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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)

SHOFTIM

❖ CHASSIDUS ON THE PARSHA ❖

SHOFTIM VESHOTRIM TITEN LECHA BECHOLSHE'ORECHA - "You shall place judges and officers at all of your gates" (*Devorim 16:18*).

The *seforim* use the metaphor of judges, officers and gates to teach us how to safeguard ourselves from sin. The metaphor of judges and officers as our own faculty of judgment and our own capacity for self-discipline, and the gates referring to the body's senses and organs is found in many *seforim*, such as the *Shela HaKodosh* on this *parsha*, the *Ramak's* commentary to *Sefer Yetzira*, Rav Meir Apt in *Ohr LaShomayim* and the *Zlotshiver* in *Mevasser Tzedek*, among others. I have chosen to share the *Bnei Yissoschor's* words, since he is concise and discusses this idea in the context of *Chodesh Elul*.

Rav Tzvi Elimelech of Dynow writes in his *sefer Bnei Yissoschor (Elul 1:9)*:

We always study the weekly *Torah* portion of *Shoftim ve'Shotrim* - Judges and Officers - at the onset of the month of *Chodesh Elul*, which is the commencement of our beginning to repent and return through *Teshuva*. The primary lesson here is that all masters of return, known as the *Ba'alei Teshuva*, are required to set up judges and officers presiding over all of their gates. These gates refer to the openings where man's senses come into contact with the outside world. These gates are: the eyes, the ears, the nose, the mouth and the *Bris Kodesh*. Everyone is obligated and required to use his *Da'as* and judgment to place judges at these gates in order to judge what may and may not leave them and what may and may not enter them. Officers should likewise be stationed at the gates to punish wrongdoers and

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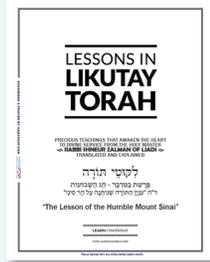
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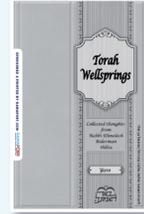
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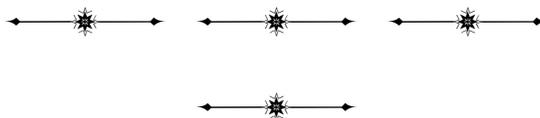
transgressors of the law. Similarly, a person needs to place an officer over himself and, if need be, punish himself for looking at forbidden sights, speaking words that are contrary to the Divine Will of Hashem and so forth. If he does transgress, he should penalize himself, for example by fining himself a monetary fine which he can donate to charity and give to *tzedaka*, or to punish his body by self-imposing a fast as such practices were performed by the *Ramak's* disciples – and this is the primary way to do *Teshuva*.

“Do not accept a bribe, because bribes blind the eyes of the wise and falsify the words of the righteous” (16:19).



Rav Yitzchok Isaac of Komarno relates the following story in his sefer *Heichal HaBerocha* in this week's *parsha*: When Rav Avrohom Yehoshua Heschel, author of *Ohev Yisrael*, was younger, before he served as *Rav* and *Rebbe* in Apt and Mezhibuz, he served as a *Rav* and *Dayan* in Kolbasov. A case was brought before him to judge and all the other *Dayonim* sitting in judgment on it had been bribed by one of the wealthy litigants to rule in his favor. They all argued on behalf of the briber, whereas the *Rav* could not agree with their ruling and insisted that the *halacha* was against it. Seeing that the *Rav* could not be swayed, the *Dayonim* suggested to the litigant that he bribe the *Rav* as well. That night he visited the *Rav's* home and placed a handful of gold coins into the pocket of his *Rosh Chodesh* clothes. The next day a bizarre thing happened; Rav Avrohom Yehoshua Heschel sat down to go over the case once again and found himself agreeing with the arguments that the other *Dayonim* had presented. He could not understand why this was happening and why he was being persuaded by the same old arguments in a totally opposite direction from before! He was adamant that the *halacha* was against these rulings, yet he felt compelled to agree with them and rule in the litigant's favor. Something was very wrong indeed, he said to himself, if judgments that I previously emphatically stated were false now appear to me to be true. He left the room and secreted himself in his study and cried true tears of pain – why, why should he now, all of a sudden, agree with something he was sure was not true!

Seeing that he could not make head or tail of this puzzle, he left and pushed off the final ruling for a few days. Meanwhile, *Rosh Chodesh* came and as the *Rav* dressed himself in his *Rosh Chodesh bekesh*, he felt that the long silk coat was unusually heavy. Placing his hand in the pocket, to his astonishment, he withdrew a handful of gold coins. Quickly, he approached the *Rebbetzin* and asked if anyone had been near his study. She described a visitor who had left and whose description exactly fit the litigant who had bribed the judges. The *Rav* realized that he had been bribed and he took himself off the case. He called in the litigant and berated him until he confessed to bribery, at which point the *Rav* said, “*Rasha*(wicked one)! Now we see the meaning of the *pasuk* in the *Torah*, how bribery falsifies the words of the righteous! Even a completely innocent *Tzaddik*, who doesn't even realize he was bribed – once he has been bribed, his opinions and rulings become false!”

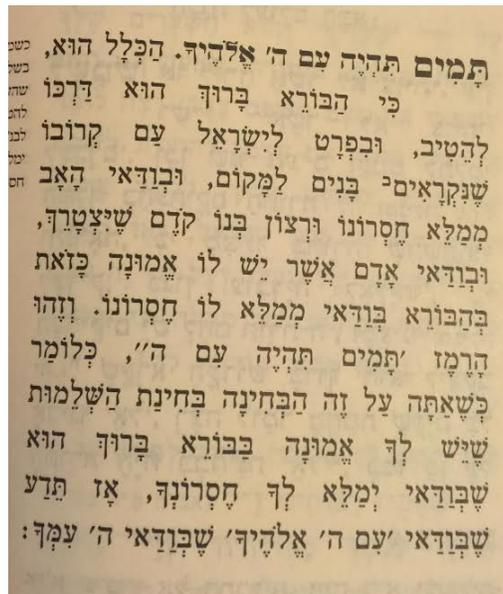


תָּמִים תְּהִיָּה עִם ה' אֱ-ל-הֵינוּ

Kedushas Levi has this explanation of my favorite pasuk in Chumash:

It is the way of the Blessed Creator to do good and benefit [His creations], specifically His nation, *Klal Yisrael*, who are called the “children of G-d” (*Devarim* 14:1; *Avos* 3:14). Certainly any father strives to provide what his child lacks and give him everything he could wish for, even before the child needs it. And certainly when a man has faith in the Creator [that He provides everything he needs], the Creator in turn provides everything he lacks.

This is what our verse is saying. “You shall have perfect faith in Hashem, your G-d” – when you are on the level that you believe in Hashem with perfect faith that He will provide anything you lack, then you should know that you are “with Hashem, your G-d” – that G-d is with you [and He will provide for you].



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

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

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

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

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

Hebrew Tefilla for Lighting a Yahrzeit or Hilula Candle

[תְּפִילָּה הַנִּמְצָאת בְּסֵפֶר אֶלֶף הַמִּגֵּן מִבְּעַל הַפֶּלֶא יוֹעֵץ עַל פְּרִשְׁת וַיֵּצֵא עֲמוּד כ"ד]

הַרְיֵנִי מִדְּלִיק נֵר זֶה לְמְנוּחַת וּלְעִלּוּי נַשְׁמַת אָבִי / אִמִּי מוֹרְתִי / הַצַּדִּיק
 בֶּן/בַּת _____, יְהִי רְצוֹן מִלְפָּנֶיךָ ה' אֱלֹקֵינוּ וְאַלְקֵי אֲבוֹתֵינוּ, שֶׁתִּקְבַּל בְּרַחֲמִים
 וּבְרָצוֹן כָּל מַעֲשֵׂה הַטּוֹב שֶׁאֲנִי עוֹשֶׂה, בֵּין בְּמַחֲשָׁבָה, בֵּין בְּדִבּוּר, בֵּין בְּמַעֲשֵׂה וְיִהְיֶה הַכֹּל
 לְזָכוֹת וּלְמְנוּחַת וּלְעִלּוּי לְנַשְׁמוֹת עַמְךָ יִשְׂרָאֵל, וּבְפָרֵט לְנַפְשׁ רּוּחַ וְנַשְׁמָה שֶׁל אָבִי / אִמִּי /
 צַדִּיק _____ . יְהִי רְצוֹן שְׁתֵּהֵינָה 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



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Yahrzeits for week beginning Shabbos Shoftim

http://www.chinuch.org/gedolim_yahrzeits/Elul

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

* **2nd of Elul ~ Begins Friday Night (Aug 21st)**

- * **Rav Yisrael Elozor Hopstein** of Kozhnitz, (5726/1966);
- * **Rav Yitzchok bar Sheshes**, the *Rivash* (1326–1407/1408);
- * **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 Motzai Shabbos (Aug 22nd)**

- * **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 Tchetchov 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 Sunday Night (Aug 23rd)**

* **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 Monday Night (Aug 24th)**

* **Rav Moshe Aharon Pinto**, heeding his father’s command to avoid temporal pleasures, secluded himself in his home for forty years and lived on almost nothing but scraps of bread dipped in oil. After these forty years, he traveled, explaining, “*Hashem* created a beautiful

world. What will I tell Him when He asks me after 120 years whether I witnessed and appreciated the wonders of His creation?”.

- * **Rav Dovid Zvi Shlomo Biederman**, known as Reb Dovid'l (1844–1918/5678), leader of *Chassidic* community of Yerushalayim. Rav Dovid Zvi was 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. Reb 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 II 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. Reb Dovid'l was the official head of Kolliel Warsaw, and with the funds, he established the neighborhood of Botei Warsaw, now a part of Mea Shearim. Lelov flourishes until this day with descendants heading courts in Yerushalayim, Bnei Brak and New York. He is considered one of the great *Tzaddikim* of Yerushalaim and is buried on Har HaZeisim, (5678/1918);
- * **Rebbetzin Miriam Bella**, sister of the *Rema* and wife of the head of Cracow Jewry, (5379/1619);
- * **Rav Moshe Idan** of Jerba, (5654/1894);
- * **Rav Dov Cohen**, *mechaber* of *Seder HaShulchon*, one of the last remaining *talmidim* 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 Israeli Air Force for five years (5672/1912–5765/2005).

* **6th of Elul ~ Begins Tuesday Night (Aug 25th)**

- * **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

- * **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, Nossan, 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 Nossan 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).
- * **7th of Elul ~ Begins Wednesday Night (Aug 26th)**
 - * **Rav Reuven Margalios** (1889–1971). His published works range from biographies and history books to discussions of the behavior of *Talmudic Sages*, including behavior which is seemingly unusual, and explains it in light of those Sages' *Halachic* opinions. It truly appears that there was no section of *Shas* or *Medrash*, no *Rishon* or *Acharon*, and no aspect of *Kabbola* which was not at Rav Margalios's fingertips. His works include *Malachei Elyon* (an encyclopedia on angels), *Margolios HaYom* (a commentary on *Maseches Sanhedrin*), *Nefesh Chaya* (a commentary on *Shulchon Aruch*), *Nitzotzei Zohar* (a commentary on the *Zohar* and *Tikkunei Zohar*), *Olelos* (essays on *Tanach*, *Shas*, the *siddur* and history), and many others, (5731/1971);
 - * **Rav Eliyohu Chaim**, *Darshan* (preacher), father of Rav Yosef Chaim (the *Ben Ish Chai*), (5619/1859);
 - * **Rav Chisdai Perachya** of Salonika, *mechaber* of *Toras Chessed*, (5438/1678);
 - * **Rav Arye Leib Lopian**, *Rosh Yeshiva* of Gateshead, (5739/1979).
- * **8th of Elul ~ Begins Thursday Night (Aug 27th)**
 - * **Rav Reuven Margalios** (1889–1971). His published works range from biographies and history books to discussions of the behavior of *Talmudic Sages*, including behavior which is seemingly unusual, and explains it in light of those Sages' *Halachic* opinions. It truly appears that there was no section of *Shas* or *Medrash*, no *Rishon* or *Acharon*, and no aspect of *Kabbola* which was not at Rav Margalios's fingertips. His works include *Malachei Elyon* (an encyclopedia on angels), *Margolios HaYom* (a commentary on *Maseches Sanhedrin*), *Nefesh Chaya* (a commentary on *Shulchon Aruch*), *Nitzotzei Zohar* (a commentary on the *Zohar* and *Tikkunei*

- Zohar*), *Olelos* (essays on *Tanach*, *Shas*, the *siddur* and history), and many others, (5731/1971);
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❁ 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 Yitzchak Bar Sheshes, 2nd of Elul

The Rivash

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 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 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 (Ralbag) and that of Rav Avrohom *ben* Rav Dovid of Posquières (*RABA'D*) on free will, and gives his own views on that complicated subject. His attitude to *Kabbola* 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 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*.

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Rav Yissochor Dov Ber (Bertche) Leifer of Nadvorna, 3rd of Elul

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 Yecheil 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'ezzer*, 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..."

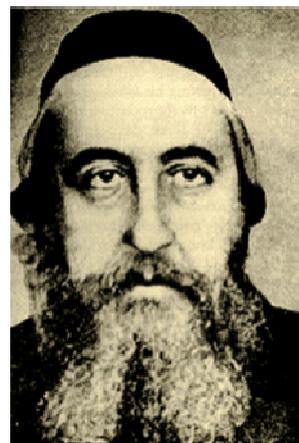
Known as one of the greatest *masmidim* (diligent scholars) of his generation, Rav Moishenyu Boyaner was also considered one of the biggest *poskim* of his era. He won the hearts of Polish Jewry, who prided themselves on having Rav Moishenyu in their midst. Although he was officially known as the Boyaner *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*?"

"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 Bovli*. After the man had left them, Rav Moishenyu told Rav Horowitz, “Three times in *Talmud Bovli*, 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



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 David

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, of Yaffo and Yerushalayim, 3rd of Elul

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 Meir Simcha HaKohen of Dvinsk, 4th of Elul

The Ohr Some'ach

Hitting The Mark

In 1907, the Jewish community in Yerushalayim invited Rav Meir Simcha to take over as *Rav* from the aging Rav Shmuel Salant. In a letter sent from the Jewish community of Dvinsk to Yerushalayim in response to the offer, they wrote as follows (loosely translated):

We, the children of the Diaspora in Dvinsk, Russia, are startled and shaken by the news that we’ve heard: that the people of Yerushalayim have stood up to us to take our master and teacher from us, to blacken us from enjoying the illuminating light of the *Ohr Some’ach*. It is not only us who will be destroyed, but the entire Diaspora. For he is our guide and he answers every petitioner who asks the word of *Hashem*, like asking from the *Urim V’Tumim* of the *Kohen Godol*. This is not for you, the children of Yerushalayim, to do. What you plan will not succeed. *Hashem* is with us and He watches over his nation, Yisrael, in the mundane lands just like in the Holy

Land.

Rav Meir Simcha was born to his father, the famous Rav Shimshon Klonymus, in a suburb of Vilna in 1843. Rav Meir Simcha grew up in the dark period of the Cantonist era in Russia, where little children were kidnapped and drafted into the Russian Army for twenty-five years. Those few who survived with their religion intact came back a shadow of their former selves, being completely detached from *Yiddishkeit* for basically their entire lives. Rav Meir Simcha was one of the fortunate ones to evade capture. One Friday night, his parents received a tip that kidnappers were coming and he was hidden in a large trunk. When the kidnappers burst in and ransacked the house, they miraculously did not enter the closet where the trunk was hidden.

Even as a young child, Rav Meir Simcha’s body and mind were so deep in learning that he knew little about what was going on around him. One night after *Ma’ariv*, he climbed to the gallery to look at a *sefer*. He stood reading the *sefer* with one foot on the ladder and one foot on the ledge. Not realizing he was up there, the

shamash locked the *shul* for the night. The next morning, the *Chevra Tehillim* came in early to say *Tehillim*. Then came the *Chevra Shas* and had their *shiur*. Afterward came the *Chevra Mishnayos* and learned their daily *Mishnayos*. After all that, they *davened*. When *davening* was over and the daylight shone in, they saw Rav Meir Simcha up in the gallery in the same position. They immediately called him down. Thinking it was still the night and the *shamash* wanted to lock up, he said, "I am coming right away; please don't lock the door!"

Rav Meir Simcha completed his classic sefer *Meshech Chochma* on *Chumash* by age seventeen, but his father thought it would not be beneficial for him to print it. It was never printed in his lifetime, only after he was *niftar*.

He married the daughter of Rav Tzvi Paltiel Makovsky of Bialystok and spent the next eighteen years there, learning eighteen hours a day, while his wife managed a business that supported the family.

In 1888, at the age of forty-five, after the non-*Chassidic Rav* of Dvinsk was *niftar*, Rav Meir Simcha was invited to succeed him upon the recommendation of, among others, the *Bais HaLevi*. His counterpart in the *Chassidische* community of Dvinsk was Rav Yosef Rosen, the Rogatchover *Gaon* with whom he had a wonderful relationship. Rav Meir Simcha spent the next thirty-eight years in this position. He was beloved by all and devoted great energy in answering the trivial questions and mundane problems of the entire community. Once, when asked why he devoted so much energy to matters that distract him from *Torah*, he said, "*Torah* learning is a *mitzva* and *chessed* is a *mitzva*. With the same depth and focus with which I learn *Torah*, I also listen to the problems of the common housewife." He was known to shed many tears together with the people who unburdened their troubles to him.

In the days of the October Revolution in Russia, Rav Meir Simcha was marched at gunpoint through the streets by a band of officers and taken to the headquarters whose mere mention scared people. Despite the danger, thousands of signatures of both Jews and non-Jews alike were gathered, protesting the arrest of the upright and beloved *Rav*. He was released that very same day but not before word spread around the Jewish world that the *Ohr Some'ach* of Dvinsk was murdered by the Russians. *Hespedim* were held in Yerushalayim. Obituaries were printed in all the newspapers and journals and even made their way back to Rav Meir Simcha. How great was the news that Rav Meir Simcha was alive and well and sitting on his *Rabbinic* chair in Dvinsk!

During the First World War, when most of the community fled, Rav Meir Simcha refused to abandon his "community". "As long as nine Jews remain," said Rav Meir Simcha, "I will be the tenth man for a *minyan*. Every bullet has its target and no place is safer than the other."

Rav Meir Simcha was *niftar* on the 4th of *Elul* 5686/1926. He is known for his two landmark works, the *Meshech Chochma* on *Chumash* and the *Ohr Some'ach* on the *Rambam*. Just like bullets have their target, so do *Chiddushei Torah*. And in the case of Rav Meir Simcha, each one hit the bull's-eye. *Yehi Zichro Boruch!*

www.revach.net/stories/gedolim-biographies/Rav-Meir-Simcha-HaKohen-MDvinsk-Hitting-The-Mark/4027



Kinyan 11 Pilpul Talmidim – The Rogatchover Gaon and the Ohr Some'ach Trade Barbs

When the Rogatchover *Gaon* and the *Ohr Some'ach* once met at a *simcha*, one of them asked the other a question in learning. The other excitedly responded by just mentioning (for example), *Shabbos* 45b. The reply was short in coming, but

what about the *Rambam Halocha*... This went on for a long time as they just shouted *Marei Mekomos* back and forth to each other citing *Gemoros*, *Rishonim* and *Acharonim* with each one “getting it” and not needing to explain. That is how *Geonim* speak to each other.

Rav Chanina said, “*Harbeh lamaditi meRabbosai* – I learned a great deal from my teachers – *umechaveirai yoseir meRabbosai* – and even more from my friends – *umitalmidai yoseir mikulom* – and from my *talmidim* more than all of them” (*Ta’anis* 7a).

Kinyan HaTorah requires leaving no stone unturned even when there seems to be no treasure underneath. Men of

maturity and intelligence focus on the places where the treasure is most likely to be found. You can’t say the same about *talmidim*. Put a bunch of them before you in a room and you can be sure that every possible argument, both sound and faulty, will be voiced. After you’ve been through all of them, dealt with them, and validated or dismissed them – then you know you have found your treasure – a treasure you can hold onto for eternity.

www.revach.net/avodah/48-kinyanei-torah/Kinyan-11-Pilpul-Talmidim-The-Rogatchover-Gaon-and-the-Ohr-Sameiach-Trade-Barbs/3658



Rav Moshe Aharon Pinto, 5th of Elul

On Wednesday the 5th of Elul 5746, after a long and painful illness that lasted three years, the *Tzaddik* Rav Moshe Aharon Pinto, the “Light and Pillar of the World”, passed away in Ashdod at the age of seventy-three.

Rav Moshe Aharon Pinto was the son of the saintly and venerated Rav Chaim Pinto HaKoton, and the descendant of the great *Tzaddik*, Rav Yoshiyohu Pinto, *mechaber* of the book *The Rif on Ein Yaakov*, and of Rav Yaakov Pinto, *mechaber* of the book on the *Zohar* entitled *Mikdash Melech*.



Rav Moshe Pinto was among the *Tzaddikim Nistorim* (Hidden Righteous). He did not wish to be known, and forbade people from talking about him. Yet on the day of his passing, people testified to the miracles performed because of the *Tzaddik*’s blessings. His *talmidim* gathered

his writings together to make a book. His miracles are innumerable. And yet, even after the passing of Rav Moshe Pinto, people were still able to benefit from him, for, as our Sages say, “The *Tzaddikim*, even when dead, are alive”.

A neighbor of Rav Moshe Pinto was medically declared infertile since the age of twelve. Two and a half months before the passing of the *Tzaddik*, she came to see the *Rebbetzin* in order to beg her to allow her into Rav Moshe’s room without speaking or bothering him. In entering, Rav Moshe Pinto, despite his illness and pain, gave a friendly signal toward this woman and smiled to her. Fifteen days later, she was pregnant. The doctors could not understand anything.

Rav Moshe Pinto suffered from many illnesses, most notably from gangrene. Doctors at the famous Hadassah Hospital in Yerushalayim wanted to amputate both his legs. He always refused, however, saying that no descendant of Rav Yoshiyahu Pinto had ever suffered from mutilation. He always reminded the doctors, “I came into this world with two

legs, and with two legs I will leave this world.” In saying this, he would raise his hands toward the sky and invoked his great-grandfather, Rav Chaim Pinto *HaGodol*. The day in which he was finally to be operated on, the doctor told the *Tzaddik*’s entire family that he would try one final treatment. If that failed, he would be forced to amputate his legs or else Rav Moshe’s life would be in danger. The miracle occurred. That same day there was a marked improvement in his blood circulation, and the operation was no longer necessary. Once free of the gangrene, Rav Moshe said, “It is now that my sufferings will begin!”

From that point on, his state became increasingly worse. He lost his ability to speak, to hear, and to see, and he was subject to heart attacks. Each time, he raised his hands toward the sky and kissed them as a sign of joyous submission.

The *Admorim* and *Rabbonim* who came to visit him during this time noticed two things: Each time that he touched his head, it was to ensure that his *kippa* was in place, and every time that he made a gesture, it was to have people wash his hands.

And yet medically, his brain had ceased to function. Despite everything, he bathed in the light of *Kedusha* and his spirit was always with his people, for whom he never stopped davening. When his children would bring him his *tallis* and *tefillin*, he took them with his right hand, held them firmly to his heart, and began to gently cry. He cried because he was no longer able to perform the holy *mitzva* of *tallis* and *tefillin*.

Other tears flowed for several moments just before his passing. These were not tears of physical suffering, but rather tears from the ultimate spiritual suffering of not having witnessed the advent of the *Moshiach* during his lifetime.

From the depths of man’s despair, the hope exists that our much beloved Rav

Moshe Aharon Pinto, with his legions of *Eretz Yisrael*’s holy ones, will intercede on our behalf and precipitate the arrival of the *Moshiach*, *Amen V’Amen*.

In 1984, before his illness, he gave his children two suggestions:

1. They should put into print commentaries on the book *The Laws of Teshuva* by *Rambam* (Rav Moshe ben Maimon). This being done, the publication should be freely put at the disposal of *shuls*, schools and community centers.

2. The *Sefer Torah* of the very great *Tzaddik*, Rav Yoshiyohu Pinto, written about 360 years ago, should be shown throughout the Jewish communities of the world. This was because, in his opinion, that *Sefer Torah* had a *segula* for the destruction of *Avoda Zora*, which brings the advent of the *Moshiach* closer, an event that he had waited his entire life for.

Rav Moshe never left his home. Our teachers say that this was because his father had asked him to make a vow to remain enclosed for forty years. He stayed for thirty years in his home in Mogador and ten years in Casablanca.

He had built inside his home a *shul* and a study hall, and he received thousands of people who came from all over for his blessing.

Once his vow had been accomplished, forty years having passed, he went to reflect and daven by the grave of his venerated great-grandfather and asked him for permission to go and settle in *Eretz Yisrael*.



My Father, Rav Moshe Aharon Pinto zt”l (by Rav Dovid Chanania Pinto)

I remember in particular the first trip that we took in Morocco. I was responsible for preparing the entire journey, but I especially had to watch over the health of my father, who was suffering from a severe case of diabetes.

The trip lasted two months, and it was at that time that I began to listen to people who came to pour out their hearts to my father. I saw how he listened to everyone, rich or poor, with the same consideration. I saw how he gave advice, and how his entire being inspired faith and confidence in *Hashem*.

One day, during that trip in Morocco, my father awakened us very early in the morning and asked us to quickly bring him to the cemetery in Casablanca in order to daven at the grave of his father, the *Tzaddik*, Rav Chaim Pinto, *zt"l*. When I suggested that perhaps we could go a little later, after the morning *tefillos*, he said to me: "If we wait until after *tefillos*, it will be too late!" No one dared to insist, and we immediately went to the cemetery. Once he arrived at the grave of Rav Chaim Pinto, *zt"l*, my father raised his arms to the sky and began to bless aloud the royal family, the Moroccan people, and all our Jewish brothers scattered around the world, after which he blessed my brother Avrohom. This greatly surprised me, for he was not in the habit of doing this. Normally he blessed each member of our family, starting with my mother and proceeding from the firstborn to the youngest. Yet in that order, Avrohom would have been the eighth person to be blessed!

Of course I did not dare ask my father so many questions, especially since he was crying profusely and seemed to be suffering terribly. Yet why had he blessed only my brother Avrohom?

During that time we were the guests of Mr. Mardochée Knafo, whom all our friends knew quite well. We had barely returned from the cemetery when a person approached me and said that he had just received news from *Eretz Yisrael*, via a call from France, that about a half-hour earlier my brother Avrohom had been involved in a serious road accident in which three people had died. As for Avrohom himself, he apparently was seriously injured.

Still via France, I called my mother in Ashdod. She confirmed the sad news to me, saying that Avrohom was hovering between life and death, and asked that my father and I return as quickly as possible.

Even though I was used to it, I couldn't help being astonished by the *Ruach HaKodesh* that had allowed my father to sense this terrible turn of events and *daven* for the welfare of his son at the grave of Rav Chaim Pinto, *zt"l*, in the early morning.

When I told my father this terrible news, he said to me with a sad smile, "I knew it my son, I knew it. A serious *gezeira* (decree) was upon your brother, Avrohom. This is why I got up so early in the morning and *davened* before the accident occurred. Unfortunately, only a portion of my *tefilla* was accepted, since three people died. As for your brother, Avrohom, we must absolutely stay here in Morocco, next to the grave of Rav Chaim Pinto, until the *gezeira* is removed from him and he starts recovering. I can assure you that his life will be in danger if we depart from the grave of Rav Chaim Pinto."

One morning, my father said to me, "Dovid, G-d willing, we will return to *Eretz Yisrael* next Thursday."

While we stayed in Morocco, my mother did not stop complaining that my father had not yet returned home to *Eretz Yisrael*. I then told her that he had announced that the *gezeira* would be removed from Avrohom by next Thursday, and that we would return the next day. My mother, however, could not believe it, for the doctors had given Avrohom no hope.

Later on we learned that on that famous Thursday, a large butterfly made it into my brother's hospital room and began to fly over the length of his body. When it flew over his head, he regained consciousness and asked for something to drink. It had been almost two months that he had been in a coma, and in the interim he had undergone several major

operations. Yet from that day on, his health began to improve. My mother held no grudge whatsoever against my father for having left her to face such a difficult situation alone.

It was at that time that I saw, with my very own eyes, just how my father's sincere and confident tefillos could produce real miracles.

About thirteen years later, I was in Los Angeles when I was told that my father, Rav Moshe Pinto *HaTzaddik*, was in severe pain and that his life was in danger. I was told that he had been seriously burned when he spilled a pot of hot water on himself during *Shabbos*.

Of course the *Tzaddik* normally prepared a certain number of items for himself on *Shabbos*, and among other things it was always he who placed water on the hotplate for *Shabbos*.

Anguished, I took the first flight out of Los Angeles for Tel Aviv. When I arrived, I immediately went to Hadassah Hospital, where my father lay almost unconscious. The doctors had just told him that regrettably they had to amputate his two legs, for they were infected to the point of gangrene.

That same night my father confided in me, "Listen, my son, I want to tell you that there is no reason to worry, and that the doctors will never be able to take the legs that *Hashem* gave me at birth. These legs have always helped me to accomplish *Hashem's* will. They brought me from Morocco to the Holy Land and allowed me to walk to *shul* day after day!"

We know how close *Hashem* is to those who invoke His Name and call upon Him in truth. Never did *Hashem* leave my father's tefillos unanswered. This time as well a miracle occurred. At the time of the operation, the surgeon noticed that my father's legs had improved. He turned to my father, and the face of the *Tzaddik* was shining. An extraordinary light emanated from his eyes. Surprised, the surgeon asked

that all test results be brought to him, the newest as well as the oldest.

The doctors were literally proclaiming it to be a miracle when they saw all the test results. The tests had been taken with great care, and they clearly showed that a serious case of gangrene had infected both his legs, yet now they seemed completely healthy.

My father was brought back to his room. There was no further reason for his legs to be amputated, legs that had brought him to *shul* on *Shabbos*!

It is well known that *Hashem* protects the one who is occupied with fulfilling a *mitzva*. How much more is this true concerning the *mitzva* of *Shabbos*.

Upon awakening, my father got up and began to pace in the room while singing hymns of Rav Chaim Pinto, *zt"l*. He wholeheartedly proclaimed the glory of *Hashem*, Who had not allowed his legs to be buried before he was.

A few months before his passing, during *Chol HaMoed* of *Pesach*, his general health began to deteriorate and he was brought to the hospital. In the midst of his suffering, he said to those close to him, "A great *Tzaddik* is about to leave our world today."

In fact, upon returning from the hospital they learned on the radio that Rav Meir Abuchatzeira, *zt"l*, the firstborn son of Baba Sali, *zt"l*, had lost his life in a major accident. My father had announced it three hours earlier!

One day, I had to accompany my father to the eye doctor. I will never forget how he walked before me as if he knew the way! In the streets, just as at home, he was very careful about preserving the sanctity of his eyes, and he always looked toward the ground, never gazing upon anyone.

My father once expressed his desire to see a real lion. I drove him to the zoo, and when he saw a lion for the first time in his life, he proclaimed, "How great are your works, *Hashem*." He looked at the lion

before him and said, "Greetings to you, Your Majesty, king of the animals." Afterward, he remained there for a long time, observing the animal.

I have had the privilege of personally witnessing so many proofs of my father's holiness, which is why I always dreamed of building something big in his name, such as a town or settlement. Thank G-d, many close friends and associates in the United States and elsewhere around the world agreed to invest in a project in Ashdod. A large parcel of land was purchased in the city near the cemetery where my father, Rav Moshe Pinto, *zt"l*, is buried, and thanks to some sizable loans and investments by several banks, we succeeded in acquiring three residential complexes for Orthodox *Sefardi* families.

Unfortunately, in 1991 the price of property plummeted and the *Be'er Moshe* institution lost a great deal of money. All that remained was to shut down our operations and take over the responsibilities for the large debts that we had acquired. For three months I was literally ill, so great was the pain I experienced in not being able to fulfill the dream I had. I began to implore *Hashem* to help me so that this project would see the

light of day. I gave instructions that our operations were not to be shut down, and I personally borrowed money from all my friends in order to meet the payments that the banks demanded. *Hashem* came to my aid, and we finally managed to rent out, albeit at a loss, almost all our residential spaces, thus saving Kiryat Be'er Moshe.

Thus today, because of *Hashem's* help, Kiryat Be'er Moshe still exists and houses about one hundred Orthodox families.

After my father passed away, he was buried on a Thursday. Very early the next day, just as dawn was about to break, some people went to his grave to recite *Tehillim*. Imagine their shock to discover that the sand covering his grave was burning hot, yet it was so early in the morning that the sun had not yet risen, and all around the ground was cool!

I sincerely *daven* that the merit of my father will help all those who supported us during those difficult times. May *Hashem* protect and help them in all their endeavors, *Amen*.

www.hevratpinto.org/tzadikim_eng/040_rabbi_moshe_aaron_pinto.html



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 *Halocha* 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 *Halocha*, 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 Michoel 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

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 Michoel z"l.



Rav Eliyohu Chaim – Darshan, 7th of Elul

Father of Rav Yosef Chaim (the Ben Ish Chai)

Rav Eliyohu Chaim inherited his father's official position as *Darshan* (preacher). He was one of the most prominent *Rabbonim* in the city, whose opinion on *Halachic* matters was sought by colleagues as far away as Yerushalayim, Saloniki and Izmir. He chose not to accept any payment from the community for his services. Instead, he devoted a little time to business in order to support his family.

Rav Eliyohu Chaim was utterly devoted to fulfilling the *mitzvos* of the *Torah* in the most simple, practical sense. Some examples of his devotion have been recorded: He entrusted a friend in *Eretz Yisrael* with money to buy land in order to be able to fulfill the *Torah's* commandments pertaining to agriculture. He bought a young female donkey in order to redeem its firstborn. He would always be on the lookout for birds' nests through which to fulfill the *mitzva of shiluach haken*. Rav Eliyohu's business prospered, and, in the guise of the treasurer of a

charitable fund, he would contribute large amounts of his own money for charitable purposes. In fact, his devotion to charity was such that he even found a way to fulfill this precept on *Shabbos*. He would put aside sums of money before *Shabbos*, and on *Shabbos*, he would stand near the money and pledge it to various charitable causes, distributing it after *Shabbos*.

For many years, Rav Eliyohu was childless. One day, he received a letter from the famous leader of Moroccan Jewry, Rav Yaakov Abu Chatzeira (1807–1880), informing him that he would shortly be blessed with a son who would illuminate the Jewish world. The blessing was fulfilled in 1833, with the birth of his son, Yosef Chaim (the *Ben Ish Chai*). Subsequently, Rav Eliyohu had four more sons and a daughter.

May the merit of the *Tzaddik* Rav Eliyohu Chaim of Baghdad protect us all, *Amen*.



Rav Chisdai Perachya of Salonika, 7th of Elul

Rav Chisdai *HaKohen* Perachya was

the son of Rav Shmuel. He was born in

approximately the year 5365/1605.

He was a *talmid* of Rav Chaim Shabsi, *mechaber* of *She'eilos U'Teshuvos Maharchash*.

Rav Chisdai was one of the leading *Rabbonim* of Salonika. A *posek*, he wrote *chiddushim* on *Choshen Mishpot* and *She'eilos U'Teshuvos Toras Chessed* (the word *chedsed* is a play on his name, Chisdai), as well as on some *masechtos* of *Shas*. Other works of Rav Chisdai were never published.

Among his well-known *talmidim* were Rav Aharon *HaKohen* Perachya and Rav Yaakov Di Bitton.

After the *petira* of Rav Menachem Shulam in 5431/1671, Rav Chisdai was appointed chief *Rav* of Salonika, a position he held until his *petira* on the 7th of *Elul* 5438/1678.

Zecher Tzaddik livrocha.

www.hamodia.com/features/day-history-7-elulseptember-2/



Rebbetzin Malka of Belz, 8th of Elul

Wife of the first Belzer Rebbe, Rav Sholom Roke'ach

Rav Sholom dealt a lot with dead souls who appeared to him seeking redemption which, through some flaw or sin acquired in their earthly state, was denied them. He spoke to each soul individually, advising it how to attain eternal salvation. Some of these souls had the power to cause harm (as mentioned in *Zohar Vayikra* page 70), and so Rav Sholom would sometimes sit close to his wife Malka, so that her merit would protect him.

Falling Apples...

Once, the owner of an apple orchard came to Rav Sholom to tell him that his apples fell before their time. When he arrived, he first met the *Rebbetzin* to ask her to plead his case before Rav Sholom. Together with the man, she came to Rav Sholom and asked him to bless the man that his apples would not fall early from the tree. And so it was, that from then on, the apples stopped falling. When the season came the man went to shake his trees so that the apples would fall off, but they did not fall – because Rav Sholom had ordered it. The man had to travel again to Belz to ask Rav Sholom to let the apples fall. Again

Rebbetzin Malka intervened and asked Rav Sholom to bless the apples to fall, and they did...

Rav Sholom cried a lot after his wife passed away. He claimed everything he gained in spirituality was because of her. He refused to be consoled. At the *shiva*, when asked why he could not be consoled, he related that he had a grievance with *Hashem*: He said to *Hashem*, “I couldn’t save my Malka; however, You, *Hashem* – why don’t You save Your Malka – Bnei Yisrael?” Rav Sholom continued, “*Hashem* replied, ‘Were my Malka as loyal as your Malka was – then they would have been redeemed a long time ago!’” So the Belzer *Rebbe* elucidated on the words in *Parshas Bereishis*: “*Malki Tzedek Melech Sholeim* – When the *Malka* (Bnei Yisrael) will be *Tzedek* (righteous), then the *Melech* (*Hashem*, the King) will be the King of *Sholeim* (also known as Yerushalayim).

May the merit of the *Tzaddekes*, Rebbetzin Malka of Belz, protect us all, *Amen*.

www.dailyzohar.com/tzadikim/224-Rabbanit-Malka-of-Belz



Rav Avrohom Shimshon HaKohen of Rashkov, 8th of Elul

Rav Avrohom Shimshon *HaKohen* was the only son of Rav Yaakov Yosef of Polnoa, the *Toldos Yaakov Yosef*.

Rav Avrohom Shimshon moved to *Eretz Yisrael*, but in 5502/1742 he returned to *Chutz La'Aretz* and was appointed *Rav* in Rashkov. (This was the city where his father had served as *Rav* before moving to Polnoa.)

Several years later, in 5520/1760, Rav Avrohom Shimshon returned to *Eretz Yisrael*. He first lived in Teverya, and later settled in Tzefas.

According to some sources, the *Ba'al Shem Tov* and Rav Pinchas of Koretz participated in the wedding of Rav Avrohom Shimshon, and the *Ba'al Shem*

Tov said during the wedding that he saw that Rav Avrohom Shimshon would move to *Eretz Yisrael*. According to another source, Rav Avrohom Shimshon moved to *Eretz Yisrael* while still a *bochur*.

Among Rav Avrohom Shimshon's manuscripts is a *siddur* based on the *nusach* of the *Arizal*. There are also some *Divrei Torah* from the *Ba'al Shem Tov* and from Rav Avrohom Shimshon's father, the *Toldos*, not printed anywhere else.

Rav Avrohom Shimshon was *niftar* on the 8th of *Elul* 5559/1799 and was buried in Teverya. He did not have any children.

Zechuso yogen oleinu.

www.hamodia.com/features/day-history-8-elulseptember-3/



לזכר נשמת אמנו החשובה, נפש יקרה ועדינה
אשה יראת ה' ובעלת מדות טובות מרת זיסל ז"ל
בת הרה"ה 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 הגזירה) נפטרה בש"ט בת תשעים שנה
ביום כ"ד לחודש כסלו (ערב חנוכה) שנת תשע"ה לפ"ק
תמליץ טוב בעד משפחתה היקרה
ותקים לתחיה לקץ הימין מהרה ת'נ'צ'ב'ה'

שבת שלום ומבורך

Zera Shimshon Shoftim

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.

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"...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 מביכאל זצ"ל
בעל הזרע שמשון זיע"א
ויה"ר שיתקיימו בנו ברכותיו של אותו צדיק

**לזכות רפואה שלימה
אברהם אבא בן נחמה
בתוך שאר חולי ישראל**

שום תשים עליך מלך (יז' טו')

You shall surely appoint a king over yourself. (17:16).

The Zera Shimshon expounds on the reign of Shaul HaMelech and the eventual collapse of his rule when his kingship was taken away from him. The Gemara (Yoma 22b) asks why indeed, did the sovereignty of Shaul not last? The Gemara answers, because it had no flaw. The Gemara explains that whenever a leader is chosen to head the Jewish people, he must have some sort of family or lineage flaw (the wording of the Gemara is - he must have a 'box of vermin' hanging behind him) so that in the event that he becomes full of himself, he can easily be reminded to 'look back'. Rashi explains that since there existed no such flaw in Shaul's lineage Hashem knew that the subsequent generations would become haughty over the Jewish people. Therefore, He chose Dovid HaMelech instead who had something in his lineage to be humbled with.

The Gemara brings another reason why Shaul was punished and lost the kingship. It was because he pardoned those who belittled in his honor as the passuk says (Shmuel I 10:26), *"But evil people said, 'How can this person save us?!' They ridiculed him and not bring him a tribute, but he remained mute"*.

The Zera Shimshon suggests the two reasons given by the Gemara as to why Shaul HaMelech's kingship did not last do not disagree with each other. Rather, both reasons are in fact part of the greater cause that brought Shaul to lose his power. The primary reason that Shaul was punished for was because he pardoned those he should have punished. However, had he had some sort of flaw in his lineage, he could have justified doing so by saying that in standing up for the honor of the kingship he would have only brought it greater shame when the people would have pointed out his flawed lineage. Now that Shaul had no 'box of vermin' to fear having thrown back at him, he should have stood up for his honor. Being that he did not, he was punished and the reins of power were taken away from him. The Zera Shimshon understands Shaul's not having a flaw in his lineage as plus for Shaul which he should have used to his benefit – this is different than Rashi's understanding of the Gemara quoted above.

The Zera Shimshon is still bothered by this Gemara since at first glance, Shaul seems to have done the right thing by not standing up for his honor. The Zera Shimshon validates this by the fact that from the pessukim it can be seen that there were those that did not yet accept Shaul as the king. Regarding Rechavam, who also did not have the approval of the entire populace, we find that the elders counseled him (Melacim I 12:7), *"If today you become a servant to these people and serve them, respond kindly to them and speak kind words to them, they will be your servants all the days."* If so, why wasn't Shaul's position of not defending his honor, at a time when he wasn't accepted yet by everyone, not the right course of action?

The Zera Shimshon explains that although in the case of Rechavam, the right choice was to start with a softer stand, that was because he was chosen by the Jewish people and he still had to earn their true respect and acceptance. Shaul on the other hand, was chosen by Hashem and the Jewish people did not have a choice or say in the matter. Therefore, Shaul's failure to stand up for his honor as king was in reality a failure to stand up for the honor of Hashem. It was for this that he was punished.

The Zera Shimshon points out that interestingly, Shaul HaMelech's punishment was Midda Keneged Midda. His sin was that he had mercy on a the wicked people and did not stand up for his honor as king. And he lost his right to be king when he showed too much mercy to the wicked Akaleikim and did not wipe them out entirely.

🕯️ שבת שלום 🕯️

Shoftim

August 22nd 2020
2nd of Elul 5780

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Hilula

2 - Rabbi Aharon Chason

3 - Rabbi Eliyahu Mansani, a talmid of the Holy Ohr HaChaim

4 - Rabbi Meir Simcha HaCohen, the 'Dr Same'ach'

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Weekly Bulletin on the Parshah

Pachad David

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

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תשס"ו

MASKIL LEDAVID

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

Appoint Judges on Your Middot and Officers on your Thoughts

"Judges and officers shall you appoint in all your cities" (Devarim 16:18)

What novel insight is the Torah coming to tell us with this commandment? It is a basic and obvious fact that every country that wishes to function properly must appoint judges and officers to enforce law and order and all citizens are obligated to obey the country's constitution and laws. So why is necessary to have a special Torah command concerning this matter?

With siyata dishmaya, I would like to suggest an answer. The Torah is referring to the Yetzer Hara. We are being requested to appoint judges and officers over ourselves so that we should not be misled by the advice of our Yetzer Hara. For if a person does not appoint 'judges' over his desires and constraints on his indulgences, he will be carried away by the flood of his desires and G-d forbid fall to the depths. For the Yetzer Hara cunningly misleads a person and creates a feeling that he has nothing to worry about or be afraid of. With his slippery tongue, he subtly and cunningly draws him to the entrance of the pit. When a person finally wakes up from his slumber and wishes to repent, it is already too late. He is deeply immersed in the material matters of this world and awash in his cravings, from which it is almost impossible for him to withdraw. Therefore, the Torah necessitates "Judges and officers shall you appoint" so that they should warn him and help him discern at the moment he starts to get carried away, so that G-d forbid he should not fall into the trap of the Yetzer Hara and his ruses.

Similarly, a person must also appoint 'censors' on his bad middot so that he should not feel haughty and superior to others, for the trait of pride is extremely despicable. One who is affected by this negative trait is not received well by others and even his close family members are not fond of him. This matter is an important principle in marital harmony, for if a person feels and acts superior to his wife and considers himself as someone distinguished to whom all are obligated to fulfil his every wish and comply with his command, he thereby destroys his marital harmony and brings destruction upon himself. But if he is clever and realizes the value of submission and of humbling himself towards his wife, and even if she hurts him he forgives and forgoes, he is thereby erecting strong foundations for his home and then Hashem too is pleased with the couple and dwells among them, as it says (Sotah 17a) "A husband and wife who merit, the Shechina dwells between them; the Name of Hashem is among them."

One of my talmidim n"y, whom I had the merit of returning to a religious lifestyle, related that he would regularly visit a member of his family, a sick girl who was hospitalized and hovering between life and death r"l. While he was there he would also visit an elderly man in the adjacent room, encouraging him and bringing him treats to lift his spirits. One day the elderly man said to him, "Come, I wish to tell you a nice insight, for who knows

if you will see me again..." And this is what he told him: "Why, when we recite "He Who makes peace" at the end of the Shemone Esrei prayer, do we take three steps back? Because when one wishes to reconcile with someone and restore the peace, one is obligated to move back a few steps, to lower oneself and subdue one's heart. For if he stands by his rights and opinions, he can be sure that peace will keep its distance from him, and argument and strife will be his lot"...

Indeed, this insight that the elderly man told over is wonderful and accurate. It is a powerful principle for every Jewish home. From the beginning of their journey, the couple must establish for themselves 'judges and officers' on their middot and subdue the pride that they might feel over the other. If they are able to forgo an insult and transcend their rights, they are promised that theirs will be an eternal home for the Shechina to dwell in.

This way of behavior gives great pleasure to the Heavenly entourage and brings enormous joy to Hashem's dwelling place.

Also included in "Judges and officers shall you appoint" is when a person contemplates all those people who suddenly left us at a young age r"l. This rouses a person to repentance and brings him closer to Hashem Yitbarach. These are holy thoughts that are included in the concept of a person's 'judges and officers', for they serve to distance him from evil and bring him closer to the good.

There is a wealthy Jew who lives in New York whose precious son became ill with cancer r"l, and his situation was very serious. He came to me crying that I should pray for his recovery in the merit of my holy ancestors zya"o. With Hashem's help, his son eventually recovered and regained his health.

At the time I told him, "Make a commitment that this son will be a Ben Torah, dedicate him to Hashem Yitbarach". It was hard for him to accept this, so he replied, "Let's make a deal. This son who is a sharp and clever child will enter the business world, while I will dedicate my second son to Torah." "Hold fast to both," I told him. "The older son will be a Ben Torah and a businessman." He agreed to my advice and indeed today that son has made great strides in the business world, but Torah remains his main priority while his profession is subordinate to it. He has fixed study times for Torah every single day for several hours, and I am aware that baruch Hashem, he has merited finishing the entire Shas twice. With Hashem's kindness, the second son too follows in his footsteps and is a true Ben Torah whose considers the Torah as his profession.

This is an example of a Jew who merited placing 'officers' on his personal desires and 'judges' on his Yetzer Hara, and with great self-sacrifice agreed to dedicate his sons to Torah. Today he enjoys much nachat and joy from them, and they embody "All your children will be students of Hashem...the seed that Hashem has blessed".



Walking in their Ways

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

Inspiring anecdotes from the life of the esteemed Rabbi Moshe Aharon

Pinto zya" a

In honor of the twentieth hilula of my father and teacher, Hagaon Hatzaddik Rabbi Moshe Aharon Pinto zya" a, which will take place this week on the fifth of Elul, I would like to relate several inspiring stories that demonstrate the piety of my esteemed father zya" a. May they serve as a lesson for us in our own avodah Hashem.

About five years before his passing, we travelled together to Morocco and stopped over in Marseille, France where we stayed at someone's home. When our host told us that there was no minyan in his area, Abba said that if this is the case he will have to find accommodations in the center of town for he has an obligation to be called up to the Torah reading. Our host replied in dismay, "What will be with me if you leave? You bring blessing to our home." Abba then said, "Listen, tonight I will stay with you but tomorrow I will go to the town where I will be able to pray with a minyan."

"But the town is about four to five kilometers away" the host pointed out. However, for Abba it made no difference.

I turned to my father, "Abba! How will you manage such a long distance? You have a hernia and even walking a hundred meters already tires you out!" But nothing could stop him.

The next morning several people came to accompany us and Abba walked for two hours straight, without stopping even once. It was simply amazing.

Another observation that is worth pointing is that throughout the way, Abba kept his eyes focused on the ground and did not look up even once. When someone asked him, "How do you manage not to pick up your eyes at all?" He answered with humility, "Now during the summer the streets may be fouled by dogs' mess, therefore I keep looking down so as not to filthy my legs. In truth, with this answer, Abba was evading the real issue. I know well why he constantly gazed downward. It was

because the streets were full of immodesty (this incident took place during the month of Av/July-August) and Abba was most particular to guard his eyes. Whenever he spoke to someone he would always lower his eyes, no matter whether the person he was conversing with was someone great or a simple person.

Similarly, when I travelled with my father zya" a to England to see an ophthalmologist, even though it was his first visit and Abba did not look up as he walked, he was able to find his way to the office. He led the way as if he knew the route by heart, without asking for directions.

The tzaddik Rabbi Moshe Aharon Pinto would always sympathize with other people's troubles, in line with the pasuk "In all their troubles, he was troubled." He would pray for others after lighting many candles l'iluy nishmat his holy father. He exemplified the pasuk "A tzaddik decrees, and Hashem fulfills his wish".

He believed strongly in the merits of his holy fathers. If anyone would come to seek his blessings, he would bless them only in the merits of his exalted fathers, not referring any greatness to himself, in complete humility and self-effacement.

Rabbi Moshe Aharon lived humbly and modestly. When Torah scholars would come to receive his blessings, he would stretch out his hand in greeting, but pull it back before they had a chance to kiss it. Afterward, he would try to evade being asked for his blessings, or to pray for them, saying, "Who am I to bless you? After all, you are sitting in the Beit Hamidrash elucidating the words of the holy Abaye and Rava. Blessed are you that you merit being involved in the study of the holy Torah."

Rabbi Moshe Aharon lived by the words of the Mishnah, "Be exceedingly humble in spirit." When someone would approach him, whether rich or poor, prominent or destitute, he would stand up to honor him. When he was once asked about this behavior, he explained, "Every person possesses a spark of Hashem, and I stand up in honor of that spark... Do not look at the vessel, but what is in it."

May his merit protect us, Amen.



In Our Father's Path

The Baby's Smile Melted my Heart

Chodesh Elul is characterized as a time of repentance and good deeds. Every G-d fearing Jew occupies himself with repentance and good deeds in preparation for the day of Judgement. In a talk given by the Admor of Dinov shlita, he lauded the significance of the effort of every Jew during the month of Elul, even if G-d forbid, he has committed many sins.

There are some who unfortunately fall into despair. They feel that since they committed so many and such terrible sins, repentance is not meant for them. Repentance, they believe, is only for the righteous. But for people like them, who have sinned so much and followed the desires of their hearts and indolence of their bodies, what connection is there between them and repentance?!

The Bnei Yissachar tells us something awesome. Sometimes it is possible to bring Hashem great pleasure from a sinful act, and even from a transgression as serious as avodah zara. How? Through full repentance. Since the Torah testifies that one who transgresses will lose all Worlds, yet this fact does not perturb the sinner and he nevertheless repents sincerely to Hashem and begins to obey Him, this is a great pleasure for Hashem that a Jew initiates.

It is known that the Maggid of Mezritch was most destitute and had no money to buy food for his children. One day, when hunger overcame them, the Rabbanit approached the Maggid and poured out her distress that she has nothing with which to feed their children. Out of deep sorrow, a sigh escaped the Maggid's pure heart, and immediately after, he heard a declaration from Heaven that due to that sigh he had lost his share in the World to Come since Hashem is particular with the righteous like a hairsbreadth.

At first, he was grief-stricken. He had toiled and labored so greatly in Torah, and now all this had brought him no benefit, he will receive not a single drop of reward in the Next World. But he immediately strengthened himself and declared, "If until now I studied Torah with some personal bias for I also considered the reward that I would receive, from now on I will occupy myself with Torah only for the sake of giving pleasure to the Creator since as I already lost my share in the World to Come, I will not benefit from it personally." The Maggid immediately returned to his learning with renewed strength, until he heard another declaration announcing in Heaven that he has once again merited a share in the World to Come.

The Admor of Dinov shlita related that someone once told him that his young child would disturb his sleep every night, and one night he even cried the entire night. The father, not having slept a wink the entire night, was extremely angry with his young, spoilt child. Since anyway he couldn't sleep, he went to pray with the vatikin minyan and when he returned from his prayers still angry with his son, he went to his room and the child, who was sitting up in his crib gave him the widest, cutest smile, as is the way of babies. "At that moment, all the anger that I felt melted as if it never existed. His smile melted my heart and my love for him was re-awakened, as if he hadn't kept me awake the entire night."

If a father's love for his child is only a mashal for Hashem's love of His nation Yisrael about whom it says, "You are children to Hashem, your G-d", how much more so is it that all we need to do is just smile to Hashem to show Him that we love Him and wish to do His will and in just one instant, He will accept our repentance with open arms, in a manner of speaking.

The Haftarah

"I, only I, am He Who comforts you" (Yeshaya 51)

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

Guard Your Tongue

Go and Learn

One who gossips about his friend transgresses the negative commandment "You shall not be a gossipmonger among your people" (Vayikra 19:16). The reason why this command is immediately followed by the command "you shall not stand aside while your fellow's blood is shed" (ibid), is since it is a most severe sin which can lead to the death of many Jewish souls.

We should learn a lesson from the rechilut that Do'eg Ha'Adomi spoke, as a result of which the entire population of Nov, the city of Kohanim, was killed.



Pearls of the Parsha

Treasures

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



Giving Charity from Money Earned Honestly

"Righteousness, righteousness [lit. charity] shall you pursue, so that you shall live" (Devarim 16:20)

Rabbi Yehuda expounded on this verse (Baba Batra 10a), "Charity is great for it brings the redemption closer, as it says (Yeshaye 56:1), "Thus said Hashem: Observe justice and perform righteousness [lit. charity], for My salvation is soon to come".

How did Rabbi Yehuda learn from this verse that charity alone brings the redemption closer? Does the verse not say, observe justice and perform charity? So maybe it is particularly charity that is performed together with justice that brings the redemption closer? Maybe charity alone is not enough?

The 'Ben Ish Chai' zya"a, in the name of his son Rabbi Ya'akov, answers that charity alone can help to bring the redemption closer, but on condition that those who give the charity observe justice, for not every act of charity has the power to bring the redemption nearer. It is particularly charity that is performed with money earned in an honest and justified manner and contains no trace of theft, but "one who amasses wealth unjustly" (Yirmiya 17:11), even if he separates charity from this wealth, it is not desired by Hashem, for Hashem "loves justice and hates a burnt-offering [bought] with robbery" (Yeshaye 61:8). This, then, is the explanation of the verse, "observe justice and perform righteousness [lit. charity]".

From this explanation Rabbi Mantzur Ben Shimon zt"l derived that this might be what the Torah is hinting to us by saying "Righteousness, righteousness [lit. charity] shall you pursue". Meaning, if you wish to give charity, do it with money that was earned righteously. In this way, your charity will bring the final redemption closer.

Charity is Not Considered as a Gift

"Righteousness, righteousness [lit. charity] shall you pursue, so that you shall live and possess the Land" (Devarim 16:20)

The Midrash explains that this verse is clarifying the mitzvah of charity since Moshe taught Am Yisrael the Torah, the laws and charity. From where do we know that he taught them about charity? As it says, "Righteousness, righteousness [lit. charity] shall you pursue".

Rabbi Eliyahu Chadad zt"l, in his sefer 'Chedvat Eliyahu', poses the following difficulty: Does the Mishna not tell us (Avot 1:3), "Be not like servants who serve their master for the sake of receiving a reward"? So how can the Torah tell us to pursue righteousness "so that you shall live and possess the Land"?

The Gemarah says (Megillah 28a) that when the Nassi would send gifts to Rabbi Elazar, he did not wish to accept them since it is written "one who hates gifts will live".

It could be that due to this, it might seem fitting not to give charity to the poor, for through one's gifts to the poor one is causing them to die. To counteract this claim, the Torah stresses "so that you shall live and possess the Land", by giving charity to the poor you receive payment from Hashem in This World. Therefore, this charity is no longer considered as a 'gift', but rather as a 'business deal'. Now it is no longer appropriate to say "one who hates gifts will live" and therefore one should not give charity, since Hashem repays the giver in exchange for his charity.

The Worms Reveal the Murderer's House

"But you shall remove the innocent blood from your midst when you do what is upright in the eyes of Hashem" (Devarim 21:9)

The Holy Shelah writes in the name of Rabbeinu Menachem, that if Yisrael merit, worms come out of the body of the heifer and crawl in the direction of the murderer's house, and then the Beit Din who are now aware of his identity, take him to court. (A heifer is taken and axed as an atonement for this murder.)

According to this explanation, Rabbi Chaim Kanievsky shlita clarifies the verse, "But you shall remove the innocent blood from your midst". You will find the murderer and remove him from the world. How will you merit this? Through "when you do what is upright in the eyes of Hashem". If you behave in this way, then you will be fitting to (find him and) remove him!

The sefer 'Panei'ach Raza' brings a fitting allusion for this: The last letters of the words 'ואתה תבער דם הנקי' (but you shall remove the innocent blood), can be re-arranged to spell 'רימה', worms. This implies that through worms, meaning the worms that come out of the heifer, the identity of the murderer will be revealed and you will merit removing the innocent blood.

I heard the following powerful story from Mr. Yehuda Dehan, concerning his father Rabbi Meir Dehan z"l.

Rabbi Meir Dehan zt"l once asked if he could accompany my holy grandfather, Rabbeinu Chaim Pinto zya"a, to the city of Marrakesh to where he would travel from time to time. My holy grandfather agreed and Rabbi Meir drove him to Marrakesh in his car.

When they arrived, all the town's leaders came out to greet them and the townspeople welcomed them with great honor, as is fitting for the honor of Torah. Suddenly, from among the crowds, a brazen-faced goy approached Rabbeinu and began disgracing and defaming him, even spitting on his forehead on the exact spot where Rabbeinu placed his Tefillin.

Rabbi Meir Dehan, who witnessed the incident, related: Right then, the town's leaders who were shocked at this goy's brazenness, wished to wipe the tzaddik's face from the spittle, but my Saba a"h prevented them and said, "I do not seek my honor, I forgive the slight to my honor, but since the goy spat on the sacred place where I lay Tefillin, this I cannot forgive by any means. For the sake of the honor of Hashem, I will indeed seek revenge and hold it against him." And he added, "You will soon see Hashem's strong hand."

Suddenly from an unknown place, a French police officer appeared, took his gun, aimed it exactly at the goy's forehead, and shot him and killed him in front of the crowd...

Morei v'Rabbotai, the Holy Rabbeinu Chaim is someone who merited placing 'judges and officers' on his gateways throughout this life. Therefore, the Yetzer Hara was unable to conquer his heart and implant feelings of pride and vulgarity. He was easily appeased and was able to forgive and overlook his personal disgrace, for he possessed not a trace of personal pride. However, the honor of Hashem was extremely important to him, for Hashem's presence was constantly before his eyes. And for this, he could not forgive or pardon. That is why this goy received his punishment. "So may all Your enemies be destroyed, O Hashem!" (Shoftim 5:31).

May it be His will that Hashem merit us to fight against our Yetzer Hara and subdue him by placing superior protection at every step of our path in life, especially during these holy days of Elul.



A NOVEL LOOK AT THE PARSHA

"Judges and officers shall you appoint in all your cities"

(Devarim 16:18)

Who, in fact, were these judges and officers that the Holy Torah commands us to appoint in all our cities?

Rashi, at the beginning of the Parsha, explains "The officers are the ones who ensure that the people obey their commands. They hit and bind with a stick and whip until the person accepts the ruling of the judge".

When appointing officers, the person had to agree to accept this position and fulfill the command of appointing officers over Bnei Yisrael. Rabbi Yehuda Lichtenstein, in his sefer 'Avodat Yehuda', points out something fascinating. When offering someone this position, his acceptance was essentially an agreement to strike the Jewish people.

If, for example, we would see a notice in the 'Wanted' section of the newspaper, that Moshe Rabbeinu is seeking men who are prepared to strike Bnei Yisrael, how many applications would he receive? The Gemarah in Makot explains that these officers were not corrupt people who were anyway accustomed to hitting and tyrannizing others. On the contrary, the officer had to be a compassionate person who would not hit too much or too strongly. This being the case, who from among Bnei Yisrael would want to go and buy whips to beat their people? In addition, the verse does not tell us that they received remuneration for this.

Which Jew would offer to become an officer when it involved forcefully hitting his brethren? And how is it possible to hit a Jew if the Torah orders us 'love your fellow as yourself'? Since we are forbidden to cause pain to any Jew, who then is capable of picking up his hand against a fellow Jew?

The Maggid, Hagaon Rabbi M.Y. Reizman shlita, explains this matter beautifully by relating an incident that occurred as a result of the Spanish expulsion, which took place on Tish'a B'Av 5252. Not all the Jewish people were capable of withstanding the challenge of escaping from the country while leaving all their possessions behind, as some three hundred thousand Jewish people did do

amid great self-sacrifice (see 'Abarbanel' for more details). Many of the Jews who decided to remain in Spain became 'anusim' (secret Jews) and observed Judaism in secret. Many of these anusim found themselves unable to withstand the pressure, for the Inquisition would burn anyone whom they suspected of secretly practicing Judaism. Out of great fear and dread, many of them eventually decided to follow their brothers and secretly leave Spain.

When they arrived in Eretz Yisrael, a group of these anusim came crying to Rabbi Yaakov Beirav. They related that during that period when they had to hide the fact that they were Jews, they had no choice and several times under the duress of death they desecrated the Shabbat, ate forbidden foods or consumed food on Yom Kippur, so as to make them appear outwardly as true Christians. If they felt that the long arm of the Inquisition was spying on them, they transgressed several Torah prohibitions, even though according to Torah law they were not considered as an anus, meaning one who is exempt under exceptional circumstances. As the king had offered them the choice of leaving the country by Chodesh Cheshvan if they so wished to remain practicing Jews, they were not considered as truly having any other option but to sin since it was their own choosing to remain, albeit under these terrifying conditions.

Rabbi Yaakov Beirav wrote that these anusim cried to him bitterly to save them from the punishment of Kareit (the soul of the sinner is cut off from life in the World to Come, or early death). Anyone receiving lashes is released from the Divine punishment of kareit. One deserving kareit means he committed a negative transgression for which he is liable to lashes from the Beit Din. The dishonor of receiving lashes gives him atonement and permits his life to be spared.

They stood at the Rabbi Yaakov Beirav's door, sobbing terribly, begging him to agree to give them lashes. But from the time we were exiled from our Land, we no longer have the authority to give lashes. This is something that is permitted only if there is a Beit Din that was ordained by an authority that leads back to Moshe Rabbeinu. So how could Rabbi Yaakov Beirav penalize them with lashes?

The Rabbi Yaakov Beirav decided to follow a ruling from the Rambam, who writes that if all the Jewish people who dwell in Eretz Yisrael unanimously agree that one particular tzaddik is the Gadol Hador, this Gadol has the authority to ordain a Beit Din, just as Moshe

Rabbeinu had the power to do. And so it was, all the Sages of Tzefat crowned Rabbi Yaakov Beirav as the ruling authority, and with this great power he gave authority to another three of the generation's tzaddikim, the Mabit, the Alshich and Maran the Beit Yosef. This Beit Din convened and appointed officers who gave lashes to the Jews who had escaped from Spain. How great was their joy at now being exempt from the punishment of kareit! The following Shabbat they made a Kiddush to celebrate the occasion.

In those days, a great tzaddik called the Ralbach, Rabbeinu Levi Chaviv, lived in Yerushalayim. He wrote to the Sages of Zefat, saying how can it be that they did such a thing without first concurring with the Sages of Yerushalayim. Furthermore, how could they give lashes, for the penalty of lashes must always be preceded by a warning? Rabbi Yaakov Beirav replied with several reasonings, to which the Ralbach wrote back citing his opinion. This entire exchange of letters between them is printed at the end of the responsa of Rabbi Yaakov Beirav, and in the responsa of the Ralbach. Among other things, Rabbi Yaakov Beirav wrote to the Ralbach that if he would have witnessed their desperate weeping, he too would have found a way to by-pass the absence of the condition of warning.

The 'Avodat Yehuda' zt"l writes that this was the idea behind the position of 'officers' among Bnei Yisrael. The officer did not raise his hand or stick without the one being struck begging the officer, "Please I beg of you, have compassion on my wretched soul and purify it through lashes". If someone is liable because of a certain sin that he transgressed in This World, we have no idea of the great distress that the soul experiences in the World of Truth, but through a bit of pain that the body suffers down in This World, the soul can be purified for eternity. The Gemara tells us (Megillah 7b): "Since he was struck, he is considered as your brother". This demonstrates the relationship between the one who carries out the penalty of lashes and the sinner.

This is precisely the meaning of the verse, "Judges and officers shall you appoint". Bnei Yisrael joyfully appointed these officers over them. G-d forbid, the officers did not accept this position due to corrupt middot, nor was it considered as degrading work. On the contrary, the officer had the merit of purifying the souls of Bnei Yisrael. As Rabbi Yaakov Beirav relates, the anusim rejoiced to such an extent when receiving the lashes for it exempted their souls from the sentence of kareit.

MeOros Ramchal Shoftim

THE SECRET OF *MALCHUS* THE *MITZVOS* THE KING

“[When you come to the land the Lord, your God, is giving you, and you possess it and live therein,] and you say, "I will set a king over myself, like all the nations around me," (*Devarim* 17:14-18)

The *Ramchal* teaches us that the reason why this *mitzvah* [of setting a king over the Jewish people] is connected to the land of *Eretz Yisroel* is because the land is the secret of the *sefirah* of *Malchus* and a king is also the *sefirah* of *Malchus*, this is why he is called a king because he receives his power from the Divine attribute of kingship – *Malchus* to rule the world since the attribute of *Malchus* also rules up on High. Now since *Eretz Yisroel* corresponds to *Malchus* it was there that they needed to appoint and hold the coronation of the king since both are one and the same attribute.

The *pasuk* continues: “you shall set a king over you,” *Chazal* said that “his fear and awe must be over you,” this is because the king's attribute of *Malchus* is also a place of fear and awe.

The *pasuk* continues “one whom the Lord, your G-d, chooses;” *Chazal* said thi selection is done by the *navi*, the prophet repairs *Malchus* so that *Ima* the cosmic mother [*Binah*] shines through her and since the prophet is *Ima* [*Binah*] he draws down the light of *Ima*.

The *pasuk* continues “from among your brothers, [you shall set a king over yourself; you shall not appoint a foreigner over yourself, one who is not your brother.]”

If they appointed a foreigner as king this would blemish and damage the shine of the light of *Malchus* because it would mix the profane with the sacred.

The *pasuk* continues “Only, he may not acquire many [horses for himself, so

that he will not bring the people back to Egypt in order to acquire many horses, for the Lord said to you, "You shall not return that way anymore.]

The king must keep *Bnei Yisroel's* level of *kedushah* and so just as he is *Malchus* he is supposed to keep them in *Malchus* their root level, since the primary location of the *Shechinah* is down here among us. Therefore he is forbidden from acquiring many horses in order that the people not return to Egypt and cause the husks and shells of impurity known as the *klippos* to grab hold of them since they try to take from the *Malchus* of *kedushah* as *Chazal* say why is Egypt named *Mitzrayim* since she is *matzranis* – [can be translated both as bordering and causing suffering] to Yisroel.

The *pasuk* continues “And he shall not take many wives for himself, [and his heart must not turn away,] so that he not fall into the clutches of the *sitra achra* because of them. And similarly, also “and he shall not acquire much silver and gold for himself.” since acquiring too much of these gives power to the external forces of darkness. The opposite must be true that he must do his best to cause the *Shechina* to rest upon himself forever and this is why he needed to have a *sefer Torah* with him. Another reason given by the *Ramchal* is that since the king corresponds to the attribute of *Malchus* and the attribute of *Malchus* is only truly complete when she unites with *Zeir Anpin* [like the union of *chassan* and *kallah*] therefore the king needed a *sefer Torah* which corresponds to *Z”A* with him at all times as it says “And it will be, when he sits upon his royal throne,” this settles the attribute of *Malchus* so “that he shall write for himself two copies of this *Torah* on a scroll from [that *Torah* which is] before the Levitic kohanim.” in order to draw the light of *Zeir Anpin*.

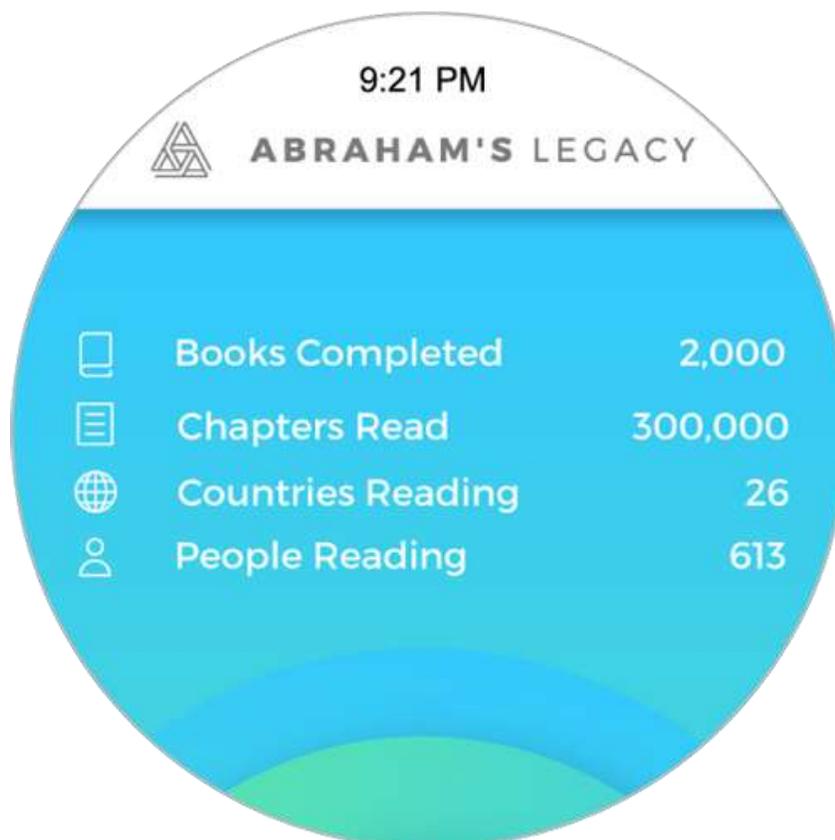
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THE TWO *TIKKUNIM* OF THE OTHER SIDE TRIBUTE AND SERVICE

“And it will be, if it responds to you with peace, and it opens up to you, then it will be, [that] all the people found therein shall become tributary to you, and they shall serve you.” (*Devarim* 20:11)

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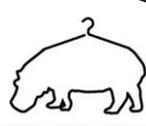
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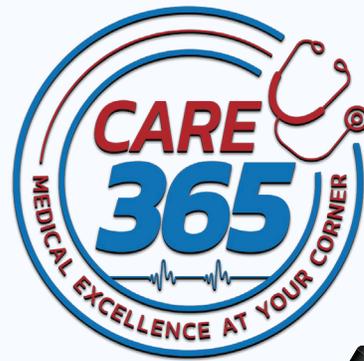
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