

ME'OROS HA'TZADDIKIM

LIGHTS OF OUR RIGHTEOUS TZADDIKIM



נדפס באדיבות

RAMAPOST
MARKETING | DESIGN | PRINT | MAIL

To add your shul, or request
additional copies, please email:
mitzvos@ramapost.com

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

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)

RE'EH

❖ CHASSIDUS ON THE PARSHA ❖

Ahavas Yisrael ~ Ohev Yisrael

Dvar Torah

"You should always take the ma'aser tithe from all the produce of the seed crops that your fields produce year by year." (Devarim, 14:22)

The Apta Rav begins his *sefer Ohev Yisroel* by discussing *chodesh Elul*. We know, says the Apta Rav, that all the *seforim hakedoshim* designate the month of *Elul* as a special auspicious time, wherein every person must examine his deeds and make an accounting of the past year, reviewing his actions, both positive ones and those that could use improvement. He must then regret and feel remorse over his misdeeds and mistakes, and rectify them by being broken-hearted, confessing his sins, and doing complete *teshuva*. His repenting should be from awe and fear, and his desire to return to Hashem must be out of wholehearted love for Him. He then must sincerely accept upon himself never to repeat his sins or misdeeds, and to attach himself to Hashem from then on, every day, in *dveikus*, as is all explained in the *seforim*.

SPONSOR A DVAR TORAH

SPONSOR AN ENTIRE WEEK FOR \$360

Following Daas Torah, Ramapost is sharing the opportunity to sponsor weekly Divrei Torah.

The following publications are read by hundreds of people every Shabbos. Sponsor an individual Dvar Torah or the entire collection, in the zechus of a choleh, l'eiluy nishmas, or for someone in need. A small message can be put on the Dvar Torah of your choice which will be distributed across Monsey and online.



**CHOOSE A DVAR TORAH TO SPONSOR
CONTACT US WITH A PARSHA AND OPTIONAL MESSAGE**

\$180

Ram HaTorah
150 WEEKLY*
Compilation of Divrei Torah
(English & Hebrew)

\$126

Meoros Hatzadikkim
300 WEEKLY*
Dvar Torah & Weekly Yahrzeits
(English)

\$100 (MONTHLY)

Divrei Chizuk
800 MONTHLY*
R' Gamliel Rabinowitz
(Hebrew)

\$100

Torah Wellsprings
200 WEEKLY*
R' Elimelech Biderman
(English / Yiddish)

\$72

Sicha Hashavua Hitkashrut & Likutay Torah
125 WEEKLY*
(Hebrew / English)

\$54

Oneg Shabbos
50 WEEKLY*
Compilation of Divrei Torah
(English)

\$*

Areivim
400 WEEKLY*
R' Shmuel Gluck
(English)
*CONTACT INFO@

*AMOUNT DISTRIBUTED



SUBSCRIBE ONLINE!

FILL OUT THE ONLINE FORM TO SUBSCRIBE:
RAMAPOST.COM/SUBSCRIBE-DIVREI-TORAH

בסייד

Ramapost offers a weekly printed subscription to the following Divrei Torah:

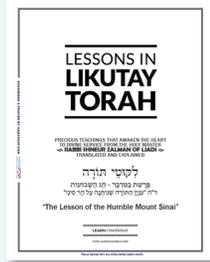
Please fill out the online form at RAMAPOST.COM/SUBSCRIBE-DIVREI-TORAH to subscribe. We ask that your free printed divrei torah be picked up every Friday at our Monsey (Rt 59) or Wesely Hills/Pomona location.



Meoros Hatzadikkim
Dvar Torah & Weekly Yahrzeits (English)
Ramapost.com/meoros-hatzadikkim



Sichat Hashavua
(Hebrew)



Likutay Torah
(English)



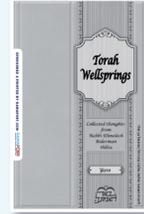
Oneg Shabbos
(English)



Hitkashrut
(Hebrew)



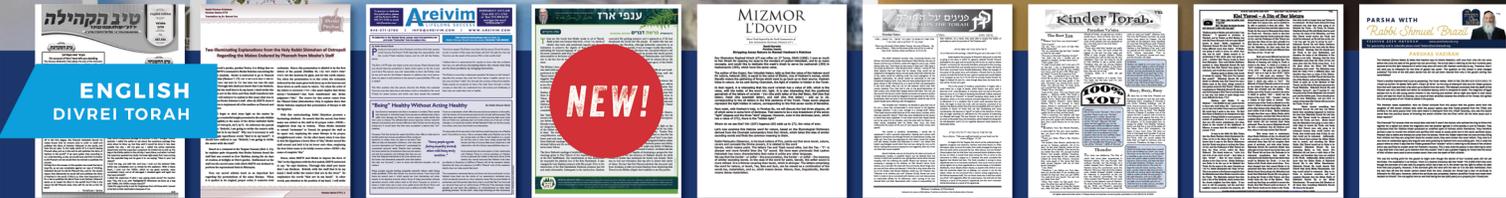
Ohr Chaim
(Hebrew)



Torah Wellsprings
R' Elimelech Biderman (English)



RAM HATORAH
Compilation of Divrei Torah
Ramapost.com/ram-hatorah



ENGLISH DIVREI TORAH

TIV HAKEHILA · SHVILEI PINCHAS · AREIVIM · ANFEI EREZ · MIZMOR L'DOVID · PENINIM · KINDER TORAH · PARSHA PSHETEL · RAV BRAZIL

RAM HATORAH is a free weekly compilation of divrei torah that is organized, printed and distributed by Ramapost to hundreds of readers. You can view/download past and present editions at



MONTHLY

RAMAPOST.COM/RAM-HATORAH. טיב הקהילה · שבילי פנחס · דברי חזק והתעוררות · חוט של חסד · המברך · דברי שיח

FOR MORE INFORMATION PLEASE CONTACT MITZVOS@RAMAPOST.COM



info@ramapost.com | www.Ramapost.com
P: 845.369.9600 | F: 845.369.9601
382 Route 59 Suite 264, Airmont, NY 10952

Now, asks the Apta Rav, why is this particular month is considered the opportune time for *teshuva*? What is it about the month of *Elul* makes it the right time for review and repentance?

One reason the Ohev Yisroel gives as to why each and every Jew should prepare himself during *Elul* is so that when he arrives at the great and awesome judgment days of *Rosh HaShana* and *Yom Kippur*, he shall be pure and refined, cleansed of all sin, and then all his speech and actions and thoughts on this crucial day shall also be purified and refined, helping him achieve a positive judgement for the coming year.

Even all the righteous *tzadikim* in each generation must likewise prepare themselves in this manner. They, too, must exert effort during *Elul* to serve Hashem in this manner, examining their deeds, repenting appropriately, and reconnecting to Hashem with new and loving resolve to repair their relationship.

Another reason that *Elul* has been designated as the time for this type of work and growth is the spells a compound word, or *notrikon*, "*Alef Lul*" – the opening of the *lul*, which is a cage or coop. During this month, a small opening is made for us, an opportunity that we can seize, since we can "escape" through this opening by doing *teshuva*, as this is a time when all true *Baalei Teshuva* are accepted.

This *lul*, or opening of the cage, is represented by the letter *hay* of Hashem's name, which during *Elul* derives from the *yud*, *hay* and *vav* and *hay* of the last letters in the *pasuk* from Devarim (6:25), "*Utze'edakaH tihiyeh lanU kI*" – the final letters of the four words in this *pasuk* are, respectively, *hay*, *hay*, *vav*, and *yud*. The first *hay* represents the secret of the attribute *Bina*, which is known in the *seforim* as the world of *Teshuva*. The opening of the letter *hay*, which is between its leg and the roof of the letter, hints at the opening of the *lul*, a space through which a *baal teshuva* can enter when he wishes to return to Hashem, with repentance and love. Since the *seforim* explain that the Divine Name formed by the aforementioned *pasuk* rules over the month of *Elul*, we thus learn that this month must be an opportune time to do *teshuva*, to abandon our misdeeds and return.

Yet another factor that indicates the connection between *Elul* and *teshuva* is that this is the end of the year, the last month before the new year arrives. On our opening *pasuk* (Devarim 14:22, see above), Rashi cites the Sifri that is also cited in *Gemora Bechoros* 53b, which informs us that from the "double language" the *pasuk* uses – *shana shana*, meaning, "year by year" – we are meant to learn that we do not separate tithes for the current year using last year's produce.

The Apta Rav, in *Ohev Yisroel*, also quotes this teaching of *Chazal*, and uses it in the following unique manner: A person should not wait to fix and tithe his actions and ways until next year comes, in other words, he is not allowed to use the following year's tithe, or *teshuva*, to fix last year's sins; rather, he should seize the opportunity to dedicate the last month of the year, *chodesh Elul*, to fix his mistakes and repent for the whole year, so that when the new year

arrives on *Rosh HaShana*, we will be ready and not have to worry that we can no longer "tithe" the previous year's misdeeds. In this merit, may Hashem bless us with an abundant influx of *shefa* and blessings to all of *Knesses Yisroel*, above and below, Amen.



You should always take the *ma'aser* tithe from all the produce of the seed crops that your fields produce year by year. (14:22)

The *Gemara* in *Ta'anis* tells us "tithe in order that you become wealthy - *aser be'shevoil she'tisasher*." This is almost a play on words, the *Midrash Pinchos* (Volume II - 11a) cited by *Yalkut Ohev Yisroel* tells us that the *Apta Rav* himself used this play on words to teach us the meaning of a cryptic *Midrash Peliya* - that *Aser Ta'aser* - this *pasuk* is illustrated by the *pasuk* in *Bereishis* 13:9 "If you go left, I shall go right and if you turn right, I shall turn left." The *Apta Rav* said that the right and left of this *pasuk* in *Bereishis* is actually describing the vowel point of the letter *Shin* in the *pasuk* regarding *Ma'aser*. When the Hebrew letter *Shin* has a dot on its right side then it is named *Shin* and pronounced with an SH sound. When the vowel dot is on its left side then the letter is name *Sin* and pronounced like an S.

The *Apta Rav* related a story found in the *Midrash Tanchuma Parshas Re'eh* Chapter 10. There was once a person who used to tithe and give *maser* until one day he stopped doing so. He was punished that his field grew only one tenth of its produce than what it previously grew when he did tithe and *maser*.

The *Apta Rav* used this story to explain how the *pasuk* in *Berishis* explains our *pasuk* in our *Parshas Re'eh*. If you turn left and dot the *Shin* on the left side and give *Ma'aser* which is spelled with a *Sin* then I [*Hashem*] shall turn to the right as *Chazal* promise that *TisAsher* - you shall be wealthy for tithing as is spelled with a *Shin* dotted on the right side.

However, if you turn right, and refrain from giving *Ma'aser* because you desire *Osher* spelled with a right hand dotted *Shin*, then I [*Hashem*] shall turn left and change the *Shin* from *TisAsher* grow wealthy into *TisAser* - and the *Shin* will become a *Sin* and be dotted on the left and I [*Hashem*] shall see to it that only a tenth of your produce grows!



The Merit of Charity

Unfortunately, there were all too many poor people who circulated among the towns and villages begging for assistance in fending off starvation. The locals gave a few coins to each of them; they could not give larger amounts to every person who came with outstretched hands. But if the poor person could secure an enthusiastic personal letter from a great *Rav*, there was a good chance that he would be given somewhat larger donations.

There was a poor man who had the good fortune of securing such a letter. He had to marry off his daughter, and he was penniless. At the advice of a friend, he poured out his tale of woe to a certain great *Rav*, and the *Rav* offered to write him a letter. He had not dared ask for such a great privilege, even though the *Rav* had known him for years. But fortune smiled on him, and the *Rav* offered on his own. With hope in his heart and a bounce in his step, the poor man put the letter into his satchel and set off to raise the money he needed.

Even with the letter, it was a struggle. The poor man did manage to get a little more

than he would have without the letter, but the amounts were not great. Nonetheless, the small amounts were adding up, and he was hopeful that with persistence and determination he could raise the sum he required.

And then misfortune overtook him. He stopped at an inn in a village near Berditchev and shared a drink with some of the other guests. The liquor loosened his tongue, and soon he was telling the others about his good fortune in securing his letter. The next morning, he found that the letter was missing from his satchel. For a full week, he tried to raise money without the letter, but he received only pittance. He was at his wits' end. What was he to do? Without the letter he could never raise the money he needed for the wedding.

In desperation, he ran to Rav Levi Yitzchok in the nearby city of Berditchev and pleaded with him for assistance. Rav Levi Yitzchok listened sympathetically to the man's desperate plight.

"Come back tomorrow," said Rav Levi Yitzchok. "I'll see what I can do."

The next morning, the poor man came to him after *Shacharis*.

"I have good news for you," said Rav Levi Yitzchok. "The thief who took your letter has returned it to me. He also returned to me all the money he raised with your letter during the past week. That money rightfully belongs to you."

Rav Levi Yitzchok handed the poor man his letter and a large sum of money. The poor man was amazed. It appeared that the thief had raised much more money in the one week he had been in possession of the letter than he himself had managed to raise with the letter during his many weeks of travel.

Many years later, the Sanzer *Rav* would explain this phenomenon. Not every person has the merit of performing the *mitzva* of *tzedoka* to the fullest. Therefore, the man who possessed the letter legitimately was not able to raise such large amounts of money. The thief, however, was able to raise far greater sums, because the money he received was not really *tzedoka*. As it turned out, then, the poor man was fortunate that his letter had been stolen. The thief had raised the money, and in the end, it had come to its rightful owner.



Compound forms of verbs usually indicate thoroughness. Yet when the *Torah* tells us (14:22): "You shall fully tithe (*aser te'aser*) all the produce of your field", our Sages derive another concept. "*Aser bishvil shetis'asher*," they say. "Tithe in order that you shall become wealthy." Why is this so?

When the charity a person gives, explains Rav Levi Yitzchok, comes up to Heaven, its provenance is scrutinized. Why was this particular amount given to charity? Then the relationship to the full amount of the harvest is discovered. There is a ratio of ten to one, and the amount given is one tenth of the total. In this way, the entire harvest participates in the *mitzva* but only in a secondary role. Therefore, if the charity was given with a full heart, the person giving the charity merits that the quality of his donation is elevated. The following year, the entire harvest is elevated from a secondary role to a primary role in the giving of the charity. The amount of the previous year's harvest then becomes only one tenth of the new harvest, and the giver becomes wealthy.



Praises for the Ohr HaChaim

Rav Yitzchok Isaac of Komarna tells us that the *Baal Shem Tov* had taught that the soul of the *Ohr HaChaim HaKadosh* had the *Ruach* of *Dovid HaMelech*, from the supernal realm of *Atzilus*. The Holy *Baal Shem Tov*, himself, had the soul of the *Nefesh* of *Dovid HaMelech* from the supernal realm of *Atzilus*. This is why the *Baal Shem Tov* desired very much to meet the *Ohr HaChaim*. Had they met, this *nefesh* and *ruach* would have joined together, which would have drawn down and revealed the next higher soul levels of of *Atzilus* (*Neshama* and *Chaya*), and then the final redemption would have come (*Nesiv Mitzvosecha*, 1:9).



The *Beis Avrohom* of Slonim, in the name of the first Slonimer Rebbe, author of *Yesod HaAvoda*, explains this lofty concept with a little more detail: The holy *Baal Shem Tov's* *derech avoda* was based on *Tefilla*, prayer, and he had the *nefesh* of *Dovid*. The holy *Ohr HaChaim* had the *ruach* of *Dovid*, and his *derech avoda* was through *Torah*. Had they met, then together they could have drawn down the soul level of *Nishmat Dovid* (the *neschama* of *Dovid*), and if this *Neshama* level would have joined with the *nefesh* and *ruach* of the *Baal Shem Tov* and the *Ohr HaChaim*, respectively, then *Moshiach Ben Dovid* would have arrived (*Beis Avrohom, Shavous*, p161).



MOSHIACH HASHEM SHEMO CHAIM

"If there will be a destitute person from among your brothers in your of your gates, in your land, which Hashem, your G-d, is giving, do not harden your heart or shut your hand from your poor, destitute brother." (*Devarim*, 15:7)

The holy *Ohr HaChaim* teaches us that this *pasuk* hints to the one and only *Moshiach*, whose arrival we are awaiting, our king and savior, who is called "destitute" and is compared to a pauper in *Zechariah's* prophecy (*Chap. 9*), where he is depicted as a poor man riding a donkey.

The *pasuk*, explains the *Ohr HaChaim*, hints at the reason behind why *Moshiach* shall be an impoverished man: The word *becha*, which normally translates to, "from among you," is read here instead as, "because of you," the "you" here referring to our sins, which is what has lengthened our exile and drawn out the final redemption.

The *Ohr HaChaim* also interprets the word *becha* to mean, "because of you," but he explains in another way. In this explanation, *Moshiach* is called "destitute" since he is eagerly waiting for us to be worthy of redemption, so he can come and redeem us. Therefore, since he lacks this, his heart's deep and strong desire, he is called impoverished.

The *Ohr HaChaim* tells us that *Rabbi Yehoshua Ben Levi* once met *Moshiach*, and he asked *Rabbi Yehoshua* regarding the welfare of *Klal Yisroel*. *Rabbi Yehoshua* responded that they are eagerly awaiting *Moshiach's* anticipated arrival, and when *Moshiach* heard this, he

burst into tears.

This is why the *pasuk* uses the term, “*me’echad achecha*” when it wants to say, “from among your brothers.” The Ohr HaChaim says that this hints at the “*echad*” – the unique one from among your brothers – as our rabbis taught (in *Targum Yonason* to *Bereishis* 26:10) that *echad ha’am* refers to the unique one, the ruler or king.

When the *pasuk* then refers to one of our gates as *echad she’arecha*, it refers to the unique leader of the Sanhedrin, whose head shall be the *Moshiach*, since no other teacher or judge is like him, as it says in *Yeshaya*, Chapter 11, that he shall “judge righteously, but not as others; he shall smell out the scent of fear of G-d”! The Ohr HaChaim here also defines *she’arecha* as the Sanhedrin, just as in the verse in *Devarim* 25:7. Says the Ohr HaChaim further, that the words of our *pasuk*, “in our land,” refer to the conception and birth of *Moshiach*, which will take place in the holy land of *Eretz Yisroel*.

The *Ohr HaChaim* offers another reading of our *pasuk*, based on the *Zohar Chadash* in *parshas Noach*: “If one congregation or gathering shall awaken and repent and return to do teshuva, then *Ben Dovid* shall immediately arrive and come.” Says the *Ohr HaChaim* that the *Moshiach* is called an *evyon*; he is impoverished because he desires us to be worthy to be redeemed and he lacks this. “The land” in our *pasuk*, refers to *Eretz Yisroel*, which is the place he desires to redeem us, as we see from *Zefania* 3: “When can he come to the city of the dove, the desire and love of the heart and redeem us?”

And so, *Hashem* commands each and every one of us to not harden our hearts, but rather strengthen ourselves to fulfill this desire of the one special, unique one from among us, the *Moshiach*, because his coming is dependant on our actions, especially *tzedaka*, as it says in *Yeshaya*, Chapter 54. “From your poor brothers” in our *pasuk*, is read as, “because of your brothers” is he poor and impoverished. So let us keep in mind that all of our actions should all be to serve this one purpose: to hasten the coming of *Moshiach Hashem*, whose name is *Chaim*.



MOSHIACH HASHEM SHEMO CHAIM (STORY)

A printer from Russia named Asher once came before Rav Pinchos of Koritz, holding a copy of the edition of the holy *sefer Ohr HaChaim HaKadosh* that he had printed in Shklov (in the year *Tav-Kuf-Mem-Alef*). Rav Pinchos was initially overjoyed to receive a new edition of such a holy *sefer*, which he so greatly esteemed. However, he was soon greatly aggrieved and disappointed upon turning to *parshas Re’eh*, when he noticed that at the end of the Ohr HaChaim’s teachings on the *pasuk* in *Devarim*, 15:7, where he writes, “*Moshiach Hashem shemo Chaim*,” this entire statement was missing from the *sefer*! When Rav Pinchos asked the printer about this mistake why he had omitted this line, the printer explained that he had done so on purpose. “Everyone knows that the author meant himself, since his name is *Chaim*. How could I print such a thing?! So I left it out.”

Rav Pinchos Koritzer was very upset. He immediately turned to *parshas Naso* in *Bamidbar* (5:22), and pointed to another printer’s error – yet this time, there was no mistake!

“Here,” said Rav Pinchos to the shocked printer, Asher, “see for yourself. Your own signature left here in your edition!” In so saying, he pointed to the words of the Ohr

HaChaim describing the *Gemara Sotah* 18a, where it says that the *Sotah* is declared pure because she was not defiled, not from this man or another man. The words in the original, correct printing say, “*Beyn me'ish zeh beyn me'acher.*” However, the wicked printer had left his mark here, and instead, in his edition, it read, “*Beyn MeAsher*” – his name, Asher, pointing to his own wicked deeds and disgrace!

(*Imrei Pinchos*, Volume 2, p. 59, and *Alef Kesav*, #683)



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

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

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

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

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

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

Hebrew Tefilla for Lighting a Yahrzeit or Hilula Candle

[תְּפִילָה הַנִּמְצָאת בְּסֵפֶר אֶלֶף הַמְגָן מִבַּעַל הַפֶּלֶא יוֹעֵץ עַל פְּרֻשֵׁת וַיֵּצֵא עֲמוּד כ"ד]

הַרְיֵנִי מִדְּלִיק נֵר זֶה לְמִנוּחַת וּלְעִלּוֹי נְשָׁמַת אָבִי / אִמִּי מוֹרְתִי / הַצַּדִּיק _____
בֶּן/בַּת _____, יְהִי רְצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאַלְקֵי אֲבוֹתֵינוּ, שֶׁתִּקְבַּל בְּרַחֲמִים
וּבְרָצוֹן כָּל מַעֲשֵׂה הַטּוֹב שָׁאֲנִי עוֹשֶׂה, בֵּין בְּמַחְשָׁבָה, בֵּין בְּדִבּוּר, בֵּין בְּמַעֲשֵׂה וְיִהְיֶה הַכֹּל
לְזָכוֹת וּלְמִנוּחַת וּלְעִלּוֹי לְנִשְׁמוֹת עַמְּךָ יִשְׂרָאֵל, וּבְפֶרֶט לְנַפְשׁ רּוּחַ וְנִשְׁמָה שֶׁל אָבִי / אִמִּי /
צַדִּיק _____ . יְהִי רְצוֹן שְׁתִּהְיֶנָּה נַפְשׁוֹתֵיהֶם צְרוּרוֹת בְּצֵרוּר הַחַיִּים.

Translation:

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

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

4) Study some of his teaching or writings.

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



GEDOLIM BE'MISASAM YOSER



Yahrzeits Beginning Shabbos Re'eh

http://www.chinuch.org/gedolim_yahrzeit/Av/Elul

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

30th of Menachem Av ~ Begins Friday Night (Aug 30th)

- * **Rav Yehuda Leib Eibschutz**, Rav of Lvov, (5333/1573);
- * **Rav Yisrael Friedman** of Boyan-Leipzig, (5711/1951);
- * **Rav Dovid HaNoggid ben Rav Avrohom ben HaRambam**, (5060/1300);
- * **Rav Chanoch Henoah Dov** of Alesk *ben* Rav Shmuel (5644/1884), known as the *Lev Some'ach* (Happy Heart). Rav Chanoch married Frieda Roke'ach, daughter of the first Belzer *Rebbe*, the *Sar Sholom* of Belz, in his first marriage. In his second marriage he was a son-in-law of Rav Meir *ben* Rav Levi Yitzchok of Berditchev.

1st of Elul ~ Begins Motzai Shabbos (Sep 1st)

- * **Rav Yitzchok ben Rav Avrohom Shlomo**, head of the *Bais Din* in Gadid, (5680/1920);
- * **Rav Yaacov Mizrachi**, *Sefardi* sage with the title *HaTorah B'Yisrael* (the *Torah* in *Yisrael*), (5740/1980);
- * **Rav Yehoshua Zeitlin** of Shklov, (5582/1822).

2nd of Elul ~ Begins Sunday Night (Sep 2nd)

- * **Rav Yisrael Elozor Hopstein** of Kozhnitz, (5726/1966);
- * **Rav Yitzchok bar Sheshes**, the *Rivash* (1326–1407/1408), was born in Valencia, the son of Rav Sheshes Perfet, and settled early in life at Barcelona, where he studied under Rav Perez *HaKohen* and Rav Chasdei *ben* Yehuda. Rav Yitzchok is considered a *talmid* of Rav Shlomo *ben* Rav Aderes (the *Rashba*) as he followed his teachings, though he actually studied under Rav Nissim *ben* Rav Reuven (known as the *RaN*), for whom he professed throughout his life the greatest veneration. He acquired a worldwide reputation as a *Talmudic* authority; *Halachic* inquiries were addressed to him from all quarters and he was considered a *Sefardi Talmudic* authority. He wrote commentaries on the *Talmud*, *Torah* and *Halochos* and served as *Rav* of Saragossa. He strongly opposed Aristotle's approach and strongly discouraged the study of *Kabbola*. When the widespread massacres started in 1391 CE, *Rivash* fled to the safety of North Africa, settling in Algiers. There he was appointed to be chief *Rav*, a position recognized by the Algerian government.

Generally, he led a private life, earning his livelihood in commerce until he was about fifty years old, when he was compelled to accept a position as a *Rav*. Together with six other prominent men of Barcelona, among whom was his younger brother, Rav Yehuda *ben* Rav Sheshes and his teacher the *RaN*, he was thrown into prison on a false accusation. After his acquittal, he accepted the Rabbinate of Saragossa. While *Rav* in Saragossa, there was conflict stirred up by the *Dayan* Rav Yosef *ben* Rav Dovid. As a consequence, he accepted the less important Rabbinate of Calatayud; but when he was on the point of leaving Saragossa the leaders of that community induced him to stay. The peace, however,

did not remain long undisturbed, and he settled in Valencia, where he directed a *Talmudical* school.

In 1391, the Jews of Spain suffered great persecution as a result of the preaching of Fernandes Martinez. *Rivash* saved himself by flight. After sojourning a certain time at Miliana he settled in Algiers, where he was received with great honor.

A certain Spanish refugee who had settled in Algiers before him aspired to become the leader of the community, and, seeing in *Rivash* a rival, began to persecute him. To give *Rivash* the power necessary to act against this man, Rav Shaul *HaKohen* Astrue persuaded the government to appoint *Rivash* the *Rav* of Algiers. But this won for him a still more powerful enemy in the person of Rav Shimon *ben* Rav Zemah Duran (*Rashbaz*), who disapproved of any intervention on the part of the government in the affairs of the Rabbinat.

Notwithstanding these events, *Rivash* was greatly venerated by the Algerian Jews, and pilgrimages to his tomb are still made on the anniversary of his *Yahrzeit*, since his *petira* in 1408. His tombstone was restored by the community of Algiers in 1862.

Rivash was the mechaber of 518 responsa, to which great *Halachic* value is attached by men like Rav Yosef Caro, Rav Yaakov Berab and many others. They are also of great historical importance as reflecting the conditions of Jewish life in the fourteenth century. In some of them are to be found details of the author's life; but unfortunately it is impossible to trace these chronologically, the original order of the responsa having been altered by the editors.

Although *Rivash* was very strict in his *Halachic* decisions, he was far from being narrow-minded. He has nothing to say against secular knowledge; he disapproves of the study of Aristotle only because the latter professed belief in the eternity of matter and denied *Hashem's* providence. *Rivash's* responsa evidence a profound knowledge of the philosophical writings of his time. In one of them (No. 118) he explains the difference between the opinion of Rav Levi *ben* Rav Gershom (Rabag) and that of Rav Avrohom *ben* Rav Dovid of Posquières (*RABaD*) on free will, and gives his own views on that complicated subject. His attitude to *Kabbala* was ambivalent. He advised against involving oneself with it unless one has received it from an adept teacher; since he had not done so, he wrote, he could not address its claims.

Rivash's responsa were first published under the title *She'elos UTeshuvos*, in Constantinople in 1546–47. A newer collection of the responsa was published under the title *She'elos UTeshuvos HaRibash HaChadoshos* by Rav Dovid Frenkl at Muncas. In addition to these, he wrote novellæ on the *Talmud* which are no longer in existence. They are mentioned by him in his responsa (No. 106), and some of them, on the treatise *Kesubos*, are cited by Rav Bezalel Ashkenazi in the *Shitta Mekubetzes*. Rav Azulai said that he had seen a manuscript containing a commentary on the *Torah* by *Rivash*, (5167/5168–1407/1408);

- * **Rav Eliezer** *ben* Rav Yisrael Hager of Vizhnitz, the *Damesek Eliezer*, born to the *Ahavas Yisrael* of Vizhnitz, a small town in Bukovina on the eastern slopes of the Carpathian Mountains. He married Chava, daughter of Rav Yitzchok Meir of Kapishnitz. He is buried on Har HaZeisim, (1891–5706/1946);
- * **Rav Avrohom Yaakov Friedman**, *Hy"d*, of Boyan-Lvov (Lemberg), Galicia, *mechaber* of *Nachalas Yaakov*, third of the four sons of Rav Yitzchok of Boyan, the *Pachad Yitzchok*. He was murdered by the Nazis, (5702/1942);

- * **Rav Shmuel Dovid Walkin**, son of the Pinsker *Rav*, the *Bais Aharon*, *Rav* in Shanghai during World War II and after the War in Queens, New York, (5739/1979).

✧ 3rd of Elul ~ Begins Monday Night (Sep 3rd)

- * **Rav Moshe Charif** of Pressburg, (5518/1758);
- * **Rav Yissochor Dov Ber (Bertche) Leifer** of Nadvorna *ben* Rav Yitzchok of Kalisch, a great-grandson of Rav Meir *HaGodol* of Premishlan, (5608/1848);
- * **Rav Meshulom Zusia** of Zhinkov, grandson of the *Ohev Yisrael* of Apta, (5624/1864);
- * **Rav Avrohom Tzvi Eisenstadt** (1813–1868). Born in Grodno, Russia, he became *Rav* of Utian. He is most famous for two publications: *Pirchei Teshuva*, a running commentary on *Shulchon Aruch*, and *Pis'chei Teshuva*, which follows the approach and format of *Shaarei Teshuva*, (5628/1868);
- * **Rav Yitzchok Tzadika** of Jerba, Tunisia, (5640/1880);
- * **Rav Avrohom Yitzchok HaKohen Kook**, chief *Rav* of *Eretz Yisrael* for nineteen years of his life (1865–1935), (5695/1935);
- * **Rav Yitzchok Yeshaya Halberstam**, *Hy"d*, of Tchetsov was the youngest son of Rav Chaim of Sanz through his third wife, Rochel Unger. Rav Yitzchok Yeshaya had four children: Hena, who married her cousin's son, Menachem Mendel Halberstam, Yaakov Tzvi, who married his cousin, Chaya Sora Rosenfeld, Chaim Halberstam (1882–1956), and Yechezkel Shraga Halberstam (born 1905), (1864–5703/1943);
- * **Rav Moshe Friedman**, *Hy"d*, (known as “Rav Moishenyu”) of Boyan-Cracow (1881–1943). A son of Rav Sholom Yosef of Husyatin and great-grandson of Rav Yisrael of Rizhin, he married his cousin, Miriam, whose father, Rav Menachem Nachum of Boyan-Czernowitz, was the son of the *Pachad Yitzchok* of Boyna. After the wedding, they lived with the *Pachad Yitzchok* in Boyan for thirteen years. In 1934, Rav Meir Shapiro of Lublin passed away, and Rav Moishenyu replaced him. He lived in Cracow, and then Tarnow in 1940. On the 2nd of *Elul* of 5703, he and seven thousand Jews of Tarnow were sealed into cattle cars and taken to Auschwitz; the survivors of the trip, including Rav Moishenyu, were gassed to death, (5703/1943);
- * **Rav Shraga Feivel Mendlowitz** (1886–1948/5708). Pursuing his dream, to “dot the American continent with Hebrew day schools”, he founded Torah UMesorah, and he established his *Bais Medrash l'Mechanchim* in Monsey, New York, as well as *Yeshiva Torah V'Daas*. He used to ask to be called Mister Mendlowitz, to which one of the great *Tzaddikim* said, “His name is “Nister” Mendlowitz.” Rav Moshe Feinstein said that without him there would be no fear of *Hashem* in all of America, (5708/1948);
- * **Rav Sholom Eichenstein** of Ziditchov-Tzfas *ben* Rav Osher Yeshaya, (5748/1988).

✧ 4th of Elul ~ Begins Tuesday Night (Sep 4th)

- * **Rav Arye Leib Teumim**, *mechaber* of *Gur Aryeh*, (5591/1831);
- * **Rav Yeshaya** of Przedborz (1756–1831). Born in Lask, near Lodz, he was descended from a Rabbinical family. His great-grandfather, Rav Meir Getz, was the *Rav* of Lask and of Piotrkow. His father, Rav Meir, died when Rav Yeshaya was young, leaving no other son. When he was fourteen, a wealthy businessman from Przedborz took Rav Yeshaya as a son-in-law. There, he met the *Yid HaKodosh*, Rav Yaakov Yitzchok. Together, they traveled to Lithuania to learn from the *Chozeh*, (5591/1831);

- * **Rav Meir Simcha** *ben* Rav Shimshon Klonymus *HaKohen* of Dvinsk, the *Ohr Some'ach* and *Meshech Chochma* (1843–1926/5686). In a famous, near-prophetic passage written before 1926, he presents a brilliant theory of Jewish history in exile and refers to those who forget their origins and think “Berlin is Yerushalayim”, and are doomed to destruction (*B'chukosai*). Rav Meir Simcha served as *Rav* of Dvinsk for nearly forty years. Rav Meir Simcha was a strong supporter of the settlement of *Eretz Yisrael* and greeted the Balfour Declaration with enthusiasm. In 1906, he was offered the position of *Rav* of Yerushalayim but bowed to the entreaties of his congregants to remain in Dvinsk, (5686/1926);
- * **Rav Eliyohu Kramer**, grandfather of the *Vilna Gaon*;
- * **Rav Yechiel Fischel Eisenbach**, *Rosh Yeshiva* of *Sha'ar HaShomayim*, and one of the greatest teachers of the teachings of the *Arizal* and *Rashash*. He was the son-in-law of Rav Asher Zelig Margolies, (5768/2008).

5th of Elul ~ Begins Wednesday Night (Sep 5th)

- * **Rav Moshe Idan** of Jerba, (5654/1894);
- * **Rav Dovid Zvi Shlomo Biederman**, known as Rav Dovid'l (1844-1918), leader of the *Chassidic* community of Yerushalayim. Born in Lelov, his parents were Rav Eliezer Menachem Mendel of Lelov and Rebbetzin Matil Feiga. His mother's grandfather was the *Chozeh* of Lublin. Rav Dovid'l was named after the founder of the Lelov dynasty, Rav Dovid (1745-1813) who was a direct descendant of Dovid *HaMelech* and a *talmid* of the *Chozeh*. Rav Dovid of Lelov was succeeded by his son, Rav Moshe (1776-1851). His son, Rav Eliezer Menachem Mendel, decided to stay on in Yerushalayim. At that time, the *Chassidic* community of *Eretz Yisrael* was based mostly in Tzefas and Teverya, and for the next few decades, the sole *Chassidic* court in Yerushalayim was that of Lelov. In his younger years, Rav Dovid'l traveled back to Europe to visit its *Tzaddikim*. He was so impressed by Rav Aharon the Second of Karlin that, from that time on, he considered himself his *Chassid* and observed all the customs of Karlin. In 1883, he succeeded his father as Lelover *Rebbe*. However, there was an irony: on the one hand, Rav Dovid'l was now officially the fourth Lelover *Rebbe*, while, on the other hand, he *davened* at the top of his voice with immense emotion, in true Karliner style. Rav Dovid'l was the official head of Kollel Warsaw, and with the funds, he established the neighborhood of Batei Warsaw, now a part of *Meah She'orim*. Lelov flourishes until this day with descendants heading courts in Yerushalayim, Bnei Brak and New York, (5678/1918);
- * **Miriam Bella**, sister of the *Rema* and wife of the head of Cracow Jewry, (5379/1619);
- * **Rav Dov Cohen**, author of *Seder HaShulchon*, one of the last remaining students of Chevron *Yeshiva* in Chevron under the Alter of Slabodka. Although he was born in Seattle, he was taken to *Eretz Yisrael* when he was fourteen years old, because his mother was not satisfied with the *chinuch* in America. Before the founding of the state, he was *Rav* of several shuls, and after 1948, he served as *Rav* of the Israel Air Force for five years, (5765/2005).

6th of Elul ~ Begins Thursday Night (Sep 6th)

- * **Rav Shimshon Chaim ben Rav Nachman Michoel Nachmani** (1706/1707 – 1779) The Zera Shimshon, Rav Shimshon Chaim ben Rav Nachmon Michoel Nachmani, was born in 5467 (1706/1707) into an illustrious family with great Rabbinical lineage. He studied the

revealed and concealed parts of the Torah by the Torah greats of his day.

He served as Rav of Modena, Pisa, Sayna and Reggio, Italy, and was recognized as a holy and pious individual, as well as a tremendous Torah scholar in all areas of Torah. He passed away on the 6th of Elul 5539 (1779).

His Seforim were named, Toldos Shimshon (The 'Offspring' of Shimshon) on Pirkei Avos and Zera Shimshon (The 'Seed' of Shimshon) on the Parshi'os of the Torah. In his introduction, he explains that since his only son had died during his lifetime, he wrote his Seforim to perpetuate his own memory after his passing.

The following is his passionate request to learn his works.

"I implore of you with ten terms of supplication to choose from my Chiddushim (novella) the piece that finds favor in your eyes, for your learning will sooth my soul etc..."

"This righteousness will stand by you forever – to 'eat' in this world, and be satiated in the next. In this merit, Hashem will repay you with children, health and sustenance.

"...and now my brothers and friends etc. do a true kindness, and with your eyes you will see children and grandchildren surrounding your table, houses filled with all that is good, wealth and honor will not cease from your children..."

His Divrei Torah are available weekly (in English) upon request at zerashimshon@gmail.com

As well, a collection of these weeklies as been printed in honor of the Zera Shimshon's Yortzeit and is available at the above email address. This printing includes a beautiful biography on the Zera Shimshon.

- * **Rav Moshe Mintz**, *mechaber* of *Sha'alos U'teshuvos Maharam Mintz*. His teacher was Rav Yaakov Weil, the *Mahari Weil*, Rav of Augsburg and Erfurt, (5591/1831);
- * **Rav Gershon Shaul Yom Tov Lipman Heller** (1579–1654/5414). Born several days after the passing of his father, Nosson, he was raised by his grandfather, Rav Moshe Wallerstein *HaLevi* Heller in Vienna. At the age of thirteen, he was sent to study in Prague with the *MaHaRaL*. At eighteen, he was appointed to the *MaHaRaL's* judicial court in Prague, a position he held for twenty-seven years. In 1622, he left Prague for Nikolsburg where he served as *Rav* and *Av Bais Din*. However, after six months he was called to serve in Vienna as *Av Bais Din*. In 1627, he was chosen to head the *Bais Din* of Prague. However, after only six months, he was imprisoned for forty days, after which he was released penniless. He was forbidden to practice his profession as well. By 1630, the ban was lifted and in 1631, he was asked to take a position in Nimerov. In 1634, he was elected *Rav* in Ludmir where he remained for a total of seven years. In 1641, he became *Av Bais Din* and *Rav* of the Jewish community in Cracow, where he passed away thirteen years later. He is buried in the Cracow cemetery along the fence in the area devoted to the poor and the needy. In addition to his famous *sefer*, *Tosefos Yom Tov*, one of the most important commentaries on *Mishna*, he authored the *sefer Tzuras HaBayis*, a detailed explanation of *Rashi's* view of the Third *Bais HaMikdosh* as described by Yechezkel (chapters 40–43), (5414/1654);
- * **Rav Yekusiel Yehuda Teitelbaum**, *Av Bais Din* of Sighet, Romania, the *Yetev Lev* (1808 [or 1818]–1883/5643), son of Rav Eliezer (Nissan) Teitelbaum, *Av Bais Din* of Drahbitsch (Drogobytz), and grandson of Rav Moshe Teitelbaum, the *Yismach Moshe*. He is also the grandfather of the Satmar *Rebbe*, Rav Yoel. Shortly after his marriage, he was invited to become *Av Bais Din* of Stropkov in 1832, which led to similar positions in Ujhely (1841), Gorlitz, Drahbitsch (1857), and Sighet (1858). In addition to *Yetev Lev*, he authored *Yetev*

Ponim, Avnei Tzedek and Rav Tov L'Bais Yisrael, (5643/1883);

- * **Rav Yechezkel Sarna**, born in Horodok, near Minsk (1891–1969/5729). He was a great *Tzaddik* and *talmid* of the *Chofetz Chaim*. At the age of eleven, he went to Slobodka, near Kovno. In 1903, he started learning at *Yeshiva Knesses Yisrael*, under the *Rosh Yeshiva*, Rav Chaim Rabinowitz. A year later, Rav Yechezkel went with Rav Rabinowitz to Telz, only to return in 1907, now under Rav Nosson Tzvi Finkel, the *Alter* of Slobodka. At that time, Slobodka's *Bais Medrash* was filled with some of the great *Torah* scholars of Lithuania, including Rav Aharon Kotler, Rav Yaakov Kamenetsky, and Rav Eliezer Menachem Man Shach. In 1924, the Lithuanian government had decided to revoke the right of *Yeshiva talmidim* to an exemption from army service. After consulting with the *Alter*, it was decided that part of the *Yeshiva* should be transferred to *Eretz Yisrael*, particularly Chevron. In 1926, a new *Mashpia Ruchani* was appointed: Rav Leib Chasman. After the *petira* of the *Alter* in the winter of 1917, Rav Yechezkel gained recognition as the *mussar* leader in the citadel of the *Alter*, along with Rav Leib Chasman. In Av of 1929, blood baths inundated the country; one of the worst hit was the Jewish settlement in Chevron. During the infamous savage massacre by Chevron's Arabs, twenty-four of the *Yeshiva's talmidim* lost their lives. He himself had gone to Yerushalayim on the Thursday prior to the *Shabbos* of the massacre, but due to the tense situation he was unable to return to Chevron in time for *Shabbos*. Rebuilding slowly in Yerushalayim, by *Rosh HaShana* the *Yeshiva* had already assumed once more the form of a *Yeshiva* in the full sense of that term, (5729/1969);
- * **Rav Meir Zvi Ehrentreu**, Manchester *Rosh Yeshiva* and *Rosh Kollel*. He was born in Frankfurt in 5690/1930, the son of Rav Yisrael Ehrentreu, principal of Prestwich Jewish Day School in the U.K. In time, Rav Meir Zvi went to England and learned under Rav Moshe Schneider in London and later in the Gateshead *Yeshiva*. Today there are a handful of large centers of Jewish population in Northern England. Quite rapidly, Rav Meir Zvi became known for his outstanding *hasmoda*, unique character traits and in-depth studying. He married the daughter of Rav Yehuda Zev Segal. Among his descendents are four sons – his *bechor* and successor as *Rosh HaKollel*, Rav Moshe Yitzchok, Rav Shloime Zalman, Rav Aharon, and Rav Avrohom Ehrentreu of Antwerp. His brother is Rav Yona Yosef Ehrentreu, the *Rav* of the *Adas Yeshurun* community of Bnei Brak. He passed away at the age of seventy, (5760/2000);
- * **Rav Avrohom Dovid Horowitz**, the Strasbourger *Rav* (1911–2004), son of Rav Shlomo Yehuda Friedlander, the *Av Bais Din* of Bulechov, and Rebbetzin Resha. His mother was the daughter of Rav Pinchas *HaLevi* Horowitz, *mechaber* of *Bais Pinchas* and *Pis'cha Zuta*. When he was four years old, his mother was *niftar*; five years later, his father also passed away. He crossed the border from Galicia to Hungary to join his grandfather, who was then *Rav* of Grosvardein, and adopted his family name. In 1934, he married the daughter of the Ratzferter *Rebbe*, a descendant of the *Divrei Chaim*. He served as a *Dayan* in Grosvardein, then as a *Rosh Yeshiva* of the Vizhnitzer *Yeshiva* there. His family was deported to Auschwitz and Birkenau, where he lost his wife and five daughters. After the War, he served as *Rav* of Landsberg and Augsburg and there opened the first post-war *Yeshiva*, together with his uncle, the Klausenberger *Rebbe*. He remarried and became *Av Bais Din* and *Rav* of Strasbourg, where he stayed for thirty years. In 1978, he moved to Yerushalayim and took the position of *Chaver HaBadatz* in the *Bais Din* of the *Eida Chareidis*. Many of his *chiddushim* are recorded in *Kinyon Torah*, (5764/2004).

❁ HILLULA DE'TZADDIKA ❁

WHAT'S BEHIND YAHRZEIT MEANINGS & CUSTOMS

The *Rebbe Reb Melech* in *Noam Elimelech* explains the reason why when we mention a *Tzaddik* who has passed on we say: *Zechuso Yogen Oleinu* (may his merit shield us). The *Noam Elimelech* asks: why would the *Tzaddik* give away his merit to someone else to shield him? Perhaps he would keep that merit for his own benefit in the next world! He answers that *zechuso* should not be translated as "merit" rather as *zach venoki* - "pure and refined". When we say *Zechuso Yogen Oleinu*, we are asking that the purity and refinement that the *Tzaddik* underwent through his *Torah* study, sincerely motivated *lishma* - which refined him; this light should be drawn down over us all and stand by his generation to shield and protect us all. (*Parshas Bo*).



Those *Tzaddikim* who, during their lifetimes, awakened and roused the hearts and souls of the Jewish people, continue to do so even after they have passed on from this world. (*Atzei Chaim - Mishpotim*).



The *Tzaddikim* who reside in the world of truth are called *Melitzei Yosher*, for during their lifetimes they advocated on behalf of the Jewish people to protect them from all manner of prosecution, and they continue to plead our case and advocate on our behalf in the next world, just as *Chazal* teach us regarding *Moshe* (*Sota* 13b) that "Moshe passed away there" (*Devorim* 34:5) and yet it says in *Shemos* (34:28) that he was there with *Hashem*? The *Gemora* answers the contradiction by saying that just as in the first place he stood and served before *Hashem*, so does he now still stand and serve before *Hashem* till this day, advocating on our behalf before *Hashem* just as he did in his lifetime - and so do all the *Tzaddikim* of each generation in the upper realms. (*Bais Yaakov - Zechor Bris*).



❁ GEDOLIM BE'MASAYHEM ❁

STORIES & ANECDOTES

Rav Yisrael Friedman of Boyan-Leipzig, 30th of Menachem Av

Rav Yisrael was the son of Rav Yitzchok (the *Pachad Yitzchok*), founder of the Boyan dynasty. He was born on the 24th of *Elul* 5638/1878, coinciding with the first day of *Selichos*.

His paternal grandfather, Rav Avrohom Yaakov of Sadigura, commented that he entered this world like a veteran *Chassid*, arriving at the *Rebbe's* court on

the first day of *Selichos*. He was named Yisrael after his great-grandfather, Rav Yisrael of Ruzhin.

His father hired the best *melamdim* for him as he quickly climbed the ladder of success in his studies. In fact, he finished the entire *Shas* during his youth.

Rav Yisrael closely followed his holy father's ways, absorbing the exalted nature

of his *Avodas HaKodesh*.

He was the son-in-law of his uncle, Rav Shlomo of Sadigura. His second wife was the daughter of his uncle, Rav Dovid Halpern, son-in-law of the Ruzhiner.

After the *petira* of his father, he, along with his brothers, Rav Menachem Nachum, Rav Avrohom Yaakov, and Rav Mordechai Shlomo, began leading *Chassidic* courts.

The eldest son, Rav Menachem Nachum, set up his court in Czernowitz, Bukovina. The third son, Rav Avrohom Yaakov, moved to Lemberg, Galicia, where he established a large court and *Yeshiva*. Sadly, he was killed *al kiddush Hashem* at the hands of the Germans; *Hy"d*. The youngest son, Rav Mordechai Shlomo, left Europe for New York, where he was instrumental in building up the *Torah* community in the United States.

Rav Yisrael eventually moved to Leipzig, Germany, where his court served the many Ruzhiner *Chassidim* who had fled there during World War I.

Rav Yisrael was a beloved figure in the region; not only his *Chassidim* consulted with him, but the local population also benefited immensely from his presence.

He accomplished a great deal by building *mikvaos*, upholding *kashrus*, and generally strengthening *Yiddishkeit*.

In 5695/1935 he visited *Eretz Yisrael*, and was warmly welcomed by the *yishuv* there. He returned to Germany on a temporary basis, his heart desiring to settle permanently in the Holy Land.

In 5699/1939, he escaped the Nazi barbarity by fleeing to Switzerland, where he stayed for a short while before continuing his journey to *Eretz Yisrael*.

Rav Yisrael re-established his *Bais Medrash* in Tel Aviv, which served as a focal point for Boyaner *Chassidim* after the war.

He was known for his ability to be *po'el yeshuos*. His father said of him that he had the abilities of his father-in-law, Rav Shlomo of Sadigura, in his power to achieve *yeshuos* for people in need.

He was *niftar* on the first day of *Rosh Chodesh Elul* (30th of *Av*) and was buried in Tzefas. He was succeeded by his younger brother, Rav Mordechai Shlomo of Boyan.

Zechuso yogein oleinu

www.hamodia.com/features/day-history-30-avaugust-26/



Rav Yehoshua Zeitlin of Shklov, 1st of Elul

Rav Yehoshua Zeitlin was born in 5502/1742 in Charson.

He was a *talmid* of the Vilna *Gaon* and of Rav Arye Leib Ginsburg, the *Sha'agas Arye*.

Rav Yehoshua was a *Gaon* who was regularly asked by other *Gedolim* for his opinion in matters of *Halocha*.

He wrote the commentary *Amudei Gola* on *Sefer Mitzvos Koton*, better known as the *Smak*. He also published a compilation of his *Halachic* responsa.

Besides his greatness in *Torah*, Rav

Yehoshua was also wealthy and was an influential adviser to the king. He supported many of his *talmidim* from his own pocket.

Among his famous *talmidim* are Rav Menachem Mendel Leffin, the *mechaber* of *Cheshbon HaNefesh*; Rav Binyomin Rivlin, *mechaber* of *Gevi'i Gvia HaKesef*; and Rav Boruch of Shklov.

Rav Yehoshua was *niftar* on the 1st of *Elul*, the second day of *Rosh Chodesh* 5582/1822, at the age of eighty.

Zecher Tzaddik livrocha.

Rav Yisrael Elozor Hopstein of Kozhnitz, 2nd of Elul

Son of Rav Yerachmiel Moshe of Kozhnitz, Rav Yisrael Elozor Hopstein was born in *Elul* 5658/1898, a sixth-generation descendant of the *Maggid* of Kozhnitz, and was named Yisrael after him.

Rav Yisrael Elozor learned under Rav Meir Yechiel of Ostrovtsa, receiving *semicha* from him. He married the daughter of Rav Mordechai Yosef Twersky of Zlatipola. After the *petira* of his father on the 13th of *Elul* 5669/1909, Rav Yisrael Elozor was appointed *Rebbe*.

In 5684/1924, wishing to help settle *Eretz Yisrael*, Rav Yisrael Elozor headed a group of *Chassidim* who bought property there. Rav Yisrael Elozor himself traveled to *Eretz Yisrael* with the group, where, with the *Chassidim* of the Yablona *Rebbe*, they founded the city of Kfar Chassidim.

Due to ill health, Rav Yisrael Elozor was forced to leave *Eretz Yisrael*. He was appointed *Rav* of the community in Paris; when the Nazis conquered Paris, Rav Yisrael Elozor was captured as he tried to flee, but he was transferred to Nice and from there he managed to escape to

America in 5701/1941.

In America, Rav Yisrael Elozor rebuilt Kozhnitzer *Chassidus*. Unfortunately, all the *seforim* and heirlooms he had inherited from his forebears were lost during the war.

In 5726/1966, Rav Yisrael Elozor decided to return to *Eretz Yisrael*, and founded a *Bais Medrash* for the Kozhnitzer *Chassidim* there. (Until then, they *davened* in someone's apartment.)

Returning to America to take care of some last details, Rav Yisrael Elozor was suddenly *niftar* on the 2nd of *Elul* 5726/1966, at the age of sixty-eight. His *mitta* was flown to *Eretz Yisrael*, where he was buried in the Sanhedria *Bais Olam* in Yerushalayim.

Rav Yisrael Elozor's *Divrei Torah* were published in the *sefer Avodas Elozor*.

The *Rebbe* was succeeded as Kozhnitzer *Rebbe* by his grandson, Rav Shimshon Sternberg, who leads a flourishing *Chassidus* in *Eretz Yisrael*.

www.hamodia.com/features/this-day-in-history-2-elulaugust-8/



Rav Yitzchok bar Sheshes, 2nd of Elul

The *Rivash*

Generally, he led a private life, earning his livelihood in commerce until he was about fifty years old, when he was compelled to accept a position as a *Rav*. Together with six other prominent men of Barcelona, among whom was his younger brother, Rav Yehuda *ben* Rav Sheshes and his teacher the *RaN*, he was thrown into prison on a false accusation. After his acquittal, he accepted the Rabbinat of Saragossa. While *Rav* in Saragossa, there was conflict stirred up by the *Dayan* Rav Yosef *ben* Rav Dovid. As a consequence, he accepted the less important Rabbinat of Calatayud; but when he was on the point of

leaving Saragossa the leaders of that community induced him to stay. The peace, however, did not remain long undisturbed, and he settled in Valencia, where he directed a *Talmudical* school.

In 1391, the Jews of Spain suffered great persecution as a result of the preaching of Fernandes Martinez. *Rivash* saved himself by flight. After sojourning a certain time at Miliana he settled in Algiers, where he was received with great honor.

A certain Spanish refugee who had settled in Algiers before him aspired to become the leader of the community, and,

seeing in *Rivash* a rival, began to persecute him. To give *Rivash* the power necessary to act against this man, Rav Shaul *HaKohen* Astrue persuaded the government to appoint *Rivash* the *Rav* of Algiers. But this won for him a still more powerful enemy in the person of Rav Shimon *ben* Rav Zemar Duran (*Rashbaz*), who disapproved of any intervention on the part of the government in the affairs of the Rabbinate.

Notwithstanding these events, *Rivash* was greatly venerated by the Algerian Jews, and pilgrimages to his tomb are still made on the anniversary of his *Yahrzeit*, since his *petira* in 1408. His tombstone was restored by the community of Algiers in 1862.

Rivash was the mechaber of 518 responsa, to which great *Halachic* value is attached by men like Rav Yosef Caro, Rav Yaakov Berab and many others. They are also of great historical importance as reflecting the conditions of Jewish life in the fourteenth century. In some of them are to be found details of the author's life; but unfortunately it is impossible to trace these chronologically, the original order of the responsa having been altered by the editors.

Although *Rivash* was very strict in his *Halachic* decisions, he was far from being narrow-minded. He has nothing to say against secular knowledge; he

disapproves of the study of Aristotle only because the latter professed belief in the eternity of matter and denied *Hashem's* providence. *Rivash's* responsa evidence a profound knowledge of the philosophical writings of his time. In one of them (No. 118) he explains the difference between the opinion of Rav Levi *ben* Rav Gershom (Rabag) and that of Rav Avrohom *ben* Rav Dovid of Posquières (*RABA*) on free will, and gives his own views on that complicated subject. His attitude to *Kabbala* was ambivalent. He advised against involving oneself with it unless one has received it from an adept teacher; since he had not done so, he wrote, he could not address its claims.

Rivash's responsa were first published under the title *She'elos UTeshuvos*, in Constantinople in 1546–47. A newer collection of the responsa was published under the title *She'elos UTeshuvos HaRibash HaChadoshos* by Rav Dovid Frenkl at Muncas. In addition to these, he wrote novellæ on the *Talmud* which are no longer in existence. They are mentioned by him in his responsa (No. 106), and some of them, on the treatise *Kesubos*, are cited by Rav Bezalel Ashkenazi in the *Shitta Mekubetzes*. Rav Azulai said that he had seen a manuscript containing a commentary on the *Torah* by *Rivash*, (5167/5168–1407/1408);



Rav Yissocher Ber ben Yitzchok Leifer, 3rd of Elul

Rav Bertzi of Nadworna – first Nadvornor *Rebbe*

Here is a story I once heard from my *rebbe* the Clevelander *Rebbe Shlita* of Raanana about his *alter zeida* the founder of the dynasty's passing:

In the year *Tav Reish Ches*, the Cholera epidemic was raging. It claimed the lives of many *Yidden*. As the death toll climbed higher, the survivors and others came to Rav Bertzi and cried begging him

to save them from the dreaded disease.

“Please *Rebbe*, *daven* and awaken heavenly divine mercy to stop this plague!” they cried.

The *Rebbe* then took a drastic step and self-sacrificed himself for *Klal Yisroel*.

He asked several followers and *Chassidim* to ready a coach and they embarked on a journey to the forest. On the

way, the *Rebbe* warned them, “When we arrive at the crossroads in the path, wait and another coach and wagon shall approach bearing a noble old Jew with a long beard of stature and presence. You must stand and bar his path, under no circumstances must you let him pass, do you hear me? Do you understand? Even if he yells, shouts and threatens you! Even if the old man with the beard white as snow orders you to stand aside - do not heed him and stand fast and strong!”

And so they came to the crossroads and disembarked and the *Chassidim* blocked the path and waited. The *Nadworna Rebbe*, Rav Yissocher Bertzi stood on the side meditating on some higher plane. Some time passed and they heard the sounds of horses approaching and saw another coach and wagon draw near. Sure enough, it was driven by an older man with a long white beard and a with a stature appearance of nobility and he asked them to let him pass. When they refused, he began to berate them - elling and shouting for them to move and let him pass and continue on his way! They listened however steadfast to the *Rebbe's* instructions and they remained strong and unwavering - barring his way and not moving an inch from the path. Finally, the old man unsheathed his sword and threatened them, but still they stood their ground with no fear as the *Rebbe* had told them. Seeing this resistance, the old man went down and went straight himself to Rav Bertzi carrying a large book with him. He approached the *tzaddik* and together they examined the book turning pages until he concluded. Then the old man closed the book turned around and entered the coach, gathered the reins and turned the horses and the carriage around and went back to where they had come from.

Afterwards, the *Rebbe* explained that these were the *sifei chaim ve'sifrei meisim* – the books of life and death. He had examined the book and seen written there that this old man, none other than the *malach*

hamaves himself, was on his way that moment to carry out terrible decrees and take the lives of some twelve thousand Jewish souls, “I saw the books of life and death open before me and I made a deal, I had no choice - I had to save their lives - so I traded myself for them!” And so, saying they went back, the *Rebbe* prepared his *tzava'ah*, his final last will and testament and sadly he saved them all, and passed on at the young age of just forty one years old. He was *moser nefesh* and sacrificed himself to save them from the Cholera epidemic. He passed away on the third of *Elul Tav Reish Ches*.



Rav Yissochor Dov Ber Leifer was the son of Rav Yitzchok of Kalisch, a scion of the Premishlan dynasty.

In his youth, Rav Bertche, as he was fondly called, learned together with his uncle, Rav Meir of Premishlan, under his illustrious grandfather, Rav Aharon Leib of Premishlan. Rav Meir said of his young nephew, “If I had the fire of Rav Bertche, I would devour the entire world.”

Rav Bertche married the daughter of Rav Avrohom Leib Shochet.

He traveled to the court of Rav Yitzchok of Radvill, the son of Rav Yechiel Michel of Zlotchov. Following the *petira* of Rav Yitzchok, Rav Bertche was appointed *Rebbe*, holding court in *Nadvorna*.

He was known for his enthusiastic *tefillos*.

In the year of his passing, cholera broke out in the Jewish community, causing many deaths. Rav Bertche took upon himself to be the *kappora* of *Klal Yisrael*. He was *niftar* on the 3rd of *Elul* 5608/1848, and with his *petira* the epidemic stopped.

His sons were Rav Aharon Leib of *Nadvorna*, Rav Mordechai of *Nadvorna-Bursztyn*, Rav Yosef of *Bursha* and Rav *Yisrael*.

His sons-in-law were Rav Moshe of Kalisch; Rav Yitzchok Dov of Nadvorna; and Rav Feivish, who lived in Zhabrizh.

Some of the *Divrei Torah* of Rav Bertche were published as a section of his

son's *sefer*, *Maamar Mordechai*.

Zechuso yogen oleinu.

www.hamodia.com/features/day-history-3-elulaugust-29/



Rav Avrohom Tzvi Eisenstadt, 3rd of Elul

Mechaber of Pis'chei Teshuva

Rav Avrohom Tzvi Eisenstadt was born in 5573/1813. His father was Rav Yaakov of Bialystok, a descendant of Rav Meir Eisenstadt (the *Ponim Meiros*) and of Rav Hertz of Zalkova.

Rav Avrohom Tzvi was fluent in the entire *Torah* and a master of incisive thinking, as he demonstrated when he dissected deep *sugyos*.

His reference work *Pis'chei Teshuva* on *Yoreh De'ah*, a guide to the *pesakim* of many *Acharonim*, was written when he was just twenty-four years old. At that age, he was already serving as a *Rav* in Autian, Russia.

In 5619/1859, Rav Avrohom Tzvi published *Pis'chei Teshuva* on *Even Ho'ezher*, and just one year before his *petira* he published the last two sections on the

remaining two sections of *Shulchon Aruch*, *Orach Chaim* and *Choshen Mishpot*.

Rav Avrohom Tzvi did a major service for *Rabbonim* by organizing and summarizing the *pesakim* of the authorities among the *Rishonim* and *Acharonim*. His works became very popular.

Rav Avrohom Tzvi also wrote *Pis'chei Teshuva* on the *sefer Gittin Va'chalitza*, explaining and citing the sources for every *Halocha* mentioned there; and *Nachalas Shiva*, on the works of the early *Acharonim*.

Rav Avrohom Tzvi was *niftar* on the 3rd of *Elul*, 5628/1868, at the age of fifty-five.

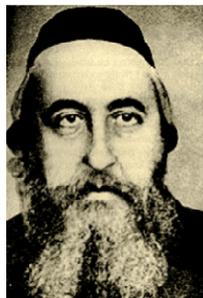
www.hamodia.com/features/this-day-in-history-3-elulaugust-9/



Rav Moishenyu of Boyan-Cracow, 3rd of Elul

Talmidim of Rav Meir Shapiro of Lublin still recall that first day of a new *zman* in the *Yeshiva*, the one that started off with a difference.

Instead of greeting his *talmidim* as usual, Rav Meir secluded himself in his private room with strict instructions not to be disturbed. For three days and three nights he remained locked in his



room. From outside one could hear his voice booming along the corridors as he sat immersed in his learning. When he finally emerged from his room three days later, he told his *talmidim*, "I just spent the vacation with Rav Moishenyu Boyaner, and seeing his *hasmoda* (diligence) in *Torah*, I realized that I didn't know what learning was all about. Coming back to *Yeshiva*, I decided to try to copy him and I sat down to learn..."

Known as one of the greatest

masmidim (diligent scholars) of his generation, Rav Moishenyu Boyaner was also considered one of the biggest *poskim* of his era. He won the hearts of Polish Jewry, who prided themselves on having Rav Moishenyu in their midst. Although he was officially known as the Boyaner *Rebbe*, he was fondly called 'Rav Moishenyu', his name becoming a symbol of *kedusha*, *tzidkus* and *geonus* (holiness, righteousness and genius) throughout Poland. Beloved by the greatest and simplest alike, Rav Moishenyu was regarded as a fatherly figure to whom all could turn whenever their problems became too difficult to manage.

Although the *Rebbes* of *Bais Ruzhin* were *makpid* (cautious) to conceal their learning as much as they could, in keeping with the *derech* (path) they had received from Rav Yisrael of Ruzhin not to demonstrate their knowledge in public, Rav Moishenyu deviated from this path. He said that the circumstances demanded a change and he took upon himself to be the representative of his family who would make that change.

Rav Moishenyu was born on *Purim* 5641 (1881) to his father, Rav Sholom Yosef, who was a son of the first *Rebbe* of Husyatin, Rav Mordechai Shraga. He grew up under the careful watch of his *zeide* (grandfather) for when he was only two years old his father, Rav Sholom Yosef, was suddenly *niftar*. As a young child he amazed all who saw him. Blessed with a sharp head, he spent his time finishing one *mesechta* (tractate) after another. His *zeide* foretold greatness for his grandson, proclaiming that he would light up the world with his *Torah* and *tzidkus*. As the elder *Chassidim* began to take note of his words, so he humbled himself before them, trying to pretend that he was just an ordinary, simple child.

A few months after Rav Moishenyu's *bar mitzva* his *zeide* was *niftar* and Rav Moishenyu came under the care of his

uncle, Rav Yisrael of Husyatin. In the years after his *bar mitzva*, he ascended from one *madreiga* (plateau) to the next. From early morning until late at night, he immersed himself in his *Gemora*. To watch his *tefilla* (prayer) was to witness a living *mussar sefer* (ethics lesson), as he stood pouring out his heart to his Creator.

When the *Chassidim* praised Rav Moishenyu in front of his uncle, Rav Yisrael of Husyatin, he asked them not to speak about him, telling them, "I have also observed his actions and seen his great *kedusha*. Few people are *zoche* to such *madreigos!*"

When Rav Moishenyu turned twenty, he married Rebbetzin Miriam, a daughter of Rav Menachem Nachum of Boyan (Czernowitz), a son of the Boyaner *Rebbe*, the *Pachad Yitzchok*. After his *chasuna* (wedding), Rav Moishenyu stayed in Boyan, becoming a *Chassid* of his wife's grandfather, the *Pachad Yitzchok*. He accepted the Boyaner *Rebbe's* total authority in every matter, even changing his own *minhogim* (customs) to those of the *Pachad Yitzchok*. The *Chassidim* would say that it was worthwhile traveling to Boyan just to see how Rav Moishenyu sat at the *tisch* (table) of the *Pachad Yitzchok*. He would sit trembling with fear, not removing his gaze from the *Rebbe's* face for a second.

The Boyaner *Rebbe* held his new *einikel* (grandchild) in high esteem and would affectionately call him 'my Moishenyu'. Even though there was a *Rav* in the *Rebbe's* court whose job was to *pasken* (decide, judge) the various *shailos* (legal questions) that came up from time to time, the *Rebbe* would call for his grandson to hear what he had to say. On one occasion a *shaila* arose which no one was able to answer. The Boyaner *Rebbe* remained unperturbed and told those around him, "Don't worry, in a few minutes 'my Moishenyu' will be here and he will answer it all..."

On the 17th of *Adar* 1917, the *Pachad Yitzchok* was *niftar*. Not long afterward, Rav Moishenyu's father-in-law left for Czernowitz, where he set up his court. Rav Moishenyu decided to stay in Vienna. Although at first he did not have his own *minyán*, after a short time his many admirers and *talmidim* arranged a regular *minyán* for him. After *Shacharis*, Rav Moishenyu sat in his *tefillin* until midday, engrossed in his *seforim*. He was very *makpid* not to be disturbed during his learning and only after midday did he see to the daily problems that awaited his attention.

Rav Moishenyu never mentioned any intention of becoming a *Rebbe*, but his *talmidim* and admirers crowned him as their *Rebbe* on their own initiative. Rav Moishenyu did not disappoint his followers and agreed to start accepting *kvittlech* (petitions). Rav Meir Arik was among the first to give him a *kvittel*. When Rav Meir came to speak to Rav Moishenyu a few days before *Rosh HaShana* 5678 (1918) he gave him a *kvittel*. At first Rav Moishenyu refused to take it and asked him, "The Rav also needs a *kvittel*?"



At the 2nd *Siyum HaShas* of *Daf Yomi* in Lublin 1938.

From right to left:

Rav Avrohom Yaacov of Boyan-Lemberg, Rav Moishenyu, the Sochatchover Rebbe, Rav Dovid

"Yes, I also need a good year," Rav Meir answered him, and reluctantly Rav Moishenyu took the *kvittel*.

The news that Rav Moishenyu had accepted the yoke of *Rebbe* made its way around Europe. After the First World War,

many of the *Chassidische* courts lay in ruins, their *shuls* destroyed, and the *Chassidim* penniless refugees in foreign countries. Rav Moishenyu's dynamic personality attracted many *Chassidim* from far and wide who found a new existence under his fatherly guidance.

In 1925, Rav Moishenyu agreed to the invitation of his *Chassidim* to come and live in Cracow, Poland. A large *shul* and apartment were prepared for him, and when he arrived he was welcomed with great honor. Not long before he arrived, a serious *shaila* had arisen regarding the *kashrus* of the main *mikve* in Cracow. Although many *Rabbonim* had written long responsa to validate the *mikve*, their words had not been totally accepted by all, and an answer had not been found which satisfied everyone. When Rav Moishenyu examined the *mikve* he also agreed that it was kosher and in a brief letter he explained his reasons. His words were accepted even by those who had disagreed with the other *Rabbonim* and his ruling brought peace and relief to the town.

Indeed, soon after his arrival he was recognized as the *posek* (decisor) of the town. The Rav of Cracow, Rav Yosef Nechemia Kornitzer, often discussed the various problems and *shailos* that had to be solved with Rav Moishenyu. On one occasion as Rav Yosef Nechemia left Rav Moishenyu's house, he told those around him, "I have met many great *Talmidei Chachomim* (sages) in my lifetime, but never before have I met somebody who is familiar with literally every *sefer* he is asked about. All the *seforim* of the *Rishonim* and *Acharonim* (early and later authorities) are at his fingertips as if he has just learnt them..."

An appreciation of Rav Moishenyu's greatness in *Torah* can be seen from the following incident, which was related by the Potiker Rav, Rav Shlomo Zalman Horowitz: Rav Horowitz was once walking together with Rav Moishenyu when they

were approached by someone who asked them where a certain saying of *Chazal* was written. Rav Horowitz answered him that the saying appears three times in *Talmud Bavli*. After the man had left them, Rav Moishenyu told Rav Horowitz, “Three times in *Talmud Bavli*, thirteen times in *Talmud Yerushalmi* and sixteen times in *Medrash!*”

Rav Moishenyu’s house became a stopover point for the various *Gedolim* passing through Cracow. When the famed Rav of Kobrin, Rav Pesach Pruskin, visited Rav Moishenyu, he was astounded by his knowledge and exclaimed, “Rav Moishenyu has the entire *Torah* stored in his mind.”

In his book, Rav Zev Fisher describes Rav Moishenyu’s court: “A *Godol* among *Gedolim* was Rav Moishenyu Friedman, the *Rebbe* of Boyan. His personality encompassed many qualities. With his sharp mind, he had mastered the whole *Torah*, *nigleh* and *nistar* (revealed and hidden aspects of the *Torah*). His life was spent teaching *Torah* to the masses. He taught *Torah* and *Avoda* (divine service) to everybody he had contact with. His house in Cracow was a constant hive of activity, people coming and going all the time. From his *Bais Medrash* rang out a constant *Kol HaTorah*, as the best heads in Cracow sat and learned together. When they got stuck in their learning, they would climb the stairs to Rav Moishenyu’s apartment to ask him to solve their difficulties. In addition, the *Rebbe*’s house was the main address for every downtrodden *Yid* (Jew) in town. Not just the Ruzhiner *Chassidim* came to him. Gerer, Belzer and Sanzer *Chassidim* would also seek his advice. When he gave a *tisch*, the *Bais Medrash* was filled with the finest *Talmidei Chachomim* who came to warm themselves from his *kedusha*.”

Rav Moishenyu’s fame spread far beyond the borders of Poland. Every morning his mailbox was full of letters from all corners of the world. He patiently

read through every letter and replied to them all. In the course of time, he wrote hundreds of responsa, most of which were unfortunately lost during the war. A small fraction was collected and printed under the name *Da’as Moshe*.

Even though Rav Moishenyu was considered one of the foremost *poskim* of his era, from his responsa it is easily noticeable how he humbled himself, refusing to force his ruling on others. In one particular responsa he wrote, “I am not angry that you don’t agree with my *psak*, (legal decision) for such is the *derech* of *Talmidei Chachomim*. One person brings a proof to his words just to be disproved by a second – and I ask you that you never accept my words blindly...”

Rav Moishenyu was not only beloved and respected by the ordinary *Yid* in the street; the *Gedolei Yisrael* also gave him unusual *kovod* (honor). The Gerer *Rebbe*, the *Imrei Emes*, was once in Cracow for a *Shabbos*, during which he announced his intention to visit Rav Moishenyu. His *gabboim* tried to persuade him to wait until *Motzo’ei Shabbos* when he would be able to travel by car. The *Imrei Emes* refused to hear of it and insisted on walking the whole way, a twenty-minute walk. After they drank *l’chaim* together, the *Imrei Emes* took *shirayim* (leftovers from the *Rebbe*’s plate) from Rav Moishenyu, an unheard-of honor.

The Lubliner *Rav*, Rav Meir Shapiro, was another of Rav Moishenyu’s great admirers. Their paths often crossed, and each time Rav Meir Shapiro would take the opportunity to speak to Rav Moishenyu in learning. Rav Meir Shapiro deeply respected Rav Moishenyu and would often voice his praises. When Rav Meir Shapiro was suddenly *niftar* in *Cheshvan* 1934, Rav Moishenyu was offered the post of *Rav* of Lublin, which had become vacant with Rav Meir’s *petira*, and he was also asked to take over the running of *Yeshiva Chachmei Lublin*.

Rav Moishenyu refused the *Rabbonus* of Lublin but he did agree to take charge of the *Yeshiva*. He was crowned *Nosi* of the *Yeshiva*, the foremost *Torah* establishment in Poland. His appointment had a tremendous impact on the *Yeshiva*, his influence felt in every aspect and every stage. No matter, large or small, was decided without his consent, and under his guidance the *Yeshiva* continued to flourish. Rav Moishenyu traveled to Lublin a few times a year, staying for several weeks at a time. He established personal contact with the *bochurim* (young men), watching their progress and preparing them to be future leaders of *Klal Yisrael*.

Rav Moishenyu also played a major role in *Agudas Yisrael*, standing at the forefront of the movement. He became one of the *Aguda's* major activists, his words leaving a deep imprint on all who heard them. He publicized a letter in support of *Agudas Yisrael* in which he wrote:

The situation of our people at present is terrible. Every heart with a bit of feeling knows and feels the wounds of our nation. We have been struck both physically and spiritually, the *churban* (destruction) of *Yiddishkeit* (Judaism) being even greater than the *churban* of the people. Therefore, the meeting of those who represent *Torah* and recognize that our nation is only a nation through the observance of the *Torah* and *mitzvos* is especially important, and the *Aguda* has proven itself to be capable of improving the lot of *Klal Yisrael*...

The extent to which Rav Moishenyu's presence was felt in the *Aguda* can be seen from the following story: When the second *Knessia Gedola* (convention) took place in Vienna in 1929, Rav Moishenyu missed the opening day of the *Knessia*, since he did not have a valid

passport and was therefore unable to travel. When he finally arrived during the second day of the *Knessia*, the Gerrer *Rebbe* was in the middle of presiding over a meeting. When he heard that Rav Moishenyu had just arrived and was standing outside, the *Imrei Emes* got up and went outside to greet him. When the Gerrer *Rebbe* caught sight of Rav Moishenyu, his face lit up and he exclaimed, "Now that you have arrived, the *Knessia* will have a totally different meaning." He then took Rav Moishenyu's arm and led him into the meeting.

Rav Moishenyu was held in very high regard by his *shver*, Rav Menachem Nachum of Boyan-Czernowitz and when he visited his *shver*, Rav Menachem Nachum instructed his *Chassidim* to go to his son-in-law with a *kvittel*. When Rav Menachem Nachum was *niftar* in 1937, many of his *Chassidim* became staunch *Chassidim* of Rav Moishenyu, adopting him as their new *Rebbe*.

The last period of Rav Moishenyu's life is the story of the heartbreaking and tragic end of Polish Jewry. With the outbreak of the Second World War in 1939, Cracow was overtaken by the accursed Germans, *ym"s* (may their name be erased), who confined the *Yidden* to a ghetto. With the worsening of the daily decrees against the *Yidden*, Rav Moishenyu left the city at the first opportunity in the summer of 1940, and fled to the city of Tarnow. In Tarnow, he continued to lead a *Bais Medrash* and to give *tischen* as before. Now, more than ever before, he was sought from all sides by the desperate cries of *Yidden* seeking a reassuring hand to guide them through the storm that had engulfed them.

Even in those difficult times, Rav Moishenyu tried to keep his *sefer hayom* (daily schedule) as normal. The *Yidden* of the town felt safe in his presence and they did their utmost to protect him. He ruled on many of the painful and heartrending

shailos in matters of life and death. He comforted the panic-stricken *Yidden* around him, keeping up their spirits and calming their feelings.

Rav Moishenyu's *Chassidim* tried desperately to save him; after some time they managed to procure American documents for him. The documents were smuggled into Tarnow, but Rav Moishenyu refused to use them. He simply could not abandon his fellow *Yidden* in their hour of need.

In 1942, the Germans decided to liquidate the Jews of Tarnow and in *Sivan* of that year, an *aktion* took place in which eighteen thousand *Yidden* were killed. Rav Moishenyu had gone into hiding before the *aktion* had started and managed to escape. For over a year, Rav Moishenyu managed to avoid being captured, by moving from one bunker to the next. Finally, on the 2nd of *Elul* 1943, he was caught and sent with the last remaining Jews of Tarnow to Auschwitz. He was killed a day later *al Kiddush Hashem* (sanctifying Hashem's name) together with his *Rebbetzin* on the 3rd of *Elul*, *Hy"d* (may Hashem avenge his spilled blood).

In recent years, a booklet called *Megilas Auschwitz* was found hidden under one of the buildings in Auschwitz. In it, the *mechaber*, an inmate in Auschwitz, describes the daily life in the camp. In one

of the chapters, the *mechaber* mentions Rav Moishenyu's arrival in Auschwitz:

In this particular transport were a number of important people, one of them being the Boyaner *Rebbe*, Rav Moshe Friedman. He was one of the most famous *Talmidei Chachomim* in Poland. He turned to the commanding SS officer and proclaimed aloud in German, "You cruel murderers! Don't think that you will be able to destroy the Jewish people. The Jewish people will exist forever, but you low murderers – you will receive your punishment. The innocent blood that you are spilling will avenge itself on you. Our innocent blood will not rest until it has succeeded in destroying you all."

The Boyaner *Rebbe* spoke with great feeling and as he finished, he said out loud in a fiery voice, "*Shema Yisrael*." All those with him joined him in crying out *Shema Yisrael*. These few moments of true *ruchnius* (spirituality) demonstrated that the everlasting *ko'ach* (spiritual strength) of the *Yidden* will never be conquered.

www.nishmas.org./gdynasty/chapt7.htm



Rav Avrohom Yitzchok HaKohen Kook, 3rd of Elul

Rav of Yaffo and Yerushalayim

Rav Kook was born in Griva, Latvia, in 1865. His father was a *talmid* of the Volozhin *Yeshiva*, the center of *misnagdus*, whereas his maternal grandfather was a member of the *Chassidic* movement. He entered the Volozhin *Yeshiva* in 1884, where he became close to the *Rosh Yeshiva*, Rav Naftoli Tzvi Yehuda Berlin (the *Netziv*). Already in his youth, he was well-known as a prodigy. At the age of

twenty-three, he entered his first Rabbinical position. Between 1901 and 1904, he published three articles that anticipate the fully formed philosophy that he developed in *Eretz Yisrael*.

In 1904, he came to *Eretz Yisrael* to assume the Rabbinical post in Yaffo, which also included responsibility for the new secular Zionist agricultural settlements nearby. His influence on people in different

walks of life was already noticeable, as he attempted to introduce *Torah* and *Halocha* into the life of the city and the settlements.

The outbreak of the First World War caught him in Europe, and he was forced to remain in London and Switzerland for the remainder of the war. While there, he was involved in the activities which led to the Balfour Declaration. Upon returning, he was appointed the *Rav* of Yerushalayim, and soon after, as first chief *Rav* of *Eretz Yisrael* (the State had not yet been born). Rav Kook was a man of *Halocha* in the strictest sense, while at the same time possessing an unusual openness to new ideas. This drew many religious and nonreligious people to him, but also led to widespread misunderstanding of his ideas. He wrote prolifically on both *Halocha* and Jewish thought, and his books and personality continued to influence many even after his *petira* in Yerushalayim in 1935. His authority and influence continue to this day.



www.jewishvirtuallibrary.org/jsource/biography/Rav_Kook.html



The first chief *Rav* of what was then Palestine, Rav Kook was perhaps the most misunderstood figure of his time.

Born in Latvia of staunch *Chassidic* and *Misnaggidic* stock, he retained throughout his life a unique blend of the mystical and the rational. He was a thorough master of the entire *Halachic*, *Midrashic*, philosophic, ethical, and *Kabbalistic* literature. But more important, he brought to bear the entire tradition upon the contemporary scene. He saw the return to *Eretz Yisrael* as not merely a political phenomenon to save Jews from persecution, but as an event of



extraordinary historical and theological significance. Rav Hutner once said that Rav Kook peered down on our world from great heights and hence his perspective was unique.

Above all, Rav Kook pulsed with a sense of the Divine and he sought to reach those who had strayed. He once quoted the Rabbinic dictum that one should embrace with the right hand and rebuff with the left, commenting that he was fully capable of rejecting, but since there were enough rejecters, he was fulfilling the role of embracer. On the other hand, he was never tolerant of desecration of *Torah*, as will be clear to any objective *talmid* of his life and works.

Though keenly aware of the huge numbers of non-observant Jews, he had a vision of the *teshuva* of the nation. His concept of *teshuva* envisioned, in addition to the *teshuva* of the individual, a *teshuva* of the nation as a whole, a *teshuva* that would be joyous and healing. He refused to reject Jews as long as they identified themselves as Jews. In a noteworthy exchange with his great friend, admirer – and opponent – Rav Yaakov Dovid Willowski, Rav Kook explained the two components of a Jew: his essential nature – the *pintele Yid*, and the path he had chosen in exercising free will. Even if the second element were weak, as long as the first was not repudiated, there was still hope.

He called for and envisioned a spiritual renaissance where “the ancient would be renewed and the new would be sanctified”. His vision of *teshuva* disdained fear and apprehension and looked forward to “the poet of *teshuva*, who would be the poet of life, the poet of renewal and the poet of the national soul waiting to be redeemed”.

Rav Kook’s printed works to date are in excess of thirty volumes, with many works still in manuscript. There are a number of translations into English of a small fraction of his works.

Selected Teachings of Rav Kook on Eretz Yisrael:

“Only by learning the secrets of *Torah* can a person experience the highest levels of holiness and the transcendental uniqueness of *Eretz Yisrael*.”

“Rooted in *Kabbalistic* literature is the understanding that Hebrew letters are the atoms and building blocks of the soul. When a Jew comes to live in *Eretz Yisrael*, his small individual letters expand to

become the gigantic letters of the whole Jewish nation.”

“Because the soul of a Jew is connected to all of the souls of the nation, the yearning of even one individual for *Eretz Yisrael* has a profound, multiple effect on all of the Jewish People. The mercy of *Hashem* is aroused, and slowly, the nation begins to return to its homeland.”



Rav Moshe Idan of Jerba, 5th of Elul

Rav Moshe Idan and his father Rav Kelifa Idan, were known as the saintly sages of Gabas, Tunisia. His biography is typical of the sages of those generations. He had to work to make ends meet, but his work engaged only his hands, while his mind was free to study *Torah*. He was a weaver; while his hands and feet worked the loom, he sat with a book open in front of him, totally engrossed in the world of *Torah*. He was thus able to grow in *Torah* until the townspeople appointed him as a *Dayan* (judge). This position, however, was totally not-for-profit; he did not make a penny from it. In fact, the position's only consequence was the fact that it forced him to quit his weaving job, since *Halacha* dictates that a public leader cannot engage in labor in public. Instead, he took a position as a schoolteacher. The job lasted all day, since the children, in accordance with *Halacha*, studied from dawn to dusk. He lovingly and patiently guided them to

climb the ladder of *Torah* rung by rung. At nightfall, when the children went home, he was able to turn to the *halachic* queries of the townspeople.

Rav Idan also acquired vast knowledge of *Kabbala*. When he once led the congregation in *tefilla*, he skipped the Counting of the *Omer*. When people pressed him, his secret was revealed: his Counting of the *Omer* took some two hours, since he recited it with all the appropriate *Kabbalistic kavonos* (meditations). His *tefillos* would often last for hours, using *Kabbalistic kavonos*. He was appointed to blow the *Shofar* at the main shul in Jerba because no one knew the *kavonos* of the blowing as well as he did. He departed this world, leaving behind sons who were *Torah* giants in their own right.

May the merit of the *Tzaddik* Rav **Moshe Idan** of Jerba protect us all, *Amen*.



Rav Shimshon Chaim Nachmani, 6th of Elul

The Zera Shimshon

The Zera Shimshon, Rav Shimshon Chaim ben Rav Nachmon Michoel Nachmani, was born in 5467 (1706/1707) into an illustrious family with great Rabbinical lineage. He studied the revealed

and concealed parts of the *Torah* by the *Torah* greats of his day.

He served as Rav of Modena, Pisa, Sayna and Reggio, Italy, and was

recognized as a holy and pious individual, as well as a tremendous Torah scholar in all areas of Torah. He passed away on the 6th of Elul 5539 (1779).

His Seforim were named, Toldos Shimshon (The 'Offspring' of Shimshon) on Pirkei Avos and Zera Shimshon (The 'Seed' of Shimshon) on the Parshi'os of the Torah. In his introduction, he explains that since his only son had died during his lifetime, he wrote his Seforim to perpetuate his own memory after his passing.

The following is his passionate request to learn his works.

"I implore of you with ten terms of supplication to choose from my Chiddushim (novella) the piece that finds favor in your eyes, for your learning will sooth my soul etc..."

"This righteousness will stand by you forever – to 'eat' in this world, and be satiated in the next. In this merit, Hashem will repay you with children, health and sustenance.

"...and now my brothers and friends etc. do a true kindness, and with your eyes you will see children and grandchildren surrounding your table, houses filled with all that is good, wealth and honor will not cease from your children..."



Nissim !!!

R' Y. was married for over three years and to his and his wife's great sorrow, they were not blessed with any children. R' Y. went to discuss his troubles with his Rosh Yeshiva, a well known Torah personality. He told his Rosh Yeshiva that he was very nervous about his situation and his wife simply could not bear it any longer!

His Rosh Yeshiva told him that he had heard about the powerful Segula of saying over Divrei Torah from the Zera

Shimshon and since he, the Rosh Yeshiva, spoke at many public events, he would incorporate the Divrei Torah of the Zera Shimshon in his speeches as a Zchus for R' Y. and his wife.

R' Y. bought the seforim and brought them to his Rosh Yeshiva. At that point, his Rosh Yeshiva said that he had a better idea. Every week, he would record a Dvar Torah from the Zera Shimshon and send it out by email. Anyone who signed up to receive the email (this writer included) did so on condition that he would (actually) listen to the Dvar Torah (otherwise it would be pointless). Around eighteen people received the email weekly. At the end of each week's recording the name of R' Y. and his wife was mentioned, as well as the names of three other couples that had not yet merited having children - one of them was married for over five years!

Indeed, true to his words, in the merit of the Zera Shimshon, Rav Shimshon Chaim ben R' Nachman Michael z"l, within the year, ALL FOUR COUPLES MERITED HAVING CHILDREN!

His Divrei Torah are available weekly (in English) upon request at zerashimshon@gmail.com. As well, a collection of these weeklies as been printed in honor of the Zera Shimshon's Yortzeit and is available at the above email address. This printing includes a beautiful biography on the Zera Shimshon.

May the Zchus of the Zera Shimshon and all of the Tzaddikim stand by all of us, Amen!

Being that the Zera Shimshon passed away childless, it would be a great Chessed and Zchus for anyone who can light a candle on the Yortzeit and learn some Mishnayos Lezecher Nishmas Rav Shimshon Chaim ben R' Nachman Michael z"l (Friday, the 6th of Elul / Sep 6).

Zera

Shimshon



Re'eh

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

He served as Rav of Modena, Pisa, Sayna and Rigvov, Italy, and was recognized as a holy and pious individual, as well as a tremendous Torah scholar in all areas of Torah. He passed away on the 6th of Elul 5539 (1779).

His Seforim were named, Toldos Shimshon (The 'Offspring' of Shimshon) on Pirkei Avos and Zera Shimshon (The 'Seed' of Shimshon) on the Parshi'os of the Torah. In his introduction, he explains that since his only son had died during his lifetime, he wrote his Seforim to perpetuate his own memory after his passing.

The following is his passionate request to learn his works.

"I implore of you with ten terms of supplication to choose from my Chiddushim (novella) the piece that finds favor in your eyes, for your learning will sooth my soul etc..."

"This righteousness will stand by you forever – to 'eat' in this world, and be satiated in the next. In this merit, Hashem will repay you with children, health and sustenance.

"...and now my brothers and friends etc. do a true kindness, and with your eyes you will see children and grandchildren surrounding your table, houses filled with all that is good, wealth and honor will not cease from your children..."

לזכר נשמת

רבינו שמשון חיים בן רב נחמן מיכאל זצ"ל
בעל הזרע שמשון זיע"א
ויה"ר שיתקיימו בנו ברכותיו של אותו צדיק

לזכות רפואה שלימה

רחל בת שרה

נתנאל מרדכי בן רחל

לזווג הגון במהרה

אלישבע נעמי בת רחל

להצלחת

דוד ברוך בן רחל ויעקב ברוך בן רחל

בשורות טובות ישועות ונחמות

לעילוי נשמת יעקב יצחק בן ר' בנימין

עשר תעשר וגו' (יד' כב')

You shall tithe etc. (14:22).

The Medrash (Yalkut 893) says, 'If you merit (by giving Ma'aser), you will go out to sow the field. If you don't, then the one who goes out to the field will provoke you. Who is that? It is Esav who is referred to as the man of the field (Bereishis 25:27).'

The Zera Shimshon asks why is the punishment for not giving Ma'aser that Esav will aggravate the Jewish people?

The Zera Shimshon explains that we find that one of the ways that Esav fooled his father into thinking that he was a righteous person was by questioning him on the laws of Ma'aser – "How do I tithe salt?" (See Rashi ibid 25:28).

The obvious question is - why was it the concept of Ma'aser that Esav chose to fool his father with?

The Zera Shimshon explains, that the greatest gift of all that Hashem promised to Avraham Avinu was that he would give the land of Eretz Yisroel to his descendants. This is why, upon hearing this tiding, Avraham Avinu built a Mizbe'ach to thank Hashem (Bereishis 12:7).

At the time that Hashem promised the land to Avraham Avinu, the Canaanim were in possession of the land. Hashem promised Avraham Avinu that he would remove the Canaanim from the land when the Jews came to take the land. This may seem as theft since we took the land from its seemingly original owners. For this reason, Hashem commanded us to give Ma'aser from the produce that the land gives since this shows that Hashem is the true owner of the land and Ma'aser is a form of tax to Him. This contradicts the claim that we stole the land from its original inhabitants since Hashem is the true owner and He can grant it to whomever He wants.

Thus, if one wishes to merit the land of Eretz Yisroel, he must admit that Hashem is its true owner and this can only be done by being scrupulous with Ma'aser. It was for this reason that Esav tried to show Yitzchok Avinu how meticulous he was with this Mitzva, since he wanted Yitzchok Avinu to bequeath him the land of Eretz Yisroel.

Indeed, Eretz Yisroel was part of what Yitzchok Avinu gave to Yaakov Avinu in his blessing. (See Ramban on Bereishis 36:6.)

Therefore, as long as the Jewish people give Ma'aser and show that they recognize that Hashem is the true owner of the land, then they will be viewed as its rightful owners. However, should they not keep the Mitzva of Ma'aser, then they show that they do not admit that the land is Hashem's and they are viewed as thieves and lose their right to the land. As a punishment, Esav, who was ready to steal in order to receive the blessing of the land (see Medrash Rabba Bereishis 65:10), and in fact lost the blessings because of this, is the one who will provoke the Jewish people when they fail to give Ma'aser.

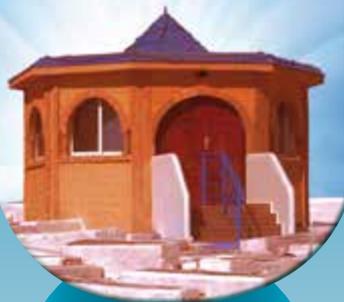
לרפואה שלימת שמריהו דוד יעקב בן מלכה

לעילוי נשמת דוד בן תמר

Re'eh

August 31st 2019
30th of Av 5779

815



Weekly Bulletin on the Parshah

Pachad David

Published by Mosdot "Orot Chaim U'Moshe" in Israel

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

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



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

Emunah Leads to Yirat Shamayim

"Now, O Israel, what does Hashem, your G-d, ask of you? Only to fear Hashem, your G-d, to go in all His ways and to love Him" (Devarim 10:12)

"Only to fear" – Rashi clarifies these words: "Our Sages expound from here, 'Everything is in the Hands of Heaven, besides for fear of Heaven."

Moshe told Bnei Yisrael that everything which Hashem requests from them depends on yirat shamayim (fear of G-d) and once they have acquired yirat shamayim, they will be successful in achieving all other qualities. Based on this, the Gemara (Berachot 32b) asks: "Is fear of Heaven a small matter and something easy to achieve?" From the way in which Moshe addressed Bnei Yisrael, it appears that yirat shamayim is something simple and easy to acquire. Yet how can we say this when our Sages have told us, "Everything is in the hands of Heaven besides fear of Heaven"? The Gemara answers that indeed for Moshe Rabbeinu yirat shamayim was something easy and simple to achieve and this is the reason why he addressed Bnei Yisrael using that connotation.

However, it seems that the Gemara's question has not really been answered. Although Moshe merited achieving yirat shamayim without difficulty, he is now talking to the Bnei Yisrael who are standing on a completely different level. If so, why did he not address them using language which was suitable for their level and attainment?

On contemplation, it is clear that all of a person's desires, for example finding a soul mate, ample income, health, marital harmony, nachat from one's children, success and blessings – all solely rest in Hashem's Hand. Concerning finding one's soul mate we are told (Sotah 2a): "[Finding] one's destined soul mate is as difficult as the splitting of the Red Sea". Just as when Bnei Yisrael were standing at the water's edge with the Egyptians close behind them, Hashem saved His people and split the sea, so too when seeking one's soul mate, it is Hashem Himself who splits the person's personal sea, eliminates all his challenges and presents him with his designated marriage partner.

Referring to a person's income, Chazal tell us (Pesachim 118a and Avodah Zara 3b)) that Hashem sustains and provides for every single thing – "from the horns of re'eimim to the eggs of lice". We are also told, (Tehillim 55:23): "Cast upon Hashem your burden and He will sustain you". Even though it appears to be that the extent of our income is due to our own power, talents and effort, this is not the case. It is Hashem alone who directs a person's parnassah and decides if he will make a living plentifully or pitifully.

I am familiar with many people who were extremely wealthy, yet suddenly in one day they lost all their assets. On the other hand, I know many people who were extremely poor and just putting bread on the table entailed great difficulty, yet in one moment the wheel turned and a large sum of money fell into their laps. If we try to give this phenomenon any kind of rational or natural explanation, we will not be successful, since there is no

logical rationalization for this chain of events. This brings us to the conclusion that the key to parnassah is found in Hashem's Hands.

When we require a cure for an illness, we pray to Hashem, "Heal us, Hashem – then we will be healed; save us – then we will be saved", since the key to life and healing is in Hashem's Hands alone and He is the One decides if the sick person will recover from his illness and merit life or perhaps die. This is true with every area in life; every single event and cause is determined by Hashem who created the world. Everything belongs to Him, besides the matter of yirat shamayim which is dependent on a person's own efforts and desires. This being the case, we need to understand how, when Moshe told the Bnei Yisrael that Hashem only asks of them to fear Him, he used an expression that implies that achieving the special quality of yirat shamayim, which is attained through a person's own efforts alone, is easy and a simple matter to achieve?

The following idea suggests an answer to this difficulty: Immediately upon awakening in the morning, a person must recite the "Modeh Ani" prayer. "I gratefully thank You, O living and eternal King, for You have returned my soul within me with compassion – abundant is Your faithfulness!"

This recitation is a confirmation that when we fall asleep at night, our soul goes up to heaven and is deposited in Hashem's Hands and out of His mercy and compassion for us, He returns it to us in the morning. Declaring one's gratitude every single morning serves to sharpen our awareness and understanding that Hashem is the One who created us with wisdom, insight and discernment, and therefore all that happens to a person and all the actions that he carries out, are all from Hashem's power. This is exactly what the Navi Yirmiyahu (Eichah 3:23) is implying in the verse: "They are new every morning, great is Your faithfulness!" When a person's soul is returned to him in the morning, this immediately renews his faith in Hashem who in His compassion returns his soul to him.

Since we recite the "Modeh Ani" prayer on a daily basis anew, the frequent repetition can cloud our senses and weaken our awe. But if we step back for a moment and contemplate how we merited receiving our souls back after a night of sleep which is considered one sixtieth of death, this will serve to heighten our faith in Hashem and our love of Him.

When a person develops his faith in Hashem, that same faith brings him to yirat shamayim which is in fact the fear of sin. Contemplating our soul's journey strengthens our faith which then arouses fear of G-d, and as a result this leads to fear of sin. It follows that in order to cultivate our yirat shamayim, it is fitting for us to recite the "Modeh Ani" prayer every morning with great concentration and to consider the depth and implication of the words. This idea is indeed something simple and easy, therefore Moshe Rabbeinu was correct in telling the Bnei Yisrael that yirat shamayim is a virtue that can be acquired easily.

Paris • Orh 'Haïm Ve Moché

32, rue du Plateau • 75019 Paris • France
Tel: 01 42 08 25 40 • Fax: 01 42 06 00 33
hevratpinto@aol.com

Jérusalem • Pninei David

Rehov Bayit Va Gan 8 • Jérusalem • Israël
Tel: +972 2643 3605 • Fax: +972 2643 3570
p@hpinto.org.il

Ashdod • Orh 'Haïm Ve Moshe

Rehov Ha-Admour Mi-Belz 43 • Ashdod • Israël
Tel: +972 88 566 233 • Fax: +972 88 521 527
orohaim@gmail.com

Ra'anana • Kol 'Haïm

Rehov Ha'ahouza 98 • Ra'anana • Israël
Tel: +972 98 828 078 • Fax: +972 58 792 9003
kolhaim@hpinto.org.il



Hilula

30 - Rabbi Chamani Alush

1 - Rabbi David Hanaggid

1 - Rabbi Chmouel Abouav - Le Divré Chmouel

2 - Rabbi Yitzchak Bar Sheshet

3 - Rabbi Avraham Yitzchak HaKohen Cook

4 - Rabbi Meir Simcha HaKohen

5 - Rabbi Moshe Ahron Pinto zya"n

6 - Rabbi Yitzchak Hadaya



Walking in their Ways

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

Catalyst for Return

Some time ago one of the talmidim that we merited to return to Jewish observance, became engaged to a young lady who was far from mitzvah observance. I told the talmid that this will definitely affect their marriage, since the fact that his intended does not observe mitzvot and lacks yirat shamayim, is a sure recipe for arguments and lack of marital harmony. I requested that the talmid send his bride to a seminar so that she could sample a taste of Torah, after which we will reconsider if she is truly a fitting partner for him.

We also decided that his bride will be a guest at my home for two Shabbatot, during which I will be able to observe if she is open to change and to the idea of coming closer to Jewish observance.

On that first Shabbat, I made Kiddush, we sang zemirot and danced a bit with the children, told over Torah thoughts from the weekly parsha- seemingly the pattern of a normal Shabbat se'udah.

Suddenly I noticed that the bride's eyes were suspiciously bright and tears started falling down her cheeks. She sighed and exclaimed, "How sweet is the Torah!"

Later on, during the se'udah, I noticed that she was very moved, and indeed she turned to me and asked, "Is this Judaism?" She explained that until now she imagined that being a Rav, I must be a stern person who does not know how to sing and who relates to his children in a firm manner. Yet now she came face to face with the idea that the opposite is in fact true.

I told this young lady that outside of my house, I conduct myself with nobility and dignity as is fitting for a Rav, for this is showing honor to the Torah that I try to spread. However, in my own home I am first of all 'Abba', a father who must behave tenderly and kindly with his children if he wishes to be able to impart the Torah's message to them. This is the way that the Torah guides parents to relate to their children.

At the end of the se'udah she told me that she is praying to Hashem, asking Him to forgive her for all her sins. As soon as Shabbat departed, she expressed the desire to change her wardrobe and began dressing modestly.

This story, in its great simplicity, demonstrated to me how yirat shamayim can indeed be acquired easily. It is solely dependent on a person's desire and sincerity.

Since this young lady possessed the desire to understand, one Shabbat was enough of a catalyst for her to change her lifestyle.

The Haftarah

"O afflicted, storm-tossed one, who has not been consoled" (Yeshaya 54)

The connection to Shabbat: This Haftarah is the third of the seven special 'Haftarot of Comfort' that are read starting with the Shabbat following Tisha B'Av. They are chapters of comfort for the Jewish people.



Ashkenazim have the custom to read the section, "Thus said Hashem: The Heaven is My throne" (Yeshaya 66), which they read when Rosh Chodesh falls on Shabbat. Some Sefardim have the custom to read the first and last verse of this section in addition to the section of "O afflicted, storm-tossed one..."

Guard Your Tongue

Controlling One's Power of Speech

Man must accustom himself to always control what comes out of his mouth since habit lends us the power of control. If we consider the matter, we will realize that the reason for the widespread, bitter sin of lashon hara is due to our habit, from a young age, of speaking unreservedly without being reprimanded, whereby one does not imagine that one may be transgressing a sin.



Words of our Sages

Who is Victorious?

"And you will take possession from them and settle in their land" (Devarim 12:29)

There were times, there were generations, when the Jewish people faced bitter challenges to their faith, when the winds of heresy blew strongly and caused many casualties... However, today in our generation there are no true atheists. In our times there are only two kinds of people: believers or fools. Anyone who has eyes in his head cannot be an atheist. The existence of an Omnipresent is so clear and tangible; it is impossible to discount it!

We live among three hundred million non-Jews who possess a deep desire to annihilate us. With the biological and chemical weapons that they possess, they are capable of wiping out the entire country in two and half hours at most. Yet in fact, what happens? They sit quietly and do almost nothing. What explanation can there be for this, besides Divine Intervention which guards and protects us from our enemies?

The only reason why we are still around is because we have a loving and compassionate Father who watches over us! Entire empires were established and fell, but the Jewish people have remained on the platform of history! Is there any rational explanation for this, besides the magnificent Divine Intervention that we merit from the King of Kings? In order to come to this realization there is no need for a leap of faith, we need only to open our eyes and not disregard the facts!

Rabbeinu Tam writes in the 'Sefer

Hayashar', that an Apikoros (heretic) who denies the existence of the Creator, can be compared to an animal who cries out with his head facing the ground: "The heavens do not exist!" What is our retort? "Animal, just pick up your head and you will see that there

is a heaven!"

We who live here in Eretz Yisrael are veterans of war, but can we say, about even a single war that took place in this country from the year 5708,

that the fighting and victory followed a natural course? Take the 5708 war, when six hundred thousand Jews – including men, women and children, faced the hostility of all the Western countries, yet nevertheless emerged victorious. Can this be considered a natural outcome?!

At the time of "Operation Kadesh," during the Sinai War, Tel Aviv was home to an angel in the disguise of a man, the Admor Rebbe Aharon of Belz zt"l. His entire existence was supernatural, for he neither ate nor drank and hardly ever slept.

Once when his doctor came to examine him, he noted his extreme weakness. On completing his examination, the doctor declared that he does not suffer from any specific ailment - his extreme weakness is purely a result of a lack of nutrition. He therefore ordered him to partake of a nutritious meal and drink an adequate amount of liquids.

What did the Admor do? He requested his gabbaim to prepare an elaborate, substantial meal, exactly as the doctor had ordered, for how could he go against the doctor's orders? As soon as he was informed that the meal, which included fish, meat, soup, and even 'compote', was ready, he called over two bachurim and in a straightforward manner told them: "The doctor ordered me to eat a satisfying meal for the sake of my health, but I am not capable of eating so much food. Since our holy Sages teach that a person's messenger is considered like the person himself, I therefore order you to be my messengers, and to consume this meal instead of me!"

This was Rebbe Aharon, the Admor of Belz! Literally an angel in the disguise of a person!

Indeed, when 'Operation Kadesh' began, the Admor remained standing in his place like a rock, for twenty-four hours, until the war ended! This was a person who under normal circumstances could hardly stand on his feet till he had to be wheeled from room to room. Yet he stood on his feet, unmoving, for an entire twenty-four hours, and prayed! Do we now comprehend in whose merit we earned the miraculous victory? Do we have any doubt? Not in the merit of the tanks and planes, but in the merit of the Admor of Belz and other similar righteous individuals, who with their merits protected the nation that dwells in Tzion!



Pearls of the Parshah

Annuling the Bad Days

"See, I present before you today a blessing and a curse" (Devarim 11:26)

The word "hayom (today)" appears superfluous. Could the verse not just say, "See, I present before you a blessing and a curse"?

Rabbeinu Yosef Chaim of Bavel zya" a, in his sefer 'Ben Ish Chai', explains: Hashem gave Am Yisrael five festival days: Rosh Hashana, the first day of Succot, Shemini Atzeret, the first day of Pesach and the festival of Shavuot.

Were Yisrael to observe these five festival days according to the law, they would be saved from the five bad days which are: The fast of Gedalya, the Tenth of Tevet, the Seventeenth of Tammuz, Tisha B'Av and the Tenth of Av (as it is known, the majority of the Beit Hamikdash was burnt on the tenth of Av).

This is the meaning of the verse: "See, I present before you today (הַיּוֹם)". 'הַיּוֹם', refers to the five days, (the letter 'ה' has the numerical value of five). There are five days that are a blessing and a curse, and if you are careful with the five festival days which allude to blessing, then you will be protected from the five 'bad' days which symbolize curse.

Qualities are Inherited

"You shall not eat it, in order that it be well with you and your children after you" (Devarim 12:25)

It is told that a non-Jewish researcher of the Tanach once approached Rabbi Yonatan Eibeshitz and asked him:

Why specifically in this context, when talking about the transgression of eating blood, does the Torah add the blessing "in order that it be well with you and your children"?

Rabbi Yonatan answered him: The Torah forbids eating blood since it clogs up the heart and implants the trait of cruelty in a person, and as we know the trait of cruelty is inherited by one's children through the parent's genes.

This then is the implication of "You shall not eat it, in order that it will be well with you and your children after you". Do not eat blood so that both you and your children will possess a refined soul, and then automatically you will not have the tendency towards cruelty.

Not All Fingers Are Equal

"If there shall be a destitute person among you, any of your brethren in any of your cities, in your Land that Hashem, your G-d, gives you, you shall not harden your heart or close your hand against your destitute brother" (Devarim 15:7)

Later on, the Torah details how we should behave with the destitute brother:

"Rather, you shall open your hand to him; you shall lend him his requirement, whatever is lacking to him" (ibid 8)

The Vilna Gaon explains that the Torah is alluding to the correct conduct when giving charity, which a person should be most attentive to:

If a person bends his fingers, all of them look equal, but if his hand is open, one can see that this is not really true – each finger is a different size.

Our Sages expound on the words "whatever is lacking to him" and explain that this includes even a horse to ride on and a servant to run before him. We must provide for each person according to his honor and importance. Great consideration is required in order to understand the difference between each person's individual requirements.

This is the implication of the words: "...you shall not... close your hand". When the fingers are bent, they all look equal, but we are commanded, "... you shall open your hand". Once you do this you will see that not all fingers are equal, which is a lesson for us that we must be perceptive and sense the difference between each poor person and his personal needs...

Treasures

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



Observing Mitzvot in Eretz Yisrael is Priceless

The Divine Intervention that is exclusive to Eretz Yisrael is unceasing and exists forever. It is the Land about which we are told, "The eyes of Hashem, your G-d, are always upon it, from the beginning of the year to year's end". (Devarim 11:12) Hashem's eyes are constantly upon the Land, from the beginning of the year which refers to Rosh Hashana, until the very last day of the year, and back again. There is no day in the year when Hashem does not endow His special intervention to the Holy Land and to those who dwell in it.

The reason for this is that in comparison to all other countries, Eretz Yisrael is unique for its great holiness. There are also certain mitzvot which can only be performed in Eretz Yisrael, for example taking trumot and ma'asrot (tithing), anointing a king, bikurim and more. Those who live outside of Eretz Yisrael cannot fulfill these mitzvot. Due to this, Eretz Yisrael has an additional, unique holiness in merit of the mitzvot that are dependent on the Land. This is in addition to the constant Divine Intervention that the Land merits.

The holy Sefarim mention that a person has 248 limbs and 365 sinews which correspond to the 613 mitzvot. This being the case, each person is a living Sefer Torah, with every limb in his body corresponding to a different mitzvah of the Torah. Since the mitzvot that are dependent on Eretz Yisrael are also part of the 613 mitzvot, this means that there are limbs in a person's body that correspond to these specific mitzvot. In light of this we can say that when a person lives in a foreign country and cannot fulfill the mitzvot that are dependent on Eretz Yisrael, his body is lacking something, since he cannot fulfill a portion of the 613 mitzvot.

On the other hand, a Jew who lives in the Holy Land and fulfills all the mitzvot, including those dependent on the Land, causes his body to become complete with Torah and mitzvot. Despite the fact that today we no longer have a Beit Hamikdash and therefore cannot fulfill some of the mitzvot, nevertheless a person who longs for the building of the Beit Hamikdash, receives a reward for all the 613 mitzvot since he is not at fault that the Beit Hamikdash has not been rebuilt.

The yetzer hara, with his cunning wisdom, realizes the importance of the mitzvah of living in Eretz Yisrael and the great advantage that one can attain through keeping all the mitzvot that are dependent on the Land. Therefore, he tries in every way possible to place stumbling blocks in a person's path to prevent him from having the opportunity of sanctifying his body through fulfilling all the mitzvot that the Torah contains.

The Memory of a Tzaddik Should Be for a Blessing Maran Rabbi Moshe Ahron Pinto zya"a



In honor of the hilula of Maran Rabbi Moshe Ahron Pinto zya"a, the father of our esteemed master Hagaon, Hatzaddik Rabbi David Chananya Pinto shlita, which falls on the fifth of Elul, we will unveil here some pearls and precious stones from the treasury of the Tzaddik's zya"a middot and holy ways.

Each generation of the distinguished Pinto family is another shining jewel in the crown of this illustrious family. Father and son, generation after generation, all possessed the highest levels of faith and were exceptionally holy and pious servants of Hashem. The tzaddik Rabbi Moshe Ahron zya'a is one of the magnificent links in the succession of outstanding talmidei chachamim who merited performing wonders and brought salvation to many, protecting Am Yisrael with the splendor of their holiness and purity.

Rabbi Moshe Ahron zya"a, was particularly famous for his unassuming manner in serving Hashem and for his extraordinary undertaking to seclude himself in his home for forty years, at the behest of his father, the tzaddik Rabbi Chaim Pinto zya"a. During this time, he devoted himself to Torah study with a diligence that is unfathomable to the human mind. Closeted in the four walls of his small room and devoid of any connection to the outside world, he ascended in levels of holiness and purity. With a holy passion to soar in his avodat Hashem, he paid no attention to his physical and material needs.

Rabbi Moshe Ahron zya"a was blessed with an outstanding humility which scattered its glow on all those with whom he came into contact. Standing in his presence felt like being in the presence of a lofty and exalted personality, who despite being head and shoulders above the rest of his generation, was able to lower himself to bear the pain and concern of all those created in the image of G-d. Anyone wishing to enter his home was welcomed with a special warmth, independent of the time of day.

Rabbi Moshe Ahron zya"a possessed great faith in Hashem Yitbarach. The verse "Cast upon Hashem your burden and He will sustain you" was his guiding light at every juncture and the principle with which he calculated his every step, to the extent that he paid no attention to the mundane matters of this world. Rabbi Moshe Ahron zya"a spent his days and nights secluded in his home, sitting close to the candles that he lit in memory of his holy ancestors, while occupying himself with Torah and good deeds.

In his modest home he received all those who turned to him for help. Nobody was turned away, both men and ladies were welcome. He was most particularly not to pick up his eyes to see who was entering his room, yet despite this custom he was able to discern the purpose of each person's visit and knew whether they had come to request a blessing or wished to ask his advice or request that he pray for the recovery of a dear one. His meticulousness in guarding his eyes is proved by the fact that even when his wife or daughters would enter the room, he would start to bless them with the traditional blessing of "Mi Sheberach", and only when he paused to hear the name, did

he suddenly feel that the one standing opposite him was actually one of his close family members!

It is worth noting here a remarkable aspect of his conduct and despite the fact that we have mentioned this point on previous occasions, we repeat it now due to its prized value and importance: One of his revered customs was his scrupulousness in guarding his eyes. The concept of guarding one's eyes is mentioned time and again in our Holy Sefarim and is accorded great significance. Our Sages teach us that the foremost holiness and purity of a person, begins with his eyes. One who protects his eyes so as not to stumble with gazing at forbidden sights, merits achieving true fear of G-d. The tzaddik Rabbi Moshe Ahron zya"a, was most particular about this matter, and even though he was exposed to thousands of people who arrived at his home in search of his blessings, nevertheless he was extremely careful not to look at women. Even when his wife, the Rabbanit Mazal a"n, entered the room, the Tzaddik did not pick up his eyes and only realized who it was once she 'introduced' herself!

With his prayers he moved worlds in order to bring down protection for the holy nation of Israel. With his holy spirit he was able to grasp the future, and would beseech his holy, righteous ancestors, begging that they come forward to advocate for Am Yisrael and send them salvation and annul any bad decrees.

On the day of the hilula which falls on the fifth of Elul, throngs of people will visit Rabbi Moshe Ahron's zya"a final resting place - his righteous children, family members and devoted students, together with many of Am Yisrael who merited experiencing salvation and mercy in his merit, for both in his lifetime and even after his passing he was the conduit for incredible salvation for all those who prayed before the One who dwells on High, in the merit of this Tzaddik zya"a.



YOUR FREE AD HERE! Send your artwork to mitzvov@ramapost.com to secure your ad space.



DJ KAEJ
 FOR ALL YOUR SIMCHA NEEDS!
 347.618.5028
bookings@djkaej.com



POMONA ENTERPRISES CORP.
Custom Home Builders
 845-354-0018

UNLIMITED ISRAEL™
 ON ISRAEL'S MOST RELIABLE NETWORK
 P: 845-371-9800

www.POMONAENTERPRISES.com

As an independent agency we shop several companies to find you the right coverage and the right price.
Wise Men Insurance Services
support@wisemeninsurance.com
 Ph 845-579-2978 Fax 845-231-6224

כסיד
 ר. דניאל ד דהן
 סופר ס"ת"ם מוסמך

Rabbi Daniel David Dahan, Sofer Stam
 Tel: 646 387 5683. Email: Sofersogood4@gmail.com
 Checking, writing, and sale of Sefer Torah, Tefillins, Mezuzot, and Megillot. ✪ SAME DAY SERVICE ✪

ROCKLAND TRANSFERS
 CAR SERVICE

- ◆ Airport car service (departures and arrivals)
- ◆ City to City
- ◆ Per Hour Hire
- ◆ School (out-of-town) Drop-off and Pick-up
- ◆ Reliable and Safe
- ◆ Fixed Rates
- ◆ No Added Fees
- ◆ Credit Cards Accepted

Easy Booking Online

Reserve Online
www.RocklandTransfers.com
 Call / Text
 (845) 288-8888

ACHDUS | אַחְדוּת
 ENTERTAINMENT

ENTER A NEW UNIVERSE OF KOSHER ENTERTAINMENT
 as eighth grader Aryeh Rosen struggles with one of his greatest and most dangerous missions...GETTING UP ON TIME!!!

WHAT CONNECTS ARYEH WITH AN ANCIENT STORY FROM THE DAYS OF THE FIRST TEMPLE?
 WHO IS THE CHACHAM CHINOM, AND WHAT'S HIS CONNECTION TO ARYEH'S REBBE, RAV MARKOWITZ?
 WHAT SLEEPS UNDER THE KOTEL...AS IS ABOUT TO AWAKE, OPENING A DOOR THAT WILL CHANGE THE WORLD FOREVER!

WITH EVERY ISSUE IN BOTH HEBREW AND ENGLISH

WWW.ACHDUTENT.COM

WE ARE YOUR
**ONE-STOP
 SHOP**
 TO MARKETING SUCCESS



WE ARE A ONE-STOP ADDRESS FOR ALL
 YOUR MARKETING, GRAPHIC DESIGN,
 PRINTING & MAILING NEEDS.



MARKETING



DESIGN



PRINT



MAIL



**WHAT DO THESE
 HAVE IN COMMON?**

THEY'RE ALL **EXACTLY WHAT
 THE COMMUNITY ORDERED™**

The result of two years of research,
Care365 is Rockland's one and
 only geocare center.

Step in for medical services
 designed around the
 local community's
 actual health needs:



INSTANT CARE UNIT

State-of-the-art walk-in health center,
 open late every single day of the year,
 offering **Throat Cultures, onsite X-ray,
 CT scan, sonogram, express blood test,
 EKG and more**

ADVANCED SPECIALTIES UNIT

Only facility in the tri-state area skilled
 in detecting and treating **atherosclerosis
 and COPD**—in addition to offering **onsite
 infusions, life - saving cardio devices
 and more**



Under
 Rabbinical
 guidance &
 advice, Care365
 is owned by
 frum Jews &
 non-Jews.

1 MAIN STREET • MONSEY, N.Y. 10952

ON THE CORNER OF ROUTE 59 & 306