXXX

Q

התנא רכי חנינא כו דוסא

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

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

הרה"ק רבי חיים זאנוויל בן הרה"ק ר' משה אבראמאוויטש 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 בעד משפחתו היקרה ויקום לגורלו לקץ הימין במהרה

(0)

מכשול וממיתה משונה, ושום אדם לא ימשול בו, וכל אויביו יפלו תחתיו, והוא על אפילו פעם אחת בשנה, ובפרט בערב פסח, מובטח לו שינצל באותה שנה מכל במותימו ידרוך, ובכל אשר יפנה יצליח ובכל עסקיו ירויח, עד ביאת הגואל אמן ,וו גדול ונורא, וכתוב שם שכל מי שמעיין הסוד הנפלא והנורא הזה על מכונו

שלום לרבני ארץ, גודרי גדר ועומדים בפרץ, יצילם ה' מכליון וחרץ, כולם הענין מה שכתב האר"י ז"ל בקונטרס שלו הנקרא פלאות רבות בשער הנקרא קדושים אשר המה בארץ, כל חד לפום חורפיה מקשה ומתרץ, אמן סלה, בתכלית

ציאת מצרים, פרק ג' דף מ"ב ע"א וזה לשונו:

יטָאתַיִם וּשְׁמוֹנִים מַלְאָבֵי חַבָּלָה, הַמְמֵנִּים בִּשְׁלשֶׁה רְקִינִים שֶׁל טַמְאָה, הָאָחָד נְקְרָא הַנֵּה כְּבֶר הוֹדַעְתִּיך שְׁפַּרְעֹה נִלְקָה בָּמִצְרֵים בְּעֶשֵׂר מַכּוֹת אֵלוּ עַל יְדֵי שְׁלֹשֶׁה אֲלָפִים יַצְלִיהָם וְעַל כָּלָם הַשֵּׁר הַנְּקְרָא תקא, בְּרֵאשׁית חָסֵר מִן הַשְּׁלִישִׁי עֲשְׂרָה, וְחָסֵר מִן שרע וַהַשִּׁנִי נְקְרָא תמוך, וְהַשְּׁלִישִׁי נְקְרָא בישהא, וַעְלֵיהֶם הַשֵּׂר הַנְּקְרָא דלפקט,

זָרְבִיעִי שִׁשָּׁה, וְחָפֵר מִן הַהְּשִׁיעִי שִׁשָּׁה כַּכְּתוּב:

הַיָּנִּר מֵה שֶׁכָּתַב הָאָרִ"י זַ"ל: "בָּרֵאשִׁית חָפֵר מָן הַשְּׁלִישִׁי עֲשָׂרָה", פּרוּשׁ: מַכָּה

כֵּלָם מְלַאִים. אָלָא צָרִיהְ לִהְיוֹת חָסֵר כְּמוֹ שֶׁכְּתוּב בַּסֵּפֶר תּוֹרָה. וְגַם רַבִּי יְהוּדָה לֹא פֵרוֹשׁ כַּכָּתוּב בְּסֵפֶּר תּוֹרָה, וְלֹא כַּאֲשֶׁר כָּתוּב בַּסִּדּוִרִים וּבַעֵּל הַהַגָּדָה, כִּי שֶׁם נִלְחָבוּ מַלְאָכֵי חַבָּלָה, שָׁמַעֲנִישִׁין אָת הָרְשָׁעִים. וְהַוָנוּ מַה שָׁכָּתַב הָאָר"י ז"ל: "כַּכָּתוּב", וא"ו. וְאָז הַחָשְׁבּוֹן מַמָּשׁ, לֹא פָּחוֹת וְלֹא יוֹתֵר מִשְּׁלֹשֶׁה אֲלָפִים וּמָאתַיִם וּשְׁמוֹנִים

כָּתַב סִימָנִים כַּלָּם רַק רָאשֵׁי תֵיבוֹת, דצ"ך עד"ש באח"ב, כְּמוֹ שֶׁכְּתַב חָרֵב יִצְחָק

אַבּוֹבְנָאל וּכְמוֹ שֶׁכָּתַבְתִי לְעֵיל:

שפ"ו שָׁבּוֹ אָחַז דָּוֹד בֶּן יִשִׁי, וְהַשֵּׁם אָמֵר וְהַבָּה. וּמְצֵּד הַשֵּׁם תק"ל לָקוּ הַמְּצְרִיִּים אָשֶׁר מְעֵלוּ אֲבוֹתֵינוּ, לִהְיוֹת בְּכוּר הַבַּרְזֶל הַזֶּה, עַד שְׁנָּאֶלֶם בְּשֵׁמוֹת אֵלוּ דע"ב צד"א יבְמַה שֶׁהַקְּדוֹשׁ בָּרוּךְ הוּא מַבֶּה, בּוֹ מְרַפֵּא הַגָּלוּת. מַה פְּשְׁעוּ וּמֶה חָטְאוּ, וּמָה הַמַּעַל אשצ"ה לָקוּ הַמִּצְרִיִּים בְּמִצְרֵיִם חֲמִשִּׁים מַכּוֹת, וְעַל הַיָּם לָקוּ מָאתַיִם וַחֲמִשִּׁים מַכּוֹת, בְּמִצְרֵים אַרְבָּעִים מַכּוֹת, וְעֵל הַיָּם לְקוּ מְאַתַּיִם מַכּוֹת, וְהַשֵּׁם אָמֵר וְהַבָּה. וּמְצֵּד הַשֵּׁם הַנֵּה מֵה שֶׁלֶּקוּ הַמִּצְרִיִם בְּמִצְרִים נֶשֶׂר מֵכּוֹת, וְעֵּל הַיֶּם לָקוּ חֲמִשִׁים מַכּוֹת, הַשֵּׁם'

שְׁלִישִׁית שֶׁהִיא כָּנָם חָסֵר יו"ד. "מִן הֶרְבִיעִי שִׁשֶׁה" שֶׁהִיא מַכַּת עָרוֹב גַּם חָסֵר נָא"ו. "וְחָסֵר מִן הַנְּשִׁיעִי שִׁשֶּׁה", שְׁהִיא מַכַּת חֹשֶׁךּ גַּם כֵּן חָסֵר נָא"ו. ימַה שָׁאָמֵר "כַּכָּתוּב", יוֹאֶה לוֹמַר שֶׁכֵּן כָּתוּב בְּסֵפֶּר תּוֹרָה חָסֵר, כַּנִּוְכֵּר לְעֵיל:

שְׁמוֹנִים מַלְאָכֵי חַבָּלָה מַמְּשׁ, בְּמִנְיֵן עֶשֶׁר מַכּוֹת דֶּם צְּפַרְדֵעַ וְכוּ', וְהֵם שֶׁהִכּּוּ אֶת אַלפּים וּמָאתֵים אָל טִמְאָה שָׁבָּהֶם יֵשׁ מְמֵנִּים כְּמְנָן שְׁלשָׁה אֲלָפִים וּמָאתַיִם' מְכּוֹת: דְּהַנְנוּ עשר אוֹתִּיּוֹת שרע, מכות אוֹתִיּוֹת תמוך, שהביא אוֹתִיּוֹת בישהא, רְמֶז שהביא" שָׁבְאֵלּוּ שָׁלשׁ תַּיבוֹת נְרְמָזִים הַשְּׁלשָׁה רְקִיעִּים שֶׁל טִמְאָה, וּשְׁלשֶׁת אָלָפִים אָמְאָה, אָמַר לְנוּ הַכְּתוּב סוֹד נִפְלָא וְנוֹרָא, וְתִקּן הַמַּנִּיד כְּמוֹ שָׁשָׁנָה אַלּוּ "עשר מכות הַּמְמֵנִּים בָּאֵלוּ שְׁלֹשָׁה רְקִינִים: אֶחָד נִקְרָא שרע, וְאָחָד נִקְרָא תמוד, וְאָחָד נְקְרָא 'מָאתַיִם וֹשְׁמוֹנִים מַלְאָכֵי חַבָּלֶה שָׁהִכּוּ אֶת פַּרִעֹה וְאֶת הַמִּצְרִים בְּמִצְרֵים, כְּמִנְין עָשֶׂר בישהא, גַּם בָּזָה יֵשׁ סוֹד גָּדוֹל וְנִפְלָא, אֵלּוּ שְׁלֹשֶׁת אֲלָפִים וּמֶאתַיִם וּשְׁמוֹנִים מַחֲנוֹת אַלָפִים וּמָאתַיִם וּשְׁמוֹנִים מַלְאָבֵי חַבְּלָה שָׁהִכּוּ אֶת פַּרִעֹה וְאֶת הַמִּצְרִיִּים בְּמִצְרִים, זָהוּ סוֹד אֵלוּ "עָשֶׂר מַכּוֹת שֶׁהֵבִיא" הַקּדוֹשׁ בָּרוּךְ הוּא בְּמִצְרַיִם, מְכֵּוּן מַמָּשׁ שְׁלשֶׁה שָׁהָפוּ אָת פַּרְעֹה וְאָת הַמִּצְרִיִּים בְּמִצְרֵיִם כָּאָמוּר, שֶׁמְמֵנִּים בְּאֵלוּ שְׁלֹשֶׁה רְקִיעִּים שֶׁל

מֵצְינוֹמֵיהֶם כָּאָמוּר. וְעַל יָדָן הִבָּה אֶת פַּרְעֹה וְאֶת הַמִּצְרִיִּים בְּמְצְרֵיִם מְנָן עֲשֶׂר מַכּוֹת פַרִעה וְאָת הַמִּצְרִיִּים בְּמִצְרִים, כִּי מַלְאֲבֵי חַבְּלֶה מְמֵנִּים לְהַכּוֹת אֶת הָרְשְׁעִים לְטַהָרֶם

מָה שֶׁכָּתַב הָאָרִ"י זַ"ל שֶׁפַּרְעֹה נְלְקָה בְּמִצְרִים עֲשֶׂר מַכּוֹת וְכוּ', כַּנְּנָתוֹ כָּךְ:

סָגור וְאֵין פוֹרֵשׁ אוֹתָם. וּכְבָר שְׁאָלוּנִי גְּדוֹלֵי יִשְׂרָאֵל לְבָאֵר לָהֶם דְּבָרִי הָאָר"י זַ"ל וְלֹא הָגִּדְתִּי וִמְגֹּזֶל אַהָבַת מוֹרֵי וְרַבּוֹתֵי אָגַלֶּה רָז זֶה שְׁנְּתְצַּלֶּה לִי בַּחֲלוֹם חָזִיון לֵיְלָה,

יעַלְשוּ אָגַלֶּה הַדָּבֶּר בְּרֶמֶז לְפְנֵי כְּבוֹד תּוֹרָתוֹ, וְהוּא רַחוּם יְכַפֵּר:

יואת הְעֹבְיָן:

יִהָּנֵה מוֹרֵי וְרַבּוֹתֵי קְדוֹשֵׁי יִשְׁרָאֵל, הַדְּבָּרִים הָאֵלֶה פְּלָאִים הֵם, סְתּוּמִים וַחָתּוּמִים

בשח"ב. עד כאן לשון האר"י ז"ל:

בִּי אָמְרוּ בַּעֲלֵי קבָּלָה מַעֲשִׂית, שָׁיֵשׁ שְׁלֹשָׁה אָלְפִים וּמָאתַיִם וּשְׁמוֹנִים מַלְאָבֵי חַבָּלָה

ַ הַמְמֵנִּים לְהַכּוֹת אֶת הָרְשָׁעִים וּלְהַעֲנִישָׁם בְּגֵיהַנָּם וּלְטַהֲרָם מֵעֲוֹנוֹתֵיהֶם. וְעַל זֶה נָאֲמַר:

Page 1 of 13

(o)

0

אַלּוּ עֶשֶׂר מַכּוֹת כַּאֲשֶׁר כְּתַּבְתִּי אוֹת בְּאוֹת, עוֹלִים שְׁלֹשֶׁה אֲלָפִים וּמְאתַיִם וּשְׁמוֹנִים

מַלְאָכֵי חַבְּלָה, הַמְמֻנִּים לְטַהֵּר אָת הָרְשָׁעִים, וְהוּא פְּשֵׁט נִפְלָא, עֵּיִן לֹא דְאָתָה:

'הַנֵּה הַחָשְׁבּוֹן מְכֵּוָן כַּאֲשֶׁר נְכְמָּב כִּנִּם חָסֵר יִר"ד, גַּם עָּרֹב חָסֵר וּא"ו. גַּם חֹשֶׁךְ חָסֵר

וּלְהַכּוֹת בָּאָגְרוֹף רָשַׁע", כִּי אָגְרוֹף, רָמֶז שְׁלֹשֶׁה אָלְפִים מְאתַיִם וּשְׁמוֹנִים, וְעַל יָדָם

(<u>o</u>)

ּוֹלְקָה גַּם פַּרְעֹה הָרָשָׁע. וְאוֹמֵר אָנִי הַכּוֹתֵב שְׁזָּהוּ סוֹד נִפְלָא כַּאָשֶׁר הוּא נִכְּחָּב בְּמִנְיָן

ּיבְמִסְפֶּר: דָּם. צְפַּרְדֵעַ. כִּנִּם. עָרוֹב. דֶּבֶר. שְׁחִין. בֶּרָד. אַרְבָּר. חֹשֶׁךְ. מַכַּת בְּכֹרוֹת:

O (o

Page 2 of 13

0

(o)

יִנְמִשׁךְ עַל הַמִּצְרִים שָׁהוּא שֵׁם דלפקט בָּאוֹתִיּוֹת הַקּוֹדְמוֹת לְאוֹתִיּוֹת הַמִּצְרִים, והמ"ם מְמִלֵת הַמִּצְרִים, וְהַנְנוּ: שְׁשְׁלֹשֶׁה רְקִיעִים הֵם: עש"ר מכו"ת שהבי"א וּכְפֵרוּשׁ הַגְּאוֹן, אַחָרוֹנָה הָיא מ"ם הָרַבּוּי וְאֵינָה מִו הַשֹּׁרֶשׁ, וְרָמִז לָזָה הַמַּגִּיד בַּמַּאֲמֶר: "אֵלּוּ עֶשֶׂר מֵה שֶׁכְּחֵב הָאָרִ"י זַ"ל: "וַעְלֵיהֶם הַשֵּׁר דלפקט", כַּוְנְחוֹ הוּא שָׁשֵׁם זָה שֶׁרְשׁוֹ יוֹצֵא

מֵכּוֹת שֶׁהֵבִיא הַקְּדוֹשׁ בָּרוּךְ הוּא עַל הַמָּצְרִים בְּמָצְרַיִם", כְּלוֹמֵר הָאוֹתִיּוֹת שֶׁהֵם

קוֹדְמוֹת עַל אוֹתִּיוֹת הַמְּצְרִים:

אשר הִתְעַלַלְתִּי בְּמִצְרֵים", אשר דַּיְקָא, שֶׁהוּא כְּמִסְפַּר תקא, וְכַיּוֹצֵא בּוֹ הַרְבַּה יּבְמִנְין אשר, וְזָהוּ סוֹד כַּנְנַת הַבְּתוּב בְּסֵדֶר בֹּא: "וּלְמֵעַן הְּסַפֵּר בָּאָוַנֵי בִנְהּ וּבֶן בִּנְהְ אַת זֵיבוֹת שָׁל אֵלּוּ נְשָׂר מַכּוֹת, דצ"ך עד"ש באח"ב, בְּנִימַטְרַיָּא תקא, כְּמִנְיַן הַשֵּׂר מַפְּשֹׁ, ּימֵה שֶׁבְּחַב הָאָרִ"י זַ"ל: "וַעֲלֵיהֶם וְעַל כֵּלֶם הַשֵּׂר הַנְּקְרֵא תקא, כַּוְּנְתוֹ, כִּי רָאשֵׁי

פְּסוּקִים אָלָף, שָׁמּוֹרִים עַל זָה לְסוֹד אשר, כְּמִנְיֵן רָאשׁי תֵיבוֹת שֶׁל עֶשֶׂר מַכּוֹת כְּמוֹ

שֶׁבֵּאַרְנוּ, וְיֵשׁ לָנוּ בָּזָה סוֹדוֹת נִפְלָאִים. וּכְבוֹד אֱלֹהִים הַסְתֵּר דָּבָר:

הַקְּרוֹשְׁה וְהַפְּהוֹרָה.

שָׁגָרַם יְרִידַת מִצְרִים. וְיִשׁ לָנוּ סוֹד נִפְלָא וְנוֹרָא לְחָרֵץ קִשְׁיָא זוֹ מַה שֶׁהַקְשׁוּ מַעֵּלַת בְּבוֹר תּוֹרָמָם עָלֵי, אָבֶל גַּם זֶה נִיחָא כַּאָשֶׁר כְּתַבְתִּי לְמַעֵּלְמָם, נִפְלָאוֹת מְתּוֹרֶתוֹ ּימֵה שֶׁכָּתַב: "מֵה פָּשְׁעוּ" וְכוּ', רוֹצֶה לוֹמֵר: בְּאֵלוּ הַמֵּכּוֹת נְרְמֵז הַחֵּטְא שֶׁל אֲבוֹתֵינוּ

ַקדוש בָּרוּךְ הוּא, וּכְמוֹ שֶׁכְּתַבְתִּי.

ָּבִשְׁעוּ מֶה חָטְאוּ אֲבוֹתֵינוּ" וְכוּ', כַּוְנֶתוֹ: בְּאֵלוּ עֶשֶׂר מַכּוֹת שֶׁהֵם דצ"ך עד"ש באח"ב, בְּהֶם מַכָּה רַבָּה אָצְבַע אֱלֹהִים הִיא, וּמִו הַמַּכָּה עַצְמָה בָּאָה רְפוּאָה לְיִשְׂרָאֵל, שֶׁגְאָלֶם כְּבוֹד תּוֹרָתוֹ. וְהַנֵּה בְּאֵלוּ הַמַּכּוֹת הָכָּה אוֹתֶם, וַיְרַפֵּא אוֹתָנוּ הַקְּדוֹשׁ בָּרוּךְ הוּא וְהָכָּה גָרְמָזִים בָּאֵלוּ אוֹתִיוֹת סוֹד וְטַעַם יְרִידַת אָבוֹתֵינוּ לְמִצְרִים, כְּמוֹ שֶׁכְּתַבְתִּי לְמַעֵּלַת מַה שֶׁכָּתַב רַבֵּנוּ הָאָרִ"י זַ"ל: "בְּמַה שֶׁהַקְּדוֹשׁ בְּרוּדְ הוּא מֵכֶּה, בּוֹ מְרַפֵּא הַגְּלוּת, מַה

כָּתַבְהִי לְמַעֲלֵת כְּבוֹד תּוֹרֶתוֹ, וְהוּא רַחוּם יְכַפֵּר עָוֹן:

בְּגִימַטְרִיָּא אשצ"ה, וְהוּא סוֹד נִפְלָא וְנוֹרָא. רָוָא דְרָזִיוּ. סְתָרֵא דְּסְתָרִיוּ. הַיְנוּ בַּאֲשֶׁר יבי יוֹםי הַגָּלִילִי בְּגִימַטְרִיָּא שפ"ו, רבּי אֱלִיעָוָר בְּגִימַטְרִיָּא תק"ל, רבּ"י עֲקִיבָ"א

שלום לרבני ארץ, גודרי גדר ועומדים בפרץ, יצילם ה' מכליון וחרץ, כולם קדושים אשר המה בארץ, כל חד לפום חורפיה מקשה ומתרץ,

יְשְלשָׁה שַׁמוֹת שפּ"ו תק"ל אשצ"ה בְּצֵּלוּ הַשְּׁלשָׁה פַּנְּאִים:

צַקוּבָ"א, שָׁהוּא בְּגִימַטְרָיָא אשצ"ה עם הַכּוֹלֵל, שֶׁהַשֵּׁם הַוָּה אָמַר שֶׁיֵכּוּ הַמִּצְרִיים בְּמִצְרִים חָמִשִׁים מַכּוֹת, וְעַל הַיָּם לָקוּ מָאתַיִם וַחָמִשִּׁים מַכּוֹת. חָרֵי מְרָמָזִים אֵלוּ

בְּמִצְרֵים חֲמִשִּׁים מַכּוֹת, וְעַל תַּיֶּם לָקוּ מָאתֵים וַחֲמִשִּׁים מַכּוֹת, רָמַז לְסוֹד רְבּ"י

בְּמִצְרֵים אַרְבָּעִים מַכּוֹת, וְעַל הַיָּם לָקוּ מָאחֵים מַכּוֹת. וּמַה שֶׁכְּחַב הַשֵּׁם אשצה לָקוּ

הרב שמשון בן פסח מאוסטרופולי זצ"ל, רב ומקובל, נולד בקוריץ (Korets)

ּבְרוּךְ הוּא שֶׁיֵּרְאֵנוּ בִּיאַת מְשִׁיחֵנוּ בִּמְהֵרֶה בְיָמֵינוּ, עִם הַמַּלְאָכִים הַשַּׁיֶּכִים לַגְּאֵלֶה,

יִקיַם בָּנוּ מִקֹרָא שֶׁכָּתוּב: כִּימֵי צֵאתָּךּ מֵאֶרֶץ מְצְרָיִם אַרְאָנּוּ נִפְלָאוֹת, אָמֵן נְצֵח סֶלֶה:

שָׁהַכּוּ בָּהֶם הַמִּצְרִיִּים, נִרְמָזִים הַנְּאֵלֶה וְהָרְפוּאָה לְיִשְׂרָאֵל. וִיהֵא רַעְּוָא לִפְנֵי הַקְּדוֹשׁ ָּהְרפוּאָה שֶׁרְפָא הַקְּדוֹש בָּרוּךְ הוּא לְיִשְׂרָאֵל, שָׁנָאַל אוֹתָנוּ בָּהֶם, הָרֵי בְּאוֹתֶן הַמַּכּוֹת שְׁנִיּוֹת הֵם צד"א, וְהָאוֹתִיּוֹת הָאַחֵרוֹנוֹת הֵם כשח"ב, וְנְרְמָוִים בְּאֵלוּ הַשְׁלֹשֶׁה שְׁמוֹת כשח"ב", כַּנְנָתוֹ כִּי הָאוֹתִיּוֹת רָאוֹשוֹנוֹת שֶׁל דצ"ך עד"ש באח"ב הֵם דע"ב, וְהָאוֹתִיּוֹת מֵה שֶׁכָּתַב הָאָרִ"י זַ"ל: "שֶׁהַקְּדוֹשׁ בָּרוּךְ הוּא נְּאַל אוֹתָנוּ בְּשֵׁמוֹת אֵלוּ דע"ב צד"א:

בווהלין, אז בפולין כיום באוקראינה, בשנת הישייס (1600) בערך, ונרצח ב- גי באב

.(Polonnoye) בעת פרעות גזרות תייח 1648 בעיר פולנאה

אביו, פסח, היה חתנו של רבי שמשון בן בצלאל ליווא - אחי המהרייל מפראג. לכן אף ייחוסו המשפחתי, בדומה למהרייל, מגיע על פי המקובל עד דוד המלך.

בְּגִימַטְרָיָא תַּקְלְ, וְבֵּיְנֵּנִּ רְבִּי אֱלִיעָּזֶר אוֹמֵר, דֵּוְקֵא, שְׁהוּא שֵׁם תַּקּל, לְקוּ הַמְּצְרְיִים בְּגִימַטְרָיָא תַקל, וְבֵיְנֵּנִּ רְבִּי אֱלִיעָּזֶר אוֹמֵר, דֵּוְקֵא, שְׁהוּא שֵׁם תַקל, לְקוּ הַמְּצְרְיִים

הַגָּלִילִי נִצוֹץ דָּוִד בָּן יִשִׁי. וְזָה הַשֵּׁם הָכָּה אוֹתָם. וּמְצֵּד הַשֵּׁם תקל לֶקוּ הַמְּצְרִים

השׁם דּוְקא בָּא דָּוֹד בָּן יִשִׁי. וְרָמֵז גַּם כֵּן מֵה שֶׁכָּתַב בְּסֵבֶּר סוֹדִי רְזָא, שֶׁרְבִּי יוֹמֵי שֶׁכָּתַב שָׁבּוֹ אָתַז דָּוֹד בָּן יִשִׁי, רָמֵז גַּם כֵּן, דָוִ"ד בָּ"ן יִשַׁ"י גִּימַטְרְיָא שֵׁם שפו, שֶׁבְאוֹתוֹ חָמִשִּׁים מַכּוֹת, רֶמֶז לְרָבִּי יוֹםֵי הַגְּלִילִי. כִּי רְבָּ"י יוֹםֵ"י הַגְּלִילִ"י בְּגִימַטְרְיָא שפו, וּמֵה שֶׁפָתַב הָאָרִ"י זַ"ל. וְהַשֵּׁם שפּ"וּ אָמַר וְהִבָּה אוֹתָם בְּמִצְרִים עָשֶׂר מַכּוֹת, וְעַל תַּיָם לֶקוּ

רָבִי יוֹםֵי הַגְּלִילִי אוֹמֵר מְנֵּיִן, וְרָבִּי אֱלִיעֶוֶר אוֹמֵר מְנֵּיִן, וְרָבִּי עֲקִיבָא אוֹמֵר מְנֵּיִן, וְזֶהוּ

יִּפְלָא וְנוֹרָא: פְּלֻגְּהָא דְּרִבִּי יוֹסֵי הַגְּלִילִי וְרִבִּי אֱלִיעָוֶר וְרִבִּי עֲקִיבָא הַמֵּוְבֶּר בַהַגְּּדָה.

אוֹתָם בְּמִצְרֵים אַרְבָּעִים מַכּוֹת, וְעַל תַּיֶם לָקוּ מֶאתַיִם מַכּוֹת. וְהַשֵּׁם אשצה אָמֵר וְהַבֶּה

אוֹתָם בְּמִצְרֵים עֲשֶׁר מַכּוֹת, וְעַל הַיָּם לָקוּ חֲמִשִּים מַכּוֹת. וְהַשֵּׁם תקל אָמֵר

ּמֵה שֶׁכָּתַב רַבֵּנוּ הָאָרִ"י זַ"ל: "הַשֵּׁם שפּו שֶׁבּוֹ אָתַז דָּוִד בֶּן יִשִׁי, וְהַשֵּׁם אָמֵר וְהָכָּה

אוֹתָם בְּמִצְרֵים חֲמִשִּׁים מַכּוֹת, וְעַל תַּיָם לְקוּ מְאַתֵּים וַחֲמִשִּׁים מַכּוֹת". כַּוְנָתוֹ לְסוֹד

Page **3** of **13**

0

(o

Page **4** of **13**

=(0

THE FOLLOWING LETTER IS TAKEN FROM A PAMPHLET WRITTEN BY THE TZADDIK, REBBE SHAMSHON FROM OSTROPOLI. HE WRITES AT THE END OF THE PAMPHLET THAT ANYONE WHO STUDIES THE WONDROUS AND AWESOME SECRETS WRITTEN HERE, EVEN ONE TIME IN A YEAR, AND ESPECIALLY EREV PESACH, IS GUARANTEED THAT HE WILL BE SAVED FROM ANY KIND OF ACCIDENT OR DISASTER OR STRANGE DEATH FOR THE WHOLE OF THAT YEAR, AND THAT EVERYTHING THAT HE TURNS HIS HAND TO WILL BE SUCCESSFUL!

As mentioned in the Shai L'Mora Haggadah, the names of the angels mentioned in the letter should be scanned only, but not read out loud!)

The holy Ari z"l wrote in his pamphlet "Many Wonders" (ל"אות רבות), Part 15 entitled The Departure from Egypt, Chapter 3, Page 42, as follows:-I have already made known to you that Pharo was afflicted by these ten plagues at the hands of 3,280 (ב" אלפים ר"פ"), Angels of Punishment that are appointed to and dwell in the three Heavens of Impurity. The first [Heaven] is named ShaRA (ב"ש"), the second TaMOCH (ב"שה"), and the third BISHeHA (ב"שה"). The Minister appointed over them is named DaLPaKT ב"שה") (an alternative version: DaLPaKTA, הלפקט"א, and over (שר")) an alternative version: and over them, בראשית) all, the Minister known as TaKA, BeRAISHIS (ב"שה").

(And behold,) the third is lacking ten, the fourth is lacking six, and the ninth is lacking six, as they are written in the Torah. And furthermore, that which we find, that the Egyptians were afflicted by ten plagues in Egypt and fifty at the Sea, is all according to the name SHaPO (1"5"), which is the aspect of David ben Yishai, "And Hashem said 'Strike,' and they struck them," (an alternative version: "And Hashem spoke and they struck"). According to the name TaKaL (7"7"n), the Egyptians were afflicted by forty plagues in Egypt and two hundred at the Sea, "And Hashem said 'Strike,' and they struck them," (an alternative version: "And Hashem spoke and they struck"). According to the name SHaTZAH (7"3") (an alternative version: ASHaTZAH, 7"3"x"), the Egyptians were afflicted by fifty plagues in Egypt and two hundred and fifty at the Sea, "And Hashem spoke and they struck."

And Hashem rectified the Exile in exactly the same way that He had afflicted [the Egyptians]. And what was their transgression and their sin, what trespass did our forefathers commit [against Hashem], that made it necessary for them to suffer in the Iron Furnace of Exile [i.e. Egypt], until they were finally redeemed (an alternative version:

Page **5** of **13**

(o)

(o

until He redeemed them), using the following names, DeAV (פ"ד), TZeDAH (א"ז), KaSHCHaV (ב"ד")? This is all as written by the Ari z".

(o

0

(o

And Your Honor wrote to me that all these words of the Ari z"l are obviously the most wondrous and awesome secrets, sealed, closed and locked away from the slightest understanding, for who is there that could explain them? And, in fact, I have been asked many times by some of the greatest Rabbis to explain these words to them, and I refused. However, because of my great love for Your Honor, I will explain them to you as they were revealed and explained to me in a dream. And He who is merciful, forgiving of sin, etc.

And that which he wrote: the third is lacking ten, this is referring to the third plague, בים, which is written without the letter Yud [gematria: 10]. "The fourth is lacking six," i.e. the fourth plague, שנדרב, is missing the letter Vav [gematria: 6]. "The ninth is lacking six," refers to the ninth plague, דוושך, also lacking a Vav. (An alternative version: A Yud is missing from the third plague, בם, which needs to have the Yud missing. The fourth plague, ישרב, is missing six, because it needs to have the Vav missing. The ninth plague, דשר, is lacking six, because it also needs to be written without the Vav).

Page **6** of **13**

 $^{\circ}$

and the Egyptians in Egypt, from the three Heavens of Impurity. Punishment that punish the wicked, which punished the Egyptians and afflicted Pharo the way they are written in the Torah, which adds up exactly to the נ' אלפים ור"פ Angels of Vav, and not as they are written in the Haggadah, all written out in full. He is referring to written in Parshas Vaera, כנם without the Yud, ערב without the Vav, and דשך without the this is actually how they are written in the Torah, with these missing letters. For they are And that which he wrote: as they are written in the Torah, his intention was to say that

inflicted the ten plagues upon Pharo and Egypt, and this is truly a great wonder plagues that (Hashem) brought (ש"ר מכות שהב"א)," "ten (ש"ר)"), "is the same letters as ShaRA (שר"ך), "plagues (מכות))" is the same letters as TaMOCH (מר"ך), and "that brought (שרב"א)" is the same letters as BISHeHA (ב"שהב"א), these words are hinting at the secret in what he wrote (an alternative version: hinted at in what he said), "these ten three Heavens of Impurity containing the ג' אלפים ור"פ. Angels of Punishment which "תמו"ן), and the third BISHeHA (בישה"א), there is in this also a wondrous and awesome And that which he wrote: that these "ג' אלפים ור" A Angels of Punishment dwell in the three (שר"צ), the second TaMOCH (שר"צ), the second TaMOCH (

'צ, the 'ר, the 'ר, the 'י, and the final 'ם of the word המצרים is just the plural and not words "the Egyptians," in the aleph beis, thus, the '7 precedes the '7, the '5 the '2, the '5 the part of the root of the word. This is what he was hinting at when he said: ten plagues did where each letter of the angel's name is the one previous to it's equivalent letter in the And that which he wrote: the Minister appointed over them is named DaLPaKT Egyptians המצרים), try to understand all this, and the good Hashem will atone etc "(המצרים), he is revealing that this name comes from the name "the Egyptians (דלפק"ט) Hashem bring upon the Egyptians (i.e. the letters that preceded the letters of the word

up to the same number as the name of the Angel alternative version: and over them, פועליהם) all, the Minister known as TaKA, BeRAISHIS (תק"א, each of the ten plagues באה"ב באה"ד עד"ץ which add the word בראשת [first], was to point out that he was referring to 'the first,' i.e. the initial letters of אק"א, [gematria: 501] (and the reason that he added בראשית), he was referring to the initial letters of And that which he wrote: and over (זעל) (an

ער"ש ער"ש באה"ב

This is also the gematria of the word אש"ר (gematria: 501), which is the secret hidden in the verse את"ר התעללת במצרם, "these things which I have wrought in Egypt," being the gematria of the initial letters of the ten plagues, and concerning this matter there (Shemos 9:2), where in fact there are many many verses that hint to this secret of אש"ר

each of the plagues)

Page **7** of **13**

are wondrous secrets and many hints, and the greater glory of Hashem is in what is

0

(o)

word שפ"ו (gematria : 386), which is that which is written: Rabbi of the name רב"י יוס"י הגליל"י which has the same gematria as the Rabbi Akiva said: from where do we know...etc, this is the secret Hashem spoke and afflicted the Egyptians with ten plagues in the Haggadah, "Rabbi Yosi HaGalili said: from where do we is the source of the argument between ריה"ג ור"א ור"ע as brought in Egypt and fifty at the Sea, is all according to the name SHaPO And that which he wrote: and furthermore, that which we find, and Yosi HaGalili said...i.e. that the name שפ"ו spoke and afflicted cnow...etc Rabbi Eliezer said: from where do we know...etc. (שפ"), he is referring to the wondrous and awesome secret which

> 212 86 88 **Total** יוםי הגלילי

For Rabbi Yosi HaGalili was a reincarnation of David And that which he wrote: which is the aspect of David ben Yishai, the explanation is that י"ר"ד ב"ן ישי"; is also intention is as recorded above precisely this name when he comes. There are also ben Yishai, and ben Yishai [the Messiah] will use gematria الله and it was, in particular, with this name nany other hidden secrets in this matter, but the mair hat He afflicted them, but said it in a very hidden way.

רבי 318 אליעזר

Egyptians were afflicted by forty plagues in Egypt and two hundred at the Sea, this is a clue that Rabbi Eliezer is gematria And that which he wrote: according to the name TaKaL (סק"ל), the

etc. (An alternative version: "Rabbi Eliezer said...meaning that he who is the gematria of the name TaKaL spoke and afflicted them TaKaL (gematria: 530). That is to say, Rabbi Eliezer in particular, nolds the opinion that it was the name TaKaL that afflicted the 530 Total

212 183 **395 Total** עקיבא ų

hundred and fifty at the Sea, Rabbi Akiva is the gematria of

ASHaTZAH including the kollel [i.e. adding an extra one for the word SHaTZAH (gematria: 395), (an alternative version: Egyptians were afflicted by fifty plagues in Egypt and two And that which he wrote: according to the name SHaTZAH

(שצ"ה") (an alternative version: ASHaTZAH, אשצ"ה), the

Page **8** of **13**

(o

(o

((0)

(O

(o

the word itself). That is to say, that Rabbi Akiva, who is the gematria of the word SHaTZAH (or ASHaTZAH), was the one who said that it was the name SHaTZAH (or ASHATZAH) that spoke and afflicted etc. And each of the three Rabbis explained it according to his understanding, which is why the three names ShaPO, TaKaL and ASHaTZAH equal the gematrias of the three Tannaim, Rabbi Yosi HaGalili (ShaPO), Rabbi Eliezer (TaKaL) and Rabbi Akiva (ASHaTZAH). And this is all an awesome and wondrous secret, as I said previously. And may the Merciful One atone [for our sins] etc.

And that which he wrote: and Hashem rectified the Exile in exactly the same way that He had afflicted [the Egyptians], this is as I explained above, that the initial letters of the plagues hint to the original cause of the descent to Egypt, and in exactly the same way as Hashem struck the Egyptians, that in itself was the method by which He redeemed Israel, that the actual letters of the plagues are a hint to our redemption.

(An alternative version: and that which he wrote: and how many sins etc. he intended to teach that our forefathers' sins, which were the cause of them having to go down to Egypt, are hinted at in the actual letters of the plagues. And similarly, the letters of the plagues are also a hint to our redemption by Hashem).

And that which he wrote: until they were finally redeemed (an alternative version: until He redeemed them), using the following names, DeAV (2"57), TZeDAH (8"32), KaSHCHAV (2"702), he was hinting that the letters of the word DeAV (2"57) are the initial letters of each of the three symbols DaTSaCH ADaSH BeaChaB ""75" 7"3" (2"77"2). The second name, TZeDAH (8"72), is the second letter in each group, and the third name KaSHCHAV (2"702), is the third letter, through which Hashem redeemed us. The actual plagues that Hashem inflicted on Egypt hint to Israel's redemption. (An alternative version: the actual letters of DaTSaCH ADaSH BeaChaB (2"7"3" 7"3"7) are a hint to the Minister appointed over all the Angels of Punishment which afflicted the plagues upon the Egyptians, and those same letters hint to the reason for the exile to Egypt, and also to Israel's redemption from there. The selfsame letters are both the secret of the affliction and of the redemption).

And may we be found worthy in Hashem's eyes to quickly see the coming of the Messiah, with all the Angels appointed to accompany the Final Redemption, may it come speedily and in our time. And may we be worthy of seeing the fulfillment of the verse, "As in the days of your coming out of the land of Egypt I will show him marvelous things (Micah 7:15), for ever and ever amen.

Page **9** of **13**

0

(o

And finally, I hereby declare that anyone who studies these wondrous and awesome secrets, even one time in a year, and especially on Erev Pesach, I promise him that he will be saved from any kind of accident or strange death for that whole year. His enemies will have no power over him and will fall before him, and that he will be successful in everything that he turns his hand to. Amen.

סוד גדול ונורא, וכתוב שם שכל מי שמעיין הסוד הנפלא והנורא הזה על מכונו, אפילו פעם אחת בשנה, ובפרט בערב פסח, מובטח לו שינצל באותה שנה מכל מכשול וממיתה משונה, ושום אדם לא ימשול בו, וכל אויביו יפלו תחתיו, והוא על במותימו ידרוך, ובכל אשר יפנה יצליח ובכל עסקיו ירויח, עד ביאת הגואל אמן סלה:

שלום לרבני ארץ, גודרי גדר ועומדים בפרץ, יצילם הי מכליון וחרץ, כולם קדושים אשר המה בארץ, כל חד לפום חורפיה מקשה ומתרץ, אמן סלה, בתכלית הענין מה שכתב האריי זייל בקונטרס שלו הנקרא פלאות רבות בשער הנקרא יציאת מצרים, פרק גי דף מייב עייא וזה לשונו:

Page **10** of **13**

ָשֻׁכַּתַב הָרֵב יִצְחָק אַבּּרְבָּנֵאל וּכְמוֹ שֶׁכָּתַבְתִי לְעֵיל

רָבּי יְהוּדָה לֹא בָּתַב סִימָנִים כַּלָּם רַק רָאשֵׁי תִיבוֹת, דצייך עדייש באחייב, כְּמוֹ שָׁם נִכְּתְבוּ כֵּלֶם מְלֵאִים. אֶלָא צָרִיךְ לְהְיוֹת חָשֵר כְּמוֹ שֶׁכְּתוּב בַּשֵּבֶּר תּוֹרֶת. וְגַם ״כַּכָּתוֹב״, פֵרוּשׁ כַּכָּתוּב בְּסֵבֶּר תּוֹרָה, וְלֹא כַּאֲשֶׁר כָּתוּב בַּסְדּוּרִים וּבַעַל תַתַגָּדָה, כִּי ּוּשְׁמוֹנִים מַלְאֲכֵי חַבֶּּלָה, שָׁמַּעֲנִישִׁין אֶת הָרְשָׁעִים. וְהַיִּנוּ מַה שֶׁבְּתַב הָאֲרִייי זַייל חָסֵר ואייו. וְאָז הַהֶּשְׁבּוֹן מִמָּשׁ, לֹא פָּחוֹת וְלֹא יוֹתֵר מִשְּׁלֹשָׁה אֲלָבִּים וּמָאתֵים

אַלּוּ עָשֶׂר מְכּוֹת כַּאֲשֶׁר כְּתַּבְתִּי אוֹת בְּאוֹת, עוֹלִים שְׁלֹשֶׁה אֲלָפִים וּמָאתַים וּשְׁמוֹנִים מַלְאֲכֵי חַבָּלָה, הַמְמֵנִּים לְטַהֵר אֶת הָרְשָׁנִים, וְהוּא פְּשֵׁט נִפְלָא, עֵוִן לא ישרבה. השד. מפת בכרות:

י את הענין:

פַּחֵלוֹם חָוְיוֹן לַיְלָה, וְעַבְשִׁו אֲגַּלֶּה חַדָּבָר בְּרֶמֶּז לִפְנֵי כְּבוֹד תּוֹרָתוֹ, וְהוּא רַחוּם ָּהָאָרִייי זַיִּיל וְלֹא הַנְּדְׁתִּי. וּמִגֹּדֶל אַהֲבַת מוֹרֵי וְרֵבּוֹתֵי אֲנֵלֶה רָז זֶה שֶׁנְתְנֵלֶה לִי ְחַתוּמִים סָגוּר וְאֵין פּוֹרֵשׁ אוֹתָם. וּכְבָר שְׁאַלוּנִי נְּדוֹלֵי יִשְׂרָאֵל לְבָאֵר לָהֶם דְּבְרֵי ָחֵנֵּה מוֹרֵי וְרַבּּוֹתֵי קְדוֹשֵׁי יִשְׂרָאֵל, הַדְּבָרִים הָאֵלֶּה פְּלָאִים הֵם, מָאתֵים וַחֲמשִׁים מִכּוֹת, וּבְמַה שֶׁהַקְּדוֹשׁ בָּרוּךְ הוּא מִכֶּּח, בּוֹ מְרַפֵּא הַגְּלוּת. מַה ּחַכָּה. ומִצֵּד חַשֵּׁם אשצ״ה לָקוּ חַמִּצְרִיּים בְּמִצְרֵיִם חֲמִשִּׁים מַכּוֹת, וְעַל הַיָּם לָקוּ הַמִּצְרִיִּים בְּמִצְרֵיִם אַרְבָּעִים מִכּוֹת, וְעַל הַיָּם לָקוּ מְאַתַּיִם מִכּוֹת, וְהַשֵּׁם אָמֵר וְהַנֵּה מַה שֶׁלֶּקוּ הַמִּצְרִיּים בְּמִצְרֵים עֶשֶׂר מַכּוֹת, וְעַל הַיָּם לֶקוּ חַמִּשִּׁים מַכּוֹת, הַשֵּׁם שפייו שָׁבּוֹ אָחֵוּ דָּוִד בֶּן יִשִּׁי, וְהַשֵּׁם אָמֵר וְהַכָּּח. וִמְצֵּד הַשֵּׁם תּקייל לֶקוּ

פְשְׁעוּ וּמֶה חָטְאוּ, וּמָה הַמַּעֵל אֲשֶׁר מָעֵלוּ אֲבוֹתֵינוּ, לְהְיוֹת בְּכוּר הַבַּרְזֶל הַזֶּה, עַד

: שָׁגְאָלָם בְּשַׁמוֹת אֵלוּ דעייב צדייא טשחייב. עד טאן לשון הארייי זייל

נקרא שרע וְהַשֵּׁנִי נִקְרָא תּמוֹך, וְהַשְּׁלִישִׁי נִקְרָא בישהא, וַעְלֵיהֶם הַשֵּׁר הַנְּקְרָא

ַרלפקט, וַעְלֵיהֶם וְעַל כַּלָם הַשֵּׁר הַנְּקְרָא תּקא, בְּרֵאשִׁית חָסֵר מִן הַשְּׁלִישִׁי עֲשָׁרָה,

ּוְחָפֵר מִן הָרְבִּיעִי שִׁשָּׁה, וְחָפֵר מִן הַתְּשִׁיעִי שִׁשָּׁה כַּבְּתוּב:

זַנֵּה כְּבָר הוֹדַעִּתִּיךְ שָׁפַּרְעֹה נִלְקָה בְּמִצְרֵים בְּעֶשֶׁר מֵכּוֹת אֵלּוּ עַל יְדֵי שְׁלֹשֶׁה אֲלָפִים

0

(o

ּימָאתַיִם וּשְׁמוֹנִים מַלְאֲבֵי חַבָּלָח, הַמְמֻנִּים בִּשְׁלשָׁה רְקִיעִים שֶׁל אֵמְאָה, הָאֶחָד

מַפּוֹת דָּם צְּפַּרְדֵּע ְרֵנִי, וְהֵם שֶׁהִפּוּ אֶת פַּרְעה וְאֶת הַמִּצְרִיִּים בְּמִצְרֵים, כִּי מַלְאֲכֵי מִפּוֹת דָם בְּפַרְדֵּע ְרֵנִי, וְהֵם שֶׁהִפּוּ אֶת פַּרְעה וְאֶת הַמִּצְרִים, כְּי מַלְאֲכֵי הַמִּצְרִים בְּמִצְרִים, כְּמִנְיֵן עֶשֶׁר מֵכּוֹת: דְּהַיְנוּ עשר אוֹתִיּוֹת שרע, מכות אוֹתִּיּוֹת תמוך, שהביא אוֹתִיּוֹת בִישהא, רֶמֶז לְאֵלּוּ שְׁלֹשֶׁה רְקִיעִים שֶׁל טְמְאָה שֶׁבָּהֶם יֵש בְּמִצְרֵים, הַמְמֵנִּים בְּאֵלוּ שְׁלשָׁה רְקִיעִים: אֶתֶד נְקְרָא שרע, וְאֶתֶד נְקְרָא תמוך, בְּמִצְרֵים, הַמְמֵנִּים בְּאֵלוּ שְׁלשָׁה רְקִיעִים: אֶתֶד נְקְרָא שרע, וְאֶתֶד נְקְרָא תמוך, מְמֵנִים כְּמִנְיֵן שְׁלֹשָׁה אֲלָפִים וּמָאתֵים וּשְׁמוֹנִים מִלְאֲכֵי חַבָּלָה מִמֶּשׁ, כְּמִנְיֵן עָשֶׂר שָׁל טִמְאָה, וּשְׁלשֶׁת אֲלָפִים וּמָאתַים וּשְׁמוֹנִים מַלְאֲבֵי חַבָּלָה שֶׁהכּוּ אֶת פַּרְעֹה וְאֶת שָׁשָׁנָה אֵלּוּ ייעשר מכות שהביאיי שָׁבְּאֵלּוּ שָׁלֹשׁ תֵּיבוֹת נְרְמָזִים הַשְּׁלֹשָׁה רְקִיעִים וּשְׁמוֹנִים מַחֲנוֹת שָׁהַכּוּ אֶת פַּרְעֹה וְאֶת הַמִּצְרִיִּים בְּמִצְרֵים כָּאָמוּר, שֶׁפְּמֵנִים בְּאֵלּוּ אָלשָׁה אֲלָפִים וּמָאתַים וּשְׁמוֹנִים מַלְאֲבֵי חַבָּלָה שָׁהכּוּ אֶת פַּרְעֹה וְאֶת הַמּצְרִיִּים יָהוּ סוֹד אֵלּוּ ייעֶשֶׁר מַכּוֹת שֶׁהַבִּיאיי הַקְּדוֹשׁ בָּרוּךְ הוּא בְּמִצְרֵיִם, מְכֵּוָן מַמָּשׁ שְׁלשָׁה רְקִיעִים שָׁל טִמְאָת, אָמֵר לָנוּ הַכָּתוֹב סוֹד נִפְלָא וְנוֹרָא, וְתְקֵּו הַמַּגְּיִד כְּמוֹ ּ פַרְעֹה וָאָת הַמִּצְרִיִּים בְּמִצְרֵיִם מִנְיֵן עֶשֶׁר מַכּוֹת אֵלּוּ, וְהוּא פֶּלֶא נְּדוֹל

וְאֵיוֹר. ייוְחָסֵר מִן הַתְּשִׁיעִי שִׁשָּׁהיי, שֶׁהִיא מַכַּת חֹשֶׁדְ גֵּם כֵּן חָסֵר וָאייו. וּמַה שֶׁאָמֵר ייכַּכָּתוּביי, רוֹצָה לוֹמַר שֶׁכֵּן בָּתוּב בְּסֵבֶּר תּוֹרָה חָסֵר, כַּנְּוְכֵּר לְעֵיל: שְׁלִישִׁית שָׁהִיא כִּנָם חָסֵר יו״ד. ״מִן הֶרְבִיעִי שִׁשָּׁה״ שֶׁהִיא מַכַּת עָרוֹב גַּם חָסֵר ִׁ הַיְנוּ מַה שֶּׁבְּתַב הָאֲרִייי זַיִּיל: ייבְּרֵאשִׁית חָשֵר מִן הַשְּׁלִישִׁי עֲשְׂרָהיי, פֵּרוּשׁ: מַכְּה

ּוְהַנֵּה הַהֶשְׁבּוֹן מְכֵנָן כַּאֲשֶׁר נְכְתָּב כִּנָּם חָסֵר יו״ד, גַּם עָלב חָסֵר וא״ו. גַּם חֹשֶׁךְּ

וְעַל זָה נָאֲמֵר: ״וּלְהַכּוֹת בְּאֶגְרף רֶשַׁע״, כִּי אֶגְרף, רֶמֶז שְׁלֹשָׁה אֲלָפִים מָאתֵים וּשְׁמוֹנִים, וְעַל זָדָם נִלְקָה גָּם פַּרְעֹה הָרָשָׁע. וְאוֹמֵר אֲנִי הַכּוֹתֵב שְׁזֶהוּ סוֹד נִפְּלָא חַבָּלָה הַמְמֵנִּים לְהַכּוֹת אֶת הָרְשָׁעִים וּלְהַעֵנִישָׁם בְּנֵיהנָם וּלְטַהֶּרֶם מֵעֵוֹנוֹתֵיהֶם. בּי אָמְרוּ בַּעֲלֵי קַבָּלָה מַעֲשִׁית, שָׁיֵשׁ שְׁלֹשָׁה אֲלָפִים וּמָאתֵים וּשְׁמוֹנִים מַלְאֲבֵי בַּאֲשֶׁר הוּא נְכְתָּב בִּמְנְיֵן וּבְמִסְפֵּר: דָּם. צְפַרְדֵעַ. כִּנִם. עָרוֹב. דֶבֶר. שְׁחִין. בְּרָד.

מֵה שֶׁכָּתַב הָאֲרִיי זַיִיל שֶׁפַּרְעֹה נִלְקָה בְּמִצְרֵיִם עֶשֶׂר מַכּוֹת וְכֵּיי, כַּנְנָתוֹ כָּךְ:

ּמָה שֶׁכָּתַב הָאֲרִייי זַייל: ייַנְאָלֵיהֶם הַשֵּׁר דלפּקטיי, כַּנָנָתוֹ הוּא שָׁשֵׁם זָה שְׁרְשׁוּ

לְאוֹתִיוֹת הַמִּצְרִים, והמ״ם אַחֲרוֹנָה הִיא מ״ם הָרבּוּי וְאֵינָה מוְ הַשֹּׁרֶשׁ, וְרָמֵז לְזֶה יוצא מִמֵּלַת הַמִּצְרִים, וְהַיְנוּ: שֶׁשְׁלשָׁה רְקִיעִים הַם: עש״ר מכו״ת שהבי״א וְכְפַרוּשׁ הַגָּאוֹן, וְנִמְשַׁךְ עַל הַמִּצְרִים שָׁהוּא שֵׁם דלפקט בָּאוֹתִיוֹת הַקּוֹדְמוֹת ַזַּפַגְּיִד בַּפַּאֲמָר: ״אֵלוּ עֶשֶׁר מִכּוֹת שֶׁהֵבִיא הַקְּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרִים בְּמִצְרֵים׳, כְּלוֹמֵר הָאוֹתִּיוֹת שֶׁהֵם קוֹדְמוֹת עַל אוֹתִיוֹת הַמִּצְרִים :

מַפֹּשׁ, וּכְמִנְיֵן אשׁר, וָזָחוּ סוֹד כָּנָגת הַכָּתוּב בְּסֵדֶר בֹּא: ״וּלְמַעֵּן תִּסְבֵּר בְּאָזְנֵי בְּנְדְ וּבֶן בִּנְּדְ אֲת אשר התְעַלֵּלְתִּי בְּמִצְרִים״, אשר דִּיקָא, שֶׁהוּא כְּמִסְּבֵּר תִקא, וְכֵיּוֹצֵא בּוֹ הַרְבֵּה פְסוּקִים אֶלֶף, שֶׁמּוֹרִים עַל זֶה לְסוֹד אשר, כְּמִנְיֵן רָאשִׁי תֵּיבוֹת שֶׁל עֶשֶׁר מַכּוֹת כְּמִנְיִן רְאשִׁי תֵּיבוֹת שֶׁל אֶשֶׁר תֵיבוֹת שָׁל אֵלוּ עֶשֶׂר מְכּוֹת, דצייך עדייש באחייב, בְּגִימַטְרָיָּא תּקא, כְּמִנְיֵן הַשַּׂר ּמִה שֶׁכָּתַב הָאֲרִיי זַיִּיל: יוַנְאֵלֵיהֶם וְעַל כָּלֶם הַשֵּׂר הַנְּקְרָא תּקא, כַּנְנָתוֹ, כִּי רָאשֵׁי

פַנְּטָתוֹ לְסוֹד נִפְּלָא וְנוֹרָא: פְּלֵגְפָּא דְרֵבִּי יוֹסֵי מַנְלִילִי וְרָבִּי אֱלִיעֶׂר וְרְבִּי אֲלִיעֶׂר וְרְבִּי אֲלִיעֶׂר וְרְבִּי אֲלִיעֶׂר וְרְבִּי אֲלִיעֶׂר וְרְבִּי אֲלִיעֶׂר הֹנְּוֹן וְיָבִּי הַלְּלִילִי מִוֹם מְפִּיוֹן וְיָבוּ שְׁכִּיוֹן וְיָבוּ שְׁכְּתַב הָאֲרִייִי זִייל: וְהַשֵּׁם שפייו אָמֵר וְהַפָּה אוֹתֶם עֵקִיבָּא אוֹמֶר מִנִּוֹן וְזָבוּ שְׁלִילִי. כִּי מִים לְּקוֹי הַאֶּרִייִי זִייל: וְהַשִּׁי שְׁפִייו אָמֵר וְהָבָּה אוֹתֶם בְּקִיבָּא בְּיִבְּא בִּיוֹם בְּלִילִי. כִּי

אוֹתָם בְּמִצְרֵים עֶשֶׂר מַכּוֹת, וְעַל הַנָּם לָקוּ חֲמִשִּׁים מַכּוֹת. וְהַשֵּׁם תקל אָמֵר וְהַכָּה מָה שֶׁכְּתַב רַבֵּנוּ הָאֲרִייי זַיִּיל: ייִהַשֵּׁם שפו שֶׁבּוֹ אָחֵז דְּוִד בֶּן יִשִּׁי, וְהַשֵּׁם אָמַר וְהּכָּה:

ִהבָּה אוֹתָם בְּמִצְרֵים חֲמִשִּׁים מֵכּוֹת, וְעַל הַיָּם לְקוּ מָאתֵים וַחֲמִשִּׁים מֵכּוֹת". אוֹתָם בְּמִצְרֵים אַרְבָּעִים מִכּוֹת, וְעַל הַיֶּם לְקוּ מָאתַים מַכּוֹת. וְהַשֵּׁם אשצה אָמֵר

0

(0

-(0)

רְבִּייי יוֹסֵייי חַנְּלִילִייי בְּנִמְטְרְיָא שפו, ימָה שֶׁבְּתַב שְׁבוֹ אָחֵז דְּדָד בָּן יִשִּיי, רָמֵז גַּם בַּן בָּיי יוֹסֵייי חַנְּלִילִייי בְּנִמְטְרְיָא שָם שפו, שְׁבְּתֹב שְׁבוֹ אָחֵז דְּדָד בָּן יִשִּיי נְיִשִּי וְיָמִי שְׁבָּאוֹתוֹ חַשֶּׁם דְּוֹקְא בְּיוֹ יִשִּיי נְיִמִי נְיָא, שֶׁרְבִּי יוֹסֵי חַנְּלִילִי נְצוֹץ דְּדָד בָּן יִשִּיי וְזָי, וְעָב חַבְּבְּב מְבְּרֵים אַרְבִּים אַרְבִּים אַרְבִּי אַרְבִים מְכּוֹת, וְעֵל חִיּם לְּבְּוֹ מְבְּבְיִי אֲלְינְיָן בְּנִמְטְרְיָא תַּקל, וְחַנִּיוֹ רְבִי אֱלְיעָיֶר בְּנְמִטְרְיָא תַּקל, וְחַנִּיוֹ רְבִי אֱלְעִיוֶר אוֹבְיְ מְאַתְיִם מְכּוֹת, וְעֵל חִיּם בְּמְבְרִים אַבְּבְּיִים אַבְּעִים מְכּוֹת, וְעַל חִיּם לְּבְּוֹ מְבְּבְיִים אַבְּבְּיִם בְּמְצְרִים חֲמִשִּים מְכּוֹת, וְעַל חִיּם אַבְיי לְקוּ בְּמְבְרִים אַבְּבְיי, עֲקְיבְייא, שְׁהוּא בְּנִמְטְרְיָּא אַבְיי וְעָבְיי אַבְייִם חֲמִשִּים מְכּוֹת, וְעַל אוֹב בְּמַבְרִים בְּמִבְּרִים חֲמִשִּים מְכּוֹת, וְעַל אוֹב בְּמַבְרִים בְּמִבְּרִים בְּמִבְּרִיי אַבְיבְיים בְּמִבְּירִי אָבְיבְים חָמִשִּים מָבּוֹת, וְמֵל לְטוֹד רְבִּייי עֲקִיבְייא, שְׁהוּא בְּנִימְרְיִיּא אַבּיים מְבִּשְׁים חָזָּה שָּבְּים מְבִּבְּים הַמְבְּיִים בְּמִבְּירִים מְבּנְים הַבְּישִׁים מְבָּוֹת תַּנְּאָים מִבּוֹת, וְבֵי מְבְרִיים בְּמִבְּרִים בְּמִבְּירִים בְּמִבְּירִים חְמִּשִּים מְבָּרְת. חֲרִי אְבִיים בְּבִבּיים בְּבִּיבְיים אַבּיוֹם וְחָמִשְׁם תַּנְּבִים מִבּוֹת, בְיִי בְּרִיבְיים בְּבַּילְיים בְּאָלְיים בְּבְּבְּים וְחָבְשִּים מְבְּבְים מִבְּרִים בְּבְּבְּים בְּבִילְרִיים בְּבְּיבְיים בְּבְּיבְיים וְחָבְשִים מְבָּבְים מְבְּיִיים בְּיִיי בְּבִיים בְּבְּבְיים וְחָבְשִיים מְבְּבְישִיי, וְחָבְשִים מְבְּבְים בְּבְּים בְּבְיבְים בְּבְּיבְים בְּבְּבְיבְים בְּבְּיבְים בְּבְיבְיים בְּבְּיים בְּבְיבְים בְּבְּיבִים וְבְּבְיים בְּבְּיבְיי, בְייִים בְּיִבְּיי, וְבִּיי, וְבִּיי, וְבְייי בְּייי בְּייי בְּיי בְּיבְיים בְּבְּיבְּים בְּבְּבְּים בְּבְּיבְּיים בְּבְיבְּיבְּיבְיים בְּבְּיבְיי בְּיִיים בְּיבְּיי בְּיִיים בְּיבְייי בְּיִייְים בְּיבְיים בְּיבְיים בְּיבִיי בְּיבְייי בְיבְייי בְּבְיבְיי בְּיבְיים בְּבְיים בְּיִים בְּבְיבְיוּייִיים בְּיִים בְּבְיים בְּבְי

שלום לרבני ארץ, גודרי גדר ועומדים בפרץ, יצילם הי מכליון וחרץ, כולם קדושים אשר חמה בארץ, כל חד לפום חורפיה מקשה ומתרץ,

רָבִּי יוֹסֵי חַגְּלִילִי בְּנִמֵּטְרָיָא שפייו, רְבִּי אֱלִיעֶּיך בְּנִמֵּטְרָיָא תּקייל, רְבִּיי נֵקְלָּבְּ בְּגִּימַטְרָיָא אשציית, וְחוּא סוֹד נִפְּלָא וְנוֹרָא. רָזָא דְרָזִין. סְתָּרָא דְּסְתְּרִין. חֵיְנוּ בְּאֵשֶׁר בְּתַבְּתִּי לְמַעֲלֵת בְּבוֹד תּוֹרָתוֹ, וְחוּא רַחוּם יְכַבֵּר עְוֹן:

ימָה שָׁפָתַב רַבֵּנוּ הָאָרִיי זִייל: ״בְּמָה שֶׁהַקְדוֹשׁ בְּרוּךְ הוּא מֶבֶּה, בּוֹ מְרֵבֵּא הַגְּלוּת, מָה מָה פְּשִׁעוּ מֶה חָטְאוּ אֲבוֹתֵינוּ״ וְכוּי, כַּנְּתְּנוֹ: בְּאֵבוֹּ עֲשֵׁר יְרַבָּא הַגְּלוּת, כְּבִּיר בְּמִל שְׁהֵם דצ״ך עד״ש בְּרוּךְ בְּאַר בְּמָלֹת בְּבָר תּוֹרָתוֹ. וְתַנָּה בְּאָלוּ הַמֵּכּוֹת הָכָּה אוֹתָם, וַיְרַבֵּא אוֹתָנוּ הַקְּדוֹשׁ בְּרוּךְ בְּיוֹשְׁרָת בְּבוֹר תּוֹרָתוֹ. וְתַנָּה בְּאָלוּ הַמֵּכּוֹת הָכָּה אוֹתָם, וַיְרַבֵּא אוֹתָנוּ הַקְּדוֹשׁ בְּרוּךְ הוּא הְבְּעוֹ אֲלָהִים הָיא, וּמֶן הַמֵּבָּה הָנְאָה בְּאָה רְפוּאָה לְיִישְׁרִא בְּבוֹר הִיּא, וּכְמוֹ שְׁבָּתְרִיי.

ומָה שָׁבָּתֵב: "מַה פָּשְׁעוּ" וְכוּי, רוֹצֶה לומֵר: בְּאֵלוּ הַמֵּכּוֹת נְרְמֵז הַחֵטְא שֶׁל אֲבוֹתֵינוּ שָׁגָרֵם יְרִידַת מִצְרֵים. וְיֵשׁ לָנוּ סוֹד נְפְלָא וְנוֹרָא לְתָרֵץ קִשְׁיָא זוֹ מָה נְפְלָאוֹת מִתּוֹרָתוֹ הַקְּדוֹשְׁה וְהַשְּׁהוֹרָה. נְפְלָאוֹת מִתּוֹרָתוֹ הַקְּדוֹשְׁה וְהַשְּׁהוֹרָה.

ומה שָׁבָּנִב הָאַרִייי זִייל: יישָׁהַקּדוֹשׁ בְּרוּךְ הוּא נְּאֵל אוֹנְנוּ בְּשַׁמוֹת אֵלוּ דעייב וּמִה שֶׁבָּנַב הָאַרִייי זִייל: יישָׁהַקּדוֹשׁ בְּרוּךְ הוּא נְאֵל דעייב באחייביי, בַּנָנְתוֹ כִּי הָאוֹתִיּוֹת רְאשׁוֹנוֹת שֶׁל דצייך עדייש באחייב הם דעייב, והָאוֹתִיוֹת הָאחֲרוֹנוֹת הם כשחייב, וְנְרְמָזִים בְּאֵלוּ הַשְּׁלְשָׁה שְׁרְבָּא הַקְּרוֹשׁ בְּרוּךְ הוּא לְיִלְרָאֵל, שֶׁנְּאֵל אוֹתָנוּ בְּהָם, וְהַבְיּרִים, נְרְמָזִים הַנְּאֲלֶה וְהַרְפוּאָה לְיִשְׁרָאֵל וְהַבְירִם הַנְּאֲלְה וְהַרְפוּאָה לְיִשְׁרָאֵל וְהַבּא רְנִיבְים הַנְּאֲלְה וְהַבְּיה הָא שְׁיִרְאֵל הְנָים הַנְּאֲלְה וְהַרְפוּאָה לְיִשְׁרָאֵל הַמֵּל רְאַר בְּיהָב בְיהָב בִּימֵר בְּאַתְּדְ מְאֶרֶץ מְבְּרִים הַמְּלְאָר הְיִבְּים הַנְּאֲלְה וְהַרְפוּאָה לְיִשְׁרָאֵל הַמְּרָם הַבְּיִבְּים הַנְּאֲלְה בְּיהָב בְּיה הַיּיִב הַיּבְיים הַיְּצְלְיִם הַיְּבְּים הַשְּרָה הִיּא שְׁיְרָאֵל הְבְּיִב הַיְּבְיב הָאָרְיים בְּאָרְיִם הַבְּיב הָּאֵר אוֹתְנוּ בְּיִבְּים הַנְּאֲלְה בְּיהָם, וְהַבְּיב הַאֶּרְיִם הְּיִבְּים הַנְּצְּלְבִים הְּבִייים בְּיִבְּישׁ בְּאוֹיתְן הַמְּבוֹית וְשְׁדוֹש בְּרוּיף הוּא שְׁיְרָאֵנוּ בְּיְבְּאוֹים הְבְּיבְיים הְשִׁרָּאִל בְּיבְים הְּבְּיבוֹים בְּיבְּיב הְאוֹבְיוֹת הְשְׁבְּיב הְיִבְּיב הְאוֹבְיוֹת הְשְׁר אָלָה בְּיב הְשְּבִים הְעִבְּיב הְיוֹב בְּיבְיב הְשִׁבְּיב הְיוֹבְיב בְּשִׁר בְּבְיים הְבְּאוֹת בְּיבְיב הְשִׁר בְּיבְיב הְשִׁבְּיב הְיבְּאוֹת בְּיבְיב הְאַרְיב הְבְּאוֹת בְּבְיב הְשִׁבְּיב הְיבְּבְאוֹת בְּיבְיים הְּצְלְאוֹת, וְיִבְּה הְיִיבְיים בְּיבְיבְאוֹת בְּבְּיבְיה הְבְּיבְיה הְיִיבְּיִים בְּיבְּבְיתוֹים בְּבְּיבְיה בְּיבְיבְיים בּיבְירִייים בּיוֹיים בְּיבְיים הַּבְּרוֹים בְּיבְיבְיים בְּיבְייִים בְּיבְיבְיים בְּבְיבְיים בּיבְּיבְיים בְּיבְיים בְּיים הְיִבְיים הַּבְּיוֹם בְּבְיבְיים בְּיבְיים בְּיבְּבְיתוֹים בְּבְּבְיתִילוּים בְּבְיבְיים בְּיבְיים בְּבְיבְיים בְּבְּיוֹם בְּיבְיי

Page 13 of 13

Preface 22

0

R' SHIMSHON, THE MA'AMAR AND THE SHEMESH U'MAGEN

Rabbis of his time wrote endless praises on him, some even wrote that he was Moshiach ben Yosef (Chozeh of Lublin). Others wrote on him, "All his words are prophecy." He was known to have regularly learned Torah with Eliyahu HaNavi and other angels and many secrets of Torah were revealed to him by these angels, as well as in dreams.

Although he authored many works, the greater part of them have sadly been lost. Most noteworthy is his work Machaneh Dan on the Zohar, about which the Baal Shem Tov (1698–1760) said, that the mere study of this sefer has the power to bring the final redemption closer. While this sefer is reported to have been printed once, the Shomer Emunim writes that there is a tradition that it mysteriously vanished off the face of the earth, and anyone who went searching for it always turned up empty handed¹.

The majority of his writings that exist today are due to the many letters R' Shimshon wrote to those who entreated him to explain them difficult passages throughout all areas of the Torah. He was murdered on the third of Av in the year 1648 during the Cossacks massacres (1648–49), a disaster about which he forecasted would befall the Jewish people and begged them to repent before it was too late. (This can be found in his letters and writings².)

Ma'amar Sod Etzba Elokim / 1

(0

It is noteworthy to quote **one excerpt that does exist from Sefer Machaneh Dan**. R' Shimshon writes, almost prophetically (Machaneh Dan 295b), based on an Arizal and a series of gematrios, that in the seventh century of the fifth millennium a certain Rabbi will claim to have rediscovered the long lost techeiles, but his claims will not be so quickly or unanimously accepted. This find will ultimately hasten the final redemption. R' Shimshon ends off by writing: May Hashem forgive me for revealing this. These, almost prophetic words, were written some time before the year 1648! Amazingly, during the year 1888 (5648), after extensive research, the Radziner Rebbe claimed to have found techeiles, resulting in many people wearing the newly found techeiles. But, as R' Shimshon wrote many years earlier, most of the Torah luminaries of that time acted passively with his find.

² The Zohar (Toldos 139b) clearly speaks about this year 5408 (1648) as the year of the Geula. However, the Gemara (Sanhedrin 97a), says that the final redemption will only come with teshuva. Therefore, regardless of how appropriate a given year may be for redemption, if the Jews don't repent the Geula will not come. In fact, the Seforim write that a year that is fitting for Moshiach to come and the opportunity is let pass, that year becomes one of catastrophe for the Jewish people. This is what R' Shimshon preached before the year 1648 and begged the Jews to do teshuva.

With this, he explained the passuk that says (Vayikra 163), אוויס עווא מיוא אורן, "With this, Aharon shall enter the Sanctuary." The word אור has the numerical value of 408. The three components of teshuva (see Koheles Rabbah 5:4) are אוף, prayer, מיו fasting and repentance and מיוס, charity. These three words each equal 136 numerically and together have a total of 408, symbolizing that if the Jews were to repent properly, then the Kohen would enter the newly built Beis HaMikdash in the year אור – (5)408 of the fifth millennium, as the Zohar says.

Among the letters that survived from R' Shimshon's correspondence, is the well known 'Ma'amar Sod Etzba Elokim.' This lengthy and complex, yet enlightening Ma'amar (exposition) comes to explain a cryptic passage written by the Arizal (R' Yitzchak Luria 1534–1572, the most renown of all Kabbalists) concerning the ten plagues³.

The Ma'amar was revealed to R' Shimshon in a dream. At the end of the Ma'amar, R' Shimshon writes, "After this (the revelation of the Ma'amar), I was informed of the following secret. Anyone who studies this Ma'amar properly at least once a year and especially on erev Pesach, the eve of Passover, will merit great things⁴. He will be saved from all misfortunes and will not die a strange death⁵. No man will dominate over him; all his enemies will fall before him and he will tread in all of their high places⁶. In every direction in which he turns he will be successful and he will prosper in all of his endeavors⁷, until the coming of Moshiach."

As well, R' Shimshon said that Haman's plot of annihilating the Jews was pushed off to the year (5)408 (1648). This is why throughout the entire Megillas Ester there are only two large letters, a π and a π . Hinting that his scheme was pushed off until the year $\pi\pi$ (5)408. (Throughout the 24 books of Tanach some letters are smaller than usual and some are larger.)

The source R' Shimshon cites for the words of the Arizal is a work authored by the latter, called, 'Pela'os Rabos'. This work of the Arizal was seemingly never printed and doesn't appear quoted anywhere else other than in this letter of R' Shimshon. After some research it surfaced that a great grandson of R' Shimshon, R' Shimshon Yoel Shapira, who from the approbations he received on his sefer, appears to have been from the greatest Torah giants of his days, also owned a copy of this sefer. In the introduction to his sefer 'Ruach Elokim', R' Shimshon Yoel enumerates the ten works he authored and explains each one. The ninth sefer he lists is called. 'Nezir Elokim', about which he writes, "... Explains many mystifying statements found in Medrashim and throughout the Gemara, as well as many passages written by the Arizal in Pela'os Rabos." He then mentions that his grandfather, R' Shimshon of Ostropoli, discusses one of the paragraphs cited in Pela'os Rabos. It seems then, that these manuscripts of Pela'os Rabos, were handed down in this family from generation to generation as many such works are.

⁴ The uniqueness of erev Pesach is that this day is one on which all prosecuting angels and the likes are nullified. This concept is found in the story of Purim with Haman's defeat, as his downfall began at Ester's party, which was on Erev Pesach. As such, this unique time is very apropos to remove from oneself all bad decrees, being that the prosecuting angels are already silenced.

The letters that form the words חבאר איי. Erev HaPesach, can also spell במת בחשם, to speak about Pharaoh. This implies that the eve of Pesach is an auspicious time to speak about Pharaoh. As well, they can also be rearranged to spell איז הם, to speak with the mouth is bad. This hints when reading through the Ma'amar, one must be careful not to say out the names of Hashem or any of the angels mentioned therein. Rather, he should only scan them over with his eyes. This is because by mentioning the names of the angels, one can arouse their power in heaven and they can possibly harm that individual. (Shemesh UMagen)

5 Life

Hono

⁷ Prosperity. These three things enumerated as the blessing one receives by learning the Ma'amar, were in reality promised to Avraham that his children would be given when they would leave Egypt. This is seen in the passuk that says (Bereishis 15:14). אינרי דו אניכ אות אינרי אינרי אינרי אינרי דו אניכ "And the nation that they shall serve, I will judge" (with the ten plagues). Hashem told Avraham about the downfall of Egypt for enslaving the Jews. Egypt's disgrace restored the honor of the Jewish people, hence, the blessing of honor. The passuk continues, אינרי אינרי

Ma'amar Sod Etzba Elokim / 2

Learning through this letter on the eve of Pesach has become a custom by many, as R' Shimshon prescribes, and many attest to having merited blessings and salvation owing to its study.

In an astonishing testimony, the individual who reprinted this Ma'amar after the Second World War testifies as follows. I, the one printing this, witnessed with my own eyes, how in the year 1944 in Hungary, the times were very dark because of the Nazis. However all those that said this Ma'amar were saved."

In fact, the Ga'avad of Erloi, R' Yochanan Sofer Shlita, attributes his salvation from the concentration camps in merit of learning the Ma'annar. He tells, how on the eve of Pesach in the year 1944, due to the panic and confusion that reigned, he and his grandfather, R' Shimon Sofer, then, the chief Rabbi of Erloi, forgot to adhere to their yearly practice of reciting the Ma'annar. R' Yochanan remembered on the eve of Rosh HaShana and immediately recited the Ma'annar. His grandfather unfortunately did not remember and was murdered by the Nazis. (Verified with the Ga'avad's son, by my dear friend and Chavrusa, Mr. Harvey Abrahams.)

The following, is a most interesting excerpt taken from the Haggadah 'Mo'adim U'Zmanim Minhagei HaGra' written by the Ra'avad of Yerushalayim, R' Moshe Shternbuch Shlita. It was written as a preface to the Ma'amar which he reprinted in his Haggadah.

"On the night of Pesach one should gather his children, those that are of age to comprehend the Ma'amar, and learn through this letter. The prescribed time for learning the Ma'amar is given by R' Shimshon as אינרב פסח. The eve of Pesach. Typically, רב פסח של ערב פסח is understood by most to mean – some time during the day preceding Pesach. However, the Gemara (Pesachim 109a), uses this term to say that one should distribute treats to his children on ערב רספ. The Rambam (Hilchos Chometz U'Matzah 7.3) explains אינרב פסח in mean – the night of Pesach at the Seder, to encourage the children's involvement.

Since the term ערב פסד can have one of two meanings, and due the real miracles we have heard reported happen to people who learned the Ma'amar, it is worthwhile to learn it twice. The first time should be as ערב פסח is classically understood – the day before Pesach, and a second time – on the night of Pesach at the Seder while everyone is reciting the wonders preformed by Hashem, and one will see how all the plagues contain in them many secrets and endless wonders."

The practice of saying the Ma'amar has been around for many years and people of all backgrounds say it religiously from year to year. Until now however, it was never made available to the English speaking public. Truth be told, even those who read and understand Hebrew, find the Ma'amar difficult to fully comprehend. Therefore, with the help of Hashem, the attempt of this work is to translate the Ma'amar in a comprehensive manner to cater to both groups.

Explanations that were selected from a sefer written solely to explain the Ma'amar have been added as footnotes. These explanations are necessary to fully understand the depths of what R' Shimshon is saying in his

These blessings apply to any person who speaks about Yetzias Mitzrayim and fulfills the sages' dictum (Pesachim 116b), "In every generation one must view himself as though he personally has left Egypt." Such a person is worthy of receiving the blessings that Hashem promised to Avraham that his children would receive upon leaving Egypt, since indeed, he is a child of Avraham who has just departed from Egypt. (Shemesh U'Magen)

Ma'amar Sod Etzba Elokim / 3

Ma'amar. The name of this sefer is Shemesh U'Magen. It was published in the year 1891 and was written by the tremendous Torah scholar, R' Chaviv Chaim Dovid Sutton who lived in Teverya. His insights and explanations will literally leave the reader spellbound by their sheer brilliance. They will appear as annotations and the Ma'amar will appear as the primary text.

The actual text of the Ma'annar is based on a number of reliable sources. One is the version of the Shemesh U'Magen and the other is based on a collection of the most reliable copies of the original Ma'annar. It is for this reason that some of the names discussed throughout the Ma'annar are spelled slightly differently; both versions of the spelling have been cited.

Being that all the material was translated from Hebrew and due to its rather intricate nature, I ask that all mistakes and misunderstandings be attributed to me and not, Heaven forbid, to the original authors. The opening sentence of the footnotes will usually be in bold letters in order to highlight the subject being discussed.

It is important to note that this sefer was not published as a segula formula for supernatural success. Rather, it is to show the beauty, depth and wisdom that lie in every word of the Torah. Hopefully, by studying it properly, we will come to appreciate Hashem's word and draw ourselves closer to Him, and by this, merit all the blessings of the Torah that are waiting to be bestowed upon us.

I leave off with a prayer that my actions find favor in the eyes of Hashem and may we all indeed merit the blessings assured by R' Shimshon, Amen.

D.B.B.
Lakewood N.J. Adar 5773

maamarsodee@gmail.com

排

松松

松松

Ma'amar Sod Etzba Elokim / 4

THE BLESSINGS ASSOCIATED WITH THE MA'AMAR

the Shemesh U'Magen writes (in order to explain the reason for the great blessings associated with learning the Ma'amar). It is known that each and every time a person mentions Yetzias Mitzrayim, the exodus of Egypt, and the miracles associated with it, he nullifies from himself evil decrees that have been decreed upon him. All the more so, when a person contemplates the ten plagues, their names, the letters that form their names, the pessukim and sayings of the sages pertaining to them – that all bad separates from him.

It is for this reason that Pesach night, the night of the Seder, is called 'Leil Shimurin,' the night of protection, because on this night we are commanded to speak about the miracles that were preformed then and thereby merit absolute protection. This is especially true when one looks into the secrets of the ten plagues and the names of Hashem associated with the bringing of the plagues on Pharaoh and Egypt. Through this, one sees how all the letters of the plagues allude to the names of Hashem (as will illustrated by the Ma'amar and the explanations of the Shemesh U'Magen).

This unique approach of looking at Yetzias Mitzrayim is hinted in the Torah. The passuk states, when referring to the ten plagues (Shemos 10.2). ראָם, אותרוני אטר אווי, "And My signs which I placed in them." The word אוויאות. My signs, can also be read, אוויאות. My letters, thus, alluding to the fact that all the plagues came about through the names of Hashem. Through bringing out the names of Hashem in such a manner, this empowers the pure over the impure, thereby causing evil decrees to be canceled and blessings to take their place, for this portrays how the name of Hashem is the true and only controlling force in this world.

This in fact, was the purpose of the redemption from Egypt being staged in such a grand manner – to make known Hashem's name, that He controls everything at all times and that He dominates over nature.

This method of analyzing the letters and numerical values is alluded to in the very passuk that commands us to tell over the story of Yetzias Mitzrayim. The passuk says (Shemos 10.2), "In order for you to relate in the ears of your children." The word משלים is translated as, "to relate." However, it can also be translated as "to count", meaning that part of the essence of the mitzvah of retelling the story of Yetzias Mitzrayim, includes counting the letters and numerical values of the words to see how the names of Hashem are symbolized everywhere." This method is used by R' Shimshon in this Ma'amar as well as the Arizal (and also by the Shemesh U'Magen himself).

In the same vein, the Zohar explains that for this reason there is continuous mention and praising of Hashem throughout the Torah for taking us out of Egypt. This is because the very mention of Yetzias Mitzrayim weakens the powers of impurity and greatly strengthens the powers of Kedusha, purity. As well, many times throughout Tehillim Dovid HaMelech, mentions Yetzias Mitzrayim in times of difficulty. This too is for the aforementioned reason. (Shemesh U'Magen)

This offers a new understanding to what the sages meant when they said, מל המרבה לספר ביציאת מצרים הרי זה משתבח, The more one discusses the story of Yetzias Mitzrayim, he is praiseworthy." Here too, the word בים למפר translations, one - to tell over, and the other - to count. This implies that the more one looks into the numerical values of the words and brings out references to Hashem's name, the more praiseworthy he is. This also explains the terminology - שמפרים when Ma'amar Sod Etzba Elokim / 5

Therefore, I (the author of Shemesh U'Magen) suggest that one read this Ma'amar once a week (on Shabbos) and I guarantee that the blessings of R' Shimshon will be with him the whole week and he will prosper with riches, honor and longevity."

WHY R' SHIMSHON IN PARTICULAR, MERITED THIS REVELATION

There is an interesting insight offered by the Shemesh U'Magen in which he explains why it was specifically R' Shimshon, of all the great Rabbis, that merited this revelation. He writes as follows. The name we has the numerical value of 696. Hashem's name of אחר"ח, has the numerical value of 26. When this name is multiplied by itself (26x26, a process in gematria called haka'ah, 'banging' one word against the other), the result is 676. When the name of Hashem in written out fully it has ten letters (each letter of the four letters is spelled out entirely like this. אח או אח אוי. This is referred to as miluy, 'filling', for this is how the name is written in its 'fullest' form). This adds 20 to the equation (2x10 for the two names being multiplied by themselves), bringing the total to 696 – the same numerical value as the name name home

Being that it was through the ten plagues that the names of Hashem were revealed (as will be illustrated and explained in the Ma'amar and the Shemesh U'Magen), it is only befitting that the name of the person chosen to reveal these secrets regarding the ten plagues and the names connected with bringing them, should be young, since the name of Hashem is hidden in the numerical value of the name plagues.

the Haggadah tells the story of the sages of Bnai Brak who remained awake the whole night discussing Yetzias Mitzrayim. (Shemesh U'Magen)

The Gemara in Sotah (10a) teaches in the name of R' Yochanan, that Shimshon (HaNazir) was named after Hashem. The Gemara asks, if this is the case, then why isn't it prohibited to erase the name Shimshon, as is the halacha concerning the name of Hashem? The Gemara answers that R' Yochanan meant to say that Shimshon was similar to Hashem in that he shielded over his generation.

The Gemara's question however needs some clarification since even names that refer to Hashem, as long as they are not His actual name (only a soubriquet), can be erased According to this halacha, how can the Gemara ask that since Shimshon was named after Hashem one shouldn't be able to erase His name? It should be no greater than a nickname, which may be erased? However, based on what has been mentioned above, the name (New 1900) is in reality closer to the name of Hashem than other names since its numerical value is the same as that of Hashem's name (See Rashi Bereishis 14:14), therefore, the Gemara thought it should be prohibited to erase it. (Shemesh U'Magen)

Ma'amar Sod Etzba Elokim / 6

📰 Introductory Essays 🕾

Brief overview of the ideas discussed in the Shemesh U'Magen

There are a few concepts repeated by the Shemesh U'Magen that for some, may require some expounding upon. In these introductory essays I will try, with the help of Hashem, to explain them to the best of my knowledge and ability. It is my hope that in doing so, this will facilitate the understanding of these concepts in particular, and the explanation of the Shemesh U'Magen as a whole.

THE NAMES OF HASHEM ASSOCIATED WITH YETZIAS MITZRAYIM

Three of Hashem's names are deeply associated with the delivering of the ten plagues and redemption of the Jewish people from Egypt. (There are more but they are not discussed in the Shemesh U'Magen. See Medrash Rabbah, Shemos 3.6 and Yefeh To'ar, ibid). These names are, שמ"ח, שמר אה"ח, and הת"ח, and הת"ח, שמר אה"ה אטר אה"ח.

The Seforim write that Hashem's name of הומ"ח was flawed after Adam Harishon's sin of eating from the Tree of Knowledge. It was only fully 'repaired' and revealed again to the world through the ten plagues and Yetzias Mitzrayim, the Exodus from Egypt. This is seen in the passuk (Shemos 6.3) that says. אינעקב אברחם אל יצחק ואל 'And I appeared to the forefathers", בא"ל שד"י, "בא"ל שד"י, "מער להם, "בא"ל של"י, "מער להם, "חול לאו נודעתי להם, "הומ"ח לאו נודעתי להם, "הומ"ח לאו נודעתי להם, "הומ"ח לאו נודעתי להם, "plagues and Yetzias Mitzrayim, that this name became fully revealed.

In fact, the entire purpose of Yetzias Mitzrayim (in the fashion in which it transpired) was to rectify and reveal this name of Hashem in the world¹². This name represents Hashem's attribute of truth and how He operates the world in the most calculated manner. This was seen by the plagues, which displayed Hashem's absolute jurisdiction over every element of the creation. This name will be seen throughout the plagues and redemption in many different angles.

Amazingly, the Sefer Ahavas Torah points out that throughout the entire Torah, Hashem's name of התייה is mentioned 1,820 times. In the section of the Haggadah Shel Pesach of Maggid, which is the section designated to tell over the story of the Jews exodus from Egypt, there is exactly 1,820 words, mirroring the amount of times הרייה is mentioned in the Torah and further emphasizing the abovementioned point

The name אשר"י, as implied by the aforementioned passuk, is the name by which Hashem appeared to the forefathers to promise them the various promises about the future of their children – the Jewish nation. Depending upon which attribute Hashem uses to run the world, He is referred to by a different name. The Shemesh U'Magen writes, that אידש is the name associated with the infliction of punishment upon the wicked, as the passuk says (Yeshaya 13.6, Yoel 1.15) אינ יבוא (This explicitly implies,

Ma'amar Sod Etzba Elokim / 7

¹² The Zohar (Bo 36a), writes that the sign that the Jews were ordered to paint on their doorposts on the night of the plague of death of the firstborns (Shemos 12:13), were the letters of "חי"ה!

that when a punishment is issued, it is through the name אישראי ¹³. This name was at the source of the punishment in Egypt and ultimately brought about the revelation of the name המ"ח to the world.

There is also the name אחר"ה אשר אחר"ה. whose source is from the passuk (Shemos 3.14), אחר"ה אשר אלקם אל "אר"ה אשר אחר"ה משה אחר"ה משה אחר"ה משה אחר"ה אשר when Moshe Rabbeinu asked him what he should tell the Jewish people when they ask him for the name of the G-d of their fathers. To this Hashem replied, "אהר"ה אחר"ה משה אחר"ה אחר"ה אחר"ה משה אחר"ה אחר"ה משה אחר"ה משה אחר"ה אחר"ה

THE TEN SEFIROS

Another concept mentioned in the Shemesh U'Magen is that of the ten Sefiros. The Sefiros are the ten different, divine attributes through which Hashem runs the world (they do not describe Hashem in any way heaven forbid; they simply describe how Hashem operates the world). The ten Sefiros are, Keser, Chochmah, Binah, Chesed, Gevurah, Tiferes, Netzach, Hod, Yesod, and Malchus, loosely translated as Crown, Wisdom, Understanding, Love, Strength, Beauty, Victory, Splendor, Foundation, and Kingship.

The Sefiros are one of the most basic and fundamental principles of how Hashem operates the world. Keser, Chochmah, Chesed, Tiferes, and Netzach are attributes of kindness and Binah, Gevurah, Hod, Yesod, and Malchus are attributes of exacting judgment; each serving their respective purpose¹⁴.

an explicitly contradictory implication of the name אייי. The Medrash says as follows: Moshe asked Hashem what he should tell the Jewish people the actual name of Hashem is. To this Hashem answered him, איני מעשי אני נקרא "My name differs according to My actions." (The Medrash then enumerates several names of Hashem and explains which actions they are associated with and then says) "And when I (temporarily) hold back punishment from the sinner, I am called איני שיא "איל ש"א"." This apparently contradicts what the Shemesh U'Magen associates with this name.

This query is addressed by R' David Luria, in his glosses on the Medrash. He explains that the name ''To is linked with the ninth Sefirah, called Yesod. (The ten Sefiros are the ten divine attributes through which Hashem runs the world. The concept of the Sefiros will be discussed shortly.) The quality of the Sefirah of Yesod is that it acts as a mediator between the Sefirah of Netzach and Hod, diluting the judgment characteristic of Netzach with mercy through the kindness of Hod, but leaning slightly closer to the trait of judgment. Therefore, although the name "To is associated with punishment, it is also associated with temporarily withholding punishment since it incorporates both judgment and mercy.

For example, while Chesed and Netzach are both Sefiros of kindness, they serve different purposes. Chesed deals pure kindness only to those who are fully deserving of receiving it. Netzach is also an attribute of kindness only that it is the cause of seemingly bad happenings that in reality are for the good of the individual since they ultimately cause him to repent and cleanse him in preparation Ma'amar Sod Etzba Elokim / 8

Typically, Tiferes acts as a mediator, diluting the judgment quality of Gevurah with the mercy of Chesed, but is classified as an attribute of kindness since its leaning is slightly closer to the kindness incorporated in Chesed. Yesod acts as a mediator, diluting the judgment quality of Hod with the mercy of Netzach, but is classified as an attribute of exacting judgment since its leaning is slightly closer to the judgment qualities of Hod.

Malchus has no intrinsic characteristics; rather, it receives from the six Sefiros above it and disperses their influence to the world. Depending on the behavior of the Jewish nation, Malchus will incorporate in its dissemination more or less mercy that it sustains from the higher Sefiros.

The Shemesh U'Magen writes that through the ten plagues, the lights of the ten Sefiros were revealed and shone. His intention with these words can be twofold. Firstly, as mentioned, the Sefiros are the divine attributes through which Hashem runs His world. As such, the ten plagues that proved Hashem's dominion over every aspect of nature, brought awareness of Hashem's being the true ruler over the entire universe.

Secondly, the ten Sefiros also correspond to the different parts of Hashem's primary name, πn^{α} . In short, the names of Hashem and primarily that of π^{α} , are intrinsically united with the Sefiros on countless levels. Thus, since through the ten plagues, Hashem's name and sovereignty was revealed to the world, inherently, the functioning of the ten Sefiros was also revealed to the world.

THE DIFFERENT SYSTEMS OF GEMATRIA

The Shemesh U'Magen derives many of his explanations through the use of gematria, the numerical value of the Hebrew letters (there is a gematria table in the back).

With regards to the use of gematria, the calculating of the values of the Hebrew letters, it is important to note that this wisdom should not be viewed lightly. Information was encoded by Hashem in the Torah in many ways using many systems, among these is mathematics. Because each Hebrew letter is also a number, the Torah, a book of words, is also a book of numbers. Read this way, the text conceals a wealth of numerical data.

for the world to come. Gevurah and Hod are both Sefiros of exacting judgment but they too serve their respective purposes. Gevurah is strict judgment to those who are deserving of punishment. Hod is also an attribute of judgment only that it is the cause of seemingly good happenings (to wicked individuals) that in reality are for the bad of the individual since they serve as reward for his good deeds in this world, preparing him for his due punishment in the world to come.

¹⁵ The ten Sefiros are all encompassed in the name 'π'π, Keser (Crown) in the crown of the ', Chochmah (Wisdom) in the larger part of the ', Binah (Understanding) in the first π, Chesed (Love) through Yesod (Foundation; Chesed, Gevurah, Tiferes, Netzach, Hod and Yesod, 6 Sefiros; the numerical value of '1) in the '1, and Malchus (Kingship) in the last π.

As well, each Sefirah corresponds to the full name of התייה only that there are different nekudos (vocalization) for each Sefirah, Keser is איז with Kamatz, Chochmah is איז איז Pasach and so on. Additionally, each Sefirah is associated with one of Hashem's ten most commonly used names, Keser is linked the name הייא Chochmah with היי etc. All in all, the Sefiros are associated with Hashem's names in many ways.

Ma'amar Sod Etzba Elokim / 9

This system is known as 'Gematria' and it is one of the ways of deciphering the hidden intention of the Torah that is used extensively throughout the Seforim¹⁶. In fact, in one place the Torah even writes the numerical value of the word instead of the word itself, relying on the readers understanding to connect the numerical value with the desired intent. (See Bereishis 14.14 and Rashi ibid in the name of the Gemara Nedarim 32b and the Medrash Rabbah 43.2.)

There are many ways of calculating the value of letters and words. The simple and most common way is to take the actual numerical value of the letter.

Another way is by only calculating what is called, the mispar katan, the 'small value', which is the singular numerical value of a letter. For example, the letter ', which has the numerical value of 10, becomes 1. 5, which is 20, becomes 2. p, which is 100, instead becomes 1, and so on. In other words, dropping the zeros and just using the numerical value of the first digit. (The system of 'Att Bash' is mentioned by the Shemesh U'Magen but only once and it is briefly explained there in parenthesis.)

Often, a gematria may be off by 1. Although the Shemesh U'Magen does this very seldom, were he does, the reader should not view this as an error or a lame way of arriving at the desired number, rather, this is a method of gematria that is called 'im hakollel', including the word itself, adding 1 to the total numerical value of the word ¹⁷.

The concept of miluy, 'filling', is also used by the Shemesh U'Magen. This means that the word being analyzed is written out in its 'fullest' form. Taking for example the word \overline{D} 18, man, when written in the form of miluy, its fullest form, it would be written as follows. (\overline{D} 19 \overline{D} 18 (\overline{D} 19 \overline{D} 18. This is often used in Seforim, and the Shemesh U'Magen uses it for the purpose of gematria.



Ma'amar Sod Etzba Elokim / 10

🛭 Ma'amar Sod Etzba Elokim 🎘

Shalom to you great Rabbis and Ge'onim¹⁸. May Hashem save you from all evil and allow you to merit seeing the salvations you await. And may you enjoy many blessings forever, Amen Selah.

In short, on that which his honor sent to me questioning what I wrote concerning the words דצ"ך עד"ש, wanting to know how the redemption of the Jewish people from Egypt is hinted in these words, I will now reveal this to his honor, "and let his arrow shoot forth before me as (clear as) lightning" (based on Zechariah 9.14), and may He, the Merciful One, forgive sin 19.

Behold! I will begin by writing to his honor that which the Arizal writes in his work called 'Pelaos Rabos'.

"Pharaoh was punished in Egypt with the ten plagues by the hands of 3,280 angels of retribution that are appointed on and that dwell in the three heavens of impurity. Of which, one is called אידע, another אידע, and the third is called אידע. Governing on these angels is the officer (overseeing angel) called בינשהא, and at the head of them all, stands the officer called אידע. Remove 10 from the third, 6 from the fourth and 6 from the ninth as it is written.

The Egyptians were punished in Egypt with 10 plagues and at the sea, they received 50, this came about through the name אינו וויינו ווינו ווינו וויינו וויינו וויינו ווינו וויינו וויינו וויינ

With precisely that which Hashem punishes, he heals the (pain of) exile. What was the sin and evildoing that our forefathers committed to deserve being placed in the "Iron Crucible" (Egypt)? Until they were redeemed with these names יינע צדא כשחב. "Here the words of the Arizal end.

¹⁶ The Chida writes that although one should not spend time trying to come up with gematrios, however, if a gematria materializes in one's head, it should be considered as a form of ruach hakodesh, divine inspiration.

¹⁸ The Ma'amar was written as a letter and thus, begins in poetic greeting. The recipient of the letter is unknown. The first few lines allude to a previous letter that R' Shimshon wrote and it is unclear what exactly the content of that initial letter was. Some believe that the opening remarks were not part of the original letter since they are not found in the original copies of the Ma'amar and for the simple reason that the wording in the letter addresses one person, whereas the greetings are to more than one person.

It is important for the reader to be aware that the first few paragraphs quoting the words of the Arizal will be unclear. It is these few paragraphs that R' Shimshon is going to explain in the Ma'amar, so they will be explained shortly. Unfortunately, many begin reading the Ma'amar enthusiastically, only to be turned off by the ambiguity of the first few paragraphs, not realizing that they will be brilliantly explained shortly.

It is should be pointed out that one must be careful not to enunciate any of the names of the angels etc. brought in the Ma'amar being that this can cause harm.

¹⁹ The term "May He the Merciful One, forgive" and similar terms are found a number of times throughout the Ma'amar when commenting on an idea which entails deeper mystical meaning.

night. Rabbis have already requested that I enlighten them in understanding his intention, but I have not. Nonetheless, due to the great love I have for you, I will reveal the secret to you. It was revealed to me in a dream - a vision in the His words are baffling and impenetrable, seemingly unexplainable. Many of the greatest scholars and

The Arizal wrote

...*Pharaoh was punished in Egypt with the ten plagues by the hands of 3,280 angels of

is to punish the evildoers to purify them from their sins. This concept is alluded to in the passuk (Yeshaya 58.4) that the wicked are beaten (punished) via 3.280 messengers, who are appointed specifically for this task²⁰. What is truly an amazing secret, is that when the ten plagues are written in the following manner ולהכות באגרף רשע. "To strike wickedness with a fist." The word אגרף, a fist, stands for אַלפים רַ"פַ 3.280, implying His intention is as follows. In the writings of Kabbalah it is taught that there are 3,280 angels whose job it

דם צפרדע כנם ערב דבר שחין ברד ארבה חשך מכת בכורות

(328) (208) (206) (368) (206) (272) (110) (444) (44)

This principal can also be found in the following passuk (Devarim 25:2)

והיה (26)

(41) px

ב(י)ן (62) הכות (431)

הרשע (575)

והפילו (137)

(400) שנו)פט (

והכהו (42)

לפניו (176)

(34) TJ

שעתו (976).

מספר (382):

equal this number to allude to this idea - that the wicked are punished via this group of angels (as the passuk speaks about the wicked wickedness in number" (until forty). The numerical value of the entire passuk is 3,282, which corresponds to the 3,280 punishing under the letter ב takes the place of a י and spelling the word השפט with a ו (השפט) for the same reason.] This passuk was written to angels and their 2 governing officers (דעקאם and אדים). [This entails spelling the word בי with aי (נבי) י since the Chirik (vocalization) "And it shall be if the wicked one is liable to lashes, the judge shall bend him down and hit him on his front according to his

in the very passuk that speaks about the wicked receiving lashes. (Shemesh U'Magen) that punish the wicked. This was carried out by the 3,280 angels who bring punishment on the wicked, whose quantity are alluded to Pharaoh himself admitted that he was deserving of this punishment when he told Moshe Rabbeinu (Shemos 9:27), אני ועמי הרשעים, "I The connection between this passuk and the ten plagues goes a step further. The number of lashes issued by the court is 39 and my people are the wicked ones." As a result, his punishment was ten plagues made up of 39 letters corresponding to the 39 lashes Amazingly, the number of letters in the names of the ten plagues -אוי צפרדע כנם ערב דבר שחין ברד ארבה חשך מכת בכורות

Ma'amar Sod Etzba Elokim / 12

of impurity ממך תמוך משהא whose task it is to bring about punishment on the wicked 23 to purify them 24 , that numerical value of 3,280. This signifies that it was these 3,280 punishing angels that dwell in the three heavens²¹ brought the punishments of the ten plagues on Egypt. This is truly an amazing insight Blood, Frogs, Lice, Wild Animals, Pestilence, Boils, Hail, Locust, Darkness, Death of the Firstborn) they have the

- 22 Ramifications of the fact that there are 3 heavens through which retribution is issued and why the name of the first heaven is made of death is divided into three categories: up of three letters, the second of four, and the third of five: There are three general punishments enumerated by the Torah: death, exile and lashes. Each of these punishments can be meted out in one of three ways depending on the circumstance. The punishment
- 2) Death by zealots (kana'im pog'im bo, in instances where bais din doesn't issue capital punishment)
- 3) Death by the relative of a man killed by mistake (go'el hadam)

Exile for the inadvertent killer is also divided into three categories:

- Exile from ones home to a city of refuge
- 2) From one city of refuge to another
- 3) In the city of refuge itself, from one neighborhood to another neighborhood (see Gemara Makkos 12b)

The punishment of lashes too, is divided into three categories:

- 1) Thirty nine lashes for transgressing a negative commandment of the Torah 2) Lashes until death for the transgression of a positive commandment of the Torah (makkin ad she'tetzeh nafsho)
- Lashes for the transgression of a prohibition of the sages (makkas mardus)

The plagues as well, can be split up into three groups of three:

- דם צפרדע כנם (1
- ערב דבר שחין (2
- בדר ארבה חשך (3

previous plagues. It too was of three parts, as the passuk says (Shemos 11:5) בכור פרעה בכור השפחה בכור השפחה The last plague, death of the firstborn, is counted by itself, since the sages teach that it was so severe it included in it all of the

- 1) (Death of) The firstborn of Pharaoh
- 3) and of the cattle

Being that punishments are meted out from these three heavens, as a result, they are delivered on three levels and/or are grouped in

can be rearranged to read - ששר מכות שחביא, the ten plagues that Hashem brought, for it was through the ten plagues, issued via these תה 4, and ממת , (3) משת (4), מחל ה This directly mirrors the makeup of the names of the three heavens, שרע (3) משת (4), and בישהא (5), which in turn three heavens, that brought about the revelation of Hashem's name into the world. The intent of this name is ייהה החה איה, was, is, and will be forever (Shulchan Aruch Orach Chaim §5:1). The word הייה has 3 letters, As mentioned, through the plagues, which were issued through the three heavens, Hashem's name of مراه was revealed to the world As mentioned, through the plagues, which were issued through the three heavens, Hashem's name of مراه المعادية المعاد

חתיה מאוח make the name המ"ח three times when rearranged. (Shemesh U'Magen) It is for this reason that the formations of the names of these three heavens mirror the intent of the name הומ"ח. The letters of

²¹The abbreviations of these three words make the word שנת Shabbos. This is because Shabbos was given to the Jews to commemorate says (Devarim 5:15), מיצרן הוי"ה אלקין משם, "And you shall remember that you were a slave in Egypt", חצאן הוי"ה אלקין משם. the fact that Hashem took them out of Egypt - out of the impurities of these three heavens. This is clearly stated by the passuk that commanded you to keep the day of Shabbos." (Shemesh U'Magen) "And the Lord your G-d redeemed you from there", איל צוך הוייה אלקוך לעשות את יום השנת. "Therefore the Lord your G-d has

```
The Zochraynu LeChaim (R' Chaim HaCohen of Tripoli) offers an interesting insight. The words
                                              להמת (467)
באגרף (286)
```

רשע (570)

לא (31)

שרע (570) (אי) is part of the wording of the passuk) have the numerical value of 1,354. This is the same numerical value as the three heavens

תמוך (466

in which the 3,280 punishing angels, hinted to in the word אגרף, reside

Why is it this specific amount of angels that are appointed to purify the wicked? A person only sins by first forgetting Hashem. This is called חשי, to forget. By forgetting Hashem and sinning, he lessens the light of his soul. This is called שיר, darkness. This leads to כחש, are all made up of the same letters. more sin and eventual rebellion against Hashem. This is called שכח חשך - to deny (the existence of Hashem). These three words שנח חשך

to exactly 3,280. The Arizal writes that there are ten (שער) great lights in heaven (the Sefiros, ten divine attributes through which Hashem runs the letters. 10 (שפי) times the letters that makes up the three words, שכ שנח שנח שנה שלח which are חלב, which themselves equal 328, amounts which in turn becomes ארש, sickbed, since eventually he is afflicted for his wickedness. Here too, ארש are made of the same world, see Introductory Essays §The ten Sefiros) that a person weakens through his sin. From שאי, ten, he creates איי, wickedness,

It is for this reason that there are specifically 3,280 angels who purify the wicked from their sins - to relight the darkness, non (328) of the 10 great lights (3,280) in heaven that the sinner diminished through his sin.

level, was hit for his sins with אגרף. (Shemesh U'Magen) eliminate the possibility of the אגרף (3,280) punishing angels claiming the right to strike him for his evildoings, since he, on a lesser This is also why, during the Vidui prayer, when one confesses his sins, he thumps his chest specifically with his אגרף, his fist, to

8, 7+1). As well, he must have in mind that Hashem is one (represented by the ν in πην. ν is 1) and that Hashem's sovereignty other besides Him. When saying the word mx (in Shema) the Shulchan Aruch (Orach Chaim §61:6) writes that one must have in extends to all four corners of the earth [(represented by the ¬in ¬nn. ¬is 4) East, West, North, and South]. mind to crown Hashem as king over the 7 heavens and the earth (represented by the π in the word $\pi\pi$ n. π has the numerical value of Egypt and the world that Hashem is the sole and true controlling force of every aspect in the universe; that He is 🖚 and there is no Another explanation to the number 3,280 is offered by the Limudim BeNissim. The purpose of the plagues was to demonstrate to

dominion over the universe, the result is exactly 3,280. When calculating the numerical value of the actual names of the places a person must bear in mind when declaring Hashem's

```
(102) וילאן, 1<sup>st</sup> of the 7 heavens
```

(458)שחקים, $3^{
m rd}$ (380) רקיע. 2nd

(45) זבול 4th

(116) מכון, 6th (בעון (166) מעון, 5th

(678) ארבות, 7 $^{\rm th}$ (see Chagiga 12a)

(291) ארץ, earth

(255) מזרח, east

Ma'amar Sod Etzba Elokim / 14

Animals, without the 1 (as opposed to ארוב) and חשך, Darkness, without the 1 (as opposed to חושץ) This calculation though, is only exact when כנים Lice, is written without the י (as opposed to ערב, (כנים), Wild

This is the Arizal's intention when he writes

.. remove 10 from the third, 6 from the fourth and 6 from the ninth as it is written...

(whose numerical value is ten) out of the spelling of the third plague which is ננם. Remove 6 from the fourth The plagues have to be spelled as they are written in the Torah. Remove 10 from the third means leave the '

```
(312) מערב, west
```

(226) צפון, north

(250) דרום, south

the world that there is only one true G-d in the heavens and the earth, Hashem. (Limudim BeNissim) The total is 3.280. The numerical value of the ten plagues and the angels that brought them hint to their ultimate purpose - to show

the Arizal means by, 'the source of punishment to Egypt was the same source of redemption that liberated the Jews.' In other words, The Limudim BeNissim suggests an additional insight into the number 3.280. Further in the Ma'amar, R' Shimshon explains what Himself with mercy and compassion towards the Jews while Hashem acted towards the Egyptians with judgment and punished them with the ten plagues, at the same time, He conducted

34:6), Incredibly, when calculating the numerical value of the 13 attributes of mercy, they amount to 3,280. The 13 attributes are (Shemos

```
(26) הוי"ה (
```

2) הו"ה (26)

3) ५% (31)

4) רחום (254)

5) וחנון (120)

6) ארך (131) אפים (221)

7) חסד (72) ורב (208)

8) ואמת (447)

9) אלפים (191) מצר (72) חסד (340)

10) נשא (126) עון (351)

11) ופשע (456)

(161) ונקה (161 12) וחטאה (29)

plus the 18 words in this passuk - the total is 3,280. Exemplifying, that while Hashem wrought the ten plagues (3,280) through the 3,280 angels of retribution, at the same time he acted with compassion (13 attributes of mercy - 3,280) towards the Jewish people.

(Dr. Y. D. pointed out that the mispar katan of 3,280 is also 13.)

plagues, Hashem used the word שית when foretelling Moshe Rabbeinu about the last plague to hint to this. (Limudim BeNissim) the word mn has the numerical value of 13, corresponding the 13 attributes of mercy that were shown to the Jews throughout the of the final plague, the lesson of την will be clear to the world (Hashem's sovereignty in the entire universe - 7 heavens etc.) as well, plague, death of the firstborn. Hashem says (Shemos 11:1), איר נגע אחד אביא, "I shall bring one more plague". Since, with the coming These two explanations are hinted to in the Torah when Hashem's foretells Moshe Rabbeinu of the imminent coming of the last

means leave the 1 (whose numerical value is 6) out of the fourth plague which is ערב. Remove 6 from the ninth means leave the 1 (6) out the ninth plague which is 25 חשר 26 .

In order to understand what is the significance of leaving out 3 letters and why these letters (two i's and one:) were chosen to be left out, the following explanation can be offered. The ten plagues, before the exclusion of these missing letters, have a total of 39 letters (leaving out the word ndd, makkas, before ndd, since this is a peculiar addition being that no other makkos are preceded with the word 'Makkas'). This corresponds to the 39 lashes that punish the wicked. They also correspond to the 39 melachos, the 39 tasks, which the Egyptians forced the Jews to do for them. The 39 melachos, as they are known pertaining to the observing of Shabbos, were the forced labor that the Jews were forced to do for the Egyptians.

This, Tosafos (Pesachim 117b) in the name of the Medrash, says is derived from the passuk that says (Shemos 1:13), ישראל בפר אייר בייניין איז בייניי. "The Egyptians worked the Jews with backbreaking labor." In אייר בייני (Att Bash, a form of deciphering a hidden intent encoded in the words of the Torah, in which the first letter, א, is switched with the last, ח, hence היא. The second letter, בייני is switched with the second to last letter, ש, hence ש"ב, and so on.) the word בייני backbreaking labor, becomes בייני אווער האונה אווער של של 39. This alludes to the fact that the labor forced upon the Jews, אווער האונה של 39 melachos, they worked the Jews with - בייני אווער האונה של 139. This alludes to the fact that the labor forced upon the Jews, אווער האונה של 139 melachos.

The source to the amount of melachos prohibited on Shabbos (39), the Gemara (Shabbos 97b) teaches, is derived this from the following passuk. The passuk says (Shemos 35:1), אלה הדברים, אלה, "These are the things" (pertaining to what one must refrain from doing to properly keep Shabbos), from which the number 39 is derived. אלה has the numerical value of 36. ברים miplies an additional 2 since the word is in the plural tense (the minimum of the plural tense that has no indication to a specific number, is always 2) and the letter n of ברים ignifies 1 more, bringing the total to 39.

As mentioned, the plagues came in retribution to Egypt's forcing the Jews to do the 39 melachos, as seen from the 39 letters that spell the 10 plagues. Being that the 39 melachos were derived in such a manner, 36, then 2, then 1, this is symbolized by the 3 missing letters from the original 39 letters that spell the 10 plagues, of which 2 are the same letter (1) and 1 of another letter (2), resembling the way the number 39 was derived by the melachos, 36, 2, and then 1. To fill this gap of 3 letters the word non was then added.

Remarkably, the ten Sefiros, the ten divine attributes through which Hashem runs the world, which are תבורה מפארת בורה מפארת וויסיד מיכוח בינה חסד גבורה וויסיד מיכוח (loosely translated as Crown, Wisdom, Understanding, Love, Strength, Beauty, Victory, Splendor, Foundation and Kingship), are also made up of 39 letters, as their attributes, through which Hashem runs the world, were revealed through the ten plagues (see Introductory Essays §The ten Sefiros, for elaboration).

This lends a new understand to the passuk that says (Devarim 5:15), אורת פי עבד חיית במצרים וני על כן צוך הי אלקוך לעשות אות יום חשבה ("You shall remember that you were a slave in Egypt etc. therefore Hashem has commanded you to keep Shabbos." In other words, since Hashem redeemed the Jews from the bondage of Egypt which was the forced labor of the 39 melachos, He commanded the Jews to refrain from any of these melachos on Shabbos as a remembrance of the deliverance, in order to remember this and thank Him.

It is worthwhile to note a remarkable statement that the Shemesh U'Magen brings down: It is known, that saying the 39 melachos on Shabbos helps one not transgress any of the prohibitions of Shabbos! (The 39 melachos can be found in Mishnayos Shabbos 7:2.) (Shemesh U'Magen)

- A deeper insight into why there are specifically three letters missing from the spelling of the plagues, is as follows: There are four ways of spelling Hashem's name of non (spelled out entirely).
- 1) (ה) יח (י) יחי (י) יחי (י) יחי. There are 10 letters in this permutation and their numerical value (obviously excluding the letters in parentheses) is 72 (ש"ב).
- 2) יוד הי ואו הי. 10 letters with the numerical value of 63 (ג"ס).
- 3) יוד הא ואו הא, 10 letters with the numerical value 45 (מ"ה)

Ma'amar Sod Etzba Elokim / 16

) איד הה וו הה, 9 letters with the numerical value of 52 (מ"ז). (The order is not based on the numerical value.)

Looking now at the ten plagues, the same pattern is now visible.

- The first group is דם צפרדע כנם, 10 letters
- .) The second group is ערב דבר שחין, 10 letters
- The third is ברד ארבה חשך, 10 letters
- And finally מכת בכוחת, 9 letters

Here again, the plagues show a clear indication of their purpose - to bring out and reveal Hashem's name since their formation mirrors the formation of Hashem's name which was revealed by the plagues. However, this pattern only falls into place if the 'is left out of the first group of plagues, the 'out of the second group and the 'out of the third group.

Interestingly, the name that corresponds to מכת בכורות, death of the firstborns, is the name of 52, which is the numerical value of the word בת בכורות (Shemos 4:22), "My son, My firstborn, Yisrael." It was through מכת בכורות that this title was earned, since the nation of Hashem was spared from this plague.

Together, the numerical value of all the different spellings of the name of Hashem, hinted to in the plagues (72, 63, 45, 52), equal 232. Half of this amount is 116, which is the numerical value of the word שש, His nation. This concept is hinted to in the passuk (Devarim 32:9), מני חלק הויים בי This passuk, when literally translated, means, "Tor Hashem's portion is His people." It also hints that a portion of Hashem, in other words, a portion of the value of Hashem's name - that altogether equal 232, is שש, His nation. The numerical value of wal is 116, half (a portion) of 232.

The Shelah adds, that this idea is beautifully hinted to in the passuk that says (Tehillim 149:4), "בי מינית המ"ח ביעמי (The first letters of these words add up, numerically, to 232. In the passuk expressing how Hashem so desires His nation, there is a hint to the number 232 and the word ישי, appears in the passuk. This shows great the bond between Hashem (מ"ח"ח – 232) and His people.

Incorporating this with what said earlier - that the ten plagues can be arranged to directly mirror the four formations of Hashem's name, another connection between מרים, מחלים, (to the name of 63), the third group, ממים, (to the name of 64), and מחלים, (to the name of 63), the third group, ממים, (to the name of 45), and מחלים, (to the name of 52), שמים, (4+70+2+40, a portion of the groups) the numerical value is 116, the value same as מים, In other words, in the ten plagues which allude to the four formations of the name of Hashem, there is also an allusion to His connection to מים, His nation, being that Hashem and His nation Yisrael, are one.

This is a clear indication that the fact that the four formations of the spellings of the names of Hashem, which the plagues themselves came to reveal, match the formation of the ten plagues is non-coincidental. This, and given that not only do they reflect each other, but just as the four formations of Hashem's name hint to His connection to His nation, the ten plagues too, hint to His name and hint to His nation as well.

The Jewish nation is seen hinted to in the plagues in another way. This is observed by adding the numerical value of the first letters of all the plagues

- (114) איין
- עד"ש (374)
- בא"ח (11)
- 11) 11 21
- (42) מכת of ממב including the מ of ממב

the total is 541, the same value as the word ישראל, Yisrael. Again, a hint to His nation in the lettering of the plagues.

Yet another place that His nation is alluded to in His names: When informing Moshe Rabbeinu about the redemption, Hashem used two names, אחייזה and החייזה מייח אייזה. The numerical value of הייזה is 26 and that of הייזה is 21. When multiplied by each other, the

Then the Arizal writes

... "that dwell in the three heavens of impurity. Of which, one is called איר, another מווד, and the third is called איר..."ברשתא...

This is the secret of the words אלי עשר מכות שהביא הבק"ה במצרים. "These are the ten plagues that the Holy One blessed is He brought in Egypt." Taking a closer look, one will see that the letters of the names of these heavens, אנשר (שמר) שהביא (בישהא) איט מכות (תמוך) שהביא (בישהא). "The ten plagues that He brought." Thus, the words עשר מכות שהביא allude to the three heavens in which the 3,280 angels dwell. They also allude to the 3,280 angels of punishment themselves, since that is the numerical value of the ten plagues that Hashem had these very angels carry out on the Egyptians.

.... "(Governing on these angels is the officer called דלפקט) "..." (דלפקט) אונים "כלפקט")...

result is 546; the same value as ישראל including its five letters. Again, and from a different angle, there is an indication to Hashem's nation hinted to in His names, particularly the ones associated with the redemption.

The connection goes even further. Even the abbreviations of the names of the ten Sefiros, the ten divine attributes through which Hashem runs the world, which are intrinsically bound with His names (see Introductory Essay's §The ten Sefiros), which are במר מיסים אובר מיסים בינית בינית מיסים ב

The abbreviation of ten Sefiros can also equal 541, the exact numerical value of צישיש. This is because when the Sefiros act with judgment, as was the case in Egypt, the Sefirah of τση, 'Kindness', is called המילה, 'Grandeur', thus equaling 541 (since in this case the first letter of המילה) has the numerical of 3, as opposed to τση which is 8, turning 546 into 541). (Shemesh U'Magen)

As a side note, it is interesting to make mention of what is brought down in Seforim that the name of ממייה is mentioned throughout Shachris, Mincha, and Ma'ariv a total of 541 (שמאל) times! (Moneh Mispar)

These names are mentioned in the Gemara. The Gemara (Baba Kama 21a), teaches that if one lives in his friend's property without the owner's knowledge, he is not obligated to pay the owner. The reason given is that there are demons that inhabit empty houses and ruin them; therefore, by living there, the squatter caused these damages to be avoided. The name of this angel of destruction is אישאית יוכדת שער (based on Yeshaya 24:12).

This explains the passuk (Shemos 10:2), הואת אותותי אשר שתתי בם יחיקתם כי אני הני"ח, Plainly, the passuk is understood as, "And My signs (plagues) that I placed in them (Egypt), and you shall know that I am Hashem." However, according to the above, the passuk can be explained as - I placed the letters on in the plagues (the word אותייתי, My signs, can be read as אותייה, My letters, see preface) instead of the letters יו (adding an extra 26) changing ישישר מיכור שירו בישרא סיבוא איר מיכור שרביא, which in turn becomes איר משר מיכור שרביא standard, through this you shall know that I am Hashem, as the name of הי"חה is hinted now to. (Shemesh U'Magen)

Ma'amar Sod Etzba Elokim / 18

This name is derived from the word המצרים, the Egyptians, by combining the letters that precede the letters of the word המצרים.

ד precedes ה

ל precedes מ

ב precedes צ

ך precedes ק

υ precedes [,]

The letter **p** remains the same. It is not reckoned with, being that it is only to turn the word **המצרם** from the singular tense to the plural tense; and so it is not part of the root of the word. This leaves us with the name **דלפקטם**

This name is hinted to in the Haggadah when it says אלו משר מכות שחביא הקב"א מיל שי מידיא הקב"א על המצרים. "These are the plagues that Hashem brought on the Egyptians". In other words, 'on HaMitzriyim' means the letters that precede those that spell the word המצרים. which are דלפקטם דלפקטם). This officer saw to it that the 3,280 angels delivered the plagues on the Egyptians. This explanation I have received from my teachers. May Hashem, forgive.)²⁸

Continuing, the Arizal writes,

...."Governing on all of these angels is the officer called "חקא"...

His intention is as follows. When taking the first letter of each plague

(114) דצ"ך

עד"ש (374)

באח"ב (13)

A number of different spellings are found for this name, דלפקט, דלפקט, דלפקטם, דלפקטם. The correct spelling of the name (according to the Shemesh U'Magen) is שמידי מושבאיז. What needs explanation is that the other names mentioned thus far are all somehow hinted to in the plagues שמיך תמוך בישהא של שכיל מהביא. The 3.280 angels are hinted at in the numerical value of the names of the ten plagues and the name in hinted in the abbreviation of the plagues במים "מים"ד. This name however, does not seem to be hinted to in the plagues?

A possible suggestion is that this name was associated with the final and worst plague, death of the firstborns. This can be seen in the manner by which this name is derived. Just as the firstborn precedes the other members of his family so too, this name is derived by taking the letters that precede the letters of the word המצרים המצרים. Also, המצרים has the numerical value of 223 and so does the word יהברי firstborn. The other spelling of the name, המברים השהיא, has the same numerical value as the word יחבר (Sa). This is the word the Torah uses to describe by whom the plague will start (Shemos 11:5) מברי פרעה (Shemesh U'Magen)

This paragraph is not found in the original prints of the Ma'amar, it was added later by R' Chaim Moudai, Head of The Bais Din of Tzfas (died 1794).

his name symbolizes his mission - to oversee all the plagues being brought on Egypt 30, the numerical value of this combination equals 501, the exact numerical value of the name μ (Hence,

10.2), מען תספר באזני בען ובן בנך את אשר התעללתי במצרים. So that you shall tell over in the eats of your children The name אסר is also numerically equal to the word אשר. This is the meaning of the passuk (Shemos

Corresponding to the ten Sefiros, divine attributes, through which Hashem runs the world, there are ten names by which Hashem (Yeshaya 13:6, Yoel 1:15) בטוד משד"י, "בוא, "Like a sudden plunder it will come from שד"י. "The name מד"י is linked with the 9 "Sefirah associated with that particular Sefirah. When Hashem punishes the wicked, He is referred to by the name "אש as the passuk states referred to (see Introductory Essays §The ten Sefiros). Depending through Sefirah Hashem acts, He is referred to by the name called Yesod ('Foundation').

The connection between Egypt's punishment, the name ישר", and the name מקא can be seen when taking the abbreviation of the names of the Sefiros, from the first Sefirah until the Sefirah of Yesod which are

(חַכמה בַינה גַדולה גַבורה תַפארת נַצח הַוּד יַסוד כַתר)

כח"ב (30)

(406) גנ"ת

נה"י (65)

of Yesod) was overseen by мрл. (Although the fourth Sefirah is usually топ, however, when acting in judgment, which was the case in the numerical value is 501, the same as the name איז, implying that the punishment issued on Egypt by שדיי (through the 9 "Sefirah Egypt, it is called גַּדולה.) (Shemesh U'Magen)

and spelling each letter out entirely as such, אַין דַּלּת יַּרוּ, the hidden letters Another connection between איז שראי is seen in the hidden letters of the name שייש. When taking the letters that spell the name

(60) บา

(430) <u>הלת</u>

(10) יוב

have the same numerical value as the name אקא. (Moneh Mispar)

actual killing of the firstborn. Other devastation however, was brought about via angels. This clearly inferred by the passuk that says Although the Haggadah says that the final plague was carried by Hashem himself and not through an emissary, this refers only to the and their legions were active during the plague of Death of the Firstborn. (Moneh Mispar) אמשחה, has the numerical value of 764, and the names אף and מספים, together amount to 764, hinting that these governing angels (Shemos 12:23),ולא יתן המשחית לבא אל בחיכם לגנוף, "He will not permit the destroyer to enter your house to smite." In fact, the word

The Zohar offers a different reconciliation of the passuk that implies that there were destroying angels present during the plagues of 41b for another resolution between the passuk and the Haggadah and see as well, Medrash Rabbah Shemos 17:5) (Commentaries) angels. The Targum Yonasan ben Uziel (Shemos 12:12) writes that Hashem was accompanied by 900,000,000 angels! (See Zohar Bo always accompanied by His Beis Din. Thus, even though Hashem himself killed the firstborn, He was nevertheless, accompanied by Death of the Firstborn, seemingly contrary to what the Haggadah says. The Zohar (Beha'aloscha 149a) explains that Hashem is

multiply, both equaling 501. The Egyptians began their crusade against the Jews by trying to diminish them in number, as the passuk accounted for and is therefore hinted to in the name of the leading officer who brought about punishment to Egypt. (R' Avraham says (Shemos 1:10), חבה נתחכמה לו פן ירבה, "Let us act wisely (about the Jewish people) lest they become too numerous." This too was More insight into the name אָדו (286) ויבני (128) ויבני (1921) who the insight into the name אָדו (1985) ויבני (1985) ויב

Ma'amar Sod Etzba Elokim / 20

and grandchildren, of My setting Egypt to scorn." אשר alludes to the scorn that came via the ten plagues whose abbreviations equal 501 – אשר

would be the ten plagues whose abbreviation's numerical value is that of the word אשר that this staff had the letters צד"ך על"ט באר"ב engraved on it. The passuk implies with the word אשר, that the signs האתת. "And this staff you shall take in your hand, with which you shall perform the signs."The Medrash teaches This is also the meaning of the passuk that says (Shemos 4.17). ואת המטה הזה תקח בידך אשר תעשה בו את

alluding to this secret, 32 since it numerically equals the abbreviations of the ten plagues and the name תקא. There are many more amazing secrets, however, כבוד אלקים הסתר דבר, "For the honor of Hashem they are better umrevealed." (Mishlei 25:2, due to the inability of the human mind to grasp their depth.) These are two of the countless pessukim that use the word when speaking about the ten plagues,

After this the Arizal writes

Egyptians)"34... with 50 plagues in Egypt and at the sea they received 250. The name אשצה said and hit (the The name (קקל) said and hit (the Egyptians). Through the name שצה) the Egyptians were punished hit (the Egyptians). Through the name 57n the Egyptians received 40 plagues in Egypt and 200 at the sea. came about through the name 19w. In this name, Dovid the son of Yishai grasps 33 . The name (19w) said and "The Egyptians were punished in Egypt with 10 plagues and at the sea they received 50, this

opposite manner. Anyone who causes trouble to the Jews is inflicted with ש"א", the worst afflictions in the world — the same ones that מישראל נעשה ראש, anyone who causes trouble to the Jews becomes a leader. The Shelah however, explains this Gemara in the exact the Shelah (Bo) explains a seemingly frightening Gemara in the most comforting manner. The Gemara says (Gittin 56b). כל חמיצה the Egyptians received that are hinted to in the word ראש!! Based on this principal - that the abbreviations of the ten plagues equal 501, which is also the numerical value of אישטאשר

Thus, it was both names that were involved in redemption of the Jewish people from Egypt, the promise to be redeemed - איל שדייר and Hashem is referred to when promising something and the name as normane associated with the fulfilling of those promises. forefathers with the name אצל שיד"י however the name מיים מיים או however the name מיים שיד"י Rashi explains that מיים איים שיד"י s the name Pharaoh about letting the Jews leave Egypt he said (Shemos 6:2). וארא אל אברהם וגר' בא"ל שד"י ושמי הוי"ה לא נודעתי להם, "I appeared to the **Another possible explanation** can be as follows: When Hashem appeared to Moshe Rabbeinu to command him to go speak to

³² Another example of this is the passuk that says (Shemos 15:26),אפרם לא אשר שמתי במצרים לא אשים עליך, "All the illness which I have punishing angels. אף also has the same numerical value as the word ארא, head, being that it is at the head of all these angels placed on Egypt I shall not place on you. "Here too, אשר implies as written above - that all the illness placed on Egypt was (501), the numerical value of the abbreviations of the ten plagues which also equal אָדָא, the name of the officer in charge of all the 3.280

³³ **A hint to this can be found in Tehillim** (121:2) in which Dovid HaMelech says, אור מעם הומיה עושה שַמים וארץ "My aid comes from same as שפי (Shemesh U'Magen) Hashem, the Creator of heaven and earth." The first letters of the last four words are אישי, salvation. Their numerical value is 386 the

³⁴ **This phrase** requires explanation. It **can** simply **be understood** to mean that this name, either ספר, חקל or (שצה) אשצה (ommanded the punishments to be issued (these names will be explained shortly).

The meaning in these words is as follows. They hint to an amazing and wonderful secret - the argument between R' Yossi HaGalili, R' Eliezer and R' Akiva (cited in the Haggadah) in which each one has a different opinion as to the number of plagues the Egyptians received.

On this the Arizal writes,

..." The Egyptians were punished in Egypt with 10 plagues and at the sea they received 50, this came about through the name יש"...

This hints to R Yossi HaGalili who is of the opinion, that in Egypt the Egyptians received 10 plagues and 50 at the sea, since

רבי (212)

(86) יוסי

הגלילי (88)

has the same numerical value as the name שפר $(386)^{35}$.

The Arizal also mentions Dovid the son of Yishai (Dovid HaMelech), since

רוד (14)

בן (52)

(320) ישי

also equals שפר. This emphasizes what the Sodi Raza writes that R' Yossi HaGalili had a share of Dovid HaMelech's soul in him.

The Arizal continues,

....*Through the name הקל the Egyptians received 40 plagues in Egypt and 200 at the sea...

the fulfillment of this promise - המ"ח. The name י"דע (314) together with the name מי"ח (26) equal 340, the numerical value of the word שני. This is the meaning of מכר מכר מכר מכר מכר מידע. and 'the name' said and hit. These two names, י"דע and מי"ח which equal the word שני, brought about the punishments to Egypt.

This is greatly symbolized when taking the letters that follow the letters of the name מיש, which are מיש, whose numerical value is 39, and the letters that follow the letters of the name מידים על (39), referring to the ten plagues that are made up of 39 letters that served as punishment for the 39 different forms of labor forced upon the Jews by the Egyptians. All this is hinted to in these two names of Hashem associated with the redemption from Egypt.

Alternatively, the phrase "The name said and hit" can be understood in one of two ways. Either, that the name said — "and hit." This would mean that Hashem, while referred to by this name commanded the angels to strike. It can also be understood that the name said — commanded the plagues to be issued, and hit - saw to it that the plagues were delivered. (Shemesh U'Magen)

³⁵ These names, (nyw) πνυκ, hpπ, nvv, should not be perceived as merely welled references to R' Yossi HaGalili, R' Eliezer, and R' Akiva there would be no point in that. They are in fact holy names (of Hashem) which will be elaborated upon shortly in the most amazing manner. The idea is that each one of the Rabbi's taught according to the origin of his soul. Thus, at face value the phrase "the name said and hit" means, Hashem (while referred to by this particular name) commanded the punishment to be issued and the 3,280 angels of punishment meted out the sentence.

Ma'amar Sod Etzba Elokim / 22

This hints to R' Eliezer who is of this opinion, since (318) אליעזר (212) אריעזר has the same numerical value as the name אחרב, (530). Therefore, it is precisely he that holds that the Egyptians were punished with 40 plagues in Egypt and 200 at the sea³⁶.

... "Through the name שצה) the Egyptians were punished with 50 plagues in Egypt and at the sea they received 250"...

This is a hint to the opinion of R' Akiva since (183) מקבא (212) חבי equals אשצה numerically (395), and he is of the opinion that the Egyptians were hit in Egypt with 50 plagues and with 250 at the sea³⁷.

When the plagues were issued in Egypt, they were dealt through the finger of Hashem as the passuk says (Shemos 8:15), אוא, "It is the finger of Hashem." Whereas at the sea, the plagues were issued by the hand of Hashem as it says (Shemos 14:31), אוא, "It is the finger of Hashem." Whereas at the sea, the plagues were issued by which the Lord wrought against Egypt. "Thus, everyone is in agreement that in essence, the plagues were 10 in Egypt and 10 at the sea as the mishna says in Avos. Nonetheless, the 10 plagues at the sea were 5 times more severe than those issued in Egypt. This was due to the fact that the plagues in Egypt were dealt by the 'finger' of Hashem, whereas those at the sea were dealt by the 'hand' of Hashem. The hand has 5 fingers. Consequently, the plagues at the sea were 5 times as harsh.

Therefore, R' Yossi HaGalili who maintains that there were 10 plagues in Egypt, holds that the 10 plagues at the sea were equivalent to 50 plagues. Whereas R' Eliezer, who understands that each one of the 10 plagues in Egypt was made up of 4 parts, turning 10 plagues into 40, holds that at the sea, 40 became 200. The same logic applies to R' Akiva. He holds that each plague in Egypt was of 5 parts, totaling 50 plagues. Thus, at the sea, the 10 general plagues, made up of 5 parts each, became 250 plagues. (Shemesh U'Magen)

The source of all the punishment and retribution emanates from the name מידיש as the passuk states clearly (Yeshaya 13:6, Yoel 1:15). "This is true as well concerning the punishments issued on Egypt." "This is true as well concerning the punishments issued on Egypt.

The name שש"ה is also seen throughout the pessukim to be very much associated with the redemption of the Jews from Egypt. Firstly, Hashem appeared to the forefathers to foretell them of the redemption with the name א"ל (Shemos 6:2). Also, Hashem's messenger to carry out the redemption was שש"ח whose name has the numerical value of 345, the same as the name (314) (31) א"ל. Additionally, after the letters שו"ח come the letters איל which means to hit or inflict, implying that the punishment comes through this name.

The name משים, which is associated with the Sefirah of Yesod, is a name that symbolizes the attributes of τοπ, kindness, and πιας, strength and judgment (see Introductory Essays §The ten Sefiros). This in fact, is the quality of the Sefirah of Yesod; it acts as a mediator between Netzach, ('Victory'), and Hod, ('Splendor'), diluting the judgment characteristic of Hod with mercy, through the kindness of Netzach.

The name ש"דש together with the word יסדה (314+72), kindness, have the numerical value of 386, the same numerical value as ישש. It is from this name that the Egyptians received the least amount of plagues - 10 in Egypt and 50 at the sea, since ישש (ש"ש"ש with יסדו) is the name of the side of kindness (of Yesod) and symbolizes י"ש, albeit issuing punishment, however diluting it with יסדו, kindness.

³⁶ The mishna in Pirkay Avos (53) says that Hashem brought 10 plagues on the Egyptians in Egypt and an additional 10 at the sea. Seemingly, none of the Rabbis' opinions listed here seem to be in line with this mishna. The explanation though, is simple.

[&]quot;This idea stills requires some clarification, for although the names of the sages are beautifully hinted to in these names, some enlightenment is still needed as to **what is the significance of these names seemingly being a veiled reference to these Rabbis?** The explanation is as follows:

Thus, the three names – (מצה) שפני, חקל, אשנה (שנה to these three sages, רבי יוסי הגלילי equaling רבי יוסי הגלילי משנה). This is a fascinating secret, a secret of secrets, hidden within the hidden as I have written to you.

After this the Arizal writes,

... "With precisely that which Hashem purishes, he heals the (pain of) exile. What was the sin and evildoing that our forefathers committed to deserve being placed in the "Iron Crucible" (Egypt)?"...

His intention with this is that the reason why the Jews went down to Egypt is hinted in the letters of the ten plagues, as I have already written to his honor³⁸. It was from these plagues that the Egyptians were hit and from

Amazingly, אי רבי יוסי הגלילי who is of this opinion (10 in Egypt and 50 at sea), has the same numerical value as the holy name of Hashem - ישיטי. (The Shemesh U'Magen also explains that Dovid HaMelech is linked to side of Chesed as the passuk says (Yeshaya 55:3), אויסיי דוד הנאמנים, "The enduring kindnesses (to) Dovid" "He also goes shows how Dovid HaMelech is very much associated with the name ישיט, all this coinciding very well with everything written above, that ישיט together with ישיט and שיט and שיט and שיטי).

The name שר"ש together with the word בורה, judgment (314+216), have the numerical value of 530, the same as לאסה. From this name the Egyptians received 40 plagues in Egypt and 200 at the sea, since אסן מדי with מורי with נערה is the name of the side of judgment (of Yesod) and symbolizes שיי issuing punishment with strict בוא הואס judgment, as opposed to kindness. Here too, יבי אליעזר, who is of this opinion, has the same numerical value as this name of Hashem.

Finally, the name יייש with the word מיסים סיר ב'ם חסי (314+82), meaning to say, the Sefirah of Yesod - which includes two, namely, the two attributes of ישמיח, kindness and judgment, together have the numerical value of 396, the same numerical value as (שציח) שמצה.

³⁸ Apparently this was in a previous letter and therefore still requires elaboration. The Arizal writes that the Jewish people went down to Egypt to atone for the sins of Adam HaRishon and for the sins of generations that came after him. The generation of Enosh sinned with idol worship, the generation of the flood sinned in adultery, and the people of Sodom sinned with bloodshed.

(It is important to note that when discussing the sin of Adam HaRishon or any sin mentioned in the Torah committed by the forefathers or leaders, the concepts are far beyond the human mind's raw ability to fathom the true meaning of the sin.)

The Arizal writes that the generations that came after Adam HaRishon were reincarnations of the souls that left him (אוניצית של קום) during the 130 years that he was separated from his wife after he ate from the Tree of Knowledge. These reincarnated souls continued to sin in each subsequent re-embodiment until they finally entered the Jewish people who had to complete the rectification by going through the bondage and labor of Egypt.

The commentaries write that the forefathers also greatly contributed to the rectification of these sins. Avraham corrected the sin of idol worship by proclaiming the existence of Hashem to the world. Yitzchak's act of readily stretching out his neck to be sacrificed for Hashem was a rectification for the sin of bloodshed. And Yaakov atoned for the sin of adultery as he never had a nocturnal emission.

Ma'amar Sod Etzba Elokim / 24

them the Jewish people were healed³³, since from the plagues came the healing to Yisrael to redeem them⁴⁰ blessed is He and blessed is His Name. I have another tremendous secret to answer his honor's question, however this that I have written is also a satisfactory explanation, true wonders in His pure and holy Torah.

Nevertheless, R' Shimshon writes elsewhere, that Yaakov still had to atone for his marrying of two sisters. This happened by Yaakov's coming back as a reincarnation in lyov and witnessing all the plagues in Egypt (this concept will be expounded upon in the coming footnotes). According to this, the rectification for adultery was not complete until Yaakov was reincarnated to witness the ten plagues as a rectification for marrying two sisters. As mentioned, the numerical value of the abbreviation of the ten plagues as a rectification for marrying two sisters. As mentioned, the numerical value of the abbreviation of the ten plagues אינויא מישיא בארץ עד"ט בארץ עד"ט וואר same numerical value as אישיא which is Yaakov's other name (see Bereishis 32.29).

This is the meaning of — "The reason why the Jews went down to Egypt is hinted in the letters of the ten plagues." Since the letters of the ten plagues have the same numerical value as the name אישראל, this hints at the need that still existed to rectify the sin of adultery committed by the earlier generations. (Shemesh U'Magen)

The source of this statement is from the Zohar (Bo 36a) and means the following: The name of Hashem, הת"ח, is the source for everything in the world - life, death, poverty, wealth, health, illness etc. All of this is done middah keneged middah, measure for measure, through the name ח"חה. This is clearly seen in the statement made by Yisro. After being told by Moshe Rabbeinu everything that happened in Egypt, Yisro said (Shemos 18:11), און און האירים בי בוצר מארים בי בי און האירים בי בי און איינו א

This is also strongly hinted at in the story of Purim by Haman's rise to power and his subsequent downfall. At the peak of his greatness, when only Achashveirosh and he where invited to Queen Ester's party, the wording of Ester's invitation to them is (Ester 5:4), המשמח איזה. This is because it was הייח who raised Haman come today to the banquet." The first letters of these words make up the name הייח. This is because it was הייח who raised Haman to this height and position of power. When Haman's time came to plummet from his exalted position, the name הייח is also found in the passuk as it says (ibid 7:7), אני מיתם אליים הייח, (he begged of Ester to save him) "For he saw that the bad had be determined to him." The last letters of these words spell the name הייח for there too his collapse came through this name. (Note: The collapse is hinted to in the end of the word, whereas the rise in the beginning.)

This also can be seen in the passuk (ibid 5-13) רכל זם אינגן שום לים, "All this is worth nothing to me," (all the honor was worth nothing to Haman because Mordechai would not bow to him). Again, the last letters of these words spell the name מתיף.

The reason why it is the name אייח that issues punishment or reward measure for measure, can be understood by the very intent of the name. The Shulchan Aruch (Orach Chaim §5:1) writes that the name אייח means אייח היה היה אייח, was, is and will always be. Hence, it is this name that signifies Hashem's infinite existence, which deals measure for measure, for he determines the happening of the future based on the events of the past.

Earlier, it was mentioned (see Introductory Essays §The Names of Hashem) that the main purpose of the plagues and the redemption of the Jews was to reveal to all that Hashem, הת"ח, controls the world. **Allusions to the name** ה"ח are seen from many different angles throughout the plagues. Firstly and most simply, the ten plagues symbolize the 'of ה"ח whose numerical value is 10. The two n's are hinted to, based on the teaching of the Medrash (Shemos Rabbah 11:6) that says that Pharaoh's heart was only hardened by Hashem after the first 5 plagues. During the first 5 plagues however, Pharaoh was able to decide to do as he wished as the pessukim say throughout the first 5 plagues, החוק לב פרעה, "And Pharaoh hardened his heart." The two n's are hinted at by the difference

of ברא hail, the seventh plague. See Siforno ibid). Here, the name אוי is seen associated with the bringing of the plagues – the הפעם הואת אני שולח את כל מפפרתי אל לבן. *"For this time I am sending all my plagues against your heart."* This was said before the plague that which sages teach that Pharaoh did not feel the first 6 plagues (the Shemesh U'Magen bases this on the passuk in Shemos 9:14, between the first 5 plagues and the last 5 plagues (the numerical value of π is 5). The 1, whose numerical value is 6, is symbolized by

Song of the Sea. This symbolizes the 1 (6). 5 days after this, symbolizing the last 11, they arrived at Marah on the 26th of the month them about – הוייח) they, the Egyptians were hit, and from them the Jewish people were healed." (Shemesh U'Magen) plagues on Egypt, but in the redemption as well. This is the meaning of the statement, "With these plagues (i.e. that which brought and it was there that they merited receiving the mitzvah of Shabbos. Here again, the name המ״ח is seen, not only in bringing the 15 of the month. This symbolizes the n (5). 6 days after leaving Egypt was the splitting of the sea and the singing of Az Yashir, the towards freedom, as their Egyptian oppressors worshipped the sheep as a god. 5 days after this, the Jewish people left Egypt on the offering, was that it be set aside on the 10 day of the month (Shemos 12:3). This symbolizes the 1 (10). This was a tremendous step The name מולה also is seen in the redemption of the Jews. The commandment to take the lamb for the Korban Pesach, the Passover

Taking a closer look, one will see that in the names of the ten plagues there is also an allusion to the 12 Shevatim, the 12 tribes that make up the nation of Yisrael. Thus, explaining the statement – "From the plagues came the healing to Yisrael to redeem them." This officers. The names of the 12 Shevatim, which are, can be perceived as follows: As mentioned, the ten plagues were carried out by the 3.280 angels of devastation and their 2 leading

(259) ראובן

שמעון (466)

(46) n5

יהודה (30)

ששבר (830)

ובולון (101)

(54) T

נפתלי (570)

(7) ta

אשר (501)

(156) טוי

have the numerical value of 3,182. Add 100, corresponding to the name of Hashem, for as the Medrash (Osois DR' Akiva) teaches בנימין (162),

no other two digits under 15 that add up to 15. (The same is true of following as well.) The other half of Hashem's name is אחר (6+5 = (7+4) + (8+3) + (9+2) + (10+1) = 55]. Thus, in total, equaling 100 (45+55), this is how the name of Hashem equals 100. The final total 11), which includes the combinations of $\tau\tau$ (7 and 4), τ (8 and 3), τ (9 and 2), and τ (10 and 1) altogether equaling 55 [(6+5) + combination individually equals 15 and collectively equals 45 [(10+5)+(7+8)+(9+6)=45]. Other than these combinations there are manner. The name הי"ח is made up of ה"ח, and ה"ח (10 + 5 = 15) includes the combinations of מו הו"ח is made up of מ"ח ה"ח and 6). Each

that 7 (the numerical value of which is 100) is the name of Hashem. The commentaries explain this statement in the following

(after adding 100 to the 3,182 of the Shevatim's names) is 3,282 alluding to the 3,280 angels and their 2 officers that brought the

plagues on Egypt, while the name of Hashem (100) and the merit of the 12 Shevatim (3,182) shielded the Jewish nation from these

name of ייסף. This is because Yosef's sons were also part of the Shevatim (3,256). Add 26 for the name of Hashem, אוייה, and the total Another way of arriving at 3,282 (with the 12 Shevatim amounting to 3,182) is by adding the word מביז (74), and his sons, after the

Ma'amar Sod Etzba Elokim / 26

The Arizal concludes

... "until they were redeemed with these names דעב צדא כשחב"...

names with which we were redeemed⁴². This then, is where the redemption and healing to Yisrael⁴³ are found second letters make up the word צדא and the last letters make up the word בשחב. Hinted to, are these three hinted to in the plagues that afflicted Egypt. The meaning in this is as follows. The first letters of the words באח"ב פאר"ע ער"ש באח"ב. The

Egypt with Yaakov, leaving out Yosef and his sons, as they were already there) is by substituting (74) מפר (156) (150) ממר (156) ובניו (156) (150) (1 Hashem (26, altogether subtracting 256) with the words (74) יונית (182) איקר, Yaakov and his sons, and again, the total is 3,282. Yet another way to get to this number (this time only calculating the numerical value of the Shevatim that actually came down to

stronger and grow. And of course, to do the opposite to the impure side, to weaken and nullify it as much as possible preceded with the following introduction. The goal of the Jewish people is to strengthen the side of holiness, always making it letters used to punish the Egyptians and the other set the letters that brought about the redemption? The explanation to this must be This idea requires further understanding, for what is the significance in the way the letters are set up that causes one set to be the

to 13. The number is biggest in the first word and becomes smaller in each word thereafter. This is because ideally, the side of When taking the mispar katan (see Introductory Essays §The Different Systems of Gematria) of מילים, it adds up to 15, שילים 14 and impurity always gets smaller and בצ"ך עד"ש באח"ב were the punishments issued to punish the Egyptians.

same letters - צדא etc. only rearranged)." (Shemesh U'Magen) side of Kedusha, holiness. Therefore, they are the names used to redeem the Jewish nation from the impurities of Egypt. Thus, "With katan is 13, איז is 14, and כשחב is 15. The number becomes greater with each word. This is the sign that these names are from the On the other hand, when these very same letters are arranged in this manner דעב, the exact opposite occurs. דעב in mispar that which Hashem hits (the Egyptians - מ"ק"ב etc.), He heals the exile (the Jewish people exiled in Egypt and redeemed them with the

⁴² The ten plagues, educated the world that Hashem controls the world through the ten Sefiros, the ten attributes through which Hashem runs the world (see Introductory Essays §The ten Sefiros). Besides the allusions to this shown earlier, there is another The last letters of the names of the Sefiros מתב חכמהַ בינהַ גדולהַ גבורהַ תפארתַ נצחַ הודַ יסודַ מלכותַ which are remarkable hint to the ten Sefiros in the ten plagues. The words (466) ממת (570) ten plagues, have the numerical value of 1,036

רה"ה (210)

ה"ת (410)

(12) אייר

(404) א"ת

judgment, גדולה takes the place of יסח) (Shemesh U'Magen) also have the numerical value of 1,036. (With יבוח, Chesed, being replaced by אולת, grandeur, since when the Sefiros act with din

This too, can be understood according to what has already been explained earlier. The abbreviations of the ten plagues

(114) דצ"ך

בא"ח (11) (374) צר"ש

מ"ב (42)

May it be the will of the Almighty to let us see the days of Moshiach with the angels associated with the final redemption⁴⁴ speedily in our times, Amen Selah!

לשנה העאה עירושלים הענויה



equal numerically, 541, which is the same numerical value as ישראלי. In other words, using the plagues with which Hashem hit the Egyptians, He healed Yisrael and extracted them from the impurities of Egypt to be His nation.

Another explanation to this is that when Moshe Rabbeinu asked Hashem at the burning bush what he should tell the Jewish people is the name of the One who sent him, Hashem answered him and said (Shemos 3:14, 15), אסר, היה אליכים שלחני אליכים שלחני אליכים שלחני אליכים שלחני אליכים שלחני אליכים שלחני אליכים אות הייה מייח אות הייה אליכים שלחני איליכים אות הייה אליכים שלחני איליכים אות הייה אליכים שלחני אות הייה אליכים שלחני איליכים שלחני איליכים שלחני אות הייה אליכים שלחני אות הייה שלחני שלחני אליכים שלחני אות הייה שלחני אות הייה שלחני אות הייה שלחני אות הייה שלחני שלחני אות הייה שלחני אות הייה שלחני שלחני אות הייה שלחני אות הייה שלחני אות הייה שלחני שלחני שלחני שלחני אות הייה שלחני אות הייה שלחני שלים שלחני שלחני שלחני שלחני ש

This is further and more clearly observed in the end of the above passuk which is אייראו מעם אַח חמַץ מימיא, "And the nation revered Hashem and they had faith in Him." The abbreviations of the last four words spell the name בייא. In other words, Yisrael witnessed this while he was reincarnated in Iyov. Therefore, it was through (the fear that came from the witnessing of) the ten plagues that Yaakov (Yisrael) was pardoned for marrying two sisters. Hence, "In the plagues that came to Egypt are hinted the redemption and healing to Yisrael." As mentioned, the abbreviations of the plagues have the same numerical value as you'v (541), In other words, the ten plagues which hit the Egyptians were also a healing to Yisrael for marrying two sisters as explained above. (Shemesh U'Magen)

The Medrash LePirushim (28) adds, that there is another indication to this in the passuk in Ovadia (1:18) that says, שמי מקב אט, "The house of Yaakov will be fire etc. the house of Esav will (resemble) straw". The first letters of או בית ישני באות מים make up the word יש. The word שא stands for שמי מים, 2 sisters. The passuk hints that since Yaakov was reincarnated in Iyov and suffered during the plagues, he was forgiven for sin of marrying 2 sisters. Therefore, "The house of Esav will (resemble) straw," since there will be no sin to be used as an accusation to allow Esav to defeat Yaakov.

Another explanation is that although Hashem will be the only one redeeming us, He will be accompanied by many angels. (Shemesh U'Magen)

Ma'amar Sod Etzba Elokim / 28

🔊 In the merit of Sipur Yetzias Mitzrayim 😂

ere are a few short excerpts of some of the wonderful thing mentioned throughout the words of the Shemesh U'Magen that one merits by fulfilling the mitzvah of recounting the story of Yetzias Mitzrayim. They are brought down here in point form. To see how they are derived one must refer back to the Shemesh U'Magen.

- Through the mere mentioning of Yetzias Mitzrayim one nullifies from himself bad decrees. The Zohar says he gives power to the side of kedusha, holiness, and weakens the side of impurity.
- * He merits life, honor, and prosperity.
- * He becomes sanctified with the holiness of the names of Hashem. This is because the names of Hashem are hinted to throughout the ten plagues in many different angles. In fact the purpose of the plagues was to reveal the names of Hashem to the world and that He alone controls the world therefore by speaking about Yetzias Mitzrayim he becomes sanctified with the holiness of Hashem's names.
- Speaking about Yetzias Mitzrayim purifies a person's soul as though he has received thirty nine lashes. (One who transgresses a negative commandment is liable to receive a set of thirty nine lashes, this purifies his soul from his sin.)
- He diminishes the darkness that he created in heaven through his sins.
- * When one fulfills this mitzvah properly while he is alive, he merits that even after his death his voice joins later generations at the Seder in the retelling of the story of Yetzias Mitzrayim.
- * One should read the Ma'amar every Shabbos and the blessings of R' Shimshon will accompany him the entire week.



Gematria Table @

z	1,000	
γ	000	
า	800	
1	700	
۵	600	
7	500	
ב	400	4
હ	300	3
_	200	2
ק	100	1
ĸ	90	9
ט	80	8
ע	70	7
٥	60	6
נ	05	5
מ	40	4
۲	0.8	3
U	20	2
,	01	1
υ	6	9
ד	8	8
1	7	7
1	9	6
ה	2	5
7	4	4
λ	8	3
ע	2	2
z	1	1
Letter	Numerical value	Value in Mispar Katan

Ma'amar Sod Etzba Elokim / 30



R' SHIMSHON OF OSTROPOLI

R' Shimshon of Ostropoli, born in the year (circa) 1599, was one of the greatest Torah giants and Kabbalists of his time. He was named after his grandfather, R' Shimshon of Kremnitz, one of the four brothers who were all Gedolei HaDor; the

most well-known of which, was the Maharal of Prague.

During the 48 short years that R' Shimshon lived, he reached levels in Torah and Kedusha that were nothing short of legendary. As a youngster, he began studying Torah under his father, R' Pesach's, tutelage. He also is assumed to have learned under R' Nosson Nata of Austra, the author of the Tzon Kadashim on Seder Kodshim.

R' Shimshon's entry into the study of the hidden parts of Torah began when he was relatively young as he himself writes (Dan Yadin), "I began learning Kabbala at a young age and toiled immensely to master the 'Chochma'. Eventually, he became one of the foremost Kabbalist of his times.

Ostropoli, a town situated in the plains of Eastern Ukraine, became R' Shimshon's home when he was appointed as the town's preacher. He was fondly known by all as. 'R' Shimshon Maggid', 'R' Shimshon the preacher'. R' Shimshon also headed a Yeshiva in Ostropoli in which he taught his Talmidim both the revealed and hidden parts of Torah. A few of his Divrei Torah that are printed today are thanks to the notes of his Talmidim.

R' Shimshon's greatness in both the revealed and hidden parts of Torah, coupled with his exalted levels of Kedusha and his brilliant mind, caused his fame to spread across Europe. A glimpse at his greatness can be gleaned by seeing some the unparalleled praises the Gedolim of his times wrote about him. They testified that he learned with, and merited many revelations in the secrets of Torah, from Eliyahu HaNavi. As well, he learned with Malachim and Maggidim and was taught many secret by them. Some gedolim even wrote, 'All of his words are prophecy'. He also merited many revelations of the secrets of Torah in dreams. In one place R' Shimshon writes how the Megaleh Amukos, R' Nosson Nota of Krakow, appeared to him in dream and explained to him a difficult piece of liturgy.



HIS TORAH

R' Shimshon's ability to explain the most cryptic passages of Gemara and Zohar in the most brilliant way gained him unique recognition worldwide and many Talmidei Chachomim from all over sent him letters asking him to enlighten them in difficult passages they had come across. In fact, the majority of R' Shimshon's writings that exist today, are due to the many letters R' Shimshon wrote to those who entreated him to explain them difficult passages throughout all areas of the Torah. The most famous of all R' Shimshon's writings, is his letter called. 'Ma'amar Sod Etzba Elokim,' that many study on Erev Pesach. (See preface regarding this letter.)

Besides for his many letters, R' Shimshon authored many works which include, 1) Dan Yadin, 2) Machaneh Dan, 3) Ben Manoach, 4) Nezer Elokim, 5) Shemesh UMagen, 6) Shemesh Nogah, 7) Vayizrach HaShemesh, 8) Mincha Sheluchah, and 9) Ateres Faz. Sadly, only a small work, Dan Yadin, survived the pogroms of 1648-49. R' Shimshon's magnum opus was his commentary on the Zohar, Machaneh Dan. While this sefer is reported to have been printed once, the Shomer Emunim writes that there is a tradition that it mysteriously vanished off the face of the earth and all people searching for it, always turned up empty handed. The Bnay Yisaschar writes that the reason why R' Shimshon's Torah was lost was due to the generation's inadequate worth of receiving such revelations. The Ba'al Shem Tov (1698-1760), said that the mere study of the Machaneh Dan has the power to bring the final redemption closer, and many Gedolim went to great lengths to try to find this Sefer but were unsuccessful. (One astounding, almost prophetical, excerpt that does exist from Sefer Machaneh Dan. See footnote 1 in Preface.)

Many Seforim use R' Shimshon's Torah as an example of the wondrous secrets hinted to in every word of Torah (as can be seen from the Ma'amar Sod Etzba Elokim). Wherever there is a vort from R' Shimshon, all the Torah greats after him expound on them and use his words to explain many other concept, as his words always open new worlds. These Gedolim include the Chida, the Viha Gaon, the Chasam Sofer, the Bnay Yisaschar and many others. Today, the majority of all the existent Divrei Torah attributed to R' Shimshon on the parshi os and various Gemaros and pessukim throughout Tanach, have been collected into one volume called, Nitzotzay Shimshon, by a descendant of R' Shimshon, R' Avraham Yaakov Bumbach of Yerushalayim. A new print of this wonderful Sefer was just released last year (2013).

不不不不不不不不

TACH VETAT (1648 - 49)

As the years, tragically referred to as Tach VeTat (5408-09/1648-49) approached, R' Shimshon repeatedly preached that the year 5408 (1648) year was very apropos for the final redemption. In fact, the Zohar (Toldos 139b) clearly speaks about this year as the year of the Geula. However, the Gemara teaches (Sanhedrin 97a) that the final redemption will only come with teshuva and therefore, regardless of how appropriate a given year may be for redemption, if the Jews do not repent, the Geula will not come. Moreover, the Seforim write that a year that is fitting for Moshiach to come and the opportunity is let pass, that year becomes one of catastrophe for the Jewish people. This is what R' Shimshon preached during the years preceding the year 1648 and begged the Jews to do teshuva. (R' Shimshon found sources for this year in the Torah. See footnote 2 in Preface.) Unfortunately, even with the awakening that R' Shimshon's impassioned preaching brought about, the years 1648-49 became known in the annals of history as one of the bloodiest times for the Jews since the destruction of the Beis Hamilkdash.

The Ramchal writes (Derech Eitz Chaim), that R' Shimshon asked the Satan why the Jewish nation is more persecuted than any other nation. The Satan answered that if the Jews would give up the Mitzvos of Shabbos, Mila and the study of Torah, he would leave them alone. R' Shimshon's response was that 1,000's upon 1,000's of Jews will die and not one word of the Torah will be nullified. (See Emek Bracha, Ta'anis §6 for an explanation of this dialogue.)

Although it seems that R' Shimshon's sermons did not arouse the people enough, or perhaps the decree had already been approved by the heavenly court (there seems to be an agreement about this in the Seforim), R' Shimshon was informed in a dream that if four of the Torah giants of that generation would allow themselves to die, each one would atone for one fourth of the amount of Jews that were supposed to be killed. The story is told, that one of the gedolim refused, saying that he still has a major contribution in Halacha to give to the Jewish people. Some of the names of the four Gedolim mentioned have been proven by historians to be highly improbable for many reasons (The Shach) and others simply impossible (R' Lieber

Ma'amar Sod Etzba Elokim / 32

Hagadol of Berditchev). Thus, although the legend is believed to be true, it remains unknown as to who the four gedolim were and whom it was that refused.

不不不不不不不不

THE THIRD OF AV

On the bitter day of the third of Av in the year 1648, the Cossacks and Tartars forces conquered the fortified city of Polnoa with the help of the Ukrainian guards who were in reality supposed to be guarding the city from the invaders. According to the testimony of R' Nosson Nota Hanover (Yavan Metzula), R' Shimshon was in the city of Polnoa at the time, along with many Jews that had fled there, seeking protection in her fortified walls. The murderous hordes headed straight for the shul. R' Shimshon was in the shul with 300 followers, all of which are said to have been 'Chachomim Gedolim'. They were all dressed in burial shrouds and wrapped in talleisim and were butchered Al Kiddush Hashem in the midst of praying.

Eyewitness testimony describe the gruesome death that the Cossacks killed R' Shimshon with. The Cossacks took a long, sharp spit and stuck it from the back of R' Shimshon's body until it punctured his head and the eyewitness writes that it was clearly evident that R' Shimshon felt absolutely nothing that the Cossacks did to him. There is a Matzeiva for R' Shimshon in the center of Ostropoli and it seems that his coffin was transferred to Ostropoli after things calmed down in the area.

Regarding the murder of R' Shimshon, the Chozeh of Lublin writes that R' Shimshon was Moshiach Ben Yosef and was killed as it says will happen to Moshiach Ben Yosef. (The Neshamah of Moshiach is found in every generation). The Chozeh even writes that being that Moshiach Ben Yosef (R' Shimshon) was killed, this misfortune will not repeat itself when Moshiach finally comes. His words are quoted by R' Tzaddok Hakohen of Lublin and the Damesek Eliezer of Komarna. The truth is, that even while R' Shimshon was alive, it was known that he possessed the Neshamah of Moshiach Ben Yosef and had the generation merited...

Many of R' Shimshon's desendants were great Rabbis in their own right. Some of the more well known ones include, R' Yoel Ba'al Shem of Zamotch, R' Leiber Hagadol of Berditchev, R' Yaakov Yosef of Polnoa - one of the greatest disciples of the Ba'al Shem Tov, R' Yaakov Shimshon of Shpotivka, and R' Shlomo Eliyashiv known as the Leshem (R' Eliyashiv's grandfather) just to name a few.

不不不不不不不不不

STORIES

- The Shivchei HaBa'al Shem Tov relates how the Ba'al Shem Tov one passed through Ostropoli and while there, kept staring intently and a certain garbage heap. He later explained that that site was the place where R' Shimshon's Beis Hamedrash once stood and he was able to see the pillar of R' Shimshon's Torah which, he said, rose from the ground the very heavens.
- R' Yosef Shaul Natanzon (the Sho'el UMayshiv) of Levov would tell the following story. It was revealed to R' Shimshon that in the World to Come he would be next to the (not yet) famous, R' Hershele of Krakow. R' Shimshon wanted to see exactly what R' Hershele was about, so he disguised himself as a simpleton and made his way to Krakow. When he arrived at R' Hershele's house, he told R' Hershele that he was not well and proceeded to throw himself on R' Hershele's bed with his

mud splattered clothes and dirty shoes. Without showing any signs of being upset, R' Hershele tended to all the 'sick man's' various needs. At midnight, R' Hershele began to recite Tikkun Chatzos with such devotion and amid such tears that R' Shimshon realized what a worthy individual R' Hershele was and revealed to him his true identity.

The Brisker Rov would tell the following story. R' Shimshon of Ostropoli decided to write a commentary of Chumash (some say Shas) based on Kabbala. After modifying the first few pieces a number of times, he realized that what was staring back at him in the face, was none other than Rashi's commentary on the Torah. In fact, there a few instances where R' Shimshon explains Rashi's words based on deep kabbalistic ideas.

There was a rich man from the city of Ostropoli who had an only daughter. When the time came to marry her off, her wealthy father searched for a worthy Torah scholar who would benefit from being able to continue his Torah studies, undisturbed by financial worries. Soon enough, such a young man came along and the couple married and settled in Ostropoli. The young Talmid Chochom, who was blessed with a sharp mind, studied Torah diligently day and night. His proud father-in-law wanted to show him off to R' Shimshon and asked his son-in-law to strike up a conversation in learning with R' Shimshon to show him the extent of his Torah knowledge and his deep grasp of everything he learned. The son-in-law however, was not willing to do so, being that he held R' Shimshon not to be a Lamdan and thus, the conversation would not bring his proud father-in-law any honor. The father-in-law though, did not relent and eventually, this young man caved in and made his way to show R' Shimshon what a Talmid Chochom he was.

When he came to R' Shimshon's house, R' Shimshon asked him who he was. He answered that he was the son-in-law of so and so, the town's gvir, and he wanted to speak to R' Shimshon in learning, R' Shimshon understood what the man's real intention was and excused himself for a minute, saying he would be back shortly.

The young man waited and waited for R' Shimshon to return but R' Shimshon simply did not come back. The young man decided to go for a walk in the front of R' Shimshon's house. Lost in thought, he walked until he entered a forest and before he knew it, he was lost. He tired retracing his steps but every turn he made he just went further and further into the forest. As night fell, he reached the edge of the woods and entered a large town that seemed to host a large Jewish population. A Jewish man approached him and asked where he was from. He answered that he came from the nearby town of Ostropoli. The man had never heard of Ostropoli and invited him to eat something and sleep in his house for the night. Having nowhere to go and not remembering that he was married, the young man took this generous individual up on his offer.

The next morning he woke up and went to learn in local Beis Hamedrash. At night, his host again invited him to eat and sleep in his house. This continued for close to a month until his benefactor, who had taken a strong liking to this young man, offered him his daughter in marriage. Having forgotten his past, our young friend readily agreed and married his benefactor's daughter. He lived happily near his in-laws and soon his wife gave birth to a son. A few years later, another son was born to him. Time passed and one day this young family went on an outing near a river. The two boys were playing near the water and before their parents could react, they fell into the river and were swept away by the current. Their father jumped in to try to save them but try as he may, he could not find them. After much fruitless searching, he found himself on the other side of the river, standing in front of a familiar looking house...

Looking up at the window, he saw none other than R' Shinnshon knocking on the glass and calling him inside to discuss the topic he had come to talk about. Glancing at his watch he realized that nothing more than a few minutes had passed and this whole vision that seemed to span over a few years was in reality the doing of R' Shinnshon. Embarrassed, the young man realized that he shouldn't have tried belittling R' Shinnshon and left without saying anything.

The Ba'al Shem Tov is said to have commented that he was able to accomplish such a feat while someone was asleep but to cause someone to envision something while he was awake, was beyond his capabilities.

Ma'amar Sod Etzba Elokim / 34

— R' Shimshon once met the Satan during the month of Elul and the Satan was not wearing a happy expression. R' Shimshon asked him what the matter was and he responded that business was at a standstill these days, with all the Jews repenting for all the bad things he had made them commit throughout the year. All his hard work was going up in smoke.

R' Shimshon met the Satan again during the Aseres Yemei Teshuva, but this time the Satan seemed excited. Confused, R' Shimshon inquired about the change of the Satan's mood, if anything, the teshuva of the Jewish people only intensifies during these days. The Satan explained that not being one to sit back and let his endeavors go to waste, he filed a complaint in the heavenly court that it wasn't fair that the Jews could get away so easily and he was given permission to cause the ship that was carrying the Esrogim to this country to sink, thereby not allowing any of the Jews to fulfill the precious Mitzva of the Arba Minim. Needless to say, the Satan was very pleased with himself.

During the festival of Succos, R' Shimshon met the Satan yet a third time, and this time the Satan looked gloomy again. When R' Shimshon asked the Satan what the matter was this time, the Satan explained to him that his plan had backfired. Now that there were almost no Esrogim in the whole country, the Jews had paid astronomical amounts of money to buy the few Esrogim that were available. Not only that, but people are standing on line, waiting for hours every day, to get a turn to shake the Arba Minim for a few seconds. The Satan ended off by saying that each shake breaks his 'bones'.

R' Shimshon was once asked via a heavenly agent if he would prefer meriting children who would be world famous in their greatness, or would he rather that his merit be divided throughout the generations to protect the Jewish people until the coming of Moshiach. He chose the latter.

May his merit indeed serve as a shield over all of Klal Yisroel until the coming of Moshiach speedily in our days



YOUR FREE AD HERE! Send your artwork to mitzvos@ramapost.com to secure your ad space.



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



ROCKLAND TRANSFERS

CAR SERVICE



- (departures and arrivals)
- Per Hour Hire School (out-of-town) Drop-off and Pick-up
- Reliable and SafeFixed Rates
- No Added Fees
- Credit Cards Accepted







Reserve Online www.RocklandTransfers.com Call / Text (845) 288-8888

OF SERVING THE COMMUNITY ♦ WILLS & TRUSTS O TAX PLANNING ♦ MEDICAID PLANNING

- ♦ ELDER LAW ♦ PROBATE
- ♦ TRUST ADMINISTRATION ♦ SPECIAL NEEDS PLANNING
- ♦ HALACHIC WILLS
- ♦ ESTATE PLANNING
- ♦ ASSET PROTECTION





Haas & Zaltz, LLP

845,425,3900

INFO@HAASZALTZ.COM | WWW.HAASZALTZ.COM 2 PERLMAN DR | STE 301 | SPRING VALLEY, NY 10977

As an independent agency we shop several companies to find you the right coverage and the right price. **Wise Men Insurance Services** support@wisemeninsurance.com Ph 845-579-2978 Fax 845-231-6224



TODD ROSENBLUM

- **4** 845.364.0337
- 0 914.522.6793
- todd@adaparch.com
- rosenblumarchitecture.com
- ♀ 200 East Eckerson Road Suite 230 E New City, NY 10956



Chevra L'Bitachon OF ROCKLAND COUNTY

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

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





Custom Home Builders 845-354-0018

www.POMONAENTERPRISES.com













WE ARE YOUR

ONE-STOP SHOP

TO MARKETING SUCCESS



WE ARE A ONE-STOP ADDRESS FOR ALL YOUR MARKETING, GRAPHIC DESIGN, PRINTING & MAILING NEEDS.







MARKETING

DESIGN







PRINT

MAIL









WHAT DO THESE HAVE IN COMMON?

THEY'RE ALL EXACTLY WHAT THE COMMUNITY ORDERED™

The result of two years of research, **Care365** is Rockland's one and only geocare center.

Step in for medical services designed around the local community's actual health needs:





INSTANT CARE UNIT

State-of-the-art walk-in health center, open late every single day of the year, offering Throat Cultures, onsite X-ray, CT scan, sonogram, express blood test, EKG and more

ADVANCED SPECIALTIES UNIT

Only facility in the tri-state area skilled in detecting and treating **atherosclerosis and COPD**—in addition to offering **onsite infusions**, **life - saving cardio devices** and more





Under Rabbinical guidance & advice, Care365 is owned by frum Jews & non-Jews.

1 MAIN STREET • MONSEY, N.Y. 10952 ON THE CORNER OF ROUTE 59 & 306



