

# ME'OROS HA'TZADDIKIM

LIGHTS OF OUR RIGHTEOUS TZADDIKIM



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מלכה בת רחל

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

Kedushas Levi, Parshas Noach (Bereishis 7:1)

✻ **VAYEIRA** ✻

⌘ CHASSIDUS ON THE PARSHA ⌘

## Shabbos Noam HaNeshomos – Noam Elimelech on the Parsha

### Dvar Torah

“And he said, ‘Here are the fire and the wood, but where is the sheep for the offering?’ And Avrohom answered, ‘Hashem will see to the sheep for an offering, my son.’” (22:7-8)

The *Noam Elimelech* points out a question that many others have asked: why is the story of the *Akeida* known as one of the *asora nisyonos* – one of the ten trials that Avrohom had to undergo? Why was it not considered Yitzchok’s *nisoyon*?

He answers that both Avrohom and Yitzchok understood that it was truly not Hashem’s intention that Yitzchok be sacrificed. Avrohom, whose attribute was *Chessed*, journeyed with full faith and trust in Hashem that they would both return. This is why he said in the plural, “We shall prostrate ourselves and then (both) return to you” (22:4). Nonetheless, they walked together with *mesirus nefesh* (self-sacrifice) as if Yitzchok was about to be actually slaughtered.

This is why the *pasuk* says: “they saw the *mokom* from afar” (22:3), hinting that they saw that Yaakov was destined to be descended from Yitzchok and that Yitzchok must therefore survive. This is hinted at by the word *mokom*, the word used when Yaakov *davened* at “that place” – *vayifga bamokom*, [and slept there when he had the vision of the ladder].

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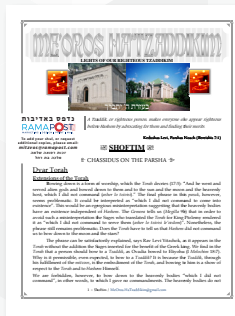
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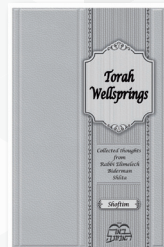
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Nonetheless, they distanced this thought and walked together as one, with full trust in *Hashem*, as we explained.

This is why Yitzchok asked his father, “Where is the sheep?” The *Noam Elimelech* explains that since Avrohom fulfilled his inherent attribute, Yitzchok expected the sheep to appear. “Here are the fire and wood” – you have done your preparation; isn’t it right that *Hashem* respond and produce the sheep for the offering? We have done our part – shouldn’t *Hashem* now do His?

Avrohom answered, “*Elokim*” – the attribute of strict justice, known as *Gevura*, which is Yitzchok’s attribute, “shall see to the sheep for an offering, my son.” Yitzchok, whose attribute was *Gevura*, was walking with the desire that he be slaughtered so that his ashes should remain on the altar forever [acting as an advocate for mercy before *Hashem*].

The Rebbe Elimelech is asking us to read this *pasuk* as follows: The attribute of *Gevura*, which is yours, Yitzchok, and with which you are acting, will bring about that *Elokim* will produce the sheep when you actually fulfill the *akeida* by climbing onto the altar and preparing yourself to be the offering, as the *pasuk* says: *le’ola b’ni* – “when you will truly be the offering, my son”. You must be bound on the altar and stretch out your neck – then your desire shall be fulfilled and your “ashes will be gathered on the altar” for eternity.

This explains, says the *Noam Elimelech*, why the *Akeida* is counted as Avrohom’s *nisoyon*, for it was his advice that caused Yitzchok to experience the *Akeida* with the attribute of *Gevura*, much more than Yitzchok had alone thought to do. May *Hashem* remember *Akeidas Yitzchok* with mercy for us, *Amen!*



## OHR HACHAIM

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

### Praises For The Holy Ohr HaChaim HaKodosh

Rav Leib Sora’s revealed to his followers that the holy soul of the *mechaber* of the *Ohr HaChaim HaKodosh* was the soul of Rav Moshe Cordovero, the *Ramak* of Tzefas, which was in turn the soul of the *Tanna*, Rav Akiva ben Yosef.

This holy, pure soul returned to this earth to enlighten the world and its inhabitants through the holy sefer he would author, the *Ohr HaChaim HaKodosh*, which sets Jewish souls aflame!

Indeed, Klal Yisrael has only applied the designation *Kodosh* – “holy” to four figures: the *Ohr HaChaim HaKodosh*, the *Alshich HaKodosh*, the *Ari HaKodosh* and the *Shela HaKodosh*.



# The Holy Lights Of The Ohr Hachaim

## **At the *Akeida* Yitzchok Acquired the Ability to Have Children**

*Shov oshuv* – “I shall surely return” (18:10)

The *Ohr HaChaim HaKodosh* explains that the reason why the double expression *shov oshuv* “return” is used is to hint at a teaching by our sages that when Yitzchok was born he was unfit to have children because his birth came through the feminine attribute known as *Sitra Denukva*. During the *Akeida* [his feminine soul departed and then] he merited a masculine soul and was subsequently able to have children.

This is why the *Maloch* said, “*Shov oshuv eilecha ko'es chaya vehinei vein leSora*, meaning: “This child is *ben leSora* – he is a son of Sora, the female, and he comes from *Sitra Denukva*, making him unfit to have children (since he is a male). However, *shov oshuv* – I shall certainly return,” said the *Maloch*, and “*Oshuv* – I shall come back to give him a masculine soul, through Avrohom from *Alma Deduchra* – from the masculine realm through his father. I shall return to him at the *Akeida* and there give him a new masculine soul so that he can have children, as it says at the *Akeida* (22:11) that the *Maloch* called to him from the heavens, referring to two visits: the first, the *Maloch's* visit to tell them the news that Yitzchok would be born, and the second, the *Akeida*, to grant him a masculine soul capable of having children.

The reason that Yitzchok was born this way, explains the *Ohr HaChaim*, was because Avrohom had said (17:18,) “Would that Yishmoel live before You!” The *Ohr HaChaim* explains there that because Avrohom disbelieved *Hashem's Maloch* that he would father a son, and asked that Yishmoel live, the *Maloch* replied that Sora would give birth. Thus, Yitzchok became known as Sora's child rather than Avrohom's, inheriting her feminine quality, and because Yitzchok was a male, he was therefore unable to have children.

Avrohom therefore suffered greatly at the *Akeida* because of this incident. There, he bound Yitzchok on the altar, and at that time Yitzchok's soul was exchanged for a masculine soul capable of having children. This is also why at that time his soulmate, Rivka, was born, so that he could marry and start a family.

The *Ohr HaChaim* explains this idea further at the end of our *Parsha* (22:20): “And it was after these matters”. This teaches us that Rivka, the partner of Yitzchok, was born, and the reason she was born now and not before is as we explained, that Yitzchok was born from the feminine aspect called *Sitra Denukva* and only after the *Akeida* was a male soul placed within him.



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

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

- 1) Learn the anniversary of his *petira* or, if this information is not available, the days of

*Erev Rosh Chodesh, Rosh Chodesh* and the fifteenth day of the Hebrew month can be utilized for a connection.

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

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

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

### Hebrew Tefilla for Lighting a Yahrzeit or Hilula Candle

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

הָרִינִי מִדְּלִיק נֵר זֶה לְמִנוּחַת וְלַעֲלֹוֹת נְשָׁמַת אָבִי / אִמִּי מוֹרְתִי / הַצַּדִּיק  
בֵּן/בַּת \_\_\_\_\_, יְהִי רְצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאַלְקֵי אֲבוֹתֵינוּ, שֶׁתִּקְבַּל בְּרַחֲמִים  
וּבְרָצוֹן כָּל מַעֲשֵׂה הַטּוֹב שֶׁאֲנִי עוֹשֶׂה, בֵּין בְּמַחְשָׁבָה, בֵּין בְּדִבּוּר, בֵּין בְּמַעֲשֵׂה וְיִהְיֶה הַכֹּל  
לְזָכוֹת וְלְמִנוּחַת וְלַעֲלֹוֹת לְנִשְׁמוֹת עַמְךָ יִשְׂרָאֵל, וּבְפֶרֶט לְנַפְשׁ רֹחַ וְנִשְׁמָה שֶׁל אָבִי / אִמִּי /  
צַדִּיק \_\_\_\_\_ . יְהִי רְצוֹן שֶׁתְּהִינָה נַפְשׁוֹתֵיהֶם צְרוּרוֹת בְּצְרוּר הַחַיִּים.

#### Translation:

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

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

4) Study some of his teaching or writings.

See more at: [www.yeshshem.com/hilulah.htm](http://www.yeshshem.com/hilulah.htm)



## GEDOLIM BE'MISASAM YOSER



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Biographical information and *yahrzeits* compiled by Reb Manny Saltiel and [www.anshe.org](http://www.anshe.org)

### \* 18<sup>th</sup> of Cheshvan ~ Begins Friday Night (Oct 26<sup>th</sup>)

\* **Rav Yisrael Odesser**, leader of Breslover *Chassidim*, (5755/1994);

\* **Rav Yeshaya Bardaky**. Rav Bardaky was born in Pinsk and taught *Torah* there, but decided to settle in Eretz Yisrael after his first wife was *niftar*. When the ship carrying Rav Bardaky, his son, Shmuel Akiva, and his daughter, neared the port of Akko, it was wrecked, and all the passengers were thrown into the sea. Rav Bardaky, however, was a powerful swimmer, and, with his two children on his back, he swam ashore. Upon reaching Yerushalayim, Rav

Bardaky was appointed head of the *Ashkenazi* community. He also was appointed vice-consul of the Austrian Empire, (5623/1862);

- \* **Rav Yaakov Friedman** of Bohush-Husyatin, (5717/1956);
- \* **Rav Refoel Boruch Toledano** of Morocco, *mechaber* of the *Sefardi Kitzur Shulchon Aruch*, (5731/1970);
- \* **Rav Nachum Pertzovitz (Partzovitz)**, *Rosh Yeshivas Mir* Yerushalayim. At the age of nine, he attended Ramailles *Yeshiva* in Vilna, and became close to its *Rosh Yeshiva*, Rav Shlomo Heiman, (5747/1986);
- \* **Rav Meir Kahane**, assassinated November 5, on a visit to New York City (1932–1990). Born in Brooklyn, NY, to Rav Charles Kahane, who was involved in the Revisionist Zionist movement, and was a close friend of Zev (Vladimir) Jabotinsky, Meir was active in *Beitar*, the militant revisionist youth movement. Kahane received a degree in International Law from New York University, and ordination from the *Mir Yeshiva* in Brooklyn. He edited the Jewish Press, and served as a pulpit *Rav* and teacher in New York until the mid-1960s. His life's work, however, started in 1968, when he founded the Jewish Defense League (JDL), setting out to change the image of the Jew from “weak and vulnerable” to one of a “mighty fighter, who strikes back fiercely against tyrants”. Kahane and his family moved to Eretz Yisrael in 1971, where he founded the militantly anti-Arab Kach party. His son, Binyomin Zev Kahane, was murdered by Arab extremists in 2001, as he traveled with his family in the West Bank, (5751/1990);
- \* **Rav Nechemia Kibel** (1952–2005). Born in Memphis, Tennessee, to Holocaust survivors, Rav Kibel entered the newly founded *Yeshiva* of the South, under Rav Meir Belsky, who was one of the first *talmidim* of Rav Yitzchok Hutner. He served as a *Maggid Shiur* at the *Yeshiva* in Memphis, then founded and taught at RITSS (Regional Institute for Torah and Secular Studies), Cincinnati's *Bais Yaakov* in 1989. A few years later, he played a major role in the founding of Cincinnati's Community *Kollel*, (5766/2005).

## \* **19<sup>th</sup> of Cheshvan ~ Begins Motzai Shabbos (Oct 27<sup>th</sup>)**

- \* **Rav Naftoli Yitzchok Segal**, *mechaber* of *Naftoli Seva Rotzon*, (5316/1555);
- \* **Rav Yitzchok Avrohom Wallerstein** of Minsk, brother of the *Sha'agas Arye*, (5536/1775);
- \* **Rav Shimshon HaLevi Heller** of Zhbarizh, (5600/1839);
- \* **Rav Eliyohu Rogler**, *Rav* of Slobodka and Kalisch, (5610/1849);
- \* **Rav Moshe Michel** of Biala, born to Rav Eliezer Fishel of Strizhov, a *Mekubol*. After his marriage, Rav Moshe Michel settled in Zamoszh, where he and his wife were supported by her father. After the passing of his father in 1812, he became a *Chassid* of the *Chozeh* of Lublin, and then Rav Bunim of Peshis'cha. He eventually became *Rav* of Biala, (5615/1854);
- \* **Rav Yehoshua Attiah** (year unknown);
- \* **Rav Sa'asa HaKohen** of Djerba, Tunisia, (5665/1904);
- \* **Rav Avrohom Tzvi Hirsch Kamai**, the last *Rav* of Mir (1859–1942). Born in the Lithuanian town of Shkod, his family traced its ancestry back to the brother of the Vilna *Gaon*, Rav Avrohom, *mechaber* of *Maalos HaTorah*. His father was Rav Eliyohu Boruch Kamai, who served as *Rav* of the communities of Shkod, Karelitz and Czechnovtza, following which he served as *Rav* of Mir and as head of the town's *Yeshiva*. His *chiddushim* were published in *Bris Melach*. Rav Tzvi Hirsch's wife, who was a clever and highly educated woman, opened a pharmacy in order to support the family. Rav Tzvi Hirsch

assisted her from time to time when she needed help, and he would also prepare medicines for the customers according to the prescriptions that they brought. With his father's *petira*, however, he replaced him as *Rav* and *Rosh Yeshiva* in Mir, (5703/1942);

✧ **Rav Pinchas Epstein**, *Av Bais Din* of the *Eida HaChareidis*, [see also 17<sup>th</sup> of *Teves*], (5730/1969).

## ✧ 20<sup>th</sup> of Cheshvan ~ Begins Sunday Night (Oct 28<sup>th</sup>)

✧ **Rav Avrohom ben Yitzchok** of Narbonne, *mechaber* of *Sefer HaEshkol*, father-in-law of the *Ravad*, *Rav Avrohom ben Dovid*, (4940/1179);

✧ **Rav Avrohom ben Dovid (Ravad II)** (1119–1198). *Rav Avrohom* lived at the time of *Rabbeinu Tam* and is mentioned a few times in the *Tosafos*. He had the merit of having *Eliyohu HaNovi* appear to him, as claimed by *Rav Chaim Vital* in his introduction to *Etz HaChaim*. His son was the *Tzaddik Rav Yitzchok Sagi Nohor*. According to *Yated* 2005, *mechaber* of *Sefer HaEshkol*, (4959/1198);

✧ **Rav Sholom** of Kaminka, (5612/1851);

✧ **Rav Yechezkel**, the third *Rebbe* of Radomsk, known as the *K'nesses Yechezkel* of Radomsk, (5625–5671/1864–1910);

✧ **Rav Moshe Lemberger**, the *Makova Rav* of Kfar Ata, (5743/1982);

✧ **Rav Mordechai Sharabi** (1912–1984). Born in Taiz, Yemen to *Rav Yehuda* and *Miriam Taizi*, his father was *niftar* before he was born, and his mother passed away just four years later. He was raised by his grandfather, *Rav Yefes Avrohom*, *Rav* in Sharab. *Rav Mordechai's* other grandfather was *Rav Sholom Sharabi*, the *Rashash*. In 1931, shortly after he married, *Rav Mordechai* moved to *Eretz Yisrael* and settled in *Yerushalayim*. He later founded *Yeshivas Nahar Sholom* in the *Machane Yehuda* section of the city. Although they never had children, tens of boys of the neighborhood had their meals with them and grew to become *Roshei Yeshiva* and *Roshei Kollel*. It is related that in the week of *Rav Mordechai's petira*, the *Baba Sali* experienced a frightening premonition that much Jewish blood would be spilled, including children. He davened the entire day and fasted, despite being over ninety years of age. The next morning, he announced that the *gezeira* had been lifted, and that one of the *Tzaddikim* gave his life away for the generation. At the time, the *Baba Sali* was not aware that *Rav Mordechai* was ill. Indeed, the *Tzaddik* was *niftar* that week, (5745/1984);

✧ **Rav Mordechai Leib Zuckerman**, *mechaber* of *Meir Einei Yisrael* (1912–2003). Born in Samagron, a city near Vilna. In 1931, he moved to Radin to learn with the *Chofetz Chaim*. After the *petira* of the *Chofetz Chaim*, *Rav Mordechai Leib* stayed in Radin for eight more years. During the war, he arrived in the Kovna ghetto, where he acted as *Shamash* for *Rav Avrohom Grodzinsky*, the *Mashgiach* of Slabodka. As *Rav Avrohom's talmid muvhok*, he transcribed his mentor's discourses and studied with him privately *bechavrusa* when *Rav Avrohom* was hospitalized. Subsequently, the Nazis burned down that hospital and *Rav Mordechai Leib* was the last person to have seen *Rav Avrohom* alive. When the Nazis decided to liquidate the entire ghetto, *Rav Mordechai Leib* was saved by a miracle when he hid in a pit with a few others. In 1948, he moved to *Yerushalayim*. When he settled in *Givat Shaul*, he accepted the positions of *Rav* of the *Perushim shul* and the head of *Kollel Chevron* there. He occupied those positions for over fifty years, (5764/2003).

## ✧ 21<sup>st</sup> of Cheshvan ~ Begins Monday Night (Oct 29<sup>th</sup>)

✧ **Rav Dovid ben Zimra**, the *Radbaz* (1480–1573). Arriving in Tzefas as a child after the

Spanish expulsion, he immigrated to Egypt in 1514. Shortly thereafter, he was recognized as chief *Rav* of Egypt, a post he held for forty years. His income, however, came through business, from which he became quite wealthy. Among his *talmidim* in Cairo were Rav Yitzchok Luria (the *Ari*) and Rav Betzalel Ashkenazi, the *Shita Mekubetzes*. In 1553, he returned to *Eretz Yisrael*, settling in Tzefas, (5334/1573);

- \* **Rav Avrohom Azulai**, *mechaber* of *Chessed L'Avrohom* (1569–1643), which is often quoted in the writings of the *Ari HaKodosh*. Rav Avrohom was the great-great-grandfather of the *Chida*. Born in Fez, Morocco, he eventually moved to Chevron in 1609 and became the holy city's chief *Rav*. [according to some, his *yahrzeit* is the 24<sup>th</sup> of *Cheshvan*], (5404/1643);
- \* **Rav Yichya HaLevi Alshich**, head of Yemenite community, (5757/1996);
- \* **Rav Dovid Shlomo Eibshitz** of Soroka (1755–1813), *mechaber* of *Levushei Serad* (on *halocha*) and *Arvei Nachal* (a *Torah* commentary with *Chassidic* philosophy). In 1809, he settled in Tzefas, where he died and is buried, (5574/1813);
- \* **Rav Yissochor Ber** of Podheitz, son of the *Pnei Yehoshua*, (5605/1844);
- \* **Rav Elozor HaKohen** of Poltusk, (5642/1881);
- \* **Rav Moshe** of Shitchelnik, (5673/1912);
- \* **Rav Betzalel Stern**, *mechaber* of *Teshuvos B'Tzel HaChochma*, and brother of Rav Moshe Stern, (5749/1988).

## \* 22<sup>nd</sup> of Cheshvan ~ Begins Tuesday Night (Oct 30<sup>th</sup>)

- \* **Rav Yissochor Dov Roke'ach**, the third Belzer *Rebbe*, (5615–5687/1854–1926);
- \* **Rav Moshe Lima**, *mechaber* of *Chelkas Mechokek*. Early in the seventeenth century, he was hired by the city of Slonim to be its first *Rav*. While there, he was considered the highest authority in *halocha* in all of Lithuania. He later served as *Rav* in Brisk and Vilna, (5427/1666);
- \* **Rav Ezriel HaLevi Horowitz**, the “*Eizener Kop*” of Lublin. Opposed the *Chozeh* when the latter arrived in Lublin, (5579/1818);
- \* **Rav Uriel Dovid**. The fourteenth of fourteen children, nine of whom died in childhood (while three others died in early adulthood). His mother, Serach, “demanded” a healthy son, who would be a *talmid chochom*. Rav Uriel had a photographic memory and great analytic ability, despite having had only four years of structured schooling. He lived with and learned from sheikhs, which helped later during the Iranian Revolution. Rav Uriel lost his father when he was seventeen, and married his first cousin at eighteen. He became an expert in *Tanach* and *Medrash*, and wrote a Hebrew-Persian dictionary. He became a *mohel* and a *shochet* and then a teacher. He had a large library and owned one of only three sets of *Shas* in Iran. Rav Uriel moved to Tehran and became one of the two main *Rabbonim* of the city. He was personally responsible for keeping shops closed on *Shabbos* and provided kosher food for Jews in the army. When he escaped Iran in 1994, two thousand *seforim* had to be left behind; only his *Torah Temima* was taken to *Eretz Yisrael*, (5766/2005).

## \* 23<sup>rd</sup> of Cheshvan ~ Begins Wednesday Night (Oct 31<sup>st</sup>)

- \* **Rav Aharon Katzenellenbogen** of Brisk, *mechaber* of *Minchas Aharon*, (5615/1854);
- \* **Rav Moshe Midner (Minder)** of Slonim-Baranowitz, a grandson of the *Yesod Ha'Avoda* and a *talmid* of Rav Chaim Brisker Soloveitchik. He was *Mashiach* of *Yeshiva Toras Chessed*. The *Chassidim* of Slonim used to say of him, “From Moshe of Midian up until Moshe Midner, there was none like Moshe”, (5690/1929);



\* **Rav Yehosef Rottenberg** of Kosson, (5673/1912).

\* **24<sup>th</sup> of Cheshvan ~ Begins Thursday Night (Nov 1<sup>st</sup>)**

\* **Binyomin ben Yaakov Ovinu**, buried near Kfar Saba;

\* **Rav Avrohom Azulai** (1670–1744). Born in Fez to Rav Mordechai Azulai, in 1700, he fulfilled his life's dream and boarded a ship for *Eretz Yisrael*. The only possessions he took him were the many manuscripts of his *chiddushim*. These were all lost at sea during a storm. In Chevron, Rav Avrohom wrote his major work on *Kabbola*, entitled *Kiryat Arba*. It is based on the teachings of the four great *Mekubolim*: the *Ramak*, the *Arizal*, Rav Chaim Vital and Rav Avrohom Galanti. Later, in Aza (Gaza), Rav Avrohom wrote three more *seforim*: *Ba'alei Bris Avrohom*, a commentary on the twenty-four books of the *Tanach* and *Chessed l'Avrohom*, which contains kabbalistic *derashos*. In addition to this, he wrote *Kanaf Renanim*, a summary of the *kavonos* of the *tefillos* according to the *Arizal*; *Ma'aseh Chosheiv*, a summary of the *kavonos* of the *Arizal* on the *mitzvos*; *Ahava BaTa'anugim* on the *Mishna*, and *Hagahos l'Sefer HaLevush* on the *Shulchon Aruch*. His great-grandson was Rav Chaim Yosef Dovid Azulai, the *Chida*. [According to *Hamodia* 2006, he was born in 1570 and was *niftar* on this date in 1643, and his grandfather, Rav Avrohom Azulai *HaZoken* settled in Fez after being expelled from Castille, Spain, in 1492.], (5505/1744);

\* **Rav Gedaliah** of Zalkaa, (5524/1763);

\* **Rav Rephoel Kohen** of Hamburg (1722–1803). *Rosh Yeshiva* in Minsk at the age of nineteen, Rav Rephoel became *Rav* of Pinsk in 1763. In 1776, he became *Rav* of the joint community of Altuna, Hamburg, and Wandsbek (AHU). He is the *mechaber* of *Toras Yekusiel*, (5564/1803);

\* **Rav Chaim Yosef Brukstein** of Pistin, (5625/1864);

\* **Rav Dovid Twersky** of Makarov. Makarov is located in Kievskaya, twenty-eight kilometers from Kiev. The earliest known Jewish community was in 1765. In 1897, the *Chassidic* population (census) was 3953. The Twersky *Chassidic* dynasty began in Makarov with Nachum Twersky (1805–1851). Decimated in the Holocaust, Makarov is an offshoot of the Chernobyl dynasty, (5663/1902);

\* **Rav Hillel Moshe Meshel Gelbstein** (1834–1904 or 1907). Born in Bialystok, his mother was a twelfth-generation descendant of the *Shla HaKodosh*. At the age of fifteen, he traveled to Kotzk and became a *Chassid* of the *Kotzker Rebbe*. After the *Kotzker* passed away, Rav Meshel adopted the *Chiddushei HaRim* as his *Rebbe*. On the 23<sup>rd</sup> of *Adar* of 1867, the *Chiddushei HaRim* was *niftar*, and on the 13<sup>th</sup> of *Nissan* that same year, the *Tzemach Tzedek* was *niftar*. Considering himself orphaned, Rav Meshel moved to *Eretz Yisrael* and settled in Yerushalayim – he would never again sleep outside the walls of the city. His *seforim* include *Mishkenos Le'abir Yaakov*, *Ohr LaYeshorim*, and *Ohr Zorua LaTzaddik*, (5665 or 5668/1904 or 1907);

\* **Rav Refoel Dovid Auerbach**, *Rosh Yeshiva* of *Sha'ar Shomayim*, (5630–5706/1869–1945);

\* **Rav Gedalya Moshe Goldman** of Zvhil (1888–1949), son of Rav Shlomo (Reb Shlomke) of Zvhil. When the Soviets rose to power, he was sent to Siberia and after eight years of exile managed, in 1936, to flee to *Eretz Yisrael*, where he concealed his greatness. He served as an *Admor* for only five years, for he was *niftar* when he was just sixty-one, (5710/1949);

\* **Rav Nachum Dov HaKohen Kreisman** (1923–2004). Born in the town of Rakishok in Lithuania's Ponovezh District from a famous line of *Rabbonim* who served in the Rakishok Rabbinate for nine consecutive generations, ending with Rav Betzalel Yalovetzky. As a

*bochur* he went to *Yeshivas Telz*, where he studied under Rav Eliyohu Meir Bloch. He settled in Baltimore and enrolled at *Ner Yisrael*, where he studied under Rav Yaakov Yitzchok Ruderman. When Rav Aharon Kotler came to Baltimore, Rav Ruderman sent two *bochurim* to the train station to meet him: Nachum Dov and Shmuel Kamenetsky. Noting the high caliber of the two young men, Rav Kotler took them back with him to New York in preparation for starting *Yeshivas Lakewood*. In 1954, Rav Kreisman moved to *Eretz Yisrael* and married, and in 1967, he was chosen to serve as a *Dayan* by Rav Yosef Sholom Elyashiv, Rav Betzael Zolti, the *Rav* of Yerushalayim, and Rav Shlomo Shimshon Karelitz, (2004/5765).



## ❁ 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 Sholom Kaminker, 20<sup>th</sup> of Cheshvan

Talmid HaBa'al Shem Tov HaKodosh

#### Righteous and Wicked Matzos

Rav Sholom of Kaminka had a unique custom before *Pesach*: he would inspect each *matza* individually to decide if

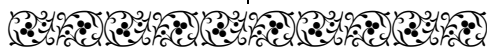
it was fit for consumption. He accomplished this wondrous feat by taking each *matza* in hand and turning it round and round, inspecting every nook and cranny until he was either satisfied or

dissatisfied. Before him stood two piles of *matzos*; onto the reject pile went each *matza* that Rav Sholom rejected with a cry of, “*Rosha!* – Wicked one!” and he would discard those *matzos* he had found unfit. Somehow, he had seen how it had been kneaded, rolled out and baked by someone whom he deemed a *Rosha*. Those *matzos* prepared and baked by someone whom Rav Sholom held in high regard were accepted and added to the pile of *matzos* known as *Tzaddikim*.

This wondrous work was watched by a throng of amazed *Chassidim*. But no one was as amazed as Rav Yehoshiele, Rav Sholom Kaminker’s son. This was because he knew who had in fact kneaded, rolled and baked the *matzos* that his holy father was even now inspecting, rejecting or accepting, and he was dumbfounded by his father’s obvious *Ruach HaKodesh* (divine insight). For he, Rav Yehoshiele, had marked those *matzos* that were baked by someone highly regarded in the community as a righteous figure, with a small triangular indentation. This man was held in high esteem by all and was known to be a

man of stature who engaged in fasts, *hisbodedus* (seclusion and isolation) and was always taking upon himself some penance or stricture – in short he was well known as a *frummer*, a highly pious and religious individual, yet his *matzos* were summarily rejected as Rav Sholom pronounced on each of them, “*Rosha!*” and heaped them onto the pile of rejects.

Those *matzos*, however, baked by some happy-go-lucky friendly, smiling, congenial guy, who well known as a light-headed individual and a so-called good-for-nothing, always seen befriending everyone and “wasting his time” – those *matzos* Rav Yehoshiele had marked with a circular impression, and here his father pronounced each one a *Tzaddik*, and sorted them onto the pile of *matzos* he would personally eat during *Pesach*! This is how he saw his father’s true *Ruach HaKodesh* manifest and why his father rejected the so-called *frummers*, whose dark, depressed ways he despised over the *simcha* of the *poshut Yidden* whose *derech* he approved of.  
(*Ohev Sholom* p. 114)



## Rav Yissochor Dov Roke’ach of Belz, 22<sup>th</sup> of Cheshvan

### The Air of the Holy Land

Rav Boruch Hendeler was a *talmid* of the Chuster Rav, *mechaber* of *Arugas HaBosem*. He once related how he traveled together with his *Rebbe* to visit the holy Rav Yissochor Dov of Belz. When they reached the courtyard of the *Bais Medrash* the *Arugas HaBosem* breathed in deeply and exclaimed, “Ahhhh, the air of *Eretz Yisrael*!”

When they entered Rav Yissochor Dov’s room the Belzer Rav said, “Chuster Rav! When my grandfather, the *Sar Sholom*, built this *shul* and *Bais Medrash* he declared that from here to *Eretz Yisrael* going in a straight line, nothing impure stands in the way! If so, naturally the pure

holy air of *Eretz Yisrael* reaches all the way here!”



### I Heard That One Already – Stories of Tzaddikim

Afterward, the Belzer Rav said in his humility, “Chuster Rav, you are a *masmid*; you sit and study *Torah* day and night, whereas I am the son of holy forebears. I am just a *Rebbe* – all I do is tell stories about *Tzaddikim*. Does that bother you?”

“Not at all,” answered the *Arugas HaBosem*, “for that too is considered learning and *Torah* study, as it says in the *pasuk*: “*Achas diber Elokim, shtayim zu shamati* – *Hashem* spoke once, I heard it

twice”. *Achas* – refers to *achdus* – unity. Telling stories of *Tzaddikim* brings *achdus*, whereas *shtayim* – two – refers to disparity, strife and lack of unity, where there are two arguing opinions. This occurs when people say, “*Zu shamati* – I heard this one already,” when they forego listening to tales of *Tzaddikim* with the excuse, “I heard that one already.” That is *machlokes*.” (Siach Z’keinim VI p. 91)



### **Hold It Straight**

Rav Nachum Aharon, the son of the Magrover *Rav*, had a crooked finger. From time to time the Magrover *Rav* would ask the *Tzaddik*, Rav Yissochor Dov of Belz, to pray for his son’s recovery.

Once before *Kiddush*, Rav Yissochor Dov honored Rav Nachum with lifting up the *Kiddush* cup and placing it in the *Rebbe*’s hands. However, because his finger was crooked, Rav Nachum could not hold the cup straight. Seeing this, the Belzer *Rav* ordered him, “Hold your finger straight!” and so he did, and from then on, his finger was crooked no more! It straightened itself out and was healed. The Belzer explained that the Magrover’s descendants would one day greet *Melech HaMoshiach*, and “how would it look if they were blemished? They don’t allow *ba’alei mum*.”

(*Kuntres Bechatzros Kodshecha Belz* page 23)



### **My Hand Was in the Mikve This Morning**

Once when Rav Yissochor Dov was in the Marienbad resort, he was hosted by Rav Binyomin Leitner. In honor of his important guest Rav Binyomin purchased new cutlery and fine dishes. Unaccustomed to the ways of the Belzer *Rav* and other *Tzaddikim*, he was therefore dismayed to see the Belzer *Rav* eating with his hands. Mistakenly thinking that this custom was

in fact a stricture, and that perhaps the Belzer *Rav* was worried about the *kashrus* of the utensils, he assured the *Tzaddik* that he himself had seen to it that the new cutlery was immersed in the *mikve*. “Why, I *toiveled* the *keilim* myself just yesterday!” he explained.

“Fine, fine; however, my hand was *toiveled* in the *mikve* just this very morning!” (*Seudosa DeMalka Belz* Chap. 1)



### **Emuna is Greater**

Once during the Belzer *Rav*’s *Seder*, Rav Yissochor Dov sent out one of the children to open the door for Eliyohu *HaNovi* during *Shefoch Chamos’cha*. When the child returned, the Belzer *Rav* asked the boy, “*Nu*, did you see Eliyohu *HaNovi*?”

When the child replied in the negative, Rav Yissochor Dov’s son-in-law turned to him and asked his father-in-law, “Is it truly possible to see Eliyohu?”

The Belzer *Rav* answered him, “You can see him, you can see...but he who sees not – his *emuna* is on a much higher level!” (*Siach Zekenim* II p186)



### **The Litvishe Fish**

Once during the nine days before *Tisha B’Av*, Rav Yissochor Dov of Belz was in Marienbad with Rav Sholom of Apt. There, as is the custom in many *Chassidic* circles, they intentionally finished a *Masechta* of *Talmud*, and made a *Siyum Maseches seuda*. The festive meal was replete with fish, meat and wine. After *bensching*, the Belzer *Rav* rested and dictated a letter to his brother, Rav Aharon in Krenitz, which his son, Rav Sholom, wrote down.

A few sentences stood out. “We made a *Siyum Maseches*, and we ate meat and drank wine to display the honor and love of the *Torah*. A pity though that he was such a *Litvak* and such a cold

*Misnagged* (an opponent of *Chassidus*), for he made the false claim that all year long we *Chassidim* don't study *Torah*, and only now during the nine days, suddenly we finish a *Masechta* and make a festive meal for a *Siyum Maseches*, and he did not even wish to attend."

Rav Sholom was puzzled – what he had written down made no sense. Who was his father referring to? What *Misnagged*? What *Litvak*? He turned to one of the *Chassidim* who sat closer to his father, the Belzer *Rav*, and asked him if he had perhaps misheard, misconstrued or missed some point of dictation.

The latter shrugged him off, saying he had heard correctly. "I will explain this matter to you. You see, it was I whom the Belzer *Rav* sent to buy the fish for the *seuda*. When I got to the fish store the owner went to catch a large, live fish from the tank for the meal. However, this fish gave him no end of trouble. It kept leaping out of his hands and jumping back into the water again and again, over and over! After this happened three times we realized that this fish had the *gilgul* (reincarnated soul) of a *Misnagged* in him, and that was why he was resisting; he simply did not want to be rectified and be part of the *seuda*! That is who your father meant in the dictation of

the letter!" (Yud Gimel Oros II p. 307)



### **The Soldier's Dance**

Once during the *mitzva tantz* at a wedding where the Belzer *Rav* was dancing, a Jewish soldier dressed in uniform joined the dance. Some of those dancing tried to remove the soldier but the Belzer *Rav* prevented them. After stopping them he explained his reasons for allowing the soldier (many soldiers no longer kept *Shabbos* or any of the *mitzvos* or any semblance of *Yiddishkeit* after their forced conscription) to join the circle of dancers:

It says in the *pasuk*: *Vayisa Yaakov raglov* – "Yaakov raised his feet" – this refers to dancing. *Vayeilech artza Bnei Kedem* – "He went to the land of the Children of the East" – this refers to the belief that our ancestors come down from Heaven and join us during the *mitzva tantz*." The holy *Tzaddik* concluded, "Nu, let them come down from *Shomayim* and see what has been done to their children! [Let them see how Jews have been forced into the army and forced to abandon *Yiddishkeit* perhaps they will beg for divine Mercy for their children!]"

(*Siach Zekeinim* III p. 208)



## **Rav Ezriel HaLevi Horowitz, 22<sup>nd</sup> of Cheshvan**

The "Eizener Kop" of Lublin

### **The Tisch: Crossing Swords with an Iron Head**

The holy Rav Yaakov Yitzchok *HaLevi* Horowitz (1745–1815), commonly known as the *Chozeh* (Seer) of Lublin, was the first *Chassidic* master to serve in a major city, albeit in a suburb. He was an extremely popular leader, and can be considered one of the fathers of Polish *Chassidus*.

While many of his fellow *Chassidic*

masters crossed swords with the *Misnagdim*, the Rabbinic opposition to the nascent *Chassidic* movement, the *Chozeh* came into direct contact with a leading *Misnaged* in Lublin: one of the renowned *Talmidei Chachomim* of his era, Rav Ezriel *HaLevi* Horowitz (*niftar* 1818). Though the two adversaries shared the same surname, they were apparently unrelated.

Rav Ezriel was known by the Yiddish moniker "Eizener Kop" (iron head), for his *Talmudic* acumen. While the *Eizener Kop*

did not publish his writings, in 1969 a compilation of his *chiddushim* and responsa was published under the Hebrew title *Rosh Barzel* (iron head).

Despite the reputation of a sharp mind, in *Chassidic* lore he is portrayed – as could be expected – in a rather different light. The *Eizener Kop* is remembered for the disdain he felt toward the unlearned. He despised *Chassidus*, especially its local representative, the *Chozeh* of Lublin.

Seeing the *Chozeh's* popularity wax, the *Eizener Kop* called the *Chozeh* to his office and said to him, “We both know that you are not a scholar, and hence the respect accorded to you is entirely misplaced. It is time to remedy the situation. On *Shabbos*, I want you to announce to all that you are nothing more than an ignoramus, unworthy of attention, and people should stop treating you with such deference.”

The *Chozeh* readily agreed to the *Eizener Kop's* suggestion and carried out the plan. Unfortunately for the *Eizener Kop*, the cunning plan backfired; seeing the *Chozeh's* humility, people felt even more admiration for the master, and his popularity continued to grow.

The *Eizener Kop* called the *Chozeh* once more, this time with a new demand: “Clearly our plan failed; we need a different solution. This *Shabbos* I want you to publicly announce that you are the most learned scholar in town and are worthy of being treated with the highest esteem.”

The *Chozeh* demurred, “I readily agreed to your initial suggestion to declare that I am unlearned. But to get up and publicly lie – I am not willing!”

Years later, the *Eizener Kop* approached one of the *Chozeh's* prime *talmidim* – who incidentally had the same first name as his master – Rav Yaakov Yitzchok Rabinowitz (ca. 1766–1813), known as the *Yid HaKodosh* of Peshis'cha, the holy Jew from Przysucha. The *Eizener Kop* said to the *Yid HaKodosh*: “I hear that

your master, the *Chozeh*, takes extra combs with him whenever he goes to the bathhouse. He offers these combs to others, so that he is able to do acts of loving-kindness, even in a place where *Torah* study is forbidden. While the *Chozeh's* intention is indeed laudable, his solution would appear to contradict the *Talmud!*” The *Eizener Kop* cited the passage in the *Gemora* (*Menochos* 43b) recounting that when Dovid *HaMelech* entered the bathhouse, he bemoaned that he was naked of *mitzvos*. When he noticed his *bris mila*, he realized that he always carried a *mitzva* with him, and his mind was put at ease.

The *Eizener Kop* wondered, “Why didn't Dovid simply take combs with him to distribute, rather than feeling naked without *mitzvos*?”

The *Yid HaKodosh* replied, “I am surprised that a scholar like you would forget a *Mishna*! The *Mishna* states that a king should not be seen naked, and no one should go into the bathhouse with him (*Sanhedrin* 2:5). Moreover, a king may not forgo the honor that he is to be accorded (*Kesubos* 17a). To whom could Dovid *HaMelech* have given combs in the bathhouse?”

The writer is on the faculty of Pardes Institute of Jewish Studies and is a *Rav* in Tzur Hadassa.

[www.jpost.com/Magazine/Judaism/The-Tisch-Crossing-swords-with-an-Iron-Head](http://www.jpost.com/Magazine/Judaism/The-Tisch-Crossing-swords-with-an-Iron-Head)



Once, on *Erev Yom Kippur*, the *Eizener Kop* met the *Chozeh* on the way to the *mikve*. The *Chozeh* remarked to the *Eizener Kop*, “You have a lot more *teshuva* to do on *Yom Kippur* than I do.”

When the *Eizener Kop* asked why that was so, the *Chozeh* stated, “I might have issued a lenient ruling regarding the *kashrus* of questionable meat that was brought by a woman for a *sha'aila*. It's possible that the meat was not *mehadrin* in

line with all the *poskim*, and for that I'll have to ask *Hashem* for forgiveness for my rulings. You, however, were very strict in your rulings, and it's very possible a *sha'aila* that was brought before you was deemed *treif* – when in fact it might have been *kosher l'mehadrin*. That means a

Jewish family had monetary damages due to your rulings – and for that, *Yom Kippur* does not cleanse.”

[Interestingly enough, the *Chozeh* was extremely stringent with himself in matters of *shechita*.]



## Rav Avrohom Azulai, 24<sup>th</sup> of Cheshvan

### The Fallen Sword of the Sultan

In the early 1640s, the sultan of the Ottoman Empire made a journey from his seat of government in far-off Turkey to places of importance in his domains.

He made his way to the Cave of Machpela in Chevron. He entered, adorned in his traditional ruling garb, including the golden sword, studded with diamonds and precious stones, which hung at his side. The sultan wandered from room to room, finally entering the huge hall named after Yitzchok *Ovinu*.

The center of attraction in the Yitzchok *Ovinu* Hall is a small circular hole in the floor, near the wall shared with the smaller Avrohom *Ovinu* Hall. The hole is perhaps the most sacred spot in the entire illustrious structure above the burial caves of the *Ovos* (Patriarchs) and *Imohos* (Matriarchs), for it leads down into the caves themselves. Pilgrims from all over the world journey for weeks and months just to have the opportunity to stand by this small, dark, circular opening, leading into the cave, which, according to tradition, was excavated by Odom *HoRishon*.

The sultan leaned over the revered aperture, peering down into it. As he bent over, his precious sword fell from his side, down into the cavity in the ground. Hearing the clang of metal hitting the ground, the sultan realized that his sword lay in the caves underneath. The sultan called the officer of the guard and ordered him to lower a soldier through the hole into the caves below, to retrieve his sword.

Quick to respond to the sultan's order, the officer selected a soldier nearby. Another soldier wrapped a rope around his waist and lowered the soldier into the underground cavern. No sooner had they done so when, without warning, piercing screams penetrated from inside the hole below. Quickly they pulled up the soldier, but he was dead. The sultan ordered that another soldier be lowered into the caves. So it was, and his fate was precisely as his predecessor's.

The sultan continued to send soldiers into the caves, until it became apparent that all who enter the caves do not exit alive. The sultan turned to his hosts and exclaimed, “Who will return to me my sword?”

The Arabs, looking at one another, answered without hesitating. “Why not send down a Jew? If he dies, none of us would care, and if not, you will have your precious saber back.” So the Jews were ordered, on pain of death, to supply a volunteer to be lowered into the caves to return the sultan's sword to him.

The Jews of Chevron heard what had happened to the sultan's soldiers. How could they send one of their own to his death? They prayed and fasted, hoping to avert the decree. Realizing that they had no choice, they looked at one another. Who would dare to enter the sacred caves of the *Ovos*?

The elderly *Rav* of the community, the *Mekubol* and *Talmid Chochom*, Rav Avrohom Azulai, *mechaber*

of *Chessed L'Avrohom*, solved the dilemma. "I will enter the holy caves. Have no fear."

And so it was. After *davening* and pleading before the G-d of Avrohom, Yitzchok and Yaakov, Rav Avrohom Azulai immersed himself in the *mikve* and dressed in white garments, the traditional dress of the dead. He set forth to the Cave of Machpela.

With a rope tied around his waist, Rav Azulai was lowered into the cave. When his feet hit the ground, Rav Azulai looked around him and found, standing by his side, three bearded men. "We are your forefathers," they told him, "Avrohom, Yitzchok and Yaakov." Rav Azulai was dumbfounded. Finally, he said to them, "Why should I leave here and go back above? I am elderly, and here I have found my forefathers. I desire only to stay here with you."

The *Ovos* insisted, "You must return the sword to the sultan. If not, the entire Jewish community of Chevron is liable to be wiped out. But have no fear. In another seven days you will return here, to be with

us."

So the saintly *Rav* returned to the Yitzchok *Ovinu* Hall, above the cave of the *Ovos*, and with him was the sultan's sword. The sultan was pleased. Upon seeing their beloved *Rav* return alive, the Jews of Chevron declared the day a holiday. Rav Avrohom Azulai spent the next week with his students, training them in all the esoteric teachings of the *Torah*. Day and night he learned with them, instructing them, imparting to them all that he knew.

Seven days after being lowered into the Cave of Machpela, Rav Avrohom Azulai returned his soul to his Maker, passing away peacefully in his home. He was brought to rest in the ancient Jewish cemetery in Chevron, overlooking the final resting place of his beloved forefathers, Avrohom, Yitzchok and Yaakov.

Adapted by Yerachmiel Tilles from [hebron.co.il](http://hebron.co.il)

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[www.chabad.org/kabbalah/article\\_cdo/aid/1321931/jewish/The-Fallen-Sword-of-the-Sultan.htm](http://www.chabad.org/kabbalah/article_cdo/aid/1321931/jewish/The-Fallen-Sword-of-the-Sultan.htm)



Say it (especially with your children) at least once a day:

Based on *Chovos HaLevavos* - Duties of the Heart ~ *Sha 'ar HaBitachon* - the Gate of Trust

There are 7 qualities that *Hashem* has that can strengthen our trust in Him:

1. *Hashem* loves me.
2. *Hashem* is with me, wherever I may be. And He is always ready to help me.
3. *Hashem* is stronger and cleverer than anyone in the world. And He can find solutions to any problem there is – even if it may seem impossible.
4. *Hashem* knows what is best for me, better even than I myself can know.
5. Just as He has helped me already numerous times on the path I travel, He shall help me again.
6. No one can do anything at all to help me or harm me, besides *Hashem* who controls everything over the entire world.
7. The Master of the World desires and searches for ways to act with *chesed* – loving kindness more than the nicest, kindest person you could ever imagine.





**נותן** \* הודאה לשעבר וזועק אלהבא . ידוע כי האדם  
 הרואה לבקש על ארכיו . הנה לריך מקודם לתת  
 הודאה לשעבר ואח"כ יכול למשוך חסדים להבא כמ"ש  
 כודו לה' כי טוב כי לעולם חסדו . פי' כשאדם נותן  
 הודאה לשעבר כי טוב אז מביא חסדים טובים לעולם  
 חדשים לבקרים . וז"ש נמוסה התפלה בר"ה וי"כ ועשי"ת  
 ועל כולם יתברך ויתרומם בו' וכתוב לחיים טובים .  
 בשמותן הודאה על שנה העברה . אח"כ יוכל להחפלא  
 על השנה הזאת הבאה עלינו לטובה :

The Tiferes Shlomo writes the following: It is known that when a person wishes to pray for that which he needs, he should first thank Hashem for what he has already received and only then proceed to ask for his new requests. This is seen from passuk that says הודו לה' כי טוב כי לעולם חסדו. First you must thank Hashem on the good he has already given you – הודו לה' כי טוב, and with that you can draw new blessing to the world – כי לעולם חסדו. This is the intention behind the setup we find in the davening of the Yamim Nora'im. First we say ועל כולם יתברך ויתרומם וכו' and then we say וכתוב לחיים טובים כל בני בריתך. The idea is to first thank Hashem for the good He has provided us

throughout the past year and only then to ask for the coming year.

I heard this wonderful word from **Reb Yisroel Meir Zaks** from Eretz Yisroel

**When we encounter pressure in our lives we have to remember the following:**

Pressure in Hebrew is **לחץ** – (צלח)

If we remember to surround ourselves with Hashem – ה' and we truly believe in Hashem's salvation, then when you add ה' (Hashem – ה') in front and in the end of לחץ – then you turn the pressure into הצלחה, Hatzlacha (Success)

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

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

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

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

# Zera Shimshon Vayeira

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

He served as Rav of Modena, Pisa, Sayna and Reggio, Italy, and was recognized as a holy and pious individual, as well as a tremendous Torah scholar in all areas of Torah. He passed away on the 6<sup>th</sup> 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

ויהי אחר הדברים האלה ואלקים נסה את אברהם (כב', א')

And it was after these events (lit. these words) that Hashem tested Avraham (22:1).

The Gemara in Sanhedrin (89b) says that 'after these words' refers to the words of the Satan. The Satan protested that Avraham Avinu made a feast to celebrate the fact that Yitzchak turned two and was weaned (21:8). The Satan accused that throughout this entire feast Avraham did not even offer an animal or even a bird as a sacrifice to Hashem. Hashem responded to the Satan's claim by saying that even though the entire feast was made in honor of Yitzchak, nevertheless, if I were to ask Avraham Avinu to offer Yitzchak as an offering - he would do so on the spot. After this exchange ('these words') Avraham Avinu was indeed tested with having to offer Yitzchak as a korban.

The Zera Shimshon asks that Yitzchak was thirty seven years old at the time of the Akeida, if this conversation happened right after the aforementioned feast that took place when Yitzchak was two, why was the test of the Akeida pushed off for so long? And if the Satan only brought this allegation against Avraham Avinu when Yitzchak was older, why did the Satan wait so long to do so?

The Zera Shimshon answers that the Gemara (Sota 2a) teaches that forty days before a child is formed a Heavenly voice proclaims, "The daughter of so and so (will get married) to so and so". Tosafos writes that this Heavenly voice makes the proclamation before the creation of the boy, regardless if the girl has been born yet or not.

If so, before Yitzchak was born, the proclamation of whom he was to marry was made. Once it was made and it became known in Heaven, it is very likely that Avraham knew about this proclamation. If so, people would say that it was very easy for Avraham to pass the test of offering Yitzchak as a korban since he knew that he would not have to actually end up killing Yitzchak being that there was already a Heavenly proclamation saying that Yitzchak would get married. He obviously would not die.

The closer the test was to the birth of Yitzchak, the easier it would seem for Avraham Avinu to pass the test. The further away Avraham Avinu was from the time of the proclamation of Yitzchak's destined wife the harder the test would be since Avraham Avinu knew that the daughter of Besu'el was not born yet and there was room for doubt. The year that Yitzchak turned thirty seven was the year the Rivka was born, therefore, it was the latest time for Hashem to test Avraham Avinu before Rivka was born (and Avraham would find out) was when Yitzchak was thirty seven. It was at this point that the test of the Akeida would be the hardest for Avraham Avinu because maybe things changed since the Heavenly proclamation and perhaps indeed Yitzchak would be killed on the altar since as of now his wife had not been born yet.

Non-coincidentally, immediately after the Akeida (22:20) Avraham Avinu is informed about the birth of Rivka.

The Zera Shimshon adds that the fact the Yitzchak Avinu was precisely thirty seven at the time also has significance. He explains that from the beginning of the Torah, Hashem is referred to as Elokim, which is a reference to Hashem's attribute of strict judgment. The first time the name הויה appears is in the passuk (Bereishis 2:4) ביום עשות הויה here Hashem is called הויה which refers to Hashem's attribute of mercy. The name הויה precedes the name Elokim hinting to the fact that Hashem's mercy mitigates the strict judgment. This is the thirty eighth time Hashem is mentioned in the Torah. It specifically here that Hashem's attribute of mercy appears. This mirrors the age after which Yitzchak Avinu was offered by the Akeida since in the merit of the Akeida, Hashem's attribute of strict judgment is lessened.

לזכות חיים דוד בן טוביא חוה להצלה וסייעתא דשמיא בכל מעשה ידיו ובכל הענינים

זכות רבינו זיע"א יעמוד לזיווג הגון בקרוב עבור שושנה נחמה בת חנה פנסא ולרפואה שלימה ליוכבד בת דבורה ולכל משפחתה שימלא הקב"ה משאלות לבם לטובה במהרה

ולזכות רבקה רוייא בת פייגא לזיווג הגון בקרוב בתוך שאר ישראל

לזכות החפץ בעילום שמו לזיווג בנו ובנותיו בקרוב בזכות רבינו זיע"א

זרע של קיימא  
שרה חנה בת לאה  
שרה בת מרים  
פעצלא בת יפה  
לרפואה שלימה  
תינוקת מרים בת אפרת  
רוני דינה בת סימי  
דוד בן שרה  
לזיווג הגון במהרה  
אלישבע נעמי בת רחל  
לאה בת שרה חנה  
לאה בת מרים

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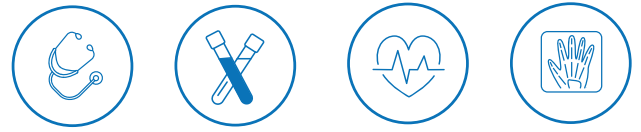
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