

ME'OROS HA'TZADDIKIM

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

Kedushas Levi, Parshas Noach (Bereishis 7:1)

❁ **SHELACH** ❁

❁ CHASSIDUS ON THE PARSHA ❁

Dvar Torah

Be a Man

The Rebbe Reb Melech of Lizhensk cites the *Mishna* in *Avos* 5:6, "In a place where there are no men, be a man," and points out an apparent discrepancy in the wording used in the *Mishna* for "men" and "man". When saying "in a place where there are no people", the *Tanna* uses the term *anoshim*, a plural for "men", derived from the singular form *enosh*, whereas in the *Mishna's* conclusion, the *Tanna* says, "Be a man," and uses the singular form *ish*, whose plural is *ishim*. The *Noam Elimelech* asks why the language used by the *Tanna* is inconsistent; why does the *Tanna* switch from the plural form *anoshim*, to *ish*?

The *Noam Elimelech* resolves this apparent inconsistency by explaining that the term *enosh* is found in *Yirmiyah* 17:9 where it refers to sickness. The *Noam Elimelech* explains that sick people moan and groan in pain, and he derives that when it comes to our *Avodas Hashem* we have to look at ourselves and our *Avoda* as always in need of improvement. Just like a sick person's health needs to improve, our incomplete and imperfect *Avoda* is sick and in need of healing and betterment; this is why we sigh and groan at our lack and imperfection – in order to better ourselves and heal, sighing at the lowly state we are in and how distant we are from being *Tzaddikim*.

When many people who are *Ovdei Hashem* all sigh and admit their shortcomings in their *Avodas Hashem*, the *Tzaddik*, whose lofty state is called *ish*, has an easier time to rise up

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ever higher to reach greater levels of spiritual devotion.

However, when even the simple and average people fool themselves and fail to recognize their shortcomings, then the *Tzaddik* needs to work harder than before.

This is the *Tanna's* meaning: in a place where there are no *anoshim* – try to be an *ish*. Where there lack *anushim*, people who recognize the spiritual malady and are willing to admit their shortcomings and their malaise, the *Tzaddik* must put in extra *hishtadlus* to be an *ish*.

This, explains the *Noam Elimelech*, is hinted at in our *pasuk*: *Shelach lecha anoshim* – “Send for yourself *anoshim*” – see to it that people recognize their shortcomings and admit how sick they are in their *Avodas Hashem*, so that they can grow, heal and better themselves. *Veyosuru es Eretz Canaan* – “They shall spy out the land of Canaan” – this refers to character development and fixing their *middos*, so that they overcome their low stature and lowly behaviors. *Asher anochi nosen livnei Yisrael* – “that I am giving to Bnei Yisrael” – because, says *Hashem*, when you admit how far you have to go, it makes it easier for Me to grant you gifts, referring to the *Tzaddikim* who help us actualize our potential greatness to rise to the loftiest heights!



Mitzva Maintenance

“Speak to Bnei Yisrael...that they should tie *tzitzis* on the corners of their garments” (15:38).

The *Noam Elimelech* explains by way of *mussar* that the word *tzitzis* comes from the word meaning “peek” or “glimpse”, as in *Shir HaShirim* 2:9: *meitzitz* – “peeking through the cracks”.

This idea can be used to reread our *pasuk* to mean that *Hashem* is telling Bnei Yisrael to reexamine their *mitzvos*, hinted at by the words “corners of your garments”, because the word for “corner” is *kanaf* which also means “wing” and alludes to *Elisha Ba'al Kenafaim* – “winged” because of his great spiritual level. The *Zohar* also explains that the *mitzvos* act like wings to soar up above to loftier spiritual worlds.

Hashem is asking us to take a peek at our *mitzvos* and examine just how well we are doing them, to look for defects and discover what we lack, where we failed and where we need improvement. This *mitzva* maintenance will help us to fulfill the *mitzvos* in a more complete and wholehearted manner, because we can rectify what is missing and perfect our *mitzvos*, because we all fail and make mistakes, as it says in *Koheles* 7:20, “There is no one on earth who is such a *Tzaddik* that he only does good and never sins”. It is impossible that when we do *mitzvos* we cannot find something to improve and then when we reexamine our *Avoda* and peek at what needs improvement, our hearts fear and tremble, and we cry out to *Hashem* to help us. May *Hashem* in His mercy and kindness consider this reexamination as as if we had fulfilled the *mitzvos* perfectly with nothing lacking!



הילולא

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 *berochah*. 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

[תפילה הנמצאת בספר אלה המגן מבעל הפלא יועץ על פרשת ויצא עמוד כ"ד]

הריני מדליק נר זה למנוחת ולעילוי נשמת אבי / אמי מורתִי / הצדיק _____
בן/בת _____, יהי רצון מלפניך ה' אלקינו ואלקי אבותינו, שתקבל ברחמים
וברצון כל מעשה הטוב שאני עושה, בין במחשבה, בין בדיבור, בין במעשה ויהיה הכל
לזכות ולמנוחת ולעילוי לנשמות עמך ישראל, ובפרט לנפש רוח ונשמה של אבי / אמי /
צדיק _____. יהי רצון שתהינה נפשותיהם צרורות בצרור החיים.

Translation:

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

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

4) Study some of his teaching or writings.

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





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http://www.chinuch.org/gedolim_yahrzeit/Sivan

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

✻ 28th of Sivan ~ Begins Friday Night (Jun 19th)

- * **Rav Shimshon Aaron Polansky**, the Teplik *Rav* (1876–1948), became *Rav* of Midovia in Ukraine's Kiev district at age twenty. Five years later, he became *Rav* of Teplik in Ukraine's Podolia region. Rav Polansky immigrated to *Eretz Yisrael* in 1922, settling in the Bais Yisrael area of Yerushalayim, (5708/1948);
- * **Rav Yisrael Zev Gustman** (1908–1991), a *talmid* of Rav Shimon Shkop in Grodno. Rav Gustman became *Rosh Yeshiva* of Ramailles when he was still a young man in Vilna. He served on the *Bais Din* of Rav Chaim Ozer Grodzinski. In fact, he was the youngest *Dayan* in the history of Vilna (at age nineteen). When the Nazis invaded Vilna, they stormed the *Yeshiva* and beat Rav Gustman until he collapsed. By a miracle he was spared, and he fled for his life. In 1961, Rav Gustman moved to *Eretz Yisrael* and transferred his *Yeshiva*, *Netzach Yisrael Ramailles*, to the Rechavia section of Yerushalayim. Today, its *Rosh Yeshiva* is his son-in-law, Rav Michel Berniker. One of his first *talmidim* in Yerushalayim was Rav Moshe Francis, *Rosh Kollel* of the Chicago Community Kollel. Another *talmid* was Rav Moshe Lipke, *Rosh Kollel* of *Y'kar Mordechai* in Yerushalayim. Rav Gustman authored *Kuntresei Shi'urim* (some say the 18th of Sivan), (5751/1991);
- * **Rebbetzin Peshah Leibowitz**, wife of Rav Henoch Leibowitz, *Rosh Yeshiva* of *Chofetz Chaim* in Queens (1928–2004). She was born in Radin, the daughter of Rav Avrohom Trop, and the granddaughter of Rav Naftoli Trop, the Radiner *Rosh Yeshiva*. The *Rebbetzin's* father-in-law, Rav Dovid Leibowitz, the founder of *Chofetz Chaim Yeshiva*, was a *talmid muvhok* of the *Alter* of Slabodka, a nephew of the *Chofetz Chaim*, and a close *talmid* of Rav Naftoli Trop. Rav Shmuel Birenbaum once remarked that "the *Rebbetzin* is a *gaon* in *chessed*", (5764/2004);
- * **Rav Meshulom Feish Segal HaLevi Lowy** of Tosh *ben* Rav Mordechai. *Talmid* of *Maharam Eish* (*Yahrzeit* was yesterday) and then Rav Dovid of Dinov, and became one of the important *Chassidim* of Rav Yitzchok Issac of Kaliv. His great-grandson, the previous Toshi *Rebbe*, who bears the same name, was one of the last most respected *Tzaddikim* in this generation. He built a community, called Kiryas Tosh, near Montreal, and people traveled to see him from all over the world, in order to receive his blessings. The Toshi *Rebbe* and his *Chassidim* are known for their love of all Jews and welcome visitors there with open arms, (5633/1873);
- * **Rav Avrohom Adadi**, *Rav* in Tripoli, *mechaber* of *Vayikra Avrohom*, (5634/1874).

✻ 29th of Sivan ~ Begins Motzai Shabbos (Jun 20th)

- * **Rav Shmuel Shmaryohu Heine** of Ostrovtsa, (5607/1847);
- * **Dr. Yaakov Yisrael Dahan**, murdered by the Hagana. As a young, zealous secular Zionist, Dahan moved to *Eretz Yisrael* to make a difference. He did not see eye to eye with the Zionists' approaches and began to develop close ties to Rav Yosef Chaim Sonnenfeld and

Rav Diskin. Eventually, using his legal and oratory skills, he became the spokesman and advocate of the *charedi* community. He was working with the king of Transjordan to build an autonomous religious settlement on the east of the Yarden. However, his works were sabotaged by the Zionists, when they killed him as he was coming from *davening Ma'ariv*. The order was likely given by David Ben Gurion, or by Yitzchok Ben Tzvi (Israel's second president), (5684/1924).

✧ 30th of Sivan ~ Begins Sunday Night (Jun 21st)

- * **Rav Shlomo Kluger** (1783–1869/5629), *mechaber* of *Sefer HaChaim* (a commentary on *Shulchon Aruch Orach Chaim*), and *Chochmas Shlomo*. Rav Kluger was born to Rav Yehuda Aharon, *Rav* of Komarow. Rav Yehuda Aharon was a sickly man who passed away before age forty, leaving his son a homeless orphan. One day, Rav Yaakov Kranz (the *Dubno Maggid*) met the young boy wandering the streets of Zamosc, Poland, and he took him in and raised him. The *Dubno Maggid* arranged teachers for his charge, including Rav Mordechai Rabin, *Rav* of Zamosc, and Rav Yosef Hochgelernter. A prolific *mechaber* and *posek*, he wrote of himself that he had authored “115 large works on *Tanach* and the entire *Talmud*, and commentaries on the early and later *poskim*”. This statement was written in 1844, twenty-five years before his *petira*. *Ha'eleph Lecha Shlomo*, his best-known work of *Halachic* responsa, has 1,008 chapters. He also authored *Imrei Shefer* on *Chumash*. Rav Kluger served as *Rosh Bais Din* in Grodi, Galicia, and *Rav* in Broide, (5629/1869);
- * **Rav Moshe ben Rav Levi Najara**, a *talmid* of the *Arizal*, *mechaber* of *Lekach Tov* on *Rashi*. He was the father of Rav Yisrael Najara, (1580/5340);
- * **Rav Chaim ben Rav Yitzchok Kitza**, *Av Bais Din* of Irsha, one of the great *Tzaddikim* of Hungary, (1849/5609);
- * **Rav Meir Rosenbaum** of Kretchnif, known as a great *Ba'al Mofes* and writer of *kameyas*. He was the son of Rav Mordechai of Nadvorna, (5668/1908).

✧ 1st of Tammuz ~ Begins Monday Night (Jun 22nd)

- * **Yosef HaTzaddik** born and was *niftar* on this date;
- * **Rav Kalonymus [Klonymos] Kalman HaLevi ben Rav Aharon Epstein** of Cracow. His *sefer Maor VoShemesh* is one of the essential and most used *seforim* in *Chassidus*. One of the most celebrated of the followers of Rav Elimelech of Lizhensk, he started spreading *Chassidus* and heading the Jewish community of Cracow in 1785. At the end of his life he moved to *Eretz Yisrael* and is buried in the old cemetery of Tzefas, (5583/1823);
- * **Rav Yisrael ben Rav Moshe Najara**, born in Damascus, Syria. He served as secretary of that community, in which his father was a *Rav*. Later he wandered widely and finally was *Rav* in Gaza where, upon his *petira*, his son succeeded him. He was the *mechaber* of *Lekach Tov*. Although his works were attacked by Rav Chaim Vital, Rav Isaac Luria (the *Arizal*), Rav Vital's teacher, declared that Rav Najara's hymns were listened to with delight in heaven. He wrote hundreds of *piyutim*, hymns and poems. Many of Rav Najara's *piyutim* and hymns have been taken into the rituals and *machzorim* of Jews in different countries, especially in Italy and *Eretz Yisrael*. He was the *mechaber* of the famous Shabbos *zemer*, *Koh Ribbon Olam* (1555–1625) [*Yated* 2007 for 30th of Sivan: Rav Moshe Najara, student of the *Arizal*, *mechaber* of *Lekach Tov* on *Rashi* (1580)], (5385/1625);
- * **Rav Shlomo Halberstam** (1847/1848–1905/1906), the first Bobover *Rebbe*, son of Rav

Meir Noson and grandson of Rav Chaim of Sanz, the *Divrei Chaim*. Rav Shlomo's mother was the daughter of the *Imrei Noam* of Dzikov. He married in 1861, and moved to Sanz in 1863, where he became a close *talmid* of the Sanzer Rav. In 1866, at the age of nineteen, he was appointed Rav of Bukovsk. He was appointed *Av Bais Din* in Ushpitzin in 1879, then in 1880 chief Rav of Wisnicz, near Cracow, for thirteen years. In 1893, due to a heart condition, he was obliged to leave the city and move to the city of Bobowa, near Tarnow, a city endowed with fresh air, and there he founded the *Chassidic* dynasty of Bobova. After his *petira*, his son, Rav Benzion, succeeded him as the leader of thousands of Bobover *Chassidim*, (5665/1905);

- * **Rav Dovid Grossman** (1940–2005). Born in London, he moved with his family to Toronto in 1949. He learned in the Telshe *Yeshiva* in Cleveland for five years and, in 1960, became a *talmid* of Rav Moshe Feinstein at *Mesivta Tiferes Yerushalayim*. After his marriage, he moved to Washington Heights, where he became a sixth-grade *Rebbe* in MTJ, and later in Breuer's, also serving as the principal of *Viener Bais Yaakov* in Williamsburg. In 1974, the Grossmans moved to Boro Park, where Rav Dovid became active in numerous *chessed* organizations. In 1987, Rav Dovid accepted the position of chaplain at the Metropolitan Geriatric Center, a nursing home affiliated with Maimonides Hospital, (5765/2005).

❖ 2nd of Tammuz ~ Begins Tuesday Night (Jun 23rd)

- * **Rav Shmuel ben Yechiel** of Cologne, killed by Crusaders, (4856/1096);
- * **Rav Nachman ben Rav Yitzchok** of Horodenka, one of the first close colleagues of the *Ba'al Shem Tov*, whose *mechutan* he later became. His grandson was Rav Nachman of Breslov. In 1764, he immigrated to the Holy Land, and settled in Teverya. The following year, he passed away and was buried there. (According to *Aliyos to Eretz Yisrael*, he was already in *Eretz Yisrael* in 1750, and he passed away in 1772), (5525/1765);
- * **Rav Mordechai Zeev Itinger**, co-*mechaber* of *Mefarshei Hayam*, (5623/1863);
- * **Rav Avrohom Twersky**, the Trisker *Maggid* (b. 1802), whose *deroshos* are recorded in his sefer *Mogen Avrohom*. He was one of eight sons of Rav Mordechai of Chernobyl and was *Rebbe* for fifty years, (5521/1889);
- * **Reb Elimelech Gavriel (Mike) Tress**, (b.1909), (5727/1967);
- * **Rav Paltiel Friend**. Born in the 1920s, Rav Paltiel grew up in the Brownsville section of Brooklyn and attended *Mesivta Torah Vodaas*, becoming a *talmid* of Rav Dovid Leibowitz. When Rav Dovid left to form *Yeshiva Chofetz Chaim*, Rav Paltiel left with him. In the late 1960s, the then-*Rosh Yeshiva* of *Yeshiva Chofetz Chaim*, Rav Henschel Leibowitz, was approached by the small *Torah* community in Montreal asking for his help in starting a *Yeshiva* in their city. Rav Henschel appointed Rav Paltiel to be a *Rosh Yeshiva* of *Yeshiva Mercaz HaTorah*. In the 1970s, he was again approached by Rav Henschel Leibowitz to assume the role of *masmich* of *Chofetz Chaim*. In his later years, together with Rav Avrohom Ginzberg, he formed a senior *kollel* of *talmidim* of the *Yeshiva*, (5763/2003).

❖ 3rd of Tammuz ~ Begins Wednesday Night (Jun 24th)

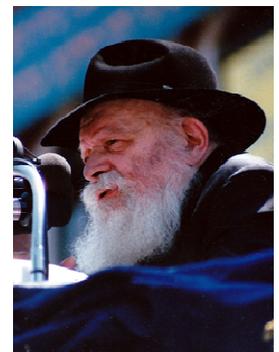
- * **Rav Yissochor Dov** (Dr. Bernard) Illowy was born 1814 in Kolin, Bohemia, and died on June 22, 1871 (5631) in Cincinnati, Ohio, as the result of an accident on his farm there. He was one of the great *Rabbonim* who came to the USA in the 1800s. He was known for his oratory ability, and many of his English sermons and addresses were published. He was

reportedly an accomplished linguist, and besides a thorough knowledge of Latin, Greek and Hebrew, spoke fluent German, English, French and Italian. Unable to secure a position in the rabbinate in Europe due to his opposition to the Hapsburg Empire, he immigrated to the United States where he had an easier time finding a position as a *Rav*. He was *Rav* in New York City, Syracuse, Philadelphia, Baltimore, St. Louis and New Orleans, and finally in Cincinnati, where he retired. Throughout his tenure in the United States, he was an ardent opponent of the spread of the Reform movement, eloquently and somewhat successfully challenging the movement's religious innovations and leadership in the press in the United States and Germany, (5631/1871);



- * **Rav Yaakov HaLevi Sapir**, *Rav* in Saana, Yemen. *Mechaber* of *Even Sapir* (A Journey to Yemen), a collection of stories of his travels through India, Australia and Yemen, collecting *tzedoka*, having left Yerushalayim in 1859. An account of the life of Yemenite Jewish communities is written at length, (5646/1886);
- * **Rav Yosef Chaim Shneur Zalman Kotler**, *Rosh Yeshiva* Lakewood. Rav Schneur passed away in the nineteenth year, seventh month and second day after assuming his position as *Rosh Yeshiva*; equal to the day to the tenure of his father as *Rosh Yeshiva* of Lakewood. This extraordinary phenomenon was spoken of throughout the *Torah* world as a sign that in *Shomayim* he was considered a worthy son, *talmid* and successor, who carried on his father's mission to build *Torah* with total devotion, (5742/1982);
- * **Rav Menachem Mendel Schneerson**, Lubavitcher *Rebbe* (b.1902). Born in Nikolaev, Russia, on the 11th of *Nissan* to Rebbetzin Chana and the *Mekubol* Rav Levi Yitzchok Schneerson, he first met his predecessor, Rav Yosef Yitzchok Schneerson, in 1923 and married his second daughter, Chaia Moussia (1901–88), in 1928. He and his father-in-law are buried next to each other in Queens, New York, minutes away from JFK Airport. These are probably the most visited *kevorim* outside *Eretz Yisrael* and are accessible twenty-four hours a day. There is a visitors' center adjacent to the *Ohel* with a *shul* and place for people to sit and have refreshments. Directions are available on the website www.chabad.org. Those who live too far away can send a *kvittel* through their website.

He became the seventh *Rebbe* of the *Chabad* dynasty after his father-in-law, Rav Yosef Yitzchok Schneerson, passed away in Brooklyn on the tenth day of *Shevat*, 1950. He initially resisted accepting the position but then decided to accept. He is widely acknowledged as one of the greatest Jewish leaders of the second half of the twentieth century. Although a dominant scholar in both the revealed and hidden aspects of *Torah* and fluent in many languages and scientific subjects, the *Rebbe* is best known for his extraordinary love and concern for every Jew. His emissaries around the globe dedicated to strengthening Judaism number in the thousands. Hundreds of volumes of his teachings have been printed, as well as dozens of English renditions, (5754/1994);



- * **Rav Shlomo Eiger** of Lublin (1872–1940). His father, Rav Avrohom of Lublin, the *Shevet Yehuda*, was the son of the first Lubliner *Rebbe*, Rav Yehuda Leib (Rav Leibele) Eiger (1816–1884), Rav Akiva Eiger's grandson and a close *talmid* of the Izhbitzer, Rav Mordechai Yosef Leiner. Rav Shlomo married the daughter of the *gevir*, Rav Alter

Wallerstein of Krushnik (45 miles east of Lublin), in 1887. When his father was *niftar* in 1914, he became *Rebbe*. Lublin was the main city of Eastern Poland. Jews had lived there since the fifteenth century, and perhaps earlier. In 1921, Lublin had a population of 37,337 Jews, comprising over a third of its population. The Lubliner heritage was continued by Rav Shlomo's cousin, Rav Avrohom Eiger, who established his court in Bnei Brak and passed away in 2000, (5700/1940).

4th of Tammuz ~ Begins Thursday Night (Jun 25th)

- * **Rav Yaakov ben Meir** (Rabbeinu Tam). The most famous of Rav Meir ben Shmuel's sons, one of *Rashi's* grandsons, he studied under his father and his older brother, Shmuel (the *Rashbam*), who was fifteen years his senior. His other older brother Yitzchok (*Rivam*) was ten years older than Rav Yaakov. Born in Ramerupt, Rav Yaakov was only five (or nine, according to others) when *Rashi* was *niftar*, and thus was not *zocheh* to learn with him. He succeeded his father as *Rosh Yeshiva* in Ramerupt. He was quite wealthy as a wine merchant and financier. On the second day of *Shavuos* of 1146, Crusaders entered and pillaged the city of Ramerupt, taking all of his possessions and inflicting five knife wounds in his head. He was saved by a nobleman, who promised the mob that he would convert the *Rav*. After this incident, Rabbeinu Tam moved to Troyes and opened a *Yeshiva*. On the 20th of *Sivan*, 1771, the Jews of Blois, France, were subject to a blood libel, the first in Jewish history, and thirty-two Jews were killed. Rabbeinu Tam established that day as a fast day. Some of Rabbeinu Tam's responsa are collected in *Sefer HaYoshor*. He disagreed with his grandfather in a number of areas. The most famous has to do with the order of the passages used in *tefillin*. Today there are two recognized standards for *tefillin*, one from *Rashi* and the other from Rabbeinu Tam. The accepted custom is for a married man to start to wear both types of *tefillin*. [Although no *berocha* is made while donning Rabbeinu Tam *tefillin*, the *Rav* was promised that to prove that his version was also correct, whoever dons the *tefillin* will at least once make a *berocha* on the *tefillin* during his lifetime. He strenuously argued with whoever dared to go against *Rashi's* position. When asked how he could go against his grandfather, his response was, "Precisely because he was my grandfather do I have permission to disagree with him, while others may not!!", (1100–4931/1171);
- * **Rav Yaakov Reinman** (b. 1796), *Rav* of Narol, a town in western Galicia, a *talmid* of Rav Shlomo of Skohl and Rav Menachem Mendel of Rimanov. He was succeeded by his son, Rav Avrohom Reinman, (5601/1841);
- * **Rav Yisrael Ezriel Hildesheimer**, *Rav* of Berlin and Eisenstadt, *talmid* of the *Aruch L'Ner* (1820–5531/1899);
- * **Rav Eliyohu Lupas**, *Rav* in Yeshiva Poras Yosef, *mechaber* of *Sefer Imrei Pi* and *Ben Avichayal*, (5698/1938);
- * **Rav Nissim Chaim Moshe Mizrachi**, *Rishon LeTzion* of Yerushalayim and *mechaber* of *Admas Kodesh*, (5709/1949);
- * **Rav Chaim Moshe Mandel**, *Mekubol* in Bnei Brak, (5766/1996);
- Rav Mordechai Shakovitzky**, *Rav* in Leeds (England), *Rosh Kollel* in Johannesburg, where he was one of the founders of the South African *Kiruv* Movement, and later *Rosh Yeshiva Pischei Teshuva*, Yerushalayim. He was the son of Rav Naftoli *HaKohen* Shakovitzky, the Gateshead *Rav*, before Rav Mordechai Miller, and son-in-law of Rav Zalman Yosef Aloni Dubow (*Rav* and *Av Bais Din* of Dublin, Ireland), (5758/1998).

❧ HILLULA DE'TZADDIKA ❧

WHAT'S BEHIND *Yahrzeit* MEANINGS & CUSTOMS

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

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

The *Zohar* in *VaYeira* page 71 teaches us that if we suffer any calamity or tragedy we have the custom to go and daven at the kevorim of *Tzaddikim*. The reason for this is that we approach them with fasting, remorse and repentance, and we have in mind that the departed souls ask and *daven* for us before *Hashem* on High, as opposed to the prohibition against speaking to the dead which is an idolatrous practice where the idol worshippers sought out the impure dead souls and bodies using sorcery and witchcraft. Instead, beseech our *Tzaddikim* who, in *gan eden*, are truly alive, and ask through *tefilla* and fasting and *teshuva* alone.



❧ GEDOLIM BE'MASAYHEM ❧

STORIES & ANECDOTES

Rav Meshulam Feish Ben Mordechai Segal, 28th of Sivan

First Tosher Rebbe

The Poverty that Forced Him into the Rebbistava

The Tosher *Rebbe* told how his ancestor and namesake was so poor that he would go door-to-door and sell brandy from a bottle to earn his keep. When he appeared at a *simcha* such as a *chasuna* and people laughed at his feeble attempts to earn a living, he challenged their attitude by saying, “Let them laugh – the nights are all mine!” by which statement he hinted at the fact that although he was a brandy salesman by day, barely scraping it together and not getting by, the nights he devoted to secret and hidden *Avodas Hashem*, studying *Torah* and rising to unimaginable spiritual heights.

Eventually, he got a job as a *melamed* in *Teglash* and there he lived in dire poverty, barely surviving on the meager salary he made. He was so poor that he could not afford more than *challa* and beans for *Shabbos*. He owned nothing save one suit of clothes for the week and one *bekeshe* for *Shabbos*. In fact, one *Shabbos*, a stranger showed up in *Teglash* whom no one wished to invite and have as their *Shabbos* guest. This vagabond traveler had a mean, filthy, dangerous look and when Rav Meshulam Feish finished *davening* he saw that no one had invited the guest to his home for *Shabbos*. Apologizing profusely that he had no meat or fish to offer, he invited the vagabond to

his home, fed him the only food he had and laid out a bed of straw for him in the corner of his shack-like, destitute home. In the morning the family was horrified to discover that the stranger had gone and had made off with all their worldly possessions! Even though it wasn't much, it meant that Rav Meshulem could not go to *shul*, because all he had was pajamas and he could not leave the house with no clothes and no coat! When the other mispallelim saw that he had missed *shul*, they came to check and see if he was sick. As soon as they heard the terrible situation, they donated some clothes and household items so that he could go to *shul*.

This incident forced him to reconsider his position. Finally, some

citizens from Tosh came and observed him studying *Torah* in the *Bais Medrash*. They eventually convinced him to come for a trial *Shabbos* to Tosh, where he could serve as *Rav*. However, seeking to remain hidden after *Shabbos*, he refused the position and returned to Teglash, where he discovered that a fire had burned his home to the ground and had finally left him utterly penniless and so destitute that he saw it as a sign from *Shomayim* to accept the *Rabbonus* in Tosh. There, he eventually founded the *Rebbistava* as he received this *derech* from his *Rebbes* (like Rav Dovid of Dynow, son of the *Bnei Yissoschor*). (*Avodas Avoda Sichos Kodesh* Vol. II p. 330–331)



Rav Shlomo Ben Yehuda Aharon Kluger of Brodie, 30th of Sivan

Mechaber of Chochmas Shlomo and Over 120 Other Seforim

Expensive Shrouds

An epidemic once broke out and the death toll in Brodie and the environs climbed so high that the demand for burial shrouds rose and rose, their price becoming so exorbitant that an emergency meeting was held between the *parnesei hakehilla* and the town's lay leaders, where it was decided that there was no choice but to bury the poor in their clothes!

When Rav Shlomo Kluger heard this, he was incensed! He was so angry that he went himself to one of the town leaders, a wealthy man who had barred himself in and allowed no one entry so as to create a sterile self-quarantine and save him from any worry of infection. Rav Shlomo barged in unannounced and began to sharply rebuke the irate wealthy man about his dereliction of duty. "How can it be that the poor should be shamed in death?!"

Rav Kluger demanded that the wealthy man help defray the expenses for the *tachrichin*. The wealthy man was so

angry with Rav Shlomo for arriving unannounced and breaking his self-imposed quarantine that he argued, yelled and summarily threw the *Rav* out! He housed a *Talmid Chochom*, who likewise defended his master, *davening* for his health and claiming that his generosity was what supported his *Torah* study. Rav Shlomo stood his ground and was shown the door.

That night the wealthy man fell ill. Seeing that the *Rav's* rebuke and anger must be a heavenly message, he quickly sent the *Talmid Chochom* he supported to appease Rav Shlomo, and agreed to pay the expense for all the poor people's *tachrichin* and burial expenses and sent along eighteen silver rubles as a down payment and *kofer nefesh* to redeem himself. Rav Shlomo accepted the wealthy man's gift and blessed him with a *refua sheleima*. The next day he was already feeling better. He immediately sent over two thousand silver rubles and was healed. (*Luach HaHillula*)

Unusual Shlach Monos

Rav Shlomo always received a gift of one golden ducat as *shlach monos* from one of the town's wealthy merchants. That year *Purim*, however, the *shlach monos* contained five golden ducats! Rav Shlomo kept the one customary coin and sent back the other four. When his family members asked him why he had returned the princely gift, he explained his reasoning thus:

“Every year, this man sends me the same gift of one golden ducat. He has kept up this *minhag* for many years. Now suddenly he sent me five? There must be a reason. He must have some upcoming *din Torah* he wants me to sit in judgment on or some other matter to decide. I refuse to be bribed!”

As the saying of *Chazal* goes: *Chochom adif minovi* – “a scholar is preferred to a prophet”. Rav Kluger was indeed correct; just a few days later the merchant arrived with a sample bottle of English rum that he had purchased. He hoped that Rav Shlomo Kluger would permit it for *Pesach* and came to ask the *Rav* to issue it kosher certification. Instead, Rav Shlomo forbade the rum and in his glosses to *Shulchon Aruch Chochmas Shlomo*, we find his stance forbidding its consumption on *Pesach*. (*Toldos Shlomo*)



The Wine and the Wallet

“Be cautious in judgement” (Avos 1:1)

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

There was once a Jew who owned a wine store. In the cellar were stored many barrels of wine worth a hefty sum of money. The wine merchant had a helper who worked in his store. One day the helper decided to hide his money pouch among the barrels in the cellar. The pouch contained all his savings, some two

hundred gold rubles that he had scrimped and saved and when *Shabbos* approached, he decided that the perfect place to hide the money would be in the locked cellar among the barrels.

On *Motzo'ei Shabbos*, he was distressed to discover that his money was gone. When he approached the wine merchant, his employer denied any knowledge of the pouch or its contents. He came before Rav Shlomo Kluger, and cried and begged the *Rav* to help him recover the lost money.

“Unfortunately, I suspect my employer, for the cellar was locked and no one else has the keys,” cried the helper.

Rav Shlomo Kluger summoned the wine merchant and asked him about the missing money, but the wine merchant denied any knowledge of the money or its whereabouts.

“You know I also trust you and I know that no Jew would have done such a dastardly, nefarious deed to steal this poor man's money.”

The wine merchant smiled and nodded his head, agreeing with the *Rav*.

“I must therefore conclude that a *goy* broke into your cellar and stole the money, and I am sure you understand the ramifications of this.”

At this point the wine merchant's smile vanished and was replaced by a look of growing concern and unease.

“Yes, the only resolution now is for me to rule that all your wine is forbidden for consumption. I will summon the *shamash* of the *Bais Din* and issue a decree and proclamation to publicize that your wine has been exposed and is no longer kosher, since you surely know that the *Halocha* forbids wine that has come in contact with *goyim!*”

When the wine merchant heard this he grew pale, realizing that he was liable to lose out a fortune of money many times what the money in the pouch had been

worth.

“Well, actually, now that the *Rav* mentions it,” he hemmed and hawed, “I do seem to remember finding a pouch with some money.”

The *Rav* refused to accept this testimony until he ran home and came back with the money, returning it to his helper and everything was settled. (*Anaf Etz Avos* page 4)



Rav Kalonymus Kalman Ben Aharon HaLevi Epstein, 1st of Tammuz

The *Maor VoShemesh*

This is One of Mine!

When Rav Kalonymus Kalman Epstein of Cracow, *mechaber* of *Maor VoShemesh*, was but a young child, Rav Levi Yitzchok of Berditchev visited his town. The young boy hid beneath the Berditchever's *tallis* as children do, to see what the *Rebbe* was doing as he prayed. The manner and conduct of the *Tzaddik* left such an impression on Rav Epstein, that from that point on a holy fire burned within him! When Rav Epstein grew up, he became a well-known *talmid* of the Rebbe Reb Elimelech of Lizhensk. Reb Elimelech once met the Berditchever in Rav Epstein's company. Reb Elimelech prided himself on having such an illustrious and holy person as one of his own students. The Berditchever took a good look at the *mechaber* of *Maor VoShemesh*. He then recognized on his face, that the *Rav* standing before him was that same boy from years ago. “No, no,” said the Berditchever to Rav Elimelech, “this is one of mine! When he was but a five-year-old and he hid under my *tallis*, the holiness and sanctity already left its mark until he reached his current level and stature.” (*Avodas Levi*, p. 98).



Three Stories From My *Sefer, MiPeninei Noam Elimelech*:

Almost With the Rebbe

Rav Aharon of Cracow, the son of the *mechaber* of *Maor VoShemesh*, related the following story about a visit he made

with his father to the *Rebbe's tziun*:

“Once, my father and I traveled to the *tziun* in Lizhensk. Rav Kalonymus, the *Maor VoShemesh*, asked his family and followers to allow him to enter the building that housed the Rebbe Reb Elimelech's grave alone; no one was allowed to enter while he was in there. Of course they consented, and he entered alone, while his followers and family, including Rav Aharon of Cracow, remained outside.

“Once he entered, he closed the door behind him from the inside. He stayed inside for a very long time. His family grew worried because they knew that his custom was not to tarry so long. They feared that something had happened to him. They broke down the door and entered and found Rav Kalonymus lying prostrate on the grave of Reb Elimelech. They attempted to revive him and after several strong attempts finally succeeded in doing so. When he regained consciousness, the *Rebbe* was agitated. ‘What have you done to me?!’ he exclaimed. ‘If you had allowed me to lie here just a few minutes longer I would have gone straight into Gan Eden together with the *Rebbe* [Reb Elimelech]!’“



A Guest for Tea

The following story was related in the name of the Shinover *Rav*: The *mechaber* of the *Chassidic* work *Maor VoShemesh* was a *talmid* of Reb Elimelech. One time he asked Reb Elimelech to be allowed to serve him so that he could

thereby learn directly from his *Rebbe*. Reb Elimelech consented and asked him for a cup of tea. The *talmid* prepared the tea and brought it in to give it to the *Rebbe*. When he entered the room, he saw the awesome figure of an old man sitting beside Reb Elimelech. He was overcome with such fear and tremors that he dropped the cup, spilling the tea on the floor, and ran out. Later, Reb Elimelech saw his *talmid* and asked him why he hadn't given him the tea he had requested. He had brought it, he answered, but when he saw the figure of the old man, he was so frightened he spilled the tea. "*Oy vey iz das kind,*" said the *Rebbe*, "*vus ken nisht kiken dem tatten in punim arein.*" (Woe to the child who cannot look his own father in the face!) "That old man you saw was none other than Avrohom Avinu!" (*Eser Tzachtzochos* 24; *Ohel Elimelech* 245)

Enough Time to Sleep in the Grave

It says in the sefer *Maor VoShemesh* (*Ki Seitzei* 22:12): "Every Jewish man whose fear of Heaven touches his heart, and who wishes to serve *Hashem*, should be as fierce as a lion upon awakening in the morning. His deposit has now been returned to him – that is, his soul – and thus he should not overindulge in sleep. Rather, he should stand up and serve *Hashem* in holiness, whether through learning *Torah* or singing songs of praise, pouring out his words like water from his heart before *Hashem*. So it could be observed of our master, teacher, and *Rav*, the holy *Rebbe* Reb Elimelech: as soon as he would awaken from his sleep, he would immediately cry out, 'Woe to you! You have wasted time with your sleeping!'" (*Ohel Elimelech* 48; *Eser Tzachtzochos* 38).



Rav Nachman Ben Yitzchok of Horodenka, 2nd of Tammuz

Talmid of the Ba'al Shem Tov

The Machlokes Between the Arizal and the Ba'al Shem Tov

The *Ba'al Shem Tov* was once sitting together with his *chevraya kaddisha*, studying the mystical *kavonos* of the *mikve*. When the *Ba'al Shem* taught certain *kavonos* some of the *talmidim* present were surprised and they pointed out an apparent issue with the *Ba'al Shem's* teaching: "*Rebbe*, how can this be? Doesn't the holy *Arizal* explain and teach these *kavonos* differently?"

When the *Ba'al Shem* heard their question, he leaned his head back and sank into a deep state of rapture and *dveikus*; his face blazed like a torch, his eyes bulged and his soul soared heavenward to the higher lofty realms.

The *chevraya* were all seized with trembling and awe, all of them except *Rav Nachman Horodenka* who was greatly annoyed with himself; he felt more and

more drowsy. "How can this be? The *Ba'al Shem's neshoma* rises to spiritual heights and all the *talmidim* sit here in awe and fear, and I am tired and sleepy?!" He fought to remain awake, he tried to pry his eyes open – but to no avail, and as he battled the sleep and fatigue that overtook him he simply lost consciousness and drifted off into a doze. He slept, and he dreamed, and he saw a vision:

A great commotion was going on and a large mass of people were running and making their way somewhere and he ran after them. "Where are you all running to?" he asked, out of breath.

"Our holy *Rav* is about to speak and teach us," they replied as they ran.

"Who is your *Rav*?" he asked, but they were all in such a rush that no one answered *Rav Nachman*.

Rav Nachman followed them and

they reached a large building that was very handsome, beautiful and stately, filled with people from one end to the other. They all appeared important and sagely and among them suddenly was none other than the holy *Ba'al Shem Tov*, who made his way to the front and began to teach, the same *derosha* on *kavonos hamikve* that Rav Nachman had just heard. Just then a young *Tzaddik* stood by the *Ba'al Shem* and began to counter and contradict the *Ba'al Shem Tov's* teachings.

"Who is this *Rav*?" asked Rav Nachman and he was told that he was the *Arizal*. The argument between the holy *Arizal* and the holy *Ba'al Shem Tov* continued and they debated back and forth until finally at the conclusion the *Arizal* agreed to the interpretation and explanation of the *Ba'al Shem Tov*.

Suddenly, Rav Nachman awoke; he was back among the *talmidim*, sitting among them as they discussed the *Ba'al Shem's* apparent contradiction to the *Arizal's kavonos hamikve*. As Rav Nachman awoke, the *Ba'al Shem* turned to him and said, "Nu, I took you along so you could testify as to who is right. Now tell them all whose *kavonos* are correct and testify before them what you saw and who won the argument."

Needless to say on whose behalf Rav

Nachman testified, and the *Ba'al Shem* concluded his *derosha* and left. (*Shivchei HaBa'al Shem*)



Levayos at Midnight

After Rav Nachman Horodenka had moved to *Eretz Yisrael*, he was often awakened after *chatzos* by someone knocking at his window. Whenever this occurred he would dress and go outside. When asked where he was going, he explained that he was being summoned to a *levaya* to accompany one of the great *Tzaddikim* who had passed away outside *Eretz Yisrael* in *Chutz LaAretz* and was now being buried here in *Eretz Yisrael*. Sometimes he took another companion. One of his companions to these wondrous *levayos* once opened the shutters after especially loud and persistent knocking woke them one night. He said that although it was after midnight when he looked outside, the sky was bright and sunny as if it were midday and a throng of many thousands of people dressed in finery, wearing the fur hats known as *spodiks* were all rushing to the *levaya* of a great *Tzaddik* who had just passed away in *Chutz LaAretz*. (*Kisvei Rav Yoshe Prager of Brisk* p. 84)



לזכר נשמת אמנו החשובה, נפש יקרה ועדינה
 אשה יראת ה' ובעלת מדות טובות מרת זיסל ז"ל
 בת הרה"ח מו"ה מאיר זאב הכהן כ"ץ ע"ה הי"ד מעיר נירעדהאז יע"א
 ונכדת הרה"ק רבי אהרן צבי טערקלטויב זי"ע מבריד
 אשת הרה"ח מו"ה אברהם חיים ע"ה גאלדענבערג

Although she lost most of her family in the Holocaust - she claimed that *Hashem* gave her an amazing life. She had a unique knack of making everyone who encountered her feel like they were the most important loved person. Her inimitable smile never left her face.

She transmitted a strong value system stressing *Emunas Hashem* and *Tzaddikim*. Her love for stories of *tzaddikim* gave her *chiyus* and she conveyed that *chizuk* to anyone who met her. In her eighty-nine years of life, there wasn't one person who had an untoward word or adverse feelings about her. She loved her family deeply and immensely. May *Hashem* console her family and may she be a constant *melitza yeshura*, אמן.

(מתוך אמונה טהורה) בדרך המסורה (והתנהגה כאשה כשרה)
 לכל משפחתה, היא הודה היא הדרה - נקיה וטהורה
 היוצר וצר צורה (וקיבלה הגיורה) נפטרה בש"ט בת תשעים שנה
 ביום כ"ד לחודש כסלו (ערב הנוכה) שנת תשע"ח לפ"ק
 תמליץ טוב בעד משפחתה היקרה
 ותקים לתחיה לקץ הימין מהרה תנצ"ב'ה'

Zera

Shimshon



Shelach

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

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

The following is his passionate request to learn his works.

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

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

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

לזכר נשמת

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

לזכר נשמת

יעקב יצחק בן שושנה אסתר

לרפואה שלימה

רוני דינה בת סימא

דוד בן שרה

לזוג הגון במהרה

אלישבע נעמי בת רחל

להצלחת

הג"ר נחום צבי בו רחל ומשפחתו

ויקרא משה להושע בן נון יהושע (יג' טז')

Moshe called Hoshea Bin Nun, Yehoshua (13:16).

Rashi explains that Yehoshua's new name signified that Hashem (יה') yoshi'acha, should save you, from the plans of the Meraglim.

The Zera Shimshon asks why is it the name of יה' that was chosen to serve as a protection for Yehoshua against the plans of the Meraglim?

The Zera Shimshon explains that according to the Zohar (3:158a), the reason that the Meraglim decided to return with a negative report about Eretz Yisroel was because at that point in time they were leaders of the Jewish people. However, they reasoned that once they enter Eretz Yisroel, they would no longer keep their positions. Instead, Moshe Rabbeinu would appoint others in their stead. To keep their positions, they had to keep the Jewish people out of Eretz Yisroel. They did so by returning with a derogatory report about the land and threw the Jewish people into a panic and they in turn rebelled and said they did not want to enter Eretz Yisroel.

In other words, the basis of the sin of the Meraglim was one of pride.

The Ari Zal writes (Shaar Ruach HaKodesh 7), that one who is conceited cannot have any connection with Hashem's name of יה' since this name has the numerical value of fifteen - the same as that of the word גאווה.

Therefore, in order to save Yehoshua from the sin of the Meraglim, which was rooted in arrogance, Moshe Rabbeinu added the letter י' to יהושע's name which now became יהוישע. Since this name now begins with the letters יה', Moshe Rabbeinu intended that this should serve to save him from arrogance.

Based on this, Rashi's words are now very well understood - יה', the name יה', should save you from the plan of the Meraglim, since indeed it was with what this name signifies - humility - that Yehoshua would be saved from the pride of the Meraglim.

As well, this explains a puzzling comment that the Targum Yonasan Ben Uziel writes. He writes, "When Moshe saw Yehoshua's humility, he changed his from Hoshea Bin Nun to Yehoshua". The Meforshim comment a great deal on this statement.

The Zera Shimshon explains that since Yehoshua was humble to begin with, he merited this extra protection of the name יה' so that he should be saved from the plans of the Meraglim. Since they didn't have the same level of Yehoshua's humility they did not merit this added level of protection.

לעילוי נשמת דוד בן תמר



שבת שלום



Shelach

June 20th 2020
28th of Sivan 5780

857



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Hilula

28 Sivan, Rabbi Israel Zeev Gustman,
Rosh Yeshiva de Netsach Israel

29 Sivan, Rabbi Shlomo Dana

30 Sivan, Rabbi Yom-Tov Yedid
Halevy

1st Tamuz, Yosef Hatzadik

2 Tamuz, Rabbi Yosef Benuaid

3 Tamuz, Rabbi Yehoshua Noybrit, autor
of Shmirat Shabbat Kehilkhata

4 Tamuz, Rabbi Yaakov of Romrog

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

MASKIL LEDAVID

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

Transforming Materialism to Sparks of Holiness

"It shall be that when you will eat of the bread of the Land, you shall set aside a portion for Hashem"

(Bamidbar 15:19)

The Ben Ish Chai writes (Shana Shniya, Shelach Lecha) and explains that it is known that when eating, it is appropriate for a person to have intent for the sake of heaven, to pick out the holy sparks that are interspersed in that food, as it says, 'A righteous person eats to satisfy his soul'. Selecting the holy sparks is satisfying for the soul, and his intention should not be for physical pleasure but to nourish his soul so that he should thereby have the strength to serve Hashem, and with this intention, he will be able to pick out the holy sparks from the klippah.

If when a person eats, he does so solely for the sake of his soul, the selection will be ten times more effective than if he would have in mind to satisfy both his soul and body. The more pleasing the taste of the food, the more his desire for food increases, yet by overcoming this desire and focusing his intent for the sake of heaven, to the same degree the extrication of the holy sparks increases.

It is known that the bread of Eretz Yisrael is very pleasing for the body, to the extent that they would eat it without any accompaniment, as the holy Alshich expounds on the verse (Devarim 8:9), "A Land where you will eat bread without poverty". Therefore, in Eretz Yisrael, there is a great necessity to overcome the desire for food since its food is very pleasant. One must take this desire for food and use it to pick out the sparks of holiness. This is the intention of the verse, "it shall be that when you will eat of the bread of the Land", when eating this bread that is very pleasant for the body, you should not do so because you crave the food, but rather your intention should be for the sake of selecting the sparks. This is why it says, "you shall set aside a portion for Hashem". The Hebrew word for 'set aside' can also be translated as 'to uplift'. The Ben Ish Chai concludes that our intention should be to uplift the sparks from the food and elevate them for Hashem, the source of holiness.

According to his holy words, we can understand why Rabbi Yehuda HaNassi was called Rabbeinu HaKadosh. There were also other tzaddikim who were called 'HaKadosh', the holy one'. Why did they merit this description, and how can one merit this description? Furthermore, David Hamelech a"h says (Tehillim 40:9), "and Your Torah is in my innards". What is the meaning of this verse? Is it possible to have holy books inside one's body?

According to the Ben Ish Chai, one can explain that every element contains sparks, and the significance of

the sparks is that if there is a green, growing plant that has not dried up and withered, it is a proof that it contains a holy vitality from Hashem, as it says (Nechemia 9:6), "and You give them all life". A person should eat intending to elevate these holy sparks, meaning that the holy sparks emerge from the food, enter a person's body which fills up with holy sparks, and the waste separates itself and exits the body.

If a person decides to abstain from speaking (ta'anit dibur) for one day, then the holy sefarim tell us that this is considered equal to seventy-seven thousand fasts from food. The meaning is that speech has the power of building worlds, or, G-d forbid, destroying worlds. This implies that speech contains many holy sparks, therefore one day of ta'anit dibur has much greater value than very many fasts. I am reminded of my father, my teacher, my crowning glory, the tzaddik Rabbi Moshe Aharon zya"a, who kept a ta'anit dibur for twenty-six months before his passing, to the extent that the family was sure that due to his old age he had become mute and was unable to talk... He was able to do this because he understood the power of extracting the sparks from speech, and this is why he guarded his speech with such care.

If a person truly wishes to sanctify himself and become close to Hashem, Hashem helps him and saves him, as Chazal say (Shabbat 104a), "One who comes to purify himself is assisted". Once during a flight, the steward handed us our meals but since I was in the middle of writing down Torah thoughts, I set the food aside for about a quarter of an hour. Just then the steward returned and apologized that the food we had been served had really been intended for a different passenger, and its kashrut was not suitable for us. I am certain that the merit of my occupation with Torah at that time is why I merited Divine assistance not to stumble by eating forbidden foods. This is a proof that if a person wishes to sanctify himself, Hashem comes to his aid, and the more a person desires to come close to Hashem and is distressed about the challenge that he faces, this causes a greater extrication of the sparks.

Indeed, the more a person is distraught about being faced with a certain challenge, to that same degree his power of extracting the sparks from the klippah and transforming them into something holy, grows. But if G-d forbid, a person enjoys gazing at forbidden sights or enjoys speaking lashon hara and does not repent, all his future Torah study or blessings that he recites, they all go to the Sitra Achra r"l (lit. 'the other side' or 'the side of impurity') and gives strength and power to the klippah.

May Hashem give us the strength to overcome all life's challenges, thereby sanctifying and elevating the sparks from within the klippah, to holiness, Amen v'Amen.



ת"ס



Walking in their Ways

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

Faith – The Hardest Service

Harav Shach zya"l used to say that a person is obligated to seriously contemplate and delve into the depths of Sefer Bereishit, which speaks about the deeds of the holy Avot, in order to learn from their way of life, how they cleaved to Hashem Yitbarach and His Torah.

Of course, this is the hardest service of G-d. Achieving perfect faith and yirat shamayim is something that requires sincere effort, but we are promised that Hashem will assist whoever desires to attain these attributes.

The following story demonstrates how great and tremendous is the power of simple faith.

I was once engrossed in an urgent phone call. A woman suddenly burst into my office and cried that her husband was in the throes of death, rachmana litzlan, and in dire need of salvation. Since I was in the middle of an important call, I asked the woman to wait a few moments and then I would be able to give her husband a complete, wholehearted blessing. But instead of waiting, the woman said, "Thank you, thank you," and left as suddenly as she had come.

I was quite surprised by her reaction and asked those in the room if they had any idea why she had thanked me. They, too, were astonished at her words and hurried to find her and ask for an explanation. When they reached her, she stated, in all innocence, that she understood that I had blessed her husband with a refuah sheleimah and that he would soon recover.

At this, I was really stumped. I had not offered her any blessing at all. I had not even said anything which could be understood as a guarantee that her husband would live. All I had done was ask her to wait patiently until I could hear her out. But she left so fast that I could not clarify her husband's condition or offer him a blessing.

The poor woman was certain that I had promised her that her husband would be well. But what if Hashem decided to take him from this world? What a chillul Hashem would result!

I asked my secretary to call her up and straighten out the matter. She should be told that I was not guaranteeing her husband's recovery. But when my secretary reached her, she did not let him speak. With great emotion, she said, "Relay my thanks to Rabbi David. My husband miraculously came back to life!"

This telling story demonstrates the power of simple faith. In whose merit was the miracle performed? In my merit or hers?

The miracle that happened to this man was undoubtedly in the merit of his wife's perfect, complete faith. She thought I had blessed him with a refuah sheleimah and was therefore certain that this is what would be.

Of course, in order to merit this level of faith, one must expend much effort, but fortunate is the one who merits this.

May it be His will that we strengthen our faith in Him, and may Hashem imbue our hearts with love and awe of Him, that we may do His will and serve Him wholeheartedly, Amen.

The Haftarah

"Yehoshua son of Nun dispatched" (Yehoshua 2)

The connection to the Parsha: The Haftarah speaks about the two spies that Yehoshua Bin Nun sent to spy out the Promised Land. In the Parsha, we are told about the spies that Moshe Rabbeinu a"l sent to spy out the Land.

Guard Your Tongue

Known as Upright and Righteous

If one wishes to praise a person who is publicly acknowledged as an upright and righteous person who performs no wrongdoings, one should praise him even in front of his enemies or adversaries.

The reason is that they will be unable to degrade him, and if they do try, it will be clear to all that they are speaking untruths.



In Our Father's Path

Tzitzit Strings Entangled in the Rifle

"They shall make themselves tzitzit on the corners of their garments" (Bamidbar 15:38)

Many stories have been related concerning the segula of the mitzvah of tzitzit, stories that demonstrate how the tzitzit protected the wearer from all kinds of danger.

The sefer 'Ma'aseh Ish', brings the following story, told by Rabbi Ya'akov Plint: "I and my twin brother", he related, "were born many years after our older sister. After my sister's birth, a problem with the antibodies and many failed attempts at treatment, caused the doctors to despair of my parents bringing more children into the world.

My father, who was very close to the Chazon Ish zt"l and consulted with him concerning this challenge, did not pay heed to the doctor's predictions, for during one of the attempts the Chazon Ish declared: "R' Mordechai, this time everything will be okay!"

During the pregnancy with us twins, my mother experienced many complications, to the degree that half her body became paralyzed. In the end, after a serious disagreement with Professor Rachmilewitz, and after he personally met with the Chazon Ish, the doctor agreed not to operate, on the assurance of the Chazon Ish. Indeed, my mother gave birth and all was well.

Every so often the Chazon Ish would ask my father to bring us for a visit, but technical difficulties prevented him from fulfilling his request.

On the last Wednesday of the Chazon Ish's life, he told my father determinedly: "R' Mordechai, bring the children! Travel with them right now and bring them to me!" My father had no choice, he took a taxi to Tel Aviv to bring us to the Chazon Ish.

Just that day our father had bought us a new scooter, and we would not hear of leaving it behind. When we went into the Chazon Ish, my father asked us not to play with the scooter in front of the Chazon Ish, but the Chazon Ish turned to him and said, 'let them be!'

The Chazon Ish spoke with my father and asked him which one of us is the older one. When he heard that I was the older one, he sat me on his right knee, put my brother on his left knee, and then blessed us. After that, the Chazon Ish turned to my brother and asked him: 'Do you know what tzitzit are?'

My brother did not understand the Chazon Ish's question, so my father showed him his tzitzit.

The Chazon Ish then said to him: 'I want you to wear tzitzit your entire life!'

My father asked the Chazon Ish, 'What about my other son?' but he did not answer. Even after my father repeated the question several times, he did not answer him.

Three days after this meeting, the Chazon Ish passed away.

Many years later, during the Yom Kippur war, my brother was serving in Motzav in the north. One day when he was positioned in the lookout, he placed his weapons beside him and began reading a newspaper. Suddenly his tzitzit strings became entangled in his rifle and the rifle fell.

Just as my brother bent down to pick up his rifle, a missile struck the lookout. By a miracle, my brother was only lightly injured in his hand and shoulder. Had my brother been sitting upright and had not bent down, the story would have ended tragically, G-d forbid...

Treasures

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



Korach's Mistake

The section of tzitzit follows the section that talks about the spies, and it is also adjacent to the Parsha of Korach because Chazal tell us (Midrash Tanchuma, Korach), that Korach showed disregard for this precious mitzvah. What did he do? He gathered together two hundred and fifty heads of Sanhedrin and dressed them in prayer shawls (talitot) that were completely turquoise. They came and stood before Moshe and said, "Does a garment that is entirely turquoise require a single turquoise thread in its tzitzit, or is it exempt?" Moshe said yes, it requires a turquoise thread, whereupon Korach scoffed, "If a single strand is enough for an entire garment made of a different color of wool, does it not stand to reason that an all-turquoise garment should not require one more strand?"

Why did Korach mock the mitzvah of tzitzit and belittle it?

Korach was among those who carried the Aron and was originally a righteous and pious individual. He even merited prophecy, seeing that Shmuel the Ramati would descend from him. But then he said to himself, does a person like himself require the mitzvah of tzitzit to increase his yirat shamayim? He beheld himself as someone chock-full of yirat shamayim, he felt so close to Hashem Yitbarach and the fact that he was counted among those who carried the Aron was confirmation enough for him. He did not feel the need for the additional holiness that the mitzvah of tzitzit affords its wearers.

This was Korach's foolish argument. He made a grave mistake because he did not understand that the yirat shamayim that he merited as a result of carrying the Aron, was given to him as a free gift from the treasury, it was not a result of his own personal effort. The problem is that yirat shamayim that comes easily does not have lasting power and it can easily dissipate and disappear when put to the test, facing the temptations of the Yetzer Hara. Therefore, when he faced this challenge, Korach indeed fell to the depths. Since the entire argument against Moshe came from a feeling of an affront to his personal honor, he abandoned the yirat shamayim that he possessed and began blaspheming all that is precious and holy to Am Yisrael.

Had he understood and admitted his mistake, he would have worn the tallit on his body with the appropriate awe and realized that the turquoise color is comparable to the Throne of Glory. This thought would have enabled him to subdue his heart to his Father in heaven and feel subservient to Him, and then he would certainly not have chased after imaginary honor and fame, and not have fallen into the trap of the Yetzer Hara. For yirat shamayim that is a result of hard work makes a deep impression on the soul, and stands for a person to assist him in overcoming life's challenges.

Pearls of the Parsha

Complete Agreement as to the Punishment

"They found a man gathering wood on the Sabbath day" (Bamidbar 15:32)

The one who gathered wood on Shabbat was punished by being pelted with stones by the entire assembly, as it says, "they pelted him with stones and he died" (ibid 15:36).

The one who blasphemed was also punished with the same death, as it says, "they stoned him to death" (Vayikra 24:23).

There is a discrepancy in the terminology concerning these two sinners. Concerning the Shabbat desecrator, it says "וירגמו אותו באבנים", "they pelted him with stones", the word 'אבנים', stones, being in the plural, while about the blasphemer it says, "וירגמו אותו אבן", "they stoned him to death", with 'אבן' being in the singular?

Rabbi Mordechai Eliyahu zt"l asks this question and explains according to the Targum Yonatan, that when Bnei Yisrael were in the desert, they were told about the commandment of Shabbat, however the nature and procedure of the death penalty had not been clarified. Due to this, someone from the tribe of Yosef got up and started gathering wood on Shabbat, in front of witnesses who had warned him, so that Moshe would judge him and then all Yisrael will understand the severity of the sin of desecrating the Shabbat.

However, since concerning the Shabbat desecrator, Am Yisrael were not all in agreement regarding the nature of the death penalty since his intention was for the sake of heaven, it therefore says "they pelted him with stones", in the plural, since those pelting did not all do so with the same intention.

Whereas with the blasphemer, his punishment was accepted by all Yisrael, so concerning him it says, "they stoned him to death" in the singular.

Tzitzit are Comparable to a Cute Baby

"They shall make themselves tzitzit" (Bamidbar 15:38)

A villager once approached the town's Rav with a difficult question:

This villager was a G-d fearing Jew who observed all the mitzvot, but he lived far from other Jews and did not have the opportunity to study Torah.

This was his question: Our Holy Torah contains six hundred and thirteen mitzvot and we try to observe them all. But it seems to be that the mitzvah of tzitzit is put on a pedestal more than the other mitzvot. Why do we kiss them so many times during our prayers and show special love for this mitzvah?

"Do you have any children?" the Rav asked him, by way of an answer. "Yes", he replied, "I have an only child, a precious son, and Hashem has blessed me with much good and beautiful grandchildren." "Do you kiss your son?" asked the Rav. "No", answered the villager, "my son is already a grown man and he himself is a father. But I love my young, cute grandchildren dearly and I shower them with kisses."

The Rav then asked him: "Why do you kiss your grandchildren so much?" And he replied: "My grandson is like a little bird, I get so much pleasure from playing with him. He is like a miniature man, he has all that a grown person has, all the features and limbs, but tiny. Everything is small and cute and I just have to kiss him."

The Rav then said, "Now I will explain to you why the mitzvah of tzitzit is so precious to us.

The tzitzit are a reflection of the entire Torah, with all its six hundred and thirteen mitzvot. The numerical value of 'tzitzit' is six hundred, and together with its eight strings and five knots, this adds up to six hundred and thirteen, the number of mitzvot in the Torah. Tzitzit are comparable to the young child who has everything in him. The tzitzit too contain all the six hundred and thirteen mitzvot and it reminds us of all the Torah's precepts, as it says, "that you may see it and remember all the commandments of Hashem". This is why we accord such honor to the tzitzit and kiss them repeatedly."

A satisfied smile lit up the villager's face, the Rav had taught him a valuable lesson and from now he would show even more love for the mitzvah of tzitzit.



A NOVEL LOOK AT THE PARSHA

"Slow to Anger, Abundant in Kindness"

(Bamidbar 14:18)

"It is proper for man", points out Rabbi Moshe Cordovero zya" in his famous sefer 'Tomer Devorah', "to emulate his Creator, for then he will attain the secret of the Supernal Form in both image and likeness. For if he reflects the Supernal Form in his body alone and not in his actions, he falsifies his stature and about him will be said that he possesses a handsome form but ugly deeds. For the essential aspect of the Supernal 'Form' and 'Likeness' is that they are the deeds of the Creator. Therefore, what benefit will it be for a person to reflect the Supernal Form physically while his actions do not resemble his Creator? Therefore, it is proper that he should imitate the functions of keter (the crown) which are the Thirteen Supernal Attributes of Mercy."

In the following lines, we will take a look at the distinguished personality of Maran the Gaon, Rabbi Yosef Shalom Elyashiv zt"l, taken from the sefer 'Amudo Shel Olam'. We will start by quoting his oft-quoted fundamental principle, "In this world, one must suffer and keep quiet. This is our work in this world..."

Rabbeinu was blessed with the patience of steel, and even though he was often bothered by senseless questions, he never held it against the questioner and always replied calmly, comparable to the patience of Hillel in his generation.

Rabbeinu's wife a"h related: One night at one o'clock in the morning, during the Rav's limited hours of sleep, we heard relentless knocking on the garden gate. When after ten minutes the constant knocking did not let up, the Rav got up, dressed quickly and went to open the gate.

At the entrance stood a young man, wishing to ask an urgent question. The Rav invited him inside, and it turned

out that indeed his question was most urgent: What name should he give to the baby son?

The Rav imagined that the brit was about to take place that morning, and since the question was a matter of marital harmony, he answered him calmly and patiently, making sure that he understood all the details of his question.

After the matter had been explained and clarified, the man wished to ask another question: "And if in the end, we have a girl, what should I call her...?!"

Slow to Anger

Rabbeinu was once travelling by bus from Yerushalayim to Bnei Brak when suddenly he smelt smoke. It turned out that there was a man sitting close by who was leisurely smoking. As we know, Rabbeinu suffered from frail health, and when he was only fifty years old the doctors declared that his weak heart would not be able to sustain him for more than sixty years. But Rabbeinu lived in a supernatural, miraculous fashion, with Torah being his life and the source of his strength and vitality.

The smoke that emerged from the innocent cigarette disturbed Rabbeinu and posed a danger to his health. His travel companion knew that it was dangerous for him, and asked his permission to bring this to the attention of the smoker and ask him to extinguish his cigarette. But Maran adamantly refused. "How can I stop him from smoking? Because the smoke disturbs me, he has to stop his habit?"

Immediately after Maran got off the smoke-filled bus, he fainted and lost consciousness. But to caution someone and deny him his pleasure?! This he did not dream of doing at any cost!

Patience

Rabbeinu was blessed with extreme patience and never became angry, as his son in law Rabbi Ezriel Auerbach shlita testified:

"We lived in my father-in-law's house for tens of years and we came to recognize that the attribute of patience was so deeply implanted in him, in a measure that cannot be described. Close to fifty

years we did not hear him raise his voice, and even in situations where it seemed that there was no choice, his demeanor remained tranquil and calm!"

Questions of Interest

During his daily shiur, many participants would ask Rabbeinu different questions. He would listen to their words with great patience, repeating his oft-quoted sentence, "again, again!"

In general, Rabbeinu was extremely careful not to hurt anyone, even if he was asked a question that clearly had not been given too much thought. When the chapter 'Aizehu neshech' was studied in the shiur, one of the participants asked if there is a question of 'ribit' (lending with interest) when giving someone many small coins in exchange for a banknote. Rabbeinu listened to the question and replied that this does not involve the prohibition of interest.

A few moments later, one of the participants got up and asked the same exact question: "Is it permissible for someone to lend his friend an amount of small coins so that he should repay the loan with one banknote?" Rabbeinu once again replied with the same answer and explained that this is not considered as interest.

Immediately after giving over the answer for the second time, one of the participants asked the same question for the third time, presenting the question in good taste and describing how often traders do not wish to deal with small coins and prefer notes, if so the note could be considered as more tradable money and of more significance than single coins?

On hearing the question repeating itself yet again, the congregation burst out laughing, for Rabbeinu had answered this exact question twice already, and seemingly this questioner had not been listening and did not hear. But Rabbeinu replied for the third time with a gentle smile: "All the traders here have already discussed and decided that there is no difference between small change and a banknote, it does not involve the prohibition of paying back with interest!"

MEOROS RAMCHAL SHELACH

Moshe and Yehoshua wanted to repair and rectify the *Erev Rav* rabble and to bring about the *geulah*.

“And Kalev silenced the people [rallying them] to Moshe and said we shall surely ascend and conquer it because we can do it and succeed!” (*Shelach* 13:30)

The *Ramchal* asks why the letter *Samech* in the word *vayahas* is traditionally written extra large in [the *sefer Torah* scroll], larger in size than the standard letters.

He answers based on the *pasuk* in *Tehillim* (145:14) “*Somech Hashem lekol hanoflim* – that Hashem supports the fallen, “that he supports us and prevents us from falling”.

Ramchal explains that the spies believed that they were unable to rise up and ascend because the immense effort required to enact such extensive spiritual repairs and rectifications was too much for them and beyond their abilities. Therefore, since the *sitra achra* – the forces of darkness from the other side, would be too powerful to overcome they would fall into the hands of their enemies.

They were punished because they lacked sincere motives. Kalev silenced them and said that they failed to believe that *Hashem* would grant them superior powers above and beyond the norm, because when *Hashem* desires that great repairs and spiritual rectifications must take place he gives the power to rise up, ascend and overcome the forces of darkness from the other side and to defeat the *sitra achra*. Then the forces of evil are unable to awaken and prosecute and accuse against them.

This is why when Kalev silenced them it says *vayahas* with a large letter *Samech* to teach us that when *Hashem* the Sole Master desires to give us the power to repair they won't fall into the hands of the other side.

That is why the *pasuk* says that “*Hashem* supports us from falling,” he prevents us from falling into the hands of our enemies the *sitra achra* since without *Hashem's* power behind them supporting them from falling they would indeed fall into the hands of the enemy. This is also what is meant by the *pasuk* that “*Hashem* straightens the bent” and the crooked, [He helps us rectify and repair that which was made crooked and bent to straighten it out] therefore the remaining letters of *vayahas* after the *Samech* we are left with *Vav*, *Yud* and *Hay* and life depends on this Divine Name.

Chazal say that “the people – *ha'am*,” mentioned in our *pasuk*, refers to the rabble of the *erev rav* and the meaning of silencing them and rallying them to Moshe is that Kalev wanted to achieve the same great repairs and spiritual rectifications that Moshe tried to achieve for *tikkun olam* therefore they wanted to begin with *tikkun ha'umos* repairing and rectifying the nations of the world beginning with the rabble of the *erev rav*. Regarding the future *tikkun ha'umos* *Ramchal* tells us that this is the secret of “then on that day I shall turn

all their lips to one clear calling to call all of them in the name of *Hashem*.”

Unfortunately, due to the numerous failures and shortcomings Kalev's attempt failed as did Moshe's. That is why the *pasuk* said Kalev silenced and rallied them to Moshe – he was rallying them to try and achieve the same repairs and rectifications that Moshe attempted, therefore he said we shall surely ascend and conquer, Kalev believed they would succeed in ascending to all the necessary spiritual heights without the *sitra achra* standing in their way. He said we shall conquer the *sitra achra* as it says we shall conquer the Emorites. We shall surely succeed. But unfortunately, they were met with failure and the *tikkunim* did not succeed. The spies held unto their false belief in failure and that night they cried, which was established as *Chazal* said “a night of crying [on *tisha be'av*] for all generations.”

Nonetheless, *Hashem* promised us that “I shall bring [the redemption] quickly in its time,” [as our sages *Chazal* explained] if they merit it *Hashem* will speed up the process of redemption quickly, whereas if they fail to merit it, the redemption will still come in its due time [though the process will be more drawn out.] This is the designated time that *Hashem* will reveal His unity and unification before the eyes of all living creatures – *le'ainay kol chai* – as it says “I shall do it for My sake, for My sake.”

The *Ramchal* explains the term “I shall do it for My sake, for My sake.” as follows:

Ramchal begins by explaining Moshe's intentions in sending out the spies. Even though *Hashem* did not command him to do so, Moshe sent out the spies as *Chazal* explain “*shelach lecha*,” send them for yourself according to your decision even though I am not ordering and commanding you to do so.

Moshe did this because he was attempting an awakening from below that would cause the counter reaction of an awakening from on high. *Isurasa diltasa* that in turn awakens *isarusa dileila*.

As the *Ramchal* describes this sometimes when a person wishes to awaken *tikkunim* and spiritual rectifications down here in order that *Hashem* respond in kind and do so on High, however then there are times when a person should do nothing and leave it all completely up to *Hashem* and wait for Him to do it all. Regarding this we say “I shall do it for My sake, for My sake.” Because in such a case people are powerless to do this and will not succeed.

When Moshe sent the spies he was trying to do an act of awakening from below that would cause a reciprocal awakening from on high and that this would prepare the way to conquer and defeat the *sitra achra* and bring us to the land of Israel. However, *Hashem* knew that because they were weakened by the incident of the sin of the golden calf that this was not yet the proper time therefore *Hashem* did not command this.

Therefore, it would have been better to leave it all up to *Hashem* alone without involving an awakening from below.

לעילוי נשמת - לזכר עולם יהי' צדיק

התנא רבי תנינא בן דוסא

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

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

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

זכותו הגדול יגן עלינו ועל כל ישראל אמן



הרה"ח אברהם חיים בן מו"ה שלום ז"ל
מרת זיסל בת מוה"ר מאיר זאב הכהן ז"ל
מוה"ר שלום בן הרה"ח אברהם חיים ז"ל
מוה"ר יצחק מאיר זאב בן הרה"ח אברהם חיים ז"ל
מרת שרה ביילא בת מוה"ר ארי' לייב ז"ל

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MARKETING



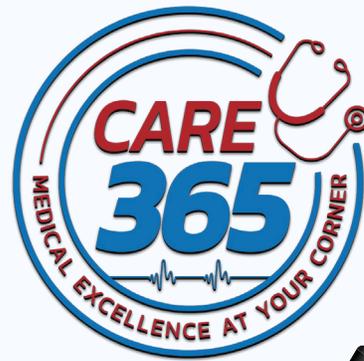
DESIGN



PRINT



MAIL



**NEED
 CARE?
 WE'RE
 HERE!**



For now we are
 keeping the
 12-12 hours

Sun. - Thu. 12 pm - 12 am
Fri. 12 pm - 8:30 pm
Shabbos/Sat. 5 pm - 1 am

Last patient check-in is 10 minutes before hours listed

1 Main Street • Monsey, N.Y. 10952
ON THE CORNER OF ROUTE 59 & 306

WE'RE EASY TO REMEMBER... 59 + 306 = 365

845-CARE-365 | 845-371-7200

