

ME'OROS HA'TZADDIKIM

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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)

❧ **SHEMOS** ❧

❧ CHASSIDUS ON THE PARSHA ❧

Dvar Torah

Moshe's mission to Pharaoh did not have an auspicious beginning. Pharaoh did not release the Jewish people, as Moshe had demanded. Instead, he accused the people of indolence and increased their workload. Moshe was dispirited.

"Why have You done evil to this nation?" he complained to *Hashem*. "Why have you sent me?"

"Now you shall see what I will do to Pharaoh," *Hashem* replied, "for a powerful hand will force him to send them away; a powerful hand will force him to drive them from his land."

This is a perplexing exchange. How is it possible that Moshe would speak to *Hashem* in this fashion? How could he accuse *Hashem* of injustice?

We also find that *Hashem* speaks about a "powerful hand". This is echoed in the prayer for redemption in the *Shemone Esrei*. The words that conclude the body of this blessing are "*ki Keil go'eil chozok Ata*, for You are a powerful Redeemer". What do we mean by the insertion of the word "powerful"? Why was it not sufficient to say "You are a Redeemer"? What exactly does this adjective convey?

There are two kinds of redemption, explains Rav Levi Yitzchok. One redemption is extended to those who have *Torah* and *mitzvos* and are worthy of redemption. There is also a

type of redemption that is extended to those who have no intrinsic merit, who are devoid of *Torah* and *mitzvos*, and yet *Hashem* decides to redeem them. This second type of redemption requires a special strength by which *Hashem*, so to speak, overcomes the barriers to redemption and nonetheless redeems.

The Jewish people in Egypt were unworthy of redemption; they did not have *Torah* and *mitzvos* to their credit. And yet, *Hashem* chose to redeem them, because He saw that they would have those merits in the future. That is why He told *Moshe* to reveal to them the Name of *Eh-yeh*, I Shall Be, which highlights *Hashem's* knowledge of the future. With regard to *Avrohom*, *Yitzchok* and *Yaakov*, however, He used the four-letter, ineffable Name of God. Since they were already worthy, there was no need to reference the future. The redemption of the Jewish people from Egypt was therefore accomplished with a powerful hand. It needed the additional divine effort, so to speak, because they had not yet accumulated their merits.

When *Moshe* came down to the Jewish people in Egypt, they greeted him with doubts and recriminations. *Moshe*, who was connected heart and soul to *Hashem*, was shocked. How could they have sunk to such a low level that they actually doubted the word of *Hashem*?

That is what he was saying to *Hashem*. He was expressing his shock. "Why have You done evil to this nation?" he said. In other words, why have You implanted in them such a strong evil inclination that they can even doubt You? "Why have you sent me?" Why send me on such a mission when I cannot bear to see people so distant from You? Why send me on a mission that will not result in the redemption of the Jewish people?

You will see, *Hashem* replied. A powerful hand will force *Pharaoh* to send out the Jewish people; a powerful hand will force him to drive them from his land. I will redeem them with a "powerful hand" even though they have not yet earned the merits to be redeemed. Do not fear, *Moshe*. Your mission will be blessed with success.



Story

Heavenly Brokerage

The two litigants stood up when *Rav Levi Yitzchok* entered the *Bais Din* room and remained standing until he took his seat between the other two rabbinical judges. *Rav Levi Yitzchok* signaled to the plaintiff who had brought the suit.

"State your case," he said.

"This man has cheated me," said the plaintiff. "He owes me a lot of money, and he refuses to pay me."

"That's ridiculous," said the defendant.

"The *Bais Din* will decide," said *Rav Levi Yitzchok*. "Proceed with your arguments."

"It's all about what happened at the fair in *Lvov*," said the plaintiff. "My opponent here is a noted broker who specializes in big deals, while I am a humble broker who is happy to

make a small commission so that I can go home and feed my family. But this time, fortune smiled on me. I thought of a deal that would bring a very substantial commission. I noticed a large stall overflowing with merchandise on one of the streets. I examined the merchandise and saw that it was of good quality, but there were no customers. A little while later, I was on another street when I noticed a similar situation. There I saw a stall piled high with a different kind of merchandise, also of good quality, and here too there were no customers.

"After a brief investigation, I came to the conclusion that both merchants were trying to sell the wrong merchandise to the customers in their locations. If somehow they exchanged merchandise they would both be able to sell it quickly. So here was a golden opportunity. If I could broker this exchange I would make a beautiful commission from both merchants.

"There was a problem, however. These were important merchants, and the merchandise was worth a fantastic amount of money. Merchants of this caliber wouldn't speak with a humble broker like me. I needed to do this deal together with a big broker, with fancy clothes and a fancier reputation. So I approached my opponent here and suggested that we make a partnership of my idea and his presentation. He agreed to a full partnership and an equal division of the brokerage commission, and we shook hands on it.

"The deal worked out as I had planned. The merchants exchanged merchandise and sold it quickly, and they paid my opponent here the commission as agreed. But when I came to collect my half, he was singing a different song. He was willing to pay me the amount I normally earned after a day's work, but refused to pay me half the commission. He claimed that I didn't deserve it. I demand that he pay me my full share."

"And what do you say?" said Rav Levi Yitzchok to the defendant.

"I say that I offered him more than he deserved," said the defendant. "All right, so he had the idea. What are ideas? I have hundreds of ideas. Taking an idea and carrying it through is what counts. That is how you earn your money."

"Did you agree on a full partnership?" asked Rav Levi Yitzchok.

"I may have said something of the sort, but it's not that simple. When it comes right down to it, the work is what earns the money."

"But you do admit," Rav Levi Yitzchok persisted, "that you agreed to give him half the commission, isn't that so?"

"Look, *Rav*," said the defendant, "business is not like a page of the *Gemora*. Perhaps the Rav doesn't understand how the brokerage business works. I know better."

Rav Levi Yitzchok shook his head. "If you were talking about *Torah*, I would readily concede that it's quite possible you know more than I do. If you were talking about *yiras shomayim*, I would also readily concede that you might know more than I do. But if we're talking about business deals, I am sure that I know better than you. I am an expert on brokerage. So, do you have anything more to say in your defense?"

"I've said all I have to say."

"Fine," said Rav Levi Yitzchok. "Then we on the *Bais Din* are ready to deliberate."

The *Bais Din* did not need more than a few minutes to arrive at a ruling.

"We have reached a unanimous decision," Rav Levi Yitzchok said to the defendant. "Since you agreed to give him a full partnership in the commission, that is what you must do. Even if you did the actual work, you cannot change the conditions of the agreement without your partner's consent. You have to pay him half the commission."

The defendant grew red in the face. "I absolutely will not," he shouted. "This is ridiculous, a miscarriage of justice if there ever was one. I'm going home!"

He stormed out of the room and slammed the door behind him.

The plaintiff stared after him in horror. "What will I do?" he wailed. "He's not going to pay. I could see it in his eyes. And if he doesn't pay me, how will I feed my poor family? What will I do? You have to help me, *Rebbe*."

"Don't worry," said Rav Levi Yitzchok. "We will not allow him to ignore our ruling."

He sent a messenger to the defendant's house to summon him back to the *Bais Din*. A short while later, the defendant reentered the room; he was not so brazen as to disregard a summons from Rav Levi Yitzchok.

"Come into my private study," Rav Levi Yitzchok said to the man. "We have to talk."

They went into the study and sat at the table.

"You say I don't understand business," said Rav Levi Yitzchok, "and I told you that I really do. Let me tell you about my business experience. You see, I am actually a broker, just like you."

The man looked at him with astonishment. "Really?"

"Absolutely," said Rav Levi Yitzchok, "but I don't do my brokerage in the marketplace. I broker deals between *Hashem* and the Jewish people. I am the advocate of the Jewish people before the Heavenly Court, and it is my responsibility to negotiate the most advantageous arrangements for them. Do you understand?"

The man nodded slowly.

"Do you want to know how I conduct my business?"

"Um...yes."

"I also make exchanges. *Hashem* has a commodity that the Jewish people want. That commodity is forgiveness. And in return for that commodity I persuade the Jewish people to give away their sins. This is not easy, because people invest a lot of time, effort and money in their sinful activities, but I can usually persuade them to give up their sinful activities in return for forgiveness. I go back and forth between the parties, negotiating and wheedling, until I can close the deal, usually on *Yom Kippur*. And when the deal is about to be closed, I ask *Hashem* to throw in a commodity that is stocked in Heaven in abundant measure. Do you want to know what that commodity is?"

"Uh...yes."

"It is *bani chaye* *umezoni* – children, life and livelihood. I told *Hashem* that the Jewish people insisted on this additional merchandise to close the deal, and He agreed. Then He

asked me what I wanted as my brokerage commission, and I said I would accept without question whatever He offered. And He replied that my reward was that the blessings of *bani chaye umezoni* would be entrusted to me to distribute as I see fit. So that is the end of the story of my business experience. Do you see my point?"

"I'm not sure."

"Then I will make it perfectly clear," said Rav Levi Yitzchok. "Our *Bais Din* issued a ruling, and you are obligated to abide by it. If you continue to defy the *Bais Din*, you are risking your share in the blessings of *bani chaye umezoni*. Do you understand now?"

The man rose to his feet. "I understand, and I am not impressed. It is not fair that I should pay that fellow half of the commission for which I worked so hard. I simply refuse to do it."

The man went home and told the entire story to his wife.

"I don't understand the *Rav*," he concluded. "Did he think he could scare me into giving away my hard-earned money? What do you think?"

"I - I don't know," she replied. "Are you certain that what you are doing is safe?"

The man laughed. "Don't be silly."

Suddenly, he doubled over in pain.

"What happened?" his wife cried in alarm.

"Nothing," he said. "It must be something I ate. I'll go to bed."

"Are you sure?"

"Of course. I'll be fine in the morning."

But as the night wore on, the man's condition deteriorated rapidly. His whole body was wracked with pain, and his fever rose to terrifying heights. His wife ran in the middle of the night to call a doctor, but the doctors could do nothing to alleviate his suffering. She then ran to Rav Levi Yitzchok's house and knocked on his door.

"My husband is terribly ill," she wailed. "I'm afraid he's going to die. Please help him."

"I'll help him," said Rav Levi Yitzchok, "if he helps himself. He has to accept the ruling of the *Bais Din* and pay the money he owes."

"All right, he will."

"Bring me the money tonight."

She ran home and pleaded with her husband to give up his stubborn resistance. Finally, he relented and gave her the money. She ran back to Rav Levi Yitzchok and handed him the money."

"Here's the money, *Rebbe*," she cried. "What good is the money if my husband dies? Please don't let him die."

"Don't worry," he replied. "He is already starting to improve."

She went home and found her husband sitting in a chair, feeling better. By the morning, he was completely cured.



הילולא

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

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

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

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

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

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

Hebrew Tefilla for Lighting a Yahrzeit or Hilula Candle

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

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

Translation:

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

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

4) Study some of his teaching or writings.

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



GEDOLIM BE'MISASAM YOSER



Yahrzeits Beginning Shabbos Shemos

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

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

✳ **25th of Teves ~ Begins Friday Night (Jan 8th)**

✳ Rav Yechiel Michel Tukatchinsky (Tikochinsky), *Mashgiach* of Slabodka in Bnei Brak,

and founder of *Yeshivas Mekor Chaim* in Yerushalayim. In 1925, he published a *sefer* called *Tekufas HaChama Uvirchosoh*, in preparation for the *berocha* made when the sun returns to the point at which it began at the time of Creation. He wrote a *sefer* called *Bein HaShmoshos*, published in 1929, which deals with the International Date Line. In 1941, he changed his mind altogether, as documented in his *sefer*, *Hayomom Bekadur Ha'aretz*, in which he shows that the new day begins twelve hours to the east of Yerushalayim.

✳ 26th of Teves ~ Begins Motzai Shabbos (Jan 9th)

✳ **Rav Avrohom ben Dovid MiPosquières (Ra'avad)** (circa 1125–1198) was a Provençal *Rav*, a prolific commentator on the *Talmud*, on *Sefer Halochos* of Rav Yitzchok Alfasi (*Rif*) and *Mishne Torah* of Maimonides (*Rambam*), and is regarded as a father of *Kabbola* and one of the key and important links in the chain of Jewish mystics. He was a product of the flourishing Jewish presence in Provence in the twelfth century, born in the south of France about 1125 and passing away at Posquières (meaning “place of wells”) on November 27, 1198. In that era, Christians and Jews created separate communities within the well-defended village of Posquières. *Ra'avad* (abbreviation for Rav Avrohom ben Dovid) acquired most of his *Talmudic* learning under the guidance of Rav Moshe ben Yosef and Rav Meshullom ben Yaakov of Lunel, and remained in Lunel after completing his studies, subsequently becoming one of the rabbinical authorities of that city. Next he went to Montpellier, where he remained for only a short time, and then moved to Nîmes, where he lived for a considerable period. Under the direction of *Ra'avad*, the rabbinical school of Nîmes was considered the chief seat of *Talmudic* learning in Provence. Besides being an active teacher, he wrote answers to hundreds of learned questions as well as a commentary on the whole *Talmud* and several compendia of rabbinical law. He is best known for his *Hasogos* on the *Rambam* and the *Rif*, but many of his other works are lost. The *Ra'avad* is often considered to be the source of the commonly used diagram of the *Sephiros* of the Tree of Life that was ultimately written down by his son Yitzchok the Blind. He considered Judaism a spiritual practice of deed, not of dogma, and followed an ascetic mode of life that gained for him the title of “the pious”. In spite of his asceticism, the *Ra'avad*'s wealth and benevolence were famous. Not only did he erect and keep in repair a large school building, but he cared for the material welfare of the poor students as well. It was his great wealth that brought him into peril of his life, however. In order to obtain some of it, Elzéar, the lord of Posquières, had him cast into prison, where he might have perished, had not his persecutor's superior intervened. When Elzéar was banished, Rav Avrohom ben Dovid returned to Posquières (now named Vauvert) where he remained until his *petira*, (4959/1198);



✳ **Rav Avrohom Chaim** of Zlotchov, *mechaber* of *Orach LeChaim* and *Pri Chaim*. [Note: Rav Chaim Leib Epsztein was *Rav* and *Av Bais Din* at Czyzewo from 1729, then at Czyzewo, and finally at Kolszyn. He was *mechaber* of a *sefer* called *Pri Chaim*. There was also a *Rav* in Sokolow named Rav Chaim Leib from Kaluszyn, *mechaber* of *Pri Chaim*.], (5577/1816).

✳ 27th of Teves ~ Begins Sunday Night (Jan 10th)

✳ **Rav Shimshon Refoel Hirsch**, Frankfurt-am-Main, Germany, (1808–1888). He was born in

Hamburg, Germany. His father, Rav Refoel Aryeh (1777–1857), who changed the family name to Hirsch, was the son of Rav Menachem Mendel Frankfurter of Altuna (1742–1823). Rav Shimshon Refoel's father, though a merchant, devoted much of his time to Torah studies; his grandfather, Rav Menachem Mendel Frankfurter, was a talmid of Rav Yonoson Eibeshitz and was the founder of the Talmud Torah in Hamburg and unsalaried Rav of three neighboring congregations of Altuna, Hamburg and Wandsbeck ("AHU"); his great-uncle, Löb Frankfurter, was the author of several Hebrew works, including *HaRechasim LeBik'a* (הרכסים לבקעה), a Torah commentary. At the age of eighteen, Rav Shimshon Refoel went to Mannheim to learn at the Yeshiva of Rav Yaakov Ettlinger, author of *Aruch LaNer*. Rav Hirsch received semicha from Rav Ettlinger after learning there for a year. Thereafter, he attended the University of Bonn. That education would serve him well later in life as he combated the forces of Reform with eloquence. When he was twenty-one, he was appointed Chief Rav of the Grand Duchy of Oldenburg. There, he married Chana Judel. Rav Hirsch remained in Oldenburg until 1841, when he was elected chief Rav of the Hanoverian districts of Aurich and Osnabrück, with his residence in Emden. During this five-year post, he was taken up almost completely by communal work, and had little time for writing. He did, however, found a secondary school with a curriculum featuring both Jewish studies and a secular program. He also authored *Iggros HaTzofon* (The Nineteen Letters), under the pen name Ben Uziel. One year later, he published *Chorev*. In 1847, he became Chief Rav of Moravia, a region of fifty thousand Jews in fifty-two communities, and which is now the Czech Republic. In 1851, he became the Rav of Frankfurt-am-Main, which he transformed into a Torah bastion. His best-known work is his classic six-volume commentary on Chumash. He is considered the intellectual founder of the Torah im Derech Eretz school of contemporary Orthodox Judaism and had a considerable influence on the development of Orthodox Judaism. Rav Hirsch passed away in 1888 in Frankfurt-am-Main and is buried there.

(Rav Shimshon Refoel Hirsch once went out of his way to see the Alps. When asked why, Rav Hirsch replied, "Because, when I get up to Heaven, I want to have an answer when Hashem says to me, 'Nu, Shimshon, what did you think of My Alps?')", (5649/1888);

- ✳ **Rav Shmuel Hillel Shenker.** His father, Rav Avrohom Shenker, was one of Rav Yisrael Salanter's greatest *talmidim*. Rav Shmuel spent his early years in Slobodka, but was orphaned of his father at an early age. He thus traveled to the *Talmud Torah* in Kelm to absorb the *Torah* and *mussar* of the *Alter*, Rav Simcha Zissel of Kelm. After a number of years, he traveled to *Eretz Yisrael* with his relative, Rav Tzvi Pesach Frank, who later became chief *Rav* of Yerushalaim. In 1895, Rav Shmuel Hillel married Laya Genendel, the eldest daughter of Rav Yosef Chaim Sonnenfeld. On the 9th of *Iyar* 1944, his beloved son, Rav Mendel Shenker, passed away when he was only forty-six. Another year passed and another son was taken from him. Rav Yisrael, his youngest and most beloved son, passed away in the prime of his life on the 27th of *Teves* 1945, (5717/1956);
- ✳ **Rav Kalman Avrohom Goldberg** (1895–1968). A devoted *talmid* of the *Alter* of Novardok, he became *Rav* in Vasilkov and moved to America in 1926. In 1928, he was hired to head the *Bais Din* for *Adas Yisrael*, under Rav Velvel Margulies. After Rav Velvel's *petira*, he became *Rav*, (5729/1968);
- ✳ **Rav Menashe Yitzchok Meir Eichenstein** of Ziditchov-Petach Tikva, (5732/1971);
- ✳ **Rav Avrohom Simcha HaKohen Kaplan**, chief *Rav* of Tzefas, (5751/1990);

Rav Pinchas Hirschprung, chief *Rav* of Montreal (1915–1998). At the age of fifteen, he published a *Torah* journal, *Ohel Torah*, along with his friend, Rav Yeshaya Yosef Margolin, in Galicia. He then joined *Yeshivas Chachmei Lublin*, learning under Rav Meir Shapiro. At the outbreak of War World II, Rav Pinchas fled to Vilna, which was still neutral territory. In 1942, he acquired a visa to travel to Canada with a group of students from Mir and Lubavitch. When he arrived in Montreal, he was offered the position of *Rav* of *Kehillas Adas Yisrael*. When *Yeshiva Merkaz HaTorah* was established, Rav Pinchas became its *Rosh Yeshiva*. Eventually, he was appointed *Rav Ha'ir* (chief *Rav*) of Montreal, (5759/1998).

* **28th of Teves ~ Begins Monday Night (Jan 11th)**

- * **Rav Shmuel Berenbaum**, *Rosh Yeshiva* of Mir in Brooklyn (1920–January 6, 2008). Born in the small Polish-Lithuanian town of Kinishen, Rav Shmuel began his formal learning at *Yeshiva Ohel Torah* of Baranovitch in 1935 under the leadership of Rav Elchonon Wasserman. During his years in the *Mirr Yeshiva*, he became very close with the famed *Mashgiach* of the Mir, Rav Yechezkel Levenstein. As the Nazis rolled across Eastern Europe at the onset of World War II, he traveled with the rest of the *Mir Yeshiva* to Vilna, Poland, where they remained for three weeks awaiting visas to travel abroad. After receiving destination visas to Curaçao, a Dutch protectorate in the Caribbean, they were given travel visas by the Japanese Consul in Kovno, Chiune Sugihara. The *Yeshiva* traveled across the Trans-Siberian Railway to Vladivostok, Russia, in a trip that took over two months. From there they traveled to Kobe, Japan, where they remained for seven months before being settled by the Japanese Government in Shanghai, China, where they spent six years in exile. In the early 1950s, Rav Avrohom Kalmanowitz, who had sustained and saved the *Yeshiva* in Shanghai and rebuilt it in America, took Rav Shmuel as a son-in-law. After his marriage, Rav Shmuel joined the *kollel* of the *Mirr Yeshiva*. In 1964, after the passing of his father-in-law, he became the *Rosh Yeshiva* of the *Mirr Yeshiva* together with his brother-in-law Rav Shraga Moshe Kalmanowitz (Rav Avrohom's eldest son). His diligence in *Torah* study was legendary and he was known to spend the entire day in the *Yeshiva's* study hall discussing *Torah* topics with the students. He was the *Rosh Yeshiva* of the *Mir Yeshiva* in Brooklyn for more than fifty years. His *levaya*, held on January 7 at the *Mir Yeshiva* in Brooklyn, was attended by tens of thousands of mourners, and his body was flown to *Eretz Yisrael* for burial in the Sanhedria Cemetery in Yerushalayim, (5768/2008).



* **29th of Teves ~ Begins Tuesday Night (Jan 12th)**

- * This date is *Erev Rosh Chodesh Shevat*. Many people choose to do a daylight fast as a *tikkun* for *Shovavim*.
- * **Rav Yisrael Charif** from Stanov, *mechaber* of *Tiferes Yisrael*, *talmid* of the *Ba'al Shem Tov*, (5541/1781);
- * **Rav Yehoshua Leib Diskin**, (1818–1898), the *Rav* of Brisk, Yerushalayim, son of Rav Binyomin Diskin, *Rav* of Volkovisk. He was born in Horodno. Rav Yehoshua Leib was engaged before his *bar mitzva* and at the age of fourteen married the daughter of Rav Brode and lived with his father-in-law in Wolkowitz. He became *Rav* in various cities such as Lomza, Mezritch, Kovno, Shklov and finally in Brisk. Moved to *Eretz Yisrael* after *Yom*

Kippur in 1876, (5658/1898);

- ✳ **Rav Yerachmiel Yisrael Yitzchok** of Alexander, the *Yismach Yisrael* (1853–1910). At an early age, his father, Rav Yechiel of Alexander, took him to Rav Menachem Mendel of Vorka, then Rav Beirush of Biala. After the latter's passing, he became of a *Chassid* of his father. After his father's passing in 1894, he became the *Alexander Rebbe*, (5670/1910);
- ✳ **Rav Marcus (Nosson) Adler**, author of *Nesina L'ger* (1803–1890). He was *Rav* of Oldenburg, 1829–1830, and Hanover, 1830–1844, and *Chief Rav* of the British Empire, 1844–1890, (5650/1890);
- ✳ **Rav Meir Chodosh**, *Mashgiach* of *Yeshiva Chevron*, *Ateres Yisrael* and *Ohr Elchonon* (1898–1989). Born in Patrich, Lithuania, he was a *talmid muvhok* of the *Alter* of Slabodka, Rav Nosson Tzvi Finkel. He lived through the Arab massacre of Chevron's Jews on *Shabbos* morning, 16th of Av, 1929, (5749/1989);
- ✳ **Rav Daniel Levy** (1935–2004). Born the youngest of nine children in Petersfield, England, he learned at Gateshead *Yeshiva* and *Kollel* before his marriage and for twelve years after. Following a trip to America, where he learned from Rav Moshe Feinstein and Rav Yaakov Kamenetsky, he was chosen as *Rav* of the *K'hal Adas Yeshurun* of Zurich, (5764/2004);
- ✳ **Rav Chaim Shamshon Swiatycki** (1914–2004), nephew of the *Chazon Ish* and scion of the Karelitz dynasty, whose patriarch and matriarch – Rav Shemaryohu Yosef and Rasha Leah, had fifteen children. Her third child, Henya Chaya, married Rav Abba Swiatycki, who became *Rav* of Kosova, after the *petira* of Rav Shemaryohu Yosef during World War I. Their only child was Rav Chaim. Rav Chaim's mentor was his uncle, Rav Yitzchok Zundel Karelitz, brother of the *Chazon Ish*. At the age of fourteen, he left for Mir, then learned with Rav Boruch Ber Leibowitz in Kaminitz, where he stayed for six years. In 1934, he followed his uncle to *Eretz Yisrael* to escape conscription. He learned at *Yeshiva Chevron* in Yerushalayim and *Yeshiva Volozhin* in Tel Aviv. He then moved to America in 1938, where he joined the faculty at *Mesivta Tiferes Yerushalayim*, (5764/2004);
- ✳ **Rav Yitzchok Kaduri**, (1901–2006). Born to Rav Ze'ev Diva in Baghdad, at the time under Ottoman Turkish rule, he was a renowned *Mizrachi Chareidi Rav* and *mekubol*, who devoted his life to *Torah* study and prayer on behalf of the Jewish people. He lived a life of poverty and simplicity. He ate little, spoke little and davened each month at the gravesites of *Tzaddikim*. As a youngster, Rav Kaduri excelled in his studies and began learning *Kabbola* while still in his teens, a study that would last his entire life. Graced with a phenomenal memory, he was said to have memorized the entire *Talmud Bavli*, and he knew all the writings of Rav Yitzchok Luria – the *ARI HaKodosh*, the founder of modern *Kabbola*, by heart. He was a student of the *Ben Ish Chai* (Rav Yosef Chaim of Baghdad) and studied at the *Zilka Yeshiva* in Baghdad. Rav Kaduri moved to the British Mandate of Palestine (*Eretz Yisrael*) in 1923 upon the advice of the elders of Baghdad, who hoped that his scholarship and piety would stop the incursion of Zionism in the post-World War I state. It was here that he changed his name from Diba to Kaduri, and fixed his place of study at *Yeshiva Poras Yosef* in the Old City, where he studied *Kabbola* under the tutelage of Rav Efraim *HaKohen* and Rav Salman Eliyohu (father of former *Sephardi* Chief Rav Mordechai Eliyohu). He studied at the *Shoshanim LeDovid Yeshiva* for *mekubolim* from Iraq, where he learned from the leading *mekubolim* of the time, including Rav Yehuda Fatya, author of *Bais Lechem Yehuda*, and Rav Yaakov Chaim Sofer, author of *Kaf HaChaim*. After marrying his first wife, Sarah, Rav Kaduri lived in *Shechunas HaBucharim*, one of Yerushalayim's first neighborhoods built outside the Old City walls. He would stay at the *Yeshiva* all week, coming home shortly before *Shabbos*. The *Rav* later immersed himself in regular *talmudic*

study and rabbinic law, and became responsible for binding the *Yeshiva's* books and copying over rare manuscripts. When the Jewish quarter of the Old City in Yerushalayim fell to the invading Jordanian Army in 1948, the Jordanians set fire to the *Yeshiva* and all surrounding houses, destroying all the books and manuscripts that Rav Kaduri could not smuggle to *Bais El Yeshiva* (*Yeshiva HaMekubolim*) in Yerushalayim. After the *petira* of the leading *mekubol*, Rav Efraim *HaKohen*, in 1949, the remaining *mekubolim* appointed Rav Kaduri as their head, and he founded a new institution called *Yeshiva Nachalas Yitzchok*. Rav Kaduri did not publish any of the works that he authored on *Kabbola*; he allowed only students of *Kabbola* to study them, and believed that *Kabbola* should not be taught to non-Jews. He was *niftar* in Yerushalayim in January, 2006, and an estimated 300,000 people took part in his funeral procession. He is buried in the Givat Shaul cemetery near the entrance to the city of Yerushalayim. At the time of his passing, estimates of his age ranged from 103 to 118. His closer *talmidim* say that the blessing of the *Ben Ish Chai* and that of the Lubavitcher *Rebbe* – both of whom blessed him that he might live to see the Final Redeemer – came true. The students say that Rav Kaduri told them he met *Moshiach* on the 9th of *Cheshvan* 5764 (November 4, 2003). He reportedly said that *Moshiach* is not promoting himself, and that a study of his [Rav Kaduri's] words in recent months would provide hints of his identity, (5766/2006).



✧ **1st of Shevat ~ Begins Wednesday Night (Jan 13th)**

- ✧ **Shaul HaMelech**, (2883, or circa 1082 BCE–1010 BCE), the first king of a united Kingdom of Yisrael and Yehuda. He was anointed by Shmuel *HaNovi* (the Prophet Samuel) and reigned from Giv'a. Shaul began as a humble and pious *Torah* scholar and became a successful warrior-king. Wars raged throughout his entire reign, and Shaul merited great victories in his battles against the *Pelishtim* (Philistines) and other enemies. When it came to the great war against *Amoleik*, however, Shaul did not obey *Hashem's* command to annihilate the entire nation of *Amoleik*. When he became aware of *Hashem's* displeasure, Shaul fell into a deep depression, which could be relieved only by the music of Dovid, the man who would ultimately replace him as king. Shaul died by falling on his sword in order to avoid capture in the battle against the *Pelishtim* at *Har Gilboa*, during which three of his sons were also killed. He was buried in Yoveish, in the region of Binyomin within modern-day *Eretz Yisrael*;
- ✧ **Yehonoson ben Shaul HaMelech**, a great soul-brother to Dovid *HaMelech*, (2883);
- ✧ Shaul's other sons, **Avinodov** and **Malki-shua**, who died in battle against the *Pelishtim*, (2883);

Deaths of Shaul and Yehonoson

While Dovid was fighting the *Amoleikim* (Amalekites), a furious battle was raging between the *Pelishtim* (Philistines) and *Bnei Yisrael*.

The tide of battle swiftly turned against the Jews, as Shmuel had predicted, and Shaul's army was utterly routed. The king's own sons were among the slain and many fled for their lives. Shaul himself was severely wounded by the *Pelishti* archers. Then, giving up all hope and dreading the thought of falling into the hands of his heathen enemies, he called upon his armor-bearer to slay him. But the man was afraid and dared not obey. Shaul,

therefore, fell upon his sword to kill himself. However, the wound not proving immediately mortal, he entreated an *Amaleiki*, who had by chance come near the place, to pierce him with his sword, and the stranger, seeing that the king could not possibly recover, did as he was requested. Shaul's armor-bearer, now unwilling to live, died also by his own hand. The *Pelishtim* then occupied without a struggle many of the Hebrew towns, deserted by their inhabitants who had fled in despair. On the next day, the *Pelishtim* came to the battlefield to strip the slain. When they recognized the bodies of the king and of his three sons, they set up a wild shout of rejoicing, cut off Shaul's head, and took his weapons, which they sent to their own country to be kept in a chief temple of Ashtarte; but the bodies of Shaul and of his sons they fixed on the wall of Bais Shan, a town not far from the Jordan opposite the territory of Gilad. They were rescued, however, by the brave men of Yoveish, who brought them into their town and buried them under a tamarisk-tree. All the people kept a fast for seven days.

Dovid Mourns for Shaul and Yehonoson

Dovid was in Tziklog, confident that the great heroes of Yisrael, Shaul and Yehonoson, would once again, with *Hashem's* help, prevail over the enemy. But soon he was stunned with grief. There came running into the city a messenger with his bloodstained clothes rent, and with earth upon his head (a sign of mourning). He bore in his hand the royal crown and bracelet, which he laid before Dovid with all signs of homage, after relating the defeat of *Bnei* Yisrael and the death of Shaul and his sons. Grief and mourning prevailed among the Jews of Tziklog. All tore their garments and abstained from food that day.

Dovid sincerely mourned the death of Shaul and Yehonoson and the defeat of Yisrael. In a lament he composed over the fallen princes, Dovid proved his deep affection for Shaul and Yehonoson, and his sincere grief at the terrible catastrophe that had befallen *Bnei* Yisrael;

*The pride of Yisrael is slain upon thy heights.
How are the heroes fallen!
Tell it not in Gass,
Proclaim it not in the streets of Ashkelon,
Lest the daughters of the Pelishtim rejoice,
Lest the daughters of the heathen triumph!
Ye mountains of Gilboa!
Let there be no dew and no rain upon you,
Nor fields for first-fruit offerings;
For there the shields of the heroes were tarnished,
And the shield of Shaul as though it had not been anointed with oil.
From the blood of the slain, from the fat of the heroes,
The bow of Yehonoson never shrank back,
And the sword of Shaul returned not empty.
Shaul and Yehonoson, beloved and graceful in their lives,
Were not parted in their death.
They were swifter than eagles, they were stronger than lions.
Ye daughters of Yisrael, weep over Shaul!
Who clothed you in scarlet and precious garments;
Who put golden ornaments upon your apparel.*

*How are the heroes fallen in battle!
 O, Yehonoson, slain upon thy heights!
 I am grieved for thee, my brother Yehonoson!
 Thou wast very dear to me!
 How are the heroes fallen!*

- ✳ **Rav Nosson Nota** ben Rav Avrohom of Chelm, *talmid* of the *Rebbe* Reb Elimelech of Lizhensk and Rav Mordechai of Neshchiz. *Mechaber* of the *Neta Sha'ashuim*, (5572/1812);
- ✳ **Rav Moshe Schick**, the *Maharam Shick* (1807-1879). His "last name" was created by his family in response to a demand by government agencies; it is an acrostic for *Shem Yehudi Kodesh*. Born in Brezheva, a small town in Hungary, he was sent at the age of eleven to learn with his uncle, Rav Yitzchok Frankel, *Av Bais Din* in Regendorf. When he was fourteen, he was sent to learn under the *Chasam Sofer* in Pressburg, where he stayed for six years. At twenty, he married his cousin, Gittel Frankel. He was appointed *Rav* in Yargen in 1838, the year of the *Chasam Sofer's* *petira*, then became *Rav* in Chust, (5639/1879);
- ✳ **Rav Moshe Yechiel HaLevi Epstein** from Ozerov (1890–1971), great-grandson of Rav Leibish, the first Ozerover *Rebbe*. In 1912, he became *Rav* of Ozerov and in 1918, he replaced his father as *Rebbe*. During World War I, Ozerov burned down, with only twenty-two houses left standing (just eleven of Jewish inhabitants). In 1920, he traveled to America to publicize the importance of *Agudas Yisrael*, and in 1927, moved his family to the Bronx. He immigrated to *Eretz Yisrael* in 1949, settling in Tel Aviv. Rav Moshe Yechiel wrote two monumental works, *Aish Da'as*, comprising eleven volumes, and *Be'er Moshe*, twelve volumes on *Chumash* and *Tanach*. Each volume contained at least five hundred pages, over ten thousand pages in all. Two biographies have been written about him, *Balabas Aish* and *The Aish Da'as of Ozerov*. Rav Moshe Yechiel was succeeded by his son-in-law, Rav Tanchum Binyomin Becker, (5731/1971);
- ✳ **Rav Avrohom Yehuda Farbstein** (1917–1997), *Rosh Yeshiva* of *Yeshiva Chevron*. Rav Farbstein's father was one of the founders of Bnei Brak and was head of its first city council. As a youth, Rav Avrohom Yehuda studied in the *Chevron Yeshiva* and the *Mir Yeshiva* in Europe. Rav Farbstein's wife was a daughter of Rav Yechezkel Sarna. He taught in the *Chevron Yeshiva* for fifty years, (5757/1997);
- ✳ **Rav Binyomin** ben Rav Aryeh Mordechai Leib Rabinowitz. A scion of the Peshis'cha dynasty, he was a great *Tzaddik* and *Admor* of *Mishkenos HaRoim* in Meah Shearim and *Chaver Bais Din* of the *Eida Chareidis*. One of his sons succeeded him, and another is the *Porisover Rebbe*, both highly regarded *Tzaddikim*, (5762/2002);
- ✳ **Rebbetzin Menucha Ettel Nekritz** (1914–2006), granddaughter of the *Alter* of Novardok, and the daughter of Rav Avrohom Yaffien, the *Rosh Yeshiva* of Novardok in Poland. Born in 1914 in Bialystock, Poland, she was named after Rav Chaim Shmuelevitz's mother Ettel – her mother's sister – with the name Menucha added because her aunt had died young. The *Alter* was *niftar* when she was six years old, and her father, Rav Yaffien, ran the large network of Novardok *Yeshivos* that were spread out all over Poland. Its nerve center was in Bialystock. She married Rav Yehuda Leib Nekritz in 1935, (5766/2006).

✳ 2nd of Shevat ~ Begins Thursday Night (Jan 14th)

- ✳ **Rav Menachem Mendel Krochmahl** of Nikolsburg, the *Tzemach Tzedek* (1600–1661). He learned in Cracow, in the *Yeshiva* of the *Bach*, his *Rebbe Muvhok*, and had a close relationship with the *Taz*. In 1631, he fled Cracow because of the Cossack uprisings, and settled in Moravia, becoming *Rav* in Krezmir. He later became *Rav* in Prosnitz, then of

Nikolsburg in 1648. There is a sefer called *Pi Tzaddik* that has been attributed to him, but research has determined that the author is his son, Rav Arye Yehuda Leib, (5421/1661);

- ✳ **Rav Meshulom Zisha** *ben* Rav Elozor Lipman (Rebbe Reb Zisha) from Anipoli (Hanipoli) (1718–1800). The Rebbe Reb Zisha was attracted to *Chassidus* in his youth, becoming a *talmid* of Rav Dov Ber, the *Maggid* of Mezritch, and encouraging his younger brother, the Rebbe Reb Elimelech, *mechaber* of the *Noam Elimelech*, to join him. There are many stories told about him and his brother. Although Rebbe Reb Zisha wrote *Menoras Zohov* (Candelabra of Gold), he was not noted for his learning, unlike his brother who became the famous *Tzaddik* of Lizhensk. The Rebbe Reb Zisha's fame rests on his humility, his generous disposition and his charismatic personality. His flock knew him as the *Rebbe* who recognized only goodness. In his final years, he suffered from a protracted illness, but he never complained. "Whatever comes from *Hashem* is good," he would say. The final resting place of this beloved *Chassidic Rebbe* is beside the grave of his mentor, the *Maggid* of Mezritch, (5560/1800);
- ✳ **Rav Simcha Bunim Kalish** of Otvozk and Teveria, son of Rav Menachem Mendel of Vorka, (5667/1907);
- ✳ **Rav Tzvi Hirsch Rabinowitz**, (5670/1910);
- ✳ **Rav Yisrael Chaim Kaplan**, *talmid* at Mir, son-in-law of Rav Yeruchom Levovitz, *mashgiach* at *Bais Medrash Elyon* in Monsey from mid-1940s until his *petira*, (5730/1970);
- ✳ **Rav Mansour Ben-Shimon**, *mechaber* of *Shemen HaMaor*, (5758/1998).



❧ HILLULA DE'TZADDIKA ❧

WHAT'S BEHIND YAHRZEIT MEANINGS & CUSTOMS

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

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

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



❁ GEDOLIM BE'MASAYHEM ❁

STORIES & ANECDOTES

Rav Meshulom Zusha ben Rav Elozor Lipman, 2nd of Shevat

Rebbe Reb Zusha from Anipoli (Hanipol)

Please enjoy three selections from *Mipeninei Noam Elimelech* by Rav Tal Zwecker

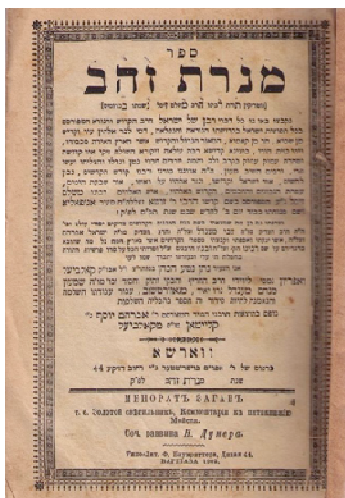
The Rebbe Reb Zusha Declines Rebbe Elimelech's place

After the *Rebbe* Reb Elimelech passed away, his disciples approached his brother, the *Rebbe* Reb Zusha, and asked him to be their new leader. The *Rebbe* Reb Zusha declined. This is what he told them:

The *Torah* is eternal and alludes to everything that has happened and will happen for all generations. The *pasuk* “And a river went forth from Eden to water the garden, and from there it split into four paths” (*Bereishis* 2:10) alludes to the paths of *Chassidus* and great *Tzaddikim* of our times. *Eden* alludes to our holy master the *Ba'al Shem Tov*. The river is his disciple, the holy *Mezritcher Maggid*, and the garden refers to my brother, the *Rebbe* Reb Elimelech. The *Torah* flows as water from the *Ba'al Shem Tov* by way of the *Mezritcher Maggid* to the *Rebbe* Reb Elimelech. From there it separates into four paths, and they are the holy *Rebbe* the *Chozeh* of Lublin, the holy *Rebbe* the *Kozhnitzer*

Maggid, the holy *Rebbe* Reb Mendel Rimanover, and the holy *Ohev Yisrael*, the *Apta Rav*. You need no *Rebbe* other than them.

The *Rebbe* Reb Elimelech and his brother,



Cover of Rabbi Zusha's book "Mantel Zehav" (The Mantle of Gold)

Rebbe Zusha, were among the greatest students of the *Mezritcher Maggid*, the *Ba'al Shem Tov*'s successor and leader of all the *Chassidim* at that time. It was the older Reb Zusha who first introduced his younger brother to the wellsprings of *Chassidus* and brought him under the tutelage of the *Maggid*. Together they became great *Chassidic* leaders in their own right, traveling from town to town in self-imposed exile, inspiring all who saw them to repent and come close to *Hashem*.



Adam's Sin

The *Rebbe* Reb Zusha once asked his brother, “My beloved brother, in the holy writings it is written that all the souls were once included and contained in Adam, the first man. If so, we must also have been there at the moment he sinned and ate from the tree of knowledge. Why didn't we prevent him from doing so?”

The *Rebbe* Reb Elimelech answered him thus: “Brother, we were obliged to let him eat the fruit. If he had not, the serpent's lie would still stand and would never have been proven false. The serpent said to him, ‘Your eyes will open and you will be as G-d, knowing good and evil and able to create worlds.’ This is why Adam had to eat the fruit – once he did so, he saw that even though he had eaten of the fruit, he was still just a human being and no more.” (*Ohel Elimelech* 272)



The Wedding at the Inn

When the two brothers, the *Rebbe*

Reb Elimelech and the *Rebbe* Reb Zusha, were wandering disguised as beggars in self-imposed exile, they spent the night in a *kretchma*, an inn, in which a wedding was being celebrated. The two brothers were among the poor people who had gathered to partake of some of the food, as was the custom in those days. The wedding guests were a rough and crass bunch. Their spirits were merry from drink, and they began to poke fun at the unfortunate poor people. After each round of dancing, they summarily snatched up a poor man, threw him to the ground, and honored him with a string of abuse. Then they would start another round of dancing, throw the poor beggar once more to the ground, and treat him to another round of slaps and punches.

Since the *Rebbe* Reb Zusha was sitting nearest to the crowd, he was the honored recipient of the abuse. The *Rebbe* Reb Elimelech, sitting in the corner, was left alone while his hapless brother suffered the brunt of the abuse. In truth, the *Rebbe* Reb Elimelech was quite jealous of the suffering his brother had merited, for he was being given the opportunity to atone for his sins. He decided it was his turn to receive such an “opportunity”. He waited until the *Rebbe* Reb Zusha was sitting down after another bout of abuse and the crowd was busy dancing. He whispered into the *Rebbe* Reb Zusha’s ear, “My beloved brother, let us switch places. Sit here on my seat and I will sit on yours, and then you can rest a bit from the beatings you have received.”

They quickly switched places, and the rowdy group came again to snatch their victim. They were about to drag the *Rebbe* Reb Elimelech for a beating when one of the group shouted, “It isn’t fair to keep beating only this guest. Let us take that one who is sitting in the corner and honor him with a few blows so that he will be sure to remember this wedding!”

Sure enough, they once more grabbed the poor *Rebbe* Reb Zusha from the corner thinking that he had not yet

tasted a beating. After they had finished, the *Rebbe* Reb Zusha said to his brother, “See, my beloved brother, whoever is destined to be struck will be struck wherever he sits. They seek him out and deal him his due portion.” (*Ohel Elimelech* 177)

(Rav Zwecker is currently working on a compilations of stories and teachings by the *Rebbe* Reb Zusha, as well as a *Noam Elimelech* sequel for publication. Please contact him for further details to sponsor or dedicate a portion.)



The *Maggid* of Mezritch was on his deathbed. On Monday, the 18th of *Kislev* 1772, his son, Rav Avrohom *HaMalach*, was by his side, along with Rav Yehudah Leib *HaKohen* and Rav Shneur Zalman. “My children, if you stay together, you will overcome everything. You will continually progress without backsliding, Heaven forbid, as it is written: ‘He is unified, and who can turn Him back?’” [*Iyov* 23:13]

The *Maggid* then lapsed into a lengthy silence, closed his eyes and appeared to doze. The *Rebbe* Reb Zusha tiptoed into the room, and the *Maggid* awoke and beckoned him with a weak motion of his hand. As he approached the *Maggid*’s bed, the master grasped the *Rebbe* Reb Zusha’s right hand, looked into his eyes, and whispered in a faint but clear voice, “You, Zusha, are mine in this world, and in the next world you will be next to me, as body and soul are joined.”

The next day the *Maggid* passed on. They are buried side by side in Anipoli.



The Frightened Pauper

The *Imrei Chaim* of Vizhnitz once related how the *Rebbe* Reb Zusha of Anipoli, the *Noam Elimelech*’s brother (others say it was the Berditchever) was looking for a way to advocate on behalf of

the Jewish people and came upon an idea. He took in a poor, hungry pauper – washed him, clothed him and fed him hot food, caring for his every whim and need.

“Have you eaten and drunk your fill?” asked the *Rebbe* Reb Zusha of Anipoli. “Do you have everything you need?”

“Yes, yes, thank you! How can I ever repay you?”

“Actually, you can do for me one small favor,” said the *Rebbe* Reb Zusha. “It is really something small and insignificant, very easy to do.”

“What is it?” asked the curious pauper.

“Just visit the local priest and tell him you wish to convert. It will take no time at all and can be done very quickly!” explained the *Rebbe* Reb Zusha with a smile.

“What!” the pauper exclaimed. “*Rebbe*, how can you ask me to do that? I am sorry, I appreciate all that you have done for me, but there is no way that I can ever do such a thing.”

To the poor man’s utter shock and chagrin, the *Rebbe* Reb Zusha persisted, pleading and cajoling, explaining that this was a very poor way to pay him back. “Just do me this one small favor,” the *Rebbe* Reb Zusha pleaded. Seeing no other recourse, the pauper stood up to leave, but the *Rebbe* Reb Zusha had become insistent. He was no longer asking, but ordering him to go, and in fact he grabbed the poor *yid* and began dragging him down to the local priest!

“Let me go!” cried the pauper. “Unhand me this instant!” The pauper struggled to escape, and finally pushed himself free of the *Rebbe* Reb Zusha by yanking hard on his beard. The *Rebbe* Reb Zusha released the pauper, but not before the latter had torn off a few hairs from his beard. The *Rebbe* Reb Zusha was ecstatic. He grabbed the hairs that the pauper had ripped from his face and ran into the *Bais*

Medrash. He placed the precious hairs in the *Aron Kodesh*, where the *Torah* scrolls were kept. “*Hashem*, see how much Your children love You!” the *Rebbe* Reb Zusha exclaimed. “Nothing can make them exchange *Yiddishkeit* for another religion! Not begging or pleading, nor the promise of comforts, and not even brute force!”



A Good Eye

There was once a time that a Jew came to the great Mezritcher *Maggid* for his blessings and counsel. It so happened that the holy *Tzaddik* and disciple the *Rebbe* Reb Zusha of Anipoli was visiting his *Rebbe*, the *Maggid*, and he saw this Jew enter. Now the *Rebbe* Reb Zusha had *Ruach HaKodesh* and his far-seeing ability showed him that this particular person was greatly besmirched with sin. Then the *Rebbe* Reb Zusha could contain himself no longer and, unable to hold back, he spat out, “How could you?! How could a person who did such and such (and the *Rebbe* began to detail the lists of foul sins and transgressions the man had done) stand there in front of the holy *Tzaddik* of Mezritch unabashed and unashamed?! How dare you!” he cried out pointing his finger at the tainted individual.

When he had gone the *Rebbe* Reb Zusha was disheartened and felt remorseful for his actions. Then the *Maggid*, seeing this remorse, turned to the *Rebbe* Reb Zusha his disciple and blessed him that henceforth he would no longer be able to see any negative things about another Jew; he would see only good and gaze upon other Jews with a good eye. From then on the *Rebbe* Reb Zusha could see no evil in another Jew and only the good that was within him. (*Sippurei Chassidim, Balak*)

[Some say that the individual replied to the *Rebbe* Reb Zusha, “*Hashem* also sees all my iniquities and doesn’t see fit to announce them to the world at large. Are you better than *Hashem*?!?” The *Rebbe*

Reb Zusha took it to heart and from that moment on resolved to see only the good in each Jew.]

In fact it is well known that this power of sight the holy *Rebbe* Reb Zusha gifted to the *Chozeh* (Seer) of Lublin. For when the *Rebbe* Reb Zusha wandered to and fro in self-imposed exile, dressed as a vagabond, atoning for the sins of *Klal Yisrael*, he once came upon the young Rav Yaakov Yitzchok, who was later to become the *Rebbe* of Lublin. The young boy was about ten years old and the *Rebbe* Reb Zusha stood, as was his custom, at the back of the *shul* near the oven and davened in a place reserved for beggars. As the *Tzaddik* swayed covered by his *tallis*, the young Yaakov Yitzchok came upon him and the *Rebbe* Reb Zusha's gaze penetrated the lad's eyes. He held his gaze for a few moments and then he turned back to the wall and continued davening. His holy stare worked its magic on the young boy's eyes, which began to water and tear, pouring forth a steady flow of unstoppable tears for some time.

Afterward, the young child's eyes began to drip blood and it was then that the *Rebbe* Reb Zusha held his gaze once more and said, "I have given you a *nefesh* and a *ruach*, a lower soul and a spirit, now turn and go to my brother, the *Rebbe* Elimelech of Lizhensk and he will see to your *neshoma*, your higher soul. And so it was that the young Yaakov Yitzchok was inducted into the ways of *Chassidus* when his newfound tutors brought him before the holy *Maggid* of Mezritch. From then on he had the holy, far-seeing eyes of the *Chozeh* of Lublin. (*Eser Oros* 44b; *Ohel Elimelech* 219)



LESSONS LEARNED

The holy *Rebbe* Reb Zusha of Anipoli, the brother of the *Noam Elimelech* of Lizhensk once taught his students that he learned seven things from a thief and

three from a baby! And all of them were lessons that could be applied to serving *Hashem*:

From a thief I learned seven things:

1) He works at night when he sees and cannot be seen; 2) Even if he fails today he is not discouraged and he tries again tomorrow; 3) He loves his fellows and would never harm them; 4) He is willing to sacrifice and even place himself in danger for any job large or small; 5) He will sell his wares even for a small profit so long as he covers his tracks; 6) He does not reveal his past and he does not foretell what he will do in the future; 7) He loves his job and would never switch to another profession.

And three things from a baby: 1) He is always busy and never idle even for a moment; 2) If he lacks anything he asks for it, crying and begging, shedding tears; 3) If he does not lack anything he is joyful and happy, full of glee, peace and contentment.



THE POWER OF SIMCHA

Once, the holy *Rebbe* Reb Zusha of Anipoli heard a wedding procession passing outside his window. Immediately, he rushed outside and began to dance with wild abandon in front of the bridegroom and bride to fulfill the *mitzva* of *simchas chosson* and *kalla*. When his family members later remarked that this public display did not befit his station as a *Chassidic Rebbe*, he explained his behavior to them with the following tale:

"In my youth, I was a disciple of the holy Rav Yechiel Michel, the Zlotshiver *Maggid*, and once he was



angry at me and rebuked me. Later, he appeased me and I offered him my forgiveness.

“Zusha, please forgive my angry rebuke and please forgive the fact that I embarrassed you.’

“*Rebbe*, I forgive you,’ I answered.

“Before I retired for the night he visited me once more and asked again for my forgiveness, ‘Zusha please forgive me!’

“*Rebbe*, I forgive you,’ I answered.

“As I lay down to sleep, my *Rebbe*’s holy father, Rav Yitzchok of Derhovitch, revealed himself to me. I was still awake when his soul visited me, coming down from the supernal world above. He declared, ‘I left just one son in this world below, one precious son! And just because he embarrassed you, you wish to destroy him!’

“But *Rebbe*, I have already forgiven him, with all my heart and soul!’ I protested. ‘What else should I do?’

“You call that forgiveness? I will teach you the proper way to forgive. Come and follow me,’ he beckoned, and I got up and followed Rav Yitzchok. I walked following him till we reached the *mikve*.

“Now, go and immerse yourself and with each immersion declare that you have forgiven my son!’ he said.

“I did as he asked, and when I finished and came out of the *mikve*, I saw that his face shone with a great luminescence, a light so bright that I was unable to gaze upon his shining countenance!

“I asked him what was the cause of so brilliant a light and he explained that he merited such shining rays of light because he was always careful to fulfill the three dictums of Rav Nechunia *ben* HaKoneh who said that his longevity of years was due to these three things: ‘I never took honor in my fellow man’s disgrace, I never went to bed having cursed my fellow that day, and I was easygoing with my money and possessions.’ (*Megilla* 28)

“You should know,’ he added, ‘that what I was able to achieve following these

three dictums you can also achieve through *simcha*.’

“Therefore,” concluded the *Rebbe* Reb Zusha, when I saw an opportunity to rejoice together with the *chosson* and *kalla* in their *simcha*, right here on my own street, I hastened to join them in the *simcha* of a *mitzva*!”



Once, while the *Rebbe* Reb Zusha was an unknown young man, an individual noticed him *davening* and was mightily impressed by his complete devotion in his prayers to *Hashem*. Recognizing that this young man was poor, he put some money on the *Rebbe* Reb Zusha’s *tefillin* bag. Almost immediately, this individual noticed that his finances grew exponentially. This continued for some time – money was put on the *Rebbe* Reb Zusha’s *tefillin* bag and this individual became richer.

One day, this wealthy man noticed that the *Rebbe* Reb Zusha was missing from *shul*. Upon inquiring, he was told that the *Rebbe* Reb Zusha had gone to his *Rebbe*, the *Maggid* of Mezritch. So this person figured: “If I became rich from giving to this young man, how much more more will I gain if I give some of the money to his *Rebbe*?” So he too traveled to Mezritch and started doing the same formula with the *tefillin* bag.

However, much to his dismay, the opposite happened. He started losing his money. And so, he decided to go to the *Maggid*, tell him the whole story and ask for an explanation.

The *Maggid* listened and told this individual as follows: “As



The Tziun of the Heilige Tzaddik the *Rebbe* Reb Zusha, next to the *Maggid*’s

long as you gave to the *Rebbe* Reb Zusha without a *cheshbon* (calculation), then *Hashem* too gave you money without any *cheshbon*. Now that you calculated who is a bigger *Tzaddik* and more deserving of the money, then *Hashem* did some calculations too – and you didn't come out on the positive side!"



Once, the *Rebbe* Reb Zusha was walking on the street and a non-Jewish peddler asked the *Rebbe* to help him load his wagon. The *Rebbe* Reb Zusha replied, "I'm weak and can't help you."

The peddler replied, "Of course you can do it – you just don't want to do it!"

The *Rebbe* Reb Zusha stated that he learned a valuable lesson for the rest of his life: There was nothing he could not do in

his service of *Hashem*, because everything he lacks in serving *Hashem* is not because he cannot do but because he does not really want to do it!



The *Rebbe* Reb Zusha once told his *talmidim* that you can learn from anyone how to serve *Hashem*. So a *talmid* asked, "What can you learn from an *apikores* (apostate)?"

The *Rebbe* replied, "Of course you can learn from an *apikores* how to be a good Jew. When a fellow Jew asks you for help, never say, "*Hashem* will help you," and wiggle yourself out of helping your fellow Jew. You have to make believe (*chas v'sholom*) that *Hashem* is not involved and that you are the only one who can help this Jew – and help to your utmost!!"



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

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

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

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



Zera Shimshon

Shemos

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

He served as Rav of Modena, Pisa, Sienna and Reggio, Italy, and was recognized as a holy and pious individual, as well as a tremendous Torah scholar in all areas of Torah. He passed away on the 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 בן רב נחמן מיכאל זצ"ל

בעל הזרע שמשון זיע"א

ויה"ר שיתקיימו בנו ברכותיו של אותו צדיק

לזכות רבקה נבון בת חנה ואברהם
יוסף בן חנה לרפואה שלימה ולזיווג
הגון בקרוב ממש ולשנה מבורכת
עם כל הברכות הכתובות בתורה

לעילוי נשמת הרב חיים שאול בן בן
ציון זצ"ל

לזכות זיווג הגון בקרוב ממש
לששנה נחמה בת חנה פעסא
ורקבה רויזא בת פייגא
יוכבד בת דבורה לרפואה שלימה

ויברח משה מפני פרעה (ב' טו')

Moshe fled from before Pharaoh (2:15)

On this passuk the Yalkut Shimoni (§168), teaches the following timely lesson.

The passuk says (Yeshaya 26:20), *"Go my nation, come into your room, until the wrath has passed"*. When you see that the times are fierce - do not stand against them, rather give the fierce time its space. Whoever takes a stand against times that are fierce falls into their hands (either the fierce rulers of the time or the bad happenings that are coming due to the fierce times). And whoever gives the fierce times their space, the fierce times fall into his hands. Navos stood up to those that were fierce in their times and fell into their hands. (This refers to when the wicked king and queen, Achav and Izevel ruled. Izevel wanted Navos's field and he would not agree even to sell it. Achav came up with a plot and had him killed and took his field. Melachim I 21.) Avraham Avinu ran away from Nimrod instead of fighting him and Nimrod eventually fell. Moshe Rabbeinu ran away from Pharaoh when he was in power and eventually Pharaoh came to admit to Moshe Rabbeinu's greatness (see Yalkut for more examples).

The Zera Shimshon explains this concept in the following manner.

The passuk says (Shemuel I 2:9), *"ורשעים בהשך ידמו"*, *"And the wicked are wiped out in darkness"*. The Rama Mipano writes that the word ידמו in Att Bash (a form of deciphering a hidden intent encoded in the words of the Torah, in which the first letter, א, is switched with the last, ת, hence א"ת. The second letter, ב, is switched with the second to last letter, ש, hence ב"ש, and so on.), makes the word מקיף, a surrounding. This is because when a person does the will of Hashem he is protected by what is called an Or Makif, a Surrounding Light. When he sins, this protection is removed and he is susceptible to punishments. This Surrounding Light stays in a certain place in Heaven until the person repents. This is the meaning of the passuk, *"And the wicked are wiped out in darkness"*

With this, the Zera Shimshon explains the Yalkut.

Sometimes, the times and the influence of good are held back for whatever reason. (In the case of the wicked person it is due to his actions. In the case of Tzaddikim, it can be the overall state of the world at that time and therefore they too are not immune to the happenings in the world.)

This is what the Tzaddikim listed in the Yalkut knew. Sometimes, judging by the power of the side of evil, one can only loose by taking a stand against it. He will only fall into its hands. The wise choice is to get out of its reach until the situation calms down or until our good deeds alone, overpower the evil and it falls into our hands. This is what Moshe Rabbeinu chose to do - run away from Pharaoh. Eventually, Pharaoh fell into his hands.

Using this principal, the Zera Shimshon now explains why the curses - which result from the Jews do not do the will of Hashem - were given to the Jews on the mountain called עיבל, Eival (Devarim 27). The word עיבל stands for the passuk that says (Koheles 9:8), *"בכל עת יהיו בגדיך לבנים"*, *"At all times your clothes should be white."* This means a person should always be clean from sin. The first letters of the words, ע'ת'יהיו, make up the word עיבל, the very name of the mountain the curses were given on. The message is that if a person always make sure that 'his clothes are white' and he is clean from sin, he will be protected from the curses of the עיבל.

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

The (English) Sefer, *'Zera Shimshon on the Torah'* with an unprecedented biography on the Zera Shimshon is available at Lulu.com or by calling 1844.212.0689 and ask for *'Zera Shimshon on the Torah'*, ISBN 978-0-359-85606-0.

Shemot

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Hilula

25 – Rabbi Shlomo Mazuz

26 – Rabbi Shaul Katzin

27 – Rabbi Shimshon Raphael Hirsch
of Frankfurt

28 – Rabbi Avraham Antebi

29 – Rabbi Yitzchak Kaduri, a venerable
Kabbalist

1 – Rabbi Moshe Schick, the Maharam
Schick

2 – Rabbi Mantzur Ben Shimon

Weekly Bulletin on the Parshah

Pachad David

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Under the auspices of Moreinu v'Rabbeinu Hagaon Hatzaddik Rabbi David Chananya Pinto, shlita

Son of the tzaddik Rabbi Moshe Ahron Pinto, zt"l, and grandson of the holy tzaddik and miracle-worker Rabbi Chaim Pinto, zy"a



MASKIL LEDAVID

Weekly talk on the Parshah given by Moreinu v'Rabbeinu Hagaon Hatzaddik Rabbi David Chananya Pinto, shlita

The Secret of Am Yisrael's Existence Depends on the Extent of Their Separation from the Gentiles

"A new king arose over Egypt, who did not know of Yosef" (Shemot 1:8)

How can it be that Pharaoh, king of Egypt, did not hear about Yosef who, in his great wisdom, saved Egypt from utter destruction during the years of the great famine, ruled over Egypt, and managed all its affairs? This difficulty is directed mainly towards the opinion that maintains that it was the same Pharaoh who appointed Yosef as his second-in-command but then made out as if he didn't know him. How could he forget the person who saved him and his kingdom and revived his nation? Pharaoh felt sincere respect and admiration for Yosef, to the extent that he appointed him overseer to his kingdom and by his command, every matter in the country was carried out. How did this change of heart towards Yosef and his people come about?

Another interesting point is why the Torah found it necessary to once again mention Yosef's death, "Yosef died, and all his brothers and that entire generation". Yosef's death was already noted at the end of Sefer Bereishit (ibid 50:26). Besides, what is the Torah trying to point out by mentioning that all the tribes and that entire generation died? The Holy Ohr Hachaim suggests an answer and with Hashem's help, we present a different explanation.

Chazal say on the verse "'The Children of Israel were fruitful, teemed...and the land became filled with them' (Shemot 1:7): The theatre houses and circuses became filled with them, so the Egyptians immediately decreed that there be no connection with the Jewish people" (Yalkut Shimoni Shemot 162). We are told that before the period of the enslavement, Bnei Yisrael's spiritual level had already begun to drop. They abandoned the Batei Midrashot that Ya'akov and Yehuda established and went to roam the land, rubbing shoulders with the gentiles and learning from their ways.

According to this, we can say that with these verses the Torah is describing the chain of events in the history of Am Yisrael in Egypt, and their spiritual decline that led to the bondage. "Yosef died, and all his brothers and that entire generation", the holy and pure generation that lived in close proximity to Ya'akov Avinu, died and departed from the world. Together with this, the exclusiveness of Am Yisrael also departed and they fell from their level. A new generation arose who did not hold onto the ways of their forefathers. They abandoned the Batei Midrash, frequented circuses and mingled with the gentiles. The Midrash HaGadol also brings that the verse repeats the mention of Yosef's death since when Yosef and his brothers died, all Ya'akov's offspring followed the Egyptians, going astray and violating the mitzvah of Brit Milah, except for the tribe of Levi. This explains the continuation of the verse, "The Children of Israel were fruitful, teemed... and the land became filled with them", as we explained above according to the Midrash.

The Torah continues describing the chain of events that caused the Egyptian bondage. "A new king arose over Egypt who did not know of Yosef". The word 'knowing' implies connection and contact. Pharaoh recognized and knew Yosef, even treated him with respect and admiration, but did not see any connection or association between Am Yisrael who lived in this period to Yosef who was his second-in-command. He did not see that this generation showed any sense of connection and continuation to the previous generation, to Yosef and his brothers.

Pharaoh recognized Yosef's holiness and knew him as someone upon whom the Divine Spirit rests. He became acquainted

with Ya'akov Avinu and felt that he was standing in the presence of a holy man whose blessings come to fruition, in whose merit the famine disappeared, and with whose blessing the Nile overflowed. He saw Am Yisrael confining themselves in Goshen, far from the world of the Egyptians, hidden away in their Batei Knessiot and Batei Midrashot. And now Am Yisrael are teeming and filling the land, abandoning Jewish practice, straying after the Egyptians and becoming like them. From this Pharaoh inferred that "a generation goes and a generation comes", and Bnei Yisrael are no longer connected to their heritage. Indeed, their fathers were holy and righteous people and Pharaoh respected them for this. But their offspring changed their perception and way of life, becoming like the rest of the nations, and with this, the chain of heritage came to an end. This is the meaning of "who did not know of Yosef", Pharaoh saw no connection between the present status of Am Yisrael and Yosef and his generation. And this is what brought him to devise evil plots of enslavement and annihilation, G-d forbid. Since he felt no admiration for the generation of Am Yisrael that followed the generation of Yosef, he did not feel obligated to act kindly towards them and treat them as he regarded the rest of his nation.

The same Pharaoh "who did not know of Yosef" enslaved and afflicted his offspring. He gave pardon and freedom to the tribe of Levi, exempted them from the bondage and allowed them to assiduously study Torah. Pharaoh regarded the tribe of Levi as a continuation of Yosef and Ya'akov and did not lift his hand against them. Seeing the tribe of Levi engaged in Torah showed a clear connection to Yosef and Ya'akov whom he regarded with admiration and respect. So he left them alone and they were not part of the bondage.

This shows us that when Bnei Yisrael hold onto the Torah and engage in it, even the wicked Pharaoh who is considered as the head of the klippah and represents the Satan, recognizes and acknowledges holiness and is subdued by it. Even more than this, against his will he permitted the existence and proliferation of holiness in his land. On his own initiative, Pharaoh set aside the land of Goshen for Bnei Yisrael, where they could dwell in peace and tranquility, devoting themselves to Torah and the service of G-d. When holiness is present in its full strength and purity, the Satan automatically fades away and disappears. On the other hand, when Am Yisrael abandoned the correct path and began following Egyptian culture, power was given to the Satan and the team of Destroyers, through the hand of Pharaoh, to afflict and enslave them.

This is a solid principle and cornerstone of Am Yisrael's existence for all generations. Even when we find ourselves in exile as a sheep among seventy wolves, if we hold onto the Torah and are particular about fulfilling the mitzvot, our enemies will make peace with us and the mouths of our accusers will close. Against their will, they will honor and protect us. But as soon as we try to draw close to them, to intermingle and learn from their ways, they will immediately rise up and devise various decrees to distance us from them.

This is actually a great kindness that Hashem performs with us. It serves to guard our eternity and exclusivity as the G-dly nation also while in exile. "For Hashem will not cast off His people, nor will He forsake His heritage" (Tehillim 94:14). Even when our level is that of 'people', Hashem does not cast us off, by returning us to Him and redeeming us speedily in our days.



Walking in their Ways

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

A Promise Between Man and His Creator

On the tenth of Adar 5755, I had the merit of officiating as sandek in Paris, at the brit of the son of my devoted disciple, Rabbi David Cohen. At that event, the mohel, Dr. Attias, stood up and related the following tale:

"Two weeks ago, my friend came to Rabbi David Pinto shlita, to ask for a blessing. The line to the Rav's office was very long and my friend had to literally wait for hours.

When he finally entered, before even saying a word, Rabbi David turned to him and said, "If you want to see success in your personal matters, you must keep your promise to Hashem of reciting the Parsha twice and once with the Targum, each and every week." After that, the Rav blessed him with success and wished him well.

My friend left the room in a stupor. He hurried over to me and said, "Dr. Attias, only Hashem and I know about the promise I made regarding the review of the weekly Parsha. Before I went into the Rav, I promised that if Hashem helps me with my personal matters, I would begin reading the weekly Parsha as our Sages have recommended. How in the world did the Rav know about this? Is he a mind reader?"

This was the story that Rabbi Attias told over.

On hearing his tale, I remembered the exact details of the incident. But I know that I never did have, and never will have, ruach hakodesh. All I profess is having a strong desire to help my fellow Jew rectify his spiritual and physical worlds. Therefore, I have the merit of my ancestors beside me, inserting the right words into my mouth. This is how I know what to say to each Jew who comes my way and have the insight to offer sound advice.

The Haftarah

"The words of Yirmiyahu the son of Chilkiyahu" (Yirmiyahu 1,2)

Ashkenazim read from Yeshaya 27, **"[Days] are coming when Ya'akov will take root"**, and Babylonians and Yemenites read from Yechezkel 16, "Son of man, inform".

The connection to the Parsha: The Haftarah tells about Yirmiyahu who at first refused to perform the mission that Hashem requested from him by saying that he doesn't know how to speak for he is just a youth. In the Parsha, Moshe Rabbeinu tried to absolve himself of Hashem's mission by saying that he is not a man of words.

Guard Your Tongue

Preferable to Restrain from Unnecessary Negative Speech

It is a Torah prohibition to speak lashon hara about the living. But our Sages added the prohibition of disgracing and cursing the dead, and the Rabbinic Authorities write that there is an ancient regulation and ban not to slander and speak untruths about the dead.

It is also forbidden to speak negatively about the Holy Land, Eretz Yisrael. The Torah tells us that the generation that came out of Egypt were punished with remaining in the wilderness for forty years, during which period they died, for speaking negatively about Eretz Yisrael.

In truth, it is preferable to abstain from any unnecessary negative speech. It is told about a pious Sage who passed by the foul-smelling carcass of a dog. His talmidim said to him: "This carcass has such a foul smell!" And he replied: "How white are its teeth!" which caused them to regret speaking ill of the carcass. Since it is considered derogatory to speak ill of a dead dog, all the more so is this true about a live human being.



In Our Father's Path

The Extent to Which One Must Toil to Uproot Jealousy

When Moshe Rabbeinu a"h left Pharaoh's palace, he came face to face with the way people lived their lives, a revelation of their ideas and characteristics. He noticed two Hebrew men fighting. The sight did not allow him to ignore what was going on and he said to the wicked one, "Why would you strike your fellow?"

The root of evil, as Chazal teach us, is very often embedded in the trait of jealousy, one of the traits that removes a person from This World.

In one of his speeches, the tzadik Rabbi Eliyahu Lopian zt"l told over a compelling mashal concerning the trait of jealousy. This is what he related: "After spending time in a certain place, I travelled to Poland by train. I then hired a wagon driver to take me on the rest of my journey home. The journey was long and the wagon driver wished to take a short rest in the middle of the way. He parked the wagon at the side of the road and released the horse from its harness. There was a river just a short distance away from this spot. The horse went over to the river to quench its thirst. However, the horse first kicked at the water with its hooves, turning the water into a murky marsh, and only then did he begin to drink.

I asked the wagon driver in surprise: "Why should the horse wish to transform clean water into mud before drinking? Why does it not drink while the water is still clear?"

"You must understand", the wagon driver patiently replied, "that on the surface of the water the horse can make out the shadow of another horse standing by the river bank. He is so strongly consumed with jealousy that he begins to grow wild and violently kicks at the water. It appears that he cannot calm down until he kills the horse that has violated his space... He completely forgets about his great thirst."

There is nothing in the world that does not serve to demonstrate the ways of Hashem. Our role is to find the ways of Hashem in everything that exists."

Rabbeinu explained the moral of this incident to his talmidim, "This is the nature of animals. When we witness this kind of behavior, we can understand the extent to which a person is obligated to toil in order to wipe out feelings and acts of jealousy."



Pearls of the Parsha

Cooking the Egg Symbolizes this Concept

"But as much as they would afflict it, so it would increase" (Shemot 1:12)

Since we are talking about what occurred in Egypt, it would seem more appropriate to use the past tense "as much as they afflicted it, so it increased"?

Rabbi Meir Shapira, the founder of Yeshivas Chachmei Lublin, was once asked by a certain Polish gentile why Jews eat a hard-boiled egg on Seder night?

He replied: In contrast to all other foods where the longer you cook them, the softer they become, the longer you cook an egg, the harder it becomes.

This is what this verse come to hint. In the future too, the more the enemies will persecute and pursue the Jews, the more they will increase and multiply. This is the reason why we eat a hard-boiled egg on Seder night.

A Claim – Not a Complaint

"From the time I came to Pharaoh to speak in Your Name, he did evil to this people" (Shemot 5:23)

The advocate of Am Yisrael, Rabbi Levi Yitzchak of Berditchev zya"a, points out that G-d forbid for us to say that the master of the prophets, Moshe the servant of Hashem, would speak ill of Hashem. But this is what lies behind the matter: With this Moshe was laying down an example of, supposedly, a claim against the Master of the World, for all advocates.

This is the meaning of "from the time I came to Pharaoh to speak in Your Name he did evil to this people": All the hatred against us stems from the fact that I came to Pharaoh to speak in Your Name, for we sanctify Your Name and speak in the name of Your Holy Torah. Because of You, Master of the World, they hate us and we suffer, "Because for Your sake we are killed all the time" (Tehillim 44:23), therefore You must save us from our enemies.

Difficulty Is a Positive Sign

"From the time I came to Pharaoh to speak in Your Name, he did evil to this people" (Shemot 5:23)

Chazal say that one who performs a mitzvah for Heaven's sake yet comes across obstacles that are preventing him from performing the mitzvah, must realize that he is on the correct path and the reason for the obstacles is simply the Yetzer Hara at work provoking him. But one who performs a mitzvah, not for Heaven's sake, the Yetzer Hara helps him to fulfill it.

In this light, Rabbi Rachamim Chai Chavita HaKohen, in his sefer 'Minchat Kohen', explains Moshe's words to Hashem "From the time I came to Pharaoh to speak in Your Name", meaning he did so for Heaven's sake. "He did evil to this people" since the Yetzer Hara opposes this mitzvah it could be that I will not succeed in taking Yisrael out of Egypt, therefore Moshe said, "why have You sent me?" You should have sent an angel against whom the Yetzer Hara has no power to oppose. Even though complete tzaddikim are greater than angels, nevertheless Moshe Rabbeinu in his modesty did not regard himself as a complete tzadik.

But the truth is that Moshe Rabbeinu was on a higher level than the angels and the Yetzer Hara did not have the power to oppose him, especially regarding a matter that concerned the redemption of all Am Yisrael. The reason why Pharaoh intensified the slave labor was not that the Yetzer Hara opposed Moshe's mission, rather Hashem wished to harden Pharaoh's heart for if he would send the people out on his own volition then it would not be possible to punish him. Hashem hardened Pharaoh's heart so that he would receive his due punishment.

Therefore, if a person is having a hard time performing a certain mitzvah, he should know that the reason is that he is acting for Heaven's sake and he must wage a battle with the Yetzer Hara until he succeeds in overcoming him.

Treasures

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



Light and Water Played a Role in Moshe Rabbeinu's Rescue

"The woman conceived and gave birth to a son. She saw that he was good and she hid him for three months" (Shemot 2:2)

The open miracles and miraculous events that surrounded Moshe's birth and rescue, demonstrate the great future that was in store for him, and how the qualities that he was blessed with were necessary for his role as leader and savior of Am Yisrael, who later became the one who transmitted the Torah to them.

Chazal expound (Sota 12a) on the words "She saw that he was good": "When Moshe was born the entire house was filled with light. It is written here 'She saw that he was good' and it is written there (Bereishit 1:4), 'G-d saw that the light was good'." The light that shone in Amram's house at the time of Moshe's birth is termed "good" and it is comparable to the light that was created during the seven days that is also called "good".

This special light, 'the light of the seven days', is actually the light of Torah. As it says in the Gemara (Chagiga 12a) "With the light that Hashem created on the first day, Adam HaRishon could see from one end of the world to the other. Since Hashem looked at the Generation of the Flood and the Generation of the Dispersion and saw that their deeds were corrupt, He hid the light from them... For whom did He hide it away? For the righteous in the World to Come."

Where is this light hidden? The Holy Zohar explains that Hashem hid this light inside the Holy Torah and it refers to the hidden secrets of the Torah. The Zohar also says that this specific light, the light of the first day of creation, Hashem gave to Moshe when he was born and he used it for three months until he was taken to Pharaoh's palace when it was taken from him but later returned to him at Har Sinai. From then on he drew upon it throughout his life. This is why he had to wear a mask on his face. This is another proof that the light of the seven days is the light of Torah that lit up and shone once again when Moshe Rabbeinu, the transmitter of the Torah, was born and given to him once again at Har Sinai at the time of the receiving of the Torah.

An additional detail concerning the beginnings of the child Moshe, instructs us about his future. "She could not hide him any longer, so she took for him a wicker basket...she placed the child into it and placed it among the reeds at the bank of the River". To our eyes, abandoning a young baby at the bank of the River seems like an act which would certainly lead to his demise. As long as he remained at home, he faced the danger of Pharaoh's decree and his officers who were searching for him. But now he was put in public ground, besides the added danger of placing him in the water. Yet since we are talking about Moshe Rabbeinu the transmitter of the Torah, and Torah is compared to water, for just as water is life for eternity, so too the words of Torah are life for eternity, as it says, "For they are life to he who finds them" (Sifri Devarim para 48,22), therefore, concerning Moshe Rabbeinu, water constituted life and rescue. As Rabbi Akiva replied to Papos ben Yehuda with the parable of the fox who told the fish to come and live with him on dry land to escape the nets of man. The fish replied, if we are afraid while in the water, the place that gives us life, all the more so must we be afraid on dry land, the place of our death. So too Rabbi Akiva explained that if now when engaged in Torah, 'our life and the length of our days', we are in danger, all the more so if we abandon the Torah.

Indeed, eventually, it became clear that Moshe's rescue came about specifically because his mother placed him in the river, where Batya came and noticed him and took him as a son.



A NOVEL LOOK AT THE PARSHA

Maran Hagaon Rabbi Ahron Leib Shteinman zt"l, when offering words of encouragement and reassurance to a bachur who had come to speak to him, told him that during the war he ended up in Switzerland in exile. In the end, it turned out that it was all for the good, for through this his life was saved. For whatever a Jewish person goes through is all for his good, as we find in Parshat Shemot where Pharaoh decreed that all baby boys be thrown into the river while the girls could remain alive. What resulted from this? Moshe Rabbeinu! Everything is for a person's good.

In truth, all that happens to a person follows this concept. People imagine that they are the ones making things happen but do not realize that whatever a person does, is in fact, being done with him, by Someone else. He is not the one doing. Everything occurs for the sake of the intended purpose, but man does not always understand this.

Several years ago, as related in the magazine "A Geshmake Vort", there was a horrifying aviation accident. A Pan Am aircraft flying from London airport heading to America suddenly exploded from a bomb and plummeted down over the town of Lockerbie. Several days after the accident, the Hamodia newspaper published a letter sent from London, and this is what was written:

"I am a taxi driver, an Israeli living in London. I wish to relate a miracle that happened to a certain family concerning this horrific plane crash. I witnessed and even merited taking part in this miracle. On that fateful day, a family from Stamford Hill had ordered my car service to take them to the airport where they had seats booked on this flight to America. On the way to the airport, something unusual happened to me: One of the tires punctured. To the dismay of the impatient passengers, we had to stop and I changed the punctured tire with the spare one that I kept in the trunk. But, when a short time later, we suddenly heard another rupturing sound coming from the direction of the wheels, the passengers who were in a rush to arrive at the airport on time, could no longer take this in their stride. Getting out of the car, I saw that a different tire had decided

to have a puncture just then when I had no other spare tire in the trunk. Understanding the situation, I knew that I had no choice but to leave the 'stuck' car, go to the nearest petrol-station which was a ten-minute walk away, and purchase a new tire.

My passengers showered me with profuse blessings:

"You should be well" the mother sighed, caught up in the horror of missing the flight. "Why did you not say before you started out that you don't have air in your wheels?" They blamed me with other similar 'justifiable' complaints about all that had happened, but I had no choice. I made my way to the petrol-station, bought a new tire and returned to the car. The passengers who had not managed to stop another taxi, hurled an agitated, burning welcome in my direction...

The puncture was fixed. I entered the taxi and began the race to the airport. From all sides, impatient voices urged me to accelerate. Departure time was growing closer and I prayed with all my heart that we would still make up lost time. But suddenly, as if in a bad dream, we heard a grating sound which was followed by the smashing of glass... We were in shock. But the reality was that the lorry in front of us that was carrying a load of stones, suddenly braked and as a result, a shower of small stones landed on my front windscreen, smashing it to pieces.

A short argument between me and the passengers resulted in a compromise. I agreed to continue driving with a smashed windscreen but without any real choice, I could stop and take down the lorry driver's details so that I could be reimbursed for this damage. The mother and daughter's fury rose and under extreme pressure, she spat out that I shouldn't even dare ask for payment for this ride. Deep in my heart, I was happy with this modest demand, I thought that I would have to pay them for imprisoning them in my car...

After a twenty minutes' delay, we once again set off. I took hold of the steering wheel, pressed hard on the accelerator and tried to swallow the distance. The time on the clock gave me some hope that we would still manage to arrive at a decent time before the flight.

Due to the time pressure however, I intentionally maneuvered from the main lane and drove in the emergency lane which is strictly forbidden. I violated this traffic law hoping to calm the bundle of nerves that was travelling in my car and to make up for the lost time. But as you probably guessed, this time

unwelcome lights suddenly flashed in my direction. Opposite me was a policeman who indicated that I should stop the car on the hard shoulder. Motioning with his finger, he signaled to me to get out the car and give an account and reason for driving in this lane.

The smashed windscreen, the agitation of the passengers and all that I offered in my defense, had no effect on his motionless expression.

I begged him to release me for just a short while so that I could finally get my passengers to their destination. I even offered to leave my documents and all my money with him, but my words fell on deaf ears. I returned to my car and started up for the fifth time on this journey. The grouching behind me had almost stopped, they had despaired of catching their flight.

As we arrived at the airport, the clock showed that my dear passengers' flight was right then taking off. With careless, heavy movements they removed their baggage from the trunk without uttering a word. I ran to book them a place on a flight that was supposed to leave for America in another hour. With siyata dishmaya I managed to sort this out, using the influence that I had with a friend who works in that company.

I told them about the alternative flight arrangements and fled from the site as quickly as I could, without getting paid a penny for this journey. I breathed a sigh of relief when I found myself after this strange set of events. The tires puncturing one after another, the smashing of the windscreen in such an unusual manner, receiving a ticket, all in just one innocent journey. I was faced with many tasks in restoring my battered car and hoped that my day would finish without any more harm.

On my way back to Stamford Hill, I was utterly astounded to hear a newscaster broadcasting in a trembling voice that the plane had crashed. My head began to spin and my hands shook. "Master of the World," I shouted. "How great are Your deeds, how exceedingly profound are Your thoughts". My throat constricted with tears, I did not know what to do with myself. This was a clear demonstration of Hashem's remarkable ways.

A Jew must know that even when things turn out differently than he planned, and sometimes it seems to him that he would have liked to arrange things differently, he must remember that there is Someone in charge Who is taking care that everything should turn out for the best.

Mishlei ha'Ba'al Shem Tov

Collected from *Ba'al Shem Tov* on the *Torah* and other sources – fleshed out and embellished, while trying best to remain truth & faithful to the original vision.

Parshas Shemos

The *Toldos* Yaakov Yosef said that the holy *Ba'al Shem Tov* taught:

Each of us is a small miniature world, we all contain all aspects of the world at large within ourselves, we all have a Moshe, Aharon, Pharaoh and Mitzrayim. He who has knowledge and understands properly will unite all the elements of his generation and uplift them, raising them back to their source with himself included. Then he is called Moshe just as Moshe was a national collective soul who included all his entire generation.

The *Baal Shem Tov* explained that each of us is a microcosm of the world. We all have our Pharaohs – our personal *yetzer haras* – our evil leaders that tempt and test us to sin and to rule over us, our own personal exile in Egypt, our personal bondage and sufferings. However, we all contain the *Daas* of Moshe – the *yetzer tov* and Aharon the ability to love other Jews, to love ourselves and love peace, drawing us all to *Torah*. When we employ the *middos* – those attributes of the mini-Moshe and mini-Aharon in ourselves this moves us to defeat our personal Pharaohs and to achieve our own personal Exodus from Egypt.

Shnei haMeOros haGedolim - Shemos

**The Mezritcher *Maggid* and Rav Levi Yitzchok
author of *Kedushas Levi* – the *Heilige Berditchever Rav***

the intention and purpose of the artisan is discerned in the object he has fashioned or the worker's intent is seen through the work he has done

In *Dibros haMaggid* the manuscript cites the *pasuk* "For I will be with you, and **this** is the sign for you that it was I Who sent you. When you take the people out of Egypt, you will worship *Hashem* on **this** mountain." (*Shemos* 3:12)

Some, says the *Maggid*, serve *Hashem* to give Him pleasure and delight, this a servant of the King. Others want to feel that pleasure and delight themselves. *Hashem* desired this delight and therefore His word went out to *Bnei Yisroel*, this means that

from delight – speech was drawn out, (translator's note delight or *oneg* refers to *Kesser* and *Dibbur* speech to *Malchus*). This drawing out from pleasure and delight to speech is called this – *zeh* in masculine [because it is transmission]. Whereas, *dibbur* itself is referred to as *zos* – this in feminine [as a receiver].

When *Bnei Yisroel* served *Hashem* in Egypt they were on the level of *zos* – receivers seeking to feel pleasure and delight in *avodas Hashem*. They took speech and crowned it as king and speech is *zos* - feminine whereas the pleasure is *zeh* – masculine. Therefore, *Hashem* said in our *pasuk* – *Zeh heOs* – this is the sign – serve *Hashem* on this mountain – *Har haZeh*. Both times the *pasuk* uses the masculine form of *zeh*. Understand this.

All creatures love their Creator recognizing that He is their source of life. They know that it is impossible for them to exist without Him for even just one moment of time at all. [They are totally dependent on their Creator for their very existence.]

There is another love from the Creator extended towards His creations. All these loves rise up as letters from the five ways that the mouth pronounces things (translator's note the five categories of sound according to *Sefer Yetzira* are: labial, palatal, dental, lingual or guttural).

These are the letters that spell *Ahava* – love. Because *Ahava* is spelled with two *Hays* each alluding to the five sounds from *Alef* to *Bais*. *Alef* is the first love of creations to their Creator, whereas *Bais* is the secondary love of the Creator for His creations. First the Creator (*Alef* is the first letter) awakens His love for us down here below and then secondly (*Bais*) our love awakens for Him up above on High.

Before an artisan fashions his handiwork and makes something, he hews it as an image into his mind. He engraves it in thought. Then when that object is engraved in his mind it is attached in three ways, first, it was drawn from his will and desire to be engraved and hewn in his mind and he is attached to that image in his thoughts. Afterwards, he is furthermore attached to constrain himself and direct his mind and focus on that object he loves, this is known as a hug with the right hand (see the *pasuk* "His left [arm] is under my head and His right [arm] hugs me" *Shir Hashirim* 8:1) and afterwards when he actually forms fashions and makes the final object, he actually then loves it itself and attaches himself to it.

This is what the *Midrash Bereishis Rabbah* 70:12 calls three forms or types of kisses: *gedula* – *perishus* and *perakim* – such as "he will rejoice in his heart. . . *Hashem*

said to Aharon, "Go toward Moshe, to the desert." So he went and met him on the mount of G-d, and he kissed him (*Shemos* 4:14-27) this is *perakim* a kiss after not having seen someone for a long time, *gedulah* refers to greatness such as during coronation when being crowned king and rising in stature (*Shmuel I* 10:1) "And Shmuel took the vial of oil, and poured it on his head, and kissed him, Indeed, the Lord has anointed you to be a ruler " and then there is a kiss of *perishus* or separation (*Rus* 1:14) "and Orpah kissed her mother-in-law, but Ruth cleaved to her " when we go from nothingness or *Ayin* to being tangible *Yesh*, (translator's note perhaps he means that without love we feel empty and when we are loved and kissed we feel that we go from a nobody to a somebody that is loved and appreciated).

When the matter remains only in the thoughts of the mind it never reaches actualization as something tangible *yesh*, afterwards though when it is acted upon it is revealed and *Ayin* and will are revealed because all things come from *Ayin*.

Therefore it says "His sister stood from afar, to know what would be done to him." (*Shemos* 2:4) because when a person wishes to attach himself and know the matter he needs to go back to the roots of the matter to its source, and the source is the *Ayin* and place of non-existence where we come from, before we existed, this is the distance referred to in the *pasuk*, "from afar" to know what - *Daas Mah* to know what shall be done.

The Berditchever *Rav* in *Kedusha Shenia* to Purim explains and expounds on all this there writes:

In addition, it is known that the *Torah* is written with "black fire on white fire" because the letters are like black fire and the parchment is the white fire (*Devarim Rabbah* 3:12; *Zohar* III:132a.).

The white fire corresponds to the realm of *ayin*, nothingness, which represents the supernal will, because it corresponds to the secret of the color white, which is in fact no color at all. This is why the lines for the letters are made on parchment, and scoring the lines on the parchment is its preparation for writing letters, just as the realm of *ayin* is the preparation for everything that was created [since *ayin* is a realm of potential waiting to be drawn and actualized toward specific purposes]...

In the preparation of an object one can recognize its final purpose as my Master [the holy Mezritcher *Maggid*] taught: the intention and purpose of the artisan is discerned in the object he has fashioned or the worker's intent is seen through the

work he has done. Therefore, since the will is discerned, He prepared Himself to fashion something through which the will's ultimate purpose shall be discerned, this is the secret of lines [on the parchment] since we can recognize through them that the parchment has been prepared and is ready for letters to be written on it.

The parchment corresponds to the white fire which is the realm of *Ayin* [or Infinite unformed potential] as we explained above. The will comes from a realm known as ultimate zero, which is the secret of the unknown head (*Zohar* III 288a-b), because at the point of ultimate zero nothing is known and no purpose has been yet decided, therefore it is called 'unknown' only once the will has been decided then we can know what shall be created or done.

This ultimate zero is the parchment, which is the secret of "His clothing is as white snow," (Daniel 7:9). However, once we recognize the will, then we know that there shall be creation, therefore there is lining on the *Torah*. However, since this is only in a state of potential and not yet actualized, therefore there are no colored black letters yet, only white markings such as the lining of the parchment of the scroll.

This is a very deep concept, and those who have insight will understand.

Ohev Yisroel

Collected from the holy *tzaddik* of Apta-Mezibuz

Rav Avraham Yehoshua Heschel - the Apta *Rav*.

And now, behold, the cry of the children of Israel has come to Me, and I have also seen the oppression that the Egyptians are oppressing them. (*Shemos* 3:9)

The *heilige* Apta *Rav* at the end of *parshas Shemos* tells us that the *Zohar* (*Shemos* 2b) teaches us an amazing thing on the *pasuk* these are the names of *Bnei Yisroel* – anywhere the *pasuk* says *Bnei Yisroel* it alludes to the entire *pamilia shel maalah* – the entire Heavenly Hosts, for alongside us in our hardship and exile, all the Heavenly Hosts and *Risika Kadisha* descen ded down together with us into the darkness of Egyptian exile.

And therefore, when the *pasuk* says *Tzaakas Bnei Yisroel* – that the cries and pain of *Bnei Yisroel* – the Children of Israel rose up before *Hashem*, this too alludes to the sufferings of the Heavenly Hosts who could no longer bear the dark exile of *galus mitzrayim* anymore! They cried out together with us in agony and pain.

"I have also seen the oppression that the Egyptians are oppressing them." (*Shemos* 3:9) says the *Ohev Yisroel*, that this too refers to the holy angels, that were there with us together.

Therefore, *Hashem* sent Moshe – now go and I shall send you, and the *pasuk* hints at two forms of *shelichus* – two missions that Moshe was sent on to accomplish:

Mission one was an open redemption, to remove the Jewish people, the seed of Israel from the smelting pot and from the hardship and oppression. This is the open and revealed redemption from open and revealed hardship and oppression.

There was however a hidden exile going on behind the scenes, to remove and free the army of Hashem, all of His Heavenly Hosts and lofty angels that were also there together with us in *galus*, alongside the Jewish people.

Therefore, *Hashem* commanded Moshe "go" this corresponds to the openly revealed mission of redeeming us the physical slaves. The *pasuk* continues going on to say "And I shall send you to Pharaoh," because the word Pharaoh literally means to uncover and reveal as in *Bamidbar* 5:18 *Para Rosh haIsha* to reveal and uncover her hair.

However, what I also want, says *Hashem* is "that you take *Bnei Yisroel* out of Egypt," and this refers to Moshe's second mission, since as the *Zohar* says *Bnei Yisroel* alludes to the Heavenly Hosts, the lofty angels as we explained. This is why Moshe was so hesitant and reluctant to take up the mission, he understood what an impossible task he was being given, a lofty mission to redeem all the Heavenly angels alongside us and together with us.

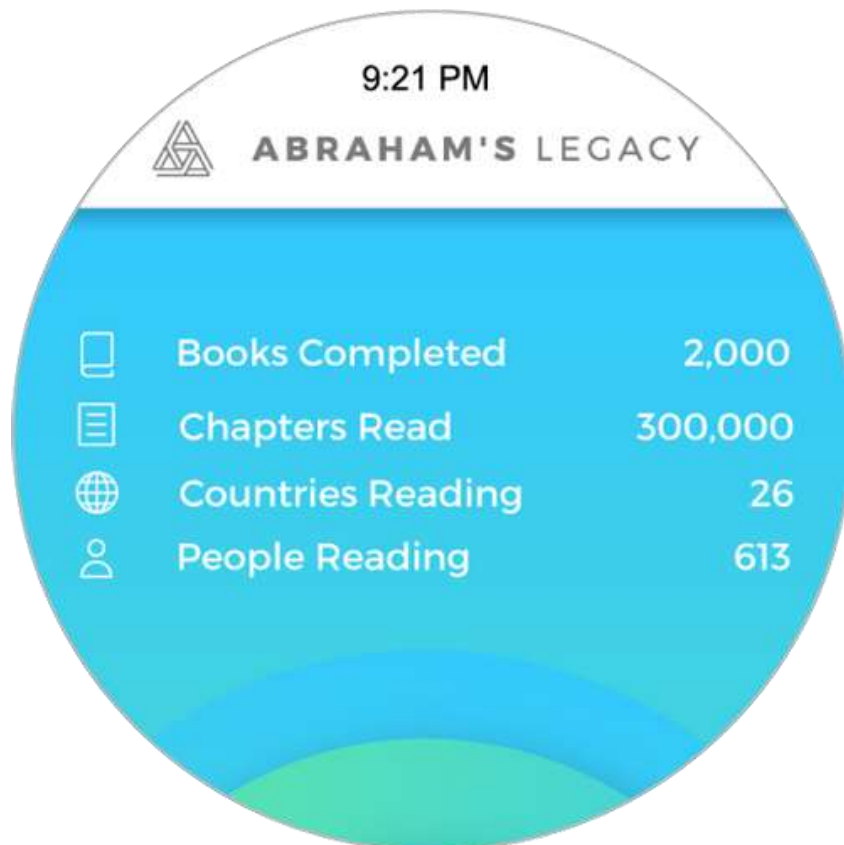
Therefore, when he humbly looked at himself and cross examined his state, he thought so little of himself that he deemed himself incapable and unworthy of such a special lofty mission and tried to refuse. "Who am I that I should go to Pharaoh?" Even the openly revealed redemption is too difficult a task assigned to me, let alone to take out *Bnei Yisroel* – the holy angels?!

Therefore, *Hashem* responded to Moshe although this is indeed a lofty impossible seeming mission, and you need to redeem an entire nation and also Heavenly Hosts, fear not, for you are worthy. Since within you there is a hidden power and latent talent to help you and aid you on your mission.

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הרה"ק רבי ישעיה בן הרה"ק ר' משה שטיינער מקערעסטיר
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