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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)

❧ **BEHA'ALOSECHA** ❧

❧ CHASSIDUS ON THE PARSHA ❧

Dvar Torah

The Lesson of the Silver Trumpets - How Two Halves Become a Whole

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

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

The Apta Rav says that although he received this tradition in the name of the *Maggid*, he heard no explanation of its meaning. He therefore offers his own unique interpretation of the idea. Moshe *Rabbeinu* was the preeminent teacher of all Klal Yisrael. He was their leader and intermediary between them and *Hashem*. Thus, Moshe is known in the *seforim* as *Ba'ala de'Matronisa*, "the husband of the Matron". For our purposes, this means that he served as the conduit of blessings and *shefa* from the *Shechina* to us, Knesses Yisrael. In this way, Moshe was a *meshpia*, an active partner in the relationship. In other places, however, Moshe is described as the ultimate expression of *daas*, which serves as a repository where the higher *Mochin Keser Chochma* and *Bina* deposit their vast spiritual light. For our purposes, this means that Moshe acted as a passive receiver in that relationship rather than an active giver as he did in the previous one.

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

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



The Lesson of the Nuns – Back to Where You Belong

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

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

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

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

When the sparks recognized their true calling, their higher purpose, and saw where

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

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



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 פְּרֻשֵׁת וַיֵּצֵא עֲמוּד כ"ד]

הַרְיֵנִי מִדְּלִיק נֵר זֶה לְמִנוּחַת וְלְעִילוּי נְשִׁמַת אָבִי / אִמִּי מוֹרְתִי / הַצַּדִּיק _____
בְּנֶ/בֵּת _____, יְהִי רְצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאַלְקֵי אֲבוֹתֵינוּ, שֶׁתִּקְבַּל בְּרַחֲמֵי
וּבְרָצוֹן כָּל מַעֲשֵׂה הַטּוֹב שֶׁאֲנִי עוֹשֶׂה, בֵּין בְּמַחֲשָׁבָה, בֵּין בְּדִבּוּר, בֵּין בְּמַעֲשֵׂה וְיִהְיֶה הַכֹּל
לְזָכוֹת וְלְמִנוּחַת וְלְעִילוּי לְנִשְׁמוֹת עַמְךָ יִשְׂרָאֵל, וּבְפָרֵט לְנַפְשׁ רוּחַ וְנִשְׁמָה שֶׁל אָבִי / אִמִּי /
צַדִּיק _____ . יְהִי רְצוֹן שְׁתִּהְיֶנָּה נַפְשׁוֹתֵיהֶם צְרוּרוֹת בְּצִרוּר הַחַיִּים.

Translation:

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

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

4) Study some of his teaching or writings.

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



☞ **GEDOLIM BE'MISASAM YOSER** ☞



YAHARZEITS BEGINNING SHABBOS BEHAALOSECHA

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

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

☞ **21st of Sivan ~ Begins Friday Night (Jun 12th)**

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

- * **Rav Shimon Sofer**, *Rav* of Erlau, the *Hisorerus Teshuva*. He was the son of the *Ksav Sofer*, Rav Avrohom Shmuel Binyomin. He was ninety-four when he was killed in the Holocaust. He was known as a great *Talmid Chochom*, *Tzaddik* and miracle worker. The year of his *Hilula* is known as a year of devastation, (1944/5704);
- * **Rav Moshe Sofer** of Erlau, son of Rav Shimon Sofer, (1944).

✧ 22nd of Sivan ~ Begins Motzai Shabbos (Jun 13th)

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

✧ 23rd of Sivan ~ Begins Sunday Night (Jun 14th)

- * **Rav Eliezer Yosef**, son of Rav Yitzchok *HaLevi* Ledenberg, the *Belzer Rebbe*. He learned *Beitza* and *Rosh HaShana* over four thousand times (memorized over six months when he was threatened by blindness), (5714/1954);
- * **Rav Yehuda Assad**, *mechaber* of *Shu"t Mahari Assad* and *Yehuda Yaaleh* (1796–1866/5626). Born in Assad, north of Budapest, Rav Yehuda learned under Rav Mordechai

Banet in Nikolsburg. He served as *Rav* of Szerdahely from 1853 to 1866. After the *petira* of the *Chasam Sofer*, Rav Yehuda was regarded as the head of Hungarian Jewry, (5626/1866);

- * **Rav Yaakov Pollak**, *Rav* of Prague, then Cracow, then Lublin (1455–1530 or 1525, per *Yated* 2007). He is considered the most outstanding Talmudist of his age. He was the *Rebbe* of many of the greatest *Gedolim* of the time, and is deemed the father of *Torah* scholarship and rabbinic authority in Poland. His main *talmid* was Rav Sholom Shachna (1490–1558), who headed the *Yeshiva* in Lublin for over forty years, (5290/1530);
- * **Rav Rafoel Tzemach** *ben* Shimon, *Rosh Yeshiva* of *Chesed L'Avrohom*, (5540/1780);
- * **Rav Shmuel Tzvi Kovalski**, legendary *Rosh Kollel* of Sochachov, (5753/1993);
- * **Rav Yaakov Yitzchok** of Balondov *ben* Rav Chaim Meir Yechiel of Moglenitz. Among the many great *Tzaddikim* of years past there are many who, although they were towering figures, are not as well-known as some of their contemporaries. One such great *Tzaddik* was Rav Yaakov Yitzchok Shapira of Balondov, the brother of Rav Elimelech of Grodzensk (father of the *Piazechna Rebbe HY"D*). He was the son of the *Saraph* (fiery angel) of Moglenitz, Rav Chaim Meir Yechiel. Rav Yaakov Yitzchok's *tefillos* were also said to be like flames from a *Saraph*. He was a direct descendant (*ben acher ben*) of the *Megaleh Amukos*, his mother was the daughter of Rav Elozor of Lizensk and his great-grandfather was the *Maggid* of Kozhnitz. With this illustrious family background, this story is easily accepted as truth.

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

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

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

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

24th of Sivan ~ Begins Monday Night (Jun 15th)

- * **Rav Moshe** *ben* Rav Shlomo *HaKohen*, a German *Ba'al Tosafos*, (4958/1198);
- * **Rav Yisrael Chaim Friedman** of Rachov, the *Likutei Maharyach*, a commentator on the

Shulchon Aruch, Orach Chaim. He was one of the important *talmidim* of the *Yitev Lev*. His volume *sefer* was entirely printed by the *mechaber* over the course of eleven years. He passed away in an accident that occurred while he was in the *palinina* (where the flocks graze) to assure the *kashrus* of cheese. There was a sudden cloudburst of heavy rain, resulting in a flash flood, in which Rav Yisrael Chaim Friedman drowned, (5682/1922);

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

✧ 25th of Sivan ~ Begins Tuesday Night (Jun 16th)

- * **Rav Shimon ben Gamliel**, *Rav Yishmael ben Elisha Kohen Godol*, *Rav Chanina Segan Kohanim* (all *Tannoim*), of the Ten Martyrs, killed by the Romans (115 CE), commemorated in the *Kina Eileh Ezkera* that we say on *Yom Kippur*, and *Arzei HaLevonon* that we say on *Tisha B'Av (Megillas Taanis)*. This day was once a fast day, (*Shulchan Aruch, Orach Chaim* 580:2);
- * **Rav Shmuel** of Bros, son of the *Pnei Yehoshua*, (5581/1821);
- * **Rav Dov Berish Landau** of Biala, son of Rav Avrohom Landau of Tchechinov and father of Rav Elimelech Menachem Mendel Landau of Strikov, (5636/1876);
- * **Rav Chaim Zisman Sofer**, *mechaber* of *Machaneh Chaim* and *Kol Sofer*, (5646/1886);
- * **Rav Naftoli Tzvi Shmerler**, *mechaber* of *Imrei Naftoli*, (5704/1944);
- * **Rav Moshe Tzvi Twersky**, *Tolna Rebbe* of Philadelphia (1890–1972). Born to Rav Menachem Nachum (*Rebbe* of Tolna-Toltchin) and great-grandson of first *Tolna Rebbe*, Rav Dovid. Rav Moshe Menachem succeeded his father in Toltchin in 1916, but left Ukraine in 1921, crossing the southern border into Moldavia to escape persecution. He immigrated to the United States the following year and settled in Philadelphia, (5732/1972);
- * **Rav Reuven Fein**, *Rosh Yeshiva Torah VoDaas* and *mechaber* of *Bein HaMishpotayim (Yated 2007 says 25th of Sivan)*. He studied in *Yeshiva Mir* in Lithuania, (5753/1993);
- * **Rav Dovid Mireles**, *mechaber* of *Korban Ha'Eida on Talmud Yerushalmi (Hamodia 2005 states 22nd of Sivan; Yated 2007 says 25th of Sivan)*, (1762/5522);
- * **Rav Boruch Shimon Schneersohn**, *Rosh Yeshiva* of Tchebin and *mechaber* of *Bircas Shimon* (2001/5761);
- * **Rav Avrohom Barzani**, renowned *Mekubol*;
- * **Rav Yissochor Dov Lifshitz**, *Stropkover Rebbe*, (5704/1944);
- * **Chacham Rav Mordechai Eliyohu**, born in 1929. He was the former chief *Sefardi Rav* of *Eretz Yisrael*, and was born in Iraq. A noted sage in all areas of *Torah* study, as well as a significant *Mekubol*, he was considered one of the leading authorities on Jewish Law in *Eretz Yisrael*. His son, Rav Shmuel Eliyohu, is currently the chief *Sefardi Rav* of Tzefas. He was 108 years old at the time of his *petira*, (5770/2010).

26th of Sivan ~ Begins Wednesday Night (Jun 17th)

- * **Rav Yonoson ben Uziel**, a student of Hillel. He was a *Tanna* and the *mechaber* of *Targum Yonoson ben Uziel*. There is a custom about soulmates associated with Rav Yonoson. He lived two thousand years ago during the Second Temple era. His love for *Torah* was so great that he never married. As he studied, birds flying over his head were burned by the fiery intensity of his learning. He passed away at a young age, unmarried, but just before his *petira*, he realized he had made a mistake by never marrying, since he would have ascended to even higher levels with a wife, because a wife brings completion. From then on, a tradition developed that those seeking their soulmates would meet their intended within a year if they came to daven at his gravesite in Amuka, a deep valley near Tzefas. On the day of his passing, thousands come to his gravesite for this very purpose of meeting a soulmate. Many have seen miracles. Even if you cannot physically be at his *kever* (gravesite) you can strengthen your relationship or help find your soulmate by connecting to his *Hilula*;
- * **Rav Yosi ben Kisma**, *Tanna* (quoted in *Pirkei Avos* 6:9 and *Sanhedrin* 98a);
- * **Rav Yehoshua Bucksbaum**, *Hy"d*, the *Galanta Rav*, (5704/1944);
- * **Rav Yitzchok ben Rav Chaim** of Volozhin;
- * **Rav Avrohom Yehoshua Heschel** of Moglenitz *ben* Rav Chaim Meir Yechiel, the *Saraf* of Moglenitz. The *Yahrzeit* of his older brother, Rav Yaakov Yitzchok of Balondov, was two days ago, (5638/1878);
- * **Rav Shimon Ashriki**, *Av Bais Din* in Yerushalayim, (5690/1930);

27th of Sivan ~ Begins Thursday Night (Jun 18th)

- * **Rav Refoel Yosef ben Robi**, *mechaber* of *Derech Hamelech* on *Rambam*, (5555/1795);
- * **Rav Chanina ben Tradyon**, one of the *Assora Harugei Malchus* (*Shulchon Aruch Orach Chaim* 580);
- * **Rav Moshe Yechiel Elimelech Rabinowitz**, *Hy"d*, of Levertov, (5701/1941);
- * **Rav Meir Eisenstadt**, the *Maharam Eish*, *mechaber* of *Ponim Meiros* (1670–1744/5504). He traced his lineage back to Dovid *HaMelech*. During the *gezeiros* of *Tach veTat* (1648–49), many Jews had to flee from the oncoming forces of Chmielnitzki, among them the *Shach* and his sister. The two of them were separated, and the sister ended up in the home of Rav Yitzchok, a wealthy *parness* of Sochatchov. When he discovered her lineage, Rav Yitzchok married her. Their second son was Rav Meir. After his marriage to the daughter of the *Rav* of Sochatchov, he was supported for ten years by his father-in-law. He later served as *Dayan* in that town. He then moved to Worms, in Germany. In 1702, he left Worms and went to Prozhnitz, Moravia, where he was appointed *Rav*. Among his *talmidim* in Prozhnitz was Rav Yonoson Eibeschutz. He was chief *Rav* of Eisenstadt from 1718 until his *petira* in 1744, and through him the local *Yeshiva* became celebrated. His magnum opus, *Ponim Meiros*, is a four-volume collection of his *Sheilos UTeshuvos* and *chiddushim on Shas*. He also wrote *Me'orei Eish* (*deroshos* on *Chumash* and the five *Megillos*), *Ohr Gonuz* (*chiddushim* on *Maseches Kesubos* and on *Hilchos yayin nesech*), and other *seforim*. He and his wife had eleven children (nine boys and two girls). His grandson, Rav Yaakov Eisenstadt, was the *mechaber* of the *Toldos Yaakov*. Many Litvishe *Gedolim* can trace their roots to the *Ponim Meiros*, including the *Netziv*, Rav Chaim Brisker, and Rav Isser Zalman Meltzer, (5504/1744);

- * **Rav Mordechai Kletzki** (later known as Meltzer) (1797–1883). He married the daughter of Rav Leib Meltzer, and afterward went by the latter's surname. He was appointed *Rosh Yeshiva* of the Ramailles *Yeshiva* of Vilna, newly founded by Rav Meiles, in 1827. In 1852, he accepted the position of *Rav* in Kalavaria, and in 1864, *Rav* of Lida. After his *petira*, his *talmidim* published his *chiddushim* in *Techeiles Mordechai*, (5643/1883).



❁ HILLULA DE'TZADDIKA ❁

WHAT'S BEHIND YAHRZEIT MEANINGS & CUSTOMS

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

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

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

❁ GEDOLIM BE'MASAYHEM ❁

STORIES & ANECDOTES

Rav Shlomo Ben Rav Elozor Shapira of Munkasz, 21st of Sivan

Mechaber of Shem Shlomo

Rav Meir Premishlaner's Glass of Tea

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

The *Rebbe* Reb Meir'l handed him a piping hot glass of tea and ordered him to drink it all up while it was still boiling hot.

Rav Shlomo heeded the *Tzaddik's* instructions and with *mesirus nefesh* he drank the entire blistering hot glass of tea! As a reward for his obedience, Rav Meir indeed gave him a *berocha* that he should be healthy and strong his entire life and that he never become sick! (*Avodas Avoda Sichos Kodesh* Vol. II *Behaalosecha* p. 316)



A Surprise Wedding Guest

The Tosher *Rebbe* told how during the *chasuna* of Rav Shlomo of Munkasz, during the *mitzva tantz* someone dressed in a bearskin came in and danced with the *chosson* and *kalla*. The guests and wellwishers all assumed it was a fellow wedding guest who decided to make the *chosson* and *kalla* happy and amuse them, but when the story was described to Rav Meir of Premishlan, he said that it was none other than the *kalla's* grandfather himself, Rav Moshe Leib Sassover, who descended from the *Olom HaElyon* to dance the *mitzva tantz* with his granddaughter the *kalla!* (*Avodas Avoda Sichos Kodesh* Vol. II *Behaalosecha* p. 316)



The Trees That Were Too Tall

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

Once, during their stroll, the *Shem Shlomo* pointed at a tree and asked if it was an almond tree and his son and grandson

confirmed that it was. After a few minutes, the *Shem Shlomo* asked his son to stop so he could sit beneath the shade of the trees and he sat and said, "I once heard that Rav Aharon of Karlin had a *niggun* to the *pasuk* in *Shir HaShirim*, *el ginas egoz yorad'ti* – 'I have descended into the almond orchard'. I once knew this song but I have forgotten its tune."

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

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



Rav Issomar Rosenbaum, Nadvorna, 22nd of Sivan

Nadvorna *Rebbe* of Czernowitz

The Violin

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

Rav Meir of Kretchnif said before his passing that his son, Rav Issomar, would be the best successor to inherit the violin.

However, he would not change the family custom of drawing lots. And so when Rav Meir passed on and there was a lottery drawn among his holy sons for his holy possessions, the violin did indeed fall to Rav Issomar. Rav Issomar used to play the violin only a few times a year at auspicious times such as *Lag BaOmer*, *Chanuka* and family *simchas*. On these occasions he played the well-known Nadvorna *niggunim* of *Echad Yachid uMeyuchad* as well as *Yedid Nefesh* and *Bar Yochai* on *Lag BaOmer*. He was once asked: If he only played a few times a year and never

practiced, how did he learn and know how to play? He answered that when his father, Rav Meir of Kretchnif, once played those *niggunim* to him and said, “See – that’s how you play the violin,” he acquired the knowledge right then and there on the spot and never needed to practice again!

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



The Miracle of the Young Czernowitzer Rebbe

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

The father realized that he could frighten the Jews and squeeze them for their money and so he demanded compensation from them, day after day and

week after week, for the loss of his child. His demands grew and his threats were always the same: if they didn’t pay up, he would go to the authorities and press charges for manslaughter, since it was the fault of the merchant’s wife – she had hired the wagon driver and was therefore responsible. Seeing that the extortion attempts and ransom tactics never let up, the Jewish couple finally refused to pay the man, lest they would become destitute and penniless as his demands never ceased.

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

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

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

She could not believe the good news. The following week, she came back to Czernowitz to search for one more lawyer, just in case the young *Rebbe’s berocha* was too good to be true, but her sister told her

the news, “Why are you here looking for a lawyer? Didn’t you hear that the *goy* died and was buried yesterday? He suddenly got

a high fever, and before the doctor even arrived he was dead. The doctor had no choice but to simply establish his death!”



Rav Yehuda Ben Yisrael Assad, 23rd of Sivan

Mechaber of Shu"t Mahari Assad, Av Bais Din Szerdahely

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

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

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

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

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

At this point, someone locked the doors to the *simcha* hall and declared that there was no choice but to have everyone empty out their pockets. Obviously, someone’s desire for the coin had gotten

the better of him and someone had transgressed *Lo Sachmod* and stolen the *Machatzis HaShekel*.

Hearing this, one of the *Rabbonim* stood up. It was the *Mahari Assad*, and he made an unusual request. “Please let us not ask the assembled to turn out their pockets; instead let us all wait patiently for one more half hour to see if the coin turns up.”

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

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

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

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

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

The *Mahari Assad*’s face showed visible relief and he explained, simultaneously drawing out from his pocket...an identical *Machatzis HaShekel* coin! “Now I shall explain why I asked your patience and indulgence. You see, when I

saw the *Ksav Sofer's* delight, I didn't want to spoil it by showing everyone my coin as well. Then I heard of the lost coin and the request to empty out our pockets and I was afraid no one would believe that I too had an almost identical rare coin in my pocket! I was sure I would be suspected and that someone would transgress the dictum to

judge others favorably. And so I asked for a delay so that the coin might be found, and *davened* to *Hashem* that He spare me the shame of accusation and others the sin of falsely accusing me and suspecting me of wrongdoing and – *boruch Hashem!* My *tefillos* were heard.” (*Anaf Eitz Avos* p. 26)



Yonoson Ben Uziel, 26th of Sivan

Yonoson *ben* Uziel (Hebrew: בן עוזיאל (יונתן)) was one of the eighty *Tannoim* who studied under Hillel the Elder. He is the *mechaber* of *Targum Yonoson*.

Yonasan *ben* Uziel is mentioned in the *Talmud* (*Sukka* 28a).

The tomb of Yonoson *ben* Uziel is located in Amuka, Galilee, near Tzefas in *Eretz Yisrael*. It is customary to visit Yonoson *ben* Uziel's tomb on *Rosh Chodesh*, the first day of the lunar month, and on the 26th of *Sivan* (the day on which he was *niftar*, although visitors arrive all year round. A practice that began in the seventeenth century was to pray at the gravesite for a good marriage partner, for children, satisfaction from one's children, a good livelihood, health and happiness. Many unmarried men and women pray there for a match. Doing so is considered a *segula* (propitious remedy) for finding one's mate within the coming year.

The reputed best method nowadays to meet your soulmate is to visit Amuka, an ancient site (see *Yehoshua* 19:27) hidden in a wooded valley between Tzefas and Chatzor in the Upper Galilee. There, nestled amongst the flowers and stones, one finds a small, enclosed area with burning candles, books of Psalms, and weathered prayer books. This is the burial site of the holy sage, Yonoson *ben* Uziel, who was the greatest of all the students of Rav Hillel, two thousand years ago.

The *Talmud* (*Sukka* 28a) reports that birds passing above his head would

burn from the presence of the angels who came to hear his *Torah* study! Known for his famous *Targum* (translation) of the Prophets, it is said (*Megilla* 3a) that he also planned to author a translation/commentary on *Kesuvim*, but was prevented by Heaven so that he would not reveal the secrets of the final redemption.

It is said of Yonasan *ben* Uziel that since he never married, he has a special merit to intercede on behalf of the earnest prayers of single men and women. His burial place in Amuka, near Tzefas, is perhaps the main Jewish pilgrimage site in *Eretz Yisrael* for those in search of their destined soulmates.

www.ascentofsafed.com/cgi-bin/ascent.cgi?Name=amuka

The Mystical Power of Amuka

For a solid week rain cascaded down from the heavens with scarcely a moment of relief. It was easy to imagine how an unfortunate tourist might wonder why Israelis complained incessantly of seasonal drought. It was harder to imagine what Israeli drivers might be wondering as they slowed to gawk at two hooded figures sloshing one after the other along the roadside in the deluge.

The explanation was quite simple. After a year of being in *shidduchim* without a single likely prospect, I had accosted my *Rosh Yeshiva* in a moment of frustration and demanded a *segula* guaranteed to hasten the process of finding a wife.

The *Rosh Yeshiva* replied without a second thought. “Go to Amuka,” he said. “Go as soon as possible.”

As *Chanuka* approached, my roommate Yechezkel and I prepared to travel to Amuka during our *Yeshiva*’s two-day recess. We agreed to begin our expedition by immersing ourselves in the famous *mikve* of the *Arizal*, to *daven* at the sunrise *minyan* of the Breslover *Chassidim*, and to proceed from there into the mountains of Tzefas on foot, speaking only words of *Torah* all along the way.

And so it was that in the predawn darkness we descended unsteadily but unreservedly down the steps of worn and slippery Yerushalayim stone awash in rainwater that came nearly to our knees. We trudged down the rocky path and turned into the cave that houses the ice-cold, spring-fed pool carved into the bedrock of the mountain. As we entered, our hearts soared to find a single candle placed there by some *Tzaddik*, no doubt, who had come already to immerse in the humble stone bath and left illumination for those who would follow.

Perhaps it was the rain-freshened mountain air, perhaps the echo of those spiritual giants who walked the earth here for so many generations. Or, most likely, some combination of the two, that permeated the city Tzefas with a solemn joy that emanated from the stone streets, the arched stairways and the words of our *tefillos* that morning as we *davened* with mounting exuberance.

Ducking under every available overhang, Yechezkel and I returned to our hostel, ate a quick breakfast, then set out once more against the rain, which seemed possessed of a conscious will to drive us back. Yet onward we marched toward the edge of town, as indifferent to the weather as to the incredulous stares of drivers from the windows of their passing cars.

A little more than half a mile along

the highway, a rough asphalt road turned up into the hills and, as we began our ascent on the steep incline that rose up before us, something remarkable happened. Suddenly but undramatically, the torrent became a downpour, then a shower, then a sprinkle, then scarcely more than a mist that danced around our heads.

The wellsprings of the firmament seemed to have finally exhausted themselves. In scarcely a minute’s time the storm simply dried up, as if, having rallied all the forces at his command but failing to turn us back, the Soton finally capitulated. Exchanging eerily auspicious glances, Yechezkel and I threw off the hoods of our ponchos. Only minutes later we shed them completely and, bundling them into our daypacks, we attacked the mountain with renewed vigor.

The sky remained overcast and our clothes stuck to our skin, but our buoyed spirits lifted our feet and carried us as if on the wings of eagles. While we walked, we reviewed the *sugya* we had been learning in *Yeshiva*, exchanged insights into the weekly *Parsha*, debating fine points of *hashkofa*, and rebuking one another at the slightest deviation from topics of *kedusha* into matters of the mundane.

We hiked two or three miles before turning off down a rocky dirt road, where we began a descent even sharper than our previous climb. By now even the mist had vanished, and the air thickened with the scent of pine and sharpened with the fragrance of anticipation. The road wound its way down before eventually flattening out, and we pressed on eagerly, taking no notice of time or distance. A crudely painted sign offered ambiguous directions, and we wavered momentarily before scrambling down the path to the right.

Within minutes we broke through the woods into a wide, uneven wadi from whose rocky ground sprouted a concrete *ohel*, about twenty feet across, with a low, iron fence enclosing an area set under thick

pillars that supported a broad roof. A few cement steps led up onto a cement platform dominated by a tapestry-covered encasement that resembled a crypt and contained nothing. We had learned prior to coming that this whole elaborate edifice had been erected only a few years earlier, after many pilgrims ended their journey in frustration, unable to locate the humble marker that had identified the *Tzaddik's* grave for centuries.

The area beneath the roof was partitioned, with one side raised to create an *Ezras Noshim*, and only minutes after our arrival, a dusty silver van drove up and emptied half a dozen enthusiastic seminary girls. Yechezkel and I sighed as this sudden flock of visitors fluttered into both sides of the monument, and we stepped back out under the open sky to bide our time.

The driver's side of the van snapped open, and out climbed a short, frenetic *Chassid*. "Fifteen minutes, girls," he shouted in clear but accented English. "Fifteen minutes and we go." The girls seemed to pay him no mind.

He lit a cigarette and strolled over to where Yechezkel and I were waiting for the storm to pass. "*Sholom aleichem*," he said.

"*Aleichem shalom*," we responded together.

"How did you get here?" he asked, looking around.

"We walked," Yechezkel answered.

"*Gevaltig!*" he cried. "If you walk, it is guaranteed to work. Girls, ten more minutes."

The girls had settled down to recite *Tehillim*, as Yechezkel and I had begun to do on our arrival. I couldn't help but look them over, imagining that I might be married to one of them in a year's time. Then, as my gaze wandered, I noticed that Yechezkel himself had returned to his own prayerful meditation. Right, I thought, back to business.

Minutes later the girls were gone, but neither Yechezkel nor I felt any sense of hurry. Only when the sun began to dip into the afternoon sky did we concede that maybe it was time to return. Uncertain that we could make it back in time to catch a minyan for *Mincha*, we decided to daven then and there. Together, we began reciting *Ashrei*, and then rose simultaneously; and just as we took three steps forward, the clouds broke open for the first time and sharp rays of sunlight set the wooded hills ablaze.

Does the *segula* really work? I can only speak from my own experience. Yechezkel met his wife two weeks later. He was married two weeks before the *Yahrzeit* of Yonoson *ben* Uziel, which falls on the 26th of *Sivan*.

And me? After hiking back to Tzefas, Yechezkel and I caught a bus to Yerushalayim that afternoon. I met my wife the next night. We were married the first week in *Adar*, less than two months after my visit to *Amuka*.

(Published in *Hamodia*,
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Rav Yehoshua Bucksbaum Hy"d, 26th of Sivan

The Galanta *Rav*

I have spoken to many *talmidim* of the Galanta *Rav*, and all of them without fail would have misty eyes and cry openly while discussing their *Rebbe*, his words of *Torah* and unbelievable *derech*. Rav Yehoshua

was offered a passport to freedom by numerous people (among them Baron Herzog from Kedem wines), but he refused to leave his *talmidim* (who considered him their father and who in turn, he considered

his children), instead opting to go together with his *talmidim* into the fires of Auschwitz. Following are some vignettes of this *Tzaddik*.

The *Pesach* before his *petira*, his children asked him, “Why do we cover our eyes during the *Shema* prayer?”

Replied the *Tzaddik*, “Because sometimes when it’s dark and we don’t see anything, and we think all is lost – we cover our eyes and blindly go into the darkness and are *mekabel* that *Hashem* is One and He is doing everything for the best. “

Once, a person came to the Galanta *Rav* while he was finishing a meal with his children, in order to request a *yeshua*, since his wife was expecting a child, but the labor was very hazardous.

The children heard this man’s bitter request and washed their hands again in order to be able to *bensch* again and say the prayer of *Rachem No*

with heartfelt conviction. Soon after, news arrived that a healthy child was born – and the mother was out of danger, too.

Said the Galanta *Rav*, “it was the sincere prayers of the children that saved the mother and child.”



Baron Herzog from Kedem wines was a *talmid* of the *Rav*. His entire family (twenty-six people) was enslaved by the Nazis in a small concentration camp that was actually a transit stop for Auschwitz. Every day, thousands of people were sent

from the transit camp onto the trains to their eventual deaths. Since he wasn’t interned in the camp, he used all available connections, including massive bribes, to extract his family from that camp. However, nothing seemed to work and all his efforts proved futile.

Finally, he heard that on *Motzo’ei Yom Kippur*, his family was on the list to be shipped out on the transport. Before *Yom Kippur*, he sent his *chavrusa*, Rav Refoel Cohen, to Galant to make sure that before every *tefilla* he would mention his plight to the Galanta *Rav*. The Galanta *Rav* told Rav Refoel after every *tefilla* that the *gezeira* was too great and he did not know if he could accomplish anything.

After *Ne’ila*, he told Rav Refoel that he felt he broke through and good news would be heard soon. The next day, the Nazis unexpectedly released the entire family without anyone taking credit for it. Baron Herzog, for the rest of his life, always reiterated that his *Rav* had saved his entire family.



Once, before *Tisha B’Av*, the Galanta *Rav* was sitting with his *talmidim* on the porch waiting to *daven Ma’ariv*. After a while, a young *talmid* approached the *Rebbe* to say that three stars were already visible, so they could start *davening*.

The *Rebbe* replied in all solemnness, “Let’s wait a few more moments. Maybe *Moshiach* will arrive and we won’t have to say the *kinos* this year.” *Zy”a!!!*

(Heard from my grandfather, a *talmid muvhok*, who was present that *Tisha B’Av*.)

The above photo was actually hanging prominently over my grandfather’s desk. When asked why he kept it there, he replied that he acquired *Yiras Shomayim* from looking at the face of his *Rebbe*, and that always gave him the strength to strive to be a better person.

Rav Meir Ben Yitzchok Eisenstadt, 27th of Sivan

Av Bais Din Eisenstadt, Mechaber of Ponim Meiros

The Shach's Berocha

Rav Meir was born to the *Shach's* sister's daughter; here is the legendary tale of how it happened:

In the year 5415, a war broke out and the *Shach*, his brother Yona and their younger sister fled Vilna, running for their lives. As they fled, they were separated and could no longer find one another. The *Shach* finally settled at the home of Rav Yitzchok Ashkenazi, one of the community leaders, and, as was the *Shach's* custom, he stayed up late into the night studying *Torah*. As he studied he learned with a *niggun*, until he heard crying coming from one of the rooms. He approached and found a young girl sobbing hysterically. When he asked her what was wrong, she cried and explained that she had once had a beloved brother, a *Talmid Chochom*, who she remembered was a great *Torah* scholar and had learned with that very same *niggun*.

"During the war, as we fled, our father Rav Meir's home in Vilna, we were separated and I never found him again. Hearing that *niggun* again left me heartbroken."

Before she could continue, the *Shach* burst forth, "My long-lost sister!" And their happy reunion was even more joyous when her upcoming marriage to the recently widowed Rav Yitzchok, the *parnas*, was announced and the *Shach* blessed them with the *berocha* that their offspring should light up the world. It is generally accepted that the *Ponim Meiros* was the outcome of this *berocha*. (*Luach HaHillula*)



His Shver's Great Mitzva that Forced Him into Rabbonus

When Rav Meir married, he lived for ten years with his father-in-law supporting him completely with room and board. Perhaps the *Ponim Meiros's* greatness in *Torah* would have remained hidden had not

the following incident taken place:

As was unfortunately all too common, a blood libel landed a group of Jews in jail. They were imprisoned and threatened by execution by fire and would have died, if not for Rav Moshe Sokotchover, the *Ponim Meiros's* father-in-law. He found favor with the nobility and bribed them to save the Jews. He succeeded in redeeming all twenty-four captives from certain death. The price, however, was heavy indeed. He had to sell all his worldly possessions and all his assets. Rav Moshe was left penniless and unable to support the *Ponim Meiros*. It was this episode that forced him into the rabbinate, where he served in Shidlowitz, moving eventually to Worms and finally to Eisenstadt, where he served as *Rav* until his final days. (*Luach HaHillula*)



His Miraculous Escape

In his *sefer Kosnos Ohr*, on *Parshas Shemini*, he describes an incident that occurred to him on *Yom Kippur* before *Kol Nidrei*, when somehow it was revealed to him that he must run for his life – and so he fled then and there – and none too soon, as the authorities came searching for him – but what a *mazal* – he was gone!

Apparently, some unscrupulous individuals had rebelled against the government and because some of their business dealings and disputes required the *Bais Din* to resolve these activities, they falsely implicated the *Rav*, and the *Ponim Meiros* stood accused of illegal activities. The libel against him was strong enough for them to seek his arrest and *Boruch Hashem* he was warned from *Shomayim* so that he fled on *Yom Kippur*. He ran back to Shidlowitz where he had served previously and remained in exile for some three years before he was finally cleared to come back home to Eisenstadt with honor. (*Luach HaHillula*)

Zera

Shimshon



Beha'aloscha

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

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

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

The following is his passionate request to learn his works.

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

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

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

לזכר נשמת

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

לזכות כל
ישראל

והאיש משה עניו מאוד (יב' ג')

Moshe was the most humble man etc. (12:3).

The Zera Shimshon asks why is this passuk written precisely here? If it is to attest to Moshe Rabbeinu's greatness that he didn't respond to the comments that were made about him by Miriam (regarding the fact that he separated from his wife because Hashem speaks to him, upon which Miriam commented to Aharon that they too were prophets and still, they didn't separate from their wives). This reason is not really sufficient since the Gemara (Yoma 23a) says that even a regular person should not respond to someone who says improper to or about him. Surely, the Torah did not deem Moshe Rabbeinu's acting as is expected of a normal person as something extraordinary?

As well, what was Miriam thinking comparing herself and Aharon to Moshe Rabbeinu? Although they also spoke to Hashem, Moshe Rabbeinu went up to Shamayim to receive the Torah and remained there for forty days without food or drink?

The Zera Shimshon explains that Aharon and Miriam thought that all of Moshe Rabbeinu's greatness was in the merit of the Jewish people and not solely in his own merit. The same way he went up to Shamayim to receive the Torah on behalf of the Jewish people, so too, any other prophet that would have been the leader of the Jewish people at that time could have done the same thing. This was their mistake.

This is why the passuk here pointed out Moshe Rabbeinu's humility – to show their mistake. It was to show *the reason why* Moshe Rabbeinu merited being the Jewish people's agent and ascended to Shamayim to receive the Torah. It was due to his own merits – to his exceptional humility.

Not just anybody could have done it had they been in Moshe Rabbeinu's place since there was a reason why it was Moshe Rabbeinu who was chosen for this task in the first place – it was in the merit of his humility which was unsurpassed.

Based on the this explanation, the passuk extolling Moshe Rabbeinu's humility is not to praise him for not responding to the comments made about him between Aharon and Miriam, this kind of behavior is expected even from a regular person, surely someone as humble as Moshe Rabbeinu. Rather it is to explain why Moshe Rabbeinu was indeed different and that this was what Miriam had overlooked when discussing Moshe Rabbeinu.

לעילוי נשמת דוד בן תמר



שבת שלום



Beha'alotcha

June 13th 2020
21st of Sivan 5780

855



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Hilula

14 - Rabbi Chaim of Volozhin, author of 'Nefesh HaChaim'

15 - Yehuda ben Ya'akov Avinu a"h, born and died on this date

16 - Rabbi Mordechai Menachem Mendel Kalish

17 - Rabbi Tzvi Hirsch Broide

18 - Rabbi Aharon Cohen, Rosh Yeshiva Chevron

19 - Rabbi Shmuel Hominer, author of 'Eved Hamelech'

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

Weekly Bulletin on the Parshah

Pachad David

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

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

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



MASKIL LEDAVID

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

Yitro's Greatness

A strange and fascinating argument took place between Moshe Rabbeinu a'h and his father-in-law, Yitro. Moshe Rabbeinu a'h begs Yitro not to leave Bnei Yisrael and return to his land, rather he should remain with them and accompany them to Eretz Yisrael, even promising him a portion of the Land. Yitro refuses his son-in-law's entreaties to remain with Bnei Yisrael, and states, "I shall not go; only to my land and my family shall I go" (Bamidbar 10:30).

This disagreement requires explanation. How can it be that when Yitro heard about the Splitting of the Sea and the war that Amalek instigated, he left behind his honorable position in Midian, and journeyed to the desolate wilderness to hear words of Torah and become part of Hashem's nation? Furthermore, this same Yitro, who merited a Parsha named after him and is also known as 'Chovev' because he loved (ח'ביב) the Torah, refused the Gadol and Leader of the generation who begged him to remain with them since he has "been as eyes for us".

Moshe Rabbeinu wanted Yitro to remain with Bnei Yisrael so as to 'be their eyes'. The implication is that as he used to be a priest in Midian yet renounced all of his idol-worship, all his honor, possessions and family for the sake of the holy Torah, he would light up their eyes and teach them a lesson about what is important in life. But how did Yitro respond? "I shall not go, only to my land and my family I shall go".

The puzzling Chazal that Rashi quotes, why did Yitro wish to return? 'Whether for my possessions, whether for my family', makes it even harder to understand. For the sake of his possessions and family, Yitro wanted to leave Bnei Yisrael and the resting place of the Shechina?

I would like to suggest the following appropriate and tasteful answer. Yitro certainly did not wish to return to Midian to delight in his family or any other material pleasure. His thoughts lay in a completely different direction. Yitro was a righteous convert and his love for Hashem and thirst for Torah was an example for Bnei Yisrael. He was not satisfied with the righteous level that he attained in the Wilderness, inside the holy camp where the Shechina rested. He simply wanted to see if he would remain in his righteousness even after he had left Bnei Yisrael behind and returned to Midian, to his land and birthplace, a place of idol worship. There too, would he remain righteous and overcome the inherent challenges, without feeling embarrassed by those who would mock him?

Due to this, Yitro was not convinced by Moshe Rabbeinu's promise to give him a portion of the inheritance in Eretz Yisrael, for he was not interested in receiving a 'free' portion from land that was destined for the children of Avraham, Yitzchak and Ya'akov alone. Rather he wished to strive and remain righteous especially in Midian, and fight against his evil inclination using the Torah that he already possessed, uprooting his negative traits particularly in the place where he had acquired them. Only once he has achieved this will he return to Bnei Yisrael with his entire family, and accept a portion of the land from them.

It was for a very good reason that Moshe asked Yitro to remain in the Wilderness because had he remained with Bnei Yisrael in the resting place of the Shechina, he could have achieved greater heights than by returning to Midian. Nevertheless, Yitro wished to test himself and see how he could grow and sanctify G-d's Name in Midian, and maybe even 'serve as eyes', as a guide, for his family and townsmen, for through observing his behavior they too might repent and wish to join Hashem's nation.

The reason why the Torah writes this whole episode is to teach us the rule, 'Not study but practice is the main thing' (Avot 1:17). Meaning, even if one is occupied with Torah day and night and one's entire being is surrounded by the light of one's teachers, of what value is this if he doesn't remember the main goal of putting his learning into practice, for example when he leaves the Yeshiva. For if not, he will quickly descend and forget all the inspiration that his teachers infused in him, and there will soon be no remembrance of all that he studied in the Beit Midrash.

Yitro wished to teach the people of Midian the principle 'Study that leads to practice is great' (Kiddushin 40b). That was why he left Bnei Yisrael and came to Midian to teach the people the correct path. If they would not accept his teachings, he would then leave them and return to Eretz Yisrael, the Holy Land, as indeed he did so afterwards.

If G-d forbid, a person forgets this principle of practice being fundamental, eventually, he will come to deny the Torah and the One who gave it, even if he occupies himself with Torah without cessation since his sole intention is to crown himself with Torah and benefit from its honor. This type of person is like a soldier without a uniform. Nothing will help him, for it is the uniform that reminds the soldier to obey the officer's orders.



Walking in their Ways

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

A Story of Divine Providence

On one of the occasions that I was in Mexico, an extremely affluent person approached me. He wished to consult with me concerning his multifarious business affairs, since he was deliberating where to invest his money and as to the most appropriate timing. I was about to return to France and did not have sufficient time to give the matter its due attention, so I asked him to leave all the documents with me and when I would get back to France I would look through them and then be able to advise him.

I took these important papers, on which enormous sums of money were documented, and placed them in my hand luggage, despite this involving a certain element of risk. If the airport tax authorities would come across them in my bag, I would likely be detained for questioning about their true nature.

Indeed, when I arrived at the airport in France, the customs authorities asked if I have anything to declare. When I answered in the negative, the official asked about the purpose of my trip to Mexico. I explained to him that I had travelled there to encourage the Jewish community. "I am a Rabbi, not a businessman, I have no connection to business affairs." This was my answer. But for some reason, the official was not satisfied with this and asked to open my hand luggage to check its contents. Those very documents that the wealthy individual had deposited with me, where huge sums were written black on white, were now in full view...

I was now most concerned for I realized that they will investigate to clarify the significance of these documents that they had found in my possession. This was something that I just did not have the strength for, especially since I had spent an extremely busy week occupied with zikui harabim and different public concerns. Besides, I planned to go straight to the hospital from the airport, to visit a sick Jew who was extremely ill, whose family members were impatiently waiting for me to come and bless him. So, I lifted my eyes heavenward in a silent prayer to the Creator of the world, that He should deliver me from this awkward situation that I had been caught up in.

Although it seemed to me like an eternity, after a few moments the tax official returned the documents to me and announced that I was free to go on my way...

This is a story of Divine Providence, one of the many that surround me at all times, where I tangibly see the extent of Hashem's assistance. Great siyata dishmaya accompanies me at every step of my way in life, and this is due to the merit of the public that stands for me. Hashem sees how much effort I put forth in bringing His children closer to Torah and mitzvot, which indeed involves great self-sacrifice. I feel that this is my entire purpose in life, to sanctify His Name in the world and spread the light of His Torah to the public. And so, He assists me in supernatural ways, for Chazal have already told us (Shabbat 104a), "One who comes to purify himself will be assisted".

The Haftarah

"Sing and be glad" (Zechariah 2)

The connection to the Parsha: The Haftarah talks about the Menorah that the Navi Zechariah saw, while in the Parsha we are told about the command to kindle the Menorah.

Guard Your Tongue

Praising in Public

It is forbidden to praise someone in public since due to the large gathering there is bound to be someone among the audience who is jealous of this person and on hearing his praise will begin relating his shortcomings.

If the speaker presumes that the listeners will not degrade this person, for example, they are not familiar with him, it is permissible to praise him, even in public, as long as the praise is not excessive.



In Our Father's Path

Abbreviation for 'Remove Resentment'

"Now the man Moshe was exceedingly humble, more than any person on the face of the earth!" (Bamidbar 12:3)

The talmidim of the pious Gaon, Rabbi Ben Tzion Abba Shaul zt"l, Rosh Yeshiva of 'Porat Yosef', testified about him that he excelled in the attribute of the pious, 'who are insulted but do not insult, who hear their disgrace but do not respond'.

The holy Gaon Rabbi Meir Abuchatzera zya"a, once told his disciples that there is no greater person than Rabbi Ben Tzion in the entire world. They asked him how he could make such a statement when his father, Rabbi Yisrael Abuchatzera, the Baba Sali zya"a, was still alive? Rabbi Meir answered, "I am not referring to angels, I am talking about human beings. The 'Baba Sali' is in all respects an angel, and I am talking about human beings who live among us and see the world as we do, yet still achieve that level. This is where I see no one greater than Rabbi Ben Tzion!"

Rabbi Ben Tzion himself once revealed a small drop of his pity, when he whispered to the famous Yerushalmi mohel, Rabbi Mordechai Sasson shlita: "They say about me that my blessings heal the sick. But you should know that it is only because I do not carry a trace of resentment in my heart regarding anyone in the world!"

On that same occasion Rabbi Ben Tzion zt"l revealed another gem, concerning the terrible illness which causes tremendous suffering:

"Cancer (sartan in Hebrew) is an abbreviation for 'sar tina', remove resentment..."

In the sefer 'Or L'Tzion', Rabbi Ben Tzion's brother relates:

"One night thieves entered our home and cleared it out of anything valuable. It was a terrible feeling, to return home and find it in chaos. All the drawers had been removed and their contents spilled on the floor. The books were ripped off the shelves and piled up in heaps, the freezer was open, the closets were broken into. Strangers had invaded and left the house in total disarray. The silver display cabinet had relinquished all its beauty, the candlesticks and Kiddush cups, the Havdalah candle and spices were no longer. The jewelry had been pillaged. The awful feeling is impossible to describe. Just a short time before, my brother's home had also been the target of a break-in, and the thieves had stolen the Rabbanit's jewelry. Of course, at the time we were upset for them, but when it happens to you, the pain and feelings of affront are sevenfold sharp.

We went over to Rabbeinu's home to share our anguish. We told the Rabbanit about the chaos that the thieves had left in their wake, and that we had called the police who had taken fingerprints. The Rabbanit listened, felt our distress and responded: "Now I remember that when it happened to us, Rabbeinu's immediate reaction was to call out, "I forgive them, I forgive them! I do not want to return to this world as a transmigrated soul because of money".

We were astounded on hearing of this lofty level that he had attained! This was his instantaneous reaction!"



Pearls of the Parsha

Treasures

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



Free of Pride

"Now the man Moshe was exceedingly humble, more than any person" (Bamidbar 12:3)

Rabbi Shimon Abecassiss zt"l, in his sefer 'Ach Tov L'Yisrael', points out that it would seem enough to say "now the man Moshe was humble, more than any person". The word 'מאד', exceedingly, seems to be superfluous?

He answers by quoting the Gemara (Sotah 5a), "Rav Chiyya bar Ashi said that Rav said, a Talmid Chacham must have one-eighth of one-eighth of arrogance". If so, it was appropriate that Moshe Rabbeinu, who was the Gadol Hador, should have felt at least one-eighth of one-eighth of pride.

Therefore, the Torah stresses and praises Moshe "now the man Moshe was exceedingly humble, more than any person", implying that even one-eighth of one-eighth of pride he did not possess.

Speaking Good About Bnei Yisrael

"For Hashem has spoken of good for Israel" (Bamidbar 10:29)

The concept 'speaking of good' is mentioned twice in the Torah. The first time is here in Parshat Beha'alotcha, and the second time in Megillat Esther, referring to Mordechai "who spoke good for the king".

The 'Igre D'kala' tells us that here lies a wonderful hint and important principle. Namely, that if one speaks positively about Bnei Yisrael, it is considered as if he spoke positively about the king, meaning the King of the world.

And of course, the opposite is true. Anyone who speaks badly of Yisrael, it is as if, G-d forbid, he is speaking negatively about the King of the world!

In this vein, the sefer 'Ravid Hazahav' explains the verse "just as he will have inflicted a wound on a person, so shall be inflicted upon him". Meaning, if one inflicts a wound on a person, it is as if he has inflicted a wound on Hashem.

Therefore, it is incumbent on each person to judge his friend favorably and not be quick to judge that his friend intended to taunt him or speak negatively about him and in this way it will cause him to speak positively.

There is Crying and Crying

"For you have wept in the ears of Hashem, saying: Who will feed us meat? for it was better for us in Egypt! So, Hashem will give you meat and you will eat" (Bamidbar 11:18)

The Ohr Hachaim HaKadosh zya"l asks, surely this is the way that when a person is faced with troubles he cries to Hashem, so why were they punished for crying?

He answers that there is crying and there is crying. There is crying out of hope and entreating for mercy, crying with faith that Hashem will come to his aid. On the other hand, a person may cry out of despair, as if he has no hope, G-d forbid.

This was the claim on Bnei Yisrael, that they cried out of despair and a lack of faith. They said in a definite fashion, "Who will feed us meat?", there is no one who can help us! They did not pray and cry out of hope and faith, so their question was considered as heresy and a profanation of G-d's Name. This is why Hashem punished them.

Habit is a Great Detriment in Avodat Hashem

The verse tells us (Bamidbar 11:5-6) "We remember the fish that we ate in Egypt free of charge; the cucumbers, melons...But now, our life is parched, there is nothing; we have nothing to anticipate but the manna!".

This is very perplexing. Why would Bnei Yisrael prefer to eat cucumbers and melons rather than the manna? Do not Chazal tell us (Yoma 75a) that the manna contained every type of taste? Chazal also say (ibid), that women's jewelry, precious stones and pearls also came down together with the manna.

In addition, the manna was spiritual food that the Angels ate, as it says (Tehillim 78:25), "Humans ate the bread of angels". If so how come Bnei Yisrael did not marvel at the manna, and even spoke evil of it?

The answer lies in the power of habit. Even though one cannot describe Bnei Yisrael's great amazement when they experienced the miracle of the manna falling for the first time, and when they ate it and could taste any taste that they wished, they were certainly most enthused. But slowly the power of habit captured the place of the miraculous, which is why they started becoming oblivious to the great good that it contained.

A person should learn from His Creator's attributes. In the Shacharit prayer, we say in the blessing of 'Yotzer Or', "In His goodness He renews daily, perpetually, the work of creation". Every single day Hashem renews the remarkable creation and breathes the spirit of life into it. So too it is incumbent on man when performing mitzvot and studying Torah, to rekindle his enthusiasm in the service of Hashem, as if it is his first time performing this holy service.



A NOVEL LOOK AT THE PARSHA

"Why did you not fear to speak against My servant Moshe?"

(Bamidbar 12:8)

Miriam was disgraced in front of all Bnei Yisrael for speaking disparagingly about Moshe Rabbeinu a"h, even though Moshe, out of his great modesty, did not hold it against her. The extent of his modesty is demonstrated in this week's Parsha, with the incident of Eldad and Medad who prophesied in the camp. What was Moshe's response? "Would that the entire people of Hashem could be prophets"!

Chazal have instructed us as to the appropriate behavior with Talmidei Chachamim, by saying (Avot 2:10) "but beware of their glowing coal lest you be burnt – for their bite is the bite of a fox, their sting is the sting of a scorpion, their hiss is the hiss of a serpent, and all their words are like fiery coals".

Concerning this directive 'beware of their glowing coal', a horrific story is related about the owners of the Slavita printing press. Rabbi Moshe, son of Rabbi Pinchas of Koritz, and his sons, trained and specialized in the printing profession, were advised to establish a printing press in the city of Slavita, where they could print an impressive edition of the entire Talmud.

At the outset of this holy endeavor, Rabbi Moshe and his sons turned to the Gedolei Hador asking for a written agreement that for ten years from the day they finish printing the Talmud in the Slavita printing press, no other person would be granted permission to print the Shas, in line with the prohibition of overstepping someone else's livelihood.

The Gedolim agreed, among them the Chatam Sofer, the Gaon Rabbi Akiva Eiger, and other Rabbanim. And so, over the next five years, Rabbi Moshe and his sons merited printing the entire Talmud in great splendor. On its completion, many people quickly bought the Shas, and within a few years, nearly all the copies were sold. Rabbi Moshe, and his sons who were

his partners in the business, deliberated printing another edition of the Talmud. But they were told that Rabbi Menachem Man Rohm of Vilna, had also decided to print the Talmud in Vilna, even though ten years had not yet elapsed from when they had finished printing the Talmud in Slavita.

They turned to the Gedolim, among them the Gaon Rabbi Akiva Eiger, demanding that they declare their disagreement, despite their initial consent to the Vilna printing.

After Rabbi Akiva Eiger heard the claims of both sides, he ruled that since the Slavita printers had sold almost all their printed copies, and since the Vilna printers had expressed their willingness to buy all remaining copies at a said price, the Slavita printers cannot detain the Vilna printing, and the Rohm family have permission to print a new edition of the Talmud in Vilna. Even though there were several Rabbanim who defended the Slavita printers, the ruling of Rabbi Akiva Eiger, in favor of the Vilna printers, was the accepted ruling.

But Rabbi Moshe and his sons, noting that there were some Rabbanim who justified their stance, erred and listened to the advice of unscrupulous people. They announced publicly that one should not rely on Rabbi Akiva Eiger's ruling since he is already elderly and it is his son Rabbi Shlomo Eiger who directs all his actions. This statement greatly angered Rabbi Akiva Eiger and despite his typical humility, he stood facing the holy heichal and out of pain and aggravation declared, "Master of the world, I learn Your Torah, and according to Your Torah I rule. Even if I am prepared to forgo my honor, do not forgo the honor of Your Torah!" and these people should be punished.

At that time a terrible thing occurred. One of the workers of the Slavita press, a professional bookbinder who bound the Talmud, hung himself in the printing house in a state of drunkenness and recklessness and died. The maskilim used this incident to inform on the Jews, and reported to the authorities that this worker was hung by the owners of the printing press.

Out of their great hatred for the Jews which bubbled in their blood, the Russian government fell on this opportunity and imprisoned the brothers. Day after day, for three long years, they were subjected to exhaustive interrogations, while they

languished in prison with robbers and murderers, amid terrible afflictions. In the end, the cruel verdict was laid forth: The brothers would have to pass between two rows of Russian soldiers, each of whom would hold a whip in his hand, and each of the brothers would receive one thousand five hundred lashes. If they would remain alive after suffering through this torture, they will be exiled to Siberia for the rest of their lives.

On Erev Rosh Chodesh Elul 5599, the cruel verdict was carried out. In the town square two rows of soldiers, one opposite the other, stood to attention, brandishing whips in their hands. Each row numbered two hundred and fifty soldiers and each brother had to pass between the narrow passageway three times while absorbing the whips and lashes. The soldiers approached the first brother and undressed him completely. Only his white kippah remained on his head, this was the only request that the Russian authorities had agreed to fulfil. Quietly, he placed his spirit in G-d's hand, and with his hands tied and body naked, he offered his back...

Three times he walked up and down between the rows of soldiers and remained alive. After taking him to the hospital, it was the second brother's turn. He too received one thousand five hundred lashes. This cruel decree hastened the end of their father's life, and in the year 5600 he passed away. After much effort and bribing on the part of the Chassidim of Koritz and Slavita, Nikolai the tyrant agreed to pardon the brothers, and their Siberian exile was exchanged for life imprisonment in Moscow. Only after Nikolai's death were the brothers freed.

These brothers accepted the decree upon themselves, realizing that it was a punishment for insulting the honor of the Gaon Rabbi Akiva Eiger. They would repeat the Mishna, "Warm yourselves by the fire of the Sages, but beware of their glowing coal lest you be burnt – for their bite is the bite of a fox, their sting is the sting of a scorpion, their hiss is the hiss of a serpent, and all their words are like fiery coals".

MEOROS RAMCHAL BEHAALOSCHA

The Secret of Laundering the Garments

The *Ramchal* tells us that the supernal attribute of *Malchus* is called a *begged* or garment because it clothes all of the other attributes or *sefiros* [encompassing them and including them within]. Since it has this aspect of a garment [just as a garment clothes the body *Malchus* clothes the corpus of the *sefiros*], the forces of darkness known as the *sitra achra* the other side of impurity, has a greater grasp and hold onto *Malchus*, just as they can grab hold of a garment more easily then latching onto the body itself.

When our *pasuk* says “take the Leviim,” (*Behaaloscha* 8:6-9) it means that we are embarking on a rectification to repair the *gevuros* through *chassadim* – repairing strength and might by loving kindness and this is a form of sweetening or *mituk*. Therefore, the *pasuk* says: Take the Levites who are an aspect of *gevurah* – symbolizing the supernal attribute of strength and might and “purify them,” with *chessed* and loving kindness by “sprinkling them with waters of *chatas*.”

It is well known that the left side represents the *gevuros* – might and strength as well as the feminine aspect of a passive receiver. So long as the left side needs repair so does the feminine attribute of *Malchus* also need repair. Now that we are rectifying one we are also rectifying the other.

Therefore, by purifying the *leviim* and sprinkling them, part of this process is now to launder their garments as well.

This is the secret of laundering their garments – it refers to the spiritual lights of *Malchus* repaired, purified and refined – cleansed from the external forces of darkness.

Gut Shabbos.



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