

ME'OROS HA'TZADDIKIM

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

Kedushas Levi, Parshas Noach (Bereishis 7:1)

YISRO

❖ CHASSIDUS ON THE PARSHA ❖

MeOros HaGedolim

The Mezritcher Maggid's teachings through the lense of his foremost talmid the Kedushas Levi

Please excuse the editing and doubling for this week. Additionally, this Friday is an auspicious day and we have added the *mekur* and *tefilla* at the end of the MeOros. Please be careful and mindful of the *shaimos*. May Hashem grant all your requests, graciously and speedily, Amen. Gut Shabbos.

The Kedushas Levi cites Chazal (Mechilta BeShalach 4) telling us that at the splitting of the sea Hashem appeared as a young warrior whereas at the giving of the Torah He appeared as an old man full of mercy.

The Berditchever Rav cites Rashi's commentary (Shemos 3:12) on the pasuk "that this is the sign for you," [paraphrasing] that the merit of the Torah will save us. [Rashi's words are "Concerning] what you asked, "what merit do the Israelites have that they should go out of Egypt?" I have a great thing [dependent] on this Exodus, for at the end of three months from their Exodus from Egypt they are destined to receive the Torah on this mountain. "

We see therefore that at Matan Torah ta'am or reason was revealed, like an older wiser man who acts tastefully and reasonably with tact. Whereas a young man is rash and dancing and prancing about. Understand this.

Another explanation that Hashem created this world for the sake of His children's understanding and runs it for their ultimate good. Nothing new or novel takes place on High,

that is how Hashem runs the world. However at that time [in history at the splitting of the sea] the intellect of Bnei Yisroel was immature and childish, therefore they desired to see [supernatural awesome miracles] the splitting of the sea. If however they would have been of mature mind and intellect they would have no need for all that like on the first night of Pesach [when we are on a state of gadlus and expanded consciousness.] The sons and daughters of the king are obviously happy and rejoicing and whoever dares to harm them or even lay a hand on them, his blood is on his own head. At the splitting of the sea they acted like a spoiled child who acts up in front of his father, pushing his limits and seeing what he can get away with. Therefore the father eventually gives in and fulfills his child's will and desire. This is what happened at the sea where Hashem gave in to their child like will and was revealed as a bachur which can also mean based on their choice - He fulfilled what they chose - **וַיַּבְחֵר** their bechirah.

At Matan Torah Hashem was revealed as an old man, because their intellect matured and He fulfilled the desire for His beloved children. (Based on Kisvei HaKodesh 12a)



"So shall you say to the house of Jacob and tell the sons of Israel, (Shemos 19:3)

The Kedushas Levi cites Rashi's comments from Mechilta on this pasuk "to the house of Jacob: These are the women. Say it to them in a gentle language and tell the sons of Israel: explain to the males, things that are as harsh as wormwood"

The Teacher or Rebbe's mind is mature and advanced, whereas his young students and pupil's minds are much more childish and small minded. Therefore the Rav must lower his intellect and dumb it down by dressing it up in a way that the pupils can understand what he wishes to convey when teaching them. He uses simpler sentences and a different vocabulary with these young minds so that they can understand him and his ideas. The intellect of the Rav is called Api Ravravi - large faced, whereas the student or pupil's mind is Api Zutri - small faced. The Rav clothes his intellect in this small faced garment so the student can comprehend. Once he does understand he has grasped that which was in fact, previously in the mind of his mentor and teacher, just it has been garbed and clothed in childish immature language and ideas that young minors can comprehend.

Once these teachings have been understood - he can go back and reach back up to the source and eventually understand these ideas as they were originally before the Rav dumbed them down to the level a child needs to understand them. Then the pupil is like the cosmic female receiver since he received the words as they had been in the Rav's mind. This is the deeper meaning of the pasuk "A woman of valor is the crown of her husband," (Mishlei 12:4) This is because the crown is ateres tiferes it clothed the mind of the student which is tiferes and acted like it's crown.

That is why the amira - soft spoken gentle language was said to Bais Yaakov - the women, whose reward is to reconnect the ideas back to their source in the Infinite Ayn Sof. To the men, harsher language is used, these are the words that remain clothed in the intellect of the student which is constricted and small minded like tzimtzum and dibbur.

When we accept Hashem's yoke upon ourselves that avodah is that He is Master

therefore this is conveyed by the Divine Name My Master- Adon"ai. This however changes each according to our individual revelation and understanding, the older and more mature on their level and the immature child-like at their level. Each one of them makes Hashem king and master in their own way based on their own level of understanding and therefore they each connect to one of the 94 tzerufim or spellings of the letter combinations of the name Adon"ai.

[This can be best understood and illustrated by the following parable]

A gemstone does not look as beautiful when it is loose and not in its proper setting. However once it has been set in a piece of jewelry such as a ring then it is truly stunning and its beauty can be properly appreciated, even when the setting itself is of inferior material that has less value such as gold or silver, still the more expensive gemstone needs the proper setting for its beauty to be appreciated and expressed. So too when a Chassan sends his Kallah jewelry and fine clothes to bejewel, adorn and bedeck her, this only increases his love and admiration for her when he sees her thus clad, it makes her appreciate him and ensure she has a place for him in her heart. And when she does wear them as a Kallah is bejeweled and adorned this has enhanced her beauty and her appreciation for her Chosson who gave her these gifts.

Similarly when Hashem sent us the ultimate gift of the written Torah Shebikesav, we too adorn her and bedeck her with jewelry and finery each one of us according to our own abilities and talents. This in turn honors Hashem and crowns Him as our king. These jewels are more precious and each one uplifts the honor of the king since they are His own crown jewels. We can never truly comprehend Hashem's essence and whatever we do understand or intellectually grasp depends on each of our own limits and capabilities of our minds. Therefore we all say Baruch Kevod Hashem Mimkomo - Blessed is Hashem from His place since we cannot know the true place and each understand on our own level.

(Based on Kisvei HaKodesh 27a)



The Apta Rav in Ohev Yisroel

Fear of Hashem and the Rebbe are One

"And Aharon and all the elders of Israel came to eat bread and dined with Moses' father in law before G -d" (Shemos 18:12)

Citing Chazal in Berachos (64a) "Did they really eat before Hashem?! They actually ate before Moshe! Rather we learn from here that whoever benefits from a seudah where Torah scholars are participants is counted as if he benefitted from G-d's presence - the Shechinah."

Says the Apta Rav in Ohev Yisroel: **I asked from the mouth of the Holy Kozhnitzer Maggid the question:** Why did it bother Chazal so much to say that they did in fact eat in G-d's presence ? Do we not have the pasuk in Tehillim 16:8 telling us "I have placed Hashem before me at all times?" And whatever actions we take and every move we make all has to be as if we do so in the presence of the King (Orach Chaim Siman 1)?! Isn't that why the pasuk

says to eat bread before G-d, as the tzadikim do in fact behave that way...

The Maggid replied based on the Gemara Berachos (27b) that the reason why it is forbidden for us to daven in back of our rebbe is because it says in Avos 4:12 that the fear of your Rebbe should be as the fear of G-d, therefore at the time you are davening – you cannot properly pray with true sincere fear of Heaven if you daven directly behind your rebbe since you are in awe of your rebbe as well! How can you properly fear G-d when another awe and fear is simultaneously competing by occupying your mind?

This is what was bothering Chazal: “Did they really eat before Hashem?! They actually ate before Moshe!” When they ate in Moshe's presence they were in awe and fear of him as their Rebbe, and how then was it possible that fear of Heaven should also be upon them at that same time? Rather from here we see that “whoever benefits from a seudah where Torah scholars are participants is counted as if he benefitted from G-d's presence – the Shechinah.” Teaching us the chiddush that this itself is a form of Fear of Heaven and both of them are in fact one! The words of the wise find favor.



The Spoken Word of Sinai

“In the third month of the children of Israel's departure from Egypt, on this day they arrived in the desert of Sinai. ” (Shemos 19:1)

The Apta Rav has a novel reading of our pasuk – In the third month – this alludes to the three attributes of chessed, gevurah and tiferes – loving kindness, might and beauty that we must balance to overcome our evil inclinations and subdue evil.

This is because all of our middos must be conducted with love, awe & fear and mercy. When they are tempered by these three it leads to renewal in avodas Hashem this is alluded to by on the third month – chodesh which means is'chadshus renewal.

The middos need to be balanced and tempered because too much kindness love and mercy, when abused and misdirected is also wrong such as Chazal say “whoever has mercy over cruel people ends up being cruel to the merciful,” (Midrash Tanchuma Metzora 1) therefore we seek chassadim tovim – kindness that is truly good in all ways – balanced and tempered as we say gomel chassadim tovim – gomel means weaned like a child that is weaned from nursing (Bereishis 21:8) so that Hashem weans and separates chessed from evil and so does gevura – might and strength need to be tempered and balanced by channeling it to overcome and defeat the evil inclination.

The pasuk says They came to the Sinai desert – this alludes to the attribute of Rav Yosef (Berachos 64a) who was nicknamed Sinai because he was master of halachos and knew all the saying and teachings as they were handed down in the chain of tradition going back to Sinai. We see that Sinai alludes to inclusion – having and incorporating many and various teachings as they were all together given to us on Mount Sinai all the whole entire Torah and all of it's sayings.

Just as on Mount Sinai we heard the spoken word of Hashem which also includes and incorporates together many things, even opposites. As it says in Tehillim 33:6 “By the spoken word of Hashem were the Heavens formed,” and we know that they are made of fire and

water which are opposing elements. Similarly at Mount Sinai we heard the positive and negative commands of Anochi and Lo Yihey simultaneously in one utterance (Makkos 24a) and they both includes all the of the Torah's positive mitzvos and negative transgressions.

A physical utterance however, cannot achieve this unity. But when a person connects to the Divine speech of Hashem by believing that it is G-d's spoken word that escapes our lips, we breath by Divine decree and the spoken word – hevel pi and our very life force is all from One Source – the Creator Himself! That ties it all together and it is Hashem's Divine Spirit that speaks through us and unites it all in one voice. This kol has its roots in thought and just as we saw that the Torah contains record of all the spoken words of Moshe Rabbeinu [who was a human being] but these words and teachings also include and incorporates so much meaning that we continue to interpret them until this very day with new novel chiddushim and explain them and expound upon them more and more perushim explaining them in various many hued ways! So do we do to the teachings of our Tanaaim and Amoraim each and every word they uttered and spoke is Torah and it includes and incorporates so much – this all because these spoken words and utterances were all tied to the root source in the ruchniyus and kedusha of Hashem. That is what is alluded to by Midbar Sinai – the spoken word that is tied to Sinai and incorporates and includes it all.

Therefore when we attach ourselves to an attribute that encompasses, includes and incorporates many spoken words and utterances all of our words are transformed into Sinai and then they too include and incorporate everything giving us the power and ability to be poel hashpaos – achieve a drawing down of bountiful blessings and influx of shefa to Knessed Yisroel with all amnner of goodly chassadim tovim and yeshous and salvation to the seed of the Jewish Nation Amen.



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

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

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

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

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

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

as a public service.

Hebrew Tefilla for Lighting a Yahrzeit or Hilula Candle

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

הַרְיֵנִי מִדְּלִיק נֵר זֶה לְמִנוּחַת וְלַעֲלִיּוֹת נְשָׁמַת אָבִי / אִמִּי מוֹרְתִי / הַצַּדִּיק _____
בֵּן/בַּת _____, יְהִי רְצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאַלְקֵי אֲבוֹתֵינוּ, שֶׁתִּקְבַּל בְּרַחֲמִים
וּבְרָצוֹן כָּל מַעֲשֵׂה הַטּוֹב שְׁאַנִּי עוֹשֶׂה, בֵּין בְּמַחֲשָׁבָה, בֵּין בְּדִבּוּר, בֵּין בְּמַעֲשֵׂה וַיְהִי הַכֹּל
לְזָכוֹת וְלְמִנוּחַת וְלַעֲלִיּוֹת לְנַשְׁמוֹת עַמְּךָ יִשְׂרָאֵל, וּבְפָרֵט לְנַפְשׁ רֹחַ וְנַשְׁמָה שֶׁל אָבִי / אִמִּי /
צַדִּיק _____ . יְהִי רְצוֹן שְׁתִּהְיֶנָּה נְפֻשׁוֹתֵיהֶם צְרוּרוֹת בְּצִרוּר 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 ❁



YAHREZITS BEGINNING SHABBOS YISRO

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

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

* 24th of Shevat ~ Begins Friday Night (Feb 5th)

* **Rav Shaul HaLevi Mortora** (Morteira), *Av Bais Din* of Amsterdam, *mechaber* of *Givas Shaul*, a collection of fifty sermons on the *Chumash*, selected from five hundred *derashos* written by him. The *Givas Shaul* explains how each law in the *parsha* corresponds to an event in Moshe *Rabbeinu's* life: the laws of a slave, because his brothers were slaves; the laws of maidservants, because of what he saw happening to Yisro's daughters. Moshe wanted the people to see that the laws of the *Torah* address and direct every detail of life, and protect us from the type of suffering the people had experienced. This was his life. This was how he placed the laws "before them", in an accessible manner that would speak to each person on his own level. He was a Dutch *Rav* of Portuguese descent, born in approximately 1596 in Venice, Italy; he was *niftar* on February 10, 1660, in Amsterdam, Netherlands. When in 1616, Rav Shaul escorted the body of the physician Elijah Montalto from France to Amsterdam, the *Sephardi kehilla* of *Beth Jacob* in Amsterdam (House of Jacob) elected him *Chacham* in succession to Moshe *ben Aroyo*. Rav Shaul and Yitzchok da Fonseca Aboab (Menashe *ben Yisrael* was in England at the time) were the members of the *mahamad*, the political arm of the community, which pronounced on July 27, 1656, the decree of excommunication (*cherem*) against Boruch Spinoza, previously one of Rav Shaul's star pupils. Rav Shaul was the founder of the congregational school *Keser Torah*, in

the highest class of which he taught *Talmud* and Jewish philosophy. He also preached three times a month, and received an annual remuneration of six hundred guilders and a hundred baskets of turf. Rav Shaul's polemical sermons in Hebrew against the Catholic Church were published, but his Portuguese writings against Calvinism remained unpublished, (5420/1660);

* **Rav Avrohom Yechiel** *ben* Rav Uziel of Halberstadt, *mechaber* of *Nezer HaKodesh*, (5490/1730);

* **Rav Shlomo Margulies**, *Rav* of Zelitschek and a close *talmid* of the *Ba'al Shem Tov*. He wrote: "How well do I know with what great holiness he, the *Ba'al Shem Tov*, conducted himself, with such piety and separation from worldliness. But he especially put his efforts and energy into the service of the heart – *tefilla*. He *davened* with complete divorcement from the body and from everything material – *hispashtus hagashmiyus* – and with tremendous *dveikus* with the living God", (5565/1805);

* **Rav Shabsai Shaltiel**, *Rav* in Yerushalayim, (5606/1846);

* **Rav Sholom Zelig Steinmetz**, elder Vizhnitz *Chassid*, (5755/1995).

* **25th of Shevat ~ Begins Motzai Shabbos (Feb 6th)**

* **Rav Yisrael** *ben* Rav Ze'ev Wolf Lipkin Salanter (1810–1883), founder and spiritual father of the *Mussar* movement. Born in Zager (near Kovno), Lithuania, to Rav Ze'ev Wolf Lipkin, a descendant of the Vilna *Gaon*, Rav Yisrael became a close *talmid* of Rav Zundel of Salant, who introduced him to the classic works of *mussar*. In 1840, he became *Rosh Yeshiva* of the Rameilles *Yeshiva* in Vilna, and later opened a *Yeshiva* in Kovno. A compilation of his thoughts was recorded in a *sefer*, *Or Yisrael*, written by one of his closest *talmidim*, Rav Yitzchok Blazer of Petersburg. Among his other close *talmidim* were Rav Simcha Zissel Ziv of Kelm and Rav Yosef Yoizel Hurwitz of Novardok, (5643/1883);

* **Rav Mordechai Pogromansky**, the *Iluy* from Telz, (5710/1950);

* **Rav Shabsai**, father of Rav Yisrael – the *Maggid* of Kozhnitz, (5521/1761);

* **Rav Ephraim** *ben* Rav Shlomo Zalman Zelaznik. In 1956, he became one of the first *talmidim* in Brisk, under Rav Yosef Dov Soloveitchik. He taught at *Yeshiva Eretz Tzvi* for most of his life, (5691–5765/1931–2005);

* **Rav Zalman Ury** (1924–2006). A great-great-grandson of Rav Dovid Teveli, *mechaber* of *Nachalas Dovid*, Rav Ury was born in Stolpce, Poland, and studied at *Yeshiva Etz Chayim* in Kletzk under Rav Aharon Kotler from 1934–1941. At the start of World War II, he was interned in a Siberian Concentration Camp, while his parents and siblings died at the hands of the Nazis. He spent the remainder of the war in Samarkand, Uzbekistan, where he met his wife, Eva. They married soon after the war ended and immigrated to the United States in 1947, where he received his *semicha* at Lakewood. Rav Zalman received his B.S. from Washington University, St. Louis, then moved to Los Angeles in 1957. He earned his M.A. in Education from Loyola University and his Doctor of Education at UCLA. For forty-seven years, Rav Ury worked with the Bureau of Jewish Education, building and nurturing the *Yeshiva* day-school system. Under his direction, *Yeshiva* enrollment in Los Angeles increased from less than a thousand *talmidim* to more than 5,500, and the number of Jewish schools increased from five in 1960 to twenty-one by the time of his passing. He wrote over a hundred articles and educational materials for journals and books, and authored the books *The Musar Movement* and *The Story of Rav Yisrael Salanter*. In 2001, he published *Kedushas Avrohom*, a two-volume work containing *chiddushei Torah*, *mussar* teachings and correspondences with *Gedolei Yisrael*, including Rav Moshe Feinstein, Rav Henkin and Rav

Simcha Wasserman, as well as an essay on his *Rebbe*, Rav Yosef Aryeh Leib Nanedik, the *mashgiach* at *Yeshiva Eitz Chaim*. For many years he served as *Rav* of Young Israel Congregation of Beverly Hills, (5766/2006).

✧ **26th of Shevat ~ Begins Sunday Night (Feb 7th)**

- ✧ **Rav Dovid HaLevi Segal**, *mechaber* of *Turei Zohov* (the *Taz*) (1586–1667), son-in-law of the *Bach*, born in Ludmir and unofficial *Rav* of Posen, 1619~1640. Rav Dovid headed the famous *Yeshiva* at Ostro from 1643, escaped the Cossacks' rampage of 1648–49 to Lublin, then went to Moravia. He settled in Lemberg (Lvov) but lost two sons to violent deaths in the spring pogroms of 1664. He sent his son Yeshaya and son-in-law Aryeh Leib (later to be the *Sha'agas Aryeh*) to investigate Shabsai Tzvi. He also wrote *Divrei Dovid* on *Rashi al HaTorah*, (5427/1667);
- ✧ **Rav Mordechai Yosef Elozor** *ben* Rav Gershon Henoah Leiner (Lainer), *Rebbe* of Radzin, son of the *Ba'al HaTecheiles* and great-grandson of Mordechai Yosef of Izhbitz. He was the *mechaber* of *Tiferes Yosef*. He was succeeded by his son, Rav Shmuel Shlomo, and then by his son-in-law, Rav Avrohom Yissochor Englard, (5689/1929);
- ✧ **Rav Shaul** *ben* Rav Elozor Brach of Kashau, *mechaber* of *Shaul Sha'al*, (5700/1940);
- ✧ **Rav Yaakov** *ben* Moshe Yehuda Leib Landau, *Rav* of Bnei Brak (1893–1986). At the age of thirteen, he went to learn in Lubavitch under the fifth Lubavitcher *Rebbe*, Rav Sholom Ber, the *Rashab*. At the age of nineteen, he replaced his father as *Rav* of Kornitz, and later became the emissary of the *Rashab* in Lubavitch. When the Bolsheviks began persecuting *Rabbonim*, Rav Yaakov moved to Latvia, where he became close to the Rogatchover *Gaon*. It was there that he married. In 1934, he moved to *Eretz Yisrael*, soon becoming *Rav* of Bnei Brak, a position he kept for the following fifty years;
- ✧ **Rav Ephraim** *ben* Rav Benzion Borodiansky of *Yeshiva Kol Torah*, *mechaber* of *Binyan Ephraim*, (5750/1990).

✧ **27th of Shevat ~ Begins Monday Night (Feb 8th)**

- ✧ **Rav Mordechai Yosef Elozor** *ben* Rav Gershon Henoah Leiner of Radzin, *mechaber* of *Tiferes Yosef*, (5689/1929);
- ✧ **Rav Elozor Roke'ach** (1758–1837). Born in Stanislow, Poland, he was the son of Rav Aryeh Leib and a grandson of the *Ba'al Ateres* Poz of Lask. When he was thirteen, he celebrated three landmarks: his *bar mitzva*, his engagement and his completion of *Shas*. At the age of twenty, he became *Rav* in Piltz, Poland. During this period, he wrote his *sefer Sheilos Uteshuvos Shemen Roke'ach*, in which he printed his correspondence with the *Noda B'Yehuda*. In 1800, he accepted the of *Rabbonus* of Tritch. In 1812, he took over the *Rabbonus* of Ransburg, and it was there that he waged his famous battle against the reformer Aaron Chaviner. Together with the *Chasam Sofer*, Rav Akiva Eiger and Rav Chaim Banet, he fought against the reformers in letters that were later printed in the *sefer Eileh Divrei HaBris*, (5597/1837);
- ✧ **Rav Menachem Nochum** *ben* Rav Aharon Twersky of Chernoybyl was named after his great-grandfather, the *Me'or Einayim*. He passed away about a year before his father on *Shabbos Shekolim/Mevarchim*, *Parshas Mishpotim*. His father made reference to this, saying: הִנֵּה אֶנְכִי שֶׁלֶחַ מַלְאָכִי לְפָנֶיךָ – “Behold I send my *Malach* before you”. This is a slight change from a *pasuk* in *Mishpotim*, (*Shemos* 23:20), (5631/1871);
- ✧ **Rav Yosef Zundel Hutner** (1846–1919). Born in Dvinsk, he was taught by his father at an early age. At the age of twenty-five, Rav Yosef Zundel published *Bikurei Yosef*. (In the

introduction, he bemoans the passing of his young wife.) Thereafter, he moved to Bialystok, where he remarried and learned *bechavrusa* with Rav Meir Simcha *HaKohen* of Dvinsk. In 1897, he became *Rav* of Eishishok, (5679/1919);

- * **Rav Mordechai Shulman**, son-in-law of Rav Chaim Yitzchok Isaac Sher. Rav Mordechai succeeded his father-in-law as *Rosh Yeshiva* of Slabodka. His only son was Rav Nosson Tzvi Shulman, who married a daughter of Rav Yecheiel Schlesinger, (5742/1982);
- * **Rav Dovid Moshe Friedman** of Chortkov, (1914–1988). Born to Rav Dov Ber of Chortkov in Boyan, Ukraine, he moved with his family to Vienna as a youth. When his grandfather, Rav Yisrael, the Chortkover *Rebbe*, was *niftar* in 1934, he was succeeded by both of his sons, Rav Nachum Mordechai and Rav Dov Ber. When Rav Dov Ber tragically passed away just two years later, Rav Dovid Moshe humbly refused to take his place. Shortly after Kristallnacht (November 9, 1938), Rav Dovid Moshe moved to England and settled in the suburb of Edgware, London. In 1968, he married Leah and was blessed with three children. In 1988, he gave his final *shiur* in Golders Green, (5748/1988).

* **28th of Shevat ~ Begins Tuesday Night (Feb 9th)**

- * **Rav Alexander Sender** of Zholkov, (~1660–1737). He was the son of Rav Ephraim Zalman Shor, *Maggid* of Lvov, and was orphaned as an infant. In 1704, Rav Alexander Sender went to live in Zholkov (Zolkiew) where he remained for the rest of his life, devoting himself to study and writing, and earning his living working in a distillery. He was the *mechaber* of *Tevuos Shor*, first published in 1733, on *shechita* and *kashrus*. He was a great-great-nephew of Rav Ephraim Zalman Shor, the *mechaber* of a *sefer* by the same name, *Tevuos Shor*, a condensation of the *Bais Yosef*. [27th of *Shevat*, according to *Hamodia* 2006], (5497/1737);
- * **Rav Emanuel** of Preshedvorz (1802–1865), successor to his father, the *Rebbe* Rav Yeshayale (*niftar* 1831), (5625/1865);
- * **Rav Yosef Dovid ben Rav Yitzchok Isaac Sintzheim** (Sinzheim, Zunzheim, Zindheim), (1745 (or 1736)–1812). Born to Rav Yitzchok Isaac Sintzheim, *Rav* of Treves (Trier) and Niederheim (Niedernai) in the Alsace region, on the border between France and Germany. As a youth, Yosef Dovid learned with Rav Shmuel Hillman-Halpern, who was the *Rav* of Metz between Rav Yehonoson Eibeschutz and the *Sha'agas Aryeh*. At the age of twenty, Rav Yosef Dovid married Esther Medelsheim. In 1778, Esther's wealthy brother, Naftoli Herz (aka Cerf Berr de Medelsheim) established a *Yeshiva* in Bischeim (near Strasbourg) and he appointed his brother-in-law, Rav Yosef Dovid, to be *Rosh Yeshiva*. It was also at this time that Rav Yosef Dovid began composing his monumental *Talmud* commentary, *Yad Dovid*. He also wrote *Shelal Dovid* on *Chumash*, *Da'as Dovid* on the *Shulchon Aruch* and an encyclopedia of *halachic* and *Talmudic* topics called *Minchas Ani*. He was appointed to the Assembly of Jewish Notables convened by Napoleon (1806), appointed president of the Great Sanhedrin, and named by Napoleon as inaugural chief *Rav* of the Consistoire Central, (5572/1812);
- * **Rav Mordechai Goldman**, Zhviller *Rebbe*, son of Rav Gedalya Moshe. (Note: Novohrad-Volyns'kyi (Russian: Novgorodvolynsk, Yiddish: Zhvil, Zhvill) is a City in Zhytomyr Oblast, Volhynia, Ukraine), (5739/1979);
- * **Rav Menachem Nachum Twersky** of Chernobyl, the *Rachmistrivka Rebbe* (1840–1937), son of Rav Yochanon, grandson of Rav Menachem Nachum (*mechaber* of *Me'or Einayim*), (5697/1937);
- * **Rav Sholom Zelig Steinmetz**, elder *Vizhnitz Chassid*, (5755/1995);

- * **Rav Ephraim Ezra Laniado**, *mechaber* of *Degel Machaneh Ephraim*, (5565/1805);
- * **Rav Yosef ben Rav Tzvi Hirsch Friedlander**, *Liska Rebbe*, *mechaber* of *Tzvi V'Chammid*. Arriving in the United States in 1947, he was one of the first *Rebbes* to establish his *kehilla* in Boro Park. He was a successor of the *Ach Pri Tevua*, the *Tal Chaim* and the *Sha'arei HaYoshor*. He was succeeded by his son, Rav Tzvi Hirsch Friedlander, *mechaber* of *Chamudei Tzvi*, (5731/1971);
- * **Rav Eliezer Alpha** (originally Potashnik) (1896–1990). Born in the Russian town of Ulshan, he joined the Novardok school in Charkov when he was only eleven. During that period, he studied incessantly with his *chavrusa*, Rav Chaim Shmuelevitz, the future *Rosh Yeshiva* of Mir. During the ravages of World War I, the *bochurim* went to Poland and joined the Novardok *Yeshiva's* branch in Bialystok. There, Rav Eliezer learned *b'chavrusa* with Rav Yaakov Yisrael Kanievsky, the Steipler *Gaon*. He married Shulamis, the daughter of Rav Meir Karelitz. Upon recommendation, he headed a *Yeshiva* in the Galician city of Gorlitz, but did not remain long because, in 1935, the *Chazon Ish* and other prominent *Rabbonim* urged him to settle in *Eretz Yisrael*. At first, he moved into the one-room home of his uncle, the *Chazon Ish*, where the Steipler *Gaon* and his wife were also staying. Not long afterward, Rav Eliezer decided to move to Chaifa in order to found a *Yeshiva* in that spiritual wasteland, (5750/1990);
- * **Rav Nesanel HaKohen Quinn** (1910–2005), *menahel* at *Mesivta Torah Vodaas*, where he taught for almost eighty years. Rav Nesanel's parents, Rav Zalman Pinchas and Devora Miriam were neighbors of the Rogatchover *Rav* in Dvinsk, Lithuania, and were childless for ten years. Upon the advice of Rav Sholom Ber of Lubavitch, they moved to America (they were promised a family and *arichas yomim*; they had five children, and she lived to be 111.) Rav Nesanel was a *talmid* of Rav Dovid Leibowitz. He later became the *talmid muvhok* of Rav Shraga Feivel Mendelovitz at *Torah Vodaas*, and stayed there as an educator. In conjunction with his first *yahrzeit*, the *sefer Birkas Mo'adecha* on *Maseches Beitza* was released [along with] a supplement, *Zichron Nesanel*, which includes short stories about Rav Quinn and letters he wrote (*Hamodia* Feb. 22, 2006), (5765/2005);
- * **Rav Shmuel Binyomin Rosenberg**, senior *Rosh Mesivta* of *Yeshiva Bais Avrohom-Slonim* (1957–2005). A descendant of the *Chasam Sofer* and the *Kesav Sofer*, he learned for many years at Slonim and married the daughter of Rav Shmuel Weinberg, one of the heads of *Chinuch Atzmai* and the son of the *Birkas Avrohom* of Slonim. His brother-in-law, Rav Tzvi Weinberg, is *Rosh Kollel Slonim* in Yerushalayim, (5765/2005).

* 29th of Shevat ~ Begins Wednesday Night (Feb 10th)

- * **Rav Eliyohu HaBochur HaLevi**, the *Ba'al HaTishbi*, famous Hebrew grammarian, (5309/1549);
- * **Rav Yitzchok Yerucham Diskin**, the *Maharil Diskin* (1839–1925), born in Valkovisk, Russia, the son of Rav Yehoshua Leib Diskin of Brisk and Rebbetzin Hinda Rochel. He started studying *Gemora* on his own at the age of five. After his *bar mitzva*, he studied in seclusion for fourteen hours a day. At sixteen, he left for Volozhin. After his father's *petira* in 1898, he was asked to succeed him as president of the Diskin Orphanage and head of the *Ohel Moshe Yeshiva*. At first, he refused, but in 1908, when he saw that Yerushalayim's *Torah* institutions were in danger, due to the Zionists' efforts to destroy them, he decided to immigrate to *Eretz Yisrael*. Together with Rav Yosef Chaim Sonnenfeld, he fought against the *Maskilim*. Both of them were elected honorary presidents of the *chareidi Vaad Ha'ir*,

which soon became known as the *Eida HaChareidis*, (5685/1925);

- ✳ **Rav Nosson Tzvi Finkel**, the *Alter* of Slabodka (1849–1927). Born in Rasei, Lithuania, he was orphaned at an early age and was raised by a relative in Vilna. He became a devoted follower of Rav Simcha Zissel, the *Alter* of Kelm. Rav Nosson Tzvi organized a *kollel* of ten men in Slabodka in about 1877. He began a *Yeshiva Ketana* there and was later instrumental in starting the *Yeshiva* in Telz and having Rav Eliezer Gordon appointed as *Rosh Yeshiva*. He founded the Slabodka *Yeshiva* in 1884. In 1897, the *Yeshiva* split over the teaching of *mussar*. Seventy of the three hundred students sided with the *Alter* and formed a new *Yeshiva*, *Kenesses Yisrael*. In 1897, he founded the *Yeshiva* in Slutsk and appointed Rav Isser Zalman Meltzer its *Rosh Yeshiva*. After World War I, the *Yeshiva* in Kletzk, headed by Rav Nosson Tzvi's *talmid*, Rav Aharon Kotler, developed. He also helped Rav Shimon Shkop develop *Yeshivos* by sending his own students. In 1909, a *Yeshiva* was set up in Stutchin, led by the *Alter's talmid*, Rav Yehuda Leib Chasman, and the Lodz *Yeshiva* was the first outpost of *mussar* in Poland. His influence was also felt in long-standing *Yeshivos*, as his *talmidim* joined them. His son, Rav Eliezer Finkel, became *Rosh Yeshiva* of Mir, for example. In 1925, he fulfilled a long-standing personal vow by moving to *Eretz Yisrael*, settling in Chevron. His discourses are collected in *Or HaTzofun*, (5687/1927);
- ✳ **Rav Chananya Yom Tov Lipa ben Yekusiel Yehuda Teitelbaum** (1836–1904), *mechaber* of *Kedushas Yom Tov*. Born in Stropkov, Slovakia, to the *Yetev Lev*, who was a grandson of Rav Moshe Teitelbaum, the *Yismach Moshe*. Rav Chananya's primary teachers were Rav Chaim of Sanz and Rav Yitzchok Eizik of Ziditchov. At the age of twenty-eight, he became *Rav* of the small town of Tesh, a position he held for nineteen years. After his father's *petira* in 1883, he succeeded him in Sighet, Hungary. His most famous contribution to Sigheter *Chassidus* is the work *Kedushas Yom Tov*, a commentary on the *Chumash*. After him it would become customary for the *Rebbe* of Sighet to write a commentary on the *Torah*. By 1941, there were 10,144 Jews living in Sighet, comprising 39 percent of the town. In the Holocaust, the town was liquidated and its inhabitants deported to Auschwitz. But the community lives on in America and in *Eretz Yisrael*. Rav Chananya had no children with his first wife, a marriage that lasted fourteen years. He remained childless for many years with his second wife as well, until Rav Chaim of Sanz gave him a *berocha*. Indeed, he had two sons, Rav Chaim Tzvi of Sighet, and Rav Yoel, the *Rebbe* of Satmar. After his *petira* in 1904, it was not clear which of his sons would succeed him. Rav Chaim Tzvi Teitelbaum was his elder son, and thus the apparent heir; but Rav Yoel Teitelbaum was more well known. Rav Yoel accepted a position as the *posek* and *Av Bais Din* of the town of Satmar, and Rav Chaim Tzvi inherited the leadership of Sighet, (5664/1904);
- ✳ **Rav Zalman Sender Kahana-Shapira**, born in Nisowiz, in the Minsk region of Russia, to Rav Moshe Shapira, *Av Bais Din* of Lida and son-in-law of Rav Chaim of Volozhin. Rav Zalman Sender learned under the *Bais HaLevi* and his son, Rav Chaim Brisker, in Volozhin. He married and lived in Kobrin, where he raised five children (four boys and a girl). When his wife tragically passed away, he married the widow of Rav Binyomin Wolf Hayahalomstein, *Rav* of Maltsch, and moved to that city. He eventually became *Rav* of Maltsch and started a *Yeshiva* there, *Anaf Eitz Chaim*, modeling it after *Eitz Chaim* of Volozhin. In 1902, he moved the *Yeshiva* to Kriniki where he became *Rav*. Among his *talmidim* there were Rav Yaakov Kamenetsky and Rav Aharon Kotler. In 1921, he moved to the *Shaarei Chessed* section of Yerushalayaim, (5611–5683/1851–1923);
- ✳ **Rav Nosson Horowitz**, *Rav* of *K'hal Sh'eiris Yisrael* of Williamsburg, then *Rav* of *Kehillas*

Bais Yisrael of Monsey. He was born in Vienna, the son of the Riglitzer *Rav* and grandson of the Altshteter *Rav* and the Liminover *Rav* (the *Me'oros Nossan*), for whom he was named, (5761/2001).

✧ **30th of Shevat ~ Begins Thursday Night (Feb 11th)**

- ✧ **Rav Menachem Mendel** *ben* Rav Boruch Bendet of Shklov, one of the most famous *talmidim* of the *Gra*. He was known as an expert in *Kabbola*, and immigrated to *Eretz Yisrael* in 1808, (5587/1827);
- ✧ **Rav Moshe** of Zaloshin, *mechaber* of *Mishpat Tzedek*, *Tikkun Shabbos* and *Geulas Yisrael* (1788–1831). In 1815, he was appointed leader of the *Chassidic* community in Zaloshin, (5591/1831);
- ✧ **Rav Shmuel Abba** of Horodenka [Horedneka], son of Rav Boruch of Vizhnitz, the *Imrei Boruch*. The town of Horodenka sits on the Dneister River some thirty miles from Chernovtsy, in the shadows of the Carpathian Mountains. Kiev is 250 miles northeast of Horodenka and Lviv (Lemberg) is 110 miles to the northwest. This area was also known as Galicia when under Austro-Hungarian rule. Jews first settled there under Polish rule in the middle of the seventeenth century. According to the census of 1765, there were 863 Jewish families in Horodenka. According to data from 1890, 4340 of the 11,162 inhabitants of the town and seven of the eighteen members of the municipal council were Jews. By the end of the nineteenth century, a local *Bnei Tzion* society had been founded, which by 1897 consisted of about 150 members, (5655/1895);
- ✧ **Rav Yerucham Fishel Perla**, (1846–1934). Born in Warsaw in 1846, Rav Yerucham Fishel studied under Rav Yehoshua Leib Diskin in Lomza and under Rav Yosef Dov *HaLevi* Soloveitchik. While still young, he was offered prestigious rabbinates, including in Lublin and Cracow, but he turned them down in order to continue his studies. He is known for his encyclopedic commentary to the *Sefer HaMitzvos* by Rav Saadia Gaon, (5694/1934).



✧ **HILLULA DE'TZADDIKA** ✧

WHAT'S BEHIND YAHRZEIT MEANINGS & CUSTOMS

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

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

The *Zohar* in *VaYeira* page 71 teaches us that if we suffer any calamity or tragedy we have the custom to go and daven at the kevorim of *Tzaddikim*. The reason for this is that we approach them with fasting, remorse and repentance, and we have in mind that the departed souls ask and *daven* for us before *Hashem* on High, as opposed to the prohibition against speaking to the dead which is an idolatrous practice where the idol worshippers sought out the impure dead souls and

bodies using sorcery and witchcraft. Instead, beseech our *Tzaddikim* who, in *gan eden*, are truly alive, and ask through *tefilla* and fasting and *teshuva* alone.



❁ GEDOLIM BE'MASAYHEM ❁

STORIES & ANECDOTES

Rav Dovid HaLevi Segal, 26th of Shevat

Mechaber of Turei Zohov, Taz on Shulchon Aruch

To Deliver a Baby

Rav Dovid's family was famed for scholarship. His father, Rav Shmuel, was the son of the famous scholar, Rav Yitzchok Betzalels. He had an older half-brother called Rav Yitzchok *HaLevi*, a great *Talmud* scholar, who founded a *Yeshiva* in Vladomir, Chelm and Lvov, Poland, and was the *mechaber* of two books on Hebrew grammar, called *Siach Yitzchok* and *Bris HaLevi*. This great man dearly loved his younger brother, and became his first teacher and counselor for many years. The affection between the two brothers never diminished in later years, and they continued to correspond with each other in writing after they had been separated. A part of this correspondence has been preserved. These letters are of great interest not only because they testify to the deep friendship and love that existed between the two brothers, but also because they contain an exchange of scholarly opinions on many problems of Jewish law.

In addition to his scholarship, Rav Dovid's father was well-to-do, so that the young prodigy Dovid, who had shown unusual talent for study, was fortunate enough to grow up in an atmosphere of both wealth and learning. His early, happy youth was in marked contrast to his later years, when he suffered great hardships and poverty, as we shall see later. He became a reputed *Talmudic* scholar, and married Rivka, the second daughter of Rav

Yoel Sirkes of Brest, *mechaber* of the famous commentary on the *Tur*, *Bayis Chodosh* (whom the *Taz* frequently quotes in his works). He was also a *mohel*. As was customary in those days, Rav Dovid stayed in his father-in-law's house for several years, during which he applied himself fully to the study of the *Talmud* and *Poskim* (codifiers). This period served as a good preparation for the great contribution which he himself was to make to this immense literature.



After continuing his *Torah* studies for several years, he left his father-in-law's house to make a home of his own, moving to Cracow. He was then appointed chief *Rav* of Potelych (Polish: Potylicz), near Rava, where he lived in great poverty. Later, he went to Poznań, where he remained for several years. Around 1641, he became *Rav* of the old community in the famed city of scholars, Ostrog, (or Ostroh), in Volhynia. There, the *Taz* established a famous *Yeshiva*, and was soon recognized as one of the great *halachic* authorities of his time. In Ostrog, the *Taz* wrote a commentary on Rav Yosef Caro's *Shulchon*

Aruch (*Yoreh De'ah*), which he published in Lublin in 1646. This commentary, known as the *Turei Zohov* ("Rows of Gold"), was accepted as one of the highest authorities on Jewish law. Thereafter, Rav Segal became known by the acronym of his work, the *Taz*. He accepted the position of *Rav* in a small town, a position he changed several times for other small towns. During this time he suffered poverty and want, and was stricken by other misfortunes also. Several of his children passed away in infancy, but overall Rav Dovid *HaLevi* enjoyed a peaceful period of teaching and writing.

However, the *Taz* and his family had to flee the massacres of the Cossack insurrection under Bogdan Chmielnicki in 1648–1649. They were fortunate enough to leave Ostrog before it was captured by the Cossacks. He also succeeded in saving his priceless manuscripts. Rav Segal went to Steinitz near Ostrau, Moravia, where he remained for some time. Not happy in Moravia, he returned to Poland as soon as order was restored, where he was invited to become *Rav* of Lvov (Lemberg), and remained there for the rest of his life. In Lemberg, Rav Segal was appointed *Av Bais Din* (head of the rabbinical court). When Rav Meir Sack, chief *Rav* of Lemberg, was *niftar* in 1653, he succeeded him in this position as well. However, a cruel blow was struck at the aging *Rav* when, three years before his death, in the spring of 1664, he lost his two older sons, Rav Mordechai and Rav Shlomo *HaLevi*, who were murdered in a pogrom in Lemberg. His wife had passed away long before; now Rav Segal married the widow of her brother, Rav Shmuel Hirz, *Rav* of Pińczów. His third son from his first marriage, Rav Yeshaya, and his stepson, Rav Aryeh Leib, were the two Polish scholars who were sent — probably by Rav Segal, or at least with his consent — to Turkey in 1666 to investigate the claims of the pseudo-Messiah, Shabsai Tzvi.

Most of Rav Segal's works were

published long after his *petira*. The *Turei Zohov* was published by Shabsai Bass in Dyhernfurth in 1692. The work is subtitled *Mogen Dovid* ("Shield of Dovid", after Rav Segal's first name) in many editions. Both commentaries (*Taz* and *Mogen Avrohom*), together with the main text, the *Shulchon Aruch*, were republished frequently with several other commentaries, and still hold first rank among *halachic* authorities. Two years before the publication of this work, Rav Yudel of Kovli, in Volhynia, a *mekubol* and *Talmudic* scholar who wrote a commentary on *Orach Chaim*, gave money to have it published together with the *Taz*. His wishes were never carried out, but his money was used to publish another of Rav Segal's works, *Divrei Dovid* ("The Words of Dovid"), a super-commentary on *Rashi* (Dyhernfurth, 1690). Rav Segal also authored *responsa* which, though sometimes quoted from the manuscripts, were never published. He and Shabsai Kohen (the *Shach*) are among the greatest *halachic* authorities among the *Acharonim*. In 1683, the Council of Four Lands declared that the authority of the *Taz* should be considered greater than that of the *Shach*, but later the *Shach* gained more and more in authority.



The *Taz* wrote about his personal tragedies in his commentary, the *Turei Zohov* (see comments to *Orach Chaim*, end of *Siman* 151, the laws of the *shul*). "In my youth, when I lived in the holy community of Cracow, my home and personal house of study where located above the *shul* (this is a frowned-upon location as indicated by the *Shulchon Aruch*, *ibid*) and I was greatly punished when my children died and I pointed to this as the cause of their untimely death." Later, he was appointed as *Rav* of several cities, including Lwów.

His commentary on the *Shulchon Aruch* was so well-respected and esteemed that many of the leading *Rabbonim* began

to use his opinions, decisions and rulings as the basis for their own. This roused the ire of other *Rabbonim* such as Rav Shmuel Koidinover, *mechaber* of *Birchas HaZevach*, and Rav Gershon Ashkenazi, *mechaber* of *Avodas HeGershuni*, who felt that it was improper to rely on the decisions of such later authorities over deciding the case through the earlier works. They felt that the commentaries of the *Taz* and his contemporary Rav Shabsai Kohen, *mechaber* of the *Shach*, were full of errors and mistakes.

Just as earlier in history, the *Maharam Lublin* had attacked the *Shulchon Aruch* and the *Rema* for what he saw as shortcomings, and was ignored, so were the attackers of the commentaries on *Shulchon Aruch* ignored. Their opinion was in the minority and the majority of the *Rabbonim* greatly respected and followed the rulings of the *Shach* and *Taz* to the point where today, no *Rav* can earn *semicha* without having studied and mastered their commentaries in addition to having studied and mastered the *Shulchon Aruch* and the *Rema*.

As is well known, the *Taz* wrote a commentary on the *Shulchan Aruch*. He was a *Rav* and *Rosh Yeshiva* in the big city of Posen in Western Poland, but after a few years decided that he was not cut out for the Rabbinate. He decided to become anonymous by going to the town of Lvov in Eastern Poland, where nobody would recognize him and he would be able to learn in peace and quiet. After a few weeks in this town, someone came over to him in the shul and said, "*Rabbeinu*." It turns out it was one of his former *talmidim* who happened to live in the town. He swore him to secrecy that he would not reveal who he was.

After a few months, the *Taz* was resigned to find work to support his family. He found work in the slaughterhouse, skinning and cutting meat. A number of *shailos* came up in the plant. They

happened to ask him if he knew what the *din* was and he *paskened* a few questions. Word got to the *Rav* of the town and he was very upset. He called in the *Taz* and decided to put him in *cherem* for *paskening shailos* instead of referring them to the *Rav* of Lvov. He could no longer learn in the *shul* but would have to stay in the booth where the guard sat.

One time a young girl came with a question about a chicken to the *Rav* and the *Rav paskened* that it was not kosher. The girl ran out crying. The *Taz*, who was in the booth outside the *shul* saw her and asked her why she was crying. She said, "My mother is a widow and this means we will not have chicken for *Shabbos*."

The *Taz* looked at the chicken and said, "The chicken is kosher. Go and tell the *Rav* to look in *Yoreh De'ah Siman 18* in the *Taz*, in footnote 8, and he will see that the chicken is in fact kosher."

The young girl went back into the *shul* and told the *Rav*. The *Rav* looked up the *halocha* and then realized that he had made a mistake; the chicken was in fact kosher. He asked the girl, "Who told you this information?"

She replied, "The man sitting outside in the booth."

The *Rav* went outside and asked him, "How did you know that *Taz*?"

"Because I am the *Taz*!"

The *Rav* immediately called the entire town together and announced in the *shul* that he was stepping down as *Rav* and handing the reigns over to the *Taz*. The *Taz* accepted. The student, who had known the whole time of the *Taz*'s identity, asked his *Rebbe*, "Why did you reveal your identity and why are you accepting the position?"

The *Taz* explained, "I really wanted to remain in hiding, but when I saw the tears and felt the pain of this *yesoma* (orphan), all my personal plans were no longer significant. I had to do something to prevent the pain and anguish to this poor

family and any other poor family in the future.”

Rav Yehoshua of Belz (whose *Yahrzeit* is 23rd of *Shevat*) used to relate the following story he had heard from his father [the *Sar Sholom*] about the *Taz*:

Once, a woman who was having a very difficult time giving birth cried before the *Taz* to save her life and the baby.

“What can I do to save you? Only this can I offer,” replied the *Taz*. “Because of the fact that today I answered a difficulty in the commentary of the *Tosafos*, I hereby give this merit to you!”

As soon as he had spoken, she delivered the baby easily, without any further distress or difficulty.

The *Sar Sholom* concluded that this is no wonder at all: because the *Taz* answered a difficulty, easing the understanding of the *Tosafos*, when he passed on that merit on to her, they eased her difficulty and just as easily did she give

birth. (Cited in the name of the Rav of Vilkomín – *Chemda Genuza II*, p. 30)



Not to Embarrass Another Jew

The *minhag* of the *Taz* was always to recite *Kiddush* on *Shabbos* and *Yom Tov* from the *siddur*. He explained that besides the *kedusha* found in the *osiyos* (letters) themselves, it prevented the embarrassment of others. Many times the *Taz* found himself a guest among people who were ignorant and did not know to recite *Kiddush* by heart. The *Taz* sought ways to avoid embarrassing other Jews, and was sure that if he said *Kiddush* by heart, they would be embarrassed to recite *Kiddush* from a *siddur*. Therefore, he always said it from a *siddur* and encouraged others to follow his example. (*Beis Rochel, Shaar Hachona*, by Rav Naftoli Katz #34)



Rav Shaul ben Elozor Brach of Kashau, 26th of Shevat

The Berocha for the Yeshiva

Rav Yisrael Ehrlich writes in his *sefer Shaul Bechir Hashem* the following, as he heard it from Rav Shaul Brach himself:

Rav Shaul related how he traveled to the Mittler *Rebbe* of Belz, Rav Yehoshua, in the winter.

To this day, I myself do not comprehend all I experienced there,” he admitted and continued, “I entered the *Rav*’s room with my *kvittel*, and it was as if I was enshrouded in darkness. I felt, *chas vesholom*, as if I were blind; I could not see and I was struck by a great fear. The *Rav* came and held my hand and guided me to his table, and he took my *kvittel* and read it. He then began to describe my apartment

in Mogendorf, where I served as *Rav*, and depicted each room with its dimensions, and where it was located, whether north or east and so on. He then calculated and related the dimensions of the adjoining *Bais Medrash*, how many trees were planted there and where they were situated. Afterward, the Belzer *Rebbe* blessed me that I should merit to have a *Yeshiva* with good *talmidim*.

This, in fact, was what Rav Shaul left behind. He writes in his *tzavo’a*, printed in the *sefer Tov Devorecha*,

And if someone will be present at the *levaya* who wishes to say a *hesped*, they should refrain from false grandiose titles like *Tzaddik* or *Gaon*. Rather, they may deliver the *hesped* and eulogize me that I

merited to uphold and run a *Yeshiva* with upright students and *talmidim hogunim*, full of *Yiras Shomayim* and love of *Torah* who toil in it. I merited all this through the *berocha* of *Geonim Moron Admor* the holy Rav Yehoshua of Belz and the holy *Gaon* Rav Yechezkel Shraga of Shinova.

(*Admorei Belz*, Volume II, p. 66–67)



The Passing of the Belzer Rav and the final Berocha for Rav Shaul of Kashau

On the 23rd of *Shevat*, in the year *tov-reish-nun-dalet*, Rav Yehoshua, the Mittler Belzer *Rebbe*, passed away. He had traveled to Vienna to seek the advice and care of the doctors and professors and was admitted there to the hospital. It was there that he was *niftar* and was brought back to Belz for burial.

For *Parshas Bo*, Rav Shaul left Mogendorf, where he served as *Rav*, and traveled to Vienna to visit the *Tzaddik*, Rav Yehoshua, the Belzer *Rav*. This is one of the stories Rav Shaul related from that visit:

“On Sunday, I heard that the Pressburger *Rav*, the *Shevet HaSofer*, was also in Vienna seeking medical advice and care, and so I went to visit him. During my visit, he expressed surprise that I had left my post as *Rav* and teacher to see the *Rebbe*.

“How can you leave a public matter to see a *Rebbe*?” he asked in astonishment.

“At first, I replied that it says in *Eruvin* 13 that *Rebbe* said he was sharper than his fellow *Rabbonim* and he attributed this to having once seen Rav Meir from behind. I merited seeing the Belzer *Rav* face-to-face!

“This did not appease him, and so I related a *chiddush* on *Parshas Bo* that I had heard from the Belzer *Rebbe*, Rav

Yehoshua. The *pasuk* says, ‘In order that you relate to your son and grandson’ and concludes, ‘In order that you all know that I am *Hashem*’. Rav Yehoshua of Belz pointed out that the *pasuk* begins in singular and concludes in plural. He explained that the *mitzva* of *Sippur Yetzias Mitzrayim*, the *mitzva* to retell the story of the Exodus, which we fulfill through reading the *Haggoda* at the *Pesach Seder*, was already incumbent upon Bnei Yisrael to fulfill even in the very first year that it was commanded. However, only Moshe could fulfill it because only his wife and sons were not exiled in Egypt. Because Moshe’s *neshoma* included all the souls of all of Klal Yisrael, he was able to fulfill the *mitzva* on behalf of them all. This is why the *pasuk* begins in singular, referring to Moshe, and concludes in plural; he fulfilled the *mitzva* for all of Klal Yisrael.

“When I concluded, the Pressburger *Rav* turned to his attendant and told him that they must get ready to go and see the Belzer *Rav*!

“When I entered the hospital room of Rav Yehoshua of Belz, he took my *kvittel*, gave me a *berocha*, sank into thought for a moment and then told me, ‘Mogendorf *Rav*, hear now what I say to you: a person must be strong in his resolve to have *bitochon* in *Hashem* and never to give up hope, even when things are bad and the situation is a dire and difficult one. Even if a person is very sick with a serious disease, and even if they take him to Vienna, and admit him to this hospital, and in this room and in this very bed – still, do not give up hope and do not despair, because you can recover fully with *Hashem*’s help, and become the *Rav* of a large town, and after that, become the *Rav* of a great city!’

“The *Rebbe*’s words were a riddle to me, and a few days later he passed away. Several years passed and I became very sick. I was still the *Rav* in Mogendorf and the doctors urged me to seek medical

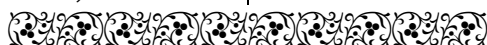
attention in Vienna, whose expert doctors could help, because they could not diagnose my disease nor properly treat me. During the journey by train my situation worsened and I fainted. They took me and lay me down across the benches in one of the cars. As I lay unconscious, I heard a commotion and awoke. I saw sitting beside me a stranger in *Chassidic* attire who asked me, 'Do you remember what the Belzer *Rav* told you in Vienna?'

"When I arrived in Vienna, I was admitted to the same hospital as *Rav Yehoshua* had been. I was placed in the same room and even in the same exact bed he had previously occupied! It was then that I realized what the *Tzaddik* had meant, and I did not give up hope. Obviously, his *berocha* was effective and I left the hospital fully healed. The doctors, however, warned

me not to strain myself; instead I should plant a garden, tend its flowers and play *Shach* [chess]. I listened to them and I played *Shach* and *Taz* and studied the *Shulchon Aruch* and all its commentaries!!!

"Afterward, the rest of the Belzer *Rav's* riddle unraveled, when I was appointed *Rav* of the great town of *Kruly*, and afterward as the *Rav* of *Kashau*, a great city in Hungary. At first, I was hesitant to take the post but when I sent a letter asking the new Belzer *Rav* if this was the fulfillment of his father's *berocha*, he applied in the affirmative and said that I must accept.

"I left Rumania and took up the position of *Rav* of the great city of *Kashau*, as the *Tzaddik* had blessed me in Vienna." (*Admorei Belz*, Volume II, p. 67-69)



Rav Chananya Yom Tov Lipa ben Yekusiel Yehuda Teitelbaum, 29th of Shevat

Mechaber of *Kedushas Yom Tov*

There once was a very sick person who lived in *Sighet* that came to the *Kedushas Yom Tov* for a blessing, because he needed a serious operation in Vienna. After the *Kedushas Yom Tov* blessed him with *hatzlocha* for his operation, the man requested an additional *bracha* because the local doctors didn't think he would be able to survive the long trip to Vienna.

The *Kedushas Yom Tov* replied "Till Vienna I take personal responsibility on your health". When the man left the *Kedushas Yom Tov*, the sick man's son requested that they hurry and arrange train tickets to Vienna. However the sick man refused to go to Vienna. He told his son, "If the *Kedushas Yom Tov* takes responsibility on my health till Vienna – I have time to go in thirty years".

Thirty years later, World War II broke out and they deported the city where the sick man lived. This man was deported

and when the train he was on arrived in Vienna, he passed away.



As heard directly from the *Kedushas Yom Tov's* son - *Rabbeinu Yoel zt"l*.

When *Rav Yoel* was a child, he once observed his father enter his room while he was sleeping and prepare some pieces of cake by the window. The *Kedushas Yom Tov* was a known gentleman and would always remove his shoes while entering a place where someone was sleeping in order to avoid waking them. However, this did not deter *Rav Yoel* - since he needed little sleep and was always keen on observing his father. This action got the best of his curiosity and he waited to see what would happen.

The next day, the (Nir)Bater *Rav* came to the *Kedushas Yom Tov* and announced that he would like to stay for

Shabbos. The *Kedushas Yom Tov* replied that although he appreciated his company, however he would like for him to return to (Nir)Bater immediately. The *Kedushas Yom Tov* informed him that the wife of the *Rosh HaKuel* (President) of the (Nir)Bater's *shul* was sick. Then the *Kedushas Yom Tov* took the prepared pieces of cake and gave it to the (Nir)Bater *Rav* and told him to give it to the sick wife with the instructions of the *Kedushas Yom Tov* as follows:

"It says: וְעַבַדְתֶּם אֶת ה' אֱלֹהֵיכֶם וּבֵרַךְ אֶת ה' (You shall worship Hashem, your God, and He shall bless your bread and your water, and I will remove illness from your midst, [Parshas Mishpatim 23:25]) – consequently eating *shirayim*, (the *Rebbe/Tzaddik's* leftover food) is *mesugal* (good omen) for health."

Being that the *Rebbe* was his uncle,

the (Nir)Bater *Rav* had no choice but to follow directions. He went home and asked the *Rosh HaKuel* to come see him and repeated what the *Kedushas Yom Tov* told him. The *Rosh HaKuel* was shocked because his wife just became sick that day and he was in awe of the *Kedushas Yom Tov's Ruach HaKodesh* (holy spirit / seer).

Years later, when *Rav Yoel* repeated the story – he would add that there are many fascinating features with this story: How did his father know the *Rosh HaKuel's* wife was sick? How did he know that the (Nir)Bater *Rav* was coming to visit him and would be able to take back the *shirayim*?

However, most intriguingly to *Rav Yoel* was the fact that the *Kedushas Yom Tov* said that [his] *shirayim* would heal the sick.

Credit: Reb Shloma Yankel Gelbman, z"l



לזכר נשמת אמנו החשובה, נפש יקרה ועדינה

אשה יראת ה' ובעלת מדות טובות

מרת זיסל ז"ל

בת הרה"ה מו"ה מאיר זאב הכהן כ"ץ ע"ה הי"ד

מעיר נירעדהאז יע"א

ונכדת הרה"ק רבי אהרן צבי טערקלטויב זי"ע מבריד

אשת הרה"ח מו"ה אברהם חיים ע"ה גאלדענבערג

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

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

She loved her family deeply and immensely. May *Hashem* console her family and may she be a constant *melitza yeshura*, אמן.

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

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

נפטרה בש"ט בת תשעים שנה

ביום כ"ד לחודש כסלו (ערב חנוכה) שנת תשע"ה לפ"ק

תנ"צ'ב'ה'

Zera Shimshon

Yisro

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

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

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

The following is his passionate request to learn his works.

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

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

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

לזכר נשמת

רבינו שמשון חיים בן רב נחמן מיכאל זצ"ל

בעל הזרע שמשון זיע"א

ויה"ר שיתקיימו בנו ברכותיו של אותו צדיק

וישב משה לשפוט את העם (יה' יג')

And Moshe sat to judge the nation (18:13)

The Gemara teaches (Shabbos 10a) that a Dayan that judges properly even only for one hour, he is considered a partner with Hashem in the creation of the world. The Mishna in Pirkei Avos says (1:18) that one of the pillars that the world stands on is משפט, judgment. Moshe Rabbeinu himself dedicated his time to judging the people. This being the case, why then does R' Yishma'el teach in Pirkei Avos (4:9) that one who removes himself from the position of being a judge (ההושך עצמו מן הדין) rescues himself from hate, theft and false oaths?

To explain this Mishna, the Zera Shimshon quotes Rashi who says that R' Yishma'el in this Mishna is R' Yishma'el the son of R' Yossi. The significance of this is that in Baba Metzi'a (30b) there is another teaching from R' Yishma'el the son of R' Yossi that can shed some light in his teaching in this Mishna and answer this question.

The Gemara tells how R' Yishma'el was walking on the road and he passed an individual carrying a load of wood. The individual put the wood down to rest for a minute and then asked R' Yishma'el to help him reload it onto his back. R' Yishma'el asked him how much the wood costs. When the porter said half a zuz, R' Yishma'el gave him half a zuz and left the wood there, declaring it ownerless. Seeing that R' Yishma'el had no intention of taking it, the porter reacquired them. R' Yishma'el again bought the wood from the porter for half a zuz and immediately declared it ownerless, except to the porter.

The Gemara explains that although R' Yishma'el was not obligated to help the porter reload his load due to the fact that R' Yishma'el was elderly and it was not befitting for him, nevertheless, he decided to buy the wood off the porter to absolve himself of any possible obligation because he wanted to act - לפנים משורת הדין, beyond the letter of the law. Tosafos explains that the reason why R' Yishma'el declared the wood ownerless was so that other people that would pass by later and take it should not transgress the sin of stealing.

Based on this Gemara and the fact that this Mishna was taught by the same R' Yishma'el, the Zera Shimshon now explains the Mishna in an entirely novel fashion.

When the Mishna says, one who removes himself from a position of דין, it means, that as opposed to acted with דין, as the letter of the law would dictate, R' Yishma'el is saying that one should remove himself from דין and act לפנים משורת הדין, beyond the requirement of the law. This is in line with how R' Yishma'el himself acted in the Gemara in Baba Metzia.

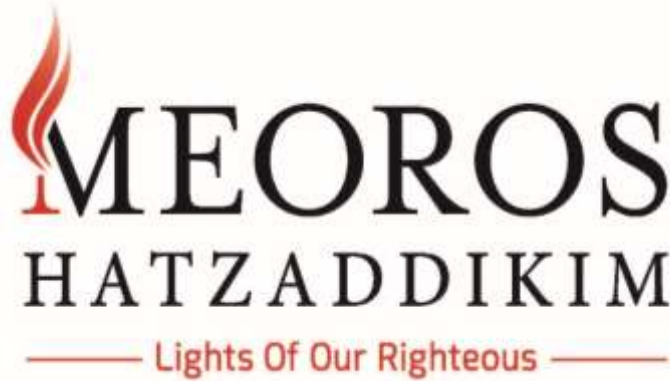
With this, the Zera Shimshon explains the rest of Mishna as it pertains to the story in Baba Metzia. Although one may be exempt from helping another person like R' Yishma'el was, in order to prevent possible feelings of hostility of not helping a person found it such a situation, if he can, he should try to act beyond the letter of the law like R' Yishma'el did. Acting as R' Yishma'el did also prevents theft as Tosafos explained that R' Yishma'el declared the wood ownerless (since he went above the letter of the law and purchased it so as not to have to reload it onto the porter, but he himself would not carry it since he was old) so that anyone who would take it wouldn't be stealing.

As well, such behavior prevents swearing falsely for had R' Yishma'el not acted as he did, the porter would have probably had to leave the wood where it was and go find someone else to help him. Meanwhile, it is very possible that other people would come by and take it. The owner would then have to swear that the wood was his which goes into the category of swearing falsely since it includes any oath that is not necessary. In this case, there was no real reason for the owner of the wood to have to swear.

This is the meaning of the ending of the Mishna that by removing oneself from דין he rescues himself from hate, theft and false oaths. Thus, this Mishna, taught by R' Yishma'el is the lesson learned from the story about R' Yishma'el in Baba Metzia. Accordingly, this Mishna is no longer a contradiction to any teaching that extols the virtues of an upright judge.

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

לזכות רבקה נבון בת חנה ואברהם
יוסף בן חנה לרפואה שלימה ולזיווג
הגון בקרוב ממש ולשנה מבורכת
עם כל הברכות הכתובות בתורה
לעילוי נשמת הרב חיים שאול בן בן
ציון זצ"ל
לזכות זיווג הגון בקרוב ממש
לשושנה נחמה בת חנה פעסא
ורקבה רויזא בת פייגא
יוכבד בת דבורה לרפואה שלימה



It is truly a great honor and privilege to present the translated *Divrei Mordechai* in the *MeOros*. This would not be possible without the diligent efforts of Rav Yitzchok Ezriel Kraus and of course, Rav Tal Zwecker. It is apropos that we start this series on *Shovovim*. Those who attend the *Shalos Seudos Toras* can attest to the feelings that the *Rebbe* seems to speak to each individual's tailor-made *matzav*. The subsequent *Havdala* is indescribable. May *HaKadosh Baruch Hu* bless the *Rebbe* with many healthy and abundant years, *Amen*.

Kuntres Divrei Mordechai by Rav Mordechai Steiner Shlita

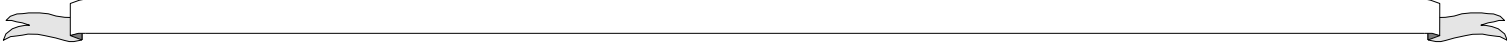
Parshas Bo

“in order that I may place these signs of Mine in his midst” (*Shemos* 10:1)

Regarding the plague of locusts it says that they rested and the *Baal HaTurim* cites that we have a tradition that the *mesora* records the term they rested *VaYanach* twice in *Tanach* - the first time is *pasuk* 14 where it says that the locusts came to rest all over the land of Egypt, and the second time is *Shemos* 21:11 that we rested on the seventh day - *VaYanach baYom HaShevii*. This hints at the fact that the locusts also rested over *Shabbos* and we can see this if we pay close attention to the *pesukim* that only after it says that it was dark, does it say that they ate and consumed, this hints at the fact that it was only after nightfall on *Motzaei Shabbos* - then the locusts attacked and ate. This plague clearly demonstrated to *Bnei Yisroel* the sign of *Os Shabbos* which became engraved unto their hearts.

Perhaps, says Rav Mordechai, that is how we should explain this *pasuk* - that we need to tell the story into the ears of our sons and grandsons how *Hashem* signs and wonders were placed there - through the plagues we all saw and recognized *Hashem's* signs and wonders - how *Shabbos* leads to *emunah* and faith and the *pasuk* concludes saying "and you shall know that I am *Hashem*," through *Shabbos* we come to *emunah* and faith.

We can also say based on *Chazal* (*Shabbos* 118) that if we only kept two *Shabbosos* properly we would be immediately redeemed, and this is what our *pasuk* means when *Hashem* says He shall place these signs and wonders, that these plagues demonstrated the *Os* - Sign of *Shabbos*. This strengthened their observance of *Shabbos Kodesh* and therefore the *pasuk* says signs *Osois* in plural hinting at those two *Shabbosos* we must keep and observe therefor that will strengthen us to observe them properly and then we shall know *Hashem* and merit the redemption of the *genlah*.



Another way to explain the above *pasuk* is based on the known question the classical commentators ask - why does the *pasuk* fail to say which plague Moshe had to smite Egypt with? How did Moshe know it was locusts? The *Chasam Sofer* writes that *Hashem* never told Moshe which plague to smite Pharaoh with, rather He gave Moshe permission to tell Pharaoh whichever plague he chose and *Hashem* fulfilled the will of His servant.


This is why the *pasuk* says "in order that you can tell your children how I made a mockery of the Egyptians," (*Shemos* 10:2) also this plague that *Hashem* gave Moshe came from *Hashem* - those signs that I placed in their midst and then they knew and recognized that I am *Hashem*," that *Hashem* agreed with Moshe to smite them with a plague of locusts as Moshe desired. That is what we need to tell over for all generations to come so that they know and understand that whoever walks in the ways of *Hashem* has the power like a *tzaddik* to decree and *Hashem* fulfills.

Another reason how Moshe understood that he needed to smite them with a plague of locusts, is that the *gematria* of these words when spelled out in full is equal to 200 and when you count the letters "*Eleh BeKirbo*," it is 208 the same as *Arbeh* = locusts. Therefore, the *pasuk* said these signs in their midst "*ויתתי אלה בקרבו*" smite them with the plague whose *gematria* equals *eleh* with *ososai* - the Hebrew letters themselves need to be added on - in their midst - add those to the *gematria* and that hints at *Arbeh* - locusts. Like the days of the Exodus please show us wonders and miracles too, *Amen!*

Remember this day when you left the land of Egypt. Rashi teaches us that we must mention the Exodus each and every day. The *Ramban* writes that this is why we have a *mitzvah* to remember the Exodus from Egypt in order to awaken us to have faith and *emunah* in our Creator Who can overturn and abrogate the laws of nature and change the natural order because He is all powerful as we ourselves saw during the Exodus and that is why we must strengthen ourselves with *emunah* [see the *Ramban* there at length].

Perhaps we can further say that during the Exodus *Klal Yisroel* saw an important foundation in *avodas Hashem*, even when a person finds himself 49 levels down deep within *tumah* and impurity, still in one moment he can be extricated and taken out of there. This teaches us that no matter what, in whatever place or position we find ourselves in, we must never give up hope. Rather, instead we must know that even in situations when we feel down we can rise up in just a moment as it was during the Exodus and as the Ropshizter said in *Zera Kodesh* - when we mention the memory of the Exodus during *Kiddush* - it is because when we wish to draw near and be close to *Hashem* the first thing he needs to do - the first step he needs to take on that journey begins with an Exodus to go and leave Egypt behind. And so, in one moment we too jumped and were elevated from 49 gates of impurity to gates of sanctity and we were able to receive the *Torah* direct from *Hashem* and so it is with anyone in any situation.

If you say how can we really depart in just one moment and go from *tumah* to *kedusha* so quickly and fast? When a person studies *Torah* and does *mitzvos* before he has purified himself then the other side - the *sitra achra* has a hold on that and the *Torah* and *mitzvos* are taken over and go to the other side, Heaven forbid. This should make us fearful how can we ever reach a state of *kedusha* since after all we have all stumbled and sinned?! Therefore, the holy *seforim* taught us that the primary objective is to accept upon ourselves a resolution that we can fulfill from here on in the future. By so doing he can be free to study *Torah* and it shall surely purify and refine him until he merits being closer to *Hashem*, as the *Ohr haChaim haKadosh* says: after we already got the *Torah*, even if someone were to sink so low down to the fiftieth level of *tumah*, he can get out and rise up through *Torah* and by accepting upon himself to be strengthened by *chizuk* as well.





MEOROS HATZADDIKIM

— Lights Of Our Righteous —



Shabbos Shira

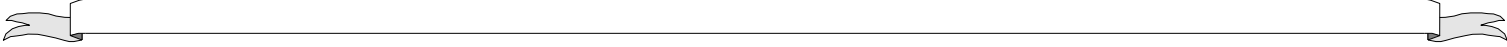
The Masters of Song

Rav Mordechai cited the *Mishnah* (*Shabbos* 5:1) All those who wear a chain may go out on *Shabbos* with that chain and be pulled by the chain and we sprinkle them, and they immerse, that is the simple reading of our *Mishnah* dealing with the laws of *botza'ab* - boundaries of animals regarding movement from domain to domain. The holy *Chozeh* of Lublin understood this *Mishnah* differently. He explained that *Ba'alei Shir* can be read as masters of song - that Moshe *Rabbeinu* and all of *Klal Yisroel* sang a song at the splitting of the sea and that they go out, and that for all generations to come when we sing they descend from lofty spiritual worlds on High and come down to this world. Therefore, on every *Shabbos Shira* and *Shevii shel Pesach* when we have the occasion to sing the *Shirah* they are drawn down by the song, and by this song we also draw down all manner of shefa and bountiful blessings.

Sprinkling alludes to the purification of *Klal Yisroel* who immerse themselves - meaning that those souls dip and immerse in the fiery river *Nahar Dinur* to cleanse themselves from this world. In this manner the *Chozeh* also explained our *pasuk* in this week's *parsha* "Then sang Moshe and *Bnei Yisroel* - *Az Yashir* Moshe," *Az* can be read as *notrikon* a compound word that means *Alef Zayin*. *Alef* means to teach or train as it says *Aalafcha* - I shall train or teach you and it hints that when we study *Parshas Shira* of *BeShalach* or on the *Zayin* the Seventh of *Pesach*, on either of these two occasions then *Az Yashir* Moshe *uBnei Yisroel es HaShira HaZos* - both Moshe *Rabbeinu* and the Jewish then sing this song on those two days.

Surely, this reading awakens the times - *HaKeriya meOreres es HaZeman* - and now too as well, many bountiful blessings of loving-kindness and chessed are drawn down as they were back then at the splitting of the sea. However, what we need to do to merit receiving them is that we need to accept upon ourselves to fulfill the Divine Will with *mesirus nefesh* and self-sacrifice and to overcome all desires as the *Midrash* explains (*Bereishis Rabbah* Chapter 7) that the sea saw and split, what did it see? The burial sarcophagus of Yosef *haTzaddik*.

The *Be'er Mayim Chaim* explains that the four elements of earth, air, fire and water lead us to negative attributes and vices – Fire: such as anger that stems from fiery rage; Water: that leads us to desires; Air: which blows us up swollen with false pride and arrogance; Earth: which weighs us down with sloth, laziness and depression. Yosef *haTzaddik* conquered his desires and overcame the element of water therefore the sea split on his behalf since he had mastered the waters. That is what the *Midrash* means that the sea saw Yosef's *aron*, and that for that reason it split.



Surely, now too as well we all need to know that when we take upon ourselves to overcome and defeat our desire and conquer our misleading thoughts of our heart, we merit salvation and bountiful blessings. As the holy *seforim* say, that whenever a bad vice or desire awakens in a person and he holds himself back from fulfilling those desires, then this act of self-sacrifice and *mesirus nefesh* is considered by *Hashem* as if he truly laid down his very life for *Hashem*. How much more so is it true that *Hashem* would rather us live lives full of *mesirus nefesh* - filled with selfless acts of self-sacrifice rather than actually die and give up our lives. Better to live a life of *Kiddush Hashem* and fulfill the Divine Will with *mesirus nefesh* and that shall help and aid us to merit receiving all the best bounty of *shefa* that are drawn down from *keriyas Yam Suf* - especially in the realms of *parnassa* and *zivugim* - livelihood and the right match for marriage. Until the redeemer arrives, *Amen*.

“I will sing to the Lord, for very exalted is He” (*Shemos* 15:1)

Rav Mordechai explained this based on what the *Ba'al Shem Tov* taught: “Who can sing of the mighty deeds of the Lord? [Only he who] can make heard all His praise?” (*Tebillim* 106:2)

How is it that human beings can praise and sing to the King of Kings?! He is so greatly exalted and powerful?! How does flesh and blood man, full of sin dare to sing His praises? The answer is that we can ask the same of the angels: Since *Hashem* is the Creator, how can angels sing His praises when He created them - rather this is in and of itself one of *Hashem's* kindnesses that He derives satisfaction and delight from hearing the prayers of each individual and since that is so, even a lowly flesh and blood human being may dare *daven* and sing to *Hashem*.


That is why the *pasuk* (*Tebillim* 106:2) asks “Who can sing of the mighty deeds of the Lord?” How can man sing His praise in song - “[Only he who] can make heard all His praise,” can do so that even though we are unworthy still *Hashem* wishes to hear our praises whether they come from angels or from lowly material beings such as ourselves, since that is His will, therefore, we need to fulfill it and sing and praise Him.

Furthermore, at the splitting of the sea *Klal Yisroel* thought that they were unworthy to sing *Shira* as the *tzaddikim* are wont to always believe that they fall short and are unworthy of praying to *Hashem* since they believe they are underachievers. That is why Moshe said to them to sing the *Shira* even though they felt unworthy all because *Hashem* derives pleasure and delight from this and therefore by so doing, they are fulfilling His will. That is why the *pasuk* in our *parsha* says “Sing to *Hashem*,” Moshe was telling *Klal Yisroel* to sing *Shira* and even though you believe yourself lowly and unworthy - still *Gao Ga'ab* - *Hashem* Who is so far exalted above even the angels, and they sing to Him even though He is all powerful and infinite. The angels are like nothing to *Hashem* and still they sing His praise. Therefore, it is one of *Hashem's* many acts of kindness and love that He asks and wants of us to sing His praises and *daven* to Him since he derives great satisfaction from the praise of His servants. Therefore, it is proper for us to sing to Him.

You shall never see them again in your lives and Moshe told the Jewish people to travel.

The meaning is that Moshe was warning them not to look at the Egyptians and not to befriend them or be involved in any way with them, and by so doing, you shall merit that the sea shall split for you and many manners of salvation and deliverance will take place.

The holy *seforim* explain that the *pasuk* *VaYareu Osanu* - means a *lashon reius* - friendship and camaraderie. During the slavery and bondage in Egypt, the Egyptians tried to bond with the Jewish nation and tried to distance them from *Hashem*. However, during the Exodus the Jewish people took upon themselves to have nothing further to do with them ever again.





MEOROS HATZADDIKIM

— Lights Of Our Righteous —



Parshas Yisro

The Road Map of Life and Our Goals

And Yisro heard:

In the *Degel Machane Ephraim* - the *Ba'al Shem Tov's* grandson explained our *pasuk* as a *mussar vort*: A person must always listen to seek to understand and comprehend his personal *yisro* - meaning *yitraso* - his remnants and leftovers. This refers to what he will leave behind after all his hard work and accomplishments in the world of falsehood and vanities. Because gold and silver do not escort us on our way out of this world, rather the only thing we take with us is our treasure trove of Torah which guides us on the proper path of goodness. Only that is what will remain after all our hard work and therefore it is proper that we watch over and safeguard it.

Rav Mordechai taught that if we meditate on this teaching it can help prepare us to properly receive the *Torah*. If a person fails to think about what his purpose is in life, many days and years can pass without any growth or spiritual upliftment.

When it comes to business dealings, people understand that its simple to calculate earnings by seeing how much your costs, profits and losses are. This is also true in spiritual matters of *ruchniyisdig* calculations, where we also have to think about or goals and ask ourselves where we are headed, where are we going and how do we map out the way to get there. We need to keep in mind that for each and every *miztvah* we earn lofty holiness and eternal reward. When it comes to *Torah* study, we are rewarded for each and every letter we learn with unlimited immeasurable rewards.

Therefore, it is a true reality when two people both walk on the same straight path studying *Torah* with *hasmada* and diligence it can still be that one of them will rise to higher heights than the other. This is all because of our goals that we set for ourselves and therefore we need to think about what our duties and obligations are in this world and to take full advantage of the opportunities offered us to use our time optimally. May *Hashem* help us all merit to receive *hashpaos tovos* that are drawn down during the time of *Kabbalas haTorah* that awakens during this week's *parsha* since reading it awakens the time - *keria me'orers ha'zeman* until we merit to see the arrival of our righteous redeemer *Moshiach* speedily in our days, *Amen*.

Speaking with *Hashem* and *Ruach haKodesh* - Even in Our Days

"And Moshe went up to *Hashem* and *Hashem* called out to him from the mountain saying "So shall you

say to the house of Jacob and tell the sons of Israel," (*Shemos* 19:3)

Rav Mordechai used the method of *remez* - hints and allusions to explain our *pasuk*: *Hashem* said to Moshe to tell Klal Yisroel that he, Moshe ascended and went up onto the mountain to *Hashem*. Moshe merited to speak directly with G-d and to tell them all that really everyone has the ability to merit this - as is explained by the *Rambam*, that no Jewish child is permitted to nurse from a gentile wet-nurse just as Moshe was forbidden in order that he would one day speak directly with G-d. So, tell them all that each and every one of them can merit this - so therefore, each of us must be careful regarding this matter that maybe one day we too shall merit to speak with G-d. That is what *Hashem* wanted Moshe to say over to *Bnei Yisroel*, that each and every one of us is worthy and this will lead them to act properly to fulfill the will of the Creator and sanctify their mouths to be a proper vessel.

The truth is that this is how it was by the *tzaddikim* - even though only Moshe merited to speak directly to *Hashem* face to face as it were, but still prophecy had many levels including a *bas kol* that *tzaddikim* heard as Heavenly announcements and proclamations, and afterwards there were those *tzaddikim* who somehow felt the truth and anytime they had a *safeke* or doubt their feelings lead them to the truth. We saw this demonstrated for ourselves regarding our holy rebbe *z'ya*. This too is a form of *ruach hakodesh* and holy spirit as the *Divrei Chaim* of Sanz writes in a *teshuva* of his Responsa, that only this remains with us until the final redemption and coming of *Moshiach*. The holy Neshchizer used this to explain the *Mishnah Avos* (3:1) a seeing eye - our eyes can see in a special way from one end of the earth until the other but only so long as we use those eyes properly, if however, we abuse them then we will fail to truly see.

In the holy *seforim* it says that whoever acts and behaves properly can reach real true *dveykus* and rapture with *Hashem*. Our entire purpose is to be a *merkava* and act as a vehicle for His holy *Shechina* and for the revelation of *Hashem's* Divine Presence in this world. This only applies to those individuals whose will is strong enough to subdue themselves and their bodies to *Hashem*. Only then can they be a *merkava* and act as a vehicle for Him. Through this may we merit the final redemption with the coming of our righteous redeemer speedily, *Amen*.

Kedusha & Tahara - Purity and Sanctity of Torah & Mitzvos

And now, if you obey Me and keep My covenant, you shall be to Me a *segula* - treasure out of all peoples" (*Shemos* 19:5)

Rav Mordechai explained our *pasuk* based on the well-known principle that *Torah* and *mitzvos* that lack *kedusha* have no significance. The primary importance that *Torah* and *mitzvos* have is only when a person behaves properly with purity and sanctity - *kedusha* and *tahara*. That is why our *pasuk* says "And now, if you obey Me and keep My covenant," only if we safeguard this *bris* will our *mitzvos* have true significance and make a real difference, without it the whole entire *Torah* and its corpus of *mitzvos* is as if it is non-existent. Only with *Torah* and *mitzvos* in purity and sanctity do we merit to be a treasured nation a *segula* among the nations of the world. This is the greatest treasure and gift that we can merit to be beloved before *Hashem* and all this comes about with *Torah* study and *mitzva* observance in purity and sanctity - *kedusha* and *tahara*.

The *Gemara Kiddushin* 30b tells us, *Hashem* says, "I created the evil inclination - *yetzer hara* and I also created the *Torah* as his antidote," it also says that if he bumps into you and meets you, you should drag that despicable low life to the *bais medrash* - where he will fail and be defeated.



MeOros HaGedolim

The Mezritcher *Maggid's* teachings through the lens of his foremost *talmid* the *Kedushas Levi*

Parshas Yisro

The *Kedushas Levi* cites Chazal (*Mechilta BeShalach 4*) telling us that at the splitting of the sea *Hashem* appeared as a young warrior, whereas at the giving of the *Torah* He appeared as an old man full of mercy.

The Berditchever Rav cites *Rashi's* commentary (*Shemos 3:12*) on the *pasuk* “that this is the sign for you,” [paraphrasing] that the merit of the *Torah* will save us. [*Rashi's* words are “Concerning] what you asked, “what merit do the Israelites have that they should go out of Egypt?” I have a great thing [dependent] on this Exodus, for at the end of three months from their Exodus from Egypt they are destined to receive the *Torah* on this mountain.”

We see therefore that at *Matan Torah ta'am* or reason was revealed, like an older wiser man who acts tastefully and reasonably with tact. Whereas a young man is rash and dancing and prancing about. Understand this.

Another explanation that *Hashem* created this world for the sake of His children's understanding and runs it for their ultimate good. Nothing new or novel takes place on High, that is how *Hashem* runs the world. However, at that time [in history at the splitting of the sea] the intellect of *Bnei Yisroel* was immature and childish, therefore they desired to see [supernatural awesome miracles] the splitting of the sea. If, however they would have been of mature mind and intellect they would have no need for all that like on the first night of *Pesach* [when we are on a state of *gadlus* and expanded consciousness.] The sons and daughters of the king are obviously happy and rejoicing and whoever dares to harm them or even lay a hand on them, his blood is on his own head. At the splitting of the sea, they acted like a spoiled child who acts up in front of his father, pushing his limits and seeing what he can get away with. Therefore, the father eventually gives in and fulfills his child's will and desire. This is what happened at the sea where *Hashem* gave in to their childlike will and was revealed as a *bachur* which can also mean based on their choice – He fulfilled what they chose – שְׁבַחָרוּ their *bechirah*.

At *Matan Torah Hashem* was revealed as an old man, because their intellect matured, and He fulfilled the desire for His beloved children. (Based on *Kisvei HaKodesh 12a*)

"So shall you say to the house of Jacob and tell the sons of Israel, (*Shemos 19:3*)

The *Kedushas Levi* cites *Rashi's* comments from *Mechilta* on this *pasuk* “to the house of Jacob: These are the women. Say it to them in a gentle language and tell the sons of Israel: explain to the males, things that are as harsh as wormwood.”

The Teacher or *Rebbe's* mind is mature and advanced, whereas his young students and pupil's minds are much more childish and small-minded. Therefore, the *Rav* must lower his

intellect and dumb it down by dressing it up in a way that the pupils can understand what he wishes to convey when teaching them. He uses simpler sentences and a different vocabulary with these young minds so that they can understand him and his ideas. The intellect of the *Rav* is called *Api Ravravi* – large faced, whereas the student or pupil's mind is *Api Zutri* – small faced. The *Rav* clothes his intellect in this small-faced garment so the student can comprehend. Once he does understand he has grasped that which was in fact, previously in the mind of his mentor and teacher, just it has been garbed and clothed in childish immature language and ideas that young minors can comprehend.

Once these teachings have been understood – he can go back and reach back up to the source and eventually understand these ideas as they were originally before the *Rav* dumbed them down to the level a child needs to understand them. Then the pupil is like the cosmic female receiver since he received the words as they had been in the *Rav's* mind. This is the deeper meaning of the *pasuk* “A woman of valor is the crown of her husband,” (*Mishlei* 12:4) This is because the crown is *ateres tiferes* it clothed the mind of the student which is *tiferes* and acted like it's crown.

That is why the *amira* - soft spoken gentle language was said to *Bais Yaakov* – the women, whose reward is to reconnect the ideas back to their source in the Infinite *Ayn Sof*. To the men, harsher language is used, these are the words that remain clothed in the intellect of the student which is constricted and small minded like *tzimtzum* and *dibbur*.

When we accept *Hashem's* yoke upon ourselves that *avodah* is that He is Master therefore this is conveyed by the Divine Name My Master- *Adon"ai*. This however changes each according to our individual revelation and understanding, the older and more mature on their level and the immature child-like at their level. Each one of them makes *Hashem* King and Master in their own way based on their own level of understanding and therefore they each connect to one of the 94 *tzerufim* or spellings of the letter combinations of the name *Adon"ai*.

[This can be best understood and illustrated by the following parable]

A gemstone does not look as beautiful when it is loose and not in it's proper setting. However, once it has been set in a piece of jewelry such as a ring then it is truly stunning and it's beauty can be properly appreciated, even when the setting itself is of inferior material that has less value such as gold or silver, still the more expensive gemstone needs the proper setting for it's beauty to be appreciated and expressed. So too when a *Chassan* sends his *Kallah* jewelry and fine clothes to bejewel, adorn and bedeck her, this only increases his love and admiration for her when he sees her thus clad, it makes her appreciate him and ensure she has a place for him in her heart. And when she does wear them as a *Kallah* is bejeweled and adorned this has enhanced her beauty and her appreciation for her *Chosson* who gave her these gifts.

Similarly, when *Hashem* sent us the ultimate gift of the written *Torah Shebikesav*, we too adorn her and bedeck her with jewelry and finery each one of us according to our own abilities and talents. This in turn honors *Hashem* and crowns Him as our King. These jewels are more precious and each one uplifts the honor of the king since they are His own crown jewels. We can never truly comprehend *Hashem's* essence and whatever we do understand or intellectually grasp depends on each of our own limits and capabilities of our minds.

Therefore, we all say *Baruch Kevod Hashem Mimkomo* – Blessed is *Hashem* from His place since we cannot know the true place and each understand on our own level.

(Based on *Kisvei HaKodesh* 27a)

The Apta Rav in Ohev Yisroel

Fear of *Hashem* and the *Rebbe* are One

“And Aharon and all the elders of Israel came to eat bread and dined with Moses' father-in-law before G -d” (*Shemos* 18:12)

Citing *Chazal* in *Berachos* (64a) “Did they really eat before *Hashem*?! They actually ate before Moshe! Rather we learn from here that whoever benefits from a *seudah* where *Torah* scholars are participants is counted as if he benefited from G-d's presence – the *Shechinah*.”

Says the Apta *Rav* in Ohev Yisroel: I asked from the mouth of the Holy Kozhnutzer *Maggid* the question: Why did it bother *Chazal* so much to say that they did in fact eat in G-d's presence? Do we not have the *pasuk* in *Tehillim* 16:8 telling us “I have placed *Hashem* before me at all times?” And whatever actions we take and every move we make all has to be as if we do so in the presence of the King (*Orach Chaim Siman* 1)?! Isn't that why the *pasuk* says to eat bread before G-d, as the *tzaddikim* do in fact behave that way...

The *Maggid* replied based on the *Gemara Berachos* (27b) that the reason why it is forbidden for us to *daven* in back of our *rebbe* is because it says in *Avos* 4:12 that the fear of your *Rebbe* should be as the fear of G-d, therefore at the time you are *davening* – you cannot properly pray with true sincere fear of Heaven if you *daven* directly behind your *rebbe*, since you are in awe of your *rebbe* as well! How can you properly fear G-d when another awe and fear is simultaneously competing by occupying your mind?

This is what was bothering *Chazal*: “Did they really eat before *Hashem*?! They actually ate before Moshe!” When they ate in Moshe's presence they were in awe and fear of him as their *Rebbe*, and how then was it possible that fear of Heaven should also be upon them at that same time? Rather from here we see that “whoever benefits from a *seudah* where *Torah* scholars are participants is counted as if he benefited from G-d's presence – the *Shechinah*.” Teaching us the *chiddush* that this itself is a form of Fear of Heaven and both of them are in fact one! The words of the wise find favor.

The Spoken Word of Sinai

“In the third month of the children of Israel's departure from Egypt, on this day they arrived in the desert of Sinai.” (*Shemos* 19:1)

The Apta *Rav* has a novel reading of our *pasuk* – In the third month – this alludes to the three attributes of *chessed*, *gevurah* and *tiferes* – loving kindness, might and beauty that we must balance to overcome our evil inclinations and subdue evil.

This is because all of our *middos* must be conducted with love, awe & fear and mercy. When they are tempered by these three it leads to renewal in *avodas Hashem*, this is alluded to by on the third month – *chodesh* which means *is'chadshus* renewal.

The *middos* need to be balanced and tempered because too much kindness love and mercy, when abused and misdirected is also wrong such as *Chazal* say “whoever has mercy over cruel people ends up being cruel to the merciful,” (*Midrash Tanchuma Metzora* 1) therefore we seek *chassadim tovim* – kindness that is truly good in all ways – balanced and tempered as we say *gomel chassadim tovim* – *gomel* means weaned like a child that is weaned from nursing (*Bereishis* 21:8) so that *Hashem* weans and separates *chessed* from evil and so does *gevura* – might and strength need to be tempered and balanced by channeling it to overcome and defeat the evil inclination.

The *pasuk* says: They came to the Sinai desert – this alludes to the attribute of Rav Yosev (*Berachos* 64a) who was nicknamed Sinai because he was master of *halachos* and knew all the saying and teachings as they were handed down in the chain of tradition going back to Sinai. We see that Sinai alludes to inclusion – having and incorporating many and various teachings as they were all together given to us on Mount Sinai all the whole entire *Torah* and all of its sayings.

Just as on Mount Sinai we heard the spoken word of *Hashem* which also includes and incorporates together many things, even opposites. As it says in *Tehillim* 33:6 “By the spoken word of *Hashem* were the Heavens formed,” and we know that they are made of fire and water which are opposing elements. Similarly, at Mount Sinai we heard the positive and negative commands of *Anochi* and *Lo Yihey* simultaneously in one utterance (*Makkos* 24a) and they both includes all the of the *Torah's* positive *mitzvos* and negative transgressions.

A physical utterance, however, cannot achieve this unity. But when a person connects to the Divine speech of *Hashem* by believing that it is G-d's spoken word that escapes our lips, we breath by Divine decree and the spoken word – *hevel pi* and our very life force is all from One Source – the Creator Himself! That ties it all together and it is *Hashem's* Divine Spirit that speaks through us and unites it all in one voice. This *kol* has its roots in thought and just as we saw that the *Torah* contains record of all the spoken words of Moshe *Rabbeinu* [who was a human being] but these words and teachings also include and incorporates so much meaning that we continue to interpret them until this very day with new novel *chiddushim* and explain them and expound upon them more and more *perushim* explaining them in many various hues ways! So, do we do to the teachings of our *Tanaaim* and *Amoraim*, each and every word they uttered and spoke is *Torah* and it includes and incorporates so much – this all because these spoken words and utterances were all tied to the root source in the *ruchniyus* and *kedusha* of *Hashem*. That is what is alluded to by Midbar Sinai – the spoken word that is tied to Sinai and incorporates and includes it all.

Therefore, when we attach ourselves to an attribute that encompasses, includes and incorporates many spoken words and utterances all of our words are transformed into Sinai and then they too include and incorporate everything giving us the power and ability to be *poel hashpaos* – achieve a drawing down of bountiful blessings and influx of *shefa* to *Knesses Yisroel* with all manner of goodly *chassadim tovim* and *yeshous* and salvation to the seed of the Jewish Nation, *Amen*.

Reb Shlomo Carlebach

The Night Before

The night before we heard G-d's voice, it says that Moshe *Rabbeinu* went to every Jewish house and took them himself to Mount Sinai.

Let me ask you something. Didn't everybody know that G-d is going to speak to us on that day before dawn? We were waiting for so long, we came out of Egypt and walked through the desert from *Pesach* till *Shavuos* for that great morning. If we knew the schedule, why did Moshe *Rabbeinu* have to go to every house? The answer is from the holy Alexanderer. The Holy *Rebbe* of Alexander says that when you're a pupil of Moshe *Rabbeinu*, you suddenly see how beautiful everyone else is.

But this level of becoming a pupil of Moshe *Rabbeinu* only takes place here, by Mount Sinai, and here I want to share with you an awesome *Torah*. When G-d says to Moshe 'I want you to take the *yidden* out of Egypt', Moshe argued for one week. 'I think Aaron is better', and according to some he said 'Eliyahu *Hanavi* is better, *Mashiach* is better'. He argued but G-d says 'no, you have to do it'. You know what means? Moshe *Rabbeinu* was measuring, he was calculating, and he realized, there are people who can do it better than I can. But when G-d says to Moshe 'come up to Mount Sinai, I want to give you the *Torah*', Moshe *Rabbeinu* doesn't say to G-d to give it through someone else.

What's the difference between these two moments?

Let me ask you, what is the first sign of a slave? When a slave is called upon for a task he says 'I believe I can do it' or 'It doesn't seem that I'll be able to do it'. Exile is to measure. I can do this much, but this much I cannot do. You know what a free person is? Freedom does not mean that I say to myself 'I can do what I want to', it's so much deeper than that. When I am free.... whatever I do, I don't measure, I don't measure at all. If someone calls me up and says 'can you do me a favor?', you don't say 'ah...I don't think I can do it, do you really need it?' A slave says 'do you really need me to do it, I don't think I can do it, are you sure?' So, you say 'forget it, I'll get someone else'. Then there are *mamesh* holy people, holy free people. When you ask them for a favor, they say 'I don't know if I can do it but who cares, I will do it'.

When G-d says to Moshe 'bring down the *Torah* from heaven', he didn't measure and calculate. Moshe *Rabbeinu* doesn't begin to check and see if he is capable of doing what G-d asked him to do because we were already out of Egypt, we were out of slavery.

This is the holiness of Moshe *Rabbeinu*, the holiness of a leader who became free, and this was the last lesson he had to instill within us *yiddelach* before receiving the *Torah*. Becoming free happens when I am free to think that everyone around me is *kodesh kodashim* (holy of holies), even myself, and unless you learn this - don't bother coming to Mount Sinai.

I hate to say bad things, imagine we would know that next week at dawn we broadcast from the Lord and all the holy people are invited. Everybody will push themselves through and think, 'well, of course I should be there'. Then we get there, and when we see another person that we know, we think to ourselves 'The *chutzpah!* What's he doing here, I mean only

holy people are invited! What's he doing here, I know him for so long, he doesn't belong there'.

You know what happened on Mount Sinai? The most unbelievable thing. Every family thought to themselves 'I'm sure we are not meant to be here, but our neighbors? Oh, they are so holy, they are so special'. Freedom!

The most awesome thing was that everyone was convinced that the other one is meant to experience it, but not themselves. So, Moshe *Rabbeinu* had to knock on every door, telling every family 'you thought you are not wanted, you thought it is only everyone else who is on the level. Don't you see, these are the thoughts which *mamesh* bring you to Mount Sinai'.

Can you imagine what a holy community was standing at Mount Sinai? Everybody thinking somebody else is so good.

Someday, someday it will be like this again, hopefully.

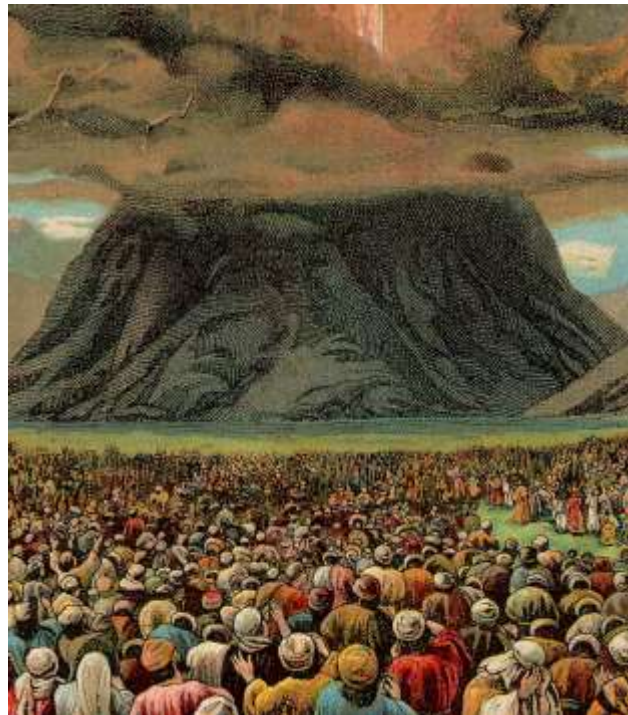
What a world.

We know till *Moshiach* is coming there won't be such a community. When *Moshiach* is coming everybody will say 'my neighbors... such good people. I wish I would be like them. My friends, *gevult* are they holy'.

And *Mashiach* will whisper and say – until you know you are part of the holiness; I can't come and redeem you'.

Let it be now!

Good Shabbos!



Yitro

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889

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

Yitro Fulfilled All Expectations of Him

"He said to Moshe, 'I, your father-in-law Yitro, have come to you, with your wife and her two sons with her'" (Shemot 18:6)

The Midrash explains that when Yitro heard about the miracles of the Splitting of the Sea and the War of Amalek, he left behind all the honor and wealth that was his lot due to his position as minister of Midian, and came to ask Moshe to allow him to join the Jewish people and shelter under the Wings of the Shechina. The Midrash tells us (see Mechilta Yitro 1) that at first, Moshe did not want to accept his father-in-law since he did not know if his intentions were sincere. Yitro, who recognized Moshe's hesitation, therefore said to him, if you do not wish to accept me into the fold of the Jewish nation in my own merit, at least accept me in the merit of your wife, for I am her father. And if you do not wish to accept me either in my own merit or in your wife's, at least accept me in the merit of your sons who are my grandchildren. The Midrash continues and says that even after these supplications, Moshe did not want to accept Yitro as part of the Jewish people, until Hashem turned to him and said, "I, your father-in-law". This implies that the word "I" refers to Hashem Himself. He was commanding Moshe to accept his father-in-law even though he does not wish to do so.

I saw a question brought in the sefer 'Histakel B'Oraitah': Why did Moshe refuse to accept his father-in-law despite his pleading? Yitro was even prepared to forgo his honor by asking to be accepted not in his own merit but in the merit of his daughter and grandchildren.

One can say that Moshe was afraid to accept his father-in-law because of the Erev Rav (mixed-multitudes) that joined Am Yisrael, as it says, "Also a mixed multitude went up with them" (Shemot 12:38). This means that when Am Yisrael left Egypt, many of the non-Jews were impressed by the awesome miracles that had been performed for the Jewish people and wished to convert and join the Chosen Nation who merited this miraculous conduct. But that Mixed Multitude joined the Jewish People out of momentary admiration and in fact were not prepared to demonstrate self-sacrifice for the sake of fulfilling Hashem's will.

The Torah tells us, "They encamped in Rephidim" (Shemot 17:1). Chazal tell us (Berachot 5b) that there is no place in the entire Wilderness called Rephidim (רפידיים), but the Torah uses this name to teach us that they loosened their grip (רפו ידיהם) on the Torah, meaning that they were no longer diligent in their Torah study. How do we understand that this generation who were called the 'Dor De'ah' and tangibly saw G-d's miracles, came to be lax about Torah study? The explanation is that Am Yisrael were negatively influenced by the Mixed Multitude who joined them when they left Egypt. These people sabotaged the sanctity of Bnei Yisrael and cooled off the fear of G-d that was implanted in them as a result of all the miraculous happenings that accompanied them.

Loosening their grip on the Torah as a result of the negative influence of the Mixed Multitude, brought them to make the Golden Calf and was also the reason why Amalek rose against them wishing to annihilate them. Moshe Rab-

beinu, who observed the deadly result of those nations joining Am Yisrael, was afraid to accept his father-in-law Yitro, who was formerly the priest of Midian and had tried out every form of avodah zarah in the world and was also one of Pharaoh's advisors. Moshe therefore, did not know if this was a momentary enthusiasm as a result of the miracles of the Yam Suf and War of Amalek, an excitement that could dissipate after a short time, or maybe this was indeed sincere enthusiasm that would only grow and develop the more Yitro would deepen his Jewish identity and strengthen his connection to the Jewish people. So great was Moshe's fear of the bad influence of the converts who at times were seriously troublesome for the Jewish people, that he was prepared to forgo the proximity of his wife and children just so that Am Yisrael would not be harmed by the negative influence of his father-in-law.

Only after Hashem intervened on behalf of Yitro and informed Moshe that his father-in-law indeed sincerely wished to join the Jewish people, and not only would he not be a negative influence but on the contrary, his joining would be invaluablely beneficial for Bnei Yisrael, did Moshe agree to accept his father-in-law's conversion. Indeed, Yitro was faithful to all expectations of him and benefitted Am Yisrael by suggesting the idea to appoint leaders of thousands, leaders of hundreds etc., to improve the present situation since Moshe was unable to cope on his own with all the petitions of the public.

When Moshe Rabbeinu saw that Hashem was testifying that Yitro's intentions were pure and that he could not be compared to the Mixed Multitudes who hindered and damaged Am Yisrael, he hurried out to greet him and welcomed him warmly and pleasantly as the verse says (Shemot 18:7), "Moshe went out to meet his father-in-law, and he prostrated himself and kissed him, and each inquired about the other's well-being".

This explains why the Torah repeats the names of Moshe's children and the reason for calling these names, despite mentioning this previously. Gershom (גרשום) was called so "for he had said, 'I was a sojourner (גר) in a strange land'... and Eliezer (אליעזר), for 'the G-d of my father came to my aid (בעזרי), and He saved me from the sword of Pharaoh'" (18:3-4). Yitro mentioned the names of his grandsons to prove to his son-in-law that he was particular about the untainted education of his grandsons and did not try to negatively influence them, the proof being that they retained their Jewish names. Had the grandfather tried to persuade them to worship idols, they would not have been able to stand up to the priest of Midian and would have also given up their Jewish names. Yitro wished to hint with this that just as when he was a gentile he did not seek to have a negative influence on his grandsons, all the more so when joining the Jewish people his intention is certainly not to blemish their spirituality and remove them from the straight path.

Indeed, Yitro's words stemmed from his heart and testified like a thousand witnesses that he was speaking the truth. Due to this, Hashem came to his aid and told Moshe to accept him since he was a sincere convert with pure intentions, unlike the Mixed Multitudes who only brought harm to the Jewish people by joining them.



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Hilula

24 - Rabbi Shaul HaLevi Mortera, Av Beit Din of Amsterdam

25 - Rabbi Yisrael Lipkin of Salant, founder of the Mussar Movement

26 - Rabbi Yosef Bardugo, author of 'Shufre'ha D'Yosef'

27 - Rabbi Chaim Bardugo

28 - Rabbi Vidal Angel, Ra'avad Yerushalayim

29 - Rabbi Natan Tzvi Finkel, the Alter of Slabodka

30 - Rabbi Meir, the Maharam of Padua



Walking in their Ways

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

Seeing Salvation

On the 5th of Elul 2006, the day of Father's hilula, zya"á, I received the following letter from Mr. Nissim Brown who lives in Netanya:

Dear Rabbi David Pinto, shlita,

I write you this letter upon the recommendation of Rabbi Eliyahu Sitbon.

I recently experienced a most amazing incident which will remain with me as long as I live and I would like to share it with the Rav. One Friday, as I was setting the Shabbat table, the Kiddush cup fell and broke. I had to find another one to replace it and remembered that Rabbi Eliyahu Sitbon had once presented me with a Kiddush cup which has the pictures of your forefathers, zya"á, engraved on it. That was the cup I used that Shabbat.

After the Friday night meal, I went to sleep for the night. I dreamt that I was unpacking merchandise near the beautiful building which houses the Yeshiva in Ashdod. The honorable Rav stood nearby and told me, "When you finish the job, have your eyes checked by an ophthalmologist because you don't see well."

I awoke in the morning, the dream fresh in my mind. Throughout the day, it gave me no rest. Suddenly, I remembered the unique Kiddush cup I had used the night before. That was probably what prompted me to dream about the Rav. This helped me calm down but despite this, I decided that after Shabbat I would have my eyes checked.

I made an appointment with an eye doctor and went for a check-up. To my utter surprise, the results indicated a hidden illness nesting in my body. When I showed the results to a specialist, he recommended that I undergo surgery to remove the growth. He pointed out that I had come just in time, when the tumor was still relatively small and easy to remove. I underwent surgery and am now in the recovery stages. I want to thank the Rav for the good advice, which came at just the right time, as well as for his prayers for my complete recovery.

This letter moved me greatly. I have no doubt that it was the merit of my ancestors, who sacrificed their lives for Hashem's will, which stood by my side to save this man through a dream. The Gemara states (Yoma 87a), "Fortunate are the righteous. Not only are they meritorious, but they confer merit upon their children and grandchildren until the end of all generations."

The Haftarah

"In the year of King Uzziah's death" (Yeshaya 6)

The connection to the Parsha: The Haftarah describes the revelation of the Holy Shechina in the Chosen House in Yerushalayim, while the Parsha describes the revelation of the Shechina to all of Israel which took place at Har Sinai, with the Giving of the Torah.

Guard Your Tongue

Speaking about Children

It is forbidden to speak lashon hara about children. One who speaks about a child in a way that either he or the listener considers as derogatory, transgresses the prohibition of lashon hara.

Similarly, it is forbidden to say or write something about a child that could cause him harm.

A teacher who is about to write a negative comment in a child's report card, should stop for a moment and consider the effect of this comment on the child's future. Similarly, teachers must behave with fairness and great caution when relating their opinion on the students to the next year's teacher.



In Our Father's Path

Abba, Do you Need Something?

We find something interesting in the Ten Commandments, for the section that commands about matters 'between man and G-d' includes the mitzvah of "honor your father and your mother". It would seem more appropriate to include this mitzvah in the section of commandments 'between man and his fellow'?

The holy sefarim write that this command was specially written in the section of commandments between man and G-d to teach us that the honor of parents is comparable to the honor of G-d, meaning that we must honor our parents exactly as we honor the Creator. Just like the other four commandments, this mitzvah is also regarded as 'between man and G-d'.

HaGaon Rabbi Shlomo Zalman Friedman shlita, Av Beit Din and Rav of K'hal Zichron Elazar Santov, Lakewood, related:

When I was young I was a steady visitor at the home of my esteemed mentor, Rabbi Yehuda HaLevi Tirnauer zt"l, Av Beit Din and Rav of 'Shomrei Shabbos Shul in Boro Park'. There I was treated to a wonderful example of what honoring one's father is all about, in the form of his youngest son, Rabbi Yitzchok Eizik HaLevi Tirnauer shlita, who eventually succeeded his father as Av Beit Din and Rav of 'Shomrei Shabbos'. Seeing the extent to which he honored his father zt"l was simply a sublime experience.

Throughout the years he accompanied his father wherever he went and after every prayer service or shiur that he delivered, he accompanied his father home. Even though the route home took him past his own house, he never entered but continued accompanying his father even though he had several other attendants, I among them. Not only did he accompany his father until his house but he would always enter together with him and saw to whatever needed doing. When he accompanied his father to a simcha, he stayed the entire time and every few minutes would go over to him and ask whether he needs something.

At the third Shabbat meal that his father presided over, R' Yitzchok sat facing him among the other participants, rather than next to him so that he could gaze at his father throughout with great humility. It was a glorious sight to see how he submissively drunk with thirst every single word that came out of his father's mouth and did not take his eyes off him for even a moment. Even later on when he was already the Rosh Yeshiva in Satmar and a respectable Rav in his own right and a grandfather too, he continued with this custom until his father zt"l passed away. He never relinquished this mitzvah of honoring his father in a most wonderful way throughout.

It is also told about the Admor, the 'Damesek Eliezer' of Vishnitz zt"l, that one Erev Shabbat he was reading through the Parsha 'twice and once with Targum' as per the custom, and just when he came to the last verse of the Parsha, his father, the 'Ahavat Yisrael' of Vishnitz, entered and asked him something. The Damesek Eliezer immediately replied and then began reading the Parsha again from the beginning because he was always particular not to stop in the middle.

The chassidim who were present were very surprised and asked him why he had to stop and then begin all over again, could his father not wait half a moment until he would finish?

The Damesek Eliezer replied: "If my father would have to wait for me even half a minute, what would all the 'twice and once with Targum' be worth?"



Pearls of the Parsha

A Quick Visit that Does Not Impose

"And you shall make known to them the path in which they should go and the deeds that they should do" (Shemot 18:20)

The Baron Shimon Zev Rothschild was once staying in the healing countryside of Marienbad at the same time as the 'Ktav Sofer' and he used to pay him a visit every day.

One day, the Ktav Sofer did not feel so well and when the Baron came to visit him he stayed only a short time and then turned to go.

The Baron justified himself by quoting the Gemara (Baba Metzia 30b), "Rabbi Yosef taught, 'and you shall make known to them', this refers to the structure of their livelihood, 'the path' refers to acts of kindness and 'in which they should go' refers to visiting the sick." The Baron asked rhetorically as to why the mitzvah of visiting the sick is derived from this phrase?

To hint to us that visiting the sick should not involve a lengthy stay which imposes on the sick person, rather "they should go"...

In the Merit of Leah who Uttered Day and Night

"So shall you say to the House of Ya'akov and relate to the Children of Israel" (Shemot 19:3)

"Beit Ya'akov", the house of Ya'akov, refers to the women and Chazal explain that the word 'תאמר', say, implies a mild form of speech.

The sefer 'Moshav Z'keinim' of the Ba'alei Tosafot, questions in the name of the Rabbi Ya'akov of Orléans as to why did the women merit being told first?

He answers with an explanation from HaDarshan Rabbi Moshe of Narbonne zt"l. It was in Leah's merit that they merited being told first because she would wear a golden pendant on her heart on which was engraved, "The Torah that Moshe commanded us is the heritage of the Congregation of Ya'akov" and she would utter these words day and night. That is why "Leah's eyes were tender", from the glitter of gold. This is the reason why the women merited being told about the commandments before the men.

Moshe Took the People Out of Secular Engagement

"Moshe brought the people forth from the camp toward G-d" (Shemot 19:17)

The role of a Jewish leader is, as the Admor of Gur, the Imrei Emes zt"l taught, to draw the people out of secular matters and move them into holy boundaries.

This is in fact the explanation of "who shall take them out and bring them in" which was said in reference to appointing "a man over the assembly", someone who would lead the generation after Moshe's passing. Moshe in fact acted in this way, "Moshe brought the people forth", means that he took them out, "from the camp", from daily life, from secular occupation, "toward G-d", he brought them to within holy gates.

Shabbat – Designated for Service of Hashem Alone

"Six days shall you work and accomplish all your work" (Shemot 20:9)

Rabbeinu Bachaye brings a beautiful explanation on this verse which he heard in the name of the Rambam zt"l.

"Throughout the six days, you can serve Hashem through doing your work, like the Avot who served Hashem through their occupation with the cattle and other physical occupations. But the seventh day, the Shabbat, should be entirely for Hashem your G-d, you should not do any work on it at all.

Treasures

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



The Virtue of Unity

"They journeyed from Rephidim and arrived at the Wilderness of Sinai and encamped in the Wilderness; and Israel encamped there, opposite the mountain" (Shemot 19:2)

Rashi writes on the words "and Israel encamped there": "Like a single person with a single heart." Because the introduction and condition for receiving the Torah is unity.

Accepting the Torah is conditional on Am Yisrael being unified. One can explain this according to the Holy Zohar who says, "Yisrael, the Holy One Blessed Be He and the Torah are One". Only when a person loves his friend is he connected to Hashem and the Torah and brings about the fulfillment of the verse "A three-ply cord is not easily severed" (Kohelet 4:12). But when people do not like each other and do not wholeheartedly honor each other, there is a lack in this three-ply relationship.

The virtue of unity is vital for Torah study because for example, if the talmidim do not respect their Rav who spent time and effort preparing a shiur for them, he will not be motivated to continue to do so in the future and his talmidim will lose out.

There was an incident in which someone heard lashon hara about a certain Talmid Chacham. That Talmid Chacham came to give a shiur in our Yeshiva and in fact it was an incredible shiur. But the fellow who had accepted the lashon hara did not attend the shiur. Later on, it turned out that the victim of the lashon hara was actually a different Rav. I told him that even if the lashon hara had been said about this Rav, it was forbidden for him to accept it and because he did accept the derogatory comments which tarnish his G-dly image, he missed out on hearing Divrei Torah. In other words, because he blemished unity by accepting lashon hara, he passed up the opportunity of learning Torah.

I once met an unassuming Jew who excitedly told me a novel Torah idea that he had conceived. The fine chiddush was uncomplicated but nevertheless I praised him greatly. This gave him great pleasure and today he studies Torah for two hours every day because he felt that his chiddushim were appreciated. We see then the importance of unity and praising one another.

When there is a halachic dispute we rule according to the opinion of Beit Hillel and not according to Beit Shammai. "These and these are words of the Living G-d and the ruling is like Beit Hillel". The Gemara explains (Eruvin 13b) the reason for this: "They were agreeable and forbearing, showing restraint when affronted and when they taught the halacha they would teach both their own statements and the statements of Beit Shammai. Moreover, when they formulated their teaching and cited a dispute, they prioritized the statements of Beit Shammai to their own statements, in deference to Beit Shammai." Their greatness was that anyone who was taught Torah by Beit Hillel was also told about the opinions of Beit Shammai.

This detail was missing among the talmidim of Rabbi Akiva. We are told that they died because they did not treat each other with respect (Yevamot 62b). The Gemara says that when the talmidim died the world grew desolate and dark, which shows that during their lifetime they illuminated the world with their Torah. When they died, the world was comparable to the darkness that was present during the period of the Greek exile about which it says, "with darkness upon the surface of the deep" since they brought the sound of Torah to a standstill. G-d forbid these pious talmidim did not sin by purposely offending their friends. Rather, the meaning is that these tzadikim were charged with not treating their friend's Torah opinions with enough respect.

A NOVEL LOOK AT THE PARSHA



There is a pious gentleman who travels the world on a mission to arouse and warn the public about the severity of the prohibition of talking in the Beit Mikdash Me'at, our Batei Knessiot, particularly while in the middle of praying. The tzadik Rabbi Meir Greenwald shlita, has sensational, amazing stories in his repertoire, concerning the reward of those who are vigilant and similarly, about the bitter fate of those who disregard this prohibition and are not particular about defending the honor of our holy places of worship.

"Recently", he related, "I visited an elderly Jew shlita who is 107 years old. I asked him in amazement: 'Dear friend, how did you merit such longevity?' And he answered, 'I think the reason is that as far back as I can remember I was always very careful to recite every single blessing with the appropriate concentration and not recite any blessing while walking around. Instead, I remained in place, either sitting or standing.

Also, I am always careful to recite blessings from inside a siddur, because reciting blessings by heart causes one's thoughts to wander to other matters. Whereas if one recites the blessing from a siddur it is much easier to concentrate. Even the blessing of 'Asher Yatzar' and other similar blessings, blessings that one recites several times each day, I am nevertheless particular to recite from a siddur.

And thirdly, when I recite a blessing I do not have to say 'Tefillat Haderech', the Wayfarer's Prayer.'

'Please enlighten me', I asked, 'what do you mean by saying that you did not have to recite the Wayfarer's Prayer?' 'To my regret, people do not show due respect to reciting blessings and say them 'on the run' as one who is on a journey, which requires the Wayfarer's Prayer.... I am particular to pronounce each word

clearly, as the Shulchan Aruch rules in the laws of prayer that one who prays should utter each word slowly as if he is counting coins. In my opinion, this is the merit that afforded me a long and good life with physical and mental health.'

He went on to add: 'Imagine to yourself that you are told that the Gadol Hador is about to visit your home, for example you are told that the Chafetz Chaim zt"l is coming to your home. No doubt before the visit you will make all the necessary preparations. You will clean the house, make sure that everything is in place for the visit and stand in wait to welcome the Gadol Hador.

The time arrives and the Chafetz Chaim enters your home. He sits down and begins to speak with you, the master of the house. A few moments later your cellphone rings... will it enter your mind to answer the phone while standing in front of the Gadol Hador? Certainly not!

The Holy Torah writes at the end of Parshat Yitro: "Wherever I permit My Name to be mentioned I shall come to you and bless you", meaning that when one prays and mentions Hashem's Name, the Holy One Blessed Be He, the King of Kings Himself, comes to you. So is it at all possible that one should even consider answering the phone in the middle of praying while Hashem is standing right next to you? Is this called believing in Hashem's existence?"

May You Merit Seeing Children

A wonderful miracle took place with someone who waited many years to be blessed with children. In his distress he went to Maran Rabbi Chaim Kanievsky shlita, asking to be blessed with compassion and salvation. HaGaon Rabbi Chaim shlita answered him: "There is a mitzvah not to talk during the Torah reading in the Beit Knesset. Unfortunately, since this matter is commonly breached, it is capable of affecting salvation! Accept upon yourself from now on not to talk even between one Aliyah and the next, including words of Torah. In this merit you will see salvation."

The blessing of the tzadik was fulfilled and in the merit of not talking during the Torah reading, the couple merited giving birth to a son.

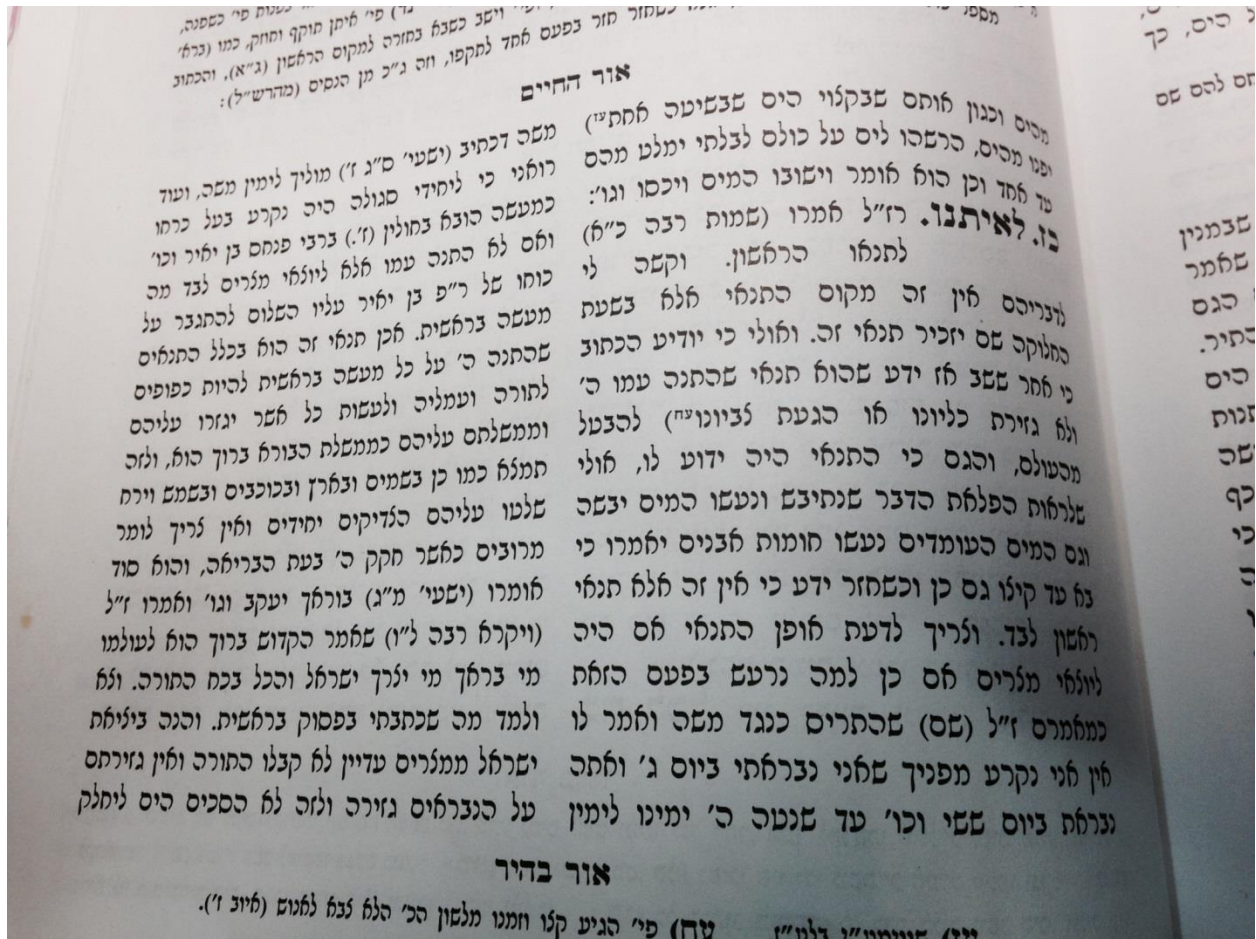
This person told his friend about the miracle, and this friend passed it on to another friend until it eventually came to the attention of someone who was also waiting to be blessed with children. It was on Friday night of Parshat Ki Tisa when he heard this story and he decided: I also wish to join the group of those who guard their mouths from talking during the Torah reading. Maybe this will afford me the merit of being blessed with children.

And so it was. During the Torah reading, he kept his mouth tightly closed (he added that it was very difficult for him because he was used to regularly sitting together with a certain group of people every single Shabbat, and now they looked at him and laughed at his fanaticism... but he decided not to let this embarrassment stand in his way!).

He wanted to make a note of this undertaking and wrote on a piece of paper: "On Shabbat Kodesh Parshat Ki Tisa, R' Moshe told me what the Gaon Rabbi Chaim Kanievsky shlita said, about being careful to listen to the Torah reading without talking even between the Aliyot, which can be a merit to be blessed with children. With Hashem's help I began implanting this the next day, may Hashem help me."

He placed this note inside his Chumash at Parshat Ki Tisa. And what a miracle: The very next year, on Shabbat Parshat Ki Tisa, he had a baby girl! Exactly a year to the day that he accepted upon himself to be careful with this matter, he stood by the bimah and joyfully gave a name to his newborn daughter!

He related with emotion that anyone hearing these miracles will tangibly see that Heaven attaches great importance to this mitzvah, in particular because it is a very hard challenge. It seems that the reward is that Hashem listens to the prayers of those who are careful with this mitzvah, and each of those who undertook this commitment merited salvation. He asked to publicize the matter so that all should know that the reward is exceedingly great in accordance with the deed, to be blessed with all kinds of goodness.



Shemos Parshas Beshalach 14:27

"So Moshe stretched out his hand over the sea, and toward morning the sea returned to its strength" - the word "its strength" in Hebrew is *Eysano* which our sages interpreted as having the same root as the word *Tena'o* which means a condition; so that they read the verse to hint to us that the sea returned and went back to the original condition *Hashem* had set forth with it from the time of Creation.

The Holy Rav Chaim Ben Attar in his commentary on *Chumash*, the *Ohr HaChaim HaKadosh* writes: This condition is one of the conditions which *Hashem* made that all creations from the time of *Bereshis* must bend their will and subjugate themselves to the *Torah* and to those individuals who study and toil in it. All creation and all the creatures must fulfill the will of these scholars and do whatever they decree, the rule of the *Torah* scholars over the creation is similar to the rule of the Creator blessed is He [over them], therefore you can see that there were individuals and many *tzaddikim* who ruled over the heavens and the earth, the sun, the moon and the stars as *Hashem* decreed at the time of Creation. This is the secret behind the verse in *Yishaya* 43 - Your Creator Yaakov, which our sages taught in *Midrash Rabba* (*VaYikra* 36) that *Hashem* the Holy One said to His world, who created you and who formed you? Yisrael did and they did so through the power of the *Torah*.

The Rav promised that whoever lights oil lamps/candles *Yecher nishmas* and says the *tefillas* will not come back emptyhanded.

בעל ריח ליצחק המקובל הגדול הרה"ק רבי יעקב חיים ישראל רפאל אלפיייה בן הרה"ק יצחק זי"ע



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הר הזיתים

רבינו הרה"ק רבי יעקב חיים ישראל רפאל אלפיייה בעל ריח ליצחק זי"ע נולד בשנת תרמ"ג בארם צובה - חלב - סוריא לאביו הרה"ק ר' יצחק שוחט ובנדו"ע זי"ע בן הרה"ק ר' ישעיה אלפיייה זי"ע ולאמו הצדיקה מרת שרה ע"ה
כג שבט תרע"ז

רבינו נולד בבקי בתורת הנגלה והנסתר, מדי יום ביומו כותב חידישו מה שחידש בפרד"ס התוה"ק עסק רב בשליחות מצות לאחינו בני ישראל, ולעת זקנתו עלה לארץ ישראל והתגורר בירושלים חיבור ספרו ריח ליצחק על פי קבלה.

רבינו הבטיח: כי מי יסאור "פחת אליהו", ידליק נר לעילוי נשמתו ויבקש בקשה אחת, יהפיל עבודו ותמלתי לאי תשוב ריקם.

נבו לציין: צריך להדליק נר לכבוד רבינו, ואחר כך לומר: הריני קורא פחת אליהו לכבוד רבינו יעקב חיים ישראל רפאל בן רבי יצחק ושורה אלפיייה זי"ע, בבקשה שיעזרו ויעמוד בתפילה עבורי (יורכי כאן שמו ושם אמר). ויבקש את בקשתו (בקשה אחת בלבד). ונעזרת השם יראה ישועות.

נסתלק לנגדי מרומוים במאות ליל ישיש כ"ג שבט בשנת תרע"ז ומונתו כבוד בעיר הזיתים ירושלים. נשאר אחרינו בנו הגה"ק המקובל ר' יצחק בעל החידושי זי"ע זכותו הגדול יגן עלינו ועל כל ישראל אמן.

סגולה מרבינו זי"ע

סגולה להרחיק היצר הרע ללמוד גמורא ובפרט בספר הזוהר שמדבר הנפש. (ריח ליצחק)

והיה נעם ארצי אלהינו עלינו, ומעשה דינו בוננה עלינו, ומעשה דינו בוננה:

פחת אליהו הנביא זכור לטוב ואמר: רבו עלימו דאנת הוא סוד ולא בהשפן. אנת הוא קלאה על כל עלאינו סתמא על כל סתמינו לית מסקנה תפישא בך כלי. אנת הוא דאפקת עשי תפוניו וקבניו ליו עשי ספירן לאנהגא בתיו קלימו סתמינו דלא מתקלן ועלימו דאנהגלן. ובהו אנפופיציא מבני נשא. ואנת הוא דמשיב ליו ומקנד ליו. וגביו דאנת מלקאו כל טאר דאפרייטו חו סמריה מאלי עשי אמתיביב ליה פאלי אפרייטו בך. ואלי עישר ספירו אנו אדליו פסירן חו אירו וחד קצי וחד בינוני. ואנת הוא דאנהיג ליו. ולית טאי דאנהיג לך לא לעילא ולא לסתא ולא מעל סעריא. לבושו תפנת ליו דמפיה פרוחי נשקטיו לכי נשא. ונקמה גפוי תפנת ליו דאמקוריאו גנא לכי לבושו דמפנתו עליהו ואמקוריאו בתמנא זא. חסד דרוקא ומנא. גבונה דרוקא שקמלא. מפארת גנפא. גנא וחוד פרוי שקיו. יסוד סיומא דגנפא את בריה קול. מלכות פה חורה שבעל פה קריון לך. תפטא מוסא איחי מתשבח מלקנא. בינה לנא ונא חלב מבי. ועל אליו תרוי פתיב תפסותו לוי אלהינו. פנת עלינו אחוה פנת מלכות. ועליה אתמר מצינ מראשינו אחרתי.

ואחיה קרמקפא דתפלי. מלקנא אחיה את יו"ד את ה"ה את ה"ו ואו"ו את ה"א דאחיה אתר אצילות. אחיה שקיז דאינקא בדרועיו ועקריו. פניא דאשקו לאינקא ואמר בי. מהוה שקיז:

רבו עלימו אנת הוא עלת תעלות וסבת תפכות דאשקו לאינקא בהוה נביעו. והוה נביעו אחיה בנשמתא לגופא דאחיה חיים לגופא. וכה לית דמינו ולית דיקנא (דגופא) מפל מה דלנא ולכר. ובראת שמיא וארעא. ואפקת מנחו שמשא וסיהבא ונברבא מנחלי. ובארעא אלכיו דאשקו ונגמא דעין ונשקו וסין ונפוד ונניו ובעריוו וברי נשא. לאשקמודעא בהו עלאינו וארץ תתבונן בהו עלאינו ותמאין. וארץ אשקמודעו מלקאי ותמאין ולית דידע בך כלי. ובר מפך לית תודא בעלאי ותמאין. ואנת אשקמודע אדון על כליא. וכל ספירו כל חו איח ליה שם דיע. ובהו אמקוריאו מלאכיא. ואנת לית לך שם דיע דאנת הוא ממלא כל שעתא ואנת הוא שלימו דכליה. וכך אנת מסתלק מנחו. אשתאר בלכיה שקנתו בגנפא בלא נשקמא. אנת מפיס ולא בתיבה דזריעא. אנת הוא מבינו ולנא מבינה דזריעא. לית לך אנת דזריעא. אלא לאשקמודעא תקפו וחילק לכי נשא. ויאנהג ליו ארץ אמנהיג עלקא בדינא

וברחמי דאינו עדין ומשפט פנים עונדיהו דבני נשא. דו אחוה גברת. משפט עמודא דאמצימא. עדין מלכותא קדישא מארבי עדין סמכו קשוטי. הי עדין את בריה. כלא לאחזרה ארץ אמנהיג עלקא. אכל לא דאית לך עדין דזיעא דאחיה דיו. ולנא משפט דזיעא דאחיה רמתי. ולא מפל אליו מדות כלי. חס רבי שמעון ויהמחשו מליו על דבר. דהא וישומא את לך לגלאה ריוו שמיריו על ידך מה דלא אהיהיב ליש לגלאה לשים בך נש עד כן.

קם רבי שמעון פתח ואמר: לך ה' המדלה והגבורה וכו'. עלאינו שקמינו אנו דמיכיו דתברין ורעא מתימנא אשקרו משתבנו. קדיצו ורגנו שוכרי עפרי. אליו אנו צדיקא דאנו מסקרא דהוה דאנו רהו ורגנו לאמקוריאו דשיבתא דאחיה ושקו מתימנא. ודין כן צדיקא כלהו דמיכיו ושקמא בתווריהו. מיד יהיב שכיבא אנת לנא לכי רעא מתימנא דאחיה ויקא ליה: קום רעא מתימנא - דהא עלך דמיכיו ושקמא קול דודי דופק דלנא. בארעא אנתו דיליה. ויקמא בהו מחייו לי אחותי רביעי יוחי מפתח. דהא עמ עונן בת ציון לא יסיר להגלותו. שראשי מלקא עיל. מאי מלקא עיל? - אלא אמר דאשכ ברך הוא, אנת חשבת דמימנא דתמטוב בי מקדישא דעאלא בביבתא דילי וצאלקא בישובא, לוא הכי, דלא עאלא כל ותמא בגלותא. הרי לך סימנא: שראשי מלקא עיל, ה"ה שכיבא בגלותא. שלימו דילך ותייב דילך אחיה על יו"ד אחיה את ה"ה את ה"ו ואו"ו את ה"א את ה"ה את ה"ו אלא את יו"ד את ה"ה את ה"ו ואת ואת יו"ד דסקיפו אנתו לקישבו עיל. דאחיה מלקא לשכיבתא מבינו דכל מקוריו עלאינו. מיד קם רבינו מתימנא ונתנו מדישוי עמיה עד פא ברו דומיא. ברו ה' ליטולס אמן ואמן

פתח אליהו

ידיעא. אַנט הוא מבין ולא מבינה ידיעא. לית לך אַתּר ידיעא. אלא לאשתמודעא תקפּד וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא.

וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא מאזני צדק תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא. אבל לאו דאית לך צדק ידיעא דאיהו דין. ולא מושפט ידיעא דאיהו רחמי. ולא מכל אלין מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך. דהא רשותא אית לך לגלאה רזין טמירין על ידך מה דלא אתיהיב רשו לגלאה לשום בר נש עד כען.

קום רבי שמעון פתח ואמר: לך ה' הגדלה והגבורה וכו'. עלאין שמעו אנון דמיכין דחברון ורעיא מהימנא אתערו משנתכון. הקיצו ורננו שוכני עפר. אלין אנון צדיקיא דאנון מסטרא דהוא דאתמר בה אני ישנה ולבי ער. ולא אנון מתים. ובגין דא אתמר בהון הקיצו ורננו וכו'. רעיא מהימנא אנת ואבהן הקיצו ורננו לאתערותא דשכינתא דאיהי ישנה בגלותא. דעד כען צדיקיא פלהו דמיכין ושנתא בחוריהון.

מיד זיהבת שכינתא תלת קלין לגבי רעיא מהימנא ויימא ליה: קום רעיא מהימנא, דהא עלך אתמר קול דודי דופק לגבאי בארבע אתון דיליה. ויימא בהון פתחי לי אחותי רעיתי יונתי תמתי. דהא תם עונך בת ציון לא יוסיף להגלותך. שראשי נמלא טל. מאי נמלא טל? – אלא אמר קדשא בריך הוא, אנת חשבת דמיומא דאתרב בי מקדשא דעאלנא בביתא דילי ועאלנא בישובא, לאו הכי, דלא עאלנא כל זמנא דאנת בגלותא. הרי לך סימנא: שראשי נמלא טל, ה"א שכינתא בגלותא. שלימו דילה ותיים דילה איהו טל. ודא איהו אות יו"ד, אות ה"א, אות וא"ו ואות ה"א איהי שכינתא דלא מחשבין ט"ל, אלא אות יו"ד, אות ה"א ואות וא"ו דסליקו אתון לחשבין ט"ל. דאיהי מליא לשכינתא מנביעו דכל מקורין עלאין. מיד קום רעיא מהימנא ואבהן קדישין עמיה.

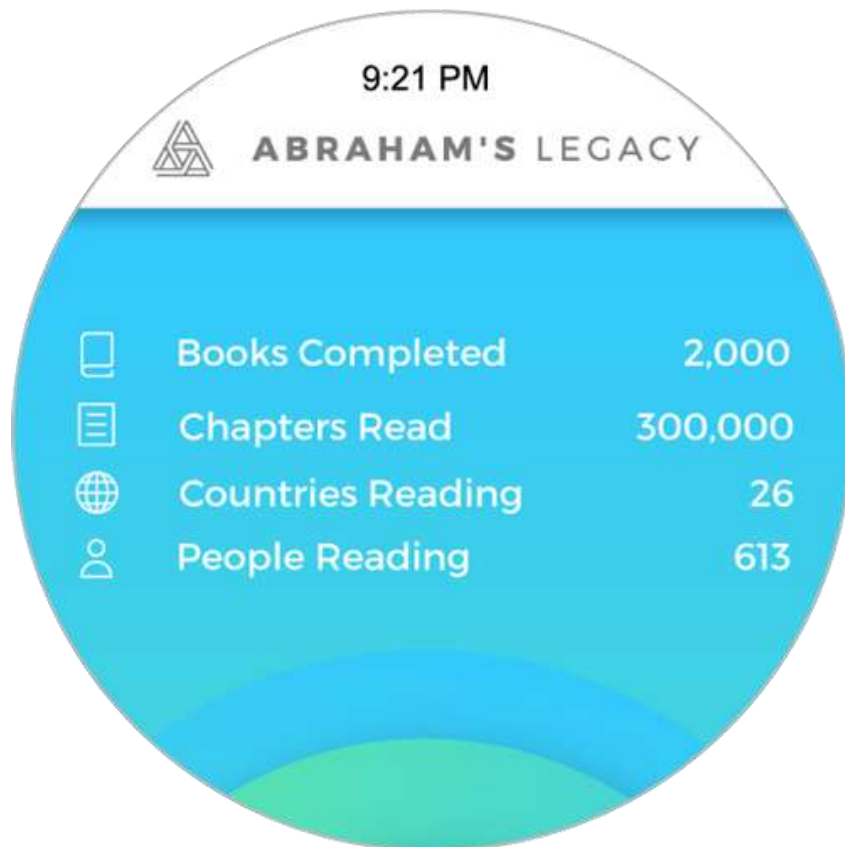
עד כאן רזא דיחודא. ברוך ה' לעולם אמן ואמן:

פתח אליהו הנביא זכור לטוב ואמר: רבון עלמין דאנת הוא חד ולא בחשבון, אנת הוא עלאה על כל עלאין סתימא על כל סתימין, לית מחשבה תפיסא בך כלל; אנת הוא דאפקת עשר תקונין וקרינן לון עשר ספירין, לאנהגא בהון עלמין סתימין דלא אתגלין ועלמין דאתגלין, ובהון אתכפיאת מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו כל מאן דאפריש חד מן חבריה מאלין עשר אתחשיב ליה כאלו אפריש בך. ואלין עשר ספירין אנון אזלין כסדרן חד אריך וחד קצר וחד בינוני. ואנת הוא דאנהיג לון. ולית מאן דאנהיג לך לא לעילא ולא לתתא ולא מכל סטרא. לבושין תקנת לון דמניהו פרחין נשמתין לבני נשא. וכמה גופין תקנת לון דאתקריאו גופא לגבי לבושין דמכסין עליהון ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. יסוד סיומא דגופא אות ברית קדש. מלכות פה תורה שבועל פה קרינן לה. חכמה מוחא איהי מחשבה מלגאו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב הנסתרות לה' אלהינו. פתר עליון איהו פתר מלכות. ועליה אתמר מגיד מראשית אחרית. ואיהו קרקפתא דתפלי. מלגאו איהו אות יו"ד אות ה"א אות וא"ו ואות ה"א דאיהו ארח אצילות. איהו שקיו דאילנא בדרועוי וענפוי. כמאי דאשקי לאילנא ואתרבי בהוא שקיו:

רבון עלמין אנת הוא עלת העלות וסבת הסבות דאשקי לאילנא בהוא נביעו. והוא נביעו איהו כנשמתא לגופא דאיהו חיים לגופא. ובך לית דמיון ולית דיוקנא (דגופא) מכל מה דלגאו ולבר. ובראת שמיא וארעא. ואפקת מנהון שמשא וסיהרא וכוכביא ומזלי. ובארעא אילנין ודשאין וגנתא דעדן ועשבין וחיון ועופין ונונין ובעירין ובני נשא. לאשתמודעא בהון עלאין ואיך יתנהגון בהון עלאין ותתאין. ואיך אשתמודען מעלאי ותתאי ולית דיזע בך כלל. ובר מנך לית יחודא בעלאי ותתאי. ואנת אשתמודע אדון על כלא. וכל ספירין כל חד אית ליה שם ידיע. ובהון אתקריאו מלאכיא. ואנת לית לך שם ידיע דאנת הוא ממלא כל שמהן ואנת הוא שלימו דכלהו. וכד אנת תסתלק מנהון. אשתארו כלהו שמהן כגופא בלא נשמתא. אנת חכים ולא בחכמה

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