

ME'OROS HA'TZADDIKIM

LIGHTS OF OUR RIGHTEOUS 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)

❁ **KI SISA** ❁

❁ CHASSIDUS ON THE PARSHA ❁

Dvar Torah

Feelings of Unworthiness

When Hashem gave the command to count the Jewish people, He said, "*Ki sisa es rosh Bnei Yisrael* - When you count the heads of the people of Yisrael..." (Shemos 30:12). He then added a mysterious word, *lifkudeihem*, which is usually translated as "for when they are counted". What exactly is this word meant to convey?

This word, explains Rav Levi Yitzchok, can also be translated as "for their deficiency"; it is often used this way in the Torah. The words *ki sisa es rosh Bnei Yisrael* can also be translated as "When you raise up the heads of the people of Yisrael". If we translate the *pasuk* in this way, we arrive at a very important concept in the service of Hashem.

When the Tzaddik tries to elevate the people and bring them closer to Hashem, when he tries to inspire them to rise in their level of spirituality, he must simultaneously make them aware of their deficiencies. He must make them feel inadequate as they stand before Hashem, the Master of the Universe, the King of kings, the Eternal, the Infinite. If they have an inflated sense of their own importance and worth, how can they possibly connect with Hashem? Only when they realize how insignificant they are, only when they grasp how vast is the gulf between them and Hashem in His infinite and eternal essence, only then can they begin to serve Him properly. Before they can rise spiritually, they must feel dwarfed to the point of insignificance by the infinite presence of Hashem.

Story

Every word of Rav Levi Yitzchok's *tefillos* was uttered with such passion, emotional power and sheer volume that it reverberated throughout the *shul*; nothing was murmured. When he came into the *shul* and said the *Birchos HaShachar*, all the people stopped what they were doing, listened intently to every *berocha* and answered *Amen*.

One morning, he said the *berochos* as usual, his face aflame with passion, his body practically convulsing. When he reached the *berocha* of *shelo asani goy*, that You did not make me a gentile, he inexplicably skipped it and went on to the next *berocha*.

The congregants looked at one another in puzzlement. This had never happened before. What could be the meaning of this? Was he no longer grateful, Heaven forbid, for being Jewish?

After *Shacharis*, a few *Chassidim* mustered the courage to ask Rav Levi Yitzchok for an explanation.

"When I awoke this morning," Rav Levi Yitzchok told them, "I immediately began to prepare my mind for my *tefillos*. And then I began to contemplate the greatness of *Hashem*. I thought about the concept of *ein od milevado*, that nothing exists except for Him, and that all of the reality we perceive is really nothing more than an illusion. It occurred to me that the gulf between *Hashem* and my insignificant, minuscule being is so vast, infinitely beyond vast, that all my service in His honor is beyond inadequate. I felt like the lowliest of the lowliest creatures on the face of the earth.

"I was so heartbroken over these thoughts that I couldn't continue with my preparations for my *tefillos*. How could I serve *Hashem* with joy when my heart was filled with sadness? I stopped to examine my deeds and accomplishments, hoping to find some encouragement, some ray of light in the darkness that engulfed me, but as I reviewed each good deed I had done, each *mitzva*, I saw it as it truly was, full of flaws and shortcomings. I didn't know what to do.

"Just then, as I paced back and forth in my agitation, I passed before the window. I looked down into the street and saw a non-Jewish gentleman walking by. It immediately occurred to me that as lowly and unworthy as I was, my life was infinitely superior to that of the gentile. I had *Torah*. I had *mitzvos*. I had a covenant with *Hashem*. I may be a lowly creature, but as a member of *Klal Yisrael*, I have exalted stature, and I am worthy of standing before *Hashem* and *davening* to Him.

"These thoughts revived my spirits and brought joy into my heart. And I became so excited that I said the *berocha* of *shelo asani goy* right then and there. That is why I skipped it when I came to *shul*."



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 מִבַּעַל הַפֶּלֶא יוֹעֵץ עַל פְּרֻשֵׁת וַיֵּצֵא עֲמוּד כ"ד]

הַרְיֵנִי מִדְּלִיק נֵר זֶה לְמִנוּחַת וְלַעֲלִיּוֹת נִשְׁמַת אָבִי / אִמִּי מוֹרְתִי / הַצַּדִּיק _____
בֶּן/בַּת _____, יְהִי רְצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאַלְקֵי אֲבוֹתֵינוּ, שֶׁתִּקְבַּל בְּרַחֲמִים
וּבְרָצוֹן כָּל מַעֲשֵׂה הַטּוֹב שֶׁאֲנִי עוֹשֶׂה, בֵּין בְּמַחֲשָׁבָה, בֵּין בְּדִבּוּר, בֵּין בְּמַעֲשֵׂה וַיְהִי הַכֹּל
לְזָכוֹת וְלְמִנוּחַת וְלַעֲלִיּוֹת לְנִשְׁמוֹת עַמְּךָ יִשְׂרָאֵל, וּבְפֶרֶט לְנַפְשׁ רֹחַ וְנִשְׁמָה שֶׁל אָבִי / אִמִּי /
צַדִּיק _____ יְהִי רְצוֹן שֶׁתִּהְיֶנָּה 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 KI SISA

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

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

* 22nd of Adar ~ Begins Friday Night (Mar 5th)

* **Rav Yaakov** of Novominsk, father of Rav Yehuda Aryeh Perlow of Vlodova (1878–1961) and Rav Alter Yisrael Shimon Perlow of Novominsk, (5662/1902);

* **Rav Yechiel Michel HaLevi Epstein** (1829–1908). Born in Bobroysk, *mechaber* of the

Aruch HaShulchon, Rav of Novardok for thirty-four years, father of Rav Boruch *HaLevi* Epstein (*mechaber* of *Torah Temima*) and grandfather of Rav Meir Bar-Ilan, with whom he learned in Novardok, (5668/1908 – *Adar* II);

✳ **Rav Eliezer Dovid** of Radoshitz, (5687/1927);

✳ **Rav Avrohom Dov Ber Kahana-Shapiro**, chief *Rav* of Kovno before and during World War II (1870–1943). Born in Kobrin on *Yom Kippur*, his father, Shlomo Zalman, was a descendant of Rav Chaim Volozhiner. Rav Avrohom attended the Volozhin *Yeshiva*. He was president of the *Agudas HoRabbonim* of Lithuania and came to America in March 1924 with Rav Kook and Rav Moshe Mordechai Epstein, to collect funds for *Torah* institutions in *Eretz Yisrael* and Europe. His *piskei halocha* can be found in the *sefer D'var Avrohom*, (5703/1943);

✳ **Rav Reuven Grozovsky**, *Rosh Yeshiva* of Kamenitz and *Torah Voda'as*, (1896–1958), successor of Rav Boruch Ber Leibowitz at Kaminetz. When Rav Reuven was a young man studying in the Slobodka *Yeshiva*, his father, the *Dayan* of Minsk, passed away. His colleagues at Slobodka included Rav Yaakov Yitzchok *HaLevi* Ruderman, Rav Yaakov Kaminetsky, Rav Aharon Kotler and Rav Yitzchok Hutner, (5718/1958);

✳ **Rav Yisrael Moshe Dushinsky**, (1921–2003). Born in Chust, Hungary, to Rav Yosef Tzvi Dushinsky, *Rav* of Chust (later to become *Rav* and *Av Bais Din* of the *Eida Chareidis* of Yerushalayim), he was his father's first son, born when his father was fifty years old. After many years and many *berochos*, Rav Yosef Tzvi received a *berocha* from Rav Yechezkel Shraga of Shinava, who also gave him his *sefer*, *Ayala Shelucha*, printed in memory of the Shinava *Rav's* son, Naftoli, who was *niftar* on the 21st of *Kislev*, 1864. The following year, on the exact date of Rav Naftoli's *yahrzeit*, Yisrael Moshe was born. His middle name was in honor of his great uncle, the *Maharam Shick*. The family moved to *Eretz Yisrael* in *Adar* of 1930, one month before the *petira* of Rav Yosef Chaim Sonnenfeld. He was married to the daughter of Rav Dovid Yehoshua Gross, *Rosh HaKohol* of the Satmar *Kehilla*, in 1945. On *Erev Sukkos* of 1949, his father was *niftar*, and the twenty-seven-year-old Rav Yisrael Moshe was appointed *Rosh Yeshiva* of Dushinsky. In 1969, he was inducted as a member of the *Eida Chareidis*. He became *S'gan Bais Din* after the Satmar *Rebbe's* *petira* and the *Av Bais Din* in 1996, (5763/2003 – *Adar* II);

✳ **Rav Yeshaya Shimonowitz**, *Rosh Yeshiva Rav Yaakov Yosef*, (5758/1998).

✳ **23rd of Adar ~ Begins Motzai Shabbos (Mar 6th)**

✳ **Rav Chaim Cheikel** (Chaikel) of Amdur (Indura). Born to Rav Shmuel in Karlin, he was a *talmid* of the Vilna *Gaon*, and later became a *talmid* of Rav Dov Ber, the *Maggid* of Mezritch. Rav Chaim became one of the first *Chassidic Admorim* in 1772–73. He authored *Chaim Vochesed*. Amdur is about twenty-five miles south of Grodno (Horodno). Amdur and Grodno are located in the northwest corner of what is now the independent country of Belarus, close to the Lithuanian and Polish borders. During the Cossack revolt of 1648 against Polish landowners and gentry, over 100,000 Jews, mostly in Ukraine and southern Belarus, were murdered. However, the marauders did not advance north to the Grodno region. Jews comprised 80 percent of the population in Grodno at that time. Rav Chaim's daughter married Moshe, the brother of Aharon, founder of Karlin *Chassidus*. Rav Chaim was succeeded by his son, Rav Shmuel of Amdur, (5547/1787);

✳ **Rav Yitzchok Yaakov Rabinowitz** of Biala (*Divrei Bina*), youngest son of Rebbe Nathan Dovid, son-in-law of Rebbe Yehoshua of Ostrovoh (the *Toldos Odom*), and great-grandson of Yaakov Yitzchok Rabinowitz, the *Yid HaKodosh* of Peshis'cha, (5665/1905 – *Adar* II);

- * **Rav Refoel Shapiro**, the *Toras Refoel*, *Rosh Yeshiva* Volozhin, (1837–1921). After the Volozhin *Yeshiva* was closed down in 1892 by order of the Russian government, he reopened it, on a smaller scale, in 1899. He was a son-in-law of the *Netziv* and the father-in-law of Rav Chaim Soloveitchik of Brisk, (5681/1921 – *Adar* II);
- * **Rav Michel Dovid Rozovsky**, (1869–1935). Born in Svarjen, near Stoibetz, he learned in Mir and Volozhin. After his marriage, he was appointed *Rav* in Grodna, in which capacity he remained for forty years. He was the father of three sons: Rav Yehoshua Heschel, who served as *Rav* in Grodna, until he was murdered by the Nazis; Rav Yosef, who served as *Rosh Yeshiva* of *Ohr Yisrael* in Petach Tikva; and Rav Shmuel, who would become *Rosh Yeshiva* in Ponevezh in Bnei Brak, (5695/1935);
- * **Rav Yitzchok Meir Alter** of Ger (*Chiddushei HaRim*), (1799–1866). The founder of the Gerrer dynasty and the grandfather of the *Sfas Emes*, Rav Yitzchok Meir was able to trace his lineage back to Rav Meir *ben* Boruch (the *Maharam*) of Rottenberg (1215–1293). His mother, Chaya Sora, was orphaned early in life and was raised by her relative, the Kozhnutzer *Maggid*. The *Maggid* had a great influence on Yitzchok Meir during the latter’s early years. As he grew, he became a *talmid* of Rav Simcha Bunim of Peshis’cha and then Rav Menachem Mendel of Kotzk. At the insistence of the *Chassidim*, the *Chiddushei HaRim* became leader after the death of the *Kotzker*. At the first *Chassidic* gathering over which he presided, he declared, “Rav Simcha Bunem led with love, and Rav Menachem Mendel with fear. I will lead with *Torah!*” He had thirteen children and outlived them all, a tremendous personal tragedy. Yet, he accepted it all with love, (5626/1866);
- * **Rav Shlomo Zefrani**, born in Aram Soba (Aleppo). He became a close *talmid* of Rav Ezra Sha’in. Together with Rav Moshe Tawil, he founded the *Degel HaTorah Yeshiva*. His community supported him as well as the *Yeshiva*. At the age of sixty-eight, he moved to *Eretz Yisrael* and settled in Tel Aviv. He lived there for nine years, until his *petira*, (5730/1970);
- * **Rav Yehuda Moshe Danziger** (Danzcyger), Alexandria *Rebbe* of Bnei Brak (*Emunas Moshe*), (5733/1973);
- * **Rav Yisrael Grossman**, (1922–2007). Born in the old city of Yerushalayim, Rav Yisrael studied at the *Yeshiva* of Rav Yosef Tzvi Dushinsky, where he learned *Maseches Kiddushin* thirty times. He later learned at *Yeshiva Kaminetz*. After Rav Boruch Shimon Schneerson became *Rosh Yeshiva* in Tchebin, Rav Yisrael replaced him as *Rosh Yeshiva* in *Yeshiva Chabad*, where he remained for thirty years. He also served as a *Dayan* for the *Bais Din* of *Agudas Yisrael* for over forty years and later opened a *Bais Din* for monetary laws with Rav Betzalel Zolti and helped found *Mifal Hashas*. He was also very involved with *Chinuch Atzmai*, (5767/2007).

* **24th of Adar ~ Begins Sunday Night (Mar 7th)**

- * **Rav Yitzchok Eizik Margulies** of Prague, (5285/1525);
- * **Rav Chaim Algazi** of Kushta, *mechaber* of *Nesivos HaMishpot*, *talmid* of Rav Shlomo Algazi, *Rav* of Rhodes. [Dr. Fred Rosner cites Rav Chaim Yitzchok Algazi in *Responsa Derech Eitz Chaim*];
- * **Rav Betzalel Yair Danziger** of Lodz, (5521/1761);
- * **Rav Binyomin Diskin** of Horodna and Vilna, (5604/1844);
- * **Rav Yitzchok Meyer** of Alesk, (1829–1904). Born in Belz to Rav Chanoch Heinech of Alesk, *mechaber* of *Lev Somei’ach*, and Rebbetzin Freide, daughter of the *Sar Sholom* of Belz. After learning with his maternal grandfather, he became a *Chassid* of Rav Yisrael of

Ruzhin, and later of his son, Rav Dovid Moshe of Chortkov. With his father's *petira* in 1884, Rav Yitzchok became *Rav* in Alesk. He had one daughter, and his son-in-law succeeded him, (5664/1904);

* **Rav Yitzchok** of Stutchin, (5700/1940);

* **Rav Chaim Osher** of Radoshitz, (5701/1941);

* **Rav Yehoshua Menachem Ehrenberg**, (1904–1976). Born in Kemesce, Hungary. In 1921, he moved to Tarnow to learn in the *Yeshiva* of Rav Meir Arik. Living in Cracow, Rav Ehrenberg published his first *sefer*, *Roshei Besomim* on the *Roke'ach*, in 1937. During World War II, he was interned in the Cracow ghetto. He was included in the “Kastner train”, escaping to Switzerland. In 1945, he moved to Yerushalayim. In November of 1947, he heeded the request of Rav Herzog to be the chief *Rav* of the internment camp on Cyprus; he stayed until the camp was entirely dismantled and came back to *Eretz Yisrael* on the last ship. He was then appointed *Av Bais Din* in Yaffo. When Yaffo was joined to Tel Aviv, he served as a specialist on *Gittin*, and was widely regarded as the foremost *posek* in this area. He wrote the *sefer Teshuvos Dvar Yehoshua*, (5736/1976 – Adar II);

* **Rav Gad (God'l) Eisner**. Taught at the *Talmud Torah* of Rav Gershon Eliyohu Liz in Lodz before World War II, and for many years was *maggid shiur* and *mashgiach ruchani* at *Yeshiva Chiddushei HaRim* in Tel Aviv, (5745/1985);

* **Rav Meir Soloveitchik**, (5776/2016 – Adar II).

* **25th of Adar ~ Begins Monday Night (Mar 8th)**

* **Rav Avrohom Gershon Ashkenazi (Kitover)**, brother-in-law of the *Ba'al Shem Tov* (1696–1761). His father, Efraim, was a *Rav* and *Av Bais Din* in one of the four *Botei Din* in Brody, Poland. In 1747, he moved to *Eretz Yisrael* (becoming the first of the *talmidim* of the *Besht* to do so), living first in Chevron and then in Yerushalayim, (5521/1761);

* **Rav Menachem Mendel Hager**, (1885–1941). *Rebbe* of Vizhnitz for fourteen years. He published a monthly journal, *Degel HaTorah*, (5701/1941);

* **Rav Yisrael Yaakov Fischer** (1925–2003), head of the *Eida HaChareidis* Rabbinical Court in Yerushalayim. Rav Fischer was born in Yerushalayim on the 21st of *Tammuz*, the day that Yisrael Yaakov Dehaan was killed in what many said was the first political assassination in modern Israeli history. Dehaan changed his lifestyle and became a *chareidi* Jew, and Rav Aharon Fischer named his newborn son Yisrael Yaakov after him. Rav Aharon's father was Rav Shlomo, *Av Bais Din* of Karlsburg, Hungary, and *mechaber* of *Neiros Shlomo* and *Korboni Lachmi*. Rav Yisrael Yaakov learned at *Eitz Chaim* under Rav Isser Zalman Meltzer, who became his *chavrusa*. In 1961, he was appointed *moreh horo'a* in the *Eida HaChareidis*, and in 1975 he joined its *Bais Din*. In 1963, he was appointed *Rav* of the *Zichron Moshe shul*, a position he kept for forty years, (5763/2003);

* **Rebbetzin Zahava Braunstein**, (5765/2005).

* **26th of Adar ~ Begins Tuesday Night (Mar 9th)**

* **Rav Eli (Eliyohu) Chaim Carlebach**, Rav Citron's father-in-law, twin brother of singer Rav Shlomo Carlebach, (5750/1990);

* **Sora Schenirer**, mother of the *Bais Yaakov* movement, (5695/1935);

* **Rav Eliezer Lippa**, the son of Rav Elimelech of Lizhensk, and *mechaber* of *Orach LaTzaddik*, (5573/1813);

* **Rav Avrohom Chaim Brim** of Yerushalayim, (5762/2002).

✧ **27th of Adar ~ Begins Wednesday Night (Mar 10th)**

- ✧ **Tzidkiyohu**, last king of Yehuda, *niftar* while in captivity in Bavel (561 BCE). [*Hamodia* 2005 says 396 BCE; *Hamodia* 2006 says 380 BCE];
- ✧ **Rav Yosef Shaul ben Aryeh Leibush HaLevi Nathanson**, (1810–1875). Born in Brezhan, he was married at the age of sixteen to Rebbetzin Sara Eidel, daughter of Rav Yitzchok Aharon Ittinge of Lvov, and granddaughter of Rav Mordechai Zev Orenstein, the *Rav* of Lvov. Her uncle was Rav Yaakov Orenstein, the *Yeshuos Yaakov*. Rav Yosef Shaul became very close to his brother-in-law, Rav Mordechai Zev Ittinge, and together they authored several *seforim*, including *Meforshei HaYom* and *Mogen Giborim on Tur and Shulchon Aruch, Me'iras Einayim on hilchos bedikas hare'ia*, and *Ner Maarovi on the Yerushalmi*. Many years before he became *Rav*, he founded a *Yeshiva* in Lvov whose purpose was to train *Dayonim* and *Rabbonim*. In 1856, he was appointed *Rav* in Lvov, a position he held for almost twenty years. Sadly, his *Rebbetzin* was *niftar* in 1857. He married one year later but was never *zocheh* to have children with either wife. He founded a communal kitchen, and he himself would walk around town, collecting *tzedoka* from the city *gevirim*. For this *tzedoka*, he wanted to take an active role. He authored many *seforim*, including *Divrei Shaul on the Haggoda*, *Divrei Shaul Yosef Da'as*, *Yodos Nedorim*, *Divrei Shaul al HaTorah*, and *Divrei Shaul al Aggados HaShas*. But his most famous work is probably the *Shoel Umeishiv*, a five-volume collection of *responsa* and correspondence with great *Rabbonim* on a variety of laws and contemporary topics, an interesting example of which includes his lenient position to continue the custom of decorating the Jewish home on *Shavuos* with trees. The *Vilna Gaon* forbade it due to the Christian custom of Christmas trees. Yet Rav Yosef Shaul says that when he asked the non-Jews they told him the reason for the custom was not religious but festive. He therefore ruled that it was not against Jewish law for Jews to continue their age-old custom on *Shavuos* as well. When machine *matzos* were first introduced, Rav Yosef Shaul was one of the staunch supporters that ruled leniently, allowing the use of a machine over hand-baking the *matzos*. He even authored an entire leaflet, entitled *Bitul Modo'a*, against Rav Shlomo Kluger and his supporters, whose leaflet outlawing and banning machine *matzos* had appeared earlier the same year.
Eventually, though, at the end of his life he changed his mind, after seeing for himself many of the negative consequences and compromised levels of *kashrus* of the machine *matzos*. Before his passing, he told his *talmid*, the chief *Rav* of Seret, that he should refrain from baking with a machine and that he regretted his former lenient ruling. [*Hamodia* 2007 states his *yahrzeit* is the 26th of *Adar*], (5635/1875);
- ✧ **Rav Yeshaya Schorr**. His primary teacher was Rav Mordechai of Kremnitz, the son of the *Maggid* of Zlotchov. Rav Schorr's last rabbinical post, and the one for which he is best remembered, was in Iasi (on the present-day border between Romania and Moldova). His best-known *sefer* is *Klil Tiferes on the Chumash*, (5639/1879);
- ✧ **Rav Moshe Meir Rosenstein** of Berditchev, (1821–1902). A *Chassid* of the Ruzhiner *Rebbe* in his youth, Rav Moshe Meir moved to *Eretz Yisrael* and settled in Tzefas in 1853, living there for several decades. At the end of his life, he settled in Teverya. His insights have been published recently in a *sefer* called *Avodas HaLevi'im*, (5662/1902);
- ✧ **Rav Shlomo Elyoshiv**, (1841–1925), a great *Mekubol* whose vast knowledge of all aspects of *Torah* and exceptional ability to clarify complicated concepts resulted in several Kabbalistic works, including *Derushei Olam HaTohu* (“*Dayah*”) and *Hakdomos*

U'She'orim ("HaKodosh"). More recently, the more philosophical and less Kabbalistically technical sections of his works were assembled into a single book called *Leshem Shevo Ve'achloma*, [some say 24th of Adar] (5686/1926);

✳ **Rav Moshe Neuschloss**, *Av Bais Din* of New Square. New Square is the anglicized form of Skvira, a village in Ukraine, where the Skver dynasty of *Chassidus* had its roots. The community was established in 1954, when twenty Skver families moved from Williamsburg to a 130-acre farm north of Spring Valley, under the leadership of their *Rebbe*, Rav Yaakov Yosef Twersky. In 1961 New Square became the first village in New York State to be governed by a religious group. Over the years annexations have increased its size. Its population increased 78 percent between 1990 and 2000, (5757/1997);

✳ **Rav Chaim Sinuani**, (1898–1979). Born in Sinuan, Yemen, to Chacham Yichya, of the eminent Bida family. As a youth, he left home for Jabal, to study in the *Yeshiva* of Rav Shlomo ben Yosef Tabib and Rav Dovid Ya'ish Chadad. Both *Roshei Yeshiva* passed away in 1919. In 1921, at the age of only twenty-three, Rav Chaim became *Rav* and *Av Bais Din* of Sinuan. He and his family participated in Operation Magic Carpet in 1949. He is buried in Yehud, (5739/1979);

✳ **Rav Yisrael Bergstein** (1912–1998). Born in the Lithuanian city of Suwalk, he studied in Grodno under Rav Shimon Shkop and Rav Chaim Shmuelevitz from age eleven, then at age fourteen, under Rav Avrohom Grodzinsky and the *Alter* of Slabodka in Chevron. He taught at *Chofetz Chaim* in Baltimore and founded a *Yeshiva* in White Plains, (5758/1998);

✳ **Rav Chaim Pinchas Scheinberg**, *Rosh Yeshiva Torah Ohr*, (5772/2012).

✳ **28th of Adar ~ Begins Thursday Night (Mar 11th)**

✳ **Rav Shmuel HaLevi Klein** (Kellin) of Boskowitz, *mechaber* of *Machatzis HaShekel*, a super-commentary on the *Mogen Avrohom* on the *Shulchon Aruch Orach Chaim*, (5567/1807);

✳ **Rav Mordechai Chevroni**, *Rosh Yeshiva* of Chevron, (5746/1986);

✳ **Rav Yechiel Michel Gutfarb**, *gabbai tzedoka* of Yerushalayim, (5762/2002);

Rav Mordechai Weitsel-Rosenblatt of Lechovitz, the father of the Slonim *Chassidic* dynasty, immigrated to Chevron in 1844, (5597–5676/1837–1916).



❁ HILLULA DE'TZADDIKA ❁

WHAT'S BEHIND YAHRZEIT MEANINGS & CUSTOMS

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

בית הקברות הוא מקום מנוחת הצדיקים ומתוך כך הוא מקום קדוש וטהור התפילה נתקבלה

שם יותר, אך אל ישים מגמתו נגד המתים, אך יבקש מהשי"ת שתתן עליו רחמים בזכות

הצדיקים שוכני עפר, ויקיף הקברות, ויתן צדקה קודם שיאמר התחינות.

The *Zohar* in *VaYeira* page 71 teaches us that if we suffer any calamity or tragedy we have

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



❁ GEDOLIM BE'MASAYHEM ❁

STORIES & ANECDOTES

Rav Chaim Chaika Ben Shmuel of Amdur, 23rd of Adar

Mechaber of Chaim Vachessed, Talmid of the Mezritcher Maggid

Dirty Rags for the King

Once, right before bedtime, Rav Chaikel fainted. The *Chassidim* had difficulty reviving him, and when they did he explained the reason for his fainting with a parable. This is the *moshol* he told:

Once upon a time there was a king who employed a troupe of royal weavers and tailors. The craftsmen had the job of tailoring, sewing and fixing all the royal garments. Each one was given a different garment that needed tailoring, fitting, sewing and some other work. Whatever garments they finished that day were then handed over to the king's wardrobe. There was one servant, explained Rav Chaikel, who was incompetent and lazy; instead of fixing and tailoring the king's garments, he ruined them and reduced the beautiful clothes to rags! At the end of the day each tailor brought his fixed garments to the king's wardrobe for safekeeping. The king sat on his throne and as each beautifully tailored garment was presented, shining and dazzling, the king smiled, nodding his approval, until the turn came of the lazy, incompetent servant. He arrived holding a bundle of rags and deposited them before the king for his wardrobe, overcome with such shame and disgrace [that he fainted!] (*Sippurei Chassidim*)

Yiras Shomayim

Rav Yitzchak Isaac of Kormana said that Rav Chaika of Amdur's *Yiras Shomayim* was so great that all his hair fell out, leaving him bald ! He also said this in the name of Rav Herschel of Zidachov, who used this concept to illustrate a *pasuk* in *Parshas Tazria* (*Vayikra* 13:40): "If the hair of a man's head falls out, he is bald and pure". If all of a man's hair falls out because he fears *Hashem*, he is surely pure, because this is indeed a lofty level, just like Rav Chaikel of Amdur!" (*Nesiv Mitzvosecha, Nesiv Emuna, Heichal HaBerocha, Ki Sisa*)



A Fiery Angel

Some relate the following saying from the *heilige* Rizhiner, others from the Rebbe Reb Zisha: *Memeint az Reb Chaikel iz givein a bosor vedom, yetzt is er a malach vesorof vus brent be idem Kisei HaKovod* – "Some thought that Rav Chaikel was a flesh and blood human being, but now they all agree that he is a fiery angel standing before the Throne of Glory! (*Toldos Rav Chaim Chaikel of Amdur* p. 3)

Rav Yitzchok Meir Ben Yisrael, 23r of Adar

The *Chiddushei Harim*, First Gerrer Rebbe

The *Chiddushei HaRim* said that he worked on himself for some seventeen years to acquire the trait of *ayin tova* (a good eye) that allowed him to see only the best traits and good in other people. His grandson, Rav Pintshe of Piltz, *mechaber* of *Sifsei Tzaddik* testified that he worked on himself tirelessly to be able to see only the good in other Jews and ignore any shortcomings or evil. Once he became a *Rebbe*, however, and many *Chassidim* traveled to him seeking his *berochos* and advice and he wanted to help each and every one of them, he realized that he had no choice but to recognize their shortcomings so that he could advise them what to correct and help them on their path to *teshuva*.

The *Chiddushei HaRim* once declared, "I have the power and ability to remove the *Yetzer Hora* completely from all the limbs of a person so that he will be ready to accept the yoke of *Malchus Shomayim*, but that is not *Hashem's* will. He wills instead that we have a *yetzer* and that we struggle with it and overcome it.

When their financial situation was dire indeed, the *Chiddushei HaRim's* wife complained that they lacked basic needs.

The *Rebbe*, however, seemed to ignore her words and sat and learned, studying *Torah* and *davening* as if everything was fine. When his wife expressed her surprise at him and asked, "Doesn't everyone worry about their *parnossa*, and you sit there and study and *daven* as if everything is fine? Don't you worry at all about our financial situation?" he countered, "How do you know I don't worry about it?"

She answered, "I don't see you worrying! All I see is that you *daven* and learn regularly as if nothing has changed."

The *Rebbe* responded, "Your father took me as his son-in-law because I was a prodigy in *Torah* – an *illui*. So whatever requires much effort I can accomplish quickly because of my keen mind. The same worrying that people worry for three days straight I can worry in a minute!"

"And what have you accomplished by this feat of worrying for just a minute?" his wife demanded.

"And what does he who worries for three days straight accomplish? At least I finish with all the worry in a minute!" (*Meir Einei HaGola* p. 304–306, Vol III #10)



Rav Gershon Ashkenazi of Kitov, 23rd of Adar

The *Ba'al Shem Tov's* Brother-In-Law

Meeting the *Ohr HaChaim*

There are various traditions regarding how and when the *Ba'al Shem Tov's* brother-in-law met Rav Chaim ben Attar, *mechaber* of the *Ohr HaChaim*, in *Eretz Yisrael*:

After the printing of the *chumashim Ohr HaChaim* in Venice in the year *tov-kuf-bais*, they reached the *Ba'al Shem Tov*, who greatly rejoiced in them. He found in

them an author whose heart and soul were filled with emotion and excitement for *Avodas Hashem*. He sent his brother-in-law, Rav Gershon of Kitov, to *Yerushalayim* to visit Rav Chaim ben Attar's *Yeshiva*. He told Rav Gershon that Rav Chaim ben Attar had two *Yeshivos*, one where they studied *nigle* (the revealed *Torah*) and one where they studied the hidden secrets of *Toras HaKabbala*. The

Ba'al Shem warned Rav Gershon to try to attend the *Yeshiva* for *nistar* and not to reveal to the *Ohr HaChaim* who he was, hiding his identity until the *Ohr HaChaim* would feel it and understand for himself.

When Rav Gershon arrived he requested permission to hear a *derosha* from the *Ohr haChaim*. Permission was granted and he studied in *Yeshivas HaNigle* for about a week. Afterward, he requested admission to the other *Yeshiva* for *Kabbola*.

“Who revealed to you that I have a *Yeshiva* for *nistar*?”

He answered that his brother-in-law, the *Ba'al Shem*, had told him. The *Ohr HaChaim* did not know him, but he scrutinized Rav Gershon from head to toe and declared him fit and ready to study *Kabbola*. After studying there for three days, the *Ohr HaChaim* gave word to prevent him from coming back and Rav Gershon found his way blocked from entry. When Rav Gershon approached the *Rav's* house to find out why he had been banned, the *Ohr HaChaim* saw him and said, “I am angry at you. Why didn't you say your brother-in-law was the *Ba'al Shem Tov*? You just said, ‘Rav Yisrael *Ba'al Shem!*’ I don't know any Rav Yisrael *Ba'al Shem*, but I know who the *Ba'al Shem Tov* is! I know him from seeing him in the supernal worlds!” and he no longer allowed Rav Gershon access to the *Yeshiva*, explaining that he needed no other *Rebbe* or *Rav* if he already had the *Ba'al Shem Tov*. (*Doresh Tov Tshortkov, Acharon Shel Pesach* p. 194)

Rav Yitzchok of Neshchiz related on *Motzoei Shabbos Parshas Behaalosecha, tov-reish-kaf-zayin*:

Rav Gershon of Kitov met the *Ohr HaChaim* in *Eretz Yisrael* and told him about his brother-in-law the *Ba'al Shem Tov*. The *Ohr HaChaim* replied that he had heard of him and that his name was Yisrael. Rav Gershon Kitover also asked the

Ohr HaChaim why he kept a certain *talmid* in his *Yeshiva* whom Rav Gershon had seen behaving improperly, unbecoming for a *Yeshiva* student. “This is our way,” answered the *Ohr HaChaim*. “We draw closer those who are distant – we are *mekarev rechokim*.” (*Zichron Tov* p. 16 #8)

When Rav Gershon of Kitov traveled to *Eretz Yisrael*, the *Ba'al Shem Tov* told him to meet with the *Ohr HaChaim*. “If he doesn't know of his greatness, send him regards from me and tell him I see him in *Moshiach Heichal* – the supernal palace, where *Moshiach* sits on a throne and studies the *Ohr HaChaim*.”

When Rav Gershon came to *Eretz Yisrael*, he arrived at the *Ohr HaChaim's Yeshiva* and asked why he studied with *talmidim* who behave inappropriately; others say that he asked why he studied with people with lowly souls.

The *Ohr HaChaim* asked Rav Gershon from where he hailed. When he said that he was from Polnoy, the *Ohr HaChaim* responded that he should return the following day. The next day, the *Ohr HaChaim* told him, “I saw your *Rebbe* and he is a very great man.”

Rav Gershon then related his regards from the *Ba'al Shem* and relayed the *Ba'al Shem's* message. The *Ohr HaChaim* responded, “I don't know what favor he does me by revealing my greatness. Tell him I saw the Angel of Death and that he stands with one foot on Polnoy and the other on the entire world.” This was a hint at the danger facing European Jewry and that they would need mercy. He also responded that the reason he studied with people with lowly souls was because he sought to redeem holy sparks from places that they had been captured and held hostage. (*Kisvei Ri Shuv* of Brisk)

Rav Gershon once remarked: I hope my entire *Olam HaBa* will be as pleasant as the *Olam HaBa* our *Rebbe*, the *Ba'al Shem Tov*, earns when he smokes his pipe!”

Famous letter from Rav Yisrael Ba'al Shem Tov to his brother-in-law, Rebbe Gershon of Kitov

On *Rosh HaShana* of the year 5507 (1746 CE) I performed, by means of an oath, an elevation of soul, as known to you, and saw wondrous things I had never seen before. What I saw and learned there is impossible to convey in words, even face to face...I ascended from level to level until I entered the chamber of the *Moshiach*, where the *Moshiach* learns *Torah* with all the *Tanno'im* and *Tzaddikim* and also with the Seven Shepherds...I asked the *Moshiach*, "When will the Master come?" And he answered, "By this you shall know: When your teachings will become public and revealed in the world, and your wellsprings burst forth to the farthest extremes – that which I have taught you and you have comprehended – and they also shall be able to perform unifications and elevations as you, then all of the 'shells' will cease to exist, and there shall be a time of good will and salvation."

I stood in wonder and great distress as to the length of time necessary for this – when could this be? But from

what I learned there – three potent practices and three holy Names, easy to learn and explain – my mind settled and I thought that possibly by means of these, men of my nature will be able to achieve levels similar to mine...But I was not given permission all my life to reveal this...But this I may inform you and may *Hashem* help you, your way shall ever be in the presence of *Hashem* and never leave your consciousness in the time of your *tefilla* and study. Every word of your lips intend to unite: for in every letter there are worlds, souls and divinity, and they ascend and connect and unite, and afterward the letters connect and unify to become a word, and (then) unify in true unification in divinity. Include your soul with them in each and every state. And all the worlds unify as one and ascend to produce an infinitely great joy and pleasure, as you can understand from the joy of groom and bride in miniature and physicality, how much more so in such an exalted level as this. Surely *Hashem* will be your aid and wherever you turn you will succeed and reach greater awareness. "Give to the wise and he will become ever wiser."



Sora Schenirer, 26th of Adar

"The main goal of the *Bais Yaakov* school," wrote Rebbetzin Sora Schenirer, "is to train the Jewish daughters so that they will serve *Hashem* with all their might and with all their hearts; so that they will fulfill the commandments of the *Torah* with sincere enthusiasm and will know that they are the children of a people whose existence does not depend upon a territory of its own, as do other nations of the world whose existence is predicated upon a territory and similar racial background. The *Bais Yaakov* ideology stresses the following: religion; the fight against

assimilation; the attachment to the *Yiddish* language."

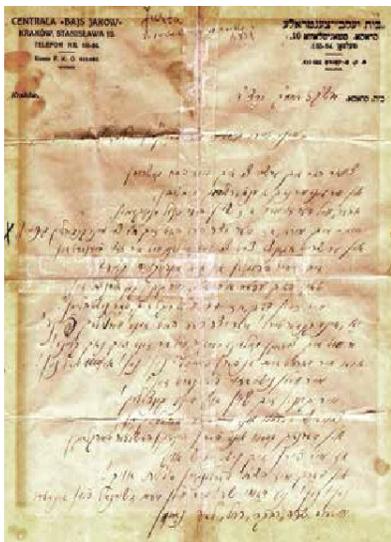
In the words of Rebbetzin Sora Schenirer:

The Jewish people has one holy ideal through which, and because of which, it became a nation – its *Torah*. Only because the Jewish sons and daughters abandoned it and did not adhere to its precepts have they been exiled from their holy land, *Eretz Yisrael*. The *Bais Yaakov* school has as its goal the training of the Jewish

woman to fulfill the commandments of the *Torah* and to educate its daughters in the *Torah* spirit.

Not by the construction of beautiful edifices or large libraries will the fire of knowledge be implanted. No! Only when they will study the holy *Torah*, disseminate and spread it, fan its flames, open the Jewish eyes and warm the Jewish hearts with it, will the law of the *Torah* remain the law of life. And how can this happen if not for through intensive religious schools for Jewish daughters? Therefore, we must organize only truly Orthodox schools for your daughters that will imbue them with the Jewish faith and will implant in their hearts a Jewish consciousness.

While attending services one *Shabbos* morning at a small *shul* in Vienna near her home, Rebbetzin Sora Schenirer was enthused by the sermon of Rav Dr. Flesch of the Stumpergasse, who was speaking about the heroine of the *Chanuka* story, Yehudis, and called for all Jewish daughters to follow in her footsteps and become leaders among their people. The idea to establish a movement for the education of Jewish daughters was then conceived in her mind, for she realized how very little they knew about the grand and glorious history of their people. Until then, she had been groping in the dark, but listening to Rav Flesch, she became so inspired that she



saw the way clear before her. She began to make plans for the fulfillment of her ambitions. She did not know exactly how to go about propagandizing her ideas, nor did she think it would be easy to convince the Polish daughters to follow her and to listen to her teachings. How could she, in this modern twentieth century, implant in the hearts of “modern” daughters the desire to follow old traditions? Yet, she knew that she wished to teach them old traditions only so that they would not bring disgrace to themselves, to their families, and to their heritage.

So, Rebbetzin Sora Schenirer wrote down with painful loyalty every lesson she heard from Rav Flesch during her years in Vienna. She became his constant and most conscientious pupil, and she grew impatient to return to Cracow, to share her learning with her sister Jews.

Rebbetzin Schenirer began to dream of establishing a school for young girls. Her brother suggested she consult with the Belzer *Rebbe* (Rav Yissochor Dov of Belz, 1854–1927) at his home in Marienbad. When Rebbetzin Schenirer paid a visit there, the *Rebbe* uttered his immortal words, *mazel u-v'rocho* – “good fortune and blessing” – thus giving his sanction to the endeavor.

Her first school, which eventually became a movement of schools, was called *Bais Yaakov* – the House of Yaakov, an ancient biblical term for the women of Yisrael. Just before the *Torah* was given to Yisrael at *Har Sinai*, *Hashem* proclaimed to Moshe, “So shall you say to the House of Yaakov, and tell to the Sons of Yisrael” (*Shemos* 19:3).

The classical biblical commentator, *Rashi*, cites the tradition that the “House of Yaakov” refers to the women. The *pasuk* mentions the “House of Yaakov” before mentioning “the sons of Yisrael”; thus, the *Medrash Rabba* explains, Moshe was told to address

the women first. According to one explanation in the *Medrash*, the women of Yisrael merited to hear *Hashem's* word first, since they desire to fulfill the *mitzvos* with zeal and enthusiasm. Rebbetzin Sora Schenirer sought to rekindle that zeal and enthusiasm among a new generation of Jewish women.

The *Bais Yaakov* movement expanded, and with the help of *Agudas Yisrael*, she was able to establish a teachers' seminary. In one of her talks to the students at the new seminary, she spoke the following words, which gave them the courage to become activists for the spiritual renewal of our people:

My dear daughters, you have come here to join in a sublime, spiritual quest. I know that you are young and have not had much experience in life. Nonetheless, I must call out to you, "Whoever is for *Hashem*, follow me." None of you should think even for a minute, "Who am I that I can stand against the current that is washing away Judaism?" Such baseless thoughts are the scheme of the bad inclination. You may all take an example from me, a simple Jewish woman who used to be a seamstress. One day I decided to switch from physical to spiritual clothing.

Credits: *Builders* by Hanoch Teller, www.shemayisrael.com, www.tzemachdavid.org, *An orthodox revolution: The creation and development of the Beth Jacob Seminary for girls* by David Kranzler, www.yadvashem.org, *Sora Schenirer – The founder of the Bais Ya'akov educational movement brought a revolution in the status of women in Orthodox Judaism* by Deborah Weissman.



Rebbetzin Sora Schenirer: The Mother of Generations

A seamstress in Cracow, she became keenly aware of the spiritual poverty of the

growing generations of girls, so she created a school, and clothed the naked souls of generations to come, by Joseph Friedenson (with additions by Chaim Shapiro).

(This article originally appeared in the *Jewish Observer* and is also available in book form in the ArtScroll/Mesorah Publications *Judaiscope Series*. It is reprinted here with permission.

She did not lecture as insistently regarding devotion to her fellow's needs, but her personal conduct was more eloquent than any lecture. Rav Binyomin Zusman tells:

It was late one evening. Sora Schenirer came into my house, apologizing a thousand times. It was urgent, she said. She knows a young, married man who needs help badly, and here it was – two weeks before Pesach! Giving him charity openly would insult him terribly. She therefore asked me, since I daven next to him in shul, to slip fifty zlotys into his coat pocket. Fifty zlotys was a lot of money, but I had to fulfill her wish. I did exactly as she said, and I then watched the young man put on his coat after davening, place his hands into his pocket – and I watched his eyes light up to the heavens.

No wonder she was called "the female version of the *Chofetz Chaim*".

When she took ill and was admitted to the hospital for an operation, she wrote: *For the first time in twenty-three years I did not daven be'tzibbur, and did not spend*



Shabbos with my girls.

She was only fifty-two when she passed away on the 26th of *Adar*, 5695 (1935), but she enjoyed the great satisfaction of seeing the widespread success of her revolution *Leshem Shomayim* (for the sake of Heaven). She was not blessed with children of her own. And yet she was a mother. In fact, one could rightly say that no mother in our generation had as many children as she did.

When she departed this life in 1935, hundreds of Jewish girls walked behind her *aron*, toward the Cracow cemetery, and

wept with heartrending cries, as one does for one's own departed mother. And when news of her *petira* became known throughout the cities and towns of Jewish Poland, thousands of Jewish girls tore *kria* and sat *shiva* as if for a mother. The very same year, hundreds of young Jewish mothers named their new-born daughters Sora, after a woman, who – two decades earlier – was still an unknown Jewish seamstress, but who had since become Rebbetzin Sora Schenirer, the legendary mother of a new *Torah*-true generation of Jewish women in pre-war Eastern Europe.

By: Zygmunt Put, Ami Magazine



Rav Eliezer Lippa, 26th of Adar

Son of Rav Elimelech of Lizhensk

Rav Eliezer Lippa, the son of the illustrious Rebbe Reb Elimelech of Lizhensk, once spent *Shabbos* at the court of the famous Rebbe Rav Pinchas of Koritz. After *davening* (prayers), as is the custom in *Chassidic* courts, Rav Pinchas held a *tisch* (a communal *Shabbos* meal led by the Rebbe). Being the son of a great *Tzaddik* (righteous person), Rav Eliezer Lippa was given a seat next to the Rebbe.

At one point, Rav Eliezer Lippa, caught up in his own holy thoughts, sighed to himself, “*Oy, Tatte* – Oh Father (a reference to *Hashem*).” Rav Pinchas, who was renowned for his cutting truthfulness and abhorrence of lip service, overheard his *krechitz* (sigh). He turned to him and whispered, “Who says?” [i.e. Who says that you are so close to *Hashem* that you can refer to Him as your father?] Rav Eliezer Lippa was crushed. What hurt him the most, he reckoned, was that Rav Pinchas

was absolutely right! Was he really so close to *Hashem*? Was his whole *avoda* (service of *Hashem*) no more than lip service?

He returned home dejected. His father, Rebbe Reb Elimelech, noticed right away that something was amiss. He asked his son, and Rav Eliezer Lippa told him what had happened, and how broken-hearted he felt.

“What?!” Rebbe Reb Elimelech exclaimed. “And if one does not have a father – must he remain an orphan? The *pasuk* says: ‘*She’al avicha* – You have to borrow a father!’ [This is a play on words of the passage (*Devorim* 32:7) which reads, *Sheal avicha veyaged’cha* – “Ask your father, and he will tell you.” The word *she’al*, to ask, can also mean “to borrow.”] Sometimes, when we feel very far away, we have to take *Hashem* as our father – on loan.”



Rav Eliyohu Chaim Carlebach, 26th of Adar

A Tribute to My First Rav

Many people know of Rav Elya's

famous twin brother, Rav Shlomo Carlebach. In fact, I also found Rav Elya

through Rav Shlomo's reputation, but it is Rav Elya whom I will always consider my first *Rav*.

Rav Elya and Rav Shlomo were born in Vienna in the late 1920s to a prominent and wealthy Rabbinic family. Their father, Rav Naftoli Carlebach, moved the family to Germany for the sake of his sons' education, but by the 1930s, they had immigrated to America, early enough to have escaped the war. Rav Naftoli Carlebach established a *shul* on West 79th Street in Manhattan, which is now run by his great-grandson, Rav Elya's grandson, Rav Naftoli Citron.

Rav Naftoli Carlebach was not *Chassidish*, but when his sons grew older, they became close to the Lubavitcher *Rebbe*. Rav Elya married the Lubavitcher *Rebbe's* first cousin, Hadassa, may *Hashem* bless her with a long and healthy life. They had children and he established his own *shul* in Staten Island. He became an expert on all types of *Chassidus* and published an encyclopedia of *Chassidus*, respected in many different *kehillos*. I like to think that his *tefillos* helped bring me to my current point in life, a *Chassidista* of the Stoliner *Rebbe*.

Rav Shlomo, who was the elder twin, succeeded his father as *Rav* of the 79th Street *shul*, but at some point, the brothers began to run it jointly. They used to alternate *Shabbosos*; one *Shabbos* would be led by Rav Shlomo, the next by Rav Elya, and when Rav Shlomo was touring, Rav Elya led for many weeks in a row. Therefore, when I went to the *shul* looking for Rav Shlomo, I met Rav Elya "by accident".

I had first heard of Rav Shlomo



Carlebach in the East Village, of all places. Skipping over the details, I was a cosmically confused teenager, dabbling in leftist politics and astrology. I went to the *shul* at 79th Street, and had a memorable experience, but nothing that immediately changed my life. It wasn't until I'd spent a few years in college getting even more cosmically confused that I finally decided to go check out the Carlebach *shul* again.

I was surprised that Rav Shlomo wasn't there, but in many ways Rav Elya was even more welcoming. He heartily invited me to the *seuda*, and after it, the *Rebbetzin* told me I could stay upstairs and read for the afternoon. Unfortunately, I took the subway home that afternoon, but I liked the experience enough that I went back for another *Shabbos* shortly thereafter. Rav Elya welcomed me again, saying he was very happy to see me. So I kept going back, and as I got to know him better, I began to espouse some of the views I'd picked up in college and in political meetings. And the fact that I could do so is the greatest tribute to Rav Elya. No matter how far I had strayed, no matter what outrageous view came out of my mouth, Rav Elya Chaim always made me feel welcome and loved.

Rav Eliyohu Chaim Carlebach, may the memory of this *Tzaddik* be a blessing, left this world right before *Shabbos*, in March 1990. The congregation was gathered for *Shabbos*, waiting to see him, when they told us. That *Shabbos*, we sang his favorite songs, told over his teachings, and shared memories. It was a hard, but healing *Shabbos*. People broke down in tears at different times. I remember watching my own teardrops fall on the tablecloth while some stranger looked at me sympathetically. I must have been crying harder than I realized.

One phrase people attributed to Rav Elya in their stories was, "Just be normal." He had never actually said that phrase to me, but it succinctly summed up the

message he had been conveying to me throughout the entire year of our acquaintance. Normalcy was a good value for me to strive for. It certainly wasn't a value in hippiedom or leftism, and after years of identification with both those worldviews, I certainly was not my normal self.

After the loss of a dear authority figure, it is very common that the young and bereft resolve to follow the path of the deceased more devotedly. How else can they connect with the *niftar*, the person who left this world? The person is gone in body, so the connection must



The twin brothers, Eli Chaim and Shlomo Carlebach, rowing on a summer vacation in the Catskill Mountains, probably summer 1948. Courtesy of Hadassa Carlebach and Sheina Carlebach Berkowitz.

be on a purely spiritual plane. I've been told that the *Tanya* says that a *Tzaddik* accomplishes more in this world when he leaves it because then he is not encumbered by physicality. I don't claim to understand how that works, but I think that the effect on the bereft that I described must be part of it. As Rav Shlomo used to say, "What do I know?"

May Rav Elya be a *meilitz yosher* for *Klal Yisrael*. Oh, how I miss him!

My father was a strong believer in everyone being master of himself. With *Hashem* guiding us, we have no excuse for stupidity or even depression. He believed that we can all reach the top. He often told us, "Just be smart." And, if anyone ever dared to hurt my feelings, he would say to me, "You let that cockroach crawling on the floor have control over you?"

He was a magnificent father and a terrific grandfather, too. Fortunately, he lived to see ten of the many grandchildren born. The stories are being relayed to the great grandchildren as well.

(Sheina Carlebach Berkowitz)



Rav Yosef Shaul Nathanson, 27th of Adar

An example of Rav Yosef Shaul's work from his biblical commentary *Divrei Shaul* (Second edition, end of comments to *Koheles*):

"I heard an explanation from esteemed Great-Uncle Tzvi Hirsch of Berlin as to why in previous generations they did not engage in so much sharp *Talmudic* debate and logical hair-splitting known as *pilpul*, compared to our generations:

The matter can be illustrated by the parable of a blind man who wanders through a house seeking a way out of a closed room. When he reaches a window, unable to see it, he naturally begins to feel it with his hands. He says to himself,

"Surely this opening is not a door, by reason that doors open all the way to the floor and this opening does not reach the ground." And then he wanders, arms outstretched, till he reaches another window and, using logical arguments, he reasons as to why this too is not a door and so on.

However, naturally anyone who can see does not need logical arguments to see a window for what it is and to recognize a door from afar. The earlier generations had clear, sound minds. Their thinking was straightforward and they were able to see things right away. Our generation's minds are clouded by darkness and uncertainty. Our ways of thinking are crooked and

roundabout and so we are blind. We must therefore resort to inference, logical reasoning, arguments, proofs and theories as to what these difficulties we encounter are. This reasoning and these thought processes force us to come up with new, novel interpretations and insights that someone who sees clearly would never come to.”

The following tales shed light on Rav Nathanson’s legendary character:

Rav Ben Tzion Halberstam of Bobov once related how Rav Yosef Shaul was willing to sacrifice his own safety to help a fellow Jew. Himself a *Misnagged*, an opponent of the *Chassidic* movement, Rav Yosef Shaul nonetheless was more than willing to lend a hand when a baseless libel landed Rav Yechiel Michel of Korima in trouble. He poured sweat and money into the operation and some well-greased palms allowed Rav Michel to go free.

During that time there was a pauper who spent a few weeks as a guest in Rav Yosef Shaul’s home. As was the custom in those days, penniless wanderers sought comfort and shelter with the local *Rav*, where he received a warm bed and three square meals a day.

One day, the *Rav* turned to his guest and inquired as to his stay in Lemberg (Lwów). “What business brings you here to our fair city?” asked the *Rav*.

“*Rav*, you should know that I know all about your involvement with Rav Michel’s affair and if you don’t pay up to

shut me up, I will go straight to the authorities with my information!” the guest spat back with such *chutzpa* that Rav Yosef Shaul was taken aback.

Nonetheless, Rav Yosef Shaul quickly recovered, although unused to blackmail, and thundered back, “Throw this brazen man out of the house!” And when the vagrant was outside, Rav Yosef Shaul warned him, “We, my friend, have a *Shulchon Aruch*, and in our code of law it tells us how to conduct ourselves!”

A few weeks later, the authorities appeared, accusing Rav Yosef Shaul of bribing government officials. Rav Yosef Shaul’s lawyer at the trial appealed to the judge using a logic that not even he could refute. “Your Honor,” claimed the lawyer, “my client, the esteemed Lemberger *Rav*, is a well-known *Misnagged*, an opponent of *Chassidus*. Now the formerly accused Rav Michel of Korima is a well-known proponent of the *Chassidic* movement. The two simply do not see eye to eye. Is this court really expected to believe, Your Honor, that my client would risk his life’s reputation to save one of his own opponents?!”

The judge had no inkling of the self-sacrifice that Rav Yosef Shaul had for a fellow Jew, even one with whom he did not agree. Seeing the irrefutable logic in this argument, the non-Jewish judge saw no reason to suspect Rav Yosef Shaul further and cleared his name, releasing him.



Rav Moshe Neuschloss, 27th of Adar

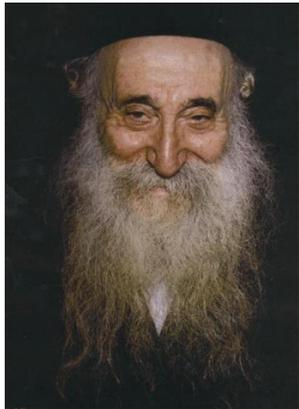
Av Bais Din of New Square

Rav Shaul Dovid Zimmerman was born in Europe to a very religious family about a hundred years ago. As a young man he learned in some of Europe’s finest *Yeshivos*. Just after World War I, Rav Shaul Dovid moved to the United States. At

the time, there was discrimination against religious Jews who kept *Shabbos*, and Jews who were unwilling to work on *Shabbos* had to look for a new job every week, because they were fired on Friday afternoon.

Unfortunately, Rav Shaul Dovid was unable to withstand the test and he too found himself working on Saturdays, in violation of the holy *Shabbos*. Little by little, Rav Shaul Dovid lost all of his traditional Judaism.

Some years later, after World War II, Rav Shaul Dovid became a taxi driver in the Williamsburg section of Brooklyn, New York. It was springtime and the sky was overcast as Rav Shaul Dovid drove through the streets of Williamsburg in his taxicab. Rav Shaul Dovid was suddenly flagged down by a man who appeared to be a *Rav*. The *Rav* was clutching a small package under his coat as he gave Rav Shaul Dovid the address of his destination. The address was only a few blocks away, a distance that a healthy person would normally be able to walk.



Rav Shaul Dovid was puzzled by the behavior of the *Rav*: holding a package under his coat and taking a cab for a few blocks. As the *Rav* was leaving the cab, Rav Shaul Dovid could no longer contain his curiosity. He asked the *Rav* what he was doing with the small package and why he took such a short ride.

“This,” explained the *Rav*, holding the small package in his hand, “is flour I just received from the Satmar *Rebbe*. I am planning to bake *matzos*. It is overcast outside and I am worried that it might rain. If this flour gets wet, I will not be able to use it for *matzos*.” Rav Shaul Dovid now understood the behavior of the *Rav* and suddenly remembered his learning from *Yeshiva* several years earlier.

“Actually,” said Rav Shaul Dovid, “I remember a discussion of that concept in [the *Talmudic* Tractate] *Pesochim*.”

“The *Talmud*?!” said the Rav. “You know about the *Talmud*?” The Rav was very surprised that the apparently non-religious taxi driver was familiar with the topic of baking *matzos*.

The two struck up a conversation and found out that their lives had crossed paths in Europe several years previously. Rav Shaul Dovid had spent some time at the Pressburg, Czechoslovakia, home of Rav Gavriel Neuschloss, the grandfather of the man now sitting in his cab, Rav Moshe Neuschloss, of blessed memory. The men discussed the past for several minutes, before it was time for the two to part company.

As Rav Neuschloss was leaving, Rav Shaul Dovid told him, “You know, I have been considering coming back for a long time now. When I do come back, I will spend my first *Shabbos* with you, Rav Neuschloss.” Rav Shaul Dovid drove away, very touched by Rav Neuschloss’s warmth – yet for the time being, he continued to live a secular lifestyle.

A couple of months later, Rav Shaul Dovid was driving down the street when he noticed religious Jews filing out of a *shul*. It was a weekday; it was not Saturday. What were these religious men doing wearing their *Shabbos* finest? Rav Shaul Dovid stopped his cab and asked one of the men coming out of the *shul*, “What’s today?”

“Today is *Shavuos*,” said the man leaving the *shul*.
Shavuos! Today is *Shavuos*?!

These words rang like an air-raid siren in Rav Shaul Dovid’s head. He had forgotten about the festival day *Shavuos*. He could not



believe it. Where had his life taken him? He thought back to his conversation with Rav Neuschloss. Then, Rav Shaul Dovid parked his car on the street and walked home, vowing never to drive on *Shabbos* or *Yom Tov* again.

The next *Shabbos* Rav Shaul Dovid spent with Rav Neuschloss. By observing *Shabbos* again, Rav Shaul Dovid rekindled within himself the spark of his soul. Soon after, he returned his life to genuine *Torah* observance. Rav Shaul Dovid passed away in the early 1970s and was buried in the far corner of the cemetery in New Square, New York. To this day, many people ask why Rav Shaul Dovid's grave is so far away from the other graves. One of the reasons is that Rav Shaul Dovid had insisted he be buried on the edge of the cemetery because of the shame he had felt for having violated *Shabbos* for so many years.

We can never know the effect a kind word can have on a fellow Jew. We can see from this story how Rav Shaul Dovid's entire life changed because Rav Moshe Neuschloss was so warm and friendly.



Healing Power of the Mikve

Rav Moshe Neuschloss once visited a well-to-do man to solicit a donation for the *mikve*. [This is the beautiful *mikve* in the heart of Monsey that he personally petitioned funds for and built. He poured his heart, sweat and soul into this project.] The *Rav* asked the man for \$25,000, but the latter hesitated, explaining that he could not donate such an amount.

Rav Neuschloss replied that for the *mikve*, one must exert himself even if it is difficult, and assured the man that he would be amply rewarded for his contribution with *kol meleï d'meitov*, with everything that is good.

When the man heard this, he revealed that the doctors had just discovered that his wife had a malignancy,

r"l, and she desperately needed a *refua*. If the *Rav* would give his blessing the man would be willing to donate the entire amount requested of him. He made out a check for \$25,000, and the *Rav* gave him his *berocha*.

A short while later, when the man's wife went for a medical examination, the doctor expressed his amazement. The malignancy had vanished – the woman was completely cured! The man returned to the *Rav*, and with tears in his eyes, thanked him profusely for his help. The *Rav*, in his simplicity, replied modestly, "You really don't have to thank me. Such is the power of the *Mikve*!"



Rav Yaakov Kamenetsky once remarked that if Rav Neuschloss would tell him that left is right – he would unequivocally believe him, so remarkable was the veneration and vast knowledge coupled with tremendous *hasmoda* that defined Rav Neuschloss.



Rav Neuschloss was known to be very lenient with regard to fasting, especially for women and children. Once, on *Tisha B'Av* afternoon, he wanted to rest a bit, but before retiring to his bedroom, he instructed his *Rebbetzin* that if people called to inquire if they could speak to him because the fast was extremely difficult for them, she should tell them that they may break their fast.

When the *Rebbetzin* inquired how he can allow her to be lenient without her husband listening to the person directly, he replied, "If a person is already calling me that he can't fast anymore, then he's already at breaking point and I don't want him to wait until you wake me up to break his fast!" Such was the love that Rav Neuschloss had for *Klal Yisrael*.

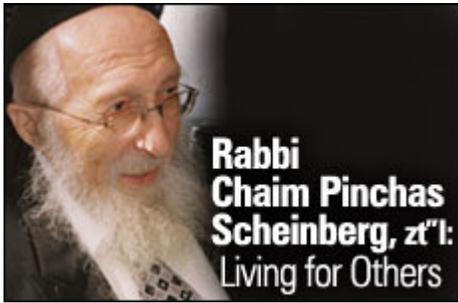
Rav Chaim Pinchas Scheinberg, 27th of Adar

Rosh Yeshiva Torah Ohr

Rav Chaim Pinchas Scheinberg, zt"l: Living for Others

A close student explains why the Jewish world mourns this great rav

A few years ago, on a Wednesday I attended the funeral of Rav Chaim Pinchas Scheinberg, my teacher and spiritual guide of the past 40 years.



As I took a seat up front, in clear sight of the deceased and the speakers, I thought to myself that this could be a funeral like so many others; a gathering of relatives, of close acquaintances, and in this case, students. But there was a tangible difference. According to news reports there were between 60 to 80 thousand men and women in attendance.

Most of them participated in the six kilometer funeral procession which wound by foot through Jerusalem to the Rav's final resting place on the Mount of Olives. Tens of people flew to *Eretz Yisrael* from the United States and Europe and amongst those in attendance were the most important leaders of the Jewish people; the Chief Rabbis of Israel, past and present; deans of the most prestigious *Yeshivos*, and Rabbinic leaders of the largest and most important communities in *Eretz Yisrael*. They all wept. Most of Yerushalayim's streets, schools and many of its shopping facilities were closed during the event. Yerushalayim was in mourning.

I knew why I was there. Rav Scheinberg altered my life. Not only by giving me the tools that I needed to serve as a relatively effective Rav and teacher, but

by showering me with a type of love, guidance and happiness that have been seminal to my life until today. In fact, hardly a day goes by that I don't refer back to a teaching or an episode that was a lesson learned from my great teacher.

Why were the other tens of thousands there? Why were they crying?

Rav Chaim Pinchas Scheinberg, passed away at 101 years of age. Volumes could – and probably will – be written on his many unique qualities. In Poland, the place of his birth, on his own initiative he arose at 4am every morning to tie his elderly grandfather's shoes, enabling him to go to morning prayers at sunrise, and would then ask to join him at those prayers. His grandfather predicted that this boy will grow to be one of the greatest leaders of the Jewish people. He was then 5 years old.

He immigrated to the U.S. at the age of nine and notwithstanding the complete void in Jewish education and the spirit of mass assimilation at that time, the young Chaim Pinchas became a Torah scholar. He attended public school until age 14, when he left home to study in a *yeshiva* in rural Connecticut. At age 16, he was tested and celebrated the completion of an in-depth study of the entire Talmud, an accomplishment usually found in a select few advanced and elderly scholars. By the age of 19, he was tested on all of *Shulchan Aruch*, the Code of Jewish Law.

At his wedding ceremony, he was presented with a *Semicha*, Rabbinic ordination, signed by the most renowned *Rabbonim* of Europe and America. And still, he was able to relate to his peers; he became an all-American teenager. Old timers would call him Lefty Scheinberg for decades for his proficient ability to play shortstop. But beyond his down to earth mannerisms, there was a very deep fire

burning. An almost unexplainable yearning to help restore Judaism and Torah to its prominence and majesty.

He returned to Europe after his marriage to continue his studies in the famed *Mir Yeshiva* where he soon became known as the most diligent student in *Mir*. The great dean of the *Mir Yeshiva*, Rav Lazer Yudel Finkel, would say, "I have two very diligent students, Reb Chaim Shmuelevitz and Reb Chaim Scheinberg." During that period, he visited and spent time with the saintly *Chofetz Chaim*, Rav Yisroel Meir Kagan, who went on to become his guiding light in life.

He considered every moment



The author receiving a blessing from Rabbi Scheinberg, zt"l precious, until his very last moments. Eventually he opened his own *Torah* institution which went on to become one of the most prestigious *yeshivos* in the world. To describe his *Torah* knowledge could only understate the case – he taught generations of scholars, and spread *Torah* to many thousands of students.



Virtually Selfless

That being said, the 80,000 people who attended his funeral did not do so simply for his *Torah* knowledge. Those who met him sensed something unique. When I was a Rav in Monsey, my family was fortunate that Rav Scheinberg would stay with us in our home on his visits to

America. His schedule was grueling: up at 4am to study and pray, receive hundreds of visitors all day and night until I would finally close the doors around 12 or 1 in the morning. Fifty years younger, I couldn't keep up with him. I remember running after him with some food or a cup of coffee begging him to take a break for just a few minutes.

On Saturday night, hundreds of visitors arrived soon after *Shabbos* ended with questions and requests for blessings. He happily received them. I recall one of the visitors being a young married man who was just diagnosed with cancer and was told clearly by several doctors that he only had weeks to live. The *Rav* warmly grasped his hand and comforted him. After



the crowds left, in the wee hours of the morning, Rav Scheinberg joined us in the kitchen and starting crying. It was uncomfortable. What do you say when a 92-year-old great *Torah* scholar is crying at your kitchen table? I asked if there was anything I could do. He explained that he was crying for the young man who had received the terrible diagnosis. He then asked that we pray together for his recovery, which we did. After we prayed, we sang together the Saturday night song of *Eliyahu HaNavi*. I cried too.

There must have been at least 200 visitors that Saturday night, and thousands during the preceding week. But the *Rav* was not jaded, not detached, and not

neutral. A person told him a tragic story and he cried. Five minutes later someone shared a *simcha* and he was happy. Someone gave him charity money to distribute and he took it. Someone asked for money and he gave it. He certainly wasn't an actor, and had no pretenses. How could he switch emotions and roles? Another aspect of Rav Scheinberg's life became clear to me; the *Rav* was virtually selfless.

He lived for others and fully identified with the person he was with. When someone spoke to him he felt his pain or his joy. When people spoke, he truly listened. He often taught us that when someone is speaking to us we should listen with all of our mind and heart. We should not be waiting for a chance to speak or even be formulating a response in our minds. When someone speaks, we should be selfless and just listen. He lived for others. It wasn't about him. It was about finding the good in others, and enabling them to become greater.



One Special Thing

A mother once confided in me that out of her nine (!) children, there was one she found difficult. Try as she might, she simply didn't get along with that child. She found herself picking on him, and not being as nice to him as the other children. One day, her husband became sick with hepatitis. As was his way when a student was ill, Rav Scheinberg called to arrange a time to visit him. When he arrived, the children were all bathed and in clean clothes and waiting at the door to greet their *Rebbe*. Somehow, he immediately focused on that child. The one child the mother did not quite get along with. He looked at him intensely, turned to the mother and complimented his eyes. "This child has the most beautiful eyes!" From that moment on, even during the most difficult times, the mother would notice

this child's eyes. In fact, she told me that sometimes she looked at this child and all she would see were his magnificent eyes; eyes that she had never noticed before. Their relationship improved dramatically.

It wasn't an isolated occurrence; he taught us that we should always try to find one special thing about *every* person we meet. After doing so, that trait becomes their 'signature', enabling us to always think well of them, be concerned for them, and build them up.

To be in his presence was in itself an experience. Totally unpretentious, he would tuck in a child's shirt, tell him to tie his shoelaces, caress the cheek of a troubled father. There was literally an aura of peace, of tranquility, surrounding him. His faith and trust in *Hashem* was so complete it actually transcended his own personal space to effect a change in anyone who approached him.

Students of his would return to Yerushalayim after many years of being away and Rav Scheinberg would remember their stellar qualities ('You still have that amazing memory?' 'You never lost your smile!'). He did this for many thousands of students. He taught us many times that we can make another person's day – and sometimes their life – different with a well-placed, albeit simple compliment. We have the power to make people great.

He was a great *mensch* and much more. He bonded with every single person he met. How could a man so devoted to the study and teaching of *Torah* spend so much time – and offer so much of his heart – to complete strangers? How did he remember them? How was his heart big enough to care for them? Perhaps he would smile at the question and say 'I follow the *Torah*! Treating people as human beings created in the Divine Image, keeping the laws of *Shabbos* or keeping *Kosher*. It is all one *Torah*, inseparable.'

Some people are impressive from

afar, but the more you get to know them, the more blemishes appear and the more ordinary they seem. Not so with truly great people. The closer you are to them, the more you see greatness that you never noticed before. Tens of thousands saw in Rav Scheinberg an example of *Torah*. They saw the human potential of every person as they were all created in the image of *Hashem*. When he would hear people say, 'I'm only human!' he would tell them 'human' is a very great thing. To be human

is to be Godly. To internalize the *Torah* is to become Godly. Godliness touches everyone in its path.

I guess that is why they were all there on that Wednesday morning.

www.aish.com/sp/so/Rabbi_Chaim_Pinchas_Scheinberg_ztl_Living_for_Others.html

Author: Rav Yaacov Haber

Rav Haber's material is available at www.torahlab.org and www.mosaicpress.com



Rav Mordechai of Lechovitz, 28th of Adar

False Joy

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



Small Steps

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

would take him ages to arrive. The king sent messengers to tell his son, the prince, that he was awaiting his return.

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

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

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



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

Zera **ספר**
זרע שמשון
Shimshon

Ki Sisa

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

לרפואה שלימה

אברהם צבי בן פינא

נחת דקדושה

משה שמעון בן שולמית

לסייעתא דשמיא בכל

הענינים

יצחק ישעיה בן רות רפאלה

ושולמית בת יענטל

חרות על הלוחות (לב' טז')

Engraved on the Luchos (32:16)

From the word חרות, the Medrash learns (Shemos Rabba 32:1), that the Jewish people were freed from the Angel of Death. This is learned from the word חרות which can also be read as חירות - free.

With this introduction the Zera Shimshon explains the following Mishna (Avos 2:17). Rav Tarfon says: The day is short. The workload is great. The workers are lazy. The reward is great. The Master is pressing. The Zera Shimshon explains that each statement of Rav Tarfon can only come after the one that preceded it.

When the Jews accepted the Torah, they were freed from the Angel of Death. However, by sinning with the golden calf, the Angel of Death, which is also the Yetzer Hara, returned to them. The Gemara in Nedarim says (22b), that had the Jewish people not sinned with the golden calf, they would have only received the five books of the Torah along with Sefer Yehoshu'a. Had that been the case, their days would have been 'longer' since they would not have had so much Torah to learn in addition to the fact that they would not have died. Now that they sinned, the days became short since they eventually will die. As well, the workload became great, since after the sin, the Jewish people were given a much larger amount of Torah. Hence, the day is short and the workload is great.

The size of the Torah is one of the Yetzer Hara's tools to make a person neglect his duties. This Medrash says (Shir Hashirim Rabba 5:11), that when a person sees the size of Shabbos (24 perakim), Nezikin (30 perakim, encompassing Baba Kama, Metzi'a and Basra) and Kelim (30 perakim), he says to himself, how will I ever learn (all of the) Torah. Due to this, he allows himself to be lazy. Hence, the workers are lazy.

For this reason the Mishna continues that the reward is great. Being that the Yetzer Hara is so strong, the reward has to be great.

Another explanation is that the Gemara says (Baba Metzia 83b), that if one hires workers, if the practice in that area is that the workers to not get up early and stay at work late, then the employer cannot force the workers to do different than the normal practice. The Gemara ask, isn't this obvious? The Gemara answers the case is that the workers were given extra money. One may have thought that due to the extra pay it is understood that the employer is doing so in order to have the workers come earlier and leave later. On this Gemara says that no, the extra money is so that they workers due a superior job.

Tosfos explains that this whole discussion is only if the workers were hired without any specifications. Even though the employer gave them extra money it does not enable him to force the workers to do different than the practice of the area. If however, they were originally hired on condition that they come early etc. obviously, that condition obligates them to do so.

This is what the Mishna means when it says that the reward is great and the Master is pressing. Hashem is pressing, meaning He wants His worker to get up early and leave late and that is clear beforehand. That is why He pays well. Once we are told that Hashem is pressing, we understand that the 'good pay' is for dedication.

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

Ki Tisa
Shabat Parah
March 6th 2021
22nd of Adar 5781

893



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Hilula

- 22 - Rabbi Elazar HaLevi Ben Tuvu
- 23 - Rabbi Yoshiyahu Pinto zya"n, the Rif
- 24 - Rabbi Eliyahu HaKohen, author of 'Shevet Mussar'
- 25 - Rabbi Gershon of Kitav
- 26 - The Prophet Ovadiah
- 27 - Rabbi Shlomo Elyashiv, author of 'Leshem Sheva Ve'achloma'
- 28 - Rabbi Mordechai Chevrani, Rosh Yeshiva of Chevron
- 29 - Rabbi Gershon Libman, Rosh Yeshiva of 'Or Yosef'

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"n



MASKIL LEDAVID

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

The Mishkan Teaches us How to Attain The Divine Presence Among Us

This Parsha includes several commands and laws in connection with the building of the Mishkan and its service. The Holy Alshich writes on the verse, "They shall make a Sanctuary for Me so that I may dwell among them": It does not say 'among it' but 'among them', which implies among each one of Am Yisrael. His words are based on the Holy Zohar (Tikunei Zohar, Introduction 13:1), "Rectifying one's body is like rectifying the Mishkan". A Jewish person's spiritual composition is formed after the model of the Mishkan.

The Mishkan's form, arrangement, and special service, all of which brought the Divine Presence to rest inside it, serve as a lesson for us how to conduct our personal service of G-d, how to purify and sanctify ourselves and prepare ourselves to become a fitting vessel for the Divine Presence to dwell among us.

The first mitzvah in this Parsha is the mitzvah of giving a half-shekel (a coin with a specific weight of silver) to conduct a census of Am Yisrael. The sockets which held up the walls of the Mishkan were made from this silver. This mitzvah includes the command "The wealthy shall not increase and the destitute shall not decrease from half a shekel". Each person had to give a half-shekel only, not more and not less. The reason for this instruction, the Da'at Zkeinim explains, was so that the rich should not say 'I have a greater share in the Mikdash than you'. Therefore, rich and poor all had to give the same amount. In this light, one can explain that is the reason why the Torah commanded to give specifically a half and not a whole coin, to remove the feeling of pride and conceit from man's heart. Rather he should always feel that he is 'half' and lacking perfection. As the verse says, "A heart broken and humbled, O G-d, You will not despise". "Hashem desires the heart", a heart that is split, broken, and submissive before Him and not conceited.

The commentaries also explain that the half coin comes to teach us that on his own every individual is only a half and lacks perfection. Only by connecting to one's fellow, to the public, can one achieve perfection. A Jew's perfection comes only through unity. This is the quality and distinctiveness of Am Yisrael over all the nations, that they are one united nation.

These two ideas, submission and unity, are dependent on each other. For unity and connection between man and his fellow is not possible if one is afflicted with the trait of pride. The conceited person builds a platform for himself and will always seek to give prominence to the way in which he feels worthier than his fellow and will see no reason to unite with someone who he feels has less value than himself.

Just as the submission and self-effacement, and the resultant unity, constituted the power that kept the Mishkan erect, (the half-shekel was used for the sockets which were the basis for the Ohel Moed), so too, the foundations of each person's personal Mishkan is distancing himself from the trait of pride which is contrary to the Divine Presence. For concerning pride Hashem says, "I and it cannot dwell in the same space" (Sotah 5a). And concerning the modest and humble person, we are told (Yeshaya 57:15), "I abide in exaltedness and holiness, but I am with the despondent and lowly of spirit".

Unity and the segulah of being part of the public is also a condition for the Divine Presence to rest among us, for the

Shechina does not rest where there are less than ten men. Hashem did not descend on Har Sinai until Am Yisrael fulfilled "and Israel encamped there, opposite the mountain", on which Rashi expounds, "As one man with one heart" (the word 'encamped' in Hebrew is written in the singular).

Following the command of giving a half-shekel for the census, the Torah then commands about making the Kiyor, the copper Laver and its base from which the Kohanim were required to wash their hands and feet before performing the service. The purpose of this washing was for sanctity rather than cleanliness, to purify themselves and prepare their bodies to serve Hashem in holiness. Every Jew is comparable to a Kohen who serves Hashem through his personal service and prayer. For our entire role in This World is to act like servants who serve their Master, fulfilling His will and serving Him. By virtue of the superiority of this role, we are obligated to guard our holiness and purity, both in thought and deed, with exceptional integrity, so that we should be fitting to serve the King of Kings, The Holy One Blessed Be He, for one may not approach the King 'dressed in sackcloth'.

The following is another lesson we can derive from the Kiyor that was fashioned from the copper mirrors donated by the women. When a person stands in front of the mirror and faces his own image, this can rouse a person to remember that "There is a watchful Eye, an attentive Ear and all your deeds are recorded in a Book". When a person attains the level of "I have set Hashem before me always", where he sees the Book open and the Hand writing, he will certainly guard himself carefully from any trace of sin. This is how he will merit the Divine Presence resting inside him.

The Parsha continues with the command to make Anointment Oil which would be used to anoint and consecrate all the vessels of the Mishkan. The oil alludes to good deeds, as it says, "A good name is better than good oil", and it also says (Tanna D'Bei Eliyahu Rabba 7), "Oil refers to good deeds, as it says 'Like the scent of goodly oils', like the scent of your good deeds". Man must train himself in good middot and good deeds so that his good deeds exceed his wisdom. He should gain a good reputation, to be beloved Above and pleasant below. Just as the Anointment Oil consecrated the Mishkan and its vessels, so a person's good deeds transform his body into a holy being and then Hashem's Shechina will rest in him.

The fourth command in the Parsha is to make the Ketoret, the incense, from which we can derive the correct and upright behavior fitting and necessary for a Talmid Chacham or anyone who desires meriting the Divine Presence. On the verse, "Thoroughly mixed, pure and holy", Chazal expound (Kallah 3b), "A Talmid Chacham must act pleasantly to every person and should not be like a dish without salt". A Talmid Chacham must be agreeable to Heaven and agreeable to people, to the extent that others exclaim about him, "Look at so and so who studies Torah. How pleasant are his deeds!" Through this he causes a sanctification of Hashem's Name and makes the Torah beloved to people, thereby increasing Torah study in the world. For when people witness the glory of the Torah, how it refines and elevates man, they will cleave to it to acquire its qualities. And then automatically, Hashem's Name will be intensified in the world, which translates into the presence of His Divine Spirit.



Walking in their Ways

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

Tough Love

"Honored Rav," a Jew from New Zealand addressed me, "a terrible thing happened to me, but because of it, I merited returning to my Father in Heaven." He told his story:

"One night, I dreamed that a figure came to me and said, 'I have come to inform you that your son died in his sleep! You have two options – either to continue sleeping or to check up on him. But, no matter what you choose, his condition will not change.' Then the figure disappeared.

"I awakened immediately and went to my son's bed. I found him dead. After the initial shock, I understood that this was retribution for my misdeeds. Then and there, I resolved to do teshuvah and accept the yoke of Torah and mitzvot."

I could not hold myself back from asking, "How did you feel upon revealing that the figure had spoken the truth and your son lay dead before you? Were you angry? Did you not wish to protest and rebel?"

"What would I have gained had I held grievances toward G-d? Hashem is the King of the universe. I cannot do a thing against His wishes!"

When I heard the words of this giant of spirit, I felt greatly inspired. Often, when a Jew is hit with troubles, he feels angry and rebellious toward Hashem. But this does not achieve the desired result. Hashem is sending him a message to draw closer to Him and reinforce his mitzvah observance, not that he should rise up in grievance against Him. Anger toward Hashem only distances a person from Him. It is the catalyst for him to receive more Heavenly signals in the form of suffering, until, finally, he understands that his Father is calling him back, and he repents.

Isn't it a shame that some people just don't "get the message" the first time? They need constant reminders to repent, in the form of painful incidents. Who in their right mind would choose a life of difficulties?

One can avoid these trials and tribulations if he would only repent after the first signal. After doing teshuvah, he is beloved by Hashem and draws an abundance of blessing upon himself.

The Haftarah

"The word of Hashem came to me, saying, 'Son of Man...'" (Yechezkel 36)

The connection to the Parsha: For the Maftir of Parshat Parah, we read the Torah section that describes how the contaminated ones were purified with the water from the ashes of the Red Heifer. The Haftarah, too, tells us that in the future Hashem will purify His children with the waters from the ashes of the Red Heifer. This expresses our longing for the future redemption, which we yearn to merit speedily in our days.

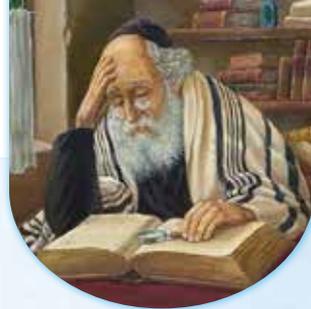
Guard Your Tongue

An Untrue Statement

All kinds of lashon hara are forbidden, even if the words are true and accurate. The fact that the statement is true does not exempt one from the prohibition of speaking derogatory or damaging words.

'Motzi shem ra', an untrue statement, is a greater sin and worse than lashon hara, which although derogatory is true.

Derogatory statements that are based on the truth but one exaggerates the facts or slightly changes them, are also included in the prohibition of 'motzi shem ra'.



In Our Father's Path

What Were the Indian Villagers Excited About?

On Shabbat Ki Tisa, when we read about the sin of the Golden Calf, the Gaon Rabbi Yechiel Meir Tzucker shlita (Doresh Tov) related the following amazing story, concerning the son of a judge from the High Court of Justice, who became religious. Today he is an outstanding Talmid Chacham and he tells of the catalyst that brought him to repent:

The story began when as a young man, wishing for some change of scenery, he decided to tour India. There is a prohibition in India of bringing alcoholic drinks to the beach. Whoever wishes to drink must purchase from the kiosks found on the coast. In this way, the concessionaries who won the bid for managing the kiosks can demand an exorbitant price for every can of beer. Anyone caught taking a can of beer out of his bag can receive a heavy fine.

Our young man decided not to be a sucker and on no account was prepared to pay five dollars for a can of beer that costs half a dollar in a regular store. What did he do? He brought along a can of beer in his bag.

As soon as he took out the can from his bag, an Indian jumped up and began shouting at him in English, "Thief! Impudent fellow!"

After throwing several more curses at him, he suddenly stopped abruptly and asked him. "One moment! Are you a Jew?" And when the young man replied in the positive, he began apologizing: "I am so sorry, I did not mean it. I never intended to offend a Jew"...

He quickly ran away but a few moments later returned and asked: "Can you do me a favor and come with me to my village? I have a motor-scooter and I promise you that on the way to the village I will take you to many interesting sites which you will enjoy very

much. Didn't you come here to have a good time? Trust me, you will enjoy this!"

The Indian kept his word. He took him to all kinds of astonishingly beautiful places, which although lengthened the journey, definitely made it worthwhile.

Eventually, they arrived at his village. According to the residents' behavior who accorded this Indian the utmost respect, it seemed that he was village Mukhtar. He instructed his guest to sit on a bench in the center of the village and wait. He himself rode around with his motor-scooter and instructed all the villagers to assemble next to the bench where the young man sat.

It took only several minutes for all the villagers to assemble; simple Indian villagers who surrounded our Israeli friend. The Indian got off his scooter, quieted the crowd and announced:

"The man sitting here on the bench is from the Chosen Nation! He is a Jew! He is part of the nation that G-d chose!"

The villagers were electrified...

Some hurried to bring him flowers, others rushed to their homes to bring him almonds and nuts... They simply did not know what to do with themselves out of their great excitement.

"I ask you to understand", he continued relating his personal tale. "I sat there, a completely irreligious Jew, complete with spiky hair and earrings, and said to myself: 'What is he talking about? Why is the crowd so excited? What, in fact, is the Chosen Nation? How am I different to them? I felt so uncomfortable about my lack of knowledge that I promised myself: First thing I am going to do when I return to Israel is to find out the significance of being part of the Chosen Nation. What are they so enthused about?"

Indeed, on my return, I inquired about a place where I could learn about the significance of belonging to the Chosen Nation. I was directed to an Arachim seminar and thus began my journey of repentance." This is the story that he told over.

The nations of the world acknowledge the superiority of the Chosen Nation. They are all aware that a Jew is 'G-d's child'. The main problem is that we are not aware of it! We do not acknowledge our singularity! We do not walk around with the feeling that we are 'G-d's Children'!



Pearls of the Parsha

The Segulah of Reciting the Ketoret

"Hashem said to Moshe: 'Take yourself spices'" (Shemot 30:34)

In the Holy Zohar, Rabbi Shimon bar Yochai praises the segulah of reciting the section of Ketoret, the Incense, as he says: "Would Bnei Yisrael realize how sublime is the act of offering the Incense before Hashem, they would take every word from this section and fashion it into a crown for their heads, like a golden crown. One who engages in it should contemplate the act of offering Incense and if he reads it attentively every day, he will acquire a share in This World and the World to Come, and death will depart from him and from the entire world and he will be saved from all retribution in This World, from evil forces and the judgment of Gehinom and the judgement of other nations.

Rabbi Shimon bar Yochai adds that when the Ketoret would rise in a pillar of smoke, the Kohen would see the letters of Hashem's Name flying in the air, rising upwards in that pillar of smoke. After that, several Holy Chariots would surround the pillar of smoke on all sides until it ascended in light and joy.

Rabbi Chiya's Sign

"Its desecrators shall be put to death" (Shemot 31:14)

The Yerushalmi brings an incident where Rabbi Chiya saw someone plucking grass on Shabbat. After Shabbat Rabbi Chiya approached him and wrote for him on a paper "מהלליה מות יומת", its desecrators shall be put to death".

The Vilna Gaon wondered about this. Why did Rabbi Chiya not tell him right away while he was engaged in the act? And why did he write it on a paper and not just tell him?!

He answers that the Gemarah explains (Megillah 24b) that Rabbi Chiya would pronounce the letter 'chet' as 'heh'. If so, had he said the verse aloud, it would sound like "מהלליה מות יומת", those who praise it shall be put to death" and this is blasphemy. That is why he waited until after Shabbat and then wrote the words for him on a paper rather than saying it orally.

Adding to the Length of the Shabbat Day Guards Us

"You shall observe the Shabbat" (Shemot 31:14)

This observance, as the Yalkut Meor Ha'afelah brings, refers to observing the Shabbat before the onset of Shabbat and after its strict time of departure, as we are told, "It is proper to add from the weekday onto the holy day".

We are stringent with the twilight both preceding and succeeding Shabbat and begin observing Shabbat well before its onset and take leave of Shabbat well after dusk. These times that we 'add' to Shabbat from the weekday on which we do not perform forbidden acts, are a fence for Shabbat which serves as a protection for us.

Holiness Flew Away Following the Sin

"He shattered them at the foot of the mountain" (Shemot 32:19)

Rabbi Avraham Chizkuni in his sefer 'Shtei Yadot', explains how Moshe could break the Luchot, even though one is forbidden to break vessels out of anger. He quotes the Maharsha in his commentary on Masechet Shabbat (105b), who says that there is no prohibition to tear something insignificant and not substantial.

The Yerushalmi in Masechet Shekalim brings that when Am Yisrael made the Golden Calf, the letters flew from the Luchot.

It follows then that when Moshe broke the Luchot they were already considered as 'insignificant' and not a substantial object, so there was no prohibition of shattering them in his anger.

Treasures

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



The Torah is Hashem's 'Clothing'

"And now, desist from Me. Let My anger flare up against them and I shall annihilate them; and I shall make you a great nation" (Shemot 32:10)

The Gemara tells us (Berachot 32a), "Rabbi Abbahu said: 'If this verse were not written in this way, it would be impossible to utter it'. The words 'desist from Me', teaches that Moshe grasped hold of Hashem like someone grasps his friend by his garment, and said to Him, 'Master of the World, I will not let go of You until You forgive and pardon them'."

It is clear that this Chazal is only a parable for our clarity, for Hashem is not physical and has no bodily form. However, we will try to understand why Chazal specifically used the expression of 'grasping hold of His clothing', when they wanted to express Moshe's great effort through his pleading and begging to beseech Hashem that He forgive Am Yisrael for the sin of the Golden Calf.

The role of a garment is to cover and hide. When one sees a garment, one does not know what is hiding underneath it. We know that the entire Torah is actually the Names of Hashem, which signifies that Hashem's glory and Presence are, as if, concealed in the Torah. The Torah is His Names and a name always signifies the essence of an object.

The goal of our service is closeness to Hashem and cleaving to Him, as the verse says, "To love Hashem, your G-d, to walk in all His ways and to cleave to Him" (Devarim 11:22). But since one cannot connect to Hashem directly, Hashem therefore gave us the Torah in which His Names and glory are hidden. Through studying the Torah, we are afforded the possibility of connecting to Hashem and cleaving to Him.

It follows that the Torah is the dress and cover of Hashem, through which we can acquire some understanding of Him and cleave to Him as much as our diminished value allows. Hashem concealed Himself in the Torah. The word אנכי, I am, is an abbreviation for אנכי נפשי כתבתי, 'I, Myself have written and given', in concealment and modesty. As it is Hashem who has written and given the Torah, it follows that our entire grasp and connection with Hashem is through His dress, the Holy Torah. We also find in the "515 prayers of the Ramchal", in prayer 287 it is written, "A One and Singular G-d... In the Five Books of the Torah which are the light of Torah, and they are Your dress as it says, 'wrapped in a robe of light'".

When Moshe Rabbeinu begged Hashem to forgive Am Yisrael and not wipe them out in His anger, he seized Hashem's 'clothing', the Holy Torah and maintained, 'Behold Hashem, the Torah and the Jewish people are One. The heaven and earth were only created for the sake of the Torah and Yisrael who are called 'first' or 'beginning' (Rashi Bereishit 1:1, Midrash) so that Yisrael should come and fulfil the Torah. As the Holy Zohar says (Shemot 200:1), "Go and see, when the Holy One Blessed Be He created the world, He only created it so that Yisrael would come and accept the Torah". If so, what purpose is there in the entire creation if Yisrael are not part of it? What merit will the world have to exist without Am Yisrael whose role it is to bring the creation to its purpose, engaging in Torah and fulfilling its mitzvot?

By seizing the 'clothing' of Hashem, Moshe was expressing the connection, the union, and the dependency between Hashem, the Torah and Yisrael. Moshe Rabbeinu who represented Yisrael, together with Hashem's 'clothing' which is the Torah, and the Holy One Blessed Be He Himself, are strongly connected and intertwined and it is impossible to separate and detach one from the other.

A NOVEL LOOK AT THE PARSHA



We are often subject to different events that occur in the world, without having any perception of why Hashem made it happen, and we find it hard to understand the purpose behind them. But after some time passes, which may even be a long period of many years, we suddenly merit seeing the full picture which gives us a tangible sense of the Hand of Divine Providence that was behind each event and how each incident was necessary to bring about a certain result. Then in hindsight, we understand that not a single detail was superfluous, all the events and occurrences served as some kind of preparation and preface to bring about the eventual salvation and delivery for Am Yisrael, whether on an individual or national level.

The Chatam Sofer zya"l says that this message is alluded to in a verse in this week's Parsha, "You will see My back, but My face may not be seen". This means that if you wish to see Divine Providence, do not wait to see the meaning and purpose of every incident right away, since "My face may not be seen". Only once the purpose has been achieved, do we then sometimes acquire a glimpse of how each detail was woven with perfection to create the complete picture. Retroactively we understand the purpose of whatever Hashem brought about, as in "You will see My back".

The Chafetz Chaim zt"l has a famous a parable which sheds light on this topic:

One Shabbat, a guest was staying in a certain city and witnessed how the Gabbai was distributing the aliyot and honors in the Beit Knesset. It seemed to him that the way the Gabbai was choosing the honorees was very strange, to say the least. At the end of the prayers, he approached the Gabbai and expressed his surprise why he honored so and so rather than someone else? And why was

this one called up to the Torah before the other one? And in general, why does he not just call up the congregants in the order of the seating arrangement? In this way, each one will know when his turn is approaching and it will prevent arguments.

This is what the Gabbai answered:

"His honor has come to join us for one Shabbat and therefore has questions. Allow us the honor of hosting you for several more Shabbatot and then you will see that so and so already received an Aliya the previous Shabbat and this other person is celebrating a joyous occasion or *yahrzeit* this Shabbat. Then you will realize that the considerations and yardstick of how to distribute the honors every Shabbat are much broader than you think.

This is a perfect allusion for life in This World, says the Chafetz Chaim. Sometimes it seems to us that there is 'No judgement and no Judge', no order or justice, for, G-d forbid, it seems as if Hashem is raising the wicked and lowering the righteous, or someone suffers a hardship and wonders why he deserves it. Where is the fairness in the way the world is conducted?

But the truth is that man's life in This World is too short to be able to see down here with his human eyes that "The judgements of Hashem are true, altogether righteous". A human being's vision is too limited to be able to include all the details of His conduct and understand the depth and uprightness of Hashem's ways.

But, would Hashem lengthen a person's days and open his eyes, he would understand and tangibly see the exemplary order with which the creation is governed, both in an individual's life and in public affairs. He would simply marvel in astonishment in the face of the truthfulness of His conduct and the uprightness of His judgement. "The Rock! Perfect is His work, for all His paths are justice".

Rabbi Eliezer Turk shlita, in his sefer 'Otzroteihem Amaleh', brings a wonderful piece of advice which can help increase our faith in Divine Providence. He quotes a letter written by the leaders of the Diaspora, the Gaonim Rabbi Moshe Feinstein and Rabbi Ya'akov Kaminetzky

zt"l, as an introduction to a commentary dealing with the subject of Divine Providence. The following is the essence of their essay:

During his life, every single person goes through many incidents when he feels that he was delivered miraculously from a hardship or a troubling time that he had experienced. He comes across numerous instances of clear kindnesses that Hashem has done for him, like providing something that he required urgently or other similar things, and he stands astounded at the Divine Providence that he merited seeing with his own eyes.

How important and advisable it is to write down every experience of Divine Providence (*Hashgacha Pratit*) in a personal notebook to preserve the memory of these incidents so that every time he finds himself coping with a similar problem or hardship or any challenging situation, he can read through his list and thereby strengthen his faith in Hashem, particularly by recalling the personal incidents that he experienced in the past. This is good advice which will serve to instill in man's heart the simple truth and clear recognition that there is None other than Him, and Hashem does not remove His Divine Providence from His people for even one moment.

"Similarly," testifies Harav Turk shlita, "I heard from the Gaon Rabbi Moshe Mordechai Shulsinger zt"l, author of 'Mishmar HaLevi', in the name of the Brisker Rav, "More than a person can achieve through Mussar sefarim that engage in matters of faith and trust in Hashem, can a person attain from the personal incidents that he experiences".

This is exactly what faith is all about. When a person establishes in his heart that everything is orchestrated and performed by the Upper Hand, difficulties do not distress him! This faith implants in him the recognition that this is part of the process that he has to endure and everything is for his good. This knowledge strengthens him, instills him with hope and enables him to endure the difficulties with a lighter feeling.

MeOros HaGedolim Parshas Ki Sisa Parah

The Heilige Berditchever Rav: The Great Benefits of Cheit HaEgel

“They said to me, 'Make us gods who will go before us, because this man Moshe, who brought us up from the land of Egypt we do not know what has become of him. I said to them, 'Who has gold?' So they took it [the gold] off and gave it to me; I threw it into the fire and out came this calf. And Moshe saw the people, that they were exposed, for Aaron had exposed them to disgrace before their adversaries.” (Shemos 32:23-25)

The *Heilige Berditchever Rav* taught: *Chazal* said (*Avoda Zara 4b*) The only reason why *Bnei Yisroel* had to undergo the sin of the golden calf was to teach *teshuva* to the masses. This means that they really were not fully to blame.

The *Berditchever* cites *Rashi* on *pasuk 24*, I threw it into the fire: I did not know that this calf would come out, but out it came. And the *Midrash* that when the plate with the words *Alei Shur* was cast into the fire just as it had raised *Yosef haTzadik's* sarcophagus so did it raise out the golden calf, and asks the *Berditchever* if so, how could something wrong have come out of holy *Shaimos*? If the plate had an inscription on it and this mystical name *Alei Shur* raised out a golden calf from the fire almost miraculously, how can we believe that something Divine and miraculous caused a nationwide sin of such far reaching consequence?! It is forbidden for us to believe that from holy *Shaimos* anything warped and crooked could come out! The purpose of the holy *Shaimos* is to draw down Divine Mercy and kindness over *Bais Yisroel* and all manner of influx of bountiful blessings and *shefa* as it says in *davening Minchah Shabbos* – You are One and Your name is One and who is like Your people and One Nation, this means that all the *Shaimos haKedoshim* are to bring down mercy on *Bais Yisroel* and *Eicha 3:38* from on High no evil comes down, heaven forbid, if so it is difficult to understand how the plate with the inscription could cause such an evil incident to befall the Jewish people.

Rather the answer is that we can best understand this incident based on the following *Mashal* or parable that the *Berditchever* gave: There was once a great and might king who had an only son. The child was pleasant and handsome and possessed of good deeds and character, only full of good thoughts, and sterling qualities unlike anyone else in the whole entire kingdom or world!

This awakened his father, the king's love, it entered his royal heart and moved him to immeasurable incalculable love for his only child as it says in *Shir haShirim 2:7* “that you neither awaken nor arouse the love while it is desirous,” describing the love for His people and nation, *Amo Bais Yisroel*. The king knows that all of his son's ways are just and true, and that all his actions are good and proper, all done give satisfaction and *nachas* to his father the awesome mighty king, and to no other.

However, this princely child had several enemies and detractors, and they came with nefarious schemes, slander and tale bearing false rumors and besmirched the boy with falsehood and lies. The king said to himself, what if they wear me down so much, that at some point I shall heaven forbid be moved to come to believe these false rumors and lies, what if I fall for them? What then shall I do to protect myself from being influenced by their evil words to anger over my precious beloved son?

Therefore, the king called his one and only beloved son and told him, know my child that you have great enemies who plot against you, I advise you that may G-d be with you and therefore do something unthinkable, I am telling you to do this act, and no sooner than you shall do this, the matter will be known and revealed to your enemies who will immediately rush over to me and report you and slander you. When they perceive that I pay them no heed and do not listen to them at all, because I myself so commanded, then they will cease and desist all of their falsehood, treachery and prosecuting accusations against you forevermore!

This is how the Berditchever explained our *pasuk* “And out came this calf,” it is as if the very will of *Hashem* Himself was that there should come forth a golden calf so that He would have a way to atone and forgive our sins and the sins of *Am Yisroel*, then the prosecuting accuser will cease their accusations against us once they hear that the Master Himself forgives us even such a great and grave sin such as this one!

This answers the question the Berditchever raised regarding the plate inscribed with *Alei Shur*, even that was done for our benefit for the sake of *Am Yisroel* and that only good befall them forevermore.

That is what *Chazal* meant that this incident should have never happened it was only to demonstrate teshuva to the masses, the masses refers to our enemies and slanderous opponents who hatch plots and accuse us, once *Hashem* forgives us for the *cheit ha'egel*, this is a *teshuva* against them, it answers them and proves to them that there is no more point for them to level accusations against us anymore.

This is why when Moshe *davened* (*Shemos* 32:31) that we be forgiven he said “*Ana Hashem* this nation sinned a great and grievous sin,” why did he call it great – *chataa gedolah*?! Wasn't he suing for clemency and forgiveness?! Shouldn't he have said it was *ketana* small and insignificant? Moshe should have downplayed the sin, not amplified it?!

...

This was the prayer of the Master of all Prophets – *Hashem* forgive them even this great sin and then no accuser shall ever come to accuse them ever again since from now on they will deem the entire enterprise as pointless, why accuse when *Hashem* forgives even so large a sin as the golden calf?! . . .

This also the meaning of the final *pasuk* we cited “for Aaron had exposed them to disgrace before their adversaries.” Aharon exposed them on purpose so that the adversaries and accusers would come and fail in their accusations and give up and never try it again. May *Hashem* always continue to advocate on our behalf *Amen!*



MEOROS HATZADDIKIM

— Lights Of Our Righteous —



Ki Sisa

כִּי תִשָּׂא אֶת־רֹאשׁ בְּנֵי־יִשְׂרָאֵל לִפְקֻדֵיהֶם

“When you take a census of the children of Israel according to their numbers, let each one give to the Lord an atonement for his soul when they are counted; then there will be no plague among them when they are counted.” *Shemos 30:12*

In the *holy seforim* it is explained that the word formed from the letters after *Rosh* - the head is the word *Shabbos* because after the letter *Reish* comes a *Shin*, and after the *Alef* comes a *Beis*, and after the *Shin* comes a *Tav*. This hints at the fact that the *Shabbos* atones for all (just as the *pasuk* says that we are giving donation as atonement).

The *Taz* explains the atonement of *Shabbos* (*Orach Chaim Hilchos Shabbos 242:1*). The *Taz* asked regarding the *Gemara* (*Shabbos 118b*) that teaches us that “whoever safeguards the *Shabbos* properly even if he is an idol worshiper like the generation of Enosh they forgive him.” *Taz* asked how can it be that *Shabbos* atones without any *teshuva* or repentance? He answers surely a person needs to repent and do *teshuva*, but rather *Shabbos* helps even more so that if he transgressed and sinned doing things that are liable for pain and suffering or death penalties - still *Shabbos* helps atone for his sin. That by observing and safeguarding *Shabbos* he merits to repair and atone for those sins and he doesn't need to undergo pain and suffering or death, heaven forbid.

Therefore, Rav Mordechai Steiner taught us that it's necessary that we be very careful safeguarding and keeping *Shabbos* and all of its laws. Whether this is achieved by the meticulous study and review of all the *halachos* of *Shabbos* themselves and especially regarding the observance of those laws. And we also have to be careful to be *Shomer Shabbos* in the way that *Shemira* also means anticipation, as it says *Aviv Shamar es haDavar*, we have to eagerly await the coming of *Shabbos* each and every week and prepare ourselves for it's coming.

We especially have to be extra meticulous and careful regarding the proper use of our time on *Shabbos* to take advantage of it and study as much *Torah* as we can and to pray properly and to come on time to *shul* as it is said in the name of *tzaddikim*, *Shabbos 113a* regarding the *pasuk Yishaya 58 veDaber Davar* - that your manner of speaking on *Shabbos* should be different than the way you speak during the weekdays. And that means that the words of your *Torah* study and the ways of your prayers should be higher and loftier, even more so than the way you study *Torah* and pray during the week.

Therefore, even those words will be different than the way that you study and pray during the week, rather you should pray slowly and take your time and with much more enthusiasm and this is all the more so true regarding your *Torah* study.

It is also proper for us to strengthen ourselves and add into our learning before *davening* which is a very important thing especially on *Shabbos* itself as is explained by the *Tiferes Shlomo* (*Megilas Esther* 9:25) “when Esther came before the king, he commanded by *sefer* that his wicked decree, which he [Haman] devised against the Jews, should return upon his own head,” the *Tiferes Shlomo* interpreted this to mean that through the study of the *sefer Torah* we merit to cancel the evil plans of our enemies and we can stand before the King properly.

In the holy *seforim* it also says further that when we study *Torah* on *Shabbos* that type of study is never forgotten forever and that type of *Torah* study is so important to *Hashem*, a thousand times more than the *Torah* study during the week. Therefore, we have to strengthen this type of *Torah* study on *Shabbos* more and more so than any other time especially before our *davening*. We also have to strengthen the matter of the *Shabbos* meals to influence the hearts of the Jewish people in regards to Faith and especially like we say in the *zemiros* that *Shabbos* is *seudasa dimebaymenusa* - a festive meal of faith therefore we see that these meals are a *segulah* to instill faith in our hearts and therefore it is proper that during such festive meals honoring *Shabbos* we should speak with our family members it matters of *Torah* and fear of heaven and not in idle chatter and gossip.

In general, the code of Jewish law tells us that on *Shabbos* it is forbidden to speak idle matters of no consequence that have no bearing on *Shabbos* itself how all the more so especially during the *Shabbos* meal, the *talmud yerushalmi* says that it was only after much deliberation that they even allowed to say *shalom* on *Shabbos*. Therefore, even when we do engage in speech and conversation whatever we discuss should still be in the realm of safeguarding and keeping the *Shabbos* on its laws properly then we will merit the final they have the redemption a day that is all completely *Shabbos*, *Amen*.

כִּי תִשָּׂא

The *Gemara Bava Basra* 10b says that Rabbi Abahu taught: Moshe spoke before a *Hashem* asking how are you uplift the spirit of the Jewish people? He answered with *Ki Sisa*.

We can explain this by saying that the numerical value of *Ki Sisa* is the same *gematria* as *David haMelech* Moshe Yosef *haTzadik* when you also add the letters you get 739. כִּי תִשָּׂא הוּא גִימטְרִיָּא דוּד הַמַּעֲיָה מִשֶּׁה יוֹסֵף הַצַּדִּיק סָךְ הַכֹּל תִּשְׁלִיט.

This hints to us that by the recitation of the *Tehillim* that David established we can uplift the great name of *Hashem* similarly by the *Torah* that was given through Moshe and through the sanctity and Holiness of Yosef *haTzadik* through all these we can merit to uplift *Hashem*. May we merit uplifting the *Karen Yisroel* and the spirit of the Jewish people speedily and our days with the coming of the righteous Redeemer, *Amen*.

Parah

הוּא יְתַחַטֵּא-בָּו בַּיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי יִטְהַר

“On the third and seventh days, he shall cleanse himself with it, so that he can become clean.” (*Bamidbar* 19:12)

The holy *Shela HaKadosh* wrote that the *Torah* is coming to hint to us that even though we currently lack the ashes of the *Parah Aduma* - red heifer there is still a way that we can purify ourselves from all contamination. This is through the study of the holy *Torah*, which purifies a person and this is what the *pasuk* means he should purify himself on the third day that refers to the *Torah* which was given in the third epoch – *alef hashelishi* which is the third day of

Hashem since for *Hashem* each day is like 1,000 days as it says in the *pasuk* “For in Your sight a thousand years are like yesterday” (*Tehillim* 90:4) through *Torah* study a person can be cleansed and purified and then he can merit to be pure on the seventh day referring to the seventh epoch - *alef hasbevi* in the future when we will merit purity. However, if he does not cleanse himself on the third day meaning that he does not sanctify himself through *Torah* study then on the seventh day he shall not be cleansed and not be purified meaning that he will not merit that future coming day. These are the words of the holy *Shelah HaKadosh*.

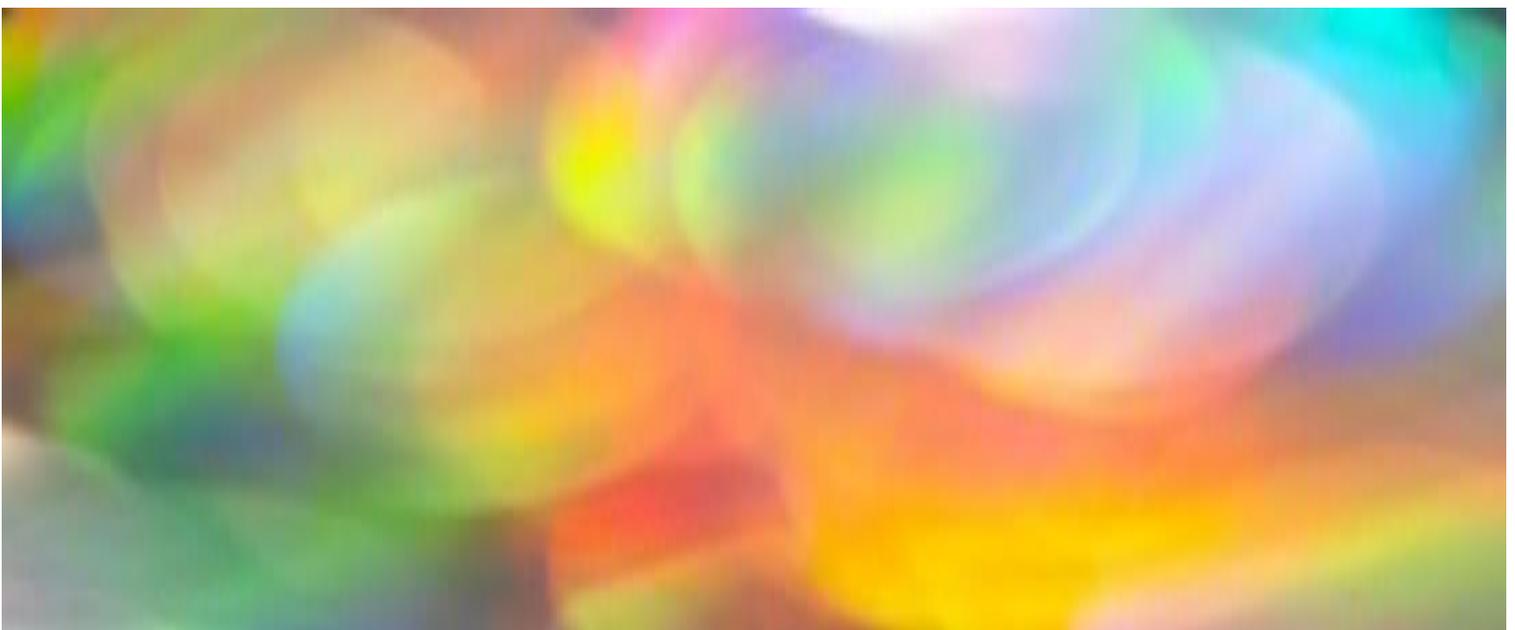
Perhaps, says Rav Mordechai Sheiner, we can add to this and say that: We know what it says in the holy *seforim* that the impurity of a dead body hints at depression and sadness because giving up all hope comes from the evil one who causes us to be so sad and depressed that we give up all hope and we say to ourselves 'what value is there in serving *Hashem*?' and then such a person is considered as if he has died. However, through the study of *Torah* we can remove this impurity from us as Dovid *HaMelech* taught us in “The orders of the Lord are upright, causing the heart to rejoice” *Tehillim* 19, that the *Torah* brings a man to great joy and happiness all this is true when we learn in sanctity and purity as his proper then the *Torah* finds a person and brings him great joy and happiness.

Not only does it purify him from the impurity of death, which is sadness and depression, but a person can also be purified through *Torah* from all types of impurity that exist in the world the *Torah* refines and purifies him as is taught by the holy *Ohr baChaim HaKadosh*. That through *Torah* study we can go out of all troubles, so that even a person who has sunk so low to the 50th gate of impurity he can still draw close to the Creator blessed is He.

Therefore, the *pasuk* continues to tell us on the seventh day he shall be purified that by attaching and binding ourselves to the *Torah* a person merits that on the seventh epoch which is the coming world as is known as it says in the holy *Zohar* that the coming redemption will be in the merit of the holy *Torah*. As the holy *Ohr baChaim HaKadosh* taught (in *Parshas Tetzaveh*) that the redemption is being held back because Moshe does not want to redeem us since we are idle from *Torah* study. May *Hashem* help that we strengthen ourselves and attach ourselves to more and more to our study and this will bring the final redemption, *Amen*.

לטהר טמאים לטמא טהורים באומר קדוש

In the liturgical poem it says: To purify the contaminated but contaminates the pure, by the saying of the holy one.



MeOros Noam Elimelech



*A new Collection of More Teachings, Even More Stories and
Parables of the Holy Tzadik*

**REBBE ELIMELECH of
LIZHENSK**

It is known that the Rebbe Reb Elimelech said before his passing:

*“Whoever studies the Noam Elimelech will merit Parnassah and
sustenance, and whoever studies it on Shabbos will merit the
extra Neshama Yeseirah as well as the higher levels of Chaya-
Yechida Yeseirah on Shabbos!”*

Introduction -

Who can comprehend the holiness and sanctity of Rebbe Elimelech? He and his famous and illustrious brother the holy Rebbe Reb Zisha of Anippoli both sent themselves in their youth into self imposed exile, wandering from city to city and from country to country to cause their brethren to repent and return to Hashem, to transform them into Ba'alei Teshuvah and to purify the hearts of the Jewish people, Bnei Yisroel and to instill in them the fear of His name and the love of Hashem.
(Ohel Elimelech #1)

To truly understand Rebbe Elimelech and the impact he had on Chassidus, we must understand that many of the masters believed that Rebbe Elimelech had spiritual powers similar to the founder of Chassidus the holy Ba'al Shem Tov. And to understand some of what powers and lofty levels were attributed to the Ba'al Shem Tov we tell the following tale:

Rav Yitzchak Isaac Yehudah Yechiel of Komarna author of Heichal HaBrachah wrote: My father-in-law and teacher Rav Avraham Mordechai of Pintshov once related the following story, "Once one of our master the Ba'al Shem Tov's students asked him what occupation he should undertake and the Ba'al Shem Tov told him to become a chazzan. "But I do not know how to sing," protested the student. "I will connect and bind you to the olam ha'niggun – the world of song." My father-in-law and teacher told me that he knew this chazzan and there was never another cantor like him in the world!

Once this chazzan visited our master the Rebbe Elimelech of Lizhensk, there proceeded to be a disagreement between Rebbe Elimelech and his son our master Reb Elazar whether they should honor the chazzan by asking him to lead the services for Kabbalas Shabbos or not. Rebbe Elimelech was afraid that the chazzan's singing would interrupt and distract him from his holy ways. The chazzan was accompanied by a two man choir of singers, with one called Bass and another Zinger. After much deliberation, they agreed to honor him to sing with his choir. This was done in respect for the awe and reverence of the holy Ba'al Shem Tov, since this chazzan was known as the Ba'al Shem Tov's chazzan. And they decided to honor him and whatever would be would be.

They began the Kabbalas Shabbos service and Rebbe Elimelech sent word to ask the Zinger to step down. They continued singing and finally Rebbe Elimelech could no longer contain himself and he sent word to ask both the cantor and the Bass accompaniment to step down as well. He explained that the great and holy spiritual light and holy illumination which their holy singing had brought down from the heavens was so strong and powerful that the Rebbe Reb Elimelech feared that his entire existence was at stake and that his soul would simply expire! The rest of the entire Shabbos he honored the chazzan very much but did not allow him to lead the services for fear that once again his life would be at stake.

On Motzaei Shabbos, the Rebbe Reb Elimelech called and sent for the chazzan so that he might relate to the Rebbe some tales of the holy and lofty spiritual levels and sanctity of the Ba'al Shem Tov. He told great and wondrous tales the likes of which no ear had ever heard before and the primary thread that wove between them all was the Ba'al Shem Tov's great love and fear of G-d. And how his lofty soul would rise up to to all the higher realms even while he was awake and without stirring, and how he would gaze at the chambers of Torah and the chariot. And how when he would recite the Hallel HaGadol, he did not recite each verse until he actually saw the angel associated with it and heard his

song and then he would sing it with him together.

His sanctity and separation from worldly matters from the day he was born was legendary. He would speak with the souls of the Tzadikim who had passed on as well as with Eliyahu the prophet and especially with the holy and G-dly AriZal who were all present with him at all times. Once the holy Ba'al Shem Tov asked the AriZal why he revealed G-d's secrets in such an open manner and not clothed through the avodah, the service of Hashem? The AriZal answered him, that had he lived just two more years he would have succeeded in rectifying everything.

The chazzan related how the Ba'al Shem Tov's soul would sometimes rise to the higher realms and leave his body lifeless, and how he would converse with the Moshiach and with [Moshe] the faithful shepherd and what they would answer him. He was an expert and knowledgeable in the work of Creation, the work of the chariot – Masay Bereshis and Masay Merkavah as well as in the entire Torah and in the languages of all the creatures and the languages of the angels. He was full of love and fear of Hashem and had many virtues, he was pious, humble and full of Ahavas Yisroel – one who loves Jews. And he said that any of the spiritual levels written praising the AriZal, were true regarding the Ba'al Shem Tov as well and that he even had more! Since that which was committed to writing regarding the AriZal was but a drop in the ocean of the true level of the AriZal.

He also retold how every Erev Shabbos during Mincha thousands and myriads of souls would come to the Ba'al Shem Tov requesting a tikkun to rectify the roots of their souls.

He also told Rebbe Elimelech how the Ba'al Shem Tov was able to see from one end of the world to the other. And how once he was sitting together with his students and he chuckled and laughed a bit. When the students asked the Ba'al Shem Tov why he laughed he explained: “In a certain city in a far off land a great minister spent many years to build a beautiful palace. And just now a great and righteous Tzadik was going to pray Mincha, the afternoon prayer. Just then a great downpour of rain began and the Tzadik took shelter from the deluge in that palace. When the Tzadik left, after the rain had abated and he continued on his way to the synagogue the entire palace collapsed to the ground. How can I not laugh at the hidden manner in which this world operates? The true purpose of this great and magnificent palace was only to shelter that Tzadik for a fleeting moment from the rain. In this way the Tzadik affected a tikkun, and rectified all the stones and all the sparks within them. Why should they remain standing for no purpose? Therefore they all fell down to the ground.” Afterwards this incident of the building's destruction was printed in the newspaper gazettes and how it somehow fell for no reason and it happened at that time.

He further told Rebbe Elimelech how our master the holy and G-dly Ba'al Shem Tov upon seeing any piece of furniture or some vessel such as a table or bench, he would be able to discern the thoughts that the artisan had had when he was fashioning that vessel. At this Rebbe Elimelech was greatly astonished.

Afterwards the chazzan stood on his feet and offered his testimony that once they were studying Torah before the holy Ba'al Shem Tov and a holy fire blazed around them and encircled them until they were so refined that they received the Torah from the Baal Shem Tov just as the Jews had received it at Mount Sinai with thunder and lightning and the strong sounds of the shofar's blast. It was just like at Mount Sinai. The sounds [of the shofar and thunder] heard at Mount Sinai never ceased since they were G-dly sounds rather one needs sanctity and refinement to hear them even today.

The holy Rebbe Elimelech replied that he had not merited this but that was no wonder since the holy Rav Yisroel Ba'al Shem Tov was very very great. Especially since he served Hashem on the banks of

the Dneister which is a place of purity, and that he received from the mouth of Achaya HaShiloni, happy is he who is human and merited this! **Those who were present and understood what had been said understood from this that all the other aforementioned forms of holiness and lofty spiritual levels Rebbe Elimelech himself had also achieved, or similar to them.**

Afterwards at a later date the chazzan passed away and within thirty days of his passing on Erev Shabbos the Bass singer returned from the mikva and came home. As he came home he told his wife, "Quick hurry and call the chevra kaddisha and tell the members of the burial society to come immediately," so saying he hastened to his room and explained, "They have just honored my dear friend the chazzan of the Ba'al Shem Tov to lead the services for Kabbalas Shabbos in heaven, and he does not wish to do so without me." So daying he lay himself down in bed and passed away.

(From the Handwritten Manuscript of Rav Yitzchak Isaac of Komarna – found in Introduction to Sefer Ba'al Shem Tov on the Torah – Kuntres Meiras Enyaim # 27-32)

His Praises -

There is a tradition that the stars in Noam Elimelech are there to signify any place where the author Rebbe Elimelech experienced an aliyas neshama, a journey of the soul to the supernal realms or the revelation of Eliyahu HaNavi
(Tagim p46)

There is another tradition that Rav Elimelech appeared in a dream to Rav yehishua of Belz and told him that anyone who studies his words would be considered one of his students.
(Tagim p46)

Ritz of Razla once said that a single statement of the Noam Elimelech contains an entire page of the Pri Etz Chaim.
(Tagim p46)

Rav Yitzchak Isaac of Kalov wrote a 300 page commentary to the sefer Noam Elimelech and did not print it when a heavenly voice asked him to refrain from doing so.
(Tagim p46)

Rav Chaim of Tanz wanted to write a commentary to the Noam Elimelech the length of the Bais Yosef on the Tur, however he refrained since he was afraid that he would not correctly interpret its meaning.
(Tagim p46)

The holy Divrei Chaim of Tzanz related in the name of the Holy Rav Naftali of Ropshitz that if the Rebbe Elimelech had been alive during the time period of the Amoraim (authors of the Talmud and Gemara) and if he had been alive during the period of the Tanaim (authors of the Mishnah) he himself would have been a Tanna, and if he would have been alive during the time of the prophets, he would have been a prophet. And if the Rebbe Elimelech would have been alive during the time of the Avos our patriarchs then we would be saying "The G-d of Elimelech," just as we recite in our prayers "the G-d of Avraham, Yitzchak and Yaakov." (Siach Zekanim I p6)

Sample Selections –
Parshas Toldos

“And he smelled the scent of his clothes.” (27:27)

I heard about the holy Rav Zusman (Rav Zisha of Anippoli) he once remarked regarding a man who was singing a moving song, a beautiful niggun to the words of “VeNislach – And they were forgiven,” which is recited in the Yom Kippur Kol Nidrei service and he (Rav Zisha) said: “Master of the World! - If the Jewish people had not sinned, how would there have been such a beautiful “VeNislach,” sung to you?”

This idea is somewhat explained in the Midrash (Bereshis Rabbah 65:22) And this is the meaning of “And he smelled the scent of his clothes.” This refers to the sins and transgressions when the Jewish people repent and do Teshuvah over them. This is hinted to by the statement of our Rabbis in Brachos (34b) “In the place where penitent Ba'alei Teshuvah stand, even completely righteous Tzadikim cannot stand.” Study Sanhedrin 37a which explains our verse “And he smelled the scent of his clothes.” “Do not read it as begadov – clothes rather read it as bogdav – traitors.”

(Toldos Yitzchak Ben Levi by Rav Yisroel of Pikov – Rav Levi Yitzchok of Berditchev's son)

Parshas Bo

Even during the rest of the year, if ever a Jew needs Divine assistance and miracles to rid himself of wicked enemies, he should tell the miracles of the Exodus by which Hashem punished the Egyptians, and this will arouse Divine vengeance upon his present enemies, too.

Parshas Bamidbar

If they give him the name of a tzaddik who has already lived in this world, this will cause him also to become a tzaddik, because it has aroused the soul of the departed tzaddik in the Supernal World.

Ist erlaubt zu dru: d'eu Lemberg den 3. Sep: tember 1787.

ספר נועם אלימלך

זה חיבר אשר חיבר היה הרב המקובל החסיד המפורסם איש אלק"י קדוש יאמר לו אשר סעיניו יוצא תוצה ותוררו אטנערו תוררו אמת על גם כמח ליקסטים ועל פטוקים ונסתרות ודרשים מיוסרים על ארני פו באשר עיניכם תחונת משרים : להודורו לעם ה' ורף ה' ארת המעשה אשר יעשון : וגם ארת הקדש שכבר נדבם הבא לבית הדין עיו הכי תרי אחים היה הרבני המופלג החסיד המפורסם סודריר אלער ואחיו הקטן הוח ורבני החסיד המפורסם סודריר אליעזר ליפמן טרו : ועיו המסייע היה האלוף התורני העניו סודריר יעקב רוב בער הלוי היר שמואל רייס טקק לבוב :

נרפס פה קק לבוב

תחת מנכח אדוניו הלדיר קיסר רומיני אוגנריין פייס נאליעלאן עט לאות יריאן קנגלסח אשטאליסו טייפסטעט יחסיס השני יר"ס

Janocens Gefler, königl. Senfor.

נרפוס הרבני סודריר יהודה שלמה בהמנות הרבני סודריר נשתלי הדץ ויל להיה הנקרא מאינסקורסר' שלמה יארוש ועכשיו נקרא ר' שלמה רפאפורט נרו יאיר

לסדר למרס כי אסר אלהי אבי בעזרי לפק

Noam Elimelech Yalkut on Shabbos & Moadim



A Collection of Teachings, Stories and Parables of the Rebbe Reb Melech and the Rebbe Reb Zisha on Shabbos & the Holidays

Chodesh Elul

The Power of Elul –

In the name of Rav Itzikil of Pshevorsk: Once during one of the days of the month of Elul the Rebbe Elimelech entered his Beis Midrash and approached one of the yungeleit, the young men who sat and learned there and said to him: “Chodesh Elul – It is the month of Elul!” His knees began to shake and quiver in fear, his teeth began to chatter in sheer fright and he broke out in a sweat. Eventually he fainted and fell to the floor. All this happened simply from the Rebbe's pure statement that the month of Elul had arrived! (Shivchei Rebbe Elimelech Chap 3 p26)

Rejoice over Forgiveness –

Besulah Tismach BeMachol. This verse in Yirmiyahu 31:12 is usually translated as “The virgin shall rejoice in the circle [dance].” However the holy Rebbe Elimelech of Lizhensk saw in this verse a hint at the month of Elul, he read the verse as “The virgin which alludes to Elul, since the Mazal (the zodiac constellation) of Elul is the virgin, shall rejoice BeMachol – in the forgiveness, Elul rejoices when Hashem forgives the sins of Israel [who are repenting during this month]. (Bnei Yisaschar Elul 1:5)

Animal Intelligence –

On the first of Elul is the Rosh HaShana for the animal tithe. Rabbi Elazar and Rabbi Shimon say it is on the first of Tishrei. (Rosh HaShanah 2a) Our master and teacher the righteous Tzadik Rebbe Elimelech of Lizhensk explained this Gemarra according to the manner of Remez using hints. The Zohar teaches us that the letter yud hints at the tithe (which is a tenth) which hints at the attribute of fear of Heaven. (See Zohar Parshas Naso 122b) The first opinion in the Mishnah is that whoever acts all year long like a fool and only wakes up on the first of Elul to repent and fear Hashem is acting like an animal that has no intelligence. This is the meaning of “On the first Elul is the RoshHaShana for the animal tithe, only a person who has animal intelligence wakes up so late to start repenting, since a person with human intellect should fear Hashem all year long. However the second opinion held by both R. Elazar and R. Shimon is that even someone who wakes up in Elul is still one of human intelligence, however someone who only waits till the first of Tishrei to wake up on Rosh HaShanah when the entire world is being judged, then he has only animal intelligence since we would need at least thirty days in advance to prepare! The words of the wise find favor. (Avodas Yisroel Parshas Re'eh sv Aser)

Opening the Gates of Repentance –

Rebbe Elimelech the author of the Noam Elimelech taught that Elul can be read as a compound word which means Alef – Lul. Alef refers to Hashem the Alufo shel olam – Master of the World. Lul means a coop or enclosure like a chicken coop. Elul therefore is a time when the Alef – Alufo shel Olam that is the Master of the World opens the Lul or enclosure for those who knock on its door begging Hashem to open wide the gates of repentance. Whoever attaches himself to that Alef – Alufo shel Olam that is the Master of the World, with rapture and dveikus merits that the gates of repentance hinted at in Elul are opened before him. (Yismach Yisroel Alexander Re'eh 40:1)

Splitting the Heavens –

The first Gerrer Rebbe the author of Chiddushei Harim said that in previous generations people would afflict themselves with great forms of suffering and self torture during the month of Elul. However Rebbe Elimelech used to say that he split open the very Heavens themselves in order that we would no longer need to resort to the method of self affliction, punishment and torture. (Siach Sarfei Kodesh I #88)

Do not Disturb –

Rebbe Elimelech's holy custom was that once Rosh Chodesh Elul arrived he would seclude himself meditating alone in his until after the holy day of Yom Kippur. He was extremely careful and adamant that he would not be disturbed with any requests of any kind unless they were extremely urgent such as matters of life and death heaven forbid. Only then we accept a kvittel – a note with a petition and a request. Even then, it would be done with the utmost brevity possible so as not to disturb nor interrupt his holy avodah.

(Sippurei Tzadikim Zinkovitz #25 in the name of Rav Yisroel Avraham the son of Reb Zisha)

Teshuvah

A Broken Heart –

Once before Rosh HaShanah the Tzadik, Rebbe Elimelech of Lizhensk sat brooding and sighing to himself, "How can I ever face G-d on the day of judgment? Look how many sins I have transgressed!" He sat counting out his sins, one by one as was his holy custom. Finally he changed his tone and remarked: "If so, my broken heart will stand by me when I reach judgment day!" (Ohel Elimelech) - Yomim Noraim – S.Y. Agnon p. 30

Rosh HaShanah

Additional Souls –

When the YomTov holiday of Rosh HaShanah falls out on Shabbos (Rosh HaShanah 29b) The Rebbe of Alexander said in the name of the author of Noam Elimelech: It is known in the name of the AriZal that on Rosh Chodesh – the beginning of a new month one is given an additional soul called the nefesh yesayrah. On Yom Tov one is given a Ruach yesayrah – an additional spirit and on Shabbos one is given a Neshama yesayrah – an additional soul. When does a person receive all three additional dimensions of soul simultaneously – Nefesh, Ruach and Neshamah Yesayrah? This occurs on the YomTov of Rosh HaShanah which falls out on Shabbos, since the sanctity of the new month, Rosh Chodesh Tishrei, YomTov and Shabbos all join together. (Chashvah LeTovah on Rosh HaShanah sv Yom Tov 18a)

A Fleeting Moment –

Rav Zisha of Anippoli taught that on each of the four Rosh HaShannahs mentioned in the Mishnah a shefa of spiritual sustenance and abundant blessings awakens and rouses every Jewish soul. On the Rosh HaShanah of the month of Tishrei this continues unabated for two whole days straight. Whereas on the other Rosh HaShannahs this awakening lasts but a mere instant and one must be able to catch it before that fleeting moment passes by.

(Yalkut Chassidim LeRosh HaShanah Rav Menachem Gutman p29)

High Holiday Poems & Liturgy –

Our master the AriZal would pray with the Askenazi Jews during the Days of Awe and he would recite all the liturgical poems call *piyutim* that are found during the blessings of the Shema, and he held that this was not considered an interruption. Our master the holy Rav Yisroel Ba'al Shal Tov had the custom to refrain from reciting them. Our master the holy Rebbe Elimelech of Lizhensk had the custom to

recite them on Rosh HaShanah and Yom Kippur since the AriZal recited them then as well.

(Shulchan HaTahor Siman 68:1-2)

Tehillim –

On Rosh HaShannah Rebbe Elimelech prayed Shacharis at dawn and he himself led the congregation as the Shaliach Tzibur. Before blowing the Shofar he would enter a special room and close the door behind him. The services ended one hour after midday. The festive Yom Tov meal lasted but a half hour. Afterwards he would himself stand in the Beis Midrash before the lectern and recite the entire sefer Tehillim in public with the congregation.

(Ohel Elimelech 345-346)

Shofar

The Kavanos of the Shofar –

How are harsh judgments sweetened? This is accomplished through the Shofar. If we have in mind as we blow the shofar to fulfill the will of our Creator as my master the holy Rebbe Elimelech taught regarding the Gemarra (Rosh HaShana 16a) “Why do we blow [the shofar]? The Merciful G-d said to blow it.” The Rebbe Elimelech explained this to mean that the Gemarra asked why do we blow, asking what is the intention and meaning behind blowing the shofar? The Gemarra answers “The Merciful G-d said to blow it,” this means that this should be our primary intention and kavanah when we blow the shofar; namely to fulfill the will of our Blessed Creator, and since we blow the shofar in order to fulfill the will of our Blessed Creator, we thereby sweeten the harsh judgments and transform them into mercy. (Maor VaShemesh - Rosh HaShanah sv Ashrei Ha'am)

The Humility of the Shofar –

“Raise your voice like a Shofar,” (Yishaya 54:1) I heard from my teacher and master the holy man of G-d Rebbe Elimelech that just as the Shofar is not proud and haughty due to the sound that it produces even if it is pleasant and and fine. Similarly one who wishes to give mussar and lecture others as to how to improve their character and refine their traits should not be vain and proud at all.

(Maor VaShemesh - Shemos sv VaYomer Moshe etc Mi Anochi)

Erev Yom Kippur

Kaparos in Lizensk –

A day before Yom Kippur Rav Elimelech of Lizensk was visited by a chassid, who pleaded and strongly entreated [the rebbe's gabbai] to be allowed to watch the Rebbe shlog kaparos (the custom where one waves a fowl over the head on erev yom kippur to symbolically take the place of one's sins).

As soon as the Rebbe Elimelech heard this he called the chassid in to him and told him to quickly take a trip and travel to such and such village situated not far from Lizensk. Once there he should go to the local tavern. The chassid dutifully followed the rebbe's orders and when he entered the tavern he found it full with drunk peasants among whom the local innkeeper; a simple and ignorant looking Jew together his simple ignorant looking Jewess was busy serving and attending to. The chassid hid himself in a unnoticed corner and feigned sleep, keeping watch with one eye open and waited. . .

After midnight when the drunk peasants had stumbled and been pushed and shoved out the door, and the windows and doors were locked and barred, the chassid watched the simple innkeeper pacing back

and forth until he said finally to his wife, “Bring , me the book from under the bed.” She schlepped an old well worn volume and handed it to him. The innkeeper sat down by the table and began thumbing through the worn pages reading aloud while turning page after page, “On this and this day of such and such week I did not properly attend to a poor traveler and so I failed to fulfill the commandment of welcoming guests, and on a different day I listened to the vulgar language of one of my customers, on another day I failed to concentrate during my prayers and I had foreign and extraneous thoughts,” and so on did the list of sins continue, since the ledger was a book full of the records of all the sins and transgressions that he had committed that past year. After reciting many of the sins, the innkeeper sighed deeply, and there were many times that he wept quite bitterly after reciting a particular sin.

After he had finished, the innkeeper once again motioned to his wife, to bring the second book which lay in the corner under the other bed. Again she schlepped a second old and worn volume and handed it to him. Once again he began to turn pages while reading aloud. This ledger contained an accounting listing all the woes, troubles and sorrows that had befallen the innkeeper and his family that year. The list was quite long since there did not seem to be any day that something had not befallen them. And when the innkeeper finished reading from the second book he lay his head down on the table, while deep in thought. Afterwards he looked up to heaven and declared, “Ribono Shel Olam! - Master of the World, I am quite guilty, I owe You quite a lot, but You also have a great debt that You owe me so to speak! I do not know whose debt is greater, whether min or Yours? The reckoning is simply too great and difficult to work out. Therefore Ribono Shel Olam! - Master of the World, let us make a trade, my debt for Your debt? This book for that book, my ledger of sins for Your ledger of troubles. “This is my exchange, this is my atonement,” said the innkeeper as he echoed the well known liturgy of the kapparos as the innkeeper swung the books above his head like one does with the kapparos chicken.

Afterwards the chassid traveled back to Lizhensk to Rebbe Elimelech. The Rebbe greeted the chassid with a smile, “Nu, so what did you see there?” The chassid told the Rebbe all he had witnessed. Rebbe Elimelech then said, “This complaint which the innkeeper had, King David had as well against the Ribono Shel Olam – The Master of the World, and that is the meaning if the verse in Tehillim 31 “Hashem all my sighs and desires opposite You are not hidden from You.” It is true that my desires oppose You, however my sighs are not hidden from You either. So let's make a deal and make an exchange. Now do you know how to truly shlog kapparos?”

(As heard from Rav Yechezkel Michelson, Fun Unser Alten Otzar p33-34)

Shemini Atzeres & Simchas Torah

Drinking –

By Rebbe Elimelech, at the end of Succos, during Simchas Torah it was absolutely forbidden to drink any alcoholic beverages until after the Hakafos – the circuits danced with the Torahs. This was done in order that no foreigner (that is the evil inclination) be mixed in with that holy joy.

(Heichal HaBracha Parshas Shemini 76:2) [See also Hanhagos HaAdam #18 regarding drinking and our sages taught in Brachos (29b) Do not get drunk and you won't sin.]

Reading of the Torah –

The Nusach liturgy of the Hakafos circuits during the night of Shemini Atzeres and Simchas Torah as they were recited in the Beis Midrash of Rebbe Elimelech of Lizhensk, were printed in a special pamphlet in Klomzsh in TavReishPayHay by his grandson Rav Shimon Shif of Lizhensk who wrote on page 21-22 that the reading of the Torah on Simchas Torah night was divided as follows: Kohen –

Parshas Naso Birkas Kohanim (BaMidbar 6:22-27). Levi Parshas Beha'aloscha (BaMidbar 10:29-36). Shelishi Parshas Chukas (BaMidbar 21:10-20) and Revi'i Parshas Balak (BaMidbar 24:1-5)

Shabbos Bereshis

Liar! You have not even begun! –

Rav Chanoch Henoch HaCohen of Alexander said in the name of Rav Yakeli Mogalinitzer the son of the author of Noam Eliemelch: after the month of Tishrei which includes all the avodah, that is all the many forms of serving Hashem that we did. We now begin to read from Bereshis, which can be read as Brosh – which means “*Bist Gevayzen A Ligner – You were a liar!*,” since the truth is you have not even begun!

(Chashvah LeTovah Likutim p35a)

Tevilas Mikveh

The Fragrances of Gan Eden –

Rav Menachem Mendel of Kosov author of Ahavas Shalom once related that he had heard from Rav Zechariah Mendel of Shandishov say: "I was once visiting our master the Rebbe Elimelech. When he returned from the mikvah on Erev Shabbos Kodesh and he lay himself down afterwards on his bed and exclaimed: "Who can withstand the scents and fragrances of the Garden of Eden!" (Ahavas Shalom Parshas VaYetzeh sv O Yomar)

The gaon Rav Pinchas HaLevi Horowitz of Kosov once related in the name of Rav Alter Menachem Dechner the Rav and Av Beis Din of Barhumt, how Rav Menachem Mendel of Kosov visited Rebbe Elimelech in his youth and he was allowed to enter the holy inner sanctum on Erev Shabbos Kodesh when rebbe Elimelech had returned from the mikvah on Erev Shabbos Kodesh and he lay himself down afterwards on his bed and exclaimed: "Who can withstand the scents and fragrances of the Garden of Eden!" (Ohel Elimelech p40 188)

The Mikveh aids in understanding Noam Elimelech –

The Rebbe Rav Mendel Rimanover used to say that only on the eve of Shabbos, after immersing in the waters of the mikveh, could he understand a shtikel, a piece, of the Noam Elimelech (Ohel Elimelech 92)

The Mikveh Purifies –

“He shall immerse himself in water and then don them” — this hints at the idea that one should not learn Torah or pray if the body is tainted and impure. If he needs to immerse [in order to become pure] then he should immerse himself [in the pool of the mikveh], thereby purifying himself so that the immersion, too, will be like a spiritual garment for his soul. This will protect him from nocturnal emissions and the need to immerse himself in the mikveh yet again. (Noam Elimelech - Achrei Mos)

The Mikveh Heals from Apostacy –

The av beis din of Brezan related the following story which he himself heard:

In the days of the Rebbe Reb Elimelech and his brother the Rebbe Reb Zisha, a grandchild of the gaon Rav Simcha HaKohen Rappaport, the av beis din of Lublin, became deathly ill. The doctors had given up all hope that the rav would ever recover. The patient’s mother begged her husband to allow her to

travel to Lizhensk to ask Rebbe Elimelech for a berachah. Though he himself was a misnaged, an opponent of Chassidus, under the circumstances he allowed her to go.

When she arrived, she gave the Rebbe a kvittel (a note customarily given to the Rebbe with the name of the petitioner and his or her family so that the Rebbe should mention their name when praying on their behalf). The kvittel contained the sick man's name and the name of his mother. Rebbe Elimelech told her that if she wished her son to recover, she must promise that once he regained his strength he would come and be the Rebbe's guest for Shabbos. If she would promise this, he would guarantee the rav's recovery.

She promised, and the Rebbe told her to go home and rest assured that the rav would indeed recover his health. The Rebbe gave her a sign that this would come true: When she returned home she would find three expert physicians meeting there. They would all say that there was no hope left, and they would go home. But then they would come back and write her a prescription for medicine from which the rav would indeed recover. However, the doctor who would sign the prescription would die suddenly. The events transpired exactly as Rebbe Elimelech had predicted. When he had fully recovered, the rav traveled with his mother to Lizhensk to fulfill her promise, and they spent Shabbos with Rebbe Elimelech.

During that Shabbos, the Rebbe told his guest that he knew that in his youth the rav had studied philosophical works dealing with heretical questions against belief in G-d. This had brought him to lose faith in G-d and His holy Torah. This is what had caused his illness, and though he was now well, the root of his sickness had not been purged. The Rebbe told him he must travel to Hanipoli to Rebbe Elimelech's brother Rebbe Zisha, where he would have a full recovery.

After Shabbos, the rav did as Rebbe Elimelech advised and traveled to Hanipoli. He arrived on Friday before daybreak and went to find lodgings at an inn. There he met an older man who welcomed him and called him by name. The rav was surprised to hear a stranger call him by name and he asked who the older man was. The man introduced himself: he was Reb Zisha, the brother of Rebbe Elimelech of Lizhensk.

"Come now, come with me to the mikveh," Reb Zisha urged the rav. Awed by the Rebbe's amazing intuition, the rav went with him. After they had immersed in the purifying waters, the rav could feel that all the questions, doubts, and lack in his faith that he had been harboring in his heart had dissipated.

"Now," said Reb Zisha, "you are completely cured." And so he was. (Menoras Zahav, p. 2; Ohel Elimelech 41)

The Mikveh Prepares for Torah Study –

"It is impossible for a man to achieve complete awe and fear of Hashem unless he is meticulous about immersing in a mikveh, as Ezra instituted... If one prays and learns and is not careful in this, it is utterly impossible to achieve an understanding of Torah knowledge and mitzvah observance. Furthermore, if he studies the mystical writings of Kabbalah and he is impure, it can bring him to heresy. In earlier times, when the word of Hashem was precious and scarce, they did not understand the awe called 'yiras haromemus' at all. This is because they studied Torah but were not meticulous in mikveh. The cult of Shabbsai Tzvi (the false messiah), yemach shemam, became heretics in those days as a result of this: they studied Kabbalah while their bodies were in an impure state.

“The world was desolate until the two great luminaries, the holy Ba'al Shem Tov and our master and teacher the Rebbe Elimelech came and opened the gate of Hashem so the righteous could enter. They taught that one should not even think or meditate on Torah thoughts until he immerses himself to be purified. The wise Sages of the Talmud had nullified this decree only because the majority of the public could not live up to it. However, those who wish to achieve Torah knowledge and pure mitzvah observance must be very careful in this... Thus we still see the holy light of these two luminaries shining in this world.” (Ma'or VaShemesh Parshas Emor)

Shabbos Kodesh

Transforming your Week into Shabbos –

The righteous Tzaddik must constantly be in a high state of deveikus, cleaving tightly to Hashem. * Thus it says that from there, the middle candle, he would begin [lighting the Menorah] — because he is constantly attached to the Shechinah, which dwells there. This is the level that one can achieve on Shabbos, and this is why a talmid chacham is called “Shabbos,” because his level of deveikus all week long is as great as it is on Shabbos.* This then is the interpretation of the verse “When you light the candles” — it hints at deveikus “toward the face of the Menorah,” meaning the middle candle which symbolizes the Shechinah. “All seven candles shall shine” means that you should also rectify all the days of the week so that they will shine together with Shabbos as one light [thereby elevating the weekdays to the level of Shabbos]. * (Noam Elimelech Beha'aloscha)

Count Down to Shabbos Kodesh –

This is the deeper meaning behind the commandment to “safeguard My Shabbosos” (Shemos 31:13). It should really say “Shabbosai [שבתאי] — My Shabbos.” Why does the verse use two tavs here?

Shabbos is completely enveloped in the aspect of love of Hashem, and a person must connect the Shabbos with the rest of the week, which represents the aspect of fear of Hashem. As we just learned, fear must spring forth from love. When we connect the holy Shabbos to the weekday, the love of Shabbos then precedes the fear of the weekday, and thus fear grows from love.

This is why we count the days of the week according to Shabbos, as we say each day, “Today is the first day from Shabbos [i.e., Sunday],” and so on for each day of the week. In this way, the days are connected to Shabbos, and love thus permeates the weekday as well, causing fear to grow from love. Once fear and awe of Hashem develop from love, then even the weekdays can be called “Shabbos” since they are also on the level of divine love. However, they never reach the level of Shabbos itself, because Shabbos is pure love and the weekday is only fear that developed from love. Thus the week becomes only a partial or miniature Shabbos. This is why the word Shabbosai is in the plural form in the verse “Safeguard My Shabbosos” — to hint at two Shabbosos, the weekdays and the day of Shabbos, because the weekdays can also be called “Shabbos,” as we just proved. Therefore the verse contains two tavs, alluding to the fact that the weekday is different and never quite reaches the level of Shabbos, which is pure love.

The word תשמרו , “safeguard,” alludes to thought, as in the verse “And his father guarded [שמר] the matter in his thoughts” (Bereishis 37:11). This hints that love is mainly rooted in thoughts and contemplations of the heart, as we mentioned above.

What emerges from this is that we must connect the weekday to the holy Shabbos in order to permeate the weekday with the love of Shabbos, so that the fear of the weekdays will grow from love of Shabbos. Thus it says in the verse in Tehillim, “Teach us to count our days.” Hashem in His great mercy has taught us to count the weekdays according to Shabbos — “Today is the first day from Shabbos [Sunday]” and so on — so that our fear and awe will spring from love, just as Hashem’s fear comes from His love for us. (Noam Elimelech VaYigash)

Wednesday A Taste of Shabbos –

One of Rebbe Elimelech’s chassidim related that every Wednesday, when they chanted the psalm of the day from the daily shacharis morning prayers, and they reached the verse of “Lechu neranenah...” they already felt a taste of Shabbos. (Eser Tzachtzachos 26; Ohel Elimelech 247)

Erev Shabbos Like Erev Yom Kippur –

Once, the Tiferes Shlomo, the Rebbe of Radomsk, inquired after a woman who was old enough to remember Rebbe Elimelech. He wanted to hear from her one tale about the Rebbe. She related to him that she used to be a maid servant in the Rebbe's household she related that on Friday the atmosphere in Lizhensk was like that of Yom Kippur. The whole town would gather together in the shul and say tehillim with tears and emotion. Then the Rebbe would give them a mussar schmuess. (Eser Tzachtzachos 11, 65)

In The sefer Ohr LaShamayim (Parshas Behar): “I heard in the name of the holy Rebbe Elimelech that erev Shabbos has the same aspect as erev Yom Kippur.”

The author of Chesed L’Avraham, Rav Azulai, asked Rebbe Elimelech after they had already entered the higher worlds, “How is it that I authored ten sefarim and merited that they are even studied in the heavens, but at the mere mention of the name of the Rebbe Reb Elimelech, there is a great tumult in the heavens? What did you do to merit this?”

Rebbe Elimelech answered, “Every erev Shabbos, my household was full of such awe that even the maids would fall down crying and begging each other for forgiveness saying, ‘Forgive me if I offended you all week long!’ They would cry and forgive one another as people do on erev Yom Kippur. This great feeling of awe emanated from me because of my awe of the approaching holy Shabbos day.” (Ohel Elimelech 197)

Shabbos is Coming –

The sound of Shabbos approaching rang in the Rebbe Reb Elimelech’s ears like a bell. When Shabbos would arrive, Rebbe Elimelech couldn’t stand the lofty sirens and heavenly tolling that he heard, warning of the arrival of the holy day. The sounds of the holiness of Shabbos caused him so much pain that he had to stop up his ears. Not only did the Rebbe shudder from the sound of the approaching Shabbos, but everyone in the house was seized with trembling and fear. The maidservants had to finish all their preparations before midday; if they did any type of work afterward, it would spill or fall from their hands. (Ohel Elimelech 30, and 229 in the name of the Koznitzer Maggid; Eser Tzachtzachos 41)

Shabbos Atones for the 39 Curses –

A piece of advice. The root of all sins comes from the original sin of eating from the tree of knowledge,

which resulted in the land being cursed with thirty-nine curses which pollute man. When a person keeps Shabbos properly, safeguarding all of its laws and abstaining from the thirty-nine forbidden categories of work, he rectifies the thirty-nine curses, and all the klippos, the impure shells and husks, disperse. * This is why our Sages say, “Anyone who keeps the Shabbos, even if he worships idols like the generation of Enosh he is forgiven” (Shabbos 118b). * This is what Moshe Rabbeinu was hinting at when he spoke to the people [at the beginning of Devarim]; he was giving them these pieces of advice. [The gematria of] “Eileh hadevarim — these words” alludes to safeguarding Shabbos with its thirty-nine categories of forbidden labor, as our Sages taught: “Rebbi said: ‘Devarim, hadevarim, eileh hadevarim’ — these are the thirty-nine categories of labor told to Moshe at Sinai” (Shabbos 97b). [Rashi explains on this gemara that the word devarim from the pasuk in Shemos 35:1 is plural. This alludes to two. The extra hei of hadevarim in our verse makes three. The “extra” word אלה equals 36. Together this comes to 39, thus hinting at the thirty-nine melachos.] The other piece of advice mentioned above is alluded to in the words of the verse “kol Yisrael” — that Moshe spoke to “all the Jewish people” — because one should bind oneself to the entire collective of klal Yisrael. * This then is the meaning of our verse, “These are the words which Moshe spoke to all of Israel” — besides the piece of advice regarding “all of Israel” [that we should include ourselves among the collective nation], Moshe added “these words” — a second piece of advice that alludes to keeping Shabbos in order to rectify the original sin. * (Noam Elimelech Devarim)

Friday Night Glow –

Rebbe Elimelech taught that it is a sign that one’s week passed in holiness if he feels a spiritual glow on Friday night. (Nesiv Mitzvosecha, Emunah 4:2)

Shabbos Seudah – the Soup –

Before Rav Mendel Rimanover was revealed as a Tzaddik and Rebbe possessing ruach hakodesh, divine intuition, he appeared at Rebbe Elimelech’s table as just another chassid, a regular devoted follower.

One Shabbos, the Rimanover was sitting with all the other chassidim when the shamash brought in the Rebbe’s soup and placed it in front of the Rebbe. The Rebbe took the bowl of soup in his hands, overturned it, and spilled its contents onto the table. Suddenly gripped with fear, the Rimanover shouted, “Oy! Rebbe! Surely they will put us all in jail. You must stop immediately!”

The other guests almost burst out laughing at hearing such strange remarks coming from Reb Mendel, but they restrained themselves in the presence of their holy Rebbe. Rebbe Elimelech said to Reb Mendel, “Relax, my son, we are all safe. We are all here right now.” The others were astonished at the Rebbe’s remarks until Rebbe Elimelech explained what had transpired that had led him and Reb Mendel to say what they did.

“A high-ranking government official had decided to pass a harsh decree against the Jews. He had tried many times before, unsuccessfully, to write out charges and have the king stamp and seal them with his ring. Today he wrote out the charges once again, determined that this time nothing would stop him from carrying out his wicked plan. He was about to use sand to blot the ink and dry it when I overturned my soup bowl. The official became momentarily confused, picked up the inkwell instead, and proceeded to spill ink all over the accusatory letter he had just written! This young man,” the Rebbe concluded, indicating Reb Mendel, “was able to witness what I did, but only by divesting himself fully from the physical world. He forgot that we were in fact here in this room. He imagined

that I had actually used my hand and physically overturned the inkwell. He became frightened, and in his terror he called out for fear that we would be arrested for my actions.”

Now everyone understood what lofty a level of ruach hakodesh this young man could perceive. (Ohel Elimelech 185)

Mussaf and Kedushas Keser –

The holy Rebbe of Kozmir related that the holy Rebbe Elimelech was once reciting the Kedushas Keser service in the Shabbos mussaf prayers, where we declare that we should crown Hashem just as the angels do in Heaven, and Rebbe Elimelech took out his pocket watch and glanced at it. Later he said, “I looked at my watch because I felt such sweetness when reciting the Keser I was afraid my soul would expire from the intensity of it. I felt that I had to look at some physical object from this world so that I could force my soul to remain in my body.” (Eser Tzachtzachos 42; Ohel Elimelech 31 from Mishmeres Isamar, Acharei Mos)

Shalosh Seudos – An Inheritance without boundaries –

There are two levels for Tzaddikim. There is the Tzaddik who serves Hashem out of fear all week long until Shabbos, and when Shabbos comes he serves Him out of love. This is because the aspect of Shabbos is that of love, and thus, through Shabbos, the Tzaddik comes to serve Hashem out of love. Then there is the Tzaddik who serves Hashem out of love during the week as well. Such a Tzaddik is called “Shabbos,” as the holy Zohar teaches, “A talmid chacham is called ‘Shabbos’ ” (Zohar III:29a). This is because Shabbos itself is an aspect of love, and since such a Tzaddik has the same aspect he is called “Shabbos” as well.

This is what the Sages meant when they said, “All who delight in Shabbos are given an inheritance without constraints” (Shabbos 118a). Nachalah, inheritance, can be read as a compound of “nachal Hashem,” the river of G-d, referring to the spiritual river that flows in the higher worlds from which the Tzaddik draws down the influx of divine blessing called shefa to klal Yisrael. The Tzaddik who is on the level of love, which is also the aspect of Shabbos, receives that influx of divine blessing without suffering or constraints. (Noam Elimelech Ki Savo)

Melaveh Malka

A segulah for an easy childbirth — eat every motza’ei Shabbos in honor of the melaveh malkah meal. (Ohel Elimelech 39)

Rebbe Elimelech of Lizhensk left this world on 21 Adar 5547 (1787) at the age of seventy. It is said that before his passing, Eliyahu HaNavi paid him a visit. Rebbe Elimelech asked the prophet to invite the holy Avos to see him. They all came except David HaMelech, who refused to come. He said he felt slighted because “the Rebbe did not honor me and he did honor my meal, the seudah of melaveh malkah, which escorts out the Shabbos Queen.

Therefore I do not wish to come.” Rebbe Elimelech promised David HaMelech that he would command his children and offspring to guard the path of Hashem and to honor the seudah of melaveh malkah as well. Upon hearing the Rebbe’s promise, David HaMelech consented to come and visit Rebbe Elimelech. (Ohel Elimelech 212)

Rebbe Elazar, the son of Rebbe Elimelech of Lizhensk, was once staying in Koznitz for Shabbos. During the melaveh malkah meal escorting out the Shabbos Queen, several people came up to Rebbe Elazar and told him that they had been commanded to prepare an ice-cold mikveh for the Koznitzer Maggid by the Maggid himself. The Maggid was extremely weak and such an immersion would be dangerous for the Tzaddik; but orders were orders.

The Maggid had requested that the dangerously cold mikveh be prepared in order to fulfill a request that someone had given him on a kvittel that requested he aid a woman who was having difficulty in childbirth. Rebbe Elazar told them not to prepare the mikveh. It was unnecessary because she had already given birth. The next day, when Rebbe Elazar was in the presence of the Maggid, he asked him how Rebbe Elazar had succeeded in helping the woman so easily without the use of the cold mikveh. Rebbe Elazar answered that his father Rebbe Elimelech once told him to be scrupulously careful in melaveh malkah.

“I told my father that it was hard for me to eat on motza’ei Shabbos. However, he promised me that whatever I would wish to achieve I would succeed in doing if I made sure to eat melaveh malkah. Since I knew the mikveh was cold and the Maggid was in mortal danger, I used my father’s holy promise.” (Ohel Elimelech 285)

THE GLASER EDITION

מפניני

נועים

אלימלך

MIPENINEI

NOAM
ELIMELECH

*A selection of teachings,
stories, and parables of*

**REBBE ELIMELECH
OF LIZHENSK**

TRANSLATED AND COMPILED BY TAL MOSHE ZWECKER

THE PRAYER BEFORE PRAYING

The Sabba Kaddisha of Radoshitz, in his sefer, Niflaos (vol. 1, pp. 21–22), recorded an amazing story about the formulation of this “Prayer Before Praying.” The story goes like this:

When he was a child, the Sabba Kaddisha was once visiting Rebbe Elimelech of Lizhensk. He was conversing with chassidim from the Rebbe’s inner circle in front of the Rebbe’s home when several extremely tall men came and hurried into the house. When they reached the doorway, they had to stoop down to enter since they were so unusually tall. The holy Rebbe closed the door behind them before the chassidim could catch a glimpse of their faces. They waited outside until the visitors left to see if they could recognize them. Again the chassidim were astonished when the men left. They did so in such a hurry that they could not make out the men’s features and just saw their backs; they left so fast they almost vanished. The chassidim realized that something unusual had just taken place, and they decided to investigate and find out what had occurred.

The elder chassidim among them approached the Rebbe and asked him to explain the strange incident. This is what the Rebbe told them:

“When I realized that most people cannot concentrate properly on their prayers anymore due to the awesome burdens of earning a livelihood, and they lack the time and the understanding to concentrate fully, I decided to rewrite the standard formula for the prayers. I would write a new, short and concise version that would be equally understood and grasped by everyone.

“The holy Members of the Great Assembly, the Anshei Knesses HaGedolah (the original authors of the standard prayers from the time of the Talmud), realized what I intended. They came here to ask me not to change even one prayer from their established formula. I took their counsel and discussed the matter with them. They advised me to establish a prayer to pray before the formal prayer service. This would help anyone who lacks the concentration and proper devotions that are necessary for all formal prayers.”

This “prayer before prayers” is the Yebi Ratzon prayer printed in many siddurim in the name of Rebbe Elimelech of Lizhensk.

The Prayer Before Praying of the holy Rebbe Elimelech of Lizhensk

May it be your will, Hashem, our G-d and the G-d of our forefathers, who listens to the sounds of our entreaties, pleas, and supplications and who listens intently to the prayers of His nation Israel with compassion: Prepare our hearts and organize our thoughts, and make our prayers flow fluently from our mouths and listen with Your ears to hear the sound of the prayers of Your servants who are beseeching You with cries of entreaty and a broken spirit.

You are a merciful G-d, with Your abundant compassion and great kindness. Have mercy and forgive and pardon and atone for us and all of Your nation Israel. Forgive all that we have sinned, transgressing and vilifying ourselves while rebelling against You. For it is revealed and known before You that we did not, Heaven forbid, willingly and rebelliously sin and embitter the words of Your mouth and the words of Your Torah and Your commandments. Rather, it is because of the evil inclination, which constantly burns in our hearts restlessly without respite until it brings us into the clutches of the pleasures of this lowly world and its vanities. It continually confuses and confounds our minds and our thoughts.

Even when we stand in prayer before You, pleading for our very souls, the evil inclination persistently confuses our thoughts with its tricks and ruses. We simply cannot stand up against him. Our minds and brains have weakened very much, and our power of endurance has faltered due to the numerous tragedies, hardship, and suffering that have befallen us and also due to the pressures, preoccupations, and lack of time. Therefore, You, compassionate and graceful G-d, we ask of You: do as You have promised us through your faithful servant — “I shall show favor when I choose to show favor and I shall be merciful when I choose to show mercy” (*Shemos* 33:19). And our Sages teach (*Berachos* 7a) that this applies even to those who are unworthy and undeserving. For this is Your way: to do good for both the wicked and the good people. Our moans and groans, our sorrows and pains, are revealed and known before You, as well as our conversation about how far we are from You and how hard it is for us to draw near and take part in serving You. We wish to completely bond and sincerely connect our hearts with You.

Oh! Woe to our souls!

Oh! A very great woe is upon us, our Father in Heaven!

תְּפִלָּה קֹדֶם הַתְּפִלָּה מִהֶרֶב הַמְּפָרָס אִישׁ א' מוֹרְנוּ וְרַבֵּנוּ רַבִּי אֱלִימֶלֶךְ מִלְיָזְעַנְסְק זַצ"ל:

יְהִי רְצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאַלְקֵי אֲבוֹתֵינוּ, שׁוֹמֵעַ קוֹל שְׁוַעַת עֲתִירוֹת, וּמְאַזִּין לְקוֹל תְּפִלַּת עַמּוֹ יִשְׂרָאֵל בְּרַחֲמִים. שְׁתַּכִּין לִבֵּנוּ וּתְכוּנֵן מַחְשְׁבוֹתֵינוּ וְתִשְׁגַּר תְּפִלָּתֵנוּ בְּפִינוּ. וְתִקְשִׁיב אָזְנוֹךָ לְשִׁמְעַת בְּקוֹל תְּפִלַּת עַבְדֶּיךָ הַמִּתְחַנְּנִים אֵלֶיךָ בְּקוֹל שְׁוַעַת וְרוּחַ נְשִׁפָּרָה. וְאַתָּה קַל רַחוּם, בְּרַחֲמֶיךָ הַרְבִּים וּבְחַסְדֶּיךָ הַגְּדוֹלִים, תִּמְחַל וְתִסְלַח וְתִכַּפֵּר לָנוּ וּלְכָל הַנְּלוּיִם אֵלֵינוּ וּלְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, אֵת כָּל מַה שְׁחַטָּאנוּ וְהִעֵוֵינוּ וְהִרְשַׁעְנוּ וּפָשַׁעְנוּ לְפָנֶיךָ, כִּי גְלוּי וְיָדוּעַ לְפָנֶיךָ כִּי לֹא בְּמֶרְדַּ וּבְמַעַל חָלִילָה וְחָלִילָה מִרֵּינוּ אֵת פִּיךָ וְדַבְרֵי תוֹרָתְךָ וּמִצְוֹתֶיךָ, כִּי אִם מֵרַב הַיָּצָר הַבוֹעֵר בְּקַרְבָּנוּ תִּמְיֵד לֹא יָנוּחַ וְלֹא יִשְׁקֹט, עַד אֲשֶׁר מְבִיאֵנוּ אֶל תַּאֲוַת הָעוֹלָם הַשֵּׁפֵל הַזֶּה וְאֶל הַבְּלִיָּה, וּמְבַלְבֵּל אֵת מַחְשְׁבוֹתֵינוּ תִּמְיֵד, אֲפֹלוּ בְּשַׁעַת שְׁאַנְחָנוּ עוֹמְדִים לְהַתְּפַלֵּל לְפָנֶיךָ וּלְבַקֵּשׁ עַל נַפְשֵׁנוּ, הוּא מְבַלְבֵּל אֵת תְּפִלָּתֵנוּ וְאֵת מַחְשְׁבוֹתֵינוּ תִּמְיֵד בְּתַחֲבוּלוֹתָיו, וְאִין אָנוּ יְכוּלִים לַעֲמֹד נְגִדוֹ, כִּי נִחַלְשׁ שִׁכְלָנוּ וּמַחְנוּ (וְלִבֵּנוּ) עַד מְאֹד. וְכִשְׁלַ פַּח הַסֶּבֶל מֵרַב הַצָּרוֹת וְהַתְּלָאוֹת וְטַרְדַּת הַזְּמַן. לָכֵן אַתָּה קַל רַחוּם וְחַנוּן. עֲשֵׂה עִמָּנוּ כְּמוֹ שֶׁהִבְטַחְתָּנוּ עַל יְדֵי נְאֻמוֹ בֵּיתְךָ: וְחַנְּתֵי אֵת אֲשֶׁר אָחֹן וְרַחֲמֵי אֵת אֲשֶׁר אֲרַחֵם, וְאִמְרוּ חֲכָמֵינוּ זְכוּרֵנוּם לְבִרְכָה: אַף עַל פִּי שְׂאֵינוּ הַגּוֹן וְאֵינוּ כְּדָאִי. כִּי כֹן דַּרְכְּךָ לְהִיטִיב לְרָעִים וּלְטוֹבִים, כִּי גְלוּי וְיָדוּעַ לְפָנֶיךָ אֲנֻקְתָּנוּ וְצַעֲרָנוּ וְשִׁיחָנוּ עַל אֲשֶׁר אִין אָנוּ יְכוּלִים לְקַרֵּב עֲצָמָנוּ לְעַבֹדְתְּךָ, וּלְדַבֵּק לִבֵּנוּ בְּךָ בְּאַמְתָּ וּבְתַמִּים. אַתָּה עַל נַפְשֵׁנוּ, אוֹי עֲלֵינוּ מְאֹד, אָבִינוּ שְׂבִשְׂמִים.

Now, please awaken Your abundant compassion and kindness toward us. Drive out, chase away, and destroy our evil inclination from our midst. Rebuke and scold it,¹ telling it to leave us and to cease tempting us away from Your service.

Let no evil thought arise in our hearts, Heaven forbid, whether it is while we are awake or dreaming, and especially when we stand before You in prayer, and when we learn Your Torah, and when we are occupied in fulfilling Your commandments. Then may our thoughts be pure, clear, lucid, strong, true, and sincere, as You desire for us in good will.

Awaken our hearts and the hearts of all Your nation Israel to unify You in truth and love; to serve You with integrity so that our service shall be acceptable before Your Throne of Glory. Establish Your faith in our hearts, constantly without stop, and may our faith in You be tied fast and strong as an immovable peg. Remove all barriers and partitions which separate us from You, our Father in Heaven. Rescue us from all obstacles, from failures and mistakes. Do not forsake us and do not abandon us and do not embarrass us. Be with our mouths when we speak, with our hands when we act, with our hearts when we think.

Oh, our Father in Heaven! Aid us in meriting, Powerful One, O G-d full of mercy, to unify our hearts and minds, our speech and our deeds, and all our actions and feelings and emotions, whether we are aware of them or not [whether they are conscious or subconscious, voluntary or involuntary], revealed or hidden. May it all be unified for You in truth and sincerity, with no ulterior motives or invalid thoughts, Heaven forbid!

Purify our hearts and sanctify us; douse us with pure water and cleanse us with Your love and compassion!² Plant firmly in our hearts Your love and divine fear and reverence forever with no disruptions, at all times, every moment and in all places. When we walk and when we sit, when we lie down and when we rise, the fire of the holy spirit should burn within us constantly. We are constantly sustained by You and Your greatness, love, and fear. And we are supported by Your holy Torah, both written and oral, hidden and revealed, and by Your commandments in order to unify Your great and awesome Name.

Safeguard us from ulterior motives, from haughtiness and vanity, from anger, pedantry and bearing grudges, sadness, slander, and other bad character traits. Save us from all things that destroy and prevent Your pure, holy service which is so dear to us.

ועתה תעורר נא עלינו רחמיך וחסדיך הגדולים והמרבים לגרש ולבער
 את יצרנו הרע מקרבנו, ותגער בו שיסור וילך מאתנו, ואל יסית אותנו
 להדיחנו מעבודתך חלילה. ואל יעלה בלבנו שום מחשבה רעה הן בהקיץ
 הן בחלום חלילה, בפרט בעת שאנחנו עומדים בתפילה לפניך, או
 בשעה שאנחנו לומדים תורתך, ובשעה שאנחנו עוסקים במצותיך, ותהא
 מחשבותינו זפה צלולה וברורה ונחזקה, באמת ובלבב שלם, כרצונך הטוב
 עמנו. ותעורר ללבנו ולבב כל ישראל עמך ולבב כל הגוים אלינו, ולבב
 כל החפצים בחברתנו, ליחדך באמת ובאהבה, לעבדך עבודה הישרה
 המקבלת לפני פסא כבודך. ותקבע אמונתך בלבנו תמיד בלי הפסק, ותהא
 אמונתך קשורה בלבנו כיתד שלא תמוט, ותעביר מעלינו כל המסכים
 המבדילים בינינו לבינך אבינו שבשמים, ותצילנו מכל מכשול וטעות, אל
 תעזבנו ואל תטושנו ואל תכלימונו, ותהא עם פינו בעת הטיפנו, ועם ידינו
 בעת מעבדנו, ועם לבנו בעת מחשבותינו: ותזכנו, אבינו שבשמים קל מלא
 רחמים, שניחד את לבבנו ומחשבותינו ודבורנו ומעשינו וכל תנועותינו
 והרגשותינו, הידועות לנו ושאינן ידועות לנו, הנגלות והנסתרות, שיהא
 הכל מיחד אליך באמת ובתמים בלי שום מחשבת פסול חלילה, וטהר
 לבנו, וקדשנו, וזרק עלינו מים טהורים וטהרנו, באהבתך ובחמלתך, ותטע
 אהבתך ויראתך בלבנו תמיד בלי הפסק, בכל עת ובכל זמן ובכל מקום,
 בלכתנו ובשבתנו ובשכבנו ובקומנו, תבער תמיד רוח קדשך בקרבנו,
 ונשענים תמיד בך ובגדלתך ובאהבתך וביראתך, ובתורתך שבכתב ושבעל
 פה הנגלה והנסתר, ובמצותיך, הכל ליחד שמך הגבור והנורא. ותשמרנו
 מן הפגיות והגאות ומן הפעם והקפדנות והעצבות והרכילות ושאר מדות
 רעות, ומכל דבר המפסיד עבודתך הקדושה והטהורה, החביבה עלינו.

Bring down upon us the influx of blessings and Your holy spirit so that we may cleave passionately to You in rapture. May we desire You more and more!

Raise us up from one level to the next, until we merit to reach the level of our holy patriarchs Avraham, Yitzchak, and Yaakov.³ Hear our prayers in their merit so that we may be answered whenever we beseech You, whether praying on our own behalf or on behalf of someone else from Your nation Israel, whether an individual or a group.

Rejoice and glorify Yourself through us. May our prayers bear fruit above and take root below.

Do not remember our sins and iniquities, especially the sins of our youth, as King David prayed: “The sins of my youth, remember not!” (*Tehillim* 25:7). Transform our sins and iniquities into merits.⁴ Bring down upon us always from the spiritual realm, from the world of repentance, the desire to repent and return to You wholeheartedly, to rectify and restore what we have damaged in Your pure holy divine Names.

Protect and shield us from jealousy between fellows. Let not jealousy enter our hearts and may others not be jealous of us. On the contrary, place in our hearts the ability to see only the good in our friends and not their shortcomings! May we speak to each other in a way that is straight and desirable in Your eyes. May there be no hatred between friends, Heaven forbid.

Strengthen our ties and our bond to You with love, as it is revealed and known to You that we strive to give You only satisfaction and pleasure. This is our primary intention. If we do not have the intellect to properly direct our hearts to You, please teach us how to know in truth the intent of Your will, which is always for the best.

Above all, we beg of You, plead before you, O G-d of mercy: accept our prayers with compassion and goodwill.

Amen, may it be Your will.

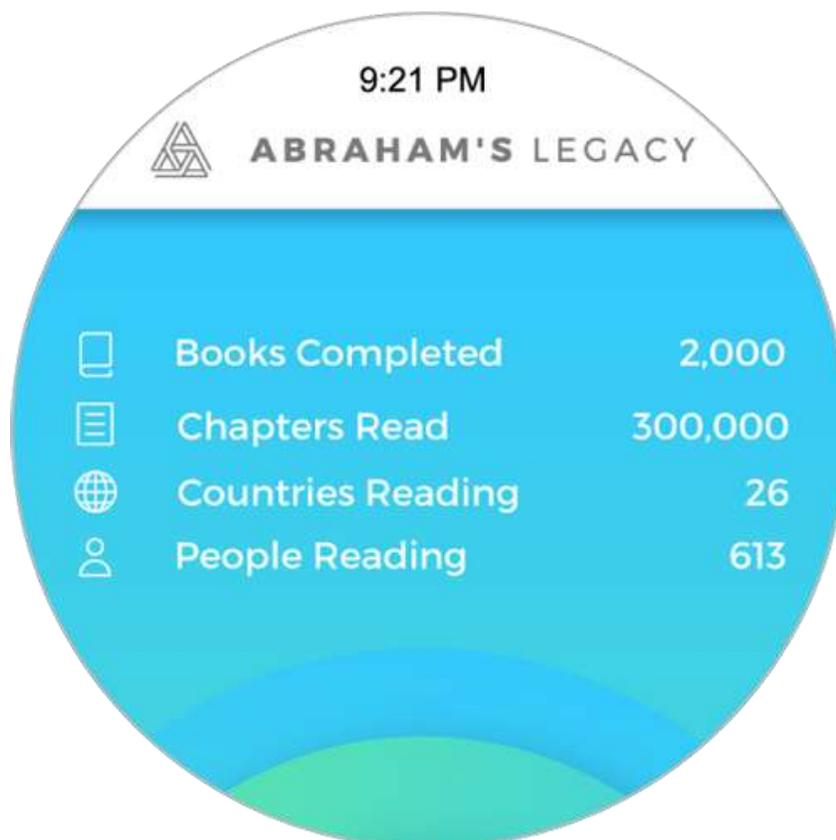
ותשפיע רוח קדשך עלינו, שנהיה דבקים בך, וישנשיתוקק תמיד אליך יותר ויותר. וממדרגה למדרגה תעלנו, שנזכה לבוא למעלת אבותינו הקדושים אברהם יצחק ויעקב, וזכותם יעמד לנו, שתשמע בקול תפלתנו שנהיה תמיד נענים בעת שנתפלל אליך עלינו או על שום אחד מעמך ישראל על יחיד או על רבים. ותשמח ותתפאר בנו, ונעשה פרי למעלה ושירש למטה. ואל תזכר לנו חטאתינו, ובפרט חטאת נעורינו, כמאמר דוד המלך עליו השלום: חטאת נעורי ופשעי אל תזכר, ותהפך עונותינו ופשעינו לזכות, ותשפיע עלינו מעולם התשובה תמיד הרהור לשוב אליך בלב שלם, ולתקן את אשר פגמנו בשמותיך הקדושים והטהורים. ותצילנו מקנאת איש מרעהו, ולא יעלה קנאת אדם על לבנו ולא קנאתנו על אחרים, אדרבה, תן בלבנו שנראה כל אחד מעלת חברינו ולא חסרונם, ושינדבר כל אחד את חברו בדרך הישר והרצוי לפניך, ואל יעלה שום שנאה מאחד על חברו חלילה. ותחזק התקשרותנו באהבה אליך, באשר גלוי וידוע לפניך, שיהא הפל נחת רוח אליך, וזה עקר פונתנו. ואם אין לנו שקל לבנו את לבנו אליך, אתה תלמדנו אשר נדע באמת פונת רצונך הטוב. ועל כל זאת מתחננים אנחנו לפניך קל מלא רחמים, שתקבל את תפלתנו ברחמים ובכבוד. אמן בן יהי רצון:

Notes:

1. See *Zechariah* 2:3.
2. This idea is based on *Yechezkel* 36:25.
3. Our Sages taught in the Midrash *Tanna D'Vei Eliyahu* 25: "Every man should say to himself: When will my own deeds measure up to those of my forefathers Avraham, Yitzchak, and Yaakov?" See also *Yalkut Shimoni, Devarim* 830.
4. This teaching is found in the Talmud (*Yoma* 86b) — that he who repents out of fear of punishment or divine retribution, his intentional sins are transformed into unintentional accidental sins, and he who repents out of his love for Hashem his intentional sins are transformed into merits.

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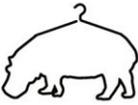
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