LIGHTS OF OUR RIGHTEOUS TZADDIKIM









To add your shul, or request additional copies, please email: mitzvos@ramapost.com זכות רפואה שלמה מלכה בת רחל ומיכאל בן שלי 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)

METZORA- SHABBOS HAGADOL 👺

% CHASSIDUS ON THE PARSHA →

OHR HACHAIM

"The gates of heaven opened up and I saw G-dly visions, the Creator of the four corners of the earth, and I gazed and meditated upon that which I had permission to, and began to explain at the beginning of Hashem's holy words" Ohr HaChaim, Bereishis

Praises For The Holy Ohr HaChaim HaKodosh

Named for the Ohr HaChaim

Ray Aharon of Karlin-Pinsk related on Parshas Bolok 5753:

Rav Yehoshua Heschel Holtovski used to visit the *tziun* of the holy Rav Chaim *ben* Attar often and used each opportunity to *daven* and achieve salvations on behalf of others, especially in times of trouble. One time, his own young son became very sick; the poor babe's life was in danger and the doctors had despaired of healing him by any natural medical means. Rav Holtovski went to the *tziun* of the *Ohr HaChaim HaKodosh* and *davened* and shed many tears for his son's recovery. Afterward, he pledged to add the name "Chaim" to his son's name in honor of the *Ohr HaChaim*. His prayers bore fruit and were answered; shortly afterward, his son had a miraculous recovery and was healed, completely regaining his strength! The child grew up to be Rav Chaim Yisrael Holtovski. (*Shivchei Chaim* page 173)

1 * Metzora / MeOros.HaTzaddikim@gmail.com



FREE WEEKLY DIVREI TORAH

PRINTED & DISTRIBUTED BY RAMAPOST

Ramapost currently offers the following Divrei Torah:



Areivim
R' Shmuel Gluck
(English)



Sichat Hashavua (Hebrew)



Hitkashrut (Hebrew)



Tiv Hakehila *R' Gamliel Rabinowitz*(English & Hebrew)



R' Gamliel's Shmuz R' Gamliel Rabinowitz (Hebrew) Printed Monthly



Shvilei Pinchas R'Pinches Friedman (English & Hebrew)



& Kinder Torah

R' A.L. Scheinbaum & R' Simcha Betzalel
(English)



Meoros Hatzadikkim Dvar Torah & Weekly Yahrzeits (English)



Chut Shel Chessed R' Shalom Arush (Hebrew)

Divrei Torah Inspired by the Torah Commentaries of Rav Shimshon Raphael Hirsch 2t*1 Dovid Gurwitz			
Parshas Toldos			
Yaa	cov and Eisav and the Idea of Tzadik - Connecting to Chanukah		
Amin Ci	colosis Kalev is here - and the month of Kalev - which follows Cheshon - is the month the title look of Chamilah.		
Let's fire learn so Charula	d see what like Discoulan Exphasi Heach of Texperature about Elser and Vasino. In usual, one was ways of sering the world true him. Then, let's explore their deep connection is.		
Hirsch 1	on red cheeded, which is a sign of redired health. He was also helpy. Note on a new loves, for aye, includes that that there is sufficient life force to allow for the growth of assembling the come later. Therefore, there was safed by those who wave prepared at the little Yoshida force for over dash.		
marketers' before' native be before,	is the new who called Station his name. The teless were alread identical, but our was no quest Eliza distribution promoting, while non of the manerings of the new Vision in "ne set if our For alleans Elizar to be Engl, but follows of this beats. For in marker, but off : unempossibly? "I have been first. How means to follow unempossibly." Elizar discretions, and elevations are compossibly of the beat first. How means to follow unempossibly. Elizar discretions are composited results. In Star in another example of the inventible brilliance and preser and descriptive ability of if quagas of belower.		
Omi	sh sus an instance of unexpected reservi, both in fluctoriyus and in Gastroiyus.		
himself that is	ed a power to sed anyone, expendelly himself. He sold his birthright, because he had so the inter-despite beaming the opposite from his premitative durations and his father Hisch- emity does not exist. The Greats thought the same way. He bood only he the manners, not terral manners, like his yearshiber duration old.		
The Tar present to higger of	ah talls us that Jinov was a hunter of enternal things and people. He could have used the shurt inside. He show not to. He was not willing to sorts on himself to become behalden to paless.		
Fire, w	where they differed, these twice. Nasher felt that he was levely. He name is spoiled Not- Noth literally masses: you what he like a head (liker also masses head). In this persite, he do n a physical level, as well as on a sprinkel level, and welled on himself enderedy, like I literals and his persolation Journals in part Products, he had been also literals and his persolation Journals in part Products, he had been		
The She	ied in services his father by saling about masser that he also your Toulales, for Harber on Hillforned comments on Earth's point that done non-laying in services his father that is doing the least of Toulalesh by saling his father Stahud alons little you. A loave's alons Toula's that he was a Toula's non-strengtive, since sall represents the secondary, and none.		
at a Yes	looked Inward, based on a greater undern than his own thought. He studied for fourteen year this run by Neath's son Deen and Even. He never stopped benning or staying in the house . The first letters of the Track's expression describing him - Eich Zem Fanhar Challer - add shot of the world Reps.		
New Him	ach companys the morel Dried, humber, to find, secret, José like a find means beauting a sec- tifier time comes for its computer, a Dried days the same, morel has more difficulties to		

Mizmor L'Dovid R'Dovid Gurwitz (English)

290	A THE RESIDENCE AND ADDRESS OF THE	F1500 SFT T150
	The Test of Why?	
	AME ARES OF TIME	Vinchella Statuma was when he was been
	clear No. they drawned his face to look like	
- Vanda de la comp	Armhon, is for the Latence States Securities Armhon was the Safar, Servine	the transacting transfer may be true been but next be had a new Newborn, one that you
Arribon, and Arribon bager Newbok." We controlly been already than Vinchok was the second benchma, are by Tandrollous all alread	Why day the Peak report that Armhon began Veralish? The Artest says in Peaker Veralish that when Veralish drives	connected to 'my manner' . Armhon Arino, monthly that may the Nadorna was a Nather Birkel and country that also would be Sarke to
Arribon and Sansk beringship more present shirt Vendork, in their special up. Why does the Earth self on how that Vendork was the	year here, the Nelson came 'expert presen' in Malach care he Shehar or Malachesh, and the Artisal in seying how that Vincelask strains	have shiften with Newbole, and also task her will and control benefit for also was propored to any married. With this understanding to
one of Armitects. The German in Barre Marcin files one other Radion made the face of Virtabale.	the a Malatraki Marry in age in Resident	now our understand the work of the Parak have, having p. per to the other - the children that would not be to Vership, any consented
lock marrie like Armines. The Animani	your selfs will been a child - that Virarhab	to Annium. For when Viterbal and John Air
Andrews uping the Venhalman has been here from drimstoh or Physiol-	would have a strong committee to floral, for the Nobels was a Nobelsoni. Hoing that has Nobels was a Nobelsonic by could not have	Nodom was a Neksitoh, and through the Montals, Armhom resent another Nodoma
Arribum couldn't be his father become look her many years for man married in Sands and never load a shift with her. Hadeon make	Address, and that is why he did not have a designated partner Workels was not have part Misseauce, sharing the Adolesia, Virgalishia	to other Viralish, a Nachem that was a Solar, and this control Vinchels to been delated. The Pank organs, "Mr Planting
Version's fee look county like his faster	National Rep and of him and observed	prof - acid many that he had a second hints, and he was constantly the shift of fembers by
Arribon or that company small bear with contains. The Genera is saying that when Vendols was been be didn't had ble tembers	Menugh Armhom Arino, he remined another Nasheme, a Kesher, one which was able to	and he was completely the child of fermions by the control one, and had a Nashama that was likely at the world
	have shiften . At that time, being that he would be able to have children his assessed	
had children, that Hasham made is Nor to change his how to had assorbe like devolute		with his wife flanch when he was 100 years with her than shift was not exist to be the
Arine Healen know the people were going to see that Starker know they people were going to see that Starker southers to inscious when	\$11 "accept for other arters for on special of factor, and", inscalled polar for decided finish to here.	Notices what wait one or going to be the Northwest which would early on the totals of Talkhalain for all forces proportions
New year here. No why disk't Healton just		Rababah Berada Ha gara Arrabam the
make him had blue terminan when he binned! was boot! There is a Madrack in Nation	The Ariest explains that in the Sham Hampah of Halestath Result He; the " and the ham considered the Solver while the tree	Shines Names, the test to see if he would Sharts his see for Rabatack Rosek No. Would devoken and Shineshill Result No.
Stimusi that brings down a arery. An Arab. King's with ball a buby with a bosonibil-riser.	commissing fermion, both of them in " are consistent the Nationals. The " is the first	who the world want this procious shift Vanderick to be filestend like a Norbest
white compliance. The problem true that both the King and Queen true black. The King account his tribe of adolests and assess to his	Service and it is Manhyla to the accord better. March: The Manhalamor as Valletin Manhyla to the Santh Laters show. The pres show man-	Armhum Arinn Alf and mak - he happing any promote half the common of the delay delay Broads No. The Nachama of the delay delay
her The Kingman in Bulli, this and soled time if he should hill her. Bulli, this paint	has the latter?, for the man is the Markets,	you have to flural and tembers outlined hear
tion of the about to the final to the ball to be the ball of the ball any of the automate? The ball are proposed that the ball many white	Make the market the brace to the above in the Makesh, the case moving the Market Market's Makeson was retreated a 1 and	shiften when he was been. He maded to po- through the process of the blaided, when his Northean flow into filteration, and a new
servers. Bubbi blein held the King that his will didn't commit adultury. He women was	then was extended to the 's ' a Bedon' Nachama, History works find a Stablack for	Nichara, one which could hear children, consorthin. The Nacron was period a new
and thinks about a potent or people when also is program, the halfy will like like that pursus	Vendok Birkelt agreed to many Vendok When Vendok was coming mount for, and	her Armhon falling the Nasyon was a namery regulated for the contract of the graphs of End Name. The fallingers of the
Occasing to those that are bidepid for program tensors and to go to seek and are program to be to be to be to be to be	Michael was using him for the first time, also said fillions, florated a trial "to transfer wast special, street, from other street", - "look file-	Names and Vendor the Administrative Administrative Administrative for Administrative Administrative for
white people of the time and ther is stip the lady to white. The King Sancard to Saldo Alice and Alich Will be with. But Vinebals	Strikely and to the auteur Stimer, Who is that man stoking in the failt termed ou? Sale the part, 1980' to 1981, No., in other	Showin and assembly the mar of Blad Yamad. The Stock is adopted to be the marked that of Stockie is the marked to be
Arine hare have leading like Arribon Arine, the Arineses Alaster could have said, both Venetick had a ser Kiner who is a Analy, Mad	words, Birkelt mited Elizar who was the person coming removals for their max in a Silkerish, last to also was a Silkerish .	the Marith's that he was now Keele to hear Vinedole - for it was from this new Vinedole that Maritimental he how. When a house
he come from horoloom and flam in wouldn't be requilible to also highly to a Books. In most be	monting that it would not be good for her , also model a disclare "MMCM". Who is the man-	there is for me, in how to shall with our country bli-alterations. We may know that
that Visoladia datur in Arimstoti or Plantah, End ther have saled if Arimstoti	moning that if there is no man between the tree of them, they will not be able to hear	Malestack Borack Harleson county what is easility as and when a Nacron comes our
Companied that he had a like Annihes he man form one birth of the time, accomplished about That is also Markots analysis and may be made	Market State of the State of th	Elect Brids, Armhon Arino, how no must never quarters the Bildson Blad Olans, has always in Ha hilling with great joy.

Parsha Pshetel
R' Yankie Schechter
(English)



Divrei Siach
R' Kanievsky
(Hebrew)



Torah Wellsprings *R' Elimelech Biderman*(English)



Rav Brazil (English)

Email mitzvos@ramapost.com to sign up for a weekly subscription.

Be sure to include a quantity for each Dvar Torah.

Shabbos Nuch Dem Chulent

The Karliner *Rebbe* told one of his *Chassidim* that the best time to learn and study on *Shabbos* is after the *chulent* – "*Der bester zeman fun lernen iz Shabbos nuch dem chulent*!" Similarly, in one of his letters (*Kisvei Kodesh* p. 98), he wrote: "See to it that *Shabbos* after the *seuda* you do not lie down for a nap; instead, take a *sefer* and learn – and that study session should focus on the *Ohr HaChaim HaKodosh*." (*Kovetz Bais Aharon VeYisroel* Year 18 *Gilyon* #5)

The Holy Lights Of The Ohr Hachaim

Metzora

Tzora'as - a Supernatural Disease

"This shall be the Torah of the metzora..." (14:2)

The *Ohr HaChaim* explains that because the affliction of *Tzora'as* can be caused naturally by a bodily infection brought about through circumstances and elements such as depression, sadness and broken-hearted feelings of emptiness, the natural method of healing to care for such affliction should be happiness – a cheerful disposition and anything that opposes the aforementioned ailments and negative feelings.

When a person is, Heaven forbid, afflicted with *Tzora'as*, he might mistakenly say to himself that he is sick because he was afflicted by a natural disease and not because of speaking *Loshon Hora*. Says the *Ohr HaChaim* that therefore the *Torah*'s prescribed cure for *Tzora'as* suprisingly includes contradictory actions, and prescribes doing things that are the opposite of happy and cheerful, such as shaving all your hair and being sent into exile outside the camp to sit alone. The *Ohr HaChaim* goes on to explain that the *Torah* did this to prove that the healing of *Tzora'as* is not a medical procedure for a natural ailment; rather, it is a supernatural regimen of the *Torah'*s rules to heal a disease brought about by speaking *Loshon Hora*. Perhaps, hopes the *Ohr HaChaim*, this study will save and prevent us from speaking idly and falsely slandering others and other forms of forbidden speech. When we study the laws of *Tzora'as* and observe how its healing is unnatural, it should urge us to guard our tongues.



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

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

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

Some say the following: This candle is being lit in the merit of
Others say that it is the custom within <i>Klal</i> Yisrael to light a <i>yahrzeit</i> candle on the day that a relative or a <i>Tzaddik</i> has passed away. The lighting has no accompanying blessing, and people would like to express themselves in a <i>tefilla</i> when lighting the candle. This is not only true on a <i>yahrzeit</i> but on every <i>Yom Tov</i> as well.
The author of the <i>Pele Yo'etz</i> , Rav Eliezer Papo (1785–1828), did in fact compose such a <i>tefilla</i> . Rav Papo was the <i>Rav</i> of the city of Selestria in Bulgaria. Bulgaria was a part of the Ottoman Empire at the time. The <i>tefilla</i> of the <i>Pele Yo'etz</i> is reproduced and translated below, as a public service.
Hebrew Tefilla for Lighting a Yahrzeit or Hilula Candle [תְּפִילָה הַנִּמְצַאַת בַּסֵבֶּר אֶלֶף הַמָגֵן מִבַּעַל הַפֶּלֶא יוֹעֵץ עַל פָּרָשַׁת וַיֵּצֵא עָמוֹד כ״ד]
הַרֵינִי מַדְלִיק נֵר זֶה לִמְנוּחַת וּלְעִילוּי נִשְׁמַת אָבִי / אָמִי מוֹרָתִי / הַצַּדִיק, יְהִי רָצוֹן מִלְפָנֶיף ה׳ אֶלֹקֵינוּ וֵאלֹקֵי אֲבוֹתֵינוּ, שְׁתְּקַבֵּל בְּרַחֲמִים בּן/בַּת, יְהִי רָצוֹן מִלְפָנֶיף ה׳ אֶלֹקֵינוּ וֵאלֹקֵי אֲבוֹתֵינוּ, שְׁתְּקַבֵּל בְּרַחֲמִים וּבְּרָצוֹן כָּל מַעֲשֶׁה הַטוֹב שֶׁאַנִי עוֹשֶׁה, בֵּין בְּמַחַשְּׁבָה, בֵּין בְּדִיבּוּר, בֵּין בְּמַעֲשֶׂה וְיִהְיֶה הַכֹּל לִיְכוּת וּלְעִילוּי לִנְשָׁמוֹת עַמְךּ יִשְׂרָאֵל, וּבִּפְרָט לְנֶפֶשׁ רוּחַ וּנְשָׁמָה שֶׁל אָבִי / אִמִי / לִיְכוּת וּלְעִילוּי לִנְשְׁמוֹת עַמְךּ יִשְׁרָאֵל, וּבְּפְרָט לְנֶפֶשׁ רוּחַ וּנְשָׁמָה שֶׁל אָבִי / אִמִי / צִּדִיק יִהִי רָצוֹן שַׁתְּהִינֵה נַפְשׁוֹתֵיהֵם צְרוּרוֹת בְּצְרוֹר הַחַיִים.
Translation: Behold I am lighting this lamp for the resting and uplifting of the soul of my father/my mother/the <i>Tzaddik</i> the son/daughter of May it be Your will before you, <i>Hashem</i> , our G-d and the G-d of our forefathers, that all my good deeds whether in thought, speech or action be done for a merit and a resting and an elevation of the souls of your nation Yisrael. It should be especially for the soul of my father/mother/the <i>Tzaddik</i> May it be Your will that their souls be bound in the bond of life. 3) Learn about the person including history, culture, writings and teachings. 4) Study some of his teaching or writings. See more at: www.yeshshem.com/hilulah.htm
GEDOLIM BE'MISASAM YOSER YAHRZEITS BEGINNING SHABBOS METZORA

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

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

* 8th of Nissan ~ Begins Friday Night (Apr 12th) – Shabbos HaGadol

- * Rav Eliyohu ben Binyomin Wolf Shapiro MiPrague, the Eliyohu Rabba on Shulchon Aruch, and Eliya Zuta on the Levush to Orach Chaim. He was a talmid of the Mogen Avrohom in his youth, (5420–5472/1660–1712);
- * Rav Eliyohu *HaKodosh* of York, Rabbeinu Yom Tov, and several other British *Tosafists*, who perished at Clifford's Tower, during the Crusades. This is where the *Cherem* of York, forbidding Jews from ever sleeping in the City of York overnight, started, (4950/1190);
- * Rav Mordechai ben Rav Dov Ber Shapira of Neshchiz (1740–1800). Descended from the Maharal of Prague and Don Yitzchok Abarbanel, Rav Mordechai was a talmid of Rav Yechiel Michel of Zlotchov. His sayings were collected in Rishpei Eish. He was succeeded by his son,

Ray Yitzchok of Neshchiz, (5560/1800);

** Rav Yechiel Michel ben Rav Aharon Tukachinsky (Tikochinsky), Rosh Yeshiva of Eitz Chaim in Yerushalayim (1872 [or 1874]–1955). He authored many seforim relating the halachic observance in the Land and State of Israel (including Sefer Eretz Yisrael, Sefer HaShemita, Ir HaKodesh V'HaMikdosh, and others. He authored Gesher HaChaim on the laws of mourning, [also listed under the 25th of Teves], (5715/1955).

* 9th of Nissan ~ Begins Motzai Shabbos (Apr 13th)

- * Rav Yosef Yoska (Yozfe) ben Rav Pinchus Han Norlingen, mechaber of Yosef Ometz, (5397/1637);
- * Rav Yaakov Tzvi Yalish (Yolles) of Dinov, the Melo HaRo'im {Malei Roim} (1778–1825). He was born in Premeshyl, but moved in with his grandfather, the Rav of Mezhibuzh, after his mother passed away at an early age. He was a Chassid of the Chozeh of Lublin, and also authored Kol Yaakov (on Torah and Nach). Dinov is a town 175 miles SSE of Warsaw, in the Lvov district. Jews are first noted in 1552. The Dinov Chassidic dynasty was started by Rav Tzvi Elimelech Shapira. By 1880, the Jewish population stood at 1,241 (total 2,784). Most of the Jews left Dynów for Czechoslovakia, Hungary and Austria at the outbreak of World War I, returning four years later to find the town virtually destroyed. On September 15, 1939, an SS unit arrived and rounded up three hundred men and shot them in the forest. The Great Synagogue was burned to the ground on the same day. The rest of the Jews were expelled to Soviet-held territory. Some 200–250 survived the war, most in the Soviet Union. Rav Yaakov Tzvi served as Rav in Dinov, and later of two other cities, but decided to devote himself to fulltime learning and left Rabbonus. He also authored Bais Va'ad LaChachomim on the history of the Tano'im and Amoro'im, Emes Le'Yaakov on Torah, Chinuch Bais Yehuda (named for his grandfather) on Chanuka, Parshas Derochim Zuta, and his most famous sefer, Melo HaRo'im, (5585/1825);
- * Rav Aryeh Leib ben Rav Binyomin Benish Levin, the *Tzaddik* from Yerushalayim, *Mashgiach*, *Yeshiva Eitz Chaim* (1885–1969). Immigrated to *Eretz* Yisrael in 1905, (5729/1969);
- ** Rav Chaim Meir Hager, the *Imrei Chaim* (1887–1972). Son of Rav Yisrael of Vizhnitz, he became the son-in-law of Rav Zev of Rachmistrivka. In 1910, he became *Rav* of Wilhovitz. After World War II, he moved to *Eretz* Yisrael and established Kiryat Vizhnitz in Bnei Brak, where he rebuilt *Chassidus* Vizhnitz as *Rebbe* for thirty-five years, (5732/1972).

* 10th of Nissan ~ Begins Sunday Night (Apr 14th)

- * Ritual for the tenth of *Nissan*: This is the day to take control of your lamb. This *mitzva* is not considered practicable since the destruction of the *Bais HaMikdosh*. It also only applies within *Eretz* Yisrael. The *Mekubolim* do this action as least once in their lifetime.
- * Miriam *HaNevia*, the sister of Moshe and Aharon. After she passed away, the Well of Miriam stopped giving water until Moshe again hit the rock, even though *Hashem* told him to speak to the rock, (1270 B.C.E. some say 1272 B.C.E.);
- * Rav Betzalel *HaKohen*, *Rav* of Vilna, *mechaber* of *Mareh Kohen* and *Shu"t Reishis Bikkurim*. [Note: a *sefer* by the same name was written by Rav Dov Ber Baruchoff of Congregation Beth Israel in Malden, MA; *niftar Pesach* 1939], (5638/1878) [*Hamodia* says 11th of Nissan];
- * Rav Sholom Mashash, Sephardi Rav of Yerushalayim, (1909–2003). Born in the Moroccan city of Meknes, a city of Torah known as the Yerushalayim of Morocco, Rav Sholom learned under Rav Meir Toledano until the age of fourteen. His father then sent him to learn under the great sage Rav Yitzchok Sabag. Writing in his sefer, Tevu'as Shemesh, Rav Sholom declares,

"The fact that I was able to grow in *Torah* may be credited to my father, who did not yield to the pressures and offers that I pursue lucrative positions in banks...Thus, all the credit for my *Torah* learning is his, too." His other main mentor was his relative from both his paternal and maternal sides, Rav Yehoshua Birdugo, the *Ra'avad* of Meknes. In 1960, with the *petira* of the chief *Rav* and *Dayan* of Casablanca, Rav Dovid *Ibn* Sussan, Rav Sholom became its *Ra'avad* and chief *Rav*, serving there for thirty years. In 1978, he moved to *Eretz* Yisrael to take the position as chief *Sephardi Rav* of Yerushalayim. He was *niftar* on *Shabbos HaGodol* 5763, (5763/2003).

* 11th of Nissan ~ Begins Monday Night (Apr 15th)

- * Rav Moshe ben Nachman, the Ramban, (1194 or 95–1270), was born a scion of a renowned rabbinical family, in Gerona, Spain, where he remained most of his life. He is known as a Talmudist, Mekubol, halachist, and a commentator on holy books. Commonly spoken of as the Ramban (after the initials in his name), or as Nachmanides, he was a talmid of the Ramah (Rabbeinu Meir *HaLevi* Abulafia), and was described by the *Ari HaKodosh* as the last of the ancient Kabbalistic school, who received direct transmission of the mystical secrets that were later concealed. The Rivash (Rav Yitzchok ben Sheshet Perfet) wrote of him: "All his words are like sparks of fire, and the entire community of Castille relies upon his halachic ruling as if given directly from Hashem to Moshe Rabbeinu." His mentors in Kabbola were Rav Ezra and Ray Ezriel, both of Gerona. He also studied medicine, which he practiced professionally, as well as languages and physics. The Ramban authored the Milchemos Hashem on the Rif Alfasi against the critique of Ba'al HaMa'or and Ravad; he also wrote a work defending the Bahag against the Rambam's criticisms of his classification of mitzvos; and he wrote the famous Iggeres HaRamban (see below). He also penned an account of his public disputation in Barcelona with the convert Pablo Christiani in 1263. After the disputation, the Ramban sojourned in Castille of Provence, where he began writing his monumental *Torah* Commentary, unique in that it not only interprets the *pesukim*, but also analyzes the topics, presenting them from a *Torah* perspective. The *Ramban*'s commentary on *Chumash* is multi-dimensional, including all methods of interpretation from simple *pshat* to esoteric *Kabbola*. He held that the mitzva of settling Eretz Yisrael applies even today and in 1267, at the age of seventy-two, after a difficult journey and much suffering, he settled there himself, in Acco, a *Torah* center at that time. He gathered around him a circle of talmidim. The Ramban spent Rosh HaShana in Yerushalayim, which was in a deplorable condition as a result of the havoc wrought by the Crusaders. He designated a desolate house as a shul, and brought in a Torah scroll from Shechem. In this *shul*, he gave a *derosha* on the laws of *Shofar*, and exhorted the inhabitants of Eretz Yisrael to be exceedingly careful that their actions be righteous, for they were like servants in the king's palace. With Rambam's help, the Jewish community in Yerushalayim, which had all but ceased to exist, began its revival. He passed away in the Holy Land in 1270. Various opinions place *Ramban*'s burial site at Chevron, near the Cave of Machpela; Haifa; Acco; or Yerushalayim, (5030/1270);
- * Rav Yeshaya Horowitz, mechaber of Shnei Luchos HaBris (Shela HaKodosh) (1560–1630), born in Prague, where he became chief Rav. In his later years, he moved to Eretz Yisrael and became the chief Rav of Yerushalayim, (5390/1630);
- * Rav Shlomo Zalman Lipschitz, Chemdas Shlomo, (5599/1839);
- * This date is the **birthday** of the seventh *Chabad Rebbe*, Rav Menachem Mendel Schneersohn.

* 12th of Nissan ~ Begins Tuesday Night (Apr 16th)

- **Rav Shlomo Zalman Lifshitz**, Rav of Warsaw, mechaber of Chemdas Shlomo [11th of Nissan according to Yated 2007]. Ray Shlomo was born in Posen, which was part of Poland at the time. Posen was a *Torah* metropolis for centuries. Its *Rabbonim* included the *Maharsha*, the *Maharal* and the Levush. (Rav Akiva Eiger would serve Posen, beginning in 1815.) Rav Shlomo learned under the son-in-law of the Noda bi'Yehuda, known as Yosef HaTzaddik, who was the Rav in Posen, for twenty-five years until his passing in 1801. After being supported by his father-inlaw for twenty-two years, he took up the yoke of *Rabbonus* in about 1804. He was about forty years old at the time. His first position was in Nashlask, Poland. After fifteen years in Nashlask, Ray Shlomo moved to the Warsaw neighborhood of Praga, and in 1819 he became the first chief Rav of Warsaw, which boasted five thousand Jewish families and was the largest and wealthiest kehilla in Poland. An official 1826 census found that 2,500 talmidim were studying in 215 chadorim. However, an 1827 government report estimated that 25 percent of Polish Jews had no livelihood. After serving as Rav of Warsaw for twenty-five years, Rav Shlomo fell ill and passed away. Rav Shlomo was survived by his son, Rav Yoel, from his first marriage. (From Yated 2007. Main source: MiGedolei HaChassidus, Rav Avrohom Yitzchok Bromberg. Hotza'as Bais Hillel, Jerusalem 5742), (5599/1839);
- ** Rav Shimshon Dovid Pincus, (1944–2001). Born to Rav Avrohom Chaim and Chava Pincus in the United States, he learned at Brisk in Yerushalayim. He married Chaya Mindel, daughter of Rav Mordechai Man, *Rosh Yeshiva* of *Kenesses Chizkiyohu*, and continued his studies in Bnei Brak. Then, in 1981, upon the request of the *Steipler Gaon* and Rav Shach, he moved to the Negev to start up the community at Ofakim. He was killed in a car accident along with his wife and daughter, (5761/2001).

* 13th of Nissan ~ Begins Wednesday Night (Apr 17th)

- Rav Yosef Karo, mechaber of Bais Yosef, Shulchon Aruch, Kesef Mishne and Maggid Meishorim, (1488-1575). His first major work, the Bais Yosef, is a comprehensive commentary on the *Tur*; it took twenty years to write. In it, he gathered the opinions and decisions of all the major authorities up until his time and cross-referenced them. He ruled between differing views on the basis of a consensus between the three preeminent halachic authorities, the Rif, the Rambam and the Rosh. The work was completed in 1542, but he continued to refine it for the next twelve years, and published a second edition. After he had completed the *Bais Yosef*, Rav Karo made a summary of his rulings in the form of an index without reference to sources and titled it Shulchon Aruch ("Laid Table"). It was completed in 1555 in Eretz Yisrael; it was first published in Venice in 1565. Eventually, the *Rema*'s gloss (called *HaMapa* – "The Tablecloth") was published together with the Shulchon Aruch in Cracow in 1578, and together they became the universally recognized Code of Jewish Law. The *Rambam* had published his *Mishne Torah* without references for his rulings. The Maggid Mishne, a commentary on Mishne Torah written by Rav Vidal di Toulouse, had referenced six of the fourteen sections of the work, and Rav Karo set out to complete the references, while at the same time explaining the *Rambam*'s view and defending it from the Ra'avad. The Kesef Mishne, as it was called, was published in Venice between the years 1574–76, (5335/1575);
- * Rav Moshe ben Chaim Alshich, (1508–1593) [others say 1522–1570]. Born in Adrianople, Turkey, talmid of Rav Yosef Karo in Adrianople and Rav Taitatzak in Salonica. He authored Toras Moshe. His talmidim included Rav Chaim Vital and Maharitatz (Rav Yom Tov ben Moshe Tzahalon). He became a member of the Bais Din in Tzefas and is buried in Tzefas, (5353/1593);
- * Rav Menachem Mendel Schneersohn, the Tzemach Tzedek, third Lubavitcher Rebbe, was

born September 9, 1789 CE (29th of Elul, 5549) in Liozna, in the Polish-Lithuanian Commonwealth. He was known as the Tzemach Tzedek ("Righteous Sprout" or "Righteous Scion"), after the title of a voluminous compendium of halocha (Jewish Law) that he authored. He assumed the leadership of Lubavitch on the eve of *Shavuos* 5591 (May 5, 1831). His close friendship with Professor J. Berstenson, the czar's court physician, often helped the delicate negotiations relating to the welfare of the Jewish community. The Tzemach Tzedek set up an organization called *Chevras Techiyas HaMeisim* to assist Jewish boy-soldiers, who were being recruited and converted to Christianity by the Russian army. These soldiers, known as Cantonists, were taken away from the Jewish community to other villages. Schneersohn arranged for his talmidim to pay them regular visits to keep up their spirits and discourage them from converting. In 1844–45, he took steps to increase the enrollment and viability of the Lubavitch Yeshivos in Dubroŭna, Pasana, Lyozno and Kalisz, expanding their enrollment to around six hundred talmidim in total. Repeated attempts by the Russian authorities to entrap him, using informers such as Hershel Hodesh, Benjamin the Apostate and Lipman Feldman, failed. He passed away on March 17, 1866 in Lyubavichi, in the Russian Empire. Several of his sons established Chassidic dynasties, (5626/1866);

** Rav Yoel Moskovitz of Shatz, great-grandson of Rav Yechiel Michel of Zlotchov. He was betrothed at the age of thirteen to Rebbetzin Miriam, the youngest daughter of Rav Meir of Premishlan. Rav Yoel served as a *Rav* in Vornika and Solitza and, after Rav Meir's passing in 1850, he set up his court in Shatz, a town in the Bukovina district of Moldavia, an area that straddled modern-day Romania, Ukraine and Hungary. Shatz is now called Suceava or Suczawa. Although Shatz was Moldavia's capital between 1388 and 1565, it was a provincial backwater of the Austrian Empire by the nineteenth century. According to an 1880 census, the town had 3,750 Jews, constituting 37 percent of the town's total population of 10,104. Today's population of over 100,000 people includes almost no Jews.

* 14th of Nissan, Erev Pesach ~ Begins Thursday Night (Apr 18th)

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



₩ HILLULA DE'TZADDIKA ₩

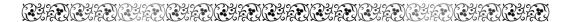
WHAT'S BEHIND YAHRZEIT MEANINGS & CUSTOMS

The *Maharil*, in *Hilchos Taanis*, teaches us that the reason why there is a custom to visit the *Bais hachaim* on a fast is because "this place is the resting place of the *Tzaddikim* and is therefore sanctified, pure and holy and our tefillos are more readily heard, accepted and

answered when *davened* on holy ground. When you *daven* there, do not make requests of the dead who are buried there; rather ask *Hashem* to answer you mercifully in their merit. Then circle around the graves and donate charity before reciting tefillos."

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

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



SECTION SE'MASAYHEM SECTION SE'MASAYHEM SECTION SECTION

STORIES & ANECDOTES

Rav Mordechai Neshchizer, 8th of Nissan

Rav Mordechai of Slonim used to tell how Rav Mottele Neshchizer boasted that had he inherited his *Rebbe*, Rav Michele Zlotschover's cup and table, he would have had the power even to resurrect the dead!

Once, when Rav Mottele was in fact staying in Zlotschov, a certain young girl took ill. As she took a turn for the worse, the doctors feared for her life and her family dispatched someone to seek the *Tzaddik*'s aid. Rav Michele Zlotschover's widow approached Rav Mottele and told him of the young bride-to-be, who was just betrothed, who now lay in her sickbed at death's door!

"Please," she beseeched the *Tzaddik*, "I have heard rumors that you said if you had my husband's cup and table you could even revive the dead; please use them to save this girl before she joins them and leaves this world!"

Rav Mottlele took a knife, scraped some wood off the Zlotschover's table and mixed it with coffee in his *Rebbe's* former cup, instructing that the girl drink the concoction.

Miraculously, she was healed!



The Holy Snuffbox

The *Imrei Chaim* of Vizhnitz inherited Rav Mottele Neshchizer's snuffbox from his holy father, the Ahavas Yisrael of Vizhnitz. The Imrei Chaim used to leave it on his *shtender* and from time to time he would take from the snuff inside it. He related that the *Ahavas Yisrael* used to grasp the holy snuffbox during the recitation of Malchiyos, Zichronos and Shoforos on Rosh HaShana and would retell the following tale of how his father and their relatives fled Vizhnitz during the First World War:

"My holy father, the *Ahavas Yisrael*, had Rav Mottele Neshchizer's snuffbox in

his pocket when the wicked Cossacks stopped them and accosted my family, searching them in order to steal any valuables. One of the Cossacks desired the snuffbox, but as soon as he put his soiled hands on it, he began to shake and tremble, and he quickly threw it aside as if it had burned him! My holy father picked it up and took it back. The truth is, said the *Imrei Chaim*, that it wasn't the Cossack who tossed aside the snuffbox – no, no it was the other way around! It was the holy snuffbox that tossed *him* aside!



Rav Moshe ben Nachman, 11th of Nissan

The Ramban

A Lesson in Emuna

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



Avner and Haazinu

The *Seder HaDoros* and the *Kav HaYoshor* tell us this remarkable story about the *Ramban*. He had a *talmid* named

Rav Avner, who converted to Christianity.
After a short time, he rose in the Church to become a very powerful leader.

One Yom Kippur, he summoned the *Ramban* to appear before him. He then



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

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

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

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

When Rav Avner heard this, he turned white and his haughtiness left him. He asked the *Ramban* if there was any cure for his grave ills. The *Ramban* said, "You heard the words of the *pasuk*!" and turned

and left. Rav Avner went down to the port, took a boat without any sailors or any oars, and sailed away where the wind would take him, and was never heard from again.



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

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



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



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

yourself from anger, the quality of humility will enter your heart. This radiant quality is the finest of all admirable traits (see *Avoda Zora* 20b), because (*Mishlei* 22:4): "Following humility comes the fear of *Hashem*".

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

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

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

Therefore, I will now explain to you how to behave humbly always. Speak gently at all times, with your head bowed, your eyes looking down to the ground and your heart focusing on *Hashem*. Don't look at the face of the person to whom you are speaking. Consider everyone to be greater than yourself. If he is wise or rich, you should give him respect. If he is poor and you are richer – or wiser – than he, consider yourself to be guiltier than he, and that he is more worthy than you, since when he sins it is through error, while yours is deliberate and you should know better!

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

Torah should always be learned

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

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

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



Rav Yeshaya Horowitz, 11th of Nissan

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

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

When the holy *Shela* visited Damscus on his way to the Holy Land of

Eretz Yisrael, his hosts brought him through the twisted alleyways to the former home of Rav Chaim Vital, talmid of the Arizal and mechaber of Etz Chaim and the Eight Gates of Kabbalistic wisdom. There the holy Rav Yeshaya discovered many manuscripts, some of them in Rav Chaim and the Arizal's own handwriting, as well as commentaries on the Zohar. As he studied the newly discovered holy wisdom, he declared, "Know that since the giving of the Torah at Har Sinai, there was never

another work such as this." He was greatly pleased that he had not yet completed his holy will and testimony, the *Shnei Luchos HaBris*, so that now he would be able to incorporate this new wisdom in it as well.

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

chupa).

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



Rav Yosef Karo, 13th of Nissan

Mechaber of Shulchon Aruch

The Holiest Foreign Thoughts

The halocha is that if the Rav and Av Bais Din are still in the midst of the silent amida, the chazzan and the congregants wait for them to finish before beginning the repetition of the Shemone Esrei out loud. So it was a great surprise when the Arizal, Rav Yitzchok Luria, motioned for the chazzan to begin, despite the fact that the Rav, Rav Yosef Karo, mechaber of the Shulchon Aruch, was still immersed in his silent amida. Not wishing to disagree with the Arizal, the chazzan proceeded. Later, when he approached the Arizal, the Arizal explained, demonstrating his holy power of ruach hakodesh, the ability to know another's thoughts: "The law is that we must wait for his honor, the *Rav*, to finish his *tefillos*, but if his honor, the Rav, is busy trying to untangle a difficult ruling of the Rambam in halocha, that is not a reason to wait!"

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



The Holy Maggid

Rav Yosef Karo had an angelic *Maggid*, who came and spoke to him, and

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

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

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

studying the *Mesivta* of *Atik Yomin* to which your *Yeshiva* corresponds."

Indeed it is so, for no other author has even merited that his work on *Shulchon Aruch* should be considered as

the basis of the code of Jewish law universally like the *Shulchon Aruch*, and no other author merited the appellation *Maran*, "our master", the *Mechaber*, "the author". (*Moron*, p. 177).



Rav Moshe Alshich HaKodosh, 13th of Nissan

A True Darshan

Rav Chaim Elozor of Munkascz, *mechaber* of *Minchas Elozor*, related:

The Arizal saw with ruach hakodesh how the entire heavenly hosts would come down to listen to Rav Moshe Alshich's holy deroshos and so he too would go and listen. There was one time that Rav Moshe Alshich stood and gave a derosha in which he expounded on the ways of Lovon the Arami and how he swindled and tricked Yaakov Avinu by changing his wages ten times. The holy Alshich expounded, through exegesis known as derush, that in reality aseres monim means "ten times ten", so that Lovon had really cheated and swindled Yaakov a hundred different ways. The Alshich then proceeded to astound his

listeners by actually demonstrating one hundred ways that Lovon had swindled and cheated Yaakov *Avinu* out of his wage and with each explanation and interpretation, the holy *Arizal* was seen to laugh and smile.

Later, the *Arizal* explained his puzzling behavior: As the *Alshich* expounded on his hundred examples, I saw Lovon the *Arami* standing there next to him, and with each explanation, Lovon eagerly nodded his assent, indicating yes, that's exactly how I cheated him! The holy *Alshich* was accurate on each and every one of them – and that, explained the *Arizal*, is what I found so amusing!

(Masaos Yerushalayim, p. 190)



Rav Menachem Mendel Schneersohn, 13th of Nissan

The Tzemach Tzedek of Lubavitch

A Holy Loan

The *Rebbe Rayatz* used to relate as follows:

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

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

Early one morning, Rav Menachem Mendel was making his way to the *shul* of his uncle and father-in-law, Rav Dovber of Lubavitch (who had succeeded Rav Schneur Zalman as the leader of *Chabad Chassidus*). Rav Menachem Mendel's path took him through the marketplace of Lubavitch, which was just coming to life at that early hour. There he was approached by Rav Mordechai Eliyohu, a simple but G-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

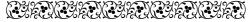
They say that the *Tzemach Tzedek* could speak about the holy *Ba'al Shem Tov* no more than about five seconds before he was so overcome that he would burst out in a torrent of tears and emotion due to the *Tzaddik*'s holiness!



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).



Zera Shimshon 紫紫紫

The Zera Shimshon, Rav Shimshon Chaim ben Rav Nachmon Michoel Nachmani, was born in 5467

Metzora

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

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

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

The following is his passionate request to learn his works.

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

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

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

לזכר נשמת

רבינו **שמשון חיים** כן רב נחמן מיכאל זצ"ל בעל **הזרע שמשון** זיע"א ויה"ר שיתקיימו בנו ברכותיו של אותו צדיק

לזכות חיים דוד בן טויבא חוה להצלחה וסייעתא דשמיא בכל מעשה ידיו ובכל הענינים

זכות רבינו זיע"א יעמוד לזיווג הגון בקרוב עבור שושנה נחמה בת חנה פעסא ולרפואה שלימה ליוכבד בת דבורה ולכל משפחתה שימלא הקב"ה משאלות לכם לטובה במהרה ולזכות רבקה רויזא בת פייגא לזיווג הגון בקרוב בתוך שאר ישראל לזכות החפץ בעילום שמו לזווג בניו ובנותיו בקרוב בזכות רבינו זיע"א The Medrash (Rabba 16:2) brings the well-know story about a peddler that proclaimed that he had the 'potion of life' for sale. R' Yanai approached him and asked him to buy some. The peddler responded by showing him the passuk in Tehillim (34:13, 14) that says, אמי החפץ חיים וגו' נצור לשונך מרע, "The person that desires life etc. guard your tongue from speaking evil." R' Yanai said that until this peddler explained him this passuk, he never fully understood it.

The Zera Shimshon asks the obvious question - what was so hard to understand about this passuk? And what did the peddler explain to R' Yanai?

The Zera Shimshon explains that R' Yanai was bothered by a different passuk. The passuk says (Mishlei 21:23), שומר פיו ולשונו שומר מצרת נפשו , "One who watches his mouth and tongue, watches himself from the suffering of his soul." The Medrash (Tanchuma, Metzora 2), says that the passuk should not be read as, צרת נפשו , suffering of his soul, rather it should be read as – צרעת נפשו , צרעת נפשו , from the Tzara'as that will plague his soul.

R' Yanai was bothered that the passuk should really say that by watching ones mouth he watches himself from the Tzara'as of his body, not of his soul, since it is the body that is afflicted with the Tzara'as?

The Zera Shimshon explains that the peddler answered this question when he announced, "Who desires life?" When R' Yanai heard this, he realized that Tzara'as is not only an affliction to the body but it is also a danger to one's life.

Firstly, the Gemara (Nedarim 64) teaches that one with Tzara'as is considered dead. The Zera Shimshon further explains, that the Targum translates the word Tzara'as as סגירו, which means, locked out. This is because someone with Tzara'as is locked away from any spiritual influences that bring life to a person. As such, his very life is danger.

This is the meaning of the passuk (Mishlei 18:21), החיים והמות ביד הלשון, "Life and death are in the hands of the tongue". This passuk is simply understood to mean that by mere words, one can affect someone else's life. However, the Zera Shimshon explains that the passuk also teaches that the speaker of Lashon Hara himself, endangers his own life.

This is the lesson that R' Yanai learned from the peddler, when he heard him ask, "Who wants life?"

As well, he now understood the passuk that says, "One who watches his mouth and tongue, watches himself from the suffering of his soul", instead of – the suffering of his body. Based on the above, Tzara'as is indeed suffering of the soul and not only the suffering of the body, since Tzara'as endangers ones very soul.

(Do Not Read On Shabbos) BH The Sefer Ma'amar Sod Etzba Elokim from R' Shimshon of Ostropoli (1599-1648) is now available (Another R' Shimshon who's torah we work on BH. Not to be confused with the Zera Shimshon). The famed 'Erev Pesach Letter' that was revealed to R' Shimshon in a dream with an assurance of life, honor and prosperity to those who learn it once a year and especially on Erev Pesach. This assurance, Ashkenazic, Sephardic and Chassidic gedolim for generations attributed great miracles to. In this sefer (which is also available in Hebrew) the dazzling calculations of R' Shimshon on the ten plagues, are enhanced exponentially by the brilliant explanation of the Shemesh U'Magen. Join the many that have been blown away by the revelations of this Sefer. (The English edition includes other numerical, Pesach related pieces by R' Shimshon and a biography on R' Shimshon.) For those that can access the web, go to lulu.com and type in 'Maamar Sod' in the search box. Otherwise, call 1.844.212.0689 and ask for ISBN 978-0-359-52672-7 (Hebrew) or ISBN 978-0-359-52668-0 (English)

לזכות זיווג הגון בקרוב לאה בת שרה חנה, רינה ברכה בת שרה חנה

TIMELESS CUSTOMER SERVICE





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

REDUCE PAYROLL COSTS

BY CONTROLLING BUDGETED LABOR



914.777.2121 www.sbvwm.com

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

RAMAPROMO PROMOTIONAL PRODUCTS

SHOWCASE YOUR LOGO ON ANY PRODUCT

Promo Products are Perfect for

BUSINESSES · ORGANIZATIONS · NON-PROFITS · EVENTS CAMPAIGNS . TRADE SHOWS . GRAND OPENINGS



THE BACKDROP to your BRAND

info@ramapromo.com | 845.445.9600 | 382 Route 59 Suite 264, Airmont, NY 10952







YOUR LOGO HERE



ROCKLAND TRANSFERS

CAR SERVICE



- Airport car service (departures and arrivals)
- City to City
- ◆ Per Hour Hire
- School (out-of-town) Drop-off and Pick-up
- Reliable and Safe
- **Fixed Rates**
- No Added Fees
- Credit Cards Accepted







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





WHAT SLEEPS UNDER THE KOTEL, AS IS A

WITH EVERY ISSUE IN BOTH HEBREW AND ENGLISH



WWW.ACHDUTENT.COM f y @ in @ @AchdutEnt

SPONSOR A DVAR TORAH

SPONSOR AN ENTIRE WEEK FOR \$360

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

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







WE ARE YOUR

ONE-STOP SHOP

TO MARKETING SUCCESS



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







MARKETING

DESIGN







PRINT

MAIL









WHAT DO THESE HAVE IN COMMON?

THEY'RE ALL **EXACTLY WHAT**THE COMMUNITY ORDERED™

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

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





INSTANT CARE UNIT

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

ADVANCED SPECIALTIES UNIT

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





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

1 MAIN STREET • MONSEY, N.Y. 10952 ON THE CORNER OF ROUTE 59 & 306 845-371-7200 | WWW.CARE365.COM

