



MEOROS HATZADDIKIM

— Lights Of Our Righteous —

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 Behar & Pesach Sheni & Lag B'omer

CHASSIDUS ON THE PARSHA

לזכר נשמת

ר' זכרי' שמעון הכהן בן צירל

Sefiras Haomer

Rav Naftoli Tzvi Horowitz

In Zera Kodesh to Behar, the heilige Ropshitzer Rav asks:

As a nation, Am Yisrael counts Sefira in order to purify our souls from filth and tuma. Is this some kind of segula? Is it some kind of supernatural process that we are automatically purged and purified just by counting the days of the Omer?

This cannot be, because we do see plenty of people who count Sefira and not only do they

not cleanse and refine themselves for their past misdeeds, we see that they do not even desist from their current *tumas chet*, instead continuing their filthy activities, sinning and defiling themselves.

We therefore conclude, says the *Ropshitzer*, that the days of *Sefira* are meant to be days of *teshuva*. There are fifty gates of *teshuva* and counting the forty-nine days of the *Omer* leads us to the fiftieth gate, as the *pasuk* (*Vayikra* 23:16) tells us, "You shall count fifty days." The *pasuk* says we begin counting for seven weeks the day after Shabbos. Since the week is seven days long and Shabbos is the seventh day and we begin counting "the day after Shabbos", the day we begin counting is in effect the eighth day.

The eighth attribute among the *Sefiros* is *Hod*, associated with healing the sick, which is why at *Matan Torah* all judgments were sweetened and all the sick were healed (*Tanchuma Yisro* #8).

The *Ropshitzer* explains that the days of *Sefira* - these days of *teshuva* - therefore rectify and sweeten all judgments and transfer the judgments onto our enemies instead of us! The forty-nine days spell *mem tes*, which means to lower or push down, hinting at the wicked, now subdued and pushed down before the *Tzaddik*. Forty-nine is also the *gematria* of the words for a good heart - *lev tov*. This is because in order to count down forty-nine days towards *Shavuos*, *Zeman Matan Toraseinu*, we need to acquire a good heart - a *lev tov*. The *gematria* of the fiftieth year, the *Yovel*, is also equal to *lev tov* (with the *kollel*), because whoever acquires a good heart goes free!

Our *pasuk* therefore talks about *Behar Sinai*, the location of *Kabbolas HaTorah*, and also teaches us about *Shemita*, a preparation for receiving the *Torah*, because the counting of *Sefira* and *Yovel* achieve the same end - to sweeten judgments and acquire a good heart, a *lev tov*.

Lag B'omer Bows And Arrows And Rainbows

Rav Tzvi Elimelech Shapira of Dynow

There is a well-known *minhag Yisrael*, a custom that young students have, to shoot with a bow and arrow in displays of archery on *Lag BaOmer*.

Rav Tzvi Elimelech of Dynow, *mechaber* of *Bnei Yissoschor*, says he heard that Rav

Menachem Mendel of Rymanow explained the reason behind this *minhag* as follows:

It is known (*Yerushalmi Berochos* 9:2) that in the days of Rav Shimon bar Yochai the rainbow was not seen. On the day of his ascension we mark this occasion and commemorate the absence of the rainbow with the bow and arrow. (*Bnei Yissoschor Iyar* 3:4)

Stories on the Parsha & Pesach Sheni & Lag B'omer

Hamotzi Lechem Min Ho'oretz

At first the *Bas Ayin's* family had a hard time adjusting to the new climate and harsh conditions in Eretz Yisroel, but he did his best to help them adjust and accept the hardships with love.

While the *Rebbetzin* complained about the flat dry pitas, she was unused to baking from the coarse flour that she had to hand-grind herself, the Avritsher *Rav's* reaction was the exact opposite. The *Bas Ayin* was delighted to eat such bread. Again and again he would excitedly recite the *pasuk*, "And it shall be when you consume the bread of the Land," repeating it with happiness and joy! So saying, he would break bread and joyfully share it with all those around. The members of his household and his followers later testified that they had never eaten such tasty bread as those pitas that the Avritsher *Rav* handed out himself that the *Rebbetzin* had baked.

The Avritsher *Rav* was in fact so delighted to be able to eat the bread of Eretz Yisrael that one year when there was a severe drought and the local populace was forced to use imported grain from *Chutz Lo'oretz*, the *Bas Ayin* refused to eat any bread that was baked with such grain. He justified his actions based on the following argument:

It says in *Vayikra* 25:20: "What shall we eat during the seventh year?" Why would they worry about a shortage or lack of food for observing *Shemitta*, when they could easily have solved the problem by importing grain from *Chutz Lo'oretz*? Rather, the answer lies with the end of the very same *pasuk*: "because we shall not be able to plant or reap and

gather our own grain." The emphasis is placed on "our own grain." What shall we do if we lack our own grain from Eretz Yisrael? This then is a clear proof straight from the *Torah*, concluded the Avritsher Rav, that the primary objective is to eat from the produce of Eretz Yisrael.

The Earthquake In Meron

In the year 5670 תר"ע on *Lag B'Omer*, there was a strong earthquake in Meron that killed many people. At the time, the Rebbe was on the roof of the *tzion*, dressed in his striped *kaftan* and fur *shtreimel*, meditating and *davening* with his eyes closed as if it was *Yom Kippur*. When the earthquake started, he told all his close followers and anyone else in his vicinity to draw near and stand beside him - and all those who heeded his words remained miraculously unharmed!

Gedolim Be'misasm Yoser



Yahrzeits for the 13th of Iyar ~ Begins Friday Night (05-14-2022)

 **Rav Yosef Naimintz - Av Beis Din of Piltz, Maaseh Choshev (5560 / 1800 - 222nd Yahrzeit)**

 **Rav Pinchos Shapira - Katzellenbogen of Ostila (5635 / 1875 - 147th Yahrzeit)**

Yahrzeits for the 14th of Iyar ~ Begins Saturday Night (05-15-2022)

 **Rav Meir baal Hanes (3881 / 121 - 1,901st Yahrzeit)**

Rabbi Meir Baal Hanes passed away on the 14th day of the Hebrew month of *Iyar*. He is buried on the shores of Lake Kinneret, only a short distance from the city of Tiberius. The grave of Rabbi Meir Baal Hanes is one of the holiest sites in the Jewish world and thousands of people flock there to pray for their salvation. Rabbi Meir Baal Hanes (the miracle maker) was a Jewish sage who lived in the time of the Mishna. According to the Talmud, his father was a descendant of the Roman Emperor Nero who had converted to Judaism. His wife Bruriah is one of the few women cited in the Gemara. He is the third most frequently mentioned sage in the Mishnah.

 Rav Shmuel of Karov - Shir L'Chassidim (5580 / 1820 - 202nd Yahrzeit)

 Rav Yehuda Leib of Zokilkov - Likutei Maharil (5586 / 1826 - 196th Yahrzeit)

 Rav Yehuda Tzvi of Stretin (5667 / 1907 - 115th Yahrzeit)

 Rav Eliyahu Chaim Meisel of Lodz (5672 / 1912 - 110th Yahrzeit)

 Rav Tuvia Goldstein - Rav & Rosh Yeshivas Emek Halacha - Boro Park, Ish Halacha (5763 / 2003 - 19th Yahrzeit)

Harav Tuvia Goldstein was born in 5677/1917 in the Polish town of Vlodova. His father, Reb Chaim Meir, z"l, was the town's *shochet*. In the early 1930s, he was admitted to *Yeshivah Ohel Torah* of Baranovitch, headed by Harav Elchanan Wasserman, zt"l. From Baranovitch, he went to learn in *Yeshivas Kamenitz* under Harav Baruch Ber Leibowitz, zt"l. The Goldsteins immigrated to the United States and settled on the Lower East Side of Manhattan. Reb Tuvia joined the staff of *Yeshivah Rabbeinu Yaakov Yosef* (RJJ) and also served as a *Dayan* on the *beis din* of Harav Yosef Eliyahu Henkin, zt"l. A prominent *posek* of his time, Rav Goldstein established *Yeshivas Emek Halachah*. Rav Goldstein led the yeshivah for around 30 years.

Yahrzeits for the 15th of Iyar ~ Begins Sunday Night (05-16-2022)

 Rav Zecharia Mendel Loeb of Belz - Be'er Heitev (5431 / 1671 - 351st Yahrzeit)

 Rav Aryeh Leib Shapira of Vilna - Me'on Arayos (5521 / 1761 - 261st Yahrzeit)

 Rav Nesanel Weill - Korban Nesanel (5529 / 1769 - 253rd Yahrzeit)

 Rav Shalom Teomim of Shtefanesht - Av Bais Din Shtefanesht, Ohr Hatorah (5588 / 1828 - 194th Yahrzeit)

A nephew of the *Pri Megadim*, and a disciple in Chassidus of Rav Baruch of Mezibuz, the *Degel* and the *Kozhnutzer Maggid*. Rav Sholom Teomim was a famed *Mekubal* and Av *Bais Din* of Shtefanesht.

 Rav Chaim Meir Yechiel Shapira of Moglenitza - Tiferes Chaim (5609 / 1849 - 173rd Yahrzeit)

Yahrzeits for the 16th of Iyar ~ Begins Monday Night (05-17-2022)

 Rav Meir Lublin - Rav of Lublin, Maharam Lublin (5476 / 1716 - 306th Yahrzeit)

 Rav Menachem Mendel Hager of Zablitov (5641 / 1881 - 141st Yahrzeit)

 **Rav Moshe Shmuel Halevi Rottenberg of Kassan (5706 / 1946 - 76th Yahrzeit)**

 **Rav Yechiel Michel Feinstein - Ches-Yud Davar (5763 / 2003 - 19th Yahrzeit)**

 **Rav Tzvi Hirsch Rosenbaum of Kretchnif (5766 / 2006 - 16th Yahrzeit)**

He was a great great grandson of Rav Mordechai of Nadvorno. Born in Sighet in Romania's Marmorosh region, he went to study at *Yeshivas Ohr Torah* in Stanislav after his Bar Mitzvah. On *Tisha B'Av* 1945, he arrived in Eretz Yisrael. And opened his first *Beis Midrash* in Batei Ungarin. In 1975, he opened a *Beis Midrash* in Bnai Brak and in 1980, another one in Yerushalayim.

Yahrzeits for the 17th of Iyar ~ Begins Tuesday Night (05-18-2022)

 **Rav Yechezkel Halevi Landau of Prague - Noda B'Yehuda (5553 / 1793 - 229th Yahrzeit)**

 **Rav Moshe Chaim Ephraim of Sudilkov - Degel Machane Ephraim (5560 / 1800 - 222nd Yahrzeit)**

 **Rav Isomor of Konskovaile - Mishmeres Isomor (5591 / 1831 - 191st Yahrzeit)**

 **Rav Tzvi Hirsch Weill of Horodna - Zera Gad (5591 / 1831 - 191st Yahrzeit)**

 **Rav Yehoshua Heschel Babad of Tarnopol (5598 / 1838 - 184th Yahrzeit)**

 **Rav Boruch Mendel Baum of Stolin - Noda B'Shearim (5665 / 1905 - 117th Yahrzeit)**

 **Rav Mordechai Twersky of Rachmastrivka (5680 / 1920 - 102nd Yahrzeit)**

 **Rav Pinchos of Ostila - Sh'eris Le'Pinchos (5703 / 1943 - 79th Yahrzeit)**

 **Rav Nissan Lipa Alpert - Rabbi of Agudas Yisroel, Far Rockaway (5746 / 1986 - 36th Yahrzeit)**

Rabbi Alpert, one of the most prominent and celebrated students of Rabbi Moshe Feinstein zt"l, was counted among the most distinguished rabbonim in this country. He was the son of Rabbi Shabtai Alpert zt"l, the rabbi of Plonk in Lithuania, who was the nephew of the *Chofetz Chaim* zt"l. After receiving *semichah* from Rabbi Feinstein, Rabbi Alpert accepted a position as rebbe at Yeshivat Tiferet Yerushalayim and then, in 1967, was appointed a rosh yeshiva at the Rabbi Isaac Elchanan Theological Seminary. In his later years, Rabbi Alpert also served as the spiritual leader of Agudath Yisroel of Far Rockaway. He was previously rabbi of *Kehillat Chevrat Bochurim* on the East Side for many years.

Yahrzeits for the 18th of Iyar ~ Begins Wednesday Night (05-19-2022)



Rav Shimon bar Yochai - Rashbi (3881 / 121 - 1,901st Yahrzeit)



Rav Moshe Kohen Narol - Rav of Metz, Kel Molei Rachamim (5419 / 1659 - 363rd Yahrzeit)



Rav Moshe Isserles - Rav of Cracow, Rema (5432 / 1672 - 350th Yahrzeit)



Rav Shlomo of Krasnov (5588 / 1828 - 194th Yahrzeit)



Rav Uri of Rohtin (5649 / 1889 - 133rd Yahrzeit)



Rav Alter Eliyahu Rubinstein (5755 / 1995 - 27th Yahrzeit)

Harav Alter Eliyahu was born on 17 Kislev 5707/1946, in Sighet, Romania. As a young child, he moved with his father, Harav Efraim Fishel Halevi Rubinstein, z"l, and his mother, a"h, to Eretz Yisrael, where they settled in Beit Gamliel. Rav Rubinstein was later appointed by the *Klausenburger Rebbe* to head the *Sanzer Kollel* in Yerushalayim, and afterwards installed as Rav of the *Heichal Tzvi beis medrash* of Sanz-Klausenburg in Batei Varsha in Yerushalayim, a post he filled from 5730/1970 until 5753/1993. In 5753/1993 he was appointed Rav of the *Shomrei Hachomos kehillah* in Ramat Shlomo, Yerushalayim, a position he filled until less than a year before his *petirah*, when he left to lead the Antwerp community. In *Sivan* of 5764/2004, he was installed as Rav of Antwerp, succeeding Harav Chaim Kreiswirth, zt"l.



Rav Dovid Hecksher - Rosh Yeshiva Kol Torah - Yerushalayim (5758 / 1998 - 24th Yahrzeit)

Yahrzeits for the 19th of Iyar ~ Begins Thursday Night (05-20-2022)



Rav Meir ben Boruch - Maharam of Rottenberg (5053 / 1293 - 729th Yahrzeit)



Rav Petachya Lida - Yad Kol Bo (5511 / 1751 - 271st Yahrzeit)



Rav Menachem Mendel Turim of Rymanow - Rymanover Rebbe, Menachem Mendel of Pristik, Pristiker, Menachem Tzion (5575 / 1815 - 207th Yahrzeit)

In *Ateres Menachem*, we learn that Rav Menachem Mendel was born around 5505 in Neustadt, Poland, and studied in the illustrious *Yeshiva* of the Rebbe Reb Shmelka of Nikolsberg in Moravia. There, he became a member of the Chassidic movement and eventually a *talmid muvhok* of the Rebbe Reb Melech of Lizhensk in Galicia.



Rav Moshe Taub of Kaliv - Eis Ratzon (5696 / 1936 - 86th Yahrzeit)

Rav Moshe Taub was Rebbe in his ancestral city of Kalov where he served as Rebbe until his passing away in Budapest on 19th of *Iyar* 5696. He authored the *sefer Eis Ratzon*.



Rav Pinchos Twersky of P'shemishel (5705 / 1945 - 77th Yahrzeit)



Rav Ezra Attiya of Syria - Rosh Yeshiva Porat Yosef - Yerushalayim (5730 / 1970 - 52nd Yahrzeit)

He was the Sephardic *gadol* of Eretz Yisrael molding a generation whose influence reverberated around the world. But Rav Ezra Attiya was even more — he was the *abba* to every impoverished *bochur* who knew the Rav would never turn anyone away. When Rav David Attiya *shlita* is asked what he most remembers about his father Rav Ezra Attiya *ztz"l* — one of the greatest Torah teachers in Eretz Yisrael in the last century — he replies without missing a beat “His learning. He didn’t waste a minute. He was always learning Torah.”



Rav Yaakov Moshe Mordechai Soloveitchik of Lucerne (5755 / 1995 - 27th Yahrzeit)

Rav Yaakov Moshe Mordechai Soloveitchik of Lucerne (1915-1995). His father was Rav Yisrael Gershon Soloveitchik, son of Rav Chaim Soloveitchik of Brisk. Soon after his *Bar Mitzvah*, he traveled to Kamenitz to study under Rav Baruch Ber Leibowitz. He fled Poland to evade the draft, along with Rav Ahron Leib Shteinman, and the two stayed in Switzerland until the end of World War II. After the war, they traveled to Eretz Yisrael and studied at the *Lomza Yeshiva* in Petach Tikva, where he shared a room with Rav Chaim Kanievsky. He moved to Lugano and then Lucerne to head a *Yeshiva*.



Rav Moshe Kopshitz - Rosh Yeshiva Kol Yaakov & Rav of Romema (5764 / 2004 - 18th Yahrzeit)

Biographies of the Tzaddikim



Rav Meir baal Hanes (Iyar 14, 3881 / 121 - 1,901st Yahrzeit)



Rabbi Meir Baal Hanes passed away on the 14th day of the Hebrew month of *Iyar*. He is buried

on the shores of Lake Kinneret, only a short distance from the city of Tiberius.

The grave of Rabbi Meir Baal Hanes is one of the holiest sites in the Jewish world and thousands of people flock there to pray for their salvation.

Rabbi Meir Baal Hanes (the miracle maker) was a Jewish sage who lived in the time of the Mishna. According to the Talmud, his father was a descendant of the Roman Emperor Nero who had converted to Judaism. His wife Bruriah is one of the few women cited in the Gemara. He is the third most frequently mentioned sage in the Mishnah.

Rabbi Meir Baal Hanes said he would help those that gave to the poor of Israel. Before his death, Rabbi Meir Baal Hanes promised - as his legacy to all generations - that he will personally intercede in Heaven, on behalf of anyone in distress, who will give charity to the poor for the sake of his *neschama* (soul), in Israel in his memory.

To this very day it has been a sacred tradition for Jews, in crisis or need, to recite the words "G-d of Meir - answer me!" while giving *Tzedakah*.

Countless stories abound of men and women who during a personal crisis, experienced miraculous help when they gave charity to this holy fund in memory of Rabbi Meir Baal HaNes.

The story behind the *segula* has its basis in Mesechtes Avodah Zarah 18a-b of the Talmud. When Rabbi Meir's in-laws were found teaching Torah publicly, they were executed and his sister-in-law was taken by the Romans. Determined to win her release, Rabbi Meir took a large bag of golden dinars and approached her warden with the bribe. "Take the dinars, and give her to me!" he demanded.

The warden, fully aware of his fate should the escape be discovered, refused. Rabbi Meir then instructed him that if his superiors would try to harm him, he need only cry out, "G-d of Meir, answer me!" and the threat would disappear. The warden was skeptical, so Rabbi Meir proved the efficacy of the *segula* by throwing a stone at the vicious jail dogs. When the dogs rushed to attack him, Rabbi Meir cried, "G-d of Meir, answer me!" and they retreated meekly. The Roman warden, satisfied that he could rely on the miracle, released the girl. Sure enough, her disappearance was quickly discovered, and the guard was taken to be hanged. At the last moment, he exclaimed, "G-d of Meir, answer me!" The executioner suddenly stopped, took him down from the gallows, and questioned him. When the guard revealed the entire episode, the Romans engraved a likeness of Rabbi Meir on the city gates and hunted him down as a wanted man. Rabbi Meir narrowly escaped, but felt it necessary to run away to Babylon to avoid the Romans.

There is a custom that when something is lost, a person should give charity in the memory of the soul of Rebbe Meir Baal Hanes in the merit of finding what was lost. Then, the following prayer is said 3 times in a row:

אמר רבי בנימין, הכל בחזקת סומין, עד שהקדוש ברוך הוא מאיר את עיניהם. מן הכא, ויפקח אלוקים את עיניה ותרא באר מים, ותלך ותמלא את החמת. אלהא דמאיר ענני, אלהא דמאיר ענני, אלהא דמאיר ענני. בזכות הצדקה שאני נודב לעילוי נשמת רבי מאיר בעל הנס, זכותו יגן עלינו, למצוא את האבידה שאיבדתי

Rabbi Binyamin said: All are in the presumed status of blind people, until The Holy One, Blessed Be He, enlightens their eyes.

{Bereishit 21:19}, "And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink."

{The concept is that the well was always there, but Hagar did not see it. Only after praying did G-d open her eyes and she saw what was already there.

Sources for the minhag to recite *Eloka DeMeir Aneni* for a *Yeshua* include:

Kesser Shem Tov 388. Shu"t Responsum Chasam Sofer, Likutim 27, as well as Midrash Talpios, Aveidah, to help locate and find lost items. The Lubavitcher Rebbe would often encourage people to give specifically to the charity of Rabbi Meir Baal Hanes (see, for example, Likutei Sichos, vol. 31, p. 264, 270, vol. 36, p. 276, 289.)

Rav Chaim Yosef David Azulai (the Chida) explains (Pesach Einayim on Gemara Avodah Zarah 18a-18b) that the source for the custom to call out in times of danger, "G-d of Rabbi Meir, Eloka de'Meir Aneni! answer me!" comes from the following incident recorded in the Talmud Avodah Zarah 18a-18b:

When the Romans found Rav Chanina ben Teradyon engaging in teaching Torah in public, they barbarically executed him and condemned one of his daughters to a life of shame in a brothel. Beruriah, another daughter of Rabbi Chanina, appealed to her husband, Rabbi Meir, to save her sister.

She said to her husband: "It is a disrespectful matter for me that my sister is sitting in a brothel; you must do something to save her." Rabbi Meir took a vessel full of dinars and went. He said to himself: "If no transgression was committed with her, a miracle will be performed for her; if she committed a transgression, no miracle will be performed for her." Rabbi Meir went and dressed as a Roman knight, and said to her: "Accede to my wishes (i.e., engage in intercourse with me)." She said to him: "I am menstruating [dashtana] and cannot." He said to her: "I will wait." She said to him: "There are many women in the brothel, and there are many women here who are more

beautiful than I.” He said to himself: “I can conclude from her responses that she did not commit a transgression, as she presumably said this to all who come.”

Rabbi Meir went over to her guard, and said to him: “Give her to me.” The guard said to him: “I fear that if I do so, I will be punished by the government.” Rabbi Meir said to him: “Take this vessel full of dinars; give half to the government as a bribe, and half will be for you.” The guard said to him: ‘But when the money is finished, what shall I do?’ Rabbi Meir said to him: “Say: ‘G-d of Meir, answer me!’ And you will be saved.” The guard said to him: “And who can say that this is the case, that I will be saved by this utterance?” Rabbi Meir said to him: “You will now see.” There were these carnivorous dogs that would devour people; Rabbi Meir took a clod of earth, threw it at them, and when they came to devour him, he said: “G-d of Meir, answer me!” The dogs then left him alone. After seeing this, the guard gave the daughter of Rabbi Chanina ben Teradyon to Rabbi Meir.

Ultimately, the matter was heard in the king’s court, and the guard, who was brought and taken to be hanged, called out: “G-d of Meir, answer me!” They then lowered him down, as they were unable to hang him. They said to him: “What is this?” He said to them: “This was the incident that occurred.” And he proceeded to relate the entire story to them.

They then went and engraved the image of Rabbi Meir at the entrance of Rome where it would be seen by everyone, and they said: “Anyone who sees a man with this face should bring him here.” One day, Romans saw Rabbi Meir and ran after him, and he ran away from them and entered a brothel to hide. Some say he then escaped capture because he saw food cooked by gentiles and dipped [temash] this finger in the food and tasted it with the other finger, and thereby fooled them into thinking that he was eating their food, which they knew Rabbi Meir would not do. And some say that he escaped detection because Elijah came, appeared to them as a prostitute and embraced Rabbi Meir. The Romans who were chasing him said: “Heaven forbid, if this were Rabbi Meir, he would not act in that manner.” Rabbi Meir arose, fled, and arrived in Babylonia.

But what is the reasoning behind this seemingly strange prayer? Rabbi Chaim Yosef David Azulai goes on to quote the kabbalist, Rabbi Menachem Azariah of Fano (1548-1620), who explains that the supplicant's intention is that he accedes to whatever the lofty intentions were behind Rabbi Meir's own prayer to the Almighty. (Asarah Maamros, Maamer Chikur Din 1:26)

His Segulos:

Tzedaka For The Poor Of Eretz Yisroel

The Maharm A"sh explains the following regarding the custom to giving tzedaka in the name of Rabbi Meir Baal HaNess:

If a person gives tzedaka for the sake of Rabbi Meir Baal HaNess for a reason or purpose other than it being to help the poor who live in Eretz Yisroel, then he should not expect the soul of the tzaddik, Rabbi Meir Baal HaNess to intercede on his behalf. Hashem does not generally withhold reward for any good deed. Yet, according Rabbi Meir Baal HaNess' stipulation, giving tzedakah in his name for any other purpose than for helping the poor in Eretz Yisroel, fails to fulfill his last will and testament and remains ineffectual. On the other hand, performing the tzedakah in the way proscribed by the tzaddik shall bring peace and give the person life both in this world and in the eternal world of Olam Haba.

The reason why we promise tzedakah for the sake of the ascension of the soul of Rabbi Meir Baal HaNess is because during his lifetime, he witnessed firsthand the privation and distress of the poor people living in the Holy Land. Before his passing, Rabbi Meir Baal HaNess left a command in his will that for whomever gives tzedakah for the sake of his soul, he shall intercede on their behalf; he will plead for their success before the heavenly court - the beis din shel maala. We know that the prayers of tzaddikim who have already passed away continue to ascend before Hashem as is stated in many sources. Rabbi Meir Baal HaNess is known as a true miracle worker and we believe that his words will not fail us. This seems to me to be true and proper and lays the foundation for this custom which has spread throughout many locations in Eretz Yisroel; surely it is not an empty matter. (Based on Shut Imrei Ash Yore Deah 102)

This Weeks Segula In Honor Of Rav Meir Baal Hanes - Yahrzeit 14Th Iyar

There is a well-known *segula* to help find lost objects (I have tried it and found it to work many times): You say the following *Medrash* (*Medrash Rabba, Bereishis, Parsha Nun Gimmel*) and then give *tzedoka* to elevate the soul of Rav Meir Ba'al HaNes and recite twice "*Elaka de Rav Meir Aneni.*"

Vayifkach es eineha - Amar Rav Binyomin Hakol be'chezkas sumin ad sheHaKodosh Boruch Hu meir es eineihem - min hacha Vayifkach es eineha va'teilech va'timolei es hachemes.

Translation: And Hashem opened her [Hagar's] eyes - Rav Binyomin said, "We are all as blind people until Hashem enlightens our eyes so that we can see. From this *pasuk* we prove it: 'And Hashem opened her eyes and she went and filled the water flask.'"



**Rav Tuvia Goldstein Rav & Rosh Yeshivas Emek Halacha - Boro Park, Ish Halacha (Iyar
14, 5763 / 2003 - 19th Yahrzeit)**



Harav Tuvia Goldstein was born in 5677/1917 in the Polish town of Vlodova. His father, Reb Chaim Meir, *z"l*, was the town's *shochet*. When Reb Tuvia was only two years old, both his parents succumbed to typhoid. The young orphan was raised by his grandfather, the Rav of Vlodova, and his older sister.

In the early 1930s, he was admitted to *Yeshivah Ohel Torah* of Baranovitch, headed by Harav Elchanan Wasserman, *zt"l*. From Baranovitch, he went to learn in *Yeshivas Kamenitz* under Harav Baruch Ber Leibowitz, *zt"l*. He was in Kamenitz when World War II broke out, forcing him and his peers to flee.

Eventually Reb Tuvia, together with several other *bachurim*, found themselves in Russia, where they were sent to perform forced labor in Siberia. Reb Tuvia later related how the *bachurim* would help each other and how they would sit and think of innovative ways to work without transgressing Shabbos.

After the war, Reb Tuvia returned to his hometown, where he found that of his entire extended family, only one aunt had survived.

Reb Tuvia left Poland and made his way to Paris, where he met his *Rebbetzin*, who had spent the war in the Slabodka ghetto. Harav Mordechai Pogromansky, *zt"l*, enthusiastically advised her to marry Reb Tuvia.

The Goldsteins immigrated to the United States and settled on the Lower East Side of Manhattan.

Reb Tuvia joined the staff of *Yeshivah Rabbeinu Yaakov Yosef* (RJJ) and also served as a *Dayan* on the *beis din* of Harav Yosef Eliyahu Henkin, *zt"l*.

Reb Tuvia lived in the same building as Hagaon Harav Moshe Feinstein, *zt"l*, and they became lifelong friends.

Reb Moshe and Reb Tuvia could be found discussing halachic matters at all hours of the day and night.

Reb Tuvia was so attuned to Reb Moshe's way of thinking that he was able to tell whether what was said or written in Reb Moshe's name was genuine or fabricated.

Reb Tuvia was particular about not wasting time. He had a strong sense of responsibility to the *tzibbur*, always making himself available for *she'eilos*. His humility was legendary.

A prominent *posek* of his time, Rav Goldstein established *Yeshivas Emek Halachah*, where *yungeleit* would focus on learning *halachah l'maseh*. Under his guidance, they would be trained to serve as *poskim*, according to his particular *derech* of *psak halachah*. Rav Goldstein led the yeshivah for around 30 years.

Over the last few months of his life, Reb Tuvia's health deteriorated. On Friday night, 15 *Iyar*, Reb Tuvia's pure *neshamah* rose to the Heavenly spheres accompanied by the thousands of *blatt Gemara*, *piskei halachah*, *maasei chessed* and *mitzvos* that characterized his life. He was buried on Har Hamenuchos in *chelkas haRabbanim*.

Zechuso yagen aleinu.

hamodia.com



Rav Shalom Teomim Av Bais Din Shtefanesht, Ohr Hatorah (Iyar 15, 5588 / 1828 - 194th Yahrzeit)



A nephew of the *Pri Megadim*, and a disciple in *Chassidus* of Rav Baruch of Mezibuz, the *Degel* and the *Kozhnutzer Maggid*. Rav Sholom Teomim was a famed *Mekubal* and *Av Bais Din* of Shtefanesht, he was the author of *Ohr HaTorah* and *Ohr HaShabbos* as well as a commentary on the *Bris Menuchah* called *Avodas Yom HaKippurim*.



Rav Tzvi Hirsch Rosenbaum (Iyar 16, 5766 / 2006 - 16th Yahrzeit)



He was a great great grandson of Rav Mordechai of Nadvorno. Born in Sighet in Romania's Marmorosh region, he went to study at *Yeshivas Ohr Torah* in Stanislav after his *Bar Mitzvah*. There he became close to Rav Dovid Halevi Ish Horowitz, *author of Imrei Dovid*. The day after *Purim* 1944, the Germans entered Sighet, quickly setting up a ghetto. On 3 *Iyar*, the Germans took away Reb Tzvi Hirsh's grandfather, the *Kretchinefer Rebbe*, and the entire family, sending them to

Auschwitz. After six weeks there, Rav Tzvi Hirsch was transferred to a forced labor camp in Shuterberg where he worked in the kitchen. On *Tisha B'Av* 1945, he arrived in Eretz Yisrael. And opened his first *Beis Midrash* in Batei Ungarin. In 1975, he opened a *Beis Midrash* in Bnai Brak and in 1980, another one in Yerushalayim. Rav Tzvi Hirsch was a true *talmid chochom* in both *nigla* and *nistar*, and many miracles are ascribed to him. He was succeeded by his son Rav Zeidel Rosenbaum (*Kretchnif Rebbe* in New York) and his son Rav Nissan Chaim Rosenbaum (*Kretchnif-Sighet Rebbe* in Yerushalayim) He also left many dedicated *talmidim*.

matzav.com



**Rav Nissan Lipa Alpert Rabbi of Agudas Yisroel, Far Rockaway (Iyar 17, 5746 / 1986 -
36th Yahrzeit)**



Rabbi Alpert, one of the most prominent and celebrated students of *Rabbi Moshe Feinstein zt"l*, was counted among the most distinguished *rabbonim* in this country. He was the son of Rabbi Shabbtai Alpert *zt"l*, the rabbi of Plonk in Lithuania, who was the nephew of the *Chofetz Chaim zt"l*.

Upon his arrival in America, Rabbi Alpert immediately entered *Yeshivat Tiferet Yerushalayim*. He had the privilege of developing a close relationship with Rabbi Moshe Feinstein. After receiving *semichah* from Rabbi Feinstein, Rabbi Alpert accepted a position as *rebbe* at *Yeshivat Tiferet Yerushalayim* and then, in 1967, was appointed a *rosh yeshiva* at the Rabbi Isaac Elchanan Theological Seminary. He was the first *rosh kollel* of the *Kollel L'Horaah Yadin-Yadin* established by RIETS to prepare *poskim*.

In his later years, Rabbi Alpert also served as the spiritual leader of Agudath Yisroel of Far Rockaway. He was previously rabbi of *Kehillat Chevrat Bochorim* on the East Side for many years.

Rabbi Alpert was a renowned talmudic scholar and left behind many distinct novellae in *Torah* and *halachah*. He published the *Beit Habechirah* of the *Meiri* on *Bava Metzia*, along with his own scholarly notes. In addition, he compiled a commentary of the *Raavad* on *Bava Metzia*. Other published writings of his include *Limmudei Nissan* on the Torah, as well as on Tractate *Beitzah*.

Rabbi Alpert was also known as an extraordinary *darshan*—a preacher who was able to excite his audience. Only a short while before his own passing, he delivered an emotional eulogy at the funeral of his rebbe, Rabbi Moshe Feinstein *zt"l*, and his audience was able to sense that this premier *talmid* would soon, tragically, join his great teacher. Rabbi Alpert passed away at the age of 58 and was laid to rest on Har Hazaitim in Jerusalem.

yu.edu



Rav Alter Eliyahu Rubinstein (Iyar 18, 5755 / 1995 - 27th Yahrzeit)

Harav Alter Eliyahu was born on 17 Kislev 5707/1946, in Sighet, Romania. As a young child, he moved with his father, Harav Efraim Fishel Halevi Rubinstein, *z"l*, and his mother, *a"h*, to Eretz Yisrael, where they settled in Beit Gamliel.

Before his *bar mitzvah* he was a *talmid* of the *Kretchenifer Rebbe*, *zy"a*, in Rechovot, later continuing his studies in Kiryat Sanz, Netanya, under the *Klausenburger Rebbe*, *zy"a*, who recognized his talents and taught him personally. Indeed, he was considered a *talmid muvhak* of the *Rebbe*.

Rav Rubinstein married the daughter of Harav Yeshoshua Deutsch, *zt"l*, Rav of the Katamon section of Yerushalayim. The *Klausenburger Rebbe* was the *shadchan*. After his wedding, Rav Rubinstein, together with a select group of *yungeleit*, learned daily *horaah shiurim* with the *Rebbe*, who granted him *semichah*.

Rav Rubinstein was later appointed by the *Klausenburger Rebbe* to head the *Sanzer Kollel* in Yerushalayim, and afterwards installed as Rav of the *Heichal Tzvi beis medrash* of Sanz-Klausenburg in Batei Varsha in Yerushalayim, a post he filled from 5730/1970 until 5753/1993. During this period Harav Rubinstein published his *sefer Migdanos Eliyahu*.

The Rav left many manuscripts of his *chiddushim*, including hundreds of halachic responsa.

In 5753/1993 he was appointed Rav of the *Shomrei Hachomos kehillah* in Ramat Shlomo,

Yerushalayim, a position he filled until less than a year before his *petirah*, when he left to lead the Antwerp community.

In *Sivan* of 5764/2004, he was installed as Rav of Antwerp, succeeding Harav Chaim Kreiswirth, *zt"l*. During the short period he served that *kehillah*, he won their hearts. He took part in their joys and sorrows, his door was open to all who sought advice, and he expended great effort to attend community functions.

Rav Rubinstein was also known for steering clear of *machlokes* and preventing strife among *Yidden*.

On *Shabbos Hagadol* he addressed the *kehillah* in Antwerp regarding the difficulties local *Yidden* were having with *parnassah*, and exhorted the wealthy members of the community to help their less fortunate brethren.

During his last week, he gave a *shiur* on *Sefiras Ha'omer* to Antwerp *yeshivah bachurim* before their departure to Eretz Yisrael for the summer *zman*.

Significantly, during his final days, Rav Rubinstein mentioned a number of times that he wanted to be in Eretz Yisrael on *Lag BaOmer*. At 2 a.m., the night of *Lag BaOmer*, the Rav's *neshamah* returned to *Hashem*.

He was buried on Har Hamenuchos.

Zechuso yagen aleinu.

hamodia.com



**Rav Menachem Mendel Turim Rymanover Rebbe, Menahem Mendel of Pristik, Pristiker,
Menachem Tzion (Iyar 19, 5575 / 1815 - 207th Yahrzeit)**



In *Ateres Menachem*, we learn that Rav Menachem Mendel was born around 5505 in Neustadt, Poland, and studied in the illustrious *Yeshiva* of the Rebbe Reb Shmelka of Nikolsberg in Moravia. There, he became a member of the Chassidic movement and eventually a *talmid muvhok* of the Rebbe Reb Melech of Lizhensk in Galicia. Eventually, Rav Mendel married and lived with his in-laws in Pristik. His father-in-law was a *Misnagged* (opposed to Chassidus) and threw out his son-in-law and daughter when he found out that they had “joined the cult.” They suffered poverty and privation for years. So destitute were they, that they lacked food, wood, and other basic needs.

Eventually, after Rebbe Elimelech’s *petira*, news of Rav Mendele’s sanctity and erudition spread, and he began to lead a flock of followers and Chassidim in Rymanow. *Tzaddikim* said that for some twenty-two years he delivered a weekly sermon and *derosha* about *Parshas HaMon* and that drew down *parnossa* for all *Klal Yisrael*. He was a staunch opponent of new fashions and modes of dress and fought against any immodesty he perceived in the dress of *Bnos Yisrael*. His *talmid* Rav Yechezkel Pannet of Karlsberg wrote a famed letter describing his *kedusha* and defending him from his detractors.

His biographical stories were published as *Ateres Menachem*, and his *divrei Torah* appear in several collections, such as *Divrei Menachem* and *Menachem Tzion*.

He was *niftar* on 19 *Iyar* 5575 and was succeeded by his holy *gabbai* Rav Tzvi Hirsch MeShores HaKohen of Rymanow.

His Segulos:

Parnassa - Parshas Hamon

There is a well-known *segula* to study *Parshas HaMon shnayim mikra ve'echad Targum* from the *Rymanower*.

Ner Neshama Candles

Rav Menachem Mendel of Rymanow said if a person makes a *neder* to donate candles for the sake of a certain soul, that *neshoma* ventures even to the lowest depths of *She'ol* to do a favor for the donor. Even if the donor himself sank to the lowest depths, that *neshoma* would descend to save him and take him out of there.

(*Ateres Menachem* 235)

Rav Menachem Mendel of Rymanow promised that during his lifetime he would shake and move all the worlds for him and even after his death he would repay the favor for whoever lights a candle for the merit of his soul. (Menachem Tzion in the name of Rav Yisrael Mordechai Teitelbaum, *Hadras Kodesh* in the name of the Rebbe of Nasuad)

Shooting A Bow And Arrow On Lag Baomer

There is a well-known *minhag Yisrael*, a custom that young students have, to shoot with a bow and arrow in displays of archery on *Lag BaOmer*.

Rav Tzvi Elimelech of Dynow, *mechaber* of *Bnei Yissoschor*, says he heard that Rav Menachem Mendel of Rymanow explained the reason behind this *minhag* as follows:

It is known (*Yerushalmi Berochos* 9:2) that in the days of Rav Shimon bar Yochai the rainbow was not seen. On the day of his ascension we mark this occasion and commemorate the absence of the rainbow with the bow and arrow. (*Bnei Yissoschor Iyar* 3:4)

Gazing Upon A Tzadik

Rav Moshe Teitelbaum of Uhjel taught in the name of Rav Menachem Mendel of Rymanow that

whoever merits true knowledge - *daas sheleima* - when such a person sees a *Tzaddik* and gazes upon him, he can learn true *Torah* from every limb as he himself [Rav Menachem Mendel of Rymanow] testified that he learned *Torah* from his own *Rebbe*, Rav Elimelech of Lizhensk, from all of his limbs *mamash*. (*Tefilla leMoshe, Noach 39b*)

Noam Elimelech On Erev Shabbos Kodesh, After Immersing In The Mikvah

Rav Menachem Mendel of Rymanow said, "On *Erev Shabbos Kodesh*, after immersing in the *mikveh* is when I can understand a *shtickel* of *Noam Elimelech*." (*Ohel Elimelech 192*)

This Week's Segula In Honor Of Rav Menachem Mendel Of Rimanov, Yahrzeit - 19Th Of Iyar

There is a well-known *segula* to light a candle for the elevation of Rav Mendele's soul known as *le'ilui nishmas*, on the day of his *Yahrzeit*. In the London edition of *Menachem Tzion*, the publisher notes: I received a well-known tradition from Rav Yisrael Mordechai Teitelbaum - who in turn received this tradition from many *Tzaddikim* - that Rav Mendel Rimanover himself said that when he was still alive he had the power to shake all the supernal worlds up and that after his passing he would consider it a tremendous favor and in turn do a favor for one who lights a candle for the merit and in honor of his *neshoma*.

So light a candle and say, "*Le'ilui nishmas HaRav HaTzaddik Menachem Mendel ben Rav Yosef zy"a*." Then *daven* to Hashem in his merit.

Rav Doniel Frish, *mechaber* of the *Mosok MiDevash* on the Zohar would say that he knows many people who merited salvations by doing this *segula*.

The holy Rav Mendel of Rimanov said that if a person makes a *neder* (vow) to donate candles and lights them on behalf of a departed soul, then that soul can journey even down into the deepest pits and the lowest depths of the *sheol tachtis* to do a favor for the donor and they can even rescue him from the lowest place in *sheol tachtis* as well, heaven forbid. (*Ateres Menachem 235*)



Rav Moshe Taub Eis Ratzon (Iyar 19, 5696 / 1936 - 86th Yahrzeit)

Rav Moshe Taub was Rebbe in his ancestral city of Kalov where he served as Rebbe until his passing away in Budapest on 19th of *Iyar* 5696. He authored the *sefer Eis Ratzon*. His son Rav Menachem Shlomo Taub of Kalov Williamsburg succeeded him and transplanted the chassidus to New York in the US after World War II. His grandson and namesake Rav Moshe Taub Shlita is the current *Kalover Rebbe* of Williamsburg NY.



Rav Ezra Attiya Rosh Yeshiva Porat Yosef - Yerushalayim (*Iyar* 19, 5730 / 1970 - 52nd *Yahrzeit*)



He was the *Sephardic gadol* of Eretz Yisrael molding a generation whose influence reverberated around the world. But Rav Ezra Attiya was even more — he was the *abba* to every impoverished *bochur* who knew the Rav would never turn anyone away. More than four decades after Rav Ezra's passing his son Rav David Attiya one of Jerusalem's elder *dayanim* reveals his father's secret formula for success.

When Rav David Attiya shlita is asked what he most remembers about his father Rav Ezra Attiya *atz"l* — one of the greatest Torah teachers in Eretz Yisrael in the last century — he replies without missing a beat "His learning. He didn't waste a minute. He was always learning Torah."

For Rav David Attiya 87 a prominent *dayan* and former member of the Chief Rabbinical Court in Jerusalem who spends his own days poring over *seforim* that was Rav Ezra's legacy to his son. But for the thousands of students and disciples he nurtured during the 45 years he served as *rosh yeshiva* of *Yeshivat Porat Yosef* until his passing on 19 *Iyar* 5730 (1970) he was their leader as well as their master educator and the one person who perhaps more than anyone raised up the status of Sephardic *Torah* scholarship in the last century. Among Rav Attiya's most famous students were Rav Ovadiah Yosef, Rav Mordechai Eliyahu, Rav Ben Tzion Abba Shaul, Rav Yehuda Tzadka and Rav Yitzchak Kaduri.

Rav David Attiya is a venerable figure in his own right as one of Jerusalem's elder *dayanim*. And like his father his short stature is overpowered by his towering scholarship nobility and gentility — it's easy to match him with the descriptions that his father's students shared of Rav Ezra. For Rav

Ezra was not only a brilliant *talmid chacham* but he had a mission: He taught his *talmidim* how to convey the study of *Gemara* for generations to come.

“The Torah was in his pocket” his son remembers of the sage who passed away 46 years ago this week and who had honed a certain logical thought process in *Gemara* study that attracted both Sephardic and Ashkenazic scholars alike. “One of the Ashkenazic sages of Jerusalem wanted to learn with him a complex *sugya* that left many questions. My father as was his *derech* first learned with him again the basic *sugya* itself — *Gemara Rashi Tosafos* — and then mentioned the words of the *Maharsha* which he considered a fundamental part of understanding every *sugya*. I was a boy then and I remember seeing how every difficulty and obstacle seemed to fall away as they learned it in its simple explanation.”

Rav David says this was his father’s trademark style in learning and he taught an entire generation of scholars how to unravel complicated passages.

“He was famous for getting his students used to learning the *pshat* and then to be very careful in the study of *Rashi* and *Tosafos*” Rav David explains. “He would often tell me ‘Lots of questions are saved if a person learns the simple meaning patiently and in depth and takes care not only to read every word carefully but also every letter.’ ”

His clarity of thought didn’t go unnoticed by other *gedolim* of the time. Once after the *Chazon Ish* paid Rav Ezra a visit he exclaimed “The *Rosh Yeshivah* possesses the power of reasoning like one of the *Rishonim*.”

mishpacha.com



Rav Yaakov Moshe Mordechai Soloveitchik (Iyar 19, 5755 / 1995 - 27th Yahrzeit)

Rav Yaakov Moshe Mordechai Soloveitchik of Lucerne (1915-1995). His father was Rav Yisrael Gershon Soloveitchik, son of Rav Chaim Soloveitchik of Brisk. Soon after his *Bar Mitzvah*, he traveled to Kamenitz to study under Rav Baruch Ber Leibowitz. He fled Poland to evade the draft, along with Rav Ahron Leib Shteinman, and the two stayed in Switzerland until the end of World War II. After the war, they traveled to Eretz Yisrael and studied at the *Lomza Yeshiva* in Petach Tikva, where he shared a room with Rav Chaim Kanievsky. He moved to Lugano and then Lucerne to head a Yeshiva and married Rivka Ruchama, daughter of Rav Shmuel Zanvil Neuman.

Gedolim Be'Masayhem



Stories & Anecdotes

**Rav Yosef Naimintz Av
Beis Din of Piltz, Maaseh
Choshev (Iyar 13)**

WHAT'S IN A NAME

"I named this sefer Ma'asei Choshev in order to purify and refine my thoughts and in order that none shall be left behind and continue on to the next eternal world." (Intro to Ma'asei Choshev on Gemora Maseches Shavuos)

**Rav Eliyahu Chaim Meisel
(Iyar 14)**

A SILVER SNUFFBOX AND A SNEAKY THIEF

"Be slow and cautious to judge" (Avos 1:1)

Rav Ovadia Yosef used to

illustrate our *Mishna* using the following story:

A merchant approached Rav Eliyohu Chaim Meisel of Lodz and complained, "I came from Lomza to conduct business here in Lodz and stayed at a local inn. When I headed to the train station, I realized that I had forgotten my wallet and watch back at my hotel room under my pillow. However, when I came back to the hotel, the proprietor claimed he did not find them. Rav, I know I left them under my pillow - what am I to do?"

Rav Eliyohu Chaim knew that the innkeeper was untrustworthy when it came to money matters, and that his reputation was none too good. He called him in and presented the arguments and

accusations of the visiting merchant, but the innkeeper stood his ground and emphatically declared his honesty. Taking out his silver snuffbox and taking a pinch, he declared, "Rav, I tell you he made a mistake. I didn't find any wallet or watch in his room."

"May I have a pinch of snuff?" asked the Rav.

"Of course," agreed the innkeeper.

As the Rav took the silver snuffbox and began to take snuff, he asked the two litigants to wait outside while he deliberated, and he called in his attendant. "Quick, hurry down to the inn, give the innkeeper's wife this silver snuffbox and say, "Your

husband asked me to pick up the watch and the wallet he found in the room. Here is his silver snuffbox as proof that he sent me."

The attendant ran off to fulfill his errand and soon came back with the watch and the wallet. Rav Eliyohu Chaim called in the merchant and asked for identifying *simonim* on the watch, how much money was in the wallet and in what denominations. He then returned them to their rightful owner, called in the innkeeper, returned his snuffbox and sent him home. (*Anaf Etz Avos* p. 4)

"Rav Shimon ben Gamliel said: The world stand on three things - on judgment, truth and peace" (*Avos* 1:18).

WHITEWASHED AND STOLEN

Rav Ovadia Yosef used to illustrate the judgment and justice in our *Mishna* using the following stories:

There once came before Rav Eliyohu Chaim Meisel and his court two women who were neighbors and had a dispute. They had both laundered their families' respective clothing and hung out the wash to dry

in the yard. Thieves passed by and stole all the laundry hanging on the line from one family and left the wash on the second laundry line untouched. It so happened that the laundry was white and basically identical, so that each neighbor claimed that hers had been spared and the other's stolen!

"Your clothes were stolen and mine have been left behind!"

"No, it's yours that were stolen and mine that were spared!"

Rav Eliyohu Chaim asked that the clothes be brought before him. When the laundry was brought in, he asked the ladies to leave the room. Once the neighbors had departed, he called in his own wife and asked her to add some of their own white laundry identical to the clothes laid out. He then called in one of the ladies and asked her, "Can you recognize which articles of clothing are yours among this pile of whites?"

"Yes, Rebbe, I can," answered the woman.

"Be careful to select only your clothing and not to make a mistake," he warned her.

She began to select from the laundry. "This one is mine, and this, this other one, no, that's not mine." And so she selected all her laundry and left the Rav's on the other pile. The Rav thanked her, asked her to step out again, called the other neighbor and asked her to do the same.

"This is mine, and this, and this one, in fact they are all mine!" the second lady declared.

The Rav rebuked her sharply. "You are not telling the truth - this laundry belongs to your neighbor!"

THE PORITZ AND THE WALLET

Another case that came before Rav Eliyohu Chaim of Lodz was that of a man who found a wallet: "About a month ago, as I walked down the street I found a wallet and picked it up. At home I counted the money and discovered that it contained a thousand rubles," he told the Rav. "The next day I read in the paper that the

Polish nobleman had lost his wallet and offered a reward for its return. I promptly returned the wallet but the *Poritz* grew enraged and yelled at me, 'Jewish thief! This wallet contained thousands of rubles and you give it back with only one thousand!' He began cursing and threatening me, and now he has sued me in secular court. Rav, what am I to do?! Please help!"

The Rav calmed him down and asked if he had a lawyer to represent his case. "Yes, I do," answered the finder.

"Please ask him to meet with me," requested the Rav.

The day of the trial arrived and in the court stood the nobleman, who stated his case before the judge. "I lost my wallet containing thousands of rubles and this Jew found it and returned it with only one thousand rubles!"

The Jew tried to defend himself and declared that the wallet he had found contained only one thousand rubles. The defense attorney tried to defend his client by presenting

a logical argument: "Your Honor, if someone finds a lost object and returns it, why would he proceed to steal some of the money? He could just as easily have kept the entire wallet and no one would have been any the wiser!"

"Your Highness," the defense attorney turned to the *Poritz*, "can you swear that you lost a wallet containing thousands of rubles?"

"Of course!" declared the nobleman and at once he swore to the effect before the judges and took an oath.

"Your Honors, surely the *Poritz's* oath must stand and be accepted as truth. Well, then, this surely proves that the wallet my client found must be in fact a different wallet and not the one belonging to the *Poritz* at all. It is logical and sound to assume that he who returns a lost object is a truthful, honest man. Thieves and cheats wouldn't return the money at all, and if this wallet only contained a thousand rubles it is reasonable to assume it is not the wallet that the *Poritz* lost - but a different wallet! I

ask the *Poritz* to return the wallet to my client, since his own oath proves that it is not his!"

The *Poritz's* face flushed. The judges concluded that he must have lied under oath and, not daring or wishing to accuse him of having sworn falsely, they accepted the attorney's line of defense and ruled in favor of the Jew. The wallet containing one thousand rubles was returned to the Jew, he was released, the case closed. Rav Eliyohu Chaim Meisel's advice had brought about justice once again. (*Anaf Etz Avos* p. 65-66)

**Rav Yechezkel Halevi
Landau Noda B'Yehuda
(Iyar 17)**

**'HE WHO INCREASES
CHARITY INCREASES PEACE'**

*"He who increases charity
increases peace (Avos 2:8).*

Rav Ovadia Yosef used to illustrate our *Mishna* using the following story:

One cold, stormy winter night, as a great storm raged outside, Rav Yechezkel Landau

of Prague, *mechaber* of the *Noda B'Yehuda* sat and studied in his room, when he was startled by the sounds of loud weeping outside. When he hurried to see what had happened, he found a small, non-Jewish boy sitting on a rock, shivering and crying in the rain.

"What is the matter?" asked the Rav.

The boy explained, "I am orphaned from my mother, and my father, the baker, remarried a wicked, cruel woman. My stepmother forces me to sell bread all day and to collect the money and hand over the profits each night before I am allowed home to eat, drink and rest. I sold all my bread and on the way home I realized that somehow I lost all the money! What shall I do? If I go home, she will beat me mercilessly, and so I stayed here - but it is cold and I am hungry," he ended miserably.

The Rav asked how much money he had lost and gave him the amount as a gift, including a few coins to satiate his hunger and buy bread.

About thirty years later, on *Shevi'i Shel Pesach*, there was a knock on the door of Rav Landau, the *Noda B'Yehuda*. He opened the door and a gentile man asked to tell him a secret, claiming that the matter was one of life and death. "I remember your kindness from many years ago. Never will I forget how you saved me from my wicked stepmother's wrath, and fed me and cared for me. I am here to repay you by saving your life and the lives of all of the Jews of Prague! There is a wicked priest who called all us bakers to a meeting and hatched an evil plot. He urged us all to poison the breads we bake after the holiday when the Jews come and purchase our bread. He promised us eternal heavenly reward and to absolve and forgive all of our sins. Rav, I am here to warn you and save you and the innocent Jews of Prague from his evil, nefarious plot!"

The *Noda B'Yehuda* thanked him and proclaimed a warning in all the *shuls* of Prague. The Rav had ruled and forbidden any Jew in the city to buy bread from the gentile bakers. Everyone heeded the ruling

and was saved! (*Anaf Etz Avos* page 108)

**Rav Moshe Chaim Ephraim
of Sudilkov Degel Machane
Ephraim (Iyar 17)**

**STUDY OF THE EVOLUTION
OF A CHASSIDIC TALE**

The story as I always knew it, and as I have it printed in my translation of *Noam Elimelech - MiPeninei Noam Elimelech*, page 75:

Rav Menachem Mendel of Rimanov once related to Rav Moshe Chaim Efraim of Sudilkov, the *mechaber* of *Degel Machaneh Efraim* and grandson of the *Ba'al Shem Tov*:

"My holy master and teacher, Rebbe Reb Elimelech of Lizhensk, used to meditate on the awe and fear of Hashem every day. Each day when he would do this, his whole body would shake and tremble, and fear and trepidation would seize him. Everyone present could see him trembling violently from the sheer awe of Hashem and the majesty of Hashem. All his tendons and ligaments could be seen, thick

and taut as ropes; his face would change colors and a certain vein below his ear would begin bulging.

"I received a tradition from my Rebbe that there is a vein located below the ear that only trembles from fear of the day of death. With my Rebbe, this vein trembled daily from his great fear of Hashem."

(Source: *Eser Tzachtzachos 2; Seder Doros HeChodosh*, part 4).

See also *Ohel Elimelech #2* same as above and in *Ateres Menachem #8* it ends by saying that the *Degel* praised him, saying, "This Chassid knows how to look well."

ALTERNATIVE VERSIONS

Once, Rav Mendele of Rimanov was visiting the *Degel Machaneh Efraim* of Sudilkov, who asked him who his Rebbe was. Rav Mendele answered him that his Rebbe was Rebbe Reb Elimelech. And he [the *Degel*] asked him [Rav Mendele] to relate a story about him [Rebbe Reb Elimelech]. And he told, "It is known that every person has a certain vein beneath his ear,

which does not shake or tremble during his entire life except at the moment of death, Heaven save us! This very vein would tremble on a daily basis with my Rebbe, Rebbe Reb Elimelech, due to the awe and fear of Hashem." To which the *Degel* replied, "From such a Chassid I derive satisfaction and pleasure, since he knows what to tell."

(Introduction to *Imrei Yosef Spinka, Shemos*).

In the *seforim Yehi Ohr 130* and *Gedulas Yehoshua*, the version of the story is similar, except that Rav Mendele meets and tells it to Rav Boruch of Mezhibuzh (the *Degel's* brother), who answers, "A fine Rebbe and a fine *talmid*."

The *mechaber* of *Kedushas Noam Elimelech*, in his footnotes to page 111, attempts to resolve this contradiction by saying that perhaps Rav Mendele visited both brothers and told them the same story when queried regarding his Rebbe. While this is indeed possible, in all

likelihood this is an example of a story that, in its being retold has much garbled factual information. For example, the attribution of the tale to Rav Mendel of Rimanov and Rav Elimelech of Lizhensk is consistent in both traditions, whereas Rav Boruch and his holy brother, the *Degel*, are the ones who are interchanged.

This happens often when two *Tzaddikim* are either brothers or similarly disposed. For example, we find several stories about Rebbe Reb Elimelech and his brother, Rebbe Reb Zusha of Hanipoli, where they are exchanged, and between Rav Levi Yitzchok of Berditchev and Rav Moshe Leib Sassover, who, although not related by blood, were known to be almost inseparable in their quest to redeem Jewish captives and have therefore many tales recording their friendship and interactions.

THE REAL STORY?

"The holy Rebbe Reb Elimelech of Lizhensk, *mechaber* of the *Noam Elimelech* told his *talmidim* when they asked him who they

should accept as Rebbe [after his passing]:

He told them to go to Rav Moshe Chaim Efraim, the *Ba'al Shem Tov's* grandson, *mechaber* of the *Degel Machaneh Efraim*. His *talmid*, Rav Mendele Pristiker (as the *Rimanover* was known before he was in Rimanov), traveled to Sudilkov on Friday *Erev Shabbos Kodesh*. He went straight to the Rav's home and asked the attendant to announce his arrival to get permission to say *Sholom Aleichem*, and the *Sudilkover Rav* asked him to enter.

The holy *Degel* could not stand the Rebbes who came from Poland (Galicia), since people said that they fasted often and that they did not really understand how to serve Hashem out of love and awe. He always said, "Whoever fasts and afflicts his body is diminishing his soul, since man was created in the *Tzelem Elokim* - in the image of Hashem, with a duality of both body and soul. And the true path, serving Hashem with both, was foreign to them [the Polish Rebbes]."

And he considered it [fasting] a grave sin, as our Sages said: "One who is fasting is called a sinner, since the primary service is to complete one's body's physical limbs and the soul's spiritual limbs so that they should correspond in sanctity, solely devoted to serving Hashem. This is known from the ways of the *Ba'al Shem Tov*."

When Rav Mendele of Pristik entered, he was not warmly greeted and he was therefore downcast. When the *Degel* saw his despondence, he drew him close and said, "My brother, till now, were you a *talmid* of a different *Tzaddik*, a great Rav who served Hashem properly?"

He answered, "I have been faithfully attending to and serving my master and teacher, the Rebbe Reb Elimelech of Lizhensk, may his memory be a blessing."

When the *Sudilkover Rav* heard the name of the holy Rebbe Reb Elimelech, he grew very excited and his soul was aflame. The *Degel* said to Rav Mendele, "What amazing thing can you tell me that you saw

there?"

The *Degel* thought to himself, "Now I will truly discern who Rav Mendele is, since every person's inner being can be recognized by what they praise and hold dear. Now he would see and hear what Rav Mendele would tell; would it be miracles and wonders, some salvation that his Rebbe did or similar things? Or would it be true awe of Heaven and *dveikus*, cleaving in rapture to Hashem?"

The *Tzaddik* from Pristik (Rav Mendele) said, "On a daily basis I saw that when my master meditated on the fear and awe of Hashem, all his bones would tremble and shake. A great fear and trepidation would seize him, and all present could clearly see his entire form violently trembling from the fear and awe of Hashem's majesty and greatness!

"All his veins and sinews became thick like pipes and his face changed [colors?]. Beneath his ear there is one sinew, which I received from my master's tradition that this sinew only fears the day of

death, and this vein too - I saw it shake with the fear and awe of Hashem!"

The Rav of Sudilkov said, "Your grasp is so great! And if the spiritual level of the Chassidim of Poland is so, I did not realize this was true." Afterward he drew Rav Mendele even closer.

EDITOR'S COMMENTS

This story's end matches those we have traditionally from other great *Rabbonim*. However, it fills in a few missing pieces that make this story sound more complete and believable. First, for the first time we have a reason given for why Rav Mendele - a known *talmid* of Rebbe Reb Melech - was traveling to the *Degel* at all - his Rebbe had passed away and beforehand had told him to go there.

Second, we are told here for the first time why the *Degel* would have asked Rav Mendele about Rebbe Reb Melech and why Rav Mendele answered him thus. In other words, we are told why the *Degel* would have given a "Polish Rebbe'le" a cold reception: it was not due to

some petty argument; it was due to a great *machlokes* concerning the true *derech* of the *Ba'al Shem Tov* in serving Hashem.

As Rav Mendele realized what the *Degel* asked him, he answered with an example of *Yiras Shomayim*, genuine fear and awe of Heaven - something the *Degel* valued as authentic *avoda*, as opposed to the miracle-working that he despised of the "Polish Rebbes".

Without all these details, it remains a mystery as to why Rav Mendele visited the *Degel* and why, of all things that he witnessed by the great Rebbe Reb Melech, he chose this example to relate to the *Degel*, and why the *Degel* was pleased with it.

HIS BIRTH - THE DANCE AND THE PROMISE

It was *Simchas Torah* and the holy *Baal Shem Tov's* disciples danced in whirling circles of spiritual fire as the holy *Shechinah* Herself descended and rested on the merrymakers. Their holy joy and delight ignited a flame of ecstasy in the midst of which

the *Baal Shem's* saintly pious daughter Adel caught sight of one of the *talmidim*, who was standing alone, apart on the side watching the circuits, longing to join them but unable to do so.

This was none other than the Rav of Bar, Rav Duvid Leikes and she approached him and asked why he didn't joy the dancing that *Simchas Torah*?

In answer Rav Duvid responded by pointing to his feet where Adel easily saw the cause of his painful predicament. In his excited dancing, Rav Duvid's old worn shoes had finally given out, the leather bands that tied them had torn and cracked. The rips and tears prevented him for joining alongside his colleagues the rest of the holy *Chevraya Kadisha* in the dance. Without shoes how could he dance?

No sooner did Adel receive his response and understood his problem she told him: "Do not worry I can give you a new pair of shoes on condition that you bless me a baby boy, that which I have not yet merited until today!"

Growing serious Rav Duvid's face took on a look of intense concentration until he nodded his agreement and promised, that by next year she would merit a baby boy. And so it was that a year later their eldest baby was born and Rav Yechiel and Adel had a son and named him Moshe Chaim Ephraim.

(Mekor Ephraim, Shivchei HaBesht)

KEFITZAS HADERECH

That *Motzaei Shabbos* the horses' hooves thundered as the coach of Rav Meir HaGadol of Premishlan made its way across the dark countryside. "Rebbe, where are we headed?" asked the puzzled wagon driver. "We are on our way to visit my colleague the holy Rav Yisroel Baal Shem Tov for *Melave Malka*," answered Rav Meir calmly. Hearing this amazing pronouncement, the wagon driver's eyes opened wide in disbelief. He turned his head towards his passenger and exclaimed "But rebbe, Mezhibuzh is a far journey away from Premishlan, we will never get there in time for *Melave Malka!*"

"Not to worry," answered Rav Meir calmly, "We shall have *kefitzas haDerech* - I think we will arrive there shortly." Towns and villages zoomed by at supernatural speed. They were going so fast that the scenery became a blur of color and lights. As the wind whipped his hair about in disarray the wagon driver felt that he was no longer controlling the coach, he himself had become a passenger on a speeding bullet train headed for some distant destination. And then amazingly they had arrived in Mezhibuzh!

As they alighted, Rav Meir approached and entered the home of the holy *Baal Shem*. "*Berichim HaBaim*, Rav Meir" the *Baal Shem* greeted his friend as if it was an everyday occurrence that a guest from distant Premishlan appeared in Mezhibuzh on *Motzaei Shabbos*. "*Berichim HaNimtza'im*," Rav Meir replied, "I came to join you for seudas *Melave Malka*, and I have brought a *refuah* to heal your sick daughter Adel. But first I have a special request, I wish to honor the occasion with a festive meal of meat,

and I will trust no one to prepare me such a feast except for your daughter Adel herself."

At this the *tzadik's* smile faltered for a moment. "My daughter is very weak and she suffers greatly. Her pain and anguish confine her to her room and she has been bedridden for some time now. Let me see her condition and see if she up to the task." The *Baal Shem's* daughter Adel had been sick for some time now and she lay in her sickbed listening in disbelief to the conversation between her father and their visitor. Then, came a knock on her door. "Come in" she answered weakly. The *Baal Shem* entered and gazed lovingly at his sick daughter. "My dear, a great guest has arrived, Rav Meir of Premishlan, he wishes for you and only you to prepare the *Melave Malka* feast, do you have the strength to do so?" As these conversations were taking place, Adel could feel the pain ebbing and growing weaker. As it faded away she felt renewed and rejuvenated. With newfound strength she answered in a steady voice,

“Yes Tatty, I feel better and the more we speak the stronger I feel. The pain has subsided and I think that, yes, I can get out of bed and prepare the meal.” So saying she pulled back the covers and got up. Quickly she got ready and went to prepare the *seudah*.

By the wall, her two holy children Baruch and Ephraim lay side beside in a crib. One day they would grow up to be great *tzadikim*, known as the Rebbe Reb Baruch of Mezibuz and Rav Chaim Moshe Ephraim of Sudilkov author of *Degel Machneh Ephraim*. Just then as Adel went to prepare the meal one of children began to cry. She approached the crib, and as she reached to pick him up the second child too, began to cry. So Adel scooped them both up in her arms out of the crib and carried them together to comfort them. As soon as she had done so a loud rumbling noise was heard and everyone was astonished to see how the wall by the crib had broken and collapsed. Its rubble was strewn over the wreckage of the crib, where moments before the two young babies

had lain. It was a miracle, they were saved!

When the *Baal Shem* heard the commotion he came and saw the miracle for himself. There stood a crib full of rubble, rocks, sticks and stones and there stood Adel clutching the crying babies to her, full of emotion. The holy *Baal Shem* turned to Rav Meir: “Obviously they revealed to you from on High to visit me, they chose a worthy *shaliach* to save my grandchildren, obviously they didn’t choose me for this task,” he said humbly, “sometimes you need a *tzadik* to fix things just right, this is why you came here for *Melave Malka*, to heal my daughter and save her sons! (As related by Rav Yissocher Ber of Nadworna *Sippurim veToldos* by Rav Reuven Menachem Leifer of Ungvar printed in the back of an edition of the *Degel* published in Hungary by Rav Avraham Nosson Barnet of Shamloya)

**Rav Shimon bar Yochai
Rashbi (Iyar 18)**

THE POWER OF RASHBI

Rav Aharon of Karlin wrote in *Bais Aharon* that “Just as *HaKodosh Boruch Hu* is for everyone, so too is *Rashbi* for everyone, even for the lowliest.”

The *Nesivos Sholom* explains this to mean that a great *Tzaddik* is so great that he not only loves the righteous Jews but he finds something beloved and precious even in the lowliest, wicked Jew as well. This is the level of *Moshiach*, who will be able to love even the most wicked as much as the greatest *Tzaddik*! He uses this idea to explain the story of *Rashbi* in *Gemora Shabbos*. When *Rashbi* exited his cave of exile, he observed people working in the fields and exclaimed in wonder, “How can they leave behind the eternal reward of *Torah* study for this world and its temporary business?!”

His eyes burned whatever he gazed upon, and a heavenly voice proclaimed, “I didn’t let you out of the cave to destroy my world!”

He and his son went back in for a year, saying, “The judgment of the wicked in

Gehinnom is a twelve-month sentence.”

Asks the Slonimer *Rebbe* in *Nesivos Sholom*, “Why did they judge themselves as wicked and sentence themselves to twelve months again in the cave?” He answers that their lack of ability to love those people who were simple, lowly and worked the fields in this temporal world as opposed to being occupied in *Torah* study was their lack, and this is why they judged themselves as wicked and reentered the cave to rectify this failing. When he emerged, *Rashbi* was the epitome of the *Tzaddik yesod olom* (“a righteous foundation of the world”) and that is why his great, awesome light was revealed and shines on *Lag BaOmer*, which falls out on the *Sefira of Hod ShebeHod*, the *Sefira* which is the lowest and deepest form of harsh judgment. For his light and love shines down below to even the lowest and deepest depths, to love every Jew, even the wicked, and to find within even the lowest place light and love.

Regarding such a love and

such ability, my *Rebbe*, the *Clevelander Rebbe Shlit”a* once told me the following tale: There was once an informant, whose terrible ways constantly plagued the Jews. The *Tzaddikim* and *Chassidim* gathered to put an end to him once and for all and to excommunicate him and sentence him to death for being a *rodef*! They approached the *talmid* of the *Ba’al Shem Tov*, Rav Zeev Wolf Kitzes, to complete their quorum and join their *minyán*, but to their astonishment he refused! He explained himself and said, “One day in the future, the righteous *Moshiach* will finally arrive! He will conquer the lands and the hearts of many. All the nations will rush to greet him and subjugate themselves before his reign and his might, and all the exiles will return. As word of his dominion spreads, Jews will flock to him from far and wide - all kinds of Jews, all...except one! There will be one black-hearted, dark, obstinate fellow, who will remain in the exile, scoffing to the final day. Then the nations will send emissaries and dignitaries, bearing gifts and offerings. Gold, silver,

precious stones and treasures, yet *Moshiach* will scoff at them all. Then the Jews will also wish to bestow upon him a gift, but seeing how he despises ordinary wealth, they will search far and wide to bring *Moshiach* the most precious gift...that of a *Yiddishe Neshoma* - a Jewish soul! They will search and scour the entire exile and find none; everyone has come, everyone except for...one miserable soul. They will locate him and bind and gag him and carry him kicking, screaming and flailing all the way to Yerushalayim! There, they will bring the king *Moshiach* the most precious gift: a Jewish soul, unblemished and untarnished, and he will forge him anew into a *ba’al teshuva*. Be it known that it is revealed to me from on high that that precious soul resides in your informant and *moser*!

Now I ask you - tell me the truth - are you really willing to annihilate this most precious soul, the gift of the *Moshiach*, of whom it says *yovilu shai lamora* - “they will bring a gift to the master”?

STUDYING ZOHAR

When the Rebbe Reb Boruch of Mezhibuzh would study the holy *Zohar*, he would begin with the *Shaar Blatt* (the title page) and would explain it as follows:

Ze hasefer haZohar shechiber haTanna Rav Shimon bar Yochai - "This is the *Sefer HaZohar* authored by the Tanna Rav Shimon bar Yochai." Rav Boruch explained this:

Ze hasefer - Dos iz a sapir - this is a brilliant sapphire! *HaZohar - vos er laycht in alle olomos* - whose splendor illuminates all of the worlds! *Asher chiber - vos iz mechaber idishe hertzer tzum Tatten in Himmel* - which attaches and binds Jewish hearts to their Father in Heaven! *Tanna - er lernt iz az se'iz du a Bashefer oif der vellt* - he teaches us that there is a Creator in the world! *Mihu Zeh?* He asked himself rhetorically, Who is this? and answered *Zehu* - this is Rav Shimon bar Yochai, may his merit shield us! (*Otzar Yisrael* 118)

A DIFFERENT WAY TO LOOK AT IT

The holy Rizhiner was plagued by an informant, a *rodef* and a *moser*, who constantly chased after the *Tzaddik*. He used to mock him and jest, "Why doesn't the holy Rebbe just punish me and condemn me to die?!"

The holy Rizhiner heard this and said to his *Chassidim*, "When *Rashbi* left the cave to which he was exiled and he saw the informant Yehuda ben Gerim, he said, 'Is he still around?' He gazed upon him and turned him into a heap of bones! Isn't it a wonder that *Rashbi* was so angry and upset at him that he would do that?! Rather, when *Rashbi* said, 'Is this man still around?' he was asking himself a question: 'Perhaps he is still around because I have not yet succeeded in rectifying all that I need to in myself.' So the *Talmud* says he gazed upon him - this means *Rashbi* gazed intently upon himself and began to make a reckoning, a *cheshbon hanefesh* regarding his own spiritual standing. As he did this, Yehuda ben Gerim was transformed into a pile of bones [proving that *Rashbi*

had now sufficiently rectified himself and this wicked informant had no longer any reason to be here alive]. Thus," concluded the Rizhiner, "as long as this wicked informant was still around it meant that he had not rectified himself completely yet. How would it help to punish him and cause him to leave this world? Another person will come to take his place! Only when he rectified himself would the informant have no place here either! (*Be'eros HaMayim Be'er Sheva* p. 60)

INSIDE, ITS YOM KIPPUR; OUTSIDE, ITS SIMCHAS TORAH

Once the holy Rizhiner asked a visitor who had been in Meron on *Lag BaOmer* to describe the event. The *Chassid* described how *Lag BaOmer* is observed in Meron at the *kever* of *Rashbi* and explained the way it felt, using the comparison that the great emotions inside were similar to *Yom Kippur*, whereas outside it felt like *Simchas Torah*!

This is no contradiction, for the awakening is the same

awakening, both coming from Rav Shimon bar Yochai! Inside, it is felt and experienced one way and outside a different way. The *simcha* in Meron is also *nisht kein poshuta simcha* - "not a simple, mundane joy"; rather, it is a supernal, holy joy - *a hecher simcha!* (*Imros Tehoros* 49)

EMUNA PESHUTA

Rav Dovid Biderman of Lelov once told how on one of his visits to Meron on *Lag BaOmer* he stayed in Tzefas and walked on foot to Meron. As he traveled, he passed an older woman also on her way to Meron. She was very old and frail, and accompanied by a Jew dressed in the manner of the *Sefardim*. They went very, very slowly, as the path to Meron is uphill and rises higher and higher. When she finally reached the entrance to the burial cave, she sat down and began to weep, and cried out in Hebrew with a *Sefardic* accent, "Rav Shimon, *Shechinta BeGaluta!* - the Divine Presence, the *Shechina* is in exile!" Afterward, she made a petition and requested some prayer in Arabic that Hashem should have mercy

and gather in all the exiles. She then kissed the *tziun*, and made her way slowly back to Tzefas! Rav Dovid Lelover was so moved by her simple, pure faith that he declared, "*Epes mit aza temimus tzigegangen* - She came all this long way with such faith and she prayed her prayer!" (*Imros Tehoros* 49)

Rav Mottel Avritcher (a descendant of the *Bas Ayin*) once told how one *Lag BaOmer* in Meron he watched a *Sefardi* Jew who was present at the *hadloka* - the bonfire lit in honor of the holy Tanna Rav Shimon bar Yochai. This Jew was so moved and excited that his pure heart was aflame and he shouted out, "*Och yah, Rav Shimon!*" And so saying he tossed his cloak into the flames to be consumed in honor of the *Tanna*. This did not calm him and he called out again louder, "*Och yah, Rav Shimon!*" And proceeded to toss into the bonfire another article of clothing! He continued to do so, until he was left standing in his *tallis kotton* and his breeches. At this point he began ecstatically dancing, aflame with delight and awe. Moved

to emotive expression, he danced and sang with such passion and fire that it seemed that if he could have, he would have thrown himself into the bonfire in honor of *Rashbi!* (*MiZekenim Esbonon* I 102)

STORIES OF RASHBI FROM THE ZOHAR AND MEDRASH

One day, as *Rashbi* left his home, he observed that the world appeared dark and menacing, as if a great cloud had covered the land and blocked the light of day. *Rashbi* turned to his son Rav Elozor and said, "This is no chance occurrence. Obviously Hashem wishes to do something. Let us see what He has planned to do in the world! *Rashbi* and his son exited the city limits and before them stood a terrible angel, as tall as a mountain, and from his mouth poured forth thirty tongues of flame!

Rashbi asked the angel, "What are you planning to do?"

"I am about to destroy the world because there aren't thirty *Tzaddikim* to be found to safeguard it," answered the angel.

“Go and tell my Creator that Bar Yochai is here in the world and that he is comparable to thirty *Tzaddikim*!”

The angel went before the Throne of Glory and delivered *Rashbi*'s message. Hashem answered the angel, “Go and destroy the world and do not pay any attention to Bar Yochai!”

The angel returned to destroy the world again. Once more *Rashbi* saw him and commanded him, “If you do not return to deliver a message, I will send you to the depths from which you shall not arise, to the place of the fallen angels who were cast down from Hashem!” *Rashbi* continued his message and said, “Tell Hashem that if there aren't thirty *Tzaddikim*, twenty are enough, as it says in the story of Avrohom and Sodom and Amora, and if twenty are not enough, then let ten suffice, as it says there. And if there aren't ten *Tzaddikim* found, then two should be enough, as it says that two witnesses can give testimony. And if you cannot find two then there is at least one and I am that one, as it

says *Tzaddik yesod olom* - ‘a *Tzaddik* is the foundation of the world!’”

At that moment, a heavenly voice rang out and proclaimed, “Happy and praiseworthy is your portion, Rav Shimon, for Hashem decrees and you cancel and abolish it. Regarding you it is said, *Retzon yerei'ov yaaseh* - ‘Hashem fulfills the will of those who fear Him.’” (*Zohar Bereishis* 33a)

Once, *Rashbi* arrived in Lod and there was a plague there. He witnessed many stricken dying and remarked, “All this is happening now while I am present in town?! I command this decree be abolished!”

A heavenly voice rang out and proclaimed, “*Mazikim* - evil and damaging forces - depart from this city immediately, because Rav Shimon bar Yochai is in town! Even though Hashem has decreed, *Rashbi* has abolished it.”

Immediately, the plague ceased. Rav Chanina was impressed at the greatness and stature of *Rashbi* and told Rav Meir of this. Rav Meir

replied, “Who can praise and compare to *Rashbi*? Even Moshe *Rabbeinu*, who sent Aharon with the incense to stop the plague during Korach's rebellion, still had to have Aharon act, yet *Rashbi* abolished the decree and stopped the plague by the power of speech alone!” (*Zohar Chodosh Rus* 103a)

In Tzidon there was a couple who lived together for over ten years. They loved one another dearly but they had no children. They came before Rav Shimon bar Yochai and asked him to help them divorce through a *get*.

“I have just one request - please do not refuse me,” said the *Tzaddik*. “Just as when you were united in marriage there was a feast, please eat, drink and make a banquet now that you wish to go your separate ways.”

The couple fulfilled the *Tzaddik*'s request and they held a large, festive banquet and invited friends and scholars. As the tables lay laden with food and drink, in the midst of the merriment, when the husband's heart was

glad with wine, he turned to his wife and remarked, "See, all my goodness and wealth is here before you - please choose any precious object here and take it with you back to your father's house!"

She was greatly moved by his words, and when she observed that he had been plied with much wine and had grown drowsy and fallen asleep, she asked the servants to carry him and place him in a bed at her father's home. When the husband awoke from his deep slumber, he gazed about and discovered that he was in a strange bed and not at home. He turned and saw his wife sitting beside him and asked her where he was. When she replied that he was in her father's home, he asked why she had done this.

"I was told that I could take any precious object home with me. I found nothing more precious than you, and so I took you home!"

The couple came back and stood before *Rashbi* and told him the entire tale. When he heard this and saw their love for one another, he stood up

and prayed on their behalf for mercy and they were blessed with children. (*Midrash Shir HaShirim Rabba*)

IN THE MERIT OF RAV SHIMON

Once, Rav Shimon met a *Maloch* (angel), who was on a mission to destroy the world. Rav Shimon told the *Maloch* to return to Hashem and tell the Master that bar Yochai and his son's merits are enough to reverse the decree. When the *Maloch* returned to Hashem, he was told to return to Rav Shimon and tell him that bar Yochai was not enough. When the *Maloch* met Rav Shimon again and told him what the *Ribbono Shel Olam* told him, Rav Shimon - although his humility kept him from saying his name directly - nonetheless did tell the *Maloch* to "return and say that Rav Shimon bar Yochai does not agree."

When the *Maloch* returned to Hashem and repeated Rav Shimon's words, Hashem agreed that Rav Shimon's merits were enough to save the world.

(As heard from Rav Steiner,

Shlit"a).

Rav Moshe Isserles Rav of Cracow, Rema (Iyar 18)

STUDYING WITH ELIYOHU HANOVI

In *Adas Tzaddikim* it relates that when the *Rema* became *Av Beis Din* Cracow, he took Rav Chaim as his *segan* (assistant rav) and that when the *Rema* traveled, Rav Chaim acted as chief rabbi in the *Rema's* place as *Av Beis Din*.

It happened, that Rav Chaim's wife passed away. The *Rema* was so dependent on Rav Chaim and the communal responsibilities so great that all *shidduch* suggestions for Rav Chaim were discounted. Everyone anticipated the *Rema's* approval of some match. Rav Chaim, seeing how things were going, took matters into his own hands. Tradition has it that he made a secret match through a *shadchan* with a local baker. The simple, but pious, baker supplied his illustrious son-in-law to be, with all the *seforim* he would need along with a hidden room to study undisturbed. The *Rema*

returned one day to find Rav Chaim melancholy. He surmised that it was for lack of a suitable match and proposed that he would indeed find Rav Chaim a new wife. Rav Chaim staged that he wished to visit his family and left with intentional fanfare. He was escorted by the *Rema* and the townspeople out of the city limits where he dressed in simple clothes, gathered a *minyán* at the baker's residence and married his daughter in a clandestine *chuppah*. After the wedding, he set himself up in the room provided by his father-in-law and studied happily and undisturbed for some two years until he was discovered.

There was a *plague* in Cracow and someone assumed that the secretive baker's son-in-law whom no one knew must be the culprit behind some crime that made Cracow guilty. Such was the desperate calculation of people trying to find some reason why the plague had struck their city. Rav Chaim was summoned before the *Rema*, and was found to have been hiding all this time! Consequently, Rav Chaim was released and cleared of all

charges.

"Why did you hide; what was your sin? And why are you laughing?" asked the *Rema* when he saw Rav Chaim laugh.

"I hid because the communal responsibilities were too much for me and it disturbed my *Torah* study," Rav Chaim explained. "I laughed because these simple people were so quick to judge me and I can see they were just all too happy to whip me soon as you gave them the word. Apparently, my sin was that my *Torah* study was so good that I almost grew arrogant. But then, Hashem put me in a situation where I would be shamed!"

When the *Rema* went to visit him to see what he meant, he overheard Rav Chaim studying with someone else. But when he came inside, Rav Chaim was alone.

"I command *you* to reveal who was here!" said the *Rema*.

Rav Chaim admitted he had been studying with *Eliyahu HaNavi*.

"And he is still here with us," said Rav Chaim.

Eliyahu then told the *Rema* that he studied with Rav Chaim, not because Rav Chaim was greater than the *Rema*, but because the *Rema's* greatness and strength in Torah was too much for him [Eliyahu Hanavi]!

A TZADDIK DECREES, AND HASHEM DOES NOT ALLOW HIM TO ERR

The *Ben Ish Chai*, in his sefer of commentaries on *Aggodos HaShas*, cites Rav Avrohom Palagi, who told:

There was a dispute between *Moron* the *Bais Yosef*, Rav Yosef Karo, *mechaber* of the *Shulchon Aruch* and the *Rema*, Rav Moshe Isserles, regarding permission for an *aguna* to remarry. The *Rema* permitted her to remarry, whereas the *Bais Yosef* had forbidden it. The angelic *Maggid* that taught the *Bais Yosef* revealed to him that actually the *Bais Yosef* was initially correct and that her husband was still alive and, of course, she was forbidden to remarry. However, explained the angelic *Maggid*, as soon as the

holy *Rema* ruled she was permitted, the husband passed away and this released her. Because *Hashem* does not allow *Tzaddikim* to err, he saved the *Rema* from error; as soon as he wrote his *psak*, the husband died and she was permitted to remarry! (*Ben Yehoyoda* to *Maseches Yevomos* p.121, citing the *sefer Vayaan Avrohom* p. 62)

TZEDOKA

The Pshervorsker Rebbe told:

When the *Rema* was chief Rav of Cracow, there was a Jewish resident named Yankel whom everyone nicknamed Yankel Treiger - *Yankel Shikir* - *Yankele Shabbos*! In trade, he was a *vasser treiger* - a water carrier and a porter for heavy loads - and this explained that nickname. His other nicknames were given for his other well-known practice - his drinking. Every *Erev Shabbos*, a familiar scenario played itself out: Yankel Treiger became Yankel Shikir, as he gathered his savings from his earnings that week and headed off to the local tavern to buy honey mead and drink himself into a stupor. As he drank, with each sip he

would say, "Ahh, *Shabbos*, *Shabbos*! *Shabbos* is coming!" And this explained his final nickname, *Yankele Shabbos*.

This *Erev Shabbos* began as usual. Yankel Treiger was seen heading to the tavern. As the coins jingled merrily in his pocket waiting to be spent, he heard a voice of despair above him from the window open to the street. "There he goes to spend his money on booze and get *shikir* while my children and I starve this *Shabbos*!"

Yankel froze. He had a good heart and it had just broken when he heard that sad sigh. He turned and saw the face of a mournful Jewish mother staring at him from the window. Without a second thought or moment's hesitation, he gave his hard-earned coins to the overjoyed mother, who did not starve that *Shabbos*. That *Shabbos*, *Yankele Shabbos* earned his name and that poor family had food to eat.

On that *Shabbos*, *Yankele Shabbos* came home and passed away. On *Motzo'ei Shabbos* his spirit came back and visited the holy *Rema*

and told him the entire tale. "In *Shomayim* I heard that that woman was a *gilgul* of Esther HaMalka. She came back as a poor woman because when the *Bais Din Shel Maala* heard her case, the prosecution insisted that she was a wealthy queen and she needed to prove her loyalty to Torah as a pauper. Now, as for me, a sinner I wasn't and a not a *Tzaddik* either. I was bereft of merits and *mitzvos* except this *tzedoka* that I gave on *Erev Shabbos*, and so they gave me the job to be the *Shliach Bais Din*. And so I come now to you, honorable Rav, in my capacity as messenger of the heavenly Court, to warn you to collect *tzedoka* from the poor! You always give *tzedoka* and collect from the wealthy, but I am here to teach you to collect from the poor as well!" At first the *Rema* thought Yaakov was jesting until he realized that he had passed away - and then he took the warning seriously. From then on, when the *Rema* collected *tzedoka*, he collected from the poor as well as the wealthy. (*BeOholei Tzaddikim Cracow #20*)

THE CRITIC AND THE TOSAFIST

The *Rema* was a wealthy individual and it was his custom to pay a certain Jew to be his personal critic (*mochiach*). It was the critic's job to observe the *Rema's* behavior and to criticize him, giving him *mussar* and *tochocha* (reproof) about any misdeed or action that was found lacking. Once, before *Shacharis*, the *Rema* was studying a difficult *Tosafos* and he busied himself to answer and reconcile the opinion of *Rabbeinu Tam*. After he finally succeeded, he noticed that he had been so preoccupied with his study that he did not notice the passage of time until he was late for *Shacharis!*

Feeling that this was truly improper for the chief Rav of Cracow to come late to *shul* and knowing that his personal critic would give it to him, he felt nonetheless that he had no choice but to go and try to excuse himself. As he entered the *shul*, he expected the critic to approach but the latter stayed in his place.

After *davening*, the *Rema*

himself approached the critic and asked him why he had not criticized his lateness.

"Rebbe, I quit, I shall no longer serve as your critic," said the *mochiach*.

"But, why?" asked the *Rema* in astonishment.

"Before you came to *shul*, Rebbe, you were preceded by a personage of holy stature who approached me and asked me not to criticize you. He identified himself to me as none other than the *Tosafist Rabbeinu Tam* himself, and asked me to pardon you on the grounds that you were so engaged in answering the difficulties in his Talmudic comments that I should let you off the hook. Rebbe, that's it, I am through! Anyone whom *Rabbeinu Tam* vouches for and asks me not to criticize - I will never criticize again!" (*Sifsei Tzaddikim*).

THE TALE OF THE TWO GRAVES IN THE JEWISH QUARTER OF CRACOW

In the center of the Jewish quarter of Cracow there are two small low walls of stone and these are their story:

During the reign of King Sigmund II there was a tax collector named Shlomo Zeligman who was a *Kohen*. This *Kohen* decided to ignore the *Torah* law that forbids a *Kohen* to marry a divorcee and he announced his intentions to the *Rema*, the chief Rav of Cracow. The *Rema* not only forbade the unholy marriage, he declared a vow of excommunication, a *cherem* (ban) on anyone who would serve as a witness to such a sinful union. Incensed, Shlomo used his connections and approached His Majesty the king himself and denounced the *Rema* for not marrying him and his wife-to-be. The king sent soldiers and ordered the *Rema* to appear before him.

The *Rema* did not deny the charges and explained to the king that it was against the *Torah*. Nonetheless, the king commanded the *Rema* to marry the couple at once. He was escorted by the soldiers to the square in the center of the Jewish quarter, where stood the couple beneath the wedding canopy waiting for the Rav to officiate.

The *Rema* was shocked that a

large crowd had gathered around to witness the event and he approached the two, thundering toward the crowd, "Stand back and distance yourselves from these two wicked sinners at once!"

The crowd was taken aback and quickly stepped back at the holy chief *Rav's* warning. No sooner had the *Rema* turned away from them and occupied himself with his holy thoughts than a great cry and uproar issued from the onlookers - the ground had opened up beneath the couple and they had been swallowed up by the earth itself!

The crowd quickly dispersed. Meanwhile, news of the miracle spread quickly, and the king, fearing divine wrath, sent his soldiers back to the *Rema* with an apology and the soldiers brought the chief *Rav* back to the king. There, the *Rema* declared that the king was not rebellious against the *Torah*, for he did not know or understand the laws, and so he was blameless. The king was so relieved that he asked the *Rema* what token he wished for, and the *Rema* asked that two stone walls be

built to mark the graves of the two dead sinners so no *Kohen* would accidentally tread over their graves and become *tomei*. (*Tiferes Avos*)

**Rav Menachem Mendel
Turim Rymanover Rebbe,
Menahem Mendel of
Pristik, Pristiker,
Menachem Tzion (Iyar 19)**

**BORUCH HASHEM, I AM
COLD AND HUNGRY**

When *Rav Mendel* of *Rymanow* began his pilgrimages to *Lizhensk* to the *Rebbe Reb Melech*, he was but a young man. He was poor and had not a coin to his name. His clothes were simple and old and the winter was cold, bitter, and harsh - the kind of cold that gnaws into your bones.

With no alternative, *Rav Mendel* hired himself out as watchman. He would travel about with the coaches and travelers. While the coachmen and the travelers spent the night at the inn, *Rav Mendel* remained in the cold outside, watching the coach and the horses, guarding against horse thieves.

The snow came down relentlessly and the journey was hard. Finally, night fell and the coach reached its destination. As the coachman and his customers entered the warm inn, *Rav Mendel* braved the bitter elements outside, shivering under his threadbare coat, shaking in his hole-filled shoes, waiting for the dawn as he stood guard.

It was so cold, he ran to and fro, clapping his hands and rubbing them together for warmth. Soon he began to hop on one foot and then on the other. This routine soon became a dance, hopping and clapping as he sang in *simcha*, "*Boruch Hashem*, I am cold! Praise be Hashem, I am freezing! *Boruch Hashem*, I am starving!"

Another coach arrived at the inn and as the travelers alighted, they witnessed a bizarre scene before them. There, in the cold, bitter night, danced and sang a poor soul!

"What are you singing?" they asked in astonishment.

"I am praising Hashem for making me so healthy that I

can properly feel my hunger," answered Rav Mendel.

"And why don't you eat?" they asked.

"I have no money," he answered.

The travelers took charge of Rav Mendel, brought him inside into the warmth, placed someone else as watchman, fed him till he was sated, and when his wits came back to him, he declared, "Had I not sang and danced, praising Hashem, I would still be cold and hungry!" (*Chassidim Mesaprim #44*)

TRUE CHASSIDIM

Rav Yaakov Yitzchok, the *Chozeh of Lublin* once asked Rav Menachem Mendel of Rymanow if he had any followers and Chassidim? "Yes, we do," responded Rav Menachem Mendel.

"And in what way are they Chassidim?" inquired the *Chozeh* further.

"Our Chassidim, my followers," answered Rav Menachem Mendel of Rymanow, "study in depth

halocha and *Tosfos*."

"If so," replied the *Chozeh*, "then they are indeed true Chassidim!" (*Bais Menachem* 5:2)

Similarly, regarding the study of *halocha* and *Tosfos*, Rav Menachem Mendel of Rymanow said that he never understood the secret of the matter until recently, that those laws and *halochos* forgotten during the *aveilus* over *Moshe* (see *Temura* 16a) were returned to us by Osniel ben Kenaz during the days of *Sefiras HaOmer*. Therefore, it is a *minhag Yisrael*, which has the status of *Torah*, to study *halocha* and *Tosfos* during these holy days. (From the letter *Igeres HaKodesh* of Rav Yechezkel Paneth of Karlsberg, originally published in *Shu"t Mareh Yechezkel Siman* 104 {it is known that on the thirty-fourth day of the *Omer*, the *yahrzeit* of Rav Menachem Mendel of Rymanow, they found the *Divrei Chaim* of Sanz reviewing this *teshuva* and his eyes poured forth tears of longing. *Derech Yivchar* by Rav Chaim Betzalel Paneth of Tash and son of the *Mareh*

Yechezkel }

AHAVA RABBA - HOW GREAT IS THE LOVE!

An elder Linsker *Chassid* once told that he heard himself how Rav Menachem Mendel of Rymanow asked, "What did *Bnei Yisrael* do from the time of *Rosh Chodesh Sivan* until *Kabbolas HaTorah*? They had not yet received the *Torah* so they were not yet studying it!"

He (Rav Menachem Mendel of Rymanow) answered, "In the interim they were all reciting the *berocha Ahava Rabba* - How great is the love!" (*Kisvei Chassidim Yalkut Menachem* 290)

NOAM ELIMELECH ON EREV SHABBOS AFTER IMMERSING IN THE MIKVA

Rav Menachem Mendel of Rymanow said, "On *Erev Shabbos Kodesh*, after immersing in the *mikveh* is when I can understand a *shtickel* of *Noam Elimelech*." (*Ohel Elimelech* 192)

GUIDED BY THE RIF

Once, in his youth, Rav Menachem Mendel of Rimanov was studying in the *Bais Medrash* under *Rav Doniel*

Yaffe in Berlin. He studied the works of the *Rif* on the *Talmud* diligently, and his soul thirsted for self-perfection. Once, he learned so much in one sitting that his tongue stuck to his palate. He began to *daven* deep in his heart and cried to *Hashem* to enlighten him and brighten his darkness. He *davened* and *davened*, until he fell into a deep sleep and dreamed. In his dreams he saw the *Rif* himself. The *Rif* showed him an image of Rebbe Reb Elimelech of Lizhensk and told him to travel to the Rebbe, for there he would succeed in attaining his goal.

(*Ohel Elimelech* 183)

THE REBBES SOUP

Rav Mendele Rimanover was one of the four main *talmidim* of the Rebbe Reb Elimelech of Lizhensk.

Before Rav Mendele Rimanover was revealed as a *Tzaddik* and Rebbe possessing *Ruach HaKodesh*, divine intuition, he appeared at Rebbe Reb Elimelech's table as just another Chassid, a regular devoted follower.

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

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

A high-ranking government official had decided to pass a harsh decree against the Jews. He had tried many times before, unsuccessfully, to write out charges and have the

king stamp and seal them with his ring. Today, he wrote out the charges once again, determined that this time nothing would stop him from carrying out his wicked plan. He was about to use sand to blot the ink and dry it when I overturned my soup bowl. The official became momentarily confused, picked up the inkwell instead, and proceeded to spill ink all over the accusatory letter he had just written! This young man," the Rebbe concluded, indicating Rav Mendele, "was able to witness what I did, but only by divesting himself fully from the physical world. He forgot that we were in fact here in this room. He imagined that I had actually used my hand and physically overturned the inkwell. He became frightened, and in his terror he called out, for fear that we would be arrested for my actions." Now everyone understood how lofty a level of *Ruach HaKodesh* this young man could perceive. (*Ohel Elimelech* 185)

Once, Rav Mendel of Rimanov told his teacher, Rebbe Reb Elimelech, that he actually saw the *Maloch* who removes

the light before the darkness and the darkness before the light (as described in the first *berocha* of the *Ma'ariv* service). The Rebbe Reb Elimelech responded, "But I have already seen this *Maloch* in my youth!"

(*Ohel Elimelech* 156).

DO IT FOR HIS SAKE

"Rav Elozor Ish Bartosa says: Give Him what is His, because you and yours are His" (Avos 3:8).

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

Rav Menachem Mendel of Rimanov once sat studying and teaching Torah with his *talmidim* when a pauper entered the *Bais Medrash*. Some people naturally awaken sympathy and our pauper was an especially bedraggled and sad sight that tugged at the *Tzaddik's* heartstrings. The Rebbe sent his *gabbai* to fetch a golden dinar from his wallet in the next room and the Rebbe handed the surprised and grateful pauper one gold coin. The poor beggar was dumbstruck and overjoyed at

his good fortune. A gold dinar was a handsome, large donation, and he effusively thanked the *Rimanover* and went on his way.

Afterward, the Rebbe had second thoughts. He began to feel troubled that he had given the pauper *tzedoka* out of feelings of mercy, compassion and sympathy, rather than to fulfill the *mitzva* of *tzedoka* for the sake of Hashem, as *Rashi* comments on *Teruma* - "'Take *teruma* and give it *lishmi* - for the sake of My Name,' says Hashem." The Rebbe decided that he would call his attendant again and send him after the pauper.

The pauper was meanwhile happily on his way, smiling at his good fortune. The poor man had gone some distance when behind him he heard the Rebbe's attendant calling after him, running to catch his breath. The pauper froze and his eyes darkened. "Oh no! Surely the Rebbe made a mistake when he gave me a gold dinar and he has sent his *gabbai* after me to exchange it for a silver one!"

Still, having no choice, he

turned sadly around and headed back to the Rebbe's *hoif*, following the *gabbai's* lead.

When they returned, the Rebbe had the *gabbai* bring the wallet and to the pauper's total astonishment, not only did the Rebbe not take his gold dinar away, but he proceeded to hand him another gold coin! This was too much! The pauper smiled, turned to the Rebbe and taking courage from the *Tzaddik's* kindness, asked boldly, "Rebbe, I am sorry, I don't understand. If Your Honor wished to give me two gold coins, why couldn't the Rebbe have done so at once rather than call me back? The *gabbai* gave me quite a turn and I suffered a fright and was very downcast and disappointed until just now," he concluded, confused.

The *Tzaddik* smiled and explained, "In *Parshas Re'eh* the *pasuk* tells us *noson titein* - 'you shall surely give *tzedoka*'. Why does the *pasuk* use a double expression? It tells us that if you give out of feelings of sympathy, give once more for the sake of the

mitzva. This is what I did. The *pasuk* also says, 'Your heart shall not be evil when you give him'. I interpret this *pasuk* to mean that the first time you give *tzedoka* do not do so because of the feelings in your heart, that you feel bad for the pauper; therefore give again, and do so for the sake of *mitzvas tzedoka*. (*Anaf Etz Avos* p. 183)

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Segulos Yisroel

SEGULOS FOR PARSHAS BEHAR & PESACH SHENI & LAG B'OMER

Shooting A Bow And Arrow On Lag Baomer

There is a well-known *minhag Yisrael*, a custom that young students have, to shoot with a bow and arrow in displays of archery on *Lag BaOmer*.

Rav Tzvi Elimelech of Dynow, *mechaber* of *Bnei Yissoschor*, says he heard that Rav Menachem Mendel of Rymanow explained the reason behind this *minhag* as follows:

It is known (*Yerushalmi Berochos* 9:2) that in the days of Rav Shimon bar Yochai the rainbow was not seen. On the day of his ascension we mark this occasion and commemorate the absence of the rainbow with the bow and arrow. (*Bnei Yissoschor Iyar* 3:4)

Chai Rotel Mashke

The *Ta'amei HaMinhogim* says that numerous people who have had difficulty having children, finding a *shidduch*, recovering from an illness or attaining a livelihood were successful only after

they donated *Chai Rotel* for the *Lag Ba'Omer* celebrations in Meron.

Rotel is an ancient measurement: eighteen rotel is roughly fifty-four liters.

Rav Yehuda Leib Horenstein writes that he met two people on *Lag Ba'Omer* in Meron who donated *Chai Rotel* and had children after more than ten years of marriage. The *Bobover Rav*, the *Kedushas Tzion*, sent a letter from Poland to his Chassidim in Eretz Yisrael asking them to donate *Chai Rotel* in Meron on this holy day on behalf of a couple who did not have children.

Rav Hillel Lichtenstein of Kolomaya wrote a *sefer* titled *Shirei Maskil*, which, in his words on the title page, "brings about *parnossa vechalkola* (sustenance and livelihood)."

In the introduction, he explains why:

"I saw the poverty of my people and I realized that it was the *klippa* of *Amolek*, the angel of death, the evil inclination, who are one and the same being that causes us to sin through laziness in fulfilling the *Torah*, which is food for the soul, and he detracts from our *parnossa*, as it says in *Kiddushin*: "My sinful actions have caused me to lose my *parnossa*". Therefore I wrote this *sefer*; through learning these teachings, whoever wishes to have abundant sustenance in his household should study them and defeat the evil one."

כי עבור זה שראה ראיתי את עני ממי בערן השפם והפרנסה שבמוהיר מאד נתמעטה משה שמתי אל לבי מה הוא סיכת דבר זה ונדוע לי שקליפת עמלק היא היא הגורמת למעט הפרנסה) עיין קהלת יעקב ערך ממ (וטעם הדבר משום שהוא עמלק והוא השטן והוא היצהר שאומנתו היא להסית ולהדיח לבני אדם שיתעצלו בקיומה של תורה שהיא היא מזון הנשמה ועיכ נסתבב להתמעט מזון הגוף כרתנן) סוף קדושין (הרימותי את מעשי וקפחת את פרנסתי לכן עבור אהבת אחי ועמי טרחתי ולקטתי מעט אמרים וסדרתי אותם בכללים שונים שיסודתם מל שרשי מורה כאלה שגורמים שפע ופרנסה ומעתה כל הרוצה לזכות לפרנס את ביתו בריוח ולא בצמצום, בנחת ולא בצער, יר עיניו בראשו לעיין בהם ועיכ יהי זריז לקיים הכא להרגך השכם להרגו למחות שם עמלק וכוחו שלא לשמוע לו בהסתתו באלה, ובזה אפשר לפרש כוונת) פסוק יט בראשית סימן ג (מל דרך רמז בזעת אפך תאכל לחם הכוונה רת של בזעת אפך הוא יתמחה את זכר עמלק והיינו לקיים ולעשות מה שמבואר בכללים האלה! ולשבר כוחו של המסית עיכ תזכה תאבל לחם לשפע ופרנסה כריות ובנחת.

לעילוי נשמת לזכר עולם יהי' צדיק



התנא רבי חנינא בן דוסא

הרה"ק רבי משה חיים בן הרה"ק ר' יעקב זצוקללה"ה זי"ע

הרה"ק רבי ישעיה בן הרה"ק ר' משה שטיינער מקערעסטיר זצוקללה"ה זי"ע

הרה"ק רבי חיים זאנוויל בן הרה"ק ר' משה אבראמאווויטש מריבניץ זצוקללה"ה זי"ע

זכותו הגדול יגן עלינו ועל כל ישראל אמן

הרה"ח אברהם חיים בן מוה"ר שלום ז"ל

מרת זיסל בת מוה"ר מאיר זאב הכהן ז"ל

מוה"ר שלום בן הרה"ח אברהם חיים ז"ל

מוה"ר יצחק מאיר זאב בן הרה"ח אברהם חיים ז"ל

מרת שרה ביילא בת מוה"ר ארי' לייב ז"ל

ר' יוסף בן שמואל הלוי ז"ל

ר' ברוך בענדיט חיים בן יצחק יעקב ז"ל

ימליץ טוב בעד משפחתו היקרה

ויקום לגורלו לקץ הימין במהרה