

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)

SUCCOS – HOSHANA RABBA

❖ CHASSIDUS ON THE PARSHA ❖

SUCCOS

Protection against Fire

According to the *Medrash (Bereishis Rabba 1:4)*, Hashem's original thought, so to speak, in creating the world was for the purpose of the Jewish souls who would inhabit it. Therefore, when the Jewish people obey His will, He is exceedingly pleased, and He sends down emanations of blessing to this world for the benefit of His people.

Nonetheless, once the emanations enter the world, others who are unworthy step forward and seek to share in the divine beneficence. At that point, Hashem directs the attention of the flow of beneficence to pay heed to the original thought that inspired this flow. The act of calling attention to the original intent of creation is called *yad* - "hand". When the *Torah* speaks of lifting up the hands toward the heavens, this is what is actually happening. Attentiveness is being directed to the primary purpose of creation.

It is by the same token that the *Kohanim* lift up their hands and proclaim "*Yevorechecha...May He bless you...*" By recalling that the original intent of creation was for the Jewish people, a flow of divine blessings is being drawn down upon them from above.



Hoshana Rabba

The Munkacszer Rebbe, *mechaber* of *Minchas Elozor*, was reciting the *Hoshanos* liturgy during the seventh day of *Sukkos*, known as *Hoshana Rabba*, when he related:

“The *Hoshana* liturgy follows the acrostic of the *alef bais* as it was composed by Rav Eliezer HaKalir (*Tosfos Chagiga* 13) and so, on each and every letter hang myriad spiritual worlds in the balance with infinite *kavonos* on every point.

“In fact, our master, the holy *mechaber* of the *Kedushas Levi* of Berditchev, was once reciting the midnight *tefillos* known as *Tikkun Chatzos*, mourning over the exile of the *shechina*, when he reached the *pasuk*: “And Hashem Elokim the Lord of Hosts called out crying and wailing in eulogy”.

“The *Kedushas Levi* cried bitterly and declared, ‘*Ribbono Shel Olam!* You are crying and so to speak You have every reason to cry! However, it is in Your hands to save Yourself! Why do You not save Yourself! And then You need not cry anymore!’”

And this is how the Munkacszer Rebbe explained the *pasuk*: “*Hoshana Lema’an’cha Elokeinu* – Please save us for Your sake, our G-d!” As our master, the *Kedushas Levi*, said: ‘You Yourself can save Yourself, and why, *Hashem*, do You not – so to speak – save Yourself speedily?’ (*Ketzas Rishumei Devorim Imros Tehoros – Hoshanos*, pages 1-2)



STORIES ABOUT RAV LEVI YITZCHOK OF BERDITCHEV FOR SUKKOS

Building the Sukka

The Klausenberger Rebbe told the following story about the holy Berditchever, who, in his youth, was already recognized as a child prodigy. The wealthy Rav Yisrael Peretz of Levertov took him as a son-in-law and cared for his every need so that the young *illuy* (genius) could sit and learn undisturbed. To his father-in-law’s utter amazement and dismay, he received reports that his illustrious son-in-law was seen in the streets of the city carrying a heavy load of straw which he intended to use as *s’chach* (roofing) for his *sukka* for the upcoming festival. The burden weighed him down, and he was covered with dust and sweat from the exertion. His father-in-law, who was known as an honorable person, was greatly embarrassed by this public display of his son-in-law performing manual hard work like a common laborer. Later, he called Rav Levi Yitzchok in to rebuke him for his ways.

“But everything I did was for the sake of the *mitzva* of building a *sukka*,” explained Rav Levi Yitzchok. (In fact, the *poskim* discuss whether a person of public stature may engage in public labor building his *sukka*; See *Sha’arei Teshuva*, *Siman* 625.)

His father-in-law rebuked him sternly, saying, “But why sully yourself and embarrass us so by acting like a common porter? You should have approached my wagon driver and ordered him to load the straw on the wagon and to harness the horses, and he would have brought the straw home for you – to your house – in a dignified fashion!”

“I don’t understand,” said Rav Levi Yitzchok in astonishment. “How could you expect me to give such a precious and important *mitzva* over to a wagon driver and horses?”

(*Shiur Chumash Rashi* taught by the Sanz-Klausenberger, *Parshas Chayei Sara*, 5734)

The Berditchever's *Netilas Lulov*

Rav Yitzchok of Neshchiz (who was married to the Berditchever's granddaughter) lived and ate with the holy Berditchever's family. He stated how it was the Berditchever's custom that no one was allowed into his private room during the time that he took the *lulov* and *esrog*. Then, the holy Rav Mordechai of Neshchiz (Rav Yitzchok's father) appeared to the Berditchever and asked him to teach his son how to shake the *lulov* and *esrog*. From then on, the holy Rav Yitzchok was the only one permitted to enter the Berditchever's private room when he shook *lulov* and *esrog*.

The Neshchizer related that he once observed when the holy Berditchever pronounced the blessing over the *lulov* and *esrog* – that he seemed to have vanished!

Afterward, he saw him emerge from between the bookcase and the wall, which was an opening that was simply too narrow for any man to fit through; nonetheless the *lulov* and *esrog* remained pristine and untouched in their beauty even though they should have been destroyed from being squashed there!

A different time, he observed that the Berditchever was aflame with excitement and rapture. In this state of *dveikus*, the *Kedushas Levi* ran toward the glass breakfront while holding the *lulov* and *esrog* in hand. The cabinet's doors were made of glass, and the Neshchizer was greatly frightened that the Berditchever would injure himself on the glass.

However, the moment that the Berditchever should have crashed through the closet, the breakfront stepped back, moving itself out of his way – and instead the Berditchever ran into the wall and emerged unscathed! (*Sifron Shel Tzaddikim* 11:14, pages 22–23)



Kavonos Lulov and Esrog

Rav Yitzchok of Neshchiz once related the following incident that occurred during Rav Levi Yitzchok's last year before his passing from this world:

“The Berditchever once called me into his private chambers to teach me the secret *kavonos* of shaking the *lulov* and *esrog*.

“The Berditchever's descendants were quite jealous since they had received no such honors. They came and asked the Berditchever why he was teaching this only to me and not to them.

“The Berditchever answered them thus:

“When the Neshchizer (Rav Mottele, Rav Yitzchok's father) will ask me in the World of Truth (after I pass on and we meet there) what I taught his son, Rav Yitzchok (who was married to the Berditchever's granddaughter), I will have to answer him. Therefore, I am teaching Rav Yitzchok the *kavonos* of the *lulov* and *esrog*!”

“So saying, he closed the door behind us and he taught me the aforementioned *kavonos*.”

(*Zichron Tov – Me'Avodas HaTzaddikim* #17, page 16)



The Rebbe's Heart

The holy Rav Shlomo, the Bobover *Rebbe*, once told:

It was the holy Berditchever's annual custom that immediately after selecting the most

beautiful and exquisite *esrog* he would come home with his purchase and hide it away. So it remained hidden from sight and from the probing eyes and hands of the family and the *Chassidim*, until the *Kedushas Levi* himself had pronounced the *berocha* on it and used it for the *mitzva*.

One year, as they sat together at the table, the Berditchever went on and on, exclaiming praise after praise about just how beautiful and *mehudor* (exceptional) his *esrog* was! One of his sons desired very much to see it.

That night, after the house was still, and everyone lay in bed, the boy crept out of his room. In the still of night, he made sure that everyone was sleeping. When he was sure that his father, the Berditchever, was also asleep, he stole into his study and sought out the box where the *Rav's* beautiful *esrog* was hidden away. He approached the box, and carefully opened it. His heart pounding with excitement, he reached for the *esrog*, but no sooner had he laid his hand on it when he heard his father call out in a loud voice, "*Oy dos hartz – Oh my heart!*" Frightened, the boy pulled his hand away. He waited patiently until he was sure that his father had fallen back asleep – and reached for the *esrog* once more.

Again, just as his hand touched the *esrog*, grasping it to remove it from its secret hiding place, his father called out in a loud voice, "*Oy dos hartz – Oh my heart!*" Realizing that there must be some connection between his covert activities and his father's cries, he closed the box, left the room and went into his father's room instead.

He approached his father's bed and asked him, "*Tatte, why did you call out like that?*"

The Berditchever answered him: "*Epes drukt mich keseder un luzt mich nisht schlufen – something keeps pressing me and preventing me from sleeping!*"

The son, realizing the connection – that it was his touching the *esrog* that was pressing against his father's pure and holy heart – confessed, "It was me, *Tatte*. I'm sorry – I just wanted to see your beautiful *esrog*! You told us how exquisite it was and I wanted to hold it and see it myself!"

The Berditchever answered his son, "*Mein Kind – my child – it is known that it says in the holy Zohar (Tikkunei Zohar, Tikkun 21, page 56a) that the esrog is like the heart. When you touched my esrog, which I am always careful to hide from everyone until I fulfill the mitzva, I felt it in my heart!*"

(*Zochreinu LeChaim*, page 507)



How to Juice an Esrog

It is said regarding Rav Levi Yitzchok of Berditchev, that he was so aflame with excitement during the recitation of *Hallel*, that he would sometimes squeeze and crush the *esrog* he held in his hand! (*Sefer HaMo'adim IV, Sukkos*, page 95)



Shaking and Breaking the Lulov

When the holy Ruzhiner was but a child, just five or six years old, he visited Berditchev on *Sukkos* and this is what he saw:

The holy Berditchever was reciting *Hallel* with *lulov* and *esrog* in hand. Due to his otherworldly excitement, he was simply aflame with *hishlahavus* and as he shook the *lulov*, it snapped! One after another they would break – again and again. Someone stood there and

kept replacing the broken *lulovim* with new ones the entire time!

The holy Ruzhiner, just a boy at the time, stood there holding his own little *lulov* and remarked, “There are those who, due to their love of *Hashem*, simply cannot contain themselves and they break everything, and then there are those whose fear and awe of *Hashem* is so great that they don’t even dare to move at all!” (*Kanfei Yona* #47)



An *Esrog* and a Heavenly Promise

Rav Gronim related that there was once a great shortage of *esrogim* for the *Sukkos* holiday, and Rav Levi Yitzchok of Berditchev was without an *esrog*.

He sent emissaries to wait at the crossroads to see if anyone traveling by might perchance have the fruit with him. The emissaries met a Jew who had an *esrog* – but he was not going to Berditchev and he wished to continue traveling. The emissaries asked him to stay in Berditchev for *Sukkos* in order to allow Rav Levi Yitzchok of Berditchev to have the merit and opportunity to pronounce the *berocha* over the *esrog*, but the latter declined, explaining that he had been traveling far and wide for some time and that he now wished to spend the holiday at home with his family. He was unwilling to relent.

As they were trying to persuade him, Rav Levi Yitzchok of Berditchev himself arrived and begged the Jew to stay for *Sukkos* – yet still the Jew refused. Rav Levi Yitzchok said to him, “I promise you that in exchange for staying, you will be with me in my place in Heaven.”

When the stranger heard this promise from the holy *Tzaddik*, he agreed, and he traveled with them to Berditchev to stay for *Sukkos*. He entered an inn and the entire town rejoiced.

Rav Levi Yitzchok sent a proclamation to the innkeepers and throughout Berditchev that no one was to allow the stranger who was a guest to enter any of the *sukkos* to eat! The entire town was ordered to refuse him entry should the man request hospitality. The guest knew nothing of the conspiracy and when he left the *shul* after the *tefillos* and attempted to enter the *sukka* at the inn to make *Kiddush*, he was refused entry.

He began to shout and yell – to no avail. He went to the neighbors and asked their permission to enter their *sukkos* – but they, too, refused him entry. He understood that something was amiss and after questioning them, they admitted that Rav Levi Yitzchok had commanded them to bar his entry.

The guest ran to Rav Levi Yitzchok and asked him, “Why have you repaid me evil for the kindness I did for you?”

Rav Levi Yitzchok answered him, “If you relinquish the promise I made to you to be with me in Heaven I will allow you to enter the *sukka*.”

An inner battle raged within the guest. What should he do? Finally, he decided to forgive Rav Levi Yitzchok his promise as long as the *Rav* would allow him to fulfill the *mitzva* of *sukka* with joy!

The next day Rav Levi Yitzchok invited the guest to his own personal *sukka* along with the important personages in town and explained his odd behavior. “Now, I once again promise you that you shall be together with me in my portion in Heaven,” said Rav Levi Yitzchok. “I wanted you to withstand this test, so that you should acquire the portion yourself and be worthy of my promise, rather than having received it as a gift!”

Such is the power of the *mitzva* of *sukka*! (*Shemuos VeSippurim* I)

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 מורתִי / 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 צורות 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



YAHRTZEITS FOR WEEK BEGINNING SUCCOS

http://www.chinuch.org/gedolim_yahrzeits/Tishrei

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

* 15th of Tishrei ~ Begins Friday Night (Oct 2nd)

* **Yaakov Avinu** (2109/1651 BCE–2256/1506 BCE). [Others say on this day he was brought to *Eretz Yisrael* for burial in *Me'oras HaMachpela*];



* **Rav Yosef Shlomo Delmedigo**, the *Yoshor* of Candia (1591–1655). His forefathers moved to Crete from Germany in the early fifteenth century. As a youth, he excelled in his *Torah* studies as well as in mathematics, astronomy and medicine and mastered several languages, all before he was fifteen. He then traveled to Padua to enroll in the University, where he studied under Galileo. After graduation, he returned to Candia. He married and began to practice medicine, by which he earned his acronym, *Yoshor* (Yosef Shlomo Rofeh). He wrote an encyclopedic treatise entitled *Bais Yaar HaLevonon*, a summary of all branches of knowledge studied in his days (never published). He also amassed a library of over seven thousand volumes. He became the personal physician of Prince Radzivil of Lithuania while he lived in Vilna. While there, he replied at length to a series of deep questions on philosophy, mathematics and astronomy. His treatise is called *Maayan Ganim*, but the reference is sometimes called by the name of the book of the questions, *Sefer Eilim*. Rav Yosef became *Rav* of Hamburg, where he wrote *Matzreif LaChochma*, a defense of the study of *Kabbola*. In 1628, he became *Sefardi Rav* of Amsterdam, where his *sefer*, *Novlos Chochma*, was published, (5416/1655);

* **Rav Yitzchok Isaac** of Koritz, (5548/1787);

* **Rav Meshulam Katz**, *mechaber* of *Ikar Tosefos Yom Tov*, (5548/1799);

* **Rav Mordechai** of Lechovitch, *talmid* of Rav Shlomo of Karlin. He was exceedingly charitable, particularly toward the poor of *Eretz Yisrael*, (5571/1810);

* **Rav Meir Arik** of Tarnow, Galicia, teacher of the *Maharsham*, Rav Yehuda (Yeede'le) Horowitz of Dzikov, and Rav Meshulam Roth; *mechaber* of *Teshuvos Imrei Yosher* and *Tal Torah*, (5686/1925);

* **Rav Mordechai Leifer** of Nadvorna (1835–1894). Great-grandson of Rav Meir “the Great” of Premishlan, Rav Mordechai was orphaned early and raised by his uncle, Rav Meir'l of Premishlan. His teachings are collected in *Gedulas Mordechai*, (5655/1894).

* 16th of Tishrei ~ Begins Motzai Shabbos (Oct 3rd)

* **Rav Moshe Zacusa** (the *Ramaz*) (1625–1697). One of the foremost *Mekubolim* of his generation, he was the *mechaber* of *Kol HaRamaz*, a commentary on the *Zohar*, as well as *Shorshei HaShemos*, on the names of *Hashem*. He taught Rav Moshe Chaim Luzzato (the *Ramchal*) when the latter was still quite young, (5458/1697);

* **Rav Yitzchok Dov HaLevi Bamberger**, *Av Bais Din* of Wurzburg, nineteenth-century *posek*, (5639/1878);

* **Rav Shimon** *ben* Rav Yisrael of Yareslov, *mechaber* of *Toras Shimon* and *talmid* of Rebbe

Reb Elimelech of Lizhensk and the *Chozeh* of Lublin, (5610/1849);

* **Rav Tzvi Hirsch Shapiro** of Munkacs, *mechaber* of *Darchei Teshuva* on *Yoreh De'a* (1850–1913). He was the great-grandson of Rav Zvi Elimelech of Dinov (the *Bnei Yissoschor*) and the father of Rav Chaim Elozor Shapiro (the *Minchas Elozor*), who published the final volume of *Darchei Teshuva*, (5674/1913);

* **Rav Nachman Kahana** of Spinka in Bnei Brak, (5737/1976).

* **17th of Tishrei ~ Begins Sunday Night (Oct 4th)**

* **Rav Moshe Rosen**, *mechaber* of *Nezer HaKodesh*. He is buried in Mount Judah Cemetery, Queens, New York, (5718/1957);

* **Rav Dovid Kahana Shapira** of Piorda, (5731/1970);

* **Rav Shlomo Freifeld**, *Rosh Yeshiva* of *Yeshiva Sh'or Yoshuv*, (5751/1990).

* **18th of Tishrei ~ Begins Monday Night (Oct 5th)**

* **Rav Nachman** of Breslov, born to Feige, granddaughter of the *Ba'al Shem Tov*, and Simcha, son of Nachman of Horodenka, the *Ba'al Shem Tov*'s close friend, in Mezhibuzh (1772–1810). He contracted tuberculosis at some point between 1806 and 1810, a period during which he lost his son, daughter and wife. He moved from Breslov to Uman on May 9, 1810, and passed away there on October 16. He is the father of the Breslover *Chassidim* who follow his teachings directly. His famous teaching (paraphrased) is: “After me, there will be no *Tzaddikim* until *Moshiach*; until then use me as your *Tzaddik*”, (5571/1810);

* **Rav Betzalel Reneshburg**, *mechaber* of the notes known as *HaGahos HaRav Reneshburg* on the lateral columns of the *Vilna Shas*, (5581/1820) [*Hamodia* 2005: 15th of *Tishrei*];

* **Rav Yona Mertzbach** (1900–1980), *Mashgiach* of *Yeshiva Kol HaTorah*, and a central figure in the redaction of the *Encyclopedia Talmudica*. He was also renowned as an authority on Hebrew grammar and the Hebrew language, and also on the authentic German *minhogim*. The Nazis assumed power in Germany on the 3rd of *Shevat* (January 30) 1933. Darmstadt, the city where Rav Mertzbach was then *Rav*, was the first city in the country where the Nazis closed all Jewish shops for an entire day, on the 28th of March. Their pretext was that the opening of the Jewish stores “endangered communal order and tranquility”. Approximately 300,000 Jews left Germany before the war and another 150,000 managed to escape after the war started, whereas approximately 160,000 perished in concentration and forced labor camps. Four months after *Kristallnacht*, the family arrived in *Eretz Yisrael* on *Shushan Purim* 1939, (5741/1980);

* **Rav Aharon HaLevi Soloveitchik**, a scion of the great Soloveitchik family, son of Rav Moshe Soloveitchik, and grandson of Rav Chaim Soloveitchik, the famed *Rosh Yeshiva* of Volozhin and *Rav* of Brisk. Rav Aharon was born in Khaslavichy, a city in western Russia. When the Communists invaded Khaslavichy in 1919, the Soloveitchiks escaped to Poland. As a young man, Rav Aharon gained from such *Torah* giants as the *Chofetz Chaim* and the *Imrei Emes*. When the Soloveitchiks moved to New York in 1928, with Rav Moshe assuming the position of *Rosh Yeshiva* in *Yeshivas Rabbeinu Yitzchok Elchonon*, the young Rav Aharon continued learning under the tutelage of his father, who gave him *semicha*. He was taught English by Rav Avigdor Miller, who would later serve as the *Mashgiach* at *Yeshiva Rabbeinu Chaim Berlin*. In the early 1950s, he became a *Maggid Shiur* in *Yeshiva Rabbeinu Chaim Berlin* under the leadership of Rav Yitzchok Hutner. After the *petira* of his father in 1941, Rav Aharon lived in Washington Heights to aid his mother. In 1966, he came to Chicago as *Rosh Yeshiva* of *Bais Medrash LaTorah*, Hebrew Theological College in Skokie, a post he held until 1974. He

eventually left that institution and started *Yeshiva Brisk* of Chicago. In 1983, a debilitating stroke left Rav Aharon partially paralyzed. His body racked with pain, his mind was still sharp and he continued his *shiurim*, despite tremendous physical difficulties. After the passing of his brother, Rav Yosef Ber, he would travel each week to *Yeshiva Rabbeinu Yitzchok Elchonon* to give *shiurim* in his late brother's stead, (5677/1917–5762/2001);

✳ **Rav Meshulam Igra.** He taught Rav Naftoli Tzvi Ropshitz during the latter's early years, (5562/1801);

✳ **Rav Yeshaya Schneelbalg,** *Rav* of Bnei Brak *Re'em*, (5763/2002).

✳ **19th of Tishrei ~ Begins Tuesday Night (Oct 6th)**

✳ **Rav Aharon,** the Sadigerer *Rebbe*, the *Kedushas Aharon*, son of Rav Yisrael of Sadiger and father of Rav Mordechai Sholom Yosef. He passed away tragically, just six years after his father's *petira*, at the age of thirty-six, (5674/1913, some say 5673/1912);

✳ **Rav Eliyohu ben Shlomo Zalman,** the Vilna *Gaon* (1720–1797). He was the leader of Lithuanian Jewry, a *Torah* scholar and *Mekubol*. At the age of seven, he gave his first public discourse and displayed a fully developed intellect. By the time he was ten, he had advanced to the point where he no longer needed a teacher. At the age of thirty-five, he was approached by one of the leading sages of that time, Rav Yonoson Eibschutz, to act as an intermediary in the conflict between him and another great sage, Rav Yakov Emden. The *Gaon's* son testified that for fifty years his father did not sleep for more than two hours in a twenty-four hour period. His breadth of knowledge was amazing. He was capable of stating from memory the number of times any sage was mentioned in any particular book of the *Talmud*. His knowledge of both the revealed and the hidden parts of the *Torah* was beyond comparison. The *Gaon* considered secular knowledge to be a vital adjunct to *Torah* study. He was knowledgeable in almost all secular fields and authored books on grammar and mathematics. Among his many writings is *Aderes Eliyohu*, a commentary on *Chumash*. He disagreed with some of the teachings of the *Ba'al Shem Tov*, yet stated that without studying *Kabbala* it is impossible to learn the *p'shat* level of *Torah* properly, (5558/1797);

✳ **Rav Yaakov Yitzchok ben Rav Osher Rabinowitz,** the *Yid HaKodosh* of Peshis'cha (1766–1813). A *talmid* of the *Chozeh* of Lublin, he was the *Rebbe* of Rav Simcha Bunim of Peshis'cha. Other important *talmidim* of his included Rav Menachem Mendel of Kotzk, Rav Yitzchok Meir of Ger, Rav Chanoch Heinich of Alexander, Rav Yitzchok of Vorki and Rav Yissochor Ber of Radoshitz. Rav Yaakov Yitzchok initiated a new path in *Chassidus*: the service of *Hashem* through *Torah* study together with *tefilla*. He thus founded a Polish version of *Chassidus*, which assigned a greater importance to *Torah* study and the role of scholars, and started to campaign against the superficiality and ignorance that had developed within *Chassidus*, (5574/1813);

✳ **Rav Naftoli (Herman) Neuberger,** longtime administrative head of *Yeshiva Ner Yisrael* of Baltimore (1918–2005). As the public representative of not only the *Yeshiva*, but much of Baltimore's Orthodox community for many years, Rav Neuberger met often with Jewish and government figures. Born in Hassfurt, a small Bavarian town along the Main River, Rav Neuberger was the youngest of Meir and Bertha Neuberger's three children. Four weeks after his *bar mitzva*, his father passed away. In 1935, he left home to study at the *Mirrer Yeshiva* in Poland. In 1938, at the age of twenty, he immigrated alone to the United States, speaking only German and Yiddish. He enrolled at *Ner Yisrael*, which had opened five years earlier. In 1940, he began working in the *Yeshiva* office. In 1942, Rav Neuberger married Judith Kramer, the

youngest of Mrs. Ruderman's four sisters. By the mid-1950s, he was responsible for fund-raising and the *Yeshiva's* physical operation and was responsible for moving the *Yeshiva* to its current campus. After Rav Ruderman's *petira* in 1987, Rav Neuberger assumed the title of president. Through his efforts, beginning in 1975, over eight hundred Iranian immigrants attended *Ner Israel* – on full scholarship. The eldest of his five sons, Rav Sheftel Neuberger, is vice-president of the *Yeshiva* and was his father's right hand. Besides Rav Sheftel, their other sons are: Rav Isaac, a Pikesville attorney; Rav Shraga Neuberger, a *Ner Yisrael* Rebbe; Rav Yaakov, a Greenspring attorney; and Rav Ezra Neuberger, a *Ner Yisrael Rebbe* and dean of its *kollel*, (5766/2005).

✳ **20th of Tishrei ~ Begins Wednesday Night (Oct 7th)**

✳ **Rav Avrohom Yehoshua Heschel** of Cracow (1596–1663), son of Rav Yaakov Lubliner and the grandson (through his mother) of Rav Meir Katzenellenbogen, (5424/1663);

✳ **Rav Boruch Yosef** of Sudlikov. He was the son of Rav Arye Leib of Sudlikov, who was a son-in-law of Rav Dovid *HaLevi* Horowitz, who was a son-in-law of the *Degel Machane Efraim*, (5645/1884);

✳ **Rav Eliezer Papo**, *mechaber* of *Pele Yoetz* and *Damesek Eliezer* (1785–1827). Born in Sarajevo, he led the community of Selestria, Bulgaria, and was *niftar* at the early age of forty-one. He is considered the exemplary spokesman of the *Sefardi mussar* tradition of the eighteenth century. He promised in his will: “Whoever comes to my grave in purity after immersing in a *mikve*, and *davens* with a broken heart, I guarantee him that his *tefilla* will be accepted.” As such, his *kever* in Silestria, Bulgaria, is the destination of hundreds of visitors annually. His *talmid muvhok* was Rav Yoshiyohu Pinto. An outstanding Rabbinic scholar, he was deeply devoted to piety and spirituality and authored books on *Halocha*, homiletics and *mussar*, as well as being profoundly committed to *Kabbola*. One of his noted works is *Bais Tefilla*, which is filled with many different *tefillos* for specific situations, including one for the welfare of the Jewish people. Rav Papo's *Hilula* occurs on *Chol HaMo'ed Sukkos*, and he discusses in his work, *Pele Yoetz*, the importance of *Chol HaMo'ed*. He cites the comment of *Chazal* that whoever disgraces the *Mo'ados* – referring to *Chol HaMo'ed* – forfeits his share in the World to Come. The *Rav* lamented that many people are unaware of the severity of certain *mitzvos*, such as celebrating *Chol HaMo'ed* – and thus unwittingly lose their share in the next world. He urged Jews to consult a *Rav* to learn what is permissible and what is forbidden. As a result of not consulting a *Rav*, he observed, many people do not even eat, or eat very little, on *Chol HaMo'ed*, whereas *Halocha* requires eating and drinking more festively on *Chol HaMo'ed* than on ordinary weekdays. The *Pele Yoetz* urges all people who are “concerned for their souls” to study from books or from a *Rav* the laws of *Chol HaMo'ed*, so they know which activities are forbidden, and to eat and drink more festively on *Chol HaMo'ed*, to ensure that they do not forfeit their share in the eternal life. More generally, the *Pele Yoetz* adds that a G-d-fearing person will be sure to set aside regular time for *Torah* learning, to avoid denigrating the *Torah*. The *Rav* taught that he who fails to learn *Torah* is called *nozuf* – rejected by *Hashem*, and that this is especially important on *Chol HaMo'ed*, which is a time of judgment. The culmination of this judgment occurs on *Hoshana Rabba*, the final day of *Sukkos*. Therefore, Rav Papo taught that throughout *Chol HaMo'ed*, and certainly on *Hoshana Rabba*, we must perform as many *mitzvos* as possible, especially *Torah* study, in our effort to secure a favorable judgment. The *Pele Yoetz* concludes: “This [discussion] suffices for one who has a heart.” In spite of the brevity of his life, Rav Papo achieved depth and breadth in his Rabbinic

scholarship, and left to posterity a significant literary legacy. His attitude was one of acceptance: whatever happened was for the best, since it was *Hashem's* will. Suffering and adversity were to be received with equanimity; they provided opportunities to demonstrate true faith in *Hashem* and to repent. He also taught that it was wrong to be overly concerned with earning a livelihood. One had to work for a living, not relying on a miracle to sustain him and his family, but income is determined by *Hashem*. If *Hashem* wants someone to be poor, he will be poor no matter how hard he works. And if *Hashem* wants him to be rich, he will be rich even if he does not work hard. We are all obliged to devote some time to making our living but must realize that our level of success is determined by *Hashem*. Rav Papo lived and worked in Bucharest as chief *Rav*, physician and philosopher. During the Russian-Turkish War he arrived in Selestria, Bulgaria, where he rescued the local population from a cholera epidemic, creating quarantine “belts” and infirmaries. He then served as *Rav* of the community of Selestria for the rest of his life, and was *niftar* there in 1827 at the age of forty-one. He called for a life of piety and acceptance of *Hashem*, and demanded total allegiance to Rabbinic tradition. He stressed the need to live according to traditional patterns and preferred the traditionalism of Moslem lands to the modernity of Europe. His ultimate focus was not on life in this world, but on the World to Come, (5588/1827);

✳ **Rav Yaakov Yosef ben Yehuda Leib** (“Reb Yayvi Saba”), *Maggid* of Ostraha, (5552/1791);

✳ **Rav Shimon** of Skrenovitz, (5687/1926);

✳ **Rav Moshe Yosef Address** (1923–1991). Born to Rav Yaakov Address, he learned in the *Porat Yosef Yeshiva* in the Old City during his youth. There he became very close to the *Rosh Yeshiva*, Rav Ezra Attia. In 1952, he began to teach in the Tzofiof *shul* in the Bucharian neighborhood of Yerushalayim. On Friday mornings, he always taught *mussar*, mainly from the *sefer Pele Yoetz* (its *mechaber*, Rav Eliezer Papo, shares his *Yahrzeit*). These *mussar shiurim* were published later by a *talmid*, under the title *Kochvei Or*. He became *Rosh Yeshiva* of *Porat Yosef*, Yerushalayim. His son, Rav Yaakov, became *Rosh Kollel* of *Ma'alos Yosef*, and his son, Aharon, heads the various *chessed* projects started by Rav Yosef. He was *niftar* on his birthday (19th of *Tishrei*, according to *Yated* 2006), (5752/1991);

✳ **Rav Avrohom Yissochor Englard**, the Sosnovtza *Rav/Radziner Rebbe* of *Eretz Yisrael*, (1906–2005). Born in Krimelov to Rav Yeshaya, a grandson (and great-grandson) of the *Shach*, who served as *Rav* and *Av Bais Din* in Mondziuv and Sosnovitz (Sosnovtza). He became the son-in-law of the *Radziner Rebbe*, the *Tiferes Yosef*. When his father-in-law was *niftar*, the *Rebbe's* son, Rav Shmuel Shlomo, became *Rebbe*. During World War II, he escaped to the forest and joined the partisans; there in the forest, he wore the same clothes for almost two years. After the War, he returned to Sosnovitz, where he served as *Rav* and *Av Bais Din*. In 1948, he moved to Brooklyn, and in 1952, he accepted an invitation to join *Chassidim* of Radzin in *Eretz Yisrael*. He founded *Radziner Botei Medrash* in Bnei Brak, Tel Aviv, Haifa, Yerushalayim, Netanya, Petach Tikva and Holon, and the *Sod Yeshorim Yeshiva* in Yerushalayim. He moved to Crown Heights in 1954, but moved back to Bnei Brak in 1971, (5766/2005).

✳ **21st of Tishrei ~ Begins Thursday Night (Oct 8th)**

✳ **Rav Menachem Mendel ben Rav Eliezer** of Premishlan. A *talmid* of the *Ba'al Shem Tov* as well as of the *Maggid* of Mezritch, he settled in *Eretz Yisrael* in 1768. The actual year of his *petira* is unknown. However, it was probably before 1777, since a large contingency of *Chassidim* arriving that year apparently found him no longer living. His *Yahrtzeit's* date,

however, is well established. He had a lofty soul and he became the leader of thousands of *Chassidim* in Russia and Lithuania. When he was nine, his father took him to the *Ba'al Shem Tov* for a *berocha*, and later in life he would travel to Mezhibuzh from time to time to see his *Rebbe*. Rav Menachem's unusual abilities were apparent already at the age of nine. He quickly grasped his studies, and soon, there was no *melamed* available to teach him, so his father sent him to a veteran *melamed* known for his brilliance, Rav Dov Ber, the *Maggid* of Mezritch. This *melamed* was lame and endured much suffering, but his teaching abilities were extraordinary and Rav Menachem studied *Torah* with him. Rav Dov Ber loved his young *talmid*. He soon saw how talented he was and he lovingly shared his *Torah* treasures with him. Despite the fact that inwardly Rav Menachem was utterly *botul* and humble, all his acquaintances and teachers knew that he was very particular about how he dressed and how he looked. His clothing was always immaculate and dignified, his hat just so, and his hair arranged carefully. When, as a child, Rav Menachem first arrived at the *Ba'al Shem Tov's Shabbos* celebration later than others, having taken time to dress properly, the *Ba'al Shem Tov* turned to him and when he saw the pure-faced child, his eyes lit up. That *Shabbos* was an uplifting one for the *Ba'al Shem Tov* and his *talmidim*. The boy observed the goings-on. The *Maggid* later went back to the *Ba'al Shem Tov's* room to say goodbye. He also wanted guidance on how to proceed with his precocious *talmid*. The *Ba'al Shem Tov* said, "I see a boy who is truly lowly in his own eyes," and indicated that there was nothing to worry about. In *Adar* of 5524/1764, Rav Menachem Mendel left for *Eretz Yisrael* with hundreds of followers and their families. En route he passed through *Polnoye* where he stayed in a local inn, and went to visit Rav Yaakov Yosef, who lived there. Rav Yaakov Yosef had been the one to put the *Ba'al Shem Tov's* teachings into writing. Said Rav Yaakov Yosef, "In the story, it was hinted that a young man would go along with you whose name goes from one end of the world to the other. Where is he?" A pleased look could be seen on Rav Menachem's face. He turned towards the entourage of *Chassidim* who had accompanied him and pointed to a young man. "This is the young man who is accompanying me. His name is Shneur Zalman..." (5531/1770?);

- * **Rav Dovid Moshe Friedman**, the first Chortkover *Rebbe*, the fifth son of Rav Yisrael of Ruzhin (1828–1903). He moved to Chortkov in 1865 to become *Rav*, a position he kept for over forty years. He is the *mechaber* of *Divrei Dovid*. Upon his *petira*, his son, Rav Yisrael, succeeded him, (5664/1903).
- * **Rav Yechiel Michel Margolios**, *talmid* of the *Ba'al Shem Tov*;
- * **Rav Avrohom Shmuel Binyomin Sofer**, the *Cheshev Sofer* [or sometimes called the *Daas Sofer*]. He is a descendant of the *Chasam Sofer*, (5722/1961);
- * **Rav Yaakov Arye Twersky**, the Trisker *Rebbe*, (5740/1979).



❧ 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 ❁

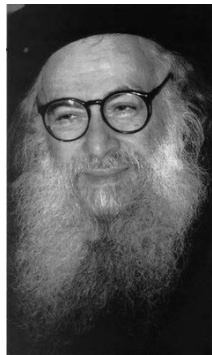
STORIES & ANECDOTES

Rav Shlomo Freifeld, 17th of Tishrei

Rav Shlomo Freifeld was born in America in 1926.

When he was thirteen years old, he attended *Yeshiva Rabbeinu Chaim Berlin*, where he was privileged to learn under the tutelage of Rav Yitzchok Hutner. Being a *talmid muvhok* of the *Rosh Yeshiva* would forever change the course of Rav Shlomo's life. Prior to conceiving the idea of *Sh'or Yoshuv*, Rav Shlomo held

a number of positions, such as principal of *Bais Yaakov* of Toronto and *menahel* at *Yeshiva Rabbeinu Chaim Berlin*. In addition, he helped to establish the *Kollel Gur Aryeh* of *Yeshiva Rabbeinu Chaim Berlin*.



However, it was in 1967 when history was made. This was the beginning of *Sh'or Yoshuv*. The year: 1967. The setting: A house on Balsam Court in Far Rockaway. The *teshuva* movement was just underway and *Sh'or Yoshuv* had a population of

about a dozen *talmidim*. It was during this time that the direction of his vision began to take shape.

Yeshiva Sh'or Yoshuv was to become the haven for searching, idealistic young men who would find in Rav Shlomo a mentor. His beacon would guide them toward the shores of finding Torah-true Judaism. His selfless dedication and exemplary passion created an indelible impression on his *talmidim* and all those who merited to have encountered him. His energy, love, warmth and sincerity were genuine. It's no wonder that he single-handedly was responsible for bringing countless of thousands of people closer to *Yiddishkeit*. This was the foundation on which *Sh'or Yoshuv* was built.



Rav Shlomo Freifeld, Maker of Souls

Yeshiva Sh'or Yoshuv in Far Rockaway, New York, was one of the first

Yeshivos to have a program for *ba'alei teshuva* ['returnees' to Judaism]. It would be impossible to give a full appreciation of the *Rosh Yeshiva* in the space here; wonderful articles about him appear in the English *Mishpacha* & *Ami* Magazines. There is also a book of his teachings titled *Rav Freifeld Speaks* published by ArtScroll. Some excerpts from the *Mishpacha* article appear below, along with material found on the internet.

One of my favorite stories about Rav Freifeld is this one, which shows the great care he took to connect with every one of his *talmidim*.

Ben Richards (name has been changed) grew up in the 1960s in Brooklyn, hating every minute of city life. He dreamed of living with nature, planting, farming and connecting with the outdoors. The fact that his parents were Orthodox Jews did not really bother him. He needed his freedom. So at seventeen he packed up and traveled thousands of miles to the Blackfoot Indian reservation in Montana. While there, he majored in wildlife biology at a local college and learned from teachers on the reservation. Later, he joined another reservation in South Dakota. For years he plowed the soil, ate his own produce and lived on the land.

Continuing his quest for more knowledge, he heard about a woman living in Ogallala, South Dakota, the matriarch of the Sioux Indian Society, who possessed legendary insight. He decided that despite the difficulties of the trip – which would be across prairies and hills without road signs or even roads – he would make the journey.

After two days of traveling alone, unsure if he was even heading in the right direction, he finally arrived. But when he approached the woman, she would not help him. “You are not one of us,” she said. “You can never be like us; you don’t belong here.”

“But I have lived on reservations for years. I know your culture, I know your language, and I practice your customs. I feel part of...”

She interrupted him. “If you were Christian, I could understand. But you are a student of the Holy White Rock Man (which Ben later understood as a reference to “When My Glory passes by, I shall put you (Moshe *Rabbeinu*) in the cleft of the rock” - *Shemos* 33:22). You are not one of us. Go back to your roots. That’s where you belong.”

Confused and dejected, Ben didn’t know what to do. After all his travels, he was being told to go back to the same world he ran away from! He decided to listen to her and within days was back in New York. He asked around for anyone who could give him guidance.

The name Rav Shlomo Freifeld, *Rosh Yeshiva* of *Yeshiva Sh’or Yoshuv* in Far Rockaway, New York, came up. Ben drove out to the *Yeshiva*, tucked his ponytail under his shirt and made his way in. He was led to an office and began talking with Rav Freifeld. Rav Freifeld immediately began asking Ben about catching deer, identifying elk tracks and other mechanics of hunting. Though the conversation only lasted twenty minutes, the topics ranged from the Hungarian Navy to South Dakota Indian reservations.

The next morning when he returned, a large crowd was gathered in the *Bais Medrash* for a *bris mila*. Ben stood in back until Rav Freifeld noticed him and asked his son-in-law, Rav Avrohom Halpern, to bring Ben to the front. Ben was touched that Rav Freifeld even recognized him, but wished he hadn’t watched the actual procedure.

Over the next few weeks, they talked for hours on end. One time while they were sitting in the office, Rav Freifeld was called out for something. Left alone, Ben got up and began looking at all of the *seforim*

(*Torah* books). Then he noticed something unusual. There seemed to be some *seforim* lying on the floor! These were holy books and surely didn't belong on the floor! He picked them up and saw that they were in fact not *seforim*, but rather books about Indian culture and reservation! "It was then," Ben says, "that I realized how much my *Rebbe* really loved me."

Ben went on to study at *Sh'or YOSHUV* for years, where he saw first-hand that Jews don't have to look anywhere else for the salvation and life we are all looking for.

The *Shach* (Y.D. 81:26), quoting the *Hagaos Ashiri*, tells us that the ingestion of non-kosher food items has two effects: (a) It changes one's character traits, and (b) it causes damage to people in their old age. What type of damage in old age is not clear, but in all probability it refers to the mental infirmities that we often associate with old age.

But let us explore a bit the change in character traits that the *Shach* discusses. Could there be any association with the current problems of struggling teens and youth and non-kosher meat consumption? Or, conversely, is there an association between remarkable spiritual growth and the cessation of eating non-kosher food?

Rav Shlomo Freifeld once asked someone, "Do you know why the 1960s produced a plethora of *ba'alei teshuva*? Because in the 1960s a number of people became vegetarians. When this happened, they stopped consuming non-kosher foods, the *timtum halev* [blockage of the heart] stopped, and they were open to true spiritual growth."

From an interview with Rav Paysach Krohn:

"Then there's a *shul* in Frankfurt – you have to see it to believe it – it's the most magnificent *shul* you could possibly imagine. It has been restored and the only reason it had been saved is because the

German lieutenants and generals lived on that block and they didn't bomb that block, so the outside of that *shul* was preserved. When you come in, again Rav Ephraim Tenenbaum pointed it out to me, he said, 'Look at the *Aron Kodesh* [Holy Ark]' and I saw something that I've never seen on an *Aron Kodesh* before, and I'm positive that it doesn't exist anywhere else in the world. The *pasuk* [verse] – instead of saying, *ma tovu ohalecha Yaakov* ('How goodly are your tents, O Yaakov'), or *b'veis elokim nehaleich b'rogesh* ('into the House of Hashem we will go with feeling'), or these types of *pesukim* that talk about a *shul* – it says *lo amus ki echye* – 'I will not die, but I will survive'. I told over a *vort* [short saying] that [someone] told me from Rav Shlomo Freifeld. He says, 'Lo amus – I will not live a life of death, *ki echyeh*, while I am alive. In other words, I am going to accomplish every day.' I told over that *vort* right there in that *Bais Medrash* as soon as I saw that *pasuk* on that *Aron Kodesh*. I was so happy I was able to take something from Rav Shlomo Freifeld; it was tremendous."

It's the way his *talmidim* utter the word *Rebbe*. It's like a bittersweet song, one of longing mixed with delight. The intonation of the word, the reverence and passion with which they say it, hints at the emotion expressed by *Chazal* that *tov ata l'Yisrael mei'av v'eim* – you, *Rebbe*, are more precious to us than a father and a mother. Indeed, for the *talmidim* of Rav Shlomo Freifeld, he was all that and much more: a father, a mother, and a best friend. He was *Rebbe*.



A Connection With the Source of All Life

But he did far more for these boys than merely teach them how to read, or to *daven*; he taught them how to live, how a *Yid* thinks. He had an early morning *seder* with a *talmid*, simply to *shmooze* [chat]. "I

would come to his house at five-thirty in the morning, and we would have a coffee together, chatting about various events in the news. He didn't preach, he just shared his perspective on these issues."

Similarly, a *talmid* recalled how through these mundane conversations, *Rebbe* connected him with life, and ultimately with the Source of all Life. "Sometimes, on a 'slow day', he would tell one of us, or a group of us, to jump into the car. We would drive, often to Biegeleisen's *seforim* store on the Lower East Side, sometimes up into the mountains, enjoying his company. Rav Shmuel Brazil, who eventually taught an entire generation the sound of songs permeated with *neshoma* [soul], recalls the spirited singing on those trips, as *Rebbe* would teach them old *niggunim*. *Rebbe* would also simply chat with them, but "his entire conversation was layered with meaning and depth, and he knew how to slip his message in to these conversations, changing us through the slower, subtler process. It made us into *Yidden*."



Tishrei With Rav Freifeld

They [his *talmidim*] will never forget that *Rosh HaShana*, when at the completion of the *tefillos*, as a wave of joy and optimism washed over the crowd, he asked them to sing. The melody that burst forth from the assemblage was like no other, an ode of gratitude and *tefilla*. The

Rebbe pulled his *tallis* over his face, and with superhuman strength, rose from the confines of his wheelchair to a place above time and space. He began to dance alone, as hundreds of *talmidim*, children that he created, fostered and raised to greatness, were spurred on to sing louder. He was parting from them amid joy. Not long after, he was *niftar* [passed away].

They will never forget his lofty optimism on *Yom Kippur*, when he would sit, surrounded by his *talmidim*, singing and dancing until the early morning, exulting in the atmosphere of purity that only a newly cleansed *neshoma* can sense. He would sing all sorts of songs, among them a song that one of the *bochurim* had brought from *Eretz Yisrael*, with the words *od tireh kama tov yihiyeh bashana haba*. When he would sing those words, expressing the promise for a better year, tears would flow down his cheeks, for that was his mission; next year will be better, we will grow, we will never look back.

Another experience that will forever be seared on the hearts of his *talmidim* is *Simchas Torah* morning, the one time a year that he would *daven* before the *amud*. Then, the wellsprings of gratitude within him would burst forth, and he would cry out the words of *Hallel*, weeping profusely.

Yehi Zichro Boruch - May the *Rosh Yeshiva's* memory be for a blessing!

www.heichalhanegina.blogspot.com/2006/10/rav-shlomo-freifeld-maker-of-souls.html



Rav Nachman of Breslov, 18th of Tishrei

Rav Nachman of Breslov was the great-grandson of Rav Yisrael, the *Ba'al Shem Tov* – Master of the Good Name—founder of the *Chassidic* movement. Rav Nachman was born in 1772 (1st of *Nissan* 5532) in the Ukrainian town of Mezhibuzh. He grew to be a *Tzaddik* (saint), *Torah* sage, teacher and *Chassidic* master. During

his lifetime he attracted a devoted following of *Chassidim* who looked to him as their prime source of spiritual guidance in their quest for *Hashem*, as the '*Rebbe*'. From the autumn of 1802 until the spring of 1810, Rav Nachman lived in Breslov, Ukraine. He then moved to Uman where he passed away from tuberculosis six months

later (18th of *Tishrei* 5571), at the age of thirty-eight. He is buried there till today.

Rav Nachman was a *Mekubol* and a mystic of the highest order, and yet at the same time was artlessly practical and down-to-earth. He told tales of princes and princesses, beggars and kings, demons and saints – and he taught the need to live with faith, honesty and simplicity.

When Rav Nachman passed away, his followers saw no one to take his place. Instead of appointing a new *Rebbe*, they continued to turn to Rav Nachman's teachings for inspiration and guidance, continuing to look to him as "the *Rebbe*". The Breslover *Chassidim* have done so ever since, studying his writings and endeavoring to follow his teachings in their day-to-day lives. In this sense Rav Nachman is still the leader of the Breslover *Chassidim*.



Rav Nachman's Chair

Shortly before *Rosh HaShana* 5569 (late summer 1808), one of Rav Nachman's followers, the *shochet* (ritual-slaughterer) of Teplik village, brought the *Rav* an exquisitely hand-crafted chair.

During the Cossack raids against the Jews in Ukraine in the early 1920s, the chair was dismantled and cut into small pieces by Rav Tzvi Arye Lippel (*niftar* 1981). He carried it from Tcherin to Kremenchug (some twenty miles distance), running nearly the entire time. The chair was deposited with the Rosenfeld family of Kremenchug.

In 1936, Rav Moshe Ber Rosenfeld (*niftar* 1966) brought the chair to Yerushalayim. In 1959, it was restored by craftsmen from the Israel Museum. In 1984, the chair was again refinished, by Katriel's of Yerushalayim, and placed on display in the Breslov shul in the *Me'a Sheorim* section of Yerushalayim,



where it remains today.

www.breslov.org



Rav Nachman was born on *Shabbos*, *Rosh Chodesh Nissan*, 1772. His father, Rav Simcha, the son of Rav Nachman Horodneker, was a leading *talmid* of the *Ba'al Shem Tov*. His mother, Feiga, was the daughter of Adil, the *Ba'al Shem Tov's* daughter. He had two brothers, Rav Yechiel and Rav Yisrael "Meis", and a sister, Perel. His uncles, Feiga's brothers, were the renowned *Chassidic* figures, Rav Moshe Chaim Efraim, *mechaber* of the *Degel Machaneh Efraim*, and Rav Boruch of Mezhibuzh.

Rav Nachman was born at a time when the *Chassidic* movement was beginning to ebb. A week after his birth, the opponents to the *Chassidic* movement issued a *cherem* (decree of excommunication) against the *Chassidim*. About half a year later, the *Maggid* of Mezritch, the *Ba'al Shem Tov's* successor, passed away.

Rav Nachman grew up in Mezhibuzh. At age thirteen, he married Sashia, the daughter of Rav Efraim of Ossatin (as was then the custom). He attracted his first *talmid*, Rav Shimon, on his wedding day. Though older than Rav Nachman, Rav Shimon remarked proudly, "I left all the older *gutter Yidden* (good Jews, a euphemism for *Tzaddikim*), and attached myself to a *yungerman* (young man).

After his wedding, Rav Nachman moved to his father-in-law's town, Ossatin, and lived there for about five years. From there, he moved to Medvedevka, where he began to attract a large following, some of whom were to become his closest followers: Rav Dov, Rav Shmuel Yitzchok, Rav Yudel, Rav Aharon the *Rav*, and Rav Yekusiel, the *Maggid* of Terhovitz.

The *Rav* had eight children, six daughters and two sons. Of these, only four

daughters survived him – Adil, Sora, Miriam and Chaya. Miriam moved to the Holy Land in 1809, where she passed away childless. Adil, Sora and Chaya had children.

In 1798–1799, Rav Nachman made his pilgrimage to the Holy Land. In 1800, shortly after Adil's wedding, he moved to Zlatipolia, and then to Breslov in the summer of 1802.

It was while living in Breslov that Rav Nachman met Rav Nosson, who was to become the *Rav's* prime *talmid*. Rav Nosson lived in the nearby village of Nemirov. Although his family was opposed to the *Chassidic* movement, Rav Nosson was attracted to their fervent devotions. Together with his friend, Rav Naftoli, Rav Nosson traveled to Breslov to visit the *Rav*. The two men were so inspired by Rav Nachman's devotions and teachings that they promptly joined his following and before long became the *Rav's* most intimate *talmidim*.

Rav Nachman's daughter, Sora, was married in 1803, and Miriam in 1805 (Chaya married after the *Rav* passed away).

In the winter of 1807, Rav Nachman traveled to the cities of Novoritch, Dubno, Brody and Zaslov. In Zaslov, where the *Rav* spent the *Shavuos* holiday, his wife passed away. Before *Rosh HaShana*, he married the daughter of Rav Yechezkel Tractenburg from Brody. Shortly afterward, he contracted tuberculosis, which took his life three years later.

In 1808, Rav Nachman traveled to Lemberg for medical treatment. While he was in Lemberg, the first volume of *Likkutei Moharan* was published. He had already started telling his famous stories and had also revealed his *Sefer HaMiddos* (the *Aleph-Bais* Book).

After his return from Lemberg, the *Rav* spent the next two years in Breslov. During this period, he revealed the *Tikkun HaKlali*, and many far-sighted teachings for the *Chassidic* group he had founded.

As the tuberculosis continued to consume his body, Rav Nachman became very weak and frail. He realized that his death was near and started making arrangements to move to Uman, where he chose to be buried. The *Rav* considered traveling to the Holy Land, but feared that he lacked the strength for so difficult a journey. He also wanted his followers to have access to his gravesite, something which might be impossible were he to be buried in *Eretz Yisrael*. Therefore, he chose the city of Uman, where there had been a huge massacre of some twenty thousand Jews by Ivan Gunta and the Haidemacks in 1768. Rav Nachman said, "There are many *kedoshim* (holy martyrs) buried in Uman and it would be good to lie among them" (*Tzaddik* #114).

Shortly after *Pesach*, 1810, a major fire in Breslov destroyed the *Rav's* house. A day later, word arrived that negotiations for welcoming the *Rav* had been concluded and accommodations arranged. Hearing the news, the *Rav's* face turned red. He understood that he was being summoned to Uman to die.

Rav Nachman arrived in Uman on May 9, 1810. It was there that he issued his famous call: "Never despair!" and exhorted his followers to gather for *Rosh HaShana*. He passed away on the fourth day of *Sukkos*, 18th of *Tishrei*, 1810.

During the six months that Rav Nachman lived in Uman, he spent much of his time with Jews who were far from *Yiddishkeit*. It was at then that he made such bold statements as, "If the *Tzaddikim* don't follow me, I must appeal to the wicked. Perhaps I can make them into good Jews!" Was he planting the seeds that would enable these men's ideological descendants to find an affinity in his ideas? Today, many Jews are discovering the beauty of their heritage through Rav Nachman's teachings. Perhaps this was the intent of the *Rav's* words, "I have accomplished and I shall accomplish."



Rav Nachman, a great-grandson of the *Ba'al Shem Tov*, occupies a singular place in the *Chassidic* firmament as an innovator who roused his followers to heretofore-unknown heights of *dveikus*, attachment to *Hashem*, coupled with sublime joy. Even as a youngster he showed signs of greatness, studying the *Talmud* without letup. After his marriage at the age of thirteen he would often go into seclusion, seeking communion with *Hashem* through fervent *tefilla* and fasting, a practice he continued throughout his life. He would wander off into fields and forests, contemplating the marvels of *Hashem's* creation. Divesting himself of the mundane, he would reach a state of exultation and experience the purest form of spiritual joy.

After he settled in Medvidovka his fame as a holy man spread rapidly, and a steady stream of *Chassidim* converged on his modest dwelling to be inspired by his saintly way of life.

In 1798 he traveled to *Eretz Yisrael*. Word of his imminent arrival spread rapidly, and many admirers, among them well-known *Mekubolim*, flocked to join his circle of ardent followers. His brief stay ended when Napoleon invaded the country. Returning home, he settled in Breslov, which became a principal center of *Chassidus*. His rise to prominence and his controversial leaning toward an asceticism that was coupled with exuberant ecstasy provoked a great deal of opposition on the part of those *Rebbes* who claimed that his service lacked dignity. On the heels of a bitter dispute, as well as a calamitous fire that ravaged his home, he left Breslov in 1810 and settled in Uman. On *Sukkos* of the following year he died of tuberculosis at the age of thirty-eight, without appointing a successor, and no *Rebbe* was chosen.

Though the Breslov *Chassidim* still have no living *Rebbe*, their movement continues to flourish and is today operating *Yeshivos* and other institutions in America, *Eretz Yisrael* and many other countries, continually attracting new adherents and *ba'alei teshuva* (newly observant Jews) who are drawn by the warmth of its enthusiastic fervor. Every year thousands of *Chassidim* travel to Uman to visit the tomb of Rav Nachman, who has remained their *Rebbe*.

Before his *petira*, Rav Nachman instructed his followers to destroy all his writings, but in spite of this admonition, fifty-two of his books were published by his closest *talmid*, Rav Nosson. Among these is *Likkutei Moharan*, a collection of his thoughts. The lessons are long and complex, masterfully drawing on the entire body of *Talmudic*, *Midrashic* and Kabbalistic literature. Ideas are connected by a poetic and intuitive grasp of the texts. He strongly opposes all philosophical speculation, counseling his followers to serve *Hashem* with simple, naive, childlike faith. Rav Nachman is known for the intricate tales he wove of princes and beggars, horsemen and *Rabbonim*; these were parables with profound moral messages, which were compiled by Rav Nosson in his *Sippurei Maasiyos*.



Always Be Happy

When you are filled with joy all day you can easily find an hour in which to pour out your heart before *HaKodosh Boruch Hu* (the Holy One, blessed is He). When you are depressed it is very difficult to seclude yourself and speak to *Hashem*. Therefore, do your best; even force yourself always to be happy, especially when you are *davening*. It is impossible to reach a true state of happiness except by doing [what may be seen as] foolish things [that is by removing every trace of self-importance,

and not caring what others think of you].
(*Mekor HaSimcha*)



Prayer in the Open Field

When you *daven* out in the field, the entire plant world comes to your aid and lends strength to your *tefillos*. It is for this reason that one of the terms used for *tefilla* is *sicha*, which is related to *siach*, denoting shrubs, as in *Bereishis* 2:5. Indeed, when the *Torah* relates that Yitzchok went out into the field to *daven* (*Bereishis* 24:63), the word used for “to *daven*” is *lasu’ach* (cognate to *siach*), for Yitzchok’s *tefilla* was boosted by the energy inherent in the plants. (*Likkutei Moharan, Tanina* 11)

“If you believe that you can damage, believe you can fix” – Rav Nachman of Breslov.



The Life of Rav Nachman, by Rav Avrohom Greenbaum

www.breslev.co.il/articles/breslev/rebbe_nachmans_wisdom/the_life_of_rebbe_nachman.aspx?id=17102&language=english

He was the true “live man”, the likes of whom there has never been. At all times he was truly alive. His life was always *new life*.

There are countless gradations in the life and vitality found in the world. Real life is the life of true wisdom, and the essence of wisdom is to labor and endeavor to know and acknowledge Hashem, Who is the Life of life. The closer one comes to Hashem, the more one’s life is genuine life. The righteous are constantly attached to true life. But the life which the Rebbe himself achieved was on an altogether higher, more exalted plane, the likes of which no man has ever tasted. Because the Rebbe had long life, the truly good life (Chayei Moharan, Introduction).

Rav Nachman was born on the 1st of *Nissan* 5532 (4 April, 1772) in the Ukrainian town of Mezhibuzh, where his great-grandfather, Rav Yisrael, the *Ba’al Shem Tov*, founder of the Chassidic movement, had lived and was buried.

Rav Nachman’s father, Rav Simcha, was the son of Rav Nachman Horodenker, who had been one of the *Ba’al Shem Tov*’s closest *talmidim* and a member of his household. Rav Nachman’s mother was Feiga, daughter of the *Ba’al Shem Tov*’s daughter, Udel. Rav Nachman asked that when invoking his merit people should refer to him as Nachman *ben* (son of) Feiga.

As a young boy he hid his devotions from everyone, performing long ablutions in the cold *mikve* even in the heart of winter, and secluding himself in the forests for lengthy periods of *tefilla* and meditation in addition to prodigious study.



Marriage

In accordance with the custom of his time, he was married at the age of thirteen, soon after becoming *bar mitzva*. His wife was Sashia, daughter of Rav Efraim of Ossatin, a village near the town of Medvedevka. In their twenty-two years of marriage they had eight children, but four – including two sons – died in childhood. Four daughters survived, with known descendants until today.

From the time of his marriage Rav Nachman lived in Ossatin with his father-in-law, continuing his studies and devotions until he attained unique levels of sanctity and *Ruach HaKodesh*, as well as being fully conversant with the entire array of biblical, *Talmudic*, *Halachic*, *Midrashic* and Kabbalistic literature. At first he was unknown to all except one *talmid* five years his senior, Rav Shimon *ben* Baer, who attached himself to him shortly after his marriage and became his lifelong follower.

At the age of eighteen, Rav Nachman

left his father-in-law's home to live in Medvedevka, where he spent the next ten years. It was there that his greatness first became revealed, and he rapidly gained an ardent following, including some distinguished scholars and *Mekubolim*, as well as the octogenarian Rav Yekusiel, the *Maggid* of Terhovitz, one of the senior leaders of the Chassidic movement. Rav Nachman emphasized faith, *tefilla* and ever-renewed spiritual growth. Because of his practice of hearing the personal confessions of his adherents, they were originally known as the *Viduynikers* (Confessors).



Pilgrimage to Eretz Yisrael

It was from Medvedevka that Rav Nachman set forth on his pilgrimage to *Eretz Yisrael* in the early summer of 1798, despite its being at the center of a major land and sea war between Britain and Turkey against the French. Rav Nachman's fourteen-month trip was met with every possible obstacle and he was repeatedly in mortal danger, but he accomplished his goal of walking in the Holy Land. He visited the holy sites in the north, but apparently not Yerushalayim. Despite his capture by pirates on his homeward journey, Rav Nachman returned safely to Medvedevka in summer 1799.

Soon afterward he moved to the town of Zlatipolia, where he spent two years. It was then that the opposition he suffered for most of the rest of his life began in earnest under the leadership of Rav Leib, the *Zeide* (Grandfather) of Shpola.



Breslov

In 1802, at the age of thirty, Rav Nachman left Zlatipolia to settle in the town of Breslov, where he spent most of the remaining eight years of his life. On entering the town he said that his followers

would always be known as the Breslover *Chassidim*, pointing out that the name *BReSLoV* has the same letters as *LeV BaSaR*, a "heart of flesh" (*Yechezkel* 36:26).

Very soon after his arrival, Rav Nachman was joined by the twenty-two-year-old Nosson Sternhartz from the nearby town of Nemirov. Rav Nosson became Rav Nachman's closest follower and transcribed almost all his teachings. After Rav Nachman left this world, Rav Nosson established what has become the worldwide Breslov *Chassidic* movement. Rav Nachman said of Rav Nosson, "Were it not for Rav Nosson, not a single page of my teachings would have remained."

In the eight years that followed this fateful encounter, Rav Nachman radiated fresh *Torah* with his every word and gesture – a *Torah* in which the sublime spiritual heights he attained were interwoven with events in the lives of his family and followers against the wider backdrop of the Russian Pale of Settlement and the growing plight of its Jewish population. Rav Nachman's *Torah* discourses, conversations, stories, parables and accompanying episodes in his life were faithfully recorded by Rav Nosson.

Rav Nachman had great hopes for his baby son, Shlomo Efraim, born in the spring of 1805, but a year later, in the summer of 1806, the baby died and Rav Nachman mourned him deeply. His loss prompted Rav Nachman to venture on a new path that found expression in the stories he now began to tell, later printed as *Sippurei Maasiyos*.

Rav Nachman's wife, Sashia, died in the summer of 1807. Not long afterward, he remarried but had no children with his second wife. During this period, Rav Nachman contracted tuberculosis, and when he started coughing he predicted that this illness would eventually take his life.

In the autumn of 1807 he journeyed across war-torn Europe to Lemberg (Lvov),

where he received medical treatment while pursuing other purposes known to him alone. Lemberg was becoming a center of the incipient assimilationist movement.

Returning from Lemberg to Breslov in 1808, Rav Nachman defied the growing waves of doubt, skepticism and rationalism to give ever-greater emphasis to faith, simplicity, personal tefilla, devotion and happiness.



Uman

In summer 1810 Rav Nachman made his final journey to the town of Uman, through which he had passed eight years earlier on his way to Breslov, and whose old Jewish cemetery he had chosen as his place of burial. This was the burial site of the martyrs who had sanctified Hashem's Name in Uman in 1768 – less than four years before Rav Nachman's birth – when tens of thousands of Jews who refused to betray their faith were slaughtered in the space of three days. Forty years later Uman had become a leading center of the assimilationist movement.

Rav Nachman spent five months in Uman, during which he had lengthy discussions with three leading proponents of assimilation, who held him in the highest regard. Despite his illness he celebrated *Rosh HaShana* of 5571/1810 with several hundred followers. During the first day of the festival his situation deteriorated seriously and he coughed up large quantities of blood. Nevertheless, despite his great weakness, he gave his customary teaching on the second evening, speaking for many hours. This was his last lesson.

Eighteen days later, on the 18th of *Tishrei* 5571/16 October 1810, the fourth day of *Sukkos*, Rav Nachman departed this life and was buried in the old cemetery of Uman amidst the martyrs of the 1768 massacre.

Rav Nachman lives on until today in the fire of his teachings and the zeal of his followers to print and spread them. It was Rav Nosson who took the initiative to print Rav Nachman's discourses (*Likkutei Moharan*), stories (*Sippurei Maasiyos*) and conversations (*Sichos HaRan* and *Chayei Moharan*) as well as his own discourses and commentaries.

Rav Nosson initiated visits to Rav Nachman's gravesite and the annual *Rosh HaShana* gathering of his followers, the Breslover *Chassidim*, in Uman, where he built a *shul*. Uman remained the center of the Breslover *Chassidim* until after the First World War, when it shifted to *Eretz Yisrael*, and from there the movement has spread to become worldwide.

(Rav Avrohom Greenbaum is the director of *Azamra*.)



The Turkey Prince

Who Are You?

Rav Nachman of Breslov often related the following parable:

There was once a prince who lived with his father and mother, the king and queen, in a splendid fashion. He received the finest education and upbringing.

To his parents' chagrin, one day the prince went through an identity crisis and came to the conclusion that he was really a turkey and not a human being.

Initially, the king and queen thought he was kidding. However, after he stopped joining them at the royal table and instead moved under the table and sat there, naked and pecking at crumbs, they knew that serious trouble was afoot.

Needless to say, the prince's strange behavior caused indescribable angst for his loving parents, and intense embarrassment for the royal family at large. The king was ready to spare no expense for the person who could cure his son. The finest doctors and psychiatrists of the land came and tried

to cure the prince, all to no avail.

The king was at a loss until a gentle-looking wise man came to the palace. "I hereby offer to cure the prince free of charge," declared the man. "My only condition is that no one interferes with anything I do."

Intrigued and desperate, the king and queen readily agreed.

The following day, the prince had company under the table. It was the wise man. "What are you doing here?" asked the turkey prince.

"Why are you here?" countered the man.

"I am a turkey," responded the prince emphatically.

"Well, I am also a turkey," the man replied. With that, he began to gobble like a turkey and peck at the crumbs on the floor. The prince was convinced. A few days passed in this fashion.

One morning, the wise man signaled to the king to bring him a shirt. He said to the prince, "I don't see any reason a turkey can't wear a shirt." The prince thought about it and agreed, and soon the two of them were wearing shirts.

Soon the wise man asked to be brought a pair of pants. He said to the prince, "Is it forbidden for turkeys to wear pants? Certainly not!" The prince thought it over and agreed, and soon the two of them were wearing pants.

So the process continued. Shortly thereafter, the wise man convinced the turkey prince that it was not forbidden for turkeys to eat human food, which was surely tastier. Then came sitting at the table and enjoying human conversation. Within a short time, the turkey prince, although still maintaining that he was a turkey, began conducting himself exactly like a regular person.

Fortunately, most of us don't suffer from turkey complexes. But here's a question we can all ask of ourselves: Am I

limiting my potential because of my self-perception?

[www.chabad.org/library/article_cdo/aid/612171/jewish/The-](http://www.chabad.org/library/article_cdo/aid/612171/jewish/The-Chicken-Prince.htm)

[Chicken-Prince.htm](http://www.chabad.org/library/article_cdo/aid/612171/jewish/The-Chicken-Prince.htm)



Since *Sukkos* is called *Zeman Simchoseinu* please enjoy some teachings by Rav Nachman of Breslov from my upcoming book on *Simcha*:

Increasing Simcha through Food, Drink and Dance

Rav Nachman of Breslov taught that through an increase in *Simcha* the mind's capacity is also increased; food and drink are primary causes for a feeling of joy and happiness in the heart and they distance sadness, worry and despair. Through dancing and rhythmic movements, the body is awakened to rejoice and be happy. Excitement enters the heart through the movements of the body [in dance and joy]. (*Sefer HaMiddos* 3;8;18)

Always be Happy

Rav Nachman of Breslov taught that it is a great *mitzva* always to be happy. You must use all your strength to overcome and conquer all forms of sadness and depression, and to be only happy, always rejoicing. This is a remedy for many forms of sickness and ailments, because many forms of sickness come from sadness and depression. Seek out all kinds of tricks and advice to make yourself happy; many times you will need foolish, comical things to make you laugh and feel happy. (*Likkutei Eitzos* 30; *Likkutei Moharan* II 24)

Simcha is the True Reward

Rav Nachman of Breslov taught that you should perform the *mitzvos* with such joy that you would never trade them for any reward in the next world; rather you should rejoice to the point that the only reward you wish is that *Hashem* reward you with another *mitzva* because you derive so much pleasure from the fulfillment of the *mitzva* itself. (*Likkutei*

Eitzos 2; Likkutei Moharan 5:2)

Sweetening Harsh Judgments

Rav Nachman of Breslov taught that all harsh judgments are sweetened through dancing and clapping. (*Likkutei Eitzos 4; Likkutei Moharan 10:1*)

A Happy Face

Rav Nachman of Breslov taught that happiness and joy represent truth and faith and are symbolized by *Hashem's* shining countenance, whereas sadness and depression represent death and idolatry and are symbolized by a darkened countenance. The best ways to be happy and rejoice are by guarding the sacred covenant of the bris and by attaching oneself to true and sincerely righteous *Tzaddikim*. This draws down and shines upon you the light of the Living King's countenance. (*Likkutei Eitzos 7; Likkutei Moharan 23*)

Rejoicing in Mitzvos Uplifts the Shechina

Rav Nachman of Breslov taught that by rejoicing in fulfilling a *mitzva* you uplift the vitality and holiness [back to its source] from among the husks and shells of impurity known as the *klippos*. Thus, by fulfilling *mitzvos* in happiness and joy you are uplifting the *Shechina* from among the *klippos*. (*Likkutei Eitzos 9; Likkutei Moharan 24*)

Drinking, Dancing and Clapping

Rav Nachman of Breslov taught that if you drink wine on *Shabbos* and *Yom Tov* and dance for the sake of a *mitzva* such as at a wedding or other festive meal, on the condition that you drink in measure and your sincere intent is for the sake of heaven to merit joy in performing *mitzvos* and rejoice in being a Jew from the chosen people of *Hashem*, then such joy causes the feet to dance. When the feet dance in such a way, a person merits chasing away all the external negative forces of evil that grasp the feet (the lowest, most earthly physical portion of the body that treads on the dirt). This sweetens harsh judgments and allows

you to receive all manner of blessings. Such lively excitement from such a holy dance is like a pleasing fragrance of an offering to *Hashem*. However, one who dances because of the evil inclination's influence is kindling a foreign idolatrous fire and his wine which he drank is saturated with the forces of evil, heaven forbid. Holy dancing sweetens judgments like a *pidyon*, a sum given to charity to attain spiritual redemption. (*Likkutei Eitzos 12; Likkutei Moharan 41*)

Singing a Niggun

Rav Nachman of Breslov taught that by being happy and singing soulful melodies called *niggunim*, you can attain the ability to truly pour out your heart before *Hashem*. This daily happiness aids you in performing secluded meditation and speaking personally one on one to *Hashem*, which is called *Hisbodedus*. (*Likkutei Eitzos 15; Likkutei Moharan 54:6*)

Rav Nachman of Breslov taught that joy helps you to create new and novel interpretations and explanations of *Torah* thoughts called *chiddushim*, because happiness is a tool that works like a magnet, drawing to it all the novel ideas from on high. (*Likkutei Eitzos 16; Likkutei Moharan 65*)

Crying Tears of Joy

Rav Nachman of Breslov taught that the primary virtue of crying is when you cry tears of happiness and joy. Even regret is better if it stems from joy, that because of your great rejoicing in *Hashem* you pine and yearn for Him greatly, regretting that you once rebelled against Him, until you awaken and cry out of sheer happiness and joy [that you have come back]. (*Likkutei Eitzos 20; Likkutei Moharan 175*)

Strengthening the Angels

Rav Nachman of Breslov taught that joy gives strength to those *Malochim* who are stationed over food; it also subjugates any demons and prevents them from being nourished from the blessings known as *Shefa*. (*Likkutei Eitzos 24; Likkutei*

Moharan II 5:9-10)

Finding Positive Points

Rav Nachman of Breslov taught that a person must find all kinds of ways to make himself happy and reasons to rejoice. He should introspect and look for positive points within himself to cause him to rejoice and be happy. He should at least be happy that he is a Jew and not a gentile. This joy itself is immeasurable and knows no bounds. It is so wondrous that it cannot be confused, for *Hashem* Himself is the cause. He should repeat to himself with great joy, “Blessed is our G-d Who created us for His glory and separated us from among the mistaken ones who go astray.” This will allow him to rejoice all the days of his life, no matter what travails pass over him and no matter what he experiences. Sometimes, because of our own personal troubles in areas of our lives such as difficulties in body and soul (which translates into physical and mental health and well-being) as well as financial matters, the only way to make yourself happy is through utilizing foolish means such as resorting to jokes and comedy. Even if you have to act foolishly and resort to jokes and comedy to make yourself happy, nonetheless you should do so because the vitality of your body and soul depend on it. (*Likkutei Eitzos* 29; *Likkutei Moharan* 48)

Transforming the Sadness Itself Into Joy

Rav Nachman of Breslov taught that you must try to transform all forms of worries, sadness and depression into happiness and joy. By using your intellect and insight you need to seek to discover within the pain, suffering and troubles some loophole and a way to transform these instead into happiness and joy; this is the best way to overcome depression – by transforming it into happiness. (*Likkutei*

Eitzos 31; *Likkutei Moharan* 23)

Uplifting Through Simcha

Rav Nachman of Breslov taught that when you study *Torah* or perform another *mitzva* with great happiness to the point where you dance and rejoice, this a very great spiritual level of accomplishment, which helps you uplift any forbidden forms of speech and increases your financial success. It helps you merit children as well as strengthening your faith and uplifts any lowly spiritual levels. (*Likkutei Eitzos* 34; *Likkutei Moharan* 81)

Praying and Doing Mitzvos BeSimcha

Rav Nachman of Breslov taught that when you *daven* you should make additional efforts to *daven* with *simcha*. Similarly, when you are doing *mitzvos* you should do so with happiness, especially on *Shabbos* and *Yom Tov*; even during the weekdays it is great *mitzva* always to be happy. (*Likkutei Eitzos* 36; *Sichos HaRan* 155,299)

Making Others Happy

Rav Nachman of Breslov taught that when a person is happy and rejoices he can help enliven and support others. This is a very great and important thing – to gladden the hearts of *Bnei Yisrael* and make other Jews happy. Most people’s lives are filled with all manner of pain, suffering, worries and troubles of all types and they lack the ability to express themselves and tell someone else what lies in their hearts. Therefore, when you greet them with a shining countenance and a smile on your face you can enliven them and bring them back to life which itself is a great and important thing. When you merit helping someone else by making him happy you are truly giving life to another Jewish soul. (*Likkutei Eitzos* 38; *Sichos HaRan* 43)



Rabbeinu Eliyohu, 19th of Tishrei

The Vilna Gaon

Our Sages have said, “If the *Rav* is like an angel of *Hashem*, then seek *Torah* from his mouth. And if not, then do not seek *Torah* from him.” Rav Eliyohu, the Vilna Gaon, was one of those rare figures that all people, from the smallest to the greatest – all those who had the merit of seeing his majestic face and all who heard him speak – considered him like an angel of *Hashem*. It was in this way that he appeared to his contemporaries, and for us he has remained so up to our days.



Vilna Gaon, Winegrad

Rav Eliyohu had many things bequeathed to him at birth. He possessed all the abilities and characteristics that belonged to the *Tanno'im* and *Amoro'im*. He became famous for all generations by the name of “the Gaon”, and when we simply say “the Gaon” everyone understands that the reference is to Rav Eliyohu of Vilna.

The *Gra* (as he is also known) was born on the first day of *Pesach* 5480 (1720). The people of Vilna recounted that the young Eliyohu was a very beautiful child, a pure soul in a pure body. He was gifted with extraordinary intelligence that had no equal for the centuries that preceded or followed him. From his earliest childhood, at the age of three, he astounded the great men of Vilna by his power of recollection, his absolute mastery of *Tanach*, and the speed of his comprehension.

One day he was asked, “Where in the *Chumash* is there a *pasuk* that contains eight words that all end with the letter

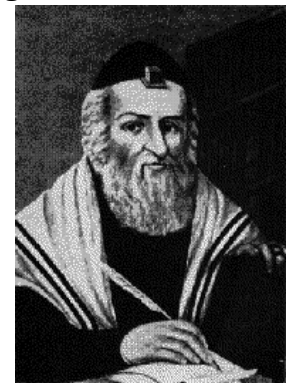
mem?” And little Eliyohu, who wasn’t even four years old at the time, instantly answered, “It’s the *pasuk* in *Parshas Vayishlach*: ‘Two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams’ [*Bereishis* 32:15].”

Around the age of seven, he gave a discourse at the great synagogue in Vilna that astounded all his listeners.

The *Gra* studied with a *Rav* only until the age of seven, for after that time nobody was found who could teach him *Torah*. He then studied alone with great diligence until becoming an expert in all fields of *Torah*, revealed as well as hidden.

Still very young, his parents married him off to a young girl from the town of Keidan in Lithuania. After getting married, he remained in Keidan, enclosed in his room where he studied *Torah* day and night in holiness and purity. Even by day he studied by candlelight, his shutters being closed so that the noise from the street wouldn’t bother him. The *Gra* always said, “The description *lamdon* (scholar) that we apply to a *Talmid Chochom* is formed in the same way as the word *gazlon* (thief). In the same way that we do not call someone a thief because he has the opportunity and knows how to steal (applying it instead only to someone whose occupation is stealing), so too is it impossible to call someone a scholar because he can study. We only apply it to someone whose permanent occupation is study.”

He spoke little, even at home with his family. One day his sister (who he had not



seen for years) came to pay a visit. When she entered his room, he greeted her and asked about her family. He then said, “My sister, we will see each other in the World to Come. There is no time here in this world. I have to study *Torah*.”

While he was still young, he took it upon himself to go into exile, and went roaming about for years in the towns of Poland and Germany. Even though disguised as a poor man, he did not manage to hide his spiritual loftiness and piety from people. Everyone recognized his greatness, and he became known the world over as a *Gaon* and *Tzaddik*.

On returning from his exile he settled in Vilna, where he once again began to study *Torah* diligently day and night. He didn't want to become a *Rav* or *Rosh Yeshiva*, but instead remained in the shadow of his tent, enveloped in his *Tallis* and wearing his *Tefillin*, with words of *Torah* constantly in his mouth.

The extent of his diligence was indescribable. His son gives us the following account: “For fifty years, my father did not sleep more than half an hour at a time, and not more than two hours during an entire day. So as not to fall asleep during the long winter nights, he studied in a house that was not heated, with his feet immersed in cold water. He never went two yards without *Tallis* and *Tefillin*, and he never had a useless conversation in his entire life. Before his death, while crying abundantly, he confessed to having sinned in losing four minutes of *Torah* study.”

His *Torah* knowledge was phenomenal. He reviewed his entire studies every thirty days, and the whole *Torah* was permanently engraved on his heart. He knew how many times the name of each *Tanna* and each *Amora* appeared in every tractate, and all his books were covered with notes. His commentaries were published under the title *Hago'os HaGra* (Notes of the *Gra*). He also wrote books on grammar, astronomy and geometry, and he

was knowledgeable in medicine and other sciences. Some thinkers who met him were stunned to see someone who was living in the tent of *Torah*, yet surpassing them nevertheless in all subjects and secular sciences of their specialty.

His genius demonstrated itself not only in study, but also by his good deeds and sterling character. His *talmid*, Rav Yisrael of Shklov, recounts the following story:

It happened one day that the *shul* official who brought the *Gaon* funds (which the community allotted him every month) took this money for himself. The *Gaon* didn't want to cause problems for this man, for he was poor, and so he didn't reveal the matter to anyone. Feeling that no one was aware of what he had done, the man continued to act in the same way. The *Gaon* didn't complain about him, and for two years he never told anyone that he and his family were suffering from hunger. In no way was it acceptable to the *Gaon* that he should humiliate a Jew. It was only when this *shul* official fell ill and confessed to his sin on his deathbed that the matter became known.

Because of his *Torah* and uprightness, everyone simply called him “the pious one”. When the *Gaon* heard this, he was opposed to it and said, “I am not worthy of this name. I only wish to merit saying that I properly adhere to the *Shulchon Aruch*.”

The *Gaon* greatly longed to go to *Eretz Yisrael* and establish his *Bais Medrash* there. Later on in life, he left Vilna and set off for the Holy Land. He traveled as far as Koenigsberg, Germany, where he wrote his famous letter (“the letter of the *Gra*”) to his mother, wife, and family. In that letter his pure soul is reflected in all its beauty. However, he did not merit entering *Eretz Yisrael*. There are several legends and popular stories as to why he returned, but no one knows the real reason. Yet if the *Gaon* was not able to see

the land that he yearned for, his desire was fulfilled after his death. During the six years that followed, many of his thousands of *talmidim* went to *Eretz Yisrael* and founded the community of *Perushim* in Tzefas and Yerushalayim.

In that letter to his family during his unsuccessful voyage to *Eretz Yisrael*, the Vilna *Gaon* instructed his family how to act. In the letter he wrote, “Until the day of his death a person should afflict himself. Not with fasting and physical pain – only with putting a muzzle on his mouth and his desires; this is all the fruit of *Olom HaBa*.”

In 5557 (1796), the *Gaon* fell ill and felt that his days were numbered. On the eve of the last *Yom Kippur* before his *petira*, he called all his descendants and, crying abundantly (contrary to his normal practice), he blessed them. On the third day of *Chol HaMoed Sukkos* (19th of *Tishrei* 5558), he asked to be given an *esrog* and *lulov*. He then got up, recited the *berocha* on the *lulov*, and didn't let go of it until his death. A few moments before passing away, he took his *tzitzis* in his hand and said, “How difficult it is to leave this world of action, where, through a *mitzva* as simple as this, which costs but a few pennies, one can merit seeing the face of the *Shechina*!”

www.hevratpinto.org/tzadikim_eng/091_rabbeinu_eliyahu_of_vilna.html



“He Who Fulfills Them Lives by Them”

It was the third day of *Chol HaMo'ed Sukkos*, the *Yahrzeit* of the Vilna *Gaon*. The Munkaczer *Rebbe*, *mechaber* of *Minchas Elozor*, was sitting with his *Chassidim* in his *sukka* and he related the following story:

“I heard this story from reliable sources who have handed down the story directly from the *mechaber* of *Kedushas Levi*, Rav Levi Yitzchok of Berditchev.

“It was the third day of *Chol HaMo'ed Sukkos* in the year that the Vilna

Gaon passed away. Rav Levi Yitzchok said, ‘Just now the Vilna *Gaon* has passed away and has been brought before the Heavenly tribunal. They looked over his case and ruled that they would open for him the gates of *Gan Eden* immediately. At that moment the souls of the *talmidim* of the *Ba'al Shem Tov* appeared before the court and appealed the ruling on the grounds that the *Gra* had opposed them and made their lives so difficult. The Vilna *Gaon* retorted in his defense that his intentions were purely for the sake of Heaven, that he had misunderstood the ways of the *Chassidim*. The *Ba'al Shem Tov's talmidim* responded that although it was true that his intentions were purely for the sake of Heaven, his opposition prevented them from serving *Hashem* properly. (Note: The opposition to the founder of *Chassidus*, the *Ba'al Shem Tov*, and his followers rose in the wake of the false Messiah movement of *Shabsai Tzvi* in the mid-1600s, which had led many Jews astray. Many *Rabbonim* saw *Chassidus* as potentially dangerous. Those opposed to *Chassidus* became known as *Misnagdim*. The opposition of the *Gra* and his followers came in the form of bans, excommunication, boycotts on employing *Chassidim*, and chasing *Chassidim* out of town, which most certainly disrupted their *Avodas Hashem*.)

“The court was about to reevaluate the judgment, but at that moment the holy *Torah* herself (and other versions of the story include the thousands and thousands of pages of *Talmud* that the *Gra* had studied in his lifetime) surrounded the *Gaon*, shielding him from all sides. The *Torah* testified that the *Gra* never transgressed even a minutia of a law, whether it was a *Torah* law or a rabbinical enactment. ‘How can it be that someone who spent his entire life studying me should be treated this way?’ said the *Torah*. ‘Do not touch him!’

“Then and there the court ratified its previous judgment, upholding its decision to send the *Gra* straight to the

highest level of Heaven, the *Gan Eden Ho'Elyon*, and receive his reward.”

All this did the Berditchever relate on the day of the Vilna *Gaon's* passing. Then word went out in Berditchev that the

Gra had passed away and ascended to heaven to walk before *Hashem* in everlasting light. *Toldos Kedushas Levi* (Munkacz) 101.



Rav Yaakov Yitzchok, 19th of Tishrei

The Yid HaKodosh of Peshis'cha

Every Day a New Jew

They say that the *Yid HaKodosh* of Peshis'cha was called by this name, the “Holy Jew”, because he rose to such spiritual heights that every day of his life, it was as if he had transformed himself from the level of a non-Jew to that of a Jew. (*Sfas Emes*, Bamidbar)



A Happy Broken Heart

The *Yid HaKodosh* used to say that in *Tehillim* (147:3) it says that *Hashem* heals the brokenhearted. The *Yid* asked, “Why does a broken heart need to be healed? Isn't it a positive thing to brokenhearted (because it allows you to strive to better serve *Hashem*) as it says (*Tehillim* 34:19): “*Hashem* is close to the brokenhearted”?

The *Yid HaKodosh* answered that although being brokenhearted is indeed positive, this holds true only as long as it is accompanied by happiness and not by depression. This is what the *pasuk* means: “*Hashem* heals the brokenhearted and bandages their sadness”. *Hashem* does not heal them of their brokenheartedness, only that it should not be in sadness, Heaven forbid. This is their cure: they are healed by being happy and joyful while brokenhearted. Therefore the *pasuk* stresses that *Hashem* cures their sadness, and leaves their positive broken hearts with *simcha*. (*Siach Sarfei Kodesh* #7; *Shoshanim LeDovid on Sefer Tehillim* p. 334, see also a letter by Rav Luria

regarding this *pasuk* in correspondence below)



Happiness Breaks Through the Gates

The *Yid HaKodosh* said regarding the teaching of *Chazal* (*Berochos* 32b): “All gates have been locked except the gates of tears”, that the reason that the gates of tears remain unlocked is because if they were locked then, Heaven forbid, our tears could not enter. Tears most often are cried from sadness and therefore they have a difficult time entering if the gates are locked. However, through *simcha*, *kennen mir lecheren di farshlissener toyeren* – “with joy we can bore a hole and break through all locked gates!” (*Tiferes HaYehudi* #107)



Chew it Up

The *Yid HaKodosh* had a unique interpretation of the *Gemora* in *Pesochim* (115b), which rules *bola moror lo yotza* – that if you swallow the *moror* (bitter herbs) at the *Pesach Seder*, then you do not fulfill your obligation. The *Yid* taught that the underlying message is if you swallow the *moror* you have not fulfilled your duty. If you have a bitter experience in *Avodas Hashem*, if it leaves a bitter taste in your mouth, do not swallow it! Rather you need to chew it up really well. If you swallow it without chewing it up you have not fulfilled your obligation. (*Tiferes HaYehudi* #108)

The Orphan Sage

By: Yerachmiel Tilles

Rav Yaakov Yitzchok of Peshis'cha (1766–1813), known in the Chassidic world by the title “The Holy Jew” (*Yid HaKodosh*), had the following custom when teaching his *talmidim*: whenever a very difficult question arose, he would concentrate very deeply, often remaining steeped in his thoughts for half an hour or more, until the answer came to him.

One day, when one of these questions came up, one of his *talmidim*, a young man who was orphaned of his father, became very hungry and decided to dart home to his mother for a quick bite while everyone waited for their *Rebbe* to emerge from his meditative trance.

He quickly ran home and asked his mother for some food. While he ate, his mother asked him to bring down a package that she needed from the attic. Nervous about returning late, the young man told his mother he had to return right away. But as he hurried back to the study hall, the *talmid* realized what he had done: after all, isn't the study of *Torah* supposed to lead to fulfillment of its *mitzvos*? He had just missed an opportunity to fulfill the *mitzva* to honor his mother!

The *talmid* did an about-face and ran back to his mother's house. He begged his mother's forgiveness and brought the package down from the attic. He then rushed back to the *Bais Medrash*. As soon

as he entered the room, the *Rebbe* of Peshis'cha emerged from his deep thoughts, and promptly stood up to greet the young man.

Noticing that their master had stood up, all the other *talmidim* also stood. The young man was quite bewildered at all of this. The *Rebbe* then delivered his answer to the difficult question, and asked everyone to sit down. Sitting down with them, he turned to the young man and said: “Now tell us everything that happened to you.”

After the young man related what had happened, the *Rebbe* said:

“Surely you wonder why I stood up. The *Talmud* tells us that the great sage, Abayei, was orphaned of both parents. His father had passed away soon after his mother had conceived, and his mother died in childbirth. How, then, could he fulfill the *mitzva* of honoring one's parents, which is one of the Ten Commandments? Therefore, whenever anyone fulfills this *mitzva* properly, Abayei accompanies him.

“Since you fulfilled this *mitzva*,” said the *Yid HaKodosh* to the fatherless *talmid*, “Abayei went with you. When you came here, Abayei came along with you, and I stood up in his honor. And it was he who gave me the answer to the difficult question...”

[www.chabad.org/library/article_cdo/aid/440165/jewish/The-](http://www.chabad.org/library/article_cdo/aid/440165/jewish/The-Orphan-Sage.htm)

[Orphan-Sage.htm](http://www.chabad.org/library/article_cdo/aid/440165/jewish/The-Orphan-Sage.htm)



Rav Eliezer Papo, 20th of Tishrei

The Pele Yoetz

Rav Eliezer Papo was a major exponent of the *mussar* tradition. Born in Sarajevo in 1785, Rav Papo became an outstanding Rabbinic scholar, deeply devoted to piety and spirituality. He authored books of *Halocha*, homiletics, and *mussar*, and was profoundly

committed to *Kabbola* as well. Rav Papo served as *Rav* of the community of Selestria (Bulgaria). He was *niftar* in 1826 at the age of forty-one.

In spite of the brevity of his life, Rav Papo achieved remarkable depth and breadth in his Rabbinic scholarship, and

left to posterity a significant literary legacy. It may be said that Rav Papo, in the early nineteenth century, was the exemplary spokesman of the *Sefardi mussar* tradition of the eighteenth century.

Rav Papo stressed the need for sincere piety and saintliness. He generally felt that Jews should devote themselves to fulfilling *Hashem's* commandments, without worrying too much about the problems of this world. It is the World to Come that has ultimate value; it is that goal to which Jews should direct their lives.

His attitude was one of acceptance: whatever happened was for the best since it was *Hashem's* will. Suffering and adversity were to be received with equanimity; they provided opportunities to demonstrate true faith in *Hashem* and to repent.

Rav Papo taught that it was wrong to be overly concerned with earning a livelihood. To be sure, one had to work for a living, not relying on a miracle to sustain him and his family. But income is determined by *Hashem*. If *Hashem* wants someone to be poor, he will be poor no matter how hard he works. And if *Hashem* wants him to be rich, he will be rich even if he does not work hard. We are all obliged to devote some time to making our living but we must realize that our level of success is determined by *Hashem*.

Rav Papo stressed that one must have faith in the words of the Sages, submitting to their authority, and indeed, practicing intellectual subservience to anyone greater than oneself. It is proper not to speak with definitive certainty, but to be open to the possibility that others may have more understanding of truth.

Rav Papo advocated a tradition-bound, static Judaism. He called for a life of piety and acceptance of *Hashem*. He demanded total allegiance to Rabbinic tradition, stressed the need to live according to traditional patterns and preferred the traditionalism of Moslem lands to the modernity of Europe. His ultimate focus was not on life in this world, but on the World to Come.

www.ou.org/judaism-101/bios/leaders-in-the-diaspora/rabbi-eliezer-papo-pele-yoetz

Rav Papo writes that if someone goes to the Mikva and comes to his kever to daven and he pray with a broken heart, he will intercede of his behalf in Heaven.

Hag
oan Rav
Yaakov
Chaim



Sofer said the Sefer Pele Yoetz is unique among the mussar seforim.

Most Mussar Sefarim either speak sharply or they softly encourage the reader to better his ways. Depending on one's spiritual make (Din or Chesed) he leans towards the Mussar that speaks to him more. Usually, one who leans toward one type of Mussar doesn't see as much help from the other type. Sefer Pele Yoetz is unique in that it speaks to both kinds of people.

In fact, the Steipler would urge young bachurim to learn Sefer Pele yoetz.



A GUT YOM TOV

חג שמח

Zera Shimshon



Vezos Haberacha

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

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

The following is his passionate request to learn his works.

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

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

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

לזכר נשמת

רבינו שמשון חיים בן רב נחמן מוכאל זצ"ל

בעל הזרע שמשון זיע"א

ויה"ר שיתקיימו בנו ברכותיו של אותו צדיק

ולכל היד החזקה ולכל המורא הגדול אשר עשה משה לעיני כל ישראל (לד' יב')

And by all the strong hand and awesome power that Moshe performed before the eyes of all of the Jewish people. (34:12).

Many seforim and mefarshim explain the connection between the end of the Torah, usually the last passuk, with the beginning, typically the first few words. Here the Zera Shimshon does so in two manners.

The Gemara (Ta'anis 11a) says that when the Jewish people suffer, as a whole or as a community, an individual (who for whatever reason isn't personally affected by the suffering) should not think to himself that since he isn't part of the suffering he can go to his house and eat and drink and be at peace, for such an individual will not merit the salvation that will ultimately come to those that are suffering. Instead, he should actively join in with the suffering of the people and feel their pain.

This, the Gemara learns from Moshe Rabbeinu who at the time that the Jewish people were fighting with Amalek, he held his hands up heavenward enabling the Jewish people to win. The passuk describes that Moshe Rabbeinu's hands were heavy. On this the Gemara asks, didn't Moshe Rabbeinu have a pillow that he could have leaned his hands on? The Gemara answers that since everyone else was suffering from being at war with Amalek, Moshe Rabbeinu did not want to allow himself the comfort of resting his hands on pillows.

The Zera Shimshon now reads this lesson into the last passuk of the Torah to connect it to the first. When the Torah says, "*all the strong hand etc. that Moshe performed before the eyes of the Jewish people*", it is referring to the way Moshe Rabbeinu held his hands strong while the Jewish people looked heavenward during their fight with Amalek. Moshe Rabbeinu did so without any comfort so as to participate in the suffering of the Jewish people. One who does so merits - בראשית ברא אלקים, he merits the new creation, i.e. the new salvation that Hashem will create to save the Jewish people from their problem.

In another manner the Zera Shimshon explains the connection as follows.

The Gemara (Shabbos 30b) teaches that the entire universe was only created for a person who has true fear of Hashem, and that such an individual is equivalent to the entire world. Moshe Rabbeinu was a person who merited reaching this level (see Gemara Brachos 33b).

When the Torah says, "*all the awesome power*", the words מורא גדול, can also mean 'great fear'. With this new translation, the Zera Shimshon understands the passuk to be referring to Moshe Rabbeinu's great fear of Heaven, due to which he was equal to all of Yisrael. This leads right into בראשית ברא אלקים, "*In the beginning Hashem created*", since it was for this very reason that Hashem created the world - for the person who will attain the level of pure fear of Heaven. May we all merit this Madreigah - each on his own level.

חזק חזק ונתחזק

ליבות חיים דוד בן טיבא חוה להצלחה וסייעתא דשמיא בכל מעשה ידיו ובכל הענינים

לזכות כל
ישראל לכל
הישועות

Succot

October 3rd 2020
15th of Tishri 5781

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Weekly Bulletin on the Parshah

Pachad David

Published by Mosdot "Orot Chaim U'Moshe" in Israel

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

Succah – an Easy Mitzvah with Great Reward

The Haftarah of the first day of Succot talks about the war of Gog and Magog that will take place at the end of days. We are told how Hashem will fight against the nations who oppressed Am Yisrael and then subdue them in front of Yisrael's own eyes. It also says (Yechezkel 39: 12) that Hashem commanded us to bury Gog and his warriors in the ground. What is the connection between the subject of this Haftarah and the festival of Succot?

One can explain that Gog is a descendant of Yefet son of Noach, and Rashi writes (Bereishit 9:23) that in the merit of Yefet covering his father's nakedness when he became drunk, his children merited burial. The reward was measure for measure, for just as Yefet covered the nakedness of his father who was born circumcised, and as we know Hashem's Name of Shakai is hinted to in the word 'מילה', circumcision, so Hashem rewarded Gog and Magog, descendants of Yefet, that they will merit burial and their souls will be covered by the earth and not roll in the streets. One who delves deeper will see that the word 'סוכה', Succah, has the same root letters as 'כיסו', to cover. From here we can derive a kal v'chomer (a fortiori). If for the small mitzvah of covering his father, all Yefet's descendants merited burial, all the more so if a Jew fulfills the important and precious mitzvah of Succah, where his entire body enters the Succah (which alludes to the Seven Clouds of Glory with which Hashem surrounded Bnei Yisrael in the desert), and is enveloped in the Holiness of His Names, this will certainly serve as a merit for him to be showered with an abundance of immense radiance and he will grow in Torah and fear of G-d.

Chazal tell us (Avodah Zara 2b) that in the future when the nations of the world will see that Hashem gives reward to the righteous, they too will come and demand their reward. They will say to Hashem, "we built bridges and paved roads and we did all this to enable Bnei Yisrael to fulfill the mitzvot, therefore we too are worthy of receiving reward that is reserved for those who do Your will." In answer to this claim and demand of reward, Hashem will tell them, I have a small mitzvah called Succah. Go now and fulfill it and after that I will see if you are truly deserving of reward.

This requires explanation. Why did Hashem choose particularly this mitzvah of Succah and not challenge the nations with a more difficult mitzvah like observing Shabbat or laying Tefillin?

The answer could be that Succah only appears to be an easy mitzvah, but in fact, all the foundations of the Torah and the existence of the Jewish people are dependent on this mitzvah. With this mitzvah, we show our love for Hashem and complete trust in Him, to the extent that we leave our homes in exchange for a temporary dwelling. The nations will have to understand on their own that if in the merit of their ancestor Yefet covering Noach, his children merited burial, all the more so must a person glorify the mitzvah of Succah which is derived from the word 'כיסו', covering, and thereby merit great reward. The mitzvah of Succah should serve as a lesson that just as one's body

is placed within the Succah which symbolizes the Seven Clouds of Glory, so one must surround one's body with mitzvot and thereby draw upon oneself from the "infinite light".

Furthermore, Chazal say (ibid) that in the future when the nations will enter their Succot, Hashem will remove the sun from its sheath, and this will cause them to kick at the Succah and quickly return to their homes. The explanation is that the nations will assume that they are burning due to the heat of the sun that was removed from its sheath, but in fact the heat that they feel is from the heat of the mitzvah of Succah that they subsequently kicked. For every single mitzvah has its own individual warmth, a heat that is formed from the value that we attach to the mitzvah and from the love and self-sacrifice with which we fulfill it. Since the nations are unable to fathom this concept of fulfilling a mitzvah with love and self-sacrifice, they cannot tolerate the heat that is formed through fulfilling the mitzvah, and they will hurry to escape from the Succah and return to their homes thinking that this heat they experienced is from the exposed sun.

Hashem will test the nations of the world particularly with the mitzvah of Succah so that they should be aroused to remember the reward that was given to Yefet their ancestor for covering his father's nakedness. Even though Yefet did not put any effort into covering his father as did his brother Shem, nevertheless his descendants merited being covered by the earth and being brought to burial. Instead of Yefet's descendants learning a lesson from the deeds of their ancestor and being aroused by the mitzvah of Succah (the numerical value of the two middle letters of סוכה is 26, while the two outside letters have a numerical value of 65) which contains messages of faith and trust in Hashem and a connection to the Names 'ה-ה-ו-ה' and 'א-ד-ו-ו', (which have a numerical value of 26 and 65 respectively) and instead of being inspired by the heat of the mitzvah and fulfilling it with great love, they will hurry to kick at it and will therefore lose their reward in the Next World.

According to this, we can understand why we read the Haftarah that talks about Gog and Magog on the Festival of Succot. We wish to remember that because of the small mitzvah of Yefet covering his father Noach, measure for measure his descendants merited being covered by the earth and being brought to burial. Although the mitzvah of Succah does not require much toil and effort, it contains many segulot since many matters of holiness are intertwined in it and it has the power of showering the "infinite light" on those who enter the Succah. Yet when Hashem will allow the nations to fulfill the mitzvah of Succah, they will quickly take leave of it and no longer desire to fulfill this mitzvah.

We should learn and be aware that from this 'small' mitzvah that Bnei Yisrael observe with joy on Succot, they merit a revelation of Hashem through His Holy Names, and He showers them with love just like a Merciful Father, by delivering them and blessing them with a good life and with peace.

Paris • Orh 'Haïm Ve Moché

32, rue du Plateau • 75019 Paris • France
Tel: 01 42 08 25 40 • Fax: 01 42 06 00 33
hevratpinto@aol.com

Jérusalem • Pninei David

Rehov Bayit Va Gan 8 • Jérusalem • Israël
Tel: +972 2643 3605 • Fax: +972 2643 3570
p@hpinto.org.il

Ashdod • Orh 'Haïm Ve Moshe

Rehov Ha-Admour Mi-Belz 43 • Ashod • Israël
Tel: +972 88 566 233 • Fax: +972 88 521 527
orothaim@gmail.com

Ra'anana • Kol 'Haïm

Rehov Ha'ahouza 98 • Ra'anana • Israël
Tel: +972 98 828 078 • +972 58 792 9003
kolhaim@hpinto.org.il



Hilula

15 - Rabbi Mordechai Leifer, the Admor of Nadvorna

16 - Rabbi Moshe Zakut, author of 'Shorshei Hasheimot'

17 - Rabbi Aharon Cohen Tanug'i, Dayan in Tunis

18 - Rabbi Betzalel Ranshbourg

19 - Rabbi Yosef Moshe Adass, of the Rabbanim of the 'Porat Yosef' Yeshiva

20 - Rabbi Eliezer Papo, author of 'Pele Yu'etz'

21 - Rabbi Shimon Montilia, of the Teveria Sages



Walking in their Ways

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

A Prophetic Vision

One year, after Yom Kippur, a pitiful woman came to see me. She had lost her entire family and suffered from additional problems. However, materialistically speaking, she lacked nothing.

This woman had mystical leanings and dabbled in the hidden areas of the Torah, such as Kabbalah and other spiritual matters. But instead of channeling her spiritual tendencies to Torah and mitzvah observance, she was drawn to Buddhism. She had never had a proper Jewish education to set her on the right path.

This woman went to India to satisfy her religious yearnings. According to protocol, she removed her shoes before the Buddha, immersed herself, and requested to be accepted to that religion.

That night, she had a dream. A tzaddik appeared to her and said, "Look at me. Have you ever heard of Elijah the Prophet? I am he, standing before you. Leave this defiled place immediately and return to your home and your heritage!"

The woman awoke in a cold sweat. The very next day, she left India and returned home, physically and spiritually.

She told me that in the merit of her dream she returned to Judaism. This year, she merited observing her first Yom Kippur as a true Jew.

She continued showing interest in Judaism and asked how to do complete teshuvah.

Of course, I showed her the path to teshuvah. I realized that her dream was a message from Above. Hashem was, so to speak, telling her, "My daughter, you are making a fatal mistake. I am the only G-d. Why do you bow to stone? Come, pray to me. Learn about your rich heritage and return to your Heavenly Father."

This will be the goal of Eliyahu Hanavi in the future, as the verse says (Malachi 3:24), "And he will return [to Hashem] the hearts of fathers with [their] sons." The hearts of the wayward sons will be returned to their Heavenly Father. Hashem will draw closer to us and we will draw closer to Him.

The Haftarah

The Haftarah of the First Day of Succot: "**Behold, a day is coming**" (Zecharye 14)

The connection to the Chag: In the Haftarah, the Navi Zecharye prophesizes about the punishment of the nations of the world who do not go to celebrate Succot in Yerushalayim. This is connected to the Torah reading which talks about the Festival of Succot.

Guard Your Tongue

He Should Not Condemn Him

Even if a certain matter seems most likely something negative, it is correct to leave the matter unresolved in one's mind and consider it as a doubt, and one should not condemn the person.

When the matter seems most likely something positive, it is certainly a Torah prohibition to condemn the person. If he nevertheless denounces him, besides transgressing "with righteousness shall you judge your fellow", he has also transgressed the prohibition of speaking lashon hara.



In Our Father's Path

Do You See, Little One?

Our great leaders, Gaonim and holy ones throughout the generations, prepared themselves extensively for the mitzvah of sitting in the Succah so that they should be fitting to absorb its holiness and sublime influence.

Out of their great love for the holy Succah, the tzaddikim almost never left the Succah throughout the Festival. Rabbi Eliyahu David Rabinowitz Teumim zt"l, author of 'Aderet', stated that if one prays alone in one's Succah without a minyan this is not held against him, for sometimes a person longs so much for the Succah that he does not wish to leave it. He prefers to pray in his Succah by himself rather than leave it and go to the Beit Midrash to pray with a minyan. But, he added a condition that these words should not be printed in his sefer, so that one who is too lazy to go to the Beit Midrash should not use this as an excuse and pretend that he is doing something lofty.

The Gaon Rabbi Simcha Rabinowitz shlita, author of 'Piskei Teshuvot', related: One year we had a baby boy on the Holy day of Yom Kippur. The Brit took place eight days later on one of Chol Hamo'ed days of Succot. The actual Brit did not take place in a Succah but in a Beit Midrash, in accordance with the ruling that one should be careful not to make a Brit in a Succah out of fear that splinters and leaves from the s'chach might fall onto the baby and endanger him.

During the seudah which later took place in the Succah, my grandfather the 'Chelkat Yehoshua', the holy Rebbe of Biala zt"l, took the baby in his hands, held him lovingly, and in front of all the astonished participants turned to the baby and began speaking to him as if he could understand: "Do you see, little one? This is the s'chach, this is the Succah, and these are the decorations with which we beautify the Succah." He also showed him the Four Species that were lying on the table.

All the participants were taken aback by the sight of my grandfather talking to the baby until my esteemed father zt"l plucked up the courage and turned to my grandfather: "Father, he is a tiny baby, what does he understand of all these things?"

"You are correct, he does not understand," my grandfather replied, his face alight with a holy light, "but his neshama comprehends. I am speaking to his neshama, so that already now these things should be engraved in his heart."

The Rav shlita added that this incident reminded him of the opinion of Beit Shammai on the Mishna (Succah 2:8), where it says that Shammai Hazaken opened the roof and put s'chach over the bed of a day-old baby. And even though the Shulchan Aruch rules that a baby that needs its mother is exempt of the mitzvah of Succah, nevertheless this Mishna shows us that the mitzvah of sitting in the Succah is also relevant to a day-old baby.



Pearls of the Chag

Horses Are Decorated When They Parade in the Streets

The mitzvah of Succah as described by the Torah, "You shall make the festival of Succot for a seven-day period, when you gather in from your threshing floor and from your wine cellar" (Devarim 16:13), is a lesson in how a person must conduct himself after being blessed by Heaven with all this abundance and filling his store-houses for the year with the profusion of produce that grew during the summer.

Chazal tell us (Chagiga 9a) that poverty is fitting for Yisrael. The tzaddik of Parmishlan zya"א says that the custom of adorning horses is only when they are taken out into the streets, but inside the stables, they are not adorned with the red decoration, and this is how it should be. Conversely, "poverty is fitting for Yisrael" refers to an outward show only, so that other people should think that Yisrael is poor, whereas inside the homes there should be abundance and much good.

The mitzvah of Succah alludes to this idea. An external look shows s'chach that is made from threshing floor and wine cellar refuse (see Rosh Hashana 13a), and the walls too are constructed from simple boards. However, the inside of the Succah is adorned with the Seven Species with which Eretz Yisrael is praised and all kinds of other decorations. "It is the blessing of Hashem that enriches" (Mishlei 10:22), should only be on display within the home and not to the outside world, because then, G-d forbid, one's wealth will be to one's detriment.

Perfection in Faith, Repentance, Health and Redemption

Why are we so particular that the Eetrog should be of exclusive quality, more than with the other species?

Because the word 'אתרוג', Eetrog, is an acronym for 'אמונה, תשובה, רפואה, גאולה' (faith, repentance, healing and redemption), and with these four matters there must be perfection, just as we ask and say "I believe with complete faith", "return us to You in perfect repentance", "bring complete recovery for all our ailments", "redeem us with a complete redemption speedily for Your Name's sake".

Partial faith, repentance, healing and redemption is also a possibility, but we ask that we should merit the ultimate. ('Belahavat Eish')

Unity and Joy Symbolize the Essence of the Chag

What is the source of the extra joy that is present particularly on Succot?

Rabbi Shmuel Rozovsky explains that Chazal say that the mitzvah of Arba Minim where we bind together four different species, symbolizes unity among Am Yisrael.

Furthermore, the foundation of unity exists particularly on Succot when we leave our permanent homes and thereby annul the significance of materialism and establish in our hearts the temporariness of This World. Unity is an automatic outcome of annulling materialistic desires, as Rabbeinu Yonah explains on the verse, "One who isolates himself seeks his own desire, he disdains all competence" (Mishlei 18:1). Whoever wishes to pursue his desires and cravings, becomes separated from all friends and colleagues, for loved ones and acquaintances will distance themselves from him, since there is division among different people's desires and middot.

In the absence of unity among Am Yisrael joy cannot exist. Therefore, the festival of Succot merited this extra joy due to the unity that symbolizes the foundation and essence of the Chag.

Treasures

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



The Mitzvah of Building the Succah

The Poskim rule that it is commendable to begin building the Succah immediately after Yom Kippur ends.

This seems puzzling. Why must we go and occupy ourselves particularly with the mitzvah of building the Succah as soon as this holy day leaves us? On this night we pray the evening prayer of Motzei Yom Kippur and also recite the prayer for the Sanctification of the Moon with Shem U'Malchut, which is compared to welcoming the Shechina. If so, why are these mitzvot not enough that we must go and engage ourselves in the building of the Succah?

One can answer according to the Gra who writes on the verse "Then His Tabernacle was in Yerushalayim, and His Dwelling in Tzion" (Tehillim 76:3), that the only mitzvah that one fulfills with one's entire body, including all limbs and sinews, is the mitzvah of Succah. Therefore, there is nothing more suitable than engaging in this mitzvah on Motzei Yom Kippur which is a pure and holy time, so that one's entire body and soul will absorb the spirit of the holy mitzvah. In this way he will begin the year, following this holy and awesome day, with the sanctity of this mitzvah.

When a person fulfills a mitzvah that is connected to eating or other physical pleasures, it may be hard to discern whether he is fulfilling the mitzvah for the sake of Heaven or not. Maybe his intention is more for physical pleasure than to give pleasure to Hashem. Therefore, particularly as this Holy Day leaves us, when we sanctified our body through abstaining from eating and drinking and in this way rectified all that went in and came out of his mouth throughout the year, we immediately go and concern ourselves with the mitzvah of Succah in which one's entire body participates with the absence of any physical pleasure. One's sole intention is to cause pleasure to the Creator. Likewise, this mitzvah of building the Succah is done with such immense joy since a person waits in anticipation to welcome the Holy Ushpizin who will come and spread the shelter of their peace over our Succah, and we also look forward to Hashem sheltering us in the shade of His faith.

Since Succah is a mitzvah that we fulfill only for the sake of Heaven while sanctifying and purifying one's entire body with all its limbs and sinews, Hashem combines a person's good intentions to all his deeds that will follow, that they too should be fulfilled only for Hashem's sake and G-d forbid, not out of a desire of personal pleasure. The mitzvah of Succah has the power to shower an abundance of holiness and purity on man, that all his deeds from now on and throughout the year should also be carried out in holiness and purity, with the intention of giving spiritual pleasure to the Creator.

This is why the mitzvah of building the Succah is given such great importance, since it is done with all ones 248 limbs and 365 sinews, with one's entire body being consecrated for Hashem.

With a prayer that just as now we subdued the Yetzer Hara, so may we be successful in subduing him throughout the year, strengthening ourselves in Torah and mitzvot and fulfilling them with untainted intentions for the sake of Heaven, and "One who wishes to purify himself is blessed with Heavenly assistance".



TIMELY MESSAGE

Constructing the Succah and decorating it was a special time of the year for the Rosh Yeshiva, Hagon Rabbi Eliezer Menachem Mann Shach zt"l. Much has been written and told about those who assisted with building Maran's Succah, who merited deliverance after receiving a blessing from Maran zt"l, which was his way of expressing his deep appreciation to all those who assisted in the preparations.

Maran was unique in his meticulousness not to benefit from the service of others and despite his old age, he would trouble himself to search for a long time for the Rambam or the Rashba on Masechet Succah, rather than asking for help from the smallest of his talmidim. It seemed that he actually recoiled from bothering people and using their services. An exception to this was when it came to building his Succah, for the simple reason that this effort was beyond his limited strength. But even then, he wished to repay them with his appreciation and sincere thanks. The 'payment', in the form of salvation for those who were delivered through him, was generous and substantial. Those who turned to him experienced salvation, sooner or later.

One of his close talmidim who followed the matter closely, relates: Most of the bachurim became engaged within that year. Very few returned to Maran the Rosh Yeshiva the next Erev Succot. We are talking about hundreds of Jewish sons and daughters every year. This is how the 'payment' turned into a goal in and of itself. The assistance that was Maran's original request, became something sought

after by all those who wished to find their marriage partner or be blessed with children. They asked to help so as to merit salvation, to give so as to be blessed by Maran, until everyone knew: Whoever had come of age and had not yet found his zivug, was sent to help with putting up Maran's succah.

The tradition of assisting with building Maran's Succah had its roots in his original home in Yerushalayim. It seems that it was at the initiative of his Rabbanit a"h, who took care of the matter and asked that bachurim from the Chevron Yeshiva come and help with building the Succah.

"And how will I repay them?" Maran asked his wife the Rabbanit a"h, once the Succah was erected, with an apparent look of satisfaction and appreciation. The Rabbanit replied that there were several older bachurim among the volunteers who had come of age yet had not found their destined partner. "You can bless them", suggested the Rabbanit.

Maran was pleased with the idea. It is possible that he himself was not aware of his power and did not know to what extent his blessings were accepted on High, but the fact is that those he blessed became engaged that year. In fact, Maran himself ascribed the realization to the honor of the Rabbanit. Throughout his life, he credited the fulfillment of his blessings to the Rabbanit a"h.

Motzei Yom Kippur was the time when they immediately began building the Succah, not pushing it off for any later. This was Maran's wish. That same night they finished erecting the Succah, and the next day the regular volunteers would come and hang the decorations. Already then, the next morning, Maran would ask that the tablecloth be put on the table. So on the eleventh of Tishrei, the table already looked festive, as if it was Erev Yom Tov, complete with the challah cover that waited for the moment it would cover the fresh challot.

Once the Succah was ready, Maran would go to get an impression. This was a rare opportune time. With his face wreathed in a special joy and his entire being expressing delight, he would survey the walls. He was particular that the s'chach should be very thick. No decorations were hung from the s'chach, neither near nor far, big or small. Their place was on the walls alone. Then Maran would return to his room full of joy and bless the bachurim who had helped build the Succah and were now waiting in his room. It was a rare occasion, one of those extraordinary moments of chessed in their revelation. Often Maran even drank a 'l'chaim' with the young builders. The type of blessing and also the way he addressed them, differed for each boy. To some, he gave blessings that they did not ask for and were not even aware that they required this salvation.

Sometimes Maran did not have enough strength and asked to postpone the blessings for later. If the helpers could not return later, they would write their names and requests on a paper which they handed to a family member who later gave it to Maran. Then Maran would take the list of names in his hand and recite several chapters of Tehillim with intense concentration. Maran could often be seen on Motzei Yom Tov Rishon saying Tehillim.

With the approach of the Chag, after Maran lit the Yom Tov candles or after Kiddush, he sat and prayed for the salvation of all those names that were written on the list.

Maran was particular that all the decorations that were brought to him should be hung in the Succah. It was not an easy feat, but Maran found the time to invest thought so as to satisfy everyone. He himself attached importance to the place where the decorations were hung, and 'difficult problems' were hung according to his instructions right above his place or his table.

MeOros Ramchal VeZos HaBerachah

THE SECRET OF MOSHE'S FINAL *BERACHOS*

This is the *Berachah* – the Blessing that Moshe blessed *Bnei Yisroel* before his death (33:1)

Ramchal teaches us that Moshe *Rabbeinu* represents the *penimiyus* (inner essence) of *Bnei Yisroel*, without Moshe we would have no independent existence, we could not go on.

Now that Moshe would pass away the world would be lacking; something would be missing.

Therefore, Moshe gave us his *berachah* so that through the power of his *berachos* even if he would no longer be alive, his power would remain in this world.

This was the same reason why Yaakov *Avinu* blessed his children before he died. Yaakov represents the trunk of the tree and *Bnei Yisroel* are its branches, how can the branches survive without the trunk? Therefore, he blessed them – drawing his power into them and allowing them to continue to exist without him.

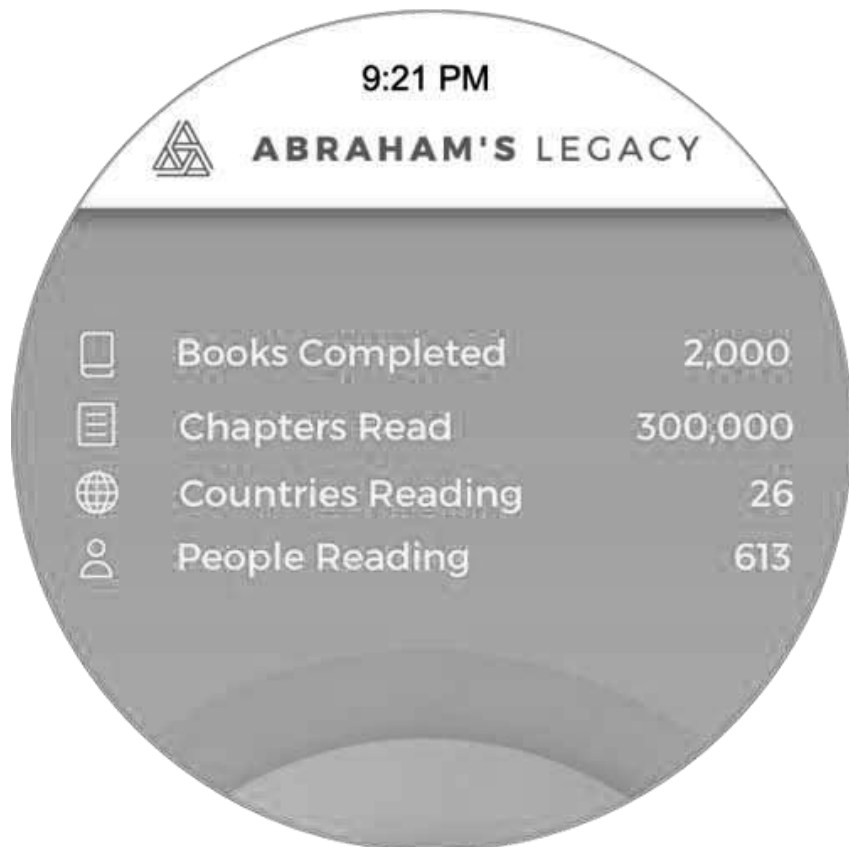
This is why our *pasuk* says “before his death,” before Moshe passed away from this world, in order that his death not cause a lack and to prevent the world from completely missing what he had previously contributed, he fulfilled this lack by his *berachos*. . .

Says the *Ramchal*, this is what *Chazal* alluded to when they said that we should read the word for blessings not as *Berachah* – a blessing but rather as *Beraycha* – a pool. Just like a pool of water purifies the *tameim* – the defiled are cleaned, so did Moshe draw the distant nearer – through *kiruv rechokim*.

Ramchal continues and explains that both *Berachah* and *Beraycha* are associated with the *Partzuf Ima* – as is known, and this is the secret of the *Mikvah* that stands at *Ima*. *Ima* draws the distant *rechokim* near through *kiruv* and *Ima* purifies them in her *mikvah*. As *Chazal* said *Shalom Shalom* to the distant and the near, this refers to the *ba'alei teshuvah* who are distant from all matters of *kedushah* and holiness, their *teshuvah* draws them near and brings them close. The *Ba'al Teshuvah* is also associated with the *partzuf Ima* (Since the supernal world of *Teshuvah* is associated with *Binah*) and *Bnei Yisroel* were all considered as *Ba'alei Teshuvah* at that time that they accepted Moshe's rebuke and he therefore uplifted them all to the realm of *Ima* (*Binah* - *Olam haTeshuvah*). Therefore in between the final *berachos* that Moshe blessed *Am Yisroel* the *Torah* refers to the *Maamad har Sinai*, the revelation of *Ima*, since in the merit of the *Torah* they will be able to receive the *Berachos*.

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YOM TOV Schedule

SEPTEMBER
+ OCTOBER
2020

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SHABBOS
9/20 ראש השנה ב' ב OPEN 2:00pm CLOSED 1:00am Rosh HaShana II	9/21 צום גדליה ג OPEN 2:00pm CLOSED 12:00am Tzom Gedaliah	9/22 ד OPEN 2:00pm CLOSED 12:00am	9/23 ה OPEN 2:00pm CLOSED 12:00am	9/24 ו OPEN 2:00pm CLOSED 12:00am	9/25 ז OPEN 12:00pm CLOSED 8:30pm	9/26 ח OPEN 5:00pm CLOSED 1:00am
9/27 ערב יום כיפור ט OPEN 12:00pm CLOSED 9:00pm Erev Yom Kippur	9/28 יום כיפור י OPEN 2:00pm CLOSED 1:00am Yom Kippur	9/29 יא OPEN 2:00pm CLOSED 12:00am	9/30 יב OPEN 2:00pm CLOSED 12:00am	10/1 יג OPEN 2:00pm CLOSED 12:00am	10/2 ערב סוכות יד OPEN 12:00pm CLOSED 8:30pm Erev Succos	10/3 סוכות א' טו OPEN 2:00pm CLOSED 9:00pm Succos I
10/4 סוכות ב' טז OPEN 2:00pm CLOSED 1:00am Succos II	10/5 חול המועד א' יז OPEN 12:00pm CLOSED 12:00am Chol Hamoed I	10/6 חול המועד ב' יח OPEN 12:00pm CLOSED 12:00am Chol Hamoed II	10/7 חול המועד ג' יט OPEN 12:00pm CLOSED 12:00am Chol Hamoed III	10/8 חול המועד ד' כ OPEN 12:00pm CLOSED 12:00am Chol Hamoed IV	10/9 חושענא רבה כא OPEN 12:00pm CLOSED 8:30pm Hoshana Rabbah	10/10 שמיני עצרת כב OPEN 2:00pm CLOSED 9:00pm Shemini Atzeres
10/11 שמחת תורה כג OPEN 2:00pm CLOSED 1:00am Simchas Torah	10/12 אסרו חג כד OPEN 12:00pm CLOSED 12:00am ISRU CHAG - COLUMBUS DAY <small>BERDITCHEVER REBBE YAHRZEIT</small>	10/13 כה OPEN 2:00pm CLOSED 12:00am <small>BERDITCHEVER REBBE YAHRZEIT</small>	10/14 כו OPEN 2:00pm CLOSED 12:00am	10/15 כז OPEN 2:00pm CLOSED 12:00am	10/16 כח OPEN 12:00pm CLOSED 8:30pm	10/17 כט OPEN 4:00pm CLOSED 12:00am




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Ari J. Zaltz, Esq.

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