

ME'OROS HA'TZADDIKIM

LIGHTS OF OUR RIGHTEOUS TZADDIKIM



נדפס באדיבות

RAMAPOST
MARKETING | DESIGN | PRINT | MAIL

"ESSENTIALLY" ABOVE & BEYOND!

To add your shul, or request
additional copies, please email:
mitzvot@ramapost.com

לזכות רפואה שלמה
מלכה בת רחל
מיכאל בן שולמית יעקב
משה בן דבורה שירה
ואברהם יהודה בן שרה רבקה

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

Kedushas Levi, Parshas Noach (Bereishis 7:1)

❁ **VAYEITZEI** ❁

❁ CHASSIDUS ON THE PARSHA ❁

Story

The Mission Protects

The game of cards was getting very intense. The stakes were rising, and the tension in the game room was close to unbearable. One of the players, a Polish squire who had large landholdings, was especially agitated. His luck had been running against him, and his losses were mounting. He needed one good run to recoup his losses, but he had run out of cash. Having nothing to put into the pot, it seemed he would have to drop out of the game.

"My forest," he declared.

The others looked at him in puzzlement.

"What about your forest?" asked one of the other players.

"I want to put my forest into the pot for the next game. I don't have any more money, but I have my property."

"How are you going to do that? How do you put a forest into a pot?"

"We'll draw up a basic contract right here and now," said the squire. "I will turn over ownership to the one that wins the next pot."

The others shrugged and agreed.

The next round was played, and the squire's streak of bad luck continued. He lost the

round and thereby the forest as well. He was just about ruined.

The winner of the pot was a wealthy Polish merchant who lived in Berditchev. After the game, he gathered his winning, including the title to the forest, and returned home.

Back in Berditchev, the Polish merchants decided that it would be too much bother for him to conduct a forestry business. Instead, he would sell the forest right away and invest the money in his other businesses. Let someone else wrest a profit from the forest.

The ultimate buyer of the forest was a Jewish man living in Berditchev. The man had business dealings with companies in Prussia that required vast amounts of lumber. The acquisition of the forest would provide him with a large supply of wood and enable him to make serious commitments to his Prussian business associates. He immediately organized teams of lumberjacks to chop down the trees and ship them to Prussia. The Prussians were delighted with the quality of the wood and immediately reordered. In a few short months, the man became exceedingly wealthy.

It was not long before news of the Jewish man's financial success reached the squire who had lost the forest because of his addiction to gambling. He was enraged that all this wealth that should have been his was now going to a Jew, and he convinced himself that he was entitled to get it back.

The first move he made against the Jew was to sue him in the Polish courts. He insisted that the Jew was unlawfully harvesting the riches of land that rightfully belonged to the squire. Under questioning, he admitted that he had gambled and lost that fateful night, but he insisted that he had never put up his forest as collateral. The document in the possession of the Jew, however, contradicted all his arguments. It stated explicitly that the forest was collateral for his final wager and that the winner of the pot would take title to the forest. The Jew also had a perfectly executed bill of sale from the winner of the forest. The court had no choice but to rule in favor of the Jew.

The squire then summoned the Jew to the rabbinical court of Berditchev, headed by Rav Levi Yitzchak. This was a wild and desperate move, and it too failed. The rabbinical court ruled in favor of the Jew.

Seeing no prospect of reclaiming his lost forest through the legal system, the squire's thoughts turned to revenge against the Jewish buyer of the forest, against Rav Levi Yitzchak who had ruled against him, against all Jews. He decided to perpetrate that most odious of anti-Semitic calumnies, a blood libel.

A few days before Pesach, he went to a neighboring village and kidnapped an innocent Polish child. He took the child to a secret hideout, murdered him and drained his blood. He then wrapped the body of the child in a blanket and set off to find an accomplice who would deposit the corpse in the cellar of Berditchever Rav's house.

While the squire was secretly plotting against him, Rav Levi Yitzchak was concerned with a different problem. Poverty was not unknown among the Jewish residents of Berditchev, but one peddler in particular stood out as an extreme case. He lived in a rough hut with the windows boarded over and earned his meager living by delivering clay for construction. He collected the clay in the forest and transported it in a small cart drawn by a mangy horse.

One day, the horse died, and the peddler did not have enough money to buy another

horse. Having no choice, he and his wife carried the clay on their backs to the customers. The people of Berditchev took up a collection to help the peddler buy another horse. When the money had been raised, Rav Levi Yitzchak invited the peddler to his home and offered it to him.

“I cannot take it,” said the peddler.

“Why not?”

“Because I refuse to take charity from anyone.”

“Then take it as a loan.”

The peddler shook his head. “I can’t.”

“Why not?”

“I earn just enough to keep my family from starvation. So how will I ever repay the loan? That means that it is really a gift, and I don’t take charity.”

The peddler left, and Rav Levi Yitzchak remained sitting in his chair, trying to find a way to help the poor peddler.

While Rav Levi Yitzchak was sitting and thinking, the squire was doing his best to set his plan into action. He knocked on the door of a Polish peasant who lived near Rav Levi Yitzchak. The peasant was surprised to see the squire, and he invited him into his house.

“I need your help,” said the squire, “and I am prepared to pay you handsomely for your services. I’ve found the body of a Polish child, and I’m convinced the Jews are responsible. Everyone knows they need Christian blood for their matzos at this time of the year. They cannot be allowed to get away with murder, so this is where you come in. I’ll deliver the body to you, and I want you to put it into the rabbi’s cellar. After it’s done, you will be paid.”

“I can’t do it,” said the peasant. “The rabbi has always been good to me, so how can I do something that might cost him his life?”

“All right,” the squire grumbled. “I’ll find someone else. But you had better keep your mouth shut if you know what’s good for you. And don’t you worry, I’ll find someone to do it. Some people could use the money.”

A few hours after the squire left, Rav Levi Yitzchak knocked on the peasant’s door. The peasant was shocked to see the rabbi so soon after the squire’s visit.

“What can I do for you, rabbi?” he managed to stammer.

“I want to borrow some of your work clothes,” said Rav Levi Yitzchak.

“Sure,” said the peasant, not even bothering to ask why he needed them.

Rav Levi Yitzchak went home, put on the peasant’s clothes and went down to the cellar of his house. Moments earlier, the squire and another man carrying a heavy sack had gone down to Rav Levi Yitzchak’s cellar, but before they had time to unload the odious bundle, they heard footsteps and saw a man descending the stairs. It seemed to them that it was the peasant who lived nearby. What could he be doing here? Was he setting a trap for them? Frightened, they drew back into the shadows and waited for him to pass. Then they fled up the stairs, taking the sack with them. As they ran through the streets, they caught the attention of a Polish officer who ordered them to stop. When the officer opened the sack and discovered the murdered child, he immediately arrested the squire and his henchman and led

them away.

Meanwhile, dressed in the peasant's clothes with the hood pulled far over his head, Rav Levi Yitzchak gathered up a pile of his own firewood and tied it into a bundle. He hoisted the bundle onto his shoulder and went off to knock on the poor peddler's house.

The peddler opened the door and was surprised to see a peasant standing there, his face almost entirely concealed by his hood.

"Do you need firewood?" asked the peasant in a low gruff voice.

"Yes," said the peddler, "but I have no money."

"Take it on credit."

"I don't buy on credit," said the peddler.

"I'm going to have to leave it with you anyway," said the peasant as he threw the bundle to the ground. "This is stolen, and I have to run away."

Without another word, the peasant turned on his heel and ran away. The peddler looked down at the firewood, which had come loose when the peasant had thrown it to the ground. He gathered it up and took it into his house until he decided what to do with it. As he carried the firewood across his threshold, a pouch fell out from among the sticks and fell to the ground. Mystified, the peddler picked it up and saw that it contained a large amount of money. He decided to go ask Rav Levi Yitzchak what to do.

Rav Levi Yitzchak listened to his story and nodded. "It is very clear to me," he said. "The peasant that came to your door was none other than Eliyahu Hanavi. Because of your refusal to take charity or loans that you would not be able to repay, you merited a visit from Eliyahu Hanavi and a gift from Heaven. Use this money to bring happiness into your home. And from now on, sell bricks instead of clay. You will prosper."

While Rav Levi Yitzchak was telling the peddler about Eliyahu Hanavi, the squire and his henchman were being interrogated rather intensively in the police station. The henchman was the first to break under the pressure and confess. The squire's confession followed soon after.

The police were puzzled, however, by the appearance of the peasant in Rav Levi Yitzchak's cellar. What indeed was he doing there? After questioning Rav Levi Yitzchak and the peasant, they pieced together the entire story. Rav Levi Yitzchak, they concluded, had been delivered miraculously from a horrible fate.

Rav Levi Yitzchak's family was flabbergasted, but he shrugged it off.

"Why are you so amazed?" he said. "Our Sages have taught us that *shluchoi mitzvah einan nizakin*, people on a mission to do a mitzvah are protected from harm. That's all that happened here. Nothing more."



Dvar Torah

After catching up with the fleeing Yaakov, Lavan said to him, "And now you've left in such haste to return to your father's house ..." And Yaakov replied, "Because I was afraid, because I thought perhaps you might steal your daughters from me." Why does Yaakov repeat the word *ki*, because? He could have said, "Because I was afraid you might steal your

daughters from me.”

It is well-known, explains Rav Levi Yitzchak, that Yaakov’s approach to serving the Almighty was through *tiferes*, beautiful glory. Everything he did was solely to glorify the Name of the Almighty. And now that he was leaving Lavan’s house and returning home, where he would have the opportunity to fulfill the mitzvah of honoring his parents, he was again focused on glorifying the Name through his fulfillment of this great mitzvah.

Therefore, Lavan confronted him and said, “And now you’ve left in such haste to return to your father’s house.” If you were in such a hurry to do the *mitzvah*, why did you have to sneak away in the night? Were you afraid that I would harm you? Aren’t people on a mission to do a *mitzvah* are protected from harm? Would I have been able to steal my daughters away from you?

Yes, Yaakov replied, it would have been possible. This protection is extended only when those who are on a mission to do a mitzvah have complete faith and trust in the Almighty and have no ulterior motives. If they are lacking in faith, however, they cannot rely on this special protection. “Because I was afraid,” said Yaakov, “that is, because I was afraid of you, I realized that my faith was somewhat lacking and that my desire to leave was not completely for the sake of the Almighty. And therefore, ‘I thought you might steal your daughters from me.’ I could no longer rely on this protection, and I feared you might be successful in your attempt to steal away my wives.”



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

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

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

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

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

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

Hebrew Tefilla for Lighting a Yahrzeit or Hilula Candle

[תְּפִילָה הַנִּמְצָאת בְּסֵפֶר אֶלֶף הַמִּגֵּן מִבְּעַל הַפֶּלֶא יוֹעֵץ עַל פְּרֻשַׁת וַיֵּצֵא עֲמוּד כ"ד]

הַרְיֵנִי מִדְּלִיק נֵר זֶה לְמִנוּחַת וּלְעִלּוּי נַשְׁמַת אָבִי / אִמִּי מוֹרְתִי / הַצַּדִּיק
 בֶּן/בַּת _____, יְהִי רְצוֹן מִלְפָּנֶיךָ ה' אֱלֹקֵינוּ וְאַלְקֵי אֲבוֹתֵינוּ, שֶׁתִּקְבַּל בְּרַחֲמִים
 וּבְרָצוֹן כָּל מַעֲשֵׂה הַטּוֹב שֶׁאֲנִי עוֹשֶׂה, בֵּין בְּמַחֲשָׁבָה, בֵּין בְּדִבּוּר, בֵּין בְּמַעֲשֵׂה וְיִהְיֶה הַכֹּל
 לְזָכוֹת וּלְמִנוּחַת וּלְעִלּוּי לְנַשְׁמוֹת עַמְךָ יִשְׂרָאֵל, וּבְפָרֵט לְנַפְשׁ רּוּחַ וְנַשְׁמָה שֶׁל אָבִי / אִמִּי /
 צַדִּיק _____ . יְהִי רְצוֹן שְׁתֵּהֵינָה נַפְשׁוֹתֵיהֶם צְרוּרוֹת בְּצֵרוּר הַחַיִּים.

Translation:

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

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

4) Study some of his teaching or writings.

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



❁ GEDOLIM BE'MISASAM YOSER ❁



YAHRZEITS BEGINNING SHABBOS VAYEITZEI

http://www.chinuch.org/gedolim_yahrtzeits/Kisleiv

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

* **12th of Kislev ~ Begins Friday Night (Nov 27th)**

- * **Ravina II** bar Shmuel, who completed the codification of the *Talmud Bavli* begun earlier by Rav Ashi. His *petira* marked the end of the period of the *Amoro'im*, (c. 4236/475);
- * **Rav Shlomo Luria Ashkenazi**, the *Maharshal* (1510–1574) of Lublin, *mechaber* of the *Yam Shel Shlomo*, a halachic commentary on sixteen *masechtos* of the *Talmud* (the work of which only seven are still extant). His *Chochmas Shlomo*, glosses on the text of the *Talmud* and comments, is printed in the standard editions of the *Talmud*, (5335/1574);
- * **Rav Yitzchok Lampronti** (1679–1756), *mechaber* of *Pachad Yitzchok*, the first major Talmudic encyclopedia ever assembled. He was also *Moreh Tzedek* in Ferera, Italy, and the teacher of the *Ramchal*, (5517/1756);
- * **Rav Avrohom Dov Auerbach** of Avritch and Tzefas (1765–1840). He was a *talmid* of Rav Levi Yitzchok of Berditchev and the first two *Rebbes* of Chernobyl. *Rebbe* of Avritch from 1785, he moved to Tzefas in 1830 at the age of sixty-five. He is the author of *Bas Ayin*, a commentary on *Chumash*. In the deadly earthquake of the 24th of *Teves* 5597 (January 1, 1837), five thousand people lost their lives, of whom four thousand were Jews. Although most of the *shul* of the Avritcher *Rebbe* collapsed, the part where the men were clustered remained upright and everyone was saved. He is buried in the old cemetery of Tzefas, (5601/1840);
- * **Rav Yehoshua Moshe Aharonson** of Petach Tikva (1910–1993). Born in Warsaw, he was named *Rav* of Sanok in 1937. In the winter of early 1940, he was appointed to the *Bais Din* of Warsaw. In March 1942, he was deported to the Konin labor camp, near Chelmno. The Konin camp was liquidated in the summer of 1943. Rav Aharonson was taken to Hohensalza, and afterward to Auschwitz 3 (Buna). In 1945, he was transferred from

Auschwitz to Buchenwald and then taken on a death march to Theresienstadt, where he was liberated. He subsequently moved to *Eretz Yisrael*, where he served as a *Rav* in Petach Tikva and Emmanuel. His writings were collected in the book *Alei Meroros*, (5754/1993).

✳ **13th of Kislev ~ Begins Motzai Shabbos (Nov 28th)**

- ✳ **Ravina berei** D'Rav Huna, *Rosh Mesivta* of Sura. He, together with his teacher, Rav Ashi, collected and commented upon the *Gemora* of what would henceforth be known as the *Talmud Bavli*, (4260/499 or 4182/421);
- ✳ **Rav Yisrael Taub** of Modzhitz, author of *Divrei Yisrael* (1849–1920). He was the son of Rav Shmuel Eliyohu Taub of Zvolin (1888) and the grandson of Rav Yechezkel Taub of Kuzmir (1856), who was one of the *talmidim* of the *Chozeh* of Lublin. He became the first *Rebbe* of Modzhitz and was succeeded by his son, Shaul Yedidya Elozor. Legend has it that in 1913 Taub composed a thirty-minute *niggun* (melody) while having his leg amputated without anesthesia, (5681/1920);
- ✳ **Rav Yisrael Friedman**, the second Tchartkover *Rebbe*, (5693/ 1932 or 5695/1934);
- ✳ **Rav Sholom Hedaya** of Aram Tzova (1864–1944). The lineage of his father, Rav Moshe Chaim Hadaya, could be traced back to Rav Saadya Gaon. Rav Sholom's mother, Rebbetzin Sabatya, was the granddaughter of Rav Yitzchok Attia, *mechaber* of the *Zera Yitzchok*. Rav Sholom's father passed away when he was only three. At the age of twenty, he married Sora, the daughter of Rav Yitzchok Labaton, one of the most outstanding *Rabbonim* and *Dayonim* of Aram Tzova. When Rav Yitzchok moved to *Eretz Yisrael* in 1888, he took Rav Sholom and his family with him. In 1891, Rav Sholom had to return to Aram Tzova. While there, he was stricken with an eye ailment and nearly lost his eyesight. Despite that, he wrote a *sefer*, *Sholom La'Am*, which focuses on the issues of doing *tzedoka* and *chessed*, particularly on behalf of *Torah* students and scholars. In 1896, Rav Sholom moved to *Eretz Yisrael* permanently, first settling in the Bucharian Quarter, then moving to the *Ohel Moshe* neighborhood. In 1904, Rav Sholom was appointed *Moreh Tzedek* in the *Bais Din* of Rav Vidal Anjel and Rav Boruch Elnkava. In 1930, he was appointed *Raavad* (*Rosh Av Bais Din*) of all the *Sefardi* communities in Yerushalayim. In 1927, Yerushalayim's chief *Mekubol* and *Rosh Yeshiva* of *Yeshiva Bais Keil*, Rav Mas'ud *HaKohen* Elchaded, was *niftar*, and Rav Sholom was appointed his successor. Besides *Sholom La'Am*, Rav Sholom's other *seforim* were: *Dover Sholom*, responsa on the *Arba'a Turim*; *HaChaim v'HaSholom*, a series of *Torah* extrapolations; and *Sholom v'Tzedek*. His son, Rav Ovadya, was a prominent *Rosh Mesivta* in the *Porat Yosef Yeshiva*. When the Jordanians conquered the Old City, *Yeshivas Bais Keil* was destroyed and Rav Ovadya reestablished it in his own home in the new city. After the Six-Day War, he reestablished the *Yeshiva* in the Old City, (5705/1944).

✳ **14th of Kislev ~ Begins Sunday Night (Nov 29th)**

- ✳ **Reuven ben Yaakov Ovinu**, (1567 BCE–1442 BCE);
- ✳ **Rav Menashe ben Yisrael** of Amsterdam, author of *Nishmas Odom*. He was a friend of Rembrandt van Rijn, who, apart from making an etching of the *Rav*, also illustrated his books. It was Rav Menashe, who, together with Rav Yaakov Sasportas, pleaded with Oliver Cromwell to allow the Jews to settle in England on philosophical and theological grounds, (5418/1657);
- ✳ **Rav Menachem Nachum** of Shtefanesht, Romania, one of the five sons of Rav Yisrael of Ruzhin (1823–1869). He was succeeded by his son, Rav Avrohom Matisyahu, when the

latter was twenty-one years old, (5630/1869);

✧ **Rav Dovid Abuchatzaira**, (5680/1919);

✧ **Rav Mordechai Yaakov Breish** of Zurich, the *Chelkas Yaakov* (1895–1976). Born in Skohl, Galicia, his father was a *Chassid* of Rav Yissochor Dov of Belz. He married in 1920, and the couple lived in Lvov. He became *Rav* in Alesk, and then in 1928, of Disbourg, Germany. In 1933, he published *Tikun Eruvin*, a detailed examination of the *halochos* of *eruv* involved in his project of making a community *eruv* to help his *mispallelim* (those who *davened* in his *shul*), who were otherwise carrying on *Shabbos*. Following a life-threatening incident with the Nazis, who had just come to power, Rav Mordechai Yaakov and his wife decided to escape Germany. After a brief time in Lance, France, they settled in Zurich, Switzerland, where he nurtured the Jewish community for forty years. In 1967, he established the *Kollel Le'Horo'a Chelkas Yaakov* in Bnei Brak, (5737/1976).

✧ **15th of Kislev ~ Begins Monday Night (Nov 30th)**

✧ **Rav Yehuda HaNossi**, son of Rav Shimon *ben Gamliel*, redactor of the *Mishna* (120–192 CE) [193 CE, according to *Hamodia* 2006; 219 CE, according to *Yated* 2007], (3953/192);

✧ **Rav Avrohom Ibn Ezra** (the second), *mechaber* of *Botei Kenesiyos*, (5521/1760);

✧ **Rav Ze'ev** of Zhitomir, the *Ohr HaMei'ir*, (5560/1799);

✧ **Rav Eliezer Fishel** of Brody, (5572/1811);

✧ **Rav Simcha Bunim Sofer** of Pressburg (1842–1906), *mechaber* of *Shaarei Simcha* and *Shevet Sofer*. Born in Pressburg, Hungary (now Bratislava, Slovakia), he was the son of the *Kesav Sofer*, the grandson of the *Chasam Sofer*, and a great-grandson of Rav Akiva Eiger. He succeeded his father as *Rav* and *Rosh Yeshiva* in Pressburg in 1872, at the age of twenty-nine, the *Yeshiva* housing over four hundred *talmidim* at the time. He himself was succeeded by his son, Rav Akiva Sofer, the *Da'as Sofer*. Three continuous generations – the *Chasam Sofer*, the *Kesav Sofer*, and the *Shevet Sofer* – all served as *Rav* of Pressburg for thirty-three years. When Rav Akiva Sofer neared his thirty-third year as *Rav*, he asked his uncle, the Erlauer *Rav*, what to do. Upon his uncle's advice, the *Daas Sofer* moved to *Eretz Yisrael* in 1940, thus saving himself from the horrors of World War II, (5667/1906);

✧ **Rav Rephoel Even-Tzur**, *Rav* of Fez, Morocco, (5677/1916);

✧ **Rav Dovid Twersky** of Skver, (5680/1919);

✧ **Rav Dovid HaKohen Leibowitz** (1890–1941). Born in Warsaw, he studied in the *Yeshiva* of Radin as a teenager, where he held private study sessions with his great-uncle, the *Chofetz Chaim*, for twelve hours a day. In 1908, upon the recommendation of his saintly great-uncle, Rav Dovid went to learn in the Slabodka *Yeshiva*, under the direction of the *Alter* of Slabodka, Rav Nosson Tzvi Finkel. In 1915, Rav Leibowitz succeeded his father-in-law as *Rav* of Selechnik. After six years, however, he returned to Slabodka as a founding member of the Slabodka *Kollel*. Every member of the Kovno *Kollel* had to commit himself to one year of traveling abroad and raising funds for the *Kollel*. That is what brought Rav Dovid to America in 1926. While there, he was offered a job as *Rosh Yeshiva* of *Mesivta Torah Vodaas*. Among his *talmidim* were Rav Gedalya Schorr and Rav Avrohom Pam. In 1933, Rav Leibowitz founded *Yeshivas Rabbeinu Yisrael Meir HaKohen* (better known today as the *Chofetz Chaim Yeshiva/Rabbinical Seminary of America* in Forest Hills, N.Y.) There he transplanted to the United States his unique style of *Talmud* study as well as the Slabodka school of *mussar*. The *Yeshiva* was headed for half a century by his son, Rav Heinach Leibowitz, (5702/1941).

* **16th of Kislev ~ Begins Tuesday Night (Dec 1st)**

- * **Rav Yaakov** of Lublin, father of Rav Hirschel of Cracow, (5405/1644);
- * **Rav Shaul Yedidya Elozor Taub** (the *Imrei Shaul*), the second Modzhitzer *Rebbe*. Born in Osherov in 1886. He assumed the leadership of Modzhitz upon the passing of his father Rav Yisrael, the *Divrei Yisrael*, in 1920. From 1940 until 1947 the *Rebbe* lived in Brooklyn, New York. Rav Shaul was probably the most prolific Chassidic composer of all time, with the total output numbering close to a thousand compositions, (5708/1947);
- * **Rav Dovid Leib Schwartz** of Bnei Brak, “*Der Heiliger Tzaddik*”, (5760/1999);
- * **Rav Menachem Kalish** of Amshinov (1860–1917). Succeeded his father, Rav Yaakov Dovid Kalish in 1878, at the young age of eighteen. One of Rav Menachem's sons, Rav Yosef, became *Rebbe* in Amshinov, while his second son, Rav Shimon Sholom, became a *Rebbe* in Otvotsk. When Rav Yosef passed away in 1935, his son, Rav Yaakov Dovid (1906–1942), was immediately appointed as his successor. His uncle, Rav Shimon Sholom, had fled to Shanghai, where he helped the Mir *Yeshiva* in its escape and, after the war, he went to America. Upon his passing in 1954, he was succeeded by his son, Rav Yerachmiel Yehuda Meir, who set up court in the Yerushalayim neighborhood of Bayit Vegan. Rav Yerachmiel Yehuda Meir's grandson, Rav Yaakov Aryeh Milikowski, succeeded him in 1976. Rav Yitzchok Kalish, the son of Rav Yosef, became the *Rebbe* of Amshinover *Chassidim* in America. Of Amshinov itself, nothing remained, (5678/1917).

* **17th of Kislev ~ Begins Wednesday Night (Dec 2nd)**

- * **Rav Yosef Yoizel Horowitz**, the *Alter* of Novardok (1849[1858]–1919). Born in the Lithuanian town of Plongian to Rav Shlomo Zalman, *Rav* and *Dayan* of the town, Rav Yosef Yoizel joined Kovno's *Kollel Perushim* where he studied under Rav Itzele Blazer, Rav Naftoli Amsterdam and Rav Avrohom Shenker, spending at least eighteen hours a day – most of the time standing–studying. He also spent two lengthy periods learning in solitude: first, he secluded himself in a small room for a year and a half after tragically losing his first wife during childbirth; later, learning in a room in a forest for twelve years, leaving only to visit his family for *Shabbosos*. In 1894, Rav Yosef Yoizel began to visit the *Alter* of Kelm, Rav Simcha Zissel Ziv. Later, he established a large *Yeshiva* in Novardok and was responsible for creating a whole network of *Yeshivos*. During the First World War, in 1914, he moved the *Yeshiva* – with its *bochurim* – to Hommel in the Ukraine, as the Germans advanced on Novardok. In 1918, he moved it to Kiev, (5680/1919);
- * **Rav Chai Taib** of Tunisia, author of *HaLev Hitin*, (5596/1835);
- * **Rav Shlomo Heiman**, *Rosh Yeshiva* of *Bais Medrash Elyon, Torah Vodaas* (1893–1944). Born in Parenz, near Minsk, Reb Shlomo entered the *Yeshiva* in Halusk at the age of twelve, where he learned under Rav Boruch Ber Leibowitz. He remained there until 1917, when he married Chaya Feiga Rudensky of Volozhin. That year, he was appointed by Rav Boruch Ber to serve as *Rosh Yeshiva* in *Knesses Bais Yitzchok*. When anti-Semitic harassment forced him to leave the area, the *Chofetz Chaim* asked Rav Shlomo to teach in his *Yeshiva*. When World War I ended, Rav Elchonon Wasserman asked Rav Shlomo to be a *Rosh Yeshiva* in Baranovitch. In 1927 Rav Chaim Ozer Grodzenski invited Rav Shlomo to be *Rosh Yeshiva* of the Ramailles *Yeshiva* in Vilna, a position he held for almost eight years. In 1935, with Rav Chaim Ozer's approval, Rav Shlomo accepted an invitation to head *Yeshiva Torah Vodaas*. Thus he was spared, through *hashgocha protis*, the horrors of World War II. Since he arrived in America a few years before the onset of the Holocaust, he was able to

aid in the rescue of *Bnei Torah* and *Rabbonim*, (5705/1944);

✳ **Rav Avrohom Yochanon Blumenthal** (1877–1966). Born to his parents one year after they immigrated to *Eretz Yisrael* from Hungary, he married in 1895, and –despite the *petiros* of three of his children and his wife's hearing loss—he began an orphanage for the destitute of Yerushalayim during World War I. *Bais Tzion Blumenthal* has been continued by his grandson, Rav Eliezer Rakovsky (d. 1996) and his great-grandson, Rav Boruch Rakovsky, (5727/1966).

✳ **18th of Kislev ~ Begins Thursday Night (Dec 3rd)**

✳ **Rav Avrohom ben HaRambam**, the only son of the *Rambam*, born to him by his second wife. Born in Fostat, Egypt (1186–1238). *Mechaber* of *HaMaspik L'avdei Hashem*, (4999/1238);

✳ **Rav Aryeh Leib Darshan** of Posen, (5497/1736);

✳ **Rav Boruch** of Mezhibuzh (1756 [or 1753] –1811), son of Rav Yechiel Ashkenazi and Adel, the only daughter of the *Ba'al Shem Tov*. Educated by Rav Pinchas of Koritz and the *Maggid* of Mezritch, he began serving as *Rebbe* in Tulchin. After the passing of his older brother, the *Degel Machane Ephraim*, in 1798, Rav Boruch settled in Mezhibuzh, (5572/1811);

✳ **Rav Yekusiel Shmelke** of Sassov, (5618/1857);

✳ **Rav Yosef Yitzchok** of Ovritch, son of the *Tzemach Tzedek* of Lubavitch, and father of Rebbetzin Shterna Sara who was the wife of the *Rebbe RaShaB*, (5638/1877);

✳ **Rav Mordechai Alishberg** of Boisk, (5650/1889);

✳ **Rav Chaim Tzvi Ehrenreich**, author of *ShU" T Kav Chaim* (1875–1936). Born in Savrantz, his grandfather was Rav Avrohom Yehuda Schwartz, the *Kol Aryeh*. His primary teacher was his brother, Rav Shlomo Zalman Ehrenreich, *Rav* of Shamlau and *mechaber* of *Lechem Shlomo*. Rav Chaim Tzvi became *Rav* of the Mahd community when he was fifty-seven, succeeding his father-in-law. He was also *Av Bais Din* of Mahd for over thirty years. In 1923, he published *Ketzei HaMateh* on the *Mateh Ephraim* (by Rav Ephraim Zalman Margulies of Brodt) on the *halochos* of *Chodesh Elul* and *Chodesh Tishrei*. In 1932, he published *Shaarei Chaim* on *Shaarei Ephraim*, dealing with *halochos* of *Krias HaTorah*. His magnum opus, *Kav Chaim*, comprised 102 (*gematria* of *Kav*) *teshuvos* in practical *halocha*, (5697/1936);

✳ **Rav Eliezer Zev Rosenbaum** of Rakov, (5759/1998);

✳ **Rav Tzvi Menachem Teller**, *Rosh Yeshiva* at the *Bais Medrash L'Torah* (Skokie Yeshiva) (1951–2007). His parents were *Gerrer Chassidim* from distinguished lineage, descended from Rav Yitzchok of Vorki. Upon advice of the *Gerrer Rebbe*, the *Bais Yisrael*, young Tzvi Teller went to a Lithuanian-style *Yeshiva*. He learned at the *Ponovezh Yeshiva* for seven years as a *talmid* of Rav Dovid Povarsky and Rav Shmuel Rozovsky. After marrying, the couple moved to Seattle where Rav Tzvi became a principal for three years. In 1975, they then moved to Skokie, (5768/2007).



❁ HILLULA DE'TZADDIKA ❁

WHAT'S BEHIND YAHRZEIT MEANINGS & CUSTOMS

The *Maharil*, in *Hilchos Taanis*, teaches us that the reason why there is a custom to visit

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

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

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



❁ GEDOLIM BE'MASAYHEM ❁

STORIES & ANECDOTES

Rav Shlomo ben Yechiel Luria, 12th of Kislev

The Maharshah of Lublin, *Mechaber of Yam Shel Shlomo*

In the introduction to his *sefer*, *Yam Shel Shlomo*, the *Maharshah* writes, “I once received a *ner mitzva* – a candle that testified to me as a sign from Heaven and strengthened me, which I took as a gift of *chizuk* from Above and the gates of light were opened for me.” The *Kav HaYosher* (Chapter 96) explains this episode based on a *mesora* he had from his teachers that once Rav Shlomo Luria was sitting and writing his *sefer*, *Yam Shel Shlomo*, and

only a small candle was burning before him; it was about to be extinguished, but somehow it lasted for several more hours, longer than three or four tall candles, testifying to the stature of his *Torah* study. This miracle was like the miracle of the *Chanuka* lamps of the *Bais HaMikdash*. May his holy merit shield us – praiseworthy and happy is he and his portion!



Rav Avrohom Dov ben Dovid Auerbach of Avritch, 12th of Kislev

Mechaber of Bas Ayin

The *Ba'al Shem's Segula*

There was a revolt among the *goyim* when the ruler Ibrahim Facha was in control. The ruler of Tzefas guaranteed the

Avritch safe haven, but he would have none of it and declared, “Wherever all the Jews will be, so will I be there with them.” When the revolutionaries found out that

the Avritcher was present, they captured him and some of his followers, taking them as prisoners and marching them to their deaths!

As they were being led to the slaughter, the younger captives began whispering about a planned revenge to take their captors' swords and to attack them. The Avritcher overheard their plans and ordered them to abandon the idea. Instead, he told them to ask their captors for some water. He feigned thirst and was given some water to drink, over which he fervently recited the blessing *Shehakol niheya bidvoro* – and afterward, he explained his behavior to the *Chassidim*:

“There is a *segula* from the holy *Ba'al Shem Tov* to recite the *Shehakol berocha* in times of distress as a salvation from danger!”

Just then, a well-dressed, respectable-looking Arab approached and began to berate the rebels, asking them to release the *Rebbe* and his followers, for were the rebels not honorable, respected men as he had heard? Having to uphold their new reputation, they released the prisoners and ordered the Avritcher and his *Chassidim* to go home. Soon after, word went out that all Russian citizens should leave and the Facha wished to chase out the Jews and exile them from Tzefas to Akko and Chaifa – but the Avritcher said to sit tight. “Don't worry, he will leave before we do.”

And so it was – just days later, he was deposed and murdered, and Tzefas was a quiet, peaceful place once again. (*Sippurei Moron HaRamach* p. 102 #14)



Rav Yisrael Taub of Modzhitz, 13th of Kislev

Mechaber of Divrei Yisrael

Modzhitz *Chassidus* was founded by Rav Yisrael Taub, who was born in 1849 in Ratcoinz, Poland. In 1888, upon the *petira* of his father, Rav Shmuel Eliyohu of Zvolin, he assumed the leadership of the Kuzmir-Zvolin *Chassidim*.

In 1891 he settled in Modzhitz and lived there until the outbreak of World War I in 1914, at which time he fled to Warsaw. He remained there until his *petira*, on the 13th of *Kislev* 5681 (November 24, 1920). Rav Yisrael was also known for his *sefer Divrei Yisrael*, on the *Torah*. Rav Yisrael composed more than two hundred *niggunim*. Many of his melodies are still sung today by all *Chassidic* groups the world over. One of his most famous, the Heimlozer *Niggun* – the Song of the Homeless – also sung to the text of *Mizmor L'Dovid*, has become a classic. In it, Rav Yisrael expresses musically the feelings of a Jew torn from his home due to war.

His most famous *niggun* is the *Ezkeria HaGodol*, (the Great *Ezkeria*), composed in 1913. This is the well-known story of the *niggun*: The *Rebbe* traveled to Berlin for medical treatment. His doctor, Professor Israel, felt that his life could be saved only through the amputation of a leg. The *Rebbe* agreed to the operation but with the proviso that no form of anesthesia be used. It is told that during the operation, the *Rebbe* could see the surrounding Berlin area through the window next to his bed. The architecture and color of the buildings was reminiscent of certain parts of Yerushalayim and the poem *Ezkeria Elokim* written about the holy city and recited during *Ne'ila* (the closing service) on *Yom Kippur* came to his mind. During the removal of his leg, he composed this majestic and lengthy *niggun* comprised of thirty-six sections, each contrasting in nature. This *niggun* is sung by *Chassidim*

each year on the *Rebbe's Yahrzeit* both in *Eretz Yisrael* and the United States. The complete *niggun* takes approximately a half hour to sing.

Rav Yisrael's love for music also found expression in a number of his published *ma'amorim* (sayings). One especially is rather remarkable for a *Chassidic Rebbe*. In *Divrei Yisrael*, he compares man's ascent on the ladder of life to a musical scale. Just as the eighth tone is a repetition of the root tone one octave lower, so too, he says, is man's climb throughout life. Although he progresses ever higher, becoming complacent in his achievement, he must be aware that ultimately he must return to the root.



The Shepherd's Song

Rav Yisrael's son, Rav Shaul Yedidya, related:

"When my father [Rav Yisrael] lived in Modzhitz, he had a daily custom to travel

with his companions outside the town, where he would take a stroll and breathe the fresh air.

"Once, as they traveled through fields and pastures, they suddenly heard the voice of a shepherd tending his flock as he sang his song. My father, the *Rebbe*, asked them to stop the carriage immediately, so he could listen to the shepherd's song. When the shepherd concluded his song, the *Rebbe* motioned that they should continue on their way.

"He then turned to his companions and remarked, 'Surely you must wonder why I wished to listen to this shepherd's song. You should know, however, that whoever sings it is as if he is confessing his sins! A person's song is his confession, because through a person's song he reveals his inner essence, his identity. Whoever confesses, no matter who that person is, we must stop and listen to hear what he says.'"

(*Yisa Berocha Parshas Naso*)



Rebbe Yehuda HaNossi, 15th of Kislev

Son of Rebbe Shimon ben Gamliel

Why Rav Yehuda HaNossi decided to codify the Mishna

By: Rav Yonoson Goldson

From the time of the destruction of the first *Bais HaMikdosh*, the Jewish community in Bavel had remained the largest in the world. Within a century of the destruction of the second *Bais HaMikdosh*, it would become the center of *Torah* scholarship and the focal point of Jewish society for the next thousand years.

By the second century CE, it had become clear that the Jewish world was changing. Jews had migrated as far as central Europe to the north, Spain to the west and India to the east. The Jewish community in Egypt had been thriving

since the days of Yirmiyohu. But these sprinklings of Jews still looked to the centers of the Jewish world for guidance. No place rivaled *Eretz Yisrael* in quality of *Torah* scholarship, and no place rivaled Bavel in size and scope of Jewish life.

With remarkable foresight, Rav Yehuda *HaNossi* recognized that the structure of the Jewish world was about to change. The Diaspora grew broader and broader as Roman oppression drove Jews farther and farther apart from each other. Jewish communities were sprouting up all across the world, and it was only a matter of time until Jews in separate corners of the world would lose contact with one another. Once that happened, *Torah* scholarship

would inevitably decline and begin to evolve differently in different communities. Eventually, Jewish practice around the world would become so varied that the cultural cohesion of the nation would disintegrate.

To ensure the survival of the *Torah*, Rav Yehuda conceived a plan for preserving *Torah Shebe'al Peh* (the Oral Law or Tradition). Using his authority as *Nossi*, he began working to provide Jews everywhere with a common "reference point" for the Oral *Torah* that could be disseminated throughout the Jewish world while there was still time to assure its integrity.

The *Anshei K'nesses HaGedola* (Men of the Great Assembly) had laid the groundwork for this plan five centuries earlier with their innovation of *mishnayos*. Hillel and Shammai had arranged the *mishnayos* into six *Sedorim*, broad topical "orders": *Zero'im* (agriculture), *Mo'ed* (seasons), *Noshim* (family), *Nezikin* (damages), *Kodshim* (sacred articles) and *Tohoros* (ritual purity). Rebbe Akiva and Rebbe Meir had refined the structure and presentation that shaped the form of the final compilation of the *Mishna*. The vision that guided Rav Yehuda to implement the next bold step earned him such reverence among Jews that they referred to him by the exalted title of *Rabbeinu HaKodosh*, our holy *Rav*. By many, he was simply called *Rebbe*.

The academies of Hillel and Shammai introduced a new era of *Torah* scholarship. This was the period of the *Tanno'im*, literally, "teachers", who transformed the transmission of *Torah Shebe'al Peh*. Building on the work of earlier sages from the era of the *Zugos* (pairs of sages), these scholars became the authors of the *Mishna*.

Despite the greatness of their scholarship and the way their debates invigorated the study of *Torah*, these students nevertheless fell short of their masters' expectations. Disputes and

disagreements proliferated. Without intervention, these differences would have expanded unchecked, eventually eroding the stability of *Torah* tradition. The time had come to set *Torah Shebe'al Peh* into a fixed and permanent form.

Such an undertaking would require an almost unimaginable amount of time, energy and organization. It would require leadership that could gain approval from an entire generation of sages to imbue the finished product with unassailable authority. Given the constant repression and hostility of Rome, it seemed impossible that conditions would ever permit such a project the opportunity for success.

But *hashgocha protis* provided *Rebbe* with the opportunity. He did the rest.

On the day that Rav Akiva passed away, *Rebbe* was born. Inspired by the martyrdom of the heroic sage, *Rebbe's* parents defied the Roman ban and performed *bris mila* on their son on the eighth day after his birth. Although they took every precaution to maintain secrecy, a Roman guard caught them in the act and immediately arrested them. Scarcely a week after giving birth, *Rebbe's* mother was forced to make the long voyage to Rome to stand trial before the Emperor.

Arriving under guard at an inn on the outskirts of Rome, *Rebbe's* mother met a Roman noblewoman who also had an infant boy. The woman was astonished that *Rebbe's* mother had made such a laborious journey so soon after giving birth. When *Rebbe's* mother explained her story, the Roman woman suggested that they switch babies. And so, when *Rebbe's* mother presented an uncircumcised baby boy before the Roman court, the Emperor promptly ordered her set free. Furthermore, believing that the Jews were honoring the laws of Rome, the Emperor ordered the decree against circumcision annulled.

Rebbe's mother returned to the inn with the good news, and the two women remained close friends for the rest of their lives. *Rebbe* grew up to be the *Nossi* (leader, lit. "prince") of the *Sanhedrin* (Jewish Supreme Court), and the other baby boy grew up to be Marcus Aurelius Antoninus, the renowned "philosopher king" and Emperor of Rome. The warm friendship of the mothers continued between the sons.

Rebbe's friendship with Antoninus brought an unusual era of peace to *Eretz Yisrael*. Even after Antoninus was succeeded in 180 CE by his son Commodus, a ruler of far less wisdom and benevolence than his father, the good fortunes of *Eretz Yisrael* endured. Perhaps Commodus recognized that he stood to benefit from maintaining good relations with the Jews, given the strategic importance of *Eretz Yisrael* in Rome's wars against Parthia. In this rare period of tranquility, *Rebbe* could devote his full attention to his unprecedented work: the *Mishna*.

Rebbe reviewed centuries of *Talmudic* records, selecting the most authoritative *mishnayos* and including important minority opinions to preserve the tradition of debate and an appreciation for the underlying differences of interpretation. The remaining *mishnayos* were later arranged into the *Tosefta*, as well as the *beraisos* and the halachic *Medrashim* (the *Mechilta*, the *Sifra* and the *Sifri*), all of which retain Mishnaic authority except where contradicted by a ruling from the *Mishna*. Although there is some uncertainty, it seems that the *Mishna* remained oral throughout *Rebbe's* time and for some period after. What is clear is that over four thousand *mishnayos* were arranged in a fixed and ordered form, creating for the first time ever a static framework for the oral *Torah*.

Remarkably, *Rebbe* appears to have violated *Torah* law in his zeal to preserve

Torah tradition. The *Torah* itself prohibits the dissemination of *Torah Shebe'al Peh* in written or fixed form. Yet by virtually unanimous consent, the Sages accepted *Rebbe's* application of the verse, "It is time to act for the sake of *Hashem*; they have overturned Your *Torah*," as the basis for their approbation (*Tehillim* 119:126). In order to save the *Torah*, it may sometimes become necessary to bend the letter of the law for the sake of protecting a larger principle. This kind of *hora'as sha'ah* (emergency decree) may be applied only in exceptional circumstances, and only by the authority of a recognized prophet or the overwhelming majority of *Torah* sages.

Just as the original invention of *mishnayos* had preserved the style and spirit of *Torah Shebe'al Peh*, so too did the *Mishna* itself. Even in *Rebbe's* time, the *Mishna* was not intended to be learned on its own, but to provide a universal reference point in the transmission of *Torah Shebe'al Peh*. Its inherent design necessitated the interaction of teacher and student learning face to face, discussing and debating, engaging in personal contact. Every phrase, every word, every nuance, even every omission, alludes to a wealth of information presented with an elegance seemingly impossible without Divine guidance. Indeed, about *Rebbe* it was said, "From the days of Moshe until *Rebbe*, we have not found *Torah* and majesty combined in one person".

In 3948 (188 CE, exactly 1,500 years after Moshe *Rabbeinu* brought the *Torah* down from Sinai, *Rabbeinu HaKodosh* transformed its method of transmission, ensuring that the living *Torah* would remain vibrant and alive.

But *Rebbe's* generation did even more. By endorsing the codification of *Torah Shebe'al Peh*, the Sages transferred their own authority as custodians of the Oral *Torah* to the *Mishna* itself. From that generation on, no one, neither sage nor scholar – nor even the *Sanhedrin*, was

permitted to argue with any decision rendered in the *Mishna*. The era of the *Tanno'im* — the teachers — had ended; the era of the *Amoro'im* — the interpreters — had begun.

www.ohr.edu/explore_judaism/literary_corner/dawn_to_destiny/

4695



Rav Yehuda was the son of Rav Shimon *ben* Gamliel and was elected *Nossi* (“Prince”) after the *petira* of his father. He was born on the very day that Rav Akiva passed away at the hands of the Romans. In the *Mishna*, Rav Yehuda *HaNossi* is called, simply, *Rebbe*, for he was so famous that he needed no other name by which to identify him.

Rebbe was very wealthy, which was not the case with most other *Rebbes*, and it was believed that in his stables there was more wealth than in the treasury of the King of Persia! Yet, in spite of his great wisdom and wealth and the great honor in which he was held, *Rebbe* was a modest person and showed respect to all the great *Rebbes*, even those among his own students. He was fond of saying, “I have learned much from my teachers, even more from my friends and fellow students, but most of all I learned from my pupils.”

Rebbe used his wealth to support the needy. When a famine broke out in *Eretz* Yisrael, Rav Yehuda *HaNossi* opened his orchards and stores of food to feed the hungry.

Because of his high moral character and teachings, because of his refusal to enjoy selfishly his own great wealth, and because of his great personal qualities and piety, he was recognized everywhere as a holy person, and everyone called him *Rabbeinu HaKodosh* (“our saintly teacher”). Our Sages used to say that all noble virtues were united in him and that even Eliyohu *HaNovi*, invisible though he was, sat among the students of *Rebbe* to

listen to his teaching of the *Torah*.



Rav Yehuda *HaNossi* said many things that could serve as a guide to others. “When a Jew performs a *mitzva*,” he used to say, “he should not rejoice over that commandment alone, for one *mitzva* brings others after it. Likewise, when a Jew commits a sin, he should not regret merely that one sin, for other sins will surely follow that sin.”

That a person should never consider himself too great to learn from someone younger or more humble than himself, *Rebbe* showed through the following example: The *Torah* is likened to water. Just as an older person is not ashamed to ask someone younger to give him a drink of water, so should he not be ashamed to ask a younger person to quench his thirst for knowledge. And just as no one is too lazy to seek a drink when he is thirsty, so too, no student should be too lazy to seek *Torah* in a *Yeshiva*.

A person who did not wish to study or *daven* was regarded by *Rebbe* just like a dumb beast. Indeed, he once declared that he who occupies himself with the study of the *Torah* may eat the flesh of an animal or bird, but he who refuses to engage in the study of the *Torah* is not justified in eating the flesh of the lower creatures, of whom he is one.



There are many stories related in the *Gemora* and *Medrash* of the great friendship that existed between Rav Yehuda *HaNossi* and the Roman Emperor, Antoninus. The Emperor used to visit *Rebbe's* house secretly in order to learn from him something of the wisdom of the *Torah* and to consult him about various difficult problems concerning the government of his Empire, for he greatly valued the good advice he received from the Jewish Sage.

In order that others should not suspect that he was asking the *Rebbe* for his counsel concerning matters of state, they often disguised questions or answers by means of a code or some action that the other alone understood. On one occasion, Antoninus sent a messenger to *Rebbe* with the question: "The imperial treasury is empty. What shall I do?"

Rav Yehuda called the messenger into his garden, where he uprooted some plants and replaced them with others. The messenger from the palace watched in amazement and then asked, "What reply shall I give to my royal master?" *Rebbe* replied that no answer was required. The puzzled Roman returned to the Emperor, informing him that *Rebbe* had refused to answer the Emperor's question. Antoninus, however, asked the messenger whether Rav Yehuda had not performed any action in his presence. Thereupon, the messenger described to the Emperor how *Rebbe* had pulled up some plants in his garden and had put others in their place. The Emperor understood the message hidden in this action of the *Rebbe*. He dismissed several of his officials, whom *Rebbe* had suspected of being dishonest, and appointed others in their place. Soon the royal treasury was full again.

Later, the friendship between the Emperor and *Rebbe* was displayed openly. They began to visit each other and discussed *Hashem* and His *Torah*. Once Antoninus asked *Rebbe*, "How can the human soul be punished in the next world? The soul will be able to say, 'How can I be held to blame? I am a spiritual creation. It was the body that sinned, not I...' On the other hand, the body will be able to say, 'How can I be guilty? Without the soul I could not have sinned, for it is the soul which gives life to the body.'"

To this question of the Emperor, *Rebbe* replied with a clever *moshol* (parable) as follows: A man once owned an orchard, over which he set two servants to

guard it. One of the watchers was blind; the other was lame. The lame man, tempted by the sight of the ripe fruit that he could not reach, said to his blind companion, "Carry me on your shoulders and lead me to that tree, laden with rich fruit, to which I shall guide you. In this way both of us will enjoy the fruit."

When the owner, noticing the loss of his fruit, later accused his two servants of the theft of his choicest fruit, the blind man protested his innocence. "How could I have seen where the fruit was growing?" And the lame servant said, "How could I have reached the fruit?"

How did the owner act? He placed the lame man on the shoulders of the blind man and then punished them together.

So, too, replied *Rebbe*, does *Hashem* with the human body and soul when each falsely tries to avoid punishment for its guilt.



Rebbe was sick for many years but he was cured, as he had become ill, through a strange happening.

Rebbe was once walking to the *Bais Medrash*, when a calf, which was being driven to *shechita* (slaughter), broke loose and came up to *Rebbe*, appearing to plead with him to save it from death. *Rebbe* said to the calf, "Go to your fate, for to this end you were created." At this, a *Bas Kol* (Heavenly Voice) proclaimed from Heaven that, as *Rebbe* had not had pity on one of *Hashem's* creatures, he should be punished with physical suffering.

For thirteen years this holy *Rebbe* suffered, and then one day he was healed just as suddenly. It happened like this:

A maidservant in *Rebbe's* house was once cleaning a room when she found some newborn weasels. She wanted to put them out of the house, but *Rebbe* restrained her. "*Hashem* has pity on all His creatures," he said, "and human beings must follow His

example. Leave the baby weasels in the house.” A *Bas Kol* at once proclaimed that, just as *Rebbe* had had pity on *Hashem’s* lowly creatures, so should pity be taken on him. He was immediately cured.

When Rav Yehuda *HaNossi* became seriously ill and near to death, the *Rebbes* davened to *Hashem* for him. Later they sent a *Rebbe*, called Bar Kappora, to see how *Rebbe* was progressing, but when he arrived he learned that the holy scholar had passed away. Bar Kappora rent his clothes as a sign of mourning and returned to the *Rebbes*. He broke the sad news to them with this remark: “The angels have struggled with us human beings for ‘the Holy Ark’! The angels have been victorious and have captured ‘the Holy Ark’...The *Rebbes* asked, “Is he dead?” Bar Kappora replied, “You have spoken it. I did not want to let my lips utter the words.”



The most important achievement for which Rav Yehuda *HaNossi* is famous is his redaction of the *Mishna*. The *Torah*, given to us by *Hashem* on Har Sinai, consists of two parts: the Written Law (known, as *TaNACH*, the initials of which stand for *Torah*, *Neviim* and *Kesuvim*, that is, the Five Books of the *Torah*, the Prophets and the Holy Writings) and *Torah Shebe’al Peh*, the explanation of the *Torah* given by word of mouth to Moshe *Rabbeinu*, as well as the Laws of Yisrael (*Halocha L’Moshe MiSinai*).

This Oral Law was handed down from generation to generation by word of mouth from Moshe *Rabbeinu* to Yehoshua, from Yehoshua to the Seventy *Zekeinim* (Elders), from the *Zekeinim* to the *Neviim*, from the *Neviim* to the *Anshei K’nesses HaGedola*, and from them to the greatest scholars of every generation. All these laws, traditions and customs were learned by

heart and memorized. They were not allowed to be written down.

Rebbe Yehuda HaNossi saw, however, that as a result of the difficulties of the *Golus* (Exile) that the Jewish nation had to endure and would have to suffer for many centuries until the coming of *Moshiach*, there was a strong probability that many of these sacred laws would be forgotten or accidentally changed, G-d forbid. He therefore decided to gather together the laws and write them down, so that they might remain permanently recorded in what was called the *Mishna* (the meaning of which is “learning by repetition”).

This was, of course, a tremendous task, but *Rebbe* succeeded in his great undertaking. He not only assembled the laws of *Torah Shebe’al Peh*, but he also arranged them in a logical order in six volumes, or *Sedorim*, known by the abbreviation *Shas*.

The *Mishna* is written in Hebrew.

The later *Rebbes*, who discussed and expanded the *Mishna*, were no longer called by the title of *Tanno’im* (as the earlier *Rebbes* had been called), but were called *Amoro’im*. The volumes which contain their learned discussions are called the *Gemora*, an Aramaic word which means “completion”, or “explanation”, and these are mainly written in Aramaic. About three centuries of such Rabbinic discussions passed by after the *Mishna* had been written down before the *Gemora* was also put into writing. The *Mishna* and *Gemora* together are known as the *Talmud*, for whose existence we owe a tremendous debt of gratitude to Rav Yehuda *HaNossi*.

www.chabad.org/library/article_cdo/aid/112279/jewish/R

abbi-Judah-the-Prince.htm



Rav Boruch of Mezhibuzh, 18th of Kislev

Grandson of the Ba'al Shem Tov

The Apta *Rav* used to say: when you speak and tell stories about the *Ba'al Shem Tov*, it is a *segula* for *hatzlocha*; about the *Rebbe Rav Boruch*, it is a *segula* for *Yiras Shomayim!* (*Margenisa Dvei Rabbonon*, page 131)



The Big Fish

One *Shabbos*, when *Rav Boruch* spent *Shabbos* in a certain town, they brought a very large fish before him on *Erev Shabbos*. *Rav Boruch* asked them to prepare it in honor of *Shabbos* and at his *tisch* he divided its portions among the *Chassidim*.

As he distributed the fish he told the *Chassidim* the following story:

There was once an upstanding *yungerman* who spent his days studying *Torah* while his wife ran a small convenience store to earn them a modest living. The *Soton* was jealous of his success and so he decided to test the *yungerman* and his wife by sending them an abundance of customers. This left his wife overworked and overwhelmed, and so she complained to her husband, asking him to help her run the store. He began to shave off some hours from his learning, here an hour and there an hour, until he had completely left his studies and devoted his entire day to running the business. This is the way of the evil one: today he tells him to commit one type of sin and tomorrow another; slowly but surely our pure, innocent *yungerman* shook off the yoke of *Torah* and *mitzvos* until he was transformed into a totally irreligious rebel.

He was once traveling when he reached a crossroad. At that point, he was contemplating a certain transgression when there came to his ears the sound of distant weeping. When he enquired as to

the source of this misery, the townsfolk explained that the cries were from one of the prisoners of the *poritz*, the wealthy Polish landowner. Upon approaching the *poritz*, the *poritz* told the *yungerman*, "This wretched Jew is late paying his rent, so I have jailed him until someone ransoms him or till he dies and rots!"

The small spark that is never extinguished in any *Yid* was rekindled as the *yungerman* heard the poor Jew's distressful predicament. "I shall redeem him!" he declared and on the spot he pulled out his money pouch and ransomed the captive. *Nu*, as *Chazal* say, *mitzva goreres mitzva* – one *mitzva* leads to another, and the *pintele yid* within was now truly awake and aflame. Feelings of remorse and bitterness about his current empty state and vacant lifestyle stirred within him warm memories of yesteryear, when with purity and innocence he sat and studied *Torah*. He was overcome with his new resolve to be better and do *teshuva*, when a new and frightening fear gripped his heart: what if...? What if *chas vesholom* (heaven forbid) he wasn't strong enough to withstand temptation once more? What if his newfound resolve waned and he went back to his errant ways? Who was to say he wouldn't simply go back to a life of lawlessness and disdain for all he once again held dear? As he passed by a river his resolve grew until his decision was final: he took a leap of faith and drowned himself in the torrential waters of the raging river, sure that only such a drastic action could help him to remain pure of heart!

Now his soul ascended heavenward as his waterlogged body descended, plunging into the depths. On high, the heavenly tribunal convened to try his case and the arguments back and forth between the prosecution and defence flew fast and furious. On the one hand, he had

previously led a holy life full of *Torah* and *mitzvos*; on the other, he had turned toward a life bereft of any religious observance. On the one hand, he had just performed the important *mitzva* of *pidyon shevuyim* (redeeming captives) and *pikuach nefesh* (saving another Jew's life), using up all his money; on the other hand, he had just committed a grave sin by jumping into the river and taking his own life – yet he had done so for the purpose of escaping temptation and preserving his newfound faith and *Emunas Hashem*! Finally, the *Bais Din Shel Maala* concluded that he must return to this world; their *psak din* was handed down that his soul must come back as a *gilgul* in a fish; if a Jew ate it, that would be a *tikkun* for his *neshoma*.

And so, concluded the *Rebbe* Rav Boruch, his soul had come back in the fish that they were eating, and he hired a *minyán* to recite *Kaddish* and study *Torah* as a *tikkun* for his *neshoma*, till she could return to her source. And so it was. (*Mizekeinim Esbonon* II p. 112:7)



The Stolen Spoon: The Tale of a True Penitent

Rav Boruch of Mezhibuzh was well known as an outspoken critic of Rav Levi Yitzchok of Berdichev. One Friday night, during the *Rebbe's tisch*, when his *Chassidim* were gathered around his table, Rav Boruch declared, "If anyone here will speak evil of the Berdichever *Rav*, I promise that he will be rewarded with a portion in the World to Come."

Immediately a young man stepped forward, prepared to offer Rav Boruch an evil report about the Berdichever. Here was the perfect opportunity to acquire his portion in just one moment! Eager to secure his claim, the *Chassid* did not even stop to think for a second that perhaps Rav Boruch might have ulterior motives behind his request. The elder *Chassidim* standing

near him were horrified and dissuaded him from coming forward. "Heaven forbid that you should do such a thing!" they said.

The next day, during the *Shabbos* day meal, Rav Boruch repeated his offer. "My proposal stands. Whoever can bring me an evil word about the Berdichever is guaranteed a portion in the next world!" he announced. Just like the previous night, silence prevailed. None dared open his mouth to utter a word against Rav Levi Yitzchok – none, that is, except for the same young man, who, without any compunctions, seemed intent on speaking ill of the Berdichever and claim his reward. The opportunity had presented itself – how could he hold back what he knew about Rav Levi Yitzchok? Why, it was a veritable sin to hold out on his *Rebbe*, was it not?

Again, his fellow *Chassidim* appealed to his common sense and convinced him to stay silent. He agreed, certain that he would be given one more opportunity to finally do what he wanted, later during *sholosh seudos*, the third meal of *Shabbos*.

The time indeed came. Rav Boruch repeated his request, and this time the young *Chassid* paid no attention to his friends imploring him to refrain from speaking out. He ran forward, eager to unburden himself. Seeing the young man pushing his way through the crowd, Rav Boruch beckoned to him. "Come close, son, and tell me all that you know about the Berdichever!"

The young man told his tale. "I once traveled to Berdichev on business during the trade fair, and I decided that this would be a good opportunity to visit the *Bais Medrash* where the Berdichever *davens* and observe him in prayer. I had been told that it is a spectacle to behold his devotions, which are so wonderful that they can only be described as supernatural. I felt that it would be of great benefit to me to observe such pure and holy worship. So I set aside some time during my working

hours to visit the *Bais Medrash*.

“As I neared the entrance to the study hall, I heard the sound of the Berditchever’s ecstatic prayers. I did not dare venture inside. I *could* not enter. I just stood rooted to the spot in wonder and awe. Then the Berditchever reached the passage: “*Yotzer meshorsim va’asher meshorsov kulom omdim b’rum olom* — He fashions the ministering *malochim*, His servants who stand at the heights of the universe” (found in the morning *berochos* preceding the *Shema*). Suddenly he jumped up and ran toward me, and he yelled in a fit of hot anger, ‘*Vus vet der malach Michoel zogen?! Vus vet der malach Gavriel zogen?!* What will the *malach* Michoel say? What will the *malach* Gavriel say?’ He raised his hand and slapped me soundly on the cheek! Then he ran back to his place and resumed his *tefillos*.

“Now I ask you,” said the indignant young man, “how was the Berditchever allowed to speak in the middle of the *berochos*? And to strike a fellow Jew in anger? What did those strange words about the *malochim* mean? And why did he do all this in the midst of his *tefillos*? The whole thing sounds crazy!”

Rav Boruch listened patiently to the young man’s story till the very end. When the *Chassid* finished, Rav Boruch addressed everyone present.

“You should know that Rav Levi Yitzchok of Berditchev is an advocate on behalf of all of *Klal Yisrael* before the heavenly court. He speaks out in defense of all Jews and searches for merits to defend them and quell the forces of judgment against them. He even searches for merits to defend them when they have sinned, Heaven forbid! At the time when this young *Chassid* came to the Berditchever’s *Bais Medrash*, they were *davening* the *Yotzer* blessing that precedes *Shema*. At that time in the morning, when Jews all over the world reach the verse that speaks of the ministering *malochim*, who, as

servants, stand at the heights of the universe, that is the very moment when the archangels such as Michoel and Gavriel and all their hosts gather together to defend *Klal Yisrael* and seek their merits, as it says, ‘If there will be even one defending *malach* out of a thousand to declare a man’s uprightness on his behalf’ (*Iyov* 33:23). They try their best to seek out a defense for each Jewish soul, to protect it from the rod of judgment hovering over him and to send down an abundance of blessings upon him to cleanse him of the stains of guilt and iniquity.

“When the Berditchever *Rav* reaches that point in his prayers, he enters the fray and joins the supernal ministering *malochim*, seeking to find merits for Jewish souls. While you were standing there and observed that he had reached this point in the *davening*, proclaiming that the ministering *malochim* stand at the height of the universe, his soul ascended on High. He was spiritually elevated to the highest heights to seek out merits and advocate on behalf of *Klal Yisrael*. Then he saw you standing there before him, besmirched with the sin that you had committed that very day at the inn — when you stole that silver spoon during the meal — and he was enraged, because he could find no merit on your behalf to bolster his argument in your defense before the heavenly court.

“You see, sometimes a thief steals in desperation, out of poverty and hunger. Then Rav Levi Yitzchok can argue that the thief did not steal in order to purposefully transgress the commandment prohibiting theft, nor did he steal because he yearns for luxuries or because he desires that which is not his own. He only stole to satiate the pangs of hunger that assail his wretched existence and to quiet the rumblings of his empty stomach. He steals knowing that he might get caught, but what can he do? What other choice does he have?”

Rav Boruch’s temper rose, and his

anger reached its boiling point as he turned to the trembling young man who stood dumbstruck, like a thief caught in the act. Rav Boruch pointed an accusing finger and thundered, "But you are a prosperous and wealthy merchant who lacks nothing! Why did you yield to the temptation of the evil inclination? Why did you steal that silver spoon? The *Tzaddik* of Berditchev could find no defense on your behalf, and that is why he shouted at you, 'What will the *malach* Michoel say? What will the *malach* Gavriel say?' What will they say to defend

you against the crime you committed?"

The young man began to cry and begged forgiveness for his repugnant conduct. But Rav Boruch could not comply. "Only by approaching the *Tzaddik* of Berditchev can you repent and receive atonement for your crime. Ask him to prescribe for you a path for *teshuva* and that he should forgive you!"

The young man did so and became a true *ba'al teshuva*.



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

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

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

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

Zera Shimshon

Vayeitzei

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

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

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

The following is his passionate request to learn his works.

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

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

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

לזכר נשמת

רבינו שמשון חיים בן רב נחמן מיכאל זצ"ל

בעל הזרע שמשון זיע"א

ויה"ר שיתקיימו בנו ברכותיו של אותו צדיק

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

לעילוי נשמת הרב חיים שאול בן בנימין זצ"ל

לזכות זיווג הגון בקרוב ממש לשושנה נחמה בת חנה פעסא ורקה רויזא בת פייגא יוכבד בת דבורה לרפואה שלימה

לולי אלקי אבי וגו' היה כי עתה ריקם שלחתני את עניי ואת יגיע כפי ראה אלקים ויוכה אמש (לא' מב')
If Hashem, the G-d of my father etc. would not have been with me, you (Lavan) would have sent me away empty handed, Hashem saw etc. the toil of my hands and he rebuked you last night (31:42)

The medrash says (Bereishis Rabba 74:12) that work that a person does honestly with the intention of keeping himself busy and out of contact with the yetzer hara is even more beloved by Hashem than zechus avos, merit of one's righteous forefathers. This we learn from the fact that the merit of Yaakov Avinu's forefathers, Avraham and Yitzchak, saved Yaakov Avinu from being sent away from Lavan's house empty-handed (a monetary salvation) as implied by the above passuk. Whereas, in the merit of Yaakov Avinu's toil he was spared from physical harm that Lavan intended to do to him due to Hashem's rebuke to Lavan, as implied above.

The Zera Shimshon dwells on this concept of finding the Avodas Hashem, even in one's mundane work, by explaining the following mishna.

The mishna (Avos 1:10) says: Shemaya and Avtalyon taught: Love work and despise positions of leadership etc.

The Zera Shimshon offers the following amazing explanation why it is specifically Shemaya and Avtalyon who extol the virtues of earning an honest livelihood.

The medrash says (Bereishis Rabba 39:8) that in Avraham Avinu's travels, he passed by Aram Nahrayim and witnessed the inhabitants eating, drinking and acting wantonly. He prayed that he should have any share in that land. When he reached Sulama Shel Tzur (on the Northern border of Eretz Yisrael) he saw the inhabitants of the land wedding, hoeing etc. he prayed that he should merit this land.

The commentaries explains that since the first land was near water, the inhabitants did not have to be busy working the land and they had all the time to waste being merry. Eretz Yisrael however, is a land that has to be carefully cultivated due to the fact that it is dependent on rainwater. When Avraham Avinu saw this, he prayed that this land would be given to him, like this his descendants would be kept busy and away from sin.

With this Medrash, the Zera Shimshon explains that being the Shemaya and Avtalyon were either converts or the descendants of converts, it had to have been that they were descendants of the individuals who worked, for if they descended from those that did not toil, Avraham Avinu already prayed that he should no portion in that land (and it's people). It now makes sense why they specifically are the ones the extol the virtue of an honest occupation.

This is why they continue to warn that one should despise positions of leadership since the Gemara says (Kiddushin 70a) that once one is appointed to a position of leadership he may not perform labor in public. Losing out on one's privilege to toil is not worth it, even at the expense of not taking on a position of leadership. In fact, the Gemara relates (Nedarim 49b), that some Amora'im would try to perform permitted forms of labor to have this benefit.

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

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

Chayei Sarah

November 28th 2020
12th of Kislev 5781

879



Paris • Orh 'Haïm Ve Moché

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

Jérusalem • Pninei David

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

Ashdod • Orh 'Haim Ve Moshe

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

Ra'anana • Kol 'Haïm

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



Hilula

12 - Rabbi Shlomo Luria, the Maharshal

13 - Rabbi David Shalosh

14 - Rabbi Matityah Garji, author of 'Oneg Shabbat'

15 - Rabbi Yehuda HaNassi

16 - Rabbi Shaul Yedidya Taub, Admor of Madzitz

17 - Rabbi Ya'akov Lofess

17 - Rabbi Yosef Yozel Horowitz, the Alter of Novardok

18 - Rabbi Yosef Yehuda Chakim, the Chacham Bashi of Izmir

Weekly Bulletin on the Parshah

Pachad David

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

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

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



MASKIL LEDAVID

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

Why is the Evening Prayer Voluntary?

"Ya'akov departed from Beer-sheva and went toward Charan" (Bereishit 28:10)

Yitzchak Avinu's approach in Avodat Hashem was different from Ya'akov Avinu's. Yitzchak's approach was mainly an internal, spiritual Divine service and for all intents and purposes, even his exterior physical body was considered as such. He was a perfect burnt-offering, and just as a burnt-offering is offered in its entirety to Hashem, so Yitzchak Avinu was an entirely praiseworthy holy being for Hashem Yitbarach. Yitzchak served Hashem with the depths of his soul, a service that stemmed from the attribute of gevurah, strength. He was as strong as a lion in performing the will of his Creator. This is a lofty level of attainment that most mortals do not have the ability to even fathom. Chazal tell us that his body transformed into something as spiritual as an angel that has no residue of materialism at all. I have seen written in the holy sefarim that Yitzchak did not even have the regular physical pleasures of mortals, such as the delight in eating and drinking, for his body became pure and clean from any form of materialism. He became like an angel and saraf.

Whereas Ya'akov Avinu's approach was, in addition to his internal worshipful service, to focus as well on the external holy service. He summoned strength and courage in his battle against the deceitful Lavan and his excessive impurity. Ya'akov absorbed his main strength from the power of the Holy Torah, with which he occupied himself throughout his life without cessation. He was considered as "a wholesome man, abiding in tents" and killed himself in the tent of Torah. That is why Ya'akov left home, as the verse says, "Ya'akov departed". He left his family and exiled himself to a place of Torah, to the Beit Midrash of Shem and Ever, and there he immersed himself in Torah for fourteen years, engaging in Torah study with self-sacrifice and super-human strength, and without even sleeping for all those years.

While Yitzchak and Ya'akov had different approaches in Avodat Hashem, "All the rivers flow into the sea" (Kohelet 1:7). Both of them had, each in his own way, the common goal of sanctifying Hashem's Name and performing His will wholeheartedly. Both of them garnered their spiritual strength and absorbed their holiness from their holy father Avraham Avinu.

When Ya'akov arrived in Charan, the sun set and the verse says (ibid 28:11), "He encountered the place and spent the night there". The Gemarah tells us (Berachot 26b), "There is a braitah, Ya'akov established the evening prayer as it says, 'he encountered (וַיִּפְגַּע) the place'. 'פגיעה', encountering, always denotes prayer". I found this hard to understand. If Ya'akov established the evening prayer, why does a different Gemarah say (Berachot 27b) that the evening prayer is voluntary? This is corroborated by the halachic ruling (see Orach Chaim siman §237). Seemingly, just as Avraham established Shacharit and Yitzchak established Mincha, and according to all opinions, these are obligatory prayers, should not the Aravit

prayer that Ya'akov established have the same ruling? Why is this prayer less important to be considered only voluntary?

With siyata dishmaya I would like to explain the idea as follows. Ya'akov Avinu was the pillar of Torah upon which the world stands. The verse testifies about him, (ibid 25:27), "But Ya'akov was a wholesome man, abiding in tents". The word 'תם', wholesome, can be rewritten to spell 'מת', dead, for Ya'akov Avinu killed himself in the tent of Torah. He engaged in Torah study without weariness both day and night, when awake and when sleeping, as it says (ibid 28:16), "Ya'akov awoke from his sleep (וַיִּשְׁנֶה)", Rabbi Yochanan says, don't read it 'm'shnato', from his sleep, but 'm'mishnato', from his learning.

Even when Ya'akov Avinu a"h went to rest, he was engaged in the Holy Torah and did not cease for even one moment. The verse says (ibid 37:1), "וישב יעקב, Ya'akov settled", implying that he settled himself in Yeshiva (ישב) all his life. The Torah was his entire essence, and all his preoccupations were given over to it. That is why it says about him (ibid 33:18), "Ya'akov arrived intact" and Chazal explain (Shabbat 33a), "intact in his Torah". Even though for many years he shepherded Lavan's sheep and he suffered through many tribulations, nevertheless his Torah was not blemished and he did not forget anything from his learning. His Torah was preserved inside him because he was connected to it and clung to it with his entire soul.

As we know, one for whom Torah is his profession and he engages in it without cessation, is exempt from prayer. Due to this, Ya'akov Avinu did not have to establish the evening prayer during the fourteen years that he studied Torah in the Beit Midrash of Shem and Ever since the Holy Torah was his entire life. As he engaged in it with all his strength and Torah study was more important to him than anything else, he did not wish to cease its study even to pray.

But now that he arrived in a place and the sun set, he felt tiredness and wished to rest a bit after fourteen years of not sleeping. Then he said to himself that if he ceases for a moment from the toil of Torah and rests, the time has come to also engage himself in prayer. Also, the circumstances demanded it because he was now going, at the command of his father Yitzchak, to find his marriage partner. Therefore, particularly at this moment when Ya'akov went to rest and stopped learning for a very short time, he established the evening prayer.

Now we can understand why the evening prayer is voluntary. Ya'akov Avinu's main essence and occupation was the Holy Torah alone, and for this reason he did not engage in prayer because he was exempt. Only that night when the sun set for him and he rested somewhat from the Torah without being at fault for this, did Ya'akov open his mouth in prayer. But this was only a temporary ruling since the Holy Torah was his main occupation, and not prayer.



Walking in their Ways

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

Few in Place of Many

Mr. David Sitbon of Paris has a son, Yochanan, who when he was younger became ill with leukemia. He lay in critical condition, hovering between life and death. During that time, a dinner was arranged to raise funds for the poor for their upcoming Pesach needs.

Approximately four hundred people were invited. Unfortunately, since a football game was scheduled for the same night, only forty people showed up at the dinner. At first, the organizers, myself included, were cast into despair. But we immediately reinforced our faith in Hashem. Seeing how hard we had tried to make this event a success, Hashem would surely extend His hand and deliver us.

Suddenly, Mr. Sitbon entered with another twenty people. The hall now contained sixty people who merited hearing divrei Torah. Occasionally, we would cast a glance at Mr. Sitbon's downcast face and be filled with pity over his son lying deathly ill in the hospital.

Suddenly, I stood up and declared, "We are obligated to help those in need, on whose behalf we have gathered here today. Everyone should donate according to his means. With Hashem's help, this mitzvah will be a merit for the child, Yochanan Sitbon, and Hashem will heal him completely. This mitzvah will certainly cause a ruckus on High, for a mere sixty people are willingly undertaking the task originally expected of four hundred. Hashem will surely effect miracles and in one year's time, we will meet once again, in this venue, together with the child, whole and hearty."

The people were deeply moved at my words. From only sixty people, we managed to raise double that which we had anticipated from four hundred!

I could not attend the dinner the following year, on account of the birth of my son, Rabbi Michael Yosef Alexander, n"y. But the dinner was graced by the presence of the completely healthy Yochanan Sitbon.

Today, he is, Baruch Hashem, happily married and the father of five children, may they increase in number. May Hashem grant him the merit of Torah and good deeds.

The Haftarah

"And yet My people waver about returning to Me" (Hoshea 11)

Ashkenazim read the section **"Ya'akov fled to the field of Aram"** (Hoshea 12)

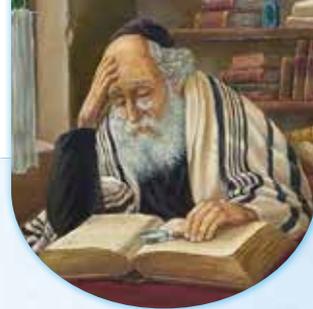
The connection to the Parsha: The Haftarah mentions Ya'akov who seized Esav's heel, "In the womb he seized his brother's heel", and the Parsha talks about Ya'akov fleeing from his brother Esav.

Guard Your Tongue

I Don't Like His Style

Although it seems to be that pointing out matters of personal taste is not considered as a negative comment, for example saying, "I don't like dry wine", simply describes the personal preferences and tastes of the speaker and is not a criticism of the wine.

However, concerning lashon hara, although the same rule would seem to apply and one may think that it is permissible to say that one doesn't like the style of a certain lecturer or speaker, in actual fact, it is generally prohibited to make these kinds of statements because one's words imply that the lecturer is not such a talented speaker.



In Our Father's Path

How Does One Get into a 'Beetle'?

When Leah married one of the choice Avot, Ya'akov Avinu a"h, it says, "And it was, in the morning, and behold it was Leah!" (Bereishit 29:25). Rashi explains, "And it was, in the morning, whereas at night Ya'akov did not notice that it was Leah, because Ya'akov had given Rachel signs and when she saw that they were taking Leah in to him, she said, "now my sister will be shamed", so she revealed those signs to her".

All the commentaries point out Rachel's singular attribute of being prepared to forgo for the sake of her sister Leah. However, this was not just a one-off act, but a concession over a long period. Throughout her married life with Ya'akov, Rachel acted charitably to Leah and gave her the feeling that she performed an act of kindness with her by marrying Ya'akov before her. And even when Leah taunted her, she kept quiet and didn't say anything.

This is how Rabbi Shalom Schwadron zt"l explains why this trial that Rachel faced, stood for her and at the time of the destruction of the Beit Hamikdash and the exile, it was her memory and merit that ascended before Hashem to redeem His children from exile, while the trials of the Avot, which were huge and difficult trials, did not stand for Yisrael to take them out of exile.

The reason is that the trials of the Avot were limited to the time that they occurred, while Rachel's challenge continued over a long period, yet she constantly prevailed in silence and did not say anything! This is a form of strength that has no equal, and this fortitude afforded her the eternal merit of being the one in whose merit Hashem will wish to redeem His children.

The Admor, Rabbi Ahron of Belz zt"l, once had to travel to a brit milah. His attendant showed up with a small car, called a 'Beetle', to take him to the brit.

The Admor asked in surprise, "How does one get into such a small car?" And the reply was, "One has to bend down a bit".

The Admor bent down, somehow crawled inside and the car set out on its way...

The Admor disclosed, "I learnt a great lesson from this: If you wish to get ahead, you must bend down"...

This was Shlomo Hamelech's a"h intention in saying (Mishlei 25:15): "A soft tongue breaks strong anger". With a soft tongue, with bending and forgoing, one can achieve the best results.



Pearls of the Parsha

When Tzaddikim Receive Prophecy in a Dream

"He encountered the place and spent the night there because the sun had set" (Bereishit 28:11)

The Midrash says that the words "because the sun had set", teach us that Hashem made the sun set before its time, so as to speak with Ya'akov privately.

The Midrash explains this using the mashal of the king's beloved friend who came to visit him on occasion. When he arrived, the king said, "Turn off the lights, extinguish the lamps, for I wish to speak with my beloved friend privately". So too, Hashem made the sun set before its time so as to speak to Ya'akov intimately.

Rabbi Shmuel Florentin of Salonica, in his sefer 'Minchat Shmuel', points out the following difficulty. On the verse, "And G-d came to Avimelech in a dream by night", the Midrash says that Hashem especially reveals Himself to the nations by night, as it says, "G-d came to Bilaam at night". We also find with Lavan that Hashem came to him in a dream at night, but Hashem reveals Himself to the Jewish prophets by day, as it says, "Hashem appeared to him in the plains of Mamre while he was sitting at the entrance of the tent in the heat of the day", as well as other examples. So why does the above Midrash say that Hashem made the sun set to speak to Ya'akov intimately, implying at night?

He answers according to the Moharash Yaffe, who says that prophecy by day comes only to a prophet who is accustomed to Hashem speaking to him, while to a prophet who is unaccustomed to prophecy, Hashem only reveals Himself at night. This explanation fits in with the precise wording of the Midrash, "it can be compared to the king's beloved friend who comes to visit him on occasion".

Let us Make an Agreement in Advance

"Then Lavan said to Ya'akov, 'Just because you are my relative, should you serve me for nothing'" (Bereishit 29:15)

The Gemarah (Chulin 127a) brings that the Amorah Rav Gidal offered some advice for life, in the name of Rav: If someone from the town of 'Neresh' kisses you, count your teeth to make sure he did not steal one. If someone from the town of 'Nahar Pekod' accompanies you, it is because of the beautiful jacket

that he sees on you and wishes to steal it. If someone from 'Pumbedita' accompanies you, change your place of lodging because he plans to rob you.

The Chatam Sofer uses this Gemarah to explain the verse, "he recounted to Lavan all these events". Ya'akov told Lavan that he stole the blessings from Esav and that is why Elifaz stole everything from him. When Lavan heard that Ya'akov also knows how to steal, he said, "is it because you are my brother (meaning relative)" if so, we are really brothers, partners in crime as it were...

The Chatam Sofer adds that Lavan was saying, "Just because you are my relative", in wonder, implying, "You are a thief just like me and you will serve me for nothing? You will surely still steal from me at some opportunity". Just as the Gemara in Chulin says that a thief has hidden intentions on how to cheat and steal. If so, "Tell me: What are your wages", let us come to an agreement in advance regarding the amount I will pay you, and don't steal from me..."

Idols are Sorcery

"She said to her father, 'Let not my lord find it annoying that I cannot rise up before you, for the way of women is upon me'" (Bereishit 31:35)

The sefer 'Lemachar A'atir' brings a wonderful idea that he heard from his grandfather, Hagaon R' M. M. Breslauer zt"l:

Hagaon Rabbi Yeshaya Pik Berlin zt"l, author of 'Mesoret HaShas', explains in the name of his wife the Rabbanit a"h, that when Rachel said "the way of women is upon me", she was referring to the idols that she was hiding, because idols are an act of sorcery. The verse says (Shemot 22:17), "You shall not permit a sorceress to live" and Rashi expounds that the court-inflicted death penalty applies equally to male and female sorcerers, but the verse uses the feminine because this activity was more common among women. This is a source for sorcery being referred to as "the way of women". By saying "the way of women is upon me", Rachel was implying, the idols which are an act of sorcery and are called the way of women, are upon me, are with me. According to this explanation, it follows that indeed Rachel did not lie but spoke in a manner that could be interpreted in two different ways.

Treasures

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



Why Did Esav Agree that his Son Eliphaz Study Torah with Ya'akov?

So lofty was the level to which Ya'akov Avinu a"h rose, that he merited being the pillar of the Holy Torah that upheld the world, and his image was engraved in the Throne of Glory.

Let us separate between the holy and the profane, between the pure and the impure, and focus on Esav the rasha, brother of Ya'akov Avinu a"h, who was the exact opposite. He was despised by Hashem and by mankind too. Hashem hated him as it says (Malachi 1:2-3), "yet I loved Ya'akov. But I hated Esav". There was not one sin that he did not transgress, whether in immorality or theft. He also denied Hashem's existence r"l and did not believe in the resurrection of the dead.

We should not mistakenly think that Esav did not recognize the greatness and importance of Torah. He certainly understood the great value of the Living Torah of G-d, but it was hard for him to abstain and distance himself from the temptations of This World, for he lacked the willpower to avoid obscenity and other abominations. We can bring a proof for the fact that Esav was aware of the greatness of Torah from the following Chazal (Rashi 29:11): Esav ordered his son Eliphaz to ambush Ya'akov and kill him. Eliphaz pursued and found Ya'akov, but, having been raised by Yitzchak and having studied Torah with Ya'akov, he could not bring himself to kill. He asked Ya'akov, "What about my father's command?" Ya'akov told him that by taking away all his wealth and thus impoverishing him it would be considered as if he complied with Esav's order, for the Sages say that a poor person is tantamount to a dead man.

It seems very strange that Esav the rasha should agree that his son Elifaz study Torah with Ya'akov, for he hated the Torah and those who study it.

But from here we see that Esav knew and recognized the great value and importance of Torah. He wanted his son to follow in its ways and merit absorbing the holiness of Ya'akov so that he too should become a Talmid Chacham like him. However, Esav himself did not want to cleave to the Torah, he wished to continue his wicked ways and corrupt himself with the temptations of This World. He preferred to live a life of abandonment and debauchery, and so even when he saw the truth in front of his eyes, he did not agree to repent on any account. And so he persisted with his rebelliousness and insubordination, adding impurity to his already impure state.

A NOVEL LOOK AT THE PARSHA



In the historical meeting between the deceitful Lavan and Ya'akov Avinu a"h, Ya'akov declares, "G-d saw my wretchedness and the toil of my hands, so He admonished you last night" (Bereishit 31:42). Rabbeinu Bachaye explains, "He admonished you last night- that you should not kill me. If so, the merit of the (integrity of the) toil of his hands saved him from being killed and the merit of his fear of G-d saved his money"...

In connection to this, the Maharal lays down the following ruling in his sefer 'Derech Chaim', based on the Mishna (Avot 1:17), "The world endures on three things, justice, truth and peace". "Hashem Yitbarach gives each person a fitting acquisition, and no person can touch what has been set aside for his friend, only what Hashem determined for each individual. But if mankind does not uphold justice, the acquisition that has been Heavenly ordained for a certain individual will be annulled and given over to someone else who is not worthy of it.

The Gate of Bitachon

Rabbi Gamliel HaKohen Rabinowitz shlita relates the following story that he personally heard from the hero of the tale. He was a 'ba'al teshuva' who married an American converted Jewess. Her non-Jewish father was one of the American tycoons and his legendary wealth was valued at tens of billions.

Due to his exceptional wealth, he spent his time enjoying life and indulging in the futile pleasures of This World. Word had it that his rich wife spent over a thousand dollars on her smallest purchase ...

Their dear daughter, whose soul was seemingly hewn from a high and lofty place, greatly despised and detested these futile pleasures. The chase after animalistic enjoyment did not leave her with anything of substance or significance in life, and so she searched for the true purpose of life that would afford her genuine meaning. At the end of a long journey, with Hashem's kindness, her soul found the holy Jewish religion and she converted according to law, detaching herself completely from her parents' home to join the Jewish heritage, while discarding all the exceptional wealth

and worldly pleasures of her parent's home. Her parents were extremely insulted and disavowed her completely. They no longer wished to consider her as their daughter.

Now she was free to devote herself entirely to striving spiritually in Torah, prayer and mitzvah observance with the appropriate holiness, as was her sincere wish.

She eventually married a dear young man, the ba'al teshuva mentioned at the beginning of the story. Of course, she did not receive any assistance from her wealthy parents, not even one cent... And so she began her new life with her chatan with absolutely nothing. Through the generosity of our fellow Jews, they established their home in a small, simple apartment, and rejoiced in their spiritual lot of Torah and mitzvah observance with joy and embellishment!

After several years of marriage, when they had already been blessed with several small children, supporting their growing family became a great challenge for them. Whatever they tried was met with disappointment and bitter losses.

But our dear ba'al teshuva did not fall into despair, G-d forbid. Rather, he fortified himself with observing Torah and mitzvot in joy. On the advice of one his friends, he began studying the sefer 'Chovat Halevavot' and became attached to it with all the fibers of his soul! Since he was struggling financially, his friend suggested that he study the section in Chovat Halevavot called 'Sha'ar Habitachon', which details at great length the laws of bitachon and hishtadlut (appropriate effort) concerning livelihood. Indeed, during this trying time, this sefer was their constant companion, and he encouraged himself and his wife not to lose hope in the Rock of the World, G-d forbid, who sustains, provides, and nourishes every single creature, from the horns of a re'em to the eggs of lice.

In this way, the couple endured poverty over a long period of time, but with an overriding feeling of happiness and tranquility. They lived modestly and simply, constantly fortifying their great trust in Hashem's kindness. Their way of life and exceptional determination made a great impression in heaven! After withstanding this difficult test with fortitude and strength, without ever becoming angry or complaining about their difficult situation, Heaven decreed that the time had come to redeem them from trouble to relief!

One evening the husband had an idea. "I have some experience in real-estate, maybe I should try my luck in this profession?" From thought to deed, he turned to several of his

friends who were business owners and inquired whether they had any good business deal to offer him. Indeed, one of his friends was happy to suggest a 'deal' that had been 'stuck' for several years, with no interested buyer. The building in question was an enormous, prestigious building in one of the expensive areas in the large business center in Manhattan. It valued at 40 million dollars. "On the contrary," his friend said, "Show us your professionalism by finding a suitable, honest buyer for this prominent deal, and you will be rewarded well!"

With not much choice, since he could not find any simpler offer, he decided to try his luck with this huge deal. He began with a small advert in one of the local newspapers, where he offered several details about the building in question: its location, price, and immediate entry after payment!

Perusing the Notice Due to Boredom

One of the beloved attractions of the wealthy American business owners of Manhattan is ice skating in the massive ski site in Manhattan. One of the regular skiers, an American non-Jew, sprawled out on an easy chair after completing a long ski track. While sipping a drink he noticed a section of the daily newspaper lying on the ground, and out of curiosity and boredom, picked it up and began leafing through it. Suddenly, his eyes caught hold of a small, side advert, concerning a big, prestigious building that was being offered for sale. He was appealed by the offer! It seemed like a most lucrative deal, and right then and there he called the number that was listed in the advert.

The fresh real estate agent was amazed at the quick response to his small advert. After exchanging several more details, it turned out that the man in question was a serious buyer who was prepared to hand over the entire sum immediately!

Just several days passed and the deal of a lifetime was set in motion. Our acquaintance earned a huge fortune in one fell swoop! He received a broker's fee of one and a half percent from each side, which together amounted to a million, two hundred thousand dollars!

This considerable sum was only his beginning in this industry. From then on, his reputation grew sevenfold and today he is one of the biggest real estate dealers in New York. In the shortest time, with Hashem's blessing, they became very wealthy, as it says (Tehillim 84:6), "Praiseworthy is the man whose strength is in You".

MeOros Ramchal VaYeitze

The Deeper Meaning Behind Yaakov's Vow

“And Yaakov took a vow,” (Bereishis 28:20) And Yaakov uttered a vow, saying, “If Hashem will be with me, and He will guard me on this way, upon which I am going, and He will give me bread to eat and a garment to wear;”

Our sages taught (*Yerushalmi Berachos* 4:4) that all the ways we travel are considered dangerous.

The *Ramchal* explained that the secret behind this statement is that the way or path known as a *derech* alludes to the attribute of *Malchus* – Royalty, from which there is great danger since the forces of darkness known as the other side – *sitra achra* have a firm grasp and hold onto it.

The way to repair and rectify this matter is to shine the light of *tikkun* of the illumination of the supernal Mother – *Ima*. Therefore, Yaakov did just that, when he needed to travel on the road and go on the *derech*, the path of *Malchus*, he drew down an illumination from *Ima*. This is the secret of the vow that Yaakov took when he made a *neder* – because the vow – *neder* is associated with *Ima* – the supernal Mother. This is why our sages said (see *Midrash Rabba Bereishis* 70:1) that “it is a *mitzvah* to take vows and make a *neder* during a time of danger or trouble – an *es tzara*,” the *es tzara* is also associated with *Malchus* since many danger and troubles are brewing there, therefore Yaakov rectified the matter by an illumination from *Ima* with his *Neder*.

This also explains the language used by Yaakov in his *neder* – he used the name *Elokim* which corresponds to the attribute of *Ima*, and vowed saying “If *Elokim* watches over me and protects me on the *derech*,” since *Ima* watches over and protects us on journeys through the *derachim* – pathways associated with *Malchus* as we explained, “and gives me bread to eat and clothing to wear,” Yaakov asked for these two things specifically – bread and clothing.

This is because the desires of *tzaddikim*, even for seemingly mundane ordinary worldly things such as food and clothes, are actually to repair and rectify the higher worlds and supernal Divine attributes – *tikkun haMeOros* – the *tikkun* of the *sefiros* depends on bread and garments.

This is because the secret of the *madreigas haKedusha* is divided by *Ramchal* into two categories – *penimiyus* and *chitzoniyus* – inside and outside – the inner depth and the outer facade.

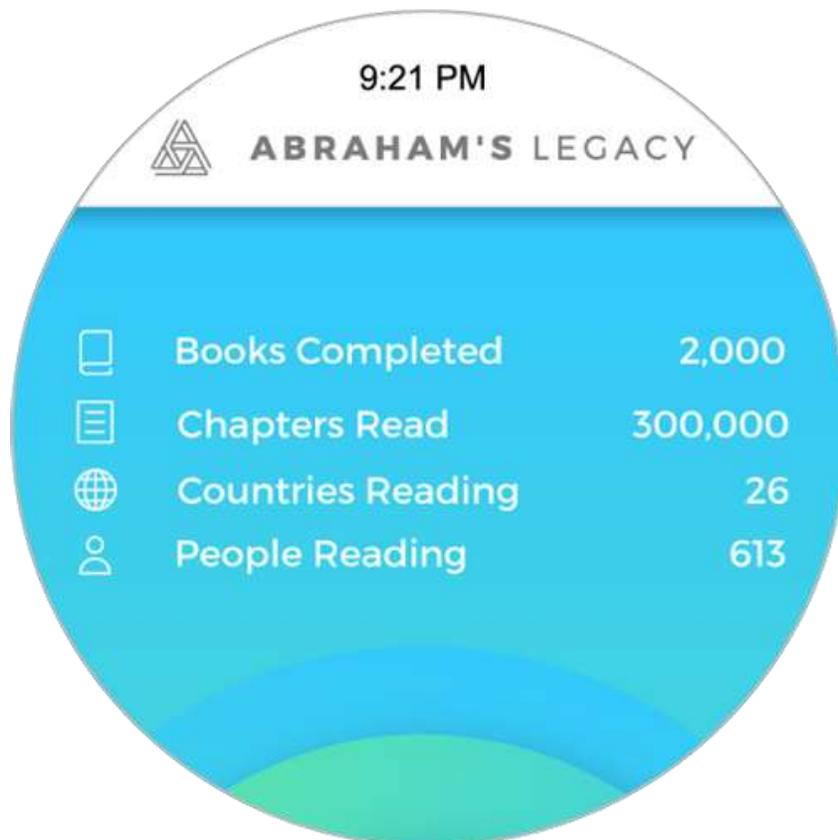
Bread is the nourishment that feeds and sustains us from within. It feeds both our body and sustains our soul. Similarly, on High *shefa* nourishes and sustains the Divine attributes and this is just like bread. This is the secret why *Lechem* has the same *gematria* as three time 26 = the Divine four letter name *YH”VH*. Since the inner depth sustaining the *sefiros* is the name *Havayah*.

Garments clothe us from the outside and protect us from harm shielding us from the destructive *klippos*.

Therefore, Yaakov vowed asking for bread and garments to rectify both the inner and outer elements of *kedusha* properly.

Abraham's Legacy A Social Network for Prayer.

Complete the book of tehillim 1000's of times a day collectively



Let's storm the Heaven's together – Join today!!

WHAT IS ABRAHAM'S LEGACY?

Creating Technology that Enables us to Serve Hashem as One.

Never worry about breaking up the book of tehillim again. With Abraham's Legacy you can complete the book of tehillim thousands of times a day collectively with the entire world. Simply tap to pray and Abraham's Legacy will give you the next chapter in the global count.

Abraham's Legacy is a 100% leshem shamayim initiative created in memory of Avraham ben Pauline A'H.

A Social Network for Prayer.

When someone's life is in the balance every tefillah counts!



PRAY

Click to pray and receive the next chapter in the global count.



STATS

Track how many books have been completed, chapters read, countries reading and people reading around the globe.



NOTIFICATIONS

Set up daily notifications reminding you to read tehillim.

לעילוי נשמת - לזכר עולם יהי' צדיק

התנא רבי תנינא בן דוסא

הרה"ק רבי משה חיים בן הרה"ק ר' יעקב זצוקללה"ה זי"ע

הרה"ק רבי ישעיה בן הרה"ק ר' משה שטיינער מקערעסטיר
זצוקללה"ה זי"ע

הרה"ק רבי חיים זאנוויל בן הרה"ק ר' משה אבראמאווויטש
מריבניץ זצוקללה"ה זי"ע

זכותו הגדול יגן עלינו ועל כל ישראל אמן



הרה"ח אברהם חיים בן מו"ה שלום ז"ל
מרת זיסל בת מוה"ר מאיר זאב הכהן ז"ל
מוה"ר שלום בן הרה"ח אברהם חיים ז"ל
מוה"ר יצחק מאיר זאב בן הרה"ח אברהם חיים ז"ל
מרת שרה ביילא בת מוה"ר ארי' לייב ז"ל

ימליץ טוב צעד משפחתו היקרה ויקום לגורלו לקן הימין צמחרה



SUBSCRIBE ONLINE!

FILL OUT THE ONLINE FORM TO SUBSCRIBE:
RAMAPOST.COM/SUBSCRIBE-DIVREI-TORAH

בסייד

Ramapost offers a weekly printed subscription to the following Divrei Torah:

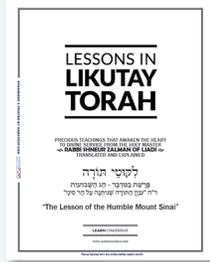
Please fill out the online form at RAMAPOST.COM/SUBSCRIBE-DIVREI-TORAH to subscribe. We ask that your free printed divrei torah be picked up every Friday at our Monsey (Rt 59) or Wesely Hills/Pomona location.



Meoros Hatzadikkim
Dvar Torah & Weekly Yahrzeits (English)
Ramapost.com/meoros-hatzadikkim



Sichat Hashavua
(Hebrew)



Likutay Torah
(English)



Oneg Shabbos
(English)



Hitkashrut
(Hebrew)



Ohr Chaim
(Hebrew)



Torah Wellsprings
R' Elimelech Biderman (English)



RAM HATORAH
Compilation of Divrei Torah
Ramapost.com/ram-hatorah



ENGLISH
DIVREI TORAH



TIV HAKEHILA · SHVILEI PINCHAS · AREIVIM · ANFEI EREZ · MIZMOR L'DOVID · PENINIM · KINDER TORAH · PARSHA PSHETEL · RAV BRAZIL

RAM HATORAH is a free weekly compilation of divrei torah that is organized, printed and distributed by Ramapost to hundreds of readers. You can view/download past and present editions at



דברי ש"ח
עברית



MONTHLY



RAMAPOST.COM/RAM-HATORAH. טיב הקהילה · שבילי פנחס · דברי חזק והתעוררות · חוט של חסד · המברך · דברי ש"ח

FOR MORE INFORMATION PLEASE CONTACT MITZVOS@RAMAPOST.COM



info@ramapost.com | www.Ramapost.com

P: 845.369.9600 | F: 845.369.9601

382 Route 59 Suite 264, Airmont, NY 10952

SPONSOR A DVAR TORAH

SPONSOR AN ENTIRE WEEK FOR **\$360**

Following Daas Torah, Ramapost is sharing the opportunity to sponsor weekly Divrei Torah.

The following publications are read by hundreds of people every Shabbos. Sponsor an individual Dvar Torah or the entire collection, in the zechus of a choleh, l'eiluy nishmas, or for someone in need. A small message can be put on the Dvar Torah of your choice which will be distributed across Monsey and online.



CHOOSE A DVAR TORAH TO SPONSOR
CONTACT US WITH A PARSHA AND OPTIONAL MESSAGE

\$180

Ram HaTorah
150 WEEKLY*
 Compilation of Divrei Torah
 (English & Hebrew)

\$126

Meoros Hatzadikkim
300 WEEKLY*
 Dvar Torah & Weekly Yahrzeits
 (English)

\$100 (MONTHLY)

Divrei Chizuk
800 MONTHLY*
 R' Gamliel Rabinowitz
 (Hebrew)

\$100

Torah Wellsprings
200 WEEKLY*
 R' Elimelech Biderman
 (English / Yiddish)

\$72

Sicha Hashavua Hitkashrut & Likutay Torah
125 WEEKLY*
 (Hebrew / English)

\$54

Oneg Shabbos
50 WEEKLY*
 Compilation of Divrei Torah
 (English)

\$*

Areivim
400 WEEKLY*
 R' Shmuel Gluck
 (English)
***CONTACT INFO@**

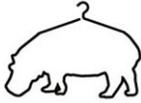
*AMOUNT DISTRIBUTED



ביסוד
ר. דניאל ד דהן
סופר ס"ת"ם מוסמך

Rabbi Daniel David Dahan, Sofer Stam
Tel: 646 387 5683. Email: Sofersogood4@gmail.com
Checking, writing, and sale of Sefer Torah, Tefillins,
Mezuzot, and Megillot. ✪ SAME DAY SERVICE ✪

Contact us for your dream
custom closet



HIPPO CLOSETS

Free Estimates
347.760.3600
HippoClosets@gmail.com



**GIBRALTAR ABSTRACT
TITLE AGENCY**

ARE YOU PURCHASING OR REFINANCING?



CALL US FOR A QUOTE!

845.362.3863 • ORDERTITLE@GIBRALTARNY.COM



**ROSENBLUM
ARCHITECTURE**

TODD ROSENBLUM ✪ rosenblumarchitecture.com

☎ 845.364.0337
☎ 914.522.6793
✉ todd@adaparch.com

📍 200 East Eckerson Road
Suite 230 E
New City, NY 10956

ARE YOU LOOKING FOR A
**STRAUSS
CLEANING**

At Strauss Cleaning, we do a
thorough job, making sure that
every inch is spotless. Call us now to
schedule your

**Free
Estimate**

Call now at 201-742-3136

We Specialize in
Commercial Jobs:
- Offices
- Schools
- Shuls
- Retail Stores
- Event Spaces



**ROCKLAND TRANSFERS
CAR SERVICE**



- ◆ Airport car service (departures and arrivals)
- ◆ City to City
- ◆ Per Hour Hire
- ◆ School (out-of-town) Drop-off and Pick-up
- ◆ Reliable and Safe
- ◆ Fixed Rates
- ◆ No Added Fees
- ◆ Credit Cards Accepted

Easy
Booking
Online



Reserve Online
www.RocklandTransfers.com
Call / Text
(845) 288-8888

35+ Years

OF SERVING THE COMMUNITY

- ◆ WILLS & TRUSTS
- ◆ ELDER LAW
- ◆ PROBATE
- ◆ TRUST ADMINISTRATION
- ◆ HALACHIC WILLS
- ◆ TAX PLANNING
- ◆ MEDICAID PLANNING
- ◆ ESTATE PLANNING
- ◆ SPECIAL NEEDS PLANNING
- ◆ ASSET PROTECTION



Emanuel Haas, Esq.



Ari J. Zaltz, Esq.

Haas & Zaltz, LLP

845.425.3900
INFO@HAASZALTZ.COM | WWW.HAASZALTZ.COM
365 ROUTE 89 | SUITE 231 | AIRMONT, NY 10952

As an independent agency we shop several companies to find
you the right coverage and the right price.

Wise Men Insurance Services

support@wisemeninsurance.com

Ph 845-579-2978 Fax 845-231-6224



**CHEVRA L'BITACHON
OF ROCKLAND COUNTY**

Chevra L'Bitachon is a community security
organization which trains and manages
members of the community to become guards
for their own shuls and mosdos as well as
other security related resources.

For more info, please contact us at info@clbrc.org
or call/whatsapp **845.704.1205**
(add us to whatsapp to see our regular security related updates)

DJ KAEJ

FOR ALL YOUR SIMCHA NEEDS!

☎ 347.618.5028

bookings@djkaej.com



**FIRST//CLASS
LEASING**

**JUNKBOYZ
PRESERVATION**



**POMONA
ENTERPRISES CORP.**
Custom Home Builders
845-354-0018

www.POMONAENTERPRISES.com

UNLIMITEDISRAEL™
ON ISRAEL'S MOST RELIABLE NETWORK

P: 845-371-9800



TELETECH
SECURITY & COMMUNICATIONS



LR HOME INSPECTIONS

LENNY ROSENFELD

☎ 845.517.0300
✉ inspections613@gmail.com
WWW.LRINSPECTIONS.COM
NY State License # 1330185

Serving Rockland, Westchester, NYC 5 Boroughs

MOSHE STAMM
LICENSED BROKER

SPECIALIZING IN GROUP HEALTH INSURANCE



p: 718.252.9555 ext. 2207
e: moshe@omnimh.com
w: www.omnimh.com



TIMELESS CUSTOMER SERVICE



TIME AND ATTENDANCE FOR HEALTHCARE

- Timekeeping | Scheduling | Accruals | PBJ
- Superb **CUSTOMER SERVICE** to achieve your goals
- Manage Union, DOH and DOL requirements
- Interface with your existing payroll system
- Track staff overages and avoid costly OT
- Robust analytics and custom reporting
- Extended support hours, including legal holidays
- Choice of biometric time clocks
- Affordable leasing options available

REDUCE PAYROLL COSTS
BY CONTROLLING BUDGETED LABOR



914.777.2121
WWW.SBVWM.COM

WE ARE YOUR
**ONE-STOP
 SHOP**

TO MARKETING SUCCESS



WE ARE A ONE-STOP ADDRESS FOR ALL
 YOUR MARKETING, GRAPHIC DESIGN,
 PRINTING & MAILING NEEDS.



MARKETING



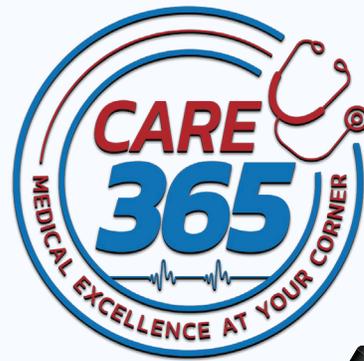
DESIGN



PRINT



MAIL



**NEED
 CARE?
 WE'RE
 HERE!**



For now we are
 keeping the
 12-12 hours

Sun. - Thu. 12 pm - 12 am
Fri. 12 pm - 8:30 pm
Shabbos/Sat. 5 pm - 1 am

Last patient check-in is 10 minutes before hours listed

1 Main Street • Monsey, N.Y. 10952
ON THE CORNER OF ROUTE 59 & 306

WE'RE EASY TO REMEMBER... 59 + 306 = 365

845-CARE-365 | 845-371-7200

