

ME'OROS HA'TZADDIKIM

LIGHTS OF OUR RIGHTEOUS TZADDIKIM



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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)

❁ **NITZAVIM ~ VAYELECH** ❁

❁ CHASSIDUS ON THE PARSHA ❁

Dvar Torah

The strangeness of the word immediately jumps out at us. The *Torah* tells us (30:9): "*Hashem*, your G-d, will render you abundant (*vehosircha*) in all your handiwork, in the fruit of your womb, the fruit of your livestock and the fruit of your land for the good, when *Hashem* will return to rejoice over you for the good as He once rejoiced over your forefathers." What is the significance of the word *vehosircha* - "He will render you abundant" - an exceedingly unusual turn of phrase?

We can find the answer, explains Rav Levi Yitzchok, in the words of the *Mishna* (*Avos* 3:19): "Everything is foreseen, freedom of choice is given and the world is judged (*haolom nidon*) favorably". The word for world, *olom*, is of the feminine gender, and we would expect gender agreement in the verb form for judgment. But *nidon* is actually the masculine form; *nidona* is the feminine form. Why then does the *Mishna* use a masculine verb form for a feminine word?

It is because the judgment of the world also extends, so to speak, to the Master of the World. *Hashem* enjoys providing great abundance for his children. Therefore, if he judges them favorably, he also benefits Himself. But if He should, Heaven forbid, rule against them, He also deprives Himself of the joy of giving them blessings. The judgment extends not only to the world but to the Judge of the world. This concept is implicit in the use of the masculine verb form.

This is also the implicit intent of the word *vehosircha* in our *pasuk*. This word can be translated as “render you abundant”, and it can also be translated as “render you superfluous”. The *Torah* is saying that *Hashem* will render your deeds superfluous so that He can lavish you with blessings regardless of your personal merit. Why would He do this? The end of the *pasuk* provides the answer. It is because *Hashem* wants “to rejoice over you for the good as He once rejoiced over your forefathers”. He does not want to be deprived of His own pleasure because of your lack of merit. Therefore, He will look away from your deeds in order to give abundant blessings.



הילולא

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

One of the tools that *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

[תְּפִילָּה הַנִּמְצָאת בְּסֵפֶר אֶלֶף הַמִּגֵּן מִבְּעַל הַפֶּלֶא יוֹעֵץ עַל פְּרֻשֵׁת וַיֵּצֵא עֲמוּד כ"ד]

הַרְיֵנִי מִדְּלִיק נֵר זֶה לְמִנוּחַת וְלַעֲלִוֵי נַשְׁמַת אָבִי / אִמִּי מוֹרְתִי / הַצַּדִּיק _____
 בֶּן/בַּת _____, יְהִי רְצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתִּקְבַּל בְּרַחֲמִים
 וּבְרָצוֹן כָּל מַעֲשֵׂה הַטּוֹב שֶׁאֲנִי עוֹשֶׂה, בֵּין בְּמַחֲשָׁבָה, בֵּין בְּדִבּוּר, בֵּין בְּמַעֲשֵׂה וַיְהִי הַכֹּל
 לְזָכוֹת וְלְמִנוּחַת וְלַעֲלִוֵי לְנַשְׁמוֹת עַמְּךָ יִשְׂרָאֵל, וּבְפִרְט לְנַפְשׁ רֹחַ וְנַשְׁמָה שֶׁל אָבִי / אִמִּי /
 צַדִּיק _____ . יְהִי רְצוֹן שְׁתִּהְיֶנָּה נַפְשׁוֹתֵיהֶם צְרוּרוֹת בְּצְרוּר הַחַיִּים.

Translation:

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

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

4) Study some of his teaching or writings.

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



GEDOLIM BE'MISASAM YOSER



Yahrzeits for week beginning Shabbos Nitzovim~Vayeilech

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

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

* 23rd of Elul ~ Begins Friday Night (Sep 11th)

- * **Rav Uri**, the *Seraph* of Strelisk, *mechaber* of *Imrei Kodesh*. A *talmid* of Rav Shlomo of Karlin and of Rav Mordechai of Neshchiz, he was the brother-in-law of Rav Menachem Mendel of Kosov. His main *talmid* was Rav Yehuda Zvi Hirsch, the first of the Stretyn dynasty, (5586/1826);
- * **Rav Moshe Betzalel Alter**, (5703/1943);
- * **Rav Yaakov Yitzchok Biderman** of Lelov-Yerushalayim, (5741/1981);
- * **Rav Yosef Babad**, the *Minchas Chinuch* (a commentary on *Sefer HaChinuch*), Rav of Tarnopol, Poland. His last name is an acronym for *B'nei Av Bais Din*, (5634/1874);
- * **Rav Yitzchok Menachem** *ben* Rav Shmuel Tzvi Danziger, the *Alexander Rebbe*, *mechaber* of *Akeidas Yitzchok*, killed in Treblinka with eight of his children, *Hy"d*, (5702/1942);
- * **Rav Yisrael** of Pikov, son of Rav Levi Yitzchok of Berditchev, (5578/1818);
- * **Rav Meir Yehuda Getz**, *Rav* of the *Kosel* and *Rosh Yeshivas Bais El*. After one of his sons, a paratrooper, was killed in the battle for Yerushalayim during the 1967 Six-Day War, Rav Getz moved to the Old City and settled in the Jewish Quarter. He established a *Yeshiva* there, and took up the duties he held until his *petira*. In July 1981, Rav Getz was constructing a new *shul* behind the Wall that would face the Temple Mount. While the construction was going on, workers accidentally discovered Warren's Gate and an open area behind it that they believed to be from the period of the first *Bais HaMikdosh*, (5684/1924–5755/1995);
- * **Rav Nachman Dovid Dubinky**, born in the Old City of Yerushalayim, where his father came after leaving Russia as a *Breslover Chassid*. His father was *niftar* when Rav Nachman was sixteen years old. He learned in *Yeshiva Eitz Chaim* for decades. There, he heard *shiurim* from Rav Isser Zalman and Rav Aharon Kotler, as well as the *Gidulei Shmuel*, Rav Shmuel Gedalya Neiman, and the *Darchei Dovid*, Rav Mordechai Dovid Levine. Rav Nachman lived in Bais Yisrael and a few other places, before settling in Botei Machsa when he and his *Rebbetzin* got married in 1932, after which they moved to Botei Natan where he lived for the next seventy years. Rav Nachman's occupation through the years was learning *Torah*, (5671/1911–5766/2006).

* 24th of Elul ~ Begins Motzai Shabbos (Sep 12th)

- * **Chavakuk HaNovi**, (3280/480);
- * **Rav Yisrael Meir** *ben* Rav Arye Zev *HaKohen* Kagan of Radin, the *Chofetz Chaim*, (5598/1838–5693/1933);
- * **Rav Mordechai Yaffa**, *Rav* in Vienna, (5381/1621);
- * **Rav Moshe Charif**, *Rav* of Lvov, (5462/1702);

- * **Rav Yosef Moshe Shapira** of Zaloshitz, the *Bris Avrom*, (5575/1815);
 - * **Rav Avrohom Yosef Igra** of Zeshilin-Cracow, (5578/1818);
 - * **Rav Bentzion Uziel**, first *Sefardi* chief *Rav* of *Eretz Yisrael*, (5713/1953);
 - * **Rav Chaim Milkovski**, father of the current Amshinover *Rebbe* of Bayit Vegan, (5753/1993);
 - * **Rav Yechezkel Abramsky**, *Dayan* in Slutzk and London, and chief *Dayan* of the British Empire. He learned at the *Bais Yosef Yeshiva* of Novardok under the *Alter*, Rav Yoizel Horowitz, as well as at Telz, Mir and Slabodka. He eventually became a close *talmid* of Rav Chaim Soloveitchik of Brisk. Rav Yechezkel spent the first half of his life serving as a *Rav* or *Dayan* in various communities, and in 1924, he became *Rav* of Slutzk, with a *kehilla* of over ten thousand Jews. After the Russian Revolution, Rav Yechezkel fought desperately against the Communist decrees to destroy religion, and he was sentenced to five years in Siberia in 1929. In 1931, he was released, and the chief *Rav* of the British Empire, Rav Yosef H. Hertz, persuaded him to serve as *Av Bais Din* in London. In 1951, Rav Yechezkel moved from London to *Eretz Yisrael*, where Rav Yitzchok Sher invited him to give regular *shiurim* in Slabodka in Bnei Brak. Rav Yechezkel wrote twenty-five *seforim* in his lifetime, the best known being his monumental *Chazon Yechezkel*, a commentary on the entire *Tosefta*, (5646/1886–5736/1976);
 - * **Rav Yitzchok Flusberg**. Born in Tel Aviv, Rav Yitzchok learned at the *Chevron Yeshiva* in Yerushalayim under Rav Meir Chodosh. For a number of years, he served as *Rosh Yeshiva* at *Tiferes HaCarmel* in Chaifa. He was among the founders of *Gerrer shatieblech* in Golders Green, London and in Toronto, and was one of the primary founders of the *Mifal Chessed* organization of Ger in *Eretz Yisrael*, (5701/1941–5764/2004).
- * **25th of Elul ~ Begins Sunday Night (Sep 13th)**
- * **Rav Elozor**, son of Rav Shimon *bar Yochai*. Rav Elozor is well featured in the *Zohar* as he reveals many secrets along with his father. He is also the cause of many of Rav Shimon's revelations by asking questions of his father. It says in the *Talmud* that Rav Elozor was a very large (some would say obese) man. The story continues that he was taken into a tiled room and given a sleeping draught after which his stomach was cut open and a large amount of fat was taken from his body. He would leave this fat in the sun and it did not decay. Some say his *petira* was in 123 and some say the date is the 9th of *Tishrei*, (3862/102);
 - * **Rav Yechiel Michel** of Zlotchov. The son of Rav Yitzchok of Drohovitch, he was introduced by his father to the *Ba'al Shem Tov* at a young age. He was also a *talmid* of the *Maggid* of Mezritch. Many of his teachings are collected in *Mayim Rabim*. His *talmidim* included Rav Yehoshua Heschel of Apta. The Zlotschover *Maggid* also had five sons, each of whom became *Rebbe* in a different place. They were: Rav Yosef of Yampola, Rav Mordechai of Kremnitz, Rav Yitzchok of Radvil, Rav Binyomin of Zbariz and Rav Moshe of Zvhill, the first Zvhiller *Rebbe*, (5481/1721–5546/1786);
 - * **Rav Aharon ben Rav Yaakov Abuchatzera**, (5661/1901);
 - * **Rav Avrohom Horowitz**, *talmid muvhok* of the *Steipler Gaon*. He learned at Novardok *Yeshiva* in Tel Aviv, then at *Eitz Chaim* in Yerushalayim. When he was eighteen, he married the daughter of Rav Chaim Yehuda Leib Auerbach, father of Rav Shlomo Zalman Auerbach. He became the *chavrusa* of the *Steipler Gaon* for decades and wrote a *sefer* called *Orchos Rabbeinu*, detailing the customs and daily life of the *Steipler* and the *Chazon Ish* (with whom he was also very close). He also authored a set of *Halachic seforim* called *Devar Halocha*, (5685/1925–5764/2004).

✧ **26th of Elul ~ Begins Monday Night (Sep 14th)**

- ✧ **Rav Eliyohu Tzarfati**, *mechaber* of *Eliyohu Zuta*, (5565/1805);
- ✧ **Rav Elyokim Getz** of Ostroh *ben* Rav Yaakov Yosef (Reb Yeivei). He printed the *seforim* of his illustrious father. He was known for his devotion to providing for the destitute, (5584/1824);
- ✧ **Rav Chaim Pinto** of Mogador, *Mekubol* and chief *Rav* of the Jewish community of Mogador, Morocco. The famous Pinto family was dispersed worldwide – primarily to Morocco, the Ottoman Empire, and Holland – after 1497, when Portugal expelled its Jews. Rav Shlomo Pinto married his second wife, Chiyuna Benveniste, and moved to Agadir, Morocco. In 1758, Chiyuna gave birth to their son, Rav Chaim, whom they named after Rav Chaim Vital. Ten years later, Rav Shlomo passed away, leaving his son an orphan. The Sultan of Morocco, Sidi Mohammed, closed down the port of Agadir, replacing it with the new port of Mogador (or Essaquire) that he had completed in 1765, far south on Morocco's west coast. Mogador's thriving businesses were jumpstarted by thirteen businessmen known as the *toujjar el Sultan* (the traders of the Sultan) – ten of them Jews and three of them Moslems – and thanks to them and others, Mogador helped open Morocco to Europe. Within twenty years, the Mogador Jews would comprise half or more of the town's six thousand residents. Young Chaim moved to Mogador and learned in the *Yeshiva* headed by the *Av Bais Din*, Rav Yaakov Bibas. Over time, Rav Chaim became an accomplished *Mekubol* renowned for his *ruach hakodesh*. Rav Chaim was survived by his four distinguished sons, Rav Yehuda, Rav Yosef, Rav Yoshiyahu and Rav Yaakov, (1758–5605/1845);
- ✧ **Rav Shmuel Abba Zikelinsky** of Zichlin, an important *talmid* of Rav Simcha Bunim of Peshis'cha, and subsequently a *Rebbe* in his own right, (1810–5639/1879).

✧ **27th of Elul ~ Begins Tuesday Night (Sep 15th)**

- ✧ **Rav Moshe Segal** of Levov, known as *Rosh HaGola Umanhig HaMedina*, (5479/1719);
- ✧ **Rav Yitzchok Chiyus** (Chayes), *Rav* in Skolya, *mechaber* of *Zera Yitzchok* on the *Mishna*, (5486/1726);
- ✧ **Rav Nosson HaKohen Adler**, *Rebbe* of the *Chasam Sofer*, *mechaber* of *Mishna DeRabbi Nosson*, (5560/1800);
- ✧ **Rav Yitzchok Isaac Eliezer Hirschowitz**, *Rav* of Wirballen, (5701/1941);
- ✧ **Rav Yaakov Leib** of Kvahl, (5593/1833);
- ✧ **Rav Sholom** *ben* Rav Elozor Roke'ach of Belz (the *Sar Sholom*), founder of Belz *Chassidus*, (1779–5615/1855);
- ✧ **Rav Binyomin Tzvi Auerbach** (or Tzvi Binyomin Auerbach). Born to Rav Avrohom, a *mohel* in Strasbourg, France, he served as a *Rav* in Darmstadt for ten years after earning *semicha* as well as a PhD in philosophy and Semitic languages. While living in Frankfurt, Rav Auerbach wrote the *sefer Bris Avrohom* in memory of his father. He also spent much of his time editing the *sefer Ha'Eshkol*, written by the *Raavad* of Norvona. Years later, when he became the *Rav* of Halberstadt, he published his work as a commentary named *Nachal Eshkol*, (1808–5633/1873);

✧ **Rav Moshe Nota Yungreis**, (55649/1889).

✧ **28th of Elul ~ Begins Wednesday Night (Sep 16th)**

- ✧ **Shaul HaMelech** and his three sons, including Yehonoson, lifelong friend of Dovid *HaMelech*. They were killed in Gilboa four months after Shmuel *HaNovi's* *petira*, 880 BCE or 878

BCE/2882;

- * **Rav Sa'adya**, father-in-law of Rav Chaim Vital, (5334/1574);
- * **Rav Chaim Yehuda Leib** *ben* Rav Avrohom Dov Auerbach, co-founder and *Rosh Yeshiva* of *Sha'ar HaShomayim*, father of Rav Shlomo Zalman Auerbach. The *Yeshiva* came to occupy its current premises on Rechov Rashi in the Mekor Boruch neighborhood. Among the *Yeshiva's* first *talmidim* in the Old City was Rav Tzvi Pesach Frank. It remained there until 1948, when fighting broke out prior to the departure of the British. *Hagana* fighters took up a position on the roof of the *Yeshiva* from where they were able to fire on the Jordanians. When the Old City fell to the Jordanians shortly thereafter, the conquering Jordanians set fire to the building with all the *seforim* and furniture inside. One of Rav Chaim Leib's sons, Rav Refoel Auerbach, assumed leadership of the *Yeshiva* after his father's *petira*. Rav Chaim was also the *mechaber* of *Chacham Lev*, (5714/1954);
- * **Rav Arye Carmell** was born in England in 5677/1917. At the age of sixteen, Rav Arye was sent to study under Rav Eliyohu Eliezer Dessler and became his *talmid muvhok*. Rav Carmell began to compile Rav Dessler's teachings under his guidance. After the war he married, making his home in London. He would spend the morning hours learning *bechavrusa* with some of London's leading *Rabbonim*. In the afternoon he would go to his office to work for a few hours, setting aside time every day to organize *chessed* and outreach activities. He was among the first to become involved in Jewish outreach over fifty years ago. Following Rav Dessler's *petira* he started *Yad Eliyohu* in London, where children who studied at public schools were taught *Ahavas Torah* and *Yiras Shomayim*. He published *Michtov MeEliyohu*, a compilation of Rav Dessler's teachings. The first three volumes were edited with Rav Alter Halperin and Rav Chaim Friedlander, while Rav Carmell edited the fourth and fifth volumes by himself. He also adapted parts of the work into a book in English called *Strive for Truth*. He also co-edited *Challenge: Torah Views on Science and its Problems* and wrote an important booklet called *Aid to Talmud Study*. When the wave of Russian *aliya* began, he wrote a book called *Masterplan*. Based on Rav Shamshon Refoel Hirsch's *Chorev*, it also presented reasons behind the *mitzvos*. Moving to *Eretz Yisrael* in 1972, Carmell settled in Yerushalayim's Bayit Vegan neighborhood and helped Rav Boruch Horowitz found *Yeshivas Dvar Yerushalayim*, Yerushalayim's first *Yeshiva* for *ba'alei teshuva*. He gave *shiurim* on *Gemora*, *hashkofa* and *mussar*, (5766/2006).
- * **29th of Elul ~ Begins Thursday Night (Sep 17th)**
 - * **Rav Yaakov HaLevi Lipschitz**, *mechaber* of *Zichron Yaakov* and secretary of Rav Yitzchok Elchonon Spector, (5682/1922);
 - * **Rav Menashe Klein**, the Ungvarer *Rav*, (5771/2011);
 - * **Rav Naftoli Hertz**, *Rav* of Pintchov, (5493/1733);
 - * **Rav Refoel Landau**, son of Rav Avrohom of Tchechenov, (5654/1894);
 - * **Rav Yerachmiel Yeshaya Minzberg**, *Rav* of Likova, (5665/1905);
 - * **Rav Eliezer Deutsch** of Bonihad [or Bonyhad], *mechaber* of *P'ri HaSodeh* and *Dudo'ei HaSodeh*. Bonihad is a small town in Tolna County in Hungary. The first document on the Jews of Bonyhad is a tax conscription from 1741, although on the testimony of a few tombstones in the cemetery, Jews had already settled earlier, in the first decades of the century. In 1802, there were four hundred Jewish families and an impressive *shul* and *Yeshiva*. The population of about 6,500 in 1930 consisted of about 15 percent Jews, the largest number of Jews in Tolna County. With the German occupation in 1944, 1,180 Jews were deported to Pecs and then to Auschwitz. All but fifty perished. In 1963, four Jewish families remained in Bonyhad, (5674/1914);
 - * **Rav Yisrael Rabinowitz** of Skolya-Kishinev, (5735/1975).

❁ 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 שתתן עליו רחמים בזכות הצדיקים שוכני עפר, ויקיף הקברות, ויתן צדקה קודם שיאמר התחינות.

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



❁ GEDOLIM BE'MASAYHEM ❁

STORIES & ANECDOTES

Rav Uri of Strelisk, 23rd of Elul

The Seraph of Strelisk

Rav Uri was born in 5517/1757 in a small village near Yanov. His father, Rav Pinchas, was given a *berocha* by the *Mezritcher Maggid* to merit a son who “will light up the Jewish world”.

After his marriage, Rav Uri settled in Lvov (Lemberg), where he devoted himself to learning *Torah* with *hasmoda*.

Rav Uri traveled to the courts of numerous leading *Rebbes* — the *Rebbe Reb Elimelech* of Lizhensk; Rav Pinchas of Koritz; Rav Yaakov Yosef of Ostroha; Rav Zusha of Anipoli and others — until he met Rav Shlomo of Karlin and became one of his foremost *talmidim*.

In 5552/1792, after the tragic murder of his *Rebbe*, Rav Shlomo, *Hy”d*,

Rav Uri returned to Lvov and opened his own court. He later moved from Lvov to Strelisk, by the name of which town he became known.

Rav Uri was famous for his style of *tefilla*, full of fervor. The thousands of *Chassidim* who flocked to his court felt his *hislahavus*, which awakened them to *teshuva*.

Every day before going to *daven*, Rav Uri would bid farewell to his household, in case his *neshoma* would leave his body while he *davened* in his usual fiery manner. He would also tell them that the manuscripts in the drawer were not his own, but belonged to his *Rebbe*, Rav Shlomo of Karlin.

Rav Uri taught his *Chassidim* to work on their *middos* and uproot from within them any lust for money. It is said that there was not even one wealthy Jew among the Strelisker *Chassidim*, and Rav Uri himself lived in extreme poverty.

Rav Uri's foremost *talmid* was Rav Yehuda Tzvi of Stretyn. The bond between them was extraordinary. Rav Yehuda Tzvi became a *Rebbe* in Stretyn after Rav Uri's *petira*.

One of the *talmidim* of Rav Uri was the *Sar Sholom* of Belz. One time, as he sat at Rav Uri's *tisch*, he cried out, "Oy, Tatte!"

The Strelisker gave a roar, as was his custom, and shouted, "And maybe He is not your Father?"

Rav Sholom understood that Rav Uri still had lessons to teach him to assist him in his growth in *ruchniyus*. And so he remained in Strelisk for an entire year.

Rav Uri once said: "Whoever said that one must pray with a whole heart? Perhaps it is preferable to pray with a broken heart."

Rav Uri said: "There are four separate courts in Heaven: a *Sanhedrin* of seventy-one; a smaller *Sanhedrin* of twenty-three, a Heavenly *Bais Din* and an earthly one. Rav Yechiel Michel of Zlotchov served in one of these *Botei Din*, but since he was so punctilious and strict, he was promoted to the greater *Sanhedrin*. He left a vacant place in the *Bais Din*, which awaits a *Tzaddik* to occupy it."

Those who heard his words did not dream that he was foretelling his own imminent *petira*. But a mere two days later, on the 23rd of *Elul*, 5586/1826, Rav Uri returned his *neshoma* to its Creator.

Some of the *divrei Torah* of Rav Uri were compiled by his *talmid*, Rav Binyomin Zev Sheinblum of Lvov, and published under the name *Imrei Kodosh*.

Zechuso yogen oleinu.

www.hamodia.com/features/this-day-in-history-23-elulaugust-29/

www.dailyzohar.com/tzadikim/78-Rabbi-Uri-of-Strelisk

An esrog from Gan Eden (the Garden of Eden)

By: Nissan Mindel ~ Published and copyrighted by Kehot Publication Society

www.chabad.org/holidays/JewishNewYear/template_cdo/aid/4776/jeewish/An-Etrog-From-Eden.htm

It was the first day of *Sukkos*, and all the congregants in the *shul* of Rav Elimelech of Lizhensk were in a festive mood. One could feel the *Yom Tov* spirit in the atmosphere.

As Rav Elimelech stood at the lectern and began reciting *Hallel*, all eyes turned upon him. There was something unusual in his manner this *Sukkos*. Why did he stop so suddenly in the middle of his swaying to sniff the air as he held the *esrog* and *lulav* in his hands? And why did he not go through the *tefilla* in his usual leisurely manner? It was evident that something was on his mind, something rather exciting, by the look on his radiant countenance.

The minute the *davening* was over, Rav Elimelech hurried to where his brother Rav Zusha (who had come to spend *Yom Tov* with him) was standing, and said to him eagerly, "Come and help me find the *esrog* which is permeating the whole *shul* with the fragrance of *Gan Eden*!"

And so together they went from person to person until they reached the far corner of the *shul* where a quiet-looking individual was standing, obviously engrossed in his own thoughts.

"This is the one," called out Rav Elimelech delightedly. "Please, dear friend, tell me who are you and where you obtained this wonderful *esrog*."

The man, looking somewhat startled and bewildered at this unexpected question, replied rather slowly, carefully choosing his words, "With all due respect to you, *Rav*, it is quite a story. Do you wish to sit down and listen to it all?"

"Most certainly I do," answered Rav Elimelech emphatically. "I am sure it will be a story worth hearing!"

“My name,” began the quiet-looking man, “is Uri, and I come from Strelisk. I have always regarded taking the “four species” on *Sukkos* as one of my favorite *mitzvos*, and so, although I am a poor man and could not normally afford to buy an *esrog* according to my desire, my young wife, who agrees with me as to its importance, helps me by hiring herself out as a cook. Thus she is independent of any financial help from me, and I can use my own earnings for spiritual matters. I am employed as *melamed* (teacher) in the village of Yanev, which is not far from my native town. One half of my earnings I use for our needs and with the other half I buy an *esrog* in Lemberg. But in order not to spend any money on the journey I usually go on foot.

“This year, during the Ten Days of Repentance, I was making my way on foot as usual, with fifty gulden in my purse with which to buy an *esrog*, when, on the road to Lemberg, I passed through a forest and stopped at a wayside inn to have a rest. It was time for *mincha*, so I stood in a corner and davened *mincha*.

“I was in the middle of my *tefillos* when I heard a terrible sound of moaning and groaning, as of one in great anguish. I hurriedly finished my *davening* so that I could find out what was the trouble, and if I could help in any way.

“As I turned toward the man who was in obvious distress, I beheld a most unusual and rough-looking person, dressed in peasant garb with a whip in his hands, pouring out his troubles to the innkeeper at the bar.

“From the somewhat confused story, between his sobs, I managed to gather that the man with the whip was a poor Jew who earned his living as a *baal agola* (owner of a horse and cart for transportation). He had a wife and several children and he barely managed to earn enough to make ends meet. And now, a terrible calamity had befallen him. His horse, without which

he could do nothing, had suddenly collapsed in the forest not far from the inn, and just lay there, unable to get up.

“I could not bear to see the man’s despair and tried to encourage him, by telling him that he must not forget that there is a G-d above us Who could help him in his trouble, however serious it seemed to him.

“I’ll sell you another horse for fifty gulden, although I assure you he is worth at least eighty, but just to help you out in your difficulty!’ the innkeeper was saying to the wagon driver.

“I haven’t even fifty cents, and he tells me I can buy a horse for fifty gulden!’ the man said bitterly.

“I felt I could not keep the money I had with me for an *esrog* when here was a man in such a desperate plight that his very life and that of his family depended upon his getting a horse. So I said to the innkeeper, “Tell me – what is the lowest price you would take for your horse?”

“The innkeeper turned to me in surprise. If you pay me on the spot, I will take forty-five gulden, but absolutely not a cent less. I am selling my horse at a loss as it is!”

“I immediately took out my purse and handed him forty-five gulden, the wagon driver looking on, his eyes nearly bulging out of their sockets in astonishment. He was just speechless with relief, and his joy was absolutely indescribable.

“Now you see that *Hashem* can help you, even when the situation appears to you to be entirely hopeless!’ I said to him as he hurried off with the innkeeper to harness the newly bought horse to his forsaken cart tied to the stricken horse in the forest.

“As soon as they went off, I hurriedly got my few things together and disappeared, as I did not want to be embarrassed by the thanks of the grateful wagon driver.

“I eventually reached Lemberg with the remaining five gulden in my pocket, and naturally had to content myself with buying a very ordinary-looking but kosher *esrog*. Usually my *esrog* is the best in Yanev, and everyone comes to make a blessing over it, but this year I was ashamed to return home with such a poor-looking specimen, so my wife agreed that I could come here to Lizabethsk, where nobody knew me.”

“But my dear Rav Uri,” cried out Rav Elimelech, now that the former had finished his story, “yours is indeed an exceptional *esrog*! Now I realize why your *esrog* has the fragrance of *Gan Eden*! Let me tell you the sequel to your story.

“When the wagon driver whom you saved thought about his unexpected good fortune, he decided that you must have been none other than Eliyohu *HaNovi* (the Prophet Elijah) whom *Hashem* had sent down to earth in the form of a man, in order to help him in his desperation. Having come to this conclusion, the happy wagon driver looked for a way of expressing his gratitude to *Hashem*, but the poor man knew not a Hebrew word, nor could he say any *tefillos*. He racked his simple brain for the best way to give thanks.

“Suddenly his face lit up. He took his whip and lashed it into the air with all his might, crying out with all his being, ‘Dear Father in Heaven, I love You very much! What can I do to convince You of my love for You? Let me crack my whip for You as a sign that I love You!’ Saying which, the wagon driver cracked his whip into the air three times.

“On the eve of *Yom Kippur*, *Hashem* up above was seated on His Throne of Judgment, listening to the first *tefillos* of the Day of Atonement.

“Rav Levi Yitzchok of Berditchev,

who was acting as the Counsel for Defense on behalf of his fellow Jews, was pushing a wagon full of Jewish *mitzvos* to the Gates of Heaven, when the *Soton* appeared and obstructed his path with piles of Jewish sins, so that Rav Levi Yitzchok just got stuck there. My brother, Rav Zusha, and I added our strength to help him move his wagon forward, but all in vain; even our combined efforts proved fruitless.

“Suddenly there came the sound of the cracking of a whip which rent the air, causing a blinding ray of light to appear, lighting up the whole universe, right up to the very heavens! There we saw the angels and all the righteous seated in a circle, singing *Hashem*’s praise. On hearing the wagon driver’s words as he cracked his whip in ecstasy, they responded: ‘Happy is the King Who is thus praised!’

“All at once, the *Maloch* Michoel appeared, leading a horse, followed by the wagon driver with whip in hand.

“The *Maloch* Michoel harnessed this horse to the wagon of *mitzvos*, and the wagon driver cracked his whip. Suddenly the wagon gave a lurch forward, flattening the piles of sins that had been obstructing the way, and drove it smoothly and easily right up to the Throne of Glory. There the King of kings received it most graciously and, rising from the Throne of Judgment, went over and seated Himself on the Throne of Mercy. A happy New Year was assured.

“And now, dear Rav Uri,” concluded Rav Elimelech, “you see that all this came about through your noble action. Go home, and be a leader in Yisrael! For you have proved your worthiness, and you shall carry with you the approval of the Heavenly Court. But before you go, permit me to hold this wonderful *esrog* of yours, and praise *Hashem* with it.”



Rav Yitzchok Menachem Danziger of Alexander, 23rd of Elul

The Akeidas Yitzchok

Rav Yitzchok Menachem Danziger was born in 5440/1880. He was the son of Rav Shmuel Tzvi of Alexander, the *Tiferes Shmuel*, and grandson of Rav Yecheiel, the first Alexander *Rebbe*.

He grew up and was educated in the court of Alexander under his grandfather, his uncle Rav Yerachmiel Yisrael Yitzchok (the *Yismach Yisrael*) and his father.

Following the *petira* of his father on the 29th of *Tishrei* 5684/1923, thousands of Alexander *Chassidim* – Alexander was the second largest *Chassidic* court in Poland – accepted Rav Yitzchok Menachem as their *Rebbe*. Initially he refused, but following the pleas of seventy leading *Rabbonim* in Poland who were Alexander *Chassidim*, he had to accept.

Rav Yitzchok Menachem led his *Chassidim* with *Ahavas Yisrael*, receiving everyone warmly. His answers to the *Chassidim* were known for their brevity and clarity.

He founded a *Yeshiva* in Alexander that grew into a chain of *Yeshivos* across Poland. Rav Yitzchok Menachem attended the third *Knessia Gedola* of *Agudas Yisrael* in 5697/1937, where he was honored.

When the Nazi regime overtook Poland, Rav Yitzchok Menachem fled Alexander to Lodz, where the majority of his *Chassidim* lived. From there, he fled to

Warsaw, where he was in the ghetto for the next two years, working in the shoe factory of Rav Avrohom Hendel, with many other *Rebbes*.

The *Rebbe* received a certificate and the right to travel to *Eretz Yisrael* through the Italian consul, but refused to desert his *Chassidim*.

In Elul 5702/1942, the *Rebbe* was placed on a train to Treblinka. The factory owner, Rav Avrohom Hendel, ran over to the Nazi in charge of the transport and explained that the *Rebbe* was one of the better workers in the factory and was much needed to help make boots for the Nazis. The SS officer slapped Rav Avrohom across his back, knocking him to the ground.

The *Rebbe* reached Treblinka on the 23rd of *Elul*, in the same train as his only son, Rav Yerachmiel Yisrael Yitzchok. The *Rebbe* wrapped himself in *tachrichim* and began reciting *Viduy*. He was killed that day. All his eight children and numerous grandchildren were killed in the war. *Hashem yinkom domom*.

Some of Rav Yitzchok Menachem's *Divrei Torah* were compiled in a *sefer* aptly named *Akeidas Yitzchok*.

Zechuso yogen oleinu.

www.hamodia.com/features/day-history-23-elulseptember-18/



Rav Yisrael of Pиков, 23rd of Elul

Son of Rav Levi Yitzchok of Berditchev

From the Journeys of Rav Yisrael of Pиков and Rav Moshe Leib Sassover: Thirteen Reasons for Happiness

Rav Mordechai of Slonim told the following story of the travels of Rav Moshe Leib Sassover and Rav Yisrael of Pиков, the son of Rav Levi Yitzchok of Berditchev:

They were traveling from town to town to raise funds for redeeming captives. It was winter and bitterly cold, and just as the sun set, they found an inn to spend the night. Their lodgings were old and shabby. The decrepit room featured a cracked ceiling and peeling paint, and as they stoked the stove to heat the miserable

accommodations, melting snow and ice dripped through cracks in the ceiling onto their beds. Rav Yisrael was especially distressed since he was unused to such conditions.

To cheer him up, Rav Moshe Leib gave him thirteen reasons to rejoice. “One, if you had an injury on your right side, you would not be able to lie on your right side. Two, if you were injured on the left side, you would not be able to lie on the left side either. Three, if you were injured on your back, you would not be able to lie on your back.” And so continued Rav Moshe Leib Sassover until he had come up with thirteen reasons for Rav Yisrael to be happy. Indeed, he succeeded. Rav Yisrael was so happy that he stood up and together they danced with joy.



How Rav Yisrael of Pikov Succeeded his Father as Rav of Berditchev

Immediately after the Berditchever passed away, a committee elected his son, Rav Yisrael of Pikov, as his successor. They handed him an official Rabbinic certificate proclaiming him the new chief *Rav* of Berditchev.

At that time the honorable and noble Rav Efraim Kalker was visiting Berditchev. Rav Efraim was the son-in-law of Rav Yechiel, the son of the Sudilkover *Rebbe* (mechaber of *Degel Machaneh Efraim*). Rav Efraim was accustomed to traveling to Berditchev on *Rosh HaShana* and *Yom Kippur*. For *Sukkos*, however, he would go to visit his *Rebbe*, Rav Tzvi Leib of Alik. When Rav Levi Yitzchok passed away, Rav Efraim launched a campaign to elect Rav Tzvi Leib of Alik as the new *Rav* of Berditchev instead of Rav Yisrael. He

enlisted the help of some of his friends and colleagues among the wealthy citizens of Berditchev, and since Rav Efraim was a well-known and distinguished personage, his campaign was successful. Together, his group wrote up a contract proclaiming Rav Tzvi Leib as the new *Rav* of Berditchev, and they traveled to Alik to ask Rav Tzvi Leib to move to Berditchev and become its *Rav*.

Rav Tzvi Leib agreed and traveled with them to the city. The Berditchever's widow and her son, Rav Yisrael, were quite upset when they heard this news. Rav Yisrael himself went to see Rav Tzvi Leib while he was conducting the third *Shabbos* meal.

When Rav Tzvi Leib saw Rav Yisrael, he rose in his honor and said, “Make way for the *Rav* of Berditchev!” He seated Rav Yisrael at his right, at the head of the table, a place of honor. Then he said, “Do not worry, Rav Yisrael. Do not think that I will remain here acting as the *Rav* of Berditchev. Your saintly father, may his righteous memory be a blessing, was just sitting in this exact spot as I spoke *divrei Torah*, and he told me not to encroach on your position. He also said that if you had been present when he was here during my *Torah* discourse, you would have merited to see him every *Shabbos*, during *sholosh seudos*.”

That night, and immediately following *Havdola*, Rav Tzvi Leib left Berditchev and returned home, saying that he had promised Rav Levi Yitzchok that he would not even spend the night in Berditchev. On the way, he stopped at the house of Rav Levi Yitzchok's widow and related the entire story to her before he departed.



Rav Yisrael Meir HaKohen Kagan, 24th of Elul

The Chofetz Chaim

Halachist, *Torah* leader of his | generation, and affectionately known as the

Chofetz Chaim, the title of one of his books.

As a nine-year-old boy, he entered the great *Yeshiva* in Vilna, where he soon gained a reputation as a genius. He grew not only in wisdom but also in piety. As he matured into manhood, his unselfish devotion to others and uncompromising honesty set an example for his generation and all generations that were to follow. After marrying at seventeen years of age, he continued his *Torah* studies, in spite of extreme poverty, spending every waking moment engrossed in the holy books. The *Chofetz Chaim*, who refused to accept a post as *Rav*, opened a general store. His wife, insisting that he continue his *Torah* studies, managed the store. The *Chofetz Chaim* supervised the absolute accuracy of the weights and measures, the quality of the merchandise, and the fairness of the prices, to make certain that no one was deceived or overcharged in any way.



In 1869, he founded the *Yeshiva* of Radin, which attracted *talmidim* from all over Europe. His *sefer*, *Chofetz Chaim*, made a profound impact on *Torah*-observant Jewry. It is a compilation of the laws concerning *loshon hora* (spreading gossip and slander), a grave offense that is often ignored. The title *Chofetz Chaim* is based on the verse: “Who is the man who desires life, who loves many days that he may see good? Guard your tongue from evil and your lips from speaking deceit” (*Tehillim* 34:13-14) (*Chofetz Chaim* translates as “desires life”.) Thanks to the *Chofetz Chaim*’s writings, a growing awareness has emerged of the harmful effects and the seriousness of *loshon hora*.

A major achievement was his work *Mishna Berura*, a comprehensive commentary on the *Orach Chaim* section of the *Shulchon Aruch*, which deals with the general laws of daily conduct, such as

tefillos, *tefillin*, *berachos*, *Shabbos*, and *Yomim Tovim*. *Mishna Berura* explains these laws and their application in present-day situations. It consists of six volumes and took twenty-five years to complete. Since its publication, *Mishna Berura* has enjoyed extraordinary popularity. It is a part of virtually every Jewish home library, its pages consulted daily by scholars, *talmidim*, and laymen alike.

Immigration to America made him fearful for the well-being of *Yiddishkeit* in places where Jewish settlements were not well-organized. He recognized the trials of the new immigrants and, to fulfill their needs, he wrote *Nidchei Yisrael* (Dispersed of Yisrael), replete with detailed laws specifically related to the new life of the new arrivals and heartfelt words of inspiration and encouragement to strengthen them in overcoming obstacles and preserving their Judaism.

His caring eye observed the young conscripts forced to live far from any semblance of Jewish life and desperately in need of special guidance. For them he composed *Machane Yisrael* (The Camp of Yisrael). *Machane Yisrael* offers advice to Jewish soldiers on how to observe Jewish traditions in the army, as well as special *tefillos* to be said before going into battle.

The *Chofetz Chaim* was a true leader of his people, caring for their needs, bearing the burden of each one of them.

May the merit of the *Tzaddik* the *Chofetz Chaim* protect us all, *Amen*.

Rav Yisrael Meir *HaKohen* Kagan was perhaps the greatest Jewish figure and one of the most influential *Rabbonim* in modern Jewish history. He is known popularly as the *Chofetz Chaim*, after his classic work on guarding one’s tongue, which he published in 1873 when he was thirty-five. He was recognized as both an outstanding scholar and an extraordinarily righteous man. His impact on Judaism was phenomenal.

The *Chofetz Chaim* was born in

Dzyatlava in 1838 and was *niftar* in Radin in 1933. His many works continue to be widely influential in Jewish life worldwide. When he was ten years old, his father was *niftar*. His mother moved the family to Vilnius in order to continue her son's education. His mother later remarried and moved to Radin. When Rav Yisrael Meir was seventeen, he married the daughter of his stepfather, and settled in Radin.

The *Chofetz Chaim* was a modest and humble man. He served as the town *Rav* of Radin for a short period. His distaste of the pulpit Rabbinate led him to resign from this position. For a while he had a shop selling household provisions, which his wife managed while he supervised the absolute accuracy of the weights and measures, the quality of the merchandise, and the fairness of the prices, to make certain that no one was deceived or overcharged in any way. He spent his days learning *Torah* and disseminating his knowledge to the common people. He later turned to teaching in order to support himself and his family. From 1864 to 1869 he taught *Talmud* in Minsk and Washilishok. In 1869, he organized a *Yeshiva* in Radin. The *Yeshiva* was a success and grew to world famous prominence. It later became known as *Yeshiva Chofetz Chaim* of Radin.

In addition to spreading *Torah* through his *Yeshiva*, the *Chofetz Chaim* was very active in Jewish causes. He traveled extensively to encourage the keeping of the *mitzvos* among Jews, totally disregarding his welfare. He became one of the most influential *Rabbonim* within Orthodox Judaism during the late nineteenth and early twentieth century, taking a central leadership role in the World *Agudas Yisrael* movement in Eastern Europe.

The *Chofetz Chaim* authored dozens of *seforim*, all which have been printed and disseminated by the tens of thousands. Most widely acclaimed is his *Mishna Berura*, a six-volume comprehensive

commentary on *Shulchon Aruch Orach Chaim*, which has become the final arbiter in *Halocha*. His first *sefer*, published in 1873, deals with the biblical laws of gossip and slander and which in recent decades has gained worldwide popularity.

The *Chofetz Chaim* was a tremendous supporter of the Jewish community in *Eretz Yisrael* and a dear friend and admirer of Rav Shmuel Salant, the chief *Rav* of Yerushalayim. The *Chofetz Chaim* wielded great influence, particularly in Europe, and he used that authority to assist Rav Salant in maintaining the viability of Jewish settlement in *Eretz Yisrael* and its funding via the Rebbe Meir *Ba'al Hanes* Salant charity fund.

The *Chofetz Chaim* passed away in 1933 at the age of ninety-five. He was mourned by the entire Jewish world. Even the gentile world had held him in the greatest esteem. The New York Times of September 16, 1933 wrote a lengthy obituary lauding this legendary leader of world Jewry. Time magazine in its September 25, 1933 issue also published a brief but notable obituary as quoted here:

Died. Rav Yisrael Meir *HaKohen*, the *Chofetz Chaim*, the uncrowned spiritual "King of Yisrael". *Talmudic* scholar, venerated by the world's Orthodox Jewry as one of thirty-six saints whose piety dissuades the Lord from destroying the world; in Radin, near Wilno, Poland. Thousands of pilgrims sought his blessing in Radin where he founded a *Yeshiva* (Talmudic school). He was the *Chofetz Chaim* (Desiring Life) by virtue of his book of that name listing the forms of slander from which a pious Jew must refrain. A onetime storekeeper, he humbly closed his shop when his popularity diminished the trade of other storekeepers, living the rest of his life in poverty.

May the memory of the *Chofetz*

Chaim be a blessing to all of *Klal Yisrael*.

www.rabbimeirbaalhaneis.com/Rabbi%20Yisrael%20Meir%20Kagan.asp



Rav Yisrael Salanter Poses a Question to the Chofetz Chaim

After the *Chofetz Chaim* completed his *sefer* on *loshon hora*, Rav Yisrael Salanter asked him, “Is there any value to your *sefer*, since realistically people will not be able to avoid the pitfalls of speaking *loshon hora* anyway?”

The *Chofetz Chaim* answered that if his *sefer* would successfully elicit a sigh of sadness from the heart of a Jew over his speaking *loshon hora*, all his toil and efforts in writing and publishing the *sefer* were worthwhile. (*B’Yad HaLoshon*)

www.revach.net/daily-reminder/zechiras-miriam/Rav-Yisroel-Salanter-Poses-a-Question-to-the-Chofetz-Chaim/2338



A Lesson From The Technological Revolution

The communication revolution started back in the days of the *Chofetz Chaim* when telegrams were the common way of quickly communicating important messages. However, it was not cheap and you paid per word. I remember the days when they were still used. Each word was written only after a lengthy *din v’cheshbon* to determine if it was really necessary or if it could be shortened. The few times that my parents received a telegram, the messages came out so cryptic that you needed to be a genius to decipher them.

This, says the *Chofetz Chaim*, (*Chovas HaShmira, Asara Devorim*) is a wonderful lesson in *Shmiras HaLoshon*. One day we will also give a *din v’cheshbon* on each word...and the price will be far more than the most expensive telegram.

www.revach.net/daily-reminder/zechiras-miriam/A-Lesson-From-The-Technological-Revolution/3215

Chofetz Chaim - Will Your Plaque in The Bais HaMikdosh Bring You Eternal Pride or Shame?

The *Chofetz Chaim* (*Shem Olam* 1:17) says that whoever helped build the second *Bais HaMikdosh* is listed in *Sefer Nechemia* with details of their contribution. While these people acted from the goodness of their hearts, they were unaware that their contributions would be memorialized in *Tanach* and become part of *Torah Shebichsav*!

How sad it is, says the *Chofetz Chaim*, for the noblemen of Tekoa, who did not lend any assistance toward the building of the *Bais HaMikdosh*. Just like their brethren who helped, they are also written in *Nechemia* as refusing to help in this great project. Because of a little laziness their names are exposed forever to all the people on earth and all the *Malochim* above as those who did not help. What they wouldn’t give now to have this *pasuk* erased, says the *Chofetz Chaim*. But now it is too late and history cannot be rewritten.

All this was recorded in detail for the second *Bais HaMikdosh*, which was only a temporary structure. What about the third *Bais HaMikdosh* that will last forever? Surely every contribution will be recorded, says the *Chofetz Chaim*. While it is true that the third *Bais HaMikdosh* will not be built by man but rather *Hashem* will build it from fire, this fire is from the *mitzvos* that we all perform. Each *mitzva* is a contribution to the building of the third *Bais HaMikdosh* and each *aveira* obstructs its building.

Although no one truly knows our deeds and intentions now, when the third *Bais HaMikdosh* is built the dedication list will be revealed. Those who contributed will stand proud (although surely upon receiving the honor will regret that they did not contribute even more), while those whose misdeeds obstructed the building will hide in shame for all eternity. What will be the most shameful of all are those

who pretended to be builders with their outwardly good deeds but will be exposed as obstructors.

The *Bais HaMikdash* is going up fast and will soon be here. Hurry, as the deadline for dedications will close before you have secured the eternal glory you seek.

www.revach.net/galus-geula/moshiach/Chofetz-Chaim-Will-Your-Plaque-in-The-Bais-HaMikdash-Bring-You-Eternal-Pride-or-Shame/5244



If It Were the Chofetz Chaim's Shabbos

The *Chofetz Chaim* once traveled to another city, and the people of the city emerged to greet the *Godol HaDor*. Many wealthy men of the city were among those who came to greet the *Chofetz Chaim* and receive a *berocha*.

One wealthy man approached the *Chofetz Chaim* and gave him a sizable donation for *Yeshiva Radin*. The *Chofetz Chaim* grabbed the man's hand and began to cry bitterly, saying, "This hand gives *tzedoka* with such respect, and alas it is *mechallel* the *Shabbos*!" The *Chofetz Chaim* continued to hold the man's hand and cry, and the wealthy man's heart melted, and he too began crying bitterly.

The wealthy man said, "*Rebbe*, I promise you that from today I will keep the *Shabbos*. But please allow me to be able to perform *melocha* this coming *Shabbos* at least, so I can wrap up my affairs."

The *Chofetz Chaim* answered with great emotion, "My dear son, if it were my *Shabbos* I would be *mochel* you and allow you whatever you request, but it's the *Shabbos* of *HaKodosh Boruch Hu*, the King of kings. I can't allow even one moment of *chillul Shabbos*!

The wealthy man accepted the words of the *Chofetz Chaim*, and began keeping the *Shabbos* from that week, eventually becoming fully observant. (*Vekorosa*

LeShabbos Oneg)

www.revach.net/shabbos/story/If-It-Were-The-Chofetz-Chaims-Shabbos/3894



A few anecdotes about the Chofetz Chaim from Chofetz Chaim Al HaTorah

It couldn't hurt?

Once the *Chofetz Chaim* asked someone how he was doing and the latter answered, "It wouldn't hurt if things were a little better."

"How do you know it wouldn't hurt?" admonished the *Chofetz Chaim*, and he continued, "*Hashem* knows better and He knows best; He is kind and merciful; He is *Rachum VeChanun* and always seeks to do better for us. If He is not giving you what you think would be better – that is a sign that it's good as it is!"



Moving Up in Life

The *Chofetz Chaim* believed that there are two types of *yichus* (pedigree) that we can be proud of: *Torah* and poverty. How much more so did he value those who, in poverty, toiled in *Torah* despite deprivation. This can be illustrated by the following true story:

There was a wealthy local, who used to donate generously and support the poor and many *Torah* institutions. The amount of charity and kindness this Jew did cannot be written down. When the Communists took over and confiscated his property and wealth he was reduced to such dire poverty that he barely escaped to *Eretz Yisrael* with the clothes on his back, and not a penny to his name.

When the *Chofetz Chaim* heard this, he gave a lesson in *emuna* and *bitochon*, saying, "The custom is that whoever studies and passes exams earns a degree. A doctor who has earned his license to practice medicine naturally strives to rise through

the ranks to eventually earn a PhD as a professor. This wealthy man has risen to the highest of heights; he has now become a poor man. I am confident that he will overcome this *nisoyon* (test) without complaining or rebelling; rather he will accept it with *simcha*.



Chains of Pain and Suffering

The *Chofetz Chaim* gave the following *moshol*:

Imagine a person who is imprisoned, with his feet and hands chained to prevent his escape. If the prisoner attempts to break the chains it won't help. His feeble attempts to extricate himself against the iron chains cause him to strain, rolling and thrashing about in a useless struggle that leads nowhere. The chains cut deeper into his flesh; better that he should just accept his fate.

So too concerning someone who suffers: the *yisurim* he feels are like chains. If he struggles against them and fights them, will that free him? The pain and suffering will only be magnified! Wouldn't it be better if he accepted that this is all from *Hashem*? This acceptance itself will heal him.



Worries

The *Chofetz Chaim* used to say:

Everyone has worries – better we should worry about *ruchniyus* (spiritual)



Rav Yechezkel Abramsky, 24th of Elul

Rav Yechezkel Abramsky was born in a small *shtetl* near Vilna. He learned in the Novardok *Yeshiva*, and received *semicha* at eighteen from Rav Yechiel Mechel Epstein, the *Aruch HaShulchon*. Later he learned in Telz and in the Ramailles *Yeshiva* in Vilna.

matters and not have to worry about *gashmiyusdike* (physical) ones!

www.dailyzohar.com/tzadikim/76-Yisrael-Meir-HaKohen-Kagan



Once, a person with a certain sickness came to the *Chofetz Chaim* for a blessing. The *Chofetz Chaim* blessed him that he would have a complete *refua* but he made him promise not to reveal to anyone that he guaranteed his *refua*. After a few months, this person was healed completely.

Several years later, this fellow's brother-in-law contracted the same disease and he asked his sister to find out what happened that he was healed. The husband refused to say, since he had promised the *Chofetz Chaim* not to reveal the promise to anyone. After badgering her husband to reveal his secret, the fellow relented.

After several days, this fellow contracted the dreaded disease again. He ran to the *Chofetz Chaim* to ask forgiveness and to receive his blessing again. When he finally told the *Chofetz Chaim* the whole story, the *Chofetz Chaim* started to cry and told him that he could not help him. When the fellow inquired why that was so, the *Chofetz Chaim* replied, "When you came to me originally, I was a younger man. I undertook to fast many, many days in your *zechus* that you should become well. Unfortunately, I am a bit older and weaker and do not have the strength to undertake so many fasts anymore."

Later, Rav Yisrael Yehonoson Yerushalemsky, *Rav* of Ihman, took him as a son-in-law. In his father-in-law's home he advanced in *horo'a* while continuing to learn in depth under Rav Chaim Brisker.

For a while he served as a *Ra"m* in the Lubavitcher *Yeshiva*; from there he

went on to become a *Rav* in Smuliyon, and then in Smulevitch, near Minsk, where he stayed nine years. In 5683/1923 he became *Rav* in the city of Slutzk.

Slutzk, in Belarus, was already under Communist control. With *mesirus nefesh* Rav Yechezkel openly practiced *Yiddishkeit*, encouraging his flock and leading the charge. The Russians, unable to swallow the “brazen acts” of the *Rav*, exiled him to Siberia, where he suffered for two difficult years. Only after intense *hishtadlus* by many *Gedolim* was he freed, and told to leave the country.

He traveled to London, where he became *Rav* of the Machzikei HaDas *kehilla*. Later he became *Rosh Bais Din* in London.

In 5711/1951 he reached *Eretz Yisrael* and settled in Bayit Vegan,

Yerushalayim. Despite his advanced age, he traveled weekly to Bnei Brak to deliver *shiurim* in *Yeshivas Slabodka*.

His widely acclaimed *sefer*, *Chazon Yechezkel* on the *Tosefta*, was hailed by *Torah* leaders as a magnificent illumination of an area of *Torah* that had previously been obscure because of the many difficult passages it contained. He undertook this monumental task in response to a simple comment made by Rav Chaim Brisker that the available version of the *Tosefta* was full of errors. He also produced *Dinei Momonos* and other *seforim*.

Rav Yechezkel was *niftar* at the age of ninety on the 24th of *Elul* 5736/1976.

Zecher Tzaddik livrocha.

www.hamodia.com/features/day-history-24-elulseptember-19/



The Tanna Rav Elozor, 25th of Elul

Fifth-generation *Tanna*, son of the great *Tanna* Rav Shimon bar Yochai and a colleague of Rav Yehuda *HaNossi*.

Rav Elozor is mentioned in the *Mishna* three times (*Beitzta* 4:5; *Temura* 4:4; *Nego'im* 12:2), but several anonymous *mishnayos* have been ascribed to him (*Chulin* 30a, *Bechoros* 51b). He is frequently mentioned in *beraisos*, *Tosefta* (especially those of *Zevachim* and *Menochos*), Babylonian *Talmud*, Jerusalem *Talmud*, and a few Aggadic teachings. He engaged in debates and discussions with Rav Yehuda *HaNossi* (*Bava Metzia* 84b), Rav Yose, Rav Meir and Rav Yehuda (*Sota* 34a; *Rosh HaShana* 4b).

Rav Elozor and his father Rav Shimon *bar* Yochai escaped from the Romans by hiding in a cave for thirteen years. He participated with his father in the authorship of the *Zohar*, and a considerable number of teachings are ascribed to him.

Rav Elozor was very strong and

heavy, and he had a large appetite (*Pesikta d' Rav Kahana* 90:2; 91:2).

Rav Elozor accepted under compulsion a position in the Roman administration as an official responsible for the apprehension of thieves. This aroused the opposition of the sages, including Rav Yehuda *ben* Korcha, his teacher, who reprimanded him by saying, “Vinegar, the son of wine! How long will you continue to hand over the people of our G-d to be killed?” Rav Elozor responded, “I am pruning the thorns from the vineyard.” Rav Yehoshua *ben* Korcha returned, “Let the Master of the vineyard come to prune His thorns.” (*Bava Metzia* 83b)

He was once worried that he turned somebody over to the government unjustly, so he prayed that he should be inflicted with suffering. Every evening he called for afflictions, “Come unto me, my brothers and friends,” and in the morning he sent them away so that he would be able to study *Torah*. He became so afflicted that

every morning they removed sixty basins of blood from him. His wife prepared sixty kinds of “pap” (meals made of figs) every day to heal him. When his wife discovered that he was requesting the suffering, she was annoyed that he had caused her so much trouble and expense, for all the money that she received from her father she spent on remedies for his illness. She left him and went to her father’s house.

In the meantime, a storm had arisen at sea and a boat coming from Rav Elozor’s town was in danger of sinking. The sailors began praying, and they finally cried out in desperation, “Save us, O God, for the sake of Rav Elozor *ben* Rav Shimon...” The storm subsided, and when the sailors reached land they visited Rav Elozor and presented him with sixty slaves, each bearing sixty purses of money. They also prepared sixty kinds of pap, which he ate and was healed. One day his wife sent her daughter to see how Rav Elozor was faring. Rav Elozor told his daughter, “Go and tell your mother that I am richer than her parents,” whereupon his wife returned to him. When he recovered and went to the *Bais Medrash*, they brought before him sixty specimens of blood, and he purified them all and declared all of them clean. The other sages wondered whether it was possible that there was no doubt about a single one of the specimens. Rav Elozor responded, “If it is not as I said, then let there be at least one female among them.” All the children born were males, and they were named “Elozor” after him.

Before he passed away he told his wife, “I know that the sages are angry with me [for turning over many of their relatives] and they may not attend my funeral. You shall leave me in the attic and do not be afraid of me.” She followed his wishes and kept him in the attic for eighteen to twenty years after his *petira*. She would ascend to the attic every day to examine his hair and would not find anything. When one day a hair fell out, blood was visible. She once found a worm

in his ear and was upset, until he appeared to her that night in a dream and told her, “It is nothing to be upset about, for this is a punishment for my having allowed a young scholar to be insulted in my presence...”

After his *petira*, whenever two people came to his house for a lawsuit, they would stand at the door and state their cases. A voice would then issue from the attic: “You, *ploni*, are just/unjust with your claims.” A neighbor once said to Rav Elozor’s wife during a quarrel, “Let her be like her husband, who was not worthy of burial!” When the sages heard of this, they said that it was an insult to the deceased and he must be buried. According to others, Rav Shimon *bar* Yochai, Rav Elozor’s father, appeared to the sages in a dream and said, “There is a young pigeon among you and you are neglecting to bring it to me.” When the sages went to bury him, the people of Achbarin refused to give them the body, because as long as his body was in the attic no wild beast had ever come to the city. On *Erev Yom Kippur*, when the townspeople were busy, the sages hired some men from the neighboring village of Biri to remove Rav Elozor’s body. The sages brought him to his father’s cave in Meron to be buried.

Rav Elozor was married to the daughter of Rav Shimon *ben* Yose *ben* Lekunya. He had a daughter and a son. His son Yose almost turned to a life of crime. Rav Yehuda *HaNossi*, however, placed him under the care of Rav Shimon *ben* Yose *ben* Lekunya, and the boy eventually became a talmid of Rav Yehuda *HaNossi*. After Rav Elozor was niftar, Rav Yehuda *HaNossi* wanted to marry his widow. She refused, saying, “May a vessel that was used by a holy one be used by an ordinary one?” Rav Yehuda *HaNossi* responded, “Allowing that he was greater than I in *Torah*, was he superior to me in good deeds?” She answered, “I do not know if he was greater than you in *Torah*, but in deeds I do know, for he accepted suffering on himself” (*Bava Metzia* 84b).

May the merit of the *Tzaddik Rav*

Elozor protect us all – *Amen*.



Rav Yechiel Michel of Zlotchov, 25th of Elul

Chassidic leader, talmid of the Ba'al Shem Tov.

Rav Yechiel Michel's father, Rav Yitzchok of Drohobitch, initially an opponent of *Chassidus*, became an ardent admirer of the *Ba'al Shem Tov*. Young Yechiel Michel received instruction from the *Ba'al Shem Tov*, becoming one of his most prominent *talmidim*. After the *Ba'al Shem Tov*'s passing, Rav Yechiel Michel became a *talmid* of the *Maggid* of Mezritch. A master of homiletics and a spellbinding orator, he was a highly sought-after preacher and lecturer.

The Zlotchover *Maggid* was largely responsible for introducing *Chassidus* to the Jews of Galicia. He suffered much from the *Misnagdim* who opposed the "new sect", judging it dangerous and heretical. In the wake of excommunication and book burnings directed against *Chassidim*, he was forced to move from town to town, serving as *Maggid* in the Galician communities of Brody, Alek and Zlotchov, finally finding refuge in Yampol in Volhynia, the cradle of *Chassidus*.

Rav Yechiel Michel had one daughter and five sons, all eminent *Torah* scholars. *Chassidim* call them the *Maggid's* five *Chumoshim* (Books of the *Torah*). Although he did not write any *seforim* himself, his thoughts and perspectives have been compiled into a work entitled *Mayim Rabim*. He founded a multi-branched dynasty and had numerous prestigious *talmidim*, foremost among them Rav Avrohom Yehoshua Heshel of Apta, also known as the *Oheiv Yisrael*, and Rav Mordechai of Neshchiz, known as the *Rishpei Eish*.

May the merit of the *Tzaddik Rav* Yechiel Michel of Zlotchov protect us all – *Amen*.

A Pound of Candles

In his youth, the famed *Maggid* of Zlotchov, Rav Yechiel Michel, lived in a certain town, where he would sit all day in the local *Bais Medrash* (study hall and *shul*) and pursue his studies.

In that town there lived a simple Jew who earned his livelihood by transporting travelers and merchandise in his wagon. One day, the wagon driver came to the local *Rav* in a state of great distress. "Help me, *Rebbe!*" he wept. "I have committed a terrible sin. I have desecrated the holy *Shabbos*. How can I atone for my transgression?"

"How did this come to pass?" asked the *Rav*.

"Last Friday," the man explained, "I was returning from the marketplace with a wagonload of merchandise when I lost my way in the forest. By the time I found my way to the outskirts of the city, the sun had already set. So preoccupied was I with my worry over the merchandise, that I failed to realize that the *Shabbos* had arrived until it was too late..."

Seeing how broken-hearted the man was, the *Rav* comforted him and said: "My son, the gates of repentance are never closed. Donate a pound of candles to the *shul* and your transgression will be forgiven."

The young prodigy, Rav Michel, overheard this exchange, and was displeased by the *Rav's* approach. "A pound of candles to atone for violating the *Shabbos*?" he thought to himself. "The *Shabbos* is one of the most important *mitzvos* of the *Torah*. Why is the *Rav* treating the matter so lightly?"

That Friday afternoon, the wagon driver brought the candles to the *shul*. As Rav Michel watched disapprovingly from

his table against the back wall, he placed them on the lectern for the shul beadle to light in honor of the *Shabbos*. But this was not to be. Before the beadle arrived, a stray dog carried off the candles and ate them.

The distraught penitent ran to report the incident to the *Rav*. “Woe is me!” he wept. “My repentance has been rejected in Heaven! What shall I do?!”

“You’re making too much of the matter,” the *Rav* reassured him. “These things happen -- there’s no reason to deduce that *Hashem* is rejecting your repentance. Bring another pound of candles to the *shul* next week, and everything will be alright.”

But when the beadle lit the candles on the following Friday afternoon, they inexplicably melted down, so that by the time *Shabbos* commenced, nothing was left of them. And upon his third attempt on the week after that, a strong wind suddenly blew out the candles just when *Shabbos* began and it was not possible to relight them.

The *Rav*, too, realized, that something was amiss, and advised the wagon driver to seek the counsel of the great *Chassidic* master, *Rav Yisrael Ba’al Shem Tov*.

“Hmm...” said the *Ba’al Shem Tov*, upon hearing the man’s story. “It seems that a certain young scholar in your town finds fault with the path to repentance that the *Rav* has prescribed for you. Never mind. Next week, donate another pound of candles to the *shul*. This time, I promise you that everything will be alright. And tell *Rav Michel* that I would be honored if he could trouble himself to come visit me.”

Rav Michel wasted no time in abiding by the *Ba’al Shem Tov’s* request. But no sooner had he and his coachman set out that all sorts of troubles beset their journey. First, the wagon tumbled into a ditch. Then, an axle broke many miles from the nearest town, after which they lost their way altogether. When they finally found the

road to *Mezhibuzh*, it was late Friday afternoon and the sun was about to set. They were forced to abandon the wagon and continue on foot.

Rav Michel arrived at the *Ba’al Shem Tov’s* door an hour into *Shabbos*, weary and traumatized by his near-violation of the holy day. “Good *Shabbos*, *Rav Michel*,” the *Ba’al Shem Tov* greeted him, “come in and warm yourself by the fire. You, *Rav Michel*, have never tasted sin, so you did not comprehend the remorse a Jew feels at having transgressed the will of his Father in Heaven. I trust that you now understand something of the agony that our friend experienced. Believe me, his remorse alone more than atoned for his unwitting transgression...”

By *Rav Shlomo Yosef Zevin* From *Rav S.Y. Zevin’s Sippurei Chassidim*; translation/adaptation by *Yanki Tauber*
www.chabad.org/library/article_cdo/aid/39769/jewish/A-Pound-of-Candles.htm



The *Ba’al Shem Tov* in Heaven

By: *Yitzchok Buxbaum*

Rav Yechiel Michel of *Zlotchov* was one of the greatest *talmidim* of *Rav Yisrael Ba’al Shem Tov*, the founder of *Chassidus*. Many years after the *Ba’al Shem Tov’s* passing, *Rav Yechiel Michel’s* young son *Yosef* became critically ill, and his condition steadily deteriorated until he was on the verge of death. Just then, news reached *Rav Michel* that opponents of the *Ba’al Shem Tov* were planning to burn the *Chassidic* book *Toldos Yaakov Yosef* (“The Generations of *Yaakov Yosef*”) in a certain city. This book, written by another great *talmid* of the *Ba’al Shem Tov*, *Rav Yaakov Yosef* of *Polnoye*, was the first *sefer*, and at that time the only one, that contained the teachings of the *Ba’al Shem Tov*.

Rav Yechiel Michel realized that this was an attempt to suppress the new *Chassidic* movement, and that the situation was urgent. He decided to travel to that city and try to prevent this terrible desecration.

He instructed his family that if (G-d forbid) his son died when he was gone, they should delay the burial until he returned home. Shortly after he left, Yosef entered a deep coma. He seemed to have stopped breathing, and they thought he was dead, but they delayed his burial as they were told. After three days, however, Yosef began to perspire. He opened his eyes and told this story:

“When I went into the coma, I felt my soul leave my body. Immediately, an angel came to take me to a certain heavenly palace. Since the angel was not permitted to enter that palace, I entered alone and stood by the door. Inside, the heavenly court was in session, and I saw two angels arrive with a book that contained a record of all my sins. It was so large and heavy that it was difficult for them to carry. As I looked on, another angel came with a thin book of my good deeds, but they were not equal to the sins, which outweighed them. Then a third book was brought in, of my sufferings, and they caused many of my sins to be erased. Nevertheless, because of the sins that remained, the court decided to condemn me to die from my illness, and they were about to pronounce the sentence and write the decree.

“At that moment, my father – who had made a soul-ascent to protest before the heavenly court – came to that palace, entering with a commotion and loudly complaining about those who wanted to burn the book with the *Ba'al Shem Tov's* teachings. He vigorously protested, saying, ‘It will be a terrible *chillul Hashem* (desecration of the divine name) if it's burned. It can't be allowed!’

“Just then, my father noticed me standing near the door, and said, ‘Yosef, why are you here?’

“‘Father, I don't know,’ I said. ‘But please speak to the court on my behalf.’

“‘I certainly will,’ my father answered. Then he continued to protest about the book burning as before, and

pleaded passionately that it not be permitted.

“But the court answered, ‘This matter belongs to a higher jurisdiction,’ – because in Heaven there are higher and higher courts, one above the other—an appellate court, a supreme court, and so on. My father then left to make an appeal to a higher court, and completely forgot about me.

“I stood near the door, worried and troubled. Not long after this, Rav Yaakov Yosef of Polnoye also made a soul-ascent and came to that heavenly palace where the court was sitting. He entered, and also shouted and pleaded while weeping, complaining about those who wanted to burn his book. Then he noticed his friend's son standing by the door, and said, ‘Yosef, why are you here?’

“‘*Rebbe*, I don't know,’ I said. ‘But please speak to the court on my behalf.’

“‘I'll certainly say something on your behalf,’ said Rav Yaakov Yosef. The court then told him too that the issue of the book was a matter for a higher court. Rav Yaakov Yosef immediately left to appeal to the higher court, and totally forgot about me. I, meanwhile, continued to stand there worried and troubled, because I had no one to help me or to be my advocate.

“Suddenly, there was such a great commotion that all the worlds trembled, and a proclamation echoed throughout the heavens: ‘Make way, make way; the holy *Ba'al Shem Tov* is entering the palace!’ (The *Ba'al Shem Tov*, as we said, had already passed away and was in the other world.) As soon as the *Ba'al Shem Tov* came in, he saw me standing alone by the door, and said, ‘Yosef, why are you here?’

“‘Holy *Rebbe*, I don't know,’ I said. ‘Could you please speak to the court on my behalf?’

“‘I certainly will,’ said the *Ba'al Shem Tov*, and he immediately went and spoke to the court about me, asking them to dismiss my case and let me go in peace.

He then returned to me and said, ‘You can leave now and go home.’

“By this time, I was curious about what would happen in Heaven, and wanted to stay a little longer to see what the *Ba'al Shem Tov* would do there. But two burly angels immediately came, took me under the arms and escorted me out. They then took me down, down, down, to the lower world, until I saw a repulsive corpse lying on the floor, for my family, thinking I was dead, had taken me off the bed and put me on the floor with my feet pointed toward the door, according to custom. And the angels said, ‘Enter that corpse! – they wanted me to return to my body. But I was disgusted by the body and the suffering in this world, and absolutely refused. I cried and pleaded with them, but they forced me to enter against my will. Then I began to perspire, opened my eyes, and am telling

you this story.”

www.chabad.org/library/article_cdo/aid/357534/jewish/The-Baal-Shem-Tov-in-Heaven.htm



Keeping the Law

Disciples asked the *Maggid* of Zlotchov: “In the *Talmud* we read that Avrohom *Avinu* kept all the laws. How could this be, since they had not yet been given to him?”

“All that is needful,” he replied, “is to love *Hashem*. If you are about to do something and you think it might lessen your love, you will know it is sin. If you are about to do something and you think it will increase your love, you will know that your will is in keeping with the will of *Hashem*. That is what Avrohom *Avinu* did.”



Rav Chaim Pinto, 26th of Elul

Chief *Rav* of the Jewish community of Mogador, Mekubol ~ A man of wonders and miracles during his lifetime, and for those who visit his gravesite.

In the days before *Pesach*, a stranger was seen wandering through the streets of Mogador in Morocco. Even though he was dressed in rags, he did not look like a beggar, and from the fringes on the garment he was wearing it was clear that he was a Jew.

Some of Rav Chaim Pinto's *talmidim* wondered about this man when they saw him in the city market. And when they returned to the *Yeshiva*, they told the *Rav* about him. Rav Pinto had them describe the man in great detail. Then he asked them if the man had looked happy or sad. They told the *Rav* that he had looked terribly sad. Indeed, just looking at his face made them sad as well.

Now, *Pesach* is a time to remember the poor, and it was Rav Pinto's custom to

invite the poor Jews of the city to his *Seder*. So on the eve of *Pesach* he sent his *talmidim* into the city to bring back all the poor Jews they could find. He told them to search especially for the stranger they had told him about and to be sure that he came back with them.

The *Rav's talmidim* searched every corner of the city for the poor, who were delighted to learn that they would have a place to celebrate the first night of *Pesach*. But when the *talmidim* finally found the stranger, he was sitting alone under a barren tree, and he refused to accompany them to the *Rav's Seder*. “For you it is the holiday of *Pesach*,” he said, “but for me it is a time of mourning.” The *talmidim* did their best to persuade him, but in the end they returned empty-handed.

Now, when they told Rav Pinto that the man had refused their invitation, the *Rav* said, “If you can't convince him to come here, whisper this word in his ear...” and he whispered it to each of his

talmidim. So the *talmidim* returned to the stranger, still sitting under the tree, and they tried once more to invite him to join the *Rav's Seder*. Again he refused, but this time one of the *talmidim* whispered the *Rav's* word into the man's ear. And as soon as he heard it, the man's eyes opened wide. He stood up and agreed to accompany them at once.

When that Jew arrived at the *Rav's* house, he was greeted warmly by Rav Pinto. The man returned the *Rav's* greetings, and then he asked, "How is it, *Rav*, that you knew the name of the ship that brought about my misfortune?"

"Join our *Seder*," Rav Pinto replied, "and you will understand how it became known to me. For now, please make yourself at home. I will have a bath prepared for you, and my *talmidim* will give you fresh clothing."

The man thanked the *Rav*, but he was still curious about how he had known his secret.

That night, when everyone was seated at the *Seder*, Rav Pinto introduced the guest and asked him to tell the others his story. This he did. "I was born in the city of Marrakesh," he said, "and I traveled to Spain and worked there until I became quite wealthy. After several years, I began to miss my native land of Morocco, and thought about returning there to raise a family. With all that I had saved, I bought precious jewels.

"There was a widow whom I befriended. When she learned I was planning to return to Morocco, where her daughter lives, she asked me to bring her daughter her rightful inheritance, jewels that had belonged to her father. I agreed to do so, and I carried everything in a wooden case. But when a storm sank the ship in which I was traveling, the case was lost at sea. Somehow I managed to grab a plank and reached the shores of this city a few weeks ago. I know that I am fortunate to be alive, but after all these years, I have

nothing. Even so, that is not what grieves me the most. Above all, I am heartbroken that I cannot fulfill my mission for the widow."

Now, when all those seated at the *Seder* heard this story, their hearts went out to the poor man who had suffered such a misfortune. Among them, there was one beautiful young woman who had tears flowing down her face. And when the man saw her grief, he, too, broke down and wept.

Rav Pinto said, "Do not grieve as we celebrate the *Seder*, but watch closely." He pointed to the *Kiddush* cup, which was filled with wine, and made a pronouncement over it. That pronouncement called forth Rahab, the Angel of the Sea.

Just then everyone at the table heard a deep voice say, "Yes, Rav Pinto, what is your command?" They trembled with fear, for they could not see where the voice was coming from. Then the *Rav* said, "I call upon you, Rahab, Prince of the Sea, for help in finding what has been lost." Suddenly, to everyone's amazement, the *Kiddush* cup began to grow larger and larger, and the wine in it was transformed into the waves of the sea. One after the other the waves rose and fell and eventually they cast up a small wooden case, which floated on the surface. The guest could hardly contain himself. "Master, that is my case!" he cried.

"Take it out!" said Rav Pinto. So the man reached into the enormous cup, took out the wooden case and set it on the table. At that instant the cup returned to its original size, and the waters in it became wine once more.

As everyone watched in awe, the man opened the case and saw that nothing was missing. He shed tears of joy. Then Rav Pinto said to him, "Now, let me introduce you to the widow's daughter to whom you were delivering the jewels." At that, the young woman who had wept at

hearing the man's tale stood up with a radiant smile and the man almost fainted with surprise. When he had regained his composure, he picked up the wooden case and placed it in her hands, much to the delight of everyone present. Then Rav Pinto smiled and said, "Know that nothing happens by accident. All is foretold by the Holy One, blessed be He, as is your meeting here today, for now I can tell you that I heard a Heavenly voice announce

that you two are destined to marry."

So it was that everyone celebrated that *Seder* with great happiness, and not long after, the couple was wed. From then on, every *Pesach*, when they filled the *Kiddush* cup, they told the story of Rav Pinto and the wine cup that had changed their lives.

May the merit of the *Tzaddik* Rav Chaim Pinto protect us all – *Amen*.



Rav Nosson Adler, 27th of Elul

Leaving Greatness in His Wake

Sometimes it is hard to recognize true greatness. Sometimes a *neschoma* descends from such a lofty place in *Shomayim* that it never really lands on earth. It doesn't adjust to life in this world. Its unconventional ways alienate the people around it, and it ends up spending its time here distanced from the masses known as humanity. Such a *neschoma* was Rav Nosson Adler.

Rav Nosson Adler had many *talmidim*. Famous among them through his devotion to his great *Rav* through thick and thin, was the *Chasam Sofer*, Rav Moshe Sofer. Upon his *Rav's* command he cut off his relationship with his father, and later even left his hometown of Frankfurt upon his *Rav's* command. Later, after he returned and Rav Nosson Adler's feud with the *Kehilla* reached its breaking point, the *Chasam Sofer* left Frankfurt together with his *Rav* who was appointed *Rav* of Boskowitz, and the *Chasam Sofer* never returned to Frankfurt.

Rav Nosson Adler was born in Frankfurt in 5502/1741. When he was a mere ten years old, the *Chida*, Rav Chaim Yosef Dovid Azulai, who was in Frankfurt collecting money for *Eretz Yisrael*, said about him the famous words that the *Isha HaShunamis* said about Elisha: "I now

know that there is a holy man of *Hashem* among us." His main *Rebbe* was Rav Dovid Tevele Shiff who later became the chief *Rav* of England. He also learned under Rav Yaakov Shimon *HaKohen*, a *talmid* of the *Pnei Yehoshua*.

Rav Nosson Adler was a *Mekubol* and formed a group around him to conduct himself *Al Pi Kabbola*. He davened with *Sefardi Havara* (pronunciation), and in his *minyán* they did *Bircas Kohanim* every day. Because of these customs and because their use of *Kabbola* was making the community at large fearful, in 1779 the *Rabbonim* gave him an ultimatum either to disband this group or be put into *cheirem*. Rav Nosson Adler ignored this challenge to his ways and openly went against the *Kehilla*.

In 1782 Rav Nosson Adler became *Rav* of Boskowitz but there as well there were people who could not get used to his ways. He was ultimately forced to leave after three years and returned to Frankfurt. After four more years in Frankfurt with little change, Rav Nosson Adler was put into *cheirem* that lasted until shortly before his *petira* in 1800.

Rav Nosson Adler did not leave behind any children. His only daughter, the light of his life, was *niftar* when she was twelve years old, while he was serving in

Boskowitz. The *Chasam Sofer* relates that Rav Nosson Adler did not complain and accepted the decree with great *simcha*. However, he relates, the *Shabbos* during the *shiva* when he was called for *Maftir*, a single tear escaped his eyes during the reading of the *Haftora*. He quickly wiped it and returned to his happy self without a trace of sadness.

His life and his ways were shrouded in mysticism, allowing only the greatest of the great to understand his lofty level. He did not leave behind any *seforim*, although a *sefer* was published from the cryptic notes in the margin of his *Mishnayos*. Aside from his legacy that is hard to relate to, he left the world a precious treasure in his *talmid* the *Chasam Sofer*. In this world, that is how we know and remember him. But in *Shomayim* he is known for so much more.

Yehi Zichro Boruch!

www.revach.net/stories/gedolim-biographies/Rav-Nosson-Adler-Leaving-Greatness-In-His-Wake/4081



Rav Nosson Adler Dances for The Donkey

One cold winter day, the *Gaon*, Rav Nosson Adler, was traveling together with his esteemed *talmid*, the *Chasam Sofer*. The horses pulling the wagon were trudging through the heavy snow with great difficulty. Suddenly, one of the horses collapsed and died, and the second horse was not strong enough to pull the wagon alone. The wagon driver, having no other choice, starting walking to the nearest village to obtain an additional horse. The two venerated passengers waited in the wagon.

Eventually, the wagon driver returned, leading a...donkey. When Rav Nosson saw the donkey, he descended from the wagon, and began to dance happily in the snow. “*Rebbe*,” asked the *Chasam Sofer*, “Why are you so happy?”

“Don’t you see?” asked Rav Nosson.

“The wagon driver brought a donkey instead of a horse. Who would ever have thought that I would merit fulfilling the *mitzva* of “Do not plow with an ox and donkey together”? At home in Frankfurt, I never imagined that I would merit fulfilling this commandment. Now that *Boruch Hashem*, I merited it, I am filled with joy!”

The passengers instructed the wagon driver to return the donkey, and he brought back a horse in its place. (*Ukarasa Lashabbos Oneg*)



Rav Nosson Adler’s powerful memory was truly phenomenal. All that he ever learned remained indelibly etched into his mind to the end of his days.

Due to this he never allowed himself to commit his *chiddushim* to writing. Rav Nosson maintained that the *heter* to write that which is really part of the Oral *Torah* is only based on the fact that *Chazal* saw the power of forgetting as a threat to passing the *Torah* down from one generation to the next. If so, since he himself never forgot, the permission to write did not include him.

Any novellae we have of his, therefore, were written by his *talmidim*, particularly his *talmid muvhok*, the *Chasam Sofer*.

His *talmidim* related that in his old age, Rav Nosson Adler was testing a *talmid* on his learning. In the middle it seemed to the young *talmid* that the elderly *Rav* was falling asleep and he took the opportunity to skip one *Rashi* and so to finish faster. Immediately, Rav Nosson prompted him on the piece he had skipped.

Rav Nosson’s *derech halimud* was a style that everyone soon learned to recognize. He would always repeat the *Mishnayos* and lay out in order the words of the *Gemora* and *Rishonim* according to the *Mishna*. He would then learn the *Mishna* with the *Gemora*, the *Rif*, the *Rambam*, the *Mordechai* and the *Shulchon*

Aruch.

Once when the *Rav* was traveling through Prague, the *Gedolim* of that city, having heard of his *derech halimud* and unusual memory, gathered to hear him. During their learning, one of the *Talmidei Chachomim* wanted to point out that the *Rav* had forgotten to mention the words of the *Mordechai*. Without a stop, *Rav* Nosson turned aside to the man and explained, “The words of the *Mordechai* in this *Mishna* are not his own. It was a mistaken *talmid* who wrote them” – and continued learning.



He would humbly accord the greatest respect to any *Talmid Chochom* who chanced to be a guest at his house, which was open to all.

Upon hearing that the *Shaagas Arye* had begun a self-imposed *golus*, wandering from place to place together with his *Rebbetzin*, *Rav* Nosson went to the attendant of the public guest house with a request: If he noticed a *Talmid Chochom* with his wife he should notify the *Rav*. Chances were that this would be the *Shaagas Arye* and it would not be fitting to accommodate him in the public guesthouse.

It was late one night, when a strange couple arrived at the guesthouse. Still, before they retired, the man began to study by the light of a candle. The other residents – a group of simple people – began to protest, claiming that the newcomer was disturbing their sleep, though he had been almost hidden in a corner. The man promptly rose and went outside to learn the rest of the night by the light of the moon.

Daybreak came and the attendant was astonished to behold the newly arrived guest breaking out in an ecstatic dance. As his wife looked on he said to her, “If you only understood the *chiddushim* that were revealed to me this past night, you too

would dance for joy.”

All at once the attendant recalled the instructions of *Rav* Nosson Adler. This must be the *Shaagas Arye*, he realized, and rushed to call the *Rav*.

A long *Torah* conversation confirmed the surmise of the attendant. *Rav* Nosson invited the illustrious *Rav* and his *Rebbetzin* to his home. However, once they were there, he had a new suggestion. *Rav* Nosson told the *Shaagas Arye* that in his opinion it did not befit a giant of the *Shaagas Arye*'s stature to wander around. Rather, he should take on a position as *Rosh Yeshiva* or even *Rabbonus*.

“Where?” asked the *Shaagas Arye*.

Turning to a nearby closet, *Rav* Nosson withdrew a *Ksav Rabbonus* he had received from the Jewish community in Metz and sat down to write a letter.

“Regarding your letter in which you requested that I become *Rav* of Metz, I would like to recommend a certain *Talmid Chochom* who is erudite in the entire *Torah* and is far better suited to the position than I.”

It was only a matter of days before a reply arrived from Metz, stating that since the *Rav* recommended this man so highly they were enclosing a *Ksav Rabbonus* for him! And that is how the *Shaagas Arye* came to be *Rav* of Metz.

In the moving *hesped* that the holy *Chasam Sofer* wrote about his *Rebbe*, he related that although no one notified him of his *Rebbe*'s passing, he had a strange dream, wherein he beheld a *Sefer Torah* wrapped in a black cover. “I wondered in the dream why the *Sefer Torah* was wrapped in black, until I was told that the *Sefer Torah* was burning, (which meant) that my *Rebbe* had ascended to the heavens.”

The *hesped* relates further what happened when a fire broke out in the Judengasse in Frankfurt. Hungry flames licked at the houses, easily devouring everything in their path. It was only after

the flames had been doused and the panic had somewhat subsided that the *Yidden* could take stock of the *neis* that had occurred. The buildings on either side of Rav Nosson's house and those opposite had all been destroyed, while the *Rav's* house stood out unscathed – literally “an ember saved from the flames”.

Furthermore, Rav Nosson Adler had been engrossed in *tefilla* when the fire broke out. Wrapped in his *tallis* and *tefillin*, he did not react at all to the commotion around, but continued his *tefillos* uninterrupted.

The *Chasam Sofer* also gives us an exceptional depiction of Rav Nosson Adler's absolute self-control. When his only daughter passed away at a young age, the bereaved father accepted the heavenly decree with love and did not cry. Only when he was called up to the *Torah* for *Maftir*, and then read the *Haftora* did he allow one single tear to escape his eye, after which he never referred to the tragedy again.

On another occasion, the *Chasam Sofer* retold his *talmidim* of the seemingly magical powers of his *Rebbe*, which was, in fact, his *koach haTorah*.

A slanderer once informed the government that Rav Nosson Adler was in possession of a lot of illegal gold and silver. Soon, his studies were interrupted by a rude, loud knocking on the door. The government's agents had come to search the premises. His *talmidim* panicked – and rightly so, for the *Sefer Torah* of Rav

Nosson was adorned with exquisite and valuable *klei kodesh*.

Rav Nosson, however, kept his calm demeanor and instructed the *Chasam Sofer*, then a young *bochur*, to hold the *sefer Torah* with all its silver and to stay still.

The agents made their way through the house doing a thorough search, but found nothing.

“The fact that my master and teacher could turn me and the *Sefer Torah* into someone that sees but is not seen is not new to me,” recalled the *Chasam Sofer* later, but the *chiddush* was that he endangered himself by using the *koach hakedusha* all for the sake of the *Sefer Torah*.



When the *Chasam Sofer* was in Pressburg, a poor man came to the door begging for alms. Upon his departure, the *Chasam Sofer* broke out into a happy smile. When his *talmidim* asked the reason for his joy, the *Chasam Sofer* replied:

“You surely know that my great master and *Rebbe* suffered because of many Jews who sought to degrade him, which caused me much pain. Seeing this, my *Rebbe* once reassured me, ‘Don't worry, in the end, each of my enemies will come to your door to ask your favor.’ The one you saw here today was the last of my *Rebbe's* oppressors.”

www.chareidi.org/archives5774/yomkippur/fsradlerykr74.htm



Rav Sholom Roke'ach, 27th of Elul

The Sar Sholom of Belz

The *Sar Sholom* could trace his ancestry to the great *Gaon*, Rav Eliezer of Amsterdam, *mechaber* of *Ma'aseh Roke'ach*. Orphaned at a young age, he was brought up by his uncle, Rav Yissochor Ber, the *Rav* of Skol, under whose tutelage he

studied *Talmud* and *Halocha* with great intensity. The fire of his *Chassidus* was nurtured by his mentors, the *Chozeh* of Lublin, Rav Yehoshua Heschel of Apta, the *Maggid* of Kozhnitz and Rav Uri of Strelisk.

After his marriage, he devoted a thousand days and nights to the uninterrupted study of both the revealed and *kabbalistic Torah*, emerging as a



recognized scholar of eminent stature. Young *talmidim* and accomplished scholars flocked to him in even larger numbers, to see and to learn, foremost among these the renowned Rav Shlomo Kluger of Brody. In Belz, Rav Sholom blazed a new trail: the fusion of excellence in *Torah* scholarship with the burning mystical zeal of *Chassidus*. Since the beginnings of the movement, the *Misnagdim* had accused *Chassidim* of devoting too much time to joyous celebrations in fellowship with their *Rebbes*, at the expense of *Torah* study, which is the bedrock of Judaism. By stressing the overriding importance of in-depth *Torah* study, the Belzer *Rebbe* removed the stigma of superficiality that had plagued *Chassidus*.

He did not commit any of his discourses to writing. They were recorded from the memories of his followers, who collected and published them: *Rav Sholom of Belz Al HaTorah* (Hebrew).

Rav Sholom of Belz, also called the *Sar Sholom*, erected a magnificent *Yeshiva* and study hall in Belz that became the spiritual center for tens of thousands of Belzer *Chassidim* in Galicia. He was succeeded by his illustrious son, Rav Yehoshua. In the 1940s, the Nazi

persecutions all but wiped out the splendor that was Belz. After the Holocaust, the disconsolate scattered remnants of Belzer *Chassidus*, under the leadership of the surviving scion of the Belz dynasty, the young Rav Yissochor Dov, miraculously restored the former grandeur of Belz. Today, the glorious new Belzer *Yeshiva* building graces the Yerushalayim skyline, and Belzer centers of learning can be found in every major city in America, *Eretz Yisrael* and Europe, teeming with thousands of eager young *talmidim* and mature scholars. Indeed, with the help of *Hashem*, Belz has risen from despair and is now carrying on the traditions of *Torah* and *Chassidus* of the first Belzer *Rebbe*, the *Sar Sholom*.



Reading the *Purim Megilla*

Once when Rav Sholom, before gaining prominence, visited the *Chozeh* of Lublin on *Purim*, the *Chozeh* honored him by asking him to read *Megillas Esther* for the entire congregation. After Rav Sholom finished the reading, the *Chozeh* remarked, "I have heard this story many times, but I never, in my life, heard this story the way this *avreich* told it tonight."



Building the *Bais Knesses*

While the big *shul* in Belz was being built, Rav Sholom was constantly seen browsing through a certain book of *Kabbala*. One day the book disappeared, and construction was halted until the book was found again. On another occasion the construction was halted when Rav Sholom announced that he needed two rare books in order to allow the construction to continue. Fortunately, it just so happened that there was a book dealer in town who had these books, and when the requested books were handed to Rav Sholom, the construction was allowed to continue. Years later his son and successor Rav

Yehoshua remarked that he had looked through those books and never saw any connection between the books and the building of a *shul*.



Chazan in the Days of Awe

Rav Yehoshua, son and successor of Rav Sholom, said the following about the timing of his father's departure: "It is known in the *Poskim* that the *shliach tzibbur* [cantor] during the *Yomim Noro'im* [*Rosh HaShana* to *Yom Kippur*] requires preparation and abstinence three days in advance; therefore, my father was requested by the heavenly *Yeshiva* three days before *Rosh HaShana* in order to serve as the *chazan*."

www.rabbishimon.com/tzadikim/showz.php?p=belz.htm



Pesach on Rosh HaShana

In the dread moments before blowing the *shofar* every *Rosh HaShana*, Rav Sholom of Belz, with inspired elation, would deliver words of instruction and exhortation to the assembled *Chassidim*. On one such occasion, speaking of the miracles wrought for *Klal Yisrael* before the Exodus, he quoted the *pesukim* that tell how *Hashem* sent Moshe to bring them out of Egypt.

In response to Pharaoh's question of "Who exactly will go?" Moshe answered,

"We will go with our young and with our old; with our sons and with our daughters, with our flocks and with our herds will we go." (*Shemos* 10:8-9).

Pharaoh finally called for Moshe and said: "Go, serve *Hashem*; only leave your flocks and herds behind. Your little ones also shall go with you."

To this Moshe replied, "Our cattle too shall go with us; no hoof shall be left behind; for we will take some of them to serve *Hashem* therewith." (*Ibid.* 24,26)

Having quoted these *pesukim*, Rav Sholom recited the *berocha* that precedes the blasts of the *shofar*, performed the *mitzva*, and went on directly to the *Mussaf tefilla*, as usual. The *Chassidim* were wonderstruck. No one understood the relevance of those verses to the moments before the blowing of the *shofar* on *Rosh HaShana*, but they held their peace, thinking it unseemly to ask their *Rebbe* for an explanation.

One of his *Chassidim*, Rav Elimelech of Tlust, was accustomed to journey to Belz every year for *Rosh HaShana* and then to proceed to visit Rav Meir of Premishlan after the holiday. On this occasion, as soon as he stepped over the threshold of the *Tzaddik's* room in Premishlan, Rav Meir said, "Elimelech! Please repeat for me the *Torah* discourse that the Belzer *Rebbe* delivered this year before the *shofar* was blown."

The *Chassid* told him what Rav Sholom of Belz had said and added that all those who heard it were at a loss to see the connection between *Rosh HaShana* and the dialogue that preceded the Exodus.

The *Rebbe* from Premishlan at once waxed eloquent in praise of the discourse which the *Rebbe* from Belz had given: in his profound insight he had penetrated through all the heavens and had averted ominous decrees that had threatened *Klal Yisrael*; through his words on *Rosh HaShana* he had proven to *Hashem*: "Father! In Your own holy *Torah* it is written that no evil shall hold sway over *Klal Yisrael*!"

Seeing that the dazed Elimelech had no conception of what he was talking about, Rav Meir added, "Let me explain to you what the intention of the holy *Rebbe* from Belz was: You see, on *Rosh HaShana* this year, when all of Creation was arraigned before the Heavenly Court, *Soton*, the Prosecuting Attorney, was most outspoken in his accusations of *Klal Yisrael*. In fact, a decree was at the point of

being promulgated which would have wrought havoc with the lives of little Jewish children. But the *Rebbe* of Belz argued fervently that these children would grow up and serve their Maker.

The next design was a decree of extermination to be issued against the cattle of *Klal Yisrael*. The *Tzaddik* of Belz did not let that pass either, arguing that “we will take some of them to serve *Hashem* therewith”. And in this manner he mitigated the verdict, by quoting the *pesukim* that spell out the argument between Pharaoh, representing *Soton*, and Moshe, the *Tzaddik* of the generation. Thus the decree against the cattle of the Jews was also averted.

“However,” concluded Rav Meir, “since the *Tzaddik* of Belz made no mention of birds, this year will see an epidemic affecting them, because the decree hanging over them was not annulled.”

And so it was. That year a contagious disease struck the domestic poultry of the Jews of those parts, but neither man nor beast was affected.

www.chabad.org/kabbalah/article_cdo/aid/380109/jewish/Passover-on-Rosh-Hashanah.htm

Adapted by Yerachmiel Tilles from *A Treasury of Chassidic Tales* (Artscroll).



When the famous *Tzaddik* (pure, holy man), Rav Sholom Roke'ach, the first *Rebbe* of Belz, traveled to the wedding of his son (and successor) Rav Yehoshua, he and his entourage were stopped at the Russian border. Czarist Russia oppressed all Jews, and *Rebbes* even more, and they didn't want another *Rebbe* in their country, even for a few days. So the *Rebbe* and his group stayed a long time in the border city of Chortkov.

Upon being informed that they were running short of money, the *Rebbe* said, “I must unpack my work tools.” The

Chassidim were bewildered – is the *Rebbe* a carpenter?

“No,” he replied. “Announce in the city that anyone who needs ‘special help’ (a ‘*yeshua*’ meaning ‘salvation’: inspired help from Heaven) should come and offer a contribution, and he will get what he wants.”

Several people came, one of them a boy who was crippled from birth! Upon leaving the *Rebbe's* house, he threw away his crutches. This caused an uproar, and people started streaming to the house. Among them was a boy who had been blind from birth, and the doctors had given up hope for him. The *Rebbe* passed his holy hands over his eyes, and he left the *Rebbe's* house seeing – a second wonder. Quickly the word spread around the whole district that there was a miracle worker in Chortkov.

Not far from Chortkov lived an elderly *Tzaddik*, Rav Chaim Kosover (the grandfather of the first Viznitzer *Rebbe*). He was disturbed by this, and went to see the younger “miracle worker” himself. Apparently there is also a limit to how much a *Tzaddik* is permitted to change nature.

The Belzer *Rebbe* welcomed him with great respect and honor, and assured him there was no change of nature here. He explained thus: “The boy's mother was once engaged to another young man, but she had regrets about it and canceled the engagement, and married another man. (This is rare in certain religious circles, where it is strongly discouraged and considered preferable to marry and divorce.)

“The poor first man got sick, and died, literally, of a broken heart. When his soul came up above, he said he wanted to call the *kalla* (bride) to the Court (since she caused him to die, he wanted her to die to stand with him for judgment in the heavenly court).

“They told him that her time had not yet come, but what vengeance would he like? He requested that her first son should be blind. They agreed, and told him that when her first son would be born, he – the soul – must go down and cover the boy’s eyes and stay there in order for this to be carried out. And so it happened.

“When the boy came into my room, I saw the fiancé’s soul blocking his eyes, and I said to him, ‘Enough, you can go back up already.’

“So you see, Rav Chaim, it really wasn’t a miracle at all!”

Adapted by Yerachmiel Tilles from geocities.com/theholypeople/. Ezra Rebhun, an American-born graduate of Brandeis University, is today a Chassidic Jew living in the holy land. He heard this story from Reb Moishe Ortner, who heard it from the previous Belzer *Rebbe*, Rav Aharon. (He adds that it is also written in Hebrew in the first volume of *Admorei Belz* by Reb Yisrael Klapholtz z”l, page 175)

www.ascentofsafed.com/cgi-bin/ascent.cgi?Name=565-55



Rav Shmuel of Lubavitch, the “*Maharash*”, in the years before he became *Rebbe*, did his best to keep a low profile. Once, when on a trip to Europe, he dressed as an ordinary businessman, rather than in the *Chassidic* garb more appropriate to the son of a *Rebbe* and a profound *Torah* scholar in his own right.

He spent one *Shabbos* during his journey in Belz. At the time of Seuda Shlishis he went to the famed shul of the *Sar Sholom* of Belz (which the *Rebbe* had finished building with his own hands in 1843. Still incognito, he stood off to the side in a remote corner of the room, which by then was crammed from wall to wall with ardent *Chassidim* awaiting the entrance of their *Rebbe*.

When Rav Sholom at last entered, a path directly from the door to his chair at the head of the table opened before him, like the splitting of the Red Sea. He took a few steps then suddenly halted. He didn’t

look around because at that stage in his life he was blind, but he began to inhale the air. “I smell something special,” he announced.

He turned and walked slowly in the direction of the *Maharash*, the whole time continuing to sniff. When he reached him he took his hand and said, “Young man! From me, one cannot hide.” He then took the young *Maharash* with him to the head of the table.

On the way, a few of the *Chassidim*, who suspected that the *Rebbe* had made a mistake due to his failed eyesight, whispered to him, “*Rebbe*, our Master, this guy is just a businessman.”

The Belzer smiled and said, “True, he is indeed a merchant. And his merchandise is the best of all.”

[Translated and adapted and supplemented by Yerachmiel Tilles from *Sipurei Chassidim, Moadim* page 302. All rights reserved to the translator and to Ascent-of-Safed.

www.ascentofsafed.com/cgi-bin/ascent.cgi?Name=545-35



Through The Window

On the first night of *Selichos* nearly two hundred years ago, instead of going to the large *shul* to signal the beginning of the *tefillos*, the *Rebbe*, Rav Sholom of Belz, ordered his attendant to harness the horses. He said they would be going into the forest.

The astonished attendant wanted to remind the *Rebbe* that thousands of *Chassidim* were waiting in the *shul*, but he knew better than to ask questions and went out to prepare the wagon. After a half-hour drive the *Rebbe* signaled to him to stop. They alighted and walked down a narrow path till they saw a small hut in the distance. The *Rebbe* told the attendant to wait for him, and then tiptoed alone up to the window and peeked in.

An old Jewish man was sitting alone at a table. On the table was a bottle of vodka and two small cups, one in front of

him and the other before the empty seat opposite him.

Through the window the *Rebbe* couldn't hear what the old man was saying, but he saw him raise his cup in a toast, drink it, and then drink the second cup as well. This he repeated two more times, after which the *Rebbe* tiptoed back to the attendant. They walked quickly to the wagon and the *Rebbe* motioned to him to drive back to Belz.

Meanwhile, the *Chassidim* had been waiting for over an hour and were becoming worried. But when the doors of the shul opened and the *Rebbe* entered, the congregation fell silent. All eyes followed him to his place at the front of the *shul*, and then the room burst into *tefilla* as they began *Selichos*.

When *Selichos* ended, the *Rebbe* turned to his attendant and said, "There is an old man who came in after everyone and I'm sure he will finish after everyone also. He's the one I saw in the house in the woods. Please wait for him to finish, and then tell him I want him to come to my study where I'll speak to him privately."

Half an hour later, the simple Jew was standing in fear before the holy *Rebbe*.

"Sit down, Yitzchok," said the *Rebbe*, indicating a chair. "I want you to tell me what you did in your house before you came here tonight. What were those two cups of vodka for and what was that strange *l'chayim* you made?"

"The *Rebbe* knows that?" he exclaimed, his eyes bulging in amazement. Then he started to shake. "How does the *Rebbe* know?"

"I sensed that something important was going to happen," the *Rebbe* answered, "so I drove to the woods and peeked through your window. But I want to understand what you were doing."

"The *Rebbe* peeked through my window! How could it be? I am a nothing!"

Now the poor *Chassid* was really

confused. He was silent for a moment. Then, realizing that there was no alternative, he sank down onto the chair and began to explain.

"I'm a poor man, *Rebbe*, I have no children and my wife passed on years ago. I live alone with just a few farm animals. That is, until a few months ago when my cow became sick. I *davened* to *Hashem* to heal the cow. 'After all,' I said to *Hashem*, 'You create the entire world and everything in it; certainly You can heal one cow!'

"But the cow got worse. So I said, 'Listen, *Hashem*, if You don't heal that cow I'm not going to *shul* any more!' I figured that if *Hashem* doesn't care about me – I mean, it's nothing for Him to heal one old cow – so why should I care about His place?

"But the cow died anyway. I got mad and...and...I stopped going to *shul*."

"But then my goat got sick! I said to *Hashem*, 'What! You haven't had enough? Do You think I'm bluffing? Listen, if this goat dies I'm not putting on *tefillin* any more!' But the goat died and so I stopped putting on *tefillin*."

"Next, my chickens got ill. I told *Hashem* that if they die I'm not going to recite *Kiddush* or do anything special for *Shabbos*. Well, a week later I was without chickens and *Hashem* was without my *Kiddush*."

"I held out for over a week until suddenly I realized that the time for *Selichos* was approaching. I thought to myself, 'What, Yitzchok, you aren't going to go say *Selichos* with the *Rebbe*? What, are you *meshuga*?' But on the other hand I was angry with *Hashem* and had vowed I wasn't going to *shul*."

"But then I remembered that once I had an argument with Shmuel the butcher. For about a month we didn't even say hello. Then one night he came to my house with a bottle of vodka and said, 'Let's forget the past and be friends; enough enemies we

have among the *goyim* – why be enemies?’ So we made three *l’chayims*, shook hands and even danced around a little together. *Boruch Hashem*, we were friends again.

“So I figured I would do the same thing with *Hashem*. I invited Him to sit opposite me, poured us two cups and said, ‘Listen, *Hashem*, You forget my faults and I’ll forget Yours. All right? A deal? *L’chayim!*’

“So I drank my cup and understood that since *Hashem* doesn’t drink, He probably wanted me to drink His. And after we did it twice more I stood up and we danced together! Then I felt better and came to *Selichos*.”

The *Rebbe* looked deeply into Yitzchok’s innocent eyes. In a serious tone, he said, “Listen to me, Yitzchok. Before we began *Selichos* I saw that in Heaven there

was a terrible decree on our holy congregation, because the *Chassidim* were saying the words in the *siddur* but they weren’t really *davening* seriously to *Hashem*. Of course, there are a lot of distractions and other excuses; nevertheless this terrible decree was looming.

“But you, Yitzchok, you talked to *Hashem* like He is your friend. Yitzchok, your sincerity saved the entire congregation!”

Adapted by Yerachmiel Tilles from the rendition of Rav Tuvia Bolton for *Yeshiva Ohr Tmimim* (www.ohrtmimim.org). Actually, I first heard this story from a mutual teacher of Rav Bolton and mine, the venerable *Chassid* Rav Abba Pliskin, of blessed memory. I had expressed astonishment when he said, “It has been known for *Chassidim* to arrive tipsy for *Selichos*,” and [a version of] this story was his reply.

www.ascentofsafed.com/cgi-bin/ascent.cgi?Name=204-51



Rav Chaim Yehuda Leib Auerbach, 28th of Elul

Rosh Yeshiva Sha’ar HaShomayim

Born in 5647/1887, Rav Chaim Leib grew up in Yerushalayim. At eighteen, he received *semicha* from Rav Chaim Berlin of Yerushalayim. In 5667/1907 he married the daughter of Rav Shlomo Zalman Porush, one of the foremost *askonim* of Yerushalayim at that time.

Rav Chaim Leib’s thirst for *Torah* was unquenchable. Even during his *sheva berochos* week he sat and learned all night with his brother-in-law, Rav Akiva Porush. He became a devoted *talmid* of Rav Shimon Lider-Horowitz, from whom he learned *Toras HaNistar*.

One night he dreamed that the Arizal came to him and bemoaned the fact that few *Yidden* study his teachings, which have the power to redeem the *Shechina* from *Golus*. When he awoke, he went straight to his *Rebbe*, Rav Shimon. It turned out that his *Rebbe* had had that same dream. So *Rebbe* and *talmid*

immediately set out to open a Yeshiva for *Toras Ha’Ari*, which they called *Yeshiva Sha’ar HaShomayim*.

Rav Chaim Leib stood at the helm of the *Yeshiva* his entire life.

During World War I, when the military draft menaced young Jewish men, Rav Chaim Leib acted with *mesirus nefesh* to save *Yidden* from serving in the Turkish army. He somehow obtained the title of ambassador for the Ethiopian embassy, and issued Ethiopian citizenship for many Jews.

This was a great crime and easily detected, because Ethiopians are dark-skinned, and he issued the documents to lighter-skinned Yerushalmi Jews. Officially sentenced to death as a traitor, he hid from the authorities for months after the war.

Rav Chaim Leib was among the founders of the *Chassidic Bais Medrash* in Shaarei Chessed, and served as its *Rav*.

He raised money for his *Yeshiva* with tremendous *mesirus nefesh*. At times he gave away every penny he had, and was left with nothing for his family.

The *berocha* he received from Rav Yosef Chaim Sonnenfeld is well known. Rav Yosef Chaim told him, “In the merit of all you do, you will merit children who will light up *Klal Yisrael* with their *Torah* and *yira*.”

Indeed, his son was none other than Rav Shlomo Zalman Auerbach, and his

sons-in-law were Rav Sholom Schwadron and Rav Simcha Bunim Leizerzohn (*niftar* in his prime), *zichronom shel Tzaddikim livrocha*.

Rav Chaim Leib suffered two heart attacks. After the second one, he suffered for some time, and was *niftar* at the age of sixty-eight on the 28th of *Elul* 5614/1954.

Zechuso yogen oleinu.

www.hamodia.com/features/this-day-in-history-28-elulseptember-3/



Rav Menashe Klein, 29th of Elul

The Ungvarer Rav

Rav Menashe Klein was born on the 1st of *Nissan* 5685/1925 in the town of Ungvar. His father, Rav Eliezer Zev Klein, was renowned for never speaking about idle matters.

Already as a child, he began learning *Torah* from the *Dayan* of Dobrony. Even before his *bar mitzva*, he accustomed himself to sleeping on a straw-filled sack and to toiling in *Torah* in poverty. He later learned under Rav Yisrael Menachem Alter Chaim Hoffman, the *Rav* of Bendikovitz. He began his day at dawn with immersing in a *mikve*, which was often covered with ice.

Still before his *bar mitzva*, he began attending the famous *Yeshiva* of Rav Yosef Elimelech Kahana. He was a *talmid* of Rav Chaim Tzvi ner, himself a *talmid* of the *Chasam Sofer*. Throughout his life, Rav Klein considered himself a third-generation *talmid* of the *Chasam Sofer*.

During the Holocaust, he was deported to the ghettos and the concentration camps together with Rav Kahana. His parents and most of his family were murdered by the Nazis. Yet, despite his losses, his faith was rock-solid.

While in a concentration camp, he vowed that if he were to survive he would

devote his life to *Harbotzas Torah*. Right after the war, while still in a refugee camp in Europe, he began helping his brethren spiritually by disseminating *Torah*, establishing a kosher kitchen and facilitating other religious needs.

In the capacity of his work, he came into contact with the Sanz-Klausenberger *Rebbe*, the *Shefa Chaim*. From that point on he considered himself a *Chassid* of the *Rebbe*. They shared a very close relationship.

In 5706/1946 he immigrated to America and renewed his contacts with the *Rebbe*, who chose him to head *Yeshivas She'eiris Hapleita*, which he founded.

Rav Menashe was the only person to receive *semicha* from the *Shefa Chaim*. In America, he married the *Rebbetzin*, the daughter of Rav Dovid Shlomo Frankel, *mechaber* of *Be'er Dovid*, who had served as a *Dayan* in Debrecen. The *Rebbetzin* served at his side devotedly for the rest of his life.

In 5709/1949 he began serving as *Rav* in the Liadi community in Williamsburg, at which time his tremendous abilities as a *Rav* and *posek* became apparent. American Jewry discovered that the new, young *Rav* among

them personified the image of a *Rav* from prewar Europe.

Within a short time, his reputation spread. He was in close contact with *Gedolim* such as Rav Moshe Feinstein, Rav Yonoson Steif, Rav Eliyohu Henkin, Rav Aharon Kotler, the *Tzelemer Rav*, *zecher Tzaddikim livrocha*, and others.

In 5723/1963 he was appointed chairman of the *Vaad Halocha* of *Igud HoRabbonim*. Already, as a young man, he was consulted on complex *Halachic* issues. Anyone perusing his early *teshuvos* is awestruck by the critical issues on which he was asked to rule.

In 5718/1958, he published his *sefer Mishneh Halochos*, a commentary on the *seforim* of the *Ba'al Halochos Gedolos (Beha"q)* on *Masechtos Kesubos*, *Nedorim* and *Nozir*.

At the end of the *sefer* he printed the first volume of responsa with the same name as the *sefer*. It eventually evolved into his landmark work of responsa that comprised thousands of *shailos* and *teshuvos* in all areas of *Halocha*. In 5719/1959, the second volume was

released, followed a year later by the third volume. The set now numbers eighteen volumes (the last was released posthumously).

In Boro Park, Rav Menashe established his community, *Kehillas Ungvar*, and opened *Yeshivas Bais She'arim*.

Rav Menashe lived primarily in the United States, paying visits to *Eretz Yisrael*. But in his last years, he settled in *Kiryat Ungvar*, in Yerushalayim.

Rav Menashe was *niftar* on the 29th of *Elul*, *Erev Rosh HaShana*, 5771/2011, at the age of eighty-six, after a short illness. He was buried in *Tzefas*, in the ancient cemetery near the *tziyun* of his grandfather, Rav Amram Chasida, near the *kever* of the *Alshich* and a short distance away from the *kevorim* of the *Arizal* and the *Bais Yosef*, which the *Rav* himself had devotedly worked to restore. No one had been buried in this part of the cemetery for more than a hundred years.

Zecher Tzaddik livrocha.

www.hamodia.com/features/this-day-in-history-29-elulseptember-4/



תכלה שנה וקללותי' תחל שנה וברכותי'!!

May the year end with her curses and begin a new year with her blessings. Shona Tova!!

א גוט גי' בענטשט יאר.

K'Siva VaChasima Tova!!

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

Zera Shimshon



Nitzavim

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

החיים והמות נתתי לפניך וגו' ובחרת בחיים (ל' יט')

Life and death, I have placed before you, and you shall chose life (30:19)

The Zera Shimshon explains this passuk by first explaining the following mishna. The mishna says (Avos 3:18), He (Rabbi Akiva) used to say, everything is given as collateral, and a net is spread over all the living. The store is open and the storeowner extends credit etc.

The Zera Shimshon prefaces his explanation with the following introduction.

Originally, all the souls of the Jewish nation were grouped together in the all-inclusive soul of Adam Harishon. After the first sin, many of these souls fell into the clutches of the impurity. This is the true meaning of 'Galus Hashechina', the exile of Hashem's divine presence since the souls of the Jewish nation are a part of Hashem. By fulfilling the Mitzva of having children with the proper intentions, these souls are extracted from the hold of the forces of impurity. The more one sanctifies himself while fulfilling this mitzva, the holier the soul is that he takes out from the side of the impure. This is why towards the end of time, when people are removed from holiness, as a result their intentions are not pure, the generations become more and more brazen.

Never one to rest, the side of the impure works exceedingly hard to contaminate the holiest souls so that they remain captive. By doing so, the forces of impurity are empowered by fueling themselves with the capture holiness of these great souls. In Shaar Hagilgulim (§27, 38), the Arizal explains that for this, the forces of evil will be punished, the same way the Egyptians were overly zealous about fulfilling Hashem's decree of enslaving the Jews and it was for that reason that they were destroyed, the forces of impurity as well are only supposed to hold these souls as deposits, not contaminate them to further hold them captive.

This is what is hinted to in the mishna. *Everything is given as collateral*, the souls that fell to the impurity are only there are collateral. They do not belong to the forces of evil to contaminate them. The mishna continues, *and a net is spread over all the living*, here, the mishna is saying that although before the souls come to this world the forces that hold them may not contaminate them, however, once they come to this world as living people, the forces of impurity have the right to try and ensnare them by making fall to sin, as the passuk says, *Life and death, I have placed before you, and you shall chose life*.

Given that the forces of evil are undoubtedly much stronger than mere humans, the mishna reassures us with the following, *the store is open*, This, the Zera Shimshon explains to mean that Hashem does not allow these forces to cause a person to sin against his will, they are only allowed to place temptation in front of a person and he has to chose to either sin or hold himself back. The same way a store displays its merchandise to the passersby, trying to get them inside to buy something, but in the end the choice is entirely in the hands of the passerby to decide if he will walk in and buy something or not.

The mishna continues, *the storeowner extends credit*. This is the tactic of the Yetzer Hara, trying to get one to sin by attempting to convince him that Hashem extends credit and will not punish him for these sins. This is the death that passuk says is placed in front of a person - these deceiving tactics of the Yetzer Hara. On the other hand, the Yetzer Tov places life in front of the person by placing mitzvos in front of him and countering the claims of the Yetzer Hara. It remains for the individual to 'chose life'.

Do not read on Shabbos: The (English) Sefer, '[Zera Shimshon on the Torah](#)' (almost 400 pages), including an unprecedented biography on the Zera Shimshon, is available at Lulu.com by the above title. For those that cannot access the web, please call 1844.212.0689 and ask for '[Zera Shimshon on the Torah](#)', ISBN 978-0-359-85606-0.

לזכות רבקה נבון בת הנה ואברהם יוסף בן הנה 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 הנה פעסא ורקבה רוזא בת פייגא

Nitzavim
Vayeilech

September 12th 2020
23rd of Elul 5780

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Weekly Bulletin on the Parshah

Pachad David

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

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

MASKIL LEDAVID

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



Mentioning the Merit of the Avot During the Days of Awe

"And you will return unto Hashem, your G-d, and listen to His voice, according to everything that I command you today, you and your children, with all your heart and all your soul" (Devarim 30:2)

During the Days of Awe, a person arrives at a recognition of the truth and a clarity of Hashem's Omnipresence which compels him to repent and return to Hashem his G-d. We have a tradition that during the Days of Awe of Rosh Hashanah and Yom Kippur, the Heavenly presence hovers over Bnei Yisrael and it has the power of influencing man and rousing him to repent, as the Rambam tells us (Hilchot Teshuva 3:4), "Wake up you slumbering ones from your sleep and sleeping ones awaken from your deep sleep". Moreover, that Heavenly spirit that is present during the days of Awe assists man in purifying and cleansing himself from his sins. More than just rousing us to repent, it actually assists us in cleansing ourselves from our sins.

This can be compared to someone whose body has become filthy with mud. To cleanse himself he must take soap and water and wash well. The dirtier he is, the more effort he must invest in scrubbing himself. So too, a person who blemished his body through sins and iniquities, has dirtied his body, spirit and soul. How can he stand before the Creator in this way? Even if he repents sincerely, some impression from the sins will still remain. But when Hashem recognizes his desire to come closer to Him and repent sincerely, He digs a tunnel for him under the Throne of Glory and a great light emerges from this opening so that the prayer of the penitent can go straight to Hashem and be accepted by Him, without the Angels of Destruction intercepting the prayer and preventing it from being heard and accepted by Hashem.

On contemplation, we will come to the realization that this is an enormous kindness that Hashem performs for His creations, for even though they have sinned and committed crimes against Him, He does not shut His door in their face, but on the contrary, He actually helps them cleanse and purify themselves from their sins by annulling the power of the Angels of Destruction so that they should not provoke prosecution. When a person's prayer is accepted by the Creator, he becomes cleansed from his sin and is now comparable to a new-born baby who has never tasted the taste of sin and to a woman who is purified from her impurity after immersing in a mikveh.

During the Days of Awe Hashem facilitates repentance through the fact that He is close to us, which makes it easier for us to be inspired by the atmosphere of Holiness. This influence rouses us to seek Hashem's presence. Also, the period of the Chagim is affected by the merit of the Avot who stand by the side of those who repent. In particular, we mention the merit of Akeidat Yitzchak (the binding of Yitzchak on the Altar), which teaches us 'true love of Hashem' which Avraham Avinu and his son Yitzchak both demonstrated. Those holy Avot were so close to Hashem Yitbarach with nothing materialistic standing between them, to the extent that they were prepared to sacrifice their lives for the sake of sanctifying His Name.

Referring to Avraham and Yitzchak as they were on their way to the Akeidah, it is written (Bereishit 22:8), "And the two of them went together". The commentaries explain that this expression teaches us that Yitzchak Avinu possessed the attribute of self-sacrifice to the same degree as his father Avraham Avinu, for he too was prepared to give up his life for the sake of fulfilling Hashem's will. So too this expression is a demonstration of the great love that existed between Avraham

and Yitzchak, the same love that united them in their love for Hashem Yitbarach, to the extent that they achieved the level where Hashem, the Torah, and the holy Avot are considered as one.

The great love that existed between Avraham and Yitzchak tells us about the greatness of the sacrifice that they were prepared to carry out for their Creator, for even though they were so deeply attached to one another, they were prepared to take leave of each other as Hashem wished. This shows us that their love for Hashem stood at the forefront of their mind and this is what guided them in all their ways.

Avraham Avinu hurried to fulfill the will of his Creator, as it says (Bereishit 22:3), "So Avraham woke up early in the morning and he saddled his donkey", meaning that he did not wait for his servants to saddle his donkey for him, but because this command from Hashem was so precious to him, he arose early in the morning and saddled the donkey himself so as to hasten the fulfillment of the mitzvah. This is the greatness of the Avot. Their love for Hashem overrode the strong bond between father and son and that is what guided them on their path, for the basis of their mutual love was fear of G-d and fulfilling His will.

During the Days of Awe, a person is obligated to rectify his deeds not only in matters pertaining between him and Hashem, but he must also utilize the influence of holiness that comes as a result of Hashem's close presence to rectify matters between man and his fellow. We must be aware that concerning matters between man and his fellow, the Yetzer Hara has a very strong power and he tries with all his might to prevent a person from rectifying these matters. For when it comes to matters between man and Hashem, the Yetzer Hara can ignore and remain silent, but when it comes to matters between man and his fellow, the Yetzer Hara is aroused and makes a person stumble time and again, for he knows that Hashem forgives His own honor but does not forgo the honor of his creations. Due to this, these sins are the first to accuse.

The way of the Yetzer Hara is to blur a person's eyes and blind him. He causes him to think that he did not hurt his friend at all and he holds nothing against him. The Yetzer Hara distorts reality and presents it in a different light, as a result, the person does not feel that he must repent and consequently continues to hold on to those sins. And even if he repents concerning matters between man and Hashem, his repentance is lacking and incomplete until he also rectifies those matters between man and his fellow.

The Ba'al Hatanya explains at length in his holy sefarim, that Hashem descending to be with His people during the Days of Mercy and Forgiveness can be compared to a king whose permanent residence is in his palace in the city. Anyone who wishes to see the king may go to the area that overlooks the king's garden, from where he can catch a glimpse of his honorable countenance. But there are special days in the year when the king leaves his palace and goes out to the fields so that even those who live far from the city have the opportunity of seeing him.

So too, Hashem is close to His children throughout the year and anyone who wishes to repent can do so. However, during the Days of Awe Hashem draws even closer to His children, so that also those who are in the fields, meaning those who are far from Him during the year, will be able to return to Him during this time.



Walking in their Ways

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

The Moving Mezuzah

On a visit to the USA, someone approached me and related a strange phenomenon. No matter how strongly he nailed the mezuzah to the entrance of his house, it would fall down again. Every time he re-affixed it to the doorpost, it would soon be back on the floor.

Upon hearing about this strange phenomenon, I offered to come and try to put it up myself. That was what I did, making sure that it was firmly attached. After that, I delivered a talk in his home. Suddenly, a noise was heard from the direction of the front door. Sure enough, there was the newly nailed-in mezuzah, resting on the floor.

I picked up the mezuzah and discovered that a piece of the wooden doorpost was stuck to it. This just proved how well the mezuzah had been affixed. The matter was extremely puzzling. How and why did it keep falling? Despite being clueless as to the answer, I put up the mezuzah once again, bonding it tightly with the doorpost. Then I continued my speech that had been interrupted. Only a few minutes passed before we once again heard the light thud of the mezuzah falling.

I understood that there was a Heavenly hand knocking down the mezuzah. I turned to the master of the house and declared, "You are housing a murderer!"

The man turned pale and was filled with shame. He confessed that I was saying the truth. He admitted that when he was a young man in his parents' home, a burglar had crept into the house. Out of fear, he killed the burglar. He had kept the matter hidden for years and had not even shared it with his wife.

I instructed the man on the exact way to rectify this act and atone for his terrible deed. I added that he should fast for the duration of one week, eating only minimally in the evenings.

After one week of rectification, he called to thank me for paving his path to teshuvah. Baruch Hashem, the mezuzah was affixed steadily, not moving an inch.

The Haftarah

"I will rejoice intensely with Hashem" (Yeshaya 61)

The connection to Shabbat: This is the seventh and last of the 'Seven Haftarot of Consolation' that are read starting with the Shabbat following Tisha b'Av.

Guard Your Tongue

"And let those who love Him be like the powerfully rising sun"

If by not speaking up, a person will only suffer embarrassment but not a monetary loss, it is certainly forbidden to relate the incident and he must not be troubled by this at all. He should know that for this act of remaining silent he will be considered as one of Hashem's beloved, and his face will shine like the light of the sun, as Chazal say, "'Those who are insulted yet do not insult, hear their disgrace yet do not retort' about them the verse says, 'And let those who love Him be like the powerfully rising sun'".



In Our Father's Path

Round Challot for Rosh Hashanah

Readers who did the shopping for Shabbat this week, certainly noticed that the challot were braided in a different shape. From Erev Rosh Hashana every respectable bakery remembers to change the shape and bakes round challot during the month of Tishrei.

It could be that those who bake challot, bakery owners, or consumers are not aware of what lies behind this custom, so for their benefit, we will explain this tradition in the following column.

First of all, it is interesting to note that the classic shape of the challah has its source in the holy sefarim. As we know, for every Shabbat throughout the year and the Chagim we have the custom of braiding long challot, and the Shelah Hakadosh explains the reason for this. During the year challot are baked in the shape of the letter 'vav' so that when cutting the challah one completes the Name of Hashem (ו-ו-ו-ו-ו). The piece of challah that one breaks off has the shape of the letter 'yud', the five fingers of each hand represent the two 'heh's' (the letter 'heh' has the numerical value of five), while the challah itself is shaped like the letter 'vav'.

Some Sephardic communities practice the custom of baking round challot throughout the year, as a reminder of the Manna which was round.

The sefer 'Ta'amei Minhagim' (Likutim 183) explains the reason for the custom of baking round challot beginning with Rosh Hashanah and until after Hoshana Rabba. He quotes the Responsa of the Mahari Asad (Ohrach Chaim 157), who clarifies the reason for baking round matzot on Pesach. During the time that Bnei Yisrael were enslaved in Egypt, the Egyptian law was to form their bread in a square or triangular shape, concurring with the number of gods in which they believed. So in order to distance ourselves from the abominations of Egypt, Bnei Yisrael did the opposite and baked round bread which symbolizes oneness. This is why particularly on Rosh Hashanah which is the foremost time when we declare Hashem as King and affirm His Oneness, Ashkenazim have the custom of baking round challot, and continue to do so until Hoshana Rabba.

The Chatam Sofer zya"l writes that one does so for a good omen since something round has no end which is a good omen for longevity. Some tzaddikim say that the reason is that round challot symbolize a crown, hinting to "And they will present You with a crown of Kingship", as we say in the Rosh Hashanah prayers.

The above reasons clarify why some communities have the custom of baking round challot for all the Shabbatot of the month of Tishrei, while other communities bake them in the regular shape, as they do during the rest of the year.

In addition, we find other customs concerning the shape of the challot that are baked in honor of Rosh Hashanah. Some have the custom to bake the challah in the shape of birds, as is brought in the sefer 'Torat Emet'. He explains that this is done as an omen that Hashem should guard us and protect us, as it says (Yeshaya 31:5), "Like flying birds, so will Hashem, Master of Legions, protect". The chassidim of Square have the custom of adorning the round challot with a knot braided in the shape of a bird.

Some have the custom to bake challot in the shape of a ladder, for on Rosh Hashanah each person is judged, "...who will be impoverished and who will be enriched, who will be degraded and who will be exalted". The Midrash Tanchuma writes that Hashem makes ladders in Heaven, this one He elevates and this one He lowers. Baking challot in the shape of a ladder hints to this idea ('Matamim' pg. 33). Others say that the reason for this custom is as an omen that our prayers should ascend to our Father in Heaven, while it is also brought in 'Minhagei Beit Elik' that some practiced the custom of baking two challot, one in the shape of a bird and the other in the shape of a ladder.



Pearls of the Parsha

Treasures

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



The Number Demonstrates its Veracity

"You are standing today" (Devarim 29:9)

Rashi (ibid 12) quotes the Midrash Aggadah: "Why is the Parsha of Nitzavim adjacent to the Admonition? When Bnei Yisrael heard one hundred curses minus two, besides the forty-nine curses that were said in Parshat Vayikra, their faces turned color in fright and they said, who can stand up to these?".

The sefer 'Divrei Shaul' explains that the number 'one hundred-minus-two, and forty-nine [curses]', is an important aspect of the admonition. If one warns someone that he will be struck without enumerating the number of blows, or one uses a round number, for example, 'fifty', or 'one-hundred', one automatically assumes that the number is an exaggeration and not exact. One therefore liberally subtracts from the true number. But if one makes a point of using a number that is not round, it is clear that the number is accurate and constant.

Therefore, since Bnei Yisrael were told one-hundred-minus-two and forty-nine curses, this number demonstrates that it is an exact number, and this is why their faces turned color in fright. Moshe consoled them with "You are standing today" which demonstrates they will not be totally destroyed.

Is the Main Thing Where One's Heart Lies?

"He will bless himself in his heart, saying, 'Peace will be with me, though I walk as my heart sees fit'" (Devarim 29:18)

These words, warns the 'Ktav Sofer', contain a lesson for those who act appropriately with their fellow men yet are sinful to Heaven, and when they are reproved for their sins between man and G-d, they retort that having a "good heart" and showing compassion to others is adequate.

This is the implication of "He will bless himself in his heart". He blesses himself for his good-heartedness and allows himself to say that though I walk as my heart sees fit and perform all kinds of bad deeds, nevertheless 'Peace will be with me', I will be okay. But in fact "Hashem will not be willing to forgive him" (ibid 19) and will punish him for his sins. He will still receive the reward for his good deeds, since 'a mitzvah does not cover up an aveirah', and the opposite is also true.

Moshe Did Not Wait for Bnei Yisrael to Approach Him

"Moshe went and spoke these words to all of Yisrael" (Devarim 31:1)

The commentaries ask why the verse stresses that Moshe went to Bnei Yisrael? Moreover, why did Bnei Yisrael not honor Moshe by going to him?

Rabbi Shimon Chavi zt"l, explains in his sefer 'Noam Siach', that since Bnei Yisrael knew that Moshe had to give over to them the entire Torah with all its six hundred and thirteen mitzvot, and as he had not yet told them about the commandments of Hakhel (the king reads to the entire nation from Sefer Devarim) and writing a Sefer Torah, they therefore did not want to go to Moshe to receive these remaining two mitzvot, for they were afraid that after this Moshe will end his role in This World.

Yet Moshe Rabbeinu did not wish to delay Bnei Yisrael from entering the land, therefore he went to them to teach them these two mitzvot and through this completed the giving over of all six hundred and thirteen mitzvot.

The Final Decision Lies in the Hands of the Leader

"For you shall come with this people to the Land" (Devarim 31:7)

On the words "For you shall come with this people", Rashi writes that Moshe told Yehoshua that the elders of the generation will be with him, meaning that he would share leadership with them and defer to their wisdom and advice. However, Hashem said to Yehoshua "for you shall bring Bnei Yisrael to the Land that I have sworn to them" (ibid 23), bring them against their wish, everything is dependent on you. Take a stick and hit them on the head. For a generation cannot have more than one leader".

Rabbi Elchonon Wasserman hy"d asks, how could Moshe Rabbeinu change the words that he was told by Hashem when speaking to Yehoshua and give him a different message?

He answers that both 'messages' are correct. It is certainly true that the leader of the generation must listen to the wisdom and advice of its elders and Sages, and it is forbidden for him to make decisions based on his own opinion alone. But, after hearing all their different opinions, he alone has the authority to decide the correct course of action.

Fear of the Day of Judgement

I heard in the name of Maran Harav Shach zt"l, that fear of the Day of Judgement is due to the fact that on this day we stand before Hashem, and not just because of the actual judgement. However, there is a difficulty here, for if one must be afraid of just standing before Hashem, why do we not feel this fear the entire year? Maybe we are not fulfilling the imperative of "Know before Whom you stand" (Berachot 28b)?

Chazal tell us (Vayikra Rabba 29:1) that the creation began on the twenty-fifth of Elul, while the verse "You are standing today" (Devarim 29:9) refers to Rosh Hashanah. This being the case, why on Rosh Hashanah do we say "Today is the birth[day] of the world" since Hashem actually began creating the world five days earlier, on the twenty-fifth of Elul?

The answer is that the main goal of creation was for man, and were it not for man, Hashem would have not created the world. Man is considered as 'the whole world', therefore man must constantly feel that the world was created for his sake. It follows that saying "Today is the birth[day] of the world" refers to the creation of man who was created on Rosh Hashanah and for whom the world was created.

These Parshiot of Nitzavim and Vayeilech that are adjacent to each other, seemingly contradict each other in their very essence. 'Nitzavim' implies standing still without moving, while 'Vayeilech' implies walking and movement. However, the essence of these Parshiot is no contradiction. On the contrary, they complement each other. After Bnei Yisrael stand in judgement before Hashem, Hashem then leads each person on his way according to his deeds. If a person is particular to follow the path of Torah and mitzvot, then Hashem leads him on the path of goodness and blessing. But if, G-d forbid, a person sins against Hashem, Hashem deems it necessary to lead him in the path of troubles and curses.

We began by stating that fear of the Day of Judgement is not only due to the actual judgement, but stems from the fact that we are standing before Hashem. This fear must accompany us not only on the Day of Judgement but also throughout the year. The way to feel this fear is by living in accordance with the verse, "I have set Hashem before me always" (Tehillim 16:8).

MAY HIS MEMORY BE FOR A BLESSING



This column is dedicated in honor of the hilula of the Gaon and tzaddik, the miracle worker, Rabbeinu Chaim Pinto (Hagadol) zya"n, which takes place on the twenty-sixth of Elul.

More than one hundred and seventy-five years have passed since the passing of the 'Ner Hama'aravi', the tzaddik and miracle worker, the holy mekubal, the esteemed Rabbeinu Chaim Pinto Hagadol zya"n. The power of his Torah and the intensity of his holiness that found expression in the holy and pure words that he uttered, which wrought miracles and salvations as in the concept, "A tzaddik decrees and the Holy One Blessed Be He fulfills", is in effect still today. Many Jews speak with awe about the great miracles that they merited after praying to Hashem and mentioning the merit of the tzaddik and miracle worker, the esteemed Maran Rabbi Chaim Pinto zya"n.

Chazal have told us, "Tzaddikim are greater after their passing than during their lifetime" and indeed year after year we hear of many great miracles and stories of salvation that believing Jews merit, after coming to visit the gravesite of the tzaddik in Morocco, and praying to Hashem that the merit of the tzaddik zya"n should stand for them for salvation from all kinds of troubles and sorrow, plagues and sickness.

"I will continue to stand before the Holy One Blessed Be He, in prayer, also after my death, just as I did during my lifetime. I will not abandon you in my death as I did not abandon you in my lifetime". These were the last words of the esteemed Maran, the tzaddik and miracle worker, Rabbi Chaim Pinto Hagadol zya"n, after speaking passionately to his faithful talmidim in a holy and fiery voice about service and fear of Hashem.

The name of the tzaddik Rabbi Chaim Hagadol was lauded among Moroccan Jewry and even beyond. Already in his youth, when he seized for himself a life of Torah and holiness which he absorbed in his holy father's zya"n house, his name and holy spirit crossed borders and deserts, oceans and dry land. The native Arabs also greatly

respected him and considered him a holy miracle worker.

His good name reached far and wide, beyond the borders of Morocco, to Europe and the Middle East. Many times he would receive requests from Jews from far off countries, beseeching him to pray for them and help them merit salvation and annul harsh decrees.

The doors of his home were open at all hours of day and night to one and all, without exception. Rich or poor, prominent or simple, he would make an effort to assist each person who turned to him, as a father caring for his son.

When his esteemed teacher Rabbi Yaakov Bibas zt"l passed away, the members of the community turned to Rabbi Chaim Hagadol and asked him to fill his position as Rav of Mogador. At first, Rabbi Chaim refused due to his immense humility. However, after much pleading by the community leaders, Rabbi Chaim agreed to fill the position of his holy mentor. He took upon himself to bear the burden of the people in all matters, communal and individual.

Close to midnight, Rabbi Chaim Hagadol would strengthen himself like a lion and begin his schedule of Avodat Hashem.

At that hour, his attendant, Rabbi Aharon ibn-Chaim would fulfill his holy duty of brewing a hot drink for the Rav.

One night, the attendant heard two voices coming from the study of Rabbi Chaim. Rabbi

Aharon thought to himself, "If the Rav has a chavruta in learning Torah tonight, I should also prepare a hot drink for the guest."

Acting upon his noble intentions, he sent in two cups of hot drinks to the Rav.

Upon daybreak, following the Shacharit prayers, Rabbi Chaim called his attendant, Rabbi Aharon, and said to him, "Tell me, please, why did you bring me two hot drinks instead of the usual one?"

"I heard that the Rav was speaking with someone, and I figured that I would honor the guest with a hot drink as well."

The tzaddik Rabbi Chaim nodded his head in silence and gazed at Rabbi Aharon, saying, "Blessed are you, my son, that you merited hearing the voice of Eliyahu Hanavi. His was the second voice that you heard last night. However, I forbid you to reveal this secret to anyone."

Rabbi Aharon honored his Rav's wishes for many years and did not reveal even a hint of what he had heard. When the time came for Rabbi Chaim to depart from the world, Rabbi Aharon felt that he could finally disclose this amazing secret to the followers of the Rav. Wishing to demonstrate the tzaddik's greatness and his wonders, he told them how Eliyahu Hanavi had come to learn as a chavruta with Rabbi Chaim Hagadol while explaining that he had kept the matter a secret at the tzaddik's behest (Shevach Chaim).



שמות נפטרים שלא זכו לזש' א' ק

תשרי

א'	ווינען	הרה"ק רבי עזריאל יהודה ב"ר יעקב לעבאוויטש זי"ע	תש"ג
ג'	קאזניץ	הרה"ק רבי אהרן יחיאל ב"ר ירחמיאל משה האפשטיין זי"ע	תש"ג
כ"ד	ריבניץ	הרה"ק רבי חיים זאנוויל ב"ר משה זי"ע	תשנ"ו
י'	מאכניוקא	הרה"ק רבי אברהם יהושע העשיל ב"ר יוסף מאיר זי"ע	שמ"ח
י"ח	קאלאשיץ	הרה"ק רבי חנה האלבערשטאם זי"ע	תש"ג

חשוון

ד'	חובת התלמידים	הרה"ק רבי קלונימס קלמן ב"ר אלימלך שפירא זי"ע	תש"ד
ז'	מהר"ם שפירא	הרה"ר רבי יהודה מאיר ב"ר יעקב שמשון שפירא זי"ע	תרכ"ד
ט"ו	חזון איש	הרה"ק רבי אברהם ישעיה ב"ר שמריה יוסף קרליץ זי"ע	תש"ד
י"ז	ויזניץ	הרה"ק רבי שמואל אברהם אבא ב"ר ישראל האגער זי"ע	ת"ש
כ'	המקובל שרעבי	הרה"ק רבי מרדכי ב"ר יהודה שרעבי זי"ע	תשמ"מ

כסלו

י"ב	בת עין	הרה"ק רבי אברהם דוב ב"ר דוד זי"ע	תר"א
כ"ז	אב"ד שוראני	הרה"ק רבי חזקי' פייבל ב"ר חיים פלוט (תלמיד החת"ס) זי"ע	תרנ"ה

טבת

ה'	סאדיגורא	הרה"ק רבי אברהם יעקב ב"ר ישראל פרידמן זי"ע	תשכ"א
כ"א	ווילעדניק	הרה"ק רבי ישראל דב ב"ר יוסף זי"ע	תרי"י
כ"ו	זלאטשוב	הרה"ק רבי אברהם חיים ב"ר גדליה זי"ע	תקע"ו
כ"ט	ישמח ישראל	הרה"ק רבי ירחמיאל ישראל יצחק ב"ר יחיאל דאנציגער זי"ע	תרע"ע

שבט

כ"א	נעשכיז	הרה"ק רבי יצחק ב"ר מרדכי זי"ע	תרכ"ח
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אדר

ב'	בית ישראל מגור	הרה"ק רבי ישראל ב"ר אברהם מרדכי אלתר זי"ע	תשל"ז
י'	מעלות התורה	הרה"ק רבי שמואל ב"ר שלמה זלמן אויערבאך זי"ע	תשע"ו
י"ז	פרהוביטש	הרה"ק רבי אברהם ב"ר שלום שכנא זי"ע	תקע"ג
י"ט	שבט מיהודה	הרה"ק רבי יהודה ב"ר יהושע פאלק מסאטמאר	זי"ע
כ"ט	קרעסטיר	הרה"ק רבי צבי הירש ב"ר ישראל אברהם לאנדא זי"ע	תשס"ה
כ"ט	רידיק	הרה"ק רבי פנחס נתן ב"ר אלעזר צבי מקאמארנא זי"ע	

ניסן

כ"ג	קאליב	הרה"ק רבי מנחם מענדל ב"ר יהודה יחיאל טאוב זי"ע	תשע"ט
כ"ה	זאלישיץ	הרה"ק רבי משה ב"ר שם זי"ע	
כ"ו		הרה"ק רבי אלחנן יוסף ב"ר שמואל הערצמאן זי"ע	תשס"ט
כ"ז	צעהלים	הרה"ק רבי לוי יצחק ב"ר משה זי"ע	תשמ"מ

אייר

י"א	ווישווא	הרה"ק רבי חיים יהודה מאיר ב"ר מנחם מענדל האגער זי"ע	תשכ"ט
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סיון

א'	קרן לדוד	הרה"ק רבי אליעזר דוד ב"ר עמרם זי"ע	תרפ"ח
י"א	דזיקוב	הרה"ק רבי יהודה ב"ר אלטר יחזקאל אליהו הורוויץ זי"ע	תשמ"ט
כ"ב	חוג חת"ס	הרה"ק רבי יצחק שלמה ב"ר אברהם צבי זי"ע	תשס"ד

תמוז

ג'	ליבאוויטש	הרה"ק רבי מנחם מנדל ב"ר לוי יצחק שניאורסון זי"ע	תשנ"ד
ט"ו	אור החיים הקדוש	הרה"ק רבי חיים ב"ר משה בן עטר זי"ע	תק"ג
י"ט	דומ"ץ עדת יראים ברוקלין	הרה"ק רבי יוסף אליהו הכהן שטיינער זי"ע	תשמ"ו
כ'	קראסנא	הרה"ק רבי הלל ב"ר ברוך בענדיט ליכטענשטיין זי"ע	
כ"א	שטפנשט	הרה"ק רבי אברהם מתתיהו ב"ר מנחם נחום פרידמן זי"ע	תרכ"ג

אב

כ"א	מהר"א מבעלזא	הרה"ק רבי אהרן ב"ר ישכר דב רוקח זי"ע	תשי"ז
כ"ו	דברי יואל	הרה"ק רבי יואל ב"ר חנניה יו"ט ליפא טייטלבוים זי"ע	תשל"ט

אלול

ב'	בויאן לבוב	הרה"ק רבי אברהם יעקב ב"ר יצחק זי"ע	תש"א
ב'	דמשק אליעזר	הרה"ק רבי אליעזר ב"ר ישראל האגער זי"ע	תש"ו
ו'	זרע שמשון	הרה"ק רבי שמשון חיים ב"ר נחמן מיכאל נחמני זי"ע	תקל"ט
ט'	פרי צדיק	הרה"ק רבי צדוק ב"ר יעקב הכהן מלובלין זי"ע	תרי"ס
ט'	אב"ד פעסט	הרה"ק רבי יונתן שטייף ב"ר צבי זי"ע	תשל"ח
ט'	צמח מנחם	הרה"ק רבי אהרן מנחם מענדל מראדזימין ב"ר שלמה יהושע דוד זי"ע	תרצ"ד
כ'	גאב"ד י-ם	הרה"ק רבי משה אריה ב"ר ישראל פריינד זי"ע	תשנ"ו

צאנז זוויעל	הרה"ק רבי שלמה ב"ר מרדכי גולדמן זי"ע	תשעח
קליוולאנד	הרה"ק רבי יצחק אייזיק ב"ר ישכר בער זי"ע	תשפ
משך חכמה	הרה"ק רבי מאיר שמחה ב"ר שמשון קלונימוס זי"ע	
שואל ומשיב	הרה"ק רבי יוסף שאול ב"ר אריה לייבוש נאטונזון זי"ע	
אב"ד העליטש	הרה"ק רבי יוסף בנימין ב"ר שמעון ישעיהו רייך זי"ע	
קאזמיר	הרה"ק רבי מרדכי ב"ר אברהם זי"ע	
נהרי אש מזעליחוב	הרה"ק רבי שמעון אנגיל זי"ע	

שמות נפטרים שלא זכו לזש' א' ק

MeOros Ramchal Nitzavim

THE SECRET OF THE CONVERTS

**“But not only with you am I making this covenant and this oath,”
(Devarim 29:13)**

The *Ramchal* cites the *Gemara Shabbos* 145b-146a that teaches us that: ["Rabbi Yoḥanan explained: Why are gentiles ethically contaminated? It is because they did not stand on Mount Sinai. As when the snake came upon Eve, i.e., when it seduced her to eat from the Tree of Knowledge, it infected her with moral contamination, and this contamination remained in all human beings. When the Jewish people stood at Mount Sinai, their contamination ceased, whereas gentiles did not stand at Mount Sinai, and their contamination never ceased. Rav Aḥa, the son of Rava, said to Rav Ashi: What about converts? How do you explain the cessation of their moral contamination? Rav Ashi said to him: Even though they themselves were not at Mount Sinai, their *mazal* – their angels were present, as it is written: **“It is not with you alone that I make this covenant and this oath, but with he that stands here with us today before the Lord our G-d, and with he that is not here with us today”** (Deuteronomy 29:13–14), and this includes converts."]

The *Ramchal* explains this concept as follows – when we achieve *tikkun* and spiritual rectification the glowing husk known as the *klippas nogah* is incorporated into *kedushah* and during the time of *Matan Torah* when they stood at Mount Sinai all of the worlds were shining and filled with light and at that time the glowing husk known as the *klippas nogah* was also shining. This is the secret mystery of “And the brightness *Nogah* shall be like the light - ונוגה כאור תהיה,” (*Chabakuk* 3:4) and this even occurred and took place now at this time which describes the time of *Matan Torah* (See *Targum Yonason* ad loc *Chabakuk* 3:3-4).

The *geirim* – our converts, concludes the *Ramchal*, come from this glowing husk of the *klippas nogah* (*Etz Chaim* 49:3) and this is why *Chazal* say that their *mazal* was present at *Matan Torah* standing with us at *Har Sinai*.

**DONT SAY THAT THE TORAH IS TOO HIGH AND LOFTY ITS LIGHT IS
DOWN HERE ACCESSIBLE TO US**

**“Rather,[this] thing is very close to you; it is in your mouth and in your
heart, so that you can fulfill it” (Devarim 30:14)**

Although the *Torah* is on the highest celestial plane of the supernal *partzufim*, says the *Ramchal*, that during *Matan Torah*, the *Torah* spread out and was completely and totally revealed down here below.

This is what Moshe meant when he told *Bnei Yisroel* that they could not claim that the *Torah* was too far or distant from themselves, you cannot claim that its light only shines so High above in the celestial spheres alone! Since the light of the *Torah* spread out down here below as well.

Therefore, the *pasuk* continues (*Devarim* 30:11-12) “[For this commandment which I command you this day] is not **concealed** from you,” it is not concealed in the *partzuf* of *Kesser* known as *Arich Anpin* called *Peleh*, “nor is it far away.” in the *partzufim* of *Chochma* and *Binah* known as *Abba & Ima* – they are called far away and distant since the way that they operate the *hanhagah* is very detached and distant for this lowly world, since down here we operate on *Zu”n* – *Zachar* and *Nekaiva* – the relationship of transmitter and recipients, give and take, nor “It is not in heaven, [that you should say, “Who will go up to heaven for us and fetch it for us, to tell [it] to us, so that we can fulfill it?”] it is not in *Zeir Anpin* either and also *Nor* is it beyond the sea, [that you should say, “Who will cross to the other side of the sea for us and fetch it for us, to tell [it] to us, so that we can fulfill it?”] this refers to *Nukva*.

In other words do not say that the *Torah* only shines up above among the *partzufim* of the celestial spheres in the heavenly universes, rather she does not only shine up on High alone, rather her light spreads out down here below as well.

Therefore our *pasuk* says “[this] thing is very close to you; it is in your mouth and in your heart, so that you can fulfill it” it spread down here to the lowest of worlds and is accessible to us.



MeOros Ramchal VaYelech

CELESTIAL ROOTS

“He said to them, “Today I am one hundred and twenty years old. I can no longer go or come, and the Lord said to me, “You shall not cross this Jordan.” ” (*Devarim* 31:2)

The *Ramchal* teaches us that a person is born on the very specific time, the day and month as opposed to any other time, because that is when in time his celestial root is attached to. Therefore, at that time of month where he is rooted to and on that day he is rooted to that is when he is born.

When he passes away from this world, if he is a *tzaddik* then his soul goes and attaches itself to its root immediately, if he is wicked he first goes to *Gehinom* to atone for his past sins and misdeeds and afterwards he can be tied to his roots. The *tzaddikim* however are tied and attached to their roots immediately.

שוקה כלום, והנה כשהקביה פותח את ידו ולא שיתן לאדם לרכיו דוקא חלה שפוחה את ידו וכל הרואה ליעול יעול אז משביע לכל חי רצון הם שבשים מהרצון הכבוד, ומיש חתן להם, אם רק חתן להם כמותן לפני אזי ג"כ הם ילקטון כעניים הלקטין ואין מספיק להם שום דבר, אמנם לכשתפתח ידך אזי ישבעון טוב מעובתך הם שבשים, והנה שבר הוא לשון הספקה כמו ויוסף הוא המשביר וכ"כ בשבירי לכם מעה להם אם לא אשפיע עד בלי די רק אבי המשביר אז ואפו עשר נשים כי חבי עין ברי לרה בהצרתה ר"ל, והרמז כי בשבר מעה להם חלו של מעה להם גמטרי' בדיין ואמנם אם החשוב מים סתומה לשם מלות יחי גמטרי' חלו של מעה להם רצון או לנר"ר ע"ד הוי"ק קלה לברכה, ואפו עשר נשים להמכם כי עשר פעם להם גמטרי' הש"י גמטרי' פן הניל כשהחשוב נין סתומה לז מלות, והשביע להמכם במשקל שם קל כן פן הניל כי יחי ההשפעה ע"י הכרי העשמי מחילה בינינו לבין חלקינו חיו ויחי ע"י נשי בחי נוקבא, אמנם הכיפק ביום טובה נבי בעוב חבי ההשפעה לפנים ממלאכי השרת האבות כן הן המרכבה, וכי בעש"ע אם בחקתי חלבו ר"ת אביה וכתי ברוך כי יום יום תלמד שהקביה נתן לנדיקי' בכל יום מלא עומסו, [סנהדרין ק.], ולפי הניל לא יהן חלה יפתח חולרו ואנחנו נקה כרלוננו בכל יום כחפלונו ועי"ז יחי שובע בעולם, ומשום כן אם בחקתי חלבו יחי שאר האוחיות חוץ מרי"ת אביה הניל יחי לירוק שאר האותי כל יום חקה, ועוד י"ל כי אביה הניל מרמז על ר"ת ארן ברית תורה שזריכי להזכיר בברכה המזון הממשיכי שפע ורכ טוב, ועי"ז ען השדה יהן פרוו חיינו האותי אחר ען השדה שהם פיק וחי"ו שהם במספר הקל"ז כמו שמים וארץ כי הם עושי שמי חדשי וארץ חדשי במעשיכם הטובים, ומקיימי בעשרה מאמרות שמים

על וני רשף יגביהו טוף ע"ש, והקביה ירכיב עמו עליהם לחתך עליון על כל גווי הארץ על בחי כ"ל של גווי הארץ הוא העומחה שלהם רשף הניל ואמר שניק מהם דבש וסמון, וככל זה חבי עסק התורה בחכמה ביותר שלמות כתי"ש חז"ל הקביה חמין שני נחשים אחד משברו לפסון, וע"ד והנה את הי חלקיק בכל לבבך נשפך ומאודך לג נפש מאד ולרוך מהם אחי חלף שמון דבש דוק והשבת, כי בזמן חכמה האהבה יחי הכ"ס נכנס לפנינו לעבד ע"כ לממן שמו באהבה שמי"ו אהביה גמטרי' שטן, ויחי נכנס לעבד ויחי אנחנו עוסקי התורה זה חלף, והוא ייקטו שמון ודבש ע"ד ירכיבו על כמותי ארץ שאנחנו נרכב עליו והוא ע"כ ייקטו דבש ושמן גמטרי' שבת. [חק"ס"ב].

והשיג לכם דיש את בליר ובליר ישיג את זרע ואכלתם לחמכם לשובע לשבות וישבתם לבעה בארצכם ונחתי שלום בארץ כמד"א פרוזת השב ירושלים. יש ליישג כך, דברי"ס חוקה הכתים עבולר לאחר שאכל אדם בשדכו ג' שנים לרופות זה אחר זה בלי הפסק יום א' נתיים אזי בעוה הוא מכל ערער ואינו לרוך לזכר שוב בשערו, והקשו שם בחוס' דמיוס הזריעה עד שעת הקלירה מה יאכל בשדה וכן הקשו בשדה חילנות ח"א לאטל ממנו כי"א יום הלקיטה וחילנו בקולר לשחת בכל יום וכן בשדה החי"ן חזמר ונועל העולם לעלמו וגם זה מקרי חכילה, ח"י שעושה גדר להשדה לשמור ממנו רגל בני אדם היו כאכילה ג' שנים ע"ש. והנה כי כן הרולה שיהי בעוה בשדכו בלי ערער ע"כ יאכלנה שחת וחזמר על החי"ן בכל יום לחי הראשון של חוס' ואין זה חכילה שובע שיאכלנה שחת אז ע"ד החילנות, לכן ברננו כי והשגי לכם דיש את בליר ובליר ישיג את זרע באופן שיעסקו כל השנה בשדכו בלי הפסק כלל ועי"ז ואכלתם לשובע ולא שחת ואפי"ה וישבתם לבעה בארצכם בלי ערער, אמנם דלא בלא"ה נמו משכחת בעה בלי ערער ע"י גדר ח"י השני של חוס', לכן קאמר ונחתי שלום בארץ אד"א פרוזת השב ירושלים ולא ינדור ח"ש שדכו ח"א להחזיק ג' שנים כי"א ע"י ג' חכילות כניל ודוק. [ע"י להלן עמ' פ"ז ד"ה וישבתם].

שלהם הכל בקדושה ועובה שמה וברכה. והנה הש"י עם משקל גמטרי' פה ען פ"ה הוא לילית, ע"ן הוא בחי א' מנחמה ס"ס כמואר בדברי מורי נ"י על חמנע שהוא לירוק מה ען ע"ש [ע"י ח"ס ערי"ת ח"א ע"י קפ"ה], והנה בתור א' הוא רמז כי א' עם הש"י הוא אחי אשפת, כי משפת ירים אביון אם הוא בחכמה ההשפלה בחי אשפת אז ירים קרן לעמו, משום [כן] בתנ"י [גימ' ח"ן אור"ר [עם הכולל, אור ג"י ר"ל, אז ירומם קרן לעמו בב"א.

דשיג לכם דיש את בליר וגו' ואכלתם לחמכם לשובע שאוכל קימטא ומשביע, נראה אל"כ יאכלו לעולם בלי תרומה ומעשר שלא נמרה ולאכחו ולא יכניסם לבית שכרי השני דיש את ליר ע"כ חומר דלא שייך חכילה ארעי דואכלתם לשובע ומחוייב במעשר מיד. [חק"ס"ב].

כת"י ישיגו ען כמנו ע"ן וישגו ישיגו ע"י ויירקו דבש מסלע ושמן מחלמיש לור, הכרכבה על כמותי ארץ הוא אחי שלטי ארץ חק"י גמטרי' ס"ס לילית, רש"י פ"ד ע"י ר"ש ברננה

ונחתי שלום בארץ ואכנתם ואין מחריה, לפעמים חלנו בדברי חז"ל ע"י שהקנינו ח"א או דברו דבר שאנו כגון לנדוקים וזוהר ח"י חילול

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מדהים.

For many, this passing year תש"פ will be remembered as especially difficult - tragedy followed tragedy, including terror attacks, natural disasters and of course the current COVID pandemic that seems endless, heaven forbid.

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What is intriguing is that in the writings of the holy *tzaddik* the *Chasam Sofer* on the *Torah* we find that he writes something that we can understand about this year תש"פ - except that what he wrote was over 190-250 years ago!

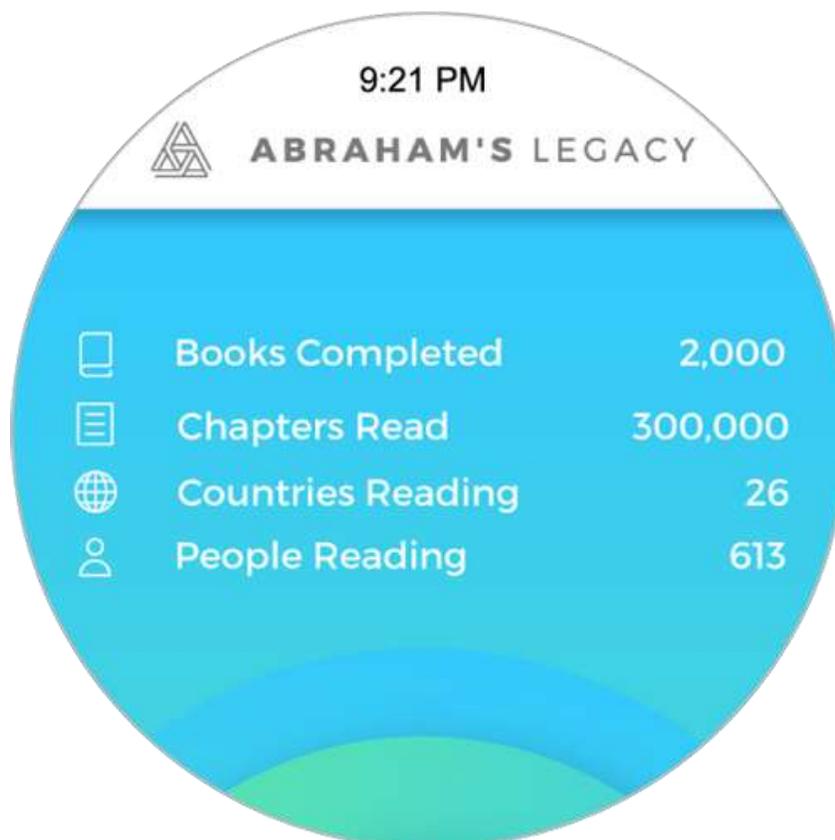
In *parshas Bechukosai* the *Chasam Sofer* writes something that many will look to for *chizuk*, although he is not directly talking about this year or any year at all, the *gematrias* he is discussing are the same as this year and next year, and the *gematria* תש"פ is a hint of death but תשפ"א hints at redemption.

תש"פ is the *gematria* of 480 - *Pay" Sav* which hints at *Lilis* (the wife of the *Samech Mem* whose *gematria* 480: *Lamed*=30, *Yud*=10, *Lamed*=30, *Yud*=10, *Sav*=400 together 480) together with *Ayin Nun* (120) which is one of the aspects of the *Samech Mem* (the angel of death) as is explained in my master and mentor [Rav Nossan Adler, whose *yahrzeit* is this upcoming week] writings on the *pasuk Timna* whose *gematria* is a combination of *Mem Sav* (which spells *meis* or death) and *Ayin Nun*.

However the words "in one oven," hint at the *gematria* תשפ"א (*alef* the "one" added to *BeTanur* in the oven = *Bais*=2, *Tav*=400, *Nun*=50, *Vav*=6, *Reish*=200 together 658) when you add the letter *alef* it spells *ashpos* as in the *pasuk* we recite in *Hallel* (*Tehillim* 113:7) *When the lowly shall be uplifted* - מאשפת ירים אביון - if we are at the lowest depths then *Hashem* will uplift His people up to the highest heights. Therefore, *Tanur* also spells *Ten Ohr* - give light and *Ohr* (light) has the same *gematria* as *Raz* (secret) both equal 207. Then, *Hashem* shall uplift His nation speedily in our days, *Amen*!!

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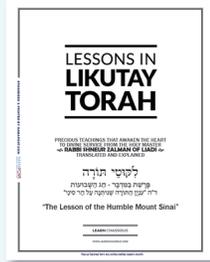
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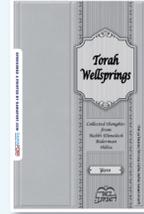
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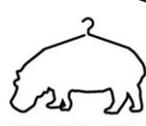
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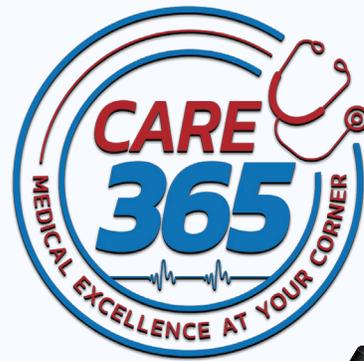
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