

ME'OROS HA'TZADDIKIM

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

Kedushas Levi, Parshas Noach (Bereishis 7:1)

משנכנס אדר מרבין בשמחה

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

✿ MISHPATIM ✿

✿ CHASSIDUS ON THE PARSHA ✿

Dvar Torah

Distance and Closeness

Hashem said to Moshe, "Go up to Hashem...and bow down from a distance." What is the Torah telling us here? What can we learn from these words about the relationship of an individual with Hashem?

There is ambivalence, explains Rav Levi Yitzchok, in the human relationship with Hashem. It is the dichotomy of distance and closeness. On the one hand, He is the *Ein Sof*, the Infinite, Whose existence is boundless even now as it was before He created the world. This is a concept that we know is true, yet cannot grasp with our limited human minds. This knowledge creates an inevitable chasm between us and Hashem, an unbridgeable distance. At the same time, we know that He is everywhere, that all existence is a divine manifestation, that we receive His mercy and kindness continually, that our very improbable existence is dependent on them. In this sense, He is close to us, and we can relate to Him in a certain way.

The aspect of distance expresses itself in our fear of Hashem. We serve Him from a distance, and we express this fear by bowing to him, an act of deference and fear. The aspect

of closeness, however, expresses itself in our love for *Hashem*. We feel the Divine Presence all around us, and we are grateful for all the beneficence He showers down upon us at all times.

This is what the *Torah* is saying. "Go up to *Hashem*." Get close to Him, and show your love for Him. However, you must also have fear of *Hashem*, which is inevitable when you contemplate the infinite distance between your own conceptions and the verities of His nature. Express this aspect of the relationship as well: "Bow down from a distance."



Story

Early one winter morning, Rav Levi Yitzchok was looking out of his window and saw a simple Jew hurrying through the streets, carrying his *tallis* and *tefillin*. The Ukrainian winters are bitterly cold. The mud in the streets freezes over, and the temperature falls so low that it is exceedingly difficult to walk to *shul*. Nonetheless, this simple Jew was hurrying toward the *shul*, his shoulders bent against the gusting wind.

Rav Levi Yitzchok called him aside and spoke to him.

"Why are you running outside in such weather?" he asked.

"I'm on my way to *shul* for *Shacharis*," said the man.

"But surely it is too cold to go outside. Surely you could *daven* at home on days like these."

"How can I stay at home for *Shacharis*?" said the man. "I would miss *Borchu*, *Kedusha* and *Kaddish*."

Rav Levi Yitzchok sent him on his way with a *berocha*, then turned his eyes heavenward.

"Master of the Universe," he cried out, "look how much Your precious children love You. Surely You would not have punished this simple Jew if he had *davened* at home, but his burning love for You would not allow him to do so. Show mercy to Your people."



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

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

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

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

Others say that it is the custom within *Klal Yisrael* to light a *yahrzeit* candle on the day that a relative or a *Tzaddik* has passed away. The lighting has no accompanying blessing, and

people would like to express themselves in a *tefilla* when lighting the candle. This is not only true on a *yahrzeit* but on every *Yom Tov* as well.

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

Hebrew Tefilla for Lighting a Yahrzeit or Hilula Candle

[תְּפִילָה הַנִּמְצָאת בַּסֵּפֶר אֶלֶף הַמִּגֵּן מִבַּעַל הַפֶּלֶא יוֹעֵץ עַל פְּרֻשֵׁת וַיֵּצֵא עֲמוּד כ"ד]

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

Translation:

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

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

4) Study some of his teaching or writings.

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



❁ GEDOLIM BE'MISASAM YOSER ❁



YAHRZEITS BEGINNING SHABBOS MISHPATIM

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

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

* 1st of Adar ~ Begins Friday Night (Feb 12th)

* **Rav Avrohom Ibn Ezra** (1089–1164), born in Tudela during the height of Spain's Golden Age. There, he established a close friendship with Rav Yehuda *HaLevi*. Three of his uncles were ministers in the royal palace. He moved to Toledo, during the benevolent rule of King Alfonso VI. After the king died, however, the anti-Semitic masses began to harass the Jews, so he headed south to Muslim Spain – to Granada, Cordova and Lucena. In 1148, the barbaric Almohades overran Morocco and continued into Spain. He was forced to flee to Rome, Provence and Rhodes (where he befriended Rabbeinu Tam and other grandsons of *Rashi*, as well as the *Rosh*). He traveled to Egypt and learned with the *Rambam*. He wrote a commentary on the *Torah* and *Novi*, based in large part on Hebrew grammar. He also wrote dozens of books on astronomy, astrology and mathematics. Some of the famous poems written by *Ibn Ezra* are *Tzom'a Nafshi L'Elokim L'Kel Chai...* and *Ki Esh'mera Shabbos*. It is said that he determined through his astrology the exact date of his *petira* and did not

deviate or despair because of this information, (4924/1164);

- * **Rav Shabsai HaKohen Katz** (*Shach*), *mechaber* of *Sifsei Kohen*, recognized as one of the most basic and authoritative commentaries on the *Shulchon Aruch* (1622–1663). Born in Vilna, he learned in Tyktizin, Cracow and Lublin. He married a great-granddaughter of the *Rema*. In 1648, the communities of Russian Poland were devastated by Chmielnicki, and Rav Shabsai *HaKohen* was among the sufferers. He authored *selichos* in tragic memory of the events. He was *niftar* at the age of forty-one in Holleschau, Germany, having completed his commentary to two of the four sections of the *Shulchon Aruch*, *Yoreh De'ah* (at age twenty-four) and *Choshen Mishpot*. Among his other works are *Sefer Ha'Aruch* on the *Tur*, *Poel Tzedek* on the 613 *mitzvos*, and *Gevuros Anoshim*, on cases in which a wife can legally compel her husband to give her a *get* (divorce document), (5423/1663);
- * **Rav Azariya Figu** (Figo) of Venice (1579–1647). *Mechaber* of *Bina La'itim* and *Gidulei Teruma*, (5407/1647);
- * **Rav Emanuel Chai Riki**, (1688–1743), *mekubol* and *mechaber* of *Mishnas Chassidim*. He received *semicha* from Rav Chaim Abulafia in Tzefas. He is buried in Zento, Italy. He wrote a commentary on *Tehillim* entitled *Chozeh Tzion*, and *Yosher Leivov*, (5503/1743);
- * **Rav Menachem Mendel** of Shklov, leader of the *aliya* of the followers of the Vilna *Gaon* to *Eretz Yisrael*. This is significant because of the many *minhagei* Yerushalayim that were established by that *Ashkenazi* community. His leading *talmid*, Rav Yitzchok Eizak Chaver Wildmann (1789–1853), perceived that the obscurity of the *kabbalistic* system was a major factor in the flight of students and thinkers from *Torah* to science, secular philosophy and atheism. In *Pischei She'orim*, Rav Yitzchok Eizak Chaver vindicates *Kabbola* against its detractors, showing that behind its metaphors lies the only system with the power to provide satisfying answers to man's deepest questions about the meaning and purpose of the universe, (5587/1827);
- * **Rav Yitzchok Meir** of Zinkov, son of the *Apta Rav*, (5615/1855);
- * **Rav Boruch Halberstam** of Gorlitz, (1830–1906), born in Rudnick, Poland, to the second wife of Rav Chaim of Sanz. At age fourteen, he married Pessel, the daughter of Rav Yekusiel Yehuda Teitelbaum, the *Yetev Lev* of Sighet. In his early thirties, he was appointed *Rav* of Rudnick, and later *Rav* of Gorlitz. In 1886, after his wife's passing, he married Leah, a granddaughter of the *Bnei Yissoschor*, (5666/1906);
- * **Rav Uri Yalas** of Sambur, (5670/1910);
- * **Rav Yosef Tzvi Kalisch** of Skrenevitz, (5717/1957);
- * **Rav Boruch Rosenberg**, *Rosh Yeshiva* of *Kenesses Yisrael*, Slabodka, in Bnei Brak, (1924–2004). Born in Moholiev, Russia, to Rav Gershon Chanoch Rosenberg, whose father, Rav Michel Yechiel Rosenberg, was one of Rav Chaim Brisker's *chavrusos*. In his teens, Rav Boruch attended Mir, where he became close to Rav Chaim Shmuelevitz and Rav Yechezkel Levenstein. During World War II, Rav Boruch went to Vilna, and then to Shanghai with the *Yeshiva*. In 1950, he continued his studies in Mir Yerushalayim. The year after his *chasuna*, he accepted an invitation to be *Maggid Shiur* at the Slabodka *Yeshiva* in Bnei Brak, where he stayed for fifty years, (5764/2004);
- * **Rav Yitzchok Isaac Eichenstein**, the *Kiviashder Rav* of Forest Hills, Queens (1913–2004). Born in Kashau, Czechoslovakia, to Rav Meir, the *Zhidichov Rav* of Kashau. As a youth, he learned under the *Kashauer Rav*, Rav Shaul Brach. Upon his marriage, he replaced his father-in-law (who had moved away) as *Rav* of Kishiavd and established a *Yeshiva*. He stayed for six years, until the Nazis arrived in 1944. The *Rav* was sent to Auschwitz and

Bergen-Belsen, where he lost his parents, his wife, and his three young children. Despite his *nisyonos*, he spent his time infusing others with *chizuk*. Following the war, he married his wife's younger sister, established a *Bais Din* to be *matir* (release) hundreds of *agunos* (women whose husbands have vanished and may not remarry), and arranged for the education of many orphans. He moved to America and settled in Queens in 1950. In 1953, under the auspices of the Satmar *Rav*, he established the Central Rabbinical Council of the United States and Canada;

- * **Rav Simcha Bunim Waldenberg**, only son of Rav Eliezer Yehuda Waldenberg (the *Tzitz Eliezer*), *Rav* of the Ezras Torah neighborhood of Yerushalayim and of the Bais Yisrael *Bais Medrash* for over thirty years, (5697–5765/1937–2005 – *Adar II*).

* **2nd of Adar ~ Begins Motzai Shabbos (Feb 13th)**

- * **Rav Meir Paprish**, the *Ohr Tzaddikim*, (1624–1662). At the young age of thirteen, Rav Meir began learning *Kabbala* as a *talmid* of Rav Yaakov Tzemach, who studied under Rav Shmuel Vital, the son of Rav Chaim Vital, (5422/1662);
- * **Rav Dovid ben Moshe Madjar** of Yerushalayim, *mechaber* of *Chessed Dovid*, (5560/1800);
- * **Rav Yom Tov Algazi**, the *Maharit Algazi* (1727–1802), one of the main students of the famed *mekubol*, Rav Sholom Sharabi. Stemming from a long line of great *Torah* sages originating in Spain, his father, Rav Yisrael Yaakov, was *Av Bais Din* in Izmir, Turkey, for over forty years before being appointed *Rishon LeTzion* in Yerushalayim. Rav Yom Tov was born in Izmir, and studied together with Rav Chaim Yosef Dovid Azulai (the *Chida*) as a youth. In 1758, he was appointed *Rosh Yeshiva* of *Neveh Sholom*. In 1782, after the *petira* of Rav Sholom Sharabi, Rav Yom Tov was appointed *Rosh Yeshiva* of *Bais Keil* and served as *Rishon LeTzion* following the *petira* of Rav Refoel Meyuchas. He left behind a legacy of *piskei halocha*: *Shu"t Simchas Yom Tov*, *Hilchos Yom Tov*, and *Kedushas Yom Tov*. He left one son (Rav Yaakov) and three daughters, (5562/1802);
- * **Rav Aharon HaGodol** of Premishlan, son of Rav Meir the Great and *talmid* of Rav Yechiel Michel of Zlotschov, (5573/1813);
- * **Rav Yaakov Yechizkiyohu Grunwald** of Pupa, the *Vayaged Yaakov*, son of Rav Moshe Grunwald, *Rav* and *Rosh Yeshiva* of Chust, and *mechaber* of several works, each entitled *Arugas HaBosem*. Rav Moshe's brother, Rav Eliezer Dovid Grunwald, known as the *Keren Le'Dovid*, also headed an important *Yeshiva*. Although Rav Yaakov Yechizkiyohu's father was not born into a *Chassidic* family, he had gravitated toward the Shiniva and Belzer *Rebbes* and had taken his son on his many visits to those *Rebbes*. Rav Yaakov Yechizkiyohu studied under his father until his marriage. In 1929, Rav Yaakov Yechizkiyohu was chosen as *Rav* of Pupa, Hungary. He established a *Yeshiva* there, which soon numbered three hundred students. Rav Yaakov Yechizkiyohu's son, Rav Yosef Grunwald, succeeded his father, (5701/1941);
- * **Rav Avrohom Kalmanowitz** (1891–1965), *Av Bais Din* of Tiktin, *Rosh Yeshiva* Mir-U.S. He was a *talmid* of Slobodka, a *Rav* of Rakov, and a close friend of Rav Chaim Ozer Grodzinski of Vilna. He was also the founder and head of a *kollel*, and a leader of *Agudas Yisrael* of Poland. After World War I, the *Mirr* *Yeshiva* appointed him as its president. His wife's grandfather was Rav Betzael *HaKohen*, a *Dayan* in Vilna and *mechaber* of *Mareh Kohen*. At the beginning of World War II the *Rav* and his family reached the United States, while his beloved *Mirr* *Yeshiva* escaped from Mir to Vilna, to avoid Soviet persecution. During the War, the *Rav* was one of the leading personalities of the *Va'ad Hatzola*, (5724/1964);

- * **Rav Yisrael Alter**, the *Bais Yisrael* of Ger (1895–1977). The third son of Rav Avrohom Mordechai, the *Imrei Emes*, he celebrated a double *simcha* at *his bar Mitzva*, as he became engaged to his cousin, Chaya Sora. They married two years later. In 1940, the *Imrei Emes* escaped the Nazis and reached *Eretz Yisrael*, along with his sons, Rav Yisrael, Rav Simcha Bunim, and Rav Pinchas Menachem. Tragically, Rav Yisrael's wife, daughter, and son perished, a fact he didn't learn until 1945. He remarried in 1948, but had no children from his second wife. After his father's *petira*, Rav Yisrael assumed the mantle of leadership as the fourth *Rebbe* of Ger. For the next twenty-nine years, he rebuilt Ger and was a major force in the *Moetzes Gedolei HaTorah* of *Agudas Yisrael*. After his passing, Ger was led by his brother, Rav Simcha Bunim, until his *petira* in 1992. After that, his other brother, Rav Pinchas Menachem, led Ger for four years. Since then, Ger has been led by Rav Yaakov Aryeh, the son of Rav Simcha Bunim, (5737/1977);
- * **Rav Moshe Schwab** (1918–1979), born in Frankfurt am Main to Rav Yehuda (Leopold) and Hanna (née Erlanger) Schwab, the younger brother of Rav Shimon and Rav Mordechai. He was sent to learn in Kaminetz under Rav Boruch Ber Leibowitz and in Baronovich under Rav Elchonon Wasserman. In 1938, he moved to England and accepted a position at the *kollel* in Gateshead. In 1942, he married Rebbetzin Rochel Baddiel, daughter of Rav Dovid Baddiel, one of the founding members of the Gateshead *kehilla*. In 1946, he joined the *Yeshiva* and became very close to Rav Dessler. He authored *Ma'archei Lev* on the *Yomim Tovim*, (5739/1979);
- * **Rav Mordechai Wulliger**, (1895–1995), born in Bishtina-Marmoresh to Rav Moshe Wulliger, one of the greatest *talmidim* of the *Yetev Lev* of Sighet, Rav Zalman Leib Teitelbaum (the great-grandfather of the Satmar *Rebbe*). His primary teacher was Rav Chaim Tzvi Teitelbaum, *Rav* of Sighet and *mechaber* of *Atzei Chaim*. Rav Wulliger settled in the United States in 1938 and was a member of the *Yeshiva* and *Mesivta Torah Vodaas* for about fifty years. He authored a myriad of *seforim*, the first of which was *Pardes Mordechai*, (5755/1995).

* **3rd of Adar ~ Begins Sunday Night (Feb 14th)**

- * **Rav Mordechai Yaffe**, *mechaber* of *Levush Mordechai*, and known as the *Ba'al HaLevushim* (1530–1612). Born to the *Rav* of Prague, he was sent to Poland to study under the *Maharshal* and *Rema* in his youth. Married in 1553, he founded a *Yeshiva* in Prague. However, in 1559, King Ferdinand decreed that the Jews of Prague be expelled. Despite the successful efforts of Pope Pius IV on behalf of the Jews (which resulted in a two-year delay), the Jews of Prague left the city in 1561. Rav Mordechai settled in Venice, where he learned with Rav Avrohom Abuhav and Rav Mattisyohu Delacrut. He became *Rav* of Horodna (Grodno) in 1572, then Lublin in 1588. In 1598, when the *Maharal* left Posen for Prague, Rav Mordechai became *Rav* of Posen until his *petira*. Two important *peirushim* on the *Levush* were written many years later: in *Elya Rabba*, Rav Eliyohu Shapiro answers many refutations of the *Levush* brought in the *Malbishei Yom Tov*, (written by the *mechaber* of *Tosefos Yom Tov*), and in *Levush Tzedoka*, Rav Tzodok *HaKohen* answers difficulties raised by the *Sma* in *Levush Choshen Mishpat*, (5372/1612);
- * **Rav Noach** of Cracow, *mechaber* of *Toldos Noach* on *Medrash*, (5398/1638);
- * **Rav Noach Chaim Berlin** of Altuna, *mechaber* of *Atzei Almogim* and *Atzei Arozim* and *Av Bais Din* of AH"U (Altona, Hamburg and Wandsbeck), (5562/1802);
- * **Rav Binyomin Zev Lev Roke'ach**, (1777–1851). He was born in the small town of Vadislav, and his father, the *Shemen Roke'ach*, sent him to the *Yeshivos* of Rav Eliezer

Kempne of Prostitz, and of his brother-in-law, Rav Yirmiyohu of Mattersdorf. He married Rebbetzin Feigele, the daughter of Rav Yitzchok Eisik Elkish, *Rav* of Ushpitzin from the dynasty of Rav Heschel and the *Maginei Shlomo*. He subsequently became *Rav* in Amshinov. He is the *mechaber* of *Sha'arei Torah*. His son, Yirmiyohu, was the *mechaber* of *Divrei Yirmiyohu*, (5611/1851 – Adar II);

✧ **Rav Binyomin Morgenstern** of Kotzk, son of Rav Mendel of Kotzk, (5626/1866);

✧ **Rav Eliyohu Mezhritch**, *mechaber* of *Midreshei Eliyohu*, (5628/1868);

✧ **Rav Eliyohu Dovid Rabinowitz-Teumim**, the *Aderes* (1843–1905). The last part of his name, *Te'umim*, denotes the fact that he was a *te'om*, or twin. His mother, Chana, was a descendant of the *Ba'al HaLevushim* and the *Chacham Tzvi*. After his marriage, Rav Eliyohu Dovid moved to his wife's birthplace, Ponovezh. He served as *Rav* of Ponovezh from 1872 to 1890 and of Mir from 1890 to 1898. He was then asked to assume the position of chief *Rav* of Yerushalayim, on the recommendation of Rav Chaim Ozer Grodzinsky. There, he assisted the eighty-year-old Rav Shmuel Salant. Rav Eliyohu Dovid served as the *Rav* of Yerushalayim for four years, (5665/1905 – Adar II);

✧ **Rav Yechiel Malach** (1922–2006). Born in Ostrolenka, Poland, he was a *talmid muvhok* of Rav Avrohom Yoffen. He went on to learn in Slabodka, then settled in Brooklyn after the War. He became a ninth-grade *Rebbe* and *Manhig Ruchani* at *Yeshiva Be'er Shmuel*. In about 1986, he moved to Yerushalayim, where he was *marbitz Torah* in the *Gerrer Yeshiva, Ner Yisrael*, (5766/2006).

✧ **4th of Adar ~ Begins Monday Night (Feb 15th)**

✧ **Rav Achai bar Rav Huna** of Rabanan Soverai, 506 CE;

✧ The body of Rav Meir (*MaHaRaM*) of Rothenburg was released for burial in 1307, fourteen years after his *petira* in the fortress of Ensisheim. He was buried in the old Jewish cemetery of Worms. Next to him was buried Rav Alexander Susskind Wimpfen, who gave away his entire fortune to ransom the body. Both graves miraculously escaped Nazi ravaging of the cemetery;

✧ **Rav Mordechai Leib Mann**, *Rosh Yeshiva Bais Hillel* in Bnei Brak, (5757/1997);

✧ **Rav Leib Sora's** (1730–1796). Considered one of the hidden *Tzaddikim* by the *Ba'al Shem Tov*, he spent his life wandering to raise money for ransoming Jewish prisoners, (5556/1796 – Adar II);

✧ **Rav Eliezer (“Lazer”) Gordon** (1841–1910). Born in Chernian, Lithuania, to Rav Avrohom Shmuel Gordon, a *talmid* of Rav Chaim of Volozhin. He learned at Rav Yisrael Salanter's *Yeshiva* in Kovno with Rav Yitzchok Blazer, Rav Simcha Zissel Ziv, and Rav Naftoli Amsterdam. He succeeded his father-in-law as *Rav* of Kovno, but left after three months to become *Rav* of Kelm, where he opened a *Yeshiva*. Then he went to Slobodka and stayed for six months, after which he went to Telshe, which had been opened in 1877 by Rav Nosson Tzvi Finkel and Rav Eliezer Chavas. In 1897, he hired Rav Leib Chasman as *Mashgiach* to fight off the influences of the *Haskola*. Rav Lazer was niftar in London while on a fund-raising mission after a fire destroyed the *Yeshiva* in Telshe, (5670/1910);

✧ **Rav Avrohom Blumenkrantz** (1944–2007). Born in Palestine four years before the founding of the State of Israel, Rav Avrohom and his family were abroad at the outset of the War of Independence. In the early 1950s the family settled in Bogotá, Colombia. His father, Rav Chaim Menachem Bentzion, became chief *Rav*. Rav Avrohom came to New York as a teenager to study at *Mesivta Tiferes Yerushalayim* under Rav Moshe Feinstein, with whom Rav Blumenkrantz maintained a close relationship, until Rav Feinstein's *petira* in 1986.

Under the guidance of Rav Moshe, Rav Avrohom took positions at Staten Island and Brooklyn. He also became *Rav* in Far Rockaway. He also became well known for his *Pesach* guide, (5767/2007).

✳ **5th of Adar ~ Begins Tuesday Night (Feb 16th)**

- ✳ **Rav Ze'ev Wolf (Velvele)** of Ostracha (also known as Tcharni-Ostraa). He was a close *talmid* of Rav Dov Ber (the *Maggid*) of Mezritch and Rav Pinchas of Koritz. Thereafter, he became a follower of Rav Meshulam Feivish of Zhebariza, the *Yosher Divrei Emes*. He married the daughter of Reb Zushe of Hanipoli. Three years after the *petira* of the *Yosher Divrei Emes*, he immigrated to *Eretz Yisrael* (in 1798) and settled in Teverya, (5583/1823);
- ✳ **Rav Shmuel Abba Shapira** of Slavita, printer of the famous “*Slavita Talmud*”, grandson of Rav Pinchas of Koretz, (5624/1864);
- ✳ **Rav Avrohom Landau** of Tchechenov. Born in Prantzav, he married at sixteen and had four children. Lodz and Lublin fought for the honor of hiring Rav Avrohom as their *Rav*, but he chose instead to lead the small rural community of Tchechenov. Only after the *Kotzker Rebbe* and Rav Yitzchok Meir of Gur (the *Chiddushei HaRim*) had passed away, and hundreds of their followers turned to Rav Avrohom for blessings and advice, did he finally agree to become a *Rebbe*, (5635/1875);
- ✳ **Rav Mordechai Shlomo Friedman** (1891–1971), Boyaner *Rebbe* in New York. He was the son of the first Boyaner *Rebbe*, Rav Yitzchok Friedman, the *Pachad Yitzchok*, and the brother of Rav Menachem Nachum Friedman (1869–1936), Boyaner *Rebbe* of Chernovitz; Rav Yisrael Friedman (1878–1951), Boyaner *Rebbe* of Leipzig and Tel-Aviv; and Rav Avrohom Yaakov Friedman (1884–1941), Boyaner *Rebbe* of Lemberg. His grandson, Rav Nachum Dov Brayer, is the current Boyaner *Rebbe* of Yerushalayim, (5731/1971);
- ✳ **Rav Yosef Farbstein** (1947–2006). Grandson of Rav Yechezkel Sarna, he became *Rosh Kollel* of *Bais Shmuel* under Rav Horowitz, the *Av Bais Din* of Ungar. In 1970 he married Rebbetzin Gittel, daughter of Rav Akiva Ehrenfeld, founder of Yerushalayim’s Mattersdorf neighborhood and *nosi* of its institutions, and the granddaughter of Rav Shmuel Ehrenfeld, the *Gavad* of Mattersdorf, Austria. In 1988, he was appointed *Ra”m* in *Yeshivas Ohr Elchonon* under Rav Moshe Chodosh, (5766/2006).

✳ **6th of Adar ~ Begins Wednesday Night (Feb 17th)**

- ✳ **Rav Shmuel ben Natronai**, one of the *Baalei Tosafos*, was tortured and martyred, (4957/1197);
- ✳ **Rav Daniel Prostitz** (1759–1846), *Rav* of Pressburg and colleague of the *Chasam Sofer*, (5606/1846);
- ✳ **Rav Naftoli Amsterdam**, *talmid* of Rav Yisrael Salanter. He immigrated to *Eretz Yisrael* in 1902, (5606/1916);
- ✳ **Rav Yosef Baumgarten**, *Av Bais Din Schiffschule* in Vienna, (5696/1936);
- ✳ **Rav Dovid Povarsky**, *Rosh Yeshiva* of *Yeshivas Ponovezh*, (1902–1999). When he was twelve years old, he learned with Rav Isser Zalman Meltzer in Slutzk. Afterward, he transferred to Poltova, where he became deeply attached to his *Rav Muvhok*, Rav Yeruchom Levovitz, whom he followed to Kelm and Ponovezh. From Ponovezh, he transferred to Mir *Yeshiva* and became very close to Rav Chaim Shmuelevitz. One of his *chavrusas* in *Shulchon Oruch* was Rav Aharon Kotler. A while after his marriage, he transferred to the *Yeshiva* in Baranowitz, where he studied under Rav Elchonon Wasserman. Later, Rav Yeruchom sent Rav Dovid to be a *Ra”m* in *Yeshivas Chachmei Lublin*, headed by Rav Meir

Shapiro of Lublin. Rav Dovid merited forming a special bond with Rav Chaim Ozer Grodzinsky, (5759/1999);

* **Rav Chanoch Tzvi HaKohen Levin**, the Bendiner *Rav*, (5695/1935).

* **7th of Adar ~ Begins Thursday Night (Feb 18th)**

* **Birthday of Moshe Rabbeinu**, 1393 BCE (*Sota* 12b) and his *yahrzeit* in 1273 BCE, (*Kiddushin* 38a);

Many people stay up all night studying the teachings of Moshe *Rabbeinu* from the *Chumash* and the *Zohar*, where he appears as the *Mehemmna Rahaina*.

Moshe *Rabbeinu* was willing to set himself completely aside for the sake of his fellow Jews. Nevertheless, there were times when the Jewish people complained, and even sinned. That was why the people did not enter *Eretz Yisrael* right away, as *Hashem* had wanted, and why the generation that came out of Egypt passed away in the desert. After the most serious of these confrontations between Moshe and *Bnei Yisrael*, the sin of the Golden Calf, *Hashem* said to Moshe *Rabbeinu*, “I will destroy the entire Jewish people and I will start a new Jewish nation from you. Maybe this time they will be on a higher level.”

What did Moshe reply? “If you are planning to destroy the Jewish people, then You can destroy me first: *mecheini na misifrecha* — “Erase me from Your Book.” Moshe was far from being erased from the *Torah*, but there is one *Parsha* – *Tetzaveh* – in which his name does not appear at all. But although the name Moshe does not appear, his essence does, in that *Hashem* speaks the first words of the *Parsha* to Moshe. This *Parsha* begins with the words, *Ve’ata tetzaveh* — “And you shall command *Bnei Yisrael* to bring you pure olive oil to kindle the eternal light”. “You” here refers to Moshe *Rabbeinu* and the *Shechina* together.

Most leaders are hungry for power, and that is their motivation for becoming leaders. Moshe *Rabbeinu*, by way of contrast, was a leader who did not want to be a leader, as we see from the very beginning of his career, when he tried to refuse to accept upon himself the leadership of *Bnei Yisrael*. Once he became a leader, his own interests were always secondary and subordinate. The people always came first.

* **Rav Shlomo Efraim** of Lunshitz, *mechaber* of *Kli Yokor* (1550–1619). After serving as *Rosh Yeshiva* in Lemberg, he became the *Rav* of Prague. He was well known as an inspiring speaker. In addition to *Kli Yokor*, Rav Shlomo Efraim also wrote special *selichos* to be said in memory of the Jews of Prague who suffered horribly during the pogroms of 1611, (5379/1619);

* **Rav Avrohom Tzvi Patznovski** of Piotrokov, (5579/1819);

* **Rav Yitzchok Isaac Taub** of Kaliv, founder of Kaliver *Chassidus* in Hungary (1744 (or 1751)–1821), born to Rav Yechezkel, in Szerencs, Hungary. According to stories of Hungarian *Chassidim*, Rav Leib Sora’s received permission from the boy’s widowed mother to raise him and took him directly to Rebbe Reb Shmelke of Nikolsburg. Rav Yitzchok Isaac also learned *Chassidus* from Rav Elimelech of Lizhensk. After his marriage to Feige, Rav Yitzchok Isaac’s wife remained in her hometown of Tertzel while Rav Yitzchok Isaac stayed away from home for many years. His wife’s financial needs were supplied by a wealthy Kaliv Jew, Yaakov Fisch. In gratitude, Rav Yitzchok Isaac blessed Yaakov with good health and he lived for over a hundred years. When Rav Yitzchok Isaac returned home in 1781, the Jews of Szabolcs County appointed him as their leader, and he moved to Nagyálló, or Kaliv, as it is known to Jews. For the next forty years, Rav Yitzchok Isaac pioneered the spread of *Chassidus* throughout Hungary from Kaliv, and he is regarded as

the first *Admor* to take up permanent residence in Hungary. Rav Yitzchok Isaac is remembered as “the sweet singer of Yisrael” and is famed for his *niggunim*, (5581/1821 – Adar II);

- * **Rav Elimelech Menachem Mendel Landau** of Zabeirtze (1859-1936), born Menachem Mendel (Elimelech was added a year before his *petira*) to Rav Dov Berish Landau of Strikov and Biala. After the *petira* of Rav Yitzchok of Vorka in 1848, the majority of Vorka *Chassidim* chose to follow Rav Menachem Mendel’s father, Rav Dov Berish. After his *petira* in 1876, none of the sons was willing to accept leadership, so the *Chassidim* followed Rav Dov Berish’s primary *talmid*, Rav Yechiel of Alexander. Rav Menachem Mendel and his brothers moved to Alexander in order to follow Rav Yechiel, and, after his *petira* in 1894, his son, the *Yismach Yisrael*. When the *Yismach Yisrael* died childless in 1910, Rav Menachem Mendel’s brother, Rav Aharon Tzvi, founded a court. Only when he was *niftar*, did Rav Menachem Mendel accept leadership of the *Chassidim* and set up court in Strikov. After World War I, he settled in the town of Zhgierz, adjacent to Lodz, and founded *Yeshiva Bais Aharon*, named after his brother. When he visited *Eretz Yisrael*, he founded *Yeshiva Zechusa DeAvrohom*. His *Divrei Torah* were printed in *Maggid Devorov L’Yaakov* and in *Bayeshishim Chochma*. His son, Rav Yaakov Yitzchok Don, succeeded him and was murdered by the Nazis (4th of *Cheshvan* 1943). His son, Rav Avrohom, survived the war and reestablished Strikover *Chassidus* in *Eretz Yisrael*, (5696/1936);
- * **Rav Tzvi Kinstlicher**, *mechaber* of *Sheilos U’Teshuvos Be’er Tzvi*, (5725/1965);
- * **Rav Chaim Yaakov Goldvicht**, founder and *Rosh Yeshiva*, *Kerem B’Yavne*. Born in Yerushalayim, he attended *Yeshiva Eitz Chaim* under Rav Isser Zalman Meltzer. Thereafter, he learned under the guidance of Rav Zev Soloveitchik, the *Brisker Rav*. After marrying his wife, Miriam, he moved to Bnei Brak where he studied under the *Chazon Ish* and was also close to Rav Yitzchok Sher, (5755/1995).



❁ HILLULA DE'TZADDIKA ❁

WHAT’S BEHIND YAHRZEIT MEANINGS & CUSTOMS

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

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

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

which is an idolatrous practice where the idol worshippers sought out the impure dead souls and bodies using sorcery and witchcraft. Instead, beseech our *Tzaddikim* who, in *gan eden*, are truly alive, and ask through *tefilla* and fasting and *teshuva* alone.



❁ GEDOLIM BE'MASAYHEM ❁

STORIES & ANECDOTES

Rav Avrohom Ibn Ezra, 1st of Adar (I)

A Letter From Shabbos to the Ibn Ezra

By: Rav Sholom Klass

The *Ibn Ezra*, one of the great *Rabbonim* of the Middle Ages, was born in 1092 in Toledo, Spain. Many stories are told about him and his wanderings. The *Ibn Ezra* traveled throughout Europe. He visited Egypt, *Eretz Yisrael* and many African countries.

The *Ibn Ezra* wrote such beautiful poems and commentaries on the *Torah* that *Rabbeinu Tam*, the greatest of the *Ba'alei Tosafos*, sent him this letter:

“My father, Avrohom Ezra, I am a servant to Avrohom and his cattle, I kneel and bow before you.”

The *Ibn Ezra*, in his humility, hastened to reply:

“Is it right for the leader of the nation, the chieftain, to lower himself in writing to the shamed of the people? Heaven forbid that an angel of *Hashem* should bow and humble himself to Bilam.”

It happened in the year 4919 (1159) on *Shabbos* night, the fourteenth day of *Teves*, *Ibn Ezra*, then in London, fell into a deep and enjoyable sleep. While asleep he had a dream in which he saw a tall, aristocratic man carrying a sealed letter.

“Are you the *Ibn Ezra*?” asked the man.

“Yes,” he answered.

“I have a letter for you from *Shabbos HaMalka*,” the man said.

The *Ibn Ezra* bowed low and said, “Know that from the day I began to recite the holy name of *Hashem*, I have always loved *Shabbos*. Before she would arrive on Friday night, I would always rush in advance to greet her and when she would leave I would send her off with song and happiness. I am her most loyal and devoted subject.”

“I know,” answered the man. “That is why she writes you this letter.”

With trembling hands, the *Ibn Ezra* unfolded the letter and as he read the words they entered his heart as sweet honey drops.

“To my loyal friend,” the letter began. “I am *Shabbos HaMalka*, adorned in holy laws. I am the fourth of the *Aseres HaDibros*, and I am the binding sign between *Hashem* and His children for all future generations.”

The letter continued, “On my day *Hashem* rested from His work. On my day no *mon* would fall. I am the one day of happiness, light and enjoyment for the tired mortals on this earth. Even the dead in *Gehinnom* bless me for the one day of respite afforded them.”

And now the letter continued in a pleading tone. “I come to you, my good and loyal friend, to help me. One of your educated pupils has now published a book

commenting on the *Torah*. In this book he urges the people to violate Friday night and to begin the *Shabbos* on Saturday morning. He attempts to prove from the *Torah* that I was born in the morning and not the evening before. By doing that he will virtually cut me in half. Please help me!”

The *Ibn Ezra* awoke with a start. Rushing into his library he picked up a *sefer* given to him by a *talmid*. Sure enough, it attempted to prove that *Shabbos* was to be observed from Saturday morning until Sunday morning.

Realizing that this would be another attempt to destroy the holy *Torah*, the *Ibn Ezra* strengthened himself to do battle for his beloved *Shabbos* and he penned his famous, “*Igeres HaShabbos – A Letter From Shabbos*.”

In scathing words, he denounced the author. “May your arm wither and your eyes become dark for daring to impugn our *Shabbos HaMalka*...”

He then tore apart the flimsy arguments and pointed to the sentence in *Vayikra* 23:32 “From evening to evening thou shalt rest...”

It is said that to this day, whenever the name *Ibn Ezra* is mentioned, the *Shabbos HaMalka* smiles benevolently.

The details of the letter were published in the *Arizal's Shulchon Aruch* and teach us the importance of honoring *Shabbos*.

www.jewishpress.com/kidz/tales-of-the-gaonim/a-letter-from-shabbos-to-the-ibn-ezra/2014/08/01/0/



Rav Boruch Halberstam of Gorlitz, 1st of Adar

Son of Rav Chaim of Sanz

The fifth son of the *Divrei Chaim* was named Boruch, after the *Divrei Chaim's* father-in-law, Rav Boruch Frankel Te'omim, *mechaber* of the *Boruch Ta'am*. He traveled with his father to the *Sar Sholom* of Belz and Rav Meir of Premishlan. Rav Boruch married the daughter of Rav Yekusiel Yehuda Teitelbaum of Sighet. When, sadly, she passed away at a young age, he married the daughter of Rav Shmuel Shapira of Lanzcut, the son of the *Bnei Yissoschor*. For some thirty years he served as *Rav* of Rudnick, where the *Divrei Chaim* had had his first rabbinic position. After his first father-in-law left Gorlitz for Dorhovitch, he took his father-in-law's place until the *Divrei Chaim* ordered him to vacate the position for the older *Rav*, Rav Shmuel Teitelbaum, the older brother of the *Yetev Lev*. When the latter passed away, Rav Boruch once again took his place as *Rav* of Gorlitz, where he served for seventeen years till his *petira*, and where he is buried.

He followed in his father's footsteps, staunchly observing all his customs even when they appeared to contradict *Halocha*. He was adept at concealing his loftiness, and only the greatest were able to see past the veil and discern his hidden stature. He was a fiery opponent of the Zionists and *Maskilim* and his zealotry and staunch pursuit of *emes* (truth) caused many to misinterpret his nature.



Nothing But the Truth

When he was a young child in *shul* and the *sefer Torah* passed him by, he refused to kiss it as all the other boys did. When asked about his refusal, he answered, “I don't love the *Torah*, so why should I kiss it?” Everyone present was visibly distressed by this answer, and they related it to his father, the *Divrei Chaim*.

The Sanzer was at ease and said, “This is a proof that he is a sincere *ish emes*”

– a man of truth! How can he love the *Torah* yet? He has never studied it! Once he learns *Torah* and sees its sweetness then he will learn to love the *Torah* and kiss it!” (*Boruch She’omar* p. 56. Others relate this story about his brother, the Shinover.)

Of all the *Divrei Chaim’s* sons, none was as attached and bound to Rav Chaim as was Rav Boruch – so much so that they called him a true Sanzer *Chassid* (in the name of Rav Tzvi Hirsch of Rudnick). From childhood he did not leave his father’s side, imitating all his father’s ways and customs and acting as his father’s constant companion on all his journeys. The affection was reciprocal and the *Divrei Chaim* openly demonstrated warm affection for his son, Rav Boruch, praising him in appreciation of his wisdom and sharp intellect.

“There has not been such a soul in this world for some three hundred years!” declared the *Divrei Chaim*. Because of their close relationship, Rav Boruch influenced his father in many ways. Often the *Divrei Chaim* would ask his son’s opinion on matters. Despite their closeness, however, Rav Boruch admitted that his father’s ways were so lofty that he failed to truly imitate him, try as he might.



Jest and Rebuke in Disguise

When Rav Chaim Reisher Hirschman came before Rav Aharon of Belz and introduced himself as a Gornitzer *Chassid*, Rav Aharon responded that his father, Rav Yissochor Dov of Belz, said of Rav Boruch, “no hint of laughter was ever seen on his holy lips!” This despite the fact that he was known to jest and poke barbs of rebuke at many of the *Tzaddikim* of his own generation! We must conclude that these “jokes” and “barbs” had a hidden purpose and were not to be taken at face value. (*Rabbeinu HaKodosh MiSanz* Vol. II p. 331)

Rav Boruch greatly admired his older brother, the Shinover *Rav*. In their youth they would arise early and study *Torah* before daybreak *lishma* (for its own sake), purely to give *nachas ruach* (satisfaction) to Hashem!

He once described the difference between themselves as follows: “My brother greatly admires truth and I simply detest falsehood. When my brother sees a matter that is full of falsehood and lies, if he still finds an ounce of truth in it, he honors and respects the matter and draws it close, because of this small truth which he values so highly. However, if I find a matter in which I discern even an ounce of falsehood, I cannot stand it!” (*Vayaged Yaakov*, Vol. IV Intro.)

As was his custom, his sharp barbs of rebuke were reserved for his brother as well. A Shinover *Chassid* once spent a *Shabbos* in Gornitz and listened in pain and distress, as jibe after jibe was aimed at his beloved *Rebbe*, the Shinover *Rav*! All *Shabbos*, Rav Boruch referred to his brother the Shinover mockingly as the *Dybbuk*, [because he had previously chased out a *Dybbuk* from someone] until the *Chassid* could no longer control his emotions and simply could not hold back, yelling, “Enough!”

Rav Boruch gave him a stern knock on the head and remarked, “Fool! Don’t you know the meaning of *Dybbuk*? It means that he is constantly *dovuk* – bound and attached to the *Ribbono Shel Olom*!” (*Ateres Chaim*, Vol. I Intro.)

When his own *Chassidim* asked him why he seemingly spoke against his brother when there were many more deserving of his rebuke, he replied, “When I arrive before the heavenly court and they rule against me that I deserve *Gehinnom* because of this, they shall ask me to face my brother, the *Tzaddik* against whom I spoke and – don’t worry – when he sees me, he himself will be the one to redeem me and take me out of there as a favor!”

The Stropkover once told Rav Chaim Meir of Vizhnitz that Rav Boruch would pause before reciting the *Shabbos Kiddush* on Friday night, relating some jest or barb of rebuke as a joke against one of the *Tzaddikim* of the generation. Even his nephew, Rav Shlomo of Bobov, was no exception. He too was the brunt of his uncle Rav Boruch's comic comments. During Rav Shlomo's last years, Rav Boruch's sister, Rebbetzin Nechama Rubin, begged and pleaded that he desist. He finally listened to her. Not long after, Rav Shlomo passed away while in Badenheim for his health. His body was recovered from the resort town to be laid to rest and that *Shabbos*, many *Chassidim* who had traveled from far and wide spent *Shabbos* in Gornitz. No one wished to reveal the matter to Rav Boruch until he questioned his son, Rav Sinai of Zemigrod, as to the reason for the unusually large number of *Shabbos* guests. At first Rav Sinai tried to avoid the matter; yet when his father commanded him to fulfill the *mitzva* of *Kibbud Av* (the biblical command to honor one's father) he had no choice but to tell him the truth. When he heard the sad news he cried out in pain and distress, "I told her [my sister] to leave me be and not stop me! I kept him alive all these years and now – *oy vavoy!*"

Before he passed away, he asked his attendant for a cup of tea and recited the *berocha shehakol* – that everything was created by Hashem's words. He drank half the cup and began to recite words of *Torah*, returning his *neshoma* in the middle of reciting the *derosha* [see *Avos DeRabbi*

Nosson 25:2 that this is a good sign] on *Rosh Chodesh*, 1st of *Adar*, *tov-reish-samech-vov*, at the age of seventy-six. (Based on *Al HaTzaddikim ve'al HaChassidim*, p. 45–49, *Tzaddikei Olom*, p. 116–122)



"And he shall surely heal him" (*Shemos 21:19*).

From this *pasuk*, we learn that a physician is granted permission to heal the sick (*Bova Kama*).

Rav Boruch of Gornitz comments that there seems to be some kind of contradiction between this statement and another statement in *Bova Basra 116a*, where we learn that whoever has someone sick in his home should go to a sage to ask him to *daven* and beg for mercy. This kind of healing does not depend on a doctor at all but rather on Hashem's salvation alone.

The Gornitzer explained that as a *Rav*, when someone brings the lungs of an animal for him to examine and rule if they are kosher, he sees them, examines them and rules based on the principles of *Halocha* and based on what he has seen and examined. However, a doctor cannot always look inside a person. He must probe, question and work out a diagnosis based on wisdom, intellect and deduction. In order to arrive at the correct diagnosis, therefore, and to give the best treatment and medicine, he needs divine help. We thus see that both are needed! He must go to the doctor and ask for Hashem's mercy to guide him to the right conclusions.



Rav Yisrael Ben Avrohom Mordechai Alter of Ger, 2nd of Adar

The *Bais Yisrael*

Review and Repetition is the Key

The *Bais Yisrael* used to teach that the key to success in all matters in *Yiddishkeit* is review. Just as the *Torah*

repeats and reviews teachings several times in the *pesukim* and does not expect us to learn and understand it all at once, so must each Jew not expect to fulfill all of the

Torah and *mitzvos* all at once. Rather, *Hashem* expects from us and demands of us constant review and repetition to fulfill the *Torah*. He illustrated this concept with a story that Rav Mendel Shamash, the *shamash* of the *Sefas Emes* and the *Imrei Emes* [the *Bais Yisrael's* grandfather and father], used to tell: Once, the *Sefas Emes* asked one of his *Chassidim* to give a charitable donation to *tzedoka*. The *Chassid* took out a hundred rubles, a handsome sum in those days, and handed it over. “Now,” explained the *Sefas Emes*, “the *pasuk* says, ‘You shall surely give – *noson titen*’; this sum covers the *noson* part – what about the *titen*?” And so the *Chassid* added another hundred rubles to his previous donation. “Now,” said the *Sefas Emes*, “the *pasuk* also warns us, *Velo yera levov’cha besiten lo* – “Do not have an evil heart when you give”. You have covered the *noson* and the *titen*; what about the *lo yera levov’cha*?” And so the *Chassid* added a further hundred rubles!



You Don’t Need to Feel – Just Believe

The *Bais Yisrael* often used to repeat teachings from the Kotzker school of *Chassidus* that he had heard from the elders of the Peshis’cha *Chassidim*:

One such teaching was that a *Chassid* should not complain about his lack of emotion or feeling in *Avodas Hashem*, but rather he was to have strong *emuna* (faith). “A *Chassid* is forbidden to feel because such feelings mean that he feels himself and that he is something, when he should be so humble as to be nothing!” It says in the *pasuk*, “If the way is far from you and you cannot carry it because the place is far from you”. In a novel interpretation, the Peshis’cha *Chassidim*

explained that if you feel that the burden is too great and the way is too far, you will not succeed – do not feel! Just believe and have faith! A *Chassid* needs to have *emuna* and not feelings! The *Chiddushei HaRim* once said to a *Chassid* who complained to him that he did not feel the *kedusha* of *Yom Tov*, “You don’t need to feel it, you need to believe it and have *emuna*!”



You Want a Reward?

The *Bais Yisrael* also taught that *Chassidim* should not expect rewards. He illustrated this with a story of how when he was a child of about nine and a half, his brother, Rav Nechemia, was born. The *Sandak* at the *bris* was Rav Yaakov Dovid of Amshinov and the date was *Parshas Re’eh*. The Amshinover *Rebbe* repeated a teaching from the *Rebbe Reb Bunim* of Peshis’cha: “The *pasuk* says, ‘*Re’eh* – See, I place before you blessings and curses – choose the blessings.’

“What can the *pasuk* mean when it says, ‘*Re’eh* – See’? What is it we are supposed to look at here? The answer is understood from this *moshol*: If a child is going to *cheder*, we give him a sweet candy to entice him to study *Torah* and learn. To ourselves, we don’t promise candies; instead, to us we are promised these *berochos*, like sweets, in exchange for our fulfillment of the *Torah*.”

Concluded the *Bais Yisrael* his story, “The Amshinover was saying in the name of the *Rebbe Reb Bunim* of Peshis’cha, ‘*Re’eh* – look at yourselves and see what you look like – like a bunch of infants who need sweets and candies to encourage them! Look at how you must appear!”



Rav Eliyohu Dovid Rabinowitz Teomim, 3rd of Adar

The *Aderes*

How Much the Netziv Admired the Aderes

The *Aderes* writes, “It was on *Leil Shishi* (Thursday night) that I left Bialystok for Warsaw to travel to see the *Gaon* the *Netziv*, who was very fond of me, though I had not yet ever met him. I arrived *Erev Shabbos* after having traveled all night long. After *davening* and eating breakfast, I asked my *mechutan* to accompany me to meet the *Gaon* the *Netziv*, and we found him sitting in the company of Dr. Rottenberg and Rav Kasavski. Rav Kasavski introduced me to the *Netziv* as the son-in-law of Rav Leib Chazan. Then the *Netziv* realized who I must be and he called out, “This must be then the *Rav* of *Ponevezh*, Rav Eliyohu Dovid!” They replied in the affirmative.

He then quickly stood up fully and with trembling he recited the full *berocha* with *Shem Umalchus* of *Shehecheyonu*

vekiymonu vehigi'onu lazman hazeh! Since I did not sit without his leave, he continued standing on his feet and his wife the *Rebbetzin* berated him for standing while sick. He answered her back, “Don’t you see that he is standing? How can I sit while he stands?”

And so I asked leave to sit and was granted, and we both sat down. Everyone present was amazed at his love for *Torah* and those who engage in its study and that he pronounced the *berocha* of *Shehecheyonu* over me with *Shem Umalchus*. As long as I was in Warsaw over the next two weeks, I visited the *Netziv* daily and we delighted in discussing topics of *Torah*. I highlighted some ideas and remarked on some of his *chiddushim* and points of his *Torah* commentary, which he was editing to reprint, and he showed his writings on *Shas* and some of his responsa in *Halocha*.” (*Seder Eliyohu* p. 84)



Rav Mordechai Ben Rav Avrohom Yaffe, 3rd of Adar

Ba'al HaLevushim

Rav Simcha Bunim of Otwezechek, grandson of Rav Yitzchok, son of the *Vorker Rebbe*, told:

When Rav Mordechai Yaffe was a young man, he was exceedingly handsome. A gentile noblewoman saw his beauty, desired him for herself and hatched a plot to ensnare him. When he realized her evil intentions and tried to escape, she threatened him with torture and imprisonment. Seeing no other way out, he escaped through a sewer grate and ran off. While in the sewers, he was befouled and choked from the stench and the putrid fumes of decay and despoiled garbage.

All ten of his garments were soiled and ruined, covered in sludge and sewage.

When he emerged, a great tumult occurred in Heaven. They recognized his great self-sacrifice and it was decreed that he would merit authoring ten magnificent *seforim* corresponding to the ten garments he had lost during his flight from the evil temptress. He therefore called his ten writings and *seforim Levushim* – clothes or garments: *Levush Chur*, *Techeles*, *Ateres Zohov* and so on.

After he succeeded in overcoming this test, he *davened* that none of his descendants should be comely or attractive so that they would never be tested in a similar way. His *tefillos* were accepted and all his descendants were of dark complexions thereafter. Rav Simcha Bunim

concluded, "Nine of his *seforim* were printed in his lifetime. How I wish

someone would reveal and print the tenth!" (*Bais Yitzchok*, p. 270)



Body of Rav Meir (MaHaRaM) of Rothenburg was released for burial, 4th of Adar (I)



Rav Meir *ben* Boruch, popularly known by the abbreviation *MaHaRaM* (*Moreinu HoRav* Rav Meir) of Rothenburg, *Talmudist* and *Paytan* (religious poet), was born in Worms, Germany, nearly eight centuries ago, around the year 1220.

In his youth, he studied at Wurtzburg and at Mainz in the *Yeshivos* of the leading *Talmudists* of those days. Later, he went to France to learn in the well-known French *Yeshivos*, particularly in the *Yeshiva* of the great Rav Yechiel *ben* Rav Yosef of Paris. Rav Yechiel was known as a saintly *Rav* and outstanding *Talmudist*, and it was he who defended the *Talmud* in the reign of Louis IX. However, the *Talmud* was subsequently condemned by the enemies of *Klal Yisrael* to be publicly burned on Friday, June 17, 1244, (*Erev Shabbos Chukas*, 5004), in Paris. Rav Meir was an eyewitness to this public burning of twenty-four wagonloads of *Talmudic* manuscripts, and he bewailed this tragedy in his celebrated *Kina* (elegy, mournful poem), *Sha'ali Serufa*, recited every *Tisha B'Av*.

The following year, Rav Meir, already a famous *Talmudist*, returned to Germany, where he became the *Rav* of several large communities successively.

Finally he settled in Rothenburg, where he maintained, at his own cost, a famous *Yeshiva*. Among his *talmidim* were many scholars who later became leading *Talmudists* and codifiers, notably Rav Osher *ben* Yechiel (the *Rosh*) and Rav Mordechai *ben* Hillel Ashkenazi.

Rav Meir became universally acknowledged as the leading authority on *Talmud* and Jewish law, and many communities in France, Italy and Germany frequently turned to him for instruction and guidance in all religious matters and on various points of law. Affectionate and rare titles were bestowed upon him in their communications, such as 'Father of *Rabbonim*' and 'Light of the Exile'. Rav Meir humbly gave his opinion and advice to all enquiries, and his responsa, of which about 1,500 have been preserved, and commentaries were of great importance not merely to advanced students of the *Talmud*, but also to the students of Jewish life and customs of those days.

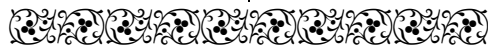
Rav Meir wrote no large single work, but rather many notes, commentaries and expositions. His writings include: *Piske Eruvin* on the laws of the *Eruv*; *Halochos Pesukos*, a collection of decisions on controversial points of Jewish law; *Hilchos Berochos* on the blessings; *Hilchos Aveilus* on the laws of mourning; and *Hilchos Shechita* on the ritual slaughtering of animals for kosher meat.

Those days were full of persecution for the Jews of Germany, and they lived in constant fear for their property and lives. In the year 1286, Rav Meir took his entire family and set out for *Eretz Yisrael*, together with a group of well-to-do friends. In *Eretz Yisrael*, they hoped to continue their work on behalf of their persecuted

brethren. However, while passing through Lombardy, Rav Meir was recognized by an apostate Jew who was accompanying the archbishop of Mainz. The archbishop had Rav Meir arrested and taken back to Germany. There, by order of King Rudolph, Rav Meir was imprisoned in the fortress of Ensisheim and held for ransom. The king knew that the Jews would give away their last mark to redeem their beloved *Rav*, and indeed the sum of twenty thousand marks was raised for Rav Meir's freedom. Rav Meir, however, forbade his friends and followers to pay any ransom for him. In his selflessness, he knew that once ransom were paid for him, every noted *Rav* in Germany would be arrested and held for ransom by the greedy and cruel German rulers of those days. Thus Rav Meir preferred to remain in prison, and even die there, in order to save many others from a similar fate.

For seven years, Rav Meir remained

a prisoner in that fortress, until his passing in 1293. During this time his *talmidim* were permitted to meet with him, and he was even able to compose several of his works within the prison walls. After he passed away, his body was not surrendered until fourteen years later, when a heavy ransom was paid by a generous Jew, Rav Alexander Susskind Wimpfen of Frankfurt. In return, Rav Alexander Susskind requested only that after his own *petira*, his body should be laid to rest by the side of the saintly Rav Meir. His wish was carried out when he passed away a year later, and in the ancient Jewish cemetery of Worms two tombstones stand erected side by side, one for the great and saintly Rav Meir ben Boruch, and the other for Rav Alexander Susskind Wimpfen of Frankfurt. It is one of the oldest tombstones in all of Europe and, amazingly, survived the Nazi occupation in World War II.



Rav Leib Sora's ben Rav Yosef, 4th of Adar (II)

The Tosher *Rebbe* told how Rav Leib was orphaned from his father at a young age. It is said that he was one of the thirty-six hidden *Tzaddikim*.

When he reached the age of *bar mitzva*, his mother brought him to the *Maggid* of Mezritch on Sunday 17th of *Tammuz*, *tov-kuf-gimmel*. The *Maggid* told him he would give him a *bar mitzva* present but no one knew what that meant, and no one saw him give any gift. However, tradition has it that he gave him a part of the soul of the *Ohr HaChaim HaKodosh* who had passed away on *Erev Shabbos* the 15th of *Tammuz* that past week.

When he grew up, he was a *talmid* of the *Maggid*; the *Maggid* said of him that all his deeds were solely for *Hashem*!

Sometimes, when he needed to cancel a decree, he would travel from his home in Russia to Vienna to the king's

palace and accomplish what he needed. He did this all on *Erev Shabbos* and came home before *Shabbos* that very day!

The Tosher *Rebbe* continued:

I heard from my maternal uncle that Rav Yaakov Feish related how Rav Leib Sora's once saved him from danger:

Rav Yaakov's home in Kaalov was always open to guests. All the *Tzaddikim* who came to Kaalov stayed there and he had a guestbook where all their names were inscribed, including eighty *Tzaddikim* who had *Ruach HaKodesh* (divine intuition).

Once, Rav Leib Sora's was a guest in Rav Yaakov's home and he was well-received and greatly honored. One day, Rav Leib Sora's asked Rav Yaakov to go to the minister named Kalo and tell him that Leib was calling for him.

"How can I go there? The place is heavily guarded and there are dangerous

dogs!”

“Nonetheless, you must go,” said Rav Leib.

He sent him together with one of his *shluchim*. In a miraculous manner, they soon found themselves in front of the minister who, once he heard Rav Leib’s message, replied, “I am coming at once!”

The minister came to Rav Leib and they enclosed themselves in a room and held a long, private discussion. When they came out Rav Leib pointed at Rav Yaakov and declared, “This is the Rav Yaakov of whom I told you, that he is expert in horses. If you ever wish to buy horses, then take him with you to the fair!” The entire episode was a wonder!

One day, before *Pesach*, a blood libel was hatched by Rav Yaakov’s gentile enemies and detractors that he had murdered a gentile boy who had been his servant and used his blood for *matzos*! Rav Yaakov had many enemies because of his wealth and success and the local priest had contrived this libel to be his downfall. The priest paid the young lad to run away and produced false witnesses to testify. The trial was set for after *Pesach* and Rav Yaakov was jailed and sat in prison.

Using large sums of money, his family bribed the guards to release Rav Yaakov. Meanwhile, the minister needed to buy horses at the fair. Remembering Rav Leib’s words, he took Rav Yaakov with him to buy horses at the fair. When the minister arrived, he saw that his horse expert was downtrodden and in low spirits.

“Why do you look so downcast?” asked the minister. Rav Yaakov described the false accusations and the libel that had been concocted against him.

“Don’t worry,” the minister attempted to calm him, “I will do my best to get you off – surely you are innocent of such ridiculous charges!”

Rav Yaakov traveled with the minister to the horse fair. When they got

there, they recognized none other than the missing gentile servant boy whose supposed death was at the heart of the libel! The poor lad was crying that he wanted to go home and that the priest had sent him away from his family against his will. When the minister saw this, he himself saw how false the charges were and he took the boy back with them when they concluded their business at the fair. He fed the boy well and they hid him in Rav Yaakov’s house.

On the day of the trial, the false witnesses came and accused Rav Yaakov of his crimes as they testified to his guilt. The judges wanted to hand down a harsh sentence against him and convict him, when the minister arrived with the “dead” boy in front of the entire assembly! When the judges saw that the jig was up and the lie had been proven, the priest was hanged for his crimes.

This is how Rav Leib Sora’s had saved Rav Yaakov from the libel. His eyes were truly open and he could see the future, how to save Rav Yaakov with *Ruach HaKodesh*. Hashem, may all Your enemies be similarly destroyed – Amen!



In a village not far from Kovno in Lithuania, there lived a G-d-fearing Jewish innkeeper. He had a daughter, Sara, who was a strikingly beautiful girl. Sara did not let her beauty turn her head, and she remained a modest, G-d-fearing young girl, obedient to her father and a right hand to her mother.

One day, the young son of the country squire chanced to stop at the inn. The moment his eyes fell on Sara, he was attracted to the beautiful young woman. He called on her to serve him one drink after another, and the more he drank, the more he liked her. When he was pretty well drunk, he asked her, “Will you marry me?”

Sara ignored his marriage proposal, but when he kept on telling her that he was

serious, she told him, politely but firmly, that she was Jewish and would never marry a non-Jew. For his part, the young squire said that he would return, and insisted that he would definitely marry her.

When the young squire returned home and told his father that he intended to marry the Jewish innkeeper's daughter, the old nobleman could not believe his ears. The father tried to dissuade his son, but the young man remained adamant. The elderly nobleman, who had pampered his spoiled son all his life and catered to his every whim, once more gave in. But on one condition: the girl had to convert to Christianity.

Happily, the young squire raced back to the inn to tell Sara the "good news" that his father had consented to the marriage. There was, of course, the small matter of conversion, but once done, she would live a life of luxury.

Sara was horrified. She told the young squire that she would never marry him under any circumstances, and ran from the room. She decided not to say anything to her father, in the hope that this was a passing whim.

The young squire, however, was used to getting what he wanted. And his father, although he was originally opposed to his son's infatuation, was deeply insulted that a poor Jewish girl was turning down the marriage proposal of a wealthy and handsome nobleman! The old squire sat down at his desk and wrote a letter to the innkeeper, expressing his outrage at the fact that after his son had graciously consented to marry his daughter and lift her up from her lowly station, the Jew had the audacity to refuse, and insisting that he agree to the "match".

The young squire rushed with a few of his friends to deliver the letter. En route, a tremendous rainstorm broke out, and they stopped at the closest inn. At the inn, the boisterous company began drinking

and offered a round of toasts to the young squire. "Drink," they said. "Once you marry that pretty Jewish girl, you will have to behave..." Laughter followed.

All this time, an old man sat quietly in a corner, bent over a book. He was Rav Yosef, the *melamed* (tutor) of the innkeeper's two sons. His ears caught the boisterous conversation of the company and the mention of Sara, the daughter of the neighboring innkeeper. He listened intently as the young squire read out loud the letter from his father to Sara's father.

When the young squire fell into a drunken sleep, Rav Yosef closed his book and traveled quickly to the next village, where he immediately alerted Sara's family to the situation at hand.

"Rav Yosef!" Sara's father cried. "What shall we do? They are perfectly capable of carrying her off by force."

"Sara must get married immediately. There is no time to wait," said Rav Yosef.

"But with whom will she go to the *chuppa*? There is not one Jewish man of marriageable age in this village," the innkeeper lamented.

"In that case, there is myself," the teacher said. "I am not a young man – I am a widower, and Sara deserves someone worthier. But I am prepared to be the groom. Of course, once the danger has passed, we will go to the *Bais Din* in Kovno and arrange for a proper divorce."

The innkeeper hesitated, but Sara herself immediately accepted the plan. "Rav Yosef is risking his very life for our sake," she said. "But there is no other way. We have no time to lose."

That very night, a quorum of Jews was hastily assembled, and a *chuppa* set up for the strangest marriage in the memory of the village: the white-bearded *melamed* with the innkeeper's beautiful young daughter.

When the young squire and his companions rode into the inn, they were

amazed to find that they had arrived right in the middle of the wedding feast.

“What welcome guests!” the innkeeper called to the new arrivals. The young squire was flabbergasted. He had come too late – Sara was already married. He and his friends quickly made their exit.

Rav Yosef stood up. “My friends,” he said, “we must be truly grateful to the One Above for this wonderful salvation. We celebrated this wedding to save Sara from a calamity. Now that the danger has passed, I am ready to arrange for a divorce, so that Sara is free to marry the man of her choice.”

The innkeeper once again thanked Rav Yosef for his selflessness, and thanked the guests for their cooperation. “Well, my daughter, remove your bridal veil, for we are going to the *Bais Din*,” he said to Sara.

“I am prepared to venture into town with my new husband, but not for a divorce,” Sara replied. “*Hashem* has brought us together, and made us husband and wife. I am certain that this marriage was made in heaven. I could not have chosen a more devoted and loyal partner, who risked his life to save me from a fate worse than death...”

The following year, Rav Yosef and Sara were blessed with a son whom they named Arye Leib. Arye Leib’s father did not live long to enjoy his young treasure, and it was Sara who brought up and educated the child. In adulthood, he became famous as a great *Tzaddik* and wonderworker, and was known as Rav Leib Sara’s, so-called in honor of his pious mother Sara. Rav Aryeh Leib would often tell the story of his parents’ marriage, citing his mother as an example of a Jew’s ability to withstand the most difficult of tests and to make great sacrifices for his faith.

www.chabad.org/library/article_cdo/aid/526045/jewish/The-Hasty-Chupah.htm



Torrents of rain beat down on his face, but the tempest did not prevent *Chassidic* master Rav Leib Sara’s from reaching the village. It was only several hours before the beginning of *Yom Kippur*. He was some distance from his intended destination, but he was relieved to learn that in this village, too, there would be a *minyán* (quorum of ten) with which to *daven* – eight local villagers would be joined by two men who lived in the nearby forest.

In preparation for the holy day, Rav Leib immersed himself in the purifying waters of a river which ran by the village, ate the meal which precedes the fast and hastened to be the first in the little wooden *shul*. There he settled down to recite the various private devotions with which he was accustomed to inaugurate the Day of Atonement.

One by one, the eight local villagers arrived in time to hear the words of *Kol Nidrei*. Together with Rav Leib, there were now nine. But there was no *minyán*, for it transpired that the two Jewish foresters had been imprisoned on some malicious libel.

“Perhaps we could find just one more Jew living around these parts?” asked Rav Leib.

“No,” the villagers all assured him, “there’s only us.”

“Perhaps,” he persisted, “there lives here some Jew who converted out of the faith of his fathers?”

The villagers were shocked to hear such an odd question from the stranger. They looked at him quizzically.

“The doors of repentance are not locked even in the face of an apostate,” Rav Leib continued. “I have heard from my teachers that even when one pokes about in the ashes, one can ignite a spark...”

One of the villagers now spoke up.

“There is one apostate here,” he ventured. “He is our *poritz*, the squire who

owns this whole village. But he has been sunk in sin for forty years now. You see, the gentile daughter of the previous squire fell in love with him. So her father promised him that if he converted and married the girl, he would make him his sole heir. He didn't withstand the temptation, so he did exactly that... They had no children, and his wife passed away many years ago; he now lives alone in his great big house. He is a cruel master, and deals especially harshly with the Jews on his land."

"Show me his mansion," said Rav Leib.

He removed his *tallis* in a flash, and ran as fast as he could in the direction of the mansion, with his white skullcap on his head and his white *kittel* billowing in the wind. He knocked on the heavy door, opened it without waiting for a response, and found himself confronting the squire. For a few long, long moments they stood in silence face to face, the *Tzaddik* and the apostate. The latter's first thought was to summon one of his henchmen to seize the uninvited intruder and hurl him into the dungeon in the backyard. But the luminous countenance and the penetrating eyes of the *Tzaddik* softened his heart.

"My name is Leib Sara's," began the visitor. "It was my privilege to know Rav Yisrael, the *Ba'al Shem Tov*, who was admired also by the gentile noblemen. From his mouth I once heard that every Jew should utter the sort of prayer that was first said by Dovid *HaMelech*: 'Save me, O Lord, from blood-guilt.' But the word used for 'blood' (*domim*) can also be translated as 'money'. So my teacher expounded the *pasuk* as follows: 'Save me, so that I should never regard money as my Lord...'

"Now my mother, whose name was Sara, was a holy woman. One day, the son of one of the local gentry took it into his head to marry her, and promised her wealth and status if she would agree, but she sanctified the name of *Klal* Yisrael. In order to save herself from that villain, she

quickly got married to an old, Jewish pauper who was a schoolteacher. You did not have the good fortune to withstand the test, and for silver and gold you were willing to betray your faith. Realize, though, that there is nothing that can stand in the way of repentance. Moreover, there are those who, in one hour, earn their portion in the World to Come. Now is that hour! Today is the eve of *Yom Kippur*. The sun will soon set. The Jews who live in your village are short one man to make up a *minyan*. Come along now with me, and be the tenth man. For the *Torah* tells us: 'The tenth shall be holy unto *Hashem*.'"

"By the sanction of the Almighty, and by the sanction of the congregation, we declare it permissible to *daven* together with those who have sinned..." The squire paled at the words spoken by this white-clothed man with the singular face. And meanwhile, down the road, the eight local villagers waited in *shul*, huddled together in frozen dread. Who could tell what calamity this odd stranger was about to bring down upon their heads?

The door burst open, and in rushed Rav Leib, followed closely by the *poritz*. The latter's gaze was downcast, and his eyelashes were heavy with tears. At a sign from Rav Leib, one of the villagers handed the apostate a *tallis*. He enveloped himself in it, covering his head and face entirely. Rav Leib now stepped forward to the holy Ark, and took out two *Torah* scrolls. One he gave to the oldest villager present, and the other – to the *poritz*. Between them, at the *bima*, stood Rav Leib, and he began to solemnly chant the traditional tune for the opening lines of the *Kol Nidrei* prayer: "By the sanction of the Almighty, and by the sanction of the congregation, we declare it permissible to *daven* together with those who have sinned..."

A deep sigh broke forth from the depths of the broken man's heart. No man there could stand unmoved, and they all wept with him. Throughout all the prayers

of the evening, and from dawn of the next day right until nightfall, the *poritz* stood in prayer, humbled and contrite. And as his sobs shook his whole body as he recited the confession, the other nine shuddered with him.

At the climax of the *Ne'ila* service, when the congregation was about to utter together the words *Shema Yisrael*, the *poritz* leaned forward until his head was deep inside the holy Ark, embraced the *Torah* scrolls that stood there, and in a mighty voice that petrified those present, cried out, "Hear, O Yisrael, the Lord our

God, the Lord is One!" He then stood up straight, and began to declare with all his might, "The Lord is G-d!" With each repetition his voice grew louder. Finally, as he cried it out for the seventh time, his soul flew from his body.

That same night they brought the remains of the *poritz* to burial in the nearby town. Rav Leib himself took part in the purification and preparation of the body for burial, and for the rest of his life observed the *yahrzeit* of this penitent every *Yom Kippur* by saying *kaddish* for the elevation of his soul.



Rav Yitzchok Isaac Taub of Kaliv, 7th of Adar

Shabbos had ended. Silver stars twinkled in the black sky. The *Chassidim* had all returned to their homes, and their *Rebbe*, Rav Leib Sora's, had also left his *shul* to conduct the *Havdola* ritual marking the end of the *Shabbos*, for his family.

Shortly after, he returned to the *shul*. Agitated, he paced back and forth, muttering "Oy, Oy," over and over again. Suddenly he stood still, and then a tremor passed through his body. "Whatever happens," Rav Leib said with finality, "I must do something."

Stepping outside, he summoned his coachman. In a short time they were off. The *Tzaddik* whispered something in the coachman's ear, and then switched places with him, taking over the reins while the coachman went to sleep inside the carriage. When the coachman woke, the sun had already risen on Sunday morning, and he was amazed to discover that they had actually crossed the border and were deep into Hungary. He could barely believe the evidence of his eyes.

Little Isaac was only ten years old, but was already the man of the house. His father, Yosseleh, had recently passed away, and his mother, Reizel, desperately needed him to help support the family. She took

whatever work was available to her, while little Isaac took care of their tiny flock of geese.

Actually, Isaac liked his job. Every morning he rose early to *daven* in *shul* and say *kaddish* for his father. He would then lead the geese to one of the fields outside the town. He loved the quiet and peacefulness there. After carefully counting his meager charges, he would sit against the trunk of a tree and enjoy the cool shade under its big, leafy branches.

Many thoughts would race through his little head, some joyous, some sad. In those moments when his young soul was bursting with a variety of different feelings, he would open his knapsack and seek the soothing comfort provided by his beloved flute. Quickly he would extract from it a medley of folk tunes, passed down from generation to generation in the Hungarian countryside, which he had picked up from the other shepherds in the fields. Of his whole repertoire, he liked best the song whose words went:

Forest, forest, how vast you are,
Rose, oh rose, how far you are!
If the forest were but smaller,
Then the rose would be closer.

If you would take me from this forest,

Then we could be, the two of us, together.

Whenever he played the notes of this tune, he would close his eyes and allow the lyrics and the music to carry him off to a world of distant, pleasurable visions.

Little Isaac was startled in the midst of his song by the regal bearing of the bearded Jew who appeared suddenly from behind him. "What are you doing here, little boy?" the man asked gently. "Helping my mother by tending to our geese," Isaac answered. "But what about learning *Torah* in school like the other boys?" the man continued.

Isaac looked away. "Not so long ago, I still went to *cheder*. And I was doing pretty well too. But ever since my father passed away, I've had to help my mother support our family."

Rav Leib Sora's immediately went to visit the poor widow, Reizel. After introducing himself, he asked her for permission to take her Isaac away with him. "Know that your son has a very lofty soul," he explained, "and he can become very great. But for that he must be brought up in the right way, and that means he has to study *Torah* intensively." He promised her a monthly stipend to more than make up for any loss of income that the boy's departure would entail.

It took a lot of entreating, but finally Isaac's mother agreed. Rav Leib Sora's took little Isaac to Nikolsburg, to the *Yeshiva* of the great rabbinical authority and *Chassidic Rebbe*, Reb Shmelke, a friend of Rav Leib Sora's, and one of the inner circle of *talmidim* of the *Maggid* of Mezritch. He said to him, "I have brought you a special soul from the Chamber of Melody. I hope

you will help it to realize its full potential in this world."

The boy remained in the *Yeshiva* for many years, thrived and grew great in *Torah* and *Chassidus*.

Years later, when throngs of *Chassidim* would crowd into the *shul* of the great *Rebbe*, Rav Yitzchok Isaac of Kaliv, he would sometimes relate to them the long path of his development from a goose-tending childhood to the present. He would also tell them about his favorite tune when he played the shepherd's flute: the Ballad of the Forest and the Rose.

On these occasions, he always mentioned his great debt to the *Tzaddik*, Rav Leib Sora's, who went to such trouble to "discover" him and to redeem the holy melody that had been languishing in captivity for centuries.

"Now, however," he would always conclude, "the words are a little different." The *Chassidim* would listen intently, for the *Rebbe's* musical talents were well known.

Golus, Golus, how vast you are...

Shechina, Shechina, how far you are...

If only the Exile were shorter,

Then Your Presence could be closer.

If You would take us from this Exile,

Then we could be, the two of us, together...

This song is still sung by Kaliver *Chassidim*, in Hungarian, until this very day.

www.chabad.org/library/article_cdo/aid/1332/jewish/The-Forest-and-the-Rose.htm



לזכר נשמת אמנו החשובה, נפש יקרה ועדינה אשה יראת ה' ובעלת מדות טובות

מרת זיסל ז"ל בת הרר"ה מו"ה מאיר זאב הכהן כ"ץ ע"ה הי"ד

אם כסף תלוה את עמי את העני עמך (כב' כד')

When you lend money to my nation, to the poor person etc. (22:24)

The Mishna teaches (Avos 1:2), that the world stands upon three pillars - Torah, Avoda and Chessed.

The Zera Shimshon explains that ideally, a person should place all of his energies in the true toil of Torah. However, Hashem did not create everyone equal. Some people have the mental capabilities to sit and learn, while other do not. Even those that have the mental capacity may not have the ability to survive financially. They have the ability to connect to Torah through Avoda.

The Zera Shimshon explains that although the Beis Hamikdash is no longer around, the concept of Avoda still exists. This is possible to accomplish based on the following Gemara. The Gemara says (Kesubos 105b), that one who brings a present to a Talmid Chacham is as though he brought Korbanos and Bikurim. Thus, supporting a Talmid Chacham keeps the world standing because it is included in the pillar of Avoda. If one cannot learn and although he wishes to support Torah, his financial situation does not allow him to, he can still uphold the world with Chessed, within his ability, since Hashem only expects one to do what he can.

However, even the one that is able to learn is not exempt from upholding the world with the other two pillars. He must also be involved in Chessed, as the Gemara teaches (Avoda Zara 17b), if someone learns Torah without being involved in Chessed - it is as though he has no G-d. As well, he must learn the sections in Torah that deal with Korbanos since the Gemara teaches (Ta'anis 27b), that learning the relevant portions of Torah that deal with the Korbanos is as though the one learning them actually offered them.

The Zera Shimshon asks a very interesting question on the fact that the world stands on three pillars. If Torah learning is so great, and the world was only created in its merit (see Rashi Bereishis 1:1), why didn't Hashem create the world in a way that would enable everyone to be able to learn Torah without difficulty?

The Zera Shimshon answers by quoting the following Medrash. The Medrash Rabba says (31:1), on the Mitzva of אם כסף תלוה את עמי, that Dovid Hamelech asked Hashem why he created inequality, rich and poor people? Why isn't everyone the same? Hashem responded that if everything is equal then what will be with the concept of chessed?!

The Zera Shimshon asks that Dovid Hamelech's question and Hashem's response has to also include the way the world would have run, even before the sin of eating from the Eitz Hada'as. However, how do we understand the concept of Chessed before this sin? After all, it was only as a result of this sin that suffering etc. became a norm in this world. It would make sense that the concept of Chessed only became a reality after this sin. If Chessed is such an integral part of how Hashem wants His world to run, as is seen from His answer to Dovid Hamelech, how did Chessed play a role before this sin?

The Zera Shimshon explains that before the sin, all the Mitzvos were accomplished in a spiritual form. Once the world changed due to the sin, the Mitzvos became more physical, as did the entire world. This development created disabilities since while in spiritual form, boundaries are less restraining. Now however, the same way the head cannot do the job of the feet, and vice versa, the fulfillment of Hashem's will became split up between different kinds of people.

Being that all the souls were included in Adam Harishon, the neshamos that corresponded to the head of Adam Harishon, are those that can sit and learn. The ones that correspond to his hands, legs and limbs that can do work, are those that can provide for those that learn Torah.

Originally, when they were all included in Adam Harishon and the world was more spiritual, everyone was indeed able to have a part of these three pillars, in the spiritual way that they were to be accomplished before the sin. This is true of Chessed as well. There would have been a spiritual form of Chessed that would have existed before the sin of the Eitz Hada'as.

After the sin though, the world downgraded to a much more physical existence. This created the natural boundaries that the physical world presents which in turn disabled everyone to have a part in all three pillars which the world stands upon. Instead, each person has his particular role which collectively uphold the entire world.

זכות רבינו יעקב לר' חיים דוד בן טוביא הוא וכל משפחתו להצלחה ברכה שפע רב וסייעתא דשמיא מרובה בכל מעשה ידיו ובכל הענינים



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

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

לעילוי נשמת הרב חיים שאול בן בן
ציון זצ"ל

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

Dibros haMaggid Mishpatim

If you lend my people money, the poor among you – *Im kesef talveh es ami, es haAni imcha* (Shemos 22:24)

The Mezritcher Maggid begins to explain our *pasuk* by citing the *Mishnah* in *Pirkei Avos* (2:12) “Be careful and wary of the authorities – *Havu Zahirin BaRashus*, because they do not draw anyone near unless it is their own benefit, only for themselves. They pretend and seem to be friendly when they benefit from the relationship, but they fail to stand by you and you cannot rely on them at times of pressure when you are in need.

He used to say make His will as your own will, so that He shall make your will as His, nullify your will to His will, so that He shall nullify the will of others before your own will.”

Generally, all of a *tzaddik's* deeds should be done for the sake of Heaven, *leShem Shomayim*, so that if for example the love of something worldly and physical presents itself to you for example the desire to eat or procreate, all these desires must be elevated to the blessed Creator. The only reason why these loves and desires come to you and present themselves before you is because they seek elevation to the blessed Creator. Therefore, when you elevate non-obligatory or voluntary mundane matters – called *reshus* (Translator's note: *reshus* refers to such things that you are permitted to do but not obligated or commanded to, such as eating, drinking, sleeping, leisure and other physical mundane activities that do not directly fulfill a *mitzvah* inherently) thereby you also elevate the loves and desires of the wicked for evil and wrong matters and things. These too are now uplifted and elevated back to the blessed Creator alongside his own elevated desires for matters of *reshus*. Then this can help even the wicked to return and repent and do teshuva so they too can be drawn close to the blessed Creator.

The *tzaddik* benefits from this as well, when all these are elevated to the blessed Creator and evil no longer has any hold on these matters, since even desires that present themselves to you for physical things are elevated to the blessed Creator.

This is how we explain the statement in *Avos* (2:12) “Be careful and wary of the authorities – *Havu Zahirin BaRashus*,” read it instead as glow with radiance

and light – *Zahirin* means *Zohar* or Radiance and Splendor, in matters of *reshus*, when you desire such voluntary matters see that they are elevated – that they do not draw near or close to a person – these matters only present themselves to a person because they seek elevation and they come to you so you can uplift them, they appear friendly and beloved when it benefits them, but do not stand by you when pressed, because then you are connected to an evil matter and they have a hold on you.

Therefore, when you do act for the sake of Heaven, *leShem Shomayim*, and uplift and elevate desires to the blessed Creator, then he can merit the masses and no sin shall befall him. No evil has a hold on him since he is actively pursuing to benefit others and draw them to *Hashem*. Then *Hashem* fulfills his will, as it says that *Hashem* tells us that the *tzaddik* rules over Me (*Moed Katan* 16b) whatever the *tzaddik* says *Hashem* fulfills, because when the *tzaddik* elevates those loves and desires he draws the wicked close to *Hashem* as well. Because now the *tzaddik* also loves and desires those very same things that the wicked do. The *tzaddik* desires them, not for their own sakes, but to use them in service of *Hashem*, but by so doing he now has something in common with the wicked. Then when the *tzaddik* attaches himself to *Hashem* and uplifts the world around him and elevates his surroundings, the wicked also get elevated as well since they share a common ground, and this is the source of the souls of the converts and *geirim*.

This is a great *mitzvah* hinted at in our *parsha's pasuk* – *Im kesef talveh es ami, es haAni imcha* (Shemos 22:24) *kesef* also means desire (as in the *pasuk Bereishis* 31:30) and *Talveh* means to be drawn near and connected to as in the name Levi so named because “now my husband shall be close to me,” (*Bereishis* 29:34) and now we can understand our *pasuk* – if you desire attachment, closeness and *dveykus* to *Hashem* the blessed Creator – *im kesef talveh*, then *es ami es haAni* – draw my people those who are impoverished and destitute in *mitzvah* observance – *imcha* – with you and alongside you. You must elevate them as well together with you – *imcha*.

Then the *tzaddik* gives *Hashem* the blessed Creator delight and pleasure by elevating all his own loves and desires to *Hashem* and not doing anything only for his own personal benefit and gain. Only to give *Hashem* satisfaction and *nachas ruach*. Then this explains the continuation of our *Mishnah* – make His will into your will, the *tzaddik* sees to it that the blessed Creator fulfills his will and is *mashpia seichel* – knowledge and intellect as to how to serve Him.



MEOROS HATZADDIKIM

— Lights Of Our Righteous —



פרשת משפטים

אם כסף תלוה את עמי את העני עמד

The *Noam Megadim* explained this in the following manner:

This is how people act during our exile, so long as things are going well for them and they have plenty of money, and lots of gold and silver, then they forget to ask for redemption. In fact, they don't think at all about awakening Divine Mercy or asking for and *davening* for the redemption of their souls or for the coming of the righteous Redeemer - the *Moshiach*.

However, when things go wrong, heaven forbid and when they are in trouble and are suffering or in pain, only then do they call out and cry out to *Hashem*, begging, asking and beseeching that He should redeem them and take them out of their troubles and woes.

Regarding just such a situation our *pasuk* warns us: if You *Hashem* will lend us plenty of money. If You give the people all they lack and fulfill their needs, meaning to say if they have plenty of money, in its simplest sense - they have enough gold and silver that they do not lack financial means or material needs. Or else perhaps we can explain the word for money and silver as hinting at kindness *kesef*, which means if you join together with my people and they have kindness and goodness during their exile, then regarding this the *pasuk* warns us still despite the wealth of money or kindness do not to forget to *daven* for *Moshiach*. Despite the fact that we have no lack and have financial security and kindness, we need the righteous redeemer and it is he, the *Moshiach* that is referred to as a poor man riding a donkey by the *navi* Zecharia 9. Do not act like a usurer, and do not forget to ask for the *geulah* and for *Moshiach*.

Another thing that the *Noam Megadim* writes is that the *Torah* is hinting at the auspicious time of *Shalosh Seudos* – the third meal of *Shabbos* which is as known from the holy *Zohar* a great time of *eis ratzon*, when we add on sanctity from *Shabbos* past the time when three stars appear in the sky and *Shabbos* should have ended and departed, yet we extend *Shabbos* further into the weekday. This time is a special *segulah* when to draw nearer and be closer to *Hashem*. This is hinted at by our *pasuk* at the time of *kesef* when the sky is lined with the silver light of the Moon and stars, *talveh es ami* – accompany my people, *telaveh* means attachment as in the *pasuk* that named Levi, now my husband shall be closer to me, during this special time of *Tosefes Shabbos* it is a special time when the Jewish people are especially extra close, closer and nearer to *Hashem*, than at other times.

Shalosh Seudos is a known time to achieve miraculous salvations because it is a time when all harsh judgments are nullified and cancelled, as we mention in the *zemiros* of the *Arizal Bnei Heichala* – Rejoice at this time, which is a time of *ratzon* and good will, draw near and see my joy because there are no harsh judgments – *dileis dinim diskifin*. Therefore, from generation to generation, all the Jewish people have the custom to gather together for *Shalosh Seudos* and sing *zemiros* and awaken to draw close to Hashem. We witnessed by our Rebbe zy”a (the Satmar Rav author of the *Divrei Yoel*) who was upset about talking and forbade any idle conversations during *Shalosh Seudos*, because it is an auspicious time of great good will, an *eis ratzon*, an opportunity to serve Hashem - which should be grasped and seized and not overlooked or ignored, heaven forbid squandered away on idle matters.

Now, especially during *Shalosh Seudos* at the conclusion of *Shovavim*, it is a time that has a *segulah* to receive *chizuk* and strengthen ourselves resolutely in *avodas Hashem*, each individual according to what they must privately rectify and repair. By so doing, may we merit the coming of righteous redeemer speedily in our days, *Amen*.

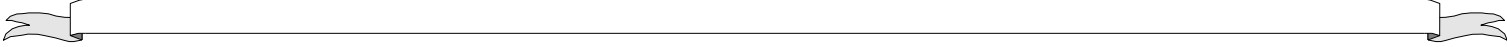
Mishpatim Shekalim* while in *Mezibuz

When you count the heads of the Jewish people, during this head count, they shall be redeemed by donating something to Hashem to atone for their souls,

The *Gemara Bava Basra* 10b says that Moshe asked Hashem, how and with what will You uplift the heads of the Jewish people and Hashem responded with *Ki Sisa*. The *Tzemach Tzaddik* of Vizhnitz explains this *gemara* as follows:

The primary way we are uplifted and elevated is by *Shabbos Kodesh*. As is known from the *Gemara Shabbos* 118b that if we observed at least two *Shabbosos* properly we would be immediately redeemed. We see from this that if we only just observed *Shabbos* properly, we would be redeemed by the *geulah* and this shall uplift us all up and elevate us. That is what is meant by the question and answer posed by the above cited *Gemara* in *Bava Basra*, that we are uplifted and elevated by *Ki Sisa*, because the *gematria* value of *Ki Sisa* is equal to the same as the *gematria* of *Shabbos* if you add the *kollel* (and count the word itself). The head count also hints at *Shabbos* because the letters that follow *Rosh* are *Shabbos*, the letter *Shin* follows the letter *Reish*, the letter *Bais* follows the letter *Alef*, the letter *Tav* follows the letter *Shin*. This hints at the two *Shabbosos* that if we keep and observe them, we are immediately redeemed. By doing so we merit that the entire spirit of the Jewish - *Keren Yisroel* is elevated and uplifted.

Furthermore, the *seforim bakesedoshim* teach us that *Shabbos* is a special time that has a *segulah* to uplift and elevate each and every one of us from a lowliest state of feeling down and depressed, then we merit closeness to the blessed Creator to truly feel and be near and close with Hashem. Since *Shabbos* is the source of *kedusha*, therefore it is a time that has a *segulah* to we merit to draw close and be near to Hashem. This then is what Moshe was asking when he said how will the spirit of the Jewish people be uplifted? What elevates *Keren Yisroel*? The answer is that even during our exile we can merit to withstand tough times and hold our heads up high even when things seem dark and harsh, the way to achieve this all is with *Shabbos*, it is the *Shabbos* that allows us and aids us to survive in the darkest times of *galus* and exile and withstand it all while holding our heads up high. Hashem responded to Moshe that with *Ki Sisa* – hinting at *Shabbos* (that has the same *gematria* with the *kollel* as *Ki Sisa*) at special times such as *Shabbos*, then *klal Yisroel* will merit drawing close and being near to Hashem, even during *galus* and hard times.



However, the only way to take full advantage of this opportunity is by *zachor es yom haShabbos leKadsho* – remember the *Shabbos* to sanctify it and keep it holy, by *davening* on time and will full intent and concentration on our prayers with *kavanah*, with an even greater liveliness and greater joy than when we *daven* during the weekdays, so that this *davening* fulfills the dictum that our *Shabbosdik* speech should differ from our weekday words, instead it should be enlivened, enthused and suffused with *kedusha* and sanctity. Also, regarding our *Torah* study, on *Shabbos* we need to strive to study and learn more than during the week, each according to his abilities. As is known from earlier sources that each and every letter of *Torah* studied on *Shabbos* is worth a thousand times more than on the weekdays. Therefore, it is truly a proper opportune time to study and learn *Torah* and that draws down blessings onto your weekday activities because as we know all the *berachos* of the seven-day workweek all come from their source and are dependent upon *Shabbos*. Therefore, by properly taking advantage of *Shabbos* we ensure that our week is suffused by the *berachos* and blessings we acquired on *Shabbos*.

We know the well-known story told about the holy *Rebbe* Reb Shmelka of Nikolsberg: Once a pauper came to the *tzaddik* to beg for alms and the *tzaddik*'s home was empty and bereft, how would he give charity? He searched high and low until he found his wife's ring hidden away beneath a pillow and he gladly gave that to the pauper. As soon as the poor man left and the *Rebbitzzen* returned and discovered her ring was missing, she knew that the *Rebbe* Reb Shmelka must have given it to the poor man. She started yelling how there was a very expensive gemstone inlaid in the ring and that it was worth a princely sum indeed. No sooner than the *tzaddik* heard this, when the *rebbe* ran after the poor man chasing him. When the pauper saw the *Rav* chasing after him he was sure that the *rebbe* had a change of heart and wished to catch him and take back the ring, and so he sped off. Eventually, the *rebbe* outran the pauper and caught up with him. Instead of seizing the ring or demanding it to be returned, *Rav* Shmelka was huffing and puffing and in between gasped lungful of air he explained, "my son you must be aware of the valuable gemstone, do not sell yourself short when you pawn the ring! Don't let the pawnbrokers pull a fast one on you and cheat you!"

Using this story, *Rav* Mordechai said that the *Rebbe* Reb Shmelka illustrated to us the *Gemara Shabbos* 32 that says that *Hashem* told Moshe, I am giving you a great precious gift from My treasure trove, named *Shabbos*, go and announce this and tell the Jewish people about it. *Hashem* was telling them, don't squander *Shabbos*, take full advantage of this special day and its treasures, do not be fooled or duped and let the opportunity pass you by. Do not sell it or trade it for measly food or drink – don't give up *Shabbos* over a *shtikel kigel* and a *glazel bronfin*! That is why the *pasuk* tells us "know that it is *Hashem* Who sanctifies you," know and recognize this that *Hashem* is being *meshpia kedusha* through *Shabbos* to you all. Be careful to take proper advantage of the gift and not squander *Shabbos* away trading it for mundane idle physical matters.

Really, we need to take this to heart that we should strengthen ourselves even while seated around the *Shabbos* table - engaged in eating our *Shabbos seudah* meals, do not invest all of your heart and soul in the foods and delicacies that you are eating, instead sing and praise *Hashem* with *zemiros*. By so doing, you merit to draw near and be close to the living King – *Melech Chai vaKayam*! It is proper to say over a *vort* or *Dvar Torah* and tell over *sippurei tzaddikim*, stories and tales of the righteous rabbis and *tzaddikim*. Then your children and family can also share and take part, being inspired to serve *Hashem*. This will aid their *emunah* and faith because around the *Shabbos* table is a special *segulah* time for instilling faith and *emunah* in the family and children. Therefore, the *Zohar* calls the *Shabbos Seudah* – *seudasa di-mehaymenusa* – meals and banquets of faith since they are special times as a *segulah* for *emunah*. Therefore, engage in *Divrei Torah* and stories of *tzaddikim* and not in idle conversations and this draws *kedusha* into the mundane weekdays as well.

In this way, I can explain the words of the holy *Ba'al Shem Tov* cited by the *Chozeh* in his *sefer Zikaron Zos* (*hashmatos Ki Sisa*) regarding the statement of *Reish Lakish* (*Taanis* 27b) that on *Erev Shabbos* we are granted an extra soul and on *Motz'ei Shabbos* it is taken away, based on the *pasuk VaYiNafash* – once it is *Shabbos Vay Avda Nefesh* – Woe for the soul has departed. The *Ba'al Shem Tov* asked why this *pasuk* is used to prove that on *Erev Shabbos* we are granted the extra soul whereas since it is interpreted as woe this soul has been lost it sounds as if it would have been more appropriate for *Motz'ei Shabbos* when the soul departs. Furthermore, why does it say *Kivan deShavas Vay Avda Nefesh* – which sounds like once *Shabbos* has been observed and he rests then woe for the soul has been lost, this makes no sense at all, because once we observe *Shabbos* and rest that is when we are granted this extra soul not when it departs?!

The *Ba'al Shem Tov* answered based on the *Zohar's* statement that *Shabbos* is the day of the soul – *Yoma DeNishmasa*. It is a day that has a *segulah* to attach in *dveykus* and rapture to *Hashem* and connect with Him and be close to Him, therefore it is appropriate to take advantage of the time on *Shabbos* and use it appropriately for *Torah* study and *davening* rather than squander it away. This leads us to be truly closer to *Hashem* each according to our level and thereby *Hashem* shall bless us with bountiful *shefa* all the rest of the weekdays and this should infuse us with extra additional strength to serve *Hashem* properly all week long as well.

However, each of us knows the bitter truth, how are hearts are led astray by the evil one the *yezter hara* and his petty desires, therefore the best way to overcome him and conquer him is that all *Shabbos* long think about the fact that we need to take full advantage of the opportunity right now because soon *Shabbos* will be over, then the day will end, and we will lose that special extra soul. Then as each hour passes, he should meditate on the fact that each hour draws us nearer and nearer to the end of *Shabbos* when the soul departs, and the opportunity ends. This alone should awaken us not to waste our precious time on *Shabbos*, and this is why *Chazal* used that particular phrasing to convey this message – *kivan deShabbos vay woe* – *avda nefesh* woe the soul is gone, as soon as *Shabbos* begins and we observe and rest we immediately should remind ourselves hurry up take advantage now because soon it is all over, no sooner than it began it will end and we will lose that opportunity and that precious soul shall depart – *kivan deShabbos* – no sooner does *Shabbos* begin and we start to say *vay avda nefesh* – woe for soon the soul will be gone and depart, therefore take full advantage of the opportunity of *Shabbos* while it is still here and available to you. This teaches us how proper *Shabbos* observance leads us to draw near and be close to *Hashem* and merit all manner of bountiful blessings and *shefa* for the entire work week and its mundane days ahead.

Hashem should help that in the merit of the holy *Ba'al Shem Tov* that we are in his midst may the true spirit of *Shabbos* stand by us and that thereby we merit to fulfill His Divine Will and serve Him wholeheartedly. As is known what Rav Menachem Mendel of Vitebsk taught in his *sefer Pri HaAretz* that the *Ba'al Shem Tov* literally fulfilled the *pasuk* – you shall decree and it shall be fulfilled that if there was a decree the *tzaddik* could cancel and rescind it. As is known that the *Ba'al Shem Tov* *mamash* resurrected the dead and brought people back to life. And that all his life the *Ba'al Shem Tov* made sure no one was left behind and drew them near back to *Hashem* to repent and return to do *teshuva* and strengthen even the simple folk with *emunah peshuta* – simple faith and may his great *zechus* and merit stand by us to see miraculous awesome salvations with mercy to uplift the spirit of the Jewish people and elevate *Keren Yisroel* to merit the revelation of the honor and glory of Heaven with the coming of *Moshiach, Amen*.



Mishpatim
Shabat Shekalim
February 13th 2021
1st of Adar 5781
890



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Hilula

1 - Rabbi Tzedakah Chutzin, author of
'Meikitz Nirdamim'

2 - Rabbi Ben Tzion HaKohen Rabin

3 - Rabbi Eliezer De Abilla zya"n,
author of 'Magen Giborim'

4 - Rabbi Yosef Abuchatzera

5 - Rabbi Rafael Aharon Yaffan

6 - Rabbi David Povarsky, Rosh Yeshiva
of Ponivezh

7 - Moshe Rabbeinu a"n, the father of
the prophets

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, z"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

Detachment from Materialism - A Condition for Accepting the Torah

"Moshe arrived in the midst of the cloud and ascended the mountain; and Moshe was on the mountain for forty days and forty nights"

(Shemot 24:18)

When Moshe Rabbeinu ascended to heaven, the angels wished to burn him claiming, "What is this human being doing among us?" Hashem told Moshe to answer the angels' claim. Moshe said, "Master of the World, I am afraid that they will burn me with the vapor of their mouths". Hashem replied, "Hold on to my Throne of Glory and answer them" (Shabbat 88b). Moshe grasped Hashem's Throne of Glory and thereby drew upon the strength to refute the angels' claim.

There are several things that we need to clarify from this Gemara. First of all, why was Moshe scared to answer the angels? He went up to heaven on the command of Hashem, sanctifying himself and ascending to a level as if he himself was an angel, so what place was there to be afraid of them?

Secondly, why did Hashem not answer the angels Himself when He saw that Moshe was afraid? Instead, He told him to grasp the Throne of Glory and thereby he will receive inspiration to offer a suitable retort to the angels.

Furthermore, why was Moshe asked to ascend to heaven in the first place? Hashem could have given him the Torah down on earth in the Wilderness and this would have prevented the dispute between Moshe and the angels. Moreover, it is written about the Torah "It is not in heaven" (Devarim 30:12). This being the case, why was it transmitted to Moshe on High?

There seems to be a single answer which can reconcile all these difficulties. Hashem intentionally told Moshe to ascend to heaven to receive the Torah since He wanted to give Moshe the feeling that he is the choice one of creation and therefore has no need to fear the angels. For when a person holds on to Torah and mitzvot, he ascends to a very elevated level and is considered as an angel. Also, it is known that originally the angels were created to serve and sustain man, but when Adam HaRishon sinned by eating from the Tree of Knowledge, he was expelled from Gan Eden and descended in level and title to the extent that he was no longer considered as the choice one of creation. But Moshe Rabbeinu who sanctified himself through the per-

mitted, separated from his wife, and did not eat or drink for as long as he remained on High, rose to the level of angels and therefore had no reason to fear them. On the contrary, by the Torah being given to Moshe on High, Hashem implanted this knowledge deep inside him that one who kills himself in the tent of Torah is comparable to the Holy Ofanim and Seraphim. Moshe, who was not yet aware of his exalted level, was afraid of the angels since he thought that they were on a higher level than him and therefore did not feel capable of responding with a suitable answer.

Hashem told Moshe to answer the angels by himself since this was a message to Moshe and all future generations that a person must accustom himself to replying to the angels and refuting their claim since after one hundred and twenty years a person will ascend on High and if he receives a favorable judgement, he will walk around in the World of Truth together with the angels and have to face their questions. Therefore, he must become accustomed to responding to them. Through Moshe answering the angels himself, he gave over this power to all future generations.

One can also add that the Torah was especially given on High because this symbolizes the idea that receiving the Torah requires man to detach himself completely from materialism and lift himself up considerably from the ground since materialism and earthliness are not compatible with Torah. Man must abstain from futilities so that Torah can rest within him. Indeed, when Moshe ascended on High, he did not eat or drink for forty days and nights and thereby became a symbol for the entire world that one must separate from materialism for the sake of accepting the Torah.

This idea is so critical that even the Ohel Mo'ed was not considered a holy or spiritual enough place for receiving the Torah because it was constructed from earthly raw materials, for example, the curtains etc. This demonstrates that to accept the Torah, man must completely cut himself off from the futilities of This World for this is the only way to merit retaining the Torah. Even Hashem revealed Himself to Bnei Yisrael on a mountain and gave them the Torah on it, for a mountain symbolizes severance from the earth and rising above materialism which was a lesson for those receiving the Torah and all future generations.



Walking in their Ways

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

Detained for a Blessing

A tremendous crisis hit a family from the Jewish community of Strasbourg, France. Their son was diagnosed with a dreaded disease and the doctors despaired of his recovery.

The despondent family and friends ascended to the grave of the tzaddik, Rabbi Chaim Pinto zya"l, in Morocco, where they prayed from the depths of their hearts for the recovery of this sick boy. Afterwards, R' Mordechai Knafo, who always hosts me on my trips to Morocco, turned to the boy's father and said, "Rabbi David Pinto, shlita, grandson of Rabbi Chaim, is at present in the airport in Morocco. It would be worth your while to hurry and go there to ask for his blessing in the merit of his ancestors. Take with you a bottle of water for the Rav to recite a blessing over it and with Hashem's help you will yet see salvation."

The boy's father, a simple man with complete faith in the power of the tzadikim, hurried to the airport. He offered a silent prayer that the flight should be delayed so that he could meet me and receive my blessing. He finally arrived very close to departure time and all the passengers, myself included, were already seated on the plane.

When the man saw that he had missed the boat, he refused to surrender or despair. He begged the airline crew to allow him to enter the plane for a few moments, just to receive a blessing on behalf of his sick son.

With Hashem's kindness, he managed to arouse the compassion of the airplane personnel in an unexplainable and miraculous way and they allowed him to board the plane. They even delayed the plane for a few moments so that he could receive my blessing for a complete recovery. It was something most extraordinary.

I blessed him wholeheartedly that his son should recover in the merit of my holy ancestors zya"l. With Hashem's abundant mercy, his son was completely cured. He merited setting up his own home and has three children, may there be many more!

There is no doubt that this man's complete faith in Hashem's power to heal his son and his trust in the power of the tzadikim to arouse Heavenly mercy, are what gave him the siyata dishmaya (heavenly assistance) to be allowed on the plane and even delay the flight for the sake of his son's recovery.

The Haftarah

"Yehoyada then sealed the covenant" (Melachim II, 11)

Askenazim begin reading from "Yehoash was seven years old" (ibid, 12)

The connection to the Parsha: The Haftarah talks about the shekalim which Bnei Yisrael donated for the upkeep of the Beit Hamikdash, which is related to this week, Parshat Shekalim, the Shabbat on which one announces about the shekalim that the Bnei Yisrael donated for the Beit Hamikdash.

We add two verses from the Haftarah of Rosh Chodesh, **"The Heaven is My throne"** (Yeshaye 66)

Guard Your Tongue

The Way to Achieve Complete Repentance

By offering information about someone else that can cause him harm, one transgresses both a sin 'between man and G-d' and also 'between man and his fellow'. Regret, confession and commitment for the future is the fitting form of repentance for sins 'between man and G-d'. However, there is no atonement for sins 'between man and his fellow' until one asks one's friend for forgiveness.

This only refers to a situation where one's speech has already caused damage, but if the person has not yet been harmed, the speaker is responsible to do all that he can to prevent the damage from occurring.

A practical way to prevent the damage is to approach all those who listened to his damaging speech and explain that his words were not accurate.



In Our Father's Path

What Will Prevent Thieves from Carrying Out Their Desire?

The Torah guidance on how to treat a Jew who stumbles with the prohibition of theft, says HaGaon Rabbi Yosef Sholom Elyashiv zt"l, is simply something amazing. It is known that in every country throughout the world, where the law is defined according to non-Jewish rulings, harsh punishment is meted out to thieves. Sometimes the presence of only one witness is enough to pronounce them guilty and this could even be a relative or someone prejudiced, and even circumstantial evidence is enough to punish. These severe rulings stem from a simple and rational supposition, that if not for these punishments, "a person would swallow his fellow alive".

However, as far as we, the Jewish people, are concerned, the Torah tells us that a thief is only obligated to pay if there were two witnesses. And even in this case, if he admits to the theft before the witnesses arrive, he is exempt from the fine. Besides, even if he was found guilty, if he doesn't have the means to pay, he is sold as a servant. And then, not only is he exempt from finding the money to pay, but he is now afforded a life of comfort! His master is obligated to feed him with good food, just as he himself is accustomed to eating, and he must dress him in the same quality clothes that he himself wears. The 'thief' has no financial worries about how to support himself and his family.

One who contemplates this will certainly wonder: If this is the situation, what will deter the thief from stealing? How will order be retained in the world? People will prefer to steal in order to 'merit' "he shall be sold for his theft" when he is then freed from the burden of livelihood and able to live a comfortable life on the account of his master?

But Harav Elyashiv points out something wondrous: From here we see that the Torah is teaching us an important and fundamental point: We should not establish the gallows and the sword of punishment as the threat which will deter thieves from committing crimes, for this is not what will stop them, help them change their essence and once and for all stop transgressing. On the contrary, what will, in effect, cause them to stop stealing, is actually the pleasant way in which they are treated, the honor and sensitivity which they are accorded. This, together with being influenced by the good qualities that they see in their master's home, the basics of following in the path of the Torah and having faith in Hashem, is what will be responsible to ensure that order reigns in the world. This is what will bring to a dearth of stealing! The opinion of ba'alei batim is in direct contrast to the opinion of da'at Torah. This is the Torah outlook on this topic!

The topic of the Eved Ivri (a Jewish bondsman) is, in fact, the classic example of good middot!

HaGaon Rabbi Michal Zilber shlita, Rosh Yeshiva of Zvhil, testifies about the conduct of his master, Maran HaGaon Rabbi Yechezkel Abramsky zt"l, author of 'Chazon Yechezkel'. He witnessed the special treatment which Harav Abramsky accorded his household help.

Every so often he would call her over in the middle of her work, and tell her to rest for a bit. He also told her that in general, it would make him happy if she would work slowly and with ease, rather than exhausting herself by working quickly. This was his wish, even though working slowly meant that he had to pay her more since she was paid by the hour.

This considerate conduct with which Harav Abramsky treated his domestic help, certainly enhanced her view of a Torah way of life, as she witnessed its pleasant ways. This approach of treating each person with equal honor, no matter their status, is what brings peace and harmony to the world.



Pearls of the Parsha

Unnecessary Words Cause Harm

"For every item of liability, whether an ox, a donkey" (Shemot 22:8)

The sefer 'Kaf HaKohen' says that this verse alludes to the Mishna (Avot 1:17), "One who talks excessively brings on sin". This is the meaning of, "for every item", 'דבר', item, is also an expression of speech, meaning that one who talks excessively, "is liable", brings on sin. But, this is particularly "whether an ox, a donkey", referring to the ignorant who are compared to an ox and donkey, but concerning Talmidei Chachamim, even their secular speech requires some lesson for us.

One Gains More Than One Loses

"If a man shall borrow from his fellow" (Shemot 22:13)

The mitzvah of lending to others, writes the Peleh Yo'etz, is a great kindness, "Wealth and riches are in his house, and his righteousness endures forever". Even if he sustains some loss from this, he gains more than he loses from the reward that he receives from Hashem for his kindness. In addition, he will also be blessed by the borrower.

Every person should advise his wife to be kindhearted and purchase spare utensils for the home so that she can lend them to others and will not have to send them away empty-handed, and Hashem will repay them sevenfold.

Included in the mitzvah of generosity is to be generous with one's being, wisdom, and advice for the sake of helping any person who asks for assistance. He should not hold back any good that he can offer and whatever he can give, be it a little or much according to his capabilities, should be offered pleasantly and generously, for this gives pleasure to his Creator and he will be repaid for his kindness.

Fear of Death Saves from Death

"Do not execute the innocent or the righteous" (Shemot 23:7)

The Holy Ohr HaChaim zya"l explains that sometimes it is enough for a person to experience the fear of death and through this alone he receives atonement for his sins and it is considered as if he died. Therefore, the ruling is that if the Beit Din rule that a certain person deserves the death penalty and just a moment before carrying out the ruling, someone comes and says that he has what to say in his defense, he is taken back to Beit Din and judged with a favorable outcome.

This is hard to understand for the verse says "G-d stands in the Divine assembly", meaning that the Beit Din receives siyata dishmaya (heavenly assistance) to rule correctly. So if he has already been condemned, how can the ruling later be changed to his credit? The answer is that sometimes Hashem desires that the person should just suffer through the fear of death which will cause him to repent. He then achieves atonement and becomes worthy.

A Personal Blessing

"You shall worship Hashem, your G-d, and He shall bless your bread" (Shemot 23:25)

Chazal tell us, "What is service of the heart? This refers to prayer". "You shall worship", is written in the plural and refers to prayers that are recited with the public. "He shall bless your bread", this is written in the singular and means that Hashem will bless the bread of each individual. The reason why the verse begins in the plural and ends in the singular, writes Rabbeinu Ya'akov Ba'al HaTurim, is that "You shall worship" in the plural refers to communal prayer that is never despised and rejected. "And He shall bless your bread" is in the singular since Hashem blesses each one according to his individual needs.

The Chatam Sofer corroborates this as each individual protects and atones for his friend when they join together.

The Maharsha (Baba Metzia 107b) explains that "You shall worship" refers to fulfilling the mitzvot for which we are all responsible for one another, but sufficing with bread and water is the lot of unique individuals and that is why it is written in the singular.

Treasures

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



the Torah is not in heaven

"Moshe arrived in the midst of the cloud and ascended the mountain; and Moshe was on the mountain for forty days and forty nights" (Shemot 24:18)

When Moshe ascended to heaven the angels rose up against him and asked, "What is this human being doing among us?" He almost lost his life until he replied that he had come to bring the Torah down to Bnei Yisrael who are in the earth below since the world cannot exist without Torah. When I read this Midrash I was most surprised. Just previously when Bnei Yisrael said, "We will do and we will obey", the angels descended and placed two crowns on their heads, one for 'we will do' and one for 'we will obey'. If so, if the angels did not want Am Yisrael to receive the Torah, why did they rejoice with them in their happiness and adorn them with crowns? And if they truly rejoiced with them, why did they now rise up against Moshe when he ascended to heaven to bring down the Torah to his people?

The answer seems to be that the angels' resentment to Moshe's arrival on High teaches us a powerful message that "the Torah is not in heaven" and the place to study it is down on earth. Therefore, when Am Yisrael said "we will do and we will obey" the angels tied crowns to their heads and expressed their joy that the Torah had arrived at its true destination, the earth below which is where it is supposed to be studied and fulfilled. But when Moshe ascended to heaven, the angels thought that he wished to learn Torah in heaven and that is why they wanted to kill him, for Torah learning must take place down below and not in the heavens. But when Moshe explained to them that his goal of ascending to heaven was to learn Torah from the Mighty One in order to transmit it accurately to those down below, they were appeased and left him alone.

Torah study is acquired in This World through toil, and man's Evil Inclination stands in wait to try and make him stumble time after time and take him away from Torah study. The more difficult is man's struggle to study Torah, to that extent his reward grows and intensifies, for Torah that is acquired easily cannot be compared to Torah that is acquired with great toil and effort.

I once heard about someone who made a commitment that for two hours a day he would dedicate his time for Torah study alone without any interruption for business matters. One day someone approached him just at this time and tried to interest him in a business deal that could bring him enormous profit if it would go through. Our friend did not pay attention to the offer and continued learning as if nothing had happened. When he saw that there was no one to talk to, the one offering the deal approached the man's wife and told her that he was surprised at her husband's behavior. Only a crazy person would not grab at this opportunity with two hands! At the end of his study session, the husband looked up from the sefarim that he was studying and told his wife, "You should know that this person who approached me is simply the Yetzer Hara in the disguise of a man. All he wanted was to test if I would stand by my commitment". He added that if this was truly beneficial for their livelihood, then Hashem would have brought it about that this person would have come later in the afternoon or the evening and not specifically at the time that he had dedicated to Torah study.

A NOVEL LOOK AT THE PARSHA



This Parsha, which discusses numerous mitzvot between man and his fellow, illuminates the correct path that a Jewish person must follow. But it is not enough to walk confidently in the path of Torah, we must also enlighten and guide those who do not take the path that leads to G-d, enabling them to repent and rectify their ways.

In fact, points out Rabbi Avraham Tzvi Margalit shlita in his sefer 'Mapik Margalyos', this is an amazing and surprising phenomenon. If you approach someone and point out that he has an ugly stain on the back of his shirt, will he be insulted? Definitely not. On the contrary, he will thank you wholeheartedly for your great kindness of bringing it to his attention. He was just about to leave for a wedding and could have walked around with a big, ugly stain on his festive clothing. How would he look in the pictures? You saved him from embarrassment and shame.

Taking this a step further, what if a person is about to eat something and I remark that the food is bad and will endanger his health? Will he be angry with me? Definitely not. He will kiss my hand and thank me for protecting his health.

If so, why when pointing out to someone that his conduct was inappropriate according to the halacha or ethical way of behaving, he immediately grows angry and begins to attack: "Who appointed you as my judge and police officer?!" Why is he so angry? The goal of the one who drew this to his attention was simply to help him rectify his ways, to assist him in his spiritual quest by cleaning a stain that he has on his soul, much more severe than a stain on one's shirt. So why do we immediately get uptight when hearing words of reproof? Our instant reaction is to try to shake off the rebuke and put the person in his place. It would be more appropriate to accept his words with love and try and rectify our ways as long as this is still possible.

Rabbeinu Yosef Chaim of Bavel zya"l, the Ben Ish Chai, relates that there was once a lame man standing by the wayside. He was poor, tired, hungry and thirsty. He stood with his arm outstretched trying to hitch a ride, but no one stopped for him. Suddenly a horse drew up next to him. The rider jumped down and asked him, "What can I do for you?" The lame man replied, "I am hungry and thirsty, I have not eaten already for several days." The rider took out food and drink from his bag, gave it to the unfortunate man and waited patiently until he had satisfied himself.

When he finished eating, the rider was about to return to his horse and continue on his way. However, the lame man turned to him and pleaded, "One moment. Maybe by chance you are travelling to the town of ...?" "Indeed I am," was his reply. "So maybe you can take me with you?" Being a great ba'al chesed, he agreed to take him and thought to himself, "If I sit up front and hold the reins, with the lame man sitting behind me, he might fall because he does not have legs with which to hold onto the horse. So it will be better for the lame man to sit at the front and hold the reins and I will watch over him from behind that he shouldn't fall.

This was how they travelled, arriving safely at their destination.

When they arrived at the town square, the lame man turned around and addressed the owner of the horse, "Okay, we have arrived. Say thank you and get off!" For a moment he was simply astounded by his insolence, but then immediately pulled himself together and shouted: "Ungrateful one, are you not ashamed? What did I not do for you? I gave you food, I gave you drink, I took you to your destination while making sure that you sit in a comfortable and safe place on the horse, and now you are repaying me with evil for good?"

The lame person responded in kind: "You are the one who should be ashamed! I gave you a ride, brought you to town, and now you want to steal the horse from me, my single remaining possession!"

Of course, crowds began to gather to listen to the interesting argument and immediately took the side of the lame man...

The benefactor saw that he had fallen into an evil trap and said that he wishes

to approach the town's Rav, the Ben Ish Chai, and he will accept whatever he rules. The two went to the Rav and each one told over his version. The Ben Ish Chai, with his wisdom and sense of justice, realized immediately that the owner of the horse was speaking the truth and the lame man was evil and dishonest, exploiting his handicap to achieve things deceitfully. He returned the horse to its rightful owner and sent the lame man away in shame.

But before taking leave of the owner he told him, "I will give you some good advice. Next time you pick up a hitchhiker, don't give him the reins. Don't allow him control."

Human beings are made up of horse and man. We each have a materialistic part and a spiritual part. It is impossible to ignore the body, it exists, it is alive and kicking. It must be given its needs. But never give it the reins.

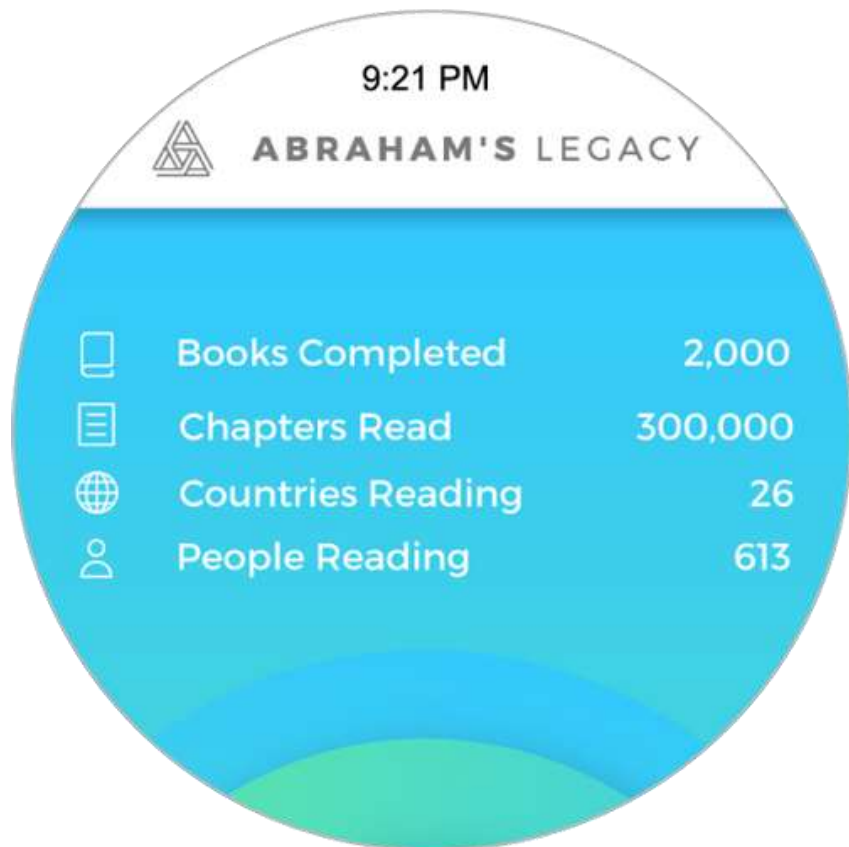
There are some 'generous and good-hearted' people who willingly give over the reins to the body. What happens eventually is that the body pushes away all spirituality and begins to control the soul too. We must never leave the reins in the hands of others, no matter what.

It is worth remembering when a person remarks that a certain behavior of yours was inappropriate, although our immediate instinct is to object and cast off the criticism, it could be that the comment is in place and it could be that it is off the mark. It is worthwhile and appropriate to pay attention to his words and it is important to examine one's ways. Maybe indeed he is correct, maybe there is truly something you have to rectify. The premise must be: On the contrary, I want to hear mussar. I wish to know how I appear in other people's eyes because a person is not capable of seeing his own faults and mistakes.

One who loves others and wants his good, will reprove him for his shortcomings. "For Hashem admonishes the one He loves". He allows sinners to rot in their sin and does not arouse them to repent and rectify their ways. If you do not offer rebuke, it is a sign that you are lacking in your love of others.

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