

MEOROS HATZADDIKIM

— Lights Of Our Righteous —

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)

Parshas Tzav & Shabbos Hagadol & Pesach & Pirkei Avos & Sefiras Haomer

CHASSIDUS ON THE PARSHA

לזכר נשמת

ר' זכרי' שמעון הכהן בן יצחק

A Comfort In Golus

Rav Chaim Ibn Attar, the Ohr HaChaim

"This is the Torah of the *Ola*, the burnt offering that stays on the flame on the Altar all night until morning...The *Kohen* shall dress himself in his linen tunic and

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linen pants shall be on his flesh; he shall separate the ash from what the fire consumed from the *ola* on the Altar” (6:2-3).

The *Ohr HaChaim HaKodosh* sees in these *pesukim* hints to Hashem’s message through the *Novi* to console us in our long and bitter exile. We have a harder time being comforted in this last and final *Golus*, explains the *Ohr HaChaim*, because, for example, *Golus Mitzrayim* was to last four hundred years, *Golus Bavel* seventy years - and even combined they only reach the sum of 470 years, whereas we are suffering in an exile extending thousands of years! (When the *Ohr HaChaim* wrote this, he recorded 1,672 years of exile.)

The *Ohr HaChaim* now rereads our *pesukim* to comfort us in *Golus*. Hashem needs to console us and so He says, “This is the Torah of the *Ola*” - *Ola* means an *aliya* - this will be our final *aliya*, when we will finally be uplifted and redeemed in a manner unlike any previous *aliyos*. “On the flame on the Altar” - the *Ohr HaChaim* reads this as a reference to two reasons why we will be redeemed: for the sake of our Torah and for the sake of our suffering. The fire refers to the Torah, which is compared to fiery flames, as *Chazal* say (*Taanis* 4): when a *Talmid Chochom* is angry it is the fire of Torah that is causing him to boil over. We alone among the nations possess Torah, and in its merit, explains the *Ohr HaChaim*, we will be redeemed. Furthermore, the Altar here hints at the suffering that we undergo in exile; this pain and suffering is called by *Chazal* an Altar of atonement - a *mizbach kapora*, because just as offerings on the Altar atone for our misdeeds, so do pain and suffering atone for us (*Berochos* 5). These two components, Torah and suffering, will ensure an uplifting redemption, the likes of which have never been and never will be again! If you ask how long these two components operate, the answer, says the *pasuk*, is all night long - the *Golus* is compared to night. “All night until morning” - for the length of the dark night of *Golus* we will suffer and atone and study Torah and be redeemed - until the morning. There have been several opportunities for morning, writes the *Ohr HaChaim*, when we could have had a morning end the night and been redeemed - but we were unworthy.

The *Ohr HaChaim* continues to compare the fiery flames of the altar to *Akeidas Yitzchok*, whose merit shields us in *Golus*, and says that the garments of the *Kohen Godol* in the next *pasuk* refer to an amazing garment that Hashem Himself

will don as He metes out justice against our enemies at the end of days. Hashem is referred to as the *Kohen* because the *Kohen* always alludes to loving-kindness; in the end, even the attribute of *chessed* will agree to take revenge against evil! They are called linen garments - in *Loshon Kodesh*, *bad*. *Bad* comes from the root *levad* (alone). We are the nation that always stands alone - *am levodod yishkon* (*Bolok* 23:9), separate from the other nations, safeguarding Torah and truth and sanctifying Hashem's name. All those *Yidden* murdered *al Kiddush Hashem* by the nations of the world will be memorialized in this garment. The *Ohr HaChaim* says Hashem will use their spilled holy blood to paint their likeness on His garment, which He will wear on the day He takes revenge on the nations.

At the same time, the word for linen, *bad*, also alludes to *achdus* (unity). For we die *al Kiddush Hashem*, unifying Hashem's name, refusing to recognize any other false god, idol or other power. This is why Hashem, the *Kohen*, dons *michnesei bad* - linen pants. These pants "will be on his flesh" - this metaphor refers to just how close Hashem will keep the memory of those fallen, who died *al Kiddush Hashem*, sanctifying and unifying His Name. *Michnas* also means to bring in and draw close. They will be, so to speak, "on His flesh", so close that nothing separates between them and Hashem.

Then Hashem will uplift the ashes - we are the downtrodden ashes from the fires of the anger of the nations who oppress us - of the *Ola*. In the end we are the nation called the *Ola*; we shall be uplifted and redeemed, Amen.

Praises for the Ohr HaChaim HaKodosh

As If Heard From the Ohr HaChaim Himself

Rav Moshe Kobriner (*Yahrzeit* 29th of *Nissan* - see more stories below) used to say that reciting the words of the holy *Zohar* even without understanding them refines and purifies the part of the soul named *Neshoma*, and the study of the *Ohr HaChaim* refines the part of the soul named *Nefesh*. He also used to say that the *Ohr HaChaim* placed his powers into his *sefer* and therefore a person who is moved to *hispa'alus* by studying the *Ohr HaChaim HaKodosh* can be moved as if

he heard the words coming straight from his own holy mouth [of the *Ohr HaChaim* himself], may his merit shield us. (*Ohr Yeshorim* p. 81)

If There Is No Flour There Is No Torah

Rav Avrohom Shmuel Binyomin Sofer

MISHNAH AVOS 3:17 "If there is no flour there is no Torah"

Rav Shmuel Binyamin Sofer, author of *Kesav Sofer* asks why our Mishnah chose such a specific example as flour? Why not say, "If we have no food or if we have no bread, then there is no Torah?"

He answers that there are three times when we really need food to sustain us: Shabbos, Yom Tov, and the weekdays. When a person sits and toils in Torah, he needs to be able to concentrate on his studies and learn without worry. If, however, on Shabbos and Yom Tov-- when it is a special mitzvah to eat, delight, and rejoice-- he will worry from week to week that he might not have food. He will become preoccupied with thinking, "What will be the following week? From where will I have food for the next Shabbos and Yom Tov?" and be unable to concentrate on his studies. Similarly, even during the week when there is no mitzvah to delight in special dishes, if he doesn't have his basic needs such as a sufficient amount of food, then the worry is even more acute. The anxiety caused by such troubling thoughts will leave him unable to study Torah with peace of mind. The Torah of the one who worries is non-existent.

This is why the Mishnah uses the word flour. It is an acronym that represents the three times we need food and sustenance: Shabbos **K**odesh, **M**oed and **C**Hol - KeMaCH קמ"ח קודש מועד חול. If there is no food at those times, then there is no Torah. (*Kesav Sofer Avos 3:17*)

Stories on the Parsha & Shabbos Hagadol & Pesach & Pirkei Avos & Sefiras HaOmer



A General With A Jewish Heart

It was the second night of the *Seder* and a splendid coach pulled up to the house of Rav Elyakim Shapira of Hordona. Out came none other than pułkownik Loryonow! The feared and hated Colonel whom the Jews despised! Yet he was smiling as he entered the home of the Rav, soon news spread that in fact he had been invited as the Rav's seder guest and he had in fact come to partake of the *Rebitzen's* delicious cooking and sample the wine and *matzos*. How such a strange turn of events unfolded is almost unbelievable!

No doubt about it, if there was one man that the Jews of Grodno (Hordona) feared and loathed it was pułkownik Loryonow. The Colonel had the nickname the wicked Haman foisted upon him by all the local Jewish mothers, as his custom was to be extra harsh on all the Jewish soldiers conscripted into the army. He demanded soldiers to stand at full attention, be dressed in impeccably clean and ironed uniforms free of wrinkles and stains and with shiny polished brass buttons. Woe be it to the soldier who was caught with a stain or wrinkle or a dull button! And even worse was a soldier whose boots were not properly laced up or shined and polished!

If it was bad enough for the average soldier it was worse for the Jews. No one knew why, but pułkownik Loryonow had it in for them. It was therefore no surprise, but with extra regret and pain that they learned that this year all *Pesach* leave was cancelled for all the Jewish soldiers without any explanation given whatsoever at all!

The *shtadlanim* had given up all hope. All but one, Rav Elyakim reasoned that it could not hurt if he was perfrom *shtadlanus* and meet with the fearsome Haman pułkownik Loryonow. What can the Colonel do to me? Call me names and shame me publicly? He already hates the Jews, treats them badly and cancelled their leave, worst case scenario some *tamei arel* will shame me, nu, so what?

And so saying he went off to see and reason with the dreaded Colonel. To everyone's pleasant surprise the news was that the *Rav* had somehow succeeded! *Pesach* leave was granted both on the first two *Seder* nights and also on the last two final days of *Yom Tov*. Additionally no Jewish soldier was forced to eat *chametz* all *Pesach* long and all were free to eat *matzo*!

The pułkownik Loryonow was now here as promised on the second *seder* night his magnificent coach drawn by two powerful stallions arrived and after drinking four cups and partaking of the *matzos* he secreted himself alone with Rav. Periodically he would arrive smiling, bestow great honor and privilege and visit the *Rav*. His secret visits remained a mystery, no one, not the Rebitzen, nor any household members divulged what the two spoke of or why the pułkownik Loryonow came to visit again and again.

One day pułkownik Loryonow arrived in a splendid new uniform clearly displaying his new higher rank and declared, honorable Rav I have been promoted to brigadier general of Sobolki and I am moving there. I will miss you and I wished to thank you for your kindness and honorable friendship. And so ended the mysterious relationship. Rumor has it that pułkownik Loryonow was really a Jew, snatched as a child and conscripted whom the Rav Elyakim Shapira transformed into a *Baal Teshuvah*. The Rav revealed and warmed the Jewish heart of the Colonel turned General and pułkownik Loryonow's visits were secret instructions on how to keep the articles of the Jewish faith under disguise and hidden away.

After the Rebitzen Shapira, Rav Leib Zalman's daughter passed away Rav Shapira left Hordona for Jerusalem and he is buried near the *Maharil Diskin* on Har HaZaisim. Zechuso Yagen Aleinu.

Gedolim Be'misasm Yoser



**Yahrzeits for the 10th of Nissan ~ Begins Friday Night
(03-28-2026)**



Rav Betzalel HaKohen - Rav of Vilna, Mareh Cohen, Shu"t Reishis Bikkurim



Miriam the Prophetess (2487 / -1274 - 3,299th Yahrzeit)



Rav Moshe Teomim (5399 / 1639 - 387th Yahrzeit)

Rav Moshe was the son of Rav Shimon Teomim Lemel of Vienna. Rav Moshe Teomim, served as *Av Bais Din* of Moravia (Mehrin) he passed away on 10 *Nissan*.



Rav Shmuel Shmelke - Av Beis Din of Ostroha (5447 / 1687 - 339th Yahrzeit)



Rav Shmuel Yechiel of Botoshan (5622 / 1862 - 164th Yahrzeit)



Rav Moshe Feilshus - Rav Moshe New Yorker (5763 / 2003 - 23rd Yahrzeit)

After he married, he had two children, and fled Germany for America after *Kristallnacht*. He settled on the East Side, where many frum families lived. He continued his *avodas Hashem* privately and quietly without anyone knowing who he really was. The Boyaner and Kapishniczer Rebbes recognized his true colors and they were among the few who really knew him to be a *Tzaddik nistor*.



Rav Shalom Mashash - Sephardic Rav of Yerushalayim (5763 / 2003 - 23rd Yahrzeit)

Rav Shalom was the *Sephardic Rav* of Yerushalayim (1909-2003). Born the Moroccan city of Meknes, a city of Torah known as the Yerushalayim of Morocco. Rabbi Shalom learned under Rabbi Meir Toledano until the age of 14. His father then sent him to learn under the great sage Rabbi Yitzchak Sabag. In 1960 with the *petirah* of the chief Rabbi and *dayan* of Casablanca, Rabbi Dovid Ibn Sussan, Rabbi Shalom became its *raavad* and chief rav, serving there for thirty years. In 1978, he moved to Eretz Yisrael to take the position as Chief *Sephardic Rav* of Yerushalayim.



Rav Alter Chanoch Henich Lebowitz - Rosh Yeshiva Yeshivas Chofetz Chaim (5768 / 2008 - 18th Yahrzeit)

Rav Henoch Lebowitz, an only child, was born in 1918 in Salcininkai, Lithuania. The *Rosh Yeshiva* came to America in 1926 when his father Rav Dovid was hired by *Mesivta Torah Vodaas* as a teacher. In 1933, Rav Dovid left *Torah Vodaas* and founded *Yeshivas Rabbeinu Yisrael Meir HaKohen*. His father's death in 1941 left him in charge of the fledgling *yeshiva* while still in his early 20s.

Yahrzeits for the 11th of Nissan ~ Begins Saturday Night (03-29-2026)



Rav Moshe - Ramban (5030 / 1270 - 756th Yahrzeit)

Rabbi Moshe ben Nachman, known as 'RaMBaN' or 'Nachmanides' [11 *Nissan* 1270], is accepted as one of the all-time great Talmudic and Scriptural scholars. He was also a master kabbalist, a major link in the transmission of Jewish mysticism. He is well-known as a champion defender of the Jewish faith, as a result of his participation and victory in a famous debate against Christian clergy in 1263. As a result, he was expelled from Spain. Subsequently, he moved to the Holy Land at age 70 where he composed his immortal commentary on the *Chamisha Chumshei Torah*.



Rav Yeshaya HaLevi Horowitz - Shelah Hakadosh (5390 / 1630 - 396th Yahrzeit)

The holy *gaon*, Reb Yeshaya Halevi Horowitz was born in Lemberg in approximately the year 5230 (1470). Over the years, R' Yeshaya Halevi practiced as rof in various communities: in 5260 (1500) in Dubno, Russia, in 5262 in Ostroa and from 5266 he took over the reins in Frankfurt, leading the prestigious *kehilla* until their expulsion from the city on 27 *Elul* 5274 (1514). The rabbi was exiled together with his flock and he returned to Prague, where he was appointed Rov in 5275 (1515). On 8th *Elul* 5281 the *Shloh* boarded the ship and after a turbulent, difficult journey he arrived in the holy land on 2nd *Kislev*, 5282. Upon reaching Yerushalayim, he was immediately accepted as Chief Rabbi of Eretz Yisroel.



Rav Shlomo Zalman Lifshitz - Av Beis Din Warsaw, Chemdas Shlomo (5599 / 1839 - 187th Yahrzeit)

Rabbi Shlomo-Zalman Lifshitz (1765-1839) was appointed Chief Rabbi of Warsaw in 1821. In his influential book *Chemdas Shlomo*, he deals with the problems of his generation, including assimilation. His rulings about conversion still hold great weight today.



Rav Betzalel HaKohen of Vilna - Reishis Bikkurim (5638 / 1878 - 148th Yahrzeit)

Yahrzeits for the 12th of Nissan ~ Begins Sunday Night (03-30-2026)



Rav Menachem Mendel of Bar (5525 / 1765 - 261st Yahrzeit)



Rav Menachem Mendel Zolkover (5556 / 1796 - 230th Yahrzeit)

Rav Menachem Mendel was the son of Rav Efraim Zalman Likover, the *Maggid* of Zolkova. After the passing of Rav Moshe Oster, Rav Menachem Mendel served as Rav and *Maggid* of Brody. He served as *Av Beis Din* Starzeitz.



Rav Mordechai Ziskind (5615 / 1855 - 171st Yahrzeit)



Rav Yehonoson Binyomin HaKohen Katz of Selish - Nefesh Yehonoson, Rav & Av Beis Din of Selish (5694 / 1934 - 92nd Yahrzeit)

Born circa 1853, to Rav Moshe Aryeh Hakohen, he served as rav and *AvBeisDin* of Selish.



Rav Eliezer Tzadok Turchin - Matanah Mu'ettes (5758 / 1998 - 28th Yahrzeit)



Rav Shimshon Dovid Pincus - Rav of Ofakim (5761 / 2001 - 25th Yahrzeit)

There was a fire burning perpetually within the heart of HaRav Shimshon Pincus *zt'l*. It was a restless fire, constantly moving and flickering in an array of hues; now bursting into huge upward reaching leaps; now sending out showers of sparks to ignite similar fires within other hearts. What fed this fire? It was no fuel that originates in this world. It was fed from within, by a soul whose sustenance flowed along a direct conduit from Heaven. This spiritual fuel flowed and flowed, freely, generously and bountifully, until the night of the twelfth of *Nisan* eight years ago, when the conduit and the fire suddenly merged into one, becoming a tower of flame joining Heaven and earth, that carried the souls of HaRav Pincus, his Rebbetzin, and their daughter *a'h*, to their yearned for destination.

**Yahrzeits for the 13th of Nissan ~ Begins Monday Night
(03-31-2026)**



Rav Yosef Karo - Beis Yosef (5335 / 1575 - 451st Yahrzeit)

Rav Yosef Karo was the chief rabbi of Tzfas from 1546. Author of several major works, including *Shulchan Aruch* ("The Prepared Table"--Code of Jewish Law), a compendium of the laws of the Torah governing a Jew's entire life: personal, social, family, business, and religious. Notwithstanding subsequent revisions, it remains the foremost authoritative work on Jewish law and practice and is universally accepted by Jews the world over.

<http://www.ascentofsafed.com/cgi-bin/ascent.cgi?Name=rebbeBios>



Rav Moshe Alshich - Alshich Hakadosh (5360 / 1600 - 426th Yahrzeit)

The Alshich haKadosh was born in Adrianople, Turkey, and studied under Rav Taitatzak in Salonica, he came to Tzefas from Turkey together with other great *mekubalim*. He was ordained with *semichah* as a Rav of that new *Sanhedrin* by Rav Yosef Karo his *rebbe*. He was a *talmid* of Yosef Karo's whose *yahrzeit* is also on the same day 13 *Nissan*. His *kever* is in the ancient Tzefas *Bais haChaim*.



Chacham Chaim Shabsi - Maharchash of Saloniki (5407 / 1647 - 379th Yahrzeit)

Rav Chaim Shabsi was born in 5317/1557. He studied under Rav Aharon Sasson and served in his *Bais Din* as a *Dayan* in 5636. He was *Rosh Yeshiva* of *Kehillas Sholom* in Saloniki and had many *talmidim* who later served as *Rabbonim* of various *kehillos* and authored works of *halocho*. He was chief Rav of Saloniki from the year 5367 and was considered one of the *Gedolei Haposkim* of his generation. Rav Chaim Shabsi Maharchash of Saloniki passed away on 13 *Nissan* 5407/1647.



Rav Dovid Altaras - Deva"sh of Venice (5474 / 1714 - 312th Yahrzeit)

Rav Dovid Altaras of Venice was known by the acronym *Deva"sh* (Rav Dovid son of Rav *Shlomo*). He worked in printing and publishing of Hebrew *seforim* in Venice from 5435 until his *petira*. He is a signatory on halachic rulings alongside other *Rabbonim* of Venice and his approbations and *haskomos* are extant on some *seforim*. He passed away 13 *Nissan* 5474/1714.



Rav Menachem Mendel Schneerson - Tzemach Tzedek (5626 / 1866 - 160th Yahrzeit)

Rabbi Menachem Mendel Schneerson [13 *Nissan* 5626], the Third *Rebbe* of Chabad, was known as the *Tzemach Tzedek*, after his books of Halachic responsa and Talmudic commentary called by that name. He was renowned not only as the *Rebbe* of tens of thousands of *chasidim*, but also as a leading scholar in his generation in both the revealed and secret aspects of Torah.



Rav Yoel Moskowitz of Shatz (5646 / 1886 - 140th Yahrzeit)

 **Rav Moshe Avigdor Amiel - Chief Rabbi of Tel Aviv (5705 / 1945 - 81st Yahrzeit)**

 **Rav Yaakov Perlow - Novominsker Rebbe (5780 / 2020 - 6th Yahrzeit)**
The *Rebbe* was born in New York in 5691/1931. He was the son of the previous *Rebbe*, Harav Nachum Mordechai Perlow, *zt"l*, and Rebbetzin Beila Ruchama, *a"h*. After his father's *petirah* in *Elul* of 5736/1976, he was appointed *Rebbe*. In 1998, after the *petirah* of Rabbi Moshe Sherer, *z"l*, the *Rebbe* was named Rosh Agudas Yisrael of America, a position he held for 22 years. He passed away early Tuesday, 13 *Nisan*, 5780 he was 89.

Yahrzeits for the 14th of Nissan ~ Begins Tuesday Night (04-01-2026)

 **Avrohom Ovinu (2124 / -1637 - 3,662nd Yahrzeit)**

 **Rav Yehuda Leib of Faritzk (5550 / 1790 - 236th Yahrzeit)**
Rav Yehuda Leib is counted among the famed *Chachomim* of the Kloiz in Brody.

 **Rav Osher Yeshaya Rubin of Ropshitz - Ohr Yesha (5605 / 1845 - 181st Yahrzeit)**

 **Rav Pesach Zinner - Zevach Pesach (5658 / 1898 - 128th Yahrzeit)**

 **Rav Dovid Leib of Vitzen - Shvilei Dovid (5664 / 1904 - 122nd Yahrzeit)**

 **Rav Alter Zev Horowitz of Strizov - Strizhover Rebbe (5690 / 1930 - 96th Yahrzeit)**

Rav Alter Zev Horowitz, passed away on *Nisan* 14, 5690 (April 12, 1930), son of Abraham from Sędziszów, He was *rebbe* in Strzyżów from 1882, known for his love of music, a composer of numerous *niggunim*.

 **Rav Avraham Yaffen - Rosh Yeshivas Novardok (5730 / 1970 - 56th Yahrzeit)**

Rav Avraham Yaffen, *Rosh Yeshivas Novardok* (1897-1970). In 1913, he was appointed *rosh yeshiva* of the main Novardok *yeshiva* by Rav Yosef Yoizel Horowitz. By 1939, there were over 80 Novardok *yeshivas* throughout Poland, serving over 4000 students. He moved to Eretz Yisrael in 1964.

Yahrzeits for the 15th of Nissan ~ Begins Wednesday Night (04-02-2026)

 **Yitzchok Ovinu (2299 / -1462 - 3,487th Yahrzeit)**

 **Rav Yona Teomim Frankel - Kikoyon D'Yona, Av Beis Din of Metz (5429 / 1669 - 357th Yahrzeit)**

 **Rav Osher Yaakov Avrohom Kalmankes - Ha'Eishel (5441 / 1681 - 345th Yahrzeit)**

 **Rav Yaakov - Chief Rabbi of Posen (5459 / 1699 - 327th Yahrzeit)**

 **Rav Shmuel Shmelke Roke'ach (5553 / 1793 - 233rd Yahrzeit)**

Rav Shmuel Shmelke was the grandson of Rav Elozor Roke'ach of Brody and Amsterdam, *mechaber* of *Maasei Roke'ach*. He married Vital, the daughter of Rav Yisrael, son of Mordechai Yokels of Brody, who was the son-in-law of the *Tevuos Shor*.

 **Rav Meir of Kristinopol - Yad Hameir (5575 / 1815 - 211th Yahrzeit)**

 **Rav Yeshaya Ashkenazi of Vilna - Sagi Nahor (5608 / 1848 - 178th Yahrzeit)**

 **Rav Zev Wolf Citron - Av Beis Din of Hajdudorog (5687 / 1927 - 99th Yahrzeit)**

Yahrzeits for the 16th of Nissan ~ Begins Thursday Night (04-03-2026)

 **Levi ben Yaakov Ovinu (2333 / -1428 - 3,453rd Yahrzeit)**

 **Rav Chaim Abulafia of Teveria - Chacham Chaim Abulafia of Teveria (5504 / 1744 - 282nd Yahrzeit)**

(Some say the Yahrzeit is on the 6th of Nissan the 7th of Nissan)

Rav Chaim was born in Chevron in 5420 (1660). When he returned to Eretz Yisrael from Turkey, Rav Chaim was asked to serve as Rav of Tzefat. In the year 5485 (1725), Rav Yisrael Benveniste passed away and Rav Chaim was chosen to succeed him as the Chief Rabbi of Izmir. After serving as Rav of Teveria for four years and rebuilding the *kehillah*, Rav Chaim passed away on 6 (some say 7) *Nissan*.

 **Rav Yechezkel Panet of Karlsburg (5605 / 1845 - 181st Yahrzeit)**

Rav Yechezkel was born in 5543 (1783) to Rav Yosef Paneth of Bilitz, Rav Yechezkel was a talmid of the Baruch Taam, Rav Baruch Frankel of Leipnik. In 5565 (1805) he was appointed as Rav of Istrik and afterwards of Tertzal, Hungary. In 5583 (1823), he was appointed Rav of Karlsberg, Transylvania. He passed away 16 *Nissan* 5605 (1845).

 **Rav Avrohom Yitzchok of Lvov (5628 / 1868 - 158th Yahrzeit)**

 **Rav Pinchos Eliyohu Rottenberg - Av Beis Din Piltz (5663 / 1903 - 123rd Yahrzeit)**

 **Rav Mordechai Dov Ber Twerski of Tomashpol (5680 / 1920 - 106th Yahrzeit)**



Rav Nosson Ordman (5756 / 1996 - 30th Yahrzeit)

Rav Nosson Ordman, Rosh Yeshivas Etz Chaim London for more than 50 years. Born in Tavrig, Lithuania and educated in Telz, he came to London in 1936 (1906-1996).



Rav Simcha Zissel Brodie (Broyde) - Rosh Yeshiva of Chevron (5760 / 2000 - 26th Yahrzeit)

Rav Simcha Zissel served 40 years as Rosh Yeshiva of Yeshiva Knesses Yisroel Chevron.

Biographies of the Tzaddikim



Rav Moshe Teomim (Nissan 10, 5399 / 1639 - 387th Yahrzeit)

Rav Moshe was the son of Rav Shimon Teomim Lemel of Vienna. Rav Moshe Teomim, served as *Av Bais Din* of Moravia (Mehrin) he passed away on 10 Nissan.



Rav Moshe Feilshus Rav Moshe New Yorker (Nissan 10, 5763 / 2003 - 23rd Yahrzeit)

After he married, he had two children, and fled Germany for America after Kristallnacht. He settled on the East Side, where many frum families lived. His wife complained to the *Rabbonim* of her husband's excessive *kedusha* and *perishus*; despite his *ehrllichkeit*, she requested to end their marriage and so he gave her a *get*.

He continued his *avodas Hashem* privately and quietly without anyone knowing who he

really was. The Boyaner and Kapishniczer *Rebbes* recognized his true colors and they were among the few who really knew him to be a *Tzaddik nistor*.



Rav Shalom Mashash Sephardic Rav of Yerushalayim (Nissan 10, 5763 / 2003 - 23rd Yahrzeit)



Sephardic Rav of Yerushalayim (1909-2003). Born the Moroccan city of Meknes, a city of Torah known as the Yerushalayim of Morocco. Rabbi Shalom learned under Rabbi Meir Toledano until the age of 14. His father then sent him to learn under the great sage Rabbi Yitzchak Sabag. Writing in his *sefer*, *Tevu'as Shemesh*, Rabbi Shalom 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 *raavad* of Meknes. In 1960 with the *petirah* of the chief Rabbi and *dayan* of Casablanca, Rabbi Dovid Ibn Sussan, Rabbi Shalom became its *raavad* and chief rav, serving there for thirty years. In 1978, he moved to Eretz Yisrael to take the position as Chief *Sephardic Rav* of Yerushalayim. He was *niftar* on *Shabbos Hagadol* 5763 which is the Georgian Calendar year of 2003. - See more at: <http://www.yeshshem.com/hilulanissan.htm#2>

Rabbi Shalom Mashash, Yerushalayim's chief *Sephardi rabbi* for 25 years, died at the age of 90. He served for many years as the head of the rabbinical court in Casablanca. After retiring, he made *aliah* to Eretz Yisrael to serve as chief rabbi of Yerushalayim.

Mashash was among the few *Sephardi rabbis* who dared dispute Rabbi Ovadiah Yosef and

staunchly defended the independent customs of Morocco's Jewry. He also supported publishing prayer books in their original Moroccan version. His death further reduces the meager *halakhic* opposition to Rabbi Yosef among the Sephardi Rabbinic deciders.

May the merit of the tzaddik Rabbi Shalom Mashash protect us all, Amen.

<https://dailyzohar.com/tzadikim/326-Rabbi-Shalom-Mashash>



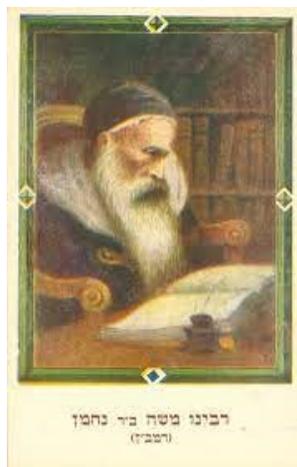
Rav Alter Chanoch Henich Lebowitz Rosh Yeshiva Yeshivas Chofetz Chaim (Nissan 10, 5768 / 2008 - 18th Yahrzeit)

Rav Henoch Leibowitz, an only child, was born in 1918 in Salcininkai, Lithuania. The *Rosh Yeshiva* came to America in 1926 when his father Rav Dovid was hired by *Mesivta Torah Vodaas* as a teacher. In 1933, Rav Dovid left *Torah Vodaas* and founded *Yeshivas Rabbeinu Yisrael Meir HaKohen*. His father's death in 1941 left him in charge of the fledgling *yeshiva* while still in his early 20s. Rav Henoch would spend the rest of his life leading the *yeshiva* as an International Orthodox Jewish icon. Sadly, the *Rosh Yeshiva* left no children.

kevarim.com



Rav Moshe Ramban (Nissan 11, 5030 / 1270 - 756th Yahrzeit)



Rabbi Moshe ben Nachman, known as 'RaMBaN' or 'Nachmanides' [11 *Nissan* 1270], is accepted as one of the all-time great Talmudic and Scriptural scholars. He was also a master kabbalist, a major link in the transmission of Jewish mysticism. He is well-known as a champion defender of the Jewish faith, as a result of his participation and victory in a famous debate against Christian clergy in 1263. As a result, he was expelled from Spain. Subsequently, he moved to the Holy Land at age 70 where he composed his immortal commentary on the Chamisha Chumshei Torah, of which there exists an excellent annotated English translation, *Nachmanides on the Torah*, by Rabbi Dr. Charles B. Chavel.

<http://www.ascentofsafed.com/cgi-bin/ascent.cgi?Name=rebbeBios>



Rav Yeshaya Horowitz Shelah Hakadosh (*Nissan 11, 5390 / 1630 - 396th Yahrzeit*)



The *holy gaon*, Reb Yeshaya Halevi Horowitz was born in approximately the year 5230 (1470). His father R' Avrohom Halevi was *dayan* in Prague, Cracow and lastly in Lemberg. R' Yeshaya learnt with his father and with the *gaon* R' Shlomo Ben Reb Yehudah Leib *zt"l*, better known as the *Maharshal Hasheini*, the second *Maharshal*. He also learnt with the *Maharam of Lublin, zt"l*.

He married Chaya, daughter of one of the prominent members of the community in Vienna, Rabbi Avrohom Moyal. In an awesome statement, R' Sheftel *zt"l* later wrote about his mother, the Rebbetzin Chaya, "It was said in her generation that she lacked nothing in

deeds and traits of the holy *Imahos*, Soroh, Rivka, Rochel and Leah."

Over the years, R' Yeshaya Halevi practiced as rov in various communities: in 5260 (1500) in Dubno, Russia, in 5262 in Ostroa and from 5266 he took over the reins in Frankfurt, leading the prestigious *kehilla* until their expulsion from the city on 27 *Elul* 5274 (1514). The *rabbi* was exiled together with his flock and he returned to Prague, where he was appointed Rov in 5275 (1515).

When his *Rebbetzin* passed away on 4th *Adar* 5280 (1520), Reb Yeshaya Halevi decided to make his dream of going to live in Eretz Yisroel a reality. On 8th *Elul* 5281 the *Shloh* boarded the ship and after a turbulent, difficult journey he arrived in the holy land on 2nd *Kislev*, 5282. Upon reaching Yerushalayim, he was immediately accepted as Chief Rabbi of Eretz Yisroel.

Seeing the immense poverty of the settlers in the holy land, the *Shloh* sent messengers to the Diaspora and their Rabbonim, particularly to the communities where he had served as rov, initiating a *tzedokoh* campaign which he called "*Yachatz*" -- an acronym in Hebrew for the three cities Yerushalayim, Chevron and Tzfas.

On 11th *Elul*, 5285 (1525), the *Shloh* was imprisoned due to a libel trumped up by the wicked Machmed Ibn Paroueh. On *Rosh Hashonoh*, start of the year 5286 he was freed and he fled to Tzfas and Teveriah. There he established his center of learning and prayer in the ancient *Beis Haknesses* on the shores of the Kinneret in Teveriah.

He was niftar on 11th *Nissan* and is buried in the old cemetery in Teveriah close to the tzion of Rabbi Yochanan Ben Zakai.

His holy *seforim* were accepted and beloved by Jews the world over, a fact which is proven by the amount of times his great *sefer Shnei Luchos Habris* had to be printed over and over.

<http://www.chareidi.org/archives5761/vayikra/features2.htm>

His famous *siddur Shaar Hashomayim* is also well known (In Skver they have a *minhag* to *daven* from it) and in reference to it the *Sulitza Rebbe ztzl* of Far Rockaway who himself

davened from the *Siddur HaShelah* showed me and told me that Rav Yoel Sirkis author of the *Bach* on the Tur wrote in his approbation, "I guarantee that whoever *davens* with this *siddur*, his *tefillos* will be accepted."



Rav Shlomo Zalman Lifshitz Av Beis Din Warsaw, Chemdas Shlomo (Nissan 11, 5599 / 1839 - 187th Yahrzeit)



Rabbi Shlomo-Zalman Lifshitz (1765-1839) was appointed Chief Rabbi of Warsaw in 1821. In his influential book *Chemdas Shlomo*, he deals with the problems of his generation, including assimilation. His rulings about conversion still hold great weight today. He passed away 12 Nissan ט"קצ"ט and was laid to rest in Warsaw.

<http://www.ascentofsafed.com/cgi-bin/ascent.cgi?Name=rebbeBios>



Rav Menachem Mendel Zolkover (Nissan 12, 5556 / 1796 - 230th Yahrzeit)

Rav Menachem Mendel was the son of Rav Efraim Zalman Likover, the *Maggid* of Zolkova, a famed *Mekubol*, and is counted among the famed *Chachomim* of the Kloiz in Brody.

After the passing of Rav Moshe Oster, Rav Menachem Mendel served as Rav and *Maggid* of Brody. He was constantly afflicting himself. His custom was to study day and night standing on his feet. He left the *Bais Medrash* only on Shabbos. Known as a gifted orator, his sermons and *deroshos* made a great impression on people and he inspired others to do *teshuva*. He is counted amongst the sharpest *lamdonim* in his generation and is

mentioned in many collections of responsa.

He served as *Av Beis Din* Starzeitz. He passed away 12 *Nissan* 5556/1796.



Rav Yehonoson Binyomin Katz Nefesh Yehonoson, Rav & Av Beis Din of Selish (*Nissan* 12, 5694 / 1934 - 92nd *Yahrzeit*)



(1853-1934)

Born circa 1853, to Rav Moshe Aryeh Hakohen, he served as rav and AvBeisDin of Selish.

He authored a three-volume commentary on Chumash and a fourth volume on the Pesach Haggadah named *Nefesh Yehonoson* (not to be confused with a sefer by Rav Yehonasan Eibschitz by the same name).

He passed away 12 *Nissan* 1934/5694 and was laid to rest in Selish.

His son Rav Tzvi Hirsch served as a rav in Passaic in Paterson, New Jersey.



Rav Shimshon Dovid Pincus Rav of Ofakim (Nissan 12, 5761 / 2001 - 25th Yahrzeit)



There was a fire burning perpetually within the heart of HaRav Shimshon Pincus *zt'l*. It was a restless fire, constantly moving and flickering in an array of hues; now bursting into huge upward reaching leaps; now sending out showers of sparks to ignite similar fires within other hearts. What fed this fire? It was no fuel that originates in this world. It was fed from within, by a soul whose sustenance flowed along a direct conduit from Heaven. This spiritual fuel flowed and flowed, freely, generously and bountifully, until the night of the twelfth of *Nisan* eight years ago, when the conduit and the fire suddenly merged into one, becoming a tower of flame joining Heaven and earth, that carried the souls of *HaRav Pincus*, his *Rebbetzin*, and their daughter *a'h*, to their yearned for destination.

The devastating news stunned the members of HaRav Pincus' *kehilloh* in Ofakim, the other Torah communities of the Negev, the large chareidi centers, and Jews in other locations in Eretz Yisroel and across the world where he had travelled to speak and lecture. Scant days after the tragedy Pesach began, and the feelings of grief that had scarcely begun to make themselves felt, had to be laid aside in deference to the joy of the *regel*.

In the weeks that followed, gatherings were held up and down the country, to eulogize a *gaon* and *tzaddik* who had literally sacrificed every minute of his time and every ounce of his strength towards *kiddush sheim Shomayim*.



Rav Yosef Karo Beis Yosef (Nissan 13, 5335 / 1575 - 451st Yahrzeit)



Rabbi Yosef Caro was born in Toledo, Spain in 1488. He was a small child when his family fled to Constantinople in 1492, after the Jews were expelled from Spain by Queen Isabella and King Ferdinand. His father, Rabbi Ephraim Caro, and his uncle, Rabbi Yitskhak Caro, both important scholars during their time, gave the youngster his Talmudic training.

Rabbi Yosef Karo arrived in Eretz Israel in 1535, after living briefly in Turkey. It is believed that he studied under Rabbi Yaakov bei Rav while in Egypt. After arriving in Tzfas, Rabbi Yosef Karo was appointed to the *Beis Din* of Rabbi Yaakov bei Rav, his teacher. Rabbi Caro supported his teacher and his attempts at restoring the ancient institution of *semichah*, authoritative rabbinical ordination and jurisdiction. Rabbi Caro was one of four rabbis who received *semichah* from Rabbi Yaakov. But other rabbis opposed his tradition and after the death of R' Yaakov in 1546 its use diminished.

Rabbi Yosef became the leader of the Tzfas *Beis Din* after the death of Rabbi Yaakov. It was probably the *Beis Din* held in highest regard throughout the world during its time. Its opinion was sought on difficult issues by rabbis from all over the world.

Rabbi Yosef also had a significant impact on shaping halachah, and his works are used today to decide many points of Jewish law. While living in Turkey, and for the next 20 years, he wrote a commentary to the *Turim* of Rabbi Yaakov ben Asher, which traces each ruling in *Tur*, to its Talmudic source and cites all other opinions relevant to the ruling and

concludes with a decision. The commentary, called *Beis Yosef*, was finished in 1542. After some revisions, it was published in 1551. It was so well received it had to be reprinted.

Although Rabbi Yosef Karo wrote many famous works, he also wrote *Kesef Mishneh*, a commentary on Rambam's *Mishneh Torah*, which was another monumental work. Originally published in 1574, it has been published in almost every edition of Rambam.

As a person, this rabbi was humble, devout, gentle, and ascetic. He was a true *kabbalist*. Rabbi Caro died in 1575.

Source: *The Early Acharonim, The ArtScroll History Series.*

<https://www.jewishgen.org/rabbinic/journal/halachah.htm>



Rav Moshe Alshich Alshich Hakodosh (Nissan 13, 5360 / 1600 - 426th Yahrzeit)



Famed author of *Toras Moshe* his *sifrei Derush* were renowned for their amazing depth. The *Alshich haKadosh* was born in Adrianople, Turkey, and studied under Rav Taitatzak in Salonica, he came to Tzefas from Turkey together with other great *mekubalim*. The *Alshich* supported Rav Yaakov Beirav's renewal of the *Sanhedrin* and was ordained with *semichah* as a Rav of that new *Sanhedrin* by Rav Yosef Karo his *rebbe*, who himself, had been ordained by Rav Yaakov Beirav. He was a *talmid* of Yosef Karo's whose *yahrzeit* is also on the same day 13 *Nissan*, among the *Alshich's* own disciples: Rav Chaim Vital and Rav Yom Tov Tzahalon. His *kever* is in the ancient Tzefas *Bais haChaim*. His *shul* originally named *Kamis Istambulia* still stands today, it is the only *shul* that survived the 1759 and 1837 earthquakes and so is unique. Perhaps its *zechus* is that it was built by the *Baalei Teshuva* Marranos, others attribute it to the fact that it never had neither an *ezras nashim* or *bais kisei*.



Chacham Chaim Shabsi Maharchash of Saloniki (*Nissan 13, 5407 / 1647 - 379th Yahrzeit*)

Rav Chaim Shabsi was born in 5317/1557.

He studied under Rav Aharon Sasson and served in his *Bais Din* as a *Dayan* in 5636.

He was *Rosh Yeshiva* of *Kehillas Sholom* in Saloniki and had many *talmidim* who later served as *Rabbonim* of various *kehillos* and authored works of *halocha*.

He was chief Rav of Saloniki from the year 5367 and was considered one of the *Gedolei Haposkim* of his generation, receiving letters from all over the world.

He is known to have had a dispute in *halocha* with Rav YomTov Tzahalon of Tzefas.

Rav Chaim Shabsi Maharchash of Saloniki passed away on 13 *Nissan* 5407/1647.

When he was *niftar* at age ninety, he was succeeded by his son Rav Moshe.

His hundreds and thousands of *teshuvos* were published as *Toras Chaim* in several volumes, including *Kuntres Agunos*.

His son Rav Moshe published some of his father's *chiddushim* on *Shas* in his own *sefer*, *Toras Moshe*.

Among his well-known *talmidim* were Rav Dovid Konforti and Rav Chisdai HaKohen Perachya.



Rav Dovid Altaras Deva"sh of Venice (Nissan 13, 5474 / 1714 - 312th Yahrzeit)

Rav Dovid Altaras of Venice was known by the acronym *Deva"sh* (Rav Dovid son of Rav Shlomo). He authored the work of grammar *Klalei Hadikduk* in his youth, which was printed in the *Tanach* of Venice in 5425. He worked in printing and publishing of Hebrew *seforim* in Venice from 5435 until his *petira*. He authored glosses on the *Mishna* and a commentary on *Rambam*, cited by the *Maasei Roke'ach*. He is a signatory on halachic rulings alongside other *Rabbonim* of Venice and his approbations and *haskomos* are extant on some *seforim*.

His son published the *Devash's* ethical will and *tzavo'a*, as well as a *kina* - lamentation - eulogizing him, published as *Tzuf Devash Koton*.

He passed away 13 *Nissan* 5474/1714.



Rav Menachem Mendel Schneerson Tzemach Tzedek (Nissan 13, 5626 / 1866 - 160th Yahrzeit)



Rabbi Menachem Mendel Schneersohn [13 Nissan 5626], the Third Rebbe of Chabad, was

known as the *Tzemach Tzedek*, after his books of Halachic responsa and Talmudic commentary called by that name. He was renowned not only as the Rebbe of tens of thousands of chasidim, but also as a leading scholar in his generation in both the revealed and secret aspects of Torah.

<http://www.ascentofsafed.com/cgi-bin/ascent.cgi?Name=rebbeBios>



Rav Yaakov Perlow Novominsker Rebbe (Nissan 13, 5780 / 2020 - 6th Yahrzeit)



The *Rebbe* was a towering figure in the leadership of American Jewry, and served as *Rosh Agudas Yisrael* of America since 1998. The *Rebbe* was born in New York in 5691/1931. He was the son of the previous *Rebbe*, Harav Nachum Mordechai Perlow, *zt"l*, and Rebbetzin Beila Ruchama, *a"h*. He was named after his great-grandfather, Harav Yaakov Perlow, *zt"l*, the first *Novominsker Rebbe*. His maternal grandfather was Rav Yitzchak Zelig Morgenstern, *zt"l*, the *Sokolover Rebbe*, a descendant of the *Kotzker*.

Even in his youth, it was clear that the *Novominsker Rebbe* was destined for greatness in the Torah world. The *Rebbe's chavrusa* from his *yeshivah* days, Rabbi Aharon Feldman, *Rosh Yeshivah*, *Yeshivas Ner Yisroel*, Baltimore, observed that the *Novominsker Rebbe's* incisive mind, knowledge of *Torah*, *Chazal*, *Halachah* and *Aggadah*, all-encompassing *kavod haTorah* and ability to make decisions with far-reaching consequences propelled him to the highest heights as a leader in the *olam haTorah*.

When he came of age, he married Rebbetzin Yehudis, *a"h*, the daughter of Harav Avraham Eichenstein, *zt"l*, the *Ziditchover Rebbe* of Chicago.

After his father's *petirah* in Elul of 5736/1976, he was appointed *Rebbe*. In 1998, after the *petirah* of Rabbi Moshe Sherer, *z"l*, the *Rebbe* was named Rosh Agudas Yisrael of America, a position he held for 22 years.

The *Rebbe's beis medrash* was on 48th Street and 16th Avenue in Boro Park. The *Rebbe* was the keynote speaker at events related to *Torah Umesorah* and Agudath Israel. His speech was seen by many as the Orthodox Jewish equivalent to the state of the union address. He served as head of *Agudah's Moetzes Gedolei HaTorah*. He passed away early Tuesday, 13 *Nisan*, 5780 he was 89.

Orthodox Union President Moishe Bane said, "The *Rebbe* sought *achdus* (unity) amongst Jews and made great effort to achieve that lofty goal. He was a visionary who thought not only about his own community but also loved and cared deeply about the broader Jewish community, both around the country and around the world."



Rav Yehuda Leib (*Nissan 14, 5550 / 1790 - 236th Yahrzeit*)

Rav Yehuda Leib is counted among the famed *Chachomim* of the Kloiz in Brody.



Rav Alter Zev Horowitz Strizhover Rebbe (*Nissan 14, 5690 / 1930 - 96th Yahrzeit*)

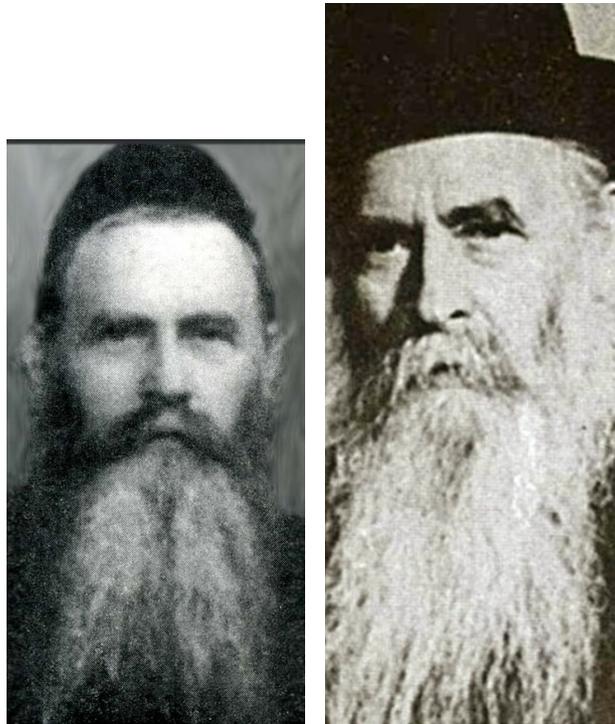


Rav Alter Zev Horowitz, passed away on *Nisan 14, 5690* (April 12, 1930), son of Abraham from Sędziszów, He was rebbe in Strzyżów from 1882, known for his love of music, a

composer of numerous *niggunim*. His *matzevah* is decorated with lions supporting the crown, and the inscription below reads: "The ark of the Lord was taken away from us by force. We walked in the light of his teachings and teachings, he taught us wisdom and knowledge, the rabbi and guide, he lived 45 years in our community. Let the merits of his teachings and prayers protect us. Woe to us who remain like a flock without a shepherd. In the evening of *Pesach* we made a holy sacrifice " (translated by Wojciech Tworek). The first letters of each line, read vertically, form the name of the deceased: Alter Zev.



Rav Avraham Yaffen Rosh Yeshivas Novardok (*Nissan 14, 5730 / 1970 - 56th Yahrzeit*)



Rav Avraham Yaffen, *Rosh Yeshivas Novardok* (1897-1970). Educated as a youth in the *Pinsk Talmud Torah*, he then learned under Rav Isser Zalman Meltzer in Slutzk. In 1913, he was appointed *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 *yeshivas*. By 1939, there were over 80 Novardok *yeshivas* throughout Poland, serving over 4000 students. He moved to Eretz Yisrael in 1964.



Rav Shmuel Shmelke Roke'ach (Nissan 15, 5553 / 1793 - 233rd Yahrzeit)

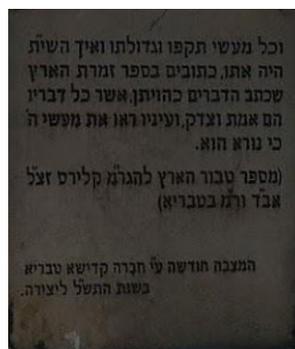
Grandson of Rav Elozor Roke'ach of Brody and Amsterdam, *mechaber* of *Maasei Roke'ach*. He married Vital, the daughter of Rav Yisrael, son of Mordechai Yokels of Brody, who was the son-in-law of the *Tevuos Shor*.

He had two sons: Rav Sender Chaim of Karov and Rav Elozor Roke'ach, a *talmid muvhok* of Rav Chaim Sanzer of the Kloiz of *Chachmei Brody* (father of the *Sar Sholom* of Belz).



Rav Chaim Abulafia Chacham Chaim Abulafia of Teveria (Nissan 16, 5504 / 1744 - 282nd Yahrzeit)

(Some say the Yahrzeit is on the 6th of Nissan the 7th of Nissan)



Rav Chaim was born in Chevron in 5420 (1660).

His *yichus* traces back to Rav Chaim Abulafia, "*Hamusmach HaZaken*" of Chevron. The *Chida* writes in *Shem Hagedolim* that their *yichus* traces back to *Shevet Yehudah* and *Malchus*.

As a young boy, his family moved to Yerushalayim where he studied in the *Bais Yaakov-Viga yeshivah*, (founded by Rav Yaakov Chagiz) under the auspices of the *Rosh Yeshiva*, Rav Moshe Galanti. He also studied under Rav Shlomo Algazi HaZaken and along with Rav Chizkiyahu de Silva, known as the *Pri Chadash*, who was a colleague. There he earned his *semichah* ordination and was sent to Tzefat to teach and serve as the rav of the city.

He gave *derashos* every Shabbos and Yom Tov, and published them as *Etz Chaim* in Izmir and *Mikra'ei Kodesh Chiddushei Halachos*, as well as three volumes of *Yosef Lekach*, *derushim* on the Torah. He also authored *Yashresh Yaakov* on the *Ein Yaakov aggados* of the *Talmud*, and *Shevus Yaakov* on the same subject. He also authored *Chanan Elokim*, *derashos* and *pilpulim* (where he included *chiddushim* from *Be'er LeChai* and *Chaim V'Chessed* by his maternal grandfather, Rav Yitzchak ibn Jamil of Hebron).

He left on *shlichus* as a fundraiser to help his poor brethren in Hebron, *travelling* to Turkey at age 29 in 5459 (1699), then to Saloniki and eventually to Izmir. There he met Rav Yisrael Benveniste, the successor to his father Rav Chaim Benveniste, who authored *Shiurei Knesset HaGedolah* on *Shulchan Aruch*. Rav Chaim Abulafia and Rav Yisrael sparred and jostled in *halachah*. One day, the young *shadar* (acronym for *shaliach d'rabbanan*, messenger of the *rabbanim*) would return to Izmir, not as a fundraiser but as its rav.

When he returned to Eretz Yisrael, Rav Chaim was asked to serve as Rav of Tzefat. In the year 5485 (1725), Rav Yisrael Benveniste passed away and Rav Chaim was chosen to succeed him as the Chief Rabbi of Izmir. Amsterdam also sent letters of appointment, but drawn by its peace and quiet, Rav Chaim chose Izmir, and it was there that he published his *sefarim* during his tenure.

He had a profound influence on the *kehillah*, and even the Christian and Muslim populace revered him. As Rav, he looked out not only for their spiritual welfare but for their material welfare as well. Their economic status was very depressed at that time, and he used his many talents to change the face of the *kehillah*.

He had long harbored a wish to rebuild Teveria (which sat desolate with no *shul* or *bais medrash* for some seventy years) and some say that Eliyahu Hanavi appeared to him in a dream and urged him to do so.

After serving as Rav of Teveria for four years and rebuilding the *kehillah*, Rav Chaim passed away on 6 (some say 7) or (Encyclopedia says 16) *Nissan* 5504 (1744) at the age of 84.



Rav Yechezkel Panet (Nissan 16, 5605 / 1845 - 181st Yahrzeit)



Born in 5543 (1783) to Rav Yosef Paneth of Bilitz, Rav Yechezkel was a *talmid* of the Baruch Taam, Rav Baruch Frankel of Leipnik.

After his marriage to the daughter of Rav Moshe Honig, he moved to Linsk and was influenced by Rav Menachem Mendel of Linsk to travel to Rav Menachem Mendel of Rimanov of whom he became his foremost talmid.

In 5565 (1805) he was appointed as Rav of Istrik and afterwards of Tertzal, Hungary.

That year, as a visitor and disciple of the Chozeh of Lublin, he arrived in Lublin with the intention of spending the Yamim Nora'im there with the Chozeh. But to his surprise, the Chozeh commanded him to go back home and sent him packing. Thankfully he listened and returned home in time to save his son's life (*Niflaos HaRebbe* 179).

In 5583 (1823), he was appointed Rav of Karlsberg, Transylvania. There the authorities gave him authority over the entire province.

He authored *Mareh Yechezkel*, comprising *Shu"t Halachic Responsa, Al HaTorah, Moadim*, and *Haggadah shel Pesach*.

He also authored a well-known letter regarding his rebbe, Rav Menachem Mendel of

Rimanov, that was printed at the end of Rav Menachem Mendel's *sefer, Menachem Tzion*.

He passed away 16 Nissan 5605 (1845).



Rav Nosson Ordman (Nissan 16, 5756 / 1996 - 30th Yahrzeit)

Rav Nosson Ordman, Rosh Yeshivas Etz Chaim London for more than 50 years. Born in Tavrig, Lithuania and educated in Telz, he came to London in 1936 (1906-1996).



Rav Simcha Zissel Brodie (Broyde) Rosh Yeshiva of Chevron (Nissan 16, 5760 / 2000 - 26th Yahrzeit)

Rav Simcha Zissel served 40 years as Rosh Yeshiva of Yeshiva Knesses Yisroel Chevron.

Gedolim Be'Masayhem



Stories & Anecdotes

Rav Moshe Feilshus Rav Moshe New Yorker (Nissan 10)

AFTER DAVENING YOU HAVE A DIFFERENT LOOK ON YOUR FACE

Most of the following stories were passed down by the *Chassid* Rav Moshe Chaim Steinberg:

My first meeting with him was to see and meet up close the man whom many respected,

while others held him to be a *meshugener*. I arrived on the East Side before *Shacharis*, wondering where to *chap* a *minyan*. No sooner had I entered the *Bais Medrash* than an elderly *Yid* came up to me and said to me straight away, "Go to such and such a *Bais Medrash* - there they are beginning to *daven Shacharis*." This was none other than my first encounter with Reb Moshe New Yorker, and a clear example of his ability to "know" things, perhaps through *ruach hakodesh*, since I had never met him before, never spoken a word to him, and certainly not told him or anyone else that I was looking for a *minyan* and had not yet *davened*. I asked him how he knew I hadn't yet *davened*, and he answered in his characteristic simplicity that "after *davening* you would look different - *nuch davenen hot min an andere punim*."

HE KNEW THE QUESTION ALREADY

Two of my friends had similar incidents. One of them prepared a question on *Sefer Yetzira*. He approached Reb Moshe and before he could even formulate the question, Reb Moshe responded, "Ah, you are asking about the *Sefer Yetzira*?" And my other friend had a question on *Rabbeinu Bachaya* and the same thing happened: he approached and after saying the beginning of the question, Reb Moshe knowingly interrupted him saying, "Ah, the *Bachaya*?!" as if somehow he knew what question they were about to formulate and ask him before they had done so.

HOLY HINTS

One of my other friends who knew him explained that when Reb Moshe spoke, throwing around seemingly strange comments, that it was all related to the *Zohar* and *Medroshim* on that week's *parsha*. Whoever studied them beforehand would make the connection and could see how Reb Moshe's seemingly bizarre, irrelevant comments were all actually hints to the holy *Zohar* and *Medroshim* of that week's *sedra*.

NO FOOLING REB MOSHE

One time before I took a new friend to meet Reb Moshe, I explained that we should prepare by studying a *shtickel* *Zohar* on the *parsha* in advance. We did so and when I came in I had the *Zohar* turned to the first page of that week instead. Reb Moshe approached and declared emphatically, "No, no, that's not it," and turned the pages

knowingly to the topic we had in fact studied together previously as preparation! He then studied this *shtickel* with us and left behind hints and ideas related to it. My friend was absolutely amazed.

HEADLINES

When asked if he reads the newspapers he once remarked, "Yes, yes, I read the headlines and I know all the rest." When he saw that no one got the hint, he stressed, "*Head lines* - the lines on your forehead! I read the lines on your forehead and there everything is clearly written and spelled out."

NO PUSHING

Summer of 5746 and a *Yid* entered the *She'eris Yisroel shul*. He approached where Reb Moshe sat and claimed that he wanted to sit there and could Reb Moshe move. That's how little anyone thought of Reb Moshe - they simply had no idea who he really was. Reb Moshe refused to just get up and move, and so this *Yid* pushed him aside roughly and sat down. A look of anger crossed Reb Moshe's face. "What's the matter? Why do you look so upset?" someone asked him. "You don't just push me; when you shove me aside you are pushing up there," and so saying he pointed up toward Heaven. Everyone chuckled and no one took him seriously...until the next day when that *Yid* who had so callously shoved Reb Moshe didn't wake up. By then they got the hint - too late. They asked him, "What happened here? What have you done?" But he simply pointed up and said, "Up there," as if to say, "I didn't do anything. It wasn't me; it came from On High. From then on no one messed with him and he sat and stood wherever he wanted.

GREATNESS HIDDEN AND CONCEALED

After *davening*, he seemed to simply wander about with no objective, empty day after empty day. However, anyone who paid serious attention caught him constantly secretly studying, so that he was truly a *gaon*. In fact, he made an annual *siyum haShas* on *Bovli* and *Yerushalmi*. Each day he learned seven *blatt Gemora* with the *Mordechai* besides his *shiur Yerushalmi*. This alone is a wonder - how he wasn't noticed among people and how others failed to see his greatness and his learning that he managed to conceal. Some people saw him and came in close contact with him for a full decade, never knowing his

name. One Jew who *davened* next to him for some forty years knew only the name by which he heard him called to the Torah: *Reb Moshe ben Yitzchok Isaac*; more than this remained unknown.

He seemed never to eat anything all week long besides to *nosh* on whatever food came into the *shul* and *Bais Medrash* at a *l'chaim*. Only one thing was noticeable: that on Shabbos and *Yom Tov* he drank a lot of wine at the *seuda*. He used to joke that no matter how much wine he drank it was *veinig* (Yiddish for "too little"; a play on words - the word *vein* means wine). Yet it never made him tired. Right after, he would go straight to the *Bais Medrash* to study until *Mincha*.

FOR THE BIRDS

Before *chatzos* he headed out of the *Bais Medrash* to the bakery on the same street, and collected the crumbs from the bread machine tray into a bag. With these breadcrumbs in hand, he made his way to the park. As soon as he neared, literally hundreds of birds came from all directions to greet him. He would feed the birds with outstretched hands, breadcrumbs direct from the palm of his hand. He used to say he was tipping them. We understood that they got a tip for uplifting all the *tefillos* among the *inyonim* he achieved this way. He once told us that the birds revealed to him the future and all things that would come to pass. When people wondered where he got certain astonishing information from and how he could possibly know it, he said the birds had told him. He had a special *seder* and *avoda* concerning which bird ate from which hand. Some birds he pushed away and they had to circle and come back. He would sometimes transfer the breadcrumbs from one hand to another and the birds from one hand to the other. Everything with a purpose in mind.

There was once an argument between two gentile nations and their bickering was reported in the press. The papers all had their theories of what war was brewing. Reb Moshe remarked, "They will say that the *goyim* fight and hit one another, and I say that it's not the Russians or anyone else; it's the Nazis!" People thought he was joking, but a few days later the newspaper headlines all confirmed what Reb Moshe had said. How did he know? "The birds told me," is what he answered.

GOLUS YIDDEN

After feeding the birds, he went for a walk. This was not just any walk. No one was allowed to accompany him; no one was allowed to walk next to him, to honor him, or to show any respect. He fled from *kovod* as from fire. Instead, he walked in *dveikus* with his mind on his private thoughts. When he walked he never talked. You could not ask him anything; if he did need to speak or respond, he stood still, never talking and walking at the same time. He once explained, "When I go off on a walk, I cry in *Golus*, הלך ילך ובכה." In fact, after his *levaya* one of those who had delivered a *hesped* remarked that he had once invited Reb Moshe to attend his *chasuna*. "I am sorry I cannot attend. I am one of the *Golus Yidden* and I am forbidden to attend any *simchas*." In this manner he accepted this suffering on himself for all of Klal Yisrael.

Late at night after *chatzos*, he came home - if you could call it a home. It was a tiny hole in the wall, abandoned, filthy, and unkempt. There he continued his *avoda* undisturbed. He normally never let anyone into his tiny room. Only in his later years when the need arose we came in and saw what went on in there. The holy *Zohar* with the *Ramak*, Rav Moshe Cordevero's commentary, lay alongside the *Sefer Yetzira*, *Siddur Arizal*, *Noam Elimelech*, and other *sifrei Kabbola* that he studied on a regular basis. In his pocket was always a copy of *Raziel HaMaloch*. His *Siddur Arizal* was filled with comments and glosses in the margins, things he wrote while others slept.

RECYCLED CANDLES

His other forms of strange customs were *avodas Hashem*. He used to gather the wax drippings from all the tapers and candles in the *Bais Medrash*. He collected the wax, melted it down, and fashioned new candles from it. He would sit beside the recycled wax candles and recite *Tehillim* until they melted down. He used to tell me that the *neshomos* ask that the wax get used up completely. Around where he sat the smell of melting wax was ever present.

He also smoked cigars, but never allowed anyone to see him do so. If someone knocked or appeared he immediately put out his cigar. When asked why no one was allowed to see him smoke he replied that the *ketores* was lit and smoked privately.

I once visited with Rav Shmuel Mordechai Portugal, the son of the Skulener *Rebbe*. I asked Reb Moshe to give a *berocha* to the father of the yungerman who stood before him.

He replied, "*Sholom al Yisrael*," hinting at the Skulener *Rebbe's* name, a person he had never met.

After my wedding I had children - girls but no boys. I once visited with my brother-in-law, who asked Reb Moshe to bless me with a baby boy. "He has a long way to go," was the answer. It was true - I had my first boy only twenty years after my *chasuna*.

During *Tishrei* of 5789 people spoke about the condition of the *Satmar Rav*. Reb Moshe interjected that "they will let him live out the year," and so it was that only on 26 Av, at the end of the year, the *Satmar Rav* passed away.

KLIPPOS

He had a special *avoda* with orange peels. He used to peel them off the orange in a special manner, saving them, wrapping them around bottles and producing an ashtray. When asked why he did so, he replied, "See how I transform a *klippa* into a *kli* - see how I transform the peel into a useful vessel." When asked jokingly how long he held onto the peels, *klippos*, he replied seriously, "So long as they have even just a bit of orange moisture left, they contain sparks of *kedusha* and I am forbidden to throw them away."

HINTS

THE HOLY BULBS

He used to hint to us deep concepts from mundane things, such as fluorescent bulbs. He claimed that they were invented because first they were round and that couldn't last well and so they made them long. When we did not understand, he said, "They were round, *igulim*, and they broke, *shevirah*. Afterwards they made them straight, *yoshor* - and that was the *tikkun*!" He didn't explain further; those who understood, understood.

THE BRIDGE OF LIFE

He pointed to a bridge and explained that it was invented to allow a person to travel over from one location to another safely, the bridge above, the churning waters of his *tzoros* below, transporting him to safety so that he would come to no harm. So too can we

traverse life's *tzoros* safely by crossing on a bridge.

Regarding such inventions and innovations of *ruchniyus*, he simply claimed them as his own - "*Mein patent!*" We later understood that he himself traversed life on such a bridge. He had no family, no life, no identity, nothing independent - we didn't even know his last name at the time. He was the one crossing life using that bridge. It was his *patent* to make it across safely.

He knew all seventy languages. We saw him speaking Chinese to the Chinese and my friend once had an entire conversation with him in French. When he was sick he complained in the hospital that perhaps he was being punished for studying languages and other secular subjects in his youth. Afterwards, he consoled himself that *Mordechai haTzaddik* had known all seventy languages and had used it to help Jews and so would he, during the war years, help *Klal Yisrael*, using his knowledge of foreign languages.

The doctor asked me if I thought Reb Moshe was crazy. When I shook my head and said no, he replied, "You are right - he isn't crazy; he is a genius!"

When they tried to give him intravenous medicine, he refused without being allowed to read the prescription. The doctor laughed to himself and agreed. What could this old Jew know about these technical medical terms? he thought. "Isn't this ingredient non-kosher? Doesn't it come from pork?" he asked after reading them through. "I myself didn't know," admitted the doctor, "and after looking it up I agreed with him" - it was in fact *treif!* Throughout his life he refused medicines, doctors, and treatments, living to the ripe old age of ninety, healthy and strong.

SHEM TOV

His nickname, Reb Moshe New Yorker, came about because of the following incident:

One day in the Satmar *Bais Medrash* around *Mincha* time for Rav Yoel's *minyán*, in walked a stranger and went to the back of the *shul*, where he began reciting *korbonos* with the *tzibbur*.

Only the *Rebbe* seemed to notice him, and he approached the stranger and offered his

holy hand in greeting. “*Shulem Aleichem, vi’azoi hayst a Yid* – what is your name?”

He answered simply and enigmatically, “Moshe.”

“*Fun vi* – from where?” continued the *Satmar Rav* to inquire.

“*Fun New York* – from New York,” was the simple reply! And as he did not elaborate any further, the nickname stuck – Reb Moshe New Yorker.

Onlookers present remarked how uncharacteristic it was for the *Satmar Rav* to have walked all the way to the other side of the *Bais Medrash* to greet a stranger, unless... implying he was a man of hidden qualities.

Rav Yeshaya Horowitz Shelah Hakadosh (Nissan 11)

I HAVE COME BACK FOR LACK OF MUSSAR

Rav Yosef Shmuel, *mechaber* of the *Mesores HaShas* and *Av Bais Din* of Frankfurt DeMain, had a group of *talmidim*, *Talmidei Chachomim*, whose custom was to each study a topic privately until they had delved into its depths. In the evening they gathered together with their *Rebbe* at their head and he would teach the topic, answer their questions, draw conclusions and remove any doubts. They studied together in this manner until they had completed the entire *Shas* – the whole Talmud. You can only imagine to what depths they delved, studying *Shas*. The *Chida* also testified that Rav Yosef Shmuel studied the entire *Shas* some forty-two times, and that for some twenty-five years he studied Torah while standing on his two feet and that he learned *lishma*!

After Rav Yosef Shmuel passed away and was buried, an awesome and frightening incident took place. As the *chabura* of students came together to study, they all saw their *Rebbe* and teacher, Rav Yosef Shmuel, standing there at his spot where he had always stood during his life. They were all frightened by this specter, but Rav Yosef Shmuel calmed them and explained his return:

“Do not be afraid or alarmed. I will soon return to my place in the afterlife, but I have returned to tell you what happened to me. After I departed, I came before the heavenly

court and immediately the *Bais Din Shel Maala* ruled that I deserved *Gan Eden* and appointed me a spot to be beside the *Tzaddik*, the holy Rav Yeshaya HaLevi Horowitz, *mechaber* of the *Shela HaKodosh*. However, the *Shela HaKodosh* intervened and protested, saying, 'I oppose this new neighbor, because I authored the *sefer Shnei Luchos HaBris* full of *mussar* and *Yiras Hashem*. It teaches *Bnei Yisrael* to serve Hashem, and I cried many tears over my *sefer* as I composed it, but the *Gaon*, Rav Yosef Shmuel, although he taught the entire *Shas*, did not engage in *mussar* and did not rebuke his *talmidim*.'

"The *Bais Din* heard the *Shela's* arguments and ruled that although they were justified they could not overrule and remove me from my proper place. They therefore sent me back down to you to rectify my shortcomings in lack of teaching *mussar* and so I am here, concluded Rav Yosef Shmuel, to admonish and encourage you all to study *mussar*. From now on study *mussar* daily before your learning."

The *chabura* all agreed and accepted his words and his soul departed and was not seen again. (Introduction to *Be'er Yitzchok* on the *Torah*)

The *Shloh Hakodesh* was extremely preoccupied with his Torah studies and duties as rov, and had no spare time at all. However, when he saw how most of the Jews of his time were grossly neglecting their fear of Hashem and their whole attitude in serving Hashem was so lax, he took upon himself as a holy mission to teach *Bnei Yisroel mussar*, ethics and unadulterated fear of G-d. With this in mind, he wrote his holy *sefer Shnei Luchos Habris*, teaching the bypaths of the Torah and exhorting every Rov and teacher to impress *mussar* and ways of serving Hashem upon their congregants and pupils.

The greatness of this work of the *Shloh Hakodesh* and its value is indicated in the following amazing, if not chilling, story:

The *gaon* of Frankfurt a generation later, Rabbi Yosef Shmuel *zt"l*, in addition to carrying out all his duties as rov of the city, bestowed the Torah world with his immense treasures. In the margins of his *gemora* next to each *sugya*, he would point out all the places where the *gemora* mentions this subject. This column, known as *Masores Hashas* has now been added to every *gemora* so that anyone studying a *sugya* has laid out in front of him a full index of every place in *Shas* where the subject matter is mentioned.

Rabbi Yosef Shmuel had a wonderful method of learning *Torah* with a large group of the cream of *talmidei chachomim* of Frankfurt.

All day they would each learn individually a chosen topic and in the evening they would gather together for the shiur of the rov. Each one would bring up for discussion the questions and comments that had arisen during the day's learning and a great and mighty storm would engulf the beis medrash. From all directions questions and doubts were hurled with gale force and it seemed as though the *sugya* was too difficult to navigate with waves of problems that would drown those studying it.

Until the rov Reb Yosef Shmuel opened his mouth and showed them how to steer a clear way through. He would answer and explain, prove and expound until the *gemora* radiated clarity, like the sun on a clear day.

In this thorough manner the group learned the whole of *Shas* over many years.

The *Chida*, in his biography of R' Yosef Shmuel *zt"l*, wrote that the rov of Frankfurt learned all of *Shas* forty- two times, fulfilling the commandment "*Vedibarto bom*," (the numerical value of *`bom*' being forty- two). He also added that for 25 years he learnt standing on his feet and all his learning was *Torah lishmoh!*

When this holy Rabbi, Reb Yosef Shmuel was *niftar*, all the city joined his *levaya* in great mourning and a long hesped was given.

Upon their return from the *levaya*, his group of *talmidim* gathered in the *beis medrash* to continue their practice of studying together and to their astonishment, in his seat, was their departed Rabbi, sitting ready to learn as in the past. Shaken by the sight, they looked at one another, wondering if they were dreaming.

"Do not be afraid and do not tremble," said R' Yosef Shmuel *zt"l*. "I will soon go back to my eternal rest. I came down to let you know what has been going on with me in the Heavenly court, up there in the World of Truth.

"When I arrived to the Heavenly spheres they called out loud - - "make way for R' Yosef Shmuel" and immediately my court- case proceeded -- the verdict being that my place in

Gan Eden is next to the *Shloh Hakodesh*. However, the *Shloh* himself arose in protest, refusing to accept the company of his new neighbor. "The reason," he said, "is as follows. I wrote the *sefer Shnei Luchos Habris* which is full of *mussar*, to teach all Jews ethics and the correct way to serve Hashem. Many are the tears that I shed whilst compiling this *sefer*, entreating *Hashem* that it should fulfill its purpose in arousing the hearts of those who learn it to better their ways. However, this Reb Yosef Shmuel here spread Torah to multitudes of people, learned with his distinguished group of *talmidei chachomim* all of *Shas*, yet never once did he teach them *mussar* or exhort them to better their *avodas Hashem*. How can he sit next to me here in *Gan Eden*?"

Reb Yosef Shmuel *zt"l* continued to relate to his mesmerized *talmidim*. "The Heavenly court heard out the *Shloh* and sat in judgment again. They decided that my rightful place, reward for my holy work all my years, cannot be taken away from me; however, the *Shloh* is correct in his argument that I did not teach you *mussar*. They thus decreed that I must correct this misdeed before receiving my just reward and sent me down to you during our usual study hours to instruct you that from now and onwards before your daily learning session you should study *mussar* and *avodas Hashem*. In doing so, you will enable me to rest in peace and enjoy my reward in *Gan Eden*."

Shaken by this heavenly revelation, the *talmidim* immediately took upon themselves strictly to obey his will, studying the *Shloh's* words of *mussar* every day before their shiur.

With that their *Rabbi* disappeared, returning to his seat in *Gan Eden* next to the *Shloh Hakodesh*.

Zechuso Yogen Oleinu. <http://www.chareidi.org/archives5761/vayikra/features2.htm>

THE TOSAFOS FROM HEAVEN FOR THE BEARER OF THE RABBIENU TAM'S SOUL

The *Chida* writes: I heard from Rav Hirsch of Balchov that when the Rebbe Reb Heschel of Cracow traveled to Vilna, fleeing the Cossacks and Chmielniczki during the riots of Tach and Tat, and he arrived before the *Av Bais Din*, Rav Sheptil Horowitz, *mechaber* of *Vovei HoAmudim* and son of the *Shela HaKodosh*, he did not recognize the Rebbe Reb Heschel or respect his greatness.

The Rebbe Reb Heschel then asked the son of the *Shela* to explain a *Tosafos* and he said

he would study it but could not understand the *Tosafos* at all. He fasted and cried and then his own father, the *mechaber* of the *Shela HaKodosh* himself, appeared to him in a dream. His father explained to him the meaning and explanation of the *Tosafos*. He also admonished and warned him to honor the great Rebbe Reb Heschel for he had the soul of *Rabbeinu Tam*. Reb Sheptil awoke and immediately sent for the Rebbe Reb Heschel and honored him, explaining the *Tosafos* to him. The Rebbe Reb Heschel exclaimed and remarked in public, "The only way you got this explanation was a revelation from Heaven!" (*Maagal Tov*)

THE HOLY SIDDUR HA'SHELAH

On Shabbos and *Yom Tov* the *Yeshuos Moshe of Vizhnitz* davened from the *Shela HaKodosh siddur* that he inherited from the *Tzemach Tzaddik*. He used to say about this *siddur*, "I remember holding this *siddur* in front of my *Zeide* during *Nishmas!* Holy Jews held this *siddur* in their hands!" Once, when someone tried to hand him a different *siddur*, the *Rebbe* pointed toward the *Siddur Shela*, indicating his preference for *davening* from that *siddur*. He turned to the approbations and pointed out that which the *Tzaddik Rov Yoel Sirkis, mechaber of Bayis Chodosh - the Bach on the Tur -* wrote in his *haskoma*: "I promise that whoever *davens* from this *siddur*, his prayers shall not return empty - and not remain unanswered!" (*Sarfei Kodesh* p. 350)

(Translator's note: I remember as a *bochur*, when I asked the *Sulitzer Rebbe, zt"l*, of Far Rockaway why he davened from the *Siddur Shela*, he showed me the same *haskoma* of the *Bach* and pointed out these holy words to me as well.)

Rav Menachem Mendel Zolkover (Nissan 12)

BITOCHON TO QUENCH THIRST

Rav Pinchas of Koritz told: Once, the *Ba'al Shem Tov* was traveling together with Rav Menachem Mendel of Bar, when Rav Menachem Mendel grew very thirsty and the *Ba'al Shem* promised him that if he had true *bitochon* and trusted in Hashem, then Hashem would send him water to drink.

No sooner said than done, and a non-Jew appeared suddenly before them, searching for his lost horses. "I have been searching for my horses now for some three days. Have you

seen any trace of them?" The *Ba'al Shem* and Rav Menachem Mendel replied that they had not and asked for some water, which the non-Jew supplied.

Afterward, Rav Menachem Mendel asked the *Ba'al Shem* that if Hashem had arranged this wandering non-Jew solely for his benefit, to quench his thirst, why did he wander for three days?

"If you had had *bitochon* and trusted in Hashem immediately before, then your water would have been ready three days ago," explained the *Ba'al Shem*. (*Imrei Pinchas* p. 9 #45)

BOTHERSOME THOUGHTS

Rav Mendel of Bar once related, "In my youth, I once grew excited in the midst of my *davening* and thought to myself, 'How dare you pray before Hashem, since you are so full of sin, besmirched with misdeeds and evil?!' This thought simply shattered my heart and broke me. Afterward, though, I simply could not rid myself of this negative thought, which I had fooled myself into thinking was positive. I rid myself of the delusion when I consoled myself in the following way: 'Why do I never have these thoughts when I sit myself down to eat a good meal?' [Thinking, how dare I eat a good meal before Hashem since I am so besmirched and blackened by sin? Why does my heart not break when I am about to eat?] In this way, I pushed these thoughts away and was rid of them." (*Shivchei HaBa'al Shem Tov HaSholem* #103)

Rav Shimshon Dovid Pincus Rav of Ofakim (Nissan 12)

CHESSED UNLIMITED

Young children would run after Reb Shimshon on the streets of Ofakim and call out their news to him, "Rabbi, Rabbi, We're going to *Savta* for *Pesach* . . ." Though his mind was immersed in spiritual preparations for the *seder* night, Reb Shimshon would adjust himself to the children's level and take an interest in what was important to them.

One boy, who was laying *tefillin* in preparation for his *bar mitzva*, did not know that the *yud*, the knot of the *shel yad*, should be touching the *bayis*. Reb Shimshon went over to him and in a friendly manner, pointed this out. The boy, noting his companion's

extraordinary gentleness, began to argue that it didn't have to.

Reb Shimshon was among the first to own a computer. His laptop was perhaps the first in Eretz Yisroel. He would type *chidushei Torah* of young *talmidim* on it. He used this as an opportunity to guide them as to how to write their *chidushim*. He would polish the language, checking its accuracy, correcting and improving it. "Look here," he told one *avreich*. He went over to the bookcase, took out a Reb Chaim and showed him that every piece opened by presenting a difficulty in the *Rambam*. Reb Chaim also teaches us how to write, said Reb Shimshon. One should start with a *kushya* right at the beginning; then the reader won't be able to leave the piece until he sees the answer.

He would also type the young children's sheet, so that they would develop the desire to write.

Once, at the barber's, he was offered the next turn ahead of the line, but he refused. In the meantime, an elderly man came into the shop. The rav rose in his honor and naturally, everybody else rose as well. Seeing how the rav had honored the old man, the other customers offered the first turn to him instead.

Reb Shimshon would make light of his wide brimmed hat and say, "When the *Beis Hamikdosh* is rebuilt and we go up to be seen there, I will have somewhere to hide from His glorious greatness ..."

Reb Shimshon's myriad acts of *chesed*, of a thousand different kinds, arouse our wonderment. How was one man able to devote himself to others to such an unlimited extent?

Reb Shimshon himself provides us with an answer, though not in reference to himself. In notes made by one of his *talmidim*, *ylct'a*, Yechezkel Gordon, we find that he posed the following question: "I have a four year old daughter at home, an innocent and pure child. Does the *Torah* command me, a devoted father, to send her to the local water well and to draw water for the camels belonging to ten Arabs? This however, was the sign that *Eliezer* asked for. The girl who would say, 'Drink and I will also give your camels to drink,' she is the one that You have demonstrated is for Your servant Yitzchok (*Bereishis* 24:14). Does the *Torah* expect such a devotion to others from a young girl?"

The answer which Reb Shimshon gave was: “Avrohom Ovinu was not simply a kind person. He was master of the trait of kindness. For someone who embodies the very trait itself, there is no limit, no boundary and no measure. The essence of *chesed* is the utter abandonment of self for the sake of others.”

For Reb Shimshon, the only place where the word *onochi*, I, belonged, was in the *aseres hadibros*. As far as he himself was concerned, no such concept existed.

He opened a *vaad* on *tefillah* with the question, “Why is it that we say *Modeh ani* and not *Ani modeh*? Because first, we offer thanks to the Creator and only then do we relate to the party that was created.”

Someone who is totally involved in thanking his Creator, therefore, does not relate to himself at all. Is it any wonder that Reb Shimshon had no time for himself?

RADIATING FRIENDSHIP TO ALL

No wonder, either, that the scope of Reb Shimshon’s *chesed* was so broad and its nature so multifaceted. One of its beneficiaries was *Yeshivas Rashi* in Yerushalayim, headed by HaRav C. Miletzky. Reb Shimshon adopted the *yeshiva* as his own. He befriended the *bochurim* and got them to change and to grow. The *shmuessen* which he delivered there were unusual. Everybody sat together around a table and Reb Shimshon began to deliver pearls of wisdom. It was more like a *vaad*, or a council of friends. The warmth and friendliness that he radiated was what made the difference.

There was a time when Reb Shimshon was staying in Yerushalayim. A *bochur* related that every time that he was assailed by feelings of depression, he would go and watch Reb Shimshon davening. That alone gave him the necessary encouragement.

Reb Shimshon would deliver his *shmuessen* in *Yeshivas Rashi* in the evenings, after having spoken six or seven times in the course of the day. He would arrive at the *yeshiva* exhausted and drained, yet the moment the *shmuess* began, his eyes would gleam and he was full of energy. “He didn’t deliver *shmuessen* in our *yeshiva*; he came and demonstrated what experiencing *Hakodosh Boruch Hu* means!” is one of the comments heard in *Yeshivas Rashi*.

In his enthusiasm, *Reb Shimshon* would look and smile, as if to say, “You don’t understand me; you don’t know what you are missing . . . ” He loved them and they loved him in return.

Reb Avrohom Deutsch relates: “After the accident, a Jew from Gibraltar called me up and cried and cried. I told him, ‘Many Jews are distressed.’ He dismissed this: ‘You loved him but to me he was a father. My father.’ Reb Shimshon had travelled to Gibraltar for four days especially to learn with him.

“The real point is that one hears things like this from many dozens of people, to all of whom Reb Shimshon was ‘the closest.’ ”

An *avreich* from Yerushalayim says, “When my father passed away, he was the only one who comforted me. Now that he has passed away, there is no one who can comfort me.”

TO EVERY SUPPLICANT

When considering the broad sweep of Reb Shimshon’s *tzedokoh*, there are literally thousands of stories that can be told that simply do not seem to belong to our world and frame of reference. Vast sums passed through his hands, yet he was still able to raise his fingers heavenward and say, “*Ribono Shel Olom*, You know that I have labored over Your Torah and have not benefited personally in the slightest!”

His son, Reb Yaakov Moshe, says, “We knew that one mustn’t put money into Father’s hands. It would simply leave them. People were amazed. They said to themselves: ‘Rav Pincus travels all over the world. He must be a tycoon, who rakes in millions.’ We had to send people to explain to them that Rav Pincus himself was a pauper!”

Reb Avrohom Deutsch relates: “I approached one of the people who used to invite him to speak at seminars. I asked him, ‘Why don’t you pay him anything?’

“He replied, ‘I pay him, but he doesn’t take it. I give him a check and he tears it up. What shall I do with him? I told him, “Let me at least pay you for your travelling expenses.” He replied, “What, for the gasoline? It’s embarrassing to take for that.”

When recently a large sum of money was offered to him, a sum to which he was rightfully

entitled, he at first refused it. In the end he gave in and said, "Perhaps for Miriam's wedding . . ." But Hashem took her.

A WOMAN'S MERIT

"How do women merit [a portion in *Olom Haboh*]? They wait for their husbands to come from the *beis hamedrash* . . ." (*Brochos* 17). Nobody in our generation fulfilled this to a greater extent than Rebbetzin Pincus *a'h*.

Her husband's *beis hamedrash* was as vast as the world and was bound by neither time nor space. She valiantly shouldered the full burden of running their home. "We do not share much time together in this world," Reb Shimshon would say to her, "but in the next, we'll be together a lot."

She also fulfilled the second thing that the *gemora* mentions: "and they take their sons to the *beis haknesses* [to learn]." Reb Shimshon never complained about anything, except for one thing, "I ache from longing for my children." His comfort was that the children were in his *rebbetzin's* pure and faithful hands. He would repeatedly mention his merit in being able to rely upon her completely in everything relating to the children's upbringing and education. "She knows about each child, where they are every minute." He would say that it was her pure hearted prayers "that maintain every child. Everything that we have is due to *Imma's tefillos!*" There was not one *Shemoneh esrei* that she did not weep copiously. She trained the children to say *Tehillim* in their spare time, in a special chant.

Her self-effacement before her husband was well known. Her daughters related that they only knew her as a strict headmistress in school; at home, she always deferred to her husband. Once, she called somebody up to request that they undertake a particular errand. She had to use considerable powers of persuasion to get the person's agreement. When Reb Shimshon came home, he took a different view. She immediately ran to the phone and called the person back, using all her powers of persuasion to convince them that earlier on, she had been mistaken.

A CLOSE FRIEND FOR YEARS

Rav Avrohom Deutsch, Reb Shimshon's very close friend and right hand man, is a member of the Ofakim town council.

“When my wife fell ill,” Rav Deutsch begins, “Reb Shimshon travelled abroad with her several times for operations; he spoke English. I remained at home to look after the children. Think about it for a moment: a rov leaves everything and travels abroad for extended periods. At first, I tried to say no to the idea but he told me, “I’m not asking you what to do anyway!” He went to Santiago, near the Mexican border, for seven weeks, to some place off the beaten track. The whole time, he sat by himself in a room and learned. My sister was with my wife and he was their chauffeur and attendant for two months! He also purchased the food. Show me one other Jew in the world who would do such a thing.

“Professor Schreiber of Bar Ilan University called me up and told me that he was in Santiago at the time and that he was impressed with the Deutsch family’s good driver and he used him himself. Now he called me in tears: ‘What did I do? Who was I using?’

“Before one of the operations, the doctor recommended that she go out to get some fresh air. He took them to a park and arranged to return for them five hours later. After half an hour, my sister found him writing *chidushei Torah* under a tree. When the five hours, plus a few minutes, had passed, he arrived panting and apologized for the delay.

“One of the operations took place in Manhattan. That morning, he drove to *Shomrei Shabbos* in Boro Park for *tefillah*. My sister told me that she received a call from a friend who wanted to know what tragedy had taken place in the Pincus family? This friend’s brother-in-law had gone that morning to ask Reb Shimshon to speak in Flatbush and had seen him taking forty-five minutes over the *Amidah*, and shedding rivers of tears. She was convinced that something terrible must have happened. My sister told her that my wife had undergone an operation that day and that he’d simply gone to daven. She didn’t believe her. ‘It can’t be. He was crying like a baby.’ That was Reb Shimshon.

“Nobody realized the levels he attained. When a youngster came to his house, he would offer him snack foods as though they were the same age. ‘Want some Bissli? Some cola?’ with such a good heart. His broadness, his openness of spirit in relation to others, were extraordinary. Would you like to see what he gave me?” asks Reb Avrohom, as he gets up and goes over to a glass case. “Look at these beautiful silver candlesticks. He gave to others as though he was a rich man, or a noble; but for himself, nothing. Take a look at his rundown home, you’ll be amazed.

“He gave me his apartment and he went to live in the other entrance.” Reb Avrohom gives me a guided tour and points out to me, “Here is the second apartment. One day he told me that my house was going to be extended over there and that he would move. I complained and told him that here, we were close to one another, we lived together — we were closer than brothers — but if you move, I won’t see you. This was how the problem was solved,” says Reb Avrohom, pointing at a door. “Can you see this door? It joins the two apartments. Reb Shimshon said, ‘If you or I need anything, we’ll just give a knock and come in.’ ”

The short time that had elapsed since Reb Shimshon’s *petiroh* and Reb Avrohom’s emotion, led me to wonder how Reb Avrohom was managing to keep a grip on himself. “Are you made of steel?” I asked him.

“It’s *siyata deShmaya*. They called me up on that terrible night at two-thirty a.m. to check whether there had been any more children in the car. The police were concerned. From that moment, until the following night, I was on the go. I felt superhuman strength, unparalleled *siyata deShmaya*, that enabled me to cope with something like that.”

EACH ONE AN INDIVIDUAL

Reb Shimshon was once advising an *avreich* about public speaking. He told him, “Usually, speakers look at the size of the gathering and they therefore speak ‘big,’ and are not focused, with the result that the audience remains unmoved and apathetic. I spoke at a function where there were fifty thousand people. My eyes locked onto one big, broad *bochur* and I delivered my entire speech to him. And every one of the fifty thousand felt that I was speaking to him personally.”

Anyone who has an inkling of Reb Shimshon’s great heart, knows that he really was speaking to each one of the fifty thousand people in the audience!

HELPING OTHERS BEAR THEIR BURDENS

An *avreich*, who had not yet had children, approached Reb Shimshon on *Purim* night and asked him to *daven* for him and his wife. Reb Shimshon chastised him, “Do you think that there’s a single *tefillah* when I don’t mention your name and your wife’s name?”

A year later, on *Purim* night, Reb Shimshon called the *avreich* and asked him whether

they had not yet received an answer to their prayers. The *avreich* said that, no, they had not. Reb Shimshon asked him again and the answer was once more in the negative.

After a while, Reb Shimshon called the *avreich* and became annoyed with him. "Haven't you been answered yet? If I don't have to rip the heavens open — and it's extremely difficult — then don't do it to me!"

The *avreich* broke down and told Reb Shimshon that because they were worried about *ayin hora*, he and his wife had decided not to tell a living soul that she was expecting. "Reb Shimshon felt that the prayer had been answered," commented the *avreich*.

A MATZO SANDWICH OF CHOMETZ

Reb Shimshon's originality was well known. He could find ways to reach people where others could not. Once, while 'selling' the *aliyos* on *Purim*, the *gabbai* announced, "Fifty shekels for opening the *Oron hakodesh*." Reb Shimshon leaped to the *bimah* and said, "*Pesichoh*, for saying *asher yotzar* word by word for one month." When someone undertook to do this for three years, Reb Shimshon awarded him the *mitzvoh*.

A woman once consulted him about a pill that was made from *chometz* that she had to take on *Pesach*. Reb Shimshon was concerned that she might not take the medication even though she had to and he wanted to make it clear to her that it was permitted. "What's the problem?" he said, "Put *matzoh* all around the pill and then it's absolutely okay." The woman did as he said, and was reassured.

Once, the *Toldos Aharon* institutions held a fund raising drive in Ofakim. In a piercing voice Reb Shimshon called, "I know that you have no connection to *Toldos Aharon*. But don't give to *Toldos Aharon*, give to the *Ribono Shel Olam*! Where is a Jew's sense of self-sacrifice?"

The *rebbe* of *Toldos Aharon* said that the collection was an unbelievable success. Tens of thousands of dollars were collected!

When a collection was organized for a communal worker who had become enmeshed in debt and people were not overly enthusiastic about giving money to pay debts, Reb Shimshon got up and said, "It's really the other way around! When someone asks for

money so that he can do worthy things with it, people give, although it's not certain that his endeavors will succeed. Here, we're dealing with a case where we know that what he did was a success. Can we give any less?" The collection was successful.

During an election campaign, Reb Shimshon called the mayor whom he opposed and told him: "Elections are war and one takes out all one's ammunition. I propose to you that you fight us to the end, but that you don't fight against *Hakodosh Boruch Hu*."

Towards the end of the campaign, the mayor was drawn to anti-religious areas. One of the communal workers relates, "I approached him after the victory and asked him, 'Is the rav pleased?'

"He replied. 'You see that in the end he did come out against *Hakodosh Boruch Hu*. Perhaps none of it was worthwhile.' Then he added, 'Let him think whatever he thinks about religion inside, but to come out with it . . . We learn in *maseches Negoim*, "If a house is dark, one doesn't make windows . . ."

EVERY MOVEMENT ACCORDING TO SHULCHAN ORUCH

Reb Shimshon's oldest son, Rav Yisroel Yaakov, who now serves as rav of the chareidi community in Ofakim, says, "The thread that ran constantly through Father's life was, *Shivisi Hashem lenegdi tomid*, I have set Hashem before me always. Throughout the twenty-four hours of the day, he deliberated what Heaven wanted. If it was to be firm, then he was firm; if it was to show kindness, he showed kindness. When he had to yell at someone, he yelled. Everything he did, was in accordance with Hashem's will . . . Every movement was in accordance with *Shulchan Oruch*. Every utterance, with no exaggeration.

"On *Chanukah*, he would walk round the yards of the houses to check whether the *chanukiyos* were within a tefach of the entrances. He had something to point out at almost every house.

"*Abba* held that one could not give chewing gum a *hechsher* because of the gelatin it contains. There was a store in Tifrach that started selling gum. *Abba* went in and bought up the whole stock. This happened many times, until the storekeeper gave in and stopped bringing gum.

“It is well known that he was active and that he alerted people to the problems of *shatnez*. I remember that he would not accept payment from people. He would tell people to pay half a shekel and to have the intention of fulfilling the *mitzvoh* of paying a worker on the same day. And I know that his whole involvement with *shatnez* was as atonement for a settee that had been in the house in which *shatnez* was found.

“He always taught us that hitting was forbidden by Torah law. He would take out the *Rambam* and read it out to us. When we hit each other, he would make us copy out the *Rambam’s* words. I remember that we used to protest that the blows we gave were not “in a manner that shames” as the *Rambam* says.

“It can be said about him, ‘The very place of his greatness, is the place of his self effacement.’ With all his greatness, he knew how to cloak it all in simplicity.”

{*Rephoel Gartner-Dei’ah veDibur*}

WHY?

There was once a terrible boating accident and a young man was killed. His non-observant mother, devastated, found herself in *shul* for the first time in her life and confronted Rav Pincus with the age-old question: Why? “Why did Hashem do this to me?!”

Rav Pincus did not bat an eyelid and responded on the spot, “For eighteen years you had and loved this young child. In all of that time, did you ever just once thank Hashem for that gift?” Knowing that the answer was no, he continued, “If you had done so perhaps he wouldn’t have been taken from you...My purpose is not to cause you more pain,” explained Rav Pincus. “My purpose is to make you realize that you still have other children and a good life left. You have much to be thankful for - thank Hashem for what you have and appreciate it. Start asking yourself - why, why did Hashem bless me with all these gifts? - and thank Him while you have them and it’s not too late.” (Haggoda Tiferes Shimshon p. 353)

SPARKS OF FIRE GLOWING EMBERS FROM THE LIFE OF HARAV SHIMSHON PINCUS ZTL

By Rephoel Gartner

There was a fire burning perpetually within the heart of HaRav Shimshon Pincus *zt'l*. It

was a restless fire, constantly moving and flickering in an array of hues; now bursting into huge upward reaching leaps; now sending out showers of sparks to ignite similar fires within other hearts. What fed this fire? It was no fuel that originates in this world. It was fed from within, by a soul whose sustenance flowed along a direct conduit from Heaven. This spiritual fuel flowed and flowed, freely, generously and bountifully, until the night of the twelfth of *Nisan* this year, when the conduit and the fire suddenly merged into one, becoming a tower of flame joining Heaven and earth, that carried the souls of HaRav Pincus, his *Rebbetzin*, and their daughter *a'h*, to their yearned for destination.

The devastating news stunned the members of HaRav Pincus' *kehilloh* in Ofakim, the other Torah communities of the Negev, the large chareidi centers, and Jews in other locations in Eretz Yisroel and across the world where he had travelled to speak and lecture. Scant days after the tragedy *Pesach* began, and the feelings of grief that had scarcely begun to make themselves felt, had to be laid aside in deference to the joy of the *regel*.

In the weeks that followed, gatherings were held up and down the country, to eulogize a *gaon* and *tzaddik* who had literally sacrificed every minute of his time and every ounce of his strength towards *kiddush sheim Shomayim*.

This account has been compiled from the memories of family members and friends. It is a kaleidoscopic picture, a shifting succession of times and places, but the variety merely serves to heighten the realization that at the core of everything was the fervent desire to emulate Hashem and to reveal His greatness to people.

A Communal Sacrifice

From an Address Delivered by a Member of the Family

. . . It was an unblemished sacrifice, that went up in a tempest to Heaven as an atonement for *Klal Yisroel*. It's obvious that this is a signal to *Klal Yisroel* -- such an accident, the like of which has not taken place for tens of years. The clearest proof is that they were people who belonged to the entire community. The whole concept of self simply did not exist for them. They only gave to others, without taking anything. They gave and gave, without any personal agenda.

All his life, *Abba ztvk'l*, was on the move all over the world, from one place to another. We asked him, "*Abba*, how do you have the strength?" and he didn't even understand what the question was. One does what needs to be done!

Lately, he was in South Africa as well. One day, a Jew who had moved from South Africa to Gibraltar called him up, and from what he said, it sounded as though he needed him. Immediately he said, "I'm coming to you," and he reserved a seat on a plane. It's not a direct journey. One has to fly to Spain and then take another plane to Gibraltar, and he did it all for one faraway Yid . . . People said that he used to deliver thirty talks in fourteen days. He spread the *devar Hashem* everywhere in the world.

Whenever he drove his car he looked around to see if there was anyone to whom he could give a ride. No matter where they were going, it was "on his way." My sister related that just this *erev Pesach*, we travelled to the shopping center in Ofakim and he met an *avreich* and told him, "When you finish, call me -- I'm here anyway -- and I'll take you home." In the meantime, the family finished the shopping and *Abba* had sat down to start learning with the boys, when the mobile phone suddenly rang: "*HaRav*, I've finished my shopping." Without a word, *Abba* left the house and went to bring this *Yid* home.

Not long ago, he was driving together with an *avreich* from the community and as they were travelling, the *avreich* asked, "Perhaps our *rebbe* will say something, a *devar Torah* maybe."

Abba said, "I think that one Jew who doesn't give to another as freely as he would to his own son, is lacking something in his Jewishness."

This *avreich* knew that whenever *HaRav Pincus* said something, his own conduct was already on that level. He couldn't understand it. How can one possibly fulfill such a thing? He went to one of the *Rav's* close neighbors and requested an explanation. How could the *Rav* say that? Does he actually care about every Jew as much as he cares about his own son? If he said it, he must do it!

The neighbor replied, "*Rav Pincus* was already conducting himself like this fifteen years ago. There was a case then involving an *avreich* whom *Rav Pincus* didn't even know very well. From a conversation, he realized that the *avreich* was in a problematic situation, to

extricate himself from which he needed two thousand-four hundred dollars. The Rav immediately wrote out a check for that amount and gave it to him."

This neighbor, who found out about the incident afterwards, did not understand it. He knew that Rav Pincus' own financial situation at the time did not allow him to make such a donation. He didn't hold back and asked Rav Pincus to explain. The Rav took issue with him and retorted, "Wouldn't you do as much for your own son? A Jew who doesn't give to another Jew and to his son to exactly the same degree, is lacking something in his Jewishness."

Abba's connection to *Hakodosh Boruch Hu* was something tangible and straightforward. *Abba* would speak about making one hundred *brochos* each day. A hundred *brochos* extend over the entire day -- there is a constant connection with *Hakodosh Boruch Hu*. The way he used to make a *brochah* . . . we would enjoy watching how he cleaved to Hashem as he made it. He would laugh and ask, "Are you watching to see whether I do what I say in my talks?"

The stories are endless. All through *Chol Hamoed*, people didn't stop coming in. Each one knew him from somewhere else and had a different story to tell. We feel as though we have lost not only our own personal parents but parents of *Klal Yisroel*.

Imma z'l, shared this characteristic too. She never thought about herself. Every *erev Shabbos*, she would prepare fish, not only for her own family but also for her father *zt'l*, who lived in Bnei Brak. In the early years, there was no direct transportation there and she would stand by the road looking for people to take the fish along with them. Every week was a miracle of its own.

The fish production expanded to include the family of a neighbor, for whom *Imma* thought preparing her own was hard because of her family, and then to another woman and another. And then she would always get on the phone: "I have too much. Perhaps you'd like some?" We never heard a word from her about the hardship.

Imma's prayers were uttered word by word, just as one counts money. When she was in the middle of *bircas hamozon* nothing else interested her. Let the cab wait. Let the minivan wait -- right now, she is *bentching!*

She would rise every morning at six and *daven* word by word, crying. Our neighbor though at first that it was an *avreich* who'd returned from *vosikin* and was praying aloud. Later she realized that it was *Imma* who *davened* every day early.

Abba's opinion was the one that was followed at home. Only when *Imma* started working as the principal for the girls did we discover that she also had opinions. In school she was the one who said what to do but never at home. "Go to *Abba*." Her self effacement was absolute.

Miriam z'l, too, lived her entire life for others. When we came home for *Shabbosos* and *Yomim Tovim*, she would gather all her nieces and nephews and send their parents off to have a nap. When would she sleep? That didn't concern her. She volunteered regularly for *Yad Eliezer*. She made sure that all the volunteers would arrive. We never once heard from her the name of a single needy family. When they arrived at the families' homes she would hide, so that they wouldn't be embarrassed to take if they saw her.

They devoted their entire lives to serving Hashem.

Imma never pressured *Abba* to stay and not to travel, not to leave her alone. He would always console her, "Here in *Olom Hazeih*, there's no time. In *Olom Haboh*, we'll be together a lot." And, *Imma* didn't object to a single moment.

Somebody said that, were it to be announced that a calamity was hovering over *Klal Yisroel*, and that a communal sacrifice was needed to stave it off, who would be prepared to be that sacrifice? Rav Shimshon Pincus would of course jump to be first.

There is no cause for concern for the welfare of the deceased. It is very good for them where they are. But their task in this world is still incomplete. Their mission was to increase spirituality in the world. Whoever continues with this mission is assured that the souls of the departed will assist him. We must prove to *Hakodosh Boruch Hu* that we have understood -- that the sacrifice was not for nothing!

We sat on the Friday before *Pesach* which was the only day we had for sitting *shivoh* for *Abba*, *Imma* and *Miriam*. We couldn't come to terms with the enormity of the tragedy. Suddenly, *Miriam's* friends came in and my sister burst out crying and gave a fearsome

shout: "Do something that will make *Moshiach* come today!"

That cry echoes in my ears. Everyone should genuinely accept something upon themselves, so that another week doesn't just go by in which we continue life as normal. It can't be harder than this. May there be no more reasons for such terrible blows. May this sacrifice not have been in vain! "Do something that will make *Moshiach* come today!"
<http://www.chareidi.org/archives5761/behaaloscha/BHLfeatures2.htm>

Rav Yosef Karo Beis Yosef (Nissan 13)

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 Moshe Alshich Alshich Hakodosh (Nissan 13)

A SOUL FOR PESHAT AND NOT SOD

Rav Moshe Alshich greatly wished 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. He 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 Alshich prepared himself, 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 *talmidim* 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 *talmidim* 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 HoArizal*)

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* (*Bereishis* 31:8 & 31:41) and this, explained the *Alshich*, meant ten times ten, or a hundred times over! He then proceeded to explain and detail each of the hundred ways in which Lovon cheated Yaakov this way and that. The audience sat mesmerized and 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 HoArami 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, ‘Yes, 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*. (*Maso’os Yerushalayim* Day 9 Footnote 17 p. 190)

Rav Menachem Mendel Schneerson Tzemach Tzedek (Nissan 13)

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 Kabbala 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-d-fearing 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*).

WHERE IS ZEIDY

When the *Tzemach Tzedek* was a young child, his grandfather, Rav Shneur Zalman, the *Alter Rebbe* of Chabad, once held the young lad in his arms and the child stroked his grandfather's beard, saying, "*Zeidy! Zeidy!*"

"No," said the *Alter Rebbe*, "that's just *Zeidy's* beard. Where is *Zeidy*?"

The child pointed to his grandfather's head, and said, "*At du iz Zeidy!* - Here is Grandfather!"

"No, that is just *Zeidy's* head - but where is *Zeidy*?"

The child pointed to various places but each time received the same answer. Eventually, he jumped off his grandfather's lap and went to play. He then pretended he hurt himself and cried out, "*Zeidy, Zeidy!*"

"What is it?" came the *Alter Rebbe*, all concerned.

The *Tzemach Tzedek* smiled and pointed to him, "*At dos iz der Zeidy!* - Now this is the *Zeidy* for sure."

Rav Rafoel Nachman Kahn concluded this story and added, "When someone answers to his name being called, that is his essence - that is who he is." (*Shemuos Vesippurim* Vol. 1 p. 53)

HASHGOCHA PROTIS

Once, when the *Tzemach Tzedek* was in Petersburg for some matter, a Jew, a stranger, did him a favor. Some time later this Jew came before the *Rebbe*, the *Tzemach Tzedek*, and explained that it was he who had done him the favor.

"And what favor can I do for you in return?" asked the *Rebbe*.

"Please explain *hashgocha protis* to me."

And so the *Tzemach Tzedek* explained in detail the whole concept, yet the Jew still did not

understand.

“Come, I will show you.” The *Tzemach Tzedek* took him and they approached the window together. “See that village and the wagon full of bales of hay in the distance, driven by a non-Jewish wagon driver? Now see behind them there is a Jew holding a small toothpick, using the fallen hay to pick his teeth? This Jew had something stuck in his teeth and he couldn’t *daven*. He is one of the *lamed-vov Tzaddikim*. In *shomayim* they await his *davening* but he couldn’t *daven* because of his teeth. Now that village, the wagon driver, his wagon and the hay were all created so this *Tzaddik* can pick his teeth and *daven*. That is *hashgocha protis*.

“Now I understand,” concluded the Jew. (*Shemuos Vesippurim* Vol. 1 p.54-55)

Rav Osher Yeshaya Rubin Ohr Yesha (Nissan 14)

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 Yeshaya 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 Yeshaya 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 Avraham Yaffen Rosh Yeshivas Novardok (Nissan 14)

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 Chaim Abulafia Chacham Chaim Abulafia of Teveria (Nissan 16)

Please note that this story is repeated another date due to a discrepancy in the Yartzeit Date

THE TWO MOSHIACHS

This story was heard from the chief Rav of Teverya, Rav Yaakov Chai Zerihan:

When Rav Chaim ben Attar, *mechaber* of the *Ohr HaChaim*, arrived in Teverya, he went to the *Bais Medrash* and found a group of *talmidim* sitting together and studying under their master and teacher Rav Chaim Abulafia, who sat teaching them Torah and studying with them, supported by many cushions and pillows propped on either side for his comfort. When the *Ohr HaChaim* saw all the cushions and pillows, he said quietly to himself in wonder, "Does the Torah deserve this? [How can he relax and disrespect the *Torah* like that?]"

Rav Chaim Abulafia saw the *Ohr HaChaim* and immediately called out in a loud voice, "The *Chacham Chaim* has come to us!" When the *Ohr HaChaim* approached, Rav Chaim Abulafia rose to his feet and stood to greet him, reciting the *pasuk*, "Arise before your elders - *mipnei seiva sokum*," and they sat and studied together *sugyas* of *Shas*. Rav Chaim ben Attar was amazed at Rav Chaim Abulafia's great scholarship, erudition and breadth of knowledge in Torah. Then Rav Chaim Abulafia told the *Ohr HaChaim*, "The Torah does deserve this and requires it, due to my advanced age and weakness!" The *Ohr HaChaim* then asked his forgiveness.

Afterward, they left together to the *kever* of the Tanna Rav Akiva and, not to waste time,

they rented an animal to take Rav Chaim Abulafia, who was some ninety-three years old at the time. When they arrived at the cave of the Tanna, Rav Abulafia dismounted from the donkey and they honored one another to enter first. Rav Chaim ben Attar sat and wept, "Woe are we that both *Moshiachs* have arrived here together at the right time!"

A great fog and mist crept over them and hid them from view. Whisperings and low conversation between them were heard as they both wept quietly. Those present later surmised that it was revealed to both Rav Chaims that they would pass away, one a year after the other. And so it was, that due to our sins Rav Chaim ben Attar passed away on the fifteenth of *Tammuz* 5503 and Rav Chaim Abulafia in *Nissan* of that following year 5504. (*Hillula Kadisha* p. 308 cited from *Yalkut Yosef* p. 42)

Rav Pinchos Eliyohu Rottenberg Av Beis Din Piltz (Nissan 16)

HOW RAV PINTSHE ACCEPTED THE RABBANUS 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, as Rav Pintshe 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)

Segulos Yisroel



SEGULOS FOR PARSHAS TZAV & SHABBOS HAGODOL &
PESACH & PIRKEI AVOS & SEFIRAS HAOMER

Segulah From The Kozhnitzer Maggid For Shabbos Mevorchim Nissan

ג' מעשיות המסוגלים להשפעות טובות

המוגיד הקדוש מקאזניץ זי"ע, סיפר בכל שבת מברכין ניסן אלו הג' סיפורים, ומסוגלים להשפיע לבני ישראל צרכי פסח בהרחבה

מעשה ראשון

היה איזה יהודי שעשה לפני חג הפסח חבית יין שרף, ונסע עם החבית למזרח י"ש, ועבר עם החבית י"ש הגבול בין מדינה למדינה, וכשעבר הגבול תפסו אותו שומרי הגבול, ולקחו ממנו החבית י"ש, כי היה אסור מחוק המדינה לסחור עם י"ש מבלי רשות מיוחדת. ונסע היהודי תיכף להרבי רבי אלימלך זי"ע, ובכה מאוד שלקחו ממנו החבית י"ש, אז אמר הרבי רבי אלימלך זי"ע שילך ויאמר לשומרי הגבול שיטעמו מהחבית י"ש, ויראו שזה חבית מים ולא י"ש. וכן עשה היהודי וציוה לשומרי הגבול לטעום מהחבית י"ש, וראו שהוא מלאה מים ולא י"ש, ונתנו לו בחזרה החבית י"ש.

והיהודי חזר שוב להרבי רבי אלימלך זי"ע, ובכה לפניו האך שהחבית י"ש הינם מקור הכנסה עבורו לצרכי פסח, ועכשיו החבית י"ש מלאה מים, אז אמר לו הרבי רבי אלימלך זי"ע שיטעמו ויראה שהחבית מלאה י"ש, וכך הוה שהחבית חזר ליי"ש, והיה להיהודי צרכי פסח בהרחבה גדולה.

מעשה שני

פעם היה מלך שנאבדה ממנו טבעתו, וציוה לחפש הטבעת, ומי שקיבל עליו לחפש הטבעת, נתן לו המלך הרבה מעות שיהא לו אפשרות לחפש הטבעת, והיה שם איזה יהודי שהיה עני ואביון, ולא היה לו במה להכין צרכי חג הפסח, אזי אמרה לו אשתו, הנה אתה רואה שהמלך נתן מעות למו שרוצה לחפש טבעתו, תלך גם אתה ותאמר שאתה גם כן רוצה לחפש הטבעת, והמלך יתן לך מעות, ובה המעות יהא לנו במה להכין צרכי חג הפסח, ונראה בעיניו עצת אשתו, והלך למלך ואמר שרוצה ג"כ לחפש טבעתו והמלך נתן לו מעות, והיהודי הכין בזה המעות צרכי פסח בהרחבה גדולה, והיהודי היה ג"כ מכניס אורח והביא לביתו על הסדר של ליל חג הפסח הרבה אורחים.

ושם אצל המלך היה אחד מיועציו איזה גלח שונא ישראל, ולא היה יכול לסבול זאת האך היהודי הנ"ל, רימה את המלך והוציא ממנו מעות, והלך הגלח בליל חג הפסח מתחת לחלון היהודי, וראה האך שאוכל ושותה ואינו עוסק בכלל בחיפוש טבעת המלך. והלך הגלח להמלך ואמר לו אתה הושב שהיהודי מחפש הטבעת, הנה אראה להמלך מה עשה היהודי בהמעות שנתן לו המלך, והמלך הלך עם הגלח עד ביתו של היהודי, ועמדו מתחת החלון והסתכלו בפנים, וראו האך שהיהודי יושב כמלך בגדוד, והיהודי היה לו מנהג כשאמר ההגדה כשהגיע להתרוזים דיינו, אמר היהודי חרוז אחד וכל המסוכים ענו אחריו דיינו, ובעת שעמד המלך מתחת החלון, אמר אז החרוזים של דינו, ושמו של הגלח היה דינו, ואמר המלך הנה עכשיו עושה היהודי ההקירה מי גנב טבעת המלך, ומולם אומר דינו, אז הבין המלך שהגלח דינו הוא גנב הטבעת, וציוה המלך לאסור הגלח ולהכותו עד שיודה, וכך הוה שהודה שגנב הטבעת, והיהודי היה לו צרכי פסח בהרחבה גדולה.

מעשה שלישי

היה איזה יהודי שעבד אצל פריץ, פעם אחת התפאר הפריץ ואמר להיהודי, נכון הדבר באם לא היית מפרנס, ואם הפריץ לא יהיה השליח מן השמים, יתן לי הש"ת ע"י שליח אחר. וכששמע הפריץ דיבוריו של היהודי חרה לו מאוד, וציוה להיהודי שיעזוב מיד את מקומו ולא יתן לו שוב עבודה, והיה אז לפני חג הפסח, והיהודי היה עני ולא היה לו במה להכין צרכי חג, ולהפריץ היה אוצר של מטבעות זהב, והפריץ היה נכנס לאוצרו לנקות המטבעות אם יש עליו איזה חלודה, והיה מנקה המטבעות ברוק שבפיו, ולהפריץ היה חיה קוף, וכידוע שזה החיה עושה מה שרואה האדם עושה, וכשנכנס הפריץ לאוצרו לנקות ירדה החיה לברד להאוצר והתחילה לאכול מהמטבעות, עד שנתמלא כרסה עם מטבעות של זהב ונפלה פגר. וכשראה הפריץ שהחיה נפלה פגר, ציוה למשרתו שיזרוק הנבלה לביתו של היהודי, שידע שאם אני לא נתן לו אזי אין לו פרנסה, וכשזרקו החיה בביתו של היהודי נקרע בטנה ונפלה מנמה הרבה מטבעות של זהב, והיה כבר להיהודי צרכי חג הפסח בהרחבה גדולה, ובליל חג הפסח שלח הפריץ את משרתו לבית היהודי לראות אם יש לו מה לאכול, ומשרתו הגיע בחזרה ואמר להפריץ שיש להיהודי כל טוב, אז שלח לקרוא את היהודי, ושאל מאין היה לו מעות, להכין צרכי פסח, סיפר לו היהודי האך שזרקו לו חיה בביתו ומנמה נפלה מטבעות של זהב, אז אמר הפריץ עכשיו כבר מודה שהש"ת נתן ומפרנס לכל, והיה להיהודי צרכי פסח בהרחבה גדולה.

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See Appendix Below

Tefillos Of Rav Shamshon For Erev Pesach

***** These Tefillos contain numerous shaimos and one needs to be extremely careful where they open it, print it and discard it.**

סוד גדול ונורא, וכתוב שם שכל מי שמעיין הסוד הנפלא והנורא הזה על מכוננו, 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, יצילים ה' מכליון וחרץ, כולם קדושים אשר המה בארץ, כל חד לפום חורפיה מקשה ומתרץ, אמן סלה, בתכלית הענין מה שכתב האר"י ז"ל בקונטרס שלו הנקרא פלאות רבות בשער הנקרא יציאת מצרים, פרק ג' דף מ"ב ע"א וזה לשונו:

הנה כָּבֵד הוֹדַעְתִּיךָ שְׁפָרְעָה נִלְקָה בְּמִצְרַיִם בְּעֶשֶׂר מִכּוֹת אֱלוֹ עַל יְדֵי שְׁלֹשָׁה אֱלֹפִים וּמֵאֲתִים וּשְׂמוֹנִים מִלְּאֲכֵי חֲבָלָה, הַמְּמַנִּים בְּשִׁלְשָׁה רְקִיעִים שֶׁל טַמְאָה, הָאֶחָד נִקְרָא שֶׁרַע וְהַשְּׁנַיִ נִקְרָא תְמוֹד, וְהַשְּׁלִישִׁי נִקְרָא בִישָׁה, וְעַלֵּיהֶם הַשֵּׁר הַנִּקְרָא דִּלְפִקֹּט, וְעַלֵּיהֶם וְעַל כָּלֶם הַשֵּׁר הַנִּקְרָא תְקָא, בְּרֵאשִׁית חֶסֶד מִן הַשְּׁלִישִׁי עֲשָׂרָה, וְחֶסֶד מִן הַרְבִּיעִי שִׁשָּׁה, וְחֶסֶד מִן הַתְּשִׁיעִי שִׁשָּׁה כְּפָתוּב:

והנה מה שִׁלְקוּ הַמִּצְרַיִים בְּמִצְרַיִם עֶשֶׂר מִכּוֹת, וְעַל הַיָּם לָקוּ חֲמִשִּׁים מִכּוֹת, הַשֵּׁם שֶׁפ"ו שָׁבוּ אַחַז דָּוִד בֶּן יִשִׁי, וְהַשֵּׁם אָמֵר וְהִפָּה. וּמִצַּד הַשֵּׁם תִּק"ל לָקוּ הַמִּצְרַיִים בְּמִצְרַיִם אַרְבָּעִים מִכּוֹת, וְעַל הַיָּם לָקוּ מֵאֲתִים מִכּוֹת, וְהַשֵּׁם אָמֵר וְהִפָּה. וּמִצַּד הַשֵּׁם אֲשַׁצ"ה לָקוּ הַמִּצְרַיִים בְּמִצְרַיִם חֲמִשִּׁים מִכּוֹת, וְעַל הַיָּם לָקוּ מֵאֲתִים וְחֲמִשִּׁים מִכּוֹת, וּבְמָה שֶׁהַקְדוֹשׁ בְּרוּךְ הוּא מְכָה, בּוֹ מְרַפָּא הַגְּלוּת. מֵה פֶּשְׁעוֹ וּמֵה חֲטָאוֹ, וּמֵה הַמַּעַל אֲשֶׁר מְעַלּוֹ אֲבוֹתֵינוּ, לְהִיּוֹת בְּכוֹר הַבְּרִזָּל הַזֶּה, עַד שֶׁגִּאֲלָם בְּשִׁמּוֹת אֱלוֹ דַע"ב צַד"א כִּשְׁח"ב. עַד כֹּאן לְשׁוֹן הָאֵר"י ז"ל:

והנה מורי ורבותי קדושי ישראל, הדברים האלה פלאים הם, סתומים וסתומים סגור ואין פורש אותם. וכבר שאלוני גדולי ישראל לבאר להם דברי האר"י ז"ל ולא הגדתי. ומגדל אהבת מורי ורבותי אגלה רז זה שנתגלה לי בחלום חזיון לילה, ועכשיו אגלה הדבר ברמז לפני כבוד תורתו, והוא רחום יכפר:

וזאת הענין:

מה שכתב האר"י ז"ל שִׁפָּרְעָה נִלְקָה בְּמִצְרַיִם עֶשֶׂר מִכּוֹת וְכוּ', כְּפִנְתּוֹ כֹּה:

כי אמרו בעלי קבלה מעשית, שיש שלשה אלפים ומאתים ושמונים מלאכי חבלה הממנים להכות את הרשעים ולהענישם בגיהנם ולטהרם מעונותיהם. ועל זה נאמר: "ולכהות באגרף רשע", כי אגרף, רמז שלשה אלפים ומאתים ושמונים, ועל ידם נלקה

גם פרעה הרשע. ואומר אני הכותב שנהו סוד נפלא כאשר הוא נכתב במגן ובמספר:
ד.ם. צפרדע. פנ.ם. ערוב. דבר. שחין. ברז. ארבה. חשף. מפת בכרות:

אלו עשר מכות כאשר כתבתי אות באות, עולים לשלשה אלפים ומאתים ושמונים
מלאכי חבלה, הממנים לטהר את הרשעים, והוא פשט נפלא, עין לא ראתה:

והנה הקשבון מכון כאשר נכתב פנ.ם חסר יו"ד, גם ערב חסר וא"ו. גם חשף חסר
וא"ו. ואז הקשבון ממש, לא פחות ולא יותר משלשה אלפים ומאתים ושמונים מלאכי
חבלה, שמענישין את הרשעים. והינו מה שכתב האר"י ז"ל: "כפתוב", פרוש כפתוב
בספר תורה, ולא כאשר כתוב בסדורים ובעל ההגדה, כי שם נכתבו כלם מלאים.
אלא צריך להיות חסר כמו שכתוב בספר תורה. וגם רבי יהודה לא כתב סימנים כלם
רק ראשי תיבות, דצ"ך עד"ש באח"ב, כמו שכתב הרב יצחק אברבנאל וכמו
שכתבתי לעיל:

והינו מה שכתב האר"י ז"ל: "בראשית חסר מן השלישי עשרה", פרוש: מכה
שלישית שהיא פנ.ם חסר יו"ד. "מן הרביעי ששה" שהיא מפת ערוב גם חסר וא"ו.
"וחסר מן התשיעי ששה", שהיא מפת חשף גם פן חסר וא"ו. ומה שאמר "כפתוב",
רוצה לומר שכן כתוב בספר תורה חסר, כנזכר לעיל:

וזהו סוד אלו "עשר מכות שהביא" הקדוש ברוך הוא במצרים, מכון ממש שלשה
אלפים ומאתים ושמונים מלאכי חבלה שהכו את פרעה ואת המצריים במצרים,
הממנים באלו שלשה רקיעים: אחד נקרא שרע, ואחד נקרא תמוך, ואחד נקרא
בישהא, גם בזה יש סוד גדול ונפלא, אלו שלשת אלפים ומאתים ושמונים מחנות
שהכו את פרעה ואת המצריים במצרים כאמור, שממנים באלו שלשה רקיעים של
טמאה, אמר לנו הכתוב סוד נפלא ונורא, ותקן המגיד כמו ששנה אלו "עשר מכות
שהביא" שבאלו שלש תיבות נרמזים השלשה רקיעים של טמאה, ושלשת אלפים
ומאתים ושמונים מלאכי חבלה שהכו את פרעה ואת המצריים במצרים, כמגן עשר
מכות: דהינו עשר אותיות שרע, מכות אותיות תמוך, שהביא אותיות בישהא, רמז
לאלו שלשה רקיעים של טמאה שבהם יש ממנים כמגן שלשה אלפים ומאתים
ושמונים מלאכי חבלה ממש, כמגן עשר מכות דם צפרדע וכו', והם שהכו את פרעה
ואת המצריים במצרים, כי מלאכי חבלה ממנים להכות את הרשעים לטהרם
מעונותיהם כאמור. ועל ידן הכה את פרעה ואת המצריים במצרים מגן עשר מכות
אלו, והוא פלא גדול:

ומה שכתב האר"י ז"ל: "ועליהם השר דלפקט", פונתו הוא ששם זה שרשו יוצא
ממלת המצרים, והינו: ששלשה רקיעים הם: עש"ר מכו"ת שהבי"א וכפרוש הגאון,

ונמשך על המצרים שהוא שם דלפקט באותיות הקודמות לאותיות המצרים, והמ"ם אחרונה היא מ"ם הרבוי ואינה מן השרש, ורמז לזה המגיד במאמר: "אלו עשר מכות שהביא הקדוש ברוך הוא על המצרים במצרים", כלומר האותיות שהם קודמות על אותיות המצרים:

ומה שכתב האר"י ז"ל: "ועליהם ועל כלם השר הנקרא תקא, פונתו, פי ראשי תיבות של אלו עשר מכות, דצ"ך עד"ש באח"ב, בגימטריא תקא, כמנן השר ממש, וכמנן אשר, וזהו סוד פונת הפתוב בסדר בא": "וילמען תספר באזני בנה וכן בנה את אשר התעללתי במצרים", אשר דיקא, שהוא כמספר תקא, וכיוצא בו הרבה פסוקים אלה, שמורים על זה לסוד אשר, כמנן ראשי תיבות של עשר מכות כמו שבארנו, ויש לנו בזה סודות נפלאים. וכבוד אלהים הסתר דבר:

ומה שכתב רבנו האר"י ז"ל: "השם שפו שבו אהז דוד בן ישי, והשם אמר והכה אותם במצרים עשר מכות, ועל הים לקו חמשים מכות. והשם תקל אמר והכה אותם במצרים ארבעים מכות, ועל הים לקו מאתים מכות. והשם אשצה אמר והכה אותם במצרים חמשים מכות, ועל הים לקו מאתים וחמשים מכות". פונתו לסוד נפלא ונורא: פלגמא דרבי יוסי הגלילי ורבי אליעזר ורבי עקיבא המזכר בהגדה. רבי יוסי הגלילי אומר מנן, ורבי אליעזר אומר מנן, ורבי עקיבא אומר מנן, וזהו שכתב האר"י ז"ל: והשם שפ"ו אמר והכה אותם במצרים עשר מכות, ועל הים לקו חמשים מכות, רמז לרבי יוסי הגלילי. כי רב"י יוסי הגלילי בגימטריא שפו, ומה שכתב שבו אהז דוד בן ישי, רמז גם כן, דו"ד ב"ן ישי גימטריא שם שפו, שבאותו השם דוקא בא דוד בן ישי. ורמז גם כן מה שכתב בספר סודי רזא, שרבי יוסי הגלילי נצוץ דוד בן ישי. וזה השם הכה אותם. ומצד השם תקל לקו המצרים במצרים ארבעים מכות, ועל הים לקו מאתים מכות, רמז לסוד רב"י אליעזר בגימטריא תקל, והינו רבי אליעזר אומר, דוקא, שהוא שם תקל, לקו המצריים במצרים ארבעים מכות, ועל הים לקו מאתים מכות. ומה שכתב השם אשצה לקו במצרים חמשים מכות, ועל הים לקו מאתים וחמשים מכות, רמז לסוד רב"י עקיבא, שהוא בגימטריא אשצה עם הכולל, שהשם הזה אמר שיכו המצריים במצרים חמשים מכות, ועל הים לקו מאתים וחמשים מכות. הרי מרמזים אלו שלשה שמות שפ"ו תק"ל אשצה באלו השלשה תנאים:

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

רבי יוסי הגלילי בגימטריא שפ"ו, רבי אליעזר בגימטריא תק"ל, רב"י עקיב"א בגימטריא אשצ"ה, והוא סוד נפלא ונורא. רזא דרזין. סתרא דסתרין. הינו כפאשר כתבתי למעלת כבוד תורתו, והוא רחום וכפר עון:

ומה שכתב רבנו האר"י ז"ל: "במה שהקדוש ברוך הוא מכה, בו מרפא הגלות, מה פשעו מה חטאו אבותינו" וכו', כוננתו: באלו עשר מכות שהם דצ"ך עד"ש באח"ב, נרמזים באלו אותיות סוד וטעם ירידת אבותינו למצרים, כמו שכתבתי למעלת כבוד תורתו. והנה באלו המכות הכה אותם, ונרפא אותנו הקדוש ברוך הוא והכה בהם מכה רבה אצבע אלהים היא, ומן המכה עצמה באה רפואה לישראל, שגאלם הקדוש ברוך הוא, וכמו שכתבתי.

ומה שכתב: "מה פשעו" וכו', רוצה לומר: באלו המכות נרמז החטא של אבותינו שגרים ירידת מצרים. ויש לנו סוד נפלא ונורא לתרץ קשיא זו מה שהקשו מעלת כבוד תורתם עלי, אבל גם זה ניקא כפאשר כתבתי למעלתם, נפלאות מתורתו הקדושה והטהורה.

ומה שכתב האר"י ז"ל: "שהקדוש ברוך הוא גאל אותנו בשמות אלו דע"ב צד"א כשח"ב", כוננתו פי האותיות ראשונות של דצ"ך עד"ש באח"ב הם דע"ב, והאותיות שניות הם צד"א, והאותיות האחרונות הם כשח"ב, ונרמזים באלו השלשה שמות הרפואה שרפא הקדוש ברוך הוא לישראל, שגאל אותנו בהם, הרי באותן המכות שהכו בהם המצריים, נרמזים הגאולה והרפואה לישראל. ויהא רענא לפני הקדוש ברוך הוא שיראנו ביאת משיחנו במהרה בימינו, עם המלאכים השכיכים לגאולה, ויקים בנו מקרא שכתוב: כימי צאתך מארץ מצרים אראנו נפלאות, אמן נצח סלה:

הרב שמשון בן פסח מאוסטרופולי זצ"ל, רב ומקובל, נולד בקוריץ (Korets) בוהלין, אז בפולין כיום באוקראינה, בשנת ה'ש"ס (1600) בערך, ונרצח ב- ג' באב בעת פרעות גזרות ת"ח 1648 בעיר פולנאה (Polonnoye).

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

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!

Shalom Rabbi...as briefly as possible I will answer Your Honor's question regarding that which I wrote about the symbols DaTSaCH ADaSH BeaChaB דצ"ך (עד"ש באח"ב) etc. and how the Redemption is hinted at by these symbols.

The holy Ari z"l wrote in his pamphlet "Many Wonders" (פלאות רבות), Part 15 entitled The Departure from Egypt, Chapter 3, Page 42, as follows:-I have already made known to you that Pharaoh was afflicted by these ten plagues at the hands of 3,280 (ג' אלפים ור"פ) Angels of Punishment that are appointed to and dwell in the three Heavens of Impurity. The first [Heaven] is named ShaRA (שר"ע), the second TaMOCH (תמו"ך), and the third BISHaHA (בישה"א). The Minister appointed over them is named DaLPaKT דלפק"ט (an alternative version: DaLPaKTA, דלפקט"א), and over (ועל) an alternative version: and over them, ועליהם all, the Minister known as TaKA, BeRAISHIS (תק"א, בראשית).

(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 (שפ"ו), which is the aspect of David ben Yishai, "And G-d said 'Strike,' and they struck them," (an alternative version: "And G-d spoke and they struck"). According to the name TaKaL (תק"ל), the Egyptians were afflicted by forty plagues in Egypt and two hundred at the Sea, "And G-d said 'Strike,' and they struck them," (an alternative version: "And G-d spoke and they struck"). According to the name SHaTZAH (שצ"ה) (an alternative version: ASHaTZAH, אשצ"ה), the Egyptians were afflicted by fifty plagues in Egypt and two hundred and fifty at the Sea, "And G-d spoke and they struck."

And G-d 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: until He redeemed them), using the following names, DeAV (דע"ב), TZeDAH (צד"א), KaSHCHaV (כשה"ב)? This is all as written by the Ari z"l.

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.

That which the Ari z"l started off by writing : I have already made known to you that Pharaoh was afflicted by the ten plagues at the hands of 3,280 (ג' אלפים ור"פ) Angels of Punishment etc. he was saying, as the Kabbalistic Masters teach, that there are 3,280 Angels of Punishment appointed to punish the wicked in Gehinnom, and to purify them from their sins. The proof for this coming from the quote, "to smite with the fist (באגרף) of wickedness," (Isaiah 58:4,) the word "fist" being the initial letters of the number 3,280 written out, thus אג"רף' = אלפים' ר"פ' Angels of Punishment who punish the wicked, and it is them who also punished the wicked Pharaoh and the Egyptians.

And this is a wondrous secret, for if you work	44	דם
out the numerical value of the Ten Plagues	444	צפרדע
exactly according to the way they are written as	110	כנם
follows, ד"ם צפרדע"ע כנ"ם ער"ב דב"ר שהי"ן בר"ד ארב"ה	272	ערב
they add up to exactly the same	206	דבר
amount as ג' אלפים ור"פ, hinting at the	368	שחין
camp of Angels of Punishment mentioned	206	ברד
previously, appointed to punish and purify the	208	ארבה
sinner. This is an incredible explanation,	328	חשך
according to the simple meaning of the words,	1094	מכת בכורות
which has never before been revealed!	Total: 3280	

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

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

And that which he wrote: that these ג' אלפים ור"פ Angels of Punishment dwell in the three Heavens of Impurity. The first [Heaven] is named ShaRA (שר"ע), the second

TaMOCH (תמו"ך), and the third BISHeHA (בישה"א), there is in this also a wondrous and awesome secret in what he wrote (an alternative version: hinted at in what he said), “these ten plagues that (Hashem) brought (אלו עשר מכות שהביא),” “ten (עשר)” is the same letters as ShaRA (שר"ע), “plagues (מכות)” is the same letters as TaMOCH (תמו"ך), and “that brought (שהביא)” is the same letters as BISHeHA (בישה"א), these words are hinting at the three Heavens of Impurity containing the ג' אלפים ור"פ Angels of Punishment which inflicted the ten plagues upon Pharaoh and Egypt, and this is truly a great wonder.

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

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

114	דצ"ך
374	עד"ש
13	באה"ב
Total: 501	

This is also the gematria of the word אש"ר [gematria: 501], which is the secret hidden in the verse את אש"ר התעללתי במצרים (Shemos 9:2), where in fact there are many many verses that hint to this secret of אש"ר being the gematria of the initial letters of the ten plagues, and concerning this matter there are wondrous secrets and many hints, and the greater glory of Hashem is in what is hidden...

And that which he wrote: and furthermore, that which we find, and Hashem spoke and afflicted the Egyptians with ten plagues in Egypt and fifty at the Sea, is all according to the name SHaPO (שפ"ו), he is referring to the wondrous and awesome secret which is the source of the argument between ריה"ג ור"א ור"ע as brought in the Haggadah, “Rabbi Yosi

212	רבי
86	יוסי
88	הגלילי
Total: 386	

HaGalili said: from where do we know...etc
 Rabbi Eliezer said: from where do we know...etc. Rabbi Akiva said: from where do we know...etc, this is the secret of the name רב"י יוס"י הגלילי which has the same gematria as the word שפ"ו (gematria : 386), which is that which is written: Rabbi Yosi HaGalili said...i.e. that the name שפ"ו spoke and afflicted them etc.

And that which he wrote: which is the aspect of David ben Yishai, the explanation is that דו"ד שפ"ו is also gematria שפ"ו, and it was, in particular, with this name that He afflicted them, but said it in a very hidden way. For Rabbi Yosi HaGalili was a reincarnation of David ben Yishai, and ben Yishai [the Messiah] will use precisely this name when he comes. There are also many other hidden secrets in this matter, but the main intention is as recorded above.

14 דוד
 52 בן
 320 ישי
Total: 386

And that which he wrote: according to the name TaKaL (תק"ל), the Egyptians were afflicted by forty plagues in Egypt and two hundred at the Sea, this is a clue that Rabbi Eliezer is gematria TaKaL (gematria: 530). That is to say, Rabbi Eliezer in particular, who is the gematria of the name TaKaL spoke and afflicted them etc. (An alternative version: "Rabbi Eliezer said...meaning that he holds the opinion that it was the name TaKaL that afflicted the Egyptians).

212 רבי
 318 אליעזר
Total: 530

And that which he wrote: according to the name SHaTZAH (שצ"ה) (an alternative version: ASHaTZAH, אשצ"ה), the Egyptians were afflicted by fifty plagues in Egypt and two hundred and fifty at the Sea, Rabbi Akiva is the gematria of the word SHaTZAH (gematria : 395), (an alternative version: ASHaTZAH including the kollel [i.e. adding an extra one for 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

212 רבי
 183 עקיבא
Total: 395

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 G-d 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 (דע"ב), TZeDAH (צד"א), KaSHCHaV (כשה"ב), he was hinting that the letters of the word DeAV (דע"ב) are the initial letters of each of the three symbols DaTSaCH ADaSH BeaChaB (ד"צ"ך ע"ד"ש ב"אח"ב). The second name, TZeDAH (צד"א), is the second letter in each group, and the third name KaSHCHaV (כשה"ב), 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 (ד"צ"ך ע"ד"ש ב"אח"ב) 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.

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.

לעילוי נשמת לזכר עולם יהי' צדיק



התנא רבי חנינא בן דוסא

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

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

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