

ME'OROS HA'TZADDIKIM

LIGHTS OF OUR RIGHTEOUS TZADDIKIM



נדפס באדיבות

RAMAPOST
MARKETING | DESIGN | PRINT | MAIL

To add your shul, or request
additional copies, please email:

mitzvos@ramapost.com

זכות רפואה שלמה

מיכאל בן שלי
מלכה בת רחל

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)

 **KORACH** 

❖ CHASSIDUS ON THE PARSHA ❖

Shabbos Noam HaNeshomos

Dvar Torah

How Kayin's Gilgul as Korach Completes the Torah

The Rebbe Reb Melech of Lizhensk cites the *Medrash Shocher Tov*: Why is *Toras Hashem temima* – whole and perfect? The *Medrash* answers: Because it is *meshivas nefesh* – it restores the soul. This *Medrash*, says the *Rebbe*, is wondrous and puzzling: What does it have to do with the story of Korach?

The *Noam Elimelech* explains that Korach was a *gilgul* (reincarnation) of Kayin. When Kayin murdered his brother Hevel, the *pasuk* says that *Hashem* cursed Kayin more than the land that opened up its mouth to swallow up his brother's blood (*Bereishis* 4:11). Therefore, when Kayin was reincarnated as Korach he was punished measure for measure when the land opened up its mouth and swallowed him (*Bamidbar* 16:30 and 16:32).

This explains our puzzling *Medrash*. Why is the *Torah temima* – whole and perfect? If Kayin had done *teshuva* properly he would never had been reincarnated as a *gilgul* in Korach; the entire *Parsha* of Korach would never have been written and the *Torah* would be incomplete! Therefore, Kayin was reincarnated, his soul was restored and he returned – the *Torah* was *meshivas nefesh*, making it *temima*.

SPONSOR A DVAR TORAH

SPONSOR AN ENTIRE WEEK FOR **\$360**

Following Daas Torah, Ramapost is sharing the opportunity to sponsor weekly Divrei Torah.

The following publications are read by hundreds of people every Shabbos. Sponsor an individual Dvar Torah or the entire collection, in the zechus of a choleh, l'eiluy nishmas, or for someone in need. A small message can be put on the Dvar Torah of your choice which will be distributed across Monsey and online.

RESERVED
PARSHAS PINCHUS
ENTIRE WEEK OF
7/20/19



CHOOSE A DVAR TORAH TO SPONSOR
CONTACT US WITH A PARSHA AND OPTIONAL MESSAGE

\$180

Ram HaTorah
150 WEEKLY*
Compilation of Divrei Torah
(English & Hebrew)

\$126

**Meoros
Hatzadikkim**
300 WEEKLY*
Dvar Torah &
Weekly Yahrzeits
(English)

**\$100
(MONTHLY)**

Divrei Chizuk
800 MONTHLY*
R' Gamliel Rabinowitz
(Hebrew)

\$100

**Torah
Wellsprings**
200 WEEKLY*
R' Elimelech Biderman
(English / Yiddish)

\$72

**Sicha Hashavua
Hitkashrut &
Likutay Torah**
125 WEEKLY*
(Hebrew / English)

\$*

Areivim
400 WEEKLY*
R' Shmuel Gluck
(English)
*CONTACT INFO@AREIVIM.COM

*AMOUNT DISTRIBUTED



SUBSCRIBE ONLINE!

FILL OUT THE ONLINE FORM TO SUBSCRIBE:
RAMAPOST.COM/SUBSCRIBE-DIVREI-TORAH

בסייד

Ramapost offers a weekly printed subscription to the following Divrei Torah:

Please fill out the online form at RAMAPOST.COM/SUBSCRIBE-DIVREI-TORAH to subscribe. We ask that your free printed divrei torah be picked up every Friday at our Monsey (Rt 59) or Wesely Hills/Pomona location.



Meoros Hatzadikkim
Dvar Torah & Weekly Yahrzeits (English)
Ramapost.com/meoros-hatzadikkim



Sichat Hashavua
(Hebrew)



Likutay Torah
(English)



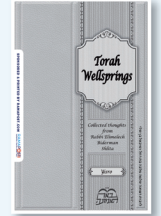
Oneg Shabbos
(English)



Hitkashrut
(Hebrew)



Ohr Chaim
(Hebrew)



Torah Wellsprings
R' Elimelech Biderman (English)



RAM HATORAH
Compilation of Divrei Torah
Ramapost.com/ram-hatorah



ENGLISH DIVREI TORAH

COMING SOON: ענפי ארץ
ALL NEW ORIGINAL CONTENT

TIV HAKEHILA · SHVILEI PINCHAS · AREIVIM · MIZMOR L'DOVID · PENINIM · KINDER TORAH · PARSHA PSHETEL · RAV BRAZIL

RAM HATORAH is a free weekly compilation of divrei torah that is organized, printed and distributed by Ramapost to hundreds of readers. You can view/download past and present editions at



RAMAPOST.COM/RAM-HATORAH. טיב הקהילה · שבילי פנחס · דברי חזק והתעוררות · חוס של חסד · המברך · דברי שי"ח

FOR MORE INFORMATION PLEASE CONTACT MITZVOS@RAMAPOST.COM



info@ramapost.com | www.Ramapost.com
P: 845.369.9600 | F: 845.369.9601
382 Route 59 Suite 264, Airmont, NY 10952

The Wicked Fight Among Themselves While the Righteous Bond in Friendship and Love

In *Likkutei Shoshana* the *Noam Elimelech* cites *Pirkei Avos* 5:20: What is an example of a dispute *leshem shomayim* – for the sake of Heaven? Hillel and Shammai. What is an example of a dispute *shelo leshem shomayim* – insincere and not for the sake of Heaven? *Korach vechol adoso* – Korach and his group.

The Rebbe Reb Melech notes an inconsistency in the wording of our *Mishna*. Just as the *Mishna's* example of a *machlokes leshem shomayim* includes both Hillel and Shammai, we would expect the *Mishna* to conclude with an example of a *machlokes* that was *shelo leshem shomayim* between Korach and Moshe. Why is Moshe's name left out and instead replaced with *Korach vechol adoso* ?

The Rebbe Reb Melech explains that what typifies *Tzaddikim* is that they are bound together with bonds of love. When a group causes strife and discord, fighting against *Tzaddikim*, the *Rebbe* says that there is a simple litmus test to see if their *machlokes* is truly sincere: just observe how they are with each other and how they treat one another. If they are unified, if their souls are bound with love and *achdus* we can tell that they are sincere *Tzaddikim* and whatever *machlokes* they have is also sincere and *leshem shomayim*, for among *Tzaddikim* this is their way; they love each other more than themselves and there is no jealousy among them. If they see their friend's greatness, they rejoice, hoping that he rise in stature to even greater heights.

If, however, we observe that they themselves are fighting and warring with each other, this is a sign that they are insincere and their *machlokes* is not *leshem shomayim*! The wicked are divided and they can only unify for one purpose: to fight and wage the war of *machlokes* against the *Tzaddik*! This purpose alone unifies them. They cannot bear to see each other succeed; the jealousy eats them up. If they act this way it proves that the fire of *machlokes* consumes them and they lust after their own aggrandizement; their hearts are evil and cause them to speak against the *Tzaddikim*.

Rashi explains that all two hundred and fifty members of Korach's group each desired the position of *Kohen Godol* for themselves! We see that among themselves they fought and remained divided; only against Moshe were they united in any way. This is why the *Mishna* is worded the way it is, says the *Noam Elimelech*. Korach and his group typify a *machlokes shelo leshem shomayim*; because Korach was in *machlokes* with his own group, they themselves were the *machlokes*, and that is what proves that their whole *machlokes* was insincere.



OHR HACHAIM

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

Praises for the Ohr HaChaim HaKodosh

Segula for Pure Thoughts and Yiras Shomayim

The Skulener *Rebbe*, Rav Eliezer Zisha, used to have the *minhag* to study the commentary of the *Ohr HaChaim HaKodosh* with every new *chosson* on the *pasuk kemaasei Eretz Mitzrayim*, which admonishes us against following the licentious behavior of the Egyptians. He said that it was a *segula* for *Yiras Shomayim* and pure thoughts. (*Kadsheini Bemitzvosecha* p. 12)



He Saves Whoever Studies His Sefer Regularly

Rav Chaim Palagi writes that it is recorded that during the wars in Poland, the holy *Alshich* revealed himself to a wise sage who had studied his *seforim* regularly. "It was revealed to me in a dream that this is also true regarding the holy *sefer Ohr HaChaim HaKodosh* by Rav Chaim ben Attar [that the author will stand by whoever studies it regularly and save him in times of trouble and need]. (*Kaf HaChaim* by Rav Chaim Palagi 31:55)



The Holy Lights Of The Ohr Hachaim

The Highest Avoda of the Spirits in the Flesh

"And they fell on their faces and said, 'G-d, O' the G-d of spirits and all flesh, if one man sins, will You be angry with the entire congregation?'" (16:22)

The *Ohr HaChaim* seeks to understand the meaning behind this title for *Hashem*. What does "the G-d of spirits and all flesh" mean? The *Ohr HaChaim* explains that Moshe used this title for *Hashem* for two reasons:

First, Moshe emphasized that while alive in this world in the flesh, we have a spirit that allows us to think for ourselves, make decisions and decide whether or not to accept *Hashem* as ruler over us. This use of the word *ruach* meaning making a thought-out decision is found, for example, in *Yechezkel* 20:32 where the *pasuk* uses the term *ola al ruchachem*, meaning "if the matter enters your mind".

Even though the true divine judgment should be to destroy them immediately for their wickedness, nevertheless, if *Hashem* were to destroy the entire congregation for the sins of one man they would use their judgment and make up their minds to reject as their ruler a G-d Who acts this way.

Second, this title is the highest form of praise with which we can praise the Creator, because the lowest praise is that of the Heavenly hosts. The next highest form of praise is received from the souls of the *Tzaddikim* both from those who were not yet born into this world and still live in the supernal chamber called the *guf* (*Yevomos* 62a) and higher praise from the *neshomos* of the *Tzaddikim* who had already been in this world and whose souls had now returned back to *Otzar HaChaim*. They all sing and praise *Hashem* and *Hashem* acknowledges their praise, as it says in *Mishlei* 16:4, "Hashem made everything for His praise".

The highest form of praise and song, says the *Ohr HaChaim*, comes, however, from those souls who are alive right now, down here in this world, in physical bodies. This is because the flesh prevents us from perceiving *Hashem* and forces us to exert effort to love *Hashem* and sing His praises. This *avoda* is the most cherished and beloved to *Hashem* above all else precisely because of the effort involved, as is explained at length in the words of

Chazal and in *Sefer HaZohar*.

This is why Moshe wisely chose this title for *Hashem* when he praised *Hashem* and called Him “G-d of spirits of all flesh”, meaning “G-d of the spirits that live now in the flesh”. You, *Hashem*, desire that they recognize You and praise You despite the difficulties and hindrances. It is therefore wrong to judge them and punish them because they will reject Your G-dly rulership over the spirits of these *neshomos* who are clothed right now living in the flesh and fulfilling Your desire.



הילולא

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

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

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

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

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

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

Hebrew Tefilla for Lighting a Yahrzeit or Hilula Candle

[תְּפִילָה הַנִּמְצָאת בַּסֵּפֶר אֶלֶף הַמִּגֵּן מִבְּעַל הַפֶּלֶא יוֹעֵץ עַל פְּרֻשֵׁת וַיֵּצֵא עֲמוּד כ"ד]

הַרְיֵנִי מִדְּלִיק נֵר זֶה לְמִנוּחַת וְלַעֲלֹוֵי נַשְׁמַת אָבִי / אִמִּי מוֹרְתִי / הַצְדִּיק _____
בֶּן/בַּת _____, יְהִי רְצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאַלֵּקֵי אֲבוֹתֵינוּ, שֶׁתִּקְבַּל בְּרַחֲמִים
וּבְרָצוֹן כָּל מַעֲשֵׂה הַטּוֹב שֶׁאֲנִי עוֹשֶׂה, בֵּין בְּמַחֲשָׁבָה, בֵּין בְּדִבּוּר, בֵּין בְּמַעֲשֵׂה וַיְהִי הַכֹּל
לְזָכוֹת וְלְמִנוּחַת וְלַעֲלֹוֵי לְנַשְׁמוֹת עַמְךָ יִשְׂרָאֵל, וּבְפָרֵט לְנַפְשׁ רֹחַ וְנַשְׁמָה שֶׁל אָבִי / אִמִּי /
צְדִיק _____ . יְהִי רְצוֹן שְׁתִּהְיֶנָּה נַפְשׁוֹתֵיהֶם צְרוּרוֹת בְּצִרוּר הַחַיִּים.

Translation:

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

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

4) Study some of his teaching or writings.

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



GEDOLIM BE'MISASAM YOSER



YAHARZEITS BEGINNING SHABBOS KORACH

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

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

3rd of Tammuz ~ Begins Friday Night (Jul 5th)

- * **Rav Yissochor Dov** (Dr. Bernard) Illowy was born 1814 in Kolin, Bohemia, and died on June 22, 1871 (5631) in Cincinnati, Ohio, as the result of an accident on his farm there. He was one of the great *Rabbonim* who came to the USA in the 1800s. He was known for his oratory ability, and many of his English sermons and addresses were published. He was reportedly an accomplished linguist, and besides a thorough knowledge of Latin, Greek and Hebrew, spoke fluent German, English, French and Italian. Unable to secure a position in the rabbinate in Europe due to his opposition to the Hapsburg Empire, he immigrated to the United States where he had an easier time finding a position as a *Rav*. He was *Rav* in New York City, Syracuse, Philadelphia, Baltimore, St. Louis and New Orleans, and finally in Cincinnati, where he retired. Throughout his tenure in the United States, he was an ardent opponent of the spread of the Reform movement, eloquently and somewhat successfully challenging the movement's religious innovations and leadership in the press in the United States and Germany, (5631/1871);
- * **Rav Yaakov HaLevi Sapir**, *Rav* in Saana, Yemen. *Mechaber* of *Even Sapir* (A Journey to Yemen), a collection of stories of his travels through India, Australia and Yemen, collecting *tzedoka*, having left Yerushalayim in 1859. An account of the life of Yemenite Jewish communities is written at length, (5646/1886);
- * **Rav Yosef Chaim Shneur Zalman Kotler**, *Rosh Yeshiva* Lakewood. Rav Schneur passed away in the nineteenth year, seventh month and second day after assuming his position as *Rosh Yeshiva*; equal to the day to the tenure of his father as *Rosh Yeshiva* of Lakewood. This extraordinary phenomenon was spoken of throughout the *Torah* world as a sign that in *Shomayim* he was considered a worthy son, *talmid* and successor, who carried on his father's mission to build *Torah* with total devotion, (5742/1982);
- * **Rav Menachem Mendel Schneerson**, Lubavitcher *Rebbe* (b.1902). Born in Nikolaev, Russia, on the 11th of *Nissan* to Rebbetzin Chana and the *Mekubol* Rav Levi Yitzchok Schneerson, he first met his predecessor, Rav Yosef Yitzchok Schneerson, in 1923 and married his second daughter, Chaia Moussia (1901–88), in 1928. He and his father-in-law are buried next to each other in Queens, New York, minutes away from JFK Airport. These are probably the most visited *kevorim* outside *Eretz Yisrael* and are accessible twenty-four hours a day. There is a visitors' center adjacent to the *Ohel* with a *shul* and place for people to sit and have refreshments. Directions are available on the website www.chabad.org.



Those who live too far away can send a *kvittel* through their website.

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



- * **Rav Shlomo Eiger** of Lublin (1872–1940). His father, Rav Avrohom of Lublin, the *Shevet Yehuda*, was the son of the first Lubliner *Rebbe*, Rav Yehuda Leib (Rav Leibele) Eiger (1816–1884), Rav Akiva Eiger’s grandson and a close *talmid* of the Izhbitzer, Rav Mordechai Yosef Leiner. Rav Shlomo married the daughter of the *gevir*, Rav Alter Wallerstein of Krushnik (45 miles east of Lublin), in 1887. When his father was *niftar* in 1914, he became *Rebbe*. Lublin was the main city of Eastern Poland. Jews had lived there since the fifteenth century, and perhaps earlier. In 1921, Lublin had a population of 37,337 Jews, comprising over a third of its population. The Lubliner heritage was continued by Rav Shlomo’s cousin, Rav Avrohom Eiger, who established his court in Bnei Brak and passed away in 2000, (5700/1940).

4th of Tammuz ~ Begins Motzai Shabbos (Jul 6th)

- * **Rav Yaakov ben Meir** (Rabbeinu Tam). The most famous of Rav Meir ben Shmuel’s sons, one of *Rashi*’s grandsons, he studied under his father and his older brother, Shmuel (the *Rashbam*), who was fifteen years his senior. His other older brother Yitzchok (*Rivam*) was ten years older than Rav Yaakov. Born in Ramerupt, Rav Yaakov was only five (or nine, according to others) when *Rashi* was *niftar*, and thus was not *zocheh* to learn with him. He succeeded his father as *Rosh Yeshiva* in Ramerupt. He was quite wealthy as a wine merchant and financier. On the second day of *Shavuos* of 1146, Crusaders entered and pillaged the city of Ramerupt, taking all of his possessions and inflicting five knife wounds in his head. He was saved by a nobleman, who promised the mob that he would convert the *Rav*. After this incident, Rabbeinu Tam moved to Troyes and opened a *Yeshiva*. On the 20th of *Sivan*, 1771, the Jews of Blois, France, were subject to a blood libel, the first in Jewish history, and thirty-two Jews were killed. Rabbeinu Tam established that day as a fast day. Some of Rabbeinu Tam’s responsa are collected in *Sefer HaYoshor*. He disagreed with his grandfather in a number of areas. The most famous has to do with the order of the passages used in *tefillin*. Today there are two recognized standards for *tefillin*, one from *Rashi* and the other from Rabbeinu Tam. The accepted custom is for a married man to start to wear both types of *tefillin*. [Although no *berocha* is made while donning Rabbeinu Tam *tefillin*, the *Rav* was promised that to prove that his version was also correct, whoever dons the *tefillin* will at least once make a *berocha* on the *tefillin* during his lifetime. He strenuously argued with whoever dared to go against *Rashi*’s position. When asked how he could go against his grandfather, his response was, “Precisely because he was my grandfather do I have

permission to disagree with him, while others may not!!”, (1100–4931/1171);

- * **Rav Yaakov Reinman** (b. 1796), *Rav* of Narol, a town in western Galicia, a *talmid* of Rav Shlomo of Skohl and Rav Menachem Mendel of Rimanov. He was succeeded by his son, Rav Avrohom Reinman, (5601/1841);
- * **Rav Yisrael Ezriel Hildesheimer**, *Rav* of Berlin and Eisenstadt, *talmid* of the *Aruch L’Ner* (1820–5531/1899);
- * **Rav Eliyohu Lupas**, *Rav* in Yeshiva Poras Yosef, *mechaber* of *Sefer Imrei Pi* and *Ben Avichayal*, (5698/1938);
- * **Rav Nissim Chaim Moshe Mizrachi**, *Rishon LeTzion* of Yerushalayim and *mechaber* of *Admas Kodesh*, (5709/1949);
- * **Rav Chaim Moshe Mandel**, *Mekubol* in Bnei Brak, (5766/1996);
- * **Rav Mordechai Shakovitzky**, *Rav* in Leeds (England), *Rosh Kollel* in Johannesburg, where he was one of the founders of the South African *Kiruv* Movement, and later *Rosh Yeshiva Pischei Teshuva*, Yerushalayim. He was the son of Rav Naftoli *HaKohen* Shakovitzky, the Gateshead *Rav*, before Rav Mordechai Miller, and son-in-law of Rav Zalman Yosef Aloni Dubow (*Rav* and *Av Bais Din* of Dublin, Ireland), (5758/1998).

5th of Tammuz ~ Begins Sunday Night (Jul 7th)

- * **Rav Yisrael Verbrom**, of Stashov, (5605/1845);
- * **Rav Ezriel Meir** of Lublin (1873–1941). Born to Rav Avrohom Eiger of Lublin, a descendant of Rav Akiva Eiger. He reluctantly took the reigns of the Lublin *Chassidim* after his father’s *petira* in 1914. In 1913, Rav Ezriel Meir and his brother founded *Yeshiva Ahavas Torah* in Lublin, moving it to Warsaw a few years after WWI. Warsaw had the largest *Chassidic* community in the world at that time. Jews had first settled there during the fourteenth century, after the reign of King Kasimierz, and it was then inundated by the *Chassidic* movement at the end of the eighteenth century. By 1939, Warsaw had a population of about 393,950 Jews, which was approximately one-third of the city’s total population, (5701/1941).
- * **Rav Bentzion Shemtov**, born in Russia in 1902 (5662), has been described as an extraordinary person, an outstanding example of a true Lubavitcher *Chassid*. He learned in his youth in the *Tomchei Temimim Yeshiva* in the town of Lubavitch. In later years, he was banished to jails and prison camps in Siberia for teaching Judaism to children. While there his toes were frostbitten because of the severe Siberian cold, and for the rest of his life he had to wear specially made boots. This did not stop him walking thousands of miles to teach Judaism. In spite of discomfort, he was always cheerful and constantly saw the bright side of things. For example, his daughter Frieda (Sudak) was once criticizing his Siberian exile, denouncing the Soviet authorities for their cruelty. Rav Shemtov rebuked her. He pointed out that the cold weather was good for his asthma! In any case, he continued, Siberia was preferable to being called up to serve in the Russian Army. In 1947 (5707) he and his wife and family were free to immigrate to England. His wife Golda was also said to be a wonderful person, who voluntarily accompanied her husband into exile. She was a woman of great and simple faith. Together, they had four sons and two daughters.

Immediately on arrival in the United Kingdom, the *Rav* started the first Lubavitch institution in London: a school with an enrollment of three pupils that operated out of his personal residence. That humble beginning was the foundation of the Lubavitch Empire in Great Britain today. Rav Shemtov traveled extensively on behalf of the Lubavitcher *Rebbe*, to spread and support *Torah* in North and South America and in *Eretz Yisrael*, working for *Klal Yisrael*. In 1975 (5735), he went to Kfar Chabad, *Eretz Yisrael*, to set up a printing and book-binding cooperative for Russian immigrants. Tragically, he was struck by a car there, and passed on. He suffered no pain and no long illness. That is what Rav Shemtov preferred. He was *niftar* in *Eretz Yisrael* and was buried in the Holy City of Yerushalayim, (5735/1975);



Rabbi Borstzajn Shemtov and family, photographed on Erev Yom Kippur 5710 (October 2, 1949) at the behest of the Friedländer Rebbe, who had requested photos of his chassidim and their families "עומד יומ" (standing).

Events from History:

- * Yechezkel *HaNovi*'s Vision of the Chariot (429 BCE). On the fifth day of *Tammuz* of the year 3332 from Creation (429 BCE), Yechezkel *HaNovi*, the only one of the prophets to prophesy outside *Eretz Yisrael*, beheld a vision of the Divine Chariot representing the spiritual infrastructure of creation.

❖ 6th of Tammuz ~ Begins Monday Night (Jul 8th)

- * **Rav Yosef Yehoshua Taub**, the Binyamina *Rebbe*, (5776/2016);
- * **Rav Yisrael Yaakov Algazi**, grandson of Rav Shlomo Algazi, *mechaber* of *Yovin Shemua*. He was a great *Mekubol* and served the *Sefardi* community in Turkey and Yerushalayim, replacing the *Botei Kehuna*, and led *Yeshiva Neve Sholom Bris Avrohom* and *Bais Kel Yeshiva*. His *seforim* include *Ar'a Derabonon*, *Emes LeYaakov*, *Neos Yaakov*, and *She'eris Yaakov* (1680–5516/1756);
- * **Rav Chaim de la Rosa**, *Mekubol*. *Talmid* of the *Rashash* and *mechaber* of *Toras Chochom*, (5546/1786);
- * **Rav Shmuel ben Rav Dovid Majar**, *Av Bais Din* in Yerushalayim and *Rosh Yeshiva* of *Chassidei Bais El*. The year of his *Hillula* has the energy of Terach, the father of Avrohom *Avinu*. This means that it has the energy of idol worship as well as *teshuva* for idol worship. In Hebrew, Terach is used as a colloquial expression of “an old and foolish man”, (5608/1848)
- * **Rav Moshe ben Rav Yaakov Hager** of Kossov, *mechaber* of *Leket Ani* (b. 1860). The Kossov dynasty began with Rav Menachem Mendel, the *Ohev Yisrael* of Kossov (1768–1826), the son of Rav Koppel Chassid, a *talmid* of the *Ba'al Shem Tov*. It was Rav Menachem Mendel who first adopted the family name Hager, which still prevails in the Vizhnitz dynasty, an offshoot of the Kossov court. Kossov is a town that lies at the foot of the Carpathian Mountains, in East Galicia, near the confluence of Hungary, Czechoslovakia and Romania. Jews had lived there since the fifteenth century at least. Rav Menachem Mendel's grandson, Rav Yaakov Shimshon, married at the age of fifteen, but had remained

childless for about thirty-two years, remarrying twice during that time, and then Rav Moshe was born. Rav Yaakov Shimshon passed away in 1880, when his son, Moshe, was only twenty. One year later, he took his post as *Rebbe*. Rav Moshe was succeeded by his son Rav Chaim, who ultimately perished in the Holocaust. After the war, the Kossov dynasty was continued in Boro Park by a son of Rav Moshe's daughter, Rav Avrohom Yehoshua Heschel, (5685/1925);

✳ **Rav Aharon Levin**, *Rav* of of Reisha-Sambur, (5700/1940);

✳ **Rav Yitzchok Chaim Krisnetzky**, *Rosh Yeshiva Metzuyonim*, Yerushalayim, (5756/1996).

✧ 7th of Tammuz ~ Begins Tuesday Night (Jul 9th)

✳ **Rav Pinchas HaLevi Horowitz** of Nikolsberg, *Ba'al Haflo'a* and *Rav* of Frankfurt (1730–1805/5565) *ben* Rav Tzvi Hirsch of Chortkov. One of the great *talmidim* of the Maggid of Mezritch, together with his brother, the Rebbe Reb Shmelke of Nikolsberg. He wrote *Sefer HaMakneh* on *Gemora* and *Halocha* and *Ponim Yofos* on *Chumash*. As a youth, the *Chasam Sofer* learned with Rav Pinchas *HaLevi*, whom he considered his *Rebbe muvhok*. His son, Rav Tzvi Hirsch, followed him as *Rav* of Frankfurt. Toward the end of his life, the Enlightenment and Reform movements began their entries into Frankfurt. In 1805, a Reform school was established there, despite the firm opposition of its *Rabbonim*, [Some say 4th of *Tammuz*, *Hamodia* 2007], (5565/1805);

✳ **Rav Boruch Frankel-Teumim** lived in Oshpitzin, *mechaber* of *Boruch Ta'am* and *Tuv Ta'am*. He was the father-in-law of Rav Chaim of Sanz and the great-grandfather of Rav Shlomo Halberstam, the first Bobover *Rebbe*, (5888/1828);

✳ **Rav Yechiel Yehuda Isaacson**, founder of *Yeshiva Toras Emes* in Los Angeles. After his *petira*, his name was added to that of the *Yeshiva*, (5737/1977);

✳ **Rav Gedalia Schorr** (1911–1979/5739). Born in the town of Istrik to Rav Avrohom Schorr, a Rzhiner *Chassid*, Rav Gedalia moved to America with his family at the age of ten and was one of the first students of *Mesivta Torah Vodaas* under Rav Shraga Feivel Mendlowitz. He joined the first group of the *Daf Yomi* cycle when he was twelve years old, and started delivering *shiur* on the *daf* when he was fifteen. At *Torah Vodaas*, he studied with Rav Dovid Leibowitz, grandson of the *Chofetz Chaim's* brother. When he was twenty, he began giving *shiur* at the *Mesivta*. After he was married, he left for Europe to study under Rav Aharon Kotler at Kletzk. However, one year later, he was told by the American consul in Warsaw to return home because of the imminent danger. He worked closely with Agudas Yisrael's rescue efforts during the war. In 1946, he was appointed *Menahel Ruchani*, along with Rav Yaakov Kamenetsky, of *Mesivta Torah Vodaas*, a post he maintained for thirty-three years. In 1956, after the *petira* of Rav Reuven Grozovsky, he also became *Rosh Yeshiva* of *Bais Medrash Elyon*, the post-graduate division of *Torah Vodaas*. His discourses have been collected in the sefer *Ohr Gedalyohu*, (5739/1979);

✳ **Rav Simcha Bunim Alter**, the Gerrer *Rebbe* from 1977–1992, also known as the *Lev Simcha*. He originated the *Daf Yomi* for the Talmud *Yerushalmi*. He was the son of Rav Avrohom Mordechai, the *Imrei Emes*. He became *Rebbe* after his brother, the *Bais Yisrael*, passed away on the 2nd of *Adar*, (5752/1992).

✳ **Rebbetzin Raizel Portugal**, the Skulener *Rebbetzin* (1925–2005). Born in Yapa, Romania, a city near Sighet, Romania, her father, Rav Menachem Zev Stern, one of the *talmidim* of the Satmar *Rebbe*, was the *Rav* of Vishava, Romania, and later of *Givat Shaul*. Her mother was the daughter of Rav Meir Barnet, the *Ba'al Divrei Meir*, (5765/2005).

8th of Tammuz ~ Begins Wednesday Night (Jul 10th)

- * **Rav Shaul** ben Arye Leib Levenstam, *Av Bais Din* Amsterdam, (5557/1797);
- * **Rav Meir** ben Rav Eliezer Horowitz of Dzikov (Tarnobrzeg), born in 1819, *mechaber* of *Imrei Noam*, grandson of Rav Naftoli, the Ropshitzer *Rav*. One of his sons, Rav Tuvia Horowitz, was *Rav* of Majdan. Another son, Rav Aharon Horowitz, married Fradel, a daughter of the *Divrei Chaim* of Sanz in 1878, (5637/1877);
- * **Rav Mordechai** ben Avrohom Twerski of Kozmir, *Mechaber* of *Maamar Mordechai*, (5678/1918);
- * **Rav Chaim Mashash**, *mechaber* of *Nishmas Chaim*, (5664/1904);
- * **Rav Shlomo** ben Rav Yehuda *HaKohen*, considered a great *Mekubol*, who wrote *Yafeh Sha'a*, (5587/1827);
- * **Rav Eliyohu Mani** of Chevron, a great *Mekubol*. An associate of the *Ben Ish Chai* in Baghdad, Rav Eliyohu moved to *Eretz Yisrael*, became *Rav* in Chevron and wrote *Zichronos Eliyohu*, (5531/1899).

9th of Tammuz ~ Begins Thursday Night (Jul 11th)

- * **Rav Zalman Sorotzkin**, the Lutzker *Rav* and *mechaber* of *Oznaim LaTorah* (b. 1881). Learned at Volozhin and Slabodka; married the daughter of Rav Eliezer Gordon, *Rosh Yeshiva* of Telshe, and moved to Telshe to help run the *Yeshiva*. *Rav* of Voronova at age thirty for two years, befriending Rav Chaim Ozer Grodzinski, then served as *Rav* of Zhetel for eighteen years. In 1914, he fled to Minsk and became a close friend of the *Chazon Ish*. Moved to Lutsk in 1930 and was *Rav* until World War II. He moved to *Eretz Yisrael* during the War. Led by Rav Aharon Kotler and the members of the Israeli Moetzes Gedolei HaTorah, *Chinuch Atzmai* was formed in 1953. Rav Zalman Sorotzkin was chosen to head it, (5726/1966);
- * **Rav Moshe Chevroni**, *Rosh Yeshiva* Chevron *Yeshiva*, *mechaber* of the *Mas'as Moshe*. He was a son-in-law of Rav Moshe Mordechai Epstein (*Rosh Yeshiva* in Slobodka, Chevron) and a *talmid* of the *Chofetz Chaim*, (5735/1975);
- * **Rav Yekusiel Yehuda** ben Rav Tzvi Hirsch Halberstam, the Klausenberger *Rebbe* (b. 1905), great-grandson of the *Divrei Chaim* of Sanz. He spent most of World War II in concentration camps. During his last fifteen years of life, he founded *Kollelei Shas* in *Eretz Yisrael* and America. These *Kollelei Shas* were intended for premier *avreichim* who were already known for their sharp intellect and *hasmoda*. The goal of the *kollel* was that in the course of three years, the members had to complete the entire *Shas*. Every member had to obligate himself to be tested on seventy-five *blatt* Gemora with *Tosafos* each month and know them by heart! Then, in 1983, at his house in Kiryat Sanz, Netanya, he laid the cornerstone for what would ultimately become *Mifal HaShas*, where *avreichim* would learn thirty *blatt* of *Gemora* with *Tosafos* with a built-in review program and be tested monthly on the material learned. In addition to his tremendous efforts on behalf of *Torah* learning, the *Rebbe* also used his experiences from the war to stimulate him in another area. Having survived the horror of witnessing the murder of his wife and their eleven children, Rav Yekusiel vowed to dedicate his life to welfare and good health of all Jewish children. He founded Laniado Hospital in Netanya in 1975 after fifteen years of fund-raising. His vision of a proper Jewish hospital was confirmed in 1990, as it was one of the only hospitals in

Eretz Yisrael to have every employee working during the 127-day doctors' strike. After his *petira*, his eldest surviving son, Rav Zvi Elimelech Halberstam, became the new Sanz *Rebbe* in *Eretz Yisrael*, as well as president of the hospital, (5754/1994);

- * **Rav Dovid Lipschitz**, president of *Ezras Torah* welfare program in the US, and dean of *Yeshiva Rabbeinu Yitzchok Elchonon* (b. 1906). Known as the *Suvalker Rav*, he was born in Minsk, but moved to Grodno as a child, where he later studied in *Yeshiva Sha'ar HaTorah* of Rav Shimon Shkop. He transferred to the *Mir Yeshiva* where he studied under Rav Eliezer Yehuda Finkel and Rav Yerucham Levovitz. At age twenty-four, he married Tzipora Chava Yoselewitz and two years later, in 1935, he succeeded his father-in-law as *Rav* of Suvalk, a title he carried for the rest of his life. One-half of Suvalk's six thousand Jews (including the Lifshitz family) escaped to Lithuania. In June 1941, Rav Lifschitz arrived in San Francisco on a boat that carried several other leading sages. Rav Lifschitz's first position in the USA was in Chicago, but he soon moved to *Yeshiva Rabbeinu Yitzchok Elchonon* (the rabbinical school that later became Yeshiva University), where he remained for the rest of his life. A small number of his *shmuessen* were printed posthumously under the title *Tehilla LeDovid*, (5753/1933);
- * **Rav Mendel Falik**. Born in Paterson, New Jersey, his family moved to Brooklyn when he was eleven years old so that he could have a proper *chinuch*. He attended *Yeshiva Torah Vodaas* until the age of fifteen, when his parents sent their *ben yochid* to the *Yeshiva* of Philadelphia. He then went to *Bais Medrash Govoha*. After several years, he moved to St. Louis, to begin his career as a *marbitz Torah*. For close to forty years, Rav Mendel was a *mechanech* par excellence. For most of those years, he was a *Rebbe* in *Yeshiva Torah Temima*, (5767/2007);
- * **Rav Yosef Shlomo Dayan**, a *talmid* of Rav Mordechai Sharabi, a great *Sefardi* sage of the twentieth century, (5745/1985).



❁ 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 Pinchas Ben Tzvi Hirsch Horowitz, 7th of Tammuz

Mechaber of Haflo'a, HaMakneh and Ponim Yofos

How Rav Pinchas Learned Torah So True that Even Rova Agreed

Rav Yisrael of Rizhin once recounted what he had heard from Rav Yitzchok of Radvil how the two holy brothers, the Rebbe Reb Shmelke of Nikolsberg and Rav Pinchas of Frankfurt were once both guests in the home of Rav Michele Zlotshuver when he was away. He left instructions to make them feel at home and honor them as befit important guests.

They were given adjoining rooms that had a door between them that could be opened to connect them, which was closed, but not all the way. It happened that when a young man entered, dressed in modern German style with a short coat, he was shown to Rav Pinchas's room. This young man had studied with Rav Pinchas in Frankfurt and they rejoiced at the reunion and began to speak in learning. Meanwhile, in the next connecting room, the Rebbe Reb Shmelke sat wrapped in his *tallis*, crowned in his *tefillin* all day as was his custom, speaking only in *Torah* and learning and engaging in no idle, mundane chatter and his main language of speech was in *Loshon Kodesh*!

Rav Pinchas and his *talmid* were discussing aloud a possible topic for the young man's upcoming *derosha*, since he was a *chosson*, and at his *chasuna* he would be asked to deliver a *derosha* as was the custom in those days. Rav Pinchas began to recite a statement in the *Gemora*, "*Amar Rova – Rova said*," and proceeded to ask no less than twenty-two questions and difficulties with this *Gemora*. He then answered all twenty-two questions with one answer in one fell swoop! Because the door between the two adjoining rooms was slightly ajar, the Rebbe Reb Shmelke heard this entire exchange, got up, entered the room and said, "My holy brother, that is the whole truth. That explanation and the answer you gave is exactly the meaning of that statement in the *Gemora* by Rova. I know this because Rova just visited me in my room and he himself told me that you got it right and that is exactly what he meant!" This is the story that Rav Yitzchok of Radvil told the Rizhiner that he himself had witnessed in his father's home between these two holy brothers. (*Menora HaTehora* p. 15 #17)



Rav Simcha Bunim Alter, 7th of Sivan

The Gerrer Rebbe, mechaber of Lev Simcha

The Gerrer Rebbe Knows When A Good Apple Will Do The Trick

In honor of the *Yahrzeit* of Rav Simcha Bunim Alter, the *Lev Simcha*

MiGur, let me share with you a story I heard last week about the Gerrer *Rebbe* by Rav Yitzchok Zilberstein *Shlit"a*.

A family with six growing children lived in a tiny two-bedroomed apartment and desperately needed to build an extension. The neighbors were all fully understanding and raised no objection. Only the city council adamantly refused to grant permission.

The father went to the Gerrer *Rebbe* and poured out his heart. Instead of the anticipated *berocha*, the *Rebbe* went to the next room and returned with an apple, which he gave to the young man.

The man took the apple home, and gathered his family to celebrate the

shirayim he had been given. With all his children looking on in anticipation, he carefully cut the precious fruit into eight even slices, so that everyone could have a share. Just at that moment, the government inspector arrived, and was shocked at what he saw. "I never realized what extreme poverty this poor family is enduring – they even have to share a single apple equally!" He immediately returned to his office and arranged for full permission to be granted.

Thank you to our dear friend in Gateshead for this story!

www.revach.net/stories/story-corner/The-Gerer-Rebbe-Knows-When-A-Good-Apple-Will-Do-The-Trick/3892



Rav Gedalia Schorr, 7th of Tammuz

By Rabbi Nosson Scherman

The last day of Rav Gedalia Schorr's life was typical of so many others, especially in his later years. It should have been a quieter day than most. The official *Yeshiva* school year was over. Nonetheless, Rav Schorr had gone to the *Yeshiva* to arrange personal favors for a few of the young people under his care. Such private favors were an essential part of his life; they had always been a major component of his broad definition of his duties and responsibilities, both as a Jew and as a *Rosh Yeshiva*. While there, he became engaged in an impromptu discussion that involved another of those duties and responsibilities.

Someone had sharply criticized another person. The *Rosh Yeshiva* responded with the calm and good humor that were his trademarks. The conversation was not pleasant; he maintained his composure with difficulty, but would not permit another human being's worth to be dragged down. Such experiences were especially taxing for him, because of the

nature of the discussion and because it was characteristic of him to recognize the justice on both sides of a seemingly unbridgeable chasm. The person he defended that Sunday would never learn what had happened. Rav Schorr never told people what he had done for them, because they would have been embarrassed, and because he understood helping a fellow Jew as an obligation to *Hashem*, not as a means of accumulating the IOUs on which power is built. Other *Yeshiva* matters were brought up, and then he left for the day.

Tomorrow would have been another day; in fact, it might well have become a historic one for *Torah* institutions throughout the metropolitan area. Rav Schorr had become the acknowledged leader and principal spokesman for *Yeshivos* in a new initiative with the Federation of Jewish Philanthropies of New York, which, if successful, could have resulted in a major victory in the constant struggle to stave off financial catastrophe for *Torah* education. For the next day he had called a meeting of representatives of

major *Yeshivos* with Federation officials. It was not his style to call meetings, but these institutions looked to him as the ones that could best represent them. In his quiet, unassuming way – and with the characteristic shrug that said, “Couldn’t you find someone better?” he acceded. In an informal meeting on the issue with a Federation leader, his combination of Torah aristocracy, passionate sincerity, gentle wit and winning personality had achieved a significant breakthrough. Another meeting with another key leader was to be arranged later in the week.

But that *Yeshiva* meeting would be the next day. That night – Sunday evening, the 7th of *Tammuz*, 5739/July, 1979 – he would be at the *Sheva Berochos* of a *talmid* and his bride.

Rav Schorr was asked to speak. The aggravation of the day and the tension of the morrow disappeared from his consciousness as he immersed himself in the world he knew and loved best – the world of *Torah*. The riches of his vast treasury of knowledge would be culled for appropriate verses, passages and thoughts. Some famous speakers captivate the majority of their audiences, but generally, the greater the scholarship of an individual listener, the more unimpressed, even bored, he will be. With Rav Schorr the opposite was true. So quick were his thoughts, so profound his insights, so complex his tapestry, so original his ideas, so well-documented his references, so wide-ranging his allusions, that only the most learned of his listeners could truly comprehend and fully appreciate his mastery of content.

At this particular *Sheva Berochos*, most of his listeners were Polish *Chassidim* of scholarly background. They could appreciate better than most his command of *Sfas Emes*, *Rav Tzodok of Lublin*, *Maharal* and the other masters whose thoughts Rav Schorr expounded and interpreted in a manner both unique and

awe-inspiring. A few days before, he had spoken at the *bris mila* of the infant son of a former *talmid*, now a prominent *Yeshiva* educator. Then, his most enthralled and admiring listener had been a senior *Rosh Yeshiva* in one of America’s most distinguished Lithuanian-type *Yeshivos*. That *Rosh Yeshiva*, a distinguished European *Talmid Chochom* and exponent of *Mussar*, unabashedly expressed his esteem for the American-trained Rav Schorr.

He spoke, as he always did, with his head cocked slightly to one side and his eyes closed. He seemed to shut out the world. He was communicating *Hashem’s Torah*; the orator’s techniques – eye contact, voice modulation, dramatic effects – held no interest for him. He was thinking as he spoke because his brilliant mind was never at rest, adding asides and new flashes of insight. Though he eschewed rhetoric, the beauty of his thought would frequently find expression in felicity of phrase. As he spoke then, he smiled and said that forgiveness of sins on the wedding day is *Hashem’s derosha geshank* (gift) to *chossan* and *kalla*.

Delivering both these talks, at the *bris* and at the *Sheva Berochos*, must have been difficult, for he had not been well either day. But his listeners detected no weakness either time. *Torah* was his life, and gave him vigor. Perhaps that youthful exhilaration was *Hashem’s* gift to him, in return for the pride, glory and growth he gave the cause of *Torah* in this New World where people said it could never take root.

He finished his talk and sat down. The fatigue showed. The Polish-bred *Rosh Yeshiva* next to him expressed appreciation. A former *talmid* and current friend (Rav Schorr never learned to keep people at the arm’s length that engenders awe) approached smilingly with hand extended. He had left the *Bais Medrash* of *Torah Vodaas* over twenty-five years earlier, and was now a grandfather. He

shook hands with his *Rebbe* and said, "When I hear you speak it reminds me of my *Yeshiva* days." Rav Schorr smiled and said, "*Takeh, takeh, emes.*" (Indeed, indeed. True.)

His head then fell forward. The American Torah world had lost its greatest product. World Jewry had lost one of its greatest, most well-rounded *Gedolim*. And the still-unfinished process would begin of attempting to reveal the true picture of a man who devoted much of his genius to concealing his greatness from even his closest intimates.



Years of Promise

He was born to Rav Avrohom *HaLevi* Schorr and his wife in Istrick, a Galician shtetl near Pszemiszl, in *Cheshvan* 5671(1910). They named him after his paternal grandfather, Gedalia, a highly respected *Talmid Chochom* and close *Chassid* of the Sadigerer *Rebbe*, grandson of the holy Rav Yisrael of Rizhin. Like his father and grandfather, the young Gedalia became a diligent scholar and devout *Chassid*. The Schorr family came to America when he was twelve years old, settling first on the Lower East Side and then moving to Williamsburg. Rav Gedalia dedicated himself to learning with a passion that he maintained throughout his life.

On the fast of the 17th of *Tammuz*, when he was fifteen, he learned through the entire *Masseches Sukka*, not leaving his *Gemora* from morning until *Maariv*. For a period of over a year, he remained in an upstairs room of the family home, studying *Torah* without interruption. His mother, always solicitous of his study, brought him his meals. He completed several tractates that year, but he would not discuss details. From the time he reached his middle teens, it was his practice to study all through Thursday night and Friday, deliver a shiur after the evening meal to fellow

mispallelim at the Zeirei Agudas Yisrael of Williamsburg, and only then go to sleep.

Word spread that in America a youngster was developing into a *Torah* giant of European proportions. That was astonishing and inspiring for a country where one could count the high school-level *Yeshivos* on the fingers of one hand and still have fingers to spare. The revered *Rav* of Lublin, Rav Meir Shapiro, spent many months in the United States when Rav Schorr was not yet twenty. As was his wont, the Lubliner *Rav* sought out promising young men and discussed their studies with them. Of the young Gedalia Schorr he said, "He has the most brilliant mind I have come across in America, and one of the most brilliant in the world."



Freshness and Brilliance

During those formative years, he developed the all-embracing range of *Torah* knowledge that was almost uniquely his. His lightning grasp and incisive comprehension were complemented by a phenomenal memory. Shortly before his passing, he remarked in a casual conversation to a nephew that he had not seen a certain *sefer* since he had learned it through at the age of nineteen. He then proceeded to quote from it as though he had seen it only yesterday. That sort of intellectual brilliance is the bane of many a genius; things come so easily to them that they seldom use their full potential. But, although he grew up at a time when the American *Yeshivos* offered little stimulating competition, Rav Schorr was driven by a relentless desire to achieve *Torah* greatness. His mind was inquisitive, voracious and fresh.

Always ready to praise others, pinpointing their precise area of excellence, he once said of someone, "He has the unusual ability to look at a passage of *Talmud* as though he had never seen it before; his approach is never stale." The

same thing might have been said of himself.

Rav Shraga Feivel Mendlowitz, *Menahel* of *Torah Vodaas* and the prime architect of the *Yeshiva* movement in America, looked to Rav Schorr as his own successor and as one of the leaders of the next generation.

When Rav Schorr was only twenty-one years old, Rav Mendlowitz appointed him to conduct the highest *shiur* in *Mesivta Torah Vodaas*. In later years, when Rav Shlomo Heiman, *Rosh Yeshiva* of *Torah Vodaas*, became ill and was unable to carry on his duties for a year and a half, Rav Shlomo asked that Rav Schorr replace him for the duration of the illness. Those were the years when heads would turn in Williamsburg at the sight of a tall, handsome, youthful man striding energetically down the street surrounded by others barely his junior who addressed him as *Rebbe*, while peppering him with questions on the day's *shiur*.



A Man of Here and Now

Despite his scholastic achievements and the awe in which he was held by people two generations older, he was never a cloistered, other-worldly figure.

In Williamsburg, like in other American Jewish communities of yesteryear, most Jews confined *Shabbos* to the mothballs with the other family heirlooms. Rav Schorr and another young man would prepare makeshift platforms of milk boxes or garbage cans on Friday afternoons at the corner of Lee Avenue and Hewes Street. On *Shabbos*, Rav Schorr would mount the platform and speak in Yiddish on behalf of the holy *Shabbos*, followed by his colleague, who spoke in English.

Although Rav Schorr was the teacher, acknowledged *Talmid Chochom* and prime spiritual force of the

Williamsburg Zeirei during those years, he was not above sweeping and mopping the shul on Friday afternoons when it was his turn. And when Rav Shlomo Heiman was coming to America with his *Rebbetzin* to become *Rosh Yeshiva* of *Torah Vodaas*, Rav Mendlowitz assigned Rav Schorr the task of finding and furnishing a suitable apartment for them.



Kletzk

In the 1930s, Rav Schorr had reached the virtual zenith of his profession. Still in his twenties, he was a leading *Rosh Yeshiva* in the western hemisphere's premier Torah institution. But that sort of "making it" was not his goal. His definition of success was constant striving to grow in *Torah* and fear of *Hashem*. He had met many European *Roshei Yeshiva* who had been forced to raise funds in America for their impoverished institutions and destitute students, heard their lectures, and spoken with them; but he was most attracted to Rav Aharon Kotler. Soon after his marriage to Shifra Isbee in 1938, Rav Schorr left *Torah Vodaas*, accompanied by his wife, to study in Kletzk under Rav Aharon.

By the standards of Kletzk, without indoor plumbing and other rudimentary necessities of any American hovel, the Schorrs were well-to-do. *Rebbetzin* Schorr had to use water pumped from an outdoor well like everyone else, but at least she and her husband had mattresses to sleep on! To his distress, Rav Schorr discovered that the family of his *Rebbe*, Rav Aharon, slept on straw. That, the young *Rosh Yeshiva*-turned-student could not tolerate, so he dipped into his meager savings to purchase mattresses for Rav Aharon and the *Rebbetzin*. For the rest of his life, Rav Schorr considered Rav Aharon his *Rebbe*. On his desk at home, he kept Rav Aharon's picture. During 1940, when the Kletzker *Rosh Yeshiva* was making his way through

Siberia to Japan and finally to the United States, he corresponded with Rav Schorr, relying on him to secure visas, papers and tickets for his arrival in America. The letters and documents of those harrowing months are still in the possession of the Schorr family.

Rav Aharon had described Rav Schorr as the first American *Godol*, and it was not an empty appellation. He respected him and consulted him. Once Rav Aharon suffered severe intestinal pain and consulted three well-known specialists. Upon returning home from the last doctor, while taking off his hat and coat, he said to the confidant who had arranged the appointments, “Call Rav Schorr, I must discuss this with him. *Er hot nit nor a gutte kop, nor a glatte kop* – Not only does he have a good head, but he has a clear, logical mind.”



The Roots in Rizhin

During the *Sukkos* and *Pesach* that he spent in Europe, Rav Schorr experienced his family's *Chassidic* roots. He spent one *Pesach Seder* at the table of Rav Moshe'nyu Boyaner of Cracow, a scion of the Rizhiner dynasty. He was a widely renowned *Talmid Chochom*; *Chassidim* came to him as a *Rebbe* and *Misnagdim* came to him for his *Torah*. Rav Schorr was deeply moved by that *Seder*; undoubtedly it influenced his own family *Sedorim*, occasions that formed indelible memories of seriousness, joy and uplift to all who were present.

He met his relatives in little Istrick, among them his mother's brother Yitzchok, who was *niftar* later that year and whom he described as an unusual *Gaon*. He heard more about a *Dayan* of whom his mother had spoken, a man who had written a brilliant commentary on *K'tzos HaChoshen*, and of whom it was said, “When he serves as town *Dayan*, no one can believe he is a *Chassid*; and when he

sits humbly at his *Rebbe's* *tisch* in Chortkov, no one can believe he is a great *Talmid Chochom*.” Perhaps Rav Schorr was inspired by that description; certainly it could have been applied to him as well.

Powerful influences came to play on him that year. They reinforced his convictions and aspirations: there must be an uncompromising dedication to rigorous growth in Torah scholarship; public acclaim is a dangerous chimera that can impede, but never advance one's personal growth; a moment is too precious to waste; each fellow Jew is part of one's own being and destiny. His road toward *Hashem's* service had been charted by Rav Aharon and by the Rizhiner *Chassidus*, particularly its Sadigura branch.



The War Years

When the war broke out, Rav Schorr returned to his teaching position in *Torah Vodaas* and simultaneously began a parallel chapter of his life. Europe's Jewry was on the brink of destruction, while in America little was being done to save it. The Williamsburg Zeirei at 616 Bedford Avenue became a beehive of *hatzola* work. Funds, food packages, immigration affidavits, intervention with Washington – every possible avenue was pursued, and thousands of lives were saved, thanks to the work of the idealistic, unselfish young activists of 616. The leader of the *hatzola* work was Reb Elimelech “Mike” Tress; and the spiritual leader of the Zeirei, and of Mike, was Rav Schorr. Close friends, they gave one another inspiration and support, each in his own way.

Scores of people still remember the *Shabbos* when Rav Schorr received a report about exterminations and the need for rescue efforts. He spoke to the *minyán* during the services until every single person there was weeping, and determined to give first priority to rescue work. On a sub-freezing January *Shabbos* he walked

from Williamsburg to Boro Park to make an appeal. He arrived, numb and frozen – but the freezing in the ghettos was worse, so he came. He owned one personal treasure: a Vilna *Shas* that he had purchased in Europe several years earlier. He sold it for \$80, which he contributed to the rescue effort.

In later years, he refused to discuss his wartime *hatzola* work. To the pleadings of his children to tell them, he would reply as he did to similar requests, “The Rizhiner used to say that *Hashem* is *zochair nishkochos* – He remembers what is forgotten; He remembers what we forget. If we forget our sins, as though they had never occurred, He will remember them. If we forget the bit of good we have done and think instead of how we must still perfect ourselves, He will remember our accomplishments. What is remembered below is forgotten Above. What is forgotten below is remembered Above.”



The Man – A Torah-Based Compassion

Rav Schorr combined compassion for the suffering of an individual with a strong sense of community, not simply as a matter of extended sensitivity or warm emotions, but rather from a fully rounded conception of the *Torah's* demands upon him as a Jew, as teacher, leader, husband, father, and member of Klal Yisrael. He acted as a Jew fulfilling *Hashem's* mission to serve others – with or without their request or even their knowledge, helping even those who had abused his friendship and good nature.

As teacher, Rav Schorr went with impoverished students to purchase *Pesach* outfits for them. He often expressed surprised disappointment at the idea that a *Rebbe* had no obligation to tend to the personal needs of his students.

Twenty-eight years before his

passing, he secretly arranged for a successful professional man to “happen to pass by” the store owned by people whose son was a promising high-school senior in *Torah Vodaas*. The boy hoped to remain in the *Yeshiva*, but his parents wanted him to leave for college. Rav Schorr felt that a layman could more effectively influence the parents than a *Rosh Yeshiva*. The visit was successful, but, because he had promised to remain silent, the emissary told no one of his mission until after Rav Schorr was *niftar*. Only then did the former student, now a noted *Torah* educator, learn of the incident.

Rav Schorr was traveling with a professor who had no *Yeshiva* background but who attended a *Daf Yomi* session every morning. The professor had not been able to attend his *shiur*, and was attempting to learn the *daf* on the train. Rav Schorr asked, “Would you mind if we learned together? I didn’t learn today’s *daf* yet, either.” Recalling the trip, the professor says, “He surely didn’t need me, but he knew I was struggling, so he gave up his time to teach me a *blatt Gemora*, and made me feel that I was doing him a favor.”

Students often needed help in arranging suitable matches, finding positions and solving myriad other problems – professional, personal, emotional and financial. He was always ready to help with advice, a telephone call and personal intervention. Many of those who eulogized him were former students who are now at the top of their professions. A common thread in their appreciations, and in the private conversations of hundreds of others, was that he was like a father. One distinguished *Rav*, who lost his own mother shortly after Rav Schorr’s passing, likened the two in terms of his sense of personal loss.

When the beloved cook of *Bais Medrash Elyon*, Rav Leib Apfeldorfer, passed away, Rav Schorr was one of those who escorted the *niftar* to Kennedy Airport

to be taken to *Eretz Yisrael* for burial. Rav Schorr was shocked to learn that the *niftar* was to remain on a cargo truck unattended until loaded onto the plane by non-Jews. He asked for permission to stay in the truck but was told that El Al security guards ran flashlights across the truck bed when it reached the plane and were authorized to shoot if they came across anyone without clearance. For a suitable consideration, however, the driver would park the truck so that the people with the coffin would not be seen provided they lie flat on the floor. So the elderly *Rosh Yeshiva* climbed into the truck with three students, and set aside his dignity for the more glorious task of paying a final honor to a man who had served the *Yeshiva* with loyalty and dedication.

All of these incidents are typical of the man's mind and heart, as is the fact that they were done quietly or secretly.



His Influence as Rebbe

He was appointed *menahel* of *Torah Vodaas* in 1948 and began functioning as *Rosh Yeshiva* in 1958, delivering weekly *shiurim* in *Bais Medrash Elyon*. Even when he was not formally teaching, however, his greatest satisfaction was as a *Rebbe*. Throughout his long tenure as *menahel* and *Rosh Yeshiva*, he was conscious of the need to broaden the *Torah* horizons of American *Yeshiva* students, so he made a point of teaching subjects that were outside of the regular *Yeshiva* curriculum. In *Talmud*, for example, he gave late afternoon classes in tractate *Mikvaos* or in the complex *Rav Chanina S'gan HaKohanim* (*Pesochim* 14a–21a), which are invariably omitted from the *Yeshiva* curriculum.

His greatest impact on American-*Torah* life, however, came from his horizon-stretching classes and lectures in *hashkofa*/perspective. He regularly taught Rav Moshe Chaim Luzzatto's *Derech Hashem* to *Bais Medrash* students. Many

students attended voluntary classes in *Kuzari*; often he would return to the *Yeshiva* for late-night sessions in other *limudim* (topics), to accommodate the schedules of interested students. For many years, he taught *Chumash* every morning. Those half-hour classes were classic examples of his mastery of text and commentaries. He would offer major interpretations, spicing them with incisive elucidations and relevant asides. It was not uncommon for him to cite fifteen or twenty sources in a single half-hour class, all important to a clear understanding of the text. The pace was quick and the content tightly reasoned. The manner, like much of his speaking and teaching, had a lightness and ease that belied its penetrating depth. He had a way of choosing the essence of a commentary as it related to textual interpretation, and of categorizing each thought – whether as basic, as a witty aside (a *vitz*), or as any number of in-between varieties of elucidation.



Seeing the Shiur Live

His regular weekly and pre-holiday *shmuessen* were dazzling. The reaction of any seasoned scholar who heard him for the first time was invariably one of awe that so much could be compressed into so brief a time: “There is enough content in one *shmuess* to provide someone else with material for five difficult one-hour lectures.” Scriptural verses, *Medrash*, *Ramban*, *Maharal*, *Sfas Emes*, Rav Tzodok – commentator after commentator, with one verbatim quote after another, streamed forth.

So casual was his style and so involved was he with the ideas he was developing, that the uninitiated thought he spoke without preparation. No, the preparation was there – not only a lifetime of intense study, but forethought for the particular talk. But as he spoke, new flashes of brilliance came to mind. He would often

smile at a new thought, sometimes share the thoughts with his audience, sometimes not – and always punctuate his remarks with a touch of wry humor.

He was a perfect illustration of one of his major themes. He often cited *Mabit*, Rav Tzodok and others who explain that the reason it was forbidden to commit the Oral Law to writing was because paper cannot capture the vibrant process of a teacher transmitting knowledge through the agency of his personality. The essence of a human being cannot be put on paper; the transcription of his words can never adequately capture the soul that is part of the teaching process. For those who lived through a learning experience with Rav Schorr, the best illustration of the concept is the mere thought of seeing his words on paper robbed of the sight and sound of his unique delivery, the total sincerity of his demand that *Bnei Torah* not be satisfied with “getting by”, the eloquent expression that the study of *Torah* is the utmost privilege. To those who had the wisdom to hear him rather than merely sit before him, those memories are an Oral *Torah* to which no pen can do justice.



Planting the Seeds

He often spoke of *zeria* (planting). “The deeds of the Patriarchs were like seeds planted in antiquity that bore fruit in their posterity. The Psalmist sings of ‘light implanted for the *Tzaddik*’, representing the idea that spiritual illumination does not come and disappear like a flash of lightning; it takes root in a suitable host and continuously grows within him, producing ever higher levels of spiritual accomplishment.” Rav Schorr’s students of a generation ago still reap the benefits of ideas and thought-processes that he implanted within them. The spiritual seeds seemed to be esoteric and incomprehensible, even tedious, when first they were presented, but after constant

nurturing, they took root imperceptibly and produced rich crops that continue to be replanted and reharvested.

His effectiveness as leader of a *Yeshiva* seemed to suffer because harshness was foreign to his nature, and students often respond better to the fear of punishment or displeasure than to emotional or intellectual appeal. Nevertheless, his gentle and sincere blend of heart and mind molded students in quiet ways that they frequently recognized only later as adults, when in positions of community or family leadership.

There is a common denominator among them that, upon honest analysis, can be attributed to his influence – scholarship with a breadth as well as a depth, that *Sfas Emes*-Rav Tzodok approach to Judaism, informality and friendliness, humor aimed at helping rather than hurting, reluctance to accept honors, gentle mocking of the perquisites of position, dedication to Lithuanian *lomdus* and *Chassidic* warmth, joy and introspection, a sense of responsibility and generosity.



Elevating One’s Goals

Many young people face the difficult choice between dedicating their lives to *Torah* study and education, and turning to more lucrative careers in secular life. As *Rosh Yeshiva*, Rav Schorr’s opinion was important to many. Typically he would say, “*Hashem* says, ‘I have separated you from the nations to be Mine’ (*Vayikra* 20:26), to which *Rashi* comments that if Jews are separate from the nations, they are *Hashem*’s people, but if they do not hold themselves unique, they will be prey to Nevuchadnezzar and his ilk. Our essential goal cannot be only to avoid the massacres of Nevuchadnezzar. Rather, it is to fulfill the mission for which we were chosen. The question is not whether the world requires doctors, lawyers, accountants, bricklayers

and mechanics. It does. But we were designated to be *Hashem's* nation – the nation of the *Torah*. And each individual *Yeshiva* student must recognize that it is his privilege as well as his responsibility to live up to his role and be one of those whom *Hashem* wishes to be His.”

Such was his emphasis. Students should elevate their own sights, not denigrate others. The goal of the *Yeshiva* was to instill a dedication to *Torah* study because it made its adherents closer to *Hashem*, not because it is impossible to be a *Torah* Jew in the professions or business. He was pained by the polarization that began to cause a rift between those who chose to be exclusively in *Hashem's* service, and those who sought to keep a foot in the outside world even while maintaining their primary allegiance to the *Bais Medrash*. The result of his efforts was imbuing some with heightened aspirations based on a perception of the greatness of *Torah*, while causing others not to feel alienated despite their choices of careers in other areas.

In the same elevating manner, he urged *talmidim* to study with all their strength and concentration as well as with all available time. “Learning half the time with full concentration is better than learning all the time with half concentration, because the latter is not truly learning.” And “How can a *bochur* yawn? *Torah* study demands interest and enthusiasm; then, there can be no yawning boredom.” He would cite the Talmudic passage interpreting the Scriptural *posuk* that describes Benoyohu *ben* Yehoyoda as having killed a lion on a snowy day. The *Talmud* comments homiletically that Benoyohu studied all of *Toras Kohanim* in a short, wintry day. Rav Schorr noted the comparison between a man in battle and a scholar taking on a difficult study. “Just as a man fighting a lion, especially in the cold, slippery winter, must give the fray his total concentration, so must a *Torah* scholar dedicate himself totally in order to emerge

victorious in his struggle to master *Torah*.”

Surely, too, it was no accident that ten years earlier in *Bais Medrash Elyon* (in Monsey) a group of his students unobtrusively organized an all-year, around-the-clock learning schedule so that people were studying in the *Bais Medrash* every hour of the day and night. Or that among the significant number who studied all of Thursday night until dawn, some were sure to be at the *minyán* Friday morning, in response to his insistence that greatness in *Torah* must never be purchased by the negation of *tefilla* or other responsibilities.



The Other Role

As the numbers of *kollel* candidates grew, so grew the financial burdens of *Yeshivos*. Now that the struggle to gain allegiance to the *kollel* concept had been won, how could young men be told that their *Yeshivos* could not provide even the minimal *kollel* stipend? Rav Schorr began to take increasing personal responsibility for financial matters – first the part of the *Bais Medrash Elyon Kollel* and then the *Yeshiva's* dining room; finally for the *Torah Vodaas Kollel* in Brooklyn. This voluntary acceptance of obligations was characteristic of the *Rebbe* who had felt it his duty to buy *Pesach* suits for his students, and sell his *Shas* to help Jews trapped in Europe.

In 1952, he dispatched a group of *Torah Vodaas* students to help found an out-of-town *Yeshiva*. When the *Yeshiva* was in a state of financial collapse and could not provide for the personal needs of the students, Rav Schorr took a personal loan of \$3,800 for the institution. It took him three years to repay the debt from his own limited salary. Scores of *kollel* fellows and *Yeshiva* students received personal checks from him when institutional budgets could not fulfill their obligations. The extent of these private generosity and

personal debts incurred to cover institutional responsibilities is unknown. After his passing, however, a drawerful of stale *Yeshiva* checks was found in his desk; he had covered them for others with his own borrowed funds.

To the public at large, Rav Schorr was the *Torah* genius and educator; but he played another role that, especially in the last decade, made him one of the most important *Torah* personalities in the country. He had increasingly become one of those men to whom people turned for guidance and leadership in matters of the utmost gravity. One colleague in AARTS (Association of Advanced Rabbinical and Talmudic Schools) said, “When a new problem arose – one to which we had not yet formulated an approach – he was suggesting solutions when the rest of us had still not fully assimilated all aspects of the problem. His grasp and power of analysis were phenomenal.”

When he was confronted with a responsibility, he would not shirk it. Often he attended meetings when he was ill. Turning aside inquiries about his haggard appearance with a joke, he participated actively while only his closest friends knew that he was not at his best. So much had his presence come to be appreciated at such gatherings, that key meetings were not scheduled unless he was available.

What was unique about him? One major figure in the *Torah* world, a person who has been at the center of decision-making for decades, put it this way, “He was a *Gaon* in both *Nigle* (revealed *Torah*) and in *Nistar* (the hidden *Torah*). What is more, he had a wealth of stories about, and insights into, the great *Torah* leaders of past generations. He scrutinized a situation through the eyes of *Torah* and its perspective of history. To say that he was a genius is to tell only part of the story. He was a *Torah* genius who combined everything that was needed to make life and death decisions.”

A Committed Agudist

It was because of this same all-embracing perspective that he was a conscious, committed Agudist. His mind encompassed Agudas Yisrael as a logical and essential outgrowth of the Jewish past. Agudas Yisrael can be regarded as a necessary vehicle in today’s organized, politicized society, or as a means to make honest and dignified use of availability of public funds, or as a means to rally the community behind the banner of *Torah*, or as a means to propagate the ideology of *Gedolei HaTorah*. While it is surely all of these, such considerations are but transitory. Rav Schorr saw Agudas Yisrael as he did everything else, in terms of Yisrael’s historic role. Because he was a *Torah* genius, he could understand the motives of those *Torah* geniuses who had conceived Agudas Yisrael at Kattowitz (1912), and brought it to fruition at Vienna (1922). In two presentations at his latest Agudah conventions – once projecting a *Torah*-view of Agudah, the other time delivering an appreciation of the late Gerrer *Rebbe*, he painted broad strokes beginning at Sinai and going through the ages. Seen through his eyes, neither Agudas Yisrael nor its leaders represented mere tactics or tacticians. They were worthy of allegiance and sacrifice because they were the bearers of a mission developed by analysis of Scripture, *Chazal* and commentaries. Because Rav Schorr saw Agudah in those terms, he was a loyal Agudist. The organization had value because it was an expression of *Torah*’s eternity, so it was his organization.



Greatness: Its Hallmark and its Mask

An examination of his public career reveals one characteristic that was at once a stamp of greatness and its mask. Call it modesty, call it self-effacement, call it disinterest in fame – whatever its name, he displayed a total disregard for the minimal

marks of status with apparent indifference to his position on a program or at a dais, the honor accorded him at a wedding or a *bris*; what did it matter whether or not he received personal credit, as long as *Hashem* was served, the community benefited, and an individual uplifted. It was thus all too easy to think that because he put his friendly arm around a shoulder and was a friend, that he need be treated merely as a friend. Indeed, such was his wish; but it often resulted in many of us not recognizing his greatness, and as a result we may well have deprived ourselves and our communities of the benefits of his greatness.

It was said of the *Chofetz Chaim* that his piety was so great that it obscured his scholarship. And it was said of Rav Chaim Brisker that his scholarship was so great that it obscured his piety. Of Rav Schorr we may justly say that his brilliance was so dazzling that it obscured his dedication to study; and his humility was so profound that it obscured his greatness.

Perhaps he wrote his own epitaph. Many years ago, he made the one and only notation he ever wrote in his copy of *Sfas Emes*. It was on one of the last pieces of *Chukas*, the *Parsha* of his passing. All he wrote were the words *Haflei Vofeleh* – truly amazing with reference to this thought:

Zos HaTorah, Odom ki yomus bo'ohel – the *Torah* associates dedicated *Torah* study with purity from the contamination of death. Just as *Torah* brings purity, so too each Jewish soul is a microcosmic part of *Torah*, brings life and hence purity, to the otherwise lifeless and impure clod which is the body. Every word and letter of the *Torah* has within it the capacity to give life to the dead but we do not know how to utilize that capacity.

Rav Schorr's life gave added purity to a continent. It provided a precedent and set a standard. If we take for granted America's capacity to produce *Torah* greatness, if *Chassidic* youths study

Lithuanian *lomdus* in *machshevos haTorah*, in good measure it is because the divine plan placed him in America to bequeath it his capacity for life.



A Talmid Remembers

Second *seder* had just come to an end in *Torah Vodaas*. I had arranged to tutor someone at the other end of Flatbush in less than half an hour. It was a lovely day in *Tammuz*, and if I started to walk, I would just make it. Then I heard a familiar voice from behind: "Walk me home, Shmuel, and we'll have a *shmuess* on the way." I turned around to face Rav Schorr, who extended to me his usual heart-warming smile. I would walk the *Rosh Yeshiva* home, and then take a taxi to my destination. It would be worth it.

Why had the *Rosh Yeshiva* chosen me? In truth, he was friendly to anyone who approached him. I noticed this from the first day that I entered the *Yeshiva*, five years before. Since then I often took the opportunity to speak with him in *Torah* and *hashkofa*. Before long, he extended me an invitation to his home for *Shabbos*, and it soon became a steady invitation. He was accessible to anyone; one merely had to take the initiative.

And what *Shabbosos* they were! The *Rosh Yeshiva* would constantly cite the *Gemora: Hashem* said, "I have a wonderful gift in My treasure house, and *Shabbos* is its name" (*Shabbos* 10b), pointing out that the *Shabbos* remains in the confines of the *Ribbono Shel Olom*. The gift is the elevation the Jew experiences to enable him to partake of this celestial *Shabbos*. Indeed, such was the atmosphere at the *Rosh Yeshiva's* home on *Shabbos*. I'll never forget the first time I heard him sing his soul-stirring *niggun* for *Kol Mekadesh*. With his eyes closed, his concentration and *dveikus* increased from one moment to the next. With the words *Yom Kodosh Hu* (it is a sacred day), his intensity peaked, and he

repeated them over and over again, as if unable to part with the *kedusha* of the *Shabbos* that these words represented.

“Say a *Dvar Torah*,” the *Rebbetzin* would implore. “Say something on the *Parsha*.” The *Rosh Yeshiva* would lift his head with an expression of genuine humility: “*A za shvere Parsha, vus ken ich zogen?* – such a difficult portion. What can I say?” He would offer a short *Dvar Torah*, and then begin another *niggun*. But many times the *Rebbetzin* would not be intimidated, and she would insist on more. And then the wellsprings of *Torah* and *chochma* (wisdom) would begin to flow. *Meshech Chochma, Sfas Emes, Pri Tzaddik*, how these *seforim* would radiate when the *Rosh Yeshiva* expounded on their contents! And yet most of the conversation was casual in nature. The *Rosh Yeshiva* was tactfully able to lead a conversation that suited the interests of his guests. And he retained the *Shabbos* spirit regardless of the topic of conversation.

And then there were the “special *Shabbosos*”, when *Talmidei Chachomim* would grace his table. I would witness a remarkable scene: *Shas, Rishonim, Poskim* and *sifrei machshova* – all sorts of sources would flow, with the greatest mastery, while the serenity of the *Shabbos* prevailed throughout.

I recall one *Shabbos* in particular when the entire conversation of both *seudos* was saturated with scholarly *Torah* discussions between the *Rosh Yeshiva* and one of his guests. Just before *bensching* the *Rosh Yeshiva* became pensive, and then he smiled, saying, “I recall a *ma’aseh* from the *Rizhiner*:

“Once after *Yom Kippur*, the *Rizhiner* announced that he was prepared to tell anyone what that person had prayed for on *Yom Kippur*, and also how the *Bais Din Shel Ma’ala* (Heavenly Court) received these prayers. None of the *Chassidim* had the audacity to test the *Rebbe*, but one person, not a *Chassid*, challenged the

Rebbe. The *Rizhiner* closed his eyes, and began, ‘You are a fine *Torah* scholar, and in your youth you learned with great diligence. Recently, however, family responsibilities have forced you into business, and you’re perturbed that you can no longer afford long stretches of uninterrupted study and prayer. You implored G-d to grant you success in your business so you might once again immerse yourself in *Torah* and *tefilla*.’

“The man was visibly shaken by the accuracy of the *Rizhiner*’s statement, and meekly asked, ‘And what was the verdict of the *Bais Din Shel Ma’ala*?’

“The *Rizhiner* solemnly continued, ‘The *Bais Din Shel Ma’ala* declared that although your undisturbed *Torah* and *tefilla* was a great accomplishment, *Hashem* has greater *nachas ruach* (pleasure) from the effort you exert to learn despite difficulties.’”

The *Rosh Yeshiva* concluded with tears in his eyes, “Who can say for sure who in *Klal Yisrael* gives *Hashem* a greater *nachas ruach*!”

Our walk together finally came to an end. The *Rosh Yeshiva* invited me to come in to his home for refreshment, but I excused myself, explaining my commitment. He apologized, “If I had known, I would not have let you walk me.” I assured him that it was my decision and ultimately my gain and I turned to leave. The *Rosh Yeshiva* then called me again, “*Shmuel*, wait another moment. I heard an interesting *ma’aseh*. You know that the *Sadegerer Rebbe* (fifth generation from the *Rizhiner*) was recently *niftar* in *Eretz Yisrael*. A few days ago, I met someone who was present the night of his passing. He recounted that in the middle of the night the *Rebbe* awoke and asked for a glass of water. The *Rebbe* made a *Shehakol*, lay back down to sleep, and in a few moments returned his *neshoma* to *HaKodosh Boruch Hu*. *Seforim* say that a *Tzaddik* who lives his entire life with a vibrant

emuna that everything that happens is by the word of *Hashem*, merits that his last words testify to just that: *Shehakol nehiye bidvoro* – all exists by His word.”

There was a shadow of envy in the *Rosh Yeshiva's* eyes, a longing for that *madreiga* (level) of living – and passing. The *Rosh Yeshiva* paused for a moment, then quickly smiled and waved me on.

A few days later, I was standing in the *Torah Vodaas Bais Medrash* waiting for the *hespeidim* (eulogies) to begin. I could not believe what had happened. Hundreds of memories rushed through my mind, but my thoughts kept reverting to my last encounter with the *Rosh Yeshiva*. What had he meant by his last words to me? Then I reminded myself of a story he had once told me:

A *talmid* of the *Rizhiner* was with the *Rebbe* before *Sholosh Seudos*. The *Rizhiner* casually asked him, “Can I be *yotzeh* with *peiros* (fulfill my obligation –

i.e., to eat the third *Shabbos* meal – with fruits)?”

The *talmid* quickly cited the *Halocha* that this was permissible. The *Rizhiner* remained silent and suddenly the *talmid* realized that the *Rebbe* was hinting at his forthcoming passing from the world, whereby his children (*peiros*) would take his place. “No, *Rebbe!*” the *talmid* protested, “The world still needs you!” But it was too late. The *Rebbe* sighed, “But they are very good *peiros*.”

Can the *talmid* be blamed for not realizing immediately the implication of the *Rebbe's* words? No. Even had he understood them, would it have made a difference? *Hashem* counts the days *Tzaddikim* must stay in this world, and when the time is up, He calls them back to Himself.

(This article originally appeared in the Jewish Observer and is available by ArtScroll/Mesorah Publications ~ Matzav.com)



Rav Shaul Ben Arye Leib Levenstam, 8th of Tammuz

Av Bais Din Amsterdam

Purim in Amsterdam

During his travels, the *Chida* visited many *Rabbonim* all over Europe, and in his *sefer Ma'agal Tov*, he describes the *Purim* table he witnessed in Rav Shaul's home: “There was a two-*amos* high miniature model of a building of *Achashverosh's* palace and *Shushan's* streets. There were several towers; in one was depicted the courtyard where *Mordechai* sat in Persian costume in sackcloth, in another scene *Homon* falling at Queen *Esther's* feet as *Achashverosh* entered in anger, still

another *Homon* hanging from the tree – and surrounding all these towers the war that took place to save the Jews and protect them from their enemies. All of these were fashioned from sugar and painted and colored exquisitely as a gift for the *Rav*. Similarly, there was a block of cheese that said “Kosher for Passover”, as well as pickles in vinegar and fruits and all manner of delicacies reproduced lifelike – but all made of sugar! The *Rav* sat at this princely royal table and shared *Divrei Torah!*



Rav Meir Ben Rav Eliezer Horowitz of Dzikov, 8th of Tammuz

Mechaber of Imrei Noam

Humble Beginnings

Once, when the *Imrei Noam* was only six, his father brought him before the *heilige* Ropshitzer *Rav*, who asked him for the reason we eat *kugel* on *Shabbos*. In the blink of an eye, the bright young lad answered that *Kugel* stands for the first letters of the *pasuk Vehu kezera gad lovon* (*Shemos* 16:31) – *vov, kaf, gimmel* and *lamed* – the same letters as *Kugel*. We eat *Kugel* to remember the *Mon* (*Shulchon Aruch Orach Chaim, Hilchos Shabbos*).

When he was eleven, his father took him to the *Ziditchover Rebbe*, the *Ateres Tzvi*, and he sat beside his father during the *tisch*. After the *Rebbe* said *Torah*, the *Ateres Tzvi* turned to the lad and said, “He grabs the words of *Torah* from my mouth as I say them!” *Rav Yitzchok Stutchiner* interpreted *Rav Hirschele Ziditchover’s* words to mean that when the *Imrei Noam* grew up he too would say *Torah* in a similar style and manner to the *Ziditchover*. (*Hillula Kaddisha* p. 174)



An Esrog Sent By Express Train

According to some traditions, the way the *Imrei Noam’s shidduch* evolved between himself and *Rebbetzin Devora*, the daughter of *Rav Kalonymous Kalman*

Reinhold Pitzales, was as follows:

There was once a severe shortage of *esrogim* and the *heilige* *Ropshitzer* had been unable to procure one. A wealthy merchant woman from the *Pitzales* family heard about this, sold all her property and wealth and managed to procure an *esrog* for that princely sum, which left her penniless. Seeing no other way to get it to the *Tzaddik* before *Yom Tov*, she sent it via express mail by train and instructed the postman that when the train arrived at the station he was to have the conductor announce their arrival by tooting the steam engine’s horn.

That *Sukkos* the *Ropshitzer* had no *esrog*. The *Tzaddik* resigned himself that the following day, *Yom Tov* morning, he would recite *Hallel* without an *esrog*. However, during the *Rebbe’s tisch*, the sound of a steam engine’s tooting horn was overheard. “Aha! An *esrog*!!” exclaimed the *Rebbe* – and sure enough, that *Yom Tov* the *Tzaddik bensched besimcha rabba* on an *esrog*. Seeing who had sent this prize *esrog* to him, the *Ropshitzer* declared, “Write down after *Yom Tov* that one day our descendants shall marry one another!” And so it was! (In the name of *Rav Yitzchok Stutchiner, HaChochma Me’ayin* p. 105)



Rav Mordechai Ben Avrohom Twerski of Kozmir, 8th of Tammuz

Mechaber of Maamar Mordechai

Heilige Neshomos

The *Trisker Maggid*, the *Mogen Avrohom*, told his son that he worked very hard for a long time to draw down his father *Rav Mottele* the *Chernobyler Maggid’s neshoma* into him. In fact, *Rav Mordechai* of *Kozmir* himself used to say, “My father *davened* to *Hashem* that I

should be granted very holy, lofty souls: the *neshoma* of my grandfather, *Rav Mordechai* of *Chernobyl*, as well as the *neshoma* of the *Tzaddik* *Rav Mordechai* of *Neshchiz*. His prayers were answered and *Hashem* granted that I have these *neshomos*. (*Panei’ach Raza Ohr HaMeir*)

A Kli Cheres in the Sukka

Once, as a young child, Rav Mordechai was in the *sukka* talking to some boys his age and their conversation was full of jokes and boyish, childish matters. When his father, the Trisker *Maggid*, saw this, he grew very upset and scolded the young child, saying, "You should know that I worked very hard to draw down my father's *neshoma* into you and now here you stand, chatting about idle matters – in the *sukka* of all places?! Don't you know that someone who speaks idly is like an earthenware vessel, a *kli cheres*, and the *Halocha* is that no earthenware *keilim* are allowed in the *sukka*! Hearing this, the young child began to sob uncontrollably. "There there," the Trisker *Maggid* consoled him, "the *din* is also that regarding a *kli cheres*, *sheviroson zehu taharoson* – breaking them purifies them from any defilement and *tuma*. Your crying and broken heart has purified you; this is sufficient!" (*Hillula Kaddish* p. 182–183)



With Eliyohu HaNovi

Even as a young child, Rav Mordechai's *kedusha* and sanctity were evident. When he was but eight he was once present at a *bris*, where his father, the Trisker *Maggid*, served as the *sandak* and

held the newborn baby. He observed that someone was sitting beside his father: an old man with a long white beard.

"Father, who is the elderly man sitting beside you?" he asked innocently.

"That is Eliyohu *HaNovi*," answered the Trisker *Maggid*, "and being that you can see him, I order you too to sit beside him!" (*Hillula Kaddish* p. 183)



Don't Meddle in my Grandson's Ways

Rav Mordechai married the daughter of Rav Osher of Stolin, the son of Rav Aharon of Karlin, *mechaber* of the *Bais Aharon*. Once, the *Bais Aharon* asked him to come early in the morning to study with him. However, when Rav Mordechai arrived to study with his grandfather-in-law, instead he found him pacing to and fro. Finally he summoned the courage to ask why they were not studying and the *Bais Aharon* answered him, "Go *gezunterheit* – you may leave. Your grandfather, the Chernobyler *Maggid*, may his merit shield us, has just paid me a visit from the worlds above and warned me not to meddle in his grandson's *derech* and to leave you be to follow your way." Shortly thereafter, Rav Mordechai returned to Turesk to his father, the Trisker *Maggid*. (*Hillula Kaddish* page 183)



לזכר נשמת אמנו החשובה, נפש יקרה ועדינה
אשה יראת ה' ובעלת מדות טובות מרת זיסל ז"ל
בת הרה"ה מו"ה מאיר זאב הכהן כ"ץ ע"ה הי"ד מעיר נירעדהאז יע"א
ונכדת הרה"ק רבי אהרן צבי טערקלטיוב זי"ע מבריד
אשת הרה"ח מו"ה אברהם חיים ע"ה גאלדענבערג
(מתוך אמונה טהורה) בדרך המסורה (והתנהגה כאשה כשרה) לכל משפחתה,
היא הודה היא הדרה - נקיה וטהורה היוצר וצר צורה (וקיבלה הגזירה)
נפטרה בש"ט בת תשעים שנה ביום כ"ד לחודש כסלו (ערב חנוכה) שנת תשע"ח
לפ"ק
תמליץ טוב בעד משפחתה היקרה
ותקים לתחיה לקץ הימין מהרה תנ'צ'ב'ה'

This Friday Night (Shabbos) is the yahrzeit of the Lubavitcher Rebbe zt”l. after getting feedback from my Lubavitcher ‘brothers’ regarding my previous years scarcity of material on the Rebbe, I combed through a few novel stories to value his unique essence.

Philanthropist to the Sage: “Pray to G-d for Money”
By: Dovid Zaklikowski



Philanthropist Isaac Shalom, of blessed memory

In the first half of the 20th century, Rabbi Avraham Hecht, then rabbi of Congregation Shaare Zion, one of New York City’s largest synagogues, arrived at the offices of the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, of righteous memory with Mr. Isaac Shalom, one of Sephardic Jewry’s greatest philanthropists. Rabbi Hecht hoped that the philanthropist could assist the Chabad-Lubavitch community with their work on behalf of Jewish education.

Mr. Shalom, a Syrian Jew, made his fortune from manufacturing handkerchiefs. Nevertheless, he considered his most valuable work to be assisting Jews in Middle Eastern countries to obtain a Jewish education. From New York he funded numerous Jewish institutions in countries such as Egypt and Lebanon.

Until this day Mr. Shalom’s name invokes admiration, in a community famed for giving charity, for his renowned philanthropy and vision. In the tradition of Syrian Jewry, Mr. Shalom held a tangibly deep faith in G-d.

Mr. Shalom asked, "Lubavitcher Rebbe, I do not understand you. Why don't you write a letter to G-d asking Him to send you the money."In an early 1950's meeting with the Lubavitcher Rebbe, Mr. Shalom asked, "Lubavitcher Rebbe, I do not understand you. Why don't you write a letter to G-d asking Him to send you the money that Rabbi Hecht says you need to continue your good work?"

In his thick Syrian accent, Mr. Shalom explained that he was certain if only the great sage would write to G-d, his wish would surely be fulfilled, removing all financial concerns.

The Rebbe responded, "Mr. Shalom, if I would write such a letter to G-d, I would be asking him to take away my job!"

It is important for us to remember not to give up on what we, the citizens of the world, need to perfect this world. We need to toil in order to make a difference, and not pray that G-d do everything for us.

As told by Rabbi Jacob J. Hecht, Rabbi Avraham's brother, in a September 1987 speech.

Saturday Night Melody

"Go wash now and eat something for Melaveh Malka," the Lubavitcher Rebbe instructed him in front of the large crowd."

In many Chassidic circles, the Rebbe "firen tish", that is, he enlarges his Mitzvah Meal table on Shabbat night and day, Saturday nights, Festivals, and special occasions to allow his followers and others interested to participate with him. Throughout the meal, the Rebbe distributes some of the leftover ("sherayim") food from the different courses to his eager chasidim. These occasions are nearly always full meals, which require the washing of one's hands in order to eat bread, at least by the Rebbe.

Not so in Chabad. Although the Lubavitcher Rebbe led Shabbat and festival "farbrengen" get-togethers quite frequently, these took place in his synagogue and were primarily teaching occasions. He frowned on the idea of the Chasidim eating his leftovers. A bit of cake and more than a bit of wine and vodka were present, but almost never did the Rebbe wash for bread. The exceptions were at the end of festivals when the Rebbe would declare a meal in order to extend the holy occasion. These took place towards the completion of Rosh Hashana, Simchat Torah, Passover, & Shavuot.

These meals would continue into the night, as would Shabbat Day farbrengens in the winter, after which the Rebbe would recite havdalah, and thousands (no exaggeration!) of Lubavitchers, members of other Chasidic groups, and non-chasidim, from all over the Greater New York area, some driving for hours, would arrive in the Crown Heights district of Brooklyn to file by the Rebbe for a bit of havdalah wine that the Rebbe would pour into the person's cup.

A Saturday night farbrengen, however, was especially rare (except in 5738, after the Rebbe's major heart attack, when he needed a microphone in order to speak publicly). And for the Rebbe to wash in public for "Malaveh Malka" ["Escorting the Queen"...the official Saturday night mitzvah meal], was virtually unheard of.

Nevertheless, there was one Saturday night when the Rebbe did wash publicly and ate bread. This took place on Vav Tishrei 5735 (September 21, 1974) on the occasion of his mother's twelfth yahrzeit.

At the end of the meal, the Rebbe gave everyone who approached him a bit of wine, this time from "the cup of blessing" upon which the concluding prayer for the meal was recited.

One such visitor, a Jew from the relatively near-by Boro Park section of Brooklyn, was quite surprised when the Rebbe called him back after he had received his wine.

"Did you participate in the farbrengen and did you wash your hands for Malaveh Malka?" The Rebbe asked him.

"No," answered the Jew wonderingly, and added that he had just arrived a few minutes before. He had come for the "cup of blessing."

"So, go wash now," instructed the Rebbe, "and eat something for Melaveh Malka."

"After all," added the Rebbe, "It is a mitzvah to eat the Malaveh Malka meal, and a segula (propitious thing) for protection and success. As it says on the popular traditional Saturday night song 'Do not be afraid, my servant Yaakov'."

The man was quite taken by surprise, as were the people around him who heard the exchange, especially when the man told them that he hadn't come seeking a blessing or a segula for anything in particular. Nevertheless, he of course immediately went to follow the Rebbe's directives; washing his hands, eating a slice of bread and other edibles.

Ten days or so later, during one of the nights of the Sukkot festival, a number of Chabad Chasidim were sitting and farbrengen in the large sukkah on the patio of 770 Eastern Parkway, the Rebbe's synagogue and Lubavitch World Headquarters. They were startled when the Jew from Boro Park burst in and shouted in high emotion, "L'Chaim! L'Chaim, my Jewish brothers and L'Chaim to the holy Rebbe. This is truly a Baal Shem Tov story - so amazing!"

He was clearly both shaken and excited. After he calmed down somewhat, he reviewed for them his unusual encounter with the Rebbe two Saturday nights previously, and then continued.

"At 4 a.m. this morning, my son set out for Monsey by car with his wife and children. On the way, a large freight truck crashed into them and their car was totally destroyed. Miraculously, and by "miraculously" I mean there is absolutely no possible explanation according to natural law, no one was seriously injured. In fact, nobody was hurt at all. All the policemen at the scene and all the passersby said they had never seen such a miracle.

"And that's not all," he went on with great excitement, "From the force of the crash all of their belongings were crushed. When they came back home I noticed that among the crushed things was a siddur, totally unusable and illegible, except that one page had

torn loose and was dangling out - the page on which was printed the Melaveh Malka song, "Don't be afraid, my servant Yaakov!"

The seventh Lubavitcher Rebbe, Menachem Mendel Schneerson, led that Hasidic movement as it grew in numbers and reach during the second half of the 20th century. His *yahrzeit* (the anniversary of his death)—the third of Tammuz—is commemorated by Lubavitcher Hasidim as a time to rededicate themselves to the values and work the Rebbe inspired them to achieve. Many also visit his gravesite in Queens, N.Y. To many Jews, the concept of a Rebbe seems foreign, so in the following article, a Chabad member describes the emotions he felt when hearing of the Rebbe's death and what the Rebbe meant to him. Reprinted with permission from Chabad.org.

I remember hearing the news early Sunday morning (Israeli Time) and rushing to the airport. I remember arriving at the cemetery hours after the funeral, in midst of the throng still pouring in, as it would through the night and the days and nights to follow, from all over the world.

We (my wife, my 20-month-old daughter and myself) came with the clothes on our back, thinking we'd be taking the return charter flight to Tel Aviv that very night. We stayed seven days, most of which I spent holed up in an office at 770 Eastern Parkway [Chabad's headquarters] working on a special issue of *Week In Review*, a weekly digest of the Rebbe's teachings which I edited at the time. I remember observing with growing amazement what was happening—and what was not happening—in the Chabad-Lubavitch community.

Just about everything imaginable was happening—except for the natural, predictable thing which everyone expected to happen.

There was shock and incredulity. There was grief and agony. There was passionate disagreement and fervent expectation and many, many unanswered and unanswerable questions.

But there was not despair. There was not paralysis. Every one of the Rebbe's emissaries, disciples, and followers was saying to himself or herself, "What should I be doing now?" And doing it.

I remember thinking: The Rebbe, who has redefined virtually every aspect of life, has also redefined death.

ADVERTISING

Such was the Rebbe's way. He would, for example, consider the concept "work." With sure and lucid steps, drawing on the wisdom of Torah and the truth of everyday

experience, he would show that work equals creativity, creativity equals human partnership with the Creator, and human partnership with the Creator is the *raison d'être* of human life.

This truth, of course, was stated thousands of years ago by the Scriptural verse, “Man is born to toil.” But that statement, which had always struck us as a melancholy if inescapable fact of life, became, in the Rebbe’s hands, the key to understanding what makes us tick and to achieving meaningfulness and fulfillment in our daily labors.

He did the same with “marriage,” “love,” “rain” and “rockets.” He would take a natural phenomenon, a cultural curiosity, an everyday activity, and by the time he had finished analyzing and applying it, it was something altogether different. No—it was the very same thing it always was, but in the clarity of his insight its essence was exposed, revealing how scant and shallow was our previous conception.

In one of his talks, the Rebbe quoted the Talmudic dictum that “Sleep is one 60th of death.” Well, said the Rebbe, if sleep is a form of death, then death is a form of sleep. Sleep is not a termination or even an interruption of life—it is a time of foment, the means by which body and soul recoup their energies for a fresh and refreshed onslaught upon the coming day. So is death. Death, said the Rebbe, is a “descent for the sake of ascent,” a retraction of the arrow of life so that it can be impelled by the bow of vacuity with redoubled force.

How? When? Why? The unanswered questions remain unanswered. But we know what we need to do. And we’re doing it. You can go see for yourself—if you reside on planet earth, chances are that you are within driving distance of a Chabad-Lubavitch center.

The Rebbe has trained us well.



Korach

July 6th 2019
3rd of Tamuz 5779

807



Weekly Bulletin on the Parshah

Pachad David

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

Under the auspices of Moreinu v'Rabbeinu Hagoon 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"ta



MASKIL LEDAVID

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

Wealth Is Stored For Its Owner For His Detriment

"Korach son of Yitzhar son of Kehot son of Levi separated himself" (Bamidbar 16:1)

The Gemara asks (Sanhedrin 109b) what does 'separated himself' mean? Raish Lakish says Korach obtained a bad acquisition. Rashi writes that he took himself to one side to be separated from the congregation, to cause a stir about the priesthood. Unkelos also translates "separated himself" as "Korach cut himself off", he detached himself from the rest of the congregation to maintain a dispute.

Every Jewish neshama contains within it part of all the other neshamot of Am Yisrael, for all originate from one source. The influence of a single person has an enormous effect on the entire nation. This is especially true for the Bnei Torah who sit and occupy themselves by delving into Hashem's Torah. A great responsibility rests on their shoulders, for they are connected and intertwined with the rest of Am Yisrael, in whatever respect they find themselves. Through toiling in Torah they are endowed with a colossal power, affording others the strength to increase their mitzvah observance and Torah study.

This was Korach's problem. Despite the fact that he was one of the eminent people who carried the Aron and was also a Navi, since he took himself aside and separated himself from the congregation, his neshama was no longer included among the rest of the population. He relinquished responsibility for society as a whole, and so the merit of belonging no longer assisted him. Thus it came to be that he was uprooted from the world and lost everything.

The entire episode of Korach is surprising for he was no average individual. Chazal (Midrash Tanchuma) tell us that Korach was a very wise person and was one of the chosen ones who carried the Aron, as it says "And to the sons of Kehat he did not give; since the sacred service was upon them, they carried on the shoulder" (Bamidbar 7:9). The holy Arizal says that the last letters of the words 'צדיק בתמר יפרח' ("a righteous man shall flourish like a date palm") spell 'קרח'. Korach was a tzaddik, and this being the case we need to comprehend how he fell to such a low level where he gathered people together to argue with Hashem and His chosen ones, and to incite the whole nation against Moshe and Ahron. Korach did not lack anything, both wealth and honor were his lot, as the Gemara says (Pesachim 119a), "Rabbi Levi says, the keys to Korach's treasury were equal to the load of three hundred white donkeys." So what brought him to speak negatively about Moshe and Ahron, including lashon hara and rechilus?

We also need to understand – if Korach was indeed so wicked, why did Hashem bless him with such great wealth? What was the purpose of this gift?

Taking a look at the source of Korach's great wealth will shed light on these difficulties. The Gemara says (Pesachim 119a): "Rabbi Chama Bar Chanina says, Yo-

sef hid three treasures in Egypt and one was revealed to Korach." I would like to suggest, with s"d, that since Hashem knew that Korach possessed the very negative trait of jealousy, in order to uproot this trait and help him correct his bad middot, Hashem gave him wealth from the treasuries of Yosef Hatzaddik. What would this achieve? Through contemplating his wealth, he will be reminded of Yosef's righteousness and upright middot. Even though Yosef's brothers were jealous of him, as we are told (Bereishit 37:11): "So his brothers were jealous of him" and embittered his life and sent him down to Egypt – nevertheless he did not repay them with bad and instead behaved towards them with kindness and mercy. In addition, he was also not jealous of the kingship of Yehuda, and did not request greatness and honor for himself. He behaved with submission and treated everyone as an equal; he spoke to them with love, affection and brotherhood.

Hashem had mercy on Korach and blessed him with wealth from the treasuries of Yosef HaTzaddik, so that he should remember Yosef's righteousness and learn from his good middot. The idea was that this would help to uproot his embedded trait of jealousy and would enable him to rectify his middot. But unfortunately Korach did not use the opportunity to learn this lesson from his wealth, because his jealousy overpowered him.

Chazal tell us (Avot 4:21) "Jealousy, lust and glory remove a man from the world". The Gemara tells us (Sanhedrin 119a) that wealth is stored for its owner for his detriment – Rabbi Shimon ben Lakish says: This refers to the wealth of Korach because he wasn't wise to pay attention to Yosef Hatzaddik's way of life and did not take the opportunity to learn humility from him; to stay far away from pride and jealousy. This is how he fell to the lowest level and incited and fought against Moshe and Ahron. And what happened in the end? "They and all that was theirs descended alive to the pit; the earth covered them over and they were lost from among the congregation" (Bamidbar 16:33).

This is what Chazal mean by saying that he obtained a bad acquisition; it was if he took and stole money that he didn't deserve. The main purpose of the wealth with which he was blessed was to give him a chance to rectify his middot, through contemplating the ways of Yosef Hatzaddik. Had he done so this wealth would justifiably have been his. But since he was jealous of Moshe and Ahron and did not correct this trait, it was considered as if these riches were stolen goods and had been taken in theft. For this reason, it is written that he had obtained a bad acquisition for himself, an acquisition of dishonesty and unscrupulousness.

May it be Hashem's will that we merit rectifying our middot and straightening our path by distancing ourselves from negative traits such as jealousy and honor, and instead crown ourselves with upright middot, Amen v'Amen.

Paris • Orh 'Haïm Ve Moché

32, rue du Plateau • 75019 Paris • France
Tel: 01 42 08 25 40 • Fax: 01 42 06 00 33
hevratpinto@aol.com

Jérusalem • Prineï David

Rehov Bayit Va Gan 8 • Jérusalem • Israël
Tel: +972 2643 3605 • Fax: +972 2643 3570
p@hpinto.org.il

Ashdod • Orh 'Haïm Ve Moshe

Rehov Ha-Admour Mi-Belz 43 • Ashod • Israël
Tel: +972 88 566 233 • Fax: +972 88 521 527
orothaim@gmail.com

Ra'anana • Kol 'Haïm

Rehov Ha'ahouza 98 • Ra'anana • Israël
Tel: +972 98 828 078 • Fax: +972 98 792 9003
kolhaim@hpinto.org.il



Hilula

3 - Rabbi Shneur Kotler, Rosh Yeshiva of Lakewood

5 - Rabbi Tzalach Cohen Zangi

6 - Rabbi Chaim Deliroza, author of 'Torat Chaim'

7 - Rabbi Simcha Bunim Alter, the Admor of Gur

8 - Rabbi Chaim of Shash

9 - Rabbi Yekutiel Yehuda Halberstam, the Admor of Sanz

2 Tamouz, Rabbi Yosef Benuaid



Walking in their Ways

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

A Productive Investment

A few days before I was scheduled to travel to the States, my trusted secretary and escort's wife called me up. She complained of recent extreme exhaustion. The family was also in the midst of moving. The tension of not feeling well, coupled with the frenzy of the move, caused her house to become one huge pressure cooker, a recipe for discomfort and discord. She asked for my blessing.

I felt bad for this woman. She was sacrificing so much to allow her husband to accompany me on my upcoming trip. I offered a silent prayer that Hashem put the proper words in my mouth to encourage her and bring her a measure of hope.

This is what I said, "It is true that you are undergoing a difficult time right now. You are forced to contend with various hardships, from within and without. But you should know that your difficulties are miniscule in comparison to those of others. There are countless women who plead for children. Homeless individuals die of hunger. Terrible illnesses kill people. A woman was just here, asking for a blessing, for her doctors had discovered a malignant growth on her neck, rachmana litzlan. Your troubles are cause for distress, but they can be resolved. They shrink in proportion to those of others, less fortunate than you."

I continued in this vein, constantly returning to the case of the woman with the growth on her neck. She had eventually calmed down and went home.

A few days later, as my secretary and I were making our way to the plane, I noticed that he looked disturbed. I asked what was bothering him.

"Two days ago, my wife suddenly felt a bulge in her neck. Very much afraid, she rushed to the doctor. The doctor, more worried than she, sent her to take a series of tests. I am afraid of the results."

I calmed him down and said that his wife had no neck problem whatsoever. He was appeased and the shadow of smile appeared on his lips.

The time for our flight arrived. With calm hearts, we boarded the plane. At that very time, his wife was taking the tests she had been prescribed. A biopsy was taken in order to ascertain the status of the growth. With the help of Heaven, everything came back clear. Her fears allayed, the woman was sent home, in perfect health.

She immediately phoned her husband and emotionally told him that she was well.

Of course, I shared their happiness, and I told my secretary, "This is in the merit of those who support Torah. When one upholds the tree of life, he enjoys the fruits of his labors."



Words of our Sages

Who Took Note of the Child Who Read the Ketubah?

"That he not be like Korach and his assembly" (Bamidbar 17:5)

Parshat Korach serves as a practical lesson time and again; it is applicable whenever strife rages like a rampant fire in a field of thorns, fueled by a bed of bad middot, jealousy and greed. The Torah warns us about this so that we shouldn't be swayed to behave with negative middot; so that G-d forbid we should not join the students of Korach and his assembly.

In this column we will bring (from the sefer 'Bechol Nafshecha') several anecdotes about the Rosh Yeshiva of Mir, the Gaon Rabbi Natan Tzvi Finkel zt"l, whose broad shoulders carried the responsibility for the spiritual and physical welfare of thousands of yeshiva students. With his saintly personality he understood how to walk between the drops and act with ingenuity so that his deeds should not be the cause of any chillul Hashem.

Due to the large number of students learning in the Mir yeshiva in Yerushalayim, it became necessary to rent apartments in the 'Beit Yisrael' neighborhood.

The Rosh Yeshiva pointed out to those seeking apartments that they must be careful not to cause current tenants to be sent away, which could result if they would offer the landlord a higher sum than the present tenants were paying.

HaRav Natan Tzvi zt"l held that there was no way that a Ben Torah could succeed in his Torah learning, if his presence in Yeshiva had caused a family to have to search for a new home. The pain and friction that would result from this arrangement would simply be the fruit of the evil inclination who wishes to penetrate the walls of the Beit Midrash and poison the atmosphere with arguments and strife.

The following story is yet another demonstration of the extent to which Harav Natan Tzvi zt"l was careful not to cause pain to any Jew, and shows his degree of sensitivity to the feelings of others.

At a certain wedding ceremony that the Rosh Yeshiva zt"l attended, a doubt arose as to whether one of the names written in the ketubah (marriage contract) was legible. They decided to call upon a young child to read the name, and determine accordingly. The child pronounced the name according to his perception, which resulted in further debate. In the middle of the heated discussion, the Rosh Yeshiva noticed that the young child, who did not understand exactly what was going on, looked self-conscious; he felt that he was the focus of the argument.

With his sensitivity and ingenuity, the Rosh Yeshiva took a coin out of his pocket, gave it to the child and told him, "You did a fine job!"

The Haftarah

"And Shmuel said" (Shmuel I 11:12)

The connection to the parsha: The haftarah tells about the Jewish people who requested that Shmuel anoint a king over them, whereas the parsha relates the episode of Korach rebelling against Moshe Rabbeinu a"h and requesting greatness for himself.

The haftarah also mentions that Shmuel asked: "Whose ox have I taken?" The parsha mentions a similar statement said by Moshe Rabbeinu a"h: "I have not taken even a single donkey of theirs".



Guard Your Tongue

Excessive Praise

One who praises a person in a situation where it is clear that the listeners will not disparage the subject, for example if they are not familiar with him, it is permissible to praise this person even in public, as long as the praise is not excessive.



Pearls of the Parshah

"Blessed are You...for having made me a Kohen"

"And whomever He will choose, He will draw close to Himself" (Bamidbar 16:5)

Rabbi Tzaddok of Lublin poses a difficulty:

Why do Kohanim not recite a daily blessing "for having made me a Kohen", just as a man recites the blessing "for not having made me a woman"?

The Admor Rabbi Avraham Mordechai of Gur answers:

The mechilta teaches us that before the Bnei Yisrael sinned with the Golden Calf, they were all fitting to be Kohanim, as it says "You shall be to Me a kingdom of ministers" (Exodus 19:6). It was the sin that resulted in the Kohanim alone being chosen to perform the holy service. So if a Kohen would recite the blessing "for having made me a Kohen", this could be considered as if he were using the disgrace of his friend for his own honor...

The Decree Will Not Affect Them

"Separate yourselves from amid this assembly" (Bamidbar 16:21)

To whom was the warning "separate yourselves" directed?

Rabbeinu Chaim Ben Attar zya"l, explains that the warning was not directed to Moshe and Ahron, for they would not be affected by the judgment even if they were amid the assembly. Rather, it was said to the tzaddikim, Yehoshua and Kalev, and others of that stature, and also to the families of Moshe and Ahron.

This is the meaning of the continuation of the verse: "I shall destroy them in an instant". The decree on the entire generation had already been pronounced (as a result of the sin of the spies) but at the time Moshe Rabbeinu's prayers eased the decree that they shouldn't all die at once, but rather over a long period of time. Yet after they sinned now once again, the decree was renewed, since the Satan accuses during a time of danger.

It Will not be Forgotten from the Heart

"They and all that was theirs descended alive to the pit; the earth covered them over and they were lost from among the congregation" (Bamidbar 16:32)

The fact that Korach was punished for his incitement against Hashem's anointed one with such an unusual and strange death, demands an explanation. The earth swallowing a person alive is not one of the four death-penalties that are described in the Torah so what was the reason for Korach being punished in this extraordinary way?

Rabbi Mordechai Shmuel Khrol zt"l cites a wonderful explanation, based on the Chazal "It is decreed on the dead that he will be forgotten from the heart".

Since the Torah wished that all future generations should learn a lesson from what happened to Korach concerning the importance of staying far away from machloket, Korach had to be punished in a way that he would never be forgotten. This is why he had to be swallowed alive in the ground.

Treasures

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



Korach's Thoughts of Regret

Chazal say (Baba Basra 74a) concerning Korach: **"In the future there is hope for his end and he will merit the World to Come."**

The holy Arizal zya"l cites the verse in Tehillim (92:13) "כִּתְמוֹר יִפְרָח" ("A righteous man will flourish like a date palm") as a reference to Korach. The last letter of each word spells "קרח", which teaches us that in his final moments he repented.

This can be understood according to the fact that just as his sons didn't die because they repented, so too Korach repented. It could be that exactly at those seconds that the earth opened its mouth to swallow him, he entertained thoughts of regret about his deeds, but it was already too late.

It seems likely that these thoughts of repentance came to him on account of his children, for Chazal tell us (Yalkut Shimon Korach 752): "What merit did Korach's sons possess that they were saved? When they sat by Korach, their father, they suddenly saw Moshe Rabbeinu and immediately buried their faces in the ground. They said, if we stand up in honor of Moshe Rabbeinu, this will be a sign of disrespect for our father and we have been commanded to honor our parents. However, if we don't stand up we will be violating 'In the presence of an old person shall you rise.....' (Vayikra 19:32). It is better that we should rise in the presence of Moshe Rabbeinu, even though this shows disrespect to our father. At that moment they entertained thoughts of repentance and about them David Hamelech a"l says (Tehillim 45:2) 'My heart is astir with a good theme'."

This shows without any doubt that when Korach saw how his sons were burying their faces in the ground and debating how to behave – and in the end they chose the honor of Moshe Rabbeinu over the honor of their father, this deed instilled thoughts of great regret in Korach's heart. He too wished to repent, for the extent of their correct conduct made him uncomfortable. However, it was hard for him to overcome his desire for honor and pride.

But once he saw that "the evil decree has become final"; his fate was decided and in another moment the ground will open its mouth – at that moment his thoughts of repentance intensified. But it was already too late and the ground swallowed him because of the great chilul Hashem that he caused.

In addition, he had the decree of Moshe Rabbeinu, the gadol hador, hanging over him. Moshe Rabbeinu decreed that Hashem should punish him with a completely new punishment, so that the world should know that Hashem had appointed him and he had not taken this position for himself, as Korach fabricated about him. Therefore, Hashem had to punish Korach immediately so that the entire world should hear and be afraid. But in the future Hashem will accept his repentance and he will merit the World to Come. Chana was referring to Korach when she prophesied "Hashem brings death and gives life, He lowers to the grave and raises up".



"LET HER BE PRAISED"

Portrayal of the True 'Eshet Chayil'

In memory of Rabbanit Mazal Madeleine Pinto

"She discerns that her enterprise is good - so her lamp is not snuffed out by night"

Chazal tell us that this verse refers to Chana the prophetess. In the merit of her supplication in the mishkan, she merited giving birth to Shmuel HaNavi, as the Midrash says "'She discerns that her enterprise is good', this refers to Chana who discerned the taste of prayer, as it says 'Then Chana prayed and said: My pride has been raised through Hashem...' Therefore, she merited a son who was a partner to Moshe and Ahron, who lit up Israel like lamps, as it says 'Moshe and Ahron were among His priests, and Shmuel among those who invoke His Name' (Tehillim 99:6). It is also written about Shmuel 'The lamp of Hashem had not yet gone out, and Shmuel was lying in the Temple of Hashem' (Shmuel I, 3:3)."

This is the significance of why Chazal determined the main laws of the Shemoneh Esrei prayer, which is the most important of the daily prayers, according to the behavior of Chana, when she beseeched Hashem to merit a child. Herein lies a lesson for all generations, a clear message about the power of a woman's prayers and deeds through which she can merit raising a house of Torah and derive pleasure from blessed and upright generations.

One of the esteemed ba'alei teshuvah of our generation stood outside the yeshiva study hall, totally overcome. He couldn't fathom what had suddenly brought him to return to his roots after so many years of distance from anything Jewish. As he turns the pages of his album of family pictures he thinks to himself, "How did it come to be that after generations of a life of assimilation, I am sitting here by the table and learning Gemara, Rashi and Tosfot with my precious children? (In fact, he wasn't the only one to be faced with this perplexing idea. Many of those who merit returning to a life of Torah and Mitzvot cannot understand how this phenomenon occurs.)"

He broached his question to Maran HaGaon HaRav Elazar Menachem Mann Shach zt"l.

Maran Harav Shach thought for a moment, shuddered and replied emotionally:

"Savta, it is the tears of Savta! There, opposite the Shabbat candles, when she stood with her face covered by her hands and silently begged and prayed "Privilege me to raise children and grandchildren who are wise and understanding, who love Hashem and fear G-d..." those tears never go to waste. They contain the power to have an effect even many years later and are the cause of her offspring returning to their roots..."

When Harav Shach zt"l was once asked by a talmid how one merits great children? He replied in short: "With a great mother..."

In the same vein, in one of the sefarim of the Mashgiach HaRav Wolbe zt"l, in the chapter where he delves into the depths of tefillah and explains this subject exhaustively, he finds it in place to reveal a personal disclosure:

"I am convinced that if I achieved anything in Torah, it is in the merit of my mother's prayers- I noticed that she would pray for me even ten times a day."

She Confers Educational Values

In addition to the power of the prayers and tears of a Jewish mother, we know that a woman is blessed with binah veterah, a particular wisdom. Chazal say "The wife intuits her guests more than the husband". It is not incidental that we told about the Gaon Rabbi Akiva Eiger zya"l, that he would sit with his wife and deliberate matters of yirat shamayim with her until midnight.

Starting with the Avot and Imahot, we find that Avraham and Sarah pondered the correct way to deal with Yishmael. Chazal say that there was deliberation between them, until Hashem said to Avraham "Whatever Sarah tells you, heed her voice". The extent to which the Torah emphasizes the mother's influence on the formation of the Jewish nation is clear. Who was the one who said "Drive out this slave woman with her son"? Sarah Imeinu. And Hashem said to Avraham "heed her voice" - listen to her ruach hakodesh (divine inspiration).

The singular strength that a woman possesses and the extent to which her opinion is accorded respect by Chazal, is expressed clearly in the words of Rabbi Moshe Bar Yosef of Tehrani (the 'Mabit, in his sefer 'Beit Elokim'). He attributes the 'force of attraction' to the woman and compares this strength to water which draws everything towards it.

The waters from which the Jewish people drank during their forty years in the desert were based on this foundation. They were blessed with water in the merit of the Well of Miriam. There is a famous question: Why was the water chosen to be given in her merit?! There are several explanations but what is relevant to our discussion is that water too is endowed with the force of attraction. It is the water in a person's body that carries the food that we ingest to all corners of the body. Water accounts for seventy percent of a person's physical make up. It absorbs the nutrients of the digested food and carries them along one hundred and twenty thousand kilometers of blood vessels, a person's life force.

The Jewish woman is the one who draws on the foundations of spirituality that her husband brings home from the Beit Midrash, and through her sensitivity and intuition, imparts educational values to her children, who are our future.

YOUR FREE AD HERE! Send your artwork to mitzvov@ramapost.com to secure your ad space.



YOUR LOGO
HERE





POMONA ENTERPRISES CORP.
Custom Home Builders
845-354-0018


www.POMONAENTERPRISES.com

YOUR AD HERE

As an independent agency we shop several companies to find you the right coverage and the right price.

Wise Men Insurance Services
support@wisemeninsurance.com
Ph 845-579-2978 Fax 845-231-6224

WHAT IS CHAYENU?
— Subscription-based daily Torah study —



Get Your Chayenu
To get Chayenu delivered to your home or office, visit chayenu.org/subscribe. Also available on the app store, Google play or on the web at web.chayenu.org.

A Torah Learning Opportunity
Chayenu is portable – take it with you and learn Torah on the bus, train or plane, at work in the office, whilst waiting in a line or even when watching the kids play!

And Chayenu is for everyone – the layman, business person, teacher and scholar – all in bite-size or in-depth format.

Chayenu is global! Over 20,000 Jews, in more than 500 cities, in 35 countries – are being inspired daily, through Torah learning in Chayenu.

HAVE QUESTIONS?
info@chayenu.org

ROCKLAND TRANSFERS
CAR SERVICE



- ◆ Airport car service (departures and arrivals)
- ◆ City to City
- ◆ Per Hour Hire
- ◆ School (out-of-town) Drop-off and Pick-up
- ◆ Reliable and Safe
- ◆ Fixed Rates
- ◆ No Added Fees
- ◆ Credit Cards Accepted

Easy Booking Online

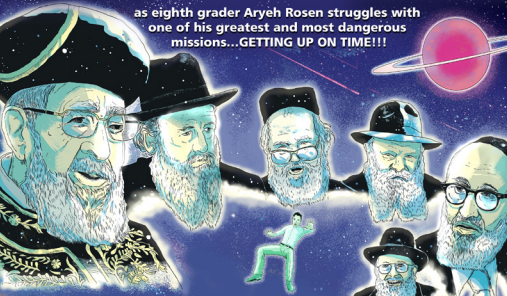


Reserve Online
www.RocklandTransfers.com
Call / Text
(845) 288-8888

ACHDUTENT ENTERTAINMENT

ENTER A NEW UNIVERSE OF KOSHER ENTERTAINMENT


as eighth grader Aryeh Rosen struggles with one of his greatest and most dangerous missions...GETTING UP ON TIME!!!




WHAT CONNECTS ARYEH WITH AN ANCIENT STORY FROM THE DAYS OF THE FIRST TEMPLE? WHO IS THE CHACHAM CHINOM, AND WHAT'S HIS CONNECTION TO ARYEH'S REBBE, RAV MARKOWITZ?

WHAT SLEEPS UNDER THE KOTEL, AS IS ABOUT TO AWAKE, OPENING A DOOR THAT WILL CHANGE THE WORLD FOREVER?

WITH EVERY ISSUE IN BOTH HEBREW AND ENGLISH



WWW.ACHDUTENT.COM 

WE ARE YOUR
ONE-STOP SHOP
 TO MARKETING SUCCESS



WE ARE A ONE-STOP ADDRESS FOR ALL YOUR MARKETING, GRAPHIC DESIGN, PRINTING & MAILING NEEDS.



MARKETING



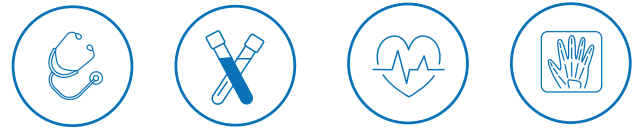
DESIGN



PRINT



MAIL



WHAT DO THESE HAVE IN COMMON?

THEY'RE ALL **EXACTLY WHAT THE COMMUNITY ORDERED™**

The result of two years of research, **Care365** is Rockland's one and only geocare center.

Step in for medical services designed around the local community's actual health needs:



INSTANT CARE UNIT

State-of-the-art walk-in health center, open late every single day of the year, offering **Throat Cultures, onsite X-ray, CT scan, sonogram, express blood test, EKG and more**

ADVANCED SPECIALTIES UNIT

Only facility in the tri-state area skilled in detecting and treating **atherosclerosis and COPD**—in addition to offering **onsite infusions, life - saving cardio devices and more**



Under Rabbinical guidance & advice, Care365 is owned by frum Jews & non-Jews.

1 MAIN STREET • MONSEY, N.Y. 10952

ON THE CORNER OF ROUTE 59 & 306