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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)

❁ **BEHAALOSECHA** ❁

❁ CHASSIDUS ON THE PARSHA ❁

Ahava Rabba

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 *mashpia*, 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

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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.

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.



OHR HACHAIM

“The gates of heaven opened up and I saw G-dly visions, the Creator of the four corners of the earth, and I gazed and meditated upon that which I had permission to, and began to explain at the beginning of Hashem’s holy words” Ohr HaChaim, Bereishis

Praises for the Ohr HaChaim HaKodosh

He Heard Maamad Har Sinai

The *Rebbe* from Komarna, in *Heichal HaBerocha* on *Parshas Beshallach*, writes, “There are those who even today merit to refine and purify themselves to the point where they are totally good so that evil has no hold on them at all.”

Some of the great *Tzaddikim* who merited this level include the *Arizal*, Rav Chaim Vital (his *talmid*), Rav Elozor Azkari (*mechaber* of *Sefer Charedim*), the *mechaber* of *Ohr HaChaim*, Rav Chaim *ben Attar*, and after them the holy Rav Yisrael *Ba'al Shem Tov* and his *talmidim*.

They all merited to actually experience and hear *Maamad Har Sinai*, the great loud voice that never ends and continues until this day, the thunder, the sound of the *shofar* calling out *Anochi Hashem Elokecha*, the voice that comes from the light of *Eitz Chaim* teaching *Toras Chaim*. And the *Ba'al Shem's talmidim* testified that they were so refined that they heard *Maamad Har Sinai* with lightning and thunder and the sound of the *shofar* and *Anochi Hashem Elokecha* – all from the mouth of *Hashem* Himself.



Chaim

In the year 5693, Rav Avrohom Yaakov of Boyan-Lemberg visited *Eretz Yisrael* and went to prostrate himself at the *tziun* of the *Ohr HaChaim HaKodosh*, accompanied by *Chassidim* and his *talmid* Rav Moshe Brim. When they reached the *tziun*, the *Rebbe* prostrated himself for a long hour upon the *tziun*, his mouth working endlessly, his lips speaking soft words that none could hear. Rav Moshe Brim, however, was able to just make out that the *Rebbe* was reciting all the *pesukim* that contained the word *Chaim!* (*Shenos Chaim*)



The Holy Lights Of The Ohr Hachaim

“When you light the candles, all seven flames should face the center of the Menora” (8:2).

The *Ohr HaChaim* cites the statement of *Rav* in the *Gemora Shabbos 22* that the *Menora* served as a testimony that the *Shechina* dwells among Klal Yisrael. Surely the *Menora's* purpose was not to give any light; proof for this is that for the forty years that Bnei Yisrael traveled in the desert, *Hashem* was their source of light. Obviously the purpose of the *Menora* in the *Bais HaMikdosh* is not to give light. *Rav* explained that the testimony that the *Menora* gave was its miraculous *Ner Maarovi*, its westernmost candle, which contained the same exact measure of oil as all the other candles, yet always burned longer. The *Kohen* would always begin with that candle and end with that candle; it was an everlasting flame.

The *Ohr HaChaim* asks if the entire purpose of the *Menora* is for the miracle of the *Ner Maarovi*. If so, why do we need seven candles? For the flames of the candles to face the center you need only three candles: the center *Ner Maarovi* and one candle on either side. The *Ohr HaChaim* answers that a proper *Menora* needs seven candles and that this hints at a wondrous idea:

The seven candles represent the seventy nations of the world with Klal Yisrael at their center. All the nations face toward and illuminate Klal Yisrael and even when all their lights eventually fade and fail, still Klal Yisrael shines on and its flame never goes out.

Candles shine best at night, and night represents *Golus*, whereas the *Geula* is like the morning after. So too during exile, the nations shine brightest, but when the flames of the nations go out during the day of redemption, the light of Klal Yisrael endures and shines.



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

[תְּפִילָה הַנִּמְצָאת בְּסֵפֶר אֶלֶף הַמִּגּוֹן מִבַּעַל הַפֶּלֶא יוֹעֵץ עַל פְּרִשְׁת וַיֵּצֵא עָמוּד כ"ד]

הַרְיֵנִי מִדְּלִיק נֵר זֶה לְמִנוּחַת וּלְעִלּוּי נַשְׁמַת אָבִי / אִמִּי מוֹרְתִי / הַצַּדִּיק _____
בְּ/בֵּית _____, יְהִי רְצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאַלְקֵי אֲבוֹתֵינוּ, שֶׁתִּקְבַּל בְּרַחֲמִים
וּבְרָצוֹן כָּל מַעֲשֵׂה הַטּוֹב שְׁאַנִּי עוֹשֶׂה, בֵּין בְּמַחֲשָׁבָה, בֵּין בְּדִבּוּר, בֵּין בְּמַעֲשֵׂה וַיְהִי הַכֹּל
לְזָכוֹת וּלְמִנוּחַת וּלְעִלּוּי לְנַשְׁמוֹת עַמְךָ יִשְׂרָאֵל, וּבְפָרֵט לְנַפְשׁ רוּחַ וְנַשְׁמָה שֶׁל אָבִי / אִמִּי /
צַדִּיק _____ . יְהִי רְצוֹן שְׁתֵּהֵינָה 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



YAHRZEITS BEGINNING SHABBOS BEHAALOSECHA

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

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

19th of Sivan ~ Begins Friday Night (Jun 21st)

- * **Rav Shmuel ben Rav Mordechai Hominer** of Yerushalayim, *mechaber* of *Eved HaMelech* on the *Chumash*, and *Ikarai Dinim*, a summary of the laws of *loshon hora* with analysis;
- * **Rav Yehuda ibn Ben-Attar** (1656–1733/5493). He was a *talmid* of Rav Vidal HaTzorfati and Rav Menachem Serero. He was the *Rav*, the *Av Bais Din* and the *Rosh Yeshiva* in Fez for forty years. His book *Minchas Yehuda* is his commentary on the *Torah*. He was greatly praised by the *Chida* in *Shem HaGedolim*, from the same family as the *Ohr HaChaim*, (5493/1733);
- * **Rav Menachem Nachum** of Skver-Boro Park, (5706/1946).

20th of Sivan ~ Begins Motzai Shabbos (Jun 22nd)

- * **Rav Yechiel Michel** *ben* Rav Elozor of Nemirov HY”D. He is the *mechaber* of *Shivrei Luchos*. He was killed together with the whole town of Nemirov (approximately six thousand Jews) on the first day of the *Tach V’Tat* massacres. This is commemorated even today by some who fast and say *Slichos*. The 20th of *Sivan* is observed as a fast day by certain communities, due to the hundreds of thousands of Jews killed *Al Kiddush Hashem* in the *Gezeiras Tach V’Tat* (years 5408–5409, 1648–1649), also known as the Chmielnitzki massacres. There are special *Selichos* said and *Vayichal* is read. These can be found in some *siddurim*, such as *Siddur Tefilla Yeshora*, the Berditchever *Siddur* and also is found in the Breslov Customs. The massacres started in Nemirov, Ukraine, on the 20th of *Sivan* when they slaughtered the entire Jewish community. The Berditchever *Siddur* says that is why this date was picked as a fast day and points out that the 20th of *Sivan* never falls out on *Shabbos*. Afterward, the massacres spread out to other parts of the Ukraine, Russia and the area known as the Jewish Pale. This happened during the life of the *Shach*, *Tosefos Yom Tov* and many other great *Tzaddikim*. There were many other great *Tzaddikim* killed during the massacres, including Rav Shamshon Ostropolier (3rd of *Av*). *Yesod Veshoresh Ha’avoda* says one should think about the terrible torture and suffering these people went through and all the *Torah* that was not learned because they were killed, (1648/5408);
- * **Rav Tzvi Hirsch** of Nadvorna, the *Tzemach Hashem LaTzvi*, (1801/1802);
- * **Rav Chaim Mordechai Labaton**, *mechaber* of *Nechach HaShulchan*, (1780–1869/5629). The son of Luna and Helfon Labaton, he became chief *Rav* and *Av Bais Din* of Aleppo. Rav Chaim Mordechai married Morhava and had three sons, Helphon, Eliezer and Joseph Labaton, all of whom became *Rabbonim*. At age seventy, Rav Chaim Mordechai was disturbed that he did not have a daughter. After much discussion, he decided to marry a younger woman, who could bear him daughters. Sure enough, his wife bore him a daughter, Luna, who was wed to Rav Ezra Suede, (5629/1869);
- * **Rav Elozor Flecklesh**, *mechaber* of *Teshuva M’Ahavai*, (5586/1826);
- * **Rav Feivish Shneebalg** of London, (5760/2000);
- * **Rav Yisrael Dan** *ben* Rav Shmuel Eliyohu Taub, the Modziter *Rebbe* and *mechaber* of *Nachlas Dan*, (1928–2006). He was born in Warsaw, and immigrated to Eretz Yisrael with his family at the age of seven. In 1950, he married Rochel, the daughter of Rav Shmuel Aharon Shadrovitzki from Bialystok. He became *Rebbe* upon the passing of his father, the *Imrei Eish*. He led his *Chassidim* for many years from his *Bais Medrash* in Tel Aviv, and in 1995, he moved to a new location in Bnei Brak. He was also a member of the *Agudas Yisrael Moetzes Gedolei HaTorah*. He was buried next to the *kever* of his father on Har HaZeisim. The Modzitz dynasty descends from Rav Yechezkel of Kuzmir, Poland, who was a *talmid* of the *Chozeh* of Lublin. Rav Yisrael Dan was Rav Yechezkel’s grandson’s great-grandson. The tradition of composing and singing *niggunim* was started by the second Modzitzer *Rebbe*, known as the Zvoliner *Rebbe*, Rav Shmuel Eliyohu.

✧ 21st of Sivan ~ Begins Sunday Night (Jun 23rd)

- * **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 Monday Night (Jun 24th)

- * **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 Vosner'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 Yochanon, 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 Tuesday Night (Jun 25th)

- * **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 *Piazeczna 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 Lizhensk 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 Lizhensk, 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 Balandov.

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 Balandov, (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 Wednesday Night (Jun 26th)

- * **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 Thursday Night (Jun 27th)

- * **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).



❁ 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 Tzvi Hirsch Ben Sholom Zelig of Nadvorna, 20th of Sivan

Talmid of the Maggid of Mezritch

Sell Your Shtreimel for a Copy!

The *Divrei Chaim* of Sanz used to say that one should be willing to pawn his *Shtreimel* to acquire a copy of the *Maggid* of Nadvorna's *sefer Tzemach Hashem LaTzvi*.

(*Luach HaHillula*)



His Mikve Was Used by Neshomos Instead of the Fiery River Dinur

The Tosher *Rebbe* said that the *heilige Ropshitzer Rav* used to keep the *sefer Tzemach Hashem LaTzvi* within sight at all times and it never left his table. He also related that Rav Yitzchok Isaac of Zidatchov had a daily *shiur* with time set aside each day to study the *sefer*. He greatly praised his words and said they were exceedingly profound.

The Tosher *Rebbe* told how when Rav Bertzi, the father of Rav Mordechai of Nadvorna, moved there, he used the *mikve* of the *Maggid* Rav Tzvi Hirsch daily. When the *mikve* was not in use the rest of the day and the night, the building was locked and the waters of the *mikve* remained covered by a heavy wooden board as was customary in those days. One day, the *shamash* came

to Rav Bertzi to report a strange and inexplicable phenomenon: although the door was locked, he kept finding the board moved as if someone had entered during the night and *toiveled* in the *mikve*.

“But it’s impossible – how could that be?” asked the *shamash*.

Rav Bertzi’s reply startled the *shamash* even more. “The *neshomos* from the *Olom HaElyon* (the upper worlds) must immerse in the fiery river Dinur. Instead, some of them came here and immersed in the *mikve* of the *Tzemach Hashem LaTzvi*, whose waters are equivalent!”

This phenomenon also continued during the days when Rav Mordechai of Nadvorna was *Rebbe*. The *neshomos* continued to immerse in the holy *mikve* where the *Tzemach Hashem*, Rav Tzvi Hirsch, Rav Bertzi and Rav Mordechai used to immerse.

Rav Bertzi was adamant and careful that no change or innovation ever be made to the *Maggid*’s holy *mikve*, where the *neshomos toiveled* instead of Nahar Dinur. (*Avodas Avoda Sichos Kodesh* Vol. II *Behaalosecha* p. 313–314)



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 Issomor, 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 Issomor. Rav Issomor 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 *Cleveland* of Raanana, *shlit"á*, 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)



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 טערקלטיוב זי"ע מבריד
אשת הרה"ח מו"ה אברהם חיים ע"ה גאלדענבערג

She was a Holocaust survivor who never let that period of time define her life. Although she lost most of her family - 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"ח לפ"ק
תמליץ טוב בעד משפחתה היקרה
ותקים לתחיה לקץ הימין מהרה
ת'נ'צ'ב'ה'

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

לזכר נשמת

יעקב יצחק בן שושנה אסתר

לרפואה שלימה

רוני דינה בת סימי

דוד בן שרה

לזוג הגון במהרה

אלישבע נעמי בת רחל

להצלחת

הג"ר נחום צבי בו רחל ומשפחתו

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



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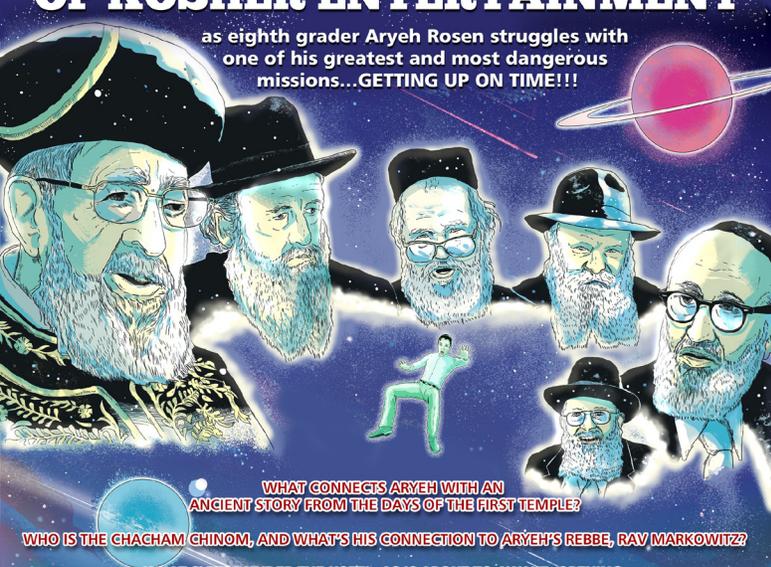
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