

# ME'OROS HA'TZADDIKIM

LIGHTS OF OUR RIGHTEOUS TZADDIKIM



בָּעֵדֶת ח' יִתְבָּרֵךְ

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)

## ◎ BEHA'ALOSECHA ◎

❖ CHASSIDUS ON THE PARSHA ❖

### Dvar Torah

#### Kosher Meat

Moshe was beleaguered by throngs of hungry people crying out for meat. "Who will feed us meat?" they said. "We still remember the fish we ate in Egypt." What is the connection between these two statements? If they had a desire for meat, why did they find it necessary to mention the fish that they ate in Egypt?

Our Sages tell us, explains Rav Levi Yitzchok, that the *mon* had the taste of almost all the other foods in the world. If a person wanted it to taste like a certain food then it did. But there was one condition. The person had to know the taste of that food; it had to be lodged in his memory. Then, when he recalled the taste of that food, he could transfer those flavors from his memory into the *mon* and enjoy the experience of eating that food. But if he had never tasted that food, if that taste was unknown to him, he could not experience the pleasure of eating that unfamiliar food when he ate the *mon*.

The taste of kosher meat, that's been slaughtered and salted according to the instructions of the *Torah*, differs from the taste of non-kosher meat. The Jewish people were not familiar with the taste of kosher meat. The only meat they knew was non-kosher meat that they had eaten in Egypt before they were instructed with the laws of *kashrus*. Therefore, they could not experience the taste of kosher meat in the *mon*.

That is what they were saying to Moshe. "Who will feed us meat?" How will we

experience the enjoyment of eating meat? We have no recollection of the taste of kosher meat in our memories. We do not have this problem with fish, because there are no special instructions for the preparation of fish. Therefore, since we remember the fish we ate in Egypt, we can experience the taste of fish in the *mon*. But how will we have the taste of meat?



## Story

On one of his travels through Hungary, Rav Levi Yitzchok stopped in a small town for a few days. He kept to himself and did not tell anyone who he was, but the townspeople suspected that they had a holy person in their midst.

The day after he arrived in town, a man came to visit him.

"*Sholom aleichem*," said the man. "I am the town butcher, and I'm having a problem these days. Perhaps you can help me?"

"What is your problem?" said Rav Levi Yitzchok.

"The regular *shochet* who slaughters our meat has been called away for a while, and without his services, of course, we cannot provide kosher meat for our people. You seem to be a *Talmid Chochom*, and I'm fairly certain that you know the laws of *shechita*, and I was thinking that you might actually be a certified *shochet*. So are you a *shochet*?"

"Actually, I am," said Rav Levi Yitzchok.

The butcher clapped his hands in delight. "If you come with me now, you would be doing our town a great favor. I have a cow behind my shop, and after you are done, I could have meat for the people within a few hours. And I will pay you double what I usually pay our *shochet* for your troubles."

Rav Levi Yitzchok stood up. "I will be happy to come with you and slaughter your cow, but before we go, there is a pressing matter I must discuss with you. I need your help as well."

"Certainly, what is your problem?"

"I'm raising money for an important cause," said Rav Levi Yitzchok. "That is why I'm traveling in Hungary. So far, however, I have not raised all the money needed. So I would like to ask you for a loan of ten silver rubles, which I will repay you as soon as I raise the rest of the money. In addition, you have my personal guarantee that I will repay you even if I fail to raise the rest of the money. So your money is secure."

"Secure?" said the butcher. "I don't think so. I mean do I know you? Do I really know you? Why, I've never even laid eyes on you before yesterday. You're a total stranger. Sure, you look like a holy person, but I'm telling you from experience that appearances can be deceiving. Things aren't always as they seem. Ten silver rubles is a lot of money. You can't expect me to lend that much money to a total stranger."

"Really?" said Rav Levi Yitzchok. "Listen to what you are saying. You won't trust me with ten rubles, because I might not be who I appear to be. But you will trust me to slaughter your cow so that you can provide kosher meat for the entire town. Did you ask for proof of my certification? Did you test me in any way? And yet, you are willing to feed questionable meat to all the townspeople based on appearances alone."

The butcher put his head in his hands. "You are so right," he said. "What I did was terribly wrong. I've learned my lesson, and I will be more careful in the future. Thank you for helping me put my priorities in order. Anyway, the people are still hungry. So, do you have any proof that you are a certified *shochet*?"

"No, I don't," said Rav Levi Yitzchok. "In fact, I am really not a *shochet*. But I was scandalized by your easy acceptance of my claim without any proof, so I decided to call your attention to your error."



## הילולה

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

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

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

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

Others say that it is the custom within *Klav 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**

[תפילה הנמצאת בספר אלף המגוון מבעל הפלא יועץ על פרשנותו ויצא עמוד כ"ד]

הריini מಡליק נר זה למנוחת ולעלוי נשמת אבי / אמי מורתاي / הצדיק  
בן/בת \_\_\_\_\_, יהי רצון מלפניך ה' אלקינו ואלקי אבותינו, שתקבב ברחמים  
וברצונו כל מעשה הטוב שאני עושה, בין במחשבתך, בין בדיבורך, בין במעשהך ויהי הפל  
לזכות ומנוחת ועלוי לונשות עמך ישראל, וברוך לנוש רוח ונשמה של אבי / אמי /  
צדיק \_\_\_\_\_. יהי רצון שתהינה נפשותיהם צורחות בצרור החיים.

#### Translation:

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

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

4) Study some of his teaching or writings.

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



## GEDOLIM BE'MISASAM YOSER



YAHRZEITS BEGINNING SHABBOS BEHA'ALOSECHA

[http://www.chinuch.org/gedolim\\_yahrtzeit/Sivan](http://www.chinuch.org/gedolim_yahrtzeit/Sivan)

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

⇒ 18<sup>th</sup> of Sivan ~ Begins Friday Night (May 28<sup>th</sup>)

- \* **Rav Avrohom HaKohen Rappaport Shrentzel**, *Rosh Yeshiva Chevron* (1584–1651). As a youth, he learned under Rav Meshulam Feivush, the *Rav* of Cracow. He married the daughter of Rav Mordechai Shrentzel of Lemberg and continued his studies under Rav Yehoshua Falk in that city. He founded a *Yeshiva* and taught there for forty-two years. He authored *Shailos U'teshuvos Eisson Ho'Ezrochi*, (5411/1651);
- \* **Rav Yerucham HaLevi Levovitz**, legendary *Mashgiach* of the Mirrer *Yeshiva*. Jews first began to settle in the town of Mir early in the seventeenth century, but the town itself is mentioned in records for 1345. There were over eight hundred Jews in Mir by 1806. By the end of the nineteenth century, there were more than three thousand Jews in Mir (62 percent of the town population). The Mir *Yeshiva* was founded in 1815. During WWI, the Mir *Yeshiva*, headed by Rav Eliezer Yehuda Finkel, moved to Poltava in Ukraine and did not return until 1921. Rav Yerucham was born around the year 1874 in Luban, Belarus. In his teens, he went to learn in Slabodka, becoming one of the top *talmidim* of the Alter, Rav Nosson Tzvi Finkel. In his early twenties, he attended Kelm, under Rav Simcha Zissel Ziv. After Rav Yerucham's marriage, he learned in seclusion for eight years, covering the entire *Shas*. Then he became the *Mashgiach* of the *Chofetz Chaim*'s *Yeshiva* in Radin. He became *Mashgiach* at Mir in 1910, a position he kept for twenty-six years. Among his *talmidim* were Rav Shimon Schwab and Rav Dovid Povarsky, who later became *Rosh Yeshiva* of Ponevezh. His *shmuessen* were published posthumously by his *talmidim*, (5696/1936);
- \* **Rav Yissochor Dov Ber ben Rav Yitzchok**, the *Saba Kadisha* of Radushitz (Radoszyce; Radoshitz), (1765–1843/5603). He was one of the legendary *Chassidishe Rebbes* of his generation. Known as a great miracle worker, he was mainly a *talmid* of the *Chozeh* of Lublin and the *Yid HaKodosh*, Rav Yaakov Yitzchok of Peshis'cha, but also learned from the *Maggid* of Kozhnitz, Apta *Rav* and many others. He used to say, "I served one hundred and twenty *Ba'alei Ruach HaKodesh*. Many make the pilgrimage to his *kever* for the *Yahrzeit*, (5603/1843);
- \* **Rav Yaakov Elimelech** and **Rav Chaim Menachem Mendel Paneth** of Dezsh, (5704/1944);
- \* **Rav Moshe Mordechai Shteger**, *mechaber* of *Megged Shomayim*, a *peirush* on *Pri Megodim* on *Yoreh Dea*, (5704/1944);
- \* **Rav Avrohom Yosef Pesachovitz**, *mechaber* of *Be'er Mayim*, (5713/1953);
- \* **Rav Aharon Cohen** (1905–1961). Born in a small village near Kovno, Lithuania, his father, Rav Avrohom Mordechai *HaKohen*, was a *Rebbe* of small children, and his grandfather, Rav Yosef *HaKohen*, was known as the *Masmid* of Eishishok. When Germany conquered Lithuania, his family moved to Ukraine and Rav Aharon learned at Lomza. After the war, he

returned to Kovna and learned at Slabodka. In 1925, he joined the first group of *talmidim* sent by the *Alter* of Slabodka to Chevron. The *Rosh Yeshiva* at Chevron, Rav Moshe Mordechai Epstein, took him as a son-in-law. He served as *Rosh Mesivta* for thirty years. Childless themselves, he and his *Rebbetzin* raised several orphans. His monumental work was called *Bais Aharon*, (5721/1961);

- \* **Rav Yisrael Zev Gustman**, *talmid* of Rav Shimon Shkop, was on the *Bais Din* of Rav Chaim Ozer Grodzinsky at age nineteen. He opened the *Netzach Yisrael Yeshiva* in Rechavia, Yerushalayim, (5751/1991);
- \* **Rav Moshe Leib Shapiro**, *mechaber* of *Taba'os HaChoshen*, (5732/1972).

## ⇒ 19<sup>th</sup> of Sivan ~ Begins Motzai Shabbos (May 29<sup>th</sup>)

- \* **Rav Shmuel ben Rav Mordechai Hominer** of Yerushalayim, *mechaber* of *Eved HaMelech* on the *Chumash*, and *Ikarai Dinim*, a summary of the laws of *loshon hora* with analysis;
- \* **Rav Yehuda ibn Ben-Attar** (1656–1733/5493). He was a *talmid* of Rav Vidal HaTzorfati and Rav Menachem Serero. He was the *Rav*, the *Av Bais Din* and the *Rosh Yeshiva* in Fez for forty years. His book *Minchas Yehuda* is his commentary on the *Torah*. He was greatly praised by the *Chida* in *Shem HaGedolim*, from the same family as the *Ohr HaChaim*, (5493/1733);
- \* **Rav Menachem Nachum** of Skver-Boro Park, (5706/1946).

## ⇒ 20<sup>th</sup> of Sivan ~ Begins Sunday Night (May 30<sup>th</sup>)

- \* **Rav Yechiel Michel ben Rav Elozor** of Nemirov HY”D. He is the *mechaber* of *Shivrei Luchos*. He was killed together with the whole town of Nemirov (approximately six thousand Jews) on the first day of the *Tach V'Tat* massacres. This is commemorated even today by some who fast and say *Slichos*. The 20<sup>th</sup> of *Sivan* is observed as a fast day by certain communities, due to the hundreds of thousands of Jews killed *Al Kiddush Hashem* in the *Gezeiras Tach V'Tat* (years 5408–5409, 1648–1649), also known as the Chmielnitzki massacres. There are special *Selichos* said and *Vayichal* is read. These can be found in some *siddurim*, such as *Siddur Tefilla Yeshora*, the *Berditchever Siddur* and also is found in the Breslov Customs. The massacres started in Nemirov, Ukraine, on the 20<sup>th</sup> of *Sivan* when they slaughtered the entire Jewish community. The *Berditchever Siddur* says that is why this date was picked as a fast day and points out that the 20<sup>th</sup> of *Sivan* never falls out on *Shabbos*. Afterward, the massacres spread out to other parts of the Ukraine, Russia and the area known as the Jewish Pale. This happened during the life of the *Shach*, *Tosefos Yom Tov* and many other great *Tzaddikim*. There were many other great *Tzaddikim* killed during the massacres, including Rav Shamshon Ostropolier (3<sup>rd</sup> of Av). *Yesod Veshoresh Ha'avoda* says one should think about the terrible torture and suffering these people went through and all the *Torah* that was not learned because they were killed, (1648/5408);
- \* **Rav Tzvi Hirsch** of Nadvorna, the *Tzemach Hashem LaTzvi*, (1801/1802);
- \* **Rav Chaim Mordechai Labaton**, *mechaber* of *Nechach HaShulchan*, (1780–1869/5629). The son of Luna and Helfon Labaton, he became chief *Rav* and *Av Bais Din* of Aleppo. Rav Chaim Mordechai married Morhava and had three sons, Helphon, Eliezer and Joseph Labaton, all of whom became *Rabbonim*. At age seventy, Rav Chaim Mordechai was disturbed that he did not have a daughter. After much discussion, he decided to marry a younger woman, who could bear him daughters. Sure enough, his wife bore him a daughter,

- Luna, who was wed to Rav Ezra Suede, (5629/1869);
- \* **Rav Elozor Flecklesh**, *mechaber of Teshuva M'Ahavai*, (5586/1826);
  - \* **Rav Feivish Shneebalg** of London, (5760/2000);
  - \* **Rav Yisrael Dan ben Rav Shmuel Eliyohu Taub**, the Modziter *Rebbe* and *mechaber of Nachlas Dan*, (1928–2006). He was born in Warsaw, and immigrated to Eretz Yisrael with his family at the age of seven. In 1950, he married Rochel, the daughter of Rav Shmuel Aharon Shadrovitzki from Bialystok. He became *Rebbe* upon the passing of his father, the *Imrei Eish*. He led his *Chassidim* for many years from his *Bais Medrash* in Tel Aviv, and in 1995, he moved to a new location in Bnei Brak. He was also a member of the *Agudas Yisrael Moetzes Gedolei HaTorah*. He was buried next to the *kever* of his father on Har HaZeisim. The Modzitz dynasty descends from Rav Yechezkel of Kuzmir, Poland, who was a *talmid* of the *Chozeh* of Lublin. Rav Yisrael Dan was Rav Yechezkel's grandson's great-grandson. The tradition of composing and singing *niggunim* was started by the second Modzitzer *Rebbe*, known as the Zvoliner *Rebbe*, Rav Shmuel Eliyohu.

## ⇒ 21<sup>st</sup> of Sivan ~ Begins Monday Night (May 31<sup>st</sup>)

- \* **Rav Dovid Menachem Munish Babad**, the *Chavatzeles HaSharon* of Tarnopol. Born to Rav Yehoshua Heschel of Podvolotchisk, he married Lea, the daughter of Rav Yoel Moshe Segal Landau of Yavrov (near Lvov). He and his *Rebbetzin* had five daughters. Rav Dovid Munish was a staunch *Chassid* of Belz. In 1892, he succeeded his father as *Rav* in Strisov, when his father became *Rav* in Podvolotchisk. Two years later, he succeeded his father-in-law in Yavrov and served there for seventeen years. In 1909, after the *petira* of Rav Shimon Badad, son of the *Minchas Chinuch*, Rav Shimon's son – Yehoshua Heshel – became *Rav* of Tarnapol, but was too frail to handle the responsibilities. Thus, two years later, the community welcomed Rav Dovid Munish as de facto *Rav*, a position that was formalized in 1919, with the *petira* of Rav Yehoshua Heshel. He also became the head of the *Agudas HaRabbonim* of Galicia, (1865–1937);
- \* **Rav Shlomo Shapiro**, the *Shem Shlomo* (1832–1894), grandson of Rav Tzvi Elimelech of Dinov (the *Bnei Yissoschor*), and son of Rav Elozor of Dinov (*mechaber of Yode'e Bina; niftar* 1865). His mother, Tauba Chava, was a descendant of the *Pnei Yehoshua* and the *Maginei Shlomo*. He was born in Ribatitch, Galicia, and in 1838, his father moved the family to Strizhov, a Central Galician town on the banks of the Wisloka River, settled by Jews since the sixteenth century. At the age of fourteen, Rav Shlomo married Firma Rivka, a granddaughter of Rav Moshe Leib of Sassov. After a few years in Sassov, Rav Shlomo rejoined his father in Strizhov, and he took over his father's position there, in about 857, after his father moved to Lancut. In about 1866, he became a devoted follower of Rav Chaim of Sanz; the two eventually became *mechutonim*. In 1880, the Jews of Munkatch, a large and influential *kehilla* in Hungary (now in the Ukraine), appealed to Rav Shlomo to come and serve as their *Rav*. After the passing of the *Yitav Lev* of Satmar, Rav Shlomo was designated as one of the leading *Rabbonim* of Hungary. He authored *Bais Shlomo* on *Chumash*. His son, Tzvi Hirsch (*mechaber of Darchei Teshuva, Be'er Lechai Ro'i* and *Tzvi Tiferes*), succeeded him as *Rav* of Munkatch. He, in turn, was succeeded by his son, Rav Chaim Elozor Shapiro, the *Minchas Elozor*, (5654/1894);
- \* **Rav Shimon Sofer**, *Rav* of Erlau, the *Hisorerus Teshuva*. He was the son of the *Ksav Sofer*, Rav Avrohom Shmuel Binyomin. He was ninety-four when he was killed in the Holocaust. He was a known as a great *Talmid Chochom, Tzaddik* and miracle worker. The year of his

- \* *Hilula* is known as a year of devastation, (1944/5704);
- \* **Rav Moshe Sofer** of Erlau, son of Rav Shimon Sofer, (1944).

## ⇒ 22<sup>nd</sup> of Sivan ~ Begins Tuesday Night (Jun 1<sup>st</sup>)

- \* **Rav Issomor Rosenbaum**, Nadvorna *Rebbe*. Son of Rav Meir of Kretchnif, a descendant of the Premishlaner dynasty, Rav Issomor was appointed *Rebbe* at the age of fifteen. He established a *Bais Medrash* in Czernowitz/Tchernowitz. He escaped to America during WWII. In 1969, he immigrated to *Eretz Yisrael* and established the *Be'er Mayim Chaim Bais Medrash* in the *Yad Eliyahu* section of Tel Aviv, (1973/5733);
- \* **Rav Yosef Leib Sofer** of Paksh, *mechaber* of *Yalkut Sofer*, (5675/1915);
- \* **Rav Dovid Deutsch**, *mechaber* of *Ohel Dovid*, (5591/1831);
- \* **Rav Moshe Yeruchem** of Kotzk, (5625/1865);
- \* **Rav Boruch Osher** of Chernobyl, (5665/1905);
- \* **Rav Eliyahu Bechor Chazan**, *mechaber* of *Ta'alumos Lev*, (1908/5668);
- \* **Rav Chaim Dov Halperin**, the Vasloier *Rebbe*, (5717/1957);
- \* **Rav Refoel Shlomo Erdit**, *Rav* of Izmir and *mechaber* of *Shem Shlomo*, (1833/5593);
- \* **Rav Yitzchok Shlomo Ungar** (1925–2004). Born to Rav Avrohom Tzvi, he was a sixth-generation descendant of Rav Meir Eisenstadt, the *Ponim Meiros*, and a descendant of the *Arizal*. The Nazis deported the Ungar family to the Shopron ghetto near the Hungarian border. There, the father and five younger children were murdered. All five elder brothers survived. After the war, Rav Yitzchok Shlomo moved to *Eretz Yisrael* and became a *Rav* in Bnai Brak. In 1950, he founded the *Chug Chasam Sofer kashrus* organization. He also served as *Dayan* in Rav Shmuel Wosner's *Bais Din* of Zichron Meir. He established the *Yeshiva Machaneh Avrohom* in 1962, (5764/2004);
- \* **Rav Yisrael Mordechai** of Rachmistrivka (1929–2004). Born in Yerushalayim, the son of Rav Yochonon, grandson of Rav Dovid of Rachmistrivka, and great-grandson of Rav Menachem Nachum of Rachmistrivka. As a *bochur* he learned in *Yeshiva Sfas Emes*. In 5711 (1951) the young Yisrael Mordechai married the daughter of Rav Zalman Uri, one of the distinguished *Chassidim* in Yerushalayim. He became *Rebbe* in 1982 after the passing of his father, (5764/2004);
- \* **Rav Efraim Fischel Rabinowitz** (1924–2005). Born in Yerushalayim, he learned in the *Chaye Olam Yeshiva* and *Kollel*. After his marriage, he took a position as *Ram* in *Yeshiva Tiferes Yisrael*. After holding positions in Toronto and New York, he became *Rosh Yeshiva* of *Tiferes Yisrael* after the passing of the *Yeshiva*'s previous leader, Rav Yehushua Brim, in 1986. He was also a member of the *Moetzes Gedolei HaTorah*.

## ⇒ 23<sup>rd</sup> of Sivan ~ Begins Wednesday Night (Jun 2<sup>nd</sup>)

- \* **Rav Eliezer Yosef**, son of Rav Yitzchok *HaLevi* Ledenberg, the Belzer *Rebbe*. He learned *Beitza* and *Rosh HaShana* over four thousand times (memorized over six months when he was threatened by blindness), (5714/1954);
- \* **Rav Yehuda Assad**, *mechaber* of *Shu"t Mahari Assad* and *Yehuda Yaaleh* (1796–1866/5626). Born in Assad, north of Budapest, Rav Yehuda learned under Rav Mordechai Banet in Nikolsburg. He served as *Rav* of Szerdahely from 1853 to 1866. After the *petira* of the *Chasam Sofer*, Rav Yehuda was regarded as the head of Hungarian Jewry, (5626/1866);
- \* **Rav Yaakov Pollak**, *Rav* of Prague, then Cracow, then Lublin (1455–1530 or 1525, per

*Yated* 2007). He is considered the most outstanding Talmudist of his age. He was the *Rebbe* of many of the greatest *Gedolim* of the time, and is deemed the father of *Torah* scholarship and rabbinic authority in Poland. His main *talmid* was Rav Sholom Shachna (1490–1558), who headed the *Yeshiva* in Lublin for over forty years, (5290/1530);

- \* **Rav Rafoel Tzemach ben Shimon, Rosh Yeshiva of Chesed L'Avrohom,** (5540/1780);
- \* **Rav Shmuel Tzvi Kovalski,** legendary *Rosh Kollel* of Sochachov, (5753/1993);
- \* **Rav Yaakov Yitzchok** of Balondov *ben* Rav Chaim Meir Yechiel of Moglenitz. Among the many great *Tzaddikim* of years past there are many who, although they were towering figures, are not as well-known as some of their contemporaries. One such great *Tzaddik* was Rav Yaakov Yitzchok Shapira of Balondov, the brother of Rav Elimelech of Grodzensk (father of the Piazczna *Rebbe* HY"D). He was the son of the *Saraph* (fiery angel) of Moglenitz, Rav Chaim Meir Yechiel. Rav Yaakov Yitzchok's *tefillos* were also said to be like flames from a *Saraph*. He was a direct descendant (*ben acher ben*) of the *Megaleh Amukos*, his mother was the daughter of Rav Elozor of Lzhensk and his great-grandfather was the *Maggid* of Kozhnitz. With this illustrious family background, this story is easily accepted as truth.

Rav Yaakov Yitzchok told over how he got to be named after Rav Yaakov Yitzchok, the *Chozeh* of Lublin. His mother had a dream one night. In the dream she was in Heaven and saw someone saying over words of *Torah*. She saw her grandfather, Rebbe Reb Elimelech of Lzhensk, and asked him who the speaker was. He answered that it was the *Rebbe* of Lublin, the *Chozeh*. She told her grandfather that she wanted a son like that. He replied, "You should know that you are currently pregnant with a son who has the *neshoma* of the *Rebbe* of Lublin."

She told over the dream to her husband, the *Saraph* of Moglenitz, and a short time later he went to Mezhibuzh to see the *Ohev Yisrael*, Rav Avrohom Yehoshua Heschel, and related to him the dream that his wife had. The *Ohev Yisrael* said, "*Emes, Emes.* (True, True.) Even though it's not possible to give a present to an embryo, nevertheless, I am giving him a present," and he gave him a *spodik* for the boy's bar mitzva. (A *spodik* is a tall fur hat, as opposed to a *shtreimel* which is flatter. In certain *Chassidic* dynasties, even today, from the bar mitzvaon, the sons of the *Rebbe* wear a special type of *spodik* until they get married. Then they wear a regular *shtreimel* or *spodik*.) This *spodik* was always very special in the eyes of Rav Yaakov Yitzchok of Balandov.

Sure enough, a son was born to the *Saraph* of Moglenitz and his wife, and they named him Yaakov Yitzchok, after the *Chozeh* of Lublin, whose *neshoma* they now knew he possessed. He grew up to be the great *Rebbe* of Balandov, (some say his *petira* was on the 24<sup>th</sup> of *Sivan*), (5642/1882);

- \* **Rav Alter Safrin,** Komarna *Rebbe* of Boro Park, (5776/2016);
- \* **Rav Mordechai Krausz,** *Rosh Yeshiva Ohr HaChaim*, (5776/2016).

## ⇒ 24<sup>th</sup> of Sivan ~ Begins Thursday Night (Jun 3<sup>rd</sup>)

- \* **Rav Moshe ben Rav Shlomo HaKohen,** a German *Ba'al Tosafos*, (4958/1198);
- \* **Rav Yisrael Chaim Friedman** of Rachov, the *Likutei Maharyach*, a commentator on the *Shulchan Aruch, Orach Chaim*. He was one of the important *talmidim* of the *Yitev Lev*. His volume *sefer* was entirely printed by the *mechaber* over the course of eleven years. He passed away in an accident that occurred while he was in the *palinina* (where the flocks

- graze) to assure the *kashrus* of cheese. There was a sudden cloudburst of heavy rain, resulting in a flash flood, in which Rav Yisrael Chaim Friedman drowned, (5682/1922);
- \* **Rav Avrohom Salim**, who had the reputation of a *Mekubol*. He lived in Yerushalayim, (5698/1938);
  - \* **Rav Masaoud HaKohen Elchadad**. He was the head of *Yeshiva Bais El* of *Mekubolim*. He passed away at the age of 107, (5687/1927);
  - \* **Rav Yossele Rosenblatt** (1882–1933). Born in Tserkov, Ukraine, he was the first son in a family of nine girls. His father was a Rizhiner *Chassid* who frequented the court of the Sadigor *Rebbe*. He became *oberkantor* (chief cantor) in Pressburg, Hungary, at the age of eighteen. He moved his young family to Hamburg, Germany, five years later. In 1911, he moved to New York to become *chazan* at *Ohav Zedek*. He soon developed an enormous reputation among Jews and non-Jews alike; the New York Times included an article about him in May 1917, (5693/1933).



## ❖ 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 ומתווך בכך מקום קדוש וטהור התפילה נתקבלת שם יותר,  
אך אל ישים מוגמותו נגד המתים, אך יבקש מהש"ת שיתנו עליו רחמים בזכות הצדיקים שוכני עפר, וכייר  
הקבורות, ויתן צדקה קודם שייאמר 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 *tefila* and fasting and *teshuva* alone.



## ❖ GEDOLIM BE'MASAYHEM ❖

### STORIES & ANECDOTES

#### Rav Tzvi Hirsch Ben Sholom Zelig of Nadvorna, 20<sup>th</sup> of Sivan

*Talmid of the Maggid of Mezritch*

##### Sell Your *Shtreimel* for a Copy!

The *Divrei Chaim* of Sanz used to say that one should be willing to pawn his

*Shtreimel* to acquire a copy of the *Maggid* of Nadvorna's *sefer Tzemach Hashem LaTzvi*.

(*Luach HaHillula*)



### **His Mikve Was Used by Neshomos Instead of the Fiery River Dinur**

The Tosher Rebbe said that the *heilige Ropshitzer Rav* used to keep the *sefer Tzemach Hashem LaTzvi* within sight at all times and it never left his table. He also related that Rav Yitzchok Isaac of Zidatchov had a daily *shiur* with time set aside each day to study the *sefer*. He greatly praised his words and said they were exceedingly profound.

The Tosher Rebbe told how when Rav Bertzi, the father of Rav Mordechai of Nadvorna, moved there, he used the *mikve* of the *Maggid Rav Tzvi Hirsch* daily. When the *mikve* was not in use the rest of the day and the night, the building was locked and the waters of the *mikve* remained covered by a heavy wooden board as was customary in those days. One day, the *shamash* came to Rav Bertzi to report a strange and inexplicable phenomenon: although the door was locked, he kept finding the board



### **Rav Shlomo Ben Rav Elozor Shapira of Munkascz, 21<sup>st</sup> of Sivan**

Mechaber of *Shem Shlomo*

#### **Rav Meir Premishlaner's Glass of Tea**

The Tosher Rebbe told how when Rav Shlomo was to marry the daughter of Rav Yekusiel Shmelka of Sassov, the son of Rav Moshe Leib Sassover, he traveled to Sassov for the *chasuna* and stopped on the way in Premishlan to receive Rav Meir Premishlaner's *beracha*.

The Rebbe Reb Meir handed him a piping hot glass of tea and ordered him to drink it all up while it was still boiling hot. Rav Shlomo heeded the *Tzaddik*'s instructions and with *mesirus nefesh* he drank the entire blistering hot glass of tea! As a reward for his obedience, Rav Meir indeed gave him a *beracha* that he should

move as if someone had entered during the night and *toiveled* in the *mikve*.

"But it's impossible – how could that be?" asked the *shamash*.

Rav Bertzi's reply startled the *shamash* even more. "The *neshomos* from the *Olom HaElyon* (the upper worlds) must immerse in the fiery river *Dinur*. Instead, some of them came here and immersed in the *mikve* of the *Tzemach Hashem LaTzvi*, whose waters are equivalent!"

This phenomenon also continued during the days when Rav Mordechai of Nadvorna was *Rebbe*. The *neshomos* continued to immerse in the holy *mikve* where the *Tzemach Hashem*, Rav Tzvi Hirsch, Rav Bertzi and Rav Mordechai used to immerse.

Rav Bertzi was adamant and careful that no change or innovation ever be made to the *Maggid*'s holy *mikve*, where the *neshomos* *toiveled* instead of Nahar *Dinur*. (*Avodas Avoda Sichos Kodesh Vol. II Behaalosecha* p. 313–314)



be healthy and strong his entire life and that he never become sick! (*Avodas Avoda Sichos Kodesh Vol. II Behaalosecha* p. 316)

#### **A Surprise Wedding Guest**

The Tosher Rebbe told how during the *chasuna* of Rav Shlomo of Munkascz, during the *mitzva tantz* someone dressed in a bearskin came in and danced with the *chosson* and *kalla*. The guests and wellwishers all assumed it was a fellow wedding guest who decided to make the *chosson* and *kalla* happy and amuse them, but when the story was described to Rav Meir of Premishlan, he said that it was

none other than the *kalla*'s grandfather himself, Rav Moshe Leib Sassover, who descended from the *Olom HaElyon* to dance the *mitzva tantz* with his granddaughter the *kalla!* (*Avodas Avoda Sichos Kodesh Vol. II Behaalosecha* p. 316)



### **The Trees That Were Too Tall**

A beautiful garden grew at the home of the Munkaczer *Rav*, the *Shem Shlomo*, but he was always too busy to enjoy it, until his final days when, accompanied by his son the *Darchei Teshuva*, and his grandson the *Minchas Elozor*, he would stroll and breathe the fresh air.

Once, during their stroll, the *Shem Shlomo* pointed at a tree and asked if it was an almond tree and his son and grandson confirmed that it was. After a few minutes, the *Shem Shlomo* asked his son to stop so he could sit beneath the shade of the trees and he sat and said, "I once heard that Rav Aharon of Karlin had a *niggun* to the *pasuk*



### **Rav Issomar Rosenbaum, Nadvorna, 22<sup>nd</sup> of Sivan**

Nadvorna *Rebbe* of Czernowitz

#### **The Violin**

Rav Mordechai'le of Nadvorna used to play the violin. He taught his descendants that they too should attempt to learn and study its secrets, explaining that "when *Moshiach* comes, who then shall play in his honor and add music to his welcoming ceremony? Chaim'l Klezemer? Or a *Tzaddik* such as one of us – if we might have such a merit?!"

Rav Meir of Kretchnif said before his passing that his son, Rav Issomor, would be the best successor to inherit the violin. However, he would not change the family custom of drawing lots. And so when Rav Meir passed on and there was a lottery drawn among his holy sons for his holy possessions, the violin did indeed fall to

in *Shir HaShirim, el ginas egoz yorad'ti* – 'I have descended into the almond orchard'. I once knew this song but I have forgotten its tune."

"I learned this *niggun* from Rav Shlomo of Bobov when I was in Sanz," answered his son, Rav Tzvi Hirsch, the *Darchei Teshuva*. He then sang the beautiful *niggun* and the words to it were: "My mother asked me to gather almonds and nuts but alas! the trees are so tall. O woe! the children are so small. Alas! they cannot reach the almonds and nuts."

The *Shem Shlomo* heard, cried and remarked, "How great is the pain and anguish of the children when they cannot climb the tree and gather the fruits; this is what we mean when we sing *zemirots* and say 'almonds and pomegranates': we are asking *Hashem*, Master of the World, 'Please allow us to reach the height of trees and reach the almonds and fruits and attach ourselves to You!' (*Bais Shlomo*)

Rav Issomor. Rav Issomor used to play the violin only a few times a year at auspicious times such as *Lag BaOmer*, *Chanuka* and family *simchas*. On these occasions he played the well-known Nadvorna *niggunim* of *Echad Yachid uMeyuchad* as well as *Yedid Nefesh* and *Bar Yochai* on *Lag BaOmer*. He was once asked: If he only played a few times a year and never practiced, how did he learn and know how to play? He answered that when his father, Rav Meir of Kretchnif, once played those *niggunim* to him and said, "See – that's how you play the violin," he acquired the knowledge right then and there on the spot and never needed to practice again!

Once, he moved to Czernowitz and later, when the accursed Nazis began their

rampage, his home was miraculously spared their wrath from searching and pillaging. One day, the precious violin vanished. My *Rebbe*, the Clevelander of Raanana, *shlit”a*, was looking out of the window a few days later and miraculously spied the precious violin being hidden by an unknown thief beneath the haystack in his wagon. Immediately upon hearing this, Rav Issomor simply went outside, marched up to the amazed *goy*’s wagon, lifted the haystack, pointed at the instrument, and thundered, “That is my violin!” So saying, he took it and just marched back; the thief was too stunned to utter a syllable!



### **The Miracle of the Young Czernowitz Rebbe**

There was a young Jewish woman who was married to a merchant and lived just outside Czernowitz. Her custom was to hire a non-Jewish wagon driver who would drive her wagon to and from town, where she would purchase goods and wares that her husband would sell. One such day, the wagon driver she hired was too inexperienced to handle the horses properly and they began to tear down the main road in Czernowitz, bearing down upon all passersby. People ran screaming for their lives as the horses’ hooves thundered and the wagon driver could not control them. One luckless young non-Jewish boy failed to escape and was killed.

The father realized that he could frighten the Jews and squeeze them for their money and so he demanded compensation from them, day after day and week after week, for the loss of his child. His demands grew and his threats were always the same: if they didn’t pay up, he would go to the authorities and press charges for manslaughter, since it was the fault of the merchant’s wife – she had hired the wagon driver and was therefore responsible. Seeing that the extortion

attempts and ransom tactics never let up, the Jewish couple finally refused to pay the man, lest they would become destitute and penniless as his demands never ceased.

The father was true to his threats and went to the authorities, who drew up a case and set the court date for several weeks later. The merchant and his wife went from lawyer to lawyer; however, each one said there was no point and that the case would surely be decided in favor of the father whose child was accidentally killed and that the merchant’s wife would be imprisoned for a long time. The merchant went to his *Rebbe*, and he too could not offer help.

Finally, the wife’s sister mentioned that a young man, a *Rebbe*, had just moved into her apartment building and that he appeared to be a *Tzaddik*; perhaps they should try him? Rav Issomor had only recently become a young *Rebbe*; at age seventeen, he had just moved to Czernowitz, had not yet built a *Bais Medrash* or home, and was renting an apartment in the same building as this sister. The merchant’s wife heeded her sister’s advice, and to her amazement the young *Rebbe* asked her all the details of the entire story, more than any lawyer had!

He then nodded his head and declared, “You have absolutely nothing to fear; this man will be dead and buried before you go to trial! Go home with a light heart.”

She could not believe the good news. The following week, she came back to Czernowitz to search for one more lawyer, just in case the young *Rebbe*’s *berocha* was too good to be true, but her sister told her the news, “Why are you here looking for a lawyer? Didn’t you hear that the *goy* died and was buried yesterday? He suddenly got a high fever, and before the doctor even arrived he was dead. The doctor had no choice but to simply establish his death!”

## Rav Yehuda Ben Yisrael Assad, 23<sup>rd</sup> of Sivan

Mechaber of *Shu”t Mahari Assad, Av Bais Din Szerdahely*

“Judge each person favorably” (*Avos* 1:6)

Rav Ovadia Yosef used to illustrate this *Mishna* with the following story:

There was a *chasuna* in Hungary of one of the leaders and *parnesei kehilla*, to which all the greatest *Rabbonim* were all invited. There they rejoiced, sang, danced and sat to enjoy the *seudas mitzva*. In honor of the momentous occasion, Rav Avrohom Binyomin Shmuel Sofer, *mechaber* of the *Ksav Sofer*, stood up and declared, “In order to mark this happy event I wanted to share something precious and unique with you all and something that will add to the joy of the event,” and so saying he removed from his pocket a silver coin and held it up for all to see.

“This,” explained the *Ksav Sofer*, “is a genuine *Machatzis HaShekel* from the times of *Bayis Sheini*. I have this rare coin to share with you and you can all pass it round and see it for yourselves!”

All the great *Rabbonim* assembled were excited to see a genuine artifact, a real *Machatzis HaShekel* and they all excitedly passed around the coin. After everyone had had a chance to see the coin, the request was sent to pass it back up to return it to the *Ksav Sofer*, but the coin did not make its way back. They tried unsuccessfully to determine who had had it last in his possession but unfortunately no one knew; the coin had simply vanished as if it had been swallowed up by the earth.

At this point, someone locked the doors to the *simcha* hall and declared that there was no choice but to have everyone empty out their pockets. Obviously, someone’s desire for the coin had gotten the better of him and someone had transgressed *Lo Sachmod* and stolen the *Machatzis HaShekel*.

Hearing this, one of the *Rabbonim* stood up. It was the *Mahari Assad*, and he made an unusual request. “Please let us not ask the assembled to turn out their pockets;

instead let us all wait patiently for one more half hour to see if the coin turns up.”

The *Mahari Assad*’s request caused some eyebrows to go up and some murmurs, but the assembled agreed, the *seudas mitzva* continued and eventually the time ran out, with no new developments in the case of the missing coin.

“Again I beg your patience and indulgence and ask you all to wait another fifteen minutes!” asked the *Mahari Assad*. During this time he was seen silently *davening*.

Just then a waiter burst into the room excitedly. “I have it! I have the missing coin!”

Loud exclamations from all sides. “The coin has been found!”

The waiter explained how he had found the coin in the garbage. During the commotion passing it around from hand to hand it must have been placed on the table and inadvertently been swept off the table when the waiters made their rounds clearing up.

The *Mahari Assad*’s face showed visible relief and he explained, simultaneously drawing out from his pocket...an identical *Machatzis HaShekel* coin! “Now I shall explain why I asked your patience and indulgence. You see, when I saw the *Ksav Sofer*’s delight, I didn’t want to spoil it by showing everyone my coin as well. Then I heard of the lost coin and the request to empty out our pockets and I was afraid no one would believe that I too had an almost identical rare coin in my pocket! I was sure I would be suspected and that someone would transgress the dictum to judge others favorably. And so I asked for a delay so that the coin might be found, and *davened* to *Hashem* that He spare me the shame of accusation and others the sin of falsely accusing me and suspecting me of wrongdoing and – *boruch Hashem!* My *tefillos* were heard.” (*Anaf Eitz Avos* p. 26)

# Zera Shimshon



## Beha'aloshcha

The Zera Shimshon, Rav Shimshon Chaim ben Rav Nachmon Michoel 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 6<sup>th</sup> of Elul 5539 (1779).

His Seforim were named, Toldos Shimshon (The 'Offspring' of Shimshon) on Pirkei Avos and Zera Shimshon (The 'Seed' of Shimshon) on the Parshiyos 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..."*

לכך נשמת

רבי שמשון חיים בן רבנן מיכאל זצ"ל  
בעל הורע שמשון זע"א  
ויה"ר שיתקיים לנו ברוכתו של אוטו צדיק

לזכות רחמים בן יוכבד שיזכה  
לשוכן בתשובה שלימה בקרוב  
לזכות רפואה שלימה מושה  
שניאור ולמן בן רחל  
ולזכות רפואה שלימה משה בן  
לאה

לזכות כל עם ישראל  
בכל מקום שם

וישמע מושה את העם בוכה למשפחותיו (יא' י')

*And Moshe heard the people weeping regarding their families (11:10)*

Rashi explains that they were crying because they were just taught the laws of adultery (see commentaries).

The Mishna in Pirkei Avos (6:5) lists forty eight qualities, traits and practices that one must perfect and adopt in order to properly acquire the Torah.

The Zera Shimshon writes the following.

The Gemara teaches (Yoma 72a), that a Torah scholar whose inside does not match his outside - is not a Torah scholar. This is learned from the Aron that held the Luchos; it was gold outside as well as inside. The way a Torah scholar makes his inside like his outside is by working on the forty eight attributes enumerated in the Mishna.

In reality, these forty eight attributes are two sets of twenty four. The first twenty four all begin with a ב such as, בְּלִימֹוד, בְּשָׁמִיעַת הָאוֹזֶן וּכְיֵ, and the next twenty four begin with a ח such as, הַמְכִיר אֶת מִקְוָה, וְהַשְׁמָחָה בְּחַלְקוֹ וּכְיֵ. These two sets of twenty four qualities represent the inside and the outside that must be perfected, twenty four qualities to perfect the inside and twenty four to perfect the outside. In other words, some of these qualities are attributes, while the others are actions.

The significance of the number twenty four is that we are taught that there are twenty four ornaments that outfit the Shechina. To us, this translates as a need for us to perfect ourselves in twenty four ways, both inside and out - to lift the Shechina up.

The Yalkut Re'uvaini points out that there are four commandments in the second tablet that begin with the letter ו (Devarim 5:17-18). They are, וְלَا תַּנַּאֲךָ, וְלَا תַּגְנַּבָּ, וְלَا תַּעֲנַּה, וְלَا תַּחַמְדָּ, "and you shall not commit adultery and you shall not steal and you shall bear false witness and you shall not covet". Four times six (the numerical value of ו is 6) is twenty four. This is because these are four common sins that many people struggle with. The twenty four books of the Torah help a person in these struggles.

Each one of the forty eight qualities enables a person to overcome the evil inclination associated with one of these four commandments. Lining up the first one of these four commandments with the first quality and continuing in such a manner, the ninth quality is בְּשָׁמָחָה, with happiness. It corresponds to the commandments of, "and you shall not commit adultery". (This would be the beginning of the third cycle. Since there are four commandments and forty eight attributes, there are a total of twelve cycles.) The fact that, "and you shall not commit adultery", lines up with the attribute of 'reason' can be explained with the passuk in this week's parsha.

The passuk says that the people were crying over the fact that certain marriages had become forbidden to them. From this we can learn that sadness and weakness against the Yetzer Hara of immortality are associated. If a person wants to be fortified against such desires he must work on himself to be happy. This will give him the strength to overcome such wants. This will also enable him to learn Torah properly since he is purified from negative desires.

זכות רבינו מלץ טוב بعد רבקה רחל בת שינדל בלומה לורע של קיינא בנהרדא  
זכות רבינו יעמוד לר' חיים דוד בן טיבא הוה וכל משפחתו להצלחה ברכה שפע רב וסיעתא דשמייא מרווחה  
בכל מעשה ידיים ובכל העניינים

# Beha'alotcha

May 29<sup>th</sup> 2021

18<sup>th</sup> of Sivan 5781

905

Weekly Bulletin on the Parshah

# Pachad David

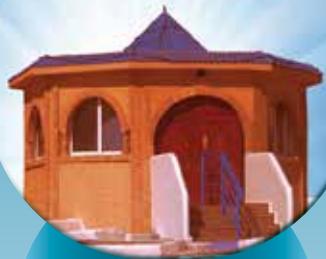
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Under the auspices of Moreinu v'Rabbeinu Hagaon Hatzaddik Rabbi David Chananya Pinto, shlita

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

**MASKIL LEDAVID**

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



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## Hilula

18 - Rabbi David of Cracow

19 - Rabbi Yehuda ben Attar, Av Beit Din of Pass

20 - Rabbi Chaim Mordechai Leviton, author of 'Nochach HaShulchan'

21 - Rabbi Shimon Sofer, author of 'Hitorerut Teshuva'

22 - Rabbi Itamar Rosenbaum, Admor of Nadvorna

23 - Chacham Refael Alshvili, Rav of Gorizia

24 - Rabbi Massud HaKohen Alchached

## Living with the Aspiration to Fulfil Mitzvot

**"Speak to Aharon and say to him: When you kindle the lamps, toward the face of the Menorah shall the seven lamps cast light"** (Bamidbar 8:2)

The commentators discuss why this passage regarding the Menorah is placed immediately after the long recitation of the offerings of the tribal leaders. Citing the Midrash, Rashi comments that Aharon was chagrined that every tribe, represented by its leader, had a role in dedicating the new Tabernacle, while he and his tribe of Levi were excluded. Consequently, G-d comforted him by saying that his service was greater than theirs because he would prepare and kindle the Menorah.

It is necessary to understand why Aharon was disturbed by the fact that his tribe did not participate in the dedication of the Alter. There are many sectors among Am Yisrael who have been charged with observing certain mitzvot which others are not obligated to fulfil. For example, offering the sacrifices and serving in the Beit Hamikdash is the exclusive role of the Kohanim. And the Kohen Gadol is the only one who may enter the Holy of Holies on Yom Kippur to atone for Am Yisrael; no other person is permitted to enter this holy place. Parshat Hakhel is read by the king. Only someone who owns a field can fulfil the mitzvot of leket, shikcha and peah, while others are not obligated in this mitzvah.

Do we feel jealous of the Kohen because we cannot bless the congregants every day? This is a mitzvah given to Kohanim alone! So why was Aharon chagrined that his tribe did not participate in the dedication of the Alter, especially since his tribe, Levi, was charged with many different services in the Beit Hamikdash that other tribes could not perform? In fact, this is why the Levites are called 'the King's Legion'. There must be a reason why Aharon was jealous specifically of the fact that he had no share in the dedication of the Alter.

Another difficulty is to understand why Aharon was comforted by the fact that Hashem told him his share is greater than theirs, for he will prepare and kindle the lights.

The answer could be because the dedication of the Alter by the tribal leaders demonstrates a wondrous concept.

The Torah goes to great length describing each leader's offering, when it could have just detailed the first one and concluded by saying that each leader brought the same. This is particularly surprising in light of the fact that in other places the Torah is very concise, to the extent that important laws are derived from just one letter or word. So here, why does the Torah, seemingly unnecessarily, go to great length relating the same details twelve times?

We can reconcile this difficulty with the following Chazal (Sifri, Nasso): "Rabbi Natan said, why were the leaders the first to donate for the dedication of the Alter, while for the work of the Mishkan they did not donate first? [With the work of the Mishkan] the leaders said: 'Let the people donate first and whatever is missing we will complete.' But the people donated enough for all the work, as it says, 'But the work had been enough', and then the leaders said, 'What is left for us to bring?' So they brought the Shoham stones. This is why they were the first to donate with the dedica-

tion of the Altar. But because in the first case they lacked zealousness, the letter yud is missing from their name and it is written דנשאלו, and the leaders."

The leaders were relaxed and did not rush to donate for the work of the Mishkan. Even though they had positive intentions of completing whatever would be missing after the rest of the people donated their gifts, nevertheless this showed some trace of indolence. They should have realized that with their strong love for Hashem, the people will bring all the necessary materials. So at the time of the dedication of the Altar, the leaders repented by bringing their offering with alacrity.

This repentance could have caused competition among the tribal leaders as to who will bring the most fitting offering for the Altar. But they lived in wonderful harmony and each leader brought the exact same donation; not one of them brought even the slightest bit more than the other. Since Hashem loves this kind of unity, He therefore accepted their repentance.

This could be the reason why Hashem repeats their donation twelve times, even though they were all identical. He thus informed them that their repentance had been accepted willingly, for unity is most desirable before Hashem.

Due to this, Aharon was particularly upset by the leaders' donation at the dedication of the Altar. Although it is true the Kohen Gadol has many mitzvot others do not have, a mitzvah done with perfection, in complete unity, is so great and precious to the extent that it is appropriate to be jealous of it, as in "Jealousy of the learned increases wisdom".

When Hashem comforted Aharon HaKohen, He did not just tell him that he would kindle the lights of the Menorah, but added that he would also cleanse and prepare the Menorah. This was an allusion to the extent with which Aharon longed to fulfil the mitzvot with perfection. He saw the leaders bringing an offering for the Altar with such great perfection and unity and was jealous. So Hashem comforted him by saying that he too will merit fulfilling the mitzvot with perfection. Before kindling the lights, he will remove any residue so as to clean and purify the Menorah, and in this way the mitzvah will be carried out with the greatest perfection.

This serves as a lesson for us not to suffice with performing the mitzvot out of habit. Rather we must long and search to fulfil them with perfection, and when a mitzvah opportunity comes our way we should grasp hold of it and not let it slip out of reach. I once noticed someone who heard another person wishing someone mazal tov. He went over to him and asked what the occasion was. He replied that this person had just made a Brit Milah for his son. On hearing this answer the fellow was very distressed and said, "What a shame I did not know. I could have had the merit of participating in the Brit Milah and earning an additional mitzvah!"

This is an example of someone who runs after mitzvot! When deprived of a mitzvah opportunity, even if not at fault, he is filled with pain as great as if he had lost the largest prize in the lottery!



# MEOROS HATZADDIKIM

— Lights Of Our Righteous —



## Parshas Beha'alooscha

**The seven candles shall light up facing the towards the center of the menorah.**

Perhaps we can explain this based on what *Chazal* say *Berachos* 32a regarding the *pasuk* (*Devarim* 1:1) "and *Di Zahav* – too much gold" that Moshe complained to *Hashem* that by giving the Jewish people such an overabundance of gold and that this is what caused them to end up sinning and making the golden calf. Sometimes, when a person has too many comforts, sometimes when we have it too good, we forget *Hashem*, Heaven forbid, even though the opposite should be true - that if *Hashem* sends us an abundance of *berachah* and *shefa*, loving kindness, that we should acknowledge *Hashem*'s gifts of bounty and His Divine shower of kindness and love.

This show of Divine kindness should cause us to serve *Hashem* more and with greater strength and not to be like *Yeshurun* who grew fat and rebelled but rather instead to add and increase our *Avodas Hashem*.

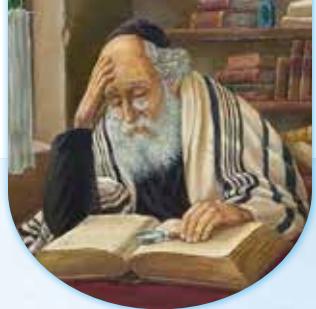
Perhaps, says Rav Mordechai, this is what our *pasuk* is hinting to us, since we know that the candles symbolize the *Torah* as we say in (*Mishlei* 6:23) that "Ner Mitzvah veTorah Ohr" - a candle is like a *mitzvah* and the *Torah* like light. Therefore, our *pasuk* says that the candles shine and illuminate the face of the *menorah*, teaching us that when we have *parnasa* - our livelihood in abundance, which is symbolized by the *shulchan* that stood opposite the *menorah*, this warns us to make sure that we still shine the light of the seven candles, that the *menorah* should light up and brighten the *Torah* in an even stronger and greater luminosity to our *Torah* and *mitzvos* - that are called light and then we shall perform *Hashem*'s will properly.





## Walking in their Ways

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



### Singing His Praises

We were once asked to arrange a dinner on behalf of a charity organization. We reserved a large, majestic hall which would fit the numerous guests. Attention was paid to each detail of the event, so that the maximum benefit would be gained. With a lavish meal and a splendid ambiance, the potential donors would be encouraged to open their pockets widely for the worthy cause at hand.

A well-known singer and choir were reserved for the pleasure of the attendees. I put forth a prayer that the event should go smoothly and productively, with no hitches. But on the afternoon of the event, I received a call from the singer who related that he had a bad back and could not appear in such a manner. For a moment, I was too stunned to speak. I tried gathering my wits about me and coming up with a viable solution.

But the man had something to add. "Honored Rav, bless me that I feel better quickly so that I can come, as planned." I warmly blessed him in the merit of my holy ancestors that he should return to his regular functioning. I prayed for him and even called up my son, Rabbi Refael, shlita, asking him to light candles in memory of the tzaddikim for the singer's recovery.

My son, Refael, has the same name as the Angel Refael who is appointed for recovery. I have seen examples of my son's extraordinary power to help those in need of healing.

Here is one instance: The Chief Rabbi of France, Rabbi Yosef Sitruk, shlita, was once in a deep coma. I came to visit him and placed the special walking stick of the tzaddik, Rabbi Chaim Pinto zy'a, on his eyes. Rabbi Sitruk immediately awoke and began moving his limbs. But one leg remained immobile.

Weeks passed and I visited Rabbi Sitruk once again. But this time, I was accompanied by my son, Rabbi Refael. This time I asked my son to place the stick on the paralyzed leg. I hoped that the merit of the tzaddikim, after whom my son is named, coupled with the power of the Angel Refael, would come to my son's aid, and with Hashem's help he will be able to heal Rabbi Sitruk's leg.

My son did as I asked and with Hashem's kindness, Rabbi Sitruk's leg was completely healed!

For this reason, I now asked my son Refael to light candles on behalf of this singer. Then I went about my business in making last minute arrangements for the grand event.

Suddenly, my entire body became paralyzed. I could not move at all. This took all of three minutes, after which my muscles relaxed, and I returned to normal. A short while later, the singer phoned me up and happily reported that he was no longer in pain from his back. His muscles had returned to normal and he could appear as planned.

I was delighted to hear his report and related what had happened to me a few minutes earlier. The man listened, enraptured. When I finished speaking, he excitedly said that just when I was experiencing a heavy feeling throughout my body, his back began returning to normal.

Hashem was showing us that He is the force behind everything. Without Heavenly assistance, we simply cannot do a thing. Chazal teach us (Chulin 7b), "One does not stub one's finger in this world unless it was decreed on High, as it says, 'A man's steps are established by Hashem' (Tehillim 37:23), 'But what does man understand of His ways?' (Mishlei 20:24)"

### Guard Your Tongue

#### First Rid Yourself of Your Negative Feelings and Then Relate the Facts

It is forbidden to derive pleasure from relating derogatory information, even if one is doing so with beneficial intentions. This is particularly difficult if one must speak about someone whom one doesn't like. It is essential to first of all uproot any feelings of hatred or resentment from one's heart, and only then can one relate the necessary negative information, permitted for a beneficial purpose.

### In Our Father's Path

#### What Happens When the Chatan Runs Away Just Before the Chuppah?

After the Holy Torah tells us that Miriam the prophetess spoke negatively about Moshe Rabbeinu, father of all prophets, regarding his relationship with Tziporah, the Torah concludes, "And the man Moshe was exceedingly humble." Moshe was so humble, he did not relate to Tziporah's beauty, but rather to her deeds. And it was particularly due to Moshe Rabbeinu's humility that Hashem spoke to him and rested His Presence on him.

HaRav HaGaon Rabbi Gamliel Rabinowitz shlit'a (Tiv Hama'asidot) tells a story about Rabbi Avraham Shenker zt'l, son-in-law of the Gaon Rabbi Yosef Chaim Sonnenfeld zt'l. Family Kopshitz, famous in the Torah world, are descendants of Rabbi Avraham zt'l and the Gaon Rabbi Yosef Chaim zt'l.

The elderly Sages of Yerushalayim suggested a reason why Rabbi Avraham merited such a wonderful and glorious golden family tree of grandsons and great-grandsons, exceptional Talmidei Chachamim. They proposed it was because Rabbi Avraham's marriage was built on the foundations of self-sacrifice for the honor of a mitzvah; so that a Jewish girl should be saved the pain of embarrassment.

This is the story:

Long ago, due to the distance between the hometown of the chatan and kallah, it was common for the chatan to meet his kallah for the first time only just before the chuppah, in fulfillment of the law that one is obligated to see one's kallah before performing kiddushin: "One is forbidden to consecrate a wife until he sees her first, in case he will perceive her to be unattractive and dislike her, and the Merciful One said, 'You shall love your fellow as yourself'."

At this particular wedding, the kallah was seated on the bride's chair prepared especially in her honor, looking beautiful in her wedding dress and adorned with jewelry as is customary for a bride. But when the chatan came to see her, he noticed that she limped slightly. He insisted that since he had not been informed of this imperfection, it was considered as 'a mistaken deal'. He declared that he wants to break up the engagement and does not wish to marry her. Without further ado, the chatan and his family left the wedding hall.

When the kallah realized what this meant, a torrent of heartrending sobs erupted from deep inside her soul. She cried without let-up, deeply offended by the terrible, stinging insult she was treated to while sitting on the throne of royalty. A huge commotion broke out in the hall.

Among the participants was a bachur named Avraham Shenker. The kallah's tears and heartbreak deeply affected his sensitive soul. On the spot, he offered to marry the girl so as to spare her this disgrace and humiliation.

Both sets of parents, who knew each other from way-back, discussed the details and were pleased with the match. They sat down to write up a marriage contract and the chuppah took place immediately, in accordance with the Jewish law. And so Avraham salvaged the dignity of the kallah and her entire family.

"It is self-understood," pointed out the elders of Yerushalayim, "that this kind of match will produce offspring of exceptional caliber; great, G-d fearing, Talmidei Chachamim and distinguished Rabbanim from among the most glorious Gedolei Hadar."



## Pearls of the Parsha

### Treasures

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



#### Complainers? It's their Nature

*"The people took to seeking complaints; it was evil in the ears of Hashem"* (Bamidbar 11:1)

What exactly did they complain about? The verse does not give a clear answer. The Ramban writes, "They spoke like complainers; they spoke bitterly, like those who are suffering, and it was evil in Hashem's eyes for they should have followed Him with joy and gladness due to all the good He bestowed upon them."

The sefer Ta'am Hatzvi writes that the essence of a complainer is that he is full of complaints. It does not make much difference about what, in every situation he will find something to grumble about.

So it is in every generation. No matter the situation, some people are full of criticism. Woe to them that they find what to complain about at all times.

This is why Hashem was so angry with them. Why do they not see things with a positive eye? The Torah conceals the reason for their dissatisfaction for the simple reason that there was nothing to their complaint; whatever would be they would find something to complain about...

#### Slackening in Torah Brings War

*"When you go [to wage] war in your Land"* (Bamidbar 10:9)

Seemingly, the word הַמְּלֹחָה – war, is missing the letter lamed. It should have said, לִמְלֹחָה – to wage war.

HaRav HaKadosh Tzvi Elimelech of Dinov zt"l (Igra D'Kallah) resolves this grammatical discrepancy with an important lesson:

It is hard to understand how there will ever be war in our Land, for Hashem promised that even a sword of peace will not pass in our Land as it says (Vayikra 26:6), "and a sword will not cross your Land."

Rather, the idea is that if, G-d forbid, the people become lax in Torah study, they must then be afraid of battle. This is what the missing lamed alludes to: If limud (Torah study) is missing, this will be the cause of war in the land.

But if there is Torah study then there is no Satan and no evil mishap.

#### Don't Get Overwhelmed by Criticism

*"Did I conceive this entire people or did I give birth to it?"* (Bamidbar 11:12)

Maran Rabbi Chaim Kanievski shlita urged his close acquaintances not to take other people's criticism to heart.

He related that his father zt"l explained to him the meaning of the verse (Tehillim 106:16), "They were jealous of Moshe in the camp; of Aharon, Hashem's holy one". Concerning Moshe, who was set apart and ascended to heaven, the people protested that he was supposed to be in the camp, while about Aharon, who loved peace and pursued peace and was in the camp, they said Hashem's holy one should be set apart!

He added an amusing anecdote that is brought in the ancient sefarim. A father and son were once traveling together. The father rode on the donkey while the son walked next him. Someone met them and said to the father, "Where is your compassion for your son? Get off the donkey and let your son ride!"

Someone else came across the pair and turned to the son who was now riding on the donkey: "Is this how you honor your father?!" So both rode on the donkey.

A third person met them and declared, "Where is your compassion for the donkey?" They both alighted.

A fourth person met them and exclaimed, "Three donkeys are walking and one does not ride on the other?!"

They picked up the donkey and carried it on their shoulders.

This is the end of one who is intimidated by what others say...

#### Torah Study Without Mitzvah Fulfillment Does Not Endure

*"Speak to Aharon and say to him: When you kindle the lamps, toward the face of the Menorah shall the seven lamps cast light"* (Bamidbar 8:2)

The name of the Parshah, Beha'ilotcha – when you kindle – begins with the letter 'beit' which has the numerical value of two. This alludes to the fact that elevating oneself in Avodat Hashem is dependent on two things: Torah study and mitzvah observance (beha'ilotcha can also be translated as 'when you rise up').

Indeed, it is appropriate for every Jew to be aware that Torah study without mitzvah performance does not endure, since the primary goal of Torah study is for the sake of observing its mitzvot. Similarly, fulfilling the mitzvot in absence of Torah study is also deficient, since it is the actual Torah study that arouses a person to mitzvah observance. Also, through studying the Torah and its laws one becomes aware of the correct way to perform the mitzvot.

Many people claim that it is enough for them to fulfill the mitzvot, and since they already know what they must observe, they do not need to study Torah. Those who come with this claim should be told clearly that it is impossible to fulfill Hashem's mitzvot in the best and most perfect way without studying the Holy Torah. For besides the fact that the Torah teaches and guides us how to perform the mitzvot, it also has the power of awakening a person to observe the mitzvot and cautioning him regarding them.

If a person does not toil in Torah, his heart will quickly cool off in his service of Hashem and he will no longer feel the need to observe the mitzvot; first the 'minor' mitzvot and then later even the 'major' ones.

Just as the Kohen Gadol would kindle the Menorah in the Beit Hamikdash every single day, so too a person must study the Torah, compared to the Menorah, and warm oneself by its light, every day and every hour, as the Torah instructs us (Devarim 6:7), "And you shall speak of them while you sit in your home, while you walk on your way, when you retire and when you arise."



# A NOVEL LOOK AT THE PARSHA

## What is Required of a Good Leader?

### The Woman Who Triumphed Over the Admor of Nadvorna

"As a nurse carries a suckling." This is what Moshe Rabbeinu cried out to Hashem from the depths of his heart, describing the ideal, lofty characteristic that should be displayed by a leader.

A powerful saying expressed by the Sanzer Rov, author of *Divrei Chaim*, sheds light on this prominent quality: "When one loves the Father, one also loves His children!"

This attribute was a cornerstone of the admirable conduct of the Admor of Nadvorna zt"l, the Be'er Ya'akov. The sefer *Avihem Shel Yisrael* describes the love he felt for the Jewish people. Out of his great love for our Father, he loved every single one of His children in an exceptional way. Not for nothing were all sectors of Jews drawn to him. They felt in their hearts that he loves them sincerely and is prepared to do anything for them, proved by the hundreds and thousands of incidents where he aided even those who were not from his court and had no connection with his chassidut, only because he found out about their plight.

Anyone who asked for his help, or even his attention, received it generously. Even those others would avoid, he welcomed with open arms. His holy hands would caress the abscesses of their souls, cleaning and disinfecting, bandaging and healing. There was no wound he was not prepared to treat.

#### This Woman Triumphed!

He once expressed the following sentiment to a close attendant: "I am approached by wayward people and listen to them patiently, even answering and encouraging them, while just on hearing their words I feel they deserve to be thrown from the fourth floor. But I go down to their level..."

He added, "This story happened with my grandfather, the Holy Rabbi Meir'l of Parmishlan zy"a. A woman went in to see him and handed him a kvittel. The Holy Rabbi looked at the note and said, "Are you not embarrassed to give me a kvittel?!" The woman replied simply, "The Master of the World sees even more things and keeps quiet!" He later said that this woman won a victory over him.

A distinguished Jew from Bnei Brak attested that when his daughter became of marriageable age, a match was suggested for her with a boy from one of the Chassidic Yeshivot. However, he had no idea how to find out about the boy in question. Despite not being counted among his chassidim and only being slightly acquainted with him, his legs took him to Rabbeinu. Rabbeinu listened to his problem and told him, "Come back to me in two days and I will see what I can do. Even better, leave me your phone number." The next day the surprised father received a phone call from Rabbeinu, who identified himself and then proceeded to relate all the information he had found out about the boy.

Another clear demonstration of his love for others was apparent when he was asked advice about an errant individual, who was sentenced to imprisonment after being tried in court. After he had served part of his sentence, askanim debated whether they should try and get him released early. Perhaps it would be more appropriate for him to learn his lesson inside the prison walls.

When Rabbeinu heard about their deliberation, he determined the man's fate using an expression from Chazal (*Makot 23a*), "Since he was smitten he is considered as your brother." He declared, "He already received his blow; while we are obligated to help him return to normal life."

Not only did he demonstrate self-sacrifice when saving others from their troubles, but his devotion manifested itself even when it came to just somewhat lightening the darkness of someone's hardship for even a short time. Even when he knew he was unable to rescue the person from his fate, he still did not look away. He attempted to ease his load by offering words of encouragement and strengthening him with his pleasant countenance and warm words, just so he could make it even a bit easier for him to continue carrying his load.

#### Good Things One Does Not Push Off

Rabbeinu demonstrated another aspect of adding to a person's quality of life, through his custom not to delay relaying good news or helpful advice, and all the more so not tarrying with charity money that he could distribute sooner.

He was once told about someone from his court who was suffering terrible harassment and the chassid's distress caused Rabbeinu much pain. This chassid would regularly visit Rabbeinu, and he was actually supposed to come to see him that very evening. But that afternoon Rabbeinu preceded him by sending a messenger with a letter of encouragement, spreading a balm on his wounds. That evening, the chassid came to Rabbeinu and asked, "Rabbeinu knew that I was coming tonight, so why was it so urgent to send the letter already in the afternoon?" Rabbeinu replied simply, as if he did not understand the question at all, "If one can lighten the suffering of a fellow Jew two hours earlier, how could it be permitted to delay?!"

## **RADOSHITZ - 18 Sivan**

### **YOM KIPPUR**

The Holy *Sabba Kadisha* of Radoshitz once told the following tale:

There was once a simple ignorant country bumpkin who came into town to observe *Yom Kippur*.

He entered the shul and found the townsfolk all davening and crying before *Hashem*. He too wished he could cry tearfully and *daven* like them, but he simply could not bring himself to do so.

“What should I do, my house is full of good food, I lack no source of income, I have health and wealth and all that I need. With nothing missing and nothing lacking what will bring me to tears?”

Just then he remembered the good fatty stomach he used to culture the curds. Wait, didn’t he forget to store it down in the cool depths of the cellar?! Oh no! Surely, he forgot and now it will spoil!

His thinking of the spoiled stomach made him so distressed that he burst into tears. Now that he had a good cry going, he felt new genuine sobs and tears of true remorse welling up inside him over past sins and misdeeds. He had awoken his heart to truly repent and cry and weep for *teshuva*.

And so he cried all *Yom Kippur* long to rectify himself and for a *tikkun* for his soul.

Using the story above the holy Gradzisker Rebbe continued:

In order to explain the pasuk (*Shemos* 29:1) “This is the action you should take and what you should do to sanctify them,” the *Midrash Rabbah* (*Tetzaveh* 38:4) cites the pasuk “**קחו עמכם דברים** – take words with you,” saying that they told *Hashem*, we don’t know how to [sanctify ourselves properly,] *Hashem* answered them ‘cry and pray before Me and I shall accept [your *avodah* and *teshuva*]’.

Why does the *Midrash* juxtapose these two *pesukim* next to each other, what is the connection being made between the action we need to take and the crying and praying to *Hashem* with words?

The author of the *Midrash* wants to understand the connection between action and sanctification, isn’t sanctification of *korbanos* achieved through required thought rather than action? If a sacrificial offering is brought with all the proper acts that fulfill all halachic requirements and criteria however one foreign improper thought renders the offering – *pigul* and unwanted. However the *pasuk* implies that some kind of act is what

sanctifies the *korban*, therefore the *Midrash* cites a *pasuk* that what *Hashem* wants is take words with you to *Hashem*, saying that really all matters of *avodah*, be it *davening* or sacrificial offerings are all really about the thoughts and intentions behind the act. If a person studies *Torah* or *davens* really loudly with great enthusiasm but with ulterior motives and improper thoughts then his *avodah* too is *pigul* – and unwanted.

If however his loud enthusiastic cries are done for the sake of awakening and rousing himself to do a proper accounting and reckoning of his past misdeeds for self correction, to awaken him to do teshuva and repent and return and purify his heart to fulfill *Hashem*'s Divine will, then such loud cries are also beneficial and good.

This is the meaning of our story, that by simple acts lacking any lofty thought process behind them, to reach and achieve high lofty spiritual levels and rectify your soul.

However, he who serves up an *avodah* with *pasul* thoughts, ulterior selfish motives and improper thoughts of self aggrandizement, arrogance and similar thoughts his *avodah* is *pigul* – unwanted and undesired by *Hashem*.

For example, he who studies *Torah* and *davens* and finds that afterwards he is heartbroken and feels humbled by the experience this is a good sign of purity of direction and action. His *avodah* will help him reach completion.

If however, after his *avodah* of *Torah* and *Tefilah* he feels great, haughty and arrogant, saying to himself 'ha, look at me and my *davening* and my learning, see what I accomplished,' thinking to himself 'Baruch *Hashem* look at what I achieved and succeeded in learning and *davening* today!' with false pride this is detestable behavior and such *avodah* is *pigul* – disgusting thoughts are abominable to *Hashem*.

The sacrificial offerings of *korbanos* were all meant to draw a person closer to *Hashem* with humility and subjugation and lowliness as the holy ancestor the Aptar Rav explained that when bringing a *korban* the *Kohanim* would engage the person in conversation back and forth regarding his sins and past misdeeds, raking him over the coals until they broke down his spirit and he was truly heartbroken over his sins. That is truly how a *korban* atones for sin as *Chazal* say *Berachos* 12b if a person transgressed and is embarrassed by what he did wrong he is forgiven for all his sins.

That is what the *Midrash* meant take your words and repent and return to *Hashem*, cry out and *daven* before Me and I shall accept it, this way the *Midrash* interprets the *pasuk* that what must be done to sanctify a person, what act is needed to create *kedusha*, it is the act of subjugation, lowering oneself in humility and being broken hearted. The primary objective is not the act alone of offering the sacrifice rather taking the words, repenting and returning to *Hashem* by crying out and *davening* before Him broken heartedly, this is what sanctifies the act.

*Binas Yisroel – Tetzaveh – Rav Yisroel of Gradzisk HY”D*



## **KEDUSHAS ERETZ YISROEL OF HIS DWELLING**

The Radoshitzer *Rebbe*'s descendants had a tradition that he used to often say that he had sanctified all the rooms in his home with the *kedushah* of *Eretz Yisroel*. Even a rotting floorboard or a splinter from the beams of the rooms that fell to the ground was kept and never thrown away. He would place these in *geniza* as one does with *tashmishei kedusha*.

## **THE ARCHITECTURE OF TZADDIKIM**

The *Dayan* and *Moreh Tzedek* of Warsaw once told story he had heard from a reliable source:

The *Poritz* and ruler of Radom once visited the Radoshitzer seeking his blessings and salvation, upon seeing the hovel and ruin that the *tzaddik* called home, he was very dismayed. The house was small and in disrepair and so he told the *rebbe* that he wished to help him expand the house and rebuild it, adding a few rooms. The *rebbe* however declined and explained that he did not wish to move or change a thing, even the stones in the ground. He explained to his followers and close *Chassidim* that before he built his home he was visited by Rav Avrohom Yehoshua Heschel, the Apta *Rav* author of *Ohev Yisroel* as well as by Rav Meir of Apta, author of *Ohr LeShomayim* and with their staves they sketched on the ground, marking the location and plans for his home. Therefore, he wished to make no change to their holy plans.

\* \* \* \* \*

18 Sivan, is the *yahrzeit* of the *Sava Kadisha* of Radoshitz, Rav Yissachor Dov Ber *ben* Rav Yitzchok zy'a. The following is a *segula niflah bador um'enusah* from him. If someone is in an "eis tzorah", they should give no less than 19 *perutas* to *tzedaka* and light a candle for his *neshama*, and say the *posuk*: **כִּי גּוֹי אָבֶד עֲצֹת הַמָּה וְאֵין בָּהּ תְּבוּנָה** (*Ha'azinu* 32, 28) and you will be saved from all *tzar*. This can be done anytime, not just on the *yahrzeit*.

*Zechuso Yagen Aleinu!*



# מן ומשיעץ

ממלכת קדש קדשות על פסוק מהתורה קב"ה של

הסבא קדישא מרואדאסיך ז"ע



## תפילה וסגולת נפלאה

לאמרה על כל דבר בקשה, בעת נתינת צדקה לעילוי NAMES מרבנן רביינו הסבא קדישא הרה"ק רבי ישכר בער בן רבי יצחק מרואדאסיך ז"ע וע"א

לשם יחוד קודשא בריך הוא ושכינתי בדוחלו ורחימנו  
ליחד שם יה' בו"ה בשם כל ישראל.

הירני נותן סכום לצדקה סך של עבור  
בשם רבינו ישכר בער בן רבי יצחק זכורתו יגן  
עלינו לטובת החזקת ושמירת האוהל הקדוש  
שער קברנו בבית עולם בעיר רואדאסיך.

יה' רצון מלפניך ה' אלוקינו ואליך אבותינו  
בשם ששם עת את תפלה הצדיק הזה והצלחת  
אותו מפל צירה וצוקה ועשית עמו נסים  
ונפלאות גלויים ונסתרים, בן ביזמותה תהא נא  
שעת רחמים ועת רצון מלפניך ותעשה עמידי  
(פב"פ) נסים גלויים ונסתרים, ותצילני מפל  
צירה וצוקה מעתה ועד עולם.

(כאן יפרט בקשתו המינוחית)

אקרא לאלקים עליהם לקל גמר עלי. חfine ה' כי אלקיך אקרא  
כל הימים. עוזרנו אלקינו ישענו על דבר בבוד שטנק והצילנו  
ובכפר על חטאינו למען שטנק. עשה למען שטנק, עשה  
למען ימינה, עשה למען תורתה, עשה למען קדשנה. יהי  
לרצון אמריך פי והגנו לפניה ה' צורי וגואל.

יאמר פסוק זה בכונה גדולה על דעת רבינו ישכר בער בן  
רבי יצחק שהבטיח לכל האומרו לראות ישועות וברכות

**כ"גוי אבד עצות חממה אין בהם תבונה.**

**איבערצונגעבן די צדקה  
להחזקת הבית החיים  
ביתע רופט: 718.298.4390**



# MEOROS HATZADDIKIM

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Lights Of Our Righteous

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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)**

## *Parshas Beha'atoscha*

CHASSIDUS ON THE PARSHA

### The Lesson Of The Silver Trumpets - How Two Halves Become A Whole

"Fashion for yourself two silver trumpets from one solid body of material" (10:2).

The Aptar Rav, in Ohev Yisrael, cites a teaching from Rav Dov Ber, the Maggid of Mezritch, on the mitzva in our Parsha to fashion two silver trumpets. The Hebrew word for trumpets is chatzotzros, which the great Maggid tells us can be read as chatzi tzuros - two halves. The pasuk is telling us that Hashem commanded Moshe to fashion two half forms of kesef, kesef also meaning "desire", as in the pasuk in Tehillim 84:3: my soul desires - nichsefa.

The Aptar Rav says that although he received this tradition in the name of the Maggid, he heard no explanation of its meaning. He therefore offers his own unique interpretation of the idea. Moshe Rabbeinu was the preeminent teacher of all Klal Yisrael. He was their leader and intermediary between them and Hashem. Thus, Moshe is known in the

seforim as Ba'ala de'Matronisa, "the husband of the Matron". For our purposes, this means that he served as the conduit of blessings and shefa from the Shechina to us, Knesses Yisrael. In this way, Moshe was a mashpia, an active partner in the relationship. In other places, however, Moshe is described as the ultimate expression of daas, which serves as a repository where the higher Mochin Keser Chochma and Bina deposit their vast spiritual light. For our purposes, this means that Moshe acted as a passive receiver in that relationship rather than an active giver as he did in the previous one.

What this means practically speaking is that Moshe was sometimes an active giver and other times a passive receiver. This, says the Aptar Rav, is the secret of the blurred lines between what it means to be a giver or recipient in any relationship. Often, people who are givers will tell you that they get even greater pleasure out of giving than their recipients did out of receiving their gifts and donations. This blurred line means that every giver is also a recipient of the pleasure from that very act of giving. Thus, every mashpia is also a mekabel. This is the deeper meaning of Chazal's well-known statement in Pesochim 112a, that "more than the calf desires to suckle, the mother cow desires to nurse her". Although these roles blur, they are distinct ones; the mother cow is still the active giver and the calf still the passive recipient.

The Aptar Rav says that this is one of the ways to understand the Maggid's teaching - that Hashem commanded Moshe to fashion two silver trumpets from one solid form, or two half-forms of desire that form one whole. That is why Hashem commanded Moshe to make the trumpets from one solid piece of silver: because they are two halves that form one whole. Hashem was teaching Moshe that the relationship between a donor and a recipient, a giver and taker, an active business partner and his passive silent partner, are two halves of the same whole built on the desire and pleasure of giving and receiving. This interchange is what it means to build friendships, relationships and partnerships, and thus two halves become one whole.

## The Lesson Of The Nuns - Back To Where You Belong

"And when the Ark traveled...And when it rested he said..." (10:35-36)

The Aptar Rav, in Ohev Yisrael, seeks to understand why there are two upside-down letter nuns preceding and following these pesukim. Rashi comments here that the nuns serve to act as simonim, that this is not the correct place or location for these pesukim. If so, asks the Aptar Rav, why choose upside-down nuns as simonim to mark and signify that these

pesukim are not in the right place?

The Apta Rav explains the secret behind the travels of Bnei Yisrael in exile. There are dispersed sparks of holiness which are concealed, swallowed up and imprisoned among the shells and husks of impurity. These scattered sparks of holiness, called nitzotzos hakedusha, sank down into the lowest depths of depravity known as the fifty gates of impurity or Nun Shaarei Tuma. After a while, the sparks believed that this was their true place and that they had reached their destination. Effectively speaking, when someone holy sinks down into a dark, dank place and settles there, eventually he adapts and gets used to where he is living until he is so used to it that he thinks that he actually belongs there! He forgets that he is exiled!

When Bnei Yisrael traveled through the Midbar, they traveled as a camp of 600,000 souls, with Moshe Rabbeinu at the helm. They thus formed a holy chariot, a vehicle for the Divine Presence to dwell among them as they carried the Aron containing the Luchos in their midst, and they had the power and ability to withdraw, rescue, unleash, uncover and redeem the lost hidden and imprisoned sparks, freeing them and uplifting them back to their source.

When the sparks recognized their true calling, their higher purpose, and saw where they could go and where they truly belonged, they left the dark, twisted alleyways behind, emerged from the depths and came back to pure, white brilliance. They ran, flying away from the valley of death and were uplifted, soaring back to their source. They realized that they did not belong there; this wasn't their true place as they had mistakenly believed. This is why, explains the Apta Rav, sometimes Bnei Yisrael spent more time camping in one location and less in others; the duration of their encampments and journeys corresponded to how many sparks they had to redeem there and how long the process took.

Now we see, based on this introduction, why there are two nuns; each represents the fifty gates, the Nun She'orim of Bina, gates of light that opened and shut the fifty gates of tuma. This is why these nuns are here, as Rashi explained - to serve as simonim and reminders that this was not their place, that there in the darkness of Golus they did not truly belong, that they belonged somewhere higher, and then, using the power of the Aron and the Luchos, the camp of Klal Yisrael, with Moshe at its helm, redeemed the sparks back to where they did truly belong.

# Simple Faith Vs. Sophisticated Sins

And the rabble (Asafsuf) among them desired a desire and Bnei Yisroel also wept once more (11:4).

Rav Eliezer Dovid Friedman of London shares with us a teaching from Rav Yisroel Dov Ber Gilerenter, the Yashnitzer Rav, and author of Ravid HaZahav and Devir HaMutzneh, who was a talmid and disciple of the Ropshitzer Rebbe, Reb Naphtali Horowitz.

The Ropshitzer asks, "How could it be that the generation known as Dor HaMidbar, who were called a Dor De'ah - a generation filled with knowledge - could cry over something as trivial as meat?! Further, they ate the mon from Heaven every day - surely such a spiritual, ethereal food as mon was preferable to meat?"

The Ropshitzer builds the kasha further, strengthening the question by differentiating between the Asafsuf (also known as the Erev Rav) and Bnei Yisroel. Why would Bnei Yisroel cry together with the Erev Rav? Surely they recited the same daily blessing that we do: "She'osoh Li Kol Tzorki," Hashem has fulfilled all of my needs. Since Bnei Yisroel were a nation of strong emunoh, surely they believed that they were not reciting this berochoh levataloh! And if it was not in vain, and Hashem was fulfilling their every need, He would have given them meat had they needed it! So why did they join the Erev Rav in their weeping?

The Yashnitzer Rav answers in the name of the Ropshitzer that when Bnei Yisroel saw how the Erev Rav desired meat, they introspected and realized that they too must have sinned in a similar manner, since we know that perception of a sin in another person is like a mirror reflecting a wrong that we ourselves must rectify (see, for example, Meor Eynaim, Chukkas, in the name of the Baal Shem Tov).

Rav Friedman cites the Bnei Yissoschor (Tishrei 4:2:6) who recounts the well-known story of the Baal Shem Tov who once observed a Jew desecrating Shabbos in public. The Baal Shem Tov was shocked; he realized that if he had seen this chillul Shabbos, it must mean that he was guilty of the same aveiroh in some way. Upon introspection, he remembered that he had once observed someone defaming a Torah scholar in public. Since the Zohar (III 29a) calls Torah scholars by the appellation "Shabbos," the Baal Shem Tov realized that by failing to defend the scholar he too was guilty of some form of chillul Shabbos.

Therefore Bnei Yisroel cried and did teshuvoh, realizing that they too had been ensnared in a similar sin of desire! What was their sin? They had said, "We remember the fish

(dagah)...in Egypt" (pasuk 5). The regular word for "fish," dag, is spelled with the letters Gimel Dalet which represent the concept of gomel dalim, giving to the poor. In the word dag, however, the letters are juxtaposed in reverse, where the Dalet is chasing the Gimel; the poor man is pursuing the giver.

The Arizal teaches us that all physical objects contain holy sparks, and we can uplift those objects by using them for mitzvos. In Mitzrayim there were many spiritual sparks that called out for aliyoh. This was what Bnei Yisroel remembered: the objects themselves chased them, wanting to be uplifted. Now in the desert, however, they were eating the mon, called "angel food," so holy that it was completely absorbed into the body with no waste left over to excrete later (Yoma 75a, Rashi Tehillim 78:25). Here, the bread was elevating them, unlike in Egypt, where they elevated the bread! This is why the mon is described as Z'ra Gad (pasuk 7), where the letter Gimel is found before the Dalet; here, the giver (the mon) comes before the poor man receiving it (Bnei Yisroel). The mon was doing them the favor by elevating them spiritually!

Thus, Bnei Yisroel cried and remembered the fish, the dag, once again. They sought a higher level of Divine service to uplift those sparks, to serve Hashem by elevating their food, rather than eating mon and being the recipients of Hashem's favor. This desire to be overly sophisticated was their mistake. It is not our job to investigate Hashem's reasons and to seek to do better than Him! If He desired to shower them with mon from Heaven, they should have rejoiced and accepted His will faithfully, rather than seeking higher, more sophisticated levels of Divine service. They should have realized that in each place a different form of avodoh was needed; in Mitzrayim, the avodah was to uplift the sparks, whereas in the Midbar, the avodah was to be purified and refined by eating the angel food called mon.

The Yashnitzer Rav was once asked by his students to relate some wondrous tale about his Rebbe, Rav Naphtali Ropshitzer. He told the following:

When I was a youth in Rymanow, I had a friend, and together we traveled often to the holy Ropshitzer. The Ropshitzer's custom was that he personally distributed the challos to his disciples and Chassidim who came to the *tisch* to eat at their Rebbe's Shabbos table. Whenever my friend and I came before the Rebbe, he would always hand us two challos that were still attached to each other. Since we were good friends attached to one another, we took this as a sign from our Rebbe that he acknowledged our great friendship and how we were well-matched and suited to each other to the extent that we stuck together! One day we had a disagreement and argued over some matter that caused our friendship to fracture. That Shabbos, at the Friday night *tisch*, when the

Rebbe handed us the challos, he handed each of us a single challah, for he could feel our hearts were not together. After the seudah I sought out my friend and we renewed our bond of friendship. Sure enough, at the Shabbos day seudoh, we once again came before the Rebbe, and he handed us two challos, attached once more!

## Following The Doctors Orders

MOSHOL -

Aharon did so ... (8:3)

To praise Aharon for he made no changes (Rashi).

The Dubno Maggid tells us that there were once three sick individuals, all of them suffering from the same ailment. They all approached the same physician for help. The doctor examined them each in turn and prescribed each of them the same regimen of herbs and medicines to heal them.

The first man was simple and unlettered. He did not know anything about medicine at all and he presumed nothing, so he strictly followed the doctor's orders. He was healed and recovered fully.

The second man was a bit more sophisticated and believed himself to have some understanding of medicine. He read up on the effects and meaning of some of the medicines, herbs, and treatments, and decided that he would follow the ones which made sense to him. At the same time, he summarily disregarded the ones he did not understand. Needless to say, his sickness grew worse and he died.

The third was the most learned and he was even somewhat familiar with certain remedies and types of medicine and treatments. Yet, despite all his knowledge, he admitted that the physician was much more of an expert than he was. It was this humility that saved him, for he decided that due to his doctor's expertise, he would listen to him and follow his advice and prescriptions completely. And so he too was healed and saved.

Sometimes, explained the Dubno Maggid, the simple people who have full faith, are the ones who fulfill the commandments fully with no questions asked. Sometimes the wise are more prone to failure for they seek to understand and research and know reasons and

explanations. This is why Aharon is praised for not changing anything; he followed instructions to the letter and did not ask questions, research, or try to use his own limited human understanding. Rather, he followed Hashem faithfully and did not change even one detail.

## “When You Light The Candles, All Seven Flames Should Face The Center Of The Menora” (8:2).

The Ohr HaChaim cites the statement of Rav in the Gemora Shabbos 22 that the Menora served as a testimony that the Shechina dwells among Klal Yisrael. Obviously the purpose of the Menora in the Bais HaMikdosh is not to give light. Rav explained that the testimony that the Menora gave was its miraculous Ner Maarovi, its westernmost candle, which contained the same exact measure of oil as all the other candles, yet always burned longer. The Kohen would always begin with that candle and end with that candle; it was an everlasting flame.

The Ohr HaChaim asks if the entire purpose of the Menora is for the miracle of the Ner Maarovi. If so, why do we need seven candles? For the flames of the candles to face the center you need only three candles: the center Ner Maarovi and one candle on either side. The Ohr HaChaim answers that a proper Menora needs seven candles and that this hints at a wondrous idea:

The seven candles represent the seventy nations of the world with Klal Yisrael at their center. All the nations face toward and illuminate Klal Yisrael and even when all their lights eventually fade and fail, still Klal Yisrael shines on and its flame never goes out.

Candles shine best at night, and night represents Gulos, whereas the Geula is like the morning after. So too during exile, the nations shine brightest, but when the flames of the nations go out during the day of redemption, the light of Klal Yisrael endures and shines.

### Praises for the Ohr HaChaim HaKodosh

#### What Does the Rebbe Say?

Whenever there was any difficulty in understanding the meaning of the pesukim in the Parsha, the Tzaddik Rav Aharon of Karlin, mechaber of the Bais Aharon, used to say, “Lomir zehn vus der Rebbe zogt – Let’s see what the Rebbe says.” By “Rebbe”, he meant,

of course, none other than the Ohr HaChaim HaKodosh, which he would then take out and review to see the answer to his difficulties. (Peninei Ohr)

### Every Erev Shabbos

Among the different sedorim of Limud HaTorah, Rav Chaim Palagi's son records that his father studied the sefer Ohr HaChaim HaKodosh on the Parsha every Erev Shabbos before Mincha together with a group of other Rabbonim. (Tzava MeChaim p. 67)

### The Ohr HaChaim's Peshat

Rav Pinchas Koritzer used to say that only with the final arrival of Meshiach Tzidkeinu will we merit to understand the peshat in the Ohr HaChaim HaKodosh. (Divrei HaRav by Rav Mendelsohn of Komemiyus)

## *Stories on the Parsha*



### Chillul Shabbos

Rav Friedman cites the Bnei Yissoschor (Tishrei 4:2:6) who recounts the well-known story of the Baal Shem Tov who once observed a Jew desecrating Shabbos in public. The Baal Shem Tov was shocked; he realized that if he had seen this chillul Shabbos, it must mean that he was guilty of the same aveiroh in some way. Upon introspection, he remembered that he had once observed someone defaming a Torah scholar in public. Since the Zohar (III 29a) calls Torah scholars by the appellation "Shabbos," the Baal Shem Tov realized that by failing to defend the scholar he too was guilty of some form of chillul Shabbos.

### How The Ropshitzer Distributed His Mon

The Yashnitzer Rav was once asked by his students to relate some wondrous tale about

his Rebbe, Rav Naphtali Ropshitzer. He told the following:

When I was a youth in Rymanow, I had a friend, and together we traveled often to the holy Ropshitzer. The Ropshitzer's custom was that he personally distributed the challos to his disciples and Chassidim who came to the *tisch* to eat at their Rebbe's Shabbos table. Whenever my friend and I came before the Rebbe, he would always hand us two challos that were still attached to each other. Since we were good friends attached to one another, we took this as a sign from our Rebbe that he acknowledged our great friendship and how we were well-matched and suited to each other to the extent that we stuck together! One day we had a disagreement and argued over some matter that caused our friendship to fracture. That Shabbos, at the Friday night *tisch*, when the Rebbe handed us the challos, he handed each of us a single challah, for he could feel our hearts were not together. After the seudah I sought out my friend and we renewed our bond of friendship. Sure enough, at the Shabbos day seudoh, we once again came before the Rebbe, and he handed us two challos, attached once more!

## *Gedolim Be'misasm Yoser*



### Yahrzeits For Parshas Beha'alooscha



#### **Rav Yoel Zisman Spitzer (Sivan 18)**

He married Sara Etya, the daughter of Rav Tzvi Green of Deish.

He died *al Kiddush Hashem* at the hands of the

Nazis.

His son Rav Dov Ber Spitzer authored the *sefer Toldos Kol Arye*, and his daughter married Rav Eliezer Ehrenreich, *Rav* of Congregation *Kav Chaim* of Brooklyn, New York, whose foundation reprinted and spread the *seforim* of the Ehrenreich and Schwartz families, descendants of the *Kol Arye* of Bergsaz and

Mad.

 **Rav Yissocher Dov Ber of Radoshitz (Sivan 18)**

 **Rav Levi Yitzchok of Ozierna (Becho Yevorach Yisrael) (Sivan 18)**

 **Rav Yisroel Zev Halevi Ish Horowitz (Rosh Beis Din of Ohel, Eretz Chemdah) (Sivan 18)**



**Rav Avrohom Hakohen Katz Rappaport Shrentzel Rosh Yeshivas Chevron, Shu't Aysan Ha'ezrachi (Sivan 18)**

Aauthor of Aysan HaEzrachi

Son of Rav Yisroel Yechiel HaKohen Katz

Born in Lwow 1584) ט"מ(שׁוּ)

Rav Avraham served as head of the rabbinical court of Lwow, he was a scion of the well knownwell-known Rappaport rabbinical family.. Yet, he was known as Shrentzel after his father-in- law, Mordechai Shrentzel whose father Yitzchak Shrentzel had also served as head of the rabbinical court and built the large synagogue within the city of Lwow. He was very wealthy and did not support himself from the rabbinate; instead, he supported a yeshiva and its students, serving as their Rosh Yeshiva. He was a parnes in the Vaad Arba Aratzos - Council of The Four Lands and wasa nasi and gabbai (treasurer) for the poor of Eretz Yisroel. He stood at the helm of his yeshiva for forty-two years.

He was a disciple of the Sem'a (Rabbi Yehoshua Wolk).

Hand he authored a well- known work of rabbinic responsae titled, Aysan HaEzrachi.

He passed away 18 Sivan 1651 נ"ט.

 **Rav Yaakov Elimelech of Dej (Sivan 18)**

 **Rav Chaim Menachem Mendel Panet of Dej (Sivan 18)**

 **Rav Moshe Mordechai Shteger (Meged Shamayim) (Sivan 18)**

 **Rav Avrohom Yosef Pesachovitz (Be'er Mayim) (Sivan 18)**

 **Rav Aharon Cohen (Beis Aaron) (Sivan 18)**

 **Rav Moshe Leib Shapiro (Taba'os Hachoshen) (Sivan 18)**

 **Rav Simcha Yair Rosenfeld (Orah V'simcha, Av Beis Din of Pietrkov) (Sivan 19)**

 **Rav Chaim Yehuda Leib Halevi Zilbermanz (Av Beis Din of Kuzhmir, Chayil V'chossen) (Sivan 19)**

 **Rav Shmuel Hominer of of Yerushalayim (Eved Hamelech) (Sivan 19)**

 **Rav Yehuda Ibn Atar (Minchas Yehuda, Rav, Av Beis Din & Rosh Yeshiva in Fez) (Sivan 19)**

 **Rav Menachem Nachum of Skver - Boro Park (Sivan 19)**

 **Rav Tzvi Hirsch of Nadvorna (Tzemach Hashem L'Tzvi) (Sivan 20)**

 **Rav Elozor Fleklesh (Teshuva Mi'ahava) (Sivan 20)**

-  **Rav Aharon Zelig of Vishnitz (Sivan 20)**
-  **Rav Zev of Rachmastrivka (Sivan 20)**
-  **Rav Nossen Dovid of Amsena (Sivan 20)**
-  **Rav Eliezer Fisch of Biksad (Shem Eliezer) (Sivan 20)**
-  **Rav Dovid Menachem Manish Babad of Tarnopol (Chavatzelet Hasharon) (Sivan 20)**
-  **Rav Chaim Mordechai Labaton (Chief Rabbi & Av Beis Din Aleppo) (Sivan 20)**
-  **Rav Feivish Schneebalg of London (Sivan 20)**



**Rav Yisroel Dan Taub Modzitzer Rebbe (Sivan 20)**

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Rav Yisrael Dan Taub, the Modziter Rebbe (1928-2006). He was born in Warsaw, and made aliyah with his family at the age of seven. In 1950, he married Rochel, the daughter of Rav Shmuel Aharon Shadrovitzki from Bialistok. He became Rebbe upon the passing of his father, the Imrei Eish. He led his Chassidim for many years from his beis medrash in Tel Aviv, and in 1995, he moved to a new location in Bnei Brak. He was also a member of the Agudas Yisrael Moetzes Gedolei Hatorah. He was buried next to the kever of his father at Har HaZeisim. The Modzitz dynasty descends from Rav Yechezkel of Kuzmir, Poland, who was a talmid of the Chozech of Lublin. Reb Yisrael Dan, was Rav Yechezkel's grandson's great-grandson. The tradition of

composing and singing niggunim was started by the second Modzitzer rebbe, known as the Zvoliner Rebbe, Rav Shmuel Eliyahu.

-  **Rav Chaim Avraham Halevi Horowitz (Bostoner Rebbe) (Sivan 21)**
-  **Rav Shlomo Shapira of Munkatch (Shem Shlomo) (Sivan 21)**
-  **Rav Aryeh Leibush Horowitz of Stanislav (Harei Besomim) (Sivan 21)**
-  **Rav Yehoshua Heschel Hakohen of Kapish (Zichron Yehoshua) (Sivan 21)**
-  **Rav Shimon Sofer of Erlau (Hisorerus Teshuva) (Sivan 21)**
-  **Rav Mordechai Lowy (Mor Dror) (Sivan 21)**
-  **Rav Moshe Sofer of Erlau (Sivan 21)**
-  **Rav Meir of Shidlovtza (Sivan 21)**
-  **Rav Yechiel Michel of Nemrov/Nemirov (Sivan 22)**
-  **Rav Dovid Deitch (Ohel Dovid) (Sivan 22)**
-  **Rav Boruch Osher of Chernobyl (Sivan 22)**
-  **Rav Isamar Rosenbaum of Nadvorna (Nadvorna Rebbe of Czernowitz) (Sivan 22)**
-  **Rav Yisroel Mordechai Twersky of Rachmastrivka (Sivan 22)**
-  **Rav Yosef Leib Sofer (Av Beis Din of Paksh, Yalkut Sofer) (Sivan 22)**
-  **Rav Tzvi Hirsch Schwartz (Sivan 22)**
-  **Rav Chaim Dov Halperin (Vasloj Rebbe,) (Sivan 22)**



## Rav Yitzchok Shlomo Ungar (Sivan 22)

Harav Yitzchak Shlomo Ungar was the son of Harav Avraham Tzvi, zt"l, author of Machaneh Avraham on Maseches Mikva'os and Maseches Beitzah. Rav Avraham Tzvi was the scion of an illustrious family. He was a sixth-generation descendant of the Panim Me'iros; his father, Rav Chaim, was a talmid of Harav Menachem Prosnitz Katz, zt"l, one of the greatest talmidim of the Chasam Sofer; and his grandfather, Harav Yechiel Michel Ungar of Tzehlim, zt"l, served as the meshamesh of the Ksav Sofer and Harav Shimon Sofer of Cracow.

Rav Avraham Tzvi's mother was the daughter of Reb Zalman Berger, a wealthy man who fought bravely against the Reform and haskalah movements.

In World War I, Rav Avraham Tzvi was drafted into the army, during which time he constantly reviewed Torah by heart.

In 5686/1926 Rav Avraham Tzvi was invited to serve as Rav of Kapa-Var. Reform influence in this community was so strong that during the initial period after the family's arrival, young Yitzchak Shlomo was the only child in the local Jewish school who wore a yarmulke. Under the Rav's influence, the community grew tremendously.

During the Holocaust, Rav Yitzchak Shlomo endured untold hardships in numerous labor

camps. After liberation he moved to Eretz Yisrael and fulfilled his father's final request to found a yeshivah, which he named for his father.

The Chug Chasam Sofer community in Bnei Brak, which was zocheh to have Rav Yitzchak Shlomo at its helm, was also the home of the yeshivah. Rav Yitzchak Shlomo also established a kollel for avreichim who studied halachah under his guidance.

Rav Ungar was niftar on 22 Sivan 5764/2004, after a few months' illness. He was survived by his Rebbetzin, his brothers, Harav Yechiel Michel Ungar, the Pupa Dayan, and Rabbi Yeshaya Ungar, gabbai of the Skverer Rebbes and thousands of talmidim and admirers the world over who will long remember him.

Zecher tzaddik livrachah.

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**Rav Efraim Fishel Rabinowitz (Rosh Yeshivas Tiferes Yisroel) (Sivan 22)**

**Rav Dovid Frankel-Maryles of Berlin (Karban Haeidah) (Sivan 22)**

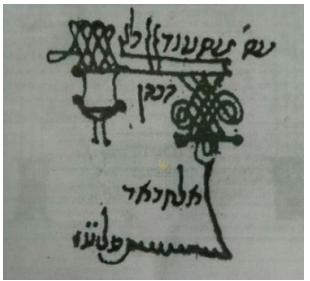
**Rav Yehuda Assad of Szerdahely (Yehuda Ya'ale) (Sivan 23)**

**Rav Eliezer Yosef Ledenberg (Sivan 23)**

**Rav Yaakov Pollak (Sivan 23)**



## Rav Massoud Hakohen Elchadad Mekubal of Morocco (Sivan 24)



Born ה'תק"ג in Morocco served as Rosh Yeshiva in Yeshivat Mekubalim Beit E"l in Yerushalayim. In 1902 he travelled as a fundraiser to Tunis and Tripoli where he earned a reputation as a miracle worker (see testimonies of this in the sefer [Ma'amar Esther](#).

Djerba, 1946, pgs 7-9). In 1903 he was appointed Rosh Yeshivah of the Chassidim Beit-E"l where he headed the yeshiva for over thirty years. He davened from the Siddur of the Rashash according to the kavvos of the Arizal. He studied Kabbalah for over sixty years and was the most senior mekubal of his time. In his last years he suffered greatly and was unable to walk so his disciples carried him on their shoulders to shul. He passed away at the very old age of 107. He passed away on 24 Sivan ז' ה'תרפ"ז and was laid to rest on Har haZeisim. A sample of his signature and handwriting is extant.

His seforim include:

- [Ben Mechabed Av](#)
- [Koach Maasav Higid LeAmo](#)
- [Simchas HaKohen 1 and part 2](#)



**Rav Yaakov Yitzchok Shapira of Blendov (Emes L'Yaakov) (Sivan 24)**



**Rav Yisrael Chaim Friedman (Rachover Rav, Likutei Maharich) (Sivan 24)**



**Rav Moshe (German Tosefist) (Sivan 24)**



**Reb Yossele Rosenblatt (Sivan 24)**

# *Gedolim Be'Masayhem*



## STORIES & ANECDOTES

**Rav Avrohom Hakohen  
Katz Rappaport**

**Shrentzel Rosh Yeshivas  
Chevron, Shu't Aysan  
Ha'ezrachi (Sivan 18)**

### **Rav Avrohom Katz Rappaport Shrentzel About Him And Rav Meir, The Maharam Of Lublin**

The Maharam was an outspoken critic of his contemporaries and he took issue with many of their works on Jewish law of his day on Jewish law. Remarkably, he argued with the Shulchan Aruch, the Rema's glosses, as well as with the Sem'a's commentary, as well. Such offhanded remarks in his responsa include the fact that their opinion on matters of Jewish law carried little weight

in his estimation, and that he cared little, if at all, to study them.

This attitude may have been one of the leading causes for his dismissal from his post of rabbi in Lwow. This is supported by according to the following story recorded in the work Matzvos Kodesh and cited in Anshei Shem and Ir HaTzedek:

Once, the author of Aysan HaEzrachi, Rabbi Avraham Shrentzel made a wedding and married off his son. He invited many guests, among them noted personalities and rabbis including the Maharam. At the end of the affair, out of respect for the great rabbi, Rav Avraham proceeded to escort him home. The Maharam

however, distracted as he was with his own thoughts took no notice of this escort until he reached his own doorstep.

Once he was home, the Maharam's wife, noting that the well-known Avraham Shrentzel was escorting her husband, turned to the Maharam and pointedly remarked: "Why don't you notice who is escorting you? Does your honor supersede his? Could you not even honor him esteem your escort by taking notice of his escort or engaging him in conversation?"

The Maharam responded saying,: "And what about his own Rebbe and teacher, the author of the Sem'a? Why did he not join his student and

escort me home? Was his honor so great that he did not feel the need to honor me as well?"

When Rav Avraham Shrentzel heard his own Rebbe's honor demeaned, he decided that in defense of the Sem'a's honor, he would have the Maharam removed from office.

After the wedding, he summoned the public leaders of the community as well as the heads of the Council Of The Four Lands and exerted whatever political influence he had against the Maharam until he succeeded in having him deposed. At that time, the city of Lublin sent after the Maharam and asked him to serve as their rabbi. The Maharam left Lwow for Lublin to serve as their rabbi instead.

**Rav Tzvi Hirsch of Nadvorna** Tzemach Hashem L'Tzvi (Sivan 20)

### Sell Your Shtreimel For A Copy

The Divrei Chaim of Sanz used to say that one should be willing to pawn his shtreimel in order to acquire a copy of

the Maggid of Nadvorna's sefer, Tzemach Hashem L'Tzvi.

(Luach HaHillula)

The Tosher Rebbe said that the heilige Ropshitzer Rav used to keep the sefer, Tzemach Hashem L'Tzvi within eyesight at all times; it never left his table. He also related that Rav Yitzchok Isaac of Zidatchov set aside time each day to study Tzemach Hashem L'Tzvi. Referring to this daily shiur he remarked, "The words found in this sefer are exceedingly deep and profound."

### His Mikva Was Used By Neshamos

The Tosher Rebbe told how when Rav Bertzi, the father of Rav Mordechai of Nadvorna moved to Nadvorna, he used the mikvah of the Maggid Rav Tzvi Hirsch daily. When the mikvah was not in use the rest of the day and the night, the building was locked and the waters of the mikvah remained covered by a heavy wood board as was customary on those days. One day the shamash came to Rav Bertzi to report a strange and

inexplicable phenomenon. Although the door was locked, he kept finding the board moved as if someone had entered during the night and toiveled (immersed) in the mikvah.

"But it's impossible; how could that be?" asked the shamash.

Rav Bertzi's reply startled the shamash even more: "The neshamos from the olam ha'elyon (supernal heavens above) must immerse in the fiery river Dinur; some of them came here and immersed instead in the mikvah of the Tzemach Hashem L'Tzvi which is equivalent!" This phenomenon continued into the days when Rav Mordechai of Nadworna was rebbe. The neshamos continued to immerse in the holy mikvah where the Tzemach Hashem, Rav Tzvi Hirsch; Rav Bertzi; and Rav Mordechai all immersed.

The rebbe, Reb Bertzi, was adamant that no change or innovation ever be made to the maggid's holy mikvah where neshomos toiveled rather than in the Nahar Dinur. (Avodas Avoda Sichos Kodesh Vol. II

Behaaloscha pp. 313-314)

**Rav Shlomo Shapira**  
Shem Shlomo (Sivan 21)

### **Rav Meir Premishlaner's Glass Of Tea**

The Tosher Rebbe told the following account:

When Rav Shlomo was to marry the daughter of Rav Yekusiel Shmelka of Sassov, who was the son of Rav Moshe Leib Sassover, he traveled to Sassov for the chasunah and stopped on the way in Premishlan to receive Rav Meir Premishlaner's berachah.

The Rebbe Reb Meir'l handed him a piping hot glass of tea and ordered him to drink it all up while it was still boiling hot. Rav Shlomo heeded the tzaddik's instructions and downed the blistering brew with mesirus nefesh. As a reward for his unquestioning obedience, Rav Meir indeed gave him a berachah that he should be healthy and strong his entire life. (Avodas Avoda Sichos Kodesh Vol. II Behaaloscha p. 316)

### **A Surprise Wedding Guest**

According to the Tosher Rebbe, at the chasunah of Rav Shlomo of Munkascz during of the mitzvah tantz, someone dressed in a bearskin came in and danced with the chassan and kallah. All present assumed it was a fellow wedding guest who decided to amuse the chassan and kallah and bring them joy. When the story was described to Rav Meir of Premishlan however, he said that it was none other than the kallah's grandfather, Rav Moshe Leib Sassover who descended from the olam haelyon to dance the mitzvah tantz with his granddaughter the kallah! (Avodas Avoda Sichos Kodesh Vol. II Behaaloscha p. 316)

### **The Trees That Were Too Tall**

Adjacent to the home of the Munkaczer Rav (the Shem Shlomo), grew a beautiful garden; yet, he was always too busy to enjoy it. During his final days, however, he would stroll and breath the fresh air in the company of his son, the Darkei Teshuva, and his grandson, the Minchas Elazar.

Once, during their stroll, the Shem Shlomo pointed at a tree

and asked if it was an almond tree. His son and grandson confirmed that it was. After a few minutes, the Shem Shlomo asked his son to stop so he could sit beneath the shade of the trees. He sat for a while and then said, "I once heard that Rav Aharon of Karlin had a nigun for the pasuk in Shir Hashirim, "el ginat egoz yaradati, I have descended into the almond orchard." I once knew this song but have now forgotten its tune."

"I learned this nigun," said his son. "When I was in Sanz, I heard it from Rav Shlomo of Bobov (Rav Tzvi Hirsch, the Darkei Teshuva)." He then sang the beautiful nigun. The words to it were:

"My mother asked me to gather almonds and nuts but alas, the trees are so tall; o' woe, the children are so small. Alas, they cannot reach the almonds and nuts."

The Shem Shlomo listened and cried. "How great is the pain and anguish of the children when they cannot climb the tree and gather the fruits." He explained, "This is what we mean when we sing zemiros

and mention almonds and pomegranates. We are asking Hashem, 'Master of the World, please enable us to reach the "almonds" and "fruit" that are high up in tall trees and thus attach ourselves and reach You!" (Beis Shlomo)

**Rav Isamar Rosenbaum**  
Nadvorna Rebbe of  
Czernowitz (Sivan 22)

### The Violin

Rav Mordechai'leh of Nadvorna played the violin. He taught his descendants that they too should attempt to learn the instrument's secrets, explaining, "When Moshiach comes, who then shall play in his honor and add music to his welcoming ceremony? Chaim'el Klezemer? Or a tzaddik from among one of us, if we might have such a merit?!"

His son, Rav Meir of Kretchnif, said before his passing, that his son, Rav Isamar, would be the best successor to inherit the violin. However, he would not change the family custom of drawing lots. When Rav Meir passed on and there was in fact a lottery drawn among

Rav Meir's holy sons for their grandfather's holy possessions and the violin did indeed fall to Rav Isamar. Rav Isamar played the violin only a few times a year at auspicious times such as Lag BaOmer, Chanukah, and at family simchas. On these occasions he played the well-known Nadvorna Niggunim for Echad Yachid u'Meyuchad as well as Yedid Nefesh and Bar Yochai on Lag BaOmer. He was once asked, if he only played a few times a year and never practiced, how did he learn and know how to play? He answered that when his father, Rav Meir of Kretchnif once played those niggunim to him and said, "See - that's how you play the violin," he acquired the knowledge right then and there on the spot and never needed to practice again!

Once he had moved to Czernowitz and later, when the accursed Nazis began their rampage, his home was miraculously spared their wrath from searching and pillaging. One day, the precious violin vanished. My Rebbe, the Clevelander of Ra'anana shlit'a was looking out the window a few days

later and miraculously he spied the precious violin being hidden by an unknown thief beneath the haystack in his wagon. Immediately upon hearing this, Rav Isamar simply went outside, marched up to the amazed goy's wagon, lifted the haystack, pointed at the instrument, and thundered, "That is my violin!". He retrieved his instrument and just marched back to the house. The thief was too stunned to utter a word.

### The Miracle Of The Young Czernowitzer Rebbe

There was a young Jewish woman who was married to a merchant just outside Czernowitz. Her custom was to hire a non-Jewish wagon driver who would drive her wagon to and from town, where she would purchase goods and wares that her husband would sell. One such day, the wagon driver she hired was too inexperienced to handle the horses properly and they began to tear down the main road in Czernowitz bearing down upon all passersby. The horses' hooves thundered as people ran screaming for their lives. One

luckless young non-Jewish boy failed to escape and was killed.

The father of the boy realized he was now in a position to frighten the Jews and to squeeze them for their money. He demanded compensation from them, day after day and week after week, for the loss of his child. His demands grew and his threats were always the same: If they didn't pay up, he would go to the authorities and press charges for manslaughter. It was the fault of the merchant's wife's, the father reasoned, as she had hired the wagon driver and was therefore responsible for the boy's death. The extortion attempts and ransom tactics never let up. Still the Jewish couple refused to pay the man, lest they become destitute.

The father was true to his threats and went to the authorities, who drew up a case and set the court date for several weeks later. The merchant and his wife went from lawyer to lawyer; however, each one said there was no point and that the case would surely be decided in

favor of the father. They predicted that the merchant's wife would be imprisoned for a long time. The merchant went to his rebbe, and he too could not offer help.

Finally, the wife's sister mentioned that a young man, a rebbe, had just moved into her apartment building and that he appeared to be a tzaddik; perhaps they should go to him? Rav Isamar was then only seventeen and had only recently become a rebbe. He had just moved to Czernowitz and had not yet built a beis medrash or home, and was meanwhile renting an apartment in the same building as this sister. The merchant's wife heeded her sister's advice. To her amazement, the young rebbe asked her to retell the entire story in far more detail than any lawyer had!

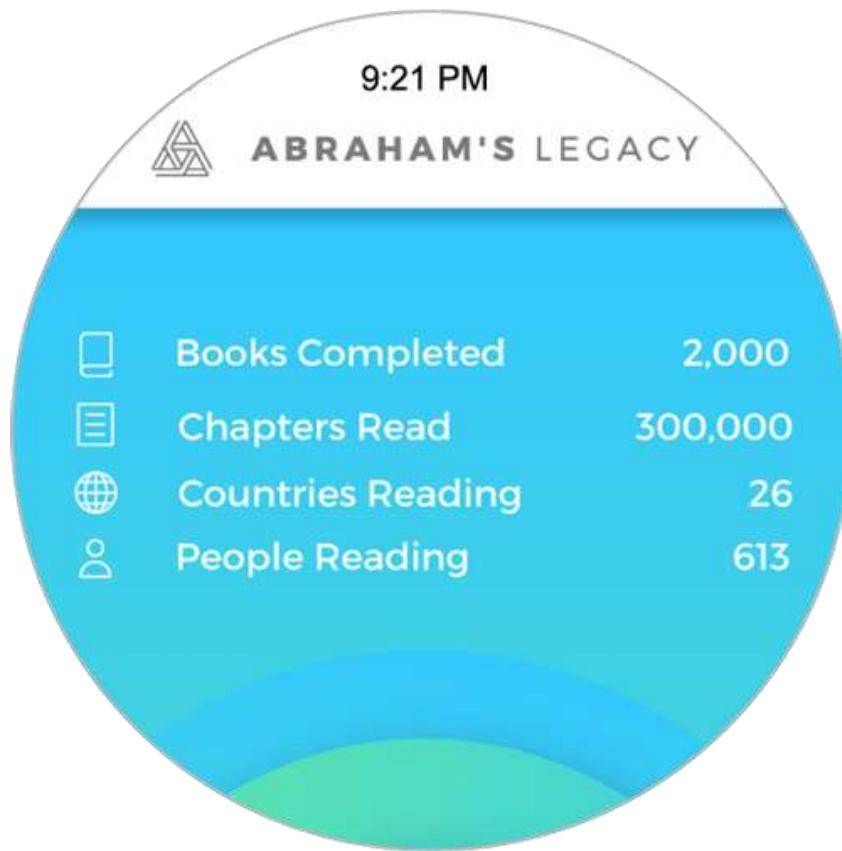
He then nodded his head and declared, "You have absolutely nothing to fear; this man will be dead and buried before you go to trial! Go home with a light heart." She could not believe the good news. The following week, she came back to Czernowitz to search for

one more lawyer, just in case the young Rebbe's berochoh was too good to be true, but her sister told her the news, "Why are you here looking for a lawyer? Didn't you hear that the goy died and was buried yesterday? He suddenly got a high fever, and before the doctor even arrived he was dead - the doctor had no choice but to simply establish his death!"

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