

ME'OROS HA'TZADDIKIM

LIGHTS OF OUR RIGHTEOUS TZADDIKIM



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

Kedushas Levi, Parshas Noach (Bereishis 7:1)

KORACH

❖ CHASSIDUS ON THE PARSHA ❖

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*.

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 Shamai, 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.



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 הַמִּגּוֹן מִבַּעַל הַפֶּלֶא יוֹעֵץ עַל פְּרֻשַׁת וַיֵּצֵא עֲמוּד כ"ד]

הַרְיֵנִי מִדְּלִיק נֵר זֶה לְמִנוּחַת וְלַעֲלֹוֵי נַשְׁמַת אָבִי / אִמִּי מוֹרְתִי / הַצַּדִּיק _____
 בֶּן/בַּת _____, יְהִי רְצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתִּקְבַּל בְּרַחֲמִים
 וּבְרָצוֹן כָּל מַעֲשֵׂה הַטּוֹב שְׁאַנִּי עוֹשֶׂה, בֵּין בְּמַחֲשָׁבָה, בֵּין בְּדִבּוּר, בֵּין בְּמַעֲשֵׂה וַיְהִי הַכֹּל
 לְזָכוֹת וְלְמִנוּחַת וְלַעֲלֹוֵי לְנַשְׁמוֹת עַמְּךָ יִשְׂרָאֵל, וּבִפְרָט לְנַפְשׁ רוּחַ וְנַשְׁמָה שֶׁל אָבִי / אִמִּי /
 צַדִּיק _____ . יְהִי רְצוֹן שְׁתֵּהַיְנָה נַפְשׁוֹתֵיהֶם צְרוּרוֹת בְּצֵרוּר הַחַיִּים.

Translation:

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

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

4) Study some of his teaching or writings.

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



☞ GEDOLIM BE'MISASAM YOSER ☞



YAHREZITS BEGINNING SHABBOS KORACH

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

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

☞ 5th of Tammuz ~ Begins Friday Night (Jun 26th)

- * **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 Bentzion Shemtov and family, photographed on *Erev Yom Kippur 5710* (October 2, 1949) at the behest of the Friedlander *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 Motzai Shabbos (Jun 27th)

- * **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 Sunday Night (Jun 28th)

- * **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 Rizhiner *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 Monday Night (Jun 29th)

- * **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 Tuesday Night (Jun 30th)

- * **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 Chevronei**, *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).

❖ 10th of Tammuz ~ Begins Wednesday Night (Jul 1st)

- * **Rav Binyomin Levy** of Smyrna, (5481/1721);
- * **Rav Mordechai** of Kremnitz, one of the five sons of the *Maggid* of Zlotchov, Rav Yechiel Michel. One of his four brothers was Rav Moshe of Zvhill, the first *Zvhiller Rebbe*. Rav Mordechai was also the father-in-law of Rav Aharon II of Karlin (the *Bais Aharon*), (5573/1813);

- * **Rav Eliezer** of Neustadt *ben* Rav Tzvi *HaLevi* Horowitz, grandson of the *Chozeh* of Lublin, (5603/1843).

11th of Tammuz ~ Begins Thursday Night (Jul 2nd)

- * **Rav Yitzchok Chiyus** (Chayes; Chayus), *Rav* in Prossnitz (Prostejov) and Prague and *mechaber* of *Pnei Yitzchok* (which sets *Yoreh Dea* to rhyme); *Siach Yitzchok* (which sets *Hilchos Pesach* to rhyme); and *Pachad Yitzchok*, a commentary on the passage in *Masseches Gittin* which deals with the destruction of the *Bais HaMikdosh*, as well as *Api Rav'reve*, (5376/1616);
- * **Rav Aharon Moshe Toibish**, *Rav* and *Av Bais Din* of Jassy (Yassy; Iasi; Yosser; Tirgu-Yasski), Romania, and *mechaber* of *Karnei Re'em* and *To'eifos Re'em*. Yassy, the capital of Moldova, once had forty thousand inhabitants, but fires in 1822 and 1827 reduced that number by a half. In 1854, the whole of Moldova was in Bessarabia, a province of Russia. In 1849, 20 percent were Jews, and in 1908, close to 50 percent were Jews, (5612/1852);
- * **Rav Tzvi Hirsch** of Zhidatchov (Zidichoiv) *ben* Rav Yitzchok Isaac Eichenstein was born in Sambor, Ukraine, in 1763 (some say 1785), and passed away June 22, 1831 (5591), in Zhidatchov, Galicia. He was a famous *Chassidic Rebbe*, a noted Talmudist, *Mekubol* and *mechaber* of *chiddushim* on *Torah* and responsa. He founded the Zhidatchov Chassidic dynasty. Rav Tzvi Hirsch was the oldest of five brothers, all of whom were great *Rabbonim*. He was a *talmid* of the *Chozeh* of Lublin; Rav Moshe Leib of Sassov; the *Maggid* of Kozhnitz; and Rav Mendel of Rimanov. He was very involved in the study of *Kabbola* and wrote *seforim* on *Kabbola* and the revealed *Torah* – and championed the position that the practice of *Chassidus* had to be firmly based on the study of the *Kabbola* of the *Ari HaKodosh*. His many *seforim* include *Ateres Tzvi* on *Zohar* (he is known by the name of this *sefer*) and *Bais Yisrael* on *Torah*.

It is related in *Eser Kedushos* (Piotrkow, 1906 – *Maarekhet Moharaza Mi-Zidachov*, p. 39), that Rav Tzvi Hirsch of Zhidatchov said to his brother Rav Moshe of Sambor that in one of his transmigrations he had been the *Riba* (Rav Yishmoel *ben* Elisha), the *Kohen Godol*.

There is a story told about his father Rav Yitzchok Isaac Eichenstein, who once let out a great sigh. When asked by his wife what that was about, he replied that he was worried about how they (he and his wife) would go to Gan Eden. His wife replied with two words from *Parshas Chukas*: *בַּמִּסְלָה נַעֲלֶה*, (*Bamidbar* 20:19) – “On the highway we will go up.” What she really meant by these words was: “נַעֲלֶה – we will go up to Gan Eden, and *בַּמִּסְלָה*, has the first letters of their sons’ names: Beirish; Moshe; Sender; Lipa and Hirsch. Through the merit of our great sons we will merit Gan Eden”, (5591/1831);

- * **Rav Avrohom Damesek** of Cracow, *mechaber* of *Avnei Kodosh*, (5601/1841);
- * **Rav Yehuda Leib Tzirelson**, (b. 1859). In 1908, he became *Rav* and *Av Bais Din* in Kishinev. In 1912, he was among core Jewish leaders and *Rabbonim* who laid the foundation of the Agudas Yisrael movement. In 1918, Bessarabia became part of Romania and Rav Tzirelson was nominated chief *Rav* of the whole Bessarabia. In 1920, having enough knowledge of the Romanian language, he was elected to represent Jews of Bessarabia in the Parliament of Romania in Bucharest. In 1922, he became the only Bessarabian Jewish representative in the parliament, (5701/1941);
- * **Rav Elchonon Bunim Wasserman** (b. 1875), *mechaber* of *Kovetz Shiurim*; *Kovetz Heoros*; *Kovetz Maamorim* and *Ikvesa D'Meshicha*. Born in the town of Birz, Lithuania, he learned

at Telshe under Rav Eliezer Gordon and Rav Shimon Shkop. He then lived with and learned from Rav Chaim Soloveitchik from 1897 to 1899. He learned from the *Chofetz Chaim* 1907–10, becoming his closest *talmid*, and then went to Brisk to be *Rosh Yeshiva*. He became *Rosh Yeshiva* of Baranovich after World War I in 1920 and expanded it from sixty to five hundred *bochurim* [12th of *Tammuz*, according to some], (5701/1941);

- * **Rav Shmiel Shmelka Rubin**, the Sulitzer *Rebbe*, (5773/2013);
- * **Rav Shmuel (“Shmelke”) Pinter**, the Bukovsker *Rebbe*, (5679/1919–5754/1994).



❁ 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-Gerrer-Rebber-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 *chosson* 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 generosityes 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*, *shevirosen zehu taharosen* – 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)



Rav Shmiel Shmelka Rubin, 11th of Tammuz

The Sulitzer *Rebbe*

Far Rockaway, NY – The End of an Era

Rav Shmuel Shmelka Rubin, the Sulitzer *Rebbe*, represented, to all who knew him, the authentic *Chassidische Yiddishkeit* of Europe.

Rav Rubin was born in 1925, and was a scion of the Ropshitzer dynasty of *Chassidus*, descendants of Rav Naftoli Tzvi Horowitz of Ropshitz. Rav Naftoli Tzvi was a contemporary of the *mechaber* of the famed *Nesivos HaMishpot* on *Choshen Mishpot*, and studied with him. Rav Naftoli Tzvi was of the *Zera Kodesh*, a work that inspired those who learned it to reach remarkable heights in *Dveikus Bashem*.

“What defined him? He came to Far Rockaway when only the White Shul was here,” remarked Rav Amnon Nissan, a congregant. “He remained true to his *Chassidish Mesora* – unwavering.”

Rav Rubin came from an illustrious family. His father, Rav Yaakov Yisrael Yeshurun Rubin, was the *Av Bais Din* of Sulitza and Sasragen in Romania. He was the son-in-law of Rav Yissochor Ber Rosenbaum, the *Rebbe* of Stroznitz. Both of his parents were murdered in the Nazi Holocaust. A twenty-year-old Rav Rubin saw what he must do – help rebuild *Torah* and the communities that no longer existed.

Rav Rubin had a special relationship with the Satmar *Rebbe*, Rav Yoel Teitelbaum. After the war, the Satmar *Rebbe* found his own unique task: to build up the *kehillos* that were devastated by the Nazis, *yimach shemom*. He saw a kindred spirit in the Sulitzer. At the *Rebbe*’s prompting, Rav Rubin and his *Akeres Bayis* moved to Far Rockaway. The Sulitzer represented the dynamicism and vibrancy of Ropshitzer *Chassidus*. He arrived in Far Rockaway only a few years after the war.

They gave up all the conveniences of Brooklyn and came to a place where there were no *Chassidim*. The Rubin family had a number of children, who had few peers to play with. Rav Rubin was undeterred. He had come to establish a religious community. And establish he did.

Many times, in the beginning, they had no *minyán*. The Rubin home was the only house in town where a *meshuloch* could eat and sleep without a problem. He and his *Rebbetzin* were the paragons of *Hachnossas Orchim*. And *Meshulochim* flocked to stay in his home, even sleeping on the floor when there were no beds.

“He always had a kind word and very insightful advice whenever we went to him,” remarked Mrs. Bruchie Goldfedder. “I was also quite surprised at his mastery of English.”

Yet although he could communicate in perfect English, in the shul and at home the family spoke Yiddish all the time. All the *deroshos* he delivered were in Yiddish, because they wished to hold on tightly to their *mesora* – their holy inheritance of Ropshitz. It was so very important to them.

Once, one of his *mispallelim* gave the *Rebbe* a ride to the Catskills in New York. Rav Rubin related to him that after they were released from the camps and entered the Displaced Persons camps, the need for *seforim* was most acute. He and another *bochur* found in a *Tahara* house of a Jewish cemetery just two *seforim*: One was the *Me'or Einayim* of the Chernobyler *Rebbe*, and the other was the *siddur* of the *Ba'al HaTanya*. Rav Rubin had found the *Me'or Einayim*. The *bochur*, however, was a descendant of the Chernobyl *Chassidish* dynasty. He asked Rav Rubin to exchange the *Seforim*. How could Rav Rubin refuse?

Years later, in Far Rockaway, as the *shul* was being built, Rav Rubin was in dire need of funds. A contractor was pressuring for payment with threats. That Friday night, a Lubavitch *mispallel* in the shul wished to use the *siddur* with his own *nusach*. Rav Rubin went to the attic to retrieve the old *siddur* he had saved after the war. The *siddur* fell down. In the binding there were thirteen one hundred American dollar bills.

The *Rebbe*, in his remarkable honesty, did not take the money. He searched high and low for the original owner of the *siddur*. Only when he was satisfied that it was truly *hefker* did he take the money and use it. He felt it was a *matona* (gift) from *HaKodosh Boruch Hu*.

At one point when the *Bais Medrash* became too small for their living room, there was a large piece of land available on Beach 9th and Roosevelt Court. The land was adjacent to their house and was going on public auction. Mr. Fox, a lawyer, loved the *Rebbe* with heart and soul. He stood up at the platform of the auction and declared,

“Please – do not bid against the *Rebbe*.” Those around listened. How could they not?

The entire lot was sold for \$15,000. The lot currently occupies the new building of the *Rebbe's shul*, which was gradually improved until the beautiful structure we see today was completed. This, too, of course, was one of *Hashem's nissim*.

The *Rebbe* would always write a Jewish date. He was trying to hold onto his *mesora*.

The *Rebbe* personified the *midda* of humility. Once, an incident occurred in *shul* where someone had received *Revi'i*, the fourth *Aliya* on a *Shabbos* morning. He felt that this *Aliya* was not in accordance with his honor and became angry. The *Rebbe*, from that point on, would take *Revi'i* himself, so that no one would ever feel slighted that it was not an important *Aliya*.

His love of people transcended barriers. Once, a child in a local *Yeshiva* was facing difficulty. He was acting out, as teenagers are wont to do. The mother was at her wits' end as to what to do. Rav Rubin offered to learn with the young man himself. To everyone's shock, he did. What was even more surprising was that the young man turned around and developed into a beautiful *Ben Torah*.

The *Rebbe* would never compromise, regardless of the pressure he faced. Rav Rubin personified the notion of *ki haim chayeinu*, yet he was not a supporter of learning *Shas* in English. When the ArtScroll Schottenstein *Talmud* first came out, he did not initially want it in the *shul*. No one, however, was terribly upset with him in this regard because they knew that it came from his strong regard for the *mesora*. Eventually, he had to capitulate and people did bring it to the *Gemora shiurim*.

He was an extraordinary *Ba'al Chessed*. Many times he was short of funds;

in order to survive, he would often have to borrow money. At no time, however, was he ever late in repaying. He would even pay his obligations a day before they were due.

A number of years ago, this writer was *zoche* to house an emergency guest, a *Rosh Kollel* from Mea She'orim who was stranded at Kennedy airport without his luggage. His *shtreimel* and *kapota* were on the way to England on a Thursday midnight flight and he was not allowed to board the plane. When this author went to the Rubin house to borrow a *shtreimel*, the Rubins offered the *Rosh Kollel* a choice of three. Such was the Rubin family's *Hachnossas Orchim* and *Chessed*.

He was humble and always tried to play a role in not showing off his vast knowledge of *Torah* and *Chassidus*.

The neighborhood of Far Rockaway soon deteriorated to the point where people started to move to Lawrence and beyond. This greatly grieved the *Rav* personally and affected the attendance of the *shul* as well. The *Rav* thought hard and invented the term West Lawrence. This was his brainchild.

Eventually, people did stop moving, but he went a step further. He assured them that things would change and the market would rise again. The *Rav's* words

were prescient. Far Rockaway became one of most expensive neighborhoods in New York. Much of this was on account of his wisdom. In spite of the neighborhood's initial decline, those who did move away walked to *shul* on *Shabbos*. Sometimes it would even be a half hour or an hour walk. They did this to attend the *Kehillas Yaakov shul* of Rav Shmuel Rubin.

Approximately twenty-five years ago, the *Rav* established a *Tehillim Kollel* in Yerushalayim. The *Rav* traveled to *Eretz Yisrael* and many people came to seek his advice there. He was loved by all.

The loss of the Sulitzer *Rebbe* certainly leaves a great void, not only in Far Rockaway, but throughout New York and the world. But the one consolation is that his dear son, Rav Yankel, a prodigious *Talmid Chochom* in his own right, is following in his remarkable father's footsteps – in all of his *mesoros*. As a *Ba'al Hachnossas Orchim*, Rav Yankel hosts the most important guests, as well as the near homeless. His friendly smile and behavior to all will assure that he will be successful just as his father was.

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www.vosizneias.com/133782/2013/06/19/far-rockaway-ny-the-end-of-an-era-the-sulitzer-rebbe/



לזכר נשמות אמנו החשובה, נפש יקרה ועדינה
אשה יראת ה' ובעלת מדות טובות מרת זיסל ז"ל
בת הרה"ה מו"ה מאיר זאב הכהן ב"ץ ע"ה הי"ד מעיר נירעדהאזיע"א
ונכדת הרה"ק רבי אהרן צבי טערקלטיוב ז"ע מבריד
אשת הרה"ח מו"ה אברהם חיים ע"ה גאלדענבערג

She was a Holocaust survivor who never let that period of time define her life. Although she lost most of her family - she claimed that *Hashem* gave her an amazing life. She had a unique knack of making everyone who encountered her feel like they were the most important loved person. Her inimitable smile never left her face.

She transmitted a strong value system stressing *Emunas Hashem* and *Tzaddikim*. Her love for stories of *tzaddikim* gave her *chiyus* and she conveyed that *chizuk* to anyone who met her. In her eighty-nine years of life, there wasn't one person who had an untoward word or adverse feelings about her. She loved her family deeply and immensely. May *Hashem* console her family and may she be a constant *melitza yeshura*. אמץ, אמן.

(מתוך אמונה טהורה) בדרך המסורה (והתנהגה כאשה כשרה) לכל משפחתה,
היא הודה היא הדרה - נקיה וטהורה היוצר וצר צורה (וקיבלה הגזירה)
נפטרה בש"ט בת תשעים שנה ביום כ"ד לחודש כסלו (ערב הנוכה) שנת תשע"ח לפ"ק
תמליץ טוב בעד משפחתה היקרה
ותקים לתחיה לקץ הימין מהרה תנצ"ב'ה'

Zera

Shimshon



Korach

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

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

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

The following is his passionate request to learn his works.

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

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

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

לזכר נשמת

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

לעילוי נשמת ידידי הבחור יקר
הערך אהוב ונחמד שנפטר אחר
שנמדה ונדוכך ע"י יסורים קשים
ר' יעקב יצחק בן ר' בנימין ז"ל

בשורות טובות ישועות ונחמות

ויקה קרה (טז' א')

And Korach 'took' (16:1).

Rashi explains that Korach argued against the Mitzvos of Tzitzis and Mezuzah. His argument was that if one string of blue techeiles exempts the entire Tzitzis, surely, if the entire article of clothing is blue, it should not need the required one string of blue techeiles. He argued the same about Mezuzah. If one Mezuzah, which contains two parshi'os, protects an entire room, then for sure a house that is full of Seforim (Sifrei Torah) should not need the protection of a Mezuzah.

The Zera Shimshon asks that Korach's main complaint and the basis of his clash with Moshe Rabbeinu was because he was infuriated with the nomination of Eltzafan, which Korach held was a position he should have received. That being the case, what place did his argument about the Mitzvos of Tzitzis and Mezuzah have? It seems entirely out of context.

The Zera Shimshon explains that Korach thought that he was greater than Eltzafan. As well, he felt that his lineage entitled him to the position over Eltzafan. He was the son of Yitzhar who was the second son of Amram and Eltzafan was the son of Uziel who was the fourth son to Amram.

Regarding the Mitzva of Tzitzis, it seems from the pessukim that the Mitzva was given to constantly remind us of the Mitzvos of Hashem. Korach thought that if the reminder was present in a stronger form, one did not necessarily have to fulfill the Mitzva as Moshe Rabbeinu taught it. In fact, it would be even better if the entire article was blue since this would serve as a much stronger reminder.

The same is true with the Mitzva of Mezuzah. This Mitzva serves as a protection (see Zohar 3:300b). Korach reasoned that if one could have a Sefer Torah in his house, it would serve as an even stronger protection than that of just a small Mezuzah and Hashem would definitely rather that one have such a protection if he was able to. Korach thought that his reasoning was better than that of Moshe Rabbeinu and that Moshe Rabbeinu had not correctly understood the Mitzvos that Hashem had commanded him.

Using this line of reasoning, Korach felt that since he was greater than Eltzafan, here too Moshe Rabbeinu was wrong for picking someone not as great and that it was in reality he, Korach, who should have been picked.

Obviously, he was mistaken, and the Mitzvos were given exactly as Moshe Rabbeinu had said and not necessarily did everything have to fall into place the way Korach saw it. Nor did Hashem's pick of Eltzafan over Korach have to fit with Korach's reasoning.

לעילוי נשמת דוד בן תמר

MEOROS RAMCHAL KORACH

A NEW WORLD ORDER AND THE SECRET OF WHY THE STAFF BLOSSOMED

And Korach took . . .the son of Levi (Korach 16:1-4)

The *Ramchal* explains that Korach's intentions were on a cosmic level to overturn the entire order of Creation, who wanted to flip sides and change things so that left would rule over right and the attribute of *Gevurah* – might and strength would be reversed and rule over *Chessed* – loving kindness. This is because Aharon was a *Kohen* and Korach was a Levi. Korach challenged Aharon's leadership and wanted to rule in place of Aharon. Since a *Kohen* is from the side of *Chessed* and Levi from the side of *Gevurah*, *Korach* wanted a new world order, where Levi would be the ruler, in place of *Kohen* and where *Gevurah* would rule over *Chessed*.

Ramchal explains that this is why Korach was punished in such an unusual miraculous manner. *Hashem* punished him measure for measure – *midah keneged midah*. Just like Korach wanted to flip over the world order of Creation - *Hashem* flipped over the world order for him to punish him, *Hashem* overturned the laws of natural to create a supernatural miracle and opened up a mouth in the earth to swallow Korach up.

The *Ramchal* explains why Aharon's staff blossomed with almonds and was left as a sign for all coming generations.

Then *Hashem* set up a way to repair and fix what Korach had done. Korach's ruined the world order by attempting to have *Gevurah* rule over *Chessed*. Now *Hashem* had to rectify this so that not only would *Chessed* rule over *Gevurah* but the *tikkun* had to be so open and miraculous that it would fix and undo what Korach had done.

Normally, the attribute of *Gevurah* is restraint (as *Chazal* say in *Pirkei Avos* who is truly a *gibor* – a strong hero, he who restrains himself and overcomes his urges and temptations of his *yetzer hara*). That restraint is true only when *Chessed* is in disrepair. However, when *Chessed* is repaired and fixed, then power and strength burst forth and agree to *Chessed* and themselves act to do acts of *Chessed* and draw down *shefa*.

Therefore, *Hashem* commanded that the staff of Levi – the very tribe that epitomizes *Gevurah* should have Aharon's name on it, since he is the *Kohen* from *Chessed*. This alone demonstrates the rule of *Chessed* over *Gevurah*. Furthermore, the very staff of Levi – the symbol of *gevurah* itself blossomed. This demonstrated that the judgments were so sweetened that they agreed to *Chessed* and their spiritual lights shone forth and blossomed. This was a clear message saying he is fit for the *kehunah* and no other! This clear sign showed that *Chessed* was properly rectified and repaired.

Korach

June 27th 2020
5th of Tamuz 5780

858



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Hilula

5 Tamuz, Rabbi Tzalach Cohen Zengui

6 Tamuz, Rabbi Chaim Deliroza

7 Tamuz, Rabbi Simcha Bunim Alter,
The Admour of Gur

8 Tamuz, Rabbi Chaim Messas

9 Tamuz, Rabbi Yekutiel Yehuda
Halberstam, The Admour de Klozenburg

10 Tamuz, Rabbi David Chassin

11 Tamuz, Rabbi Tzvi Hirsh of Ziditshov

Weekly Bulletin on the Parshah

Pachad David

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

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

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



MASKIL LEDAVID

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

Difficult is the Dispute that is Not for the Sake of Heaven

"Korach son of Yitzhar son of Kehat son of Levi separated himself"

(Bamidbar 17:1)

Parshat Korach is one of the most difficult Parshiot in the Torah. It is a Parsha that describes discord, which is likened to fire. Every year when we arrive at this Parsha, we once again wonder: What motivated Korach to spearhead this difficult dispute? It is hard to understand Korach's motive, for he possessed Divine Inspiration and was one of those who carried the Aron- the Ark. Who could carry the Aron and remain alive? Only a select few of the generation. This is the reason why the family of Kehot were few in number since the Aron would eliminate them.

Rashi clarifies the words, "Korach...separated [lit. took] himself", for the verse does not say what he took: "Korach took himself to the side, to be at odds with the rest of the assembly, to protest against Aharon's assumption of the priesthood." Onkelos translates 'separated' as 'he separated himself', he separated himself from the rest of the community to support dissension. About this we are told, "Any dispute that is for the sake of Heaven will have a constructive outcome, but one that is not for the sake of Heaven will not have a constructive outcome. What sort of dispute was for the sake of Heaven? The dispute between Hillel and Shammai. And which was not for the sake of Heaven? The dispute of Korach and his entire company" (Avot 5:17).

The above Mishna does not refer to 'the dispute between Korach and Moshe Rabbeinu', as it words 'the dispute between Hillel and Shammai'. Why is this? The simple reason is that Korach did not find a partner for his debate since Moshe did not attach importance to himself. On the contrary, when he realized that Korach and his assembly wished to start a dispute, he only showed distress and did his utmost to try and silence them. However, he was unsuccessful, for one who becomes entangled in discord, loses all his rational judgement as a result of his anger or mockery. In this case, it was due to Korach mocking Moshe Rabbeinu's words. Or perhaps it was his desire for honor that made Korach lose his mind and 'argue' with Hashem, for by taking himself to the side and arguing about the priesthood, he was separating himself from Am Yisrael. When faced with this kind of situation, there is nothing to do but punish the person so that he should not draw others after him.

The punishment was measure-for-measure. Just as they set alight the fire of discord, so fire that consumes everything and does not differentiate between good and evil, descended from heaven and consumed the people. Korach himself was swallowed up by the ground and his burial place is unknown. Since he separated himself from Am Yisrael, this is the punishment that he deserved.

We find the complete opposite with Hillel and Shammai. All their arguments were for the sake of heaven and

only took place inside the Beit Midrash. Even so, Beit Hillel were humbled and studied the words of Beit Shammai before considering their own opinion, therefore the final ruling follows the opinion of Beit Hillel, for only after considering and investigating Beit Shammai's opinion, did they come to the conclusion that it was incorrect, and only then offered their differing opinion with derech erez. When they left the Beit Midrash they reconciled with each other, and Chazal tell us (Yevamot 14b), "Even though Beit Hillel and Beit Shammai disagreed...this did not prevent Beit Shammai from taking wives from Beit Hillel and vice versa, to teach us that they treated each other with love and friendship, in fulfillment of the verse, '[Only] love peace and truth'. This shows us that their entire motive behind their dispute was only for the sake of heaven, and this is why their dispute had a constructive outcome. However, Korach's entire intent was for his personal honor, therefore there was no constructive outcome to his argument and he is remembered with eternal disgrace.

The following story is told about Rabbi Chaim Pinto HaGadol zya"á. When he reached the ripe old age of ninety-five, the Rabbanim of the Essaouira kehilla wished to check if his mind was still lucid, for this is the accepted ruling. However, since they were afraid that their opinion might be biased, they asked the Dayanim of Marrakesh to carry this out. As soon as these Dayanim entered Rabbi Chaim's home, he called out to them, "You forgot the Chazal, 'The older the talmidei chachamim become, the more their minds are settled'". They immediately understood his intention, kissed his hand and left.

This incident teaches us how one must always conduct oneself for the sake of heaven. On the one hand, one of the local Rabbanim could have assessed the tzaddik's capabilities, but either they thought they may be prejudiced, or they were afraid to do so because "the fear of your teacher should be like the fear of Heaven". On the other hand, if they do not investigate the matter, G-d forbid he might rule inaccurately due to his old age. Therefore, they decided to bring different Rabbanim to check whether his mind was still lucid. After receiving the Rabbanim, Rabbi Chaim could have punished the local Rabbanim with the power of his holiness, for disgracing him by sending Rabbanim to evaluate his lucidity. However, the tzaddik zya"á did not hold it against them and did not look at the act as one of disgrace or personal affront, for according to the law they were correct since it was quite possible that his old age had affected his body and mind. On the contrary, the tzaddik zya"á accepted their actions without holding it against them. This is considered as a dispute without dissention. Since it is carried out for the sake of heaven, it has a constructive outcome.

May Hashem save us from dissension that is not for the sake of heaven, and may we try with all our strength to increase love and brotherhood, peace and friendship among us, Amen.



Walking in their Ways

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

Taking Stock of Our Lives

A wealthy man taught me how we must dedicate ourselves wholeheartedly to Torah study and mitzvah observance. This man has shares in many companies and has businesses branches throughout the world. He is a maven on the stock market.

I once met him and could not resist asking, "Tell me, please. Since you invest all your time in the stock market, when do you find time for eating and drinking?"

"I have very little time for such things as food and drink," was his pithy response.

"And how much do you sleep at night?" I continued.

"Also a very minimal amount."

He explained that as the night spreads its blanket of darkness upon his land, and all his countrymen turn in for a good night's sleep, the day is just beginning on the other side of the globe. A new business day is dawning. What a shame to waste precious hours on something as mundane and trivial as sleep. He therefore remains awake, following the proceedings of the stock market. He must know which stocks are worthwhile investing in, and when is the best moment. By the time he has made his decisions, the light of a new day has appeared in his homeland. Of

course, it heralds an opportunity for more business and following the stock exchange there. All of this ultimately translates into increasing his assets but hardly leaves him any hours during which to sleep.

"What about prayer and tefillin?" I press. "How many hours of your day are set aside for Torah study, food for the soul?"

"Sorry, but I have no time for such activities."

I looked at him in sheer shock. "What will you do with all of your fortunes after you pass away? You surely know that you can't take them with you. Why, then, are you working so hard?!"

The man avoided my gaze. He said that he preferred not to think of the day of death, or the day after.

I could not help but think about this wealthy pauper. He sacrificed everything on the altar of earning more wealth. Not only did his life lack spiritual content, he even forewent basic physical pleasures, all in order to make more money.

I personally took a mussar lesson from this man. Just as he literally devoted his entire life to amassing greater fortunes, we must sacrifice ourselves for the sake of Torah study and mitzvah observance by reducing our worldly pleasures.



In Our Father's Path

A Parking Space in the Middle of Geulah

"This distressed Moshe greatly, and he said to Hashem, "Do not turn to their gift-offering!" (Bamidbar 16:15)

The Alter of Slabodka derived a compelling lesson from this verse, concerning the enormous power of prayer.

Moshe Rabbeinu had to ask Hashem not to accept their incense offering, meaning their prayers. Even, G-d forbid, had their prayers been accepted, this would have appeared to validate their heretic outlook against Moshe and the Torah and negated the entire Torah, nevertheless, Moshe still had reason to fear that their prayers might be accepted, for so great is the power of prayer.

The magnitude of the power of prayer is demonstrated by the following impressive story:

A young child of only eight years old asked his father to take him to the Beit Knesset on Shavuot night so that he could say the tikkun. His father considered the idea and then replied that he should rather go to sleep since he is still young. As his father made his way to the Beit Knesset, he suddenly felt bad for his son. Why indeed had he not agreed to take him? Here is a child wishing to learn Torah the entire night, why should he turn him down?

The father decided to return home, fetch his young son and bring him to the Beit Knesset. He opened the door and beheld his young son standing by the doorway as if he was waiting for his father to come and fetch him. "Why are you waiting for me?" his father asked him. "Did we not decide that you must go to sleep? How did you know that I would come to fetch you?"

What was the child's innocent reply?

"I prayed to Hashem that you should come back home to take me to the Beit Knesset. I knew that Hashem would listen to my prayer, so I was sure that you would come!"

This child grew up and was very successful in his Torah learning, eventually becoming the well-known Gaon and tzaddik Rabbi Shimshon Pincus zt"l, famous for his greatness in Torah and fear of G-d.

The introduction to the sefer 'Nefesh Shimshon', quotes Harav Pincus testifying about himself, "If I ever merited something, it was because I talked to Hashem as one talks to a friend, concerning every single matter".

Also in this light, Harav Aharon HaKohen shlita relates a story that he personally experienced ('Dirshu' magazine):

"I once travelled with someone, in the middle of the day, to the Geulah neighborhood in Yerushalayim. As everyone knows, parking spaces are hard to come across in this area of town. Seeing that the driver found a spot quite easily, I asked him how this happened since sometimes people drive around unsuccessfully for half an hour?!"

The driver answered, 'I will tell you the truth. Every time I come to this neighborhood, I recite a chapter of Tehillim and ask Hashem to help me find a parking space. Today too, this is what I did, so what is so amazing that I found a spot so easily?!'"

Guard Your Tongue

Blessing One's Friend Loudly

A person must take care when extolling his friend, that the praise not lead to loss. For example, a guest who publicizes to one and all how his host fed him so generously and went out of his way to take care of him, could cause unscrupulous people to swarm to his house and take advantage of him, causing him to lose much money. About this it says (Mishlei 27:14), "If one blesses his friend loudly from early in the morning, it will be considered a curse to him".

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".



Pearls of the Parsha

The Reckoning of Two Hundred and Fifty Men

"With two hundred and fifty men from the Children of Israel" (Bamidbar 16:2)

How did Korach arrive at this number of two hundred and fifty men who were prepared to follow him?!

The Chizkuni explains that Korach took twenty-three men from each tribe, the number required for a Small Sanhedrin. Since he did not take men from the tribe of Levi, the calculation of eleven (tribes) times twenty-three amounts to two hundred and fifty-three. Without counting On, Datan and Aviram, this leaves in all two hundred and fifty men.

They Made Peace Above

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

Chazal have told us, "What sort of dispute was for the sake of Heaven? The dispute between Hillel and Shammai. And which was not for the sake of Heaven? The dispute of Korach and his entire company" (Avot 5:17).

It is related that the Chatam Sofer zya"l, was particular not to place the sefarim of Rabbi Ya'akov Emden and Rabbeinu Yehonatan Eybeschutz next to each other, because of the controversy that existed between them during their lifetime.

The sefer 'Reshumim Bishmecha', writes that towards the end of his life he no longer held onto this custom, explaining, "The Rabbis made peace between them in the Heavenly Yeshiva", in heaven there is no longer controversy between them.

For the Sake of Heaven's Honor

"You have killed the people of Hashem!" (Bamidbar 17:6)

With their own eyes Bnei Yisrael saw Korach and his assembly being swallowed up by the ground, as a punishment from heaven for affronting the honor of Moshe and Aharon. If so, how did they dare say to Moshe and Aharon, "You have killed the people of Hashem"?!

Rabbi Ya'akov Mutzafi zt"l asks this question and adds, what does the fact that the cloud had covered the Tent of Meeting come to teach us?

He clarifies this difficulty according to the Gemara (Shabbat 149b), "One whose friend is punished on his account, is not allowed in Hashem's presence". The reason is that he should have forgone his honor but he did not forgive.

Therefore, all Bnei Yisrael came to Moshe and Aharon and complained, "You have killed the people of Hashem". You did not forgo your honor, so because of you Korach and his assembly were killed. This is why the following verse (ibid 7) says, "and behold! the cloud had covered it, and the glory of Hashem appeared". Hashem was hinting to the people that Korach and his assembly were not punished for insulting the honor of Moshe and Aharon, they were punished only because of Hashem's honor.

The Punishment is Suited to the Time of the Act

"If these die like the death of all men, and the destiny of all men is visited upon them, then it is not Hashem Who has sent me" (Bamidbar 16:29)

Korach's sons did not die as it says, "But the sons of Korach did not die" (Bamidbar 26:11). The Yalkut Shimoni tells us that the reason is because they repented.

The difficulty is, Moshe Rabbeinu was taking a risk by saying, "If these die like the death of all men, and the destiny of all men is visited upon them, then it is not Hashem Who has sent me"? For if they repent, certainly Hashem will not punish them, for He does not desire the death of the wicked, rather that they should repent from their evil ways. Moshe's words seem to imply that, G-d forbid, Hashem had not sent him?

The answer is, writes Rabbi Yitzchak Adarbi, one of the Rabbis of Salonica, in his sefer 'Divrei Shalom', that Moshe Rabbeinu chose his words with precision and said, "if these die like the death all of men" with the stress being on the word "these", meaning these people who are right now rebelling. If indeed they will repent, they will become like a new creation, for "a person does not sin unless a spirit of foolishness enters him". Once he repents, his sanity returns to him and he is considered as a new being.

Treasures

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



Korach's Claim was Flawed

I would like to suggest the difference of opinion between Korach and Moshe Rabbeinu a"h. Moshe Rabbeinu a"h claimed that anyone wishing to merit the crown of Torah and become a true ben Torah, must invest all his strengths and desires in the Holy Torah alone, and must not concern himself with business matters, or pursuing money, possessions and wealth. Rather, his time should be dedicated solely for Torah and the service of Hashem.

On the other hand, Korach's assertion was foolish. He claimed that it was possible to become a ben Torah and merit the crown of Torah, even if one dedicates part of one's time to commerce. According to his opinion, dividing one's time between Torah study and acquiring wealth, greatness and honor, is no contradiction. Due to this, he disagreed with Moshe and asked to receive the priesthood, since the priesthood benefits a person with wealth.

This is why Korach wished to receive the scepter of leadership and guide the congregation. He desired the priesthood for he thought that it is possible to pursue both the Torah and wealth at the same time. His opinion was that a ben Torah should not distance himself too much from worldly matters.

This was Korach's foolish mistake which of course is a mistaken conception. Korach coveted wealth and chased after money and honor in equal measure to his love for Torah. In the end, he lost also all his Torah and fell to the lowest levels. What caused this? His burning desire for money that merged with his wish to merit Torah. Chazal have told us (Pesachim 119a), "Wealth is set aside for its owner to his detriment, this refers to Korach's wealth".

Korach descended from the tribe of Levi. The way of this tribe has always been not to occupy themselves with any worldly matters, concerning themselves with Torah and mitzvot alone. They are the teachers of the nation and this is their entire goal in this world. They are the 'army of Hashem' about whom it says, "Bless, O Hashem, his resources", and Hashem merits them, as it says, "I am your share and your heritage".



A NOVEL LOOK AT THE PARSHA

"You shall safeguard the charge of the holy...and there shall be no more wrath against the Children of Israel" (Bamidbar 18:5)

The 'Kol B'ramah' magazine published by Harav Moshe Michael Tzoren shlita, printed a most moving and encouraging letter, in praise of Am Yisrael who are honorably facing this challenging coronavirus crisis, may we be spared in the future. The writer describes the feelings that overwhelmed him concerning a specific point, and it is something with which we can all certainly identify, in whichever society one belongs to.

Below is a quotation of the original letter, which speaks for itself:

"I pray in one of the minyanim which were organized once the authorities permitted outdoor minyanim. A minyan that takes place outside of the Beit Kneset, naturally leads to temporary permissiveness concerning the regular rituals of prayer. We would have expected that the regular procedures, which under normal circumstances are fully accepted by the community, should now have been carried with laxity or even dropped completely. For this is the nature of the world.

Of course, when we say 'nature of the world', we refer to the 'world' that does not invest in self-perfection. For those who care about their Avodat Hashem and are particular to fulfill every section and clause in the Shulchan Aruch, will continue observing these rulings even when their regular routine is turned upside down.

Even when they are praying, for example, in a vatikin minyan in Brooklyn Park (in Bnei Brak), and the chickens are running around between their legs, and even crowing their cock-a-doodle-do at this early hour of the morning, these talmidei chachamim will continue praying as if nothing is going on. As if right now they are inside the Beit Kneset.

What I am trying to say is that it is most heartwarming to come across talmidei chachamim who continue serving their Creator in every situation. Even when they are not sitting in their permanent seat in the Beit Kneset, and even if now they are lacking peace of mind, they will not lose their constancy and will not deflect from their regular practices, even when everything is so temporary. Right there in Brooklyn Park, the Kohanim raise their hands and offer the Priestly Blessing. Reading from the Torah is also performed in the park, and the chickens join in by crowing in the middle of the prayer, for they too are trying to preserve their regular prayer routine. The talmid chacham carries his holy duty wherever he finds himself.

We are talking about a sight that if not beheld with one's own eyes, is impossible to believe.

We also came across one talmid chacham, if only we could publicize his name, who prays in one of the corners in Ramat Elchanan, together with a certain group from that neighborhood. During the prayers, he noticed that the place was a mess and not a fitting place to pray.

When we incidentally passed by that area late at night, we saw him going over to that corner where the group prayed, and...he began sweeping the pavement and the paths that lead to this area. He did

not leave the place until the area where they prayed was completely clean. Spotless. This shows that I care about praying. And even when Hashem has decreed that we leave our Batei Kneset, I do my best to create for myself some form of 'permanence', to the extent that it is possible to call it so. I do not surrender to the Yetzer Hara, who tries to influence me and 'prove' that there is no point in investing in this kind of prayer, for anyway it is being held in a temporary place...

For, the truth is, that if Hashem Yitbarach brought us to this point and instructed us to pray outside the Batei Kneset, at this stage this becomes our place of prayer, and one must invest one's full resources in turning it into a 'permanent place'.

As we know, a permanent place has its specific laws and ways. But what happens? The structure of the current place does not lend to the feeling of permanence. However, to create permanence in spirituality, there is no need for visual aids. All we need is the knowledge that this has become a place where we have decided to fix our prayers. And if we internalize this, we may take it for granted that we will 'fix it' in our hearts too.

Those who came the next day to pray in that minyan were duly impressed by the spotlessly clean sight that prevailed in every corner. They had no idea who had taken care of this.

But Hashem knows and He will repay him from above."

Rebbe Reb Zusha once said, that you can learn Avodas HaShem from every person and incident that happens. This following story by [Donna Barbour](#) is a testament of faith in the Creator and how we have to view everything through the lens of “We’re not lucky – we’re blessed”.

In a Freak Accident, This Woman Was Shot in the Neck with an Arrow and It Ended Up Saving Her Life

After a backyard accident almost kills her, a Texas woman is taken on a miraculous medical journey.

It was a warm April evening, and I had gotten home from work about an hour earlier. As I often did after a long day, I went straight to my backyard and did some work in my flower garden before deciding to light the grill to make dinner for my husband and myself. I had only just walked a few steps on the patio when I suddenly felt a horrifying blow to the right side of my neck. It felt as though someone had hit me with a baseball bat. I knew that no one was in the yard with me, so no one could have hit me. Totally confused, I reached up and, to my shock and horror, realized that I had been shot—with an arrow.

I grabbed the arrow with a death grip where it had pierced my neck and ran inside, screaming my husband’s name. Ed was in the back of the house talking to our daughter, Keila, on the phone. He dropped the phone and ran to me. Ed grabbed me by the shoulders to stop me from running and told me to lie down on the couch. Then he went to call 911. I lay there and prayed. I didn’t know if there was any way that I could survive.

The next hour or so was a crazy, jumbled mix of events. The arrow had come from a young man practicing with a compound bow, used for hunting, in his backyard. Luckily, he was using a practice arrow, which is smooth and rounded; a broadhead arrow for hunting would have killed me. He lived across the alley and was shooting to the north. The arrow had ricocheted and turned back to the south. It went over two, possibly three, fences, through the shrubs and an oak tree, between two large hanging baskets, and into my neck as I walked across the patio. A shot from a compound bow can travel up to 200 miles per hour, or 300 feet per second.

We had EMTs who were simply wonderful that evening. As they entered the house and sat down beside me, they were perfectly calm and totally focused. They called for help from the paramedics and for a medical helicopter from Amarillo, Texas, which is about 65 miles away and the closest city with a trauma center.

As the helicopter lifted off to take me to Amarillo, I felt complete peace. I had seen the large number of people outside my house, and I knew that the Lord was being bombarded with prayers on my behalf. I felt certain that everything would be fine.

At the hospital, family and friends were gathering. I tried hard to reassure them. I kept telling them I was OK, but the looks on their faces told me that they weren't buying it. It was a difficult job since I had an arrow sticking out of my neck!



Scan showing the arrow penetrating her neck

Soon they took me back for a CT scan to determine the location of the arrow on the inside. The doctors and nurses began telling me how lucky I was. The arrow had gone between the carotid artery and the jugular vein. That space between the two is a quarter of an inch or less. The diameter of the arrow is larger than the space it went through. It actually pushed the artery to the side—without nicking it. There was no bleeding at all. Although I didn't realize at the time how truly incredible this was, I began arguing with them that I wasn't "lucky"; I was "blessed"! This is an argument I have continued to wage ever since.

As I was being taken back to surgery to remove the arrow, my family entered a waiting room full of people—in fact, there were two waiting rooms full! Someone told my son, Kyle, that there was a post on the site texasbowhunter.com asking for prayers for me. It turns out a friend had called her son, who is a bow hunter, and told him about the accident, and he had posted the prayer request on that website.

The morning after my two-hour surgery, with my family all gathered in my room, a couple of the doctors came by to see me. After they left, the surgeon came in. He checked the wound and talked to us about what he had done. Then he told us something that rocked our world again.

He said that the CT scan had revealed that I had a brain tumor. I remember going a bit numb but thinking, God works in mysterious ways!

The surgeon said they were almost certain the tumor was benign, but it was located in a very difficult place. I was stunned, of course, but I felt like it was God's plan for me to find it.

A few days later, I went in for a second opinion from another neurosurgeon. He said that it was a difficult surgery but that it had to be done. The tumor was about to cross the midline of my brain, which would have resulted in a massive stroke.

The brain surgery was successful, and in less than a week I was back home. I was discouraged and feeling horrible. I had lost a lot of blood from a bacterial infection, Clostridium difficile, and was extremely anemic and weak. I was beginning to have symptoms of post-traumatic stress disorder, hearing the swoosh and then the thunk of the arrow. Thankfully, that didn't last too long.

All my adventures had taken a toll, and I needed a time of healing and rest. All was uneventful for a couple of years. I continued to tell people that I was not lucky; I was blessed. I had an MRI each year to make sure that the tumor was not growing back. But in 2015, after I had my MRI, the doctor's office called and told me that I needed to come back in to see them.

**I WASN'T LUCKY;
I WAS BLESSED.**

The doctor explained that there was still no sign of a tumor, but they had found a brain aneurysm. Normally, aneurysms aren't discovered until they rupture, and that is almost always too late. Again, I was facing uncertainty and dreading brain surgery. I simply do not know how people go through times like these without the Lord and the peace that comes from knowing God is in control.

A REMARKABLE DREAM! True Burial Spot Of Rav Levi Yitzchok From Berdichev Revealed During Renovations



A REMARKABLE DREAM!

During recent renovations on the Ohel of Rav Levi Yitzchak of Berditchov zy"ta in Ukraine, it was revealed that the matzeivah on which Jews have been davening since the post-Holocaust era is in a completely different place than the actual graves of the tzaddik and his three sons. The tzaddik's true burial spot was revealed to be directly below the center of the Ohel, a section upon which thousands of Jews (myself included) have walked and sat for over half a century.

I initially had mixed feelings over this discovery. On the one hand, I was saddened at the thought of the unfortunate (unintentional) disrespect of the tzaddik's kever. On the other hand, I felt like if there was one tzaddik who could turn this into a positive thing; one tzaddik who knew how to love even those that stepped all over him; one tzaddik whose position

directly underneath souls so broken they didn't even know the proper place to daven allowed him to hold them up and embrace them with the greatest respect and adoration, it was Rav Levi Yitzchak zy" a.

Soon after seeing this story, I received a call from a Rav who is a renowned gaon in nigleh and nistar as well as a direct descendant of Rav Levi Yitzchak of Berditchov. He told me he had seen the news story and wanted to share the following anecdote with me. (He gave me permission to publicize as long as I omitted his name.)

Seven years ago, this Rav traveled to Ukraine to daven at the kivrei tzaddikim. Although he couldn't quite pinpoint why, when he arrived at the Ohel, the Rav felt that he couldn't bring himself to go in. He walked around the side and davened. For reasons he did not divulge to me, the Rav spent the night in the Beis HaChayim. At some point he fell asleep, and he had a dream.

In his dream, the visage of his grandfather, Rav Levi Yitzchak of Berditchov zy" a, appeared to him. The tzaddik's face was shining and he was dancing joyously.

"My child," the tzaddik called out, "Why don't you come into the Ohel?"

"Zeide, I can't bring myself to come in! I feel that you are not buried where they say you are!"

Rav Levi Yitzchak drew close and said: "I want you to know that it is true. I am not buried where they say I am. I am buried directly underneath the center of the Ohel. My child, all the yidden walk over me. I love it, my child! I love it more than anything in the world! Yidden are coming to visit me, precious Yidden! And I have the opportunity to hold them up! Look how many Yidden I am holding up! Please bring more! Bring more and more and more...!"

The words "more and more" echoed louder and louder and the tzaddik danced away.

The Rav awoke from his dream in the darkness of the Berditchover Beis HaChayim, shaken.

For the past seven years, he wondered about that dream.

Until today.

R' Yaakov Klein is the author of "Sparks from Berditchov" and the founder and director of the Lost Princess Initiative.

To join the LPI Whatsapp group and receive daily inspirational content from the Chassidic masters, follow this link: <https://chat.whatsapp.com/By9Cf6EHbsP65pRsPcFpCc>

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