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VAYAKHEL - PIKUDEI / CHODESH

❖ CHASSIDUS ON THE PARSHA ❖

Dvar Torah (Vayakhel)

Wisdom and Humility

The *Ba'al HaTurim* makes a connection between the end of *Parshas Ki Sisa* and the beginning of *Parshas Vayakhel*. He points out that *Ki Sisa* ends with the radiance of Moshe's face, and *Vayakhel* begins with *Shabbos*. This teaches us that our faces are radiant on *Shabbos*.

Perhaps we can suggest a second explanation, says Rav Meir of Berditchev. What was the source of the radiance of Moshe's face? According to the *Medrash (Shemos Rabba 47:6)*, it was the tiny drop of ink that he saved when he wrote the word *anav*, "humble", describing himself. The word is normally spelled *ayin, nun, yud, vav*, but Moshe, in his great humility, omitted the letter *yud*. The tiny drop of ink that it would have taken to write the letter *yud* provided the radiance of Moshe's face.

Why indeed did Moshe omit the letter *yud*?

The commentators state that wisdom leads to humility. When a person is wise, he recognizes that *Hashem* is the Cause of all causes, the infinite Master of the World, the Creator of all that exists, the ultimate and boundless existence. Faced with the knowledge of such a reality, a person cannot help but feel minuscule and inconsequential. He gains a sense of his own insignificance, and inevitably, he becomes humble. Moshe's extraordinary humility resulted from his extraordinary wisdom.

The *Arizal* writes that the letter *yud* is the symbol of wisdom. Therefore, Moshe omitted the letter *yud*. Because of his great humility, he was reluctant to publicize that he had wisdom and had thus achieved humility, and *Hashem* rewarded him for his humility measure for measure. Moshe wanted to conceal his great wisdom, and *Hashem* revealed it to all. The *pasuk* says (*Koheles* 8:1) that “wisdom illuminates the face”. *Hashem* caused Moshe’s face to become radiant; everyone thereby knew that he had achieved the highest levels of wisdom.

This leads directly into *Parshas Vayakhel*, which also discusses a man of towering wisdom, Moshe’s nephew, Betzalel, who was blessed with the wisdom he would need to build the *Mishkon*.



Story

Rav Levi Yitzchok had a son who was *niftar* during his lifetime. His name was Rav Meir, and he authored *Sefer Kesser Torah*. Some of the early *Rebbes* contended that if Rav Meir had survived he might have been even greater than his holy and illustrious father.

Rav Levi Yitzchok’s custom was to lead the *tefillos* himself on *Rosh HaShana* and *Yom Kippur*. One year, he was too ill to stand before the *amud* himself, so he asked his son, Rav Meir, to lead the *tefillos*. And he gave him a set of instructions.

“Standing before the *amud*,” Rav Levi Yitzchok told him, “is always a great responsibility, especially so on *Rosh HaShana* and *Yom Kippur*, when the fate of the world hangs in the balance. There are a number of things you must bear in mind. First and foremost, know before Whom you are standing. You stand before the Holy Blessed One, King of all kings. Second, you must keep in mind on whose behalf you are *davening*. It is on behalf of the children of Avrohom, Yitzchok and Yaakov, our holy forefathers. Always keep these thoughts in mind, and you will be able to lead the *tefillos*.”

Four years before Rav Levi Yitzchok passed away, he suffered the loss of his son Rav Meir. He had to follow the coffin at the funeral of his own child. The *Chassidim* expected him to shed tears of sorrow over his tragic loss, but instead, to their astonishment, they saw him dancing with exuberant joy.

Rav Levi Yitzchok saw the consternation in their eyes.

“I haven’t taken leave of my senses,” he said. “I am heartbroken that I have lost my precious son, but I am overjoyed that I can say to *Hashem*, ‘I am returning this soul to You as pure as it was when You entrusted it to me.’”

[Editor: In a similar vein, when my *Rebbe*, Rav Mordechai Steiner, *Shlit”a*, lost a child who was in his forties several years ago before *Purim*, he remarked at the *levaya* that he’s giving back to *Hashem* a *korban oleh*.]



Dvar Torah (Pikudei)

Thinning the Gold

When Betzalel and his artisans made the multi-colored fabrics of the *Mishkon*, they

wove threads of gold and silver into them. Regarding the manufacture of the gold threads, the *Torah* tells us, "And they hammered out the gold into thin sheets and cut them into threads" (39:3).

According to the *Zohar*, says Rav Levi Yitzchok, gold is a symbol for the *middas hadin*, the attribute of strict justice, while silver is a symbol for the *midas horachamim*, the attribute of merciful justice. The *Mishkon* in its entirety represented the whole world in all its variety. When *Hashem* created the world, the *Medrash* tells us, He first intended to create it solely with the *midas hadin*. Knowing, however, that it could not endure in that form alone, He also added the *midas horachamim*. In the *Mishkon*, therefore, we find both gold thread and silver thread, symbolizing the presence of both *midas hadin* and *midas horachamim* in the world.

Nonetheless, even though the world cannot function without the *midas hadin*, because evil would otherwise be rampant, still, the *Torah* tells us that we have to soften the *midas hadin* and thin it out, so to speak. We have to take those sheets of gold, the symbols of the *midas hadin*, and make them thinner and thinner until they are paper-thin, and then we have to take these thin sheets of gold and reduce their potency even further by cutting them into fine gossamer threads, so that the *midas hadin* will be reduced by the maximum possible.



Winter and summer, Rav Levi Yitzchok slept during the first part of the night and woke up at midnight to serve *Hashem*. When Rav Yitzchok of Nezhchiz stayed with him, he encouraged him to adopt the same practice for his own *avoda*.

One night, Rav Yitzchok awoke at midnight, and seeing Rav Levi Yitzchok wide awake and fully dressed, he also rose from his bed and got dressed. Not knowing what was to come next, he waited for Rav Levi Yitzchok to lead the way. As he waited, he heard Rav Levi Yitzchok wake his attendant.

"Get up," he said. "We have to go. And take a bottle of whiskey with you."

Rav Yitzchok was puzzled. Where was Rav Levi Yitzchok taking them? And why did he need a bottle of whiskey?

The three men left the house in the dead of night, Rav Levi Yitzchok leading the way, and walked through the silent streets of Berdichev. After a few minutes, they arrived at an almshouse at the edge of the city, a simple shack in which derelicts and beggars sought shelter. The main room was filled with rows of cots occupied by unwashed, disheveled men, all fast asleep.

Rav Levi Yitzchok looked around and saw a sleeping derelict who appeared to be Jewish. He walked over to him and tapped him on his shoulder. The derelict stirred and rubbed his eyes.

"Quick, give me the bottle," Rav Levi Yitzchok said to his attendant. Then with the bottle in hand, he turned back to the derelict. "Are you awake?"

The derelict rubbed his eyes again. "Yes, I'm awake."

"Do you enjoy a drink of whiskey?"

"I certainly do," said the derelict, and he smacked his lips.

"Well, here is a bottle of whiskey," said Rav Levi Yitzchok. "Have a drink. Take as much as you like."

The derelict looked at the bottle with greedy eyes. He reached out for it, but then he drew back his hand.

"I can't," he said.

"Why not?" said Rav Levi Yitzchok.

"I've been asleep for a while," said the derelict. "I can't take a drink, because I haven't washed my hands. Can you come back in the morning?"

Rav Levi Yitzchok patted him on the shoulder and turned to the Polish derelict fast asleep on the next cot. He shook the derelict's shoulder until he was awake.

"Would you like a drink of whiskey?" said Rav Levi Yitzchok. "I have a full bottle here."

The derelict looked at the bottle, and his eyes lit up.

"I would love a drink," he said. "What do I have to do for it?"

"Nothing," said Rav Levi Yitzchok.

He handed the bottle to the derelict without another word. The derelict grabbed the bottle, instantly brought it to his mouth and took an excessively long swig from it.

Rav Levi Yitzchok danced with joy over the success of his mission.

"Master of the Universe!" he cried out. "Soften Your judgments against Your people. Look at the difference between them and the rest of the world. True, there are drunken derelicts among us as well, but even such a man will not take a drink before he washes his hands and makes a blessing."



❁ GEDOLIM BE'MISASAM YOSER ❁



YAHREZITS BEGINNING MOTZAI SHABBOS VAYAKHEL-PIKUDEI

http://www.chinuch.org/gedolim_yahrtzeits/Adar/Nissan

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

❁ **29th of Adar ~ Begins Friday Night (Mar 12th)**

- ❁ **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 Slutsk. 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).

* 1st of Nissan ~ Begins Motzai Shabbos (Mar 13th)

- * **Nodov and Avihu**, sons of Aharon *HaKohen*, (1309 BCE);
- * **Rav Moshe Yosef Hoffman**, the *Dayan* of Pupa, (5688/1928);
- * **Rav Elimelech ben Rav Chaim Meir Yechiel** of Grodzensk, *mechaber* of *Divrei Elimelech* and *Imrei Elimelech*. He also wrote *Aish Kodesh* and *Chovas HaTalmidim*. He was the father of the *Piazechna Rebbe*, *hy"d*, (5652/1892);

➤ 2nd of Nissan ~ Begins Sunday Night (Mar 14th)

- * **Rabbeinu Boruch**, father of the *Maharam MiRottenburg*, (5035/1275);
- * **Rav Eliyohu Kalmankash**, *Rav* of Lublin, (5393/1633);
- * **Rav Sholom Dovber Schneersohn**, the *Rebbe Rashab*, fifth Lubavitcher *Rebbe* (1860–1920). He is the *mechaber* of hundreds of major tracts in the exposition of *Chassidic* thought, (5680/1920);
- * **Rav Yaakov Yosef Twersky**, *Skverer Rebbe* (1899–1968). In the summer of 1919, because of the pogroms in Ukraine that followed the Bolshevik Revolution, the family moved to Kiev. A few months later, on the 15th of *Kislev*, his father, Rav Dovid, the *Skverer Rebbe*, was *niftar*, and the following fall, the remaining family left for Kishinev, Bessarabia (Moldavia). In 1925, Rav Yaakov Yosef married and moved to Belz. A few years later, he returned to Romania and led the *Skverer Chassidim* in Kolorash as their *Rebbe*. In the winter of 1945, he moved to Bucharest, from where he moved to the United States (in 1948). After establishing his court in Boro Park, then Williamsburg, he founded New Square in 1957, (5728/1968).

➤ 3rd of Nissan ~ Begins Monday Night (Mar 15th)

- * It is taught that on this day of connection to the Tribe of Zevulun, it is good to read or scan the portion of the *mon* given in the desert, as this helps with a person's financial issues and sustenance. This represents a connection to sustenance and improved financial results for the day. The *Torah* verses that describe the initial offering of the *Nossi* of the Tribe of Zevulun are also read this day (see below for *tefilla*.)
- * **Rav Arye Leib Grossnass**, *mechaber* of *Lev Arye*, (5756/1996);
- * **Rav Levi Yitzchok Slonim**, son of Rebbetzin Menucha Rochel, daughter of the *Mitteler Rebbe*, (5655/1895);

- ✳ **Rav Eliyohu Meir Finkel**, *Nossi Yeshivas Mir*, Yerushalayim, and father of *Mirrer Rosh Yeshiva*, Rav Nosson Tzvi Finkel, (5757/1997);
- ✳ **Rav Dovid Stavsky**, (1930–2004). Served in the Columbus (Ohio) Jewish community for the last forty-seven years of his life, including as *Rav* of Beth Jacob Congregation. He graduated from Yeshiva University with a B.A. in Psychology in 1952, ordained at the RIETS in 1955, and earned a master's degree in Psychology from the Ohio State University in 1966. Served as chaplain in the United States Army as a First Lieutenant at Fitzsimons Army Hospital and was the post chaplain at Fort Carson in Denver, Colorado, from 1955–1957. He helped found Columbus Torah Academy in 1958, led the effort to build a *mikve* (ritual bath) in Columbus in 1970 and helped found the Columbus Community *Kollel* (learning center) in 1994, (5764/2004).

➤ **4th of Nissan ~ Begins Tuesday Night (Mar 16th)**

- ✳ **Rav Yaakov Tzvi Mecklenberg**, *mechaber* of *HaKesav VeHakabbola*, (5625/1865);
- ✳ **Rav Yochanon Twersky** of Rachmistrivka (1816–1895), son of the *Maggid* of Chernobyl, (5655/1895).

➤ **5th of Nissan ~ Begins Wednesday Night (Mar 17th)**

- ✳ **Rav Avrohom Yehoshua Heschel** of Apt, the *Ohev Yisrael* (1755–1825). He learned under Rav Elimelech of Lizhensk and Rav Yechiel Michel of Zlotchov. In 1800, he accepted the post of *Rav* of Apta. Although he held many other rabbinic positions, to the *Chassidim* he remained always the Apter *Rav*. He lived his last years in Mezhibuzh, the birthplace of the *Ba'al Shem Tov*, (5585/1825);
- ✳ **Rav Moshe ben Shlomo Roke'ach**, Kiev-Zlotchover *Rebbe*, a descendant of Rav Elozor of Amsterdam. He is buried in Mount Judah Cemetery in Queens, New York, (5699/1939);
- ✳ **Rav Shneur Zalman Ashkenazi** of Lublin, *Rav* of Polotzk, Lublin, *mechaber* of *Toras Chessed*, (5590–5662/1830–1902);
- ✳ **Rav Reuven Yosef Gershonowitz**, the *Tzaddik* of Ofakim, *Rosh Yeshiva* of *Yeshiva* of the Negev, (5675–5755/1915–1995);

Rav Tzvi Elimelech Spira, (1841–1924), *mechaber* of the *sefer Tzvi LaTzaddik*. Born to Rav Dovid of Dinov, son of Rav Tzvi Elimelech of Dinov (the *Bnei Yissoschor*), he became very close to Rav Chaim, the Sanzer *Rav*, at a very early age. At the age of sixteen, he married Sora Horowitz, a great-granddaughter of Rav Naftoli Tzvi of Ropshitz. He was appointed *Av Bais Din* of Bluzhov. In 1874, with the passing of his father, his older brother, Rav Naftoli Hertz, became *Rebbe* of Dinov, but with his passing a few years later, most of the *Chassidim* followed Rav Tzvi Elimelech, (5684/1924).

➤ **6th of Nissan ~ Begins Thursday Night (Mar 18th)**

- ✳ **Rav Shmuel Yehuda Katzenellenbogen** (1521–1597). The son of Rav Meir of Padua (the *Maharam Padua*), Rav Shmuel was born in Padua. He served on the *Bais Din* of Venice and became *Rav* of the city and headed its *Yeshiva*. His *sefer*, *Derashos Rav Shmuel Yehuda*, also called *Shteim Esrei Derashos*, is sometimes erroneously named *Derashos Mahari Mintz*, (5357/1597);
- ✳ **Rav Yaakov Temerlis**. Born in Worms, he traveled to Lublin and then Kremenitz, Poland. Late in life, he moved to Vienna. His *seforim* include *Sifra DiTzneyusa DeYaakov*, a kabbalistic commentary on the *Torah*, (5428/1668);

- * **Rav Chaim Abulafya**, born in *Chevron*, Rav of Tzefas, Izmir (Turkey), Teverya (1660–1744), known as a miracle worker, (5504/1744);
- * **Rav Aharon ben Rav Shmuel Yaakov Roth**, *mechaber* of the *sefer Shomer Emunim*. The *Shomer Emunim*, *Toldos Aharon* and *Toldos Avrohom Yitzchok* dynasties come from him, (5707/1947);
- * **Rav Hillel ben Rav Zev Tzvi HaKohen Klein**, buried in Brooklyn’s Washington Cemetery, (5686/1926);
- * **Rav Meir ben Yaakov Schiff**, the *Maharam Schiff* (some sources say the 2^{1st} of Adar), (5401/1641);
- * **Rav Tzvi Hirsch** of Koristchover, a *talmid* of the *Ba’al Shem Tov*;
- * **Rav Meir Don Plotsky** (Plotzki) of Warsaw (1866–1928), the son of Rav Chaim Yitzchok Ber Plotzker from Kutno, a *Chassid* of Rav Chanoch Henich of Alexander, and then of the *Sfas Emes* of Ger. At the age of nine, Rav Meir Don was sent to learn in the *Yeshiva* of Rav Chaim Eliezer Wachs, the *Nefesh Chaya*, in Kalisch. Shortly before his *bar mitzva*, he became a *talmid* of Rav Avrohom of Sochotchov, the *Avnei Nezer*, whom he considered his lifelong *Rebbe Muvhok*. He married at the age of fifteen and spent the next ten years in Dvohrt with his in-laws. In 1891, he became *Rav* in Dvohrt. Later he helped expose the forged *Yerushalmi* on *Kodshim*, claimed to be discovered by Shlomo Yehuda Friedlander, who also claimed he was a *Sefardi* named Shlomo Yehuda Algazi. At the age of thirty-six, he published his work on the *Sefer HaMitzvos* of the *Rambam*, called *Chemdas Yisrael*. In 1918, he became *Rav* of Ostrov-Mozbaisk in eastern Poland. He was voted chairman of *Agudas HoRabbonim* of Poland, a prelude to *Agudas Yisrael*. At the age of sixty, he left *Rabbonus* to head a large *Yeshiva* in Warsaw, known simply as the *Mesivta*. Rav Meir Don also authored *Kli Chemda* on *Chumash* and *Chemdas Shlomo* on *Orach Chaim*, (5688/1928).



❧ GEDOLIM BE’MASAYHEM ❧

STORIES & ANECDOTES

Rav Mordechai of Lechovitz, 28th of Adar

False Joy

Rav Mordechai taught that although normally a falsehood is the most detestable of all traits, when it comes to *simcha*, a lie is permitted. We are permitted to act joyfully in order to strengthen our resolve to be happy even though those feelings are not really coming from the inner depths of truth in your heart. We should do so until *Hashem* helps us, and then this pretense will be transformed into true joy.



Small Steps

Rav Mordechai taught us that the *Novi* says, “Return to Me [says *Hashem*], and I will return to you” (*Malachi* 3:7). There was once a prince who was captured by a band of cutthroat thieves, and they took him so far away from his father, the king, that had he tried to walk home, it would take him ages to arrive. The king sent messengers to tell his son, the prince, that he was awaiting his return.

“If you do not begin your journey,” he wrote, “then the king cannot draw closer to you either.”

The prince had to take the first step and set out on the journey, even though his steps might have seemed small and insignificant, and it might have seemed that he was not getting anywhere. But if he started out, then the king would come toward him, taking long, powerful strides,

and then surely they would be reunited very soon.

This is what the *pasuk* means: “Return to Me,” even if it means taking small steps, “and I will return to you” — I will return with abundant mercy. (*Toras Avos*)



Rav Shlomo Ben Dov Tzvi HaKohen, 29th of Adar

The Tiferes Shlomo of Radomsk

Youthful Past Transformed Into Merit Through the Ohr HaChaim

When Rav Chaim Dovid, the doctor of Piotrkow, lay on his sickbed, he was visited by the *Tiferes Shlomo*. The *Rebbe* found the good doctor crying and he thought that he was crying over the misdeeds of his youth, since he was a *ba'al teshuva*. The *Tiferes Shlomo* asked him, “Why are you crying? Don’t worry your past. Those days will fall away and be

forgiven and forgotten.”

Rav Chaim Dovid answered the *Tiferes Shlomo*, “I do not wish them to fall away and be forgotten. Rather, I wish to do *teshuva* out of love! Then all my intentional transgressions will be transformed into merits! And in the merit of studying the *sefer Ohr HaChaim HaKodosh* on a weekly basis and memorizing it, surely they will all become *zechuyos* (merits)!” (*Kodesh Hillulim* p. 75)



Rav Yaakov Kamenetsky, 29th of Adar

Rav Yaakov Shows Us How To Respect A Jewish Wife

Rav Yaakov Kamenetsky was famed within his lifetime (1891–1986) for being a *Tzaddik*. Three stories about him involve his saintliness in marriage.

A few years after his first wife passed away, Rav Yaakov (as he is affectionately called) felt ready to remarry. He was about sixty. Rav Yaakov was Lithuanian and followed the customs of Lithuanian Jewry. His second wife was Polish and followed the customs of her section of Poland. Rav Yaakov, also, had a private custom of never



eating dairy on Fridays. He said he had no idea why, but not eating *milchigs* (dairy foods) Fridays was a custom in his father’s family. He was confident that it had a holy basis and he observed it uncompromisingly.

He married his second wife shortly before the holiday of *Shavuos*, when it is customary to eat dairy. As it turned out, *Shavuos* that year came out on Friday. His wife’s custom for the first day of *Shavuos* was to prepare a lavish dairy *kiddush*, and then serve a traditional meat meal after the *kiddush*. They had been married such a short time that they could not possibly have learned all of each other’s customs. The *Rebbetzin* thought that she would please her husband by preparing a generous dairy *kiddush* featuring that *Shavuos* favorite: cheesecake!

Milchigs on a Friday!

Rav Kamenetsky came home from *shul* with a gathering of guests, all *Yeshiva* scholars. When he walked in, his bride was proud as a peacock. She honored *Yom Tov* as if for a king. The house was nearly wallpapered in cheesecake! She had evidently spent time buying, baking and preparing a royal spread. It was obvious that her intentions had been extremely selfless and noble. Inside, Rav Yaakov was aghast. While he knew he had to express delighted and appreciative surprise to his *Rebbetzin*, he was in a real dilemma. He had a vow never to eat dairy on Friday. He also had a vow to keep a wife happy. Not eating the *milchigs* would break her heart. Eating, and thus breaking the vow never to eat dairy on Friday, was not an option.

She said that she had to go into the kitchen to make some last-minute arrangements. This gave him a moment to think. He turned to the three among his guests who were the greatest scholars. He explained the dilemma. "You three are *Torah* scholars. You can form a *Bais Din* [court]. You will do *hatoras nedorim* [the *Torah* court procedure for canceling vows, which may only be done under certain conditions – fortunately, this case contained an allowable condition – ask your local Orthodox *Rav* if you have practical questions]. They finished the vow-canceling ceremony just in time. He ate his wife's cheesecake.

The second story about Rav Yaakov tells of him coming to a dinner sponsored by a major *Torah* organization. He was with Rav Schneur Kotler, the late *Rosh Yeshiva* of the prominent Lakewood *Yeshiva*; both were exceptionally humble men.

Both of these distinguished *Torah* giants were about to come in the main entrance of the banquet hall. Rav Schneur said, "Let us not go in this way. I know of a back entrance. If we come in this way, everyone will stand up to give us honor. Let us not impose on an entire crowd."

To his astonishment, Rav Yaakov said insistently, and surprisingly out of character, "Let us enter specifically through this main door."

"But why?" said Rav Schneur, in amazement at his friend who was world-famous for humility.

"Our wives are in there," Rav Yaakov replied. "When the entire crowd stands, this gives honor to our wives."

Once Rav Yaakov, who lived in Monsey, was in New York City for a simcha. A young man from Monsey was asked to give the *Tzaddik* a ride home. He gladly agreed and eagerly introduced himself to the *Rosh Yeshiva* as his ride. Rav Yaakov said that he



first had to inspect the car before he could accept the ride. He got into the back seat and sat for a moment. He then came out of the car and said he would accept the ride. The reason he went into the car first was to make sure the seat would be comfortable for his wife.

(From Rav Forsy the *sholom bayis* website)



In Koloshova, the family of Rav Binyomin Kamenetsky was not particularly distinguished. A *Torah*-observant home where the father worked and earned a respectable livelihood, things would have remained just the same had Heaven not ordained otherwise. In an interesting twist of fate, the father of Rav Binyomin, a timber-dealer and owner of a large flourmill, lost all his business in one night due to a decree of the Russian Czar.

Thus, after the birth of their son, Yaakov, on the 21st of *Adar*, Rav Binyomin moved to a tiny hamlet by the name of

Dolhinov. Rav Yaakov later pointed out that had it not been for this move, he would probably have grown up an ordinary businessman and would never have absorbed the unquenchable love of *Torah* that was prevalent in this small village.

His father would take him on Friday night at two in the morning to the *Bais Medrash* where the place hummed with learning as though it were midday. The hall was full of people studying *Torah*, each one according to his level: one learned a *shiur* on *Alshich*, another on *Gemora*, and yet another a *Shiur Iyun*.

In the *cheder* of this village, the hours were long, so long that Rav Yaakov's mother would pack together with his lunch an oil lamp to be used when darkness fell and the boys continued learning.

At the age of eleven, he left home to learn in the *Yeshiva* of Minsk. After he passed the entry exam of the *Rosh Yeshiva*, Rav Shlomo Golovenchitz, the latter still doubted whether he should accept him, due to his youth. "You are not even *bar mitzva* yet."

With childish innocence, the young Yaakov replied, "Well, I came here to learn, not to be the tenth man of a *minyán*."

After a time, the Kamenetsky household moved to Minsk, where they hosted the friends of Rav Yaakov, among others the future Rav Grozovsky and the young Rav Aharon Kotler.

Shortly after *Pesach* in 5665 (1905), Rav Yaakov and Rav Aharon traveled to Slobodka to learn under the supervision of the *Alter* of Slobodka. Rav Yaakov also learned in the *Yeshivos* of Slutzk, Krinik and Moltsh.

During World War I, Rav Yaakov took refuge in Lomza in the *Yeshiva* of Rav Yechiel Michel Gordon. On the 22nd of *Sivan*, 5679 (1919), he married his Rebbetzin Ita Ettel, daughter of the *Mashgiach* Rav Ber Hirsch Heller, known in Slobodka as *Der Yunger Mashgiach*.

From 5681 to 5686, he learned in a *kollel* in Slobodka that was known for its distinguished members and subsequently he accepted the Rabbinate in various places.

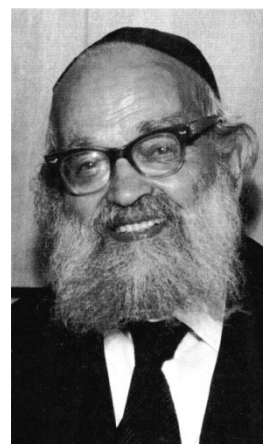
On the 11th of *Av* 5697 (1937) he left for America. His plan was to collect money for the Slobodka *Kollel* and to cover the debts he had incurred from his years as *Rav* in Zitivian, but in fact his future lay in being the *manhig hador* (generation's leader) and *Hashgocha* forced him to stay in America, where he was appointed *Rav* in Toronto. In 5705 (1945), he accepted the request of Rav Shraga Feivel Mendelovitz, to take up the position of *Rosh Yeshiva* in *Mesiuta Torah Vodaas*. From there, he disseminated *Torah* for the rest of his life, standing as a sentry on duty for the *Torah's* ideals.

Rav Yaakov merited living a long life, his mind lucid and clear till the very end. His *chiddushim* were printed in his seforim *Emes LeYaakov*, on *Torah* and on *Shas*.

On the 29th of *Adar* 5746 (1986), his pure soul left this world. As he requested, he was buried in Brooklyn, since he pointed out that most of his family lived in America and would not always be able to travel to his *kever* in *Eretz Yisrael*. From this, his last request, we learn yet another chapter of his feelings for others.



The words of *Chazal* in *Pirkei Avos: Ohev es habrios umekarvon laTorah* were the guides and practice of Rav Yaakov throughout his life. Not differentiating between young and old, elderly and even little children, or those who did not live according to the *Torah*



way of life, Rav Yaakov loved them all.

“Loving your fellow Jew is a *mitzva* in the *Torah*, and in addition it is a *segula* that if the love is given according to the *Torah* it will bring its recipients closer to *Torah* and to *Hashem*.” So said Rav Yaakov and this is how he acted.

Rav Yaakov was once in the waiting room of a doctor’s surgery. Waiting together with him was a young Jewish boy from a totally non-observant home. Rav Yaakov took a ball and began playing with the child. The *talmid* accompanying Rav Yaakov was astonished, and pointed out to Rav Yaakov his wonder at the *Rav*’s behavior. “This child will think that a religious *Rav* sits and plays ball instead of learning — or at least he should talk to the boy, convince him to become a *ba’al teshuva*.”

Rav Yaakov explained, “I saw that with this boy, it is impossible to talk about *Yiddishkeit* or *mitzvos*. He comes from a family so far removed from anything Jewish. I just wanted that his picture of a *frum* Jew should remain one of a pleasant person, so I played ball with him. Who knows, perhaps this impression will one day have an effect on him and he will come closer to *Torah* and *mitzvos*.”

“Once, after my regular study session in my father’s home,” recounted his son, Rav Avrohom, “my father told me that a man and his daughter would soon be coming and requested that I remain in the room when he received the guests. Naturally, I fulfilled his request, but I was quite surprised, for usually when people came to my father I would leave the room and allow them to discuss matters in privacy. When the two of them entered, Rav Yaakov chatted with them, enquiring as to their welfare, occupation, where the father works, which school the daughter goes to, what she learns and more general questions. During the conversation, my father patted me affectionately on the shoulder, and introduced me. ‘This is my

little baby, Avrohom,’ and continued the conversation. A few minutes later, the visit was over and the two of them left the house.”

Rav Avrohom continued his

story, “I was incredulous, wondering what this was all about. I was at the time nearing the end of my forties and never had I heard my father referring to me as ‘my little baby’. My father turned to me and explained, ‘Listen, my son, to what took place here.’ He explained that this father and his daughter, who is the youngest of the family, had a wonderful relationship. He brought her up and educated her in the *Torah* way, and she accepted and absorbed everything he taught. All was fine, until one day, the father introduced her to a friend of his, saying, ‘And this is my little baby.’ Feeling humiliated by the expression, the daughter was deeply hurt and refused to talk to her father. The latter was broken, since he had not meant to degrade her and his expression was just one of affection for his youngest daughter. She, however, would not be reconciled, and slowly began to cut off all contact with her father.

“Near despair, the father turned to my father, knowing that he was the one who could help. Indeed, my father felt the other father’s pain, fearing that the girl may perhaps even rebel against her father and her *Torah* upbringing, *chas vesholom*, and advised him to bring his daughter to his house on Wednesday. ‘For that is when I have a *shiur* with my youngest son, Avrohom. Tell your daughter you have an appointment with me and, if she likes, she may join you.’ The daughter was delighted at the privilege of being allowed to go to Rav Yaakov and she arrived together with



her father. Some time later, the father contacted my father, thanking him profusely for his wise help and told him that as they left the house, the girl turned to her father. 'I see, Daddy, that even Rav Yaakov called his son his baby even in front of strangers, although he is already a grandfather. Apparently, it's an expression of love of a father to his child,' she enthused. Peace had returned to the household of the man."

Engraved on the hearts of all his young *talmidim* are the words spoken by Rav Yaakov at the end of the summer holidays. During the long vacation, Rav Yaakov would travel to Camp *Ohr Shraga* and learn with the young *bochurim* as *chavrusos*. During these sessions of learning in partnership he would not allow any disturbance, although his "*chavrusa*" was many years younger, so that the young boy would not be hurt.

When the summer days were over, Rav Yaakov would turn to his "*chavrusos*" and say, "*Yom Kippur* is soon upon us and it's time to make a reckoning. When two people learn together it is very possible that one can unintentionally not treat the other with due respect. I therefore beg your *mechila* in case I slighted you at all in any way."

One of his *talmidim* retells that he was present when Rav Yaakov was writing a letter in the name of the *gedolim* of

America to Rav Yechezkel Abramsky concerning the problem of autopsies. For five long minutes, Rav Yaakov sat, pondering how to acknowledge Rav Yechezkel's *Rebbetzin* in the letter, who had been the widow of Rav Yechiel Michel Gordon, since this was not a private letter, but represented many *Gedolim* and *Roshei Yeshivos*. After considerable thought he was pleased to find the right phrase "and we send our *brocha* to all who are present in the shadow of *Rabbeinu* and his *Torah*," implying the *talmidim* as well as the *Rebbetzin*.

Rav Yaakov was relieved by this flash of inspiration, and he said to his *talmid*, "When the letter arrives, Rav Yechezkel will probably call his *Rebbetzin* and show her that she is still remembered in America; thus we will have the *mitzva* of gladdening the heart of an *almona*."

(Deiah veDibur/Matzav.com Newscenter)



Rav Yaakov was once asked what he thought of the Satmar *Rebbe's* lateness in *davening Shacharis*. He replied, "When you and I come to *daven*, we are like servants who have an appointed time with the King and can't miss that allotted time. However, Rav Yoel is like a *ben bayis* (house regular/child) in the King's house – he may come at will."



Rav Yaakov Yosef Ben Rav Dovid Twersky of Skver, 2nd of Nissan

His Appreciation of the Ohr HaChaim

From when he was just six years old Rav Yaakov Yosef of Skver studied the entire commentary of the *Ohr HaChaim HaKodosh* on the weekly *Parsha*, all by himself. He would constantly speak about how important the study of the *Ohr HaChaim HaKodosh* is and once

remarked: "*Ich veis nisht viazoy ich valt gekent a'durech di letzteh fiftzig yohr ohn Ohr HaChaim* – I don't know how I would have survived the last fifty years of my life without the *Ohr HaChaim*!" (*Toldos Yaakov Yosef Skver* p. 22)



Rav Yaakov Yosef of Skver used to

say, "The first *Chassidishe sefer* is the *Ohr HaChaim HaKodosh*." (Be'or HaChaim page 241)



Rav Yaakov Yosef of Skver used to say that every word in the *Ohr HaChaim HaKodosh* is an entire body of *Yiddishkeit*

and that there is almost no *Chassidus* of which the *Ohr HaChaim* is not the bread and butter of its basis to the extent that one can fully and truly say that the *Ohr HaChaim HaKodosh* is the one sefer that has been most widely accepted by the most *Chassidim* (*Nachlas Tzvi Kovetz* 7 page 52)



Rav Yochanan Ben Mordechai Twersky of Rachmistrivka, 4th of Nissan

The Soul of Yochonon Ben Zakkai

Rav Mordechai of Czernobyl was once enumerating the praises of his holy sons. As he did so he designated whose soul stemmed from which source and which soul he drew down to each child. When he reached Rav Yochonon he said that he had the soul of Rav Yochonon *ben Zakkai*.

When these words were repeated before Rav Yochonon of Rachmistrivka himself, he said, "Surely this is true. My name is Yochonon and my holy father is surely meritorious and therefore Zakkai, which means that I am Yochonon *ben Zakkai*!" (*Sefer HaYachas Czernoble* 15:1)



Rav Avrohom Yehoshua Heschel Ben Rav Shmuel of Apta and Mezhibuzh, 5th of Nissan

The Ohev Yisrael

How the Ohev Yisrael Became a Talmid of the Noam Elimelech

In the city of Zavanitz there were smugglers who would smuggle goods without paying the levied taxes and there was rampant desecration of the *Shabbos*. The Apta Rav, Rav Avrohom Yehoshua Heschel, was greatly upset by their behavior and sharply rebuked them. □ Rav Shmelka, the son of Rav Moshe Leib of Sassov, wished to travel and visit the Apter, but since he hailed from Zavanitz he was worried that the Apter would ask him from where he was and, upon hearing that he was from Zavanitz, he would not let him even cross his threshold!

His friends advised him to completely ignore any questions about where he was from and simply to introduce himself as Rav Moshe Leib Sassover's son. And so it was that when the *shamash* asked him who he was, he told him the son of the Sassover. When the Apter heard this he ran over to Reb Shmelka and greeted him

warmly shaking his hand with both hands. He lit candles in his honor, donned finer clothes in his honor and seated him in a special chair reserved for honored guests shrugging off all protests, saying, "Why, but you are my *Rebbe's* son!"

While Rav Shmelka was thus seated the Apter Rav told him, "Let me tell you a story about when I was the Rav of Kolbesov. I was back then a young man, an *avreich*, and I lived in the house set aside for the Rav. Now this house was very large and my small family occupied only one wing. The winters were freezing and my salary was barely enough to feed us and certainly not enough to squander on heating such a large home. So, although it was furnished, we lived in only one wing.

I sat and learned *lishma*, sincerely for the sake of *Heaven*, and I had plenty of free time since it was a small city with few affairs that needed my attention or intervention. I often studied together with my son and as we were immersed in our

studies *lishma*, nothing disturbed us. We were not *Chassidim*, and since our primary *avoda* was *Torah* study, we even looked upon their ways with disdain and counted ourselves as *Misnagdim* (opponents to *Chassidus*).

One day two anonymous travelers passed by and knocked at my window, asking if I had room for guests. "Why, yes," I answered, "the entire second wing is at your disposal."

They unloaded their luggage and made themselves at home. I noticed that they seemed like holy individuals and whatever conversations they had among themselves always sounded lofty and that they spoke about things pertaining to *Avodas Hashem*, yet I was too busy with my studies to take their "idle chatter" seriously. I thought that my *derech* (path) was correct and shrugged them off.

They were my guests for some three days and on the third day as they prepared to continue on their way they came to take their customary leave of me. One of them began to engage me in conversation and to tell me a story. I was greatly troubled since they were detracting from my learning and from my sincere *Torah* study, yet it would have been rude me just to interrupt him and so I listened as politely as I could. When he finished the first story he began to tell me another one! At this point my hair stood on end. I was so disturbed at this waste of my precious time. When he finished, the other guest began to tell me a tale as well and the pain I felt was death itself! Finally, they finished the third story and left on their way.

Some three months passed and I found that I understood the meaning of the first story and that I had needed it. Some three more months passed and I found that I understood my need for the second story and three months later for the third story. I was shocked to see how they were able to understand what I would need and what would befall me over the course of this

entire year.

I understood that this must be through *Ruach HaKodesh* and I hoped that *Hashem* would grant me another opportunity to reunite with these two holy individuals. Two years later I looked up out of the window and saw them both traveling past in their carriage. I could not miss such an opportunity! I ran outside to catch them and draw their attention. I was in such a rush I did not dress myself in my coat or my *spodik* (the fur hat worn by important personages such as the town *Rav*) and I ran in my shirt after their coach, chasing it across town. When I finally caught up with them near the inn I asked them in between catching my breath as to their destination. "We are headed to Lizhensk, to the Rebbe Reb Elimelech," they explained.

"Can I join you?" I asked.

They agreed on condition that I go to the market while they davened and get some provisions for the journey such as some rolls, bagels and butter. I completely forgot myself, town *Rav* or not, and in just my shirt I went and bought the bread and butter. When I returned, they had finished their *tefillos* and told me to hurry and get ready. I quickly ran home, got dressed, grabbed my *tallis* and *tefillin* and jumped into their carriage.

"We are taking you to the Rebbe Elimelech," they explained, "since we can tell that your soul's root is bound to his."

And so they did. The Rebbe Elimelech became my mentor and I became a *talmid*. Those two holy *Tzaddikim* were your father, Rav Moshe Leib Sassover, and Rav Levi Yitzchok of Berditchev.

Afterward, Rav Moshe Leib would often say that he should get *shidduch gelt*, a broker's fee for making the match between the Apter and the Rebbe Elimelech. To this the Berditchever responded, "And I should get double your fee since I also brought the Rebbe Reb Elimelech and the Rebbe Reb Zusha to the

Maggid of Mezritch!"

(Kisvei Rav Yoshe #11 p116; Devorim Areivim II #2 page 53-54)



As told by: Rav Shlomo Carlebach Zt"l

One ordinary night, the Apter Rav made a feast. When the holy Apter makes a feast it is okay with everybody, but the chassidim wanted to know why he was making a feast that particular night. This is the story he told.

Somewhere, somewhere lived a very wealthy Jew. As wealthy as he was, he spent half his fortune to buy a cup for Eliyahu HaNavi. At the seder on Pesach night you need a special cup for Elijah the Prophet. You put it on the table and you believe that he is coming to drink from it. So this man put his heart and soul and half his fortune into buying a clip for Eliyahu HaNavi.

Then the saddest thing happened. Suddenly he became very poor, he lost everything, but G-d forbid, he would never sell the cup of Eliyahu HaNavi. When it came to two days before Pesach and he didn't have enough money to buy matza, he had nothing, he said to his wife, "I'm sorry to tell you, we have to sell the cup of Eliyahu HaNavi. It's very good to have a cup for Eliyahu if you have a seder, but if you don't even have a seder, what good is the whole thing?" His wife refused; she would not let him sell the cup of Eliyahu HaNavi. They had a little fight, and by erev Pesach morning he was very upset with her. "What do you mean you are not selling the cup? You don't even have Matza!" She still refused to sell the cup. He was very angry with her, "I'm going to the Bais Medresh" he said. "We don't have anything to eat at home, I have nothing to do, so I might as well be studying."

He had just left when a very wealthy man knocked on the door and asked if this was the home of the very great and learned scholar so-and-so. She told him it was. "I

have come from a very far country. I heard of your husband and I would like to be at the seder with you." The woman said, "I would very much to invite you to the seder, but we have nothing to eat." "Oh, that's no problem," he says, "I'm a very wealthy man. Here is money. Do me a favor, buy food for the whole week because I want to spend Pesach with you." He left her a sack of gold pieces, asked when she was beginning the seder, and promised to be back on time. So the woman prepared a beautiful seder. The poor husband came home very late. He was sure there would be no Yom Tov candles and no matza in his house. What a surprise when he came in found a great feast! She said, "We can't start the seder yet, because we have to wait for the rich man," and she told him the whole story. They were waiting, waiting, waiting. He doesn't show up.

Finally, it was twenty minutes before midnight. You have to eat Matza before midnight, so they ate fast, rattled off the seder, and had a feast, but they were really sad that their guest didn't show up. Then when the time came for the man to open the door for Eliyahu HaNavi he wanted to get up, but suddenly he couldn't keep himself from falling asleep. The door opened and Eliyahu HaNavi comes in, the rich man. He said to the woman, "Thank you so much. I am so glad you didn't sell my cup." He blessed her with the greatest blessings in the world. When he walked out the husband woke up again. "What's happening? I don't know why I fell asleep. She told him the whole story of why he fell asleep. You didn't get to see Eliyahu HaNavi because you wanted to sell his cup, but I was so strong that, thank G-d I didn't sell the cup, so he spoke to me."

Finally, this little Yiddele passed away and he came up to Heaven. He really deserved Heaven and he was just about to slip through the door when Elijah the Prophet came along and said, "Not while I'm around, brother". This is a very deep

story.

Deep down Elijah probably realized the man didn't really believe in Elijah the Prophet, he didn't really believe in miracles. So what are you doing in Heaven?

So Elijah the Prophet blocked his way. What could he do? He didn't deserve *Gehinnom*, so he wasn't going to *Gehinnom*, but he couldn't get into Heaven either. He just sat by the gate. Four years later, his wife came and Eliyahu HaNavi came to greet her with all the *tzaddikim*, and all the holy people. They wanted to take her into Gan Eden right away, but she was a faithful woman and she wanted to know where her husband was. They told her Eliyahu HaNavi wouldn't let him in yet, he wasn't ready for Heaven. She said, "If my husband isn't going in, neither am I." So they were both sitting at the gates of Heaven.

The holy Apter said, "Yesterday, Eliyahu HaNavi came to see me. I told him, "Eliyahu, really, cut it out. How long are you going to make them sit like that by the gates of Heaven? Let them in already!" So Eliyahu promised me last night that he would let them in today. So tonight I am making a feast in their honor, to greet them in Heaven."



It was in Mezhibuzh, on the night of the 5th of Nissan, ten days before Passover, 1829, that Rav Avraham Yehoshua Heschel, the *Ohev Yisrael* of Apta, departed this world. On the very same night, in the holy city of Tiberias on the shore of the *Kinneret* (Sea of Galilee, Israel), people heard a knocking on the windows of *Kollel Vohlin*, one of the organizations responsible for the fair distribution of funds in support of the struggling religious Jews from Europe in the Land of Israel. Inside was the caretaker, alone, the one who held the keys to the gates of the cemetery. The voice from outside said: "Go

outside and follow the bier of the Rav of Apta!"

He ventured outside and was chilled by terror, for the bier was being followed by a grim retinue of a myriad human forms from the Other World. One of these followers intimated to him that this was the funeral procession of the *tzaddik* (righteous one) of Apta; he had passed away in Mezhibuzh, and angels from Above had borne his coffin here for entombment in the soil of the Holy Land.

The beadle repeated his story in the morning. People refused to believe him, until on the suggestion of an elderly sage they went together to the cemetery, and there they found a newly-covered grave.

Letters from Apta later confirmed that the *tzaddik* had indeed passed away on that very day. Before his passing, he had cried out to heaven in bitter protest over the length of the exile. Why was the Moshiach tarrying so long? And in his heartache he had wept and said: "Before Rav Levi Yitzchak of Berditchev left This World he promised that he would not rest, nor allow the *tzaddikim* in the World of Truth to rest, until their insistent pleas would bring about the Messianic Redemption. But when he arrived there, the saintly souls in the Garden of Eden found spiritual delight in his company, and ascended with him to the palaces of supernal bliss - until he forgot his own promise. But I will not forget!"

When Reb Chaim Eleazer of Munkatsch visited the holy sites in The Land in 1930, he asked about among the oldest citizens of Tiberias as to whether any of them knew where the Apter Rebbe was buried. They led him to a certain stone slab in the old cemetery which their hoary elders, who were now in the World of Truth, had shown them - the place where the *Ohev Yisrael* had been brought to rest.

[Source: Adapted by Yerachmiel Tilles from the rendition in A Treasury of Chassidic Tales (Artscroll), as translated by our



Once, tzedaka collectors came to the home of the holy Rav of Apta, the Ohev Yisrael, on the day before Pesach, to collect matzos for the needy. The Rebbetzin was busy preparing for Yom Tov, and others went to provide matzos for the collectors. In the bustle, they mistakenly took the shemura matza which had been baked on the day before Pesach for the Rav and were placed under a special cloth, and gave them to the collectors, who took them before the Rebbetzin came into the room.

When the Rebbetzin entered the room, she saw that the shemura matza was not there. She investigated, and learned that they had been given to the tzedaka collectors. She quaked, and her heart was struck in her chest; she did not know what to do. She feared telling her holy husband about this. She decided to take regular matza, which she placed beneath the cloth in place of the others, and she pretended to know nothing of what had happened. The holy Rav conducted the Seder with the plain matza.

After Pesach, a couple came before the Rav to divorce. The Rav asked the husband, "Why do you wish to divorce your wife?"

The husband replied that this wife did not want to cook for Pesach in implements which had not been used for soaked matza (gebrokts).

The Rav instructed to call for his Rebbetzin. He told her, "Tell me the truth: What sort of matzos were placed before me for the Seder?"

The Rebbetzin was silent, afraid to say.

He asked again, "Please tell, and do not fear."

The Rebbetzin answered, "Normal matzos." And she told what had happened.

The Rav told the husband, "See, my son. I ate normal matza on the first night of Pesach, pretending that I did not know and was not aware so that I would not come to anger, or, G-d forbid, to a quarrel. And you want to divorce your wife over soaked matza?"

The Rav made peace between them, and they left in peace.



The Writings that were Left Over from the Tzaddik

Rav Meshulam Zisha of Zinkov, grandson of the Apta Rav, related a story he had heard from his father Rav Yitzchak Meir of Zinkov regarding Rav Levi Yitzchak of Berditchev. Once the Berditchever was visiting the Apta Rav in Kolbosov, and he asked to see some of the Apta Rav's writings on the parsha. The Apta Rav happily lent them to Rav Levi Yitzchak. Rav Levi Yitzchak was so immersed in his avodas Hashem that he completely forgot to return the writings to the Apta Rav. After Rav Levi Yitzchak passed on, these writings were found among his own writings, and the publishers thought that these belonged to Rav Levi Yitzchak as well, and they published them mistakenly in his name.



OHEV YISROEL/Toras Emes

What does the wicked son ask? What is all this work to you? To you and not for him, and since he excluded himself from the general public he has denied the principle belief in Hashem, and you should knock out his teeth. (Haggadah)

At first glance this makes no sense, for asking what is all this work we call him wicked?! However, the root of the matter is as follows: The statement of our sages is known (Berachos 17b) "The entire world is nourished through my son Chanina and my son Chanina can make

due with a measure of carobs from one week to the next.” I shall relate what the Midrash Talpiyos writes (entry for Gideon). This is what it says: “The editor says from here we can see the value and worth of a tzaddik before Hashem. Hashem gave over the world and placed it in his charge and subjugated it to do and fulfill his will.

The reason is because the world was created for the sake of tzaddik and everything else was created to connect and attach to him as our sages said (Berachos 6b). Therefore, the Holy One gave over the entire world to him and placed it in his hands and subjugated it beneath him to fulfill whatever he decrees. If the nations of the world would know this they would crown each tzaddik with a golden crown and fulfill all his needs since they are simply giving him from his own. They would be like servants serving the king with his collected taxes and tributes since whatever a slave acquires is acquired by his master (lit. to who does the slave belong to and to who do his so called belongings belong?) (Megillah 16a). We find that everything is the tzaddik's and were created for him, and the Holy One gave it



all to him as a gift. Whatever the simpletons and ignoramuses eat and drink as they separate themselves from the tzaddik is considered stolen property that they stole from him. This is because if it was in use for the tzaddik by being attached to him then it would not be stolen from him since they would be acting as servants to serve the tzaddik [and to take care of his needs] and servants who serve their master are allowed to eat and drink from their master's food.” This is the end of the quote.

You see here that if a person believed and it was clear in his heart that the tzaddik connects to Hashem on behalf of all those who are needy among Bnei Yisrael, then even if he himself cannot serve Hashem properly he should attach himself to the tzaddik and give him to benefit from your property and belongings since you yourself are in fact nourished through the tzaddik.

However, there are wicked people in this world who say in the hearts, what do we care about the tzaddik's righteousness and his avodah?! If he serves Hashem, only he himself benefits from that and only he has an advantage, then again such a person is a denier of the foundations of faith in Creation since the entire purpose of the whole Creation and all of the worlds is really for the tzaddik and the entire world was only created solely for his benefit and to serve him and everything is as branches and garments needed for the tsaddik. Since this wicked person distances himself from the tsaddik, he is a denier and scoffer. And by so saying, his wickedness is revealed since he denies something which is fundamental to



Hashem.

This is why it says [in the Haggadah] what does the wicked son say? It means that we can recognize the wicked son based on what he says since he asks ‘what is this avodah and service of Hashem to you?’ And the author of the Haggadah explains “to you and not to him,” he sees the service of the tzaddikim as something that pertains to them alone but not to him, since his avodah has no benefit at all to mankind including himself. ‘And therefore, because he excluded himself from the general public,” and this itself singles him out and demonstrates that he has denied a fundamental principle which is the root of all of creation itself, the belief that everything in the world was created for the tzaddik.

This is why it says “and you should break his teeth,” this is because it is actually forbidden for a tzaddik to take pride in himself and to say in his heart that his actions shield and protect the entire world and that he nourishes all of the creations [through his avodah Hashem nourishes them]. This is because to a tzaddik all his actions are miniscule and insignificant in his eyes compared with Hashem’s great

kindness which He does for us. Therefore, at this specific time for this specific reason, the strap has been permitted [for use to hit the wicked] to break that wicked man’s teeth. And consequently, the Tanna gave the tzaddik a permit to pride himself before this wicked son. This is why the language used is “veAf atah – and you as well,” you the tzaddik who normally should not hold largely of yourself, and you should normally not say in your heart that your actions give merit to all of Klal Yisrael and that they are all nourished in your merit and that the entire world was only created for your sake. However, against this wicked son he is permitted to take pride in himself and praise himself and to answer him, ‘for this reason Hashem did this for me and took me out of Egypt,” since the entire redemption from Egypt, the Exodus with all its miracles were only for my sake [says the tzaddik]. And all the work and effort that Hashem exerted Himself in creating all of the worlds and all the redemptions, miracles and His strong hand which He did for us was all for my sake [says the tzaddik]. But not for you [to the wicked] “and if he had been there he would not have been redeemed,” and in my merit you were redeemed. (See Ohev Yisroel Toras Emes).



Rav Aharon Ben Shmuel Yaakov Roth, 6th of Nissan

Rav Ahrele – Founder of *Shomer Emunim* and *Toldos Aharon*

A Tzaddik, a Kanno'i and an Ohev Yisrael

Rav Ahrele Roth, founder of *Chassidus Shomrei Emunim*, came to *Yerushalayim* in 1925. He was known for his fervent and emotional style of *tefilla*. In Satmar, Hungary, at the time, he was viewed as being inordinately intense, and became somewhat of a curiosity. Such was his manner of conducting himself that the *talmidim* from the Satmar *Yeshiva* were banned from visiting or even laying eyes on him. It is said that he often had to change

his shirt up to three times during *Shabbos*-morning *tefillos*. He often stretched out the *davening* to four or five hours, such was his intensity. [I have read that he instituted the practice that all the *shuls* in Europe in which his *Chassidim* *davened* were forbidden to light the fires in the warming ovens during the cold winter days. He instructed that his *Chassidim's* *tefillos* should be sufficient to warm them up and keep them from freezing. They say that the windows of such *shuls* glistened with condensation due to the intense heat

generated inside them despite the lack of ovens to heat them!] When he moved to Yerushalayim in 1925 he had decided to become a *sofer* (a scribe), but his teacher quickly realized that this was no ordinary human being and, soon after, Rav Ahrele Roth founded *Shomrei Emunim*.

On one occasion at a *simcha*, the *Rebbe* was dancing fervently in the middle of a circle. Amidst his ecstasy he opened his eyes, and noticed a man with a disturbed face, perhaps a *Misnagged* (opponent of *Chassidim*), looking on with contempt. Rav Ahrele broke the circle, took the man by the hand, and began to dance. A circle, once again, formed around, and Rav Ahrele looked up into the man's eyes. The man was shaken by this look, and almost lost his equilibrium. But just then he began to feel the *niggun* resonate. As the dancing became more intense, this seemingly unhappy fellow was visibly transformed, and by now he had lost his self-consciousness. Still dancing with Rav Ahrele, hand in hand, he felt as if he were soaring. Never before had he conceived of such ecstasy. Rav Ahrele knew well that the view from inside the circle is much different from the view on the outside. The man never looked back. He became a devoted *Chassid* of the *Rebbe*. Such was Rav Ahrele's intensity and influence.

Rav Avrohom Meir Ziswein was a *Chassid* and follower of Rav Tzvi Elimelech Spira of Bluzhov. When the Bluzhover moved to Pest, Rav Avrohom Meir heard of a certain special *bochur*, a young man who outshone all his peers in the *Yeshiva* in Weitzin; this young man's true *Yiras Shomayim* (fear of Heaven), sterling character and fiery *avoda* drew Rav Avrohom Meir to seek to bring him under the wings and guidance of the Bluzhover who was to become his *Rebbe*. The young man was none other than Rav Aharon Roth.

Once, Rav Avrohom Meir recounted his initial impressions of

the young, budding *Tzaddik*:

Believe me, when I first met Rav Ahrele in Weitzin, I was sure that in no time he would grow to be a leader of no less than a thousand *Chassidim* and that one day I would have to wait in line by the door to gain an audience with him and speak my mind. However, this was not to be, for this sterling *Tzaddik* had no wish whatsoever to become a well-known and famed *Rebbe*; instead, he loathed and hated the *Rabbonus* and the limelight. He shirked from fame and renown and pushed away the masses. Instead he sought to light a flame in the hearts of *Yidden*, to ignite the spark of the *pintele yid*, fill them with awe and fear of Heaven, true faith and strong, pure *emuna* and a desire and passion for serving the Almighty Creator! His primary work was to gather around coarse, simple Jews with broken hearts, and to uplift them and aid them to grow and expand till they became precious vessels serving *Hashem* with no ulterior motives. He did not want any *sheine yidden*, accomplished Jews, scholars and good characters who had already reached any level of devotion and did not need him to raise and uplift them. For such *Chassidim* he had no desire at all.

Once, one of the fine, *sheine Yidden* of *Yerushalayim* approached Rav Ahrele in my presence and said to him, "Rav Ahrele, begin your *tefillos* on *Shabbos* just one hour earlier, at seven thirty in the morning and I will bring you two hundred accomplished *yungeleit* to *daven* with you!"

"Listen," explained Rav Ahrele, "I cannot possibly fulfill

your request. We finish our *tisch* late – after *chatzos* – and we must wake on *Shabbos* later than during the week so that we have properly rested for our devotions. Then there are *hachonos*, spiritual preparations and the *mikve* and it all takes time; I cannot possibly begin one hour earlier.”

When the latter had departed, Rav Ahrele turned to us and said, “I didn’t really tell him the entire truth. All the excuses I made are true indeed; however, the real *emes* is that I do not wish to begin my *davening* one hour earlier precisely because it would attract them. I start *davening* one hour later so that those two hundred *yungeleit* should not come to me! I don’t look for finished, accomplished *sheine yidden*, especially those who have a hard time listening to what I say. They cannot humble and subjugate themselves – I have nothing to do with such Jews! I search specifically for a *golem* – a shapeless mass that I can fashion with my own hands into a form that can serve *Hashem* – these I can transform into shining *yungeleit* who accept my words with truth and humility.” That was the way of the *Shomer Emunim*.

There is no question that Rav Ahrele Roth was a *kanno’i*, an extreme anti-Zionist who fought against the influences of Zionism and who felt that its ideology was false and foreign. Some examples of his *kano’us* are described by one of his close *talmidim*, Rav Eliyohu *HaKohen* Shteinberger:

Rav Ahrele would have nothing to do with the Zionist *Rabbonim*, especially with the chief *Rav*. When he heard that one of his *talmidim* was commissioned to write a *Sefer Torah* by a *shul* in Tel

Aviv for the *illuei neshoma* of the first chief *Rav*, he forbade his *talmid* from completing the *Sefer Torah*. The *sofer* had already completed *Sefer Bereishis* and the *gabboim* of the *shul* in Tel Aviv were so upset that they refused to pay for any of the work. And so Rav Ahrele compensated the *sofer* the entire sum from his own pocket.

Another time after the terrible news of the Holocaust reached Israel, an assembly was called together in the Churva *shul* of Rav Yehuda *HeChassid* to declare the upcoming Wednesday as a public fast. The invitation came in the name of the second chief *Rav*, and Rav Ahrele refused to allow any of his *talmidim* or *Chassidim* to participate. When Rav Dushinsky similarly forbade it, they both designated Monday as a fast instead. The organizers tried to change Rav Ahrele’s mind, going so far as to send the Gerrer *Rebbe*’s son to plead with Rav Ahrele, but he refused flat out to have anything to do with any assembly that the Zionist chief *Rav* would participate in.

Another example was his abhorrence of the new *Ivrit* language, which the Zionists had established. Rav Ahrele forbade his followers to speak and use this language, claiming that it would defile them. When one *talmid* once wrote out a *teno’im* between *chosson* and *kalla* and wrote the Hebrew word for furniture as *rehitim*, Rav Ahrele tore up the contract when he reached that word and said that he would not allow any Modern Hebrew words to be used!

In contrast, however, to other extremists and *kano’im*, Rav Ahrele was a

Tzaddik and an *Ohev Yisrael*. His *kano'us* was based on *emes* and on his unceasing search for truth and his unyielding *Ahavas Hashem*, *Ahavas HaTorah* and *Ahavas Yisrael*. Here are a few examples stories from the same witness and author, who wrote the above examples of *kano'us*:

When Rav Amram Bloi, whom Rav Ahrele greatly admired for his staunch opposition to the Zionist ways, assembled protests on *Shabbos* against the *Chillul Shabbos* that the soccer games in Yerushalayim were causing to thousands of Jews, Rav Ahrele and his *Chassidim* joined in the protests. He sent all his *Chassidim*, adults and *bochurim*, to the protest for two *Shabbosos* in a row. Afterward, Rav Ahrele saw that the *bochurim* might be negatively influenced by seeing things that were inappropriate and he forbade them from taking part in further protests. Rav Amram Bloi was upset by this and he sent Eliyohu Shteinberger to Rav Ahrele to try to persuade him to change his mind and send the *bochurim* to protest. Rav Ahrele was adamant in his refusal and sent Rav Shteinberger back to Rav Amram Bloi with the following message: "Go tell Rav Amram in my name that if he takes upon himself the complete and total responsibility for the sin that if the *bochurim* should see unsightly forbidden things and blemish their holy vision and eyes, then I will send them on that condition." Eliyohu Shteinberger went back and gave Rav Amram Bloi Rav Ahrele's message and of course Rav Amram was afraid to accept such a responsibility and the *bochurim* did not participate.

Another example of Rav Ahrele's

understanding of when *kano'us* was inappropriate was when the former secretary to the chief Rav (then retired) showed up in Rav Ahrele's *shul* one *Shabbos*. This *Chassid* was a scion from holy families yet still his former position as secretary to the Zionist chief Rav did not endear him to Rav Ahrele's *Chassidim* – so much so that they did not even let him sit down. When Rav Ahrele saw this, he called the man over and gave him a seat. Several of the *Chassidim* came up to Rav Ahrele and whispered to him this person's identity and former position, but Rav Ahrele shrugged them off and ignored them. When *Krias HaTorah* commenced, Rav Ahrele told them to give him an *aliya* like all guests and after *davening* he asked him to sit down for the *Kiddush*. Again, some of the *Chassidim* approached Rav Ahrele and whispered in his ear this person's identity and past position, but their whispered protests fell on deaf ears. Rav Ahrele shooed them off and retorted angrily to them, "Do you want to be the one to teach me to be a *kano'i*?" After *davening* the guest asked the *gabbai* permission to speak with Rav Ahrele privately and he was in there for an hour. After he came out, Rav Ahrele told the *gabbai*, "You have to know when to be a *kanno'i* and when it's better not to be a *kanno'i*. You see, he was crying and begging me to help him do *teshuva* and crying over how low he had sunk from his former lofty stature after he came from such a good family. I had to give him *chizuk*. I am sure that his illustrious forebears will all thank me very much for helping him." (*Uvda DeAharon* Ch. 28)



❁ SEGULOS YISRAEL ❁

Three Stories that are a Segulah for Parnasa for Pesach

There is a *segulah* from the Kozhnitzer *Maggid* to recite three well-known stories (reproduced below) related to *Pesach*, (usually on the *Shabbos* when we bless the new month of *Nissan*).

The *segulah* is that the stories will bless the Jewish people with an abundance of provisions and necessities for the upcoming *Pesach*.

1) A certain Jew was selling brandy before *Pesach*, to provide for the upcoming holiday expenses. He went from country to country, but at one border, the guards seized his barrel, since he lacked the proper licenses. The Jew quickly traveled to the Rebbe Reb Meilech and poured out his heart. The Rebbe Reb Meilech told him to tell the guards to taste the contents of the barrel; it was only water. The Jew did as the Rebbe had told him. They were surprised to find that the Jew was telling the truth! They returned the barrel to him, but then he went back to the Rebbe, crying: "Now how can I provide for my family for the holiday? The barrel of brandy was my only way of earning a livelihood and now it's full of water!" The Rebbe Reb Meilech told him to taste the contents of the barrel. To his delight, it was full of brandy once again! And the Jew had all the necessities for *Pesach* in abundance!



2) A king lost his ring. He proclaimed that he would pay a handsome salary to everyone who searched for it. There was a poor Jew who had no money for *Pesach*. His wife advised him to take up the king's offer. So he joined in the search, and with the money he earned, he bought all the necessities for *Pesach*. This Jew was also a generous fellow; he invited many guests for the *seder* that year.

Among the king's advisors was a wicked anti-Semite. On the *seder* night he went to the Jew's home and peeked in through the window. When he saw the Jew eating and drinking and not searching for the king's ring, he saw his chance. He quickly went back to the palace. "Your Majesty," he said. "You've been fooled.

I'll show you!" The king followed his advisor to the house of the poor Jew, and peered in the window. There was the Jew at a table full of guests, eating and drinking like a king! Still, the king was loath to think ill will of his Jewish subject. He told the advisor, "This Jew is probably interrogating these men to see if they know the ring's whereabouts."

This Jew's custom was that at "*Dayenu*," he would recite each verse and all the guests would respond, "*Dayenu*." It so happened that the advisor's name was none other than *Dayenu*. Just then, they all answered in chorus "*Dayenu*!" The king's advisor paled.

The king understood this to mean that his trusted advisor had in fact stolen the ring. He commanded his royal guards to seize the advisor and jail him, and he confessed to the crime. And the Jew had all the necessities for *Pesach* in abundance!



3) There was a certain Jew who worked hard for his landlord, the *poritz*. One day, the *poritz* said, "It's lucky for you that I support you. Otherwise, you would starve!" In his simple faith, the Jew answered, "What are you saying? There's a G-d in Heaven and He provides for all His creatures. If the *poritz* won't serve as G-d's agent, G-d will find me another."

The *poritz* angrily banished the Jew from his property. This occurred right before *Pesach*. This poor Jew now had no money to buy the necessary provisions. The *poritz* had a huge treasury where he kept all his gold. He would go in from time to time to count and polish his coins. He would spit on each coin and then polish it till it shone. The *poritz*' pet monkey would go with the *poritz* into the treasury and watch him. He saw his master put the coins

close to his mouth; he thought that the *poritz* was eating the coins! Monkey see, monkey do. The monkey copied his master. It stole alone into the treasury and feasted on the gold coins. The monkey ate so many coins that it died.

When the *poritz* came into his treasury and saw the dead monkey, he didn't realize the cause of its death. His anger had not abated, and he commanded his servant to throw the monkey into the Jew's house, to teach him a lesson. "If I don't provide for him, no one will!" The servant threw the monkey in through the window. When it landed, its stomach burst and all the gold coins came pouring out. Then the Jew was able to buy an abundance of provisions for *Pesach*.

On the *seder* night, the *poritz* sent his servant to see how the Jew was suffering without food. But the servant reported that the Jew's house was full of food and drink. The *poritz* later sent for the Jew and asked him from where he'd had money. The Jew told the *poritz* how someone had thrown a dead monkey into his house and that hundreds of gold coins had burst from it. The *poritz* then admitted, "Now I truly see that it's *Hashem* Who provides for us all." And the Jew had all the necessities for *Pesach* in abundance!

May you all be blessed with abundant resources for a *Freilicha* and *Kosher Pesach*. May your tables abound with guests who enlighten your *seder* with gems of *Torah*, May you and your children and your children's children not know from want all of your days, May your *seder* table be blessed with the visible revelation of *Eliyahu HaNavi* in preparation for the coming of *Melech Moshiach*, Amen.



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 טערקלטייב 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

תנ"צ'ב'ה' תמליץ טוב בעד משפחתה היקרה ותקים לתחיה לקץ הימין במהרה

Zera Shimshon

Vayakhel

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

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

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

The following is his passionate request to learn his works.

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

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

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

לזכר נשמת

רבינו שמשון חיים בן רב נחמן מיכאל זצ"ל

בעל הזרע שמשון זיע"א

ויה"ר שיתקיימו בנו ברכותיו של אותו צדיק

וכל חכם לב בכם יבואו ויעשו (לה' י')

Every wise hearted person among you should come and make etc. (35:10)

The Zera Shimshon asks - why is the beginning of the passuk in the singular tense? It should have said *וכל חכמי לב בכם*, all wise hearted men etc. This way, the end of the passuk would fit grammatically since the end of the passuk is also in the plural tense. Or, the whole passuk could have been written in the singular tense, *יבוא ויעשה*? Why does the Torah begin the passuk in singular tense and end in the plural tense?

The Zera Shimshon answers by first explaining a Gemara and a passuk that are directly related to the situation we find ourselves in today.

The passuk says (Yeshaya 26:20), *'Go my nation into your rooms and close the door behind you. Hide for a brief moment until the wrath passes.'*

The Zera Shimshon asks - first of all, how do we know that Hashem's wrath will pass in a brief moment? Secondly, why do we need to be told to wait until the wrath passes? Every normal person knows to take precautions at a time that there is wrath (in whatever form the wrath may take). Staying inside to avoid the wrath is something that we should not have to be cajoled into doing? (!!!)

The Zera Shimshon explains that the passuk is in reality an answer to a question that arises when learning the following Gemara. The Gemara says (Ta'anis 11a), that one who separates himself from the Tzibbur, community, during the times of suffering, does not merit to be redeemed when the Tzibbur is delivered from their tough times.

Locking oneself off from the world during a time that requires one to do so would seem to some as separating themselves from the Tzibbur. If so, how can the passuk command to 'go into your rooms and close the door behind you'?

It is this, that the passuk in Yeshaya is coming to address. The passuk is saying that although you may be separated from the Tzibbur, nevertheless, do not stop praying for their salvation. One should believe that his private Tefilla, when done with intense concentration, can bring salvation to the entire community, even though he is stuck in his house.

The passuk teaches this by saying, 'hide for a brief moment until the wrath passes'. It is not to tell us to stay out of danger. We do not need a passuk to tell us this. Rather it is to give us Chizuk that although we are required to stay holed up without the power of the prayers of the Tzibbur, nevertheless, we still have the power to pray to nullify the decree. This is why the passuk says that the wrath will only be brief - because of the prayers of all those holed up, on behalf of all other Jews.

With this, the Zera Shimshon explains the grammatical change in the passuk in this week's parsha.

The passuk begins in the singular tense, hinting to the person that is serving Hashem by himself. The passuk ends off in the plural tense to teach us that even while alone, one should have the whole Tzibbur in mind. This adds the merit of the entire Tzibbur to his prayers and makes them much more potent.

The Zera Shimshon ends off that this in fact, should be the way one does all of his (personal) Mitzvos (even not during the times of distress). Whether it is Tzitzis, Tefillin, Tzedaka etc. one should always do his Mitzvos with the all Jews in mind.

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



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Hilula

29 - Rabbi Gershon Liebman, Rosh
Yeshiva 'Dr Yosef', Novhardok

1 - Rabbi Chaim David Alkalai, a
renowned Mekubal in Yerushalayim

2 - Rabbi Sholom Dov Ber, the Fifth
Admor of Chabad

3 - Rabbi Binyamin Ze'ev Tzvi of
Zavarish, son of Rabbi Yechiel
Michel, the holy Maggid of Zlotshov

4 - Rabbi Yochanan, the Admor of
Rachmastrivka

5 - Rabbi Massoud Ben Shabbat, Rav
of Taroudant

6 - Rabbi Ya'akov Rofeh, author of
'Kol Mevasser'

Pachad David

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

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



MASKIL LEDAVID

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

Shabbat, the Mishkan, and the Connection Between Them

"Moshe assembled the entire assembly of the Children of Israel...On six days, work may be done, but the seventh day shall be holy for you, a day of complete rest for Hashem" (Shemot 35:1-2)

Our Sages explain the reason for preceding the section concerning Mishkan with the command about Shabbat. But there is an additional point we will try to clarify. Why were these two commands put together and said at the same time? There is obviously some deep, internal connection between Shabbat and the Mishkan.

According to our Sages, the word "Vayakhel", "He assembled", has special significance. The Yalkut Shimoni (beg. Vayakhel) writes: "'Moshe assembled': The Ba'alei Aggadah expound, right through the Torah there is no other Parsha that begins with the word 'Vayakhel'. Hashem said, 'Form large gatherings and lecture to them in public about the laws of Shabbat, so that future generations will learn from you to congregate every Shabbat in the Batei Midrashot to teach and instruct the Jewish people the Torah laws of what is forbidden and permitted on Shabbat, so that My Great Name should be praised among My children'."

With this, the Sages explain why the command about Shabbat is singular in that it was said among a gathering of the people. But this leads to another question. At this same gathering, Am Yisrael were also commanded about the Mishkan, so what is the significance of "assembling the people" concerning the second command, the Mishkan? Why was it necessary to give it over at an assembly of the people?

I would like to suggest the following answer: We know that the Mishkan served as a rectification and atonement for the sin of the Golden Calf. It was also a sign and proof that Hashem forgave and pardoned Am Yisrael for this sin and He once again rested His Presence among them. On Yom Kippur, the day on which Hashem forgave them for this sin, Moshe descended from Heaven and gathered Am Yisrael together to command them about the Mishkan. The Midrash says, "Hashem said, 'Let the gold of the Mishkan come and atone for the gold with which the Golden Calf was made. Therefore, they received atonement through gold, "This is the portion that you shall take from them: gold..."

The great sin involved in the Golden Calf was the denial of Hashem and serving avodah zara. Am Yisrael rectified this sin through building the Mishkan. To remedy discarding the yoke of Heaven, they now came and exerted themselves to accept the yoke of Heaven, by building a House for Him and crowning Him as King over them.

The Midrash Tanchuma writes, "'Moshe assembled': Hashem said to Yisrael, 'If you congregate every Shabbat in the Batei Kneset and Batei Midrashot and read from the Torah and Prophets, I will consider it as if you crowned Me as King in My world.'" This explains that the purpose of commanding and warning about Shabbat specifically among an assembly, was to achieve the crowning of Hashem as King.

Although assembling the people concerned the command of Shabbat, it is also connected to the purpose of the Mishkan. The reason behind the assembling is accepting the yoke of Heaven which is an inherent part of the mitzvah of Shabbat, since the purpose of Shabbat is faith in the constant renewal of the world and Hashem's Divine Providence over us. At this gathering, Moshe stressed the concept of Shabbat as a day to crown Hashem as King (since he had already taught them the details and laws of Shabbat previously in Marah), and this was the very rectification for discarding the yoke of Heaven that was inherent in the sin of the Golden Calf.

Now we understand why Moshe said these two commands at the same gathering. Shabbat, whose purpose is revealing Hashem's Kingship, was the preparation for building the Mishkan, which came to rectify discarding the yoke by re-accepting the yoke of Heaven. If so, the special significance of assembling the people was also appropriate for the command about building the Mishkan, for the crowning Hashem as King which the gathering entails, is the very preparation required to rectify the blemish which resulted from the sin of the Golden Calf, which would be atoned for by building the Mishkan.

Inherent in Shabbat are these two concepts, rectifying the body and soul, and also rectifying one's possessions. We are commanded to rest on Shabbat and we must also make sure to shut down our money and possessions. The reason for this is that the purpose of Shabbat is to detach oneself from materialism and the world of deed, and connect and cleave to spirituality. We should feel that we are solely dependent on the King and remove any thoughts of action and work from our hearts. It is even forbidden to talk about secular matters, for we do not require anything. We have a lofty King who cares for us and provides all our needs. In this way, Shabbat brings a Jew to tangible faith that anything he has is not a result of his own doing. If during the entire week he toiled and troubled himself for his livelihood, on Shabbat the light of faith penetrates and he realizes that it is not his efforts that sustain him, rather he is dependent on Hashem. He is the One who provides for us and from Whom everything emanates.

To achieve this level of faith, we are commanded to rest from any form of exertion, discard the yoke of work and effort, and tangibly feel how we are dependent on Hashem. To achieve perfection in this feeling, Hashem commanded us to detach ourselves also from our possessions and money, that they too should rest on Shabbat and not do any work. For even though we may be resting, if our money is still working for us, we are still connected to and placing our trust in materialism and this is not complete reliance on Hashem.

The purpose of resting on Shabbat is to establish in our hearts a detachment from materialism, to dedicate ourselves to cleave to Hashem. This act will have a direct influence on the rest of the week. Even as we are involved in the days of labor, we will sanctify our deeds and perform them for Heaven's sake. This leads to our money and possessions taking on a different significance completely. Resting on Shabbat affords a different view on our assets. We realize that they are only a means to serve Hashem and not an end in themselves. In this way, we elevate and sanctify materialism.

Am Yisrael were beginning the process of rectifying the sin of the Golden Calf which blemished both their spiritualism and materialism. Their rectification was to accept upon themselves the yoke of Heaven and elevate and sanctify their possessions to the ultimate purpose of using them for Heaven's honor and causing the Divine Presence to rest among them. At this point, Moshe Rabbeinu came forward and at the same event commanded them about Shabbat which is the most fitting preparation and requisite act for the sanctification of their resources which had been sullied through the sin of the Golden Calf. Through resting on Shabbat one's resources achieve a higher and more distinguished level of serving as a conduit for the service of Hashem. Material elements are transformed into spiritual substance and impurity is converted to purity. When their means are purified from the blemish of the sin through the holiness of Shabbat, they become suitable and worthy for their true purpose, being sanctified to increase the glory of Heaven and becoming a pure vessel for the resting of the Divine Presence.



Walking in their Ways

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

Remember That We Are Dust

I once attended the funeral of a woman who had lived over one hundred years. My acquaintance with her family was long and deep, going back tens of years.

This woman was exceedingly wealthy. She lacked for nothing. Her mansion boasted a staff of servants. Modern technology was at her beck and call. Whatever she desired was immediately granted.

But when I observed the chevrah kadisha lowering her body into the ground, I could not help but think, "Where is the splendor and aesthetics now? Where are all the pleasures and delights that were such an intrinsic part of her life? Where is her gold and silver jewelry, her diamonds, which she wore with such pride?" All of her earthly acquisitions remained behind.

This is the end of every man. As rich as he may be, when his day of death arrives, he returns to the ground from where he came. Only his soul endures, ascending to the World that is entirely Good, escorted only by the Torah and mitzvot which it performed down here. Therefore, it is worthwhile investing in Torah and good deeds while in This World, for they will be one's sole companions as he makes his way to a better world.

A similar story which drove home this point happened to a relative of my wife. He was fantastically wealthy. With his astounding assets, he could have supported many Torah institutions and needy individuals for countless years.

This man wished to arrange a meeting with my wife, his relative, to decide which charities should receive his money after he would die. Unfortunately, he died a sudden, tragic death and the meeting never took place. The last time he traveled in his magnificent car, he was involved in a terrible car accident. His car went up in flames leaving him trapped inside. He called for help but no one could save him. His wealth was useless in his hour of need. He died in this tragic way and was buried in Casablanca, without having the chance to perform the good deed of donating his funds to charity, a move which would have benefited his neshamah greatly.

The Haftarah

"Thus said the Lord, Hashem/Elokim: 'In the first [month]'" (Yechezkel 45)

The connection to the Parsha: The Haftarah talks about the offerings that the Nasi would bring on Rosh Chodesh Nissan and also discusses the festival of Pesach. Similarly, the Maftir of Shabbat HaChodesh talks about Rosh Chodesh Nissan and the approaching festival of Pesach.

Guard Your Tongue

A Joke Can Be a Source of Pain

It is forbidden to relate something even just as a joke or lighthearted conversation, if it is a derogatory statement or could cause harm.

Relating something humorous that might embarrass the one involved, if it is told over in his presence, is considered as lashon hara. Many comments said in jest are in fact a source of pain for those involved.



In Our Father's Path

The Iron Dome that Protected in the Merit of Observing Shabbat

The commandment to observe the Shabbat is repeated in this week's Parsha. Inherent in Shabbat is its great power to defend and protect those who observe and delight in the Shabbat. We present a wonderful story (published by the 'Kol Beramah' Magazine, Shevat 5781) which demonstrates how Shabbat observance protected a large city in the South of the Holy Land, from what should have been a direct hit by rockets fired from Gaza.

Several weeks ago, a ceremony took place bestowing commendations to several soldiers who on their own initiative, saved, with Hashem's help, an entire town from the devastation of rockets that had been launched from Gaza. Certain soldiers were responsible for the Iron Dome battery someplace in the south when suddenly their radar picked up several rockets that had been launched from Gaza in the direction of one of the large cities in the south.

According to particulars from the radar, these rockets would land right in the center of town, resulting in a terrible tragedy, G-d forbid. The soldiers had nano-seconds at their disposable to activate the Iron Dome which would neutralize the fatal rockets. The problem was, according to orders, the soldiers had to receive authorization to activate from a senior officer who was not on grounds.

They were unsuccessful in trying to reach him. Within a fraction of a second they realized that they if they do not activate the Iron Dome system on their own initiative, the rockets from Gaza will land in the city center in no time.

So the soldiers decided, counter to military protocol, to activate the neutralizing rocket and with G-d's help, they suc-

ceeded in demolishing the rockets that were flying overhead. In this way, with enormous Heavenly kindness, a great tragedy was averted.

At this ceremony, they were awarded commendations. The senior army officials explained that they were receiving these awards in recognition of the initiative they showed, despite violating protocol.

But, a source who was aware of the goings-on, added a 'small detail'. He was not taking away from the soldiers' initiative and even praised their heroic actions. But according to him, the real 'medal' should go to... our Holy Shabbat! In fact, the entire miracle of the deliverance of the southern town occurred thanks to observing the Shabbat.

He related that the situation involved another incident of 'breaking the rules'. On Friday, the commander of this Iron Dome received an order from his superiors to dismantle the Iron Dome and move it to a different place. They were sure that this area in the south was already sufficiently secure and there was therefore no need to continue operating the battery.

The commander realized that they would not complete the dismantling before the onset of Shabbat and since it was not a matter of life and death, he made the decision to delay the dismantling until after Shabbat. And since it would anyway remain where it was for the moment, the commander decided to leave it ready for operation and the soldiers continued manning the system.

That Friday night the radar picked up the rockets that suddenly left Gaza. The soldiers and their commander tried to get hold of the senior military officer to receive authorization to activate the Iron Dome but could not find him. As we said, they decided to activate the battery on their own accord. Of course, had it been dismantled, this would not have come into question and the deadly rockets would have landed in the center of this large southern city.

In the merit of observing Shabbat, thousands of residents were saved from what could have ended in great tragedy.



Pearls of the Parsha

A Reckoning of the Length of Prayer

"And Moshe blessed them" (Shemot 39:43)

What blessing did he give them?

Rashi explains that he said to them: "May it be His will that the Shechina rest among your handiwork. May the pleasantness of my Lord, our G-d, be upon us- may He establish our handiwork for us; our handiwork may He establish". This verse is taken from "A prayer by Moshe", one of the eleven Psalms that were written by Moshe Rabbeinu.

The holy Zohar (Noach 1:62) writes that every day for the duration of the time that Am Yisrael prays the three prayers, the fiery furnace of Gehinom rests. It is explained that every prayer lasts for one and a half hours so it follows that Gehinom rests every day for four and a half hours.

The 'Megaleh Amukot' (Ve'etchanan 127) records the following exact reckoning. During one week, Gehinom rests for a total of 51 hours because during the six days of the week it rests altogether 27 hours (4.5 times 6) and on Shabbat a further 24 hours, for Gehinom rests the entire Shabbat. So, it follows that during the length of one-week Gehinom burns for only 117 hours (7 days times 24 hours = 168 hours, minus 27+24 = 117).

An interesting addition is brought by Rabbi Yehuda Leib Rabinowitz shlita (Kerem Chemed, psalm 91). He writes that Shir Hashirim contains 117 verses and this is why anyone who recites it is saved from the judgement of Gehinom.

Psalm 91, "Whoever sits in the refuge of the Most High" has 112 words and by repeating the last verse "With long life..." that has five words, it amounts to 117 words. It follows then that this Psalm alludes to the hours that Gehinom burns.

The Women Brought Out of Love of the Mitzvah

"The men came with the women; everyone whose heart motivated him brought bracelets, nose-rings, rings, body ornaments" (Shemot 35:22)

The precise wording of the verse 'על הנשים', translated as "with the women" but normally written as 'עם הנשים', is explained by our esteemed master, HaGaon HaTzadik Rabbi David Chananya Pinto shlita, in his exemplary fashion. The Mishkan was a rectification for the sin of the Golden Calf. The men were the ones who sinned and caused a blemish and they had to rectify their sin. But the women had no part in this sin at all (Pirkei D'Rabbi Eliezer 45) Therefore the men had a stronger desire and aspiration than the women to assist with the building of the Mishkan, to atone for their sin, and that is why they hurried to bring their donations more than the women. That is why it says 'האנשים על הנשים', to tell us that the men came along with more haste since they were the ones who sinned so they now hurried to elevate themselves. But the women brought only because of the love of the mitzvah.

This can also be understood from the difference in the spelling of 'נשים', women, and 'אנשים', men. The only difference is the addition of the letter 'alef' which is present in the word 'אנשים', men. The 'alef' hints to the 'Alufo Shel Olam', the Almighty. This alludes to the fact that with the act of the Golden Calf the men sinned against Hashem, the Almighty.

The Mouth Reflects the Heart

"And the Breastplate would not be loosened from above the Ephod" (Shemot 39:21)

HaRav HaKadosh of Sadiklov zt"l in his sefer 'Degel Machane Ephraim' wonders that the command "And the Breastplate would not be loosened" is enumerated by the commentaries as one of the six hundred and thirteen mitzvot. If so, since the Torah is eternal for all the Jewish people at all times, how can we fulfil this mitzvah nowadays?

He answers that the main mitzvah of the Breastplate was that it should always remain on the Ephod. The word 'אפוד', Ephod, has the same numerical value (85) as 'פה', mouth. The meaning of "And the Breastplate would not be loosened", is that the heart should not be loosened from the Ephod, the mouth. One's mouth and heart should always be 'equal' and the heart should be in agreement with that which is expressed by the mouth.

All Our Deeds Should be for the Sake of Heaven

"All the women whose hearts inspired them with wisdom" (Shemot 35:26)

Rabbi Abba said (Zohar HaKadosh Tazria 50a), "As the women were working they would say, 'This is for the Mikdash, this is for the Mishkan, this is for the Parochet'. And this is also what all the craftsmen did, so that holiness should rest on their hands and the work should be sanctified. In this way, when the work was completed and set in place, it was full of holiness".

Similarly, anyone who builds an edifice must at the outset say aloud that he is building for the sake of the service of Hashem, as it says "Woe to him who builds his house without righteousness". In this way he will be blessed with Heavenly Assistance and Hashem will bless it with holiness and peace. This is the meaning of the verse "You will know that your tent is at peace" (Iyov 5:24).

Treasures

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



Man is a Mishkan for His Soul

"These are the reckonings of the Tabernacle, the Tabernacle of Testimony, which were reckoned at Moshe's bidding" (Shemot 38:21)

In Parshat Pikudei, Moshe Rabbeinu lists a detailed reckoning of all income and expenses involved in the construction of the Mishkan and the Parsha then goes on to speak about the service of the Mishkan and its vessels. When Bnei Yisrael completed all the work, it says (ibid 39:32), "All the work of the Tabernacle, the Tent of Meeting, was completed, and the Children of Israel had done everything that Hashem commanded Moshe, so did they do".

I would like to suggest the following idea: The double expression in the verse, "the Tabernacle, the Tabernacle" (Shemot 38:21) is an allusion for Bnei Yisrael to understand what they must try and resemble. That is why it says "These are the reckonings of the Tabernacle", for the Tabernacle hints to the body of each and every Jew which acts as a dwelling place (Mishkan) for the soul.

Similarly, it also hints to Bnei Yisrael who must learn from Moshe Rabbeinu's conduct concerning the Mishkan and apply it to their own lives. For indeed, Bnei Yisrael saw Moshe Rabbeinu reckoning all the expenses and this surprised them. They had already accumulated enough materials to construct the Mishkan and Moshe Rabbeinu had even told them to stop bringing donations because there was a surplus. So why did he have to continue calculating the expenses involved in the Mishkan?

Furthermore, Bnei Yisrael certainly did not suspect Moshe Rabbeinu, G-d forbid, of wanting to take part of the silver and gold for himself because if he wanted to do so, he would not have told them to stop bringing donations but on the contrary, would have said there is still not enough and in that way he could put the surplus in his own pocket. However, although Moshe Rabbeinu was certainly innocent, he made a constant reckoning of all the expenses and even announced the exact amounts of each material involved in building the Mishkan, as Chazal tell us. So why in fact did he do this?

Moshe Rabbeinu did so with a lofty goal in mind. He wished to give over a message to Bnei Yisrael to conduct themselves as he did. For indeed, when Bnei Yisrael sinned with the Golden Calf, the Shechina departed from among Yisrael and once they repented, the condition for returning the Shechina was to build the Mishkan where the Shechina would rest.

With this Moshe wanted to teach Bnei Yisrael that every Jewish person is like a Mishkan for the Shechina because that is where his soul, which is of G-dly essence, rests. This is the concept of "They shall make a Sanctuary for Me so that I may dwell among them" (Shemot 25:8), referring to among each and every one of the Jewish people.



A NOVEL LOOK AT THE PARSHA

We assume that the women came and handed over their jewelry for the building of the Mishkan out of their desire to take part in building the Mishkan. However, the Seforno stresses that they despised their jewelry because of their love of Hashem Yitbarach.

This is what the Seforno writes: "Those women despised the matter of their jewelry and dedicated their mirrors to show that they no longer required them".

This serves as a lesson to us that one who is connected to spirituality no longer requires matters of This World. This is a level that every Jew can attain, according to his particular level. A person's life is full of challenges and in fact, every step that a person takes in This World is a challenge from Hashem to see how he treads and in which fashion he directs his footsteps.

The Gaon Rabbi Yitzchak Zilberstein shlita, in his sefer 'Borchi Nafshi', relates the story of a European Jew who wished to buy a piece of fur for his coat. He was prepared to pay the costly price that such a product was worth. How great was his surprise when the gentile merchant offered him the fur at a greatly reduced price, only twenty percent of the fixed market price!

If, for example, the regular price of fur was one thousand shekels, the merchant was prepared to sell it to this Jew for a mere two hundred shekels.

At first, he could not believe his ears and asked the merchant a second and third time at what price he intends to sell him the fur. When the merchant confirmed time and again his original cheap offer, the Jew decided to purchase a number of furs from him and sell them at the regular price. In this way, he will make a fortune from this opportune deal.

He went ahead with his plan and amassed a large profit.

On seeing his good fortune, he decided to try his luck again. This time too, the merchant was prepared to sell him the furs at the discounted price.

The Jew bought a large stock of fur and sold them, once again growing very wealthy from the business deal.

The third time around, the merchant suddenly changed his tune. He raised his voice and asked, "Tell me, how much money did you pay for the furs I sold you?"

When he quoted the discounted price, the merchant began shouting and even threatened him. While waving his finger, he started threatening him harshly, called him a thief and claiming that he had pressurized him until he agreed to this unrealistic price... He then demanded that he return all the furs...

The Jew was stunned and could not understand what happened suddenly. Why had the ship suddenly begun to rock?

"You were the one who offered me this price for the furs, so what do you want from me now?" he asked in bewilderment.

But before he could turn around, the police arrived, handcuffed and arrested him.

It turned out that this merchant had close connections with the authorities and due to his honorable position, they carried out his instructions and the Jew was imprisoned. He declared that he had never stolen a penny from anyone and this time too he was not guilty, but all his arguments and justifications were to no avail. The investigators believed the merchant and the Jew was put behind bars.

Several days later, the merchant entered his cell and said to him: "I want to offer you a certain deal. If you fulfil my condition, you will immediately be released from prison".

The Jew who had no idea what the merchant intended to suggest, listened to what he had to say. This was his proposal:

"I have here with me a statue of our god. If you agree to kiss it, I will tell the prison wardens to release you immediately."

The Jew heard the suggestion and was shocked. He immediately pulled himself together and replied with faith and courage that he has no intention whatsoever to fulfil his wish. "I am a Jew and it is forbidden for me to do what you are asking. I am even expected to give up my life rather than commit this sin and I am ready and prepared to give myself up to be killed. Nothing will stand in my way!"

The merchant tried to persuade him several times but when he saw that the Jew remained a faithful son to his G-d and was not prepared to exchange his G-d for a different god, he suddenly changed his tone and treated the imprisoned Jew with tenderness and amiability.

"Do you not recognize me?" He asked. "Look at me and tell me if you don't remem-

ber that I worked for you thirty years ago! Either way, I wish to inform you that you are released. Come, I will explain the chain of events starting from the moment you came to the market to buy the fur."

"I was left with very pleasant memories from the period that I worked for you. Your uprightness and good middot, your forbearance for all different people and your efforts to create a pleasant atmosphere, remained constantly in my mind, even in later years when we parted ways.

As soon as I saw you enter my fur store, I decided to sell you the merchandise at a reduced price, to repay you in some small way for all that you did for me during the time I worked for you.

Indeed, I willingly sold you the fur at that ridiculous price, a sum that did not even cover what I paid for it. But it was worth it for me, I wanted to cause you pleasure.

When you returned the second time, I did not change my treatment towards you. But following that, I recalled that when I worked for you, you would talk at length in praise of the Jewish religion and faith in the Creator of the World, while completely disregarding talk about any other deities.

As soon I remembered this, I decided that it was only worth it for me to allow you to become so wealthy by selling you the furs at this price, if I make you face a test and demand that you kiss my idol. Then I will see if all your talk really beats sincerely in your heart and you believe in your G-d all the way, or maybe it was all just lip service.

Now, when I witnessed your strong faith and came face to face with your faithfulness to the Creator, I leave in your hands all the furs that you bought from me, together with the great profits, and will even sell you more fur, at a further reduced price, so that you will successfully earn more money and become significantly wealthy.

What do we learn from this story that was told over, as we mentioned above, by one of the Roshei Yeshivot?

Success and prosperity were waiting for that Jew behind the door. Had he not withstood the challenge, G-d forbid, and kissed the idol, or uttered one word against his faith, he would never have merited attaining all that he did.

Only after withstanding the great test and proving to Hashem that he believes that all that He sets in his path is for the good and no one can succeed in taking away this faith, were the gates of success and Heavenly Assistance opened for him.

Ohev Yisroel Parshas HaChodesh

Yeshuos on Credit

The Liturgical Poem for *Parshas haChodesh* says “*HaChodesh Asher Bo Yeshuos Makifos* – The month on which salvations surround us” (in the *yotzros* of *Mussaf*)

The Apta Rav is quoted (by Rav Aharon of Belz and others) as having translated the word *makifos* in the same way as the word is in the *Mishnah* in *Pirkei Avos* (3:16) *HaChenvani Makif* – which means to buy and sell on credit. Thus, the Apta Rav *teitsched* the *piyut* as THE month on which was can attain salvation on credit!

During the month of *Nissan*, *Hashem* sends *yeshuos* and miraculous forms of salvation to *Klal Yisroel* on credit, even when they are undeserving and unworthy of redemption. Just as it was at the time of the Exodus from Egypt, when *Hashem* redeemed them by the merit of the *Torah* that they were destined in the future to accept and receive. (See *Midrash Rabba Shemos* 3:4)

As it was back then, so it is nowadays, says the Apter, this awakens once again in our times *ba'zman hazeh*, during this month and *Hashem* saves us with *yeshuos* on credit, so that we can have the opportunity to repent and better ourselves and our ways with nothing to prevent or hinder us. (Based on *Yalkut Ohev Yisroel* and based on *Mahara Belz Parshas haChodesh*)

Ohev Yisroel VaYakhel

How the *tzaddikim* influence the workers and craftsmen

And all the wise of heart from among the workers and craftsmen (36:8)

The Rav Avrohom Yehoshua Heschel, holy Apter Mezibuzer Rav, explained this *pasuk* as follows:

All the craftsmanship we see in this world, all the arts and skills of professionals and craftsmen in their handiwork and labor all stems from the *avodah* and *chochmah* – the Divine service and Divine *Torah* wisdom of the *tzaddik* when he engages in *Torah liShma* sincerely for its own sake in *dveykus*.

From his leftovers and fallen wisdom this trickles down level by level to the workers, craftsmen and artisans.

This is testified to by our *pasuk* – *Va'Ya'asu Kol Chacham, Lev, Be'Osei HaMelachah* - that all the wise did this to transform the hearts of the workers and craftsmen, the true sages and

Torah scholars with their wisdom of *Torah liShma*, made the worker's and craftsmen's hearts and influenced them from their leftovers.

(Based on *Nachlas Yehoshua Bereishis sv VaYikra es Shmo* 4b cited by *Yalkut Ohev Yisroel*)

Ohev Yisroel VaYakhel – Pekudei

The Unique Contributions of Each Jew's *Mitzvos* and the Collective Collaboration *Shabbos* Observance of the Nation Rains the Dews of Blessing and Resurrection

Six days shall you work (35:2)

Based on *Chazal's derasha* in *Toras Kohanim (Bechukosai 26:8)* there is no comparison between when a single person fulfills a *mitzvah* to when many people do a *mitzvah* en masse, the reason why this is so is because all of the Jewish souls originate and come from one source and so do all the 613 commandments all come from one single source - especially all those *mitzvos* that are general and all-encompassing that we find in the *Torah* such as the *mitzvah* of *Shabbos* whose value and weight is weighed as equal to all the other *mitzvos* (see *Tanchuma Ki Sisa* 33). Or another example would be *mitzvas tzitzis* etc. However, we can ask how can a person ever weigh in on all 613 *mitzvos* by just fulfilling one of these *mitzvos*, when to do so properly, he would have to fulfill so many details and nuances? So then how can one *mitzvah* ever equal or incorporate or encompass all the other 613 *mitzvos*, when each and every *mitzvah* has its own special details and together they add up to thousands and myriads of details and nuances?!?

The answer is that if all of *Klal Yisroel* will fulfill even one single *mitzvah* each according to his ability and his talents and capabilities, because some people are more diligent and exacting when it comes to *tzitzis*, while others are so regarding *tefillin*, still others *sukkah* or *lulav* etc. - each one excels in the performance and fulfillment of a *mitzvah* more so than others, so that when all of them are gathered together and joined together to fulfill a *mitzvah* such as observing *Shabbos* then each one adds their own personal touch to that *mitzvah* and this adds more light each according to his own personal light into this *mitzvah* and by so doing this truly fulfills the *mitzvah* properly in all its varied conditions and nuances.

That is why our *parsha* begins with the discussion of *Shemiras Shabbos* by saying Gather together all of *Adas Bnei Yisroel*, even though the primary topic of the *parsha* is the building of the *Mishkan* and why does it then mention *kedushas Shabbos*? The answer is that it teaches us that the *mitzvah* of *Shabbos* observance needs to be fulfilled through a nationwide effort where all of *Klal Yisroel* gather together and unite in its fulfillment. Only when they all cooperate together is *Shabbos* properly fulfilled and observed but none of the Jewish people can be missing or left out.

Therefore, even the important task of building the *Mishkan* does not take precedence over *Shabbos* observance and cannot overrule the laws of *Shabbos*. This is as our sages explained *Berachos* 55a that Betzalel knew the secrets of the Hebrew Alphabet which are the building blocks of the Creation of Heaven and Earth - and when he built the *Mishkan* he combined the letters to bring about the existence of the Heaven and the Earth as they were at Genesis.

After Adam's original sin the earth was cursed with 39 cursers = *Lamed Tes Klalos* and the Creation was ruined and damaged. But by observing the 39 categories of forbidden labor on *Shabbos* – *Lamed Tes Melachos*, that were those very same tasks of creative work and effort used to build the *Mishkan* - this is a *tikkun* to fix and rectify the damage of the 39 curses. (See *Tikkunei Zohar* 12a Intro)

By our proper observance of *Shabbos* and abstention from the 39 categories of forbidden labor that were used to build the *Mishkan*, we bring extra light and sanctity into the world illuminating it, and we transform the *Lamed Tes Klalos* into *Tal Berachos* as is explained by the holy *Zohar* (ibid).

The sanctity and *kedushah* of *Shabbos* rains down upon us the *Tal techiya* the dew of resurrection and all manner of abundant blessings. This is what our *pasuk* means when it begins by warning us to observe *Shabbos* after gathering together all of *Klal Yisroel*, and then afterwards discusses the *Mishkan*, because the primary reward and delight of *Shabbos* comes from the rectification and *tikkun* of the 39 categories of work and labor of the *Mishkan*.

And they told Moshe the people are bringing too much . . .and Moshe commanded them to make an announcement in the camp saying that men and women should cease their labors, and the people ceased bringing more. (36:5-6)

We can ask how the answer fits the question, they told Moshe that people were bringing too much, too many donations, yet Moshe had them announce to cease labor, shouldn't he have made the announcement to cease bringing donations?

The answer seems to be based on the *pasuk Shemos* 25:2 that regarding the donations for the *Mishkan*, it says that you should take My *terumah* from all of those of generous heart, and the reason behind this is because *Hashem* did not want to command us to accept donations from stingy people who give only when forced and under duress and coercion.

Rather *Hashem* wanted the donations of those who are generous and open hearted, who give wholeheartedly and even whatever they give appears in their eyes to be too little and insufficient. They wish to always give more and more, for the holy tabernacle.

This can be illustrated by a *Mashal* or parable, whoever had gold and gave it as a donation for the *Mishkan* said to himself in his heart, I have ten gold bars then I could donate all of them for such a great *mitzvah* as this that is invaluable and has immeasurable worth.

It was this awakening of the heart was considered by *Hashem* more precious than the actual physical gift and donation that was given.

This was caused by Betzalel and Ohaliav. It was due to their great righteousness in their hearts. For no sooner than the donors heard the sounds of Betzalel's hammer at work with the artisans and craftsmen, they were inspired into action. No sooner did the donors hear that, then they could not help themselves and nothing could hold them back nor prevent them from donating and bringing more and more! Day by day, more and more each morning early their hearts were so moved that this precious mitzvah moved them so.

I myself, said the holy Apta Rav, observed with mine own eyes just such a spectacle, when I was in the holy congregation of *Kehilas Apta*, there was once a *Shamash* there, who would awaken the townsfolk to *davening* by knocking on their doors to call them to *shul*. Whoever heard the sound of his knocks at midnight, at *chatoz layla* was simply unable to resist! They simply could not sleep or remain in bed anymore, they arose and awakened immediately running to the *bais medrash* to study or recite *Tehillim*.

This *Shamash* was a simple G-d fearing Jew, he was no great *Torah* scholar or *tzaddik*, yet in his youth he was the servant of the famed *tzaddik*, the *Rebbe Reb Shmelka Av Bais Din* of Nikolsberg, and because he did his work there faithfully with devotion and a heart awakened and attached with rapture and *dveykus*, this roused the hearts of all who heard his knocks and calls to prayer and devotion, anyone who heard him had to serve the Creator and simply could not resist!

This is the same thing that happened during the building of the *Mishkan*. When the donors heard the sounds of Betzalel's hammer and the craftsmen at work, they could not resist, their hearts awoke, and they were roused to donate more and more! Moshe understood this, with his great mind he understood that no announcement could stop them since this force was irresistible, nothing could hold them back once they heard Betzalel's hammer. So, he devised a plan to announce instead to cease the work! Once the holy *avodah* ceased and the sounds of the holy hammering stopped and were silenced only then did they too cease bringing more donations!

The Apta Rav then cited the holy Berditchever Rav and said that the *Kedushas Levi* added that this is what the *pasuk* means 36:8 that *VeYaasu Kol Chacham Lev BeOsay HaMelachah*, that the wisemen and sages of Israel affected the hearts and placed generosity into the hearts of the workers and craftsmen, giving them *kavanah* and *hisorerus* – intent and awakening to labor in love.

(Both Based on *Sifsei Tzadikim Rymanow VaYakbel Pekudei*, and *Nachalas Yehoshua Vayakbel* page 70g cited by *Yalkut Ohev Yisroel*)

The Reason for the Extra Strictures and Stringencies on *Pesach*

The Izhbitsher *Rebbe* the *Mei HaShiloach* cites his *Rebbe* the *Rebbe Reb Bunim* of Peshischa:

The holy *Rebbe Reb Bunim* said in the following way:

That all the customary *chumros* that we have the *minhag* to observe on *Pesach* are all holy beautiful jewelry for *kedushah* as is hinted at by the *pasuk* in *Shir haShirim* 1: 10

נָאוּ לְחֵלֶיךָ בַּתָּרִים צְנֹאֲרֶךְ בַּחֲרוּזִים :

Your cheeks are comely with ornamental wreaths, Your neck with strings of jewels.

This is because all the limbs of a person's body cannot be ornamented by jewelry that does not serve some dual purpose such as also to bedeck, cover up or clothe them simultaneously. However, when it comes to the neck this limb is especially singled out to be ornamented and adorned in such a way that whatever is worn serves no other person than to bejewel and ornament. For example, someone might wear an expensive pearl or gemstone on a gold chain or necklace and such a piece of jewelry serves no other purpose or function other than ornamental adornment. It does not clothe nor protect from the elements of cold and keep you warm and is simply hung and strung on the neck as ornamental jewelry alone.

This is what the symbolism is behind the *chumros* of *Pesach*, because they are hung on the neck, the neck being the place where all food and drink that are consumed pass through. All these *chumros* and stringencies all revolve around eating and food and drink. Even such superfluous stringencies that make no sense and have no place in actual meticulous observance. Furthermore, *Pesach* is a time when we refine our eating.

Therefore, all the *chumros* and stringencies that we meticulously observe even if they seem far fetched, they are an ornamental jewel to adorn us and to bejewel the *kedushah*. . .

Therefore, *Chazal* made room for all manner of stringencies and strictures that we should search and check for *Chametz* as far as we can reach and they forbade *Chametz* even in the minimal shiur of a speck a *mashehu*, a microscopic bit. However, the Jewish heart has the insight to realize that this is all for our benefit that all our actions should be considered important and all incorporated into the realm and side of *kedushah* and sanctity. (Based on *Mei HaShiliach Likkutim*)



MEOROS HATZADDIKIM

— Lights Of Our Righteous —



Parshas HaChodesh

Yeshuos on Credit

The Liturgical Poem for *Parshas haChodesh* says “*HaChodesh Asher Bo Yeshuos Makifos* – The month on which salvations surround us” (in the *yotzros* of *Mussaf*)

Rav Mordechai Steiner cited the *seforim haKedoshim* (we found this by the Apta Rav as quoted by Rav Aharon of Belz and others) as having translated the word *makifos* in the same way as the word is in the *Mishnah* in *Pirkei Avos* (3:16) *HaChenvani Makif* – which means to buy and sell on credit. Thus, the Apta Rav *teitsched* the *piyut* as THE month on which was can attain salvation on credit!

Thus, *Hashem* saves the Jewish people even though they are unworthy so long as they accept upon themselves to fulfill the Divine Will, just as it was by the Exodus from Egypt that Satan accused them of being unworthy of redemption, still *Hashem* in His mercy redeemed them because of their future acceptance of the *Torah* at Mount Sinai, therefore in that future merit *Hashem* redeemed them now, on credit as it were!

This happens again and again – annually, and this is what the *Gemara* means (*Rosh HaShanna* 2a) that on the 1st of *Nissan* is *Rosh HaShanna* for kings and when the *Gemara* asks what the practical outcome of this is - it says we need it for legal documents, *shtaros* as we learned that early dated promissory notes and documents are invalid and postdated *shtar chov* are kosher. Perhaps, we can explain this as follows that in the month of *Nissan* we must crown *Hashem* as our King over us and renew our relationship in His Divine Service for the future to do His bidding and fulfill His will, this refers to our promissory notes or *shitrei chov* that are post-dated.

Then we merit that early dated docs are *pasul*, meaning our *chovos*, whatever our liabilities are and outstanding debts for past sins that are due to *Hashem* are then cancelled! It follows that any harsh decrees based on such liabilities and past obligations are invalid and cancelled. All because

we strengthen ourselves in *avodas Hashem*. All postdated notes that we took upon ourselves are kosher and this means that we must fulfill them. All the bountiful influx of *shefa* and blessings of *Yom Tov Pesach* already start from *Rosh Chodesh* onwards as is cited by *Tiferes Shlomo* regarding *Haggada Shel Pesach* - could it be from *Rosh Chodesh*? Talmud Lomar BaYom HaHu - on that day. That from *Rosh Chodesh Nissan* we already need to learn to prepare and ready ourselves to receive the *shefa* of the upcoming *Yom Tov*. That is what the *Maggid* of the *Haggada* means when he says can it be from *Rosh Chodesh* that we need to study how to say the *Haggadah*, so that we can properly recite it *BaYom Hahu* - on that very day and properly fulfill the *mitzvah* of *VeHigadat LeVincha* retelling the story of the redemption to our children.

This is an auspicious time that we prepare and ready ourselves properly before *Yom Tov* and engage in the study of *halachah* and *chassidus* as *tzaddikim* said regarding the *Midrash Rabbah* (*Bereishis* 85), that the *mitzvah* is credited to he who completes it and finishes the job. Therefore, by studying the *seforim* on *Pesach*, we merit that the *kedushas Yom Tov* is ours, since learning is called *gemara* like *gemira* to finish and complete it. Also, *Chazal* say (*Tanchuma Ekev* 6) that whoever starts a *mitzvah*, we tell him *gemor* – that he should be the one to complete it, and this hints at the fact that whoever wants to really feel the *kedusha* of a *mitzvah*, we tell him *gemor* - study it and learn the *seforim* related to that *mitzvah* and those relevant *halachos* - then you will feel the *kedushas hamitzvah*. So, we need to seize the opportunity and take advantage of our time to prepare for *Pesach* properly in *Torah* study and in burning our *chametz* and getting rid of it, as well as other *mitzvos* and preparations.

Especially when it comes to these days that are said by the *Bnei Yissascher* and other *seforim* that on the day of *Rosh Chodesh Nissan* this includes the entire month of *Nissan*, and the second day is like all of *Iyar* etc. until the 12th of *Nissan* which counts as the 12th month and thus the first twelve days of *Nissan* correspond to the whole entire year, 12-month full months in just 12 days. They tell a story that the *Chozeh* of Lublin may his merit protect us, that he wrote down each day of *Nissan* what will happen in the future on each month of the upcoming new year, for example on the 1st of *Nissan* he wrote what would happen in the entire month of *Nissan* and on the 2nd day of *Nissan* what would happen in *Iyar* and so on. The year that the *Chozeh* passed away, he stopped writing on the 5th of *Nissan*, since that corresponds to the month of *Av*, the month on which he passed on.



תפילה לאמרה בכל ערב ר"ח – מאת הרב הצדיק הק' אלקי מרן מרדכי מנדבורנא זי"ע ועכ"א .

ואני תפילתי לך ד' עת רצון, בכוון לבי ואברי פנימי והחיצון ואשתחוה לפניך באימה וביראה ברתת וזיעה וחלחלה בשברון לב ובמתנים בפרישת כפים, ואפיל תחנוני לפניך שתקבל ברחמים וברצון את תפילתי ותעשה שאלתי, וחנוני במתנת חנם ולפנים משורת הדין אף על פי שאיני כדאי לזה, ויגולו רחמיך על מידותיך, ופתח לבי בתורתך ויטהר ושמרה בפי, ותן בלבי בינה להבין ולהשכיל לשמוע ללמוד וללמד לשמור ולעשות ולקיים את כל דברי תלמוד תורתך באהבה, ותשמרנו מכל חטא ועון ופשע שלא אחטא עוד נגדך, וכפר ותמחל ותסלח לי על כל פשעי ועונותיי וחטאי, על הקלות והחמורות על הנגלות והנודעות, ועל כל מה שעשיתי בין בשוגג בין במזיד באונס וברצון במרד ובמכוון בין במחשבה ובין במעשה בין בראי' ובין בשמיעה, וכל מה שמעלתי נגדיך הכול תעבור ותמחל ותמחק ברחמיך הרבים ולא על ידי ייסורים וחולאים רעים חלילה, ותן בלבי לעשות רצונך בלבב שלם, וזקוף מזלי ותגביה קרני וכוכבי לעושר וכבוד ולבנים – ובני בנים טובים, ושלח ברכה והצלחה בכל מעשי ידי ועסקי ועניני, ויפרנסנו ויכלכלנו ברווח ולא בצמצום, בהיתר ולא באיסור, בנחת ולא בצער, בהשקט ולא ברעש, ואל תצריכנו לידי מתנת בשר ודם, וזכני לישב בשולחני עם כל בני ביתי בכבוד, ולא אצפה לשלחן אחרים, ולא אשתעבד לשום אדם, והצילנו מעניות ודלות ושפלות, ואזכה להכניס אורחים, ולעשות חסד וצדקה עם בני אדם מהוגנים, ולא אכשל בבני אדם שאינם מהוגנים, ואגדל בני-בנותיי, לחופה ולמעשים טובים, ושיהיו הם וכל יוצאי חלציהם עוסקים בתורה, במצוות ובמעשים טובים, ושיהיו בעלי עושר וכבוד ושם טוב, וימלאו ימיהם בשיבה טובה ומזל טוב, ונגדלם באהבה ובחיבה, בשלום ובשלו, והשקט ובבטח לאורך ימים ושנים טובות – והצילנו מכל מיני פורעניות ומכל גזירות קשות ורעות, ומכל צרות המתרגשות לבוא לעולם, מאדם רע ומפגע רע ומשטן המשחית, מדין קשה ומבעל דין קשה, מלסטין ורוצחין, מכל אויב ושונא, בין בעיר – בין בדרך בכל מקום שאני הולך – ביום ובלילה, והצילנו מרוחות רעות, ומשדין ולילין, וממאורות רעות, מדבר וממגיפה משבי ומגלות, ומכל היזק והפסד שבעולם, בין בגופי ובין בממוני ובכל אשר לי, ותיתן לי לב"ב ויוצ"ח חיים ארוכים וברוכים בטוב ובנעימים, חיים שאין בהם בושה וכלימה, ותרפאינו ותשמרינו מחולאים רעים, ומכל מיני מדווה ומחלה, והסר ממני כל דאגה והרהורים רעים ומחשבות רעות, והרחיקנו מכל מה שאתה שונא, וקרבינו לכל מה שאתה אוהב, וחנוני לכל מה שצריך רחמים וחנונה – ולא נכלם לא בעולם הזה ולא בעולם הבא, ותזכנו לראות בביאת משיחך, ותביאנו אל ארץ הקדושה ולא אפטר מן העולם עד שאקיים כל אשר עלי לעשות, באופן שלא אצטרך להתגלגל עוד ואזכה לישב בכבוד בעולם הבא עם הצדיקים היושבים שם, להסתכל באספקלריא המאירה, ושם תמצא מנוחה בלי פחד והצילנו מדינים, זכנו ליום הדין וצדקנו ליום המשפט, ותמלא משאלות לבי לטובה – שאלתי ובקשתי ברחמים תמלא לטובה, אמן, וכן יהי רצון .

תפילה לפרנסה

לערב ראש חודש ניסן

כתב השל"ה הקדוש (מסכת תמיד – סוף פרק נר מצוה): "ראוי לצום שלא יאכילנו הקדוש ברוך הוא זכויותיו בעולם הזה. ויהיה זה התענית יום קודם ערב ראש חודש ניסן, כי בניסן טללים שהם לברכה נפתחים. וזה נוסחה של התפילה:

אתה הוא האלוקים תן מקרני ראמים ועד ביצי כנים, ואתה הוא המבין כל צרכיהם, ונוסף על הצרכים ההכרחיים אתה הוא הנותן במלוי וריוח ועשר וכבוד.

כל זה אתה עושה בנדרת לבך הטוב. כי אתה הוא גדיב באמת, לא כמו שקורין לפעמים לאדם אחד גדיב, כי נדרתו אינה אמתית רק לתשלום גמול או בשביל טובה שקדמותו ותריו הוא בסוחר. אכן מי הקדימך ושלמת, ובנדרת לבך הטוב – טוב ומטיב אתה לכל. ולי אני עבדך הטבת על כל, ונתת לי עשר וכבוד מידך הכל, ברכתני בכל מכל כל, נתת לי ספרים הרבה, וכסף וזהב לרב, ומלבושי כבוד ודירה בכבוד, קטנתי מכל החסדים אשר עשית את עבדך, וירא אנכי מאד לנפשי שלא יהיה חס ושלום העשר שמור לי לרעה להאכילני המעט מזכויותי שבידי, ובאם הוא בן קח נא את ברכתי ואל אראה ברעתי לעולם הבא עולם הנצחי, ובאם רצונך הטוב למהב ולא למשקל, תן בלבי ובליב כל הנלויים אלי שלא להשתמש במתנותיך לתענוגים גופניים, ויתפרנסו ממנו בעלי תורה, אנשים בשרים, אנשים הגונים, עשות צדקה הרבה וגמילת חסדים לקרובים ולרחוקים, ודבר ה' יקום.

יהיו לרצון אמרי פי והגיון לבי לפניך ה' צורי וגאלי.

את התפילה ניתן לומר אף אם אינו צם, ואפשר לפרות התענית במעות לצדקה.

תחינה לאומרה בערב ראש חודש

אל טוב ומטיב, הראנו את גבורותיך ועזרנו, כמו שהבטחתנו לנהלנו אל ארצך הקדושה, ואתה אמת ודברך אמת וקיים, לכן מחלים אנו פניך ומבקשים ממך, אל רחום, שתחיש גאלתנו במהרה בימינו.

אבינו מלכנו, כשחטאנו לפניך במדבר, התפלל בעדנו משה רבנו, עליו השלום, וכך העתיר בתפלתו: "כפר לעמך ישראל חטאתם אשר חטאו, כי אתה התפארת בהם וקראתם 'בני בכורי ישראל'". יודעת [לאיש: יודע] אני, שמדתך 'מלא רחמים', לכן שמע תפילתי, כשם ששמעת לתפלות אבותינו הצדיקים בעת התחננם לפניך. הטה אזנך היום להאזין לתפילתי, כי אתה בוחן כליות. לכן אבקש ממך: אל תשליכנו לעת זקנה מלעבדך בלבב שלם, ומה שחטאתי לפניך, מחול לי, ושמרני מלחטא עוד. ואל ישמחו שונאי ואויבי לאדי, כמו שבקש מלפניך עבדך דוד, עליו השלום: סתום פי שונאי לבל ירעו לי, ומלאכי רחמים יביאו תפילתי לפניך.

אתה אל רחום, רחם עלי וצדקני לפניך, ותתנהג עמי בחסד וברחמים, בלי כל רגז, חס ושלום. אל רחום, לפניך הכל גלוי, כי אתה יודע מחשבות, לכן אחלה פניך: ראה נא בעניי, כי כן נקראת צדיק וישר, כי יודעת אני בנפשי, שהגורמים לחטאתי הן מחשבותי אודות פרנסתי וכלכלתי, לכן רחם נא עלי וחנוני.

(חובר ע"י מרת שרה בת מוהר"ר מרדכי זצ"ל מק"ק סאטנב)

תפילה לפרנסה מהשלה"ק לאמרה לפני ר"ח ניסן

The Shlah HaKodosh writes that one should recite the following Tefila for parnasa on the day before Erev Rosh Chodesh Nisan. He writes that one should fast on this day. (If one doesn't fast, the fast can be redeemed through Tzedaka.) Whether or not one fasts, one can say the Tefila, which asks Hashem for parnasa and that our merits not be used up in this world.

כתוב השל"ה הקדוש (מסכת תמיד - עניני תפילות וקריאת ס"ת - ק"א) ראוי לצום שלא יאכילנו הקדוש ברוך הוא זכותי בעולם הזה ויהיה זה התענית יום קודם ערב ראש חודש ניסן כי בניסן טללים שהם לברכה נפתחים וזה הנוסחא של התפילה:

אֱתָהּ הוּא הָאֱלֹהִים הַיֵּיחֹסִים הַזֶּן מִקְרָנֵי רְאֵמִים וְעַד בִּיצי כִּינִים, וְאֶתָּה הוּא הַמַּכִּין כָּל צָרָכֵהֶם, וְנוֹסֵף עַל הַצָּרִים הַהֶכְרַחִים אֶתָּה הוּא הַנוֹתֵן בְּמִלּוֹי וְרִיחַ וְעוֹשֶׁר וְכָבוֹד, כָּל זֶה אֶתָּה עוֹשֶׂה בְּנִדְבַת לְבָבְךָ הַטּוֹב. כִּי אֶתָּה הוּא נָדִיב בְּאַמֶּת, לֹא כִּמוֹ שֶׁקוֹרִין לְפַעֲמִים לְאָדָם אֶחָד נָדִיב, כִּי נִדְבָתוֹ אֵינָה אֱמִיתִית כִּי לְתַשְׁלוֹם גָּמוּל אוֹ בְּשִׁבִּיל טוֹבָה שֶׁקֹּדֶמוּהוּ וְהָרִי הוּא פְסוּחָר, אֲכֹן מִי הַקּוֹדֵם וְשִׁלְמָתָּ, וּבְנִדְבַת לְבָבְךָ הַטּוֹב טוֹב וּמַטִּיב אֶתָּה לְכָל. וְלִי אֲנִי עֹבְדְךָ הַטָּבָה עַל כָּל, וְנִתַּתְּ לִי עוֹשֶׁר וְכָבוֹד מִיָּדְךָ הַכֹּל, בִּרְכָתְךָ מִכָּל כֹּחַ לְכָל. נִתַּתְּ לִי סִפְרִים הַרְבֵּה, וְכֶסֶף וְזָהָב לָרֹב, וּמַלְבוּשֵׁי כָבוֹד וְדִירָה בְּכָבוֹד, קִטוֹנָתִי מִכָּל הַחֲסָדִים אֲשֶׁר עָשִׂיתָ אֶת עֲבָדֶיךָ, וְיִרְאָ אֲנִי כִּי מְאוֹד לְנִפְשִׁי שֶׁלֹּא יִהְיֶה חֶסֶד וְשָׁלוֹם הָעוֹשֶׁר שֶׁמֹּר לִי לְרַעָה לְהַאֲכִילֵנִי הַמַּעֲט מִזְכּוּתִי שֶׁבִּידִי, וּבָאֵם הוּא כֵּן קָח גָּא אֶת בְּרַכָּתִי וְאֵל אֶרְאָה בְּרַעֲתִי לְעוֹלָם הַבָּא עוֹלָם הַנֶּצְחִי. וּבָאֵם רְצוֹנְךָ הַטּוֹב לְמַהֲב וּלֹא לְמִשְׁקָל, תֵּן בְּלִבִּי וּבְלֵב כָּל הַנְּלוּיִם אֵלַי שֶׁלֹּא לְהַשְׁתַּמֵּשׁ בְּמַתָּנוּתְךָ לְתַעֲנוּגִים גּוֹפְנִיִּים, וְיִתְפָּרֶנְסוּ מִמֶּנִּי בַּעֲלֵי תוֹרָה אֲנָשִׁים כְּשֵׁרִים אֲנָשִׁים הַגּוֹנִים, עֲשׂוֹת צְדָקָה הַרְבֵּה וּגְמִילַת חֲסָדִים לְקְרוֹבִים וּלְרְחוּקִים, וְדַבֵּר יְקוֹק יְקוֹם. יִהְיֶה לְרָצוֹן אֲמָרִי כִּי וְהִגִּיוֹן לְבִי לְפָנֶיךָ י-ק-ו-ק צוּרִי וְגֹאֲלִי.

תפילה על הפרנסה מהרמב"ן זיע"א

לאמרה בראש חודש

נדפס בשערי ציון השלם מתוך כתב יד שבראשה רשום:
חיברה הרמב"ן ז"ל וה' מתפלל אותה בכל ראש חודש ג' פעמים

**יְהִי רִצּוֹן מִלְּפָנֶיךָ יי אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי שְׁתַּבָּרַךְ כָּל
מַעֲשֵׂי יָדֶי עַד בְּלִי דֵי מִידָּךְ הַמְּלָאָה
תְּשַׁבֵּיעֲנִי, וּמֵאוֹצָרְךָ הַטּוֹב תַּמְלֵא בֵּיתִי וְתִשְׁבִּיעֲנִי, וְתַצְלִיחַ
דַּרְכֵי וְאוֹרְחוֹתַי, וְשִׁמּוֹר רַגְלֵי וּנְתִיבוֹתַי, כִּי בִידְךָ מְסוּרִים
כָּל חַי וְיִהְיוּ מְזוֹנוֹתַי בִּידְךָ מְסוּרִים וּמְתוּקִים וְלֹא בְּיַד בְּנֵי
אָדָם, כִּי הֵם מְרִים וְקָשִׁים כְּלַעְנָה בְּבוֹשֹׁת פָּנִים מְכַלִּימִים,
לְכֹן בְּרַחֲמֶיךָ הַרְבִּים תַּחֲתוֹם לִי מְזוֹנוֹת מִידְּךָ הַטּוֹבָה
הַמְּלָאָה, וְיִהְיוּ שְׁלָמִים וְתַדְרֻכֵּנִי בְּדֶרֶךְ יִשְׁרָאֵל לְפָנֶיךָ וְתִגְנֵנִי
לְחֵן וּלְחֶסֶד וּלְרַחֲמִים בְּעֵינֶיךָ וּבְעֵינֵי כָל רוֹאֵי, כִּי אֵל
רַחוּם וְחַנוּן אַתָּה, בְּרוּךְ שׁוֹמֵעַ תְּפִלָּה:**

תפילה נפלאה לחודש טוב ומבורך!!
מאת גאון עוזנו ותפארתנו הבן איש חי
(עדיף לאומרה בלילה)

אלוקינו ואלוקי אבותינו, חדש עלינו את החודש הזה, חודש ניסן,
לטובה ולברכה, לששון ולשמחה, לחיים טובים ולשלום.
ויהיו כל ימי החודש הזה, הוא חודש ניסן, ברוכים, טובים ומתוקנים.
ותבשרנו בהם בשורות טובות, ותשמעינו בהם ששון ושמחה. ותחוננו בהם
חכמה, בינה ודעת מאיתך, ונהיה מדובקים בתלמוד-תורה. ותשלח ברכה
והצלחה והרווחה בכל מעשינו.
ותפתח לנו ולכל ישראל אחינו:
שערי אורה, שערי אהבה ואחווה,
שערי ברכה, שערי בינה,
שערי גדולה, שערי גילה,
שערי דעת,
שערי הוד והדר, שערי הרוחה והצלחה,
שערי ועד טוב, שערי ותרנות,
שערי זכויות,
שערי חדוה, שערי חוכמה, שערי חמלה, שערי חיים טובים, שערי חן
וחסד,
שערי טובה,
שערי ישועה,
שערי כלכלה,
שערי לימוד תורה לשמה,
שערי מזון טוב,
שערי נדיבות, שערי נעימות,
שערי סמיכה,
שערי עזרה, שערי עושר,
שערי פדות, שערי פרנסה טובה,
שערי צדקה, שערי צהלה, שערי צמח,
שערי קוממיות, שערי קרון-פנים,
שערי רפואה שלימה, שערי רצון, שערי רחמים,
שערי שלום, שערי שלוה,
שערי תשובה, שערי תורה, שערי תפילה, שערי תשועה.
"תודיעני אורח חיים, שובע שמחות את פניך, נעימות בימינך נצח".
"יהיו לרצון אמרי-פי והגיון לבי לפניך ה' צורי וגואלי".

חודש טוב ומבורך!

There is a *segulah* from the Kozhnitzer *Maggid* to recite three well-known stories (reproduced below) related to *Pesach*, (usually on the *Shabbos* when we bless the new month of *Nissan*). The *segulah* is that the stories will bless the Jewish people with an abundance of provisions and necessities for the upcoming *Pesach*.

Three Stories that are a *Segulah* for *Parnasa* for *Pesach*

1) A certain Jew was selling brandy before *Pesach*, to provide for the upcoming holiday expenses. He went from country to country, but at one border, the guards seized his barrel, since he lacked the proper licenses. The Jew quickly traveled to the Rebbe Reb Meilech and poured out his heart. The Rebbe Reb Meilech told him to tell the guards to taste the contents of the barrel; it was only water. The Jew did as the Rebbe had told him. They were surprised to find that the Jew was telling the truth! They returned the barrel to him, but then he went back to the Rebbe, crying: "Now how can I provide for my family for the holiday? The barrel of brandy was my only way of earning a livelihood and now it's full of water!" The Rebbe Reb Meilech told him to taste the contents of the barrel. To his delight, it was full of brandy once again! And the Jew had all the necessities for *Pesach* in abundance!

2) A king lost his ring. He proclaimed that he would pay a handsome salary to everyone who searched for it. There was a poor Jew who had no money for *Pesach*. His wife advised him to take up the king's offer. So he joined in the search, and with the money he earned, he bought all the necessities for *Pesach*. This Jew was also a generous fellow; he invited many guests for the *seder* that year.

Among the king's advisors was a wicked anti-Semite. On the *seder* night he went to the Jew's home and peeked in through the window. When he saw the Jew eating and drinking and not searching for the king's ring, he saw his chance. He quickly went back to the palace. "Your Majesty," he said. "You've been fooled.

I'll show you!" The king followed his advisor to the house of the poor Jew, and peered in the window. There was the Jew at a table full of guests, eating and drinking like a king! Still, the king was loath to think ill will of his Jewish subject. He told the advisor, "This Jew is probably interrogating these men to see if they know the ring's whereabouts."

This Jew's custom was that at "*Dayenu*," he would recite each verse and all the guests would respond, "*Dayenu*." It so happened that the advisor's name was none other than *Dayenu*. Just then, they all answered in chorus "*Dayenu*!" The king's advisor paled.

The king understood this to mean that his trusted advisor had in fact stolen the ring. He commanded his royal guards to seize the advisor and jail him, and he confessed to the crime. And the Jew had all the necessities for *Pesach* in abundance!

3) There was a certain Jew who worked hard for his landlord, the *poritz*. One day, the *poritz* said, "It's lucky for you that I support you. Otherwise, you would starve!" In his simple faith, the Jew answered, "What are you saying? There's a G-d in Heaven and He provides for all His creatures. If the *poritz* won't serve as G-d's agent, G-d will find me another."

The *poritz* angrily banished the Jew from his property. This occurred right before *Pesach*. This poor Jew now had no money to buy the necessary provisions. The *poritz* had a huge treasury where he kept all his gold. He would go in from time to time to count and polish his coins. He would spit on each coin and then polish it till it shone. The *poritz*' pet monkey would go with the *poritz* into the treasury and watch him. He saw his master put the coins close to his mouth; he thought that the *poritz* was eating the coins! Monkey see, monkey do. The monkey copied his master. It stole alone into the treasury and feasted on the gold coins. The monkey ate so many coins that it died.

When the *poritz* came into his treasury and saw the dead monkey, he didn't realize the cause of its death. His anger had not abated, and he commanded his servant to throw the monkey into the Jew's house, to teach him a lesson. "If I don't provide for him, no one will!" The servant threw the monkey in through the window. When it landed, its stomach burst and all the gold coins came pouring out. Then the Jew was able to buy an abundance of provisions for *Pesach*.

On the *seder* night, the *poritz* sent his servant to see how the Jew was suffering without food. But the servant reported that the Jew's house was full of food and drink. The *poritz* later sent for the Jew and asked him from where he'd had money. The Jew told the *poritz* how someone had thrown a dead monkey into his house and that hundreds of gold coins had burst from it. The *poritz* then admitted, "Now I truly see that it's *Hashem* Who provides for us all." And the Jew had all the necessities for *Pesach* in abundance!

May you all be blessed with abundant resources for a *Freilicha* and *Kosher Pesach*. May your tables abound with guests who enlighten your *seder* with gems of *Torah*, May you and your children and your children's children not know from want all of your days, May your *seder* table be blessed with the visible revelation of *Eliyahu HaNavi* in preparation for the coming of *Melech Moshiach*, Amen.

ג' ניסן כסגולה לפרנסה ועשירות

המנחת אליעזר ממונקש בספרו "חיים ושלום" (פרשת ויצא - דף קי"ב) מביא בשם האדמו"ר משנאווע וז"ל

"ובאשר שמעתי מאדמו"ר הה"ק רבינו יחזקאל זי"ע אבד"ק שינאווע כי ביום ג' ניסן נשיא זבולון היה מסוגל לו להמשיך פרנסה ועשירות, ואז הוא בימי ניסן זמן הגאולה, כר' יהושע בניסן עתידין ליגאל במהרה בימינו"

כידוע שבט זבולון היו ממחזיקי התורה ובג' ניסן קוראים בפרשת הנשיאים את תרומת נשיא שבט זבולון, אליאב בן חלון. מסביר המנחת אליעזר וז"ל (שם) וז"ש שמה זבולון בצאתך, בהוצאה שאתה מוציא לכבוד התורה שהוא השכר (הלימוד של יששכר זה השכר של התמיכה מזבולון). גס בעולם הזה תשמח בו מיד, כיון שהוא (זבולון) צריך להרוויח עוד, כדי שיוכל להזיק את התלמיד חכם בפרנסתו, על כן שכרו בעולם הזה וחלק טב בתורה כנזכר, ואני שפיר בעזרה השם יתברך. וההסבר לזה שמי שתומך תורה כמה שהוא יכול, יקבל יותר כסף כדי שיוכל לתמוך עוד יותר בלומדי התורה.

יהי רצון מלפניך ה' אלוהינו ואלוהי אבותינו, שיהיו מזונותי ופרנסתי ומזונות ופרנסת בני ביתי עם מזונות ופרנסת כל עמך בית ישראל, מוכתרים ומאומתים ומוצדקים בידך, ואל תצריכני לידי מתנת בשר ודם ולא לידי הלואתם, כי אם לידך המלאה הפתוחה, הקדושה והרחבה, ותהא מלאכתי וכל עסקי לברכה ולא לעניות, לחיים ולא למוות, ותזכני שלא יתחלל שם שמים על ידי, ואהיה מן המועילים ומשפיעים טוב לכל אדם תמיד, ותמלא ידי מברכותיך ושבענו מטובך, כמו שעשית ליוצאי מצרים, כי אתה ה' ברכת ומברך לעולם. עיני כל אליך ישברו, ואתה נותן להם את אכלם בעתו, פותח את ידך, ומשביע לכל חי רצון. השלך על ה' יהבך והוא יכלכלך, לא יתן לעולם מוט לצדיק. וְאַתָּן נשמות הקדושות והטהורות, העתירו אל ה' בעדי ובגללי, ירים קרני ויגביה מזלי, למען אוכל לעבדו בלבב שלם כל ימי עולם, אמן:

To be said on Gimmel Nisan, when it's Zevulun's Nosi ~ before Pesach!!

יהי רצון מלפניך ה' אלוהי ואלוהי אבותי
שיהיו מזונותי ופרנסתי ופרנסת אנשי ביתי
עם מזונות אנשי כל עמך בית ישראל,
מוכתרים ומאומתים ומצדיקים בידיך.
ואל תצריכני לידי מתנת בשר ודם ולא לידי הלואתם,
אלא לידך המלאה והרחבה. עיני כל אליך ישכרו,
ואתה נותן להם את אכלם בעתו. פותח את ידך ומשביע לכל חי רצון.
יהיו לרצון אמרי פי והגיון לבי לפניך, ה' צורי וגואלי.

אֵתָּה הוּא יי קְאֵלֵהִים הֵנּוּ וּמִפְרָנָם וּמִכְלָכֵל
מִקְרָנֵי רְאֵמִים עַד בְּיַצִּי כְנִים
הַטְרִיפְנִי לְחֵם חֶקֶי וְהַמְצֵא לִי וּלְכָל בְּנֵי בֵיתִי
מִזֻּנּוֹתֵי קוֹדֶם שְׁאֲצֻטְרֵךְ לָהֶם בְּנִחַח וְלֹא כְצֵר בְּהִתֵּר וְלֹא כְאִסּוּר
בְּכַבּוּד וְלֹא בְּבִזְיוֹן לְחַיִּים וּלְשִׁלוֹם מְשַׁפֵּעַ בְּרָכָה וְהַעֲלֵתָהּ
מְשַׁפֵּעַ בְּרָכָה עֲלֵינוּהָ כְּדֵי שְׂאוּכָל לַעֲשׂוֹת רְצוֹנְךָ
וְלַעֲסוֹק בְּתוֹרָתְךָ וּלְקַיֵּם מִצְוֹתֶיךָ וְאֵל תִּצְרִיכְנִי לִידֵי מַתָּנַת בְּשָׂר וְדָם
וּיְקַיֵּם בִּי מִקְרָא שְׁכָתוֹב פּוֹתֵחַ אֶת יָדֶיךָ וּמְשַׁבֵּיעַ לְכָל חַי רְצוֹן:

It is known that the day of the 3rd of Nisan is *mesugol* for *parnossa*. The source for this is *Sefer Chaim V'Sholom* (*Vayeitzei*), from the Munkatcher Rav (the *Minchas Elozor*) who says he heard from Rav Yechezkel Shraga of Shiniva (*Divrei Yechezkel*) that the day of the 3rd of Nisan, when the *Nosi* of Zevulun is read, is *mesugol* for *parnossa* and *ashirus*. This sounds like any one of the other numerous *segulos* for *parnossa*. That's why I think it's a disservice to tell anyone this without also telling him what it says before that on the very same page.

He starts off the page by explaining that *means that* (בצאתך) for *Torah* (his giving money to Yissochor so he can learn *Torah*) the *Torah* is his reward, but Zevulun will also be happy (שמח) in this world immediately since he needs to make more money in order to support *Talmidei Chachomim*. This seems to be the lesson we should take out of it. By supporting people who learn *Torah* – everyone according to his means – we can be worthy of getting *parnossa*. This should get those people who speak disparagingly of *Talmidei Chachomim* who are supported to stop speaking thus, as really the *Talmidei Chachomim* are doing the giver a favor.

שמח is equal to *ba'emet*, hinting at dealing honestly. *שמח* is also *meramez* to *simcha* being *mesugol* for *parnossa*. Rav Nosson Breslover once told someone with financial troubles that *simcha* is *mesugol* for *parnossa*. The man replied that it was difficult to be happy in his present situation. Rav Nosson responded, "But what won't a person do for *parnossa*?" (The same story is told over with the *Yismach Yisroel* of Alexander.) Rav Mendel Riminover says a *remez* to *simcha* being *mesugol* for *parnossa* is the last letters of *שמח* and *והיית אך שמח* are the same and they are a Name connected to *parnossa*. The first letters of *שמח* are equal to the first letters of *שמח*. This is also *meramez* in the *Mishna*: *איזה הוא עשיר בחלקו? עשיר הוא עשיר השמח בחלקו*. How does one become an *עשיר*? – by being happy with one's lot.

פרשת המן reminding us of המן equals זבולן

Leah said regarding זבולן that Hashem had given her a טוב. *Rashi* says that this means as *Onkelos* translates it, חלק טוב – “a good portion”. The *gematria* of זבד is equal to 479 – the *gematria* of בזעת אפך, as in בזעת אפך. The word זבולן in בייש is עשפכט, equal to 479 – the *gematria* of בזעת אפך. The last letters of בזעת אפך equal לחם. This *pasuk* teaches us that although there are people who seem to amass great wealth without breaking a sweat, the *pasuk* is teaching that if one thinks בזעת אפך, meaning one’s own efforts are what makes – as the *pasuk* says: ואמרת בלבבך כחי ועצם ידי עשה לי את החיל הזה, then no matter how much one may have, it will never be enough (as *Chazal* teach that if one has a hundred he wants two hundred). Then despite all you may have, לחם, it seems like you only have bread. The *gematria* of בזעת אפך with the *kollel* is equal to the last letters of כחי ועצם ידי. The *posuk* then says: עד שובך אל האדמה כי ממנה לקחת כי עפר אתה ואל עפר תשוב – which can be read as: until he does *teshuva* and realizes that he is just dust and powerless, as Avrohom Avinu said: ואנכי עפר ואפר – “I am but dust and ashes”. When someone comes to the realization that every single great idea and every single penny comes only from Hashem, (as is hidden in the *pesukim*, אפך is equal to אלף, which alludes to Hashem who is One and the עולם של אלוהים and the first letters of כחי ועצם equal twenty-six, Hashem’s Name) then even if he only has bread, he feels like he has everything, as the *Mishna* says: איזה הוא עשיר השמח בחלקו. He is then taken out of the curse of תאכל לחם. Hashem is saying אפך, meaning “(by the sweat of) your face”. When you take the ך off to make it אפי which would be referring to Hashem, then you have the first letters of פותח את ידך – we ask Hashem to “open His hand” since we can’t do anything on our own. We can then realize there is only One Who controls everything, as שמע ישראל ד’ אלקינו ד’ אחד with the *kollel* is equal to תאכל לחם.

Rashi on the words, בזעת אפך, says: לאחר שתטריח בו הרבה – “after you toil a lot”. But many toil and barely put food on the table! לאחר שתטריח – “after you toil” can mean two things: 1) After you are done with thinking that your own toil makes *parnossa*. 2) Reading it with a comma, לאחר שתטריח, בו הרבה. After toiling hard by working on your *emuna*, then בו הרבה. This doesn’t mean quantity, rather quality. There will be lots of *shefa*; the money will come from the side of *kedusha*, as opposed to one who thinks he gets money on his own, and has the money coming from the “other side”. A *remez* to this is that בו הרבה is the same *gematria* as טהור.

The Munkatcher Rav shows how the name of זבולן is equal to ninety-five, which will be equal to the Names of Hashem – יקייק אדנ’ – when *Moshiach* comes. After he speaks about the *segula* for *parnossa*, he says that we should understand that *Nisan* is a time of *Geula*. As Rav Gamliel Rabinovitz constantly says, we need *parnossa* to live but we should remember that Hashem has no house, no wife (we are in *golus*), most of his children don’t know how to say *Shema*. He says that Hashem doesn’t even have bread, so to speak, as we say in *korbonos*: את קרבני לחמי. He says that besides constantly saying, “Give me, give me,” we should ask Hashem to rebuild His house.

We should all remember that the *berocha* of *parnossa* on this day comes from supporting *Talmidei Chachomim*. May we all be *zoche* to have *parnossa berevach* and do good things with it, and may we be *zoche* to realize what we are missing without Hashem’s House, so that we can *daven* properly for its rebuilding.

Segulah for Parnossa – 3rd of Nisan - Nosi of Zevulun - Eliav ben Cheylon.

www.zchusavos.blogspot.com/2007/03/segula-for-parnaas-3-nisan-nasi-of.html

The 3rd of Nisan is the Nosi of Shevet Zevulun, Eliav ben Cheylon. Rav Chaim Elazar of Munkatch, known as the *Minchas Elazar*, says he heard from Rav Yechezkel Shraga of Shiniva (*Divrei Yechezkel*), that today is *mesugal*, auspicious, for the flowing of livelihood and wealth. This is because Zevulun was the tribe that supported Yissachor learning Torah.

From *Rosh Chodesh Nisan* on there is a *minhag* to read the “*Neseim*” from *Parsha Naso*. (*Shlah* beginning of *Pesachim* “*HaChodesh*”, *Mishna Berura* 429:8, *Be'er Heitiv* 429:6, *Kitzur Shulchan Aruch* 107:1) The *Kav Hayosher* in Chapter 88 goes into great detail about this. He says to give *tzedaka* before reading the *Nosi*, since *tzedaka* always helps ones *tefillas*. He says this benefits that whole *shevet*. There is also a “*Yehi Ratzon*” to say after the reading. Rav Tzvi Elimelech of Dinov (*Bnei Yisaschar*) in *Igra Dekala* (*Parshas Pekudei*) says in the name of his *Rebbe*, Rav Menachem Mendel of Riminov, that each of the first twelve days of Nisan represent one month of the year and contain all the *koach* of that coming month. He says it is well known that the *Chozeh* of Lublin would write down what would happen in the coming year during the days of the *Neseim*, each day for the corresponding month. The year he was *niftar* he stopped writing at the month of Av; he passed away on *Tisha B'Av*. We see from here that one should *daven* for all his needs for the coming months of the year on each representative day of the *Neseim*. There are those that have a *minhag* to read the *Neseim* from a *Sefer Torah*, but most read it by themselves from a *Siddur* or *Chumash*. It can be found in the back of the *Siddur* by the *Kriah* for *Chanukah*. Some *siddurim* have a special *tefillah* to be said after reading the *Nosi* of the day to uplift all the sparks from this *shevet* and from all the *shevatim*, *Amen Kein Yehi Ratzon!!!*

הנה אני קורא בתורה ונותן צדקה לכבוד נשמת ולעילוי נשמת שבט זבולון בן יעקב אבינו
לכבוד נשמות ולעילוי נשמות
כל הנשמות משבט זבולון ובפרט הנשיא אליאב בן-חלן. זכותם יגן עלינו אמן.

ביום השלישי נשיא לבני זבולון אליאב בן-חלן:
קרבו קצרת-פסח אחת שלשים ומאה משקלה מזרק
אחד פסח שבועים שקל בשקל הקדש שניהם |
מלאים סלת בלולה בשמן למנחה: כף אחת עשרה
זהב מלאה קטרת פר אחד בן-בקר איל אחד כבש-
אחד בן-שנתו לעלה: שעיר-עזים אחד לחטאת:
ולזבח השלמים בקר שנים אילם תמשה עתידים
תמשה כבשים בני-שנה תמשה זה קרבן אליאב בן-
חלן.

Tefillah after reading the Nosi portion:
Shevet Zevulun - Selfless supporter of Torah.

נָשִׂיא שֶׁל אוֹתוֹ הַיּוֹם יֹאמַר תְּפִלָּה קִצְרָה, "יְהִי רָצוֹן
מִלְּפָנֶיךָ, ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתֹּאִיר הַיּוֹם בְּחֶסֶדְךָ
הַגָּדוֹל עַל נַשְׁמָתַיִן קְדִישִׁין, דְּמַתְּחֵדָשִׁין בְּצַפְרִים וּמַצְפְּצִין
בְּשִׁבְחִין וּמַצְלִיִּין עַל עַמָּא קְדִישָׁא יִשְׂרָאֵל, רַבּוֹנוֹ שֶׁל עוֹלָם,
תְּכַנִּים וְתַעֲלִיל הַנֶּךְ צַפְרִים קְדִישִׁין, לְאַתֵּר קְדִישָׁא, דְּאִתְמַר
עֲלֵיהוּ: עֵין לֹא רָאִתָּה אֱלֹהִים וּוּלְתָךְ, יְהִי רָצוֹן מִלְּפָנֶיךָ, ה'
אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שֶׁבָּאֵם אֲנִי עִבְדְּךָ מִשְׁכָּט (פְּלוֹגִי) שֶׁקָּרָאתִי
בְּתוֹרָתְךָ פֶּרֶשָׁה שֶׁל הַנָּשִׂיא הַיּוֹם, אֲזִי יֹאִירוּ נָא עָלַי כָּל
נִיצוּצֵין קְדִישִׁין וְכָל הָאֻרוֹת הַקְדוֹשׁוֹת הַכְּלוּלוֹת בְּקִדְשָׁתָּךְ
הַשְּׁכֵט, וְאַהֲיָה מְלַבֵּשׁ בְּקִדְשָׁתָּךְ וְהַשְּׁכֵט לְהַבִּין וּלְהַשְׁכִּיל
בְּתוֹרָתְךָ וּבִירְאָתְךָ לַעֲשׂוֹת רָצוֹנְךָ כָּל יְמֵי חַיִּי, אֲנִי וְזֵרְעִי וְזֵרַע
וְזֵרְעֵי מַעֲתָה וְעַד עוֹלָם". וְכֵה יֹאמַר דְּבַר יוֹם בְּיוֹמוֹ, וְהוּא מְנַהֵג
כְּנִשָּׁר וְיִשָּׁר, וְנִכּוֹן הוּא.

Shevet Zevulun Ben Yaakov Avinu – Was born on the 7th of *Tishrei* and left the world at the age of 110. Zevulun was buried in Sidon. Zevulun inherited mountains, hills, seas and rivers. Hashem said "they will need your *Chilazon*" (a rare type of sea snail used for dyeing *techeiles*, threads for *tzitzis*). Then Zevulun asked Hashem "how can I be sure that I will be paid for this rare *Chilazon* snail?" Hashem replied "whoever takes the *Chilazon* from you without compensation will ultimately fail in his endeavor". The tribesmen of Zevulun were sea trading merchants and with their profits supported the *Torah* institutions of his brother Yissachar (*Bereishis Rabbah* 99:9).

- The symbol of the Tribe of Zevulun is ships;
- The gemstone of the Tribe of Zevulun is Diamond (*Yahalom*);
- The flag banner emblem of the Tribe of Zevulun is white with a ship on it.

May it be in the merit of the Holy *Tzaddik Shevet Zevulun Ben Yaakov Avinu* that *Klal Yisrael* be *zoche* to maintain our mission of *kedusha v'tahara* and *yiras shomayim* ~ even in the most trying circumstances and places.

May his *zechus* uplift us to dedicate ourselves to honor and support Hashem's holy *Torah* completely, Amen!!! May Hashem bless us to be *zoche* to become true selfless supporters of His holy *Torah*, Amen!!!

May it be in the merit of *Shevet Zevulun* that *Klal Yisrael* be blessed with an outpouring of *parnossa* and may all that who are in need be blessed with all they are lacking, Amen!!!

May it be Hashem's Will and greatest mercy that all the *neshamos* that have fallen from this *Shevet* and from all the *Shevatim* be uplifted to their proper place in *shomayim* in the *zechus* of *Shevet Zevulun ben Yaakov Avinu* and the *Nosi Eliav Ben Chaylon*. May it be His Will - *Yehihyu L'Ratzon Imrei Fi V'Hegyon Libi Lifanecha Adonai Tzuri V'Goali*, Amen, V'Amen!!!

יזבלני אישי, (יעקב כנוכר). כי ילדתי לו שש"ה בנים (כנוכר. וגם [ששה], ו' פעמים ב"ן בגימטריא ש"ב, י"ב פעמים הוי"ה, שהוא [יעקב] זעיר אנפין שורש האילן הכלול מ"ב צירופים, [וכנודע במקובלים ראשונים]. וגם ו' פעמים בנ"ם) בגימטריא ברי"ת, היינו מדה הששית יסוד ברי"ת קודש. וז"ש שש"ה בנ"ם ותקרא את שמו זב"ן, (בגימטריא יפ"ה, שהוא היחוד גמור לעתיד במהרה בימינו בביאת גואל צדק) כנ"ל (עיין שער יששכר מאמר חודש תשרי מאמר תקע בשופר אות לב).

[ובאשר שמעתי מאדמו"ר הה"ק רבינו יחזקאל זי"ע אבד"ק שינאווע כי ביום ג' בניסן נשיא זב"ן היה מסוגל לו להמשיך פרנסה ועשירות, ואז הוא בימי ניסן זמן הגאולה, כר' יהושע בניסן עתידין ליגאל במהרה בימינו (ראש השנה יא, ב), והבן]:

(ל, ב) ותהר ותלד בן ותאמר אסף אלקים את חרפתי ותקרא את שמו יוסף וגו'. בתרגום יונתן וילדת בר ואמרת כנש ה' ית חסודי והיכרין עתיד יהושע בריה דיוסף למיכנש ית חסודא דמצרים מעל בני ישראל ולמגור יתהון מעיברא לירדנא, עכל"ה. השמיענו התרגום יונתן כי זהו מדת יוסף הצדיק, תיקון יסוד ברית קודש, על כן תיקן זאת יהושע שהוא מזרע יוסף, להעביר חרפת בני ישראל, ולהסיר הערלה הערוה החופפת על היסוד ברית קודש, ולמול את בני ישראל שנית, הגם שהיה זה אפשר לעשות על ידי משה רבינו מצוה שאפשר לקיימה עוד בחוץ לארץ, למול כלל ישראל הנולדים במדבר, וכמו שמל את הראשונים במצרים.

אך זהו זכה יהושע מבני יוסף, יען שהיה יוסף הצדיק בהפלגה בתיקון מדה זו, עד שמל

וז"ש (הרים ל, יח) שמ"ח זב"ן בצאת"ך, בהוצאות שאתה מוציא לכבוד התורה שהוא השכר. גם בעולם הזה תשמח בו מיד, כיון שהוא (זבולון) צריך להרויח עוד, כדי שיוכל להחזיק את התלמיד חכם בפרנסתו, על כן שכרו בעולם הזה וחלק טב בהתורה כנוכר, ואתי שפיר בעזרת השם יתברך:

(ל, ב) ותאמר לאה זבדני אלקים אותי זכר טוב הפעם יזבלני אישי כי ילדתי לו ששה בנים ותקרא את שמו זבולון. עיין ברמב"ן הקדוש ז"ל (ר"ה זבדני) שלא מצא מוצא למלה הזאת זכ"ר בלשון הקודש, (ועיין שם מה שנרחק מאד לקרבו לפשוטו ולקצת פתרונו). וגם יש לדקדק, מה זה דוקא בשביל שילדה לו ששה בנ"ם יזבלני וכו' זכ"ר וכו', ותקרא את שמו זבולון.

אמנם יובן בפשט שבסוד ורמו הענין, כי הנה זבולון ברכתו הוא עושר גדול ושפע, וממציא פרנסה לאחיו העוסק בתורה, והשפע הוא בא דרך היסוד מדה הששית כנודע, והיסוד בא מ"ג מדות דיקנא כביכול, בסוד סרים אין לו זקן כנודע בהארז"ל (עיין שער הכולל ענין ספירת העומר דרוש יב), והאמנם העיקר התכלית להמשיך על ידי השפע ממולא עילאה, לבטל הע' שנין דעניותא דגלות בתראה המבואר בתיקוני זוה"ק (חק' י, ב), (והן המה חבלי משיח), ולקרב הגאולה שיבוא ויגאלנו במהרה בימינו, וביום ההוא יהיה ה' אחד כנודע שיהיה במקום הוי"ה ית"ש, ואז יהיה בגימטריא הווג (הוי"ה אדני) עולה יפ"ה, כנודע בספרי קודש.

וז"ש בלדת זבולון בן שש"י, (יסוד). ייעקב"ב, (זעיר אנפין, בעל שש"ה קצוות). זכ"ד, (בגימטריא י"ג מדות דיקנא כנ"ל). מו"ב, (מדת היסוד כנודע). הפעם

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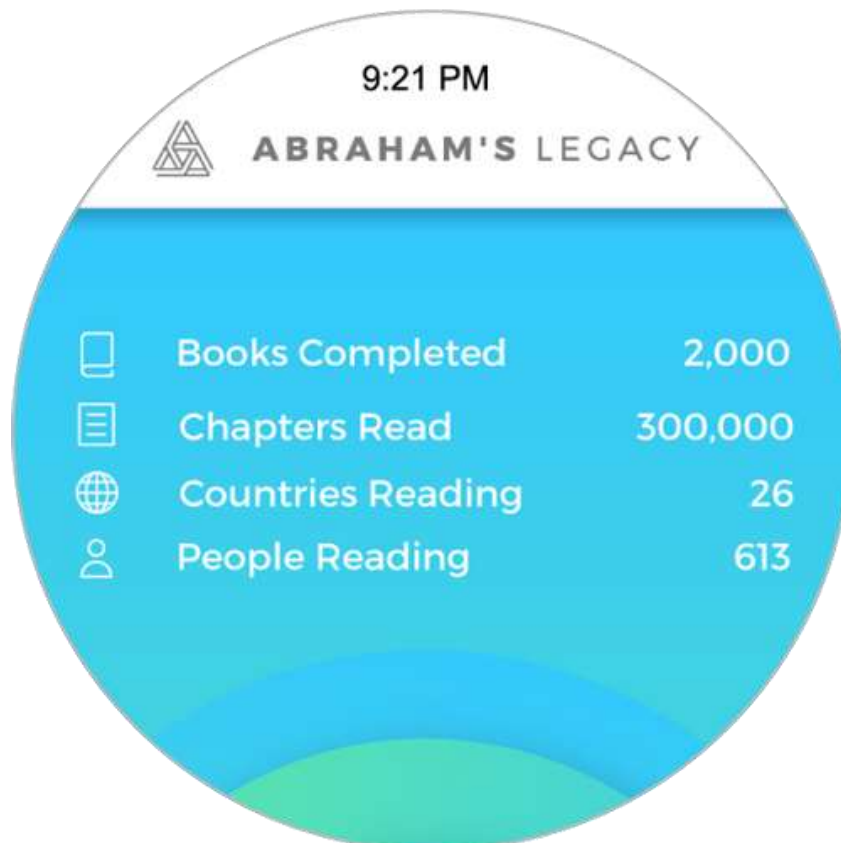
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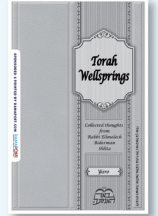
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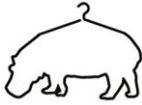
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