

ME'OROS NATZADDIKIM

LIGHTS OF OUR RIGHTEOUS TZADDIKIM



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זכות רפואה שלמה

מיכאל בן שלי

מלכה בת רחל

A Tzaddik, or righteous person, makes everyone else appear righteous before Hashem by advocating for them and finding their merits.

Kedushas Levi, Parshas Noach (Bereishis 7:1)

❁ **SHEMINI** ❁

❁ CHASSIDUS ON THE PARSHA ❁

Shabbos Noam HaNeshomos – Noam Elimelech

Dvar Torah

Slaughtering Our Own Eigel

“And he slaughtered the calf as a sin offering - *eigel hachatos* - for him” (9:8).

The Rebbe Reb Melech questions how any sin can befall a *Tzaddik* - even a small one. He explains that all sins stem from the sin of the Golden Calf, the *Chet Ha'Eigel*. This is what the *pasuk's* words - *eigel hachatos* - allude to; they hint at the *Chet Ha'Eigel*, which causes us all to sin, even the *Tzaddik*. This is *eigel hachatos asher lo*, each our own *eigel hachatos*, which causes even the *Tzaddik* to waver from the path. Of course, *Tzaddikim* who sin are immediately filled with regret and subsequently with thoughts of *teshuva*, and therefore they “slaughter the *eigel hachatos asher lo* - they slaughter their own *eigel hachatos*”. This sin is then not really counted against them, due to their great *tzidkus* (righteousness).

When others see how the *Tzaddik* behaves, repenting over even small, insignificant things, filled with remorse and repentance, their hearts too are broken and they strive to serve Hashem with *mesirus nefesh* (self-sacrifice).



Why Tzaddikim Simply Cannot Stomach Treif

“Zos hachaya asher tochelu – this is the animal that you should eat” (11:2). The Medrash says (Tanchuma Shemini 8) regarding this: Dovid HaMelech stated (Tehillim 40:9), “To fulfill Your will, Hashem, my G-d, I desire, and Your Torah is in my innards.”

The Apta Rav, in *Ohev Yisrael*, explains our *pasuk* as follows: He asks why the *pasuk* uses the language *zos hachaya*, implying that Moshe pointed out which animals were pure and kosher. Obviously Moshe did not point out which animals were kosher; rather, using the signs of purity, he taught Bnei Yisrael to identify the kosher species through identifying marks and characteristics. *Chazal* say in *Menochos* 29a that *Hashem* did show Moshe each species, but Moshe did not do the same for Klal Yisrael, preferring to teach them the identifying signs and marks to distinguish kosher animals from nonkosher ones.

Based on this idea, we can explain the message of our *pasuk*. The Apta Rav introduces the idea that we too can recognize and identify signs and characteristics that tell us what is kosher and pure to eat. How can a person do so? First, the Apta Rav posits that anyone who wishes to give *Hashem nachas* will be unable to put something impure and nonkosher into his mouth.

The reason is that all kosher foods have a *chiyus* (vitality) rooted in a holy source in the upper realms. This *kedusha* desires to be uplifted and rise back to its root source in holiness. However, impure, tainted and nonkosher foods do not have this sanctity and have no draw pulling them up with desire to the higher worlds. They have no desire at all to be uplifted like kosher foods do. Furthermore, impure, nonkosher foods actually place a barrier between us and *Hashem*, causing the one who consumes them to have his heart clogged up and stupefied, so that he is cut off from holiness altogether.

A person who desires to grow spiritually and draw close to *Hashem* when confronted with forbidden foods will find he has no desire to eat such tainted food. When food is brought before a *Tzaddik*, surely that pure, kosher food was placed there by *Hashem*, Who desires that the sparks in that food should be refined and uplifted by this person who eats them to serve *Hashem*, as is known to those who understand these matters.

This, says the Apta Rav, demonstrates how the *pasuk* in *Tehillim* is true and the *Torah* is in such a person’s innards. In his digestive tract there is a guiding force of *Torah* that guides him what to eat and what to refrain from eating. For such a person, if his innards hunger for the food, this is a sign of purity and *kashrus*, and if his innards detest the food and are disgusted by it, this is a sign of the food’s impurity and nonkosher status.

This, explains the Apta Rav, is why the *pasuk* says “*zos hachaya asher tochelu – this is the animal*” those to which we point and say, “You shall eat them” – those animals that you have a desire and appetite for are surely kosher and pure to eat, and holiness will be drawn from thier inner vitality into such a meal. This is why the *Medrash* comments on our *pasuk* with the *pasuk* in *Tehillim*, “to fulfill Your will, Hashem, my G-d, I desire” –when I desire this food I know it is because of “Your *Torah* in my innards”.

This, concludes the *Apta Rav*, is all true regarding *Tzaddikim* who are completely holy. Their sole desire is to serve *Hashem* and fulfill His will and therefore His *Torah* is in their innards guiding them to eat and desire those foods that are kosher, in order to fulfill His will. The *Ohev Yisrael* concludes with the prayer: May we merit to be counted among those who fulfill His will, truly wholeheartedly, *Amen!*



OHR HACHAIM

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

Praises For The Holy Ohr HaChaim HaKodosh

I Heard it in Heaven

In this week's *Parsha, Shemini*, on *pasuk* 9:15, the *Ohr HaChaim* concludes his commentary with the cryptic word *shomati* - "I heard this", but does not specify where or from whom he heard the *peirush*. The holy *Koidonover Rebbe* used to say that he received a tradition that when the *Ohr HaChaim* said *shomati*, it means that he heard it from *Shomayim*, from Heaven! (*Segulas Moshe*)



As If Heard From the Ohr HaChaim Himself

Rav Moshe Kobriner (Yahrzeit 29th of Nissan - see more stories below) used to say that reciting the words of the holy *Zohar* even without understanding them refines and purifies the part of the soul named *Neshoma*, and the study of the *Ohr HaChaim* refines the part of the soul named *Nefesh*. He also used to say that the *Ohr HaChaim* placed his powers into his *sefer* and therefore a person who is moved to *hispa'alus* by studying the *Ohr HaChaim HaKodosh* can be moved as if he heard the words coming straight from his own holy mouth [of the *Ohr HaChaim* himself], may his merit shield us. (*Ohr Yeshorim* p. 81)



The Holy Lights Of The Ohr Hachaim

Why Does Hashem Atoner for Human Sinners Through Animal Sacrifice?

"And Aharon drew near to the Mizbei'ach (Altar)" (9:8).

The *Ohr HaChaim* says that our *pasuk* alludes to the words of *Chazal* in the *Yerushalmi (Makkos 2:6)*: Prophecy was asked what punishment sinners deserve and she replied that they deserved death, whereas *Hashem* in His mercy decreed that sinners bring a sacrificial offering to atone. The *Ohr HaChaim* explains the meaning behind the sacrificial offerings:

The primary purpose of the act of offering sacrifices is to affect the thoughts of the person who is bringing the *Korban*. He is to think how all the things that are being done to the

offering should all really be done to him; really he is the one who deserves to be slaughtered and burned in the fire instead of the animal, and these thoughts atone for him.

This is why our *pasuk* says that Aharon drew near to the Altar – it means that he prepared himself to atone for the guilt of his soul, and he drew near to slaughter himself in the flames of the Altar. That is, he would now offer the calf as a sin offering instead of himself, and through *Hashem's* mercy the calf would be accepted in his place.

We need to understand how this works, for we know *Hashem* swore to judge the world and all of Creation (*Tanchuma Shoftim*) and anyone who dares suggest that *Hashem* forgives and forgets is liable, may his own innards be forgiven (*Yerushalmi Shekolim* 5:1)! If so, how can a sinner, whose judgment is death, who is liable for corporal punishment as the *Novi* says (*Yechezkel* 18:4) get off with a sacrificial offering to atone?

The *Ohr HaChaim* suggests that when a sinner commits a transgression he loses his humanity and is transformed into an animal, as *Chazal* say in *Sota* 3a that a person only sins if a spirit of *shtus* (frivolity) enters into him. He is then transformed and becomes like a beast! On the day he repents, a human spirit enters him again, and he rises back up to the level of humans. We might ask, is it correct and proper to kill a human being for the actions of an animal? Therefore, a similar offering must be brought on the same level to atone for such bestial deeds. The acts of a beast will be atoned for by the sacrificial offerings of a beast. When the sinner sees what is done to the beast and its sufferings, he can truly commiserate and empathize with his kindred, because he was liable and worthy of this very punishment for his own animal behavior.

These feelings of remorse save a person from his fate, as it says (*Tehillim* 36:7), *Adam uveheima toshia Hashem* – “*Hashem* shall save man and beast”. When man’s animal portion joins with his human mind, they are saved from punishment, when unworthy of the fate. Now we can see and understand how a sacrificial offering is truly part of *Hashem's* justice, as it says (*ibid.*), “Your judgments are deep as a chasm, man and beast shall You save, *Hashem*”.



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

One of the tools that *Kabbala* 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 אָלף המגן מבעל הפלא יועץ על פְּרֶשֶׁת ויצא עמוד כ"ד]

הַרְיֵנִי מִדְּלִיק נֵר זֶה לְמִנוּחַת וְלַעֲלִיּוֹת נַשְׁמַת אָבִי / אִמִּי מוֹרְתִי / הַצַּדִּיק _____
 בְּנֵי/בַת _____, יְהִי רְצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאַלְקֵי אֲבוֹתֵינוּ, שֶׁתִּקְבַּל בְּרַחֲמִים
 וּבְרְצוֹן כָּל מַעֲשֵׂה הַטּוֹב שֶׁאֲנִי עוֹשֶׂה, בֵּין בְּמַחֲשָׁבָה, בֵּין בְּדִבּוּר, בֵּין בְּמַעֲשֵׂה וְיִהְיֶה הַכֹּל
 לְזָכוֹת וְלְמִנוּחַת וְלַעֲלִיּוֹת לְנַשְׁמוֹת עַמְּךָ יִשְׂרָאֵל, וּבְפֶרֶט לְנַפְשׁ רֹחַ וְנַשְׁמָה שֶׁל אָבִי / אִמִּי /
 צַדִּיק _____ . יְהִי רְצוֹן שְׁתִּהְיֶנָּה נַפְשׁוֹתֵיהֶם צְרוּרוֹת בְּצְרוּר הַחַיִּים.

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 ❁



YAHREITS BEGINNING SHABBOS SHEMINI

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

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

* **23rd of Adar II ~ Begins Friday Night (Mar 29th)**

* **Rav Chaim Cheikel** (Chaikel) of Amdur (Indura). Born to Rav Shmuel in Karlin, he was a *talmid* of the *Vilna Gaon*, and later became a *talmid* of Rav Dov Ber, the *Maggid* of Mezritch. Rav Chaim became one of the first *Chassidic Admorim* in 1772–73. He authored *Chaim VoChessed*. Amdur is about twenty-five miles south of Grodno (Horodno). Amdur and Grodno are located in the northwest corner of what is now the independent country of Belarus, close to the Lithuanian and Polish borders. During the Cossack revolt of 1648 against Polish landowners and gentry, over 100,000 Jews, mostly in Ukraine and southern Belarus, were murdered. However, the marauders did not advance north to the Grodno region. Jews comprised 80 percent of the population in Grodno at that time. Rav Chaim's daughter married Moshe, the brother of Aharon, founder of Karlin *Chassidus*. Rav Chaim was succeeded by his son, Rav Shmuel of Amdur, (5547/1787);

* **Rav Yitzchok Yaakov Rabinowitz** of Biala (*Divrei Bina*), youngest son of Rav Nosson Dovid, son-in-law of Rav Yehoshua of Ostrovoh (the *Toldos Odom*), and great-grandson of Yaakov Yitzchok Rabinowitz, the *Yid HaKodosh* of Peshis'cha, (5665/1905 – *Adar II*);

- * **Rav Refoel Shapiro**, the *Toras Refoel*, *Rosh Yeshiva* Volozhin, (1837–1921). After the Volozhin *Yeshiva* was closed down in 1892 by order of the Russian government, he reopened it, on a smaller scale, in 1899. He was a son-in-law of the *Netziv* and the father-in-law of Rav Chaim Soloveitchik of Brisk, (5681/1921 – *Adar II*);
- * **Rav Michel Dovid Rozovsky**, (1869–1935). Born in Svarjen, near Stoibetz, he learned in Mir and Volozhin. After his marriage, he was appointed *Rav* in Grodna, in which capacity he remained for forty years. He was the father of three sons: Rav Yehoshua Heschel, who served as *Rav* in Grodna, until he was murdered by the Nazis; Rav Yosef, who served as *Rosh Yeshiva* of *Ohr Yisrael* in Petach Tikva; and Rav Shmuel, who would become *Rosh Yeshiva* in Ponevezh in Bnei Brak, (5695/1935);
- * **Rav Yitzchok Meir Alter** of Ger (*Chiddushei HaRim*) (1799–1866). The founder of the Gerrer dynasty and the grandfather of the *Sfas Emes*, Rav Yitzchok Meir was able to trace his lineage back to Rav Meir *ben* Boruch (the *Maharam*) of Rottenberg (1215–1293). His mother, Chaya Sora, was orphaned early in life and was raised by her relative, the Kozhnutzer *Maggid*. The *Maggid* had a great influence on Yitzchok Meir during the latter’s early years. As he grew, he became a *talmid* of Rav Simcha Bunim of Peshis’cha and then Rav Menachem Mendel of Kotzk. At the insistence of the *Chassidim*, the *Chiddushei HaRim* became leader after the death of the *Kotzker*. At the first *Chassidic* gathering over which he presided, he declared, “Rav Simcha Bunim led with love, and Rav Menachem Mendel with fear. I will lead with *Torah!*” He had thirteen children and outlived them all, a tremendous personal tragedy. Yet, he accepted it all with love, (5626/1866);
- * **Rav Shlomo Zefrani**, born in Aram Soba (Aleppo). He became a close *talmid* of Rav Ezra Sha’in. Together with Rav Moshe Tawil, he founded the *Degel HaTorah Yeshiva*. His community supported him as well as the *Yeshiva*. At the age of sixty-eight, he moved to *Eretz Yisrael* and settled in Tel Aviv. He lived there for nine years, until his *petira*, (5730/1970);
- * **Rav Yehuda Moshe Danziger** (Danzcyger), Alexandria *Rebbe* of Bnei Brak (*Emunas Moshe*), (5733/1973);
- * **Rav Yisrael Grossman**, (1922–2007). Born in the old city of Yerushalayim, Rav Yisrael studied at the *Yeshiva* of Rav Yosef Tzvi Dushinsky, where he learned *Maseches Kiddushin* thirty times. He later learned at *Yeshiva Kaminetz*. After Rav Boruch Shimon Schneerson became *Rosh Yeshiva* in Tchebin, Rav Yisrael replaced him as *Rosh Yeshiva* in *Yeshiva Chabad*, where he remained for thirty years. He also served as a *Dayan* for the *Bais Din* of *Agudas Yisrael* for over forty years and later opened a *Bais Din* for monetary laws with Rav Betzalel Zolti and helped found *Mifal Hashas*. He was also very involved with *Chinuch Atzmai*, (5767/2007).
- * **24th of Adar II ~ Begins Shabbos Motzai (Mar 30th)**
- * **Rav Eliyohu Boruch** *ben* Rav Moshe Finkel, *Rosh Yeshiva* of Mir and *mechaber* of *Bircas Eliyohu*, (5768/2008 – *Adar II*);
- * **Rav Yitzchok Eizik Margulies** of Prague, (5285/1525 – *Adar II*);
- * **Rav Chaim Algazi** of Kushta, *mechaber* of *Nesivos HaMishpot*, *talmid* of Rav Shlomo Algazi, *Rav* of Rhodes. [Dr. Fred Rosner cites Rav Chaim Yitzchok Algazi in *Responsa Derech Eitz Chaim*];
- * **Rav Eliyohu HaKohen Ha’Itamari** of Izmir, *mechaber* of *Shevet Mussar* (according to some – 22nd of *Adar*) (1650–1729). He was the son of Rav Shlomo *HaKohen* Ha’Itamari, whose lineage apparently dates back to Itamar, the son of Aharon *HaKohen*. In his book, *Ve’lo Od Ela*, Rav Eliyohu describes the earthquake that shook Izmir on a *Shabbos* in 1688, and the many

miracles that occurred to the Jews of the city. All of the *shuls* and *Botei Medrash* in the city remained intact, while the Moslem mosques all collapsed. An hour after the earthquake, a huge fire burst forth and spread throughout the city, destroying what remained of it. However, the fire ceased at the Jewish Quarter, and did not penetrate it. His other works included *Me'il Tzedoka* on the importance of giving *tzedoka*; *Medrash Talpiyot*; *Yado BaKol*; *Medrash Eliyohu*; *Aggodas Eliyohu*, a two-volume commentary on the *aggodos* of the *Talmud Yerushalmi*; *Chut Shel Chessed* on the *Chumash*; and *Dana Peshara*, on *Shir HaShirim*, *Rus* and *Esther* – almost forty *seforim* in all, (5489/1729);

✳ **Rav Betzalel Yair Danziger** of Lodz, (5521/1761);

✳ **Rav Binyomin Diskin** of Horodna and Vilna, (5604/1844);

✳ **Rav Yitzchok Meyer** of Alesk, (1829–1904). Born in Belz to Rav Chanoch Heinech of Alesk, *mechaber* of *Lev Somei'ach*, and Rebbetzin Freide, daughter of the *Sar Sholom* of Belz. After learning with his maternal grandfather, he became a *Chassid* of Rav Yisrael of Ruzhin, and later of his son, Rav Dovid Moshe of Chortkov. With his father's *petira* in 1884, Rav Yitzchok became *Rav* in Alesk. He had one daughter, and his son-in-law succeeded him, (5664/1904);

✳ **Rav Yitzchok** of Stutchin, (5700/1940);

✳ **Rav Chaim Osher** of Radoshitz, (5701/1941);

✳ **Rav Yehoshua Menachem Ehrenberg**, (1904–1976). Born in Kemesce, Hungary. In 1921, he moved to Tarnow to learn in the *Yeshiva* of Rav Meir Arik. Living in Cracow, Rav Ehrenberg published his first *sefer*, *Roshei Besomim* on the *Roke'ach*, in 1937. During World War II, he was interned in the Cracow ghetto. He was included in the “Kastner train”, escaping to Switzerland. In 1945, he moved to Yerushalayim. In November of 1947, he heeded the request of Rav Herzog to be the chief *Rav* of the internment camp on Cyprus; he stayed until the camp was entirely dismantled and came back to *Eretz Yisrael* on the last ship. He was then appointed *Av Bais Din* in Yaffo. When Yaffo was joined to Tel Aviv, he served as a specialist on *Gittin*, and was widely regarded as the foremost *posek* in this area. He wrote the *sefer Teshuvos Dvar Yehoshua*, (5736/1976 – *Adar II*);

✳ **Rav Gad (God'l) Eisner**. Taught at the *Talmud Torah* of Rav Gershon Eliyohu Liz in Lodz before World War II, and for many years was *maggid shiur* and *mashgiach ruchani* at *Yeshiva Chiddushei HaRim* in Tel Aviv, (5745/1985).

✳ **25th of Adar II ~ Begins Sunday Night (Mar 31st)**

✳ **Rav Avrohom Gershon Ashkenazi** (Kitover), brother-in-law of the *Ba'al Shem Tov* (1696–1761). His father, Efraim, was a *Rav* and *Av Bais Din* in one of the four *Botei Din* in Brody, Poland. In 1747, he moved to *Eretz Yisrael* (becoming the first of the *talmidim* of the *Besht* to do so), living first in Chevron and then in Yerushalayim, (5521/1761);

✳ **Rav Menachem Mendel Hager**, (1885–1941). *Rebbe* of Vizhnitz for fourteen years. He published a monthly journal, *Degel HaTorah*, (5701/1941);

✳ **Rav Yisrael Yaakov Fischer** (1925–2003), head of the *Eida HaChareidis* Rabbinical Court in Yerushalayim. Rav Fischer was born in Yerushalayim on the 21st of *Tammuz*, the day that Yisrael Yaakov Dehaan was killed in what many said was the first political assassination in modern Israeli history. Dehaan changed his lifestyle and became a *chareidi* Jew, and Rav Aharon Fischer named his newborn son Yisrael Yaakov after him. Rav Aharon's father was Rav Shlomo, *Av Bais Din* of Karlsburg, Hungary, and *mechaber* of *Neiros Shlomo* and *Korboni Lachmi*. Rav Yisrael Yaakov learned at *Eitz Chaim* under Rav Isser Zalman Meltzer, who became his *chavrusa*. In 1961, he was appointed *moreh horo'a* in the *Eida HaChareidis*, and in 1975 he joined its *Bais Din*. In 1963, he was appointed *Rav* of the *Zichron Moshe shul*, a

position he kept for forty years, (5763/2003);

- * **Rav Yitzchok** *ben* Rav Masud Abuchatzeira, the *Baba Chaki* of Ramla, brother of *Baba Sali*, (5730/1970);
 - * **Rav Dovid** *ben* Rav Boruch Kolonymous Sparber of Brashov, *Afarkesa Daniya*, (5722/1962 – Adar II);
 - * **Rav Avrohom Dov Auerbach**, *Rosh Yeshiva Ohr Sameach*, (5768/2008 – Adar II);
 - * **Rebbetzin Zahava Braunstein**, (5765/2005).
- * **26th of Adar II ~ Begins Monday Night (Apr 1st)**
- * **Rav Eli (Eliyohu) Chaim Carlebach**, Rav Citron's father-in-law, twin brother of singer Rav Shlomo Carlebach, (5750/1990);
 - * **Sora Schenirer**, mother of the *Bais Yaakov* movement, (5695/1935);
 - * **Rav Eliezer Lippa**, the son of Rav Elimelech of Lizhensk, and *mechaber* of *Orach LaTzaddik*, (5573/1813);
 - * **Rav Avrohom Chaim Brim** of Yerushalayim, (5762/2002).
- * **27th of Adar II ~ Begins Tuesday Night (Apr 2nd)**

- * **Tzidkiyohu**, last king of Yehuda, *niftar* while in captivity in Bavel (561 BCE). [*Hamodia* 2005 says 396 BCE; *Hamodia* 2006 says 380 BCE];
- * **Rav Yosef Shaul** *ben* Aryeh Leibush *HaLevi* Nathanson, (1810–1875). Born in Brezhan, he was married at the age of sixteen to Rebbetzin Sara Eidel, daughter of Rav Yitzchok Aharon Ittinge of Lvov, and granddaughter of Rav Mordechai Zev Orenstein, the *Rav* of Lvov. Her uncle was Rav Yaakov Orenstein, the *Yeshuos Yaakov*. Rav Yosef Shaul became very close to his brother-in-law, Rav Mordechai Zev Ittinge, and together they authored several *seforim*, including *Meforshei HaYom* and *Mogen Giborim on Tur* and *Shulchon Aruch, Me'iras Einayim on hilchos bedikas hare'ia*, and *Ner Maarovi* on the *Yerushalmi*. Many years before he became *Rav*, he founded a *Yeshiva* in Lvov whose purpose was to train *Dayonim* and *Rabbonim*. In 1856, he was appointed *Rav* in Lvov, a position he held for almost twenty years. Sadly, his *Rebbetzin* was *niftar* in 1857. He married one year later but was never *zocheh* to have children with either wife. He founded a communal kitchen, and he himself would walk around town, collecting *tzedoka* from the city *gevirim*. For this *tzedoka*, he wanted to take an active role. He authored many *seforim*, including *Divrei Shaul* on the *Haggoda*, *Divrei Shaul Yosef Da'as*, *Yodos Nedorim*, *Divrei Shaul al HaTorah*, and *Divrei Shaul al Aggados HaShas*. But his most famous work is probably the *Shoel Umeishiv*, a five-volume collection of responsa and correspondence with great *Rabbonim* on a variety of laws and contemporary topics, an interesting example of which includes his lenient position to continue the custom of decorating the Jewish home on *Shavuos* with trees. The *Vilna Gaon* forbade it due to the Christian custom of Christmas trees. Yet Rav Yosef Shaul says that when he asked the non-Jews they told him the reason for the custom was not religious but festive. He therefore ruled that it was not against Jewish law for Jews to continue their age-old custom on *Shavuos* as well. When machine *matzos* were first introduced, Rav Yosef Shaul was one of the staunch supporters that ruled leniently, allowing the use of a machine over hand-baking the *matzos*. He even authored an entire leaflet, entitled *Bitul Modo'a*, against Rav Shlomo Kluger and his supporters, whose leaflet outlawing and banning machine *matzos* had appeared earlier the same year. Eventually, though, at the end of his life he changed his mind, after seeing for himself many of the negative consequences and compromised levels of *kashrus* of the machine *matzos*. Before his passing, he told his *talmid*, the chief *Rav* of Seret, that he should refrain from baking with a

machine and that he regretted his former lenient ruling. [*Hamodia* 2007 states his *yahrzeit* is the 26th of *Adar*], (5635/1875);

- * **Rav Yeshaya Schorr**. His primary teacher was Rav Mordechai of Kremnitz, the son of the *Maggid* of Zlotchov. Rav Schorr's last rabbinical post, and the one for which he is best remembered, was in Iasi (on the present-day border between Romania and Moldova). His best-known *sefer* is *Klil Tiferes* on the *Chumash*, (5639/1879);
- * **Rav Moshe Meir Rosenstein** of Berditchev, (1821–1902). A *Chassid* of the Ruzhiner *Rebbe* in his youth, Rav Moshe Meir moved to *Eretz Yisrael* and settled in Tzefas in 1853, living there for several decades. At the end of his life, he settled in Teverya. His insights have been published recently in a *sefer* called *Avodas HaLevi'im*, (5662/1902);
- * **Rav Shlomo** ben Rav Chaim Chaikil Elyoshev, (1841–1925), a great *Mekubol* whose vast knowledge of all aspects of *Torah* and exceptional ability to clarify complicated concepts resulted in several Kabbalistic works, including *Derushei Olam HaTohu* (“*Dayah*”) and *Hakdomos U'She'orim* (“*HaKodosh*”). More recently, the more philosophical and less Kabbalistically technical sections of his works were assembled into a single book called *Leshem Shevo Ve'achloma*, [some say 24th of *Adar*] (5686/1926);
- * **Rav Moshe Neuschloss**, *Av Bais Din* of New Square. New Square is the anglicized form of Skvira, a village in Ukraine, where the Skver dynasty of *Chassidus* had its roots. The community was established in 1954, when twenty Skver families moved from Williamsburg to a 130-acre farm north of Spring Valley, under the leadership of their *Rebbe*, Rav Yaakov Yosef Twersky. In 1961 New Square became the first village in New York State to be governed by a religious group. Over the years annexations have increased its size. Its population increased 78 percent between 1990 and 2000, (5757/1997);
- * **Rav Chaim Sinuani**, (1898–1979). Born in Sinuan, Yemen, to Chacham Yichya, of the eminent Bida family. As a youth, he left home for Jabal, to study in the *Yeshiva* of Rav Shlomo ben Yosef Tabib and Rav Dovid Ya'ish Chadad. Both *Roshei Yeshiva* passed away in 1919. In 1921, at the age of only twenty-three, Rav Chaim became *Rav* and *Av Bais Din* of Sinuan. He and his family participated in Operation Magic Carpet in 1949. He is buried in Yehud, (5739/1979);
- * **Rav Yisrael Bergstein**, (1912–1998). Born in the Lithuanian city of Suvalk, he studied in Grodno under Rav Shimon Shkop and Rav Chaim Shmuelevitz from age eleven, then at age fourteen, under Rav Avrohom Grodzinsky and the *Alter* of Slabodka in Chevron. He taught at *Chofetz Chaim* in Baltimore and founded a *Yeshiva* in White Plains, (5758/1998).
- * **28th of Adar II ~ Begins Wednesday Night (Apr 3rd)**
 - * **Rav Shmuel HaLevi Klein** (Kellin) of Boskowitz, *mechaber* of *Machatzis HaShekel*, a super-commentary on the *Mogen Avrohom* on the *Shulchon Aruch Orach Chaim*, (5567/1807);
 - * **Rav Mordechai Chevroni**, *Rosh Yeshiva* of Chevron, (5746/1986);
 - * **Rav Yechiel Michel Gutfarb**, *gabbai tzedoka* of Yerushalayim, (5762/2002);
 - * **Rav Mordechai Weitsel-Rosenblatt** of Lechovitz, the father of the Slonim *Chassidic* dynasty, immigrated to Chevron in 1844, (5597–5676/1837–1916).
- * **29th of Adar II ~ Begins Thursday Night (Apr 4th)**
 - * **Rabbeinu Yitzchok** ben Rabbeinu Osher, and grandson of the *Riva*, was murdered *al kiddush Hashem* with numerous other Jews because of a blood libel, (4956/1196);
 - * **Rav Shlomo HaKohen Rabinowitz** of Radomsk, first *Rebbe* of the Radomsk dynasty. He first took the position of *Rav* of Radomsk in 1842. He was the *mechaber* of *Tiferes Shlomo* on

Chumash and the *mo'adim*, (5626/1866);

- * **Rav Chaim Shmuel Birnbaum**, son-in-law of Rav Akiva Eiger and *mechaber* of *Ma'aseh Choshev*, (5647/1887);
- * **Rav Chaim Welfried** of Lodz, (5702/1942);
- * **Rav Yaakov Kamenetsky**, (1891–1986). Born on the 21st of *Adar* I, in Dolhinov, he left for Minsk at the age of eleven. Among his friends there were the future Rav Reuven Grozovsky, and the young Aharon Kotler. Shortly after *Pesach* in 1905, Rav Yaakov and Rav Aharon traveled to Slobodka to learn under the supervision of the *Alter* of Slobodka. Rav Yaakov also learned in Slutzk. During World War I he took refuge in Lomza in the *Yeshiva* of Rav Yechiel Michel Gordon. On the 22nd of *Sivan*, 1919, he married his *Rebbetzin*, Ita Ettel. On the 11th of *Av* 1937, he left for America. In 1945, he accepted the request of Rav Shraga Feivel Mendelovitz that he take up the position of *Rosh Yeshiva* in *Mesivta Torah Voda'as*, a position he kept for the rest of his life. His *chiddushim* were printed in his *seforim Emes LeYaakov*, on *Torah* and on *Shas*, (5746/1986);
- * **Dr. Joseph Kaminetsky**, (1911–1999). Born in Brooklyn, he attended *Yeshiva Rav Chaim Berlin*, and later Talmudical Academy High School on East Broadway. After high school, he became a member of the very first class of Yeshiva College, from which he graduated *magna cum laude* in 1932. He later earned his doctorate in education from Teachers College at Columbia University. When he began his tenure at *Torah Umesorah*, the National Society for Hebrew Day Schools, in 1946, he set as his goal that every town and city with a Jewish population of at least five thousand have a Jewish day school. In those days, there was only a handful of *Yeshivos* and day schools; there are now six hundred such schools with 170,000 *talmidim* all over the United States. In 1980, he retired and moved to Yerushalayim, to devote himself to full-time learning, (5759/1999).



❁ 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 Yitzchok Yaakov Of Biala, 23rd of Adar II

The Divrei Bina

Born on *Shabbos*, the 14th of *Teves*, to his father, Rav Noson Dovid of Shidlovitza, Rav Yaakov Yitzchok was a great-grandson of the *Yid HaKodosh* (his father, Noson Dovid, was the son of Rav Yerachmiel of Peshis'cha, the son of the *Yid HaKodosh*).

His father saw him as the continuation of the *Yid HaKodosh* and named him after his grandfather. The *Yeshuas Avrohom* writes in his introduction to *Divrei Bina* that it was the custom that before the *bris*, each son was brought before Rav Noson Dovid so that he could gaze upon the child and decide what name to give him at the *bris*. For each son he said, "No, not yet; the son has not yet been born whom I can name after my holy grandfather, the *Yid HaKodosh*," until my father was born and his holy light shone and filled the home.

The Biala *Chassidim* used to say that whatever the *Yid HaKodosh* failed to accomplish in his lifetime, the Biala *Rebbe*, his namesake, achieved and fulfilled.

Rav Yeshua Heschel of Lublin wrote in the introduction to his father's *sefer*, *Yishrei Lev*, that because the Biala *Rebbe* was born on the 14th of *Teves* on *Shabbos*, his soul was a *Shabbos* soul all year long, because on that date the famed letter was sent from *Shabbos* to Rav Avrohom Ibn Ezra. His soul was therefore bound to *Shabbos* in all ways. The Biala *Rebbe's* son, Meir Shlomo Yehuda of Mezritch, writes in the introduction to *Divrei Bina* that his father told him that he fulfilled the dictum to remember *Shabbos* each day of the week, especially whenever he performed any act that was one of the thirty-nine

forbidden categories of labor, thinking how on *Shabbos* such an activity was forbidden. All his actions were thus *leshem shomayim*, always permeated with thoughts of *Shabbos*, and he was on the level of *Shabbos* all week and all year long, knowing *Hashem* in all his ways!

As soon as he was old enough to learn *Chumash*, he astonished the *Chassidim* with his *perushim* on *pesukim* and his father, Rav Noson Dovid, said to them, "Why are you so surprised? He has already merited visits from Eliyoh *HaNovi*!" When the *Chassidim* heard this, one of them began questioning the young child. Young Yaakov Yitzchok answered all his questions except when he reached the area of *Giluyei Eliyohu*. He then said, "My father taught me not to reveal things that do not need to be known or revealed." And he would say no more.

By age seven, his father testified that he was ready and able to read *kvittels*. Even the great Rav Chaim of Sanz rose up to his full height when the young child entered the room on a visit and said that his stature and level was almost as great as the *Ba'al Shem Tov*! He sat the young boy down in his own chair and honored the lad greatly. Similarly, Rav Yechezkel of Kuzmir, who had eyes that could see from one end of the world to the other, called him *Rebbe* and treated him with respect.

He married the only daughter of Rav Yehoshua of Ostrowa, the *mechaber* of *Toldos Odom* and son of Rav Leib Lentsher. He moved to Ostrowa and his father-in-law took him to meet many *Tzaddikim*. During a visit to Rav Yitzchok of Neshchiz, they sat together and made

berochos over food and fruit. When they reached the *berocha Shehakol*, the Neshchizer placed both his holy hands on the head of the young Yaakov Yitzchok and blessed him, giving him *semicha* to be a *Rebbe*, quoting *Chazal* who say that he who thirsts for water recites *Shehakol niheya bid'varo* – everything is done and made by His word. I explain this as meaning that he who thirsts for the waters of *Torah* – implying the young *Tzaddik* on whose head his hands rested – regarding him we say that whatever he says shall be accomplished!

Before his father-in-law, the *Toldos Odom*, passed away, he asked the young *Biala Rebbe* to take over and lead the *Chassidim*. Still, the young *Rebbe* refused to lead and accept the yoke until Rav Yaakov Aryeh of Radzimin intervened and pressed him to accept the position and lead the *Chassidim*. Rav Dovid of Kotzk also pressured him and finally he agreed.

After a short while of leading the *Chassidim* in Ostrowa, Rav Yaakov Yitzchok had a dream where he saw five hundred people accompanying the *aron* of a great *Talmid Chochom*. He saw this dream as prophetic, and since the great Rav Beirish of Biala had passed away, he moved to Biala and there he held court.

He constantly suffered sickness in his feet until he was unable to walk without crutches. His *Rebbetzin*, in her distress,

wrote to her father in Ostrowa, who advised her to throw the crutches into the fire for burning the *chometz* and he would then be able to walk without them.

As he reached age fifty-two, the age of his father's passing, his sickness and suffering grew, as he writes in his *tzavo'a*, his last will and testament. Finally his sickness was so severe that he lay in bed tossing and turning in pain, except on *Shabbos* when, his face flushed, he conducted his *tisch*, saying *Divrei Torah* with utter *mesirus nefesh* (self-sacrifice) so that the *Chassidim* were fooled and thought he was better.

On *Purim* he was so sick and weak that he could no longer stand. When the time came for the *Megilla*, however, he girded himself with unearthly, supernatural strength, standing and reciting the *Megilla* himself with fiery passion and devotion.

On the 23rd of *Adar II*, those around him could tell that his final moments were close. He washed his hands and davened *Ma'ariv* with great *kavona*. After concluding the *Shemone Esrei Amida*, he began reciting *Oleinu*. When he reached the words *Viykablu kulam es ol malchuscha* – “and they shall all accept the yoke of Your kingship”, his holy soul left him. He was fifty-eight. He was interred in Warsaw near his father-in-law, the *Ostrower*.



Rav Eliyohu Boruch ben Rav Moshe Finkel, 24th of Adar II

Rosh Yeshiva of Mir and Mechaber of Bircas Eliyohu

Rav Eliyohu Boruch was the grandson of Rav Eliezer Yehuda Finkel and great-grandson of the *Alter* of Slobodka (Rav Nosson Tzvi Finkel).

He studied in *Yavneh* and *Tiferes Tzvi* in his youth until, at *bar mitzva*, he moved to study in the Mir. His grandfather arranged a *chavrusa* for him with Rav

Chaim Kamil and he also studied under Rav Chaim Shmuelevitz and Rav Nachum Fratsovitch, whom he considered his *Rebbe Muvhok*.

Together they studied all of *Shas*, including those *masechtos* not part of the regular *Yeshiva* curriculum.

He then moved to Ponovezh and studied with Rav Mordechai Shlomo Berman. When the *Steipler* visited Rav Berman, he and Rav Eliyohu Boruch would discuss *sugyos* together. Rav Shmuel Rozovsky nicknamed Rav Eliyohu Boruch *Basrai* (since he was named after Eliyohu Boruch Kamai); Rav Boruch Dov Povarski also regarded him highly.



He returned to Mir and remained studying there till his marriage to the daughter of Rav Shlomo Gelman.

When Rav Fratzovich grew ill, Rav Eliyohu Boruch took over his *shiur*; after his *Rebbe's* passing he was named one of the *Roshei Yeshiva* in his place.

He passed away on March 31, 2008 at the young age of sixty, and was buried on *Har HaMenuchos*.

He left behind many hours of audio *shiurim* and many handwritten books on *Shas* and *halocha*, some of which have been published.



Rav Eliyohu ben Rav Avrohom Shlomo HaKohen Ha'Itamari of Izmir, Turkey, 24th of Adar II

The Shevet Mussar

Rav Eliyohu was one of the chief *Rabbonim* of Izmir in Turkey, and wrote some forty *seforim*. His first *sefer*, *Shevet Mussar*, is probably the most well known and has been reprinted numerous times, including Yiddish and Ladino editions. He was known as a champion of the poor; one of his *seforim*, *Me'il Tzedoka*, deals with the laws and themes of charity.

Many became *ba'alei teshuva* through his many *deroshos* as he himself testifies in Chapter 37:33 of *Shevet Mussar*, reporting that once, after his *derosha*, he was approached by someone who admitted that he had been planning on committing a certain transgression and now the *derosha* he had heard had changed his mind and saved him from sin!



Which Eliyohu Was It?

Once, Rav Simcha Bunim of Peshis'cha sat and learned. He was greatly troubled by the words of the *Rema* in the *Shulchon Aruch* (*Yoreh Deah* 243:2) that there are no longer any true *Torah* scholars (*Talmidei Chachomim*) in our times for

whom, if shamed or insulted, they would fine his attacker a litra of gold.

How could this be true? Puzzled, Rav Simcha Bunim thought of his great *Rabbonim* and teachers, the holy *Chozeh* and the *Yid HaKodosh* and others. How could it be that in that generation there was no one considered a true *Talmid Chochom* and scholar? He was so distressed that he simply sat in silence.

Meanwhile, the door opened and a young girl came in. Rav Simcha Bunim recognized her as the daughter of Rav Yerachmiel of Peshis'cha. "My dear, how can I help you," he asked? Silently, the young girl placed a *sefer* she was holding on the table and left.

Rav Simcha Bunim watched her go, picked up the *sefer* and noticed that it was a copy of the famous *mussar* work, *Shevet Mussar*, by Rav Eliyohu *HaKohen* of Izmir. Then he noticed that one of its leaves was bent in like a bookmark. He gently opened the *sefer*, turned the pages till he reached the marked page and in chapter eleven he read: "We shall discuss the wise sages to whom was revealed all hidden matters and

they were experts in all knowledge, not just the sages of the *Talmud*, whose stature is even greater than that of the ministering angels, but even the sages in each and every generation as well.”

That was it! Here was a solution to the very problem that vexed him so. The great *Shevet Mussar* testified as to the greatness of the sages in each generation! “But wait, how did this *sefer* come to be here and answer my question? Surely Rav Yerachmiel sent it with his daughter, but how could he know what I was studying and what was troubling me?” thought Rav Simcha Bunim.

The next time he met Rav Yerachmiel, Rav Simcha Bunim thanked him for sending the *sefer* with his daughter. “Now I need to return it, but pray tell, how did you know the answer to the question that was troubling me?”

Rav Yerachmiel was speechless. “It was not I – I did not send you any *sefer*!”

They called in the young girl and asked her, “Who sent you with this *sefer* to Rav Simcha Bunim?”

She admitted shyly, “An old man with a long, white beard and the most amazingly pure, refined eyes, the likes of

which I have never, ever seen before – he gave me this *sefer* and asked me to pass it to Rav Simcha Bunim.”

“If so,” concluded Rav Simcha Bunim, “we will never know the identity of that old man.” Rav Yerachmiel, however, said, “It must have been Eliyohu *HaNovi*! He saw Rav Simcha Bunim’s distress and sent this *sefer* to help him. Obviously he didn’t get the *sefer* from someone’s library – he must have brought the *sefer* itself down from *shomayim*!”

Rav Simcha Bunim said nothing in retort, yet he himself would say, “I have my doubts about who the old man was. Was it really Eliyohu *HaNovi* or was it perhaps Rav Eliyohu *HaKohen*, the author of the *Shevet Mussar* himself?”

When Rav Simcha Bunim passed away, he left the *sefer* in his will as an inheritance to Rav Henich of Alexander, who studied it daily. This story was often retold by Rav Henich of Alexander, who concluded, “I myself saw this edition of the *Shevet Mussar* which Rav Simcha Bunim kept and treasured. He had set times when he would study from it, and I myself studied from it as well.”



Rav Yehoshua Menachem ben Rav Yitzchok Aryeh Ehrenberg, 24th of Adar II

Chief Rav of Tel Aviv and Mechaber of D’var Yehoshua

Born on the 12th of *Teves* (1904) in Kemece, Hungary, Rav Yehoshua Menachem studied in his youth under Rav Naftoli Hertz Bombach, *Av Bais Din* of Samvur, *mechaber* of *Givas HaLevona*, and later under Rav Meir Arik, *Av Bais Din* of Turna. He was awarded *semicha* and ordained as a *Rav* and *posek* by Rav Horowitz of Provozhna and Rav Firer of Krasnu.

He married one of Sarah Schenirer’s first *talmidos*, Hinda Leah Birnbaum of Cracow, and continued his studies there till

the war. He was imprisoned in the Buchnia Ghetto and escaped to Slovakia, from where he made his way to Hungary. Together with his daughters he was among those saved on the Kastner train, arriving in 1944 in Switzerland in Caux.

He immigrated to *Eretz Yisrael* in *Elul* of 1945 and settled in Yerushalayim. In 1947, he was asked to serve as the chief *Rav* of the Cyprus refugee camps, and he stayed there till the camps were disbanded.

In 1949, he returned to *Eretz Yisrael* and was appointed chief *Rav* of Tel Aviv

and Yaffo. He was Rav Unterman's chief advisor in matters of *Even Ho'Ezer* in which he was most proficient. He considered himself a Belzer *Chassid* and was very close with Rav Aharon of Belz.

When he passed away, Rav Aharon delivered the *hesped* in the Belzer *Yeshiva* on Agrippas Street in Yerushalayim and he was buried on *Har HaZeisim*. He left behind three daughters and six volumes of responsa, as well as a *sefer*, *Roshei Besomim*, on the *Roke'ach*.

Some of his *piskei halocha* include:

- It is *ossur* to return lands conquered by Yisrael in any way (Vol. II *Siman* 48);
 - It is *mutar* to open bottles on *Shabbos* and *Yom Tov* (Vol. II *Siman* 45);
 - Nowadays the *ikar mitzva* of lighting *Chanuka* candles is indoors and not outdoors (Vol. I *Siman* 40);
- It is *mutar* to dance on *Shabbos* as is the *Chassidic* custom (Vol. II *Siman* 42;4).

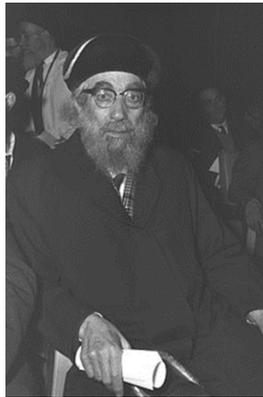


Rav Yitzchok ben Rav Masud Abuchatzaira, 25th of Adar II

The Baba Chaki of Ramla (Brother of the Baba Sali)

Rav Yitzchok, or *Baba Chaki*, served as chief *Rav* of Ramla and Lod.

Born in Risani, Morocco, to Rav Massud, he was the grandson of the *Abir Yaakov* and brother of Rav Dovid and the *Baba Sali*.



In 1920, he and the *Baba Sali* escaped to Bodniv when Rav Dovid was murdered and the government issued decrees against the Jews.

In 1936, he moved to Arpud, where he lived under the French, ministering as *Rav* of the Jewish community.

In 1945, at the age of fifty, he left Morocco and moved to Algeria.

When the state of Israel was established, he and his family moved to *Eretz Yisrael*. When the *Rishon LeTzion*, Rav Zion Chai Uzziel, heard of his arrival, he met with him, honoring him with the traditional turban of chief *Rav*, and appointed him as chief *Rav* of Ramla and Lod.

He served in this capacity beside the *Ashkenazi* chief *Rav*, Yisrael Gelzer, for some twenty years, until, on the twenty-fifth of *Adar II* (April 2, 1970), he was killed in a car crash. Some twenty thousand participated in his *levaya* (funeral).

His son, Rav Avrohom, was the *Baba Sali's* son-in-law and also served as chief *Rav* of Ramla and Yavneh.

Every year, the *Baba Chaki* would celebrate the *Hilula* of his grandfather, the *Abir Yaakov*, with a special occasion in his home. One year, he called over a close friend and gave him the honored privilege of standing by the door and pouring each guest that came in a *l'chaim* from a two-liter tin can of Arak. "Please fill each guest's cup," the *Baba Chaki* asked his good friend.

The amazing thing was that the man stood at the door for some four hours and poured hundreds of cups of Arak for hundreds of guests, and the tin canister never seemed to empty! At the end of the *Hilula* celebration, the *Baba Chaki* gave his friend the canister as a present, saying, "Here, take this as a gift and you will never lack for Arak – ever!"

And so it was, that for some two years this canister poured Arak and they never lacked – until one day someone else borrowed it and the miracle ceased.

Rav Yitzchok, the *Baba Chaki*, welcomed everyone with a shining countenance and a smile. He was renowned for his *hachnossas orchim*. Once, one of his guests was loud, rude and violent. The man called Rav Yitzchok insulting names in front of everyone and even slapped him on the cheek. The other guests and family had a hard time holding back and asked Rav Yitzchok how he tolerated such outrageous

behavior.

“Rav Yosef Shlush had a sign above his door that read: *Baruch HaBa Chutz Mikfuy Tova* – ‘Welcome to all, except the ungrateful’. However, my version reads: ‘Even the ungrateful are welcome!’ Not only did he attack me for no reason, he is so ungrateful for I am the one who got him his job and have done him many favors! Now I say to you, if he cannot recognize a favor and even acts this ungratefully, surely he is sick and we should have mercy on him!”

(*Ma’aseh Nissim*, pages 237–240)



Rav Dovid ben Rav Boruch Kolonymous Sparber of Brashov, 25th of Adar II

Afarkesa Daniya

Rav Dovid Sparber was the *Av Bais Din* of Brashov and a *talmid* of Rav Moshe of Kosov, the *mechaber* of *Leket Ani*. He served as *Rav* of Brashov before the war and later immigrated to *Eretz Yisrael*, serving on the *Moetzes Gedolei HaTorah*. He wrote *Michtom LeDovid*, published his *Rebbe’s* work, *Leket Ani*, and his *tzavo’a*, and wrote a commentary to it called *LeDovid LeHazkir*.

The *Knesses Yisrael* of Deish said that he was one of a kind in understanding *Chassidus*. Rav Aharon of Belz remarked, “*Der Eltshiker iz a chaddishe yid un hot lib Chassidus* – This elder is a true *Chassidic* Jew who loves *Chassidus*.” He worked hard to bring the *Vizhnitzer Rebbe*, the *Ahavas Yisrael*, to *Eretz Yisrael*. At the end of his days, he lived in *Yerushalayim* and was a fixture in the home of the *Bais Yisrael* of Ger.



AVOIDING TAINTED LOCALES

Rav Sparber once told how his *Rebbe* happened upon a place that was besmirched with the mark of sin. A Jew had committed the heinous crime of murder in that place. Since the *Tzaddikim*

taught that one should not pass through a place where sin has been committed because the sin leaves a stain on that place, he walked around and around the area completely, bypassing it, much as a *nozir* must bypass a vineyard, so that his feet not tread on such an impure place.



TRUE SHAMEFACED HUMILITY

Rav Dovid once related how he was visited in Brashov by the *Ahavas Yisrael* of *Vizhnitz*. As the throngs of *Chassidim* and the *Brashover Rav* accompanied him, along with an entourage, all the way to the home where he was staying, he overheard the *Ahavas Yisrael* saying, “What an embarrassment! Such a shame!” Now Rav Sparber knew that the *Vizhnitzer Rebbe’s* words were genuine; he was sincerely embarrassed by the display of honor and it truly bothered him – he really felt unworthy and so he publicly debased himself.

Nonetheless, Rav Sparber said to the *Ahavas Yisrael*, “Now, I know your words are true – but no one else will believe it!”

“Still, I must say it,” remarked the *Ahavas Yisrael*, “even if just to calm myself

and quiet my own spirit.”



TRAVELING TO THE REBBE

One Shavuot, Rav Sparber was on his way to spend *Yom Tov* with his *Rebbe*, Rav Moshe of Kosov. On the way, as he reached Kolomaya, which is close to Kosov, the horses suddenly halted. No amount of whipping or persuasion helped. They simply would not continue and stubbornly stood there, unmoving. As the day wore on and sunset approached, Rav Sparber worried that he would end up spending *Yom Tov* in Kolomaya, when all of a sudden the horses gave a jerk and began to gallop at top speed! They ran so fast that Rav Dovid arrived in Kosov with just enough time to quickly change into his *Yom Tov* attire and run to the *Bais Medrash*, where he found the *Chassidim* just about to begin *davening*.

Later, he related this strange turn of events to his *Rebbe*, and added an explanation he had heard from Rav Yosef Meir of Spinka, who received it in turn from the *Sar Sholom* of Belz: The *Sar Sholom* asks why Yisro requested Moshe

Rabbeinu to come out to him (*Shemos* 18:6, *Rashi*); surely Yisro should have gone to Moshe, since we do not suspect that a *ger tzedek* such as Yisro was seeking honor. The *Sar Sholom* explains that whenever someone travels to his *Rebbe*, the *Soton* stands against him and uses all manner of preventive measures to stop him. The *Tzaddik* to whom he is traveling feels this and helps his *Chassid* to overcome all obstacles, for without his aid, he would simply be unable to come at all. Yisro also had obstacles preventing him from reaching Moshe, which is why he asked Moshe to come out to him, to help him overcome all obstacles and to come to *Har Ho'Elokim*.

Rav Moshe of Kosov appreciated these words, and remarked that the same thing had happened to him. He, too, had encountered all forms of obstacles when traveling to his *Rebbe*, Rav Avrohom Yaakov of Sadigura. The *Soton* stands in the way and blocks the path of those seeking to visit their *Rebbe*; without the *Tzaddik's* help no one would be able to get there.



Rav Avrohom Dov Auerbach, 25th of Adar II

Rosh Yeshiva Ohr Sameach

Born in Sh'aarei Chesed to Rav Chaim Yehuda Leib, Rav Avrohom Dov was the younger brother of Rav Shlomo Zalman Auerbach. He taught in *Yeshiva Eitz Chaim* and married Sora Rivka Frank, daughter of Rav Ze'ev Frank, and granddaughter of Rav Yehuda Leib Frank.

He served as chief *Rav* of the Bakaa neighborhood, doing his best to serve the new *olim*, and would often walk on *Shabbos* from his home in Unsdorf to Bakaa to be with them.

He served as *Rosh Yeshiva* of *Yeshiva Ohr Sameach* for *ba'alei teshuva*. He also served as *Rosh Kollel* of *Chacham*

Lev, which is under the auspices of *Yeshiva HeMekubolim Sha'ar HaShomayim*, established by his father.

He passed away in *Adar II, Tav Shin Samech Ches*, and was buried on *Har HaMenuchos*. His son-in-law, Rav Yechiel Michel Shtern, serves as *Rav* of *Ezras Torah*. He left behind the *sefer Imrei Avrohom, chiddushim* in *Hilchos Nidda*.



Rav Shlomo ben Rav Chaim Chaikil Elyoshiv, 27th of Adar II

Mekubol and Mechaber of Leshem Shevo Ve'achloma, the Ba'al HaLeshem

Born in Zagory in Lithuania to Rav Chaim Chaikil, Rav Shlomo's parents' *yichus* goes back to the *Arizal* and Rav Shamshon Ostropoli. His father, Rav Chaikil, was known to be one of the *Lamed Vav Tzaddikim* (thirty-six hidden *Tzaddikim*) in his generation, in whose merit the world exists. Rav Chaikil would sit awake and study *Torah* all night.

In his youth, he learned the entire *Shas* together with Rav Gershon Tanchum in Minsk. At age twenty, he married Bassheva Esther, the daughter of Rav Dovid Fein. Afterward, when he saw that the environment in Shavel, where his father-in-law lived, was not conducive, he moved to Telz to study for about a decade. There, he studied *Nigle* all day and *Nistar* by night, sleeping only a few hours each day.

He received the tradition of *Kabbola* from two *Rabbonim* in Telz: from the *mechaber* of *Shu"t Edus BiYhosef*, who was the *Rav* and *Av Bais Din* in Telz, and from an old *Talmid Chochom*, whose name till today remains anonymous.

When he returned to Shavel he studied all day in *tallis* and *tefillin*, closeted in his room, and added a new custom not to speak needless or idle conversations.

Rav Tzvi Hirsch Ferber of London described Rav Elyoshiv as follows: "I once merited to enter his room and I shook from the shining countenance of his face, as he sat wrapped in *tallis* and *tefillin*, absorbed in *dveikus* to *Torah*."

There he merited authoring his holy *sefer*, the *Leshem Shevo veAchloma*.

He penned them in purity and sanctity, fashioned his own pen and made his own ink. The writing was almost miraculous, because his right hand was very weak, but somehow he wrote fluently and with a beautiful, flowing script almost

akin to *hashba'as hakolmus*, a kabbalistic formula that made the pen write on its own.

His writings were miraculously preserved and saved from the First World War when he was exiled from home and wandered from city to city in Russia, until he immigrated to *Eretz Yisrael*.

By age fifty, all his writings were completed, and the rest of his life was spent editing and fixing the manuscripts for publication.

At the age of eighty-one, in *Adar I* of *Tav Reish Peh Bais*, he immigrated to *Eretz Yisrael* with his family. His home in *Botei Natan* in *Yerushalayim*

became a center for all who sought his *tefillas* and blessings. He lived some four years in the holy city and after a brief illness was *niftar* on the 27th



– *Chaf Zayin* = *Zach* (Pure) *Adar*, *Parshas Vayikra*, in *Tav Reish Peh Bais*.

The *Chazon Ish* called him the last of the *Mekubolim*; Rav Kook called him the greatest *Mekubol* of the generation. He was very close with Rav Aharon Shlomo Maharil, Rav Kook and Rav Aryeh Levine.

On March 13, 1926, the 27th of *Adar*, he was buried on *Har HaZeisim*. Rav Aryeh Levine describes the *levaya* as follows:

When the *mitta* (bed) was carried out into the city street, Rav Avrohom Yitzchok *HaKohen* Kook delivered the *hesped* and cried bitterly; as he eulogized, he broke down in sobs and cried out:

"My father, my father – chariot of

Yisrael! If we would merit, we would see with our own eyes how a pillar of fire separates you and us, as is proper for only one or two in a generation!”

“However,” continued Rav Aryeh Levine, “we did all see a wondrous thing when we brought the *aron* to *Har HaZeisim* and began the burial: all the

participants merited together and witnessed with our own eyes a pillar of light like a rainbow, stretched across the heavens, below their peak, from east to west until the grave was closed. All saw and wondered!”

(Based on *Ari BeMistorim*, pages 5–10)



Rav Shlomo HaKohen ben Dov Tzvi Rabinowitz of Radomsk, 29th of Adar II

Mechaber of *Tiferes Shlomo*

Eliyohu HaNovi's Gift

The *Tiferes Shlomo* was a *talmid* of Rav Yeshaya of Peshedburz (Przedbórz), a *talmid* of the *Chozeh*. Once, the *Tiferes Shlomo* was there for *Shabbos* and Rav Yeshaya was not feeling well; as a result, all the *tefillos* and *seudos* were conducted in the *Rebbe's* room, with a small gathering of a *minyán* of students and *talmidim*. The *Tiferes Shlomo* was among them, as was also a *Rav* who was envious of the honor and affection that Rav Yeshaya bestowed upon the *Tiferes Shlomo*. At the *tisch*, knowing that the *Tiferes Shlomo* would be honored to sing *zemiros*, he began to sing through all the *zemiros* so that the *Tiferes Shlomo* would not have any chance to sing at all. On *Motzo'ei Shabbos*, Rav Yeshaya honored the *Tiferes Shlomo* with singing after *Havdola*, and he sang *HaMavdil* with sweet *dveikus*. Rav Yeshaya was so pleased that he reached his holy hand into the inner pocket of his *Shabbos bekeshah* and pulled out a golden *rendel*. He handed it to the *Tiferes Shlomo*, saying, “Now, how does a golden coin come into the pocket of my *Shabbos kaftan*? Since I finished studying *Hilchos Shabbos* in my youth I have never yet transgressed its laws, even *beshogeg* (by accident), so we must conclude that Eliyohu *HaNovi* placed this coin in there just for you!”

(*Otzar Yisrael* #3)



The Key To Parnossa

The *Divrei Chaim* of Sanz used to say that the key to *parnossa* lies in the hands of the *Tiferes Shlomo*.

(*Otzar Yisrael* #13)



Blessings Disguised Within Holy Curses

The *Tiferes Shlomo* was also a *talmid* of Rav Meir of Apta, the *mechaber* of *Ohr LaShomayim*. He said that his custom to curse others and thereby bring about a *yeshua* (a salvation) is a tradition he learned and received from the *Ohr LaShomayim*, who received it as a tradition going back all the way to Avrohom *Avinu*. As it says regarding Avrohom – *umevorchecha avarech umekalelcha a'or* – usually translated as: “I shall bless those who bless you and curse those who curse you”. However, the *pasuk* does not say *umekalelcha akalel* – it says *a'or* – *ohr* means “light”. Thus we can translate these words as: “those whom you curse I shall enlighten” – *der leichten* we can use [disguised blessings as] curses to shine a bright light on *yiddishe neshomos* and do them favors.

It is well known how the *Tiferes Shlomo* used his powers to curse and strike, thereby saving others. Once, when he returned from the *mikve* on *Erev Shabbos*, he grew angry and cursed and yelled at the

simple *shamoshim* who cleaned the *mikve*, “There was a mess and there were not enough towels!” They cowered in fright and tried to run away.

The next week they made sure there were plenty of towels and everything was in order. “Why is everything in order? Why are there enough towels?” raged the *Tzaddik*. “Why, oh why did you take away any reason for me to be angry – and why didn’t you leave me cause to curse and rage?!!!”

Once, he yelled and screamed at the *Chassidim*, “Why do you come here? Go! Go home, even now, even on *Shabbos*! That’s right! I give you permission to leave! Right now! Why do you sin by coming and wasting my time?!” One of the *Chassidim* packed his bags and, taking his suitcase in hand, he was ready to leave then and there. “Fool! You don’t understand what I am doing!” said the *Tiferes Shlomo*.

(*Otzar Yisrael* #15–17)



Winning The Lottery

Once, the *Tiferes Shlomo* chased the *Chassidim* with a towel and began hitting them; one of the *Chassidim* couldn’t run away fast enough and he received a whipping from the towel that the *Rebbe* was wielding.

The *Chassid* was saddened and distraught by the blow he had received, and he thought to himself, “Woe is me! What will be with me this year, now that the *Rebbe* hit me? When he got home, he was so distressed that he fell ill in bed. The *Chassidim* approached the *Rebbe* and told the *Tiferes Shlomo* how the *Chassid* was in bed, suffering because of the *Rebbe*’s blow. “Call that *batlan*, the lazy good-for-nothing, and bring him here to me so I can give him forty lashes – then the fool will win the lottery!” said the *Tzaddik*. And so it was – the *Chassid* won the lottery of forty thousand silver rubles!

(*Otzar Yisrael* #18)

The Tzaddik’s Berocha

I was speaking with Rav Isaac Shiff, a descendant of the *Noam Elimelech* and son of the *Lizhensker Rebbe* of Ramot, Yerushalayim, and he told me the following story that he heard from Reb Osibil, an elderly *Chassid* from Lizhensk, who had heard it from the gentile boy who knew the protagonist personally.

The young gentile boy from Lizhensk was familiar with the elderly gentile neighbor who lived just on the outskirts of the *Bais Ha’Chaim* – the cemetery in Lizhensk where the holy *Rebbe* Reb Melech is buried.

This elderly gentile had a small home near the *Bais HaChaim* and he would observe the annual gathering of *Chassidim* who came on pilgrimage to the holy *Rebbe* Reb Melech on the 21st of *Adar*. Among them was the *Tzaddik* who organized the annual *nesiya* (trip), none other than Rav Shlomo *HaKohen* of Radomsk, *mechaber* of the *Tiferes Shlomo*. Because he was a *Kohen*, he could not enter the *Bais HaChaim* but nonetheless he would stand at the gates and look directly upon the *tziun* (monument). Out of respect, the *Chassidim* lined up on either side and allowed him a direct view in a straight line into the *tziun* at the *Rebbe* Reb Melech’s *matzeiva* (headstone), which he would gaze upon as he *davened* from the gates. The gentile neighbor, observing this annual ritual and seeing the respect given to the *Tiferes Shlomo*, would come and bring the *Rebbe* water to drink and wash his hands, as well as a chair to sit on in the shade of a tree just beyond the *Bais HaChaim*’s boundary. Occasionally, he even invited the *Rebbe* into his home and offered him a place to rest. The *Rebbe* told the gentile neighbor that he would merit *arichus yomim* (long life), saying, “You will live as long as that tree grows,” and he pointed to the old tree which had shaded him near the *Bais HaChaim*. And so it was. *Vesigzar omer veyokom loch (Iyov 22:28)*– just as

the *Tzaddik* decreed, so it was. The gentile boy related that the older gentile neighbor lived to a venerable age. One day he passed away. That morning the tree had been cut.



Tiferes Shlomo on the Seder

The symbolism of the *kittel*, as perceived by the *Tiferes Shlomo*, Rav Shlomo of Radomsk, is most striking and powerful. Rav Shlomo, as he donned his *kittel* before the *Seder* would pause and begin to cry, “*Heilige Bashefer* (Holy Creator), may all the *neshomos* that join us here tonight find the proper *tikkun* (rectification) for their needs.” (Touched by the *Seder*, by Rav Yechiel Spero, *Mesorah Publications*)



The Great Benefit of Reading the Tochocha

The *Gemora* in *Megilla* 31b says that we read the *Tochocha* in *Parshas Ki Sovo* right before *Rosh HaShana* in order that *tichleh shana v’kileloseha* – the year and its curses should end. How does reading the *Tochocha* help our situation?

The *Tiferes Shlomo* of Radomsk explains that *Hashem* promised that when there is no *Bais HaMikdosh* we can still bring *korbanos* by saying and learning the *parshiyos* related to the *korbonos* – *Uneshalma porim sefoseinu*.

“Similarly,” says the Radomsker *Rebbe*, “we read the *Tochocha* and by saying it, if we were deserving of its punishments, it should be considered as if it befell us *r”l* through the reading, and going forward, only *berocha* should come our way.”

www.revach.net/parshas-hashavua/quick-vort/Parshas-Ki-Savo-Tiferes-Shlomo-Of-Radomsk-The-Great-Benefit-Of-Reading-The-Tochacha/4740



Ben Kalba Savua – What Kind of Name is That for One of the Richest Men in Yerushalayim?

The *Gemora* says (*Gittin* 56a) that after the Romans laid siege on Yerushalayim, the three richest men had storehouses of supplies to sustain the city for twenty-one years. One of these men was nicknamed *Kalba Savua*, the satisfied dog, because whoever came into his house ravenous like a dog left satisfied, after being properly served and nourished.

The *Tiferes Shlomo* of Radomsk asks: this name is appropriate for the guests who came into *Kalba Savua*’s house, but not *Kalba Savua* himself, who surely was never hungry! He answers that *Kalba Savua*’s *chessed* was on a very high level. He didn’t just feed the hungry, he made sure to feel their pain and put himself into their shoes. He understood what it meant to be hungry and not have eaten a decent meal in a long time. He served them with zealotness and catered to their every whim in order to relieve them of their suffering that made a deep impression on him.

Because of this, he earned the honorary title of *Kalba Savua*, as a tribute to the multimillionaire who managed to personally feel the poor man’s hunger pangs.

www.revach.net/moadim/the-3-weeks/Ben-Kalba-Savua-What-Kind-Of-Name-Is-That-For-One-Of-The-Richest-Men-In-Yerushalayim/4668



The Rebbe Skips Town to Go to Har Sinai for Shavuos

The *Admor*, Rav Shlomo of Radomsk, the *mechaber* of *Tiferes Shlomo*, initially refused to accept the burden of being a *Rebbe*. The week before *Shavuos*, he saw that a large *kahal* of *Chassidim* were beginning to flock toward him, in order to be with him for *Yom Tov*. He warned them to return to their homes,

adding that he was not a *Rebbe* and had no intention of letting anyone stay with him.

When he saw that the *Chassidim* were not paying attention to him, and the *kahal* was growing larger, he packed up and left. He himself traveled to his *Rebbe*, the *Admor*, Rav Yechezkel of Kuzmir, to bask in his presence for the *Chag Mattan Torah*.

“Is it proper to abandon a large *kahal* like sheep without a shepherd?” asked Rav Yechezkel in astonishment. “Doesn’t *Rashi* explain on the *pasuk*: “And Moshe descended from the mountain to the people” that Moshe did not turn to his business but directly to the people? The question is, what kind of business did Moshe have? Was Moshe *Rabbeinu* a businessman?”

The *Rebbe* continued, “The explanation is that Moshe did not turn to

his spiritual business. Moshe *Rabbeinu*, who was on such a high *madreiga*, needed to prepare for *Kabbolas HaTorah* even more than the rest of Yisrael. Despite this, he did not turn to his “business” but straight to the people to prepare them for *Kabbolas HaTorah*.”

The *Rebbe* then repeated his question, “How could you leave the *kahal* of Yisrael to come here?!”

The *Tiferes Shlomo* answered, “Moshe *Rabbeinu* was at *Har Sinai* and therefore did not need so much preparation – I also want to be at *Har Sinai*.”

The *Rebbe* of Kuzmir did not answer, and the *Admor* of Radomsk remained in Kuzmir for *Chag HaShavuot*!

(*Chayim Sheyesh Bahem*) ~

www.revach.net/tefila/article.php?id=2306



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

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

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

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

היא הודה היא הדרה - נקיה וטהורה היוצר וצר צורה (וקיבלה הגזירה)

נפטרה בש"ט בת תשעים שנה ביום כ"ד לחודש כסלו (ערב חנוכה) שנת תשע"ח לפ"ק

תמליץ טוב בעד משפחתה היקרה

ותקים לתחיה לקץ הימין מהרה תנ'צ'ב'ה'

Zera Shimshon



Shemini

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 מיכאל זצ"ל

בעל הזרע שמשון זיע"א

ויה"ר שיתקיימו בנו ברכותיו של אותו צדיק

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

זכות רבינו זיע"א יעמוד לזיווג הגון

בקרוב עבור שושנה נחמה בת חנה

פעסא ולרפואה שלימה ליוכבד בת

דבורה ולכל משפחה שימלא הקב"ה

משאלות לבם לטובה במהרה

ולזכות רבקה רויזא בת פייא לזיווג הגון

בקרוב בתוך שאר ישראל

לזכות החפץ בעילום שמו לזווג בניו

ובנותיו בקרוב ביכות רבינו זיע"א

This week's parsha speaks about the prohibition for Kohanim to drink wine while doing the Avoda. On this note, the Zera Shimshon discusses a halcha that is applicable to all Jews, that has to do with wine.

The Tur (Orach Chaim §296), quotes that Medrash that says that one who does not make havdala on wine on Motzai Shabbos or does not hear havdala from someone who is making it on wine, that person does see any signs of blessing. However, one who does make havdla over wine or hears havdala from someone making it over wine, Hashem calls him Holy and designates him as someone special.

The Zera Shimshon asks the obvious question - why, for doing something seemingly so simple as in making havdala over wine, does a person merit blessing and is called Holy my Hashem Himself and is designated as special by Hashem? Especially considering the fact that some poskim are of the opinion that this mitzva is a rabbinically enacted one (others argue).

The Zera Shimshon explains this based on the Gemara that teaches that wine was created to console those in mourning and to pay up the wicked in this world (since they receive enjoyment from their wine - that is considered payment for the meager good deeds that they have done in this world).

As well, there is a Medrash that says that when Noach went to plant his vineyard after the mabul, he was approached by a demon who informed him that they were partners in the vines. The demon warned Noach and said make sure that you keep to your portion for if you don't, I will harm you.

This is why the sages teach that if a person has merit, wine will make him happy otherwise it will make him crazy. This is because there are two parts to wine, one that is sacred and the other that belongs to impurity. One that comforts those suffering (holiness) and one that repays the wicked in this world (impure).

Therefore on Motzai Shabbos when one says, המבדיל בין קודש לחול, and makes a separation between holy and impure, it is precisely then that a person makes this declaration over wine and is in essence saying that he only wants to be connected to the side of Holiness. On such a person Hashem proclaims he is Holy and he merits blessing.

With this the Zera Shimshon the idea of drinking on Purim until one cannot distinguish between Arur Haman and Baruch Mordechai. On Purim, Amalek and the side of impurity was greatly weakened, therefore there is no fear that the side of impurity will overpower the drinker even if he drinks more than usual.



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

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