#### LIGHTS OF OUR RIGHTEOUS TZADDIKIM







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זכות רפואה שלמה מיכאל בן שלי מלכה בת רחל 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)



⊱ CHASSIDUS ON THE PARSHA →

Kedushas Levi

#### **Dvar Torah**

Why did Aharon's sons die when (16:1) "they drew close to *Hashem*"? According to one opinion, it was because they issued *halachic* rulings in the presence of their teachers. Our Sages tells us (*Berochos* 31b) that this is a very serious offense punishable by death. This identifies the cause of their death, but we still need an explanation for the statement that connects their deaths with their having "drawn close to *Hashem*". Furthermore, if their sin was not consulting with Moshe beforehand, there is no inkling of this in the *pasuk*.

Before we explain this *pasuk*, says Rav Levi Yitzchok, we must consider why indeed the offense of issued *halachic* rulings in the presence of their teachers is punishable by death even if the ruling is entirely correct.

We find a hierarchy of functions for the *Malochim* (angels) in the Upper Worlds. Each *Maloch* is given specific parameters within which he is commanded to perform his service, and if he should overstep those boundaries, he would immediately be consumed. Why is this so?

The answer lies in the concept of *tzimtzum*. In order for the created worlds to tolerate the spiritual emanations of *Hashem* without disintegrating, *Hashem* had to contain and restrict

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His emanations, so to speak, and bring them down to a level that the created worlds could tolerate. In essence, He created constricted conduits through which the holy emanations are channeled from one level to the next one below it. With each shift in level, the conduit serving it becomes narrower and narrower, because the progressive lower levels are less capable of absorbing the emanations in their more potent forms.

In the Upper Worlds, the emanations are channeled first into the fiery *Malochim* called *Serophim*. Then they are further constricted as they descend into the *Malochim* called *Chayos*, and then the *Malochim* called *Ophanim*. The *tzimtzum* becomes progressively narrower until it enters the material world in which we live. Should one of the *Ophanim* rise up to a higher level of the Upper World where a less constricted form of *tzimtzum* is active, he would immediately be consumed by the excessive emanations to which he is exposed and which he cannot tolerate.

When the *Shechina* enters the material world, it undergoes a process of *tzimtzum* by which it is channeled into a conduit that can contain the constricted emanations. From this holy setting, the emanations of the *Shechina* can then reach out to the rest of the world. The first conduit for the *Shechina* in this world was Moshe. When *Hashem* implanted the *Torah* in Moshe's mind, He designated him as the conduit for the divine emanations in the form of the teaching of the *Torah*. From Moshe's mind, the divine emanations passed through to Aharon's mind, then to the minds of his sons, then to the minds of the rest of the people, as our Sages explain (*Eruvin* 54b). And so in every generation, the *Shechina* constricts the divine emanations and channels them through the conduit that is the *Godol HaDor*, the greatest of the generation.

The transgression of Aharon's sons when they decided to issue a *halachic* ruling in the presence of their superiors was that they tried to "draw close to *Hashem*". They tried to circumvent the established hierarchy by which the divine emanations enter this world and impact all its inhabitants. They tried to receive these divine emanations directly from *Hashem* without the benefit of the additional *tzimtzum* that would have resulted from the emanations first entering the minds of Moshe and Aharon. But they were not capable of receiving such an intense infusion of divine emanations, and therefore, they were immediately consumed, just as angels who overstep their boundaries are consumed.



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

[תְּפִילָה הַנִמְצַאַת בַּסֵפֶר אֶלֶף הַמְגֵן מִבַּעַל הַפֶּלֶא יוֹעֵץ עַל פָּרְשַׁת וַיֵּצֵא עָמוֹד כ״ד]

הריני מדליה נר זה למנוחת ולעילוי נשמת אבי / אמי מורתי / הצדיה

בּן/בַּת בֹּיוֹ עִי בְּעִרְ הָי רְצֹוּן מִלְפָנֶידּ הֹ׳ אֶלֹקִינוּ וֵאלֹקֵי אֲבוֹתֵינוּ, שֶׁתְּקַבֵּל בְּרַחֲמִים
וּבָרָצוֹן כָּל מַצַשֵּׁה הַטוֹב שֵׁאַנִי עוֹשֵּׁה, בֵּין בְּמַחַשְּׁבָה, בֵּין בִּדִיבּוֹר, בֵּין בְּמַעֲשֵׁה וְיִהְיֵה הַכֹּל
לְזָכוֹת וּלְמְנוֹחַת וּלְעִילוּי לְנָשָׁמוֹת עַמְדְּ יִשְׁרָאֵל, וֹבְּפְרָט לְנֵפֵשׁ רוּחַ וּנְשָׁמָה שֵׁל אָבִי / אִמִי /
צַדִּיק יְהִי רָצוֹן שֶׁתִּהְיֶנָה נַפְשׁוֹתֵיהֶם צְרוּרוֹת בִּצְרוֹר הַחַיִּים.
<u>Translation:</u>
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.

#### **※** GEDOLIM BE'MISASAM YOSER **※**



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YAHRZEITS BEGINNING SHABBOS ACHREI MOS

http://www.chinuch.org/gedolim\_yahrtzeit/Nissan

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

#### \* 29th of Nissan ~ Begins Friday Night (May 3rd)

- \* Rav Moshe Pallier of Kobrin (1784–1858). A close follower of Rav Mordechai of Lechovitch and his son, Rav Noach, he became the first *Rebbe* of the Kobrin dynasty in 1833. His teachings are collected in *Imros Taharos*, (5618/1858);
- \* Rav Mordechai Sholom Yosef Friedman, Sadigerer *Rebbe*, the *K'nesses Mordechai* (1897–1979), the son of Rav Aharon of Sadiger, and grandson of the second Sadigerer *Rebbe*, Rav Yisrael, (5739/1979).

#### \* 30th of Nissan ~ Begins Motzai Shabbos (May 4th)

\*\* Rabbeinu Yosef HaLevi ibn Migash (Rimigash), talmid of the Rif (1077–1141). As head of the famous academy of Lucena, Spain, Rav Yosef taught numerous talmidim, including Rav Maimon, father of Rambam. Rambam's praise of Rav Yosef is uncharacteristically effusive. "The depth and scope of his wisdom astound all who study his words," said the Rambam. Having absorbed Rav Yosef's teachings from his father, Rambam refers to Rav Yosef as "my teacher", (4901/1141);

- Ray Chaim Vital (1543–1620), sometimes referred to as Ray Chaim Vital Calabrese, since his family was from Calabria, Italy. He was born in Tzefas, two years after his family moved there from Italy. Rav Chaim's father, Rav Yosef, was famed as an expert scribe whose tefillin were much sought after, having been written in holiness and purity, and with special kabbalistic intentions. At age fourteen, Ray Chaim studied the revealed aspects of Torah under Ray Moshe Alshich, one of the foremost *Rabbonim* in Tzefas, then studied *Kabbola* under the leading kabbalistic luminary in the world at that time, Rav Moshe Cordovero (Ramak). In the year 5330 (1570), Rav Yitzchok Luria (the Ari) came to Tzefas from Egypt. After the passing of his teacher, Rav Moshe Cordovero, Rav Chaim became attached to the Ari, quickly becoming his chief talmid. He describes his initiation into the Ari's new approach to Kabbola as follows: "When I [first] came to my teacher of saintly memory [the Ari] to study this wisdom under him, he was about to leave for Teverya. He took me with him. We boarded a boat, and as we were sailing [across the Kinneret] at a point opposite the arches of the Old Shul of Teverya, my teacher dipped a cup into the water and gave it to me to drink. He told me that now I would be able to grasp this wisdom [the teachings of Kabbola] for I had just drunk water from the well of Miriam [which is buried in the Kinneret]. From that time on I began to enter the depth of this wisdom." Within a year of his initiation into the Ari's teachings, Rav Chaim had become famous throughout Eretz Yisrael and the Diaspora as one of the great Mekubolim. When the Ari was niftar in 5332 (1572), a mere two years after Rav Chaim had begun studying with him, Rav Chaim was almost universally regarded as his successor. He began teaching the kabbalistic insights he had received from his master to his many talmidim and thus he became the revered leader of a significant group of *Mekubolim*. He also gained a reputation as a miracle worker, a healer and a master of practical Kabbola. He was able to discern the nature and history of the souls of men. In 5347 (1587), Rav Chaim was appointed a leading judge in the rabbinical courts in Yerushalayim. He remained in Yerushalayim for several years and then returned to Tzefas. He moved to Damascus in 5354 (1594) where he passed away in 5380 (1620) at the age of seventy-seven. He wrote Eitz Chaim, Sha'arei Hakanos, and Sha'arei Kedusha (a guide to achieving Ruach HaKodesh and Nevua), and edited and organized all existing manuscripts of the words of the *Arizal*, today known as *Kisvei Arizal*, (5380/1620);
- \* Rav Avrohom Broide of Frankfurt, (5477/1717);
- \*\* Rav Nesanel Weil, Av Bais Din of Karlsruhe and mechaber of Korban Nesanel. On October 17, 1750, he was elected to be Oberland-Rabbiner for both Markgrafschaften of Baden-Durlach and Baden-Baden, as well as all the Unterlande. His son, Rav Yedidya Taya Weil, is the mechaber of the Haggoda Marbeh Lesaper, (5529/1769);
- \* Rav Yaakov Emden (1698–1776), known as *Yaavetz* (Yaakov *ben* Tzvi), son of the *Chacham Tzvi*. Settled in Altuna in 1733. He was involved in a famous controversy over an amulet (*kameya*) written by Rav Yehonoson Eibeshutz, Rav Yaakov claiming that the amulet demonstrated an acceptance of *Shabsai Tzvi*, (5536/1776);
- \* Rav Chaim Meir Yechiel of Drohbitch, (5684/1924);
- \* Rav Moshe Hershler, editor of *Talmudic Encyclopedia* and publisher of many *Sifrei Rishonim*, (5751/1991);
- **Rav Yaakov Berav**, (5306/1546).

#### \* 1st of Iyar ~ Begins Sunday Night (May 5th)

- \* Ray Abba Shaul, one of the Talmudic sages whose *Rebbe* was Ray Yochonon *ben* Zakkai;
- \* Rav Yaakov Beirav, born in Toledo, Spain. After serving as a rabbinical leader in Fez, Morocco, and Cairo, Egypt, he became the chief *Rav* of Tzefas. He reinstituted *semicha* in

- Eretz Yisrael, (5234/1474–5306/1546);
- \* Rav Menachem Mendel of Vitebsk (1720 or 1730–1788). A close *talmid* of the *Maggid* of Mezritch, he along with Rav Avrohom of Kalisk led a contingency of three hundred *Chassidim* to *Eretz* Yisrael in what was the first large *aliya* of the *Talmidei HaBesht*, (5548/1788);
- \* Rav Tzvi Hirsch Ashkenazi, the *Chacham Tzvi* (1660–1718), learned in Salinka at fourteen years of age under Rav Eliyohu Covo. He married the daughter of the *Av Bais Din* of Altuna-Hamburg-Wandsbeck (AHU) in 1689, and succeeded him in 1705, becoming Azhkenazi *Rav* of Amsterdam in 1710. He went to Temishlev, Poland in 1714 and then to Lemberg (Lvov). He was the father of Rav Yaakov Emden, (5478/1718);
- \* Rav Akiva Yosef Schlesinger, the Lev Ha'Ivri, (5682/1922);
- \* Rav Avrohom of Slonim, the *Bais Avrohom* (1889–1933), grandson of the founder of Slonimer *Chassidus*, the *Chesed L'Avrohom*, (5693/1933);
- **Rav Moshe Shmuel Shapira** (1914–2006). Born to Rav Aryeh, the *Dayan* of Bialystok, he was the grandson of Rav Refoel (the Toras Refoel) of Volozhin, who himself was a grandson of the *Netziv*. As he was born during WWI, his family had fled from Bialystok to Minsk, where his uncle, Ray Chaim of Brisk, lived at the time. In 1933 Ray Moshe Shmuel left home and set out for Yeshivas Ohel Torah of Baranovitch headed by Rav Elchonon Wasserman. In the summer 1936, he moved to Mir, where became a talmid muvhok of Rav Boruch Ber Leibowitz of Kaminetz. In 1938 he fled to *Eretz* Yisrael. His father eventually joined him. His mother and two brothers remained behind and perished in the Holocaust. His cousin, the Brisker Rav, arrived in Eretz Yisrael around the same time and Rav Moshe Shmuel became one of his closest talmidim. After his marriage in 1946 he learned in Kollel Chazon Ish for a year and then served as a Maggid Shiur in Yeshivas Kol Torah in Yerushalayim for three years. The Chazon Ish, to whom he became very close, asked him to open a Yeshiva in Be'er Yaakov together with the renowned Mashgiach, Rav Shlomo Wolbe. In 1963 Rav Moshe Shmuel published the first volume of his sefer Kuntrus HaBiurim, which included his shiurim on Gittin, Kiddushin and Nedorim. He printed ten additional volumes over the years. He also wrote the seforim Sha'arei Shemu'os and Zohov Misheva. Most of his voluminous writings are, however, still unpublished. Rav Moshe Shmuel was a member of the Vaad HaYeshivos for fifty years. In 1968, Rav Yechezkel Sarna and the Bais Yisrael of Ger invited him to join the Moetzes Gedolei HaTorah of Agudas Yisrael, (5766/2006).

#### \* 2<sup>nd</sup> of Iyar ~ Begins Monday Night (May 6<sup>th</sup>)

\*\* Rav Shmuel Shmelke Horowitz of Nikolsburg, known as Rebbe Reb Shmelke (1726–1778). The firstborn son of Rav Tzvi Hirsch of Chortkov, Shmuel Shmelke traced his ancestry back to the Ba'al HaMo'or and to Shmuel HaNovi. As a teenager, he and his brother Pinchas – who was to become the Ba'al Haflo'a of Frankfurt – learned bechavrusa and their chiddushim were printed by Rav Pinchas in a kuntrus called Sheves Achim. In their early years, Shmuel Shmelke and Pinchas studied Torah in non-Chassidic Lithuanian Yeshivos, but after traveling to Mezritch and meeting the Maggid, they became his ardent followers. After becoming a Chassid, Rebbe Reb Shmelke became Rav of Ritchval, the site of his Yeshiva that produced his many famous talmidim. After serving there for ten years, he became Rav of Shineve. In 1773, he was invited to become Rav of Nikolsburg in Moravia. Although he was there only five years, he made a powerful impact, and he remains associated with that city to this day. Among his talmidim are the Chozeh of Lublin, Rav Menachem Mendel of Rymanov, Rav Yisrael of Kozhnitz, Rav Mordechai Banet and Rav Moshe Leib of Sassov. His homilies and chiddushim were published

- in *Divrei Shmuel*, and anthologies of his *Torah* thoughts were published under the titles *Imrei Shmuel*, *Nezir Hashem* and *Shemen HaTov*. [Yated 2006 and 2007 say 1<sup>st</sup> of Iyar], (5538/1778);
- \* Rav Moshe Zakan Mazuz of Djerba (1851–1915). *Rav* and *Av Bais Din* in Djerba, he authored *Tzaddik Venisgav*, *Shaarei Moshe* (a collection of responsa) and *Shem Moshe*, (5675/1915);
- \* Rav Avrohom Badush of Mexico, mechaber of Me'oros Avrohom, (5750/1990);
- \* Rav Yehuda Meir Abromowitz, (1915–2007). He was the chairman of the *Agudas Yisrael* World Organization for many years (co-chairman with Rav Moshe Sherer). He was one of the last *talmidim* of Rav Meir Shapira, (5767/2007);
- \* Birth of Rav Shmuel Schneersohn (2<sup>nd</sup> of *Iyar* 1834–13 *Tishrei* 1882), the fourth Lubavitcher *Rebbe*, known as "the *Rebbe Maharash*". He was the seventh and youngest son of his predecessor, Rav Menachem Mendel Schneersohn, the *Tzemach Tzedek*.

#### \* 3rd of Ivar ~ Begins Tuesday Night (May 7th)

- \* Choni HaMe'agel, a famous personage from the Talmud. There are many famous stories about him including one about standing in a circle to beg Hashem for rain (see Menochos 94b, Rashi);
- \* Rav Aryeh Leib Tzintz of Plotzk, the Maharal Tzintz, mechaber of Get Mekushar, Maayenei HaChochma on Bova Metzia, Yayin HaMesamei'ach on Hilchos Yayin Nesech, and a peirush on Pirkei Avos, (5593/1833);
- \* Rav Yeshaya Steiner of Kerestir, (1851–1925). Born in Zbarav, Hungary, he lost his father at the age of three. When he was twelve, he was taken by his mother to Rav Tzvi Hirsch of Liska, the *Ach Pri Tevua*, whom he succeeded as Rav of Liska. He himself was succeeded by his son, Rav Avrohom, (5685/1925);
- \*\* Rav Abba Berman, Rosh Yeshiva Iyun HaTalmud, (1919–2005). Born in Lodz, Poland, to Rav Shaul Yosef, who considered the Chofetz Chaim his primary Rebbe, he was a descendant of the Kli Yokor. After his bar mitzva, Rav Abba began to learn at the Mir and became very close to Rav Yerucham Levovitz. He fled to Shanghai with the Yeshiva at the outset of WWII, then immigrated to America. He was one of the founders of the Mir in Brooklyn. In Brooklyn, he married Rebbetzin Itka Greenberg. After several years, he moved to Eretz Yisrael and founded Yeshiva Iyun HaTalmud in Bnei Brak. He also lectured frequently at Ponevezh. The Yeshiva relocated to Yerushalayim, then to Kiryat Sefer in Modiin Ilit. His many shiurim were published in five seforim, also named Iyun HaTalmud. He is survived by his Rebbetzin and six daughters, (5765/2005);
- \*\* Rav Yosef Breuer, (1882–1980). Born to Sophie Breuer, youngest daughter of Rav Shimshon Refoel Hirsch and Rav Salomon Breuer, then *Rav* of Papa, Hungary. Rav Hirsch passed away in 1888 in Frankfurt, and in 1890, when Rav Salomon Breuer was chosen to succeed him, the family moved to Frankfurt. Yosef became his father's *talmid* and was ordained by him in 1903. He attended the universities of Giessen and Strasbourg, earning his PhD in philosophy and political economy in 1905. In 1911, Rav Breuer married Rika Eisenmann of Antwerp. He assumed his first rabbinical position in 1919 when he was appointed *Rav* of Frankfurt's *Klaus Shul*. Following *Kristallnacht* in November 1938, Rav Breuer and his family immigrated to Antwerp, and then to the Washington Heights section of Manhattan, (5740/1980).

#### \* 4th of Iyar ~ Begins Wednesday Night (May 8th)

\*\* Rav Yosef Dov (Yoshe Ber) Soloveitchik of Brisk, the *Bais HaLevi*, father of Rav Chaim Soloveitchik. Rav Yosef Dov (1820–1892) was born in Nisvizh, near Minsk, to Rav Yitzchok Zev Soloveitchik. Rav Yitzchok Zev was a grandson through his mother of Rav Chaim of Volozhin. Although Rav Yitzchok Zev was not a *Rav* he was known as a *boki* in *Shas* and

Shulchon Aruch. By the time Yosef Dov was ten he knew Maseches Bova Kama, Bova Metzia, Bova Basra, Berochos, Gittin and Kiddushin by heart and was already writing his own chiddushim. When he was eleven his father brought him to Volozhin to learn under his uncle, Ray Itzeleh, the Rosh Yeshiva and son of Ray Chaim of Volozhin. After his marriage, his fatherin-law supported him for thirteen years. In 1849, Rav Itzeleh of Volozhin passed away. Less than four years later, his successor, Rav Eliezer Yitzchok Fried also passed away. The Rabbonim decided that two descendants of Ray Chaim of Volozhin, the Netziv and the Bais HaLevi, would lead the Yeshiva. The Netziv would be Rosh Yeshiva and the Bais HaLevi would be assistant Rosh Yeshiva. The sefer Bais HaLevi is comprised primarily from the shiurim he gave in Volozhin. His derech limud was something that was completely new and original to the Volozhiner Yeshiva and was very different from the traditional way that shiurim were given there. His sefer Bais HaLevi was published in 1863. In 1865, a delegation from the city of Slutzk came to the Bais HaLevi to present him with a Ksav Rabbonus signed by all the respected members of the community and recommended by Rav Yitzchok Elchonon Spektor, the Kovno Rav. The Bais HaLevi served as Rav of Slutzk for close to ten years, but his unbending battle against the *Maskilim* and the wealthy eventually forced him from the city. In 1865, a delegation from Brisk offered him the position of Rav to replace Rav Yehoshua Leib Diskin who had just moved to Eretz Yisrael. The Bais HaLevi served as Rav in Brisk for seventeen years until his passing, (5652/1892);

- \* Rav Yaakov Sasportas, Rav of Amsterdam and antagonist of Shabsai Tzvi. He served as envoy to the Spanish court in Morocco and later became head of the Yeshiva in Amsterdam. In his battle against Shabsaism, he produced Tzitzis Novel Zvi, in which he collected vast material, including pamphlets and letters, and refuted Shabsai Tzvi's messianism in detail, (5455/1695);
- \* Rav Shmuel Eliyohu Taub, Modzhitzer-Tel Aviv *Rebbe*, (5744/1984);
- \* Rav Shimon "Ba'al HaYissurim" Moscowits, (5774/2014).

#### \* 5<sup>th</sup> of Iyar ~ Begins Thursday Night (May 9<sup>th</sup>)

- \*\* Rav Moshe Zorach Eidelitz of Prague, mechaber of Ohr LaYeshorim, Berurei HaMiddos and Meleches Machsheves (1780 or 1755). Orphaned as a youth and raised by Rav Yonoson Eibeshutz, Rav Zorach grew to become a Dayan and Darshan in Prague. His great-grandson, Rav Eliezer Eidlitz of Los Angeles, is one of the leading authorities on kashrus in the world. [According to some, 12<sup>th</sup> of Iyar], (5540/1780 or 5515/1755);
- \* Rav Yeshaya Pick, mechaber of *Haga'os* to *Mesores HaShas* and *She'eilas Sholom*, (5559/1799);
- \* Rav Chaim Meir Yechiel Shapira of Mogelnitz. Raised and taught by his maternal grandfather, the Koznitzer *Maggid*, he was the *talmid* of the *Rebbes* of Lublin, Peshis'cha, Apta and Ruzhin. He married the granddaughter of Rebbe Reb Elimelech of Lizhensk, (5609/1849);
- \* Rav Meir Auerbach (1815–1878). Born in Dobri, he became the *Rav* of Kalisch, then immigrated to *Eretz* Yisrael in 1860, replacing Rav Shmuel Salant (who was traveling) as *Rav* of Yerushalayim. Upon the latter's return, they shared the position. Rav Meir played a central role in the establishment of the neighborhood of Me'a She'orim. He is the *mechaber* of *Imrei Bina* on *Shulchon Aruch*;
- \* Rav Eliezer Chaim Rabinowitz of Yompoli, (5676/1916).



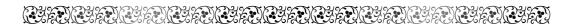
#### ₩ HILLULA DE'TZADDIKA ※

#### WHAT'S BEHIND YAHRZEIT MEANINGS & CUSTOMS

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

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

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



#### **SECTION SE'MASAYHEM SECTION SE'MASAYHEM SECTION SECTION**

#### STORIES & ANECDOTES

#### Rav Moshe Kobriner, 29th of Nissan

#### Teachings from Returnity Finding the Strength within Yourself

Based on the *pasuk*: "As for you, you shall repent through *Hashem*" (*Hoshea* 12:7), Rav Moshe Kobriner taught, "No one is asking the impossible of you. Rather, repent through the G-d within you — find the G-dliness within yourself, and this will help you return to *Hashem*." (*Imros Moshe*)



#### The Days Demand Teshuva

"Days shall speak," it says in *Iyov* (32:7). Rav Moshe Kobriner said that each passing day speaks and demands repentance. As we look at all the days of

our life that have passed, it is as if they are saying to us, "See how much time has passed, and still you have not done *teshuva!*" (*Imros Moshe*)



#### **Back to His Parents**

Rav Moshe Kobriner once remarked that one who can't bring himself to pour out his soul before his Maker in *tefilla*, even after committing grievous sins, has not yet learned to act like a child returning to his father's loving embrace even after he has made a mistake.

Such a person therefore has not yet even stepped over the threshold of the path of *Chassidus*. (*Toras Avos*)

8 \* Acharei Mos / MeOros.HaTzaddikim@gmail.com

#### Rav Chaim Vital, 30th of Nissan

#### **An Accompanying Soul**

It happened on the 29<sup>th</sup> of the Jewish month of *Menachem-Av*, *Erev Rosh Chodesh Elul*, 5331 (1571). "I want you to go to Kfar Avnis," said Rav Yitzchok Luria, the holy *Ari*, to his main *talmid*, Rav Chaim Vital, "to *daven* at the graves of Abaye and Rova." The *Ari* taught him the special *yichudim* ('Unities') which were necessary, what he had to learn and the *tefillos* he was to say, so that his soul would become bound up with two of the greatest Talmudic sages, thus enabling him to understand the secrets of *Torah* which they were then discussing in the Heavenly *Yeshiva*.

Rav Chaim went to Kfar Avnis. The sun beat down upon his head and he stopped to rest on a mound of stones just outside the village of Biriya. While sitting there, he reviewed everything his master had taught him so that they would flow smoothly when the time would come to prostrate himself on the grave.

When he arrived, he fulfilled his master's instructions. He *davened*, prostrated himself and concentrated upon all the esoteric words which the *Ari* had prepared for him. Suddenly he felt his heart open up within him and deep secrets became clear which he would never have understood by his own efforts.

Rav Chaim returned to Tzefas in excellent spirits and went at once to tell his master what he had succeeded in learning since last seeing him. When he knocked upon the *Ari*'s door and entered, he found him surrounded by the group of people who always attended his lectures. The *Ari* looked up at Rav Chaim standing in the doorway and rose in his honor, exclaiming aloud, "*Boruch haba*! Blessed is he who has come. Welcome!" He made a place for Rav Chaim right next to his own seat. Rav Chaim realized that this betokened something, for his master had never shown him such deference before.

When the listeners had gone, he could no longer contain himself and asked, "What have I done to deserve this unusual show of respect and welcome?"

"My dear *talmid*," Rav Yitzchok replied, "The deference I showed you was in respect for Benoyohu *ben* Yehoyoda who accompanied you when you entered."

Rav Chaim was surprised and asked, "But I only visited the tombs of Abaye and Rova. Their spirits should have escorted me. How did Benoyohu's spirit become entwined with mine?"

The *Ari* explained, "The souls of these two Talmudic greats are sparks of the soul of Benoyohu, the chief sage and general at the time of Dovid *HaMelech*, and the order of study and *tefilla* which I told you to go through at their grave is fitting for his soul also. Tell me, did you, somewhere on your way to Kfar Avnis, stop to review what I had taught you?"

Rav Chaim nodded his head. "Then," said the *Ari*, "surely the spot where you stopped off must be the precise location of the tomb of Benoyohu *ben* Yehoyoda. That is how his soul came to be bound up with yours!"

Sometime later the *Ari* and his *talmidim* visited many tombs. Along the way, between Kfar Biriya and Kfar Avnis, Rav Chaim saw the mound of stones where he had rested on his previous trip. As the group passed this spot, the *Ari* stopped and said to his followers, "See, this is the grave of Benoyohu *ben* Yehoyoda. Let us *daven* here, for we will then merit the revelation of profound things from him."

Only then, did Rav Chaim fully understand what his master had told him on that *Erev Rosh Chodesh Elul*.

[Adapted by Yerachmiel Tilles from: *The Arizal – The Life and Times of Rav Yitzchok Luria* (Mesorah).]

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#### **Missed Opportunity**

Rav Chaim Vital's reputation for greatness spread even to the non-Jews of *Eretz* Yisrael – and this in itself sometimes caused him serious problems. Despite his strong wish not to leave the Holy Land, he was once forced to flee for his life to Damascus. Here is that story:

One Friday, all the gates of Jerusalem were sealed off. No one was permitted to enter or leave the city. The Muslims gathered in the mosque that, tragically, stands where our holy Temple once stood in all its glory.

One of their high-ranking officers, a rabid Jew-hater by the name of Abu-Sifin, was passing by one of the gates. In the silence of the empty roads, he heard the sound of water flowing beneath the gate. These were the waters of Nachal Gichon, the stream of water that King Chizkiyohu had sealed off when facing the enemy, Sancheriv [see *Divrei HaYomim* II 32:30].

The official, recalling the existence of this water channel and knowing who had sealed it off, turned to his men.

"Is there any Jew who is capable of opening this channel?"

"Certainly," one of his men replied.
"Not far from here lives a great *Rav*. He can

do anything!"

Within the hour, Abu Sifin was standing in Rav Chaim Vital's doorway.

"Listen, Jew," he said. "The people of this city need the waters of the Gichon. I command you to open the channel – on pain of death!"

Rav Chaim did not want to use *Hashem*'s holy Name to perform open miracles in public. Instead, he fled, and with *kefitzas haderech* (miraculous shortening of the way), he arrived in Damascus the same day. He fell asleep and had a dream in which his master in *Kabbola*, the holy *Arizal*, appeared to him.

"Why didn't you open the Gichon?" the *Ari* asked. "This would have been the proper time to repair what King Chizkiyohu did against the Sages' wishes. Had you opened the Gichon, it would have been the start of the Redemption!"

Rav Chaim Vital wished to return to Yerushalayim at once, but the *Arizal* stopped him. "The time has passed," he said. "We have lost our chance."

[Source: Adapted and supplemented by Yerachmiel Tilles from Stories My Grandfather Told Me (Mesorah) by Zev Greenwald]

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#### Rav Tzvi Hirsch Ashkenazi, 1st of Iyar

The Chacham Tzvi

Rav Tzvi Hirsch Ashkenazi, better known to the Jewish world as the *Chacham Tzvi*, led a very tragic life full of suffering and wanderings. In his youth he studied in the city of Ofen, and later he travelled to Constantinople, where his great erudition and scholarship earned him the appellation of *Chacham* – the *Sefardi* title bestowed upon great *Rabbonim*. Afterward, he returned to Ofen. Unfortunately his life there took a tragic turn when the city was besieged and during the fighting, stray

cannon fire shelled his home, killing his wife and only daughter. In bitter mourning, he fled and traveled to Sarajevo in Bosnia. There he was appointed *Rav*, but his tenure there was interrupted when that city too fell under siege. Meanwhile, news reached him that his parents, from whom he had been separated since he fled Ofen, were alive but had been captured and held ransom by the Prussians, so he left Bosnia, seeking help to secure their release.

Later, his wanderings took him

through Venitzia where he sat and studied with the famed Rav Shlomo sage. Aidels, mechaber of Maharsha on the Talmud. While in Venitzia. his endurance was once again tested bv



Hashem, when the last of his savings were spent and he was left penniless in a strange country. All through his wanderings, due to his fame and wisdom, many wealthy Jews wished to honor him and shower him with gifts. Nonetheless, the Chacham Tzvi refused them, even in those dire times. It was his custom all his days to refuse gifts from anyone. He explained that as a rabbinical court judge, he wished his judgment to be pure and untainted. He therefore feared that if he ever received a gift, and he would one day have to judge a case where the defendant or litigant had done him such a favor, he would be disqualified and that the gift would be like a bribe.

Nonetheless, *Hashem* rewarded his stringent piety by a miraculous meeting in Venitzia. There had been a certain acquaintance of the *Chacham Tzvi*'s from Hungary who owed him a sum of money. And *Hashem* in His Divine Providence caused this very acquaintance to visit Venitzia and meet the *Chacham Tzvi* there in a local inn. On that very day, he paid back the *Chacham Tzvi* in full what he owed him. Thus, was he saved from having to receive any monetary gifts or financial aid and he was able to uphold his holy custom.

From Venitzia, he continued to Ansbeck and from there to Fijorda and Prague, finally arriving in Berlin. There he married Sora, the sister of Rav Zev Wolf Mirels, the chief *Rav* of the three communities of Altuna, Hamburg and

Wensbeck. He followed his second wife to her home city of Altuna, where he sat and studied in the great study hall and opened a *Yeshiva* there called the *Kloiz*, earning him the respect and admiration of many *talmidim*. There in Altuna his wife bore him ten children, five sons and five daughters. Even his parents, whose release had finally been secured, had the merit to visit him there and bask in their son's honor and glory. Eventually they traveled on to *Eretz* Yisrael and were buried in Yerushalayim.

That year, the *Chacham Tzvi* printed a manuscript by the *Taz*, which was the previously unknown Rav Dovid *HaLevi* Segal's commentary on the *Choshen Mishpot* section of the *Shulchon Aruch*, along with his own comments and glosses interwoven in the text, in Hamburg.

Although he sat and studied in his *Yeshiva* in the *Kloiz* of Altuna for some twenty years, he suffered financial privation due to the expenses of his large family. Nonetheless, the entire time, the *Chacham Tzvi* upheld his practice of refraining from accepting any gifts, even though he was visited constantly by many who offered him lavish gifts of gold and silver. His piety and strictness in this custom knew no bounds.

Let us relate a story that illustrates his piety from this era in his life. After he married his second wife, the town's community leaders tried to help the young *Torah* scholar financially by setting him up with a business partner with whom he could invest. The idea was that the Chacham Tzvi would give his funds and the partner would invest them and share the profits with the Rav, allowing the Rav to use his time and talents for *Torah* study. However, his partner's luck took a swift turn for the worse and when he lost the entire investment, he fled in shame to Amsterdam, leaving the Chacham Tzvi destitute. Knowing that this meant either poverty or having to break his steadfast rule of not accepting financial aid or gifts, the *Chacham Tzvi* became so depressed and distraught, that he fell ill. The doctors advised him to travel to the Rhineland to the natural springs to restore his health. Thankfully, this worked.

Meanwhile, when he returned, news reached him about the father of his former partner. The Chacham Tzvi had secured a document as a guarantee from his partner's father for the sum of money. This man now feared that since his son had run off, the Chacham Tzvi would seek him out and have him repay the money. Being that he was unable to do so, the father fell ill and was bedridden. As soon as the *Chacham* Tzvi heard about the situation, he tore up the guarantee and mailed the torn document to the father. In this way he indicated to him that he did not intend to force him to pay. After receiving it, his former partner's father recovered his health. These are the lengths the Chacham Tzvi went to in order to prevent the suffering of a fellow Jew.

The heads of the community got together and formed a plan to help the pious *Chacham Tzvi* without giving him gifts. They contacted various merchants in London and had them import precious stones and fine kosher French and Italian wines. Using small portions of the *Chacham Tzvi*'s income, they would purchase these goods together with him and sell them for a profit. Nonetheless, they had to assure him each time that the profits he was earning were solely from his percentage of investment and not a gift. In this way did he make a living.

When his brother-in-law passed away, he was named to take his place, serving as as chief *Rav* of Altuna, but again, his position was not peaceful. Several of the city's communal leaders felt that they preferred Rav Moshe of Rottenberg as their *Rav*, especially since he was already experienced serving as *Rav* of several large Lithuanian communities. So as to prevent

strife and in order to seek the peace that always seemed to elude him, the *Chacham Tzvi* agreed to share his position in Altuna. However, this compromise, too, did not last long.

When both Rabbonim ruled against one another on certain matters of law, the community split over the decision. Following the split, the Chacham Tzvi resigned and removed himself from his post. As he sat and studied in Altuna, he received a request from the Ashkenazi community of Amsterdam to serve as their chief Rav. Amsterdam's Ashkenazi community, although not as large or Sefardi one. wealthy as the nonetheless prominent, and the fact that there was a fine printing press in Amsterdam also coaxed him to agree. Thus, the Chacham Tzvi accepted the invitation and moved there.

In Amsterdam he printed his responsa, entitled Shu"t Chacham Tzvi. Here, too, strife followed him and after four peace, of when the Sefardi vears community esteemed certain a Nechemia Chiya Chayun and his work Divrei Nechemia, the Chacham Tzvi refused to approve of the work. In fact, just the opposite - he attacked it and its mechaber as Sabateans, followers of the false Moshiach, Shabbsai Tzvi. He placed Chayun in Cherem and excommunicated him, ordering his book banned and burned. This opposition caused Chayun great personal disgrace, and it set the Ashkenazi and Sefardi communities of Amsterdam against each other.

Chayun appealed to the *Sefardim*, claiming that the *Ashkenazi* chief *Rav* should have no authority over him and over their own *Rav* and community. His words found their mark and fed the flames of discord between the communities and their injured pride. The last straw was when they sought to settle their differences in the secular courts. They asked the *Chacham Tzvi* to rescind his ban and

excommunication and to have a panel of priests judge the book in question. Seeing that his presence caused strife and discord, and fearing the desecration of *Hashem*'s name in secular court by having *Torah* matters judged by Christians, the *Chacham Tzvi* abandoned his position as *Rav* rather than give in to their demands.

Due to the *Chacham Tzvi*'s piety and unyielding nature regarding refusal of gifts and bribes, he earned the respect and admiration of world Jewry, although, when he championed the truth and justice of *Torah* against community leaders who could not sway and buy him off, he also earned their animosity. Two incidents regarding his detractors are worth citing.

Amsterdam. there was opponent of the *Chacham Tzvi* named Leib Driker. One time he was walking in the street together with his wife when a pious neighbor walked past them. Since his open opposition and strife with the Chacham Tzvi was public knowledge, his neighbor berated him for his conduct when she saw him. She chastised him, saying, "Why do you oppose our Rav? He is a righteous and pious man worthy of your respect, honor and admiration!" Her words fell on deaf ears and only enraged him into a fit of anger, and he yelled, pointing to his pregnant wife, 'I would rather my wife miscarry my child than have her ever give birth to someone like him!' Soon after, his wife did indeed lose her child. Not only that, but the couple never succeeded in having a viable baby; it is said that his wife miscarried some twenty times.

Another incident that happened during the Chacham Tzvi's tenure in Amsterdam was the following: One of the Chacham Tzvi's opponents always made fun of him on Shabbos. During the recitation of the tefillos welcoming the Shabbos, the Chacham Tzvi would dance and sing to usher in the *Shabbos* day in joy and sanctity. This lowly individual took the opportunity to stand and mock the great Rav dancing, clapping and acting like a fool. One time he did so and simply never stopped. He seemed to have just lost his mind and for the rest of his days he wandered about the city as a madman, dancing, clapping and singing to himself in the streets until one day he fell from a carriage and broke his neck in the street.

After he left Amsterdam, he traveled to Poland. He passed through Landau and Emden until he settled in Lwów where he was appointed head of the rabbinical court and *Yeshiva*. Unfortunately, his tenure was cut short when he passed away after serving for only four years. A greatly detailed biography of his life was written by his illustrious son, Rav Yaakov of Emden, in the work *Toras HaKeno'os*.



#### Rav Shmuel Shmelke Horowitz of Nikolsburg, 2<sup>nd</sup> of Iyar

#### **The Price of Vanity**

When Rav Levi Yitzchok was only seventeen years old, he traveled to Rebbe Reb Shmelke of Nikolsburg, who was then the *Rav* of Richivol, to join Rav Shmelke's *Yeshiva* and become his *talmid*. The *Bais Medrash* of the *Yeshiva* was partitioned, so that Rav Shmelke could hide himself away for *hisbodedus*, secluded meditation, and study the mysteries of the *Torah*.

When the young prodigy arrived, Rav Shmelke asked Rav Levi Yitzchok if he knew how to learn. Rav Levi Yitzchok answered, "Pilei pilei pelo'im! Wondrously wonderful!"

His vain answer earned him a seat outside the learning area of the *Yeshiva*. All those hours that the others sat and learned together in the *Bais Medrash*, he spent learning outside and he was never called in to join the other *talmidim*.

Two years passed in this manner until one day, Rav Levi Yitzchok noticed Rav Shmelke leaving his private area. The young *Yeshiva talmid* stole inside and peeked at the *sefer* sitting on the *shtender*.

It was the mystical work of *Kabbola* – *Pri Etz Chaim*. Quickly Rav Levi Yitzchok closed the volume and left the partitioned area before he could be caught. But when Rav Shmelke returned, he realized something was amiss.

Rav Shmelke cross-examined Rav Levi Yitzchok until he confessed that he had been in the *Rebbe*'s inner chamber and had closed the *sefer*. After that, Rav Shmelke took the boy under his wing, until he was studying with him as his *chavrusa*. Rav Shmelke would later write that Rav Levi Yitzchok was "my *talmid* in the revealed *Torah* and my master and teacher in the hidden *Torah*." Rav Levi Yitzchok would likewise write that Rav Shmelke was "my master and teacher in the revealed *Torah* and my *talmid* in the hidden *Torah*."



#### <u>A few stories from MiPeninei Noam</u> Elimelech

Rebbe Reb Shmelke taught that a true *oved Hashem* does not fall asleep in a bed but only when overcome by sleep in the midst of learning or *davening*. Falling asleep in the *Bais Medrash* on the *shtender* was considered a desirable goal. This explains his "joke" at the end of this story. Really, he believed, he shouldn't sleep at all, so whenever he slept he considered it oversleeping.



#### The Sleep of the Tzaddik

The *Maggid* of Trisk related that Rebbe Reb Shmelke of Nikolsburg would never sleep more than two or three hours at a time. His *Rebbe*, the *Maggid* of Mezritch, wished that Rebbe Reb Shmelke would sleep longer. Once, the Mezritcher *Maggid* 

gave Rebbe Reb Shmelke a great deal of wine to drink, hoping that it would make him feel sleepy. Indeed, Rebbe Reb Shmelke slept eight hours that night. The next day he felt a great awakening. He felt that he had entered a state of *mochin d'gadlus*, of expanded consciousness, during his *tefillos* and devotions, more so than on other days. The *Maggid* said to Rebbe Reb Shmelke, "Surely you would rather sleep eight hours every night, seeing that it has such a positive effect on you?" Rebbe Reb Shmelke answered jokingly, "Wherever I sleep over, I oversleep!"



#### The Night Rebbe Reb Shmelke Slept in a Bed

Rebbe Reb Shmelke rarely slept in his bed. Once, Rebbe Reb Elimelech and Rebbe Reb Zusha made a special trip to Nikolsburg to get Rebbe Reb Shmelke to sleep in his bed that night. They themselves made the bed with special kavonos, holy thoughts and meditations. That night Rebbe Reb Shmelke indeed slept in his bed for several hours. The next day he felt enlightened much more than usual. However, he told them outright that he would not be able to keep up this practice on a regular basis. (Ohel Elimelech 146; see also Ohel Elimelech 335 about how Rebbe Reb Shmelke and his talmidim rarely slept in a bed.)



#### The Three Visitors

The *Rebbe* of Dzikov would relate the following tale every year: The holy *Rebbe* of Belz told the holy *Rebbe* of Kominka the reason behind a trip that the Rebbe Reb Elimelech made to see Rebbe Reb Shmelke of Nikolsburg. Once, the three *Avos*, Avrohom, Yitzchok and Yaakov, visited Rebbe Reb Elimelech. He asked them how the coming year would fare. They answered him that all the *tefillos* of the past had been accepted for good,

more so than in previous years. The next year they came again, but this time they said the opposite: none of the *tefillos* were able to ascend properly. If not for the four pillars of the world, the world would not have been able to continue existing. Rebbe Reb Elimelech asked the *Avos* to reveal the identity of these four pillars. They told him that one of these four was Rebbe Reb Shmelke of Nikolsburg. Rebbe Elimelech traveled to Nikolsburg to see the *Rebbe.* When he arrived at Rebbe Reb Shmelke's door unannounced, Rebbe Reb Shmelke ran toward Rebbe Reb Elimelech and said to him, "Who are the other three?" (Ateres Zekeinim, p. 24; Ohel Elimelech 9)



#### **Great Reward for a Good Deed**

Once Rebbe Reb Elimelech was on his way to the *mikve* accompanied by another Jew, when he heard a heavenly voice call out, "He who helps Rebbe Reb Shmelke overcome the wicked people in Nikolsburg will be assured a portion in the World to Come!" Rebbe Reb Shmelke had suffered terribly at the hands of some of the local residents. Rebbe Reb Elimelech asked the fellow who was with him if he had heard anything. The man had not. The Rebbe said to himself, "Since I heard this myself, it is a sign that I must journey to Nikolsburg." He set off for Nikolsburg, and when he arrived he went straight to the house of Rebbe Reb Shmelke and asked him permission to give a discourse in the shul and rebuke the congregation. "And what good will it do for you to scold them?" Rebbe Reb Shmelke replied. "They will accept no tochocha." But Rebbe Reb Elimelech insisted, and finally Rebbe Reb Shmelke gave in and granted him permission.

Rebbe Reb Elimelech went to the *shul*, where many people had gathered to hear his discourse, and he began to lecture. It seemed he had set out to prove to them how several sins listed in the *Torah* could

actually be permitted. This type of speech was quite to their liking, and it whetted their palates for more. And so it was announced that Rebbe Reb Elimelech would speak again in the *shul* the next day, and the congregation returned in droves; almost the whole town showed up to hear the discourse.

This time Rebbe Reb Elimelech proceeded to prove to them how false were yesterday's proofs and how all the sins in the *Torah* are quite grave and it is forbidden to transgress even the slightest of prohibitions of the *Rabbonim*'s enactments and decrees. His words stirred feelings of repentance and regret in their hearts until they began to cry. "Our own *Rebbe* [referring, of course, to Rebbe Reb Shmelke] told us these truths, only we refused to listen to him. We must all go to beg his forgiveness and make amends."

They went to their *Rebbe* and fell on their faces, begging for forgiveness. They promised to listen and heed his words from then on – now that Rebbe Reb Elimelech had proven to them that their *Rebbe*'s words were true.

Having accomplished his mission, Rebbe Reb Elimelech asked to be granted leave from the Rebbe Reb Shmelke and he left town.

When he left Nikolsburg, he heard another heavenly voice proclaim, "Since you have aided the Rebbe Reb Shmelke, we grant you that anyone you bless within the next twenty-four hours shall be blessed."

Rebbe Reb Elimelech walked and walked for almost a whole day, and yet he did not encounter a single Jew to bless. The *Rebbe* cried before *Hashem*, "Here You have given to me this gift for twenty-four hours and whom will I bless with it?" Suddenly, he saw a woman walking in the field and immediately he began blessing her. She became frightened and fled. The *Rebbe* called after her, "Do not be afraid! I am not an evil man, Heaven forbid. Tell

me: where are you from and what is your occupation?" She stopped running and answered his questions, then allowed Rebbe Reb Elimelech to finish blessing her and they each went on their way.

When the woman arrived home, she told her husband about the stranger and his blessings. Sure enough, their fortune turned for the better, and their standard of living grew until they were quite wealthy. Seeing the result of the *Tzaddik*'s blessing, the couple believed that this man had been Eliyahu *HaNovi* in disguise, for they saw with their own eyes that all their handiwork was blessed. This couple established a fine home with servants in the city, and the wealthy man gave his servants permission to distribute donations up to a gold dinar without even consulting him.

Time passed, and Rebbe Reb Elimelech and his brother Rebbe Reb Zusha were traveling together, collecting charity to free captives, when they heard about this wealthy and charitable man. They traveled to his city and called on him, and his servants came to give them a donation. They refused the amount the servants offered, though they were being offered a golden dinar. They insisted on seeing the affluent man himself.

When they entered the rich man's home, his wife saw them and recognized Rebbe Reb Elimelech. She was so overcome that she fainted, causing a great commotion in the household. When she came to, she told her husband that this man was Eliyahu *HaNovi* who had blessed her several years earlier.

Rebbe Reb Elimelech immediately declared that he was not Eliyahu *HaNovi*, and he had not come to take away their wealth, Heaven forbid. On the contrary, he was happy to see that his blessings bore fruit. The wealthy man asked them how much they needed to collect to redeem the captives. "Five hundred coins," they said. The rich man left the room and soon returned with the entire sum. But they refused his generous gift, saying that they wanted to let other Jews have a hand in the merit of this great *mitzva*.

After much entreaty and pleading by the rich man, they accepted from him half the amount.

(Sichos Tzaddikim 17).



#### Rav Yeshaya Moshe Steiner, 3<sup>rd</sup> of Iyar

Affectionately Known as Reb Shaya'le Kerestir

Reb Shaya'le was one of the most famous *Chassidic Rebbes* from Hungary of

the early twentieth century. He was a talmid of Rav Chaim Halberstam of Sanz and Rav Mordechai Nadvorna.

His picture is believed by many Jews to be



an amulet of protection. Many storekeepers have his picture in their stores to keep away mice. In the picture, one can see that the *Rebbe* was facing down. Legend says that once Rav Chaim of Sanz placed his hands on Rav Yeshaya's head to bless him. From that point on, Reb Shaya'le never raised his head.

He was known as a miracle worker and a great *ba'al chessed*. Thousands came to his funeral. At one point during the eulogies, the mailman from the town, who was not Jewish, spoke up in the middle and said, "You don't have any idea who this

man was. I personally handled his mail, and I know that he himself supported hundreds of poor families throughout Hungary.

[Editor's note: Whenever I have visited his ohel in Hungary, numerous non-Jews came forward to extol his virtues that were retold throughout their generations. The people who



lived nearby felt it was a 'zechus' to have him close by and always took proper care of his gravesite.

There are numerous stories of non-Jewish people who came to him for blessings too].



#### **The Famous Mouse Story**

His greatest pleasure was to host a very elaborate *Melave Malka*, the meal that follows Shabbos, on Saturday night. Often he would have his Chassidim shecht fresh chickens for his meal. He would always distribute the food himself - in a hidden way. For instance, he would put his hand in a bag and distribute challos to those present, and there were always exactly the number of challos needed. As soon as the last person got his portion, they looked in the bag and it was empty. Many people testified to that fact from the previous witnessed generation who this phenomenon firsthand.

One *Motzo'ei Shabbos*, while Reb Shaya'le was eating this special *Melave Malka* meal, a *Chassid* came to him with an urgent request. He was a man who had a warehouse full of foodstuffs and he made

his living by buying and selling food. For the past number of months, his warehouse had been taken over by mice that were eating his grain and other commodities, and his entire livelihood was threatened. He asked Reb Shaya'le for a blessing that the mice should leave his warehouse.

At that time, each small town in Europe was ruled by the local church pastor. Some of the pastors were kind toward the Jews and others were very harsh. Reb Shava'le asked the Chassid if the pastor of the town he lived in was kind or harsh. The *Chassid* replied that he was very harsh toward the Jews. Reb Shaya'le then instructed the *Chassid* to go to his warehouse and to tell the mice, "Reb Shaya'le says to go to the estate of the pastor." The *Chassid* followed the *Rebbe*'s advice and instantly hundreds of mice raced out of the warehouse, all heading in the direction of the pastor's estate. The Chassid's business was saved, and ever since, Jews who have been plagued with this problem have used Reb Shaya'le's picture to rid their homes of mice.



#### **Preparing for Tefilla**

When *Chassidim* peeked through his keyhole before *Mussaf* on *Rosh HaShana* expecting to see him immersed in holy *kavonos*, they were amazed to see him cutting up the cakes to distribute to the congregation.



#### **Nobleman's Request**

Once, a nobleman who was also a government official approached Reb Shaya'le to request his help. He had a son who was very sick and had heard that he was a wonder *Rebbe*. He promised the *Rebbe* that he would help the Jews who were forcefully conscripted into the army. Reb Shaya'le raised his holy eyes to Heaven and exclaimed, "*Hashem*, there are many

non-Jews who persecute us. If you need to claim a soul, pick one of them. At least this man will help the *Yidden*."

Immediately, word came that the child was beginning to recover until he was completely healed. The man kept his word and forged medical conditions for *Yidden* so they would be released from the army.

With time, his scheme was discovered and he was brought to trial. He again ran to Reb Shaya'le and asked for his help. The *Rebbe* assured him that all would be well. That night, the courthouse that



housed all the records that were to be used

this

was

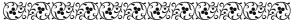
against the official was overrun by thousands of mice who ate through all the records. Naturally, the case was promptly dismissed.

[Editor: I have also heard from people who remembered the child of this government official, and they attested that he too was an unbelievable *Oheiv Yisrael* and always declared that he owed his life to the *Rebbe*].



#### **Caring Even After His Petira**

When he sensed that his *petira* was near, he asked his son to immediately cook copious amounts of food and prepare abundant drinks, since he realized that a lot of people would come to his funeral and the weather was unusually hot. Everyone would be busy with his funeral and would not realize that the masses were hungry.



#### Rav Aryeh Leib, 3<sup>rd</sup> of Iyar

The Maharal Tzintz

extraordinary

Who Tzaddik? His name was Rav Aryeh Leib (Maharal) Tzintz. This Gaon wrote many seforim, and he was very interested in seeing that they were

printed and



distributed. That is why he made the promise he did (see below).

Indeed, there are many stories told of people who were helped in miraculous ways after they undertook to print the *seforim* of the *Gaon*. The organization

dedicated to the publication of the *Maharal's seforim* knows of many cases of people who have seen *yeshuos* that were clearly miraculous. These involve recovery from life-threatening diseases, obtaining good *parnossa*, finding proper *shidduchim* and *nachas* from children.



#### <u>This Week's Segula for</u> Parnossa

(Please note: I am not affiliated with this organization in any way. I have seen a *yeshua* for *parnossa* by using this *segula* and by printing *seforim* from the *Maharal Tzintz* and my *Rebbe*, *Shlit"a*, the Clevelander, told me that he also did so once and saw a *yeshua* in it. As such, I am presenting it for his *Yahrzeit* on the 3<sup>rd</sup> of *Iyar*.)

Praga, a suburb of the European

Jewish capital of Warsaw, the 3<sup>rd</sup> of *Iyar*, 5593 – more than 180 years ago! The *Gaon* and revered Rav Aryeh Leib Tzintz, known as the *Maharal Tzintz*, or the *Gaon MiPlatzek*, lay on his deathbed surrounded by his most senior *talmidim* (one of whom was the famous *Chiddushei HaRim* of Gur). The great man's soul would soon be parted from his pure body as it traveled to rest on high, in the place reserved for only the holiest and purest.

An atmosphere similar to *Neila* (closure) on *Yom Kippur* pervaded the room. The *talmidim* were looking at the face of their *Rebbe*, a man who taught *Torah* to thousands and had given blessings and salvation to everyone who ever knocked at his door, but now his lips did not stop as he mumbled incessantly. Some of the *talmidim* were bending forward and cupping their ears to hear him say, "What is the difference between learning *Torah* here and learning it in the world above...?"

Suddenly, the Tzaddik awakened and his eyes were wide open. His hand pointed to the wooden board in the corner of the room and he asked that it be brought to him. With whatever strength he still had, he wrote on the board the text that he wanted engraved on his matzeiva (headstone). The talmidim watched silently as this mighty *Torah* scholar wrote; finally, his wonderful promise was written: I will be an intermediary with Hashem (meilitz) in the World to Come for anyone who tries to bring to publication the books that I have compiled.

The looks of astonishment on his *talmidim*'s faces did not leave his pure eyes. The shock and emotion had gripped everyone around him. This was not an empty statement. It was a promise that was all-encompassing and comprehensive, and it will be etched in stone forever, for all

generations. It was to be the epitaph engraved into eternity at his final resting place ...

For a short moment, he spoke in a clear voice, "When a man hangs a sign on his store, he is telling us that he has something to sell!"

This "sign" has survived until now and is the holy message of our *Rebbe*, the Tzintz *Rebbe*, of blessed memory, as he lies in the main cemetery located in Genesha Street in Warsaw. The many writings about all aspects of the *Torah* published by the *Maharal Tzintz* have been reprinted on many occasions over the years, and those who have been involved in their publication have been rewarded with wonderful prosperity, both spiritual and material.

"And these were not mere words, for we have seen and heard of the amazing miracles that have been visited through this act, for they are no longer on a downward slide and thanks to this *mitzva* they have been saved and healed." (*Shem HaGedolim*)

"Indeed, he promised good things to all who try to help in publishing his work, and this is what has happened for everyone involved." (Rav Tzodok *HaKohen* of Lublin)

"This is a *segula* for all kinds of problems and will help many!" (*Orchos Rabbeinu HaSteipler*, of blessed memory)

To download and print *seforim* go to <a href="http://hebrewbooks.org/advanced.aspx">http://hebrewbooks.org/advanced.aspx</a> and copy and paste a search for צינץ under author. This will help you find many free *seforim* to download and print

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Download and Print Seforim:

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#### Rav Yosef Dov (Yoshe Ber) Soloveitchik of Brisk, 4th of Iyar

The Bais HaLevi

#### <u>A Sharp Rebuke</u>

By nature, Rav Yosef Dov was a man of truth. He never demonstrated any partiality toward anyone, and fought against every powerful and wealthy person who wanted to "lord it" over people. One day in Slutzk, it happened that a Reformer, a completely dishonorable man, was called up to the *Torah*. He ascended the *bima* and began to recite the blessing for the *Torah* reading with the intonation of a religious, G-d-fearing Jew: "...Who has chosen us from among all the peoples and given us His *Torah*".

Upon hearing this, Rav Yosef Dov began to laugh. He said, "He certainly did not recite this blessing in vain, for if the *Torah* had been given to the other peoples, he would have felt obliged to carry it out in its smallest detail so he could be viewed as a perfect *goy*! However, since the *Torah* was given to *Bnei Yisrael*, he feels free to reject its yoke, and that's why he said the blessing with such sincerity by emphasizing 'and given us His *Torah*' – to us, not to non-Jews – because he doesn't feel obliged to carry it out!"



#### **A Caring Heart**

In addition to his greatness in *Torah*, Rav Yosef Dov had a caring heart that was open to all who were poor or dejected. He faithfully cared for the needs of the community and did much for the city's poor. During one year of scarcity, he established an organization called "Food for the Poor" which he himself directed. He went from house to house collecting money for the needy, and his home was open wide to the downhearted and every soul in pain. Even when he himself was lacking, he spent his last cent on *tzedoka*.

One day a very poor Rav from a

small town appeared at his home. Rav Yosef Dov warmly welcomed him and invited him to eat something, during which time they spoke of *Torah*. After the final blessing, the guest arose and Rav Yosef Dov noticed that his shoes were torn. He then called one of his sons over and whispered in his ear, "Take off your shoes and give them to this *Rav*."



#### The Four Cups of Milk at the Seder

Rav Yosef Dov also studied *Torah* in great depth and with razor-sharp acuity. He carried out the *mitzva* of *tzedoka* with detailed forethought and treated the poor wisely.

Once before *Pesach*, someone came to him with the following question: "*Rabbeinu*, can a person fulfill the obligation of drinking the four glasses at the *Seder* with milk?"

"Are you ill?" the *Rav* asked him.

"No," the man replied. "Thank G-d, I'm in good health, but wine is very expensive this year and I have no money for it." The *Rav* took out twenty-five rubles from his pocket and gave them to him. However, the man did not want to accept it, and he said, "*Rav*, I came to ask a question, not to ask for charity!"

"This money," said the *Rav*, "is a loan until *Hashem* helps you. You can pay me back after the holiday."

The man took the money, thanked the *Rav*, and went back home. As soon as he left, the *Rebbetzin* asked her husband, "Why did you give him twenty-five rubles? Enough wine for four glasses costs only one or two rubles!"

Rav Yosef Dov smiled and said, "You heard his question: Is it permissible to fulfill the obligation of drinking the four glasses at the *Seder* with milk? If he was

going to have meat during the *Seder*, he wouldn't be able to drink milk. I understood from what he said that he had nothing for the holiday, so I gave him enough that nothing would be lacking for him."



#### You Shall Fear No Man

Rav Yosef Dov was a man who was very firm in his opinions, ones that represented the views of the *Torah*. The *pasuk* that states: "You shall fear no man" (*Devorim* 1:17) was a guiding light for him in every aspect of life.

One day, the leaders of the community of Slutzk came to him and complained about the deterioration of the town's religious situation. The *Rav* replied that authenticity had the upper hand, for unbelievers truly do not believe, which is why they succeed. As for those who observe *Torah* and *mitzvos*, they do not do so with complete sincerity, which is why the unbelievers have the upper hand.

His love for truth brought him much trouble and disappointment. He left his position as *Rav* of Slutzk, and for several years devoted himself to *Torah* study in holiness and purity, without the rabbinate and without a livelihood.

After the departure of Rav Yehoshua Leib Diskin (the *Rav* of Brisk) for the Holy Land, the leaders of the Brisk community came to ask Rav Yosef Dov to take his place as their *Rav*, to which he agreed.

Rav Yosef Dov was accorded great honor in Brisk, and his fame spread throughout the Jewish world as a *Rav par excellence*. In Brisk he found rest and tranquillity for his disquieted soul, and he was able to study *Torah* in peace and also write his marvelous four-part collection of responsa, *Bais HaLevi*, and a commentary entitled *Yad HaLevi*.

After a brief illness, Rav Yosef Dov was *niftar* on the  $4^{th}$  of *Iyar*, 5652 (1892).

He not only left behind his *seforim*, but also his children, who themselves were great in *Torah*. Among these was Rav Chaim Soloveitchik, who enlightened the world through his *Torah* and wisdom.

www.hevratpinto.org/tzadikim\_eng/125\_rabbi\_yossef\_d ov\_soloveitchick.html



#### His Fear of Sin

It was said of the *Bais HaLevi* that his fear of sin was comparable to an ordinary person's fear when his life is in danger. His personal life was full of tragedy, but this did not break his powerful spirit and sense of justice. His works are characterized by their consistent brilliance and originality. In *Parshas Bo* he posits the fascinating thesis that the *mitzvos* do not flow from their seeming reason, but rather the reasons arise because the *mitzva* existed in the *Torah* which preceded the world.



#### <u>An Unresolved Kushia for Rav</u> Shlomo Kluger

In his youth he lived in Brod for a time where Rav Shlomo Kluger was *Rav* and the latter enjoyed discussing *Torah* with the young scholar. When the *Bais HaLevi* was leaving, Rav Shlomo said to him, "you have always resolved my difficulties (*kushios*) but I have one difficulty you cannot resolve: how difficult for me is your parting."



#### Firm for Torah

In 1892 the government insisted that the Volozhin *Yeshiva* should extensively revise its curriculum to include a substantial amount of secular study, much of which had to be studied in the morning hours. The agonizing question arose whether to comply and totally transform the character of the *Yeshiva* or

permit the *Yeshiva* to close. Some of the greatest leaders were called into session. Some of the assembled were inclined to agree to the changes, whereupon, with tears in his eyes, the *Bais HaLevi* spoke up expressing his sharp disagreement: "We are duty-bound to teach *Torah* and bequeath our heritage to the next generation in the way of our forefathers, not by new, unacceptable means. We cannot assume responsibility for such changes. Let He who gave the *Torah* do His!"

www.ou.org/judaism-101/bios/leaders-in-the-diaspora/rabbi-yoseph-ber-soloveitchik-the-*bais-halevi*/



#### The Bais HaLevi Pays The Price of a Chumra

Rav Yosef Dov Soloveitchik once met with a Russian judge. The judge said to Rav Soloveitchik, "Our laws are superior to your laws. For example, we have a law against bribery. According to this law, if a judge is caught accepting a bribe, the judge is punished as well as the person who bribed him. According to the laws of your *Torah*, however, it is forbidden only to accept a bribe, and the one who offers the bribe does not transgress any laws.

The *Bais HaLevi* answered, "On the contrary – it is precisely due to this law that the *Torah* is superior at protecting justice. According to your laws, the judge will not hesitate at all to accept a bribe, because he is positive that the one who offered him the bribe will not reveal this to anyone. He knows that if the matter is revealed, he will also be punished.

The *Rav* concluded, "However, according to the laws of the *Torah*, each judge is wary of accepting a bribe lest the one who offered it will reveal what he did." (*Vekorosa LeShabbos Oneg*).

www.revach.net/stories/story-corner/The-*Bais-Halevi*-Vs-The-Russian-Judge/3240

#### <u>The House Of Brisk Became</u> <u>Chassidish When it Came to the</u> Shineve Rebbe

One time, when a number of Sanzer *Chassidim* came to visit the Brisker *Rav*, he told them that he was a Shineve *Chassid*. (The Shineve *Rebbe*, Rav Yechezkel Halberstam, was the son of the *Divrei Chaim*, the founder of the Sanzer dynasty, Rav Chaim Halberstam.) They all looked at him in shock. The Brisker *Rav*, leader of Lithuanian Jewry – a *Chassid*?!

The Brisker Rav told them that when the Shineve *Rebbe* came to Brisk, the people of Brisk came out to greet him carrying torches in his honor. His grandfather, the *Bais HaLevi*, was among them. The Brisker *Rav* said, "I know with certainty that absolutely nothing impressed my grandfather except for *Torah* and *Yiras Shomayim*. If he went to greet the Shineve *Rebbe*, it was because apparently he was head and shoulders above everyone else in those areas. Therefore, I am a Shineve *Chassid*!

One time, when the Shineve came to visit the *Bais HaLevi*, he was accompanied by many *Chassidim*. Outside the entrance to the house he told his *Chassidim* that they should not accompany him into the house, since the *Bais HaLevi* was a *Misnagged* and did not approve of their ways. He might therefore not appreciate all the *Chassidim* entering with the *Rebbe*.

Apparently the *Bais HaLevi* was right near the door waiting to greet his guest and overheard the conversation. He turned to the Shineve and said, "*Sholom Aleichem* and *Boruch Haba*." Then he smiled and said, "May the *Rebbe* of Shineve enter and may his *Chassidim* enter with him. Consider yourselves to be in a house of *Chassidim*!"

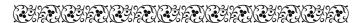
 $www.revach.net/stories/gadlus/The-House-Of-Brisk-Became-{\it Chassidishe}\mbox{-}When-It-Came-To-The-Shineveh-} \\ Rebbe/4247$ 



ד' אייר לעילוי נשמת ר' שמעון בן ר' ישראל ז"ל

ימליץ טוב בעד משפחתו היקרה ויקום לערלו לקץ הימין במהרה ת.נ.צ.ב.ה.

#### והבוטח בה' חסד יסובבנו!!!



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

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

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

(מתוך אמונה טהורה) בדרך המסורה (והתנהגה כאשה כשרה) לכל משפחתה,

היא הודה היא הדרה - נקיה וטהורה היוצר וצר צורה (וקיבלה הגזירה) נפטרה בש"ט בת תשעים שנה ביום **כ"ד** לחודש כסלו (ערב חנוכה) שנת תשע"ח לפ"ק

תמליץ טוב בעד משפחתה היקרה ותקים לתחיה לקץ הימין מהרה ת'ג'צ'ב'ה'

#### Zera Shimshon

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**Acharay Mos** 

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

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

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

The following is his passionate request to learn his works.

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

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

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

לזכר נשמת

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

לזכות כל עמו ישראל לכל הישועות בזכות פועל ישועות הגה"ק ר' ישעיה בן ר' משה זצ"ל זיע"א כי ביום הזה יכפר עליכם לטהר אתכם מכל חטאתיכם לפני ה' תטהרו (טז' ל')

For on this day, Hashem will forgive you and purify you from all your sins, before Hashem you shall be purified (16:30).

The Zera Shimshon asks that this passuk is seemingly repetitious. The passuk says how on Yom Kippur, Hashem will forgive us for our sins. Why then does the passuk have to add that we will also be purified from our sins? What is the difference between being forgiven for our sins and being purified from them?

As well, the passuk at the end seems to repeat this again by saying, 'before Hashem you shall be purified?'

Lastly, why does the passuk have to stress the word, from 'all' your sins? The passuk could have simply said, "Hashem will forgive you etc. from your sins".

The Zera Shimshon answers these questions as follows.

The Torah requires us to 'afflict' our bodies by fasting on Yom Kippur, as well as abstain from any work. The Zera Shimshon explains that the reason for this is to attain the highest level of forgiveness.

The Gemara (Yoma 86b) teaches that if a person repents out of fear of Hashem, his sins become classified as accidental sins. However, if one repents out of love of Hashem, then his sins become merits!

By fasting and afflicting one's body, the feelings of remorse and repentance felt, are ones of fear. However, by abstaining from all work and dedicating a day fully to show Hashem our remorse, this is Teshuva out of love.

The Alshich (Tehillim 32:1) says that for a sin that someone does willingly and knowingly, this sin can never become a merit even if he repents on it with love.

The Zera Shimshon says that the words of the Alshich are only true if one does Teshuva by himself, however, if the Tzibbur does Teshuva together, then even a sin the was done willingly and intentionally can become a merit through Teshuva. (See Yoma 86b that differentiates between the potency of Teshuva done by a single person versus the Tzibbur, that of a Tzibbur is greater.)

With this, the Zera Shimshon explains the above passuk.

First, the passuk says that on Yom Kippur Hashem will forgive our sins. This refers to Teshuva that is done out of fear. This kind of Teshuva grants us forgiveness for our sins. However, the passuk continues the Hashem will purify us since on Yom Kippur the Teshuva is done out of love. Thus, the Teshuva doesn't only bring forgiveness but it also brings purity to the person as well, since his sins now become merits.

This is why the passuk stresses the word 'all' your sins. This is because on Yom Kippur everyone is gathered together in repentance and the Teshuva is with the power of the Tzibbur, therefore 'all' sins can turn into merits even those originally done with intentional malice.

לעילוי נשמת דוד בן תמר





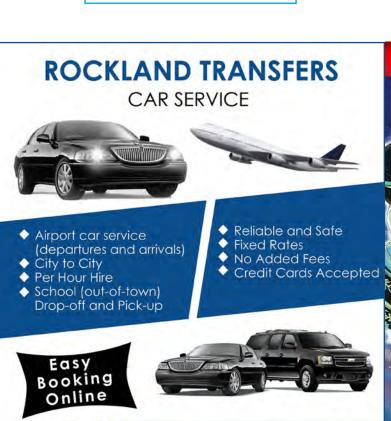
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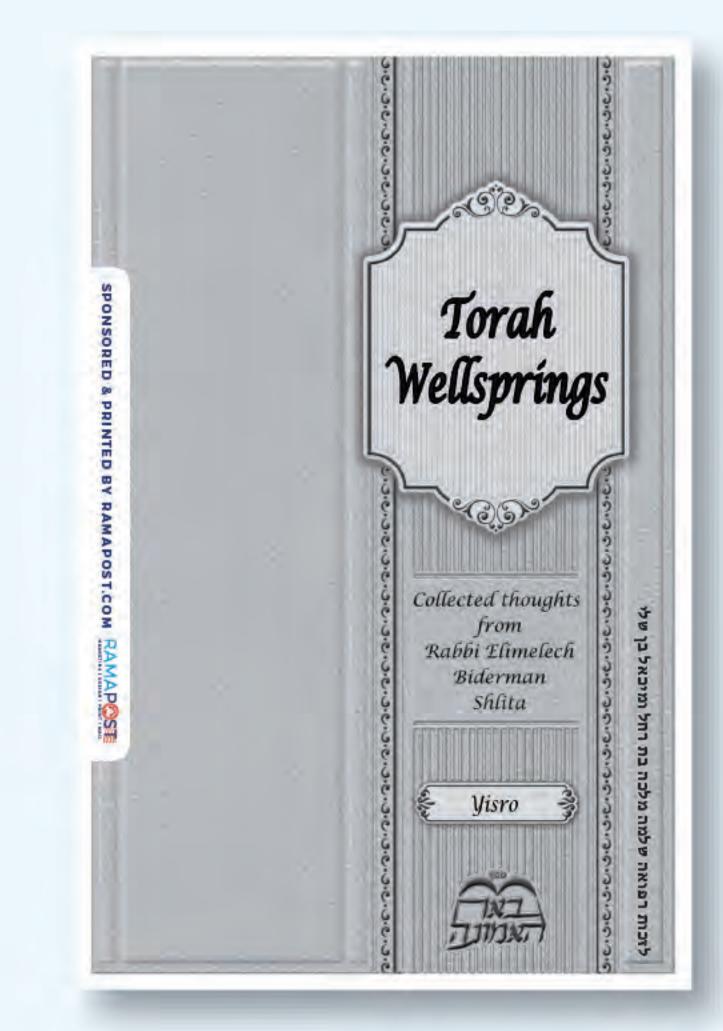












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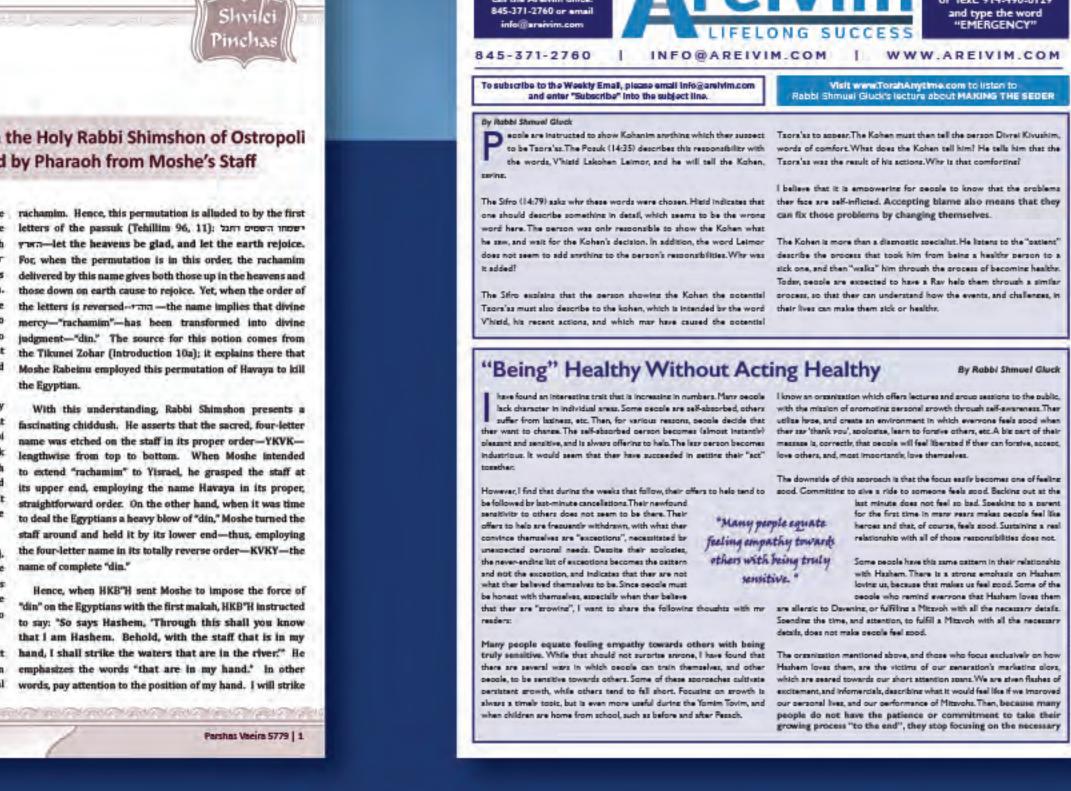
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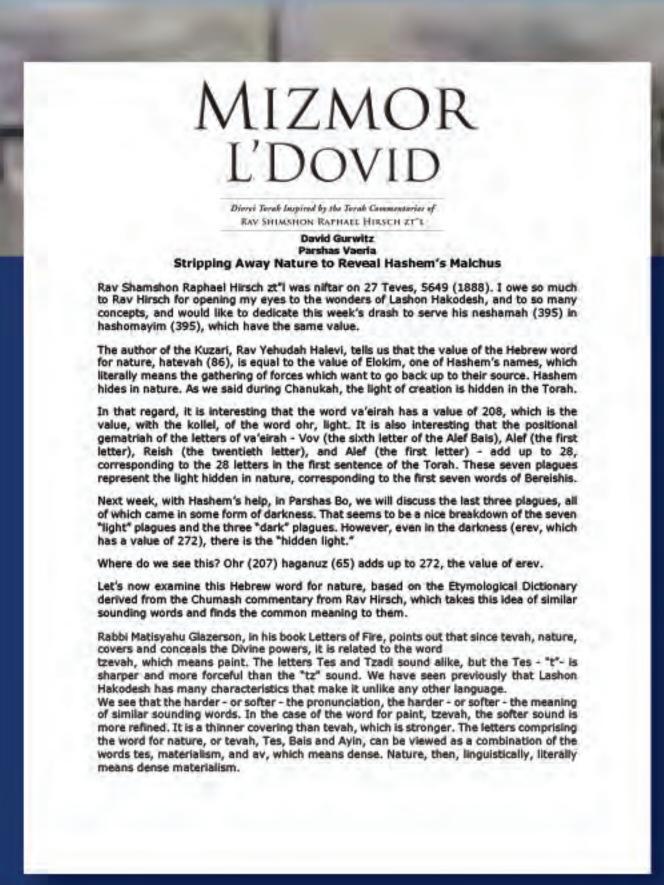
THAT ARE CURRENTLY INCLUDED

IN RAM HATORAH:



to be late to their destinations because of me.











res Zonke to be the one to be Mekabel the Zenhus of the Torsh which saved them. If so, Boruch Hu is also Midas Harachamim.

Torah, for his name is the same Gematria as what changed here that caused Moshe to be Hakedosh Boruch Hu would shower Hall -vac 's-s, which illuminates the Clam nevon. concerned that they would not be redesmed? Yiercel with much Midse Harachamim, and

his is an answer to the femous complaint that. Moshe feared that perhaps the Malachim had they would indeed be redeemed. May we be

the Torsh. The Malachim claimed that they be giving the Torsh to Kial Yisroel, and they complete Emunah that the Midae Hadin of had a Din of Bar Metzrah, which means that would claim the Din of Bar Metzra. They Hakedosh Boruch Hu is the Midae

the closest neighbor has first rights. If one would say that they are entitled to receive the Harachamim. We must have full Bitachon at were to sell his property, and his next-door Torah, thus Elai Yisroel could not have it. If all times that everything Hakodosh Boruch

neighbor wants to purchase his property, all Klal Tieroel would not be Zoohe to the Torah, Hu does is for the good.



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