

ME'OROS HA'TZADDIKIM

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

Kedushas Levi, Parshas Noach (Bereishis 7:1)



BAMIDBAR ~ SHAVUOS



❖ CHASSIDUS ON THE PARSHA ❖

Dvar Torah

Sources of Illumination

When Moshe took a census of the Jewish people, *Hashem* instructed him not to include the members of the tribe of Levi in the census. Rather, they were to be counted separately. Why were the *Levi'im* set apart from the rest of the Jewish people?

The Jewish people have a direct connection to the *Torah* in that every single Jewish person corresponds to a particular letter in the *Torah*. A person's body is made up of six hundred and thirteen major components: two hundred and forty-eight limbs and organs and three hundred and sixty-five circulatory vessels, all of which are meant to be used in the service of *Hashem*. A person also has six hundred and thirteen components in his spiritual anatomy. These are the six hundred and thirteen *mitzvos*, which are actually six hundred and thirteen sources of spiritual illumination that connect a person to *Hashem*.

These six hundred and thirteen sources of spiritual illumination are the conduits for the divine emanations that descend into the minds of the people who fulfill them. With the power of the intellect, a person can then perceive the divine emanations flowing into his life. But in actuality, the ultimate Source of these emanations is far beyond the conception of the human intellect, which can only perceive the emanations when they come into the realm of his rational perception. Some people, however, have the ability to perceive the emanations as

they derive from their supernal sources. This perception is beyond the rational, and usually, it takes the form of prophecy. It has to be shown.

This explains an interesting distinction between the *Mishkon* and the *Menora*. Regarding the *Menora*, the *Torah* tells us (*Bamidbar* 8:4) that Moshe made the *Menora* according to the image *Hashem* had shown him. We find no such comment regarding the *Mishkon*. Why? It is because the *Mishkon* is a microcosm of the world and contains within itself the six hundred and thirteen points of spiritual illumination, which can be perceived by the rational mind. But the *Menora* represents the supernal sources of the illumination, which cannot be perceived with the intellect and therefore had to be shown to Moshe by *Hashem*.

Within the Jewish people, we also find this symbolic division. The Jewish people as a whole represent the aspects of the divine emanations that can be perceived by the intellect. The *Levi'im*, however, represent a sensitivity to the higher sources of illumination, and therefore, they must be counted as a separate entity.



Story

The Kozhnitzer *Maggid*, one of the leading *talmidim* of Rav Levi Yitzchok, was destitute. He did not even have enough money to pay for the most basic necessities. In desperation, he traveled in the middle of the winter to Zhelichov, where Rav Levi Yitzchok was serving as *Rav* at the time.

"What shall I do?" he said to Rav Levi Yitzchok.

Rav Levi Yitzchok did not have an immediate answer for the *Maggid*. They discussed the situation and the different available options, but they did not come to a resolution.

After the meeting the *Maggid* prepared to leave. He waited until the wagon driver arrived, and then he bid farewell to Rav Levi Yitzchok.

"Not yet," said Rav Levi Yitzchok. "Come, I will escort you to the wagon."

The *Maggid* bundled up against the biting cold in his threadbare winter coat lined with ratty pieces of fur discolored with age. Rav Levi Yitzchok wore only a thin house robe; he did not bother to put on a coat just to walk the *Maggid* to the wagon.

"Come, let us go for a walk," Rav Levi Yitzchok suddenly said to the *Maggid*.

Rav Levi Yitzchok took the *Maggid's* arm, and they walked down the street. After a while, Rav Levi Yitzchok began to shiver from the cold.

"Could I borrow your coat?" he said to the *Maggid*.

"Of course," said the *Maggid*. He quickly took off his coat and helped Rav Levi Yitzchok into it.

"This is much better," said Rav Levi Yitzchok, and they continued their walk.

The *Maggid* was now the one who was left exposed to the bitter cold, and fairly soon, his teeth were chattering loudly.

"It sounds as if you are cold," said Rav Levi Yitzchok. "Here, take your coat and put it back on, and from this moment on, may you know only comfort and warmth."

As the *Maggid* put on his coat, he felt enveloped in a blanket of spiritual illumination

and warmth. He returned to Kozhnitz refreshed and encouraged, and from that time on, never suffered privation again.



SHAVUOS

Reaching for Illumination

Rav Levi Yitzchok was once on a long journey that took him through the distant city of Pressburg. The purpose of his journey was to raise money for *hachnossas kalla*, to help indigent Jewish girls to marry. Rav Levi Yitzchok arrived in Pressburg tired and hungry after not having eaten for two days. Nonetheless, even before he settled into his room at the inn, he first went to pay his respects to the *Rav* of the city.

At that moment, Rav Meir, the Pressburger *Rav*, was sitting in his study, huddled over a difficult passage in *Tosafos* whose meaning stubbornly eluded him. When Rav Levi Yitzchok was shown into the room, the *Rav* absentmindedly waved him to a chair and continued to pore over the passage in *Tosafos*.

Finally, he sighed and looked up at his guest. "*Sholom aleichem*," he said. "Welcome to Pressburg."

"*Aleichem sholom*," said Rav Levi Yitzchok.

"Tell me, are you a *Talmid Chochom*? Do you know how to learn?"

"If I were sitting as comfortably as the Pressburger *Rav*," said Rav Levi Yitzchok, "and I had eaten a good meal, I might also be able to learn something."

"I'm so sorry," said the Pressburger *Rav*. "You must be tired and hungry from your journey. I'll bring you something to eat right away."

Within minutes, platters of fruit and pastries appeared on the table in front of Rav Levi Yitzchok.

"Please, take whatever you wish," said the Pressburger *Rav*, and he returned his attention to the words of *Tosafos*.

Rav Levi Yitzchok, however, did not touch any of the food. Instead, he waited patiently for the Pressburger *Rav* to finish his perusal of the commentary. Eventually, the Pressburger *Rav* sensed that his guest was not eating, and he looked up in puzzlement.

"What's this?" he asked. "Why aren't you eating anything? Is there a problem? I assure you that everything is absolutely kosher."

"Yes, there is a problem," said Rav Levi Yitzchok. "The *Gemora* asks (*Berochos* 35a) why one *pasuk* states (*Tehillim* 24:1) that the land belongs to *Hashem* and another states (*Tehillim* 115:16) that He gave the land to people. And the *Gemora* answers that before a person makes a *berocha* the food belongs to *Hashem* but after he makes the *berocha* it belongs to him. Since you haven't made a *berocha* yet on any of this food, it is not yet yours, so how can you give it to me?"

The Pressburger *Rav* was impressed. He took some of the food and made the appropriate *berochos*. Only then did Rav Levi Yitzchok allow himself to eat and drink.

"So it seems that you are a *Talmid Chochom*," said the Pressburger Rav.

"If someone tells me *Divrei Torah*," said Rav Levi Yitzchok, "I can usually understand them. Is there a particular subject you would like to discuss?"

"I am having a very difficult time with this passage in *Tosafos*. Would you take a look? Perhaps the meaning will be clear to you."

Rav Levi Yitzchok studied the *sefer* for a few minutes, his brows knit in deep concentration, but he could not find illumination. He closed his eyes and began to say *Tehillim* with such concentration and fervor that he soon lost himself in paroxysms of ecstatic devotion. To the astonishment of his host, he fell to the ground and rolled around, oblivious to his surrounding, until he came to a stop under the table.

Eventually, he grew calm and lay still under the table for a long time. Then he pulled himself to his feet and returned to his chair.

"This is what *Tosafos* is saying," he said, and proceeded to explain until the words shone with perfect clarity.

"All right, you've explained the *Tosafos* to me," said the Pressburger Rav, "but can you also explain to me what just transpired here?"

"At first I tried to figure out the meaning of the *Tosafos*," said Rav Levi Yitzchok, "but when I saw that I could not, I said *Tehillim* and *davened* to *Hashem* that the *mechaber* of that *Tosafos* should come down and explain his intentions to me. And he did. He came and explained it to me, and I explained it to you."



The word *atzeres*, retention, is applied to the *Yom Tov* of *Sukkos* at its conclusion; the eighth day is called *Shemini Atzeres*. It is also applied to the *Yom Tov* of *Shavuos*, which is called *Atzeres*. But it is not applied to the *Yom Tov* of *Pesach*. Why is this so?

It is well-known that on every *Yom Tov* a great stream of *hashpo'os* (divine emanations) flows forth from Heaven and cascades over the Jewish people. It is our responsibility to grasp these emanations and retain them even after the *Yom Tov* has passed. This is the work of *atzeres*. But this is a very difficult task to accomplish.

On the day of *Shemini Atzeres*, however, after the Jewish people in the Wilderness passed through *Rosh HaShana* and *Yom Kippur*, after they sat in the hallowed *sukka* for seven days, they reached a purified spiritual level that enabled them to retain the emanation. Therefore, the eighth day is called an *atzeres*. Similarly on *Shavuos*, when they have experienced *Pesach* and have gone through the days of the *Omer*, they also reached an exalted spiritual level and could aspire to retain the divine emanations. Therefore, *Shavuos* is also characterized as an *atzeres*.

Pesach, on the other hand, was a time when the Jewish people were not yet completely cleansed of the contamination of Egypt and the vessels for retention were not yet perfected, and therefore, *Pesach* is not characterized as an *atzeres*.



הילולא

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

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

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

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

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

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

Hebrew Tefilla for Lighting a Yahrzeit or Hilula Candle

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

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

Translation:

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

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

4) Study some of his teaching or writings.

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





❁ GEDOLIM BE'MISASAM YOSER ❁



Yahrzeits Beginning Shabbos Bamidbar

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

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

❁ 4th of Sivan ~ Begins Friday Night (May 14th)

- * **Rav Yeshaya Naftoli Hertz** of Dinov, *mechaber* of *HaNosen Imrei Shefer*, born in approximately 1838 to Rav Dovid Dinov (the *Tzemach Dovid*), who was the son of Rav Tzvi Elimelech, the *Bnei Yissos'chor*. After his father's *petira* in 1874, he succeeded him as *Rav* of Dinov and *Rebbe* of the *Chassidim*, (5648/1888);
- * **Rav Avrohom Wolf** of Wolf's Seminary in Bnei Brak, (5739/1979).

❁ 5th of Sivan ~ Begins Motzai Shabbos (May 15th)

- * **Rav Ze'ev Wolf** of Zhitomir, the *Ohr HaMeir*, (5557/1797);
- * **Rav Chaim Yaakov Safran**, *Admor* of Komarna, (5729/1969);
- * **Rav Eliyohu** of Ziditchov, (5635/1875);
- * **Rav Uri Shraga Kellerman**, *Ram* in *Knesses Chizkiyohu*, Kfar Chassidim, (5753/1993).

❁ 6th of Sivan ~ Begins Sunday Night (May 16th) – 1st night of Shavu'os

- * **Dovid HaMelech**, 837 BCE, (*Shabbos* 30a, *Yerushalmi*, *Chagiga* 2:3). Dovid *HaMelech* was born in 907 BCE in *Eretz Yisrael*, and was *niftar* in 837 BCE on *Shavu'os*. His seventy years of life were transferred to him from Odom's original thousand years. In his lifetime, Dovid, shepherd, musician, warrior and king, earned his place as one of the seven *Merkovos* (Chariots). He is our *Merkova* for the *Sefira* of *Malchus* (kingship). When Shmuel *HaNovi* realized that Shaul and his descendants would not continue to rule over *Eretz Yisrael*, he went looking for another candidate, and found red-headed Dovid, a shepherd, the youngest son of Yishai. Shmuel then took a flask of oil and poured it onto Dovid's head. This is called "anointing" – in Hebrew *moshach*, which is where the word *Moshiach* or Messiah comes from. Shaul *HaMelech* was still in power, but the moment that Dovid was anointed, "the spirit of *Hashem* left Shaul" and he fell into a black depression. To help relieve his pain, Shaul's advisors decided to bring in a harpist, reasoning that listening to music would make the king feel better. Dovid the shepherd was the one chosen. He had a sweet voice and played the harp beautifully and his playing relieved Shaul *HaMelech*, who did not know that this youth would soon replace him. During this time, *Eretz Yisrael* was constantly at war with the *Pelishtim*, who brought forward their massive champion, Goliath, a seasoned and powerful warrior who taunted *Bnei Yisrael*. Shaul had no such champion to send forth against him, but Dovid the shepherd, through unwavering faith, killed Goliath with a stone from his catapult. When Dovid was praised, however, Shaul became jealous, especially after a song was composed about Dovid and became very popular: "Shaul has slain his thousands, and David his tens of thousands."

One day, Dovid was playing the harp when Shaul, in a rage, threw a spear at him. Dovid eluded him twice, but Shaul hunted him all over the country, and Dovid had to go into hiding. Shaul and his sons were killed in battle against the *Pelishtim*, however, and

Dovid became king, ruling for forty years. The hereditary bloodline of Dovid *HaMelech* will become the only legitimate royal bloodline in Jewish history. From Dovid will come all the future kings of Yehuda and ultimately, at the end of history, the *Moshiach*. Dovid *HaMelech* was the father of several sons. During his reign, he erred in his relationship with Bas-sheva, the wife of one of his generals, and sending her husband (or divorced husband) to die in battle (although *Rashi* states emphatically “that those who say Dovid sinned are mistaken”). He did *teshuva* but was punished nonetheless for these actions when one of his sons died in infancy, and some of his other sons revolted and tried to kill him. His marriage with Bas-sheva produced Shlomo *HaMelech*, however, who became the next king of *Eretz Yisrael* (thus proving that his relationship was not sinful). Dovid’s first and foremost drive was to have a relationship with *Hashem*. We get a glimpse of the beauty of his soul when we read *Tehillim*, most of which he wrote. Dovid *HaMelech* is exemplified by his total faith in *Hashem*, and his book, *Tehillim* (Psalms), is a testimony to his awesome wisdom;

- * **Rav Chaim** *ben* Betzalel, an older brother of the *Maharal* and a *talmid* of the *Rema* in Cracow, (5348/1588);
- * **Rav Yisrael** *ben* Eliezer, *Ba’al Shem Tov* (Master of the Good Name) or *Besh’t* in short (1698–1760), mystical *Rebbe*, considered to be the founder of *Chassidus*. He was born on the 6th of *Sivan* 5520 (1698) in West Ukraine or Poland, and also passed away on the 6th of *Sivan* (May 22, 1760). It appears that his parents were poor, upright and pious. He was born miraculously when his parents were very old and childless. His mother passed away during childbirth. At the age of three, the *Besh’t*’s father gave his son his last words before passing on: “Fear absolutely no one or no thing but *Hashem*, and love every single Jew no matter who he/she is and no matter what he/she is doing.”

After Rav Yisrael became an orphan, the Jewish community of Tluste (near Zalischyky) adopted him, providing him with his basic needs. Often, after the conclusion of his studies at the local *cheder* (Jewish elementary school), he would wander into the fields and forests that surrounded the village to meditate and recognize the wonders of *Hashem*’s creation. In 1710, he finished *cheder* and became an assistant to a *melamed* (instructor in *cheder*). According to *Chassidic* legend, Eliyohu *HaNovi* appeared to him on his sixteenth birthday, and described to him the great effects the *tefillos* of simple folk had in Heaven. Sometime in 1712, Rav Yisrael became the *shamash* (sexton) of the local *shul*. The *Besh’t* was introduced to the secrets of *Kabbola* by Rav Odom *Ba’al Shem* of Ropczyce, who was a *talmid* of Rav Yoel *Ba’al Shem* of Zamość, the successor of Rav Eliyohu *Ba’al Shem* of Worms. The *Besh’t* became a leader at the age of eighteen, caring for the Jewish poor, and encouraging Jews to move to agrarian lifestyles as alternatives to the chronic poverty that was the lot of city Jews. When he was thirty-six years old in 1734, Rav Yisrael revealed himself to the world. Due to his recognized honesty and his knowledge of human nature, he was chosen to act as arbitrator and mediator for people conducting suits against each other; and his services were brought into frequent requisition because the Jews had their own civil courts in Poland at that time. Many of his *talmidim* believed that he came from the Davidic line, tracing his lineage to the royal house of Dovid *HaMelech*, and by extension to the institution of the *Moshiach*. He wrote no books, although many claim to contain his teachings. One available in English is the annotated translation of *Tzavo’as HoRivash*, published by *Kehos*. Some say his *Yahrzeit* is on the 7th of *Sivan*. Others say that his *Yahrzeit* is on the same day as Dovid *HaMelech*, to indicate he is his spark and reincarnation, (5520/1760);

- * **Rav Avrohom Sholom Halberstam** of Stropkov (1856–1940). The son of Rav Yechezkel Shraga Halberstam, he became *Rav* and *Av Bais Din* of Stropkov in 1897. He was called the “miracle *Rav* of Stropkov”. His *sefer*, *Divrei Sholom*, contains *Torah* wisdom, and relates the miracles that he wrought, (5700/1940);
- * **Rav Avrohom Mordechai Alter**, the *Imrei Emes* of Ger (1866–1948). The son of Rav Yehuda Leib (*Sefas Emes*) and a great-grandson of the *Chiddushei HaRim*, he was the third *Rebbe* in the Gur dynasty, the leader of over 250,000 *Chassidim* in pre-World War II Poland. In 1940, he managed to escape with three of his sons to *Eretz Yisrael*. He began to rebuild the Gerrer community in *Eretz Yisrael*, but he was *niftar* during the siege of Yerushalayim on *Shavuos*, 1948, (5708/1948);
- * **Rav Yehuda Rosner**, the *Imrei Yehuda* (1879–1944). Rav Rosner opened a *Yeshiva* in Szekelehd, which he headed throughout his years there. Although he was offered rabbinical positions in larger towns, he refused them on account of his *Yeshiva*. Szekelehd had only 120 Jewish families, and that allowed the *Rav* to dedicate most of his time and attention to the *Yeshiva*, which ultimately grew until, in the 1930s, it housed over three hundred *bochurim*, (5704/1944);
- * **Rebbetzin Devora Margulies**, wife of of Rav Lipa Margulies, *Rosh Yeshiva* of *Yeshiva Torah Temima* in Brooklyn (1924–2005). Born in the town of Marashvarshehl, Hungary, Rebbetzin Margulies was the daughter of Rav Binyomin Alter and Chaya Rochel Ruttner. Her mother was a direct descendant of the *Mareh Yechezkel*, (5765/2005).

7th of Sivan ~ Begins Monday Night (May 17th) – 1st night of Shavu’os

- * *HaNovi Hoshea ben Be’eri*;
- * **Rav Avrohom ben Avrohom**, the *Ger Tzedek* (Count Valentine Potocki) killed *al Kiddush Hashem* in Vilna, (5509/1749);
- * **Rav Aharon Tzvi Landau** of Biala, (5670/1910);
- * **Rav Zelig Reuven Bengis**, *mechaber* of Liflugos Reuven, *Av Bais Din* Yerushalayim (1864–1953). His father, Rav Tzvi Hirsch Bengis, was the *Rav* of the town of Shnippishok, Russia. At the age of seventeen, Rav Zelig Reuven went to learn in Volozhin under the *Netziv*. There, he learned *bechavrusa* with both Rav Boruch Ber Leibowitz and Rav Isser Zalman Meltzer. After several years in Volozhin, he married the daughter of Rav Chaim Tzvi Broide, the *Rav* of a town called Shverkina-Zhager and spent eight years in his in-laws’ home. Afterward, Rav Zelig Reuven became the *Rav* of Bodki, Lithuania. In 1937, Rav Zelig Reuven was asked to fill the position of *Av Bais Din* of Yerushalayim’s *Eida Chareidis*. When Rav Yosef Tzvi Dushinsky passed away in 1948, Rav Zelig Reuven succeeded him as *Rav* of the *Eida Chareidis* in Yerushalayim. He also served as the *Rosh Yeshiva* of *Yeshiva Ohel Moshe* in Yerushalayim, (5713/1953);
- * **Rav Shmuel Ehrenfeld** of Mattersdorf, (5651–5740/1891–1980).

8th of Sivan ~ Begins Tuesday Night (May 18th)

- * **Rav Moshe Blau**, *Agudas Yisrael* activist and a sixth-generation member of the Old *Yishuv*. He was the editor of *Agudah’s* local weekly, *Kol Yisrael*, and was the brother of Rav Amram Blau of *Neturei Karta*. From 1933–1945, Rav Blau headed the *Chareidi* community in Yerushalayim, working with *Yishuv* leaders in its dealings with the British Mandate authorities. In 1946, Rav Moshe Blau suddenly passed away in a very dramatic way, at the

age of sixty-one: He was on a boat on his way to Europe and the U.S. and passed away on the Mediterranean island of Messina, where he had been taken off the boat in an effort to perform an emergency operation. His body was flown to *Eretz Yisrael*, (5645–5706/1885–1946);

- * **Rav Yissochor Dov Goldstein**, head of *Kollel Shomrei HaChomos*, *mechaber* of the *Likutei He'oros* on the *Teshuvos Chasam Sofer*, (5748/1988);
- * **Rav Yehoshua Heschel Efrati** of Cholyov, *mechaber* of *Nachlas Yehoshua* on *Chumash*, (5612/1852);
- * **Rav Menachem Manish Safrin**, the Komarna *Rebbe* of Bnei Brak, (5750/1990);
- * **Rav Zalman Rotberg**, *Rosh Yeshiva Bais Meir*, Bnei Brak (1913–2002). Born in Lepnishock, Lithuania, to Rav Tuvia Rotberg, a close *talmid* of the *Chofetz Chaim*. Even before he was thirteen, Rav Zalman began to study in the Grodno Yeshiva under Rav Moshe Mordechai Shkop, the son of Rav Shimon Shkop. When he was fifteen he went to the *Mirrer Yeshiva*, where he became close to Rav Eliezer Yehuda Finkel and Rav Yeruchom Levovitz. He moved to *Eretz Yisrael* in 1936. In 1954, Rav Zalman moved to Bnei Brak where he began to serve as a *Ra"m* in the *Tiferes Tzion Yeshiva*. Following the *petira* of his father-in-law, Rav Meir Karelitz, in 1955, Rav Zalman established the *Bais Meir Yeshiva* in his memory. The *Bais Meir Yeshiva* opened in 1958 with six *talmidim*, and slowly developed into a large *Yeshiva*. In addition to his activities in *Bais Meir*, he was also a member of the *Moetzes Gedolei HaTorah* of *Degel HaTorah*. He taught *Torah* for over sixty years to thousands of *talmidim*, and produced legions of *Talmidei Chachomim* who themselves became *Gedolim* in *Torah* and *mussar*, (5762/2002);
- * **Rav Moshe Nechemia** *ben* Rav Meshulam Kahana, *mechaber* of *Sha'ar Sholom Yerushalayim*, (5647/1887).

9th of Sivan ~ Begins Wednesday Night (May 19th)

- * **Rav Yisrael** *ben* Rav Shmuel of Shklov (~1770–1839). He first came to study with the Vilna *Gaon* in 1797, only six months before the latter's *petira*. During that half-year, however, Rav Yisrael was a constant companion of the *Gaon*. Afterward, Rav Yisrael took upon himself to publish his teacher's works. Among Rav Yisrael's publications was *Be'ur Ha'Gra* on *Orach Chaim*. In 1809, Rav Yisrael led the third group from among the *Gaon's talmidim* to immigrate to *Eretz Yisrael*. Like its predecessors, the group settled in Tzefas, where the community of the *Gaon's talmidim*, known as the *Perushim*, numbered forty families. Rav Yisrael was sent back to Europe to fundraise for three years, during which time he published his own and the *Gaon's* commentaries on *Maseches Shekolim*. In 1814, Tzefas was struck first by a plague and then by physical disasters, and, in a matter of a few months, Rav Yisrael lost his wife, children and parents. He later remarried and began a second family, but the community of Tzefas continued to suffer at the hands of the Arabs and the Druze. The community was further decimated by an earthquake on January 1, 1837, which killed thousands of Jews throughout *Eretz Yisrael*. Rav Yisrael himself was *niftar* in Teverya. Among the works he left was *Pe'as HaShulchon*, a supplement to the *Shulchon Aruch* covering the laws pertaining to *Eretz Yisrael*, (5599/1839);
- * **Rav Yaakov Chaim** *ben* Rav Yitzchok Boruch Sofer, *mechaber* of *Kaf HaChaim*, (1870–1939). Born in Baghdad, Rav Yaakov Chaim studied there under the *Ben Ish Chai* and Rav Abdalah Somech. In 1904, he left for *Eretz Yisrael*. Once in Yerushalayim, he began to study in the kabbalistic *Bais Kel Yeshiva* in the Old City. This *Yeshiva*, founded by Rav

Gedalya Chayon, attracted many of the city's great kabbalistic sages, among them the *Rashash*, who eventually became its *Rosh Yeshiva*. In 1909, Rav Yaakov Chaim transferred to the newly founded *Shoshanim LeDovid Yeshiva*, located in the Bais Yisrael section of Yerushalayim. In addition to the *Kaf HaChaim*, he authored *Kol Yaakov* (on the laws of writing *Sifrei Torah*, *tefillin*, and *mezuzos*, as well as various *kavonos* required for the writing and the donning of *tefillin*), *Yogel Yaakov* (a compendium of the *Shabbos deroshos* he delivered while he was in *aveilus* for his father), and *Yismach Yisrael* (other *chiddushim* on the *Parsha*), (5699/1939);

- * **Rav Moshe ben Rav Naftoli Hirsch Rivkes** (or *Ravkash*), *mechaber* of *Be'er HaGola* on *Shulchon Aruch*. He was one of four great *Tzaddikim* of Vilna who lived at the tragic time of the massacres at the hands of the Cossacks in 1655, along with Rav Efraim (the *Shaar Efraim*), Rav Shabbsai Cohen (the *Shach*), and Rav Shmuel Koidenaver. Approximately 25,000 Jews were killed in and around Vilna, (5432/1672);
- * **Rav Yitzchok Isaac Eichenstein** of Ziditchov, Galicia (1805–1873) [*Hamodia* 2006 says 1804–1872], the only son of Rav Yissochor Berish (a *talmid* of the *Chozeh* of Lublin). He was the *mechaber* of *Likutei Maharya*. His uncle, Rav Tzvi Hirsch (the *Ateres Tzvi*, 1763–1831), was the first *Rebbe* of Ziditchov. Among the primary *talmidim* of Rav Yitzchok Isaac were Rav Yosef Meir of Spinka and Rav Sholom Mordechai *HaKohen* Schwadron. The next Ziditchover *Rebbe*, Rav Yehoshua Eichenstein (*niftar* 1940), moved from Galicia to Chicago in 1922, (5633/1873);
- * **Rav Avrohom Tzvi Perlmutter**, *Rav* in Warsaw, (5690/1930);
- * **Rav Aharon ben Rav Azriel Konvarti**, *Rosh Yeshiva HaMekubolim Bais Kel* in Yerushalayim, *Av Bais Din* of the *Sefardim* in Yerushalayim and *mechaber* of *Shailos Uteshuvos Kapei Aharon*, (5639/1879);
- * **Rav Moshe Asio**, known as the *Tzaddik* of Solonika. He wrote *Higgid Mordechai*, (5598/1838).

❖ 10th of Sivan ~ Begins Thursday Night (May 20th)

- * **Rav Eliezer ben Rav Shmuel Shmelke Roke'ach** of Amsterdam, the *Maaseh Roke'ach*, a descendant of Rav Elozor of Garmiza, (5501/1741);
- * **Rav Ezra Harari Raful**, *Mekubol* of the Syrian Aleppo community in *Eretz Yisrael*, (5696/1936);
- * **Rav Yishmoel HaKohen**. He was called the *Zera Emes*, which means “Seed of Truth”, (5571/1811);
- * **Rav Moshe** of Rozvadov, son of Rav Eliezer of Dzikov, (5654/1894).



❖ 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 Ze'ev Wolf of Zhitomir, 5th of Sivan

Rav Ze'ev Wolf HaLevi, Maggid in Zhitomir, was one of the closest talmidim of the Maggid of Mezritch.

Like many other Gedolim of his era, early biographical details are sketchy. He was drawn to the ways of Chassidus in his younger years and traveled to the court of the Maggid in Mezritch. From then on, he was totally devoted to the ways and Avodas Hashem he learned from his Rebbe. Among the Chassidim of the Maggid who were close with Rav Ze'ev Wolf were Rav Menachem Mendel of Vitebsk and Rav Aharon of Karlin.

Initially, Rav Ze'ev Wolf did not wish to support himself through Torah, so he opened a wine business.

The Mezritcher Maggid, seeing the greatness of his talmid, Rav Ze'ev Wolf, and noting how he spoke to the other Chassidim, instilling in them middos tovos, Avodas Hashem and Chassidus, appointed Rav Ze'ev Wolf as a Maggid in his hometown of Zhitomir to expound on Torah and teach the public.

Besides serving as Maggid, Rav Ze'ev Wolf was noted for his exalted ways,

and many talmidim and Chassidim gathered to hear his pearls of wisdom. He founded a Bais Medrash in Zhitomir.

Rav Ze'ev Wolf was close to Rav Yaakov Yosef of Polnoy, the Toldos Yaakov Yosef, from the time they were both in the court of the Maggid of Mezritch; and to the Rebbe Reb Zusha of Anipoli, who became his mechutan when his son, Rav Yosef, married the Rebbe Reb Zusha's granddaughter.

The many Divrei Torah and derashos of Rav Ze'ev Wolf were written down by his talmid, Rav Eliezer, the shochet of Zhitomir.

Rav Zev Wolf's sefer, *Ohr HaMeir*, has been accepted as one of the fundamental Chassidic works, and it was one of the earliest to be printed. Many of the Divrei Torah are from the Mezritcher Maggid.

Rav Ze'ev Wolf was niftar on the 5th of Sivan, Erev Shavuos, 5557/1797.

His sons from his first zivug were Rav Yisrael Dov Ber, the son-in-law of Rav Chaim of Krasna, who succeeded his father in Zhitomir; Rav Menachem Mendel; Rav

Tzvi Hirsh; and Rav Yosef.

From his second zivug, Rav Ze'ev Wolf had three young children at his petira: Rav Dovid, Rav Yechiel Michel and Rav Pinchas.

Zechuso yogen aleinu.

www.hamodia.com/features/day-history-5-



Master of the House

There was once a Chassid who visited the great Maggid of Mezritch, the second-generation successor to the holy Ba'al Shem Tov and at that time the leader of all Chassidus. This Chassid had a complaint; he was constantly being plagued by bad thoughts:

“Rebbe, no matter what I do, I cannot make them stop! Constantly, again and again, I have all sorts of foreign thoughts that plague me! When I try to daven they interfere with my devotions, and when I try to study Torah they disrupt my learning. Rebbe, please help me overcome these negative thoughts – what should I do?”

“Please travel to my talmid, Rav Ze'ev Wolf of Zhitomir,” was the holy Maggid's advice.

And so the Chassid traveled to Zhitomir. When he finally arrived night had already fallen and the streets were dark, empty and deserted. Without too much trouble, the Chassid located Rav Ze'ev Wolf's home, approached the locked door and knocked...After waiting a while in the cold night he knocked again, this time a bit louder. When this too had no effect, he began knocking louder...and louder. His frozen breath swirled like eddies in the bitterly cold night as his chest heaved up and down from the exertion of knocking so many times. When that did not work, he began to yell:

“He-e-e-llo!! He-e-e-ll o o o! Anyone home?” When there was no answer and no one approached to open the door, the half-frozen Chassid started pleading and begging:

“Please, please open up and let me in! It's so cold outside – I'm freezing!” Still no one answered.

Enraged by the cold and being ignored the Chassid began to shout, berating the Rav and his family. Still, no one answered, and the door remained shut.

Finally, morning came, and with it, someone to open the door and let the weary Chassid in. The Chassid spent several days as the guest of Rav Ze'ev Wolf in Zhitomir. Day after day went by, and the curious Chassid searched in vain for a clue as to why the great Maggid had sent him here. He watched Rav Ze'ev Wolf daven and learn and although he observed that he was clearly a holy man, he remained puzzled as to why the holy Maggid had sent him to Zhitomir as an answer to his plea to stop the foreign negative thoughts that were constantly on his mind.

Eventually, having had enough, the Chassid got ready to go home. When he approached to take his leave of his host, he thanked Rav Ze'ev for having him as his guest and, turning to leave, he asked one parting query:

“Please, Rav, can I ask you one question?”

“Yes, of course,” responded Rav Ze'ev Wolf.

“Our master and teacher, the holy Maggid, sent me here to visit you, Rebbe, and the truth is, I don't exactly know why...”

“Ahh...” responded Rav Ze'ev Wolf, with a glint of mischief and a knowing look in his eyes. “Let me tell you exactly why the Maggid sent you here to me. The Maggid sent you to me so that I should teach you a lesson. A man's mind and a man's body are like his home. Every man is master of his home.”

So saying he pierced the wary Chassid with a penetrating glare and finished, “and whomever he does not want to let in...he does not!”

How Rav Levi Yitzchok Broke the Wicked

When Rav Levi Yitzchok first arrived in Berditchev to take on the mantle of Rav, some opposed him and fought against him. There was one, a Boruch Weinshenker, who caused him a great deal of trouble. This Boruch was well connected with the local poritz, the wealthy gentile landowner in the area.

Once, on Erev Shabbos, when Rav Levi Yitzchok was out of town, Boruch Weinshenker went too far. He had the Rebbetzin and the Rav's children loaded onto a wagon used for transporting garbage and ran them out of town in disgrace!

The Chassidim were livid. On Motzo'ei Shabbos they ordered a coach and traveled to see Rav Ze'ev Wolf of Zhitomir. When they entered the Rebbe's inner

sanctum the next morning, they related the entire episode.

"Come see me after davening, and we'll see what we can do," was the response.

The Chassidim were delighted. Now they would get him! "Surely," they said, "the Tzaddik Rav Ze'ev will curse and punish Boruch Weinshenker and give him just what he deserves!"

But the Chassidim were in for a shock.

"What could I do?" said Rav Ze'ev, "I wanted to punish the miscreant, but before I even took my own siddur in hand, the Berditchever was already standing up with his Tehillim pleading with Hashem not to harm him!"



Ohr Shivas HaYomim Meshiach Hashem, Rav Yisrael Ben Rav Eliezer, 6th of Sivan

The Holy *Ba'al Shem Tov* of Mezhibuzh

I Was Relying On You

The *talmidim* knew that their *Rebbe* always *davened* for a very long time. They were part of his *minyán*, true, but while he was *davening* the silent *Amida*, the *shtile Shemone Esrei*, what need was there for them just to sit around? Each one of them had errands and things to take care of. They timed their return to coincide with the time that the holy *Ba'al Shem* ended his devotions and figured that they had at least a good hour or so before he would be ready to hear the *Chazzan's* repetition of *Chazoras HaShatz*. And so each one went his separate way and they left the *Rebbe* alone to *daven*.

How surprised they were, when they returned well within the time that they had assumed to find the *Tzaddik* still deeply immersed in his prayers that their *Rebbe* the *Ba'al Shem* stood sadly waiting for them all to come back. "Why did you all leave me? Don't you understand that I was relying on each of you? Let me explain," and the *Ba'al Shem Tov* told them this

story as a *moshol*:

In the winter, the birds fly away to warmer climates. One season, as a great many birds came from afar, the king noticed one beautiful bird whose plumage was so special that he decided he simply must capture that bird for the royal collection.

The bird, however, had settled herself atop one of the tallest trees, whose branches rose high above the reach of the king's men. Not even the ladders they had were of any use. The king had an idea. He had his men stacked atop one another. Each one was to stand on his fellow's shoulders and together they formed a tall human ladder whose peak was the royal guards, and at the top the king's most trusted advisor, whose mission was to capture the bird for the king! Well, each subject began the climb; this one climbed up onto that one's shoulders and so on, until indeed the trusted advisor stood high in the clouds, his arms among the branches, about to snatch the bird,

when...something went dreadfully wrong!!!

Instead of securely grabbing the bird, the advisors, the guards and all the king's men came tumbling down, bruised and beaten, in a jumbled heap of broken limbs, torn clothes and pain! What had gone wrong?!

“FOOLS!” thundered the king, who had been watching as he approached! The king was yelling at the few stragglers who were coming back. They had been the original column, the foundation of this human ladder. “Why did you leave? Where did you go? Didn't you realize that everything depended on you?”

It turned out that the foolish people on the bottom got tired, bored and sore and so some of them left, not realizing that they were the very foundation that everyone else depended on; they had been holding everyone else up!

“So too, my precious *talmidim*,” explained the *Ba'al Shem Tov*, “when I ascend on high, I am relying on all of you. It is only when we are all connected that I can climb up so high, only when there is a *hiskashrus* tying and binding us all as one rope, linking us as one chain, a ladder whose rungs I can ascend. When you left me, I came tumbling down!”



Get Your Wings

The *Ba'al Shem Tov* once came to a *Bais Medrash* together with the townspeople, as well as his followers and *Chassidim*. “This *Bais Medrash* is full of *Torah* and *tefilla*!” he declared. The townsfolk were glad and proud. They thought that the holy *Ba'al Shem* was praising their *Bais Medrash*, that it was so full of *Torah* study and sincere, devout *davening*!

However, their pleased expressions did not seem to match the sorrowful and pensive look of the *Tzaddik*. The *Ba'al Shem* stood on the threshold and did not

enter the *Bais Medrash*. Instead, he turned to the *kehal* assembled and explained, “I cannot enter, for there is no room! I cannot go in because this *Bais Medrash* is simply too full of all the *Torah* studied and *tefilla* recited here! The *Zohar* explains that any *Torah* and *tefilla* that lacks *dechilu urechimu* (fear, awe and love), any study and prayers that are insincere, or lacking in fire, emotion and devotion simply sink and rest. For love and awe, *ahava* and *yira*, are like two wings. Our *Torah* and *tefilla* use these wings to soar heavenward! The *Torah* and *tefilla* here,” explained the *Ba'al Shem* to the shamed and disgraced congregants, “lack warmth, fire and devotion. They have no wings to fly and so remain grounded. The *Bais Medrash* is so full of *Torah* and *tefilla* that I cannot go in!”



Cold As Ice

The *Ba'al Shem* once asked his *talmidim* to join him on a journey. They all entered the carriage and soon they left for some unknown destination. These journeys were commonplace; the *Tzaddik* knew where they had to go and why, and they set off often without batting an eyelid or asking why and where they were headed.

This time, however, when they arrived, some of the *talmidim* suspected that their *Rebbe* had taken a wrong turn. Even though they knew it wasn't possible, what other reason could there be for them to have arrived here at a frozen pond? It was the height of the gentile holiday season and the common practice was that the *goyim* went ice skating on the surface of the frozen lake and as they skated they carved the pattern of what *Chassidim* called the *shesi ve'erev*, the *tzelem* (cross) of the Christian faith.

“*Rebbe*, please let us go away from here,” the *talmidim* begged, but the *Ba'al Shem* mysteriously bade them come. Mystified, they stood in wonder as he had them watch for a few moments and then

just as strangely asked them to leave.

What profound lesson did they just witness? the *talmidim* wondered. They did not have to wonder for too long. The *Ba'al Shem* answered them, "The *Torah* is compared to water. Water is vitality, water gives life, without water we all die and without water there is no life! *Mayim Chaim!* However, when water freezes, when the water turns into ice, then even on those life-giving waters of *Mayim Chaim*, someone can come and carve a graven image of idolatry!!! The *Torah* is life and *Avodas Hashem* must be filled with fire, with devotion, with a *bren*, because if that *Torah* freezes, if it turns to ice, *chas vesholom...*"



A Story Connecting the Ba'al Shem Tov to Dovid HaMelech's Tehillim

Saying *Tehillim*, selected from letters by the late Lubavitcher *Rebbe*, Rav Yosef Yitzchok Schneerson, on the subject of reciting *Tehillim*. Translation by Zalman Posner.

It is clear that the simple people who excel in their pure faith, in their sincerity in reciting *Tehillim*, in their participation in attending *Torah* study, in their attending brotherly gatherings, and fulfilling the *mitzva* of *Ahavas Yisrael* with affection and joy – they are the delights of *Gan Eden* and the pride of the *Rebbes*.

The *Ba'al Shem Tov* displayed a remarkable affection for simple, pious folk. This approach was widely known and was a major reason for the tremendous number of simple Jews who became his devotees in a short while, as many accounts attest.

However, his greatest *talmidim*, *Tzaddikim-Geonim*, could not accept this approach. True, the *Ba'al Shem Tov* frequently sent them to learn traits like sincerity, trust, simple faith, faith in sages, faith in *Tzaddikim*, love of *Yisrael* and the like from simple Jews – but still they could

not appreciate the *Ba'al Shem Tov's* regard for ordinary people, and certainly could not emulate him in this.

It was the practice that guests ate two of the *Shabbos* meals at the *Ba'al Shem Tov's* table, but one meal was reserved for the *talmidim*, the Sacred Fellowship, while guests were not admitted, even to observe from a distance.

One summer *Shabbos*, between 1753 and 1755 when the circle of *talmidim* included brilliant and renowned men like the *Mezritcher Maggid* and the *Rav* of *Polnoy*, an incident occurred that thoroughly perplexed and confused the *talmidim*.

A large number of guests came for that *Shabbos*, including many undistinguished people like farmers, artisans, cobblers, tailors, vintners, gardeners, stockmen, poultry men and small merchants. At the Friday evening meal the *Ba'al Shem Tov* showed extraordinary affection for these people. He poured the remains of his *Kiddush* into the cup of one, to another he gave his own *Kiddush* cup to recite *Kiddush*, he gave pieces of the loaves of his *HaMotzi* to several and to others he gave of the meat and fish of his portion. He showed other gestures of friendship and regard for these guests, leaving his *talmidim* no little perplexed.

The guests knew that they could not attend the second *Shabbos* meal that was reserved for the inner group of *talmidim*, so after their repast they assembled in the *Ba'al Shem Tov's shul*, and being totally uneducated, barely able to go beyond simply reading *Chumash* and *Tehillim*, they all started chanting *Tehillim*.

When the *Ba'al Shem Tov* sat at the table for the second meal, he arranged the *talmidim* in a deliberate order, characteristic of the meticulous system governing everything he did. In a short while he started to hold forth, "saying

Torah”, and all the *talmidim* felt a tremendous G-dly delight in their *Rebbe*’s teaching.

It was customary that they sang at the table, and when they saw the obvious cheery mood of the *Ba’al Shem Tov*, they were even more pleased, filled with a sense of gratitude and happiness for *Hashem*’s favor to them, granting them the privilege of being among the *talmidim* of the saintly *Ba’al Shem Tov*.

It occurred to several of them that now it was so delightful, without the crowd of simple people who had no idea what the *Rebbe* was saying. Why, they thought, does he display such affection for these people, pouring from his cup into theirs, even giving his cup to one of them?

These thoughts still flitted through their minds and the *Ba’al Shem Tov*’s expression changed. He became serious, immersed in his thoughts, *dveikus*, and without a shift in this mood he began: “Peace, peace, to the far and the near.” Our Sages observe that “where the penitent stand the perfect *Tzaddikim* cannot,” stressing perfect *Tzaddikim*. He explained that there are two paths in *Hashem*’s service: the *Tzaddik*’s and the penitent’s. The service of simple people is similar to the penitent’s, the simple person’s humility of an order with the penitent’s remorse and resolve.

When the *Ba’al Shem Tov* concluded, they resumed singing. Those *talmidim* who had been questioning the *Rebbe*’s open affection for simple people, realized that he was aware of their thoughts. His exposition of the qualities of the simple, equating them with the superiority of the penitent over the saint, was obviously addressed to them.

During the songs he was still in his deep *dveikus*, and when they finished singing he opened his eyes, intently examining each *talmid*. Then he told them to place their right hands on the shoulders

of their neighbors, so that the *talmidim* sitting around the table would be joined.

The *Ba’al Shem Tov*, naturally, sat at the head. He told them to sing certain melodies while in this position of union, and after the songs he told them to shut their eyes and not open them until he told them to. Then he placed his right hand on the shoulder of the *talmid* to his right, and his left on the *talmid* sitting there. The circle was closed.

Suddenly the *talmidim* heard songs, melodies, interlaced with moving pleas, touching the very soul. One voice sang, “Oh, *Ribbono Shel Olam*,” and launched into a *pasuk* of *Tehillim*, “The sayings of *Hashem* are pure sayings...”

Another sang, “*Ai, Ribbono Shel Olam*,” and another *pasuk*, “Test me, *Hashem*, prove me, purify my heart.” A third introduced his *pasuk* with a spontaneous cry in Yiddish, “*Tatte hartziger*, be gracious to me; I trust in You and I shelter in the shadow of Your wings.” A fourth voice: “*Ai gevald, zisser Foter in Himmel*, let *Hashem* arise; His foes will scatter; His enemies will flee.” Another voice was anguished: “*Teie’re Tatte*, a bird has a home; a swallow a nest.” Still another pleaded, “*Lieber Foter, derbarmdiger Tatte*, bring us back, *Hashem* who helps, erase your anger against us.” The *talmidim* hearing these songs of *Tehillim* trembled.

Their eyes were still shut but tears coursed down their cheeks. Their hearts were shattered by the songs. Each of the *talmidim* fervently wished that *Hashem* help him to serve Him in this manner.

The *Ba’al Shem Tov* removed his hands from the shoulders of the two *talmidim*, and the group no longer heard the songs and *Tehillim*. Then he told them to open their eyes and to sing a number of designated songs.

“When I heard the song of *Tehillim*,” the *Maggid* later told the *Alter Rebbe*, “my soul just spilled forth. I felt such a longing,

such *ahava b'taanugim* that I had never before been privileged to feel. My boots were soaked with the perspiration and tears of *teshuva* from the inwardness and depths of the heart.”

When the *Ba'al Shem Tov* stopped singing, an instantaneous hush fell over the group. He sat in deep *dveikus* for a prolonged time, then looked up and said, “The songs you heard were the songs of the simple Jews saying *Tehillim* with sincerity, from the recesses of the heart and with simple faith.

“Now, my *talmidim*, think carefully on this. We are only the ‘edge of truth’, for the body is not truth and only the soul is truth, and it is only part of the essence, and so is called the ‘edge of truth’. Still we do recognize truth, and feel truth and are affected by truth, affected deeply. Consider then how *Hashem*, Who is perfect Truth, regards the *Tehillim* of these simple people.”

In honor of *Shavuos* please enjoy stories and parables from the holy *Ba'al Shem Tov* from our upcoming *sefer* on *Simcha*:



The Simcha that Canceled the Decree

It was on *Rosh HaShana* before the blowing of the *shofar* and the holy *Ba'al Shem Tov* was made aware of a terrible judgment on high. No matter what the holy *Tzaddik* tried, still, the *Ba'al Shem Tov* was unable to cancel the decree or sweeten the harsh judgment. All his efforts were in vain; the prosecution’s case was too strong and the decree remained.

While the *Ba'al Shem* was closed in his room battling the verdict, the *Ba'al Shem Tov*’s holy brethren of *Chassidim*, known as the *Chevraya Kadisha*, waited outside, wondering as to the delay for blowing the *shofar*. They could sense that something was wrong and felt some kind of fear in the air.

One of the assembled congregants was a little off. His lack of sense and judgment caused him to wonder at the somber, tense air surrounding the *Chassidim*. He decided to act and to do something to dispel the air of fear. He went and dressed up in an animal costume and began to prance about. His silly antics caused great mirth and soon the *Chassidim* were laughing at his jokes and the air of fear was replaced with laughter and joy. No sooner had this happened when the *Tzaddik*’s door opened and the holy *Ba'al Shem Tov* entered for *tekios*, and he motioned to begin blowing the *shofar*.

Later, the *Ba'al Shem Tov* explained that it was possible to cancel the decree only through *simcha*. However, his own fear and the air of suspense and foreboding of the *Chassidim* together prevented the *Ba'al Shem Tov* from the needed *simcha*. Finally, that act of silliness and mirth did what he had been unable to do and it caused them all to forget the fear and suspense; the *simcha* canceled the decree and sweetened the judgment. “This,” explained the *Tzaddik*, “is the meaning of the *pasuk* in *Koheles 2:2*: “For what kind of *simcha* is this?” The words *ma zo*, which usually translate as “what kind” and “what is this”, can also mean insignificant or trivial. Even a *simcha* which is trivial or insignificant, with no true inner depth can make an impression on high.” (*Nesivos Sholom I Maamar 15:5* page 288)



How Simcha Sweetens Harsh Judgments

The holy *Ba'al Shem Tov* taught the following parable: There were once many ministers and servants who all assembled together before the king to praise and sing the royal anthem before him. Each one had his own appointed time to personally sing and praise the king, each according to his station of importance. This was all set to take place so long as the king was pleased

and in a good mood. However, if the king were to become angry, heaven forbid, and his face would fill with fury, then they would fear to praise him at all as it says in the *Kinnos* (9 Av #7): “How can you praise the king at a time of anger?” Due to this fear, the servants and ministers each approached and quickly said their praise and quickly departed, before the king should get angry or his fury be kindled by some matter.

Now, when the king’s beloved son, the prince, entered to praise his father the king, then the king was filled with joy and his heart was filled with love and delight; his anger abated and there was no doubt at all that he would not be angered again, so long as his son the prince was in his presence. The prince therefore had nothing to worry about, so he could stay and praise as long as he liked, because he knew his presence only augmented his father’s joy.

The *Ba’al Shem Tov* then asked, “Where did the anger go?” If previously the king was angered and his son’s presence caused the anger to depart, where did it go to? Even if you answer that it is only natural that if the father delights in his son, his anger departs, nonetheless the question remains: where did it depart to? The answer is that when love and joy overcome anger, then this causes the anger and fury to rise until it reaches its root source and is sweetened above, as it is known that all judgments are sweetened at their root source.

Now returning to our parable, when we say that the prince can praise his father the king for as long as he likes, we can say he is so obligated for two reasons: First, he is obliged to praise him for he is both his father and his king; second, he must praise him for being allowed to stand there and praise uninterrupted for as long as he likes with no imposed limits, since this unique opportunity is solely his, unlike the other ministers and servants who have not been granted such an opportunity. (*Tzavo’as*

HaRivash 132; same also in *Ohr Torah* #202 in the name of the *Maggid*)



The Simcha That Saved the New Year

There was once a *Chassid* who came to the Chortkover *Rebbe* seeking his blessing and a salvation. He had an upcoming trial with a life and death outcome and the verdict looked grim. The *Chassid* was greatly strained and his somber mood radiated defeat and sadness.

It was *Motzo’ei Sukkos* and the *Yom Tov* had just ended. The *Chassidim* in the Chortkover’s court were celebrating the spiritual heights and the great lights that the festival had left them with; they were on a great spiritual high and were dancing joyfully.

The *Rebbe* advised the hapless *Chassid*, “Join them, join the *Chassidim* and dance with them and you shall see your salvation.”

“*Rebbe*, how can I dance at a time like this?” asked the despondent *Chassid*.

“Let me tell you a story,” said the Chortkover, and this is the tale he told:

From on high it was made known to the holy *Ba’al Shem Tov* that if they were unable to sanctify and bless the new moon on *Motzo’ei Yom Kippur* it was to be taken as a sign that the coming year would be a difficult one, with harsh sentences and decrees against the Jews. Now it was *Motzo’ei Yom Kippur* and the new moon was nowhere to be seen. As torrential rains poured down, a thick layer of clouds covered the skys and even darker clouds clouded the *Ba’al Shem Tov*’s mind, as he wondered how it would be possible to sanctify and bless the new moon in such weather. What chance was there that the new moon would appear?”

Whatever spiritual methods the *Ba’al Shem Tov* tried, whatever *yichudim* and kabbalistic unifications and meditations the *Tzaddik* did were to no

avail. Nothing helped. The skies continued their dark, cloudy raining and the tears flowed from the *Ba'al Shem Tov's* eyes as he tried and failed to gain favor and reveal the reluctant moon.

Meanwhile the *talmidim* and *Chassidim* were oblivious to their master's sorrow. As was their custom on *Motzo'ei Yom Kippur*, the *Chassidim* danced and danced, singing, praising, whirling, twirling in joy, celebrating the holy day and the atonement and forgiveness it granted.

Their joy broke all bounds! Their dancing was infectious and as it began in the outer courtyard despite the heavy rain, it continued to sweep up all the *Chassidim* indoors, in the house of study and *tefillos*, until every room was full of *Chassidim* dancing with boundless joy! Then the *Chassidim* burst into song and danced into the *Rebbe's* inner sanctum. The doors flew open as the *Chassidim* in their excitement asked their *Rebbe* and master to join in their dance. The *Ba'al Shem Tov* acquiesced and soon he too was swept up in the rhythm of the dance and the song of the happy souls of the joyous *Chassidim*. As soon as the *Tzaddik* danced with them, his clouds parted – and then the message began to be relayed from outdoors inward that an amazing thing had happened. The rain had ceased, the clouds had parted and the moon was shining in all its resplendent glory. Said the holy *Tzaddik*, the *Ba'al Shem Tov*, to his *talmidim*, “What I was unable to succeed with my *yichudim*, you, my *talmidim*, have succeeded in doing with your *simcha*, dancing and joy!”

The Chortkover concluded his tale,



Rav Chaim Ben Betzalel, 6th of Sivan

Av Bais Din Freidberg, Elder Brother of *Maharal* of Prague, and *Mechaber* of *Sefer HaChaim* and *Igeres HaTiyul*

Rav Chaim's Yichus

Rav Chaim was born into a family of *Tzaddikim* and *Rabbonim*, who traced

the *Chassid* understood the lesson, joined the dance and saw his salvation. (*Nesivos Sholom* I 15:5 p288)



ובני ישראל יוצאים ביד רמה ~ תרגום "בריש גלי"

The *Degel Machane Efraim* explains that the word *בריש* is an acronym for the four pillars of the world who will hasten the *Geula* and have establish a new path in *Avodas Hashem*. **Rav Shimon bar Yochai**; **Rav Shlomo ben Yitzchok (Rashi)**; **Rav Yitzchok ben Shlomo (Arizal)**; **Rav Yisrael Ba'al Shem Tov**.

תהילים ע"ח: - ויתן לשבי עז ותפארתו ביד צר

Similarly, *Tzaddikim* have related a wondrous anecdote on this *pasuk* in *Tehillim*. The word *שבי* translates to “captives”. *Tzaddikim* have asked which captives we are talking about. That section of the chapter deals with the aftermath of our escape from Egypt and *Matan Torah*. The *Medrash* states that when *Hashem* gave us the *Torah*, all the *Malochim* brought gifts to *Moshe Rabbeinu*.

The *Soton* also felt compelled to give *Moshe* a gift. So he approached *Moshe Rabbeinu* and gave him four souls that *Hashem* had given to the *Soton* for safekeeping when He created the world, because the *Soton* had complained that if these four souls were to come down to earth there would be no more free will – only goodness would reign. However, at that time he gave over possession of those souls to *Moshe Rabbeinu*. Again, those four souls' names are in the acronym of the word *שבי*.

their illustrious lineage back to *Rashi*, who traced back to Rav *Yochanon HaSandlar*, fourth generation descendants of *Rabbon*

Gamliel *HaZokein*, descendants of Dovid *HaMelech*.

It was through the *berocha* of his grandfather, Rav Chaim, *Av Bais Din* of Worms. Rav Chaim of Worms sent his two sons, Rav Yaakov and Rav Hilman, to study under the *Maharshal* while their brother Betzalel remained at home serving their father. When the two brothers came home glowing from their experience and sharing their spiritual growth and words of *Torah*, Betzalel grew jealous and complained to his father why he too had not been sent to study in the *Yeshiva* of the *Maharshal*. Then Rav Chaim of Worms blessed his son Rav Betzalel that in the *zechus* of the *shimush* and *Mitzvas Kibbud Av* he had performed by remaining behind, he would merit four illustrious sons, whose light would illuminate the entire world. Rav Chaim was the eldest and the *bechor*, the other brothers were: Rav Sinai, *Rosh Yeshiva* in Prague, later *Av Bais Din* of Nikolsberg and Meheren, Rav Shimshon of Kremenitz, an ancestor of the famous Rav Shimshon Ostropoler and the youngest brother, Rav Yehuda, known as the *Maharal* of Prague.



Rav Chaim and the Rema

Rav Chaim studied under the *Maharshal* and Rav Sholom Shachna of Lublin, together with the *Rema*.

In *Adas Tzaddikim* there is a legend told how when the *Rema* became *Av Bais Din* of Cracow he took Rav Chaim as his *segan* (assistant) *Rav* and how when the *Rema* traveled, Rav Chaim acted as chief *Rav* in the *Rema's* place. One day, Rav Chaim's wife passed away. The *Rema* was so dependent on Rav Chaim and the communal responsibilities were so great that all *shidduch* suggestions were discounted and everyone waited for the *Rema* to approve a match. Rav Chaim, seeing how things went, took matters into his own hands. Legend has it that he made

a secret match with a local baker through a *shadchan*. The simple but pious baker supplied his illustrious son-in-law to-be with all the *seforim* he would need and a hidden room to study undisturbed. The *Rema* returned and found Rav Chaim melancholy. He surmised that it was for lack of a suitable match and proposed that he would indeed find Rav Chaim a new wife. Rav Chaim staged that he wished to visit his family and left with fanfare, pomp and ceremony. He was escorted by the *Rema* and the townspeople out of the city limits, where he secretly dressed up in simple clothes, gathered a *minyán* and married the baker's daughter in a clandestine *chuppa*. After the *seuda* he sat himself down to study, happily undisturbed in his new father-in-law's home for some two years until he was discovered.

There was a plague in Cracow and someone assumed that the secretive son-in-law of the baker, whom no one knew, was the culprit behind some crime that made Cracow guilty. Rav Chaim was summoned before the *Rema*, and was discovered to have been hiding all this time! Of course he was released and cleared of all charges.

"Why are you laughing? What is your sin and why did you hide?" asked the *Rema* when he saw Rav Chaim laugh.

"I hid because the communal responsibilities were too much for me and disturbed my *Torah* study. I laughed because these simple people were so quick to judge me and I can see they were just all too happy to whip me as soon as you gave them the word, and my sin was that my *Torah* study was so good I almost grew arrogant, but then *Hashem* shamed me and belittled me."

When the *Rema* went to visit him to see what he meant he heard him studying with someone. When he came in though, Rav Chaim was alone. "I command you to reveal who was here!" said the *Rema*, and Rav Chaim admitted he had been studying

with Eliyohu *HaNovi*, and he was still there in the room. Eliyohu then told the *Rema* that he studied with Rav Chaim not

because he was greater than the *Rema* but that the *Rema's* greatness and rabbinical strength was too much for him!



Rav Avrohom Mordechai Alter, 6th of Sivan

The *Imrei Emes* of Ger

Pitum HaKetores: Imrei Emes of Ger – Some Things Smell Better Than a Good Smell

When the *Imrei Emes* was crowned the new *Rebbe* of Ger he took a stand against the tendency for the *Chassidim* to *daven* very late – even past *zeman tefilla*. He made a *takona* (ruling) that *davening* must only be done during *zeman tefilla* in all the *Gerrer Shteiblach*.

One of the sincere *Chassidim* cried to the *Rebbe* that he could not perform his extensive, pre-*davening* preparations with this new *takona* and his *davening* was now lacking its true flavor.

The *Rebbe* answered that in *Pitum HaKetores* it says that as they added even a tiny amount of honey to the mixture of *Ketores* the smell would be too great for a human. If so, asks the *beraisa*, then why don't we mix it in? It answers because the *Torah* forbids honey to be offered to *Hashem*.

The lesson is that it is not in our jurisdiction to figure out the best way to serve *Hashem* outside the boundaries of the *Torah*. *Hashem* runs the world and He knows what He wants and what is best for us. Elevating our service against the dictates of the *Torah* always smells foul, no matter how fragrant it appears to be.

www.revach.net/tefilah/story/Pitum-HaKetores-Imrei-Emes-of-Ger-Some-Things-Smell-Better-Than-A-Good-Smell/5089



The Imrei Emes - Kibbud Av Wins Over the Ma Nishtana

In days gone by the *Ma Nishtana* was a much more innocent affair. Children were not taught the *Ma Nishtana* in school, but rather it was up to the child to notice strange things going on at the *Seder* and ask of his own volition.

On *Seder* night when the *Imrei Emes* was a little boy, his father, the *Sefas Emes* of Gur, started his *Seder* and waited expectantly for his young son to start inquiring about odd happenings. The *Imrei Emes* sat quietly without the slightest hint of a puzzled look on his face. The *Sefas Emes* started to do more strange things in order to get the boy to ask, but to no avail. He even started to move things on and off the table, turn the table over, and other wild antics just to break the boy's calm demeanor, but nothing would make the *Imrei Emes* flinch.

Finally, the *Sefas Emes* asked his son if he had noticed anything different about that night's meal. The *Imrei Emes* said that of course he had. Then why, asked the *Sefas Emes*, did you not seem alarmed and ask any questions?

The little boy answered with pure innocence, "Because I know my father is a smart man, and whatever he does, he has a very good reason for doing. That is why I am not the slightest bit disturbed."

www.revach.net/article.php?id=5038



Rav Avrohom Sholom Halberstam, 6th of Sivan

Stropkover Rav and Av Bais Din, Mechaber of *Divrei Sholom* ~ the "Miracle Rav"

[Editor's note: The following is a story that was witnessed personally by my mother and her other family members].

In 1935, my grandfather, Rav Meir Zev Katz, *hy"d*, had a young non-Jewish tenant who was upset at Rav Meir Zev and wanted to do him harm. So she went to the Hungarian government and told them that Rav Meir Zev and his family spoke against the Hungarian government – a deed which, at that time, was punishable by death. Rav Meir Zev and his wife were arrested, released on bail and a court date was set.



At that time, the Stropkover *Rebbe* was visiting Rav Meir Zev's brother and stayed there as a guest for a few days. Rav Meir Zev went to visit the Stropkover *Rebbe* and asked for a *yeshua*. The *Rebbe* told Rav Meir Zev to go home and find out the exact name of the tenant and the name of the tenant's mother.

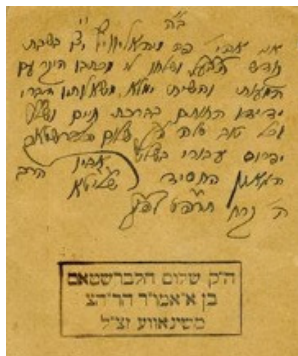
With information in hand, Rav Meir Zev came back to the Stropkover *Rebbe* on *Motzo'ei Shabbos*. Rav Avrohom Sholom asked my young cousin to bring the candles that were lit *L'Koved Motzo'ei Shabbos*. He then burned the paper that had her name on it. The following day the news spread that the tenant had died in her sleep, and since there was no witness anymore – the case was promptly dropped.

Letter handwritten and signed by Rav Sholom Halberstam, with his stamp, Michalovce, 1929. In the letter Rav Halberstam informs that he will remain in Michalovce for *Shabbos*, blesses that "*Hashem* should fulfill his wishes" and concludes: "Signed with blessings of life and peace and all good, Sholom Halberstam". A beloved son of Rav Yechezkel Shraga Halberstam of Shinova-Sanz, *mechaber* of *Divrei Yechezkel*, who used to say about his son, "His soul is very holy and very lofty". It is rare to find a letter written entirely in his handwriting.



Rav Yehoshua Heschel Efrati of Cholyov, 8th of Sivan

Rav Yehoshua Heschel was a devoted *talmid* of the *Ohev Yisrael* of Apta. He would often trek the long way from his home to his *Rebbe* by foot, since he had no means to hire a driver. His devotion to his *Rebbe* was exemplary. In his *sefer*, he frequently quotes his *Rebbe* and expounds on his words.



He authored

Nachlas Yehoshua on *Chumash*, which was printed in Lemberg in 5612/1852, the year he passed away. Among the *haskomos* (approbations) in the *sefer*, Rav Yosef of Helitch writes about its *mechaber*: "His vast wisdom and knowledge is indescribable and hard to grasp".

He first served as *Rav* in Pamorn, then in Tartikov and later the town of Cholyov, where he eventually became a *Rebbe*. He drew substantial numbers of *Chassidim* seeking to enrich their spiritual lives with the *Rebbe's* guidance.

He was survived by his son, Rav

Reuven Dovid Efraim. His sons-in-law were: Rav Aryeh Leibush Heilprin of Sokolovka, *mechaber* of *Kol Yehuda*; and Rav Shlomo Langerman, *Rav* of Seret and Turka.

The legacy of Cholyov continued to thrive until World War II, when most members of the family were killed *al kiddush Hashem, Hy”d*.

www.hamodia.com/features/day-history-8-sivanjune-6/



Rav Yitzchok Isaac of Ziditchov, 9th of Sivan

Heavenly Engagements

The Tosher *Rebbe* told how when Rav Yehoshua of Belz made a *shidduch* for his son with the daughter of Rav Eliyohu, the son of Rav Isaac'l Ziditchover, they disagreed on where to hold the *vort* to celebrate the *tenno'im* of the engagement. Finally, the Ziditchover sent word to the Belzer that he should know that each day he, the Ziditchover, ascends to the sixth firmament, the *Rokiya HaShishi*, and that only due to his infirmity and his advanced age he could not immerse in the *mikve* daily anymore. "If I could immerse," he concluded, "I would be able to ascend even higher, to the seventh heaven, to the *Rokiya HaShevii*."

When the Belzer heard these words, he acquiesced and agreed to come to Ziditchov so that the *tenno'im* could be held there. Afterward, the plans the *Chassidim* made were that the Belzer would come to one of surrounding towns and spend the night there, but his *mechuton*, the Ziditchover, insisted that Rav Yehoshua spend the night in Ziditchov, and he agreed.

Due to the Belzer's excessive holiness, piety and *perishus*, he would only sleep on either a brand new bed, one that was manufactured and made to order with *kedusha* and *tahara*, or on a specially prepared bed that met his spiritual specifications and qualifications. However, the Ziditchover simply gave him his newly married grandson's bed, Rav Beirishel, *mechaber* of *Malbush Shabbos* and *Yom Tov* to sleep on. The Belzer *Rav* slept well

and declared that it was a good, fine bed and that he had the fragrance of fear and heavenly awe – *es shmekt fin yiras shomayim!*

The next day, the Ziditchover told the Belzer that he would repeat the heavenly discourse he had heard that night in the heavenly academies that the Belzer *Rav's* father the *Sar Sholom* had said in the *Mesivta DeRokiya*. Rav Yehoshua listened and rejoiced! (*Avodas Avoda Sichos Kodesh Bamidbar* p. 247–248)



The *Divrei Chaim* Listens to Torah *Lishma*

When Reb Isaac'l Ziditchover was a *yungerman* and still anonymous, he once traveled to Sanz, where he sat studying in the *Divrei Chaim's Bais Medrash*. The *Divrei Chaim's* home was built in such a way that in order for the *Divrei Chaim* to go outdoors he first had to exit through the *Bais Medrash*, and the scenario repeated itself in reverse when he wished to re-enter: he first needed to go through the *Bais Medrash* in order to enter his home. When the *Divrei Chaim* reached the door to the *Bais Medrash* he froze quite literally, for it was freezing cold outside and the sounds of the sweet *Torah* learning enthralled him so that he leaned toward the keyhole to listen, enraptured. He stood this way for so long that his beard froze to the door handle and the metal of the lock and the keyhole!

When the *Divrei Chaim's* family noted his prolonged absence, they went

searching for him and found him frozen and rooted to the spot! After they had brought him home and warmed him up, they asked him what had happened and the *Divrei Chaim* responded, “I heard the sweet sounds of *Torah* being studied *lishma!* The sound was so sweet and pleasant that I had no wish to go inside and disturb the learning and to interrupt Rav Isaac’l!”

On a different occasion, the *Divrei Chaim* remarked that every day he heard a heavenly voice proclaim, “Yitzchok Isaac Ben Etya studies and learns *Torah lishma!*”



Rashbi and the Heavenly Hosts Are Here

When Rav Isaac’l would recite *Torah* at his *tisch*, lofty souls would reveal themselves from the highest spiritual planes and descend to him. He would often remark during his recitation of *Torah*

discourses, “Rav Shimon *ben Yochai* and his *Chevraya* are here! The entire heavenly hosts are here!”

Some of his lofty *talmidim* once felt quite discouraged that he would say such things, yet they did not witness these visitors or see anything. When the *Rebbe* saw their disappointment, he told them, “*Horvitz vi unz vet etz oich zehn* – desire and apply yourself as much as I do and you too shall see!”

Once, a few of the *Divrei Chaim*’s descendants were present at the *Rebbe*’s *tisch*. As usual, Rav Isaac’l repeated that *Rashbi* and his *Chevraya* and all the heavenly hosts were there. Afterward, when they retold all this to the *Divrei Chaim*, they were sure he would disapprove of such remarks, yet he listened to it all and did not make any comment. (*Avodas Avoda Sichos Kodesh Naso* pages 303–304)



Rav Moshe of Rozhvadov, 10th of Sivan

A Beracha At The Holy Bar Mitzvah Chasuna

The Sanz Klausenberger *Rebbe* related how when Rav Moshe of Rozhvadov was *Bar Mitzvah* - he donned both *Tallis* and *Tefillin* on the same day, because on the day he was *Bar Mitzvah* he wore *tefillin* for the first time and also, he went under the *chuppah* and got married on that day as well!

While under the *chuppah*, he was very weak from fasting the entire day in addition to his weak sickly and poor constitution. Just then he felt someone pushing down hard on his head. He looked up and saw and recognized that it was the Ropshitzer *Rav* who had placed his hands

down on him and was blessing him with *semicha* and *beracha*. Rav Moshe pretended not to notice and made himself ignore the pain and discomfort. Later, when he told his father - and his father approved of his son’s self control.

Now, remarked the Klausenberger *Rebbe*, this story illustrates the wondrous lofty spiritual levels about the young thirteen-year-old Rav Moshe, namely that: he merited to see the *neshama* of the holy Ropshitzer after he had passed away and also to recognize him, that he was able to be moved and touched by this *beracha* and not to become frightened! (*Divrei Torah Gilyon TavYud*)



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 טערקלטייב 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
ותקים לתחיה לקץ הימין במהר תמליץ טוב בעד משפחתה היקרה ת'נצ'ב'ה'

א גוט יום טוב

חג שמח



MEOROS HATZADDIKIM

— Lights Of Our Righteous —

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)

Parshas Bamidbar & Shavuos

CHASSIDUS ON THE PARSHA

Why Was The Torah Given In The Desert - A Barren Wasteland

In Honor of Shavuos - a Teaching About Torah

The pasuk says, *bemidbar Sinai beohel moed* (1:1). The Ropshitzer explains that the reason the Torah was given in this way teaches us that just as the Torah came down to us, descending from such a lofty place to such a lowly place, so too even the lowliest of people can come to serve Hashem and rise to the highest of heights through Torah study!

This is why the pasuk emphasizes that Hashem's speech was spoken in the desert wasteland - *dibbur bamidbar* - because the desert symbolizes the lowliest, most barren wasteland, where the klippos are at their strongest negative energy. This is why the desert is described as a place of dwelling for poisonous serpents and scorpions, and a thirst where there is no water (*Devorim 8:15*)! It is a place that lacks seeds, figs and grapevines (*Bamidbar 20:5*)! Nonetheless, in this barren, empty wasteland, Hashem

chose to speak and rest His holy Presence, the Shechina, to dwell in the Ohel Moed. This demonstrates that the Sheleimus HaTorah, the completion that Torah can achieve, can spread to any depths and conquer all chasms, uplifting us all - even the lowliest, most humble, most despicable or despised. No matter how deep we have sunk, we are all uplifted by the Torah HaKedosha!

The Nes Of Levi, The Smallest Shevet

“The census count of the Leviim, which was counted by Moshe and Aharon, as commanded by Hashem” (3:39).

The Ohr HaChaim notes the Ramban’s question, and also wonders: Why, if Shevet Levi is lauded as Hashem’s beloved tribe, did they remain so small in number compared to the others? He answers that we are told in the beginning of Sefer Shemos that the other tribes grew the more they were oppressed, and Shevet Levi never suffered the same pain and oppression as the others. He also explains that Shevet Levi all followed Amram’s lead, separating from their wives and not having more children. They saw them being cast into the Nile and ruled that it was forbidden to bring children into the world only to be murdered, similar to the Halocha that we do not have children during times of famine (Taanis 11a). Concludes the Ohr HaChaim that the fact that their numbers remained the same is not a curse or proof that Hashem somehow loved them less; rather, it is a miracle, for their numbers should rather have dwindled. The fact that they remained the same was a nes!

The Leviim Are Mine Forever

“Take the Leviim in place of every firstborn from Bnei Yisrael...and the Leviim shall be Mine, I am Hashem” (3:45).

The Ohr HaChaim explains why the pasuk concludes by telling us, “I am Hashem.” The purpose of this statement is to declare Hashem’s never-ending love and eternal pact with Shevet Levi. In the Ohr HaChaim’s words, Hashem is telling us, “Just as I and My Name are eternal, so too shall the Leviim be Mine forevermore!” Why did Hashem have to make this declaration? The Ohr HaChaim answers that this is because one day the Avoda will be reclaimed by the bechoros, at which time the status of Shevet Levi might come into question. Hashem therefore declares that they are His forever!

A Message For Shavuos: The Torah Grants Life

“And they shall live and not die” (4:19).

The Ohr HaChaim explains this seemingly superfluous statement as follows. After having been warned to cover the holy Ark because of the possible damage and death that just touching it can cause, Hashem now reassured Bnei Kehos that not only would their Avoda of carrying the Aron not lead to their deaths but that just the opposite is true: because the Aron houses the Luchos and the Torah, and the Torah is the source of all life - the Mekor Chaim - by handling the Aron they will prolong their days and live longer!

It is this promise that Hashem made to Bnei Kehos that our pasuk is saying, “you shall live and not die.” You will live longer lives because the Torah you carry in the Aron is the source of all life and grants longevity. Fear not, for not only shall you not be injured or die but you will be rewarded with longer life!

PRAISES FOR THE HOLY OHR HACHAIM HAKADOSH

THE OHR HACHAIM's AVODA IS TORAH

In the name of the Baal Yesod HaAvoda of Slonim: The Baal Shem Tov's derech in avodas Hashem was through davening because he had the nefesh of Dovid haMelech and the pasuk says regarding Dovid in Tehillim “pour out your heart like water opposite Hashem,” The Ohr HaChaim HaKadosh had the ruach of Dovid HaMelech and his derech avodas Hashem was through Torah. Had they met they could have drawn down the Nishmas Dovid and brought Moshiach! (Beis Avraham Slonim Shavous)

OHR HACHAIM CONTAINS IT ALL

Rav Yochanan of Karlin Stoln used to urge others to study the Ohr HaChaim saying it was a segulah for emunah like the Zohar is a segula for the soul. He used to say “In Ohr haChaim iz do ales lomdus un chassidus, se iz a segula zu emuna! - In the Ohr HaChaim you can find everything lomdus and chassidus, it is a segula for emunah and belief in Hashem.” (Birkas Aharon)

EACH WORD IS YIDDISHKEIT!

Rav Yaakov Yosef of Skver said that each and every word of the Ohr HaChaim was a

gantz yiddishkeit - contained yahadus sheleima and that there is almost no Chassidic group where the study of Ohr HaChaim isn't a customary weekly practice. So much so that one can safely say that it is the one chassidishe sefer that has been most widely accepted by all streams and sects of chassidus! (Nachlas Tzvi Kovetz 7 p52)

Ahava Rabba - How Great Is The Love!

An elder Linsker *Chassid* once told that he heard himself how Rav Menachem Mendel of Rymanow asked, "What did Bnei Yisrael do from the time of *Rosh Chodesh Sivan* until *Kabbolas HaTorah*? They had not yet received the *Torah* so they were not yet studying it!"

He (Rav Menachem Mendel of Rymanow) answered, "In the interim they were all reciting the *berocha Ahava Rabba* - How great is the love!" (*Kisvei Chassidim Yalkut Menachem* 290)

Timeless Torah

Rav Dov Beirish used to say: "At Har Sinai, when Hashem held the mountain over our heads and forced us to accept the Torah, He warned us that if we did not accept the Torah, there will be your graves! It does not say, "here will be your graves"; it says "there," referring to back then at that time. It's a warning to us that at any time or place, if you Heaven forbid forsake the Torah, "there will be your graves," because there is no life without Torah.

The Divine Revelation On Har Sinai - Seeing Hashem Face-To-Face

"Hashem spoke once (and) I heard this twice" (Tehillim 62:12).

The heilige Ropshitzer cites the Medrash that quotes our pasuk, saying, "Anochi Hashem Elokecha - I am Hashem, your G-d". The Medrash adds, "As it says: "Face-to-face Hashem spoke with you" (Devorim 5:4).

The Ropshitzer reminds us here in Parshas Yisro of what he says in his derushim to Shavuos: "I heard from my teacher and master, Rav Menachem Mendel of Rymanow, regarding the pasuk in Tehillim (62:12), 'Hashem spoke once and I heard twice' the following: Perhaps, said the Rymanower, we heard from the Holy One's mouth nothing but a single letter, just the alef of the word anochi..." From this, says the Ropshitzer, we understood the rest of the Aseres HaDibros (Ten Commandments). Perhaps, adds the Ropshitzer, we heard just komatz alef [the first nikud taught to a cheder yingel], the alef vowelized with the nikud of komatz, as explained elsewhere at length.

He continues in his derushim to Shavuos to explain this in greater detail, saying that we can try to understand this idea based on the sweet words of our forefathers, who said that Shivisi Hashem lenegdi somid is a klal godol baTorah - "Placing Hashem before me at all times is a great general principle in the Torah". Notice that they did not say it is a great rule in Avodas Hashem (serving Hashem) - no, they said "in Torah"!

The sifrei mussar (works on character development and refinement) teach us that the letter alef can be written with a yud above and below, with a vov in the middle. This image of two yuds and a vov is the numerical value of twenty-six, based on gematria, which is equal to the divine Name Havaya"h - YHV"H.

This is also hinted to in the face of a person: the two eyes are each a letter yud and his nose is the letter vov, similar to the alef we just mentioned. This is behind the idea that we were created, so to speak, in Hashem's image - Betzelem Elokim. In man's face are inscribed the letters that form the letter alef. The image known as Tzelem Elokim is the source of the divine light, known as the ohr makif, that surrounds us, and thus as a holy nation we are bidden always to have in mind that we carry this Tzelem and that we are made in Hashem's divine image, that His seal is before us at all times and that we should act accordingly, thereby having us - the physical matter - take on the form, from which we were created [as clay is formed through a stamp]. This is why they called it a great general principle to place Hashem before us at all times. When we merited to stand at the foot of Har Sinai and receive the holy Torah, and we heard the divine voice call out that single letter alef, which alludes to the divine Name YHV"H, then all the secrets in that alef were revealed to us, and we experienced and saw the divine image and form, as it says "ro'im es hakolos - ro'im es hanishma" -we saw the sounds and voices; we saw that which is normally heard. We had a visual experience from an auditory source.

We heard and saw the letter alef, which represents the divine Name, and we understood that our face corresponds to that alef, and that we were formed Betzelem Elokim. Then His awe and fear was literally on our faces, to prevent us from sin. For when a person

walks with this idea in mind - no matter where he goes - that he is formed Betzelem Elokim, it saves him from wrongdoing.

The zokon (beard) that grows from the face downward is similar to the vowel point below the letter alef, as in the image of a man's face with his beard grown. Since this alef is the first letter of the word anochi (from the first of the Aseres HaDibros that Hashem spoke on Har Sinai), the vocalization and vowel used is the komatz. This is why our Sages say that Hashem was revealed on Har Sinai like an old man - zoken - full of mercy. The letters alef and bais are at the head of the alphabet, which is why our Sages said that He is an av zoken - av, spelled alef-bais, and zoken (old), symbolizing the zokon (beard). Even though we saw no image, we can now understand how this revelation is called "face-to-face", in that the face stamped with the beard is the image of the alef with a komatz - [2 yuds=2 eyes, the vov=nose, komatz=beard] and from my flesh I shall see my G-d.

Stories on the Parsha & Shavuot



Ahava Rabba - How Great Is The Love!

An elder Linsker *Chassid* once told that he heard himself how Rav Menachem Mendel of Rymanow asked, "What did Bnei Yisrael do from the time of *Rosh Chodesh Sivan* until *Kabbolas HaTorah*? They had not yet received the *Torah* so they were not yet studying it!"

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The Hashgacha Pratis And Divine Providence Of Rav

Shmuel Heller To Save His Father's Life

In part II of Megillas Eivah, Rav Heller's son Shmuel writes:

I will be brief and record these events in order to demonstrate and show all of Klal Yisroel just how great is the power of a dispute and *machlokes*, and how many sins controversy cause, in order that a person should greatly distance himself from this far far away, as far as possible. . . In ShinPayHay 5835 (1625) when my father was still the AvBeisDin in Vienna he sent me off to study in Metz, France at the Yeshiva of the gaon Rav Mordechai ben Rav Moshe Luria AvBeisDin of Worms. I studied there for four years until ShinPayTes 5389 (1629). On Rosh Chodesh Sivan I received a letter from my father who was now AvBeisDin in Prague, asking me to come home . . . I made my way home on foot along with other yeshiva students. . . I arrived in Vienna happy of heart and carefree, unaware that my holy father sat alone imprisoned in one of the jail cells of this very city waiting to stand judgment for a capital offence punishable by death! In this manner see how Hashem prepared the remedy and the cure before the striking blow and how Hashem arranged the turn of events that a wondrous thing would occur through me that would later set in motion and secure my father's release. Before I entered the city I lay myself down on some green turf to rest a bit by the forest in area often used for pleasant outings and day trips by the citizens of Vienna. That day the area was peaceful and quiet, I had it all to myself because in Vienna there was some great festival and parade.

I placed my bundle beneath my heads and I imagined who I might visit first, knowing that my father had served here previously as AvBeisDin and surely I would be warmly welcomed and received by his many friends. As I lay daydreaming I heard a loud cry for help, "help us save us, or we shall be lost!" I looked and saw a wild bull chasing after a young noblewoman and a young nursemaid with a boy in her arms. They fled, running away from the charging beast. The wild bull was only several kilometers distant and gaining on them in wild anger due to the waving of the red kerchief that the nursemaid had tied round her neck. Bulls will charge in anger when they see the color red waving as is well known. As soon as I saw this I ran forward, untied and pulled the kerchief off and cast it aside at the feet of the charging bull. The bull attacked it and proceeded to tear it to shreds with his horns while the women hid behind one of the trees. At that moment a carriage arrived with the young noblewoman's husband dressed as a nobleman in finery and bearing a coat of arms in silk and finery. The carriage also had a woven coat of arms as well. The women approached and explained what had happened and pointed at me introducing me as their savior. The nobleman explained that he was the French ambassador and apologized for not speaking German. He spoke to me in French and

inquired as to my name and identity. [See now the Divine Providence] in the four years I was away in Metz, France I learned the French language and so I responded that I was a Jew and the son of a great rabbi. The Ambassador invited me to his home and wished to reward me handsomely but I declined and so he asked how he could repay my kindness and good deeds? I answered that my reward should be that if ever he would think well and good of the Jews and see that we do good without hope or desire of a reward that this good thought would suffice. The nobleman insisted that he would be at my service should I ever require it and that I would always be considered a good friend. Since the Jews are often persecuted and downtrodden in this country perhaps one day you will need my services since as the French Ambassador I have power and influence. If you ever need anything please come see me so I can thank you and repay your kindness. We parted in friendship, after he inquired where I learned such good French and having given me his address and his thanks and regretting that I was a Jew and they could no more for me and better me and my station. He and his wife and the nurse and child continued to Vienna to join in the merry making and parade and I took up my bundle and went to the Jewish quarter of Vienna. . .I decided to visit my maternal uncle my mother's broth Rav Baruch Zatruner. . .they began to cry and in a short while the entire matter of my father's false slander, libel and imprisonment was made known and revealed to me . . . I sat dazed. . .I visited my father. . . after I met with the community leaders and learned of the news and how things stood I went straight to see the French Ambassador . . .I beg your honor repay my heavy debt, for I only saved three lives and I asking you to save the lives of my father and all the members of the Jewish community, as I said these words I fell at his feet soaking them with tears. . .I praise and thank the Creator I shall not remain long in your debt, your father shall live and the community shall be saved . . . Immediately I sent word to my father through his defense counsel as Rav Hena was permitted to visit him at all times . . . None of the Jews of Vienna slept that night for fear for my father's life and that we should all be expelled and exiled. . .The ambassador appeared after a half hour's wait that seemed like a lifetime and said,

"Dear son your father shall live and your community will not be expelled. They have shown mercy, not one person will be forced to leave their home and they commuted his death sentence to a fine." (Megilas Eiva Part 2)

Gedolim Be'misasm Yoser



Yahrzeits For Parshas Bamidbar & Shavuos



Rav Avrohom Wolf Dean of Wolf's Seminary in Bnei Brak (Sivan 4)

Harav Yosef Avrohom Wolf was born in 1911/5671 to Rav Pinchos Wolf and Helena (Hinda) Auerbach, daughter of Harav Aviezri Zelig Auerbach, Rav of Halberstadt. Rav Wolf studied in Germany. He married Liesl Klein, daughter of Rabbi Avrohom Yitzchok Klein, the Rav of Nuremberg. In 1939/5699 they immigrated to Eretz Yisrael and settled in Tel Aviv.

Rav Wolf first taught in the Bais Yaakov Seminaries in Yerushalayim and Tel Aviv. Later, the Chazon Ish, zt"l, invited him to oversee the Bais Yaakov Seminary in Bnei Brak. Besides expanding the seminary, he planned and implemented the curriculum. He did not allow the secular education system to influence the religious content of the seminary. He believed that material written by secular writers

lacking yiras Shamayim usually includes false assumptions.

Rav Wolf was respected by all Orthodox Jewish circles in Bnei Brak. When opponents lashed out against his approach, the Vizhnitzer Rebbe, Harav Chaim Meir Hager, zt"l, defended him.

After Rav Wolf's petirah on 4 Sivan 1979/5740, his son, Rav Zev Wolf, took over leadership of the seminary.

Rav Yosef Avrohom Wolf wrote several sefarim and kuntresim, such as Torah Umada, Hachinuch L'or Hatekufah, Neviei Emes, Toras Hanefesh and Hatekufah U'baayoseha (4 parts).

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Rav Yeshaya Naftali Hertz Hanosen Imrei Shefer (Sivan 4)



Rav Yoav Rosenbaum Imrei Noam, Av Beis Din of Unsdorf Tzehlim (Sivan 4)

 **Rav Moshe Yungreiss Av Beis Din of Kashau (Sivan 4)**

 **Rav Tzvi Tornheim (Sivan 4)**



Rav Meir Menachem of Pietrokov (Sivan 5)

Son of Rav Hillel of Radoshitz

His father, Rav Hillel was a grandson of the Sabba Kadisha of Radoshitz; Hillel's father Rav Yitzchok served as Av Beis Din in Radoshitz succeeding his father-in-law Rav Yissacher Dov the Sabba Kadisha.

He passed away on 5 Sivan תער"ב and was laid to rest in an ohel in Pietrokov.



Rav Yitzchok Chaim Hakohen of Padua (Sivan 5)

A master of grammar and logic

One of the teachers who taught Rav Moshe Chaim Luzzatto in Padua, Italy.

He passed away on erev Chag HaShavous תפ"ג.

 **Rav Eliezer of Kiltz (Sivan 5)**

 **Rav Chaim Yaakov Safrin Pri Chaim (Sivan 5)**

 **Rav Bentzion Fisch Divrei Chachomim (Sivan 5)**

 **Rav Uri Shraga Kellerman Ram in Knesses Chizkiyahu - Kfar Chassidim (Sivan 5)**



Rebbetzin Devorah Margulies (Sivan 6)

Rebbetzin Devorah Margulies, wife of of Rav Lipa Margulies, Rosh Yeshiva of Yeshiva Torah Temimah in Brooklyn (1924-2005). Born in the town of Marashvarshehl, Hungary, Rebbetzin Margulies was the daughter of Rav Binyomin Alter and Chaya Rochel Ruttner. Her mother was a direct descendant of the Mareh Yechezkel.



Rav Chaim ben Betzalel Sefer Hachaim, Igeres Hatiyul, Av Beis Din Freidberg (Sivan 6)

Author of Sefer Hachaim and Igeres Hatiyul.

Elder brother of the Maharal of Prague.

Rav Chaim's Yichus And Family

Rav Chaim was born 1730) ר"ץ) in Posen, into a family of tzaddikim and rabbanim who traced their illustrious lineage back to Rashi, who traced back to Rav Yochanan haSandlar, fourth generation descendants of Raban Gamliel HaZaken, descendants of Dovid HaMelech.

The Berachah of His Grandfather, Rav Chaim Av Beis Din Worms

Rav Chaim of Worms sent his two sons Rav Yaakov and Rav Hilman to study under the Maharshal while their brother Betzalel remained at home serving their father. When the two brothers came home all aglow from their experience, sharing their spiritual growth and words of Torah, Betzalel grew jealous and complained to his father; he too wanted to go study in the yeshiva of the Maharshal.

Then Rav Chaim of Worms blessed his son Rav Betzalel that in the zechus of the shimush and mitzvas kibud av he had performed by remaining behind, he would merit four illustrious sons whose light would illuminate the entire world.

Rav Chaim was the bechor (the eldest), and the other brothers were: Rav Sinai, Rosh Yeshiva in Prague who was later Av Beis Din Nikolsberg and Meheren (Moravia); Rav Shimshon of Kremenitz, who was an ancestor of the famous Rav Shimshon Ostropoler; and the youngest brother, Rav Yehuda, known as the Maharal of Prague.

Rav Chaim and the Rema

Rav Chaim studied under Rav Shlomo Luria the famed Maharshal, under Rav Sholom Shachna of Lublin, and with Rav Moshe Isserles, the Rema.

Rav Chaim also mentions Rav Yitzchok Sefardi, in his introduction to Igeres Tiyul, as his rebbe

and mentor who taught him mikrah, dikduk, and Rashi. He further mentions that Rav Sefardi was buried in Jerusalem after his passing.

In the year ט"ש, Rav Chaim established a yeshiva in Worms where his uncle Rav Yaakov ben Rav Chaim Ashkenazi served as Rav. After Rav Yaakov passed away in ש"כג, Rav Chaim succeeded him. Afterwards, he moved to Friedberg and served as the Av Beis Din until his passing on Shavous 1588 (שמ"ח).

His published works include: Sefer HeChaim, Igeres Tiyul and Vikuach Mayim Chaim. There is a sefer called HaTzachos attributed to him as well.

His unpublished manuscripts include: Issur v'Heter, a likkut from the poskim; Beer Mayim Chaim on Rashi's commentary on Chumash, cited by the author of Devek Tov; Biurim and Chiddushim on Tur Orach Chaim; Eitz Chaim on the laws of dikduk (grammar) of Lashon Kodesh. The introductions from Beer Mayim Chaim and Eitz Chaim were published in HaMaggid year 13, gilyon 37, 1869.



Rav Yisrael of Mezhibuzh Baal Shem Tov Hakadosh, Besh"t (Sivan 6)



Dovid Hamelech Dovid Melech Yisroel (Sivan 6)



Rav Chaim Igros Hatiyul (Sivan 6)



Rav Yisrael Isserles (Sivan 6)




Rav Aharon Rubin Likutei Mahara (Sivan 6)

 **Rav Aharon Aryeh of Rozniatuv (Sivan 6)**

 **Rav Avrohom Sholom Halberstam Divrei Sholom (Sivan 6)**

 **Rav Chaim of Tetch (Sivan 6)**

 **Rav Yehuda Rosner Imrei Yehuda (Sivan 6)**



Rav Chaim Avrohom Yisroel Rabino del Acqua (Sivan 7)

Born to a famous family of Rabbinical scholars from Rhodes

He served as Rav in Candia (Crete) 1744) תק"ד.

From תק"ח he served as Rav of Alexandria, Egypt.

He left due to persecution and eventually settled in Italy.

He served as the Rav in Ancona Italy from תקל"ד until his passing.

He passed away on the second day of Yom Tov Shavous 1785) תקמ"ה.

He was a gadol b' Torah as can be seen from his seforim: Bais Avrohom on Tur Choshen Mishpat, Maamar HeMelech on the laws of dina d'malchus dina, and Imros Tehoros on Even haEzer and Nedarim.

Rabino del Acqua

His piety and chassidus made a great impression on the gentiles as well as the Jews and his name became famous because of the incident related by Rav Matsiyahu Nissim Tirani in his sefer, Sefas Emes:

There was a drought and Rav Chaim Avraham's personal prayer beseeching for rain, that he himself composed, was answered immediately. No sooner had he completed his tefillah when the sky grew dark with clouds and the rain began to pour down to the amazement of all the people who had gathered and witnessed the episode. He was promptly named "Rabino del Acqua" - the Rav of the Waters!

 **Rav Avrohom the Graf Potozky, the Ger Tzedek of Vilna (Sivan 7)**

 **Rav Yaakov of Barnov Toldos Yaakov (Sivan 7)**

 **Rav Aharon Tzvi Landau (Sivan 7)**

 **Rav Boruch Safrin (Sivan 7)**

 **Rav Menachem Blier Kevod Ha'levanon (Sivan 7)**

 **Rav Gedalya Lenerowitz (Sivan 7)**

 **Hanavi Hoshea ben Beeri (Sivan 7)**

 **Rav Zelig Reuven Bengis (Sivan 7)**

 **Rav Shmuel Ehrenfeld Chief Rabbi of Mattersdorf (Sivan 7)**



**Rav Menachem Manish Safrin Kormarna
Rebbe of Bnei Brak (Sivan 8)**



Harav Menachem Manish Safrin was born in Ungvar on 3 Nisan 5678/1918. His father was Harav Chaim Yaakov of Komarna.

As a bachur, Reb Menachem Manish learned under Harav Yehoshua Greenwald in Chust and under Harav Shlomo Zalman Friedman in Rackov.

Reb Menachem Manish was taken as chassan by Rav Shalom Wagschal, and in his zivug sheini he was the son-in-law of Rav Yehoshua Ehrenreich.

In 5699/1939, Reb Menachem Manish learned under Harav Yosef Tzvi Dushinsky, Rav of Yerushalayim.

Following the petirah of his father, the Komarna Rebbe, in Yerushalayim on 5 Sivan (Erev Shavuos) 5729/1969, Reb Menachem Manish became Komarna Rebbe, building his beis medrash and mosdos in Bnei Brak.

Reb Menachem Manish compiled the Siddur Heichal Habrachah from the works of the previous Komarna Rebbes.

He was niftar on 8 Sivan, Erev Shabbos Parashas Naso, 5750/1990, in Bnei Brak, at the age of 72 and buried on Har Hamenuchos in Yerushalayim.

He was succeeded as Rebbe by his two sons: Harav Yitzchak Shloime of Yerushalayim and Harav Eliezer Tzvi of Bnei Brak.

Zechuso yagen aleinu.

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**Rav Zalman Rotberg Rosh Yeshiva Beis
Meir, Bnei Brak (Sivan 8)**

Rav Zalman Rotberg, Rosh Yeshivas Beis Meir, Bnei Brak (1913-2002). Born in in Lepnishock, Lithuania, to Rav Tuvia Rotberg, a close student of the Chofetz Chaim. Even before he was thirteen, Reb Zalman began to study in the Grodno yeshiva under Rav Moshe Mordechai Shkop, the son of HaRav Shimon Shkop. When he was fifteen he went to the Mirrer Yeshiva, where he became close to Rav Eliezer Yehuda Finkel and Rav Yeruchom Lebowitz. He moved to Israel in 1936. In 1954, Rav Zalman moved to Bnei Brak where he began to serve as a ram in the Tifferes Tzion yeshiva. Following the petiroh of his father-in-law Rav Meir Karelitz in 1955, Rav Zalman established the Beis Meir yeshiva in his memory. The Beis Meir yeshiva opened in 1958 with six students, and slowly developed into a large yeshiva. In addition to his activities in Beis Meir, he was also a member of the Moetzes Gedolei HaTorah of

Degel Hatorah. He taught Torah for over sixty years to thousands of students, and produced legions of talmidei chachomim who themselves became gedolim in Torah and mussar.



**Rav Moshe Nechemia Kohanov
Nesivos Hashalom (Sivan 8)**



**Mordechai Lenerowitz Parshas
Mordechai (Sivan 8)**



Rav Moshe Blau (Sivan 8)



**Rav Yissocher Dov Goldstein Head of
Kollel Shomrei Hachomos, Likutei He'aros
(Sivan 8)**



**Yitzchok Isaac Eichenstein Likutei Mahari,
(Sivan 9)**

Son of Rabbi Yissocher Berish, who was the brother of Rabbi Tzvi Hirsch of Zidichov (1763-1831).



**Rav Yisroel Ashkenazi Payos
Hashulchan (Sivan 9)**



**Rav Moshe Rivkes (Ravkash) Be'er
Hagolah on Shulchan Aruch (Sivan 9)**



**Rav Avrohom Tzvi Perlmutter Rav in
Warsaw (Sivan 9)**



**Rav Aharon Konvarti Rosh Yeshiva
Hamekublim Beis Kel - Jerusalem, Kapei
Aharon (Sivan 9)**

Gedolim Be'Masayhem



STORIES & ANECDOTES

Rav Yisrael of
Mezhibuzh Baal Shem
Tov Hakadosh, Besh"t
(Sivan 6)

On Route To Eretz Yisroel

The *Ba'al Shem Tov* desired very much to go to *Eretz Yisrael*, saying that if he would meet the holy Rav Chaim Ben Attar, author of the famed *sefer*, the *Ohr HaChaim*, that together they could bring *Moshiach*. Unfortunately, in *Shomayim* they had other plans and the journey did not succeed. There are many stories regarding the journey that the *Ba'al Shem Tov* undertook together with his daughter Adel; here is one example:

On *Chol HaMoed*, the *Ba'al Shem Tov* hired a boat to take

them to *Eretz Yisrael* from Istanbul, Turkey. The *Toldos Yaakov Yosef* relates how the *Ba'al Shem Tov's Rebbe* and spiritual mentor, *Achiya HaShiloni*, appeared to him and demonstrated to the *Ba'al Shem* where his journey corresponded to the forty-two journeys and encampments of *Bnei Yisrael* in the *Midbar*.

While they were at sea, a great storm struck the ship, the tempest waves tossing it to and fro. According to some versions of the story, his daughter Adel was cast overboard and the ship itself was almost lost; according to other versions of the story, it was shipwrecked and smashed to smithereens, leaving only planks. Throughout all this chaos, the sailors turned to the *Ba'al Shem Tov* to save

them.

Heaven decreed, however, that all of the *Ba'al Shem's* powers would be taken away and his spiritual capabilities were reduced to naught! He could remember no *tefillos*, no *Torah*- not even the *Alef-Bais!* The *Ba'al Shem* was sorely distressed, until his *Rebbe*, *Achiya HaShiloni*, reappeared to him and showed him through which supernal worlds he was now traveling and which Divine names corresponded to his current place and journey. The *Ba'al Shem Tov* was comforted and Heaven began to sweeten the harsh decree.

Just then his son Rav Tzvi (others say it was Adel) turned and cried in distress that he too could remember nothing

but the *Alef-Bais*. "Quick!" responded the *Ba'al Shem Tov*, "say them with me now!" Attaching his soul to the power of the Hebrew letters of the holy *Alef-Bais*, the *Ba'al Shem Tov* repeated them after his son, "*Alef, Bais, Gimmel, Daled*," until slowly his powers and knowledge returned and he was able to save the travelers. The *Ba'al Shem Tov* never did make it to *Eretz Yisrael*; rather, he returned safely to Europe.

The Holy Amulet Of The Semichas Chachamim

Rav Dovid Moshe of Tshortkov related that when the holy Baal Shem Tov passed through Istanbul on his way to *Eretz Yisroel*, he heard rumors regarding certain amulets that Rav Naphtali Katz, the Semichas Chachamim had written.

"How could he dare use Divine Names in amulets?" they challenged. The Baal Shem Tov asked to see one. When he opened the amulet, he saw that it was simply the handwritten name of the Semichas Chachamim.

Rav Dovid Moshe used to say

that this story explains the statement of Chazal Sanhedrin 100a that whoever calls his rebbe by name is liable to the death penalty. We could wonder, asked Rav Dovid Moshe, why so harsh a sentence should be pronounced for seemingly so light a crime as calling your rebbe by his name? The answer is because just as when someone pronounces Hashem's Divine Name, he is punished harshly (ibid 90a), we see--as illustrated by our story-- that one's rebbe's name is also considered like one of the holy Divine Names. This is true to such degree that we see that it can even be used as an amulet! (Eser Oros 10:16)

The Division Of Eretz Yisroel

Many *tzaddikim* attended the wedding of Rav Avrohom Shimshon. The Baal Shem Tov himself was the guest of honor, and Rav Pinchos Koretzer was among the many notables in attendance. As was customary, the *chuppah* was held outdoors in the courtyard of the shul. On the windowsill, a bird stood merrily chirping. The Baal Shem Tov turned to Rav Pinchos Koretzer and

asked him, "Do you hear what that bird is saying?" He continued, "The bird is saying the *pasuk*, "*Le'eleh techalek ha'aretz*" ("Among these shall the land be divided"). Hearing this, many of the guests rejoiced, as they imagined that, during this couple's lifetime, the great Division of *Eretz Yisroel* would begin - a sign of the imminent redemption!

However, years later, when Rav Avrohom Shimshon decided to move to *Eretz Yisroel*, his wife protested and refused to go. The couple appeared before Rav Pinchos of Koretz seeking a resolution to their marital strife. "What can I do?" Rav Pinchos exclaimed. "This case has already been decided by the holy Baal Shem Tov! At your wedding, he heard a bird saying "*Le'eleh techalek ha'aretz*" - and now I understand that you shall be divided because of the Land of Israel that lies between you." The *halacha* states that, if a husband wishes to move to *Eretz Yisroel* and his wife refuses to accompany him, she may accept a *get* (legally divorce him) so he will be free

to go. And so it was that Rav Avrohom Shimshon left for *Eretz Yisroel* alone. (*Zechuyos Yosef*)

Shabbos In Lizensk With The Baal Shem Tov's Chazzan

The Yeshuos Moshe of Vizhnitz related how the Zaslover Chazzan who served as the chazzan for the holy Baal Shem Tov, arrived one *erev* Shabbos in Lizensk to spend Shabbos with the author of the Noam Elimelech.

Reb Melech's *talmidim* were unsure of what to do: Should they honor the chazzan with the *amud*, allowing him to *daven kabbalas* Shabbos, or would this upset the holy rebbe's *kavannos* and disrupt his devotions? Their hesitation was soon to become irrelevant when the rebbe, Reb Melech himself, honored the chazzan to lead the *tefillos* and begin *kabbalos* Shabbos.

"Please for the sake of the Baal Shem's honor, would you be our chazzan?" asked the Rebbe Elimelech.

Rav Mordechai agreed.

The chazzan stepped up to the *amud* flanked by a choir that would accompany his melodious *tefillos*. As soon as the *tefillah* commenced, however, Rebbe Elimelech could not hold back. With great reluctance, the rebbe interrupted the chazzan and choir, "Please, I am sorry—it's just too much!" complained Rebbe Elimelech. "I cannot contain the *dveykus* this brings on!"

The Yeshuos Moshe of Vizhnitz paused in telling of the tale to explain that the rebbe, Reb Melech couldn't withstand it because "it opened up for him new vistas in the supernal realms, so much so, that the great light that came from it was too strong to absorb!"

"After *kabbalos* Shabbos," continued the Yeshuos Moshe, "Rebbe Elimelech drew the Zaslover chazzan close but asked him to please not *daven* for the *amud* in Lizensk anymore.

"On Motzaei Shabbos as the Zaslover chazzan took his leave, the rebbe, Reb Melech asked him to relate some story about the holy Baal Shem Tov.

The chazzan spoke of the Baal Shem's love and awe in serving Hashem and specifically how his soul would experience an *aliyas neshama*—a state in which he would wander around supernal realms just we move around here below!"

"The Zaslover continued, 'Another aspect of the Baal Shem Tov's purity in *avodas* Hashem is his recitation of Hallel. We know that ordinarily, when we recite the Hallel HaGadol, each verse is recited by a specific angel. When the Holy Baal Shem Tov recited Hallel HaGadol, he waited first to hear how each *malach* recited each *pasuk*; only then would he himself repeat each *pasuk* after the angels had said them! '"

Mesirus Nefesh: A Lesson In Avodas Hashem

The Tosher Rebbe related how once after the the holy *Ba'al Shem Tov* had already passed away, he had revealed himself in a vision to his son, Rav Tzvi, . Rav Tzvi asked his departed father, the *Ba'al Shem*, "Please teach me how to serve Hashem properly."

The holy *Ba'al Shem Tov* depicted for his son a tall mountain with a steep cliff; at the edge of the cliff, peering down, one could see a raging, roaring, deep body of water. "My son," said the *Ba'al Shem*, "you should imagine that you are always standing at the top of this mountain at the edge of the cliff and then cast yourself from the mountain and plunge yourself deep into the river's waters down below! That is how you must serve Hashem, always be prepared to be *moser nefesh* - be ready to give yourself and to sacrifice for Hashem in order to sanctify His Name!" (*AVODAS AVODA Sichos Kodesh* I p. 87)

Chillul Shabbos

Rav Friedman cites the Bnei Yissoschor (Tishrei 4:2:6) who recounts the well-known story of the Baal Shem Tov who once observed a Jew desecrating Shabbos in public. The Baal Shem Tov was shocked; he realized that if he had seen this chillul Shabbos, it must mean that he was guilty of the same aveiroh in some way. Upon introspection, he remembered that he had once observed someone defaming a Torah scholar in

public. Since the Zohar (III 29a) calls Torah scholars by the appellation "Shabbos," the Baal Shem Tov realized that by failing to defend the scholar he too was guilty of some form of chillul Shabbos.

Meeting The Ohr Hachaim

There are various traditions regarding how and when the *Ba'al Shem Tov's* brother-in-law met Rav Chaim *ben Attar*, *mechaber* of the *Ohr HaChaim*, in *Eretz Yisrael*:

After the printing of the *chumashim Ohr HaChaim* in Venice in the year *tov-kuf-bais*, they reached the *Ba'al Shem Tov*, who greatly rejoiced in them. He found in them an author whose heart and soul were filled with emotion and excitement for *Avodas Hashem*. He sent his brother-in-law, Rav Gershon of Kitov, to Yerushalayim to visit Rav Chaim *ben Attar's* *Yeshiva*. He told Rav Gershon that Rav Chaim *ben Attar* had two *Yeshivos*, one where they studied *nigle* (the revealed *Torah*) and one where they studied the hidden secrets of *Toras HaKabbola*. The *Ba'al Shem* warned Rav Gershon to try to attend the *Yeshiva* for

nistar and not to reveal to the *Ohr HaChaim* who he was, hiding his identity until the *Ohr HaChaim* would feel it and understand for himself.

When Rav Gershon arrived he requested permission to hear a *derosha* from the *Ohr haChaim*. Permission was granted and he studied in *Yeshivas HaNigle* for about a week. Afterward, he requested admission to the other *Yeshiva* for *Kabbola*.

"Who revealed to you that I have a *Yeshiva* for *nistar*?"

He answered that his brother-in-law, the *Ba'al Shem*, had told him. The *Ohr HaChaim* did not know him, but he scrutinized Rav Gershon from head to toe and declared him fit and ready to study *Kabbola*. After studying there for three days, the *Ohr HaChaim* gave word to prevent him from coming back and Rav Gershon found his way blocked from entry. When Rav Gershon approached the *Rav's* house to find out why he had been banned, the *Ohr HaChaim* saw him and said, "I am angry at you. Why didn't you say your brother-in-law was the *Ba'al*

Shem Tov? You just said, 'Rav Yisrael *Ba'al Shem!*' I don't know any Rav Yisrael *Ba'al Shem*, but I know who the *Ba'al Shem Tov* is! I know him from seeing him in the supernal worlds!" and he no longer allowed Rav Gershon access to the *Yeshiva*, explaining that he needed no other *Rebbe* or *Rav* if he already had the *Ba'al Shem Tov*. (*Doresh Tov Tshortkov, Acharon Shel Pesach* p. 194)

Kiruv Rechokim

Rav Yitzchok of Neshchiz related on Motzoei Shabbos Parshas Behaalosecha, *tovreish-kaf-zayin*:

Rav Gershon of Kitov met the Ohr HaChaim in Eretz Yisrael and told him about his brother-in-law the *Ba'al Shem Tov*. The Ohr HaChaim replied that he had heard of him and that his name was Yisrael. Rav Gershon Kitover also asked the Ohr HaChaim why he kept a certain talmid in his *Yeshiva* whom Rav Gershon had seen behaving improperly, unbecoming for a *Yeshiva* student. "This is our way," answered the Ohr HaChaim. "We draw closer those who are distant - we are *mekarev*

rechokim." (*Zichron Tov* p. 16 #8)

When Rav Gershon of Kitov traveled to Eretz Yisrael, the *Ba'al Shem Tov* told him to meet with the Ohr HaChaim. "If he doesn't know of his greatness, send him regards from me and tell him I see him in *Moshiach Heichal* - the supernal palace, where *Moshiach* sits on a throne and studies the Ohr HaChaim."

When Rav Gershon came to Eretz Yisrael, he arrived at the Ohr HaChaim's *Yeshiva* and asked why he studied with talmidim who behave inappropriately; others say that he asked why he studied with people with lowly souls.

The Ohr HaChaim asked Rav Gershon from where he hailed. When he said that he was from *Polnoy*, the Ohr HaChaim responded that he should return the following day. The next day, the Ohr HaChaim told him, "I saw your *Rebbe* and he is a very great man."

Rav Gershon then related his regards from the *Ba'al Shem* and relayed the *Ba'al Shem's* message. The Ohr HaChaim

responded, "I don't know what favor he does me by revealing my greatness. Tell him I saw the Angel of Death and that he stands with one foot on *Polnoy* and the other on the entire world." This was a hint at the danger facing European Jewry and that they would need mercy. He also responded that the reason he studied with people with lowly souls was because he sought to redeem holy sparks from places that they had been captured and held hostage. (*Kisvei Ri Shuv of Brisk*)

I Was Relying On You

The talmidim knew that their *rebbe* always davened for a very long time. True, they were part of his *minyan*, but while he was davening the silent *amidah*, the *Shemone Esrei*, what need was there for them to just sit around? Each one of them had things to take care of. They figured that they had at least a good hour or so before he would be ready to hear *chazaras ha'shatz*, the *chazan's* repetition. And so, each one went his separate way leaving the *rebbe* alone in his devotions. According to the time they estimated that the holy *Baal Shem* had ended his

prayers they were all back in shul.

How surprised they were, when they returned well within the hour, and found the Baal Shem, not, as assumed deeply immersed in prayer, but instead, standing forlorn facing the door, awaiting their return.

“Why did you all leave me?” the rebbe asked. “Don’t you understand that I was relying on each of you? Let me explain,” The Baal Shem Tov then told them this story as a mashal:

In the winter, birds fly away to warmer climates. One season, as a great many birds came from afar, the king noticed one beautiful bird whose plumage was so dazzling that he decided he must capture it for the royal collection.

However, the bird landed atop a high branch on one of the tallest trees. It remained above the reach of the king’s men even with the use of ladders. The king had an idea. Each one of them was to stand on another’s shoulders, and together, they would form a

human ladder that could reach to the top of the tree. At the peak, was the royal guard, only to be topped by the king’s most trusted advisor whose mission was to lay his hands on the prize bird and capture it for the king!

They began the climb--this one climbed up onto that one’s shoulders and so on until, indeed, the trusted advisor stood high in the clouds. He reached among the branches and was about to snatch the bird when . . . something went dreadfully wrong!

All those who made up the human ladder, came crashing down. The advisors, guards, and the rest of the king’s men ended up in one jumbled heap with bruised and broken limbs and torn clothing!

“FOOLS!” Thundered the king as he approached! The king was addressing the few stragglers who had wandered away and now returned to the site of the accident. These were the ones who made up the foundation of this human ladder. “Why did you leave? Where did you go? Didn’t you realize that everything

depended on you?!”

It turned out that the foolish people on the bottom got tired, bored, and sore, and so some of them left, not realizing that they were the very foundation that everyone else depended on. They were an essential part of the structure and had been holding everyone else up!

“So too, my precious talmidim,” explained the Baal Shem Tov, “when I ascend to the supernal realms, I am relying on all of you. It is only when we are all connected that I can climb up so high. It is only when there is a hiskashrus, the tying and binding of us all as one rope, linking us as one chain, that forms a ladder whose rungs I can ascend. When you left me, I came tumbling down!”

Get Your Wings

The Baal Shem Tov once came to a beis midrash together with the townspeople as well as his followers and chassidim. “This beis midrash is full of Torah and tefillah!” he declared. The townsfolk were glad and proud upon hearing these words. They thought

that the holy Baal Shem was lauding the fact that their beis midrash was so full of Torah study and davening!

However, their pleased expressions were in noticeable contrast to the tzaddik's countenance which seemed sorrowful and pensive. The Baal Shem stood on the threshold and did not enter the beis midrash. He turned to the assembled and explained, "I cannot enter, for there is no room! This beis midrash is simply too full of all the Torah studied and tefillos recited here! The Zohar explains that Torah and tefillah that lack *dechilu u'rechimu* - fear, awe, and love, lack the means to rise heavenward. Any study and prayers that are insincere, that are lacking in fire, in emotion and devotion, simply sink and linger in place. For love and awe, *ahava* and *yira*, are like two wings. Our Torah and tefillah require these wings to fly and soar heavenwards! The Torah and tefillah of this *kahal*," explained the Baal Shem to the disgraced congregants, lacks warmth, lacks fire and devotion. They have no wings to fly and so, remain

grounded. That is what's causing the lack of space in this beis midrash; it is so full of Torah and tefillah that I cannot get in!"

Cold As Ice

The Baal Shem once asked his disciples to join him on a journey. They all entered the carriage and soon were off towards some unknown destination. Journeys such as these were commonplace. The tzaddik knew where they had to go and why the journey was necessary, and his chassidim joined him without questioning the details of the outings.

This time, however, when they arrived, some of the talmidim suspected that their rebbe had taken a wrong turn. What other reason could there be for ending up at the frozen pond before them? It was the height of the gentile holiday season and the common practice was that the goyim went ice skating on the surface of the frozen lake. As they skated, they would often carve the pattern of what chassidim called the *shesi ve'erev*, the *tzelem*, or cross of the Christian faith. "Rebbe, please let us go away from

here, the talmidim urged. But mysteriously, the Baal Shem told them to come closer. They stood watching this for a few moments, and then, just as mysteriously, the Bal Shem asked them to leave.

"What profound lesson did they just witness?" the talmidim sat in stunned silence and wondered. They didn't have to wait long for an answer.

"For far too long, I wanted you to witness this scene," explained their rebbe, "because it contains a lesson you need to understand. The Torah is compared to water. Water is vitality; water gives life. Without water, we all die. Without water there is no life; it's *mayim chaim*! However, when water freezes, when it turns to ice, then, even those life-giving waters can turn into something that someone can come and carve a graven image of idolatry onto!!! The Torah is life; yet, *avodas Hashem* must be filled with fire, with devotion, with a *bren*, because if that Torah freezes, if it turns to ice, *chas veshalom*...

Fine Wine Revives The Soul

There was once a youngster who was an ardent follower of the Baal Shem Tov. His father-in-law however was just as passionate a misnaged (counted among the opponents) of the Baal Shem's derech. He lost no opportunity to mock and disparage the chassidim and their ways.

One day his daughter grew ill, and her sickness worsened daily. No treatment was effective, and the situation became precarious. Doctor after doctor was consulted in the search for an ever-elusive cure. With her life hanging by a thread, her brother-in-law desperately tried to convince his stubborn father-in-law to seek the holy Baal Shem's help in finding a cure.

"Why do you pester me with your nonsense; don't you know I am utterly opposed to such things?"

This was his father-in-law's refrain until one fateful day when it became clear she was deathly ill. Once again, his son-in-law urged, "Oh, why do you persist in leaving your daughter in such a pathetic state? Why don't you seek the

Baal Shem's aid and save her life?"

The father-in-law finally relented. "Fine--whatever you want. I'll try anything to see my daughter survive! Send a telegram and bid the Baal Shem come to us!"

The son-in-law left immediately and sent the telegram. When he returned shortly afterwards, the house was a flurry of erev Shabbos activity while the sick girl's condition took a further turn for the worse.

Just then, a piteous howl was heard from the sick room. Her relatives came out wringing their hands in hysterical disbelief. "Woe to us! She is no longer alive! She has succumbed to her illness!" Suddenly shunted into mourning, the whole household was in turmoil that Shabbos.

It was motzaei Shabbos when the tzaddik arrived. Loud knocks interrupted the dismal silence. A messenger stood at the door and announced, "From the holy Baal Shem Tov; he has arrived and wishes

to enter." The father-in-law, head hung in low in sorrow, bade the tzaddik to come inside. But it was too late. What was left to do? The Baal Shem Tov seated himself in an adjacent room. "Please lower the body of the deceased and tend to her, as is customary and proper." As they did so, smoke swept over the girl, emitting a fragrance like ketoros. "And now," said the Baal Shem, "bring me some good wine--because fine wine, snuff, and spirits revive the soul!"

"What is this-- a tavern?" yelled the father-in-law. But his son-in-law insisted. The father-in-law relented and brought the Baal Shem a bottle of wine. After slowly savoring each glassful, the bottle was empty.

"Please bring more," requested the tzaddik.

"What did I do, invite drunkards?" thundered the father-in-law. Still, he resigned himself to the circumstances and brought more liquor. And so, the scenario repeated itself three times.

The third time, the Baal Shem drank just one glass and then commanded the son-in-law, "Raise the girl's body, give the rest of the wine to her to drink, and then lay her back in bed. Let her drink and be revived!"

In a state of disbelief, the family followed the Baal Shem's instructions. Awestruck, they watched as the girl's pale cheeks grew ruddy. Her lips parted as she somehow managed to swallow and then drink the wine! Her formerly lifeless body grew warm and she began to breathe. A collective gasp was heard as the girl's eyes fluttered open.

"Now," commanded the Baal Shem Tov, "ask her to get out of bed and cook us all a feast for Melave Malka!" Amazingly she did so. She was healed. It was a miracle, a nes techiyas haMeisim! (Devarim Arevim) Original Source: Kuntres Chai V'Kayam p. 117

The Baal Shem Tov's Shiryaim

"Who could be knocking on the door now?" thought the priest. "An annoying

interruption!"

Just a few minutes ago he had welcomed guests--important officials who had come to discuss various matters of local politics. He turned to his seated visitors, excused himself, and hurried to see who could be knocking so early on a Saturday. When the priest opened the door, he was stunned to see the new local rabbi, dressed in his Shabbos clothes.

"What do you want?" asked the surprised priest curtly, thinking only of his waiting guests.

The rabbi smiled, and in voice full of sincerity declared, "I have seen the light! I have come to realize the truth in your religion!" The priest was doubtful of the rabbi's intentions until the rabbi pronounced steadily and with conviction: "I have come to convert to Christianity!"

This was the sentence which every priest is yearned to hear; yet, the priest couldn't believe his own ears. "What. . . what did you say?!"

"I have come to convert!" repeated the rabbi in a way that left no room for doubt as to his intentions. The priest's attitude changed quickly from hostility, to growing delight at this amazing turn of events.

"Yes, off course; come right in!" smiled the priest clasping the rabbi's hands. He shook them warmly and opened the doors wide and welcomed him inside.

"Salvatore, come quickly!" the priest summoned one of his attendants who led the rabbi to another room, "Salvatore, as you know I have a meeting with important messengers from the royal crown whom I cannot possibly leave. But our guest here needs attending to. He intends to convert, but I cannot officiate just now or conduct the ceremony while I have such guests to entertain. Please ply him with good food and drink until I can come back to him late tonight or early tomorrow morning!"

"Please rabbi follow me," said Salvatore, as the priest hurried back with a new spring in his step.

“Just wait until the church fathers hear about my exploits! The local rabbi--my new convert; I just might make bishop!” He went back to the meeting where he boasted to the king’s men about who he had in the next room. Meanwhile, the local rabbi was led unsteadily to the next room.

“This rabbi already smells like he has had a few drinks,” smiled Salvatore to himself, “let’s keep him happily inebriated until the priest can come back and convert him.”

“Here rabbi, have a seat, help yourself to some of our best whiskey and some food while you wait for the priest to return.”

Salvatore quickly made his exit. The rabbi quaffed glass after glass and soon he was so drunk he could barely think straight. The strange turn of events of the previous Shabbos began to slosh through his mind...

He had awoken early as he had done every Shabbos since he became the rabbi of the town a few weeks ago. He

went to the mikvah as usual and donned his Shabbos clothes and shtreimel. Then, as he was about to wrap himself in his tallis, he suddenly faltered. That was the first sign that foreign thoughts had possessed him.

He stared at the carefully set Shabbos table, but instead of contentedly appreciating its beauty, a strange compulsion swept through him. He thirsted for the contents of the wine and liquor bottles that were set out at the head of the table for kiddush and l’chaims.

“What is wrong with me?” he thought.

And then a new inconceivable thought began to form in his mind. “Why not leave all this behind? Why not convert?”

“What!” a counter voice screamed back. “What is this? Convert? Never!” But as strong as the protests began, they grew weaker and fainter against the onslaught of his sudden burning desire to convert. Conceding defeat in the battle that had just been waged within him, he cast off his tallis, grabbed the bottle of

wine and began to drink. He then reached for the whisky, downing glass after glass.

Unaccustomed to such a deluge of alcohol on an empty stomach, and so early in the morning, inebriation came quickly. His compulsion to convert intensified by the overwhelming effect of the liquor coursing through his veins, propelled the rabbi to run all the way to the priest’s home.

And here he was, drunker than ever before. “What a strange day,” he thought just before he vomited all over himself and then blacked out.

While this was going on, the congregants were shocked to discover that not only had their rabbi not come to shul that morning for davening, he was absent from his home as well. When they came in, they found his tallis cast off, and several empty bottles of wine and whisky lying on the floor. Just then one of the town’s gossipers ran in and declared, “A terrible thing has happened, I just saw the rabbi running to the priest’s house. When I drew near, I heard him

say that he wanted to convert!"

"What? Liar! How can this be! Woe is to us! It cannot be true! There must be some other reason for his behavior! It's unbelievable! It's a lie--just nasty rumor! What will we do?" The congregants looked at each other with a mix of shock and outrage.

Meanwhile, in Mezibuz, as the sun made its way down towards the horizon, the talmidim of the holy Tzadik, Rav Yisroel Ba'al Shem clasped hands together and sang the zemiros of shalosh seudos. At the head, sat the holy Baal Shem Tov with his eyes closed in concentration.

Each Shabbos after mincha, the Baal Shem and the chevrah sat to eat shalosh seudos together like this. At such times, a wondrous thing happened. His soul soared upwards to the supernal chambers of Heavenly palaces. He would divest himself of his earthly form and visit all of his talmidim--wherever they were. Each talmid would be visited, regarded and appraised: What had he accomplished? What

were his spiritual struggles? How could his rebbe, teacher and mentor help? And this Shabbos as the Baal Shem moved on to the local rabbi in our story, in faraway Lithuania, the Baal Shem was dismayed at what he discovered. His beloved disciple was shrouded in darkness and lying at the bottom of a deep pit. The Ba'al Shem saw that he was lost in despair and oblivion.

"How did this happen?" asked the Ba'al Shem. The answer came to him in the vision. First, what appeared, was the moment the talmid had been appointed to his new position as the town rabbi, and how he had set up a new charity fund. When the new rabbi reviewed the accounts, he noticed that one particular talmid chacham was receiving far more money than others. "This is unfair," he concluded, and he had the gabbai stop his collection for the earmarked fund.

Meanwhile, from shomayim, the Baal Shem was shown the consequence of the new rabbi's policy. The talmid chacham, who was already impoverished, was now

destitute. His home was dark and cold; no food was cooking on the stove; the children were hungry. The vision continued. The mother wrapped herself in a torn shawl, trying to ward off the cold as she headed to the beis medrash.

"My husband, where is the money for this week's expenses?"

"I am so sorry," he said hanging his head low in shame, "I have nothing to give you."

"What will we eat for Shabbos?" she cried. Seeing his wife's suffering, he too, cried. And the heavens cried along with them.

Another vision appeared to the Ba'al Shem: Two litigants came before the new rabbi's beis din to judge a case. "Rabbi, I have rented the flour mill for many years from the local poritz. Now Shimon here came and offered him more money, and the poritz cancelled my contract! I have no parnassa and no way of feeding my family!"

"I am sorry," ruled the rabbi

incorrectly, "but he seems to have outbid you." The poor miller and his family cried that night in hunger--and the heavens cried along with them.

Now the Baal Shem saw the Satan prosecute the rabbi in beis din shel maalah and the sentence handed down was this: The Evil One has been given possession of the new rabbi. But the Satan decided that he didn't want his body; he wanted his soul! And so, he injected poisonous thoughts of conversion into the rabbi's mind, twisting his beliefs. And this is how the Ba'al Shem's talmid reached this sorry state.

As the Ba'al Shem Tov and his circle of followers sang the words to the Arizal's zemiros, and reached the stanza "Levatala bechol klifin - annul all the forces of darkness--the husks and shells of impurity," the Baal Shem repeated these words over and over emphatically. His efforts, however, were to no avail. Nothing he did seemed to help.

After the zemer's conclusion,

the Ba'al Shem summoned a different student. He told him, "Here, take this slice of challah over which I said hamotzi, along with this loaf from the twelve loaves, and go!" He then took his own leftover shirayim from his challah, and the loaf from the twelve breads representing the show bread (the lechem hapanim from the Beis Hamikdash) and handed them to the talmid. The devoted talmid requested no details or explanations. He simply went!

As he continued walking along, the shadows grew longer as the sun's last rays disappeared beneath the horizon. Soon dusk was followed by nightfall; stars began to peak their way out from among the clouds and the sounds of night creatures filled the forest. Crickets chirped, owls hooted, and animals darted about in the underbrush.

As the talmid crossed from woods to glade, and from one valley to another, he found himself surrounded by steep cliffs and impassable mountains. He plodded on relentlessly as he reminded

himself over and over that he was on a mission sent from his rebbe, the holy Ba'al Shem; he must overcome all obstacles. Surely these mountains were simply an illusion--a trial from Satan himself, sent to obstruct his path and to prevent him from carrying out his sacred mission.

Straining every muscle and with sweat pouring down his brow, the talmid continued to climb. "Just like Avraham Avinu persevered against you and overcame your nisyonos!" he yelled, "so too shall I overcome and you!"

As soon as he reached the impossibly high peak, he saw that indeed, there were no mountains at all. It was all a test, an illusion to stop him. In fact, he saw before him a large stone compound with a cathedral at its center. He surmised that his destination lay straight ahead at the open door.

He stepped inside and found his colleague, the rabbi, lying on the floor in his Shabbos clothes, in a drunken stupor, covered in his own filth.

He sat his friend upright and tried to wash him off and wake him. Using some cold water, he revived the befuddled rabbi. However, as soon as he was awake, he headed straight for the drinks on the table!

"Oh no!" thought his friend, "this is even worse than I thought." Then he had an idea.

"Look here my good friend," he told the rabbi, "too much drink on an empty stomach will make you sick. Wouldn't that whisky go down better after a nice meal? You will feel better and be able to hold down the drink if you eat something. Here, I happen to have some delicious bread here with me for you!" He removed the challah loaf and the slice from his rebbe from his sack, and showed it to the drunken rabbi.

Through his stupor, the rabbi's foggy brain tried to make sense of all he had heard, yet only one thing demanded his attention: the question of whether to drink more. Of course he wanted to drink more! And in order to drink more this nice friend was offering to help him with some

bread. How nice of him to help him to continue drinking!

"Now come and wash your hands for bread; I have brought with me challah from the Master, the holy Ba'al Shem. Make a beracha and fulfill the mitzvah of Melave Malka!" No sooner had the rabbi washed and pronounced the berachah, and tasted a morsel of the challah, had he snapped out of the strange trance. The evil one's grip over his heart was released and he was back to normal.

When he realized what he had done, he was overcome with shame. Heaving sobs of remorse, the rabbi's friend tried to console him.

"The rebbe sent me to you to help; there is no despair, and no reason to give up hope--ever! Nothing can stand in the way of teshuva and you can always return to our Heavenly Father. "Now come, take hold of my gartel and let us escape this place!" No sooner had they stepped out of the door when, by way of kefitzas haderech, they journeyed to Mezibuz within moments.

The two of them appeared before the Baal Shem who still sat at shalosh seudos with the talmidim. The Baal Shem's shaliach was exhausted from his ordeal, and he lay down and fell into a deep sleep. The remorseful rabbi resumed sobbing until the holy Baal Shem calmed him, giving him a tikkun and path back to teshuva. And so, he became a righteous baal teshuva (Sippurei Tzadikim #10; Kuntres Chai V'Kayam pp. 110-115 large edition pp. 101-106)

"Now come and wash your hands for bread, I have brought with me challah from the Master, the holy Baal Shem, make a beracha and fulfill the mitzvah of Melave Malka!" No sooner had the rabbi washed and pronounced the beracha and tasted a morsel of the challah and he snapped out of the strange trance. The evil one's grip over his heart was released and he was back to normal. Now that he had come to himself, he was overcome with feelings of guilt, remorse and shame. He sobbed his heart out as his friend tried to console him: "Sh, Sh, there,

there," his friend calmed him, "the rebbe sent me to you to help, there is no despair and no reason to give up hope ever! For nothing can stand in the way of teshuva and you can always repent and return to our Heavenly Father. "Now come take hold of my gartel and let us escape this place!" No sooner had they stepped out of the door when through kefitzas haderech their journey to Mezibuz was accomplished in moments. They appeared before the Baal Shem who still sat at Shalosh Seudos with the talmidim. The Baal Shem's shaliach was exhausted from his ordeal and he lay down and fell into a deep sleep. The rabbi renewed his sobbing until the holy Baal Shem calmed him and gave him a tikkun and path back to teshuva and so he became a righteous baal teshuva and rectified his behavior and mended his ways until he became a tzadik. (Sippurei Tzadikim) Kuntres CHAI VEKAYAM pgs 110-115

Rav Chaim ben Betzalel
Sefer Hachaim, Igeres
Hatiyul, Av Beis Din
Freidberg (Sivan 6)

In Adas Tzadikim it relates that when the Rema became Av Beis Din Cracow, he took Rav Chaim as his segan (assistant rav) and that when the Rema traveled, Rav Chaim acted as chief rabbi in the Rema's place as Av Beis Din.

It happened, that Rav Chaim's wife passed away. The Rema was so dependent on Rav Chaim and the communal responsibilities so great that all shidduch suggestions for Rav Chaim were discounted. Everyone anticipated the Rema's approval of some match. Rav Chaim, seeing how things were going, took matters into his own hands. Tradition has it that he made a secret match through a shadchan with a local baker. The simple, but pious, baker supplied his illustrious son-in-law to be, with all the seforim he would need along with a hidden room to study undisturbed. The Rema returned one day to find Rav Chaim melancholy. He surmised that it was for lack of a suitable match and proposed that he would indeed find Rav Chaim a new wife. Rav Chaim staged that he wished to visit his family and left with

intentional fanfare. He was escorted by the Rema and the townspeople out of the city limits where he dressed in simple clothes, gathered a minyan at the baker's residence and married his daughter in a clandestine chuppah. After the wedding, he set himself up in the room provided by his father-in-law and studied happily and undisturbed for some two years until he was discovered.

There was a plague in Cracow and someone assumed that the secretive baker's son-in-law whom no one knew must be the culprit behind some crime that made Cracow guilty. Such was the desperate calculation of people trying to find some reason why the plague had struck their city. Rav Chaim was summoned before the Rema, and was found to have been hiding all this time! Consequently, Rav Chaim was released and cleared of all charges.

"Why did you hide; what was your sin? And why are you laughing?" asked the Rema when he saw Rav Chaim laugh.

"I hid because the communal responsibilities were too much for me and it disturbed my Torah study," Rav Chaim explained. "I laughed because these simple people were so quick to judge me and I can see they were just all too happy to whip me soon as you gave them the word. Apparently, my sin was that my Torah study was so good that I almost grew arrogant. But then, Hashem put me in a situation where I would be shamed!"

When the Rema went to visit him to see what he meant, he overheard Rav Chaim studying with someone else. But when he came inside, Rav Chaim was alone.

"I command you to reveal who was here!" said the Rema.

Rav Chaim admitted he had been studying with Eliyahu HaNavi.

"And he is still here with us," said Rav Chaim.

Eliyahu then told the Rema that he studied with Rav Chaim, not because Rav Chaim was greater than the Rema,

but because the Rema's greatness and strength in Torah was too much for him [Eliyahu Hanavi]!

Rav Moshe Horowitz
(Sivan 10)

A Beracha At The Holy Bar Mitzva Chasunah

The Sanz Klausenberger Rebbe related how when Rav Moshe of Rozhavadov was bar mitzvah he donned both tallis and tefillin on the same day because on the day he was bar mitzvah, he wore tefillin for the first time and also went under the chuppah and got married. Both events happened on the same day!

While under the chuppah, he felt weak from fasting the entire day. This was compounded by the fact that he had weak constitution. Just then he felt someone pushing down hard on his head. He looked up and saw that it was the Ropshitzer Rav who had placed his hands down on him and was blessing him with semicha and a berachah. Rav Moshe pretended not to notice and forced himself ignore the discomfort. Later, he

mentioned this to his father who extolled his son's self-control.

Now, remarked the Klausenberger rebbe, this story illustrates the lofty spiritual levels of the young thirteen-year old Rav Moshe, namely that: 1) he merited to see the neshama of the holy Ropshitzer after he had already passed away, 2) that he also recognized him, and 3) that he was able to be moved by this beracha and not become frightened! (Divrei Torah Gilyon TavYud)

Zera Shimshon

Bamidbar

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, Sienna 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 רחמים בן יוכבד שיזכה
לשוב בתשובה שלימה בקרוב
לזכות רפואה שלימה משה
שניאור זלמן בן רחל
ולזכות רפואה שלימה משה בן
לאה

לזכות כל עם ישראל
בכל מקום שהם

זור הקרב יומת (א' נא)

An outsider that approaches, shall die (1:51)

The Gemara (Shabbos 31a) recounts the following story: A non-Jew once passed by a Beis Medrash and he heard someone teaching about the clothing that the Kohen Gadol wore. He asked the person who such splendid clothes were intended for and he was told that they are for the Kohen Gadol. He decided to become a convert hoping that he could become a Kohen Gadol and wear such garments. He went to Shammai who did not wish to convert him. He then went to Hillel who converted him. After he converted, Hillel asked him, "Did you ever see a king who was enthroned before he knew anything about ruling a country? Go learn what it entails to be a Kohen Gadol!" The convert began to learn all the relevant pessukim until he reach the passuk that says, "*An outsider that approaches, shall die.*" He inquired about whom this passuk includes and he was told - it even includes Dovid Hamelech! Hearing this, he realized that he would not be able to serve as the Kohen Gadol.

The Zera Shimshon asks the following questions on this Gemara. Why was this non-Jew so enthralled with the clothing of the Kohen Gadol? If he really wanted, he could have had them duplicated for him and worn them as a non-Jew? Truthfully, if he fancied impressive clothing, he could have had clothing made for him that would have suited him even more that the clothing of the Kohen Gadol.

As well, Rashi and Tosafos say that Hillel converted this individual because he knew that he had the proper intentions. The Zera Shimshon asks - how did Hillel know that this person had the proper intentions, it surely did not sound like it?

The Zera Shimshon answers that the Arizal writes that the clothing of the Kohen Gadol were made with complex and powerful intentions. They mirror different aspects in Heaven and when the Kohen Gadol does the service in the Beis HaMikdash with them, it results in bringing tremendous blessing to the world.

This convert either understood the great significance in these clothing by simply realizing that clothing with such detail for such an important position are obviously created intentionally to enable his service to bring the maximum blessing to the world. Alternatively, the Zera Shimshon suggests that since every eventual convert that joins the Jewish people was originally at Har Sinai, his soul understood that these clothing were a lot deeper than simply a service uniform.

The reason why this triggered his desire to convert and serve as a Kohen Gadol was because he wished to be the vessel to bring down such blessing to the world. Hillel understood this and that is why he agreed to convert him.

Knowing that his real intention was for the right reasons, Hillel instructed him to learn about the service in the Beis HaMikdash. He knew that once he would realize that he was not able to serve, he would nonetheless remain a true convert since serving as the Kohen Gadol wasn't the reason he converted for, rather it was the indicator to his true and underlying intentions.

This story teaches us how intuitive our Chachamim are. Hillel is the one who issues a very serious warning about using the Torah and Hashem's names for one's own intentions. He says (Avos 1:13), one that uses תגא (for his personal benefit), dies. The commentaries explain תגא, as either the names of Hashem or the crown of Torah. Although the convert presented himself to Hillel as one who wished to benefit from the power of the Kohen Gadol's clothing, which is in direct contrast to Hillel's teaching, Hillel was able to see through his words and understand his true intentions.

זכות רבינו ימליץ טוב בעד רבקה רחל בת שיינדיל בלומא לזרע של קיימא במהרה

זכות רבינו יעמוד לר' חיים דוד בן טויבא חוה וכל משפחתו להצלחה ברכה שפע רב וסייעתא דשמיא מרובה בכל מעשה ידיו ובכל הענינים

Bamidbar

May 15th 2021
4th of Sivan 5781
902



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Hilula

4 - Rabbi Mantzur Marzok

5 - Rabbi Yosef Ezra Zalicha

6 - David Hamelech a"h, the
Sweet Singer of Israel

7 - Rabbi Yisrael, the Ba'al
Shem Tov

8 - Rabbi Moshe Chaim of Bavel

9 - Rabbi Ya'akov Chaim Sofer,
author of 'Kaf HaChaim'

10 - Rabbi Ezra Harari-Rafal

Weekly Bulletin on the Parshah

Pachad David

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

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

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



MASKIL LEDAVID

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

Torah Scholars – the King's Legion

"But you shall not count the tribe of Levi, and you shall not take a census of them among the Children of Israel!" (Bamidbar 1:49)

Hashem counted Am Yisrael several times, as Rashi comments on the first verse in this week's Parshah, because of Hashem's love for the Jewish people. Therefore He counted them frequently; when they left Egypt; after the sin of the Golden Calf, to see how many were left after the sinners died; and now when He rested His Presence among them. However, Hashem did not count the tribe of Levi together with the rest of the people. Rather, they were counted separately, for as Rashi explains (Bamidbar 1:49) in the name of the Midrash: The King's legion is worthy of being counted on its own. Rashi continues: Alternatively, Hashem knew that all those included in the general census would die in the Wilderness, and He wanted to exclude the Levites from this fate because of their loyalty and courage in the incident of the Golden Calf.

Hashem loves His children and counts them repeatedly like someone who is never satiated and constantly counts the golden coins in his treasury. But more than anything, He loves the tribe of Levi and singled them out to be counted separately because they did not participate in the sin of the Golden Calf. Rather they engaged in Torah study and delighted in it all their days, even during the long exile in Egypt when they secluded themselves in Goshen.

The Rambam (Shemittah and Yovel, 13:12) summarizes the virtue and greatness of the tribe of Levi in the following way: "Why did Levi not merit inheriting a portion in the Land of Israel, and the booty from its wars, as the rest of the tribes? Because they are set apart to worship Hashem, serve Him and instruct the public in His upright ways and righteous judgements. Therefore, they are set apart from the ways of the world; they do not participate in wars like the rest of the people, they do not inherit a portion, and do not earn their own sustenance, for they are the soldiers of Hashem."

But the Rambam finishes with this fascinating insight: It is not only the Levites who merit all this greatness, but each Jewish person can be included in their tribe!

This is something amazing! In other words, every single Jewish person, if he so wishes, can become a Kohen or Levi, if he conducts himself in an upright fashion and removes from his neck the burden of calculating where his livelihood will come from. One who commits to engaging in Torah with complete faith in Hashem, just like the Levites who tranquilly dedicated themselves to Torah study even though they did not merit any inheritance in the Land, is considered as part of this tribe and merits joining the King's legion.

What is the source for this novel insight? We are well aware that one who engages in Torah cannot perform the service in the Beit Hamikdash or carry the Aron and its vessels – the service of the Levites. This being the case, how does the Rambam arrive at this exception, that any person can be included in the King's legion like the tribe of Levi?

We can explain it in the following way. Moshe Rabbeinu told Am Yisrael (Devarim 29:3), "But Hashem did not give you a heart to know, or eyes to see, or ears to hear until this day." Rashi asks, what happened on that day? He answers that when Moshe gave his newly written Sefer Torah to the Levites for safekeeping, the rest of the nation protested. They too stood at Har Sinai and received the Torah, so why is he giving it over to the Levites? One day the Levites might say that the Torah is theirs exclusively, and the rest of the people have no share in it. Moshe rejoiced at this demonstration of love and reverence for the Torah because it proved they had become worthy of being called a people, as it says "This day you have become a people to Hashem, your G-d."

When Am Yisrael objected to the Levites receiving a Sefer Torah from Moshe Rabbeinu because they too desired a share in Torah study, Moshe rejoiced! This demonstrated their strong desire to accept and fulfil the Torah, to conceive their own novel insights and continuously delve into its depths. Out of his great joy, on that day Moshe Rabbeinu wrote another twelve Sifrei Torah and gave one to each tribe! Writing so many Sifrei Torah on one day is clearly a supernatural feat.

It seems that this incident was the base for the Rambam's insight. Even though the Levites excel in Torah study, each Jewish person who desires to serve and know Hashem can also join the King's Legion to which the Levites belong. However, he must realize that in this elite faction he will not find materialism. It is a lofty, spiritual world which requires much faith in Hashem that He is All-powerful and will provide for any shortage. One who achieves this level merits that Hashem takes care of his every need, just as He provided for the Levites who did not have their own portion in Eretz Yisrael, as it says "Hashem is his inheritance."

A certain G-d fearing, American Jew who generously supports Torah, told me that he was actually on the plane that blew up the Twin Towers, and was even given a seat right next to one of the evil murderers! However, after he was already seated in his place, he suddenly remembered he had left something behind. He asked one of the staff for permission to leave the plane, and since he was travelling with hand luggage only, they allowed him to leave but did not promise they would wait for him to return. He retrieved the item but missed the flight – and his life was saved! He said he feels Hashem was protecting him and performed this enormous kindness for him, which can only be described as above nature. Generally, a person is not willing to miss his flight because of something he forgot in the airport, but he felt as if an inner force was compelling him to go back and fetch it even if he would miss his flight. Why? Because Hashem protects His loved ones who guard His mitzvot.

Since this person had many Yissachar-Zevulun agreements to his credit, he was considered as great in Torah as those who he enabled to study. And it was that merit of Torah that protected him.



Walking in their Ways

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

A Noteworthy Blessing

I had a very good relationship with the Gaon Rabbi Moshe Halberstam, zt"l. From time to time, I would visit him and spend time in his presence. The Gaon would also occasionally come to see me, and send his children, to ask for a blessing in the merit of my holy ancestors, zy" a.

The day this tzadik died was a dark day for me. Several hours before his passing he suffered a hemorrhage in the head. His devoted son-in-law rushed over to ask that I pray on his behalf and bless him in the merit of my ancestors.

When he entered my office, I was seeing an Admor with his family, so the son-in-law had to wait outside until we finished our meeting. But even once the Admor left, there were other prominent personalities whom I had to see beforehand. He waited for quite a while until I was free to see him.

The son-in-law described his father-in-law's difficult condition and asked that I bless him with long life.

I have the practice of committing my blessings to writing in order to give them added validity. Moreover, in case I am not fully focused while giving the blessing, writing it down helps me gain focus. I am thus able to confer the blessing from the depths of my heart and with appropriate intentions.

But when I attempted to write out a blessing that Rabbi Moshe Halberstam merit a long life, I felt a supernatural power pushing my hand from the page. I simply could not manage to write a word.

Suddenly the door opened and my devoted secretary, R' Yaakov Ezra, shlit" a, walked in with the bitter tidings that Rabbi Halberstam's family was in the midst of reciting Kriyat Shema with him; his neshamah was about to depart.

The room was cast into a pall of mourning. I now understood why I was not granted siyata d'Shmaya when I wished to bless the tzadik in the merit of my holy ancestors, and why Heaven prevented me from writing down my blessing. His neshamah was destined to ascend to Heaven at that moment, in purity and without obstacles.

The Haftarah

"Yet the number of the Children of Israel will be" (Hoshea 2)

The connection to the Parshah: The Navi Hoshea announces that the number of Bnei Yisrael will increase and be like the grains of sand on the seashore which cannot be counted due to their great number. The beginning of 'Sefer Hapekudim' (Bamidbar) also talks about the counting of Bnei Yisrael.

Guard Your Tongue

Never Exaggerate

While there are circumstances where relating a derogatory narrative is permissible for a beneficial purpose, there is never any justification for relating motzi-shem-ra (false information). It is therefore forbidden to exaggerate or change the facts, even if one has positive intentions. Use of the word 'very' can easily lend exaggerated dimensions to a story.

It is also important to consider that we are sometimes obligated to leave out certain facts that add to the severity of the incident, if it is possible to achieve the same results without mentioning them.



In Our Father's Path

Yissachar-Zevulun: Not Just Any Partnership!

When Ya'akov blessed his sons, and also when Moshe blessed Bnei Yisrael, the Torah mentions Zevulun before Yissachar. Rashi explains that it is due to their partnership; Zevulun, who dwells by the shore, engages in business and supports Yissachar who engages in Torah. Since Yissachar's Torah is supported by Zevulun, the Torah puts him first.

This gives rise to a question. Why, in this week's Parshah, does the Torah mention Yissachar before Zevulun when recounting the names of the tribal leaders, their count, and the order of their encampment? "For Yissachar, Netanel son of Zuar. For Zevulun, Eliav son of Chelon" (Bamidbar 1:8-9). If having a share in Yissachar's Torah is cause to mention Zevulun first, why is this reason not applicable here?

The sefer Talelei Orot offers a wonderful answer, in the name of the Admor of Skolin zt"l: Certainly the virtue of Yissachar who toils in Torah is greater than the virtue of Zevulun who supports Torah, for it cannot be that the one who assists is considered greater than the one who actually does. Therefore, in this week's Parsha where the tribes are counted according to their worth, Yissachar is counted before Zevulun because they are more virtuous. However, in the Parshiot of Vayechi and VeZot Habracha which speak about the tribal blessings, Zevulun is put first because the fate of Yissachar, who is supported by Zevulun, depends on Zevulun's blessing.

Maran HaGaon Rabbi Aharon Leib Shteinman zt"l asks why specifically with the mitzvah of Torah study do we find this partnership of Yissachar and Zevulun, while for other mitzvot this partnership does not help. For example, if someone lays tefillin or eats matzah, the one supporting him will not receive half his reward for observing these mitzvot.

Due to Hashem's great kindness, our physical needs are readily available to the degree that we require them. For example, wheat which is required for baking bread, is cheaper and easier to obtain than fruits and vegetables. Similarly, water, essential for man's existence, is more readily available than fruit and bread, while the air that man breathes, without which he simply cannot exist, is present wherever we find ourselves and we are not required to pay even the smallest sum for this essential commodity.

It is the same in spiritual matters. Since the world exists in the merit of Torah study, as it says, "If My covenant with the night and with the day would not be; had I not set up the laws of heaven and earth", this mitzvah is more essential to man than any other Torah command. Its reward too is much greater than all the other mitzvot, as the Mishna says, "... and the study of Torah is equivalent to them all". This is why every Jew is given the possibility of performing this mitzvah, and one who cannot observe it himself through his own study, can merit fulfilling it through supporting Torah, by creating a partnership with one who studies Torah.

The Gaon Rabbi Aharon Leib once related to his talmidim that not long ago someone came to see him, and while they were talking he was overcome with a spirit of generosity and pledged to support Torah with his assets.

On his return journey to Chutz La'aretz, he was killed in a road accident r"l. Several days later he appeared to Rav Shteinman in a dream and told him that just the fact that he had sincerely pledged to support Torah, even though he had not yet managed to fulfill his promise, assisted him greatly in his Heavenly judgement.



Pearls of the Parsha

The Individual Has Importance When He is Part of the Whole

"Take a census of the entire assembly of the Children of Israel according to their families" (Bamidbar 1:2)

The sefer Simchat HaTorah asks two questions on this verse: Firstly, why does the Torah use the expression "Se'u" - take a census, and not 'count'? Secondly, why does it mention "the assembly of the Children of Israel"? This is an expression used for the general public, so why is it mentioned here when we are talking about the counting of each individual?

The answer is because the expression "se'u" comes from the term 'rising' and does not refer to counting, for Hashem is well-aware of the number of His people. However, by counting each individual, He is as if appointing each Jewish person as a member of the King's legion, and this elevates his status and importance.

But, the importance of each individual is only if he is part of "the assembly of the Children of Israel". Indeed, the Jewish people's majesty and loftiness is the counting of its assembly.

Spiritual Protection

"The Levites shall safeguard the watch of the Tabernacle of the Testimony" (Bamidbar 1:53)

The Levites were counted from one month of age and up, and with this were destined to be "the guardians of the charge of the sanctity". However, what form of protection can a month-old baby offer?

The Avnei Ezel explains that this comes to teach us that the guarding of the Mishkan was not of a physical character, it was rather a spiritual guarding. The Levites did not guard the Mishkan with their physical power, but with their holiness and spiritual loftiness. And a young Levite baby is gifted with these auspicious strengths upon his entry to this world.

There are those who mistakenly think that it is possible to guard the State of Israel with power and authority alone. It is only the holiness and spiritual prowess of the guards that can protect and guard from any evil. "If Hashem will not guard the city, in vain is the watchman vigilant."

Why Did the Levites Walk Around Barefoot?

"Thus shall you do for them so that they shall live and not die" (Bamidbar 4:19)

The Midrash writes that the tribe of Levi was more elevated than the rest of the Jewish people because while they would walk around with shoes, the Levites who carried the vessels of the Mishkan would go barefoot.

However, Rabbi Shmuel Ben Zaken zt"l, Rav of Pass, in his sefer Pri Etz Hagan, asks following question: The Gemarah says (Shabbat 129a), "Rav Yehuda said in the name of Rav, a person must sell his home [if need be] so that he should have shoes to wear." Rashi explains: There is nothing lowlier than one who walks around barefoot in the market place. So why is the fact that the Levites walked barefoot considered as something lofty?

He answers that even though a person may not degrade himself, nevertheless if he does so for Hashem's honor, it is considered a virtue, just as David Hamelech said in front of the Aron of Hashem, "And I shall behave even more humbly than this, and I shall be lowly in my eyes" (Shmuel II, 22). This could be the intention of the Mishna (Avot 4:6), "Whoever honors the Torah is himself honored by people." Even if one diminishes one's self-respect, if he does it for the honor of the Torah he will be honored by others. And on the contrary, there is no greater lowliness than one who inflates his own honor in front of Hashem.

This is why the Midrash praises the tribe of Levi. They were required to go barefoot and lower themselves for the honor of the Mishkan, because it is the resting place of Hashem's Presence.

Treasures

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



Lack of Restraint is Dependent on the Intensity of the Longing

"Nadav and Avihu died before Hashem when they offered an alien fire before Hashem in the Wilderness of Sinai" (Bamidbar 3:4)

After we completed our heartfelt prayers by the gravesite of the G-dly Tanna, Rabbi Meir Ba'al Hanes, we made our way up and gazed across at the Kinneret, resplendent in the glow of the setting sun. Since it was Erev Shevii Shel Pesach, we recited Shirat HaYam, praising Hashem for the miracles and wonders He did for our fathers. A powerful street lamp attracted thousands of mosquitoes and small insects who danced round and round the strong light without letting up. I took a closer look and saw that a number of insects who drew too close to the lamp, died immediately. There were also butterflies that wanted to approach the light, but they kept dancing back and forth, coming closer and then retreating.

I contemplated their ways and the magnificent world that Hashem created. Suddenly a wonderful idea flashed through my mind. Nadav and Avihu felt so close to Hashem, to the extent they completely despised any form of materialism. Their singular desire was to cleave to Hashem alone. The problem was that they saw the tremendously powerful light that Hashem's glory emitted and had such a strong desire for it that they were unable to restrain themselves. Out of their great longing to cleave to Hashem, they drew too close and were burnt, for Hashem is a consuming flame of fire.

On the other hand, Moshe and Aharon and the other tzadikim, slowly and carefully drew closer to Hashem and understood the importance of putting a brake on their feelings; up to which point it is permissible to approach and where it is already forbidden. That is why they remained alive and were not burned. Concerning Aharon's two sons the Torah writes "I will be sanctified through those who are nearest to Me". They had such a great longing to cleave to Hashem's light that they did not activate any restraint and came too close. That is why they were burned.

Hashem is a consuming fire and nevertheless dwells among us. So how do we not get burnt from Hashem's fire? This is something wondrous for which we must thank Hashem at every moment. Even though He is a consuming fire, He reduces Himself inside of us so that we shouldn't burn.

Hashem chose to demonstrate this idea to Bnei Yisrael through the sons of Aharon who were burnt alive. Hashem was teaching us that in fact, this should happen to every person but in His great kindness, He has compassion on us and we remain alive. We are obligated to thank Him endlessly for this 'wondrous act', as we say in the Asher Yatzar blessing.



A NOVEL LOOK AT THE PARSHA

Go with the Truth All the Way A Jew's Lives His Life Without Rounding Corners

"Not long ago", related the Rav of Carmiel, the Gaon Rabbi Avraham Tzvi Margalit shlita, "I participated in a Sheva Brachot that took place in Chatzor Haglilit. One of speakers was someone from Arad who established the Shuvu School in his town, and he told over the following story:

"Rabbi Moshe Zilberberg of Ashdod, a Chassidic Jew and great Talmid Chacham, worked tirelessly to bring Jews from the Soviet Union closer to a Torah way of life. After establishing the Shuvu School, we invited Rabbi Moshe to the mezuzah-fixing ceremony, a notable event that took place with the participation of the students and their parents.

"Rabbi Moshe came dressed in black from head to toe- hat, long coat, gartel (Chassidic belt) tied at his waist. He stood by the door, swaying to and fro, and recited the blessing for affixing the mezuzah with fiery fervor, in Chassidic pronunciation: Burich Ato Hashem Elokaini meilech Ho'oilom..., not caring what anyone would think of him. He did not try to adapt himself to the crowd, neither in dress nor in speech, and did not deviate one iota from his customary service of Hashem.

"In truth, I was slightly embarrassed and thought to myself, 'What do these school children think? They don't know anything about Judaism, all the more so about Chassidut. How do they view his strange conduct, standing and swaying like a lulav, loudly crying out incomprehensible words...? And what do their parents, Russian immigrants, think about this 'performance'?"

"Sometime later, I was speaking to one of the students and he asked me, 'Who was this tzadik who fixed the mezuzah?

We were so moved to hear him recite the blessing...'

"If someone acts out of an inner truth, it doesn't matter what language he speaks. Words that come from the heart enter the heart. 'Truthful words are recognized.' I was the one who erred. At the time I wondered, how do they regard him? As some crazy person? But I made a big mistake. They were enthused specifically by his demonstrative behavior.

"We", concluded Harav Margalit (Mapik Margaliot), "must follow our truth until the end and not be concerned about what others will think or say. The only thing that must guide us is how the Torah considers our actions. Are our deeds compatible with what is written in the Torah and the spirit that emerges from its pages? Irreligious Jews appreciate someone who stands by his principles. Sometimes you meet a secular Jew who says, 'You know, this orthodox Jew is not exactly religious; it's all just a show. When he is among the orthodox he acts like the biggest orthodox Jew. But when he is among the secular crowd, he suddenly behaves differently, dresses differently, is not so particular about the best kashrut, speaks a different language, and even prays differently. He adapts himself to his surroundings, does what he wants. Is it okay to sometimes waive one's religion, when one fancies?'"

"On the surface it seems as if this kind of person is bridging the gap between the orthodox and the secular. He gets along with everyone and can thereby bring others closer to their Father in Heaven. But the truth is that specifically one who is particular about the smallest detail and does not forgo mitzvot and customs in the slightest, even if it involves unpleasantness, is the most respected. If he is waiting for the elevator and when the door opens he comes face to face with a lady, he will not say, it's not nice of me not to enter, what will she think of the orthodox? Instead, he makes as if he forgot something and waits until the elevator is strictly kosher.

"This is what Chazal teach us, 'Which is the proper path that a man should choose for himself? Whatever is a credit

to himself and earns him the esteem of fellow men.' Man must first of all behave in a way that is a credit to himself, to conduct himself precisely according to all the Torah laws, and it is particularly this that will "earn him the esteem of fellow men". He will be held in regard by others, no matter their standing. Upholding the truth is what will determine the outcome."

This is the meaning behind the command in this week's Parshah, "This shall you do for them so that they shall live" (Bamidbar 4:19). The way a Jewish person conducts himself creates a glorious edifice if he follows all the Torah laws with vigorous precision, without rounding corners.

Rabbi Shlomo Zalman Auerbach zt"l once travelled to Yeshiva by bus. In all innocence, a lady sat down on the empty seat next to him. He found himself in a dilemma. It was clearly not proper for him to sit next to a strange woman. But how could he change seats without insulting her? So what did he do? HaGaon Rabbi Shlomo Zalman got up from his place, stood by the door, and got off the bus at the next stop, although still far from Yeshiva. In this way the woman wasn't insulted; she assumed that he stood up because he had to get off at that stop.

"The beginning of wisdom is the fear of Hashem." One must possess fear of G-d to distance oneself from anything distasteful. But to do this one must use wisdom. The first and most essential component in Yirat Hashem is wisdom. One must recruit all one's wisdom and intelligence so as not to insult a fellow Jew.

Even those who are far from a Torah way of life appreciate the man of truth who acts consistently according to the Torah dictates and does not swerve in the slightest to the right or left. This should not be a cause for concern; one's deeds will not cause a chilul Hashem. On the contrary, this is the way to publicly sanctify G-d's Name.



MEOROS HATZADDIKIM

— Lights Of Our Righteous —



Shavous

Zman Matan Torasaynu

Shavous is the time when we received the *Torah*. Every year on *Shavous*, *Hashem* gives us the *Torah* anew, as it says that on *Matan Torah* we heard a great unending unceasing voice, which means that *Matan Torah* is an eternal matter that continues to go on forever.

Our *Avodah* is to receive the *Torah* and to strengthen ourselves in accepting upon ourselves the yoke of the kingship of Heaven - *Ol Malchus Shomayim*, especially and specifically to strengthen ourselves on bending to accept the yoke of *Torah* even more than we are capable, past our endurance. By doing so, we merit to receive all of the bounty of blessings, the influx of *shefa* that is drawn down on this *yom tov*. It is also well known that the holy *Zohar* teaches us that whoever accepts upon himself the yoke of *Torah*, has the power and ability to cancel any negative harsh decrees and judgments, and this is an aspect of *Hashem* decrees and the *tzaddik* cancels and annuls. Perhaps this is hinted at in the *Shabbos Shacharis Amidah*, when we say that Moshe *Rabbeinu* brought down the two stone tablets and it is inscribed on them to keep *Shabbos* and observe it and so it is written in Your *Torah* - which means that the power of "and so" which alludes to the ability to decree that so it shall be, is written in Your *Torah*, and this powerful ability can be received only through *Torah*, and through *Torah* we can cancel and annul all evil and harsh decrees.

In a similar manner, Rav Mordechai explains what Dovid *haMelech* says in *Tehillim* (144) "Happy and praiseworthy are the nation that have it so," that happy and praiseworthy are the nation and the people that have the power and ability to say and declare "so it shall be - *kacha yehay!*" Only *Klal Yisroel* have this lofty ability because they received the *Torah*.

By so doing we can cancel all negative harsh decrees. This also elucidates the words of the *Tanna* (*Avos* 6:2) there is no truly free person except he who engages in *Torah* study - that by *Torah* study a person is *mamash* truly free and he can cancel and nullify any harsh decrees that have been decreed against him, Heaven forbid, and all this by toiling and engaging in *Torah* study.

The *Mishnah* in *Avos* 3:6 says Rav Nechunia ben HaKana says whoever accepts upon himself the yoke of *Torah* they remove from him the yoke of the ruling government and the yoke of earning a livelihood.

The meaning of this is explained by Rav Mordechai as follows: By accepting the yoke of *Torah*, the yoke of the government's rule and oppression as well as the yoke of *parnasah* are removed. Although we see that those who accepted the yoke of *Torah* still have the yoke of earning a living, still the meaning of the *Mishnah* is that he still has to earn a living but it is no longer a burdensome yoke that encumbers him, rather it goes as he wills it to, and he need not place his whole head into the matter because there are some people who talk a lot and they say I will earn such and such an amount and profit such and such amounts of money, but afterwards they see failure. However, when a person accepts upon himself the yoke of *Torah* and trusts in *Hashem*, then he is blessed and merits to see that *Berachah* in his *parnasah* and his business deals succeed and then his thoughts are fulfilled to his benefit in the best way possible. Perhaps this is what is hinted at by the words of *Chazal* in *Yoma* 19 on the *pasuk* in *Devarim* (6:7), *vedibarta bam*, and you spoke about them - *bam velo devarim betalim* - regarding those words of *Torah* and not idle matters of no consequence. By so doing and engaging in the effort and toil of *Torah* study, we merit not to speak matters of no consequence, meaning that whatever we say ends up being as we so will and then when we say what business deals we wish to close and succeed, they do, and they are successful - and not idle matters. This is all achieved by accepting on ourselves the yoke of *Torah* and by setting aside specific set established times for *Torah*, even with self-sacrifice and then we merit all the influx and *shefa* and good blessings.

And they all came together with one covenant and declared we will do and we will hear together as one.

Rav Mordechai explained this matters as follows: The *Noam Megadim* (*Terumah*) explains *Chazal's* statement in *Shabbos* 122, that a candle for one is a candle for a hundred - based on another statement of *Chazal* in *Menachos* 2a, that we learned that Rebbe Meir used to say a person is obligated to recite one hundred *berachos* a day from the *pasuk* "and now Yisroel, what is *Hashem* your G-d asking of you - *Mah Hashem shoel meimach* - read it not as *Mah* - what?, read it instead as *Meah* - that *Hashem* is asking of you one hundred. Before *davening*, each one of us has to take the time to purify our thoughts and clear our minds before we pray so that we can daven properly. As *Chachamim* say in *Berachos* 30, that the original early *chassidim* spent an hour preparing themselves before *davening*, this is not the case regarding the blessings that we recite over foods, drinks and fragrances where we cannot spend an hour preparing before reciting each *berachah* that we make, and therefore having proper *kavanah* is something much more difficult. Therefore, Dovid haMelech said in *Tehillim* 119, *Baruch Atah Hashem* - teach me Your laws - *Lamdeini Chukecha* - which is at first glance difficult, why did he not preface all other requests with the words *Baruch Atah Hashem* - only here? The explanation we must say is based on *Chazal's* statement on *Beitza* 16, that the word *chok* means also *mazon* - sustenance, this is what Dovid *haMelech* meant that he was asking that during the *berachos* of *teffilah*, I can have proper preparatory time beforehand to recite them with proper *kavanah* - intent and meaningful

concentration. However, regarding the blessings recited over food and sustenance, please teach me to say *Baruch Atah Hashem* properly, *Baruch Atah Hashem* - teach me to do this regarding *chukecha* - food and sustenance which are also known as *chok*.

This is what *Chazal* meant that a candle for one is a candle for a hundred - the *poskim* write that if we did not have proper *kavanah* and lacked intent and concentration during *Shema*, we failed to fulfill our obligation and we need to go back and recite it over again. Therefore, people are careful and diligent to recite *Shema* with extra special care and *kavana*, and the word *ner* stands for *neshama*, a person's soul - as in the *pasuk* "*Ner Hashem nishmas Adam*". *Chazal* warn us to be careful regarding the *kavanah* of our *neshama* when reciting the hundred *berachos* that we do daily, therefore they said a candle for one is a candle for a hundred - that this means that just as for the words *Echad* of *Keriyas Shema* - we invest all our heart and soul, so too for the hundred daily *berachos*, we need to invest all our heart and soul. These are the beautiful words of the *Noam Megadim's* explanation.

Now Rav Mordechai returns to the words of the poet whose words allude to this very same matter as well: There are people who do fulfill the *Torah* and the *mitzvos* and good deeds, but fail to have *kavanah*, proper intent and concentration, they do so by rote like a habit, because that is the routine they are accustomed and used to. Their daily routine consists of putting on *tefillin*, *davening* and saying *berachos* and similar routine practices that are part of their daily regimen, but they do not pay attention at all that they are fulfilling the Divine Will or attempting to give *Hashem* pleasure, satisfaction and *nachas ruach*. However, this is not the true proper way to act, rather each of us must live by the thought that here I go to fulfill *ratzon Hashem*, the Divine Will. As is *paskened* in *Shulchan Aruch*: that *leChatchila* all *mitzvos* should be done with *kavanah*, proper intent and concentration and this means that at the time when we are fulfilling a *mitzvah*, that we are fulfilling the Divine Will of *Hashem*, and only in such a way can we merit that the *mitzvah* will influence you and draw down proper influx and *shefa* of *kedusha* from on High, so that we succeed in drawing near to our Creator blessed is He.

This explains the meaning of the poet's stanza "and they all came together with a covenant as one and declared we will do and we will hear as one" - *keEchad*, that *Klal Yisroel* accepted on themselves during *Kabalas haTorah* that they will fulfill all the *mitzvos* of *Hashem* - just like they fulfill the *Echad* of the *pasuk* of *Keriyas Shema* which they recite with extra *kavana*, so did they accept upon themselves to fulfill with that same *kavanah* all the other *mitzvos* and not just by rote as part of a habitual routine.

May *Hashem* help us accept the *Torah* upon us and all the *mitzvos Hashem* with a vitality of *chiyus* and with *kavanah*, proper intent and to be meticulous and diligent in reciting the hundred daily *berachos* out loud and with proper intention. By so doing, may we merit all the *shefa* of *Shavous* and may we merit to see the face of our Master *Hashem* with the future redemption and a revelation of the glory of Heaven over the entire world, *Amen*.



מצודתו פרוסה

'ונהר יוצא מעדן, להשקות את הגן, ומשם יפרד, והיה לארבעה ראשים':

'ונהר' - און א טייך. דאס מיינט מען דעם הייליגן מגיד.

'יוצא מעדן' - גייט ארויס פון עדן: דאס מיינט דעם בעל-שם-טוב (ווייל דער-מגיד איז געווען זיין תלמיד).

'להשקות את הגן' - אנצוטרינקען דעם גארטן: מיינט מען דעם הייליגן רבי ר' אלימלך זצ"ל.

'ומשם יפרד, והיה לארבעה ראשים' - און פון דארט ווערט זי צוטיילט, און זי ווערט צו פיר הויפטן: דאס איז א) דער קאזשניצער מגיד ב) ר' מענדעלע רימינובער ג) דער חוזה פון לובלין ד) דער אפטרע רב.

הרה"ק רבי ר' זושא מאניפאלי זצ"ל אפילו א איד אינעם ווייטן דייטשלאנד, וועלכער האט נאך קיינמאל נישט געהערט איבער'ן בעל-שם-טוב, זאגט שמע ישראל, איז דאס אלעס מיטן כוח פונעם בעל-שם-טוב. ווייל אלעס וואס מיר האבן היינט, איז נאר מיט זיין כוח.

מפעלות הצדיקים בשם הרה"ק מהר"ם מטשערנאביל זצ"ל

דער הייליגער בעל-שם-טוב איז אראפגעקומען אויף די וועלט, צוצוגרייטן דעם דור צו משיח'ס צייטן. פון אים האט זיך אנגעהויבן דער התנוצצות פון משיח. עס איז אויך באוואוסט דער בריוו, ווי דער בעל-שם-טוב שרייבט, אז ער איז ארויף אין הימל און געפרעגט משיח: "אימתי קאתי מר?", ווען קומט שוין משיח? - און משיח האט אים געענטפערט: "לכשיפוצו מעיונותיך חוצה", ווען עס וועט נתפרסם ווערן תורת החסידות אויף די וועלט.

הרה"ק רבי שלום, הקדמה - זכר צדיק דף י'

'ובני ישראל יוצאים ביז רמה':

דער תרגום טייטשט דערויף 'בריש גלי'. ברי"ש, איז די ראשי-תיבות אלע צדיקים וואס זענען א הכנה צו די גאולה. 'ד' ש'מעון ב'ר' י'וחאי', 'ר' ש'למה ב'ן י'צחק' (רש"י), 'ר' י'צחק ב'ן ש'למה'

(אריז"ל), 'ר' ישראל ב'על ש'ם.

דגל מתנה אפרים

'עלית למרום שבית שבי'

דאס ווארט שבי, איז אויך ראשי תיבות, כון אלע צדיקים וועלכע האבן מחדש געווען א נייע דרך אין עבודת-השם. 'שמעון ב'ן י'וחאי', 'ש'למה ב'ן י'צחק', 'י'צחק ב'ן ש'למה', 'י'שראל ב'על ש'ם'.

בשם צדיקים

בדאש"ת איז ראשי-תיבות א'וד ת'ורת ר'בינו ישראל ב'על ש'ם, צוליב אים איז די גאנצע וועלט באשאפן געווארן. אגרא דכלה

ווען דער הייליגער צמח-צדיק זצ"ל, איז געווען אויפן ציין פונעם בעל-שם-טוב, אין מעושבוש, האט ער געזאגט:

"הייליגער בעל-שם-טוב, איר האט אראפגעברענגט א נייעם דרך אויף דער וועלט, וויל איך אייך בעטן, אז ווער עס פארט נאר, צו וועמען ער פארט, ווי אזוי ער פארט, זאל עס זיין כאילו ער איז געפארן צו אייך"

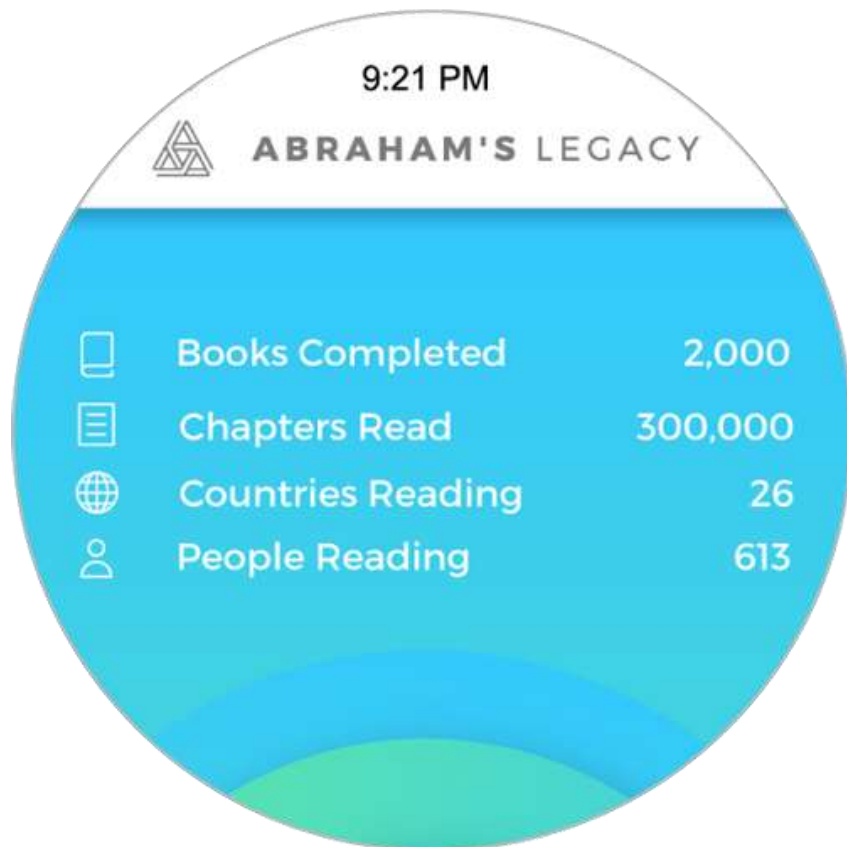
כ"ק אדמו"ר מוויזשניץ שליט"א ערב יום כיפור, בכוללות קוויטל

ויה"ר, מען זאל זוכה זיין צו די גאולה שלימה, בזכות התנא האלקי, רבינו ישראל בעל שם טוב, זכותו הגדול יגן בעדינו לעד ולנצח נצחים, אמן.



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לעילוי נשמת - לזכר עולם יהי' צדיק

התנא רבי תנינא בן דוסא

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

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

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

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