



The Path To Follow

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GUARD YOUR TONGUE!

Measure for Measure

Guarding the tongue results in the great and holy attribute of peace. As we know, a person eliminates jealousy among people when he guards his tongue. Everyone will love him and entrust their secrets to him. Hence measure for measure, no one will ever speak ill of him. Conversely, a person who speaks ill of others and discredits them will eventually find himself being discredited, and this goes without mentioning his punishment in the World to Come. This is alluded to in the verse, "If a man inflicts a wound in his fellow, as he did, so shall it be done to him" (Leviticus 24:19). He will even be despised by those who hear him speak Lashon Harah or slander people. Each of his listeners will regard him suspiciously and think, "Now he's speaking to me about so-and-so, and next he'll be speaking to so-and-so about me!" Guarding the tongue therefore leads to peace, and we know just how great peace is. As the Sages taught, even if the sin of idolatry exists among the Children of Israel, if peace reigns among them, the Holy One, blessed be He, commands the Satan not to touch them.

- Shmirat HaLashon I:11

THE GREATNESS OF LOVING YOUR FELLOWMAN

(BY RABBI DAVID HANANIA PINTO SHLITA)

It is written, "Say to the priests, the sons of Aaron, and you shall say to them..." (Leviticus 21:1). The Sages have stated, "Say to the priests" – this is what Scripture says: 'The words of the L-RD are pure words' [Psalms 12:7]. Each time that the Holy One, blessed be He, warns the Children of Israel concerning their holiness and purity, these are Hashem's words, pure words" (Tanhuma, Emor 1).

Consequently, the Torah's intention here is to warn a person to guard his tongue so as to speak a pure language. To understand just how important this is, let us examine an incident that occurred to Rabbi Israel Salanter Zatzal. One day, during the time of the year when selichot are recited, Rabbi Israel went to synagogue to pray Shacharit. On the way he encountered a man with a noble, radiant look on his face. He had just spent the entire night in synagogue reciting selichot and tikkunim, and the fear of the day of judgment was upon him. Rabbi Israel approached him and said hello, but the man was so engrossed in his thoughts and concerns over "who will die and who will live" that it was as if he didn't see him. In fact he didn't even respond to Rabbi Israel's greeting, but instead continued on his way.

Rabbi Salanter walked up to the man and said, "Sir, you should realize that what is of primary importance to Hashem is not mitzvot between man and G-d, but mitzvot between man and man. Yom Kippur does not procure atonement for sins that one commits against other people [Yoma 85b]. Therefore why didn't you respond when I said hello? What do you have to lose with a friendly hello in return? How is it going to ruin your concentration on the day of judgment? It's precisely the opposite, for I could have removed every harsh decree from you if you had simply responded with a friendly hello." These words are quite shocking. In fact people often put a supreme effort into fulfilling mitzvot, yet when things come to a head – when their spirituality is put to the test – that is when they fail. Many people pray with great concentration, yet when they leave the synagogue they don't care at all about others. From the above story, we learn that people must not act like this. We must also fulfill our duties toward other people, which include responding to them with a friendly greeting.

This concept allows us to understand the connection between Parshiot Kedoshim, Emor, and Behar. On the verse, "You shall be holy" (Leviticus 19:2), Rashi explains: "Separate yourselves from sexual immorality and from sin." Now we know that if a person wants to purify himself from sexual immorality, he must watch what he says, for the covenant of the tongue is connected to the covenant of circumcision (see the holy book Beit Israel from the Rebbe of Ger, who deals with this subject in detail). We find this concept at work in the sin of the golden calf, as it is written: "They got up l'tzachek [to play]" (Exodus 32:6). Here the Sages explain that the term tzachek implies sexual immorality and bloodshed (see Tanhuma, Tisa 20 and Rashi). This means that when we laugh aloud, we also fall into debauchery. This is why, immediately afterwards in Parsha Emor, the Torah warns us about speech ("Say...and you shall say"), as mentioned in the Midrash we cited above (Tanhuma, Emor 1). Hence a person must guard his tongue, which includes his attitude toward others by greeting them properly, with a proper mouth and pure words. In that case he can completely sanctify and purify himself.

How can a person be certain that what he says will always be pure? It is by keeping in mind that the Torah was given on Mount Sinai. This means that he must recall that Mount Sinai humbled itself, which is precisely why the Torah was given upon it (Sotah

5a; Yalkut Shimoni, Yitro). A person should also learn from Mount Sinai to humble himself before Hashem as well as other people, in which case the Torah will endure with him (Taanith 7a). Moses learned to humble himself from Mount Sinai, and of him it is written: "The man Moses was exceedingly humble, more than any person on the face of the earth" (Numbers 12:3). A person can then rest assured that his words will be pure, for a humble person never becomes angry, and therefore nothing shameful will leave his mouth. No pride is found in him, for that would go completely against the characteristic of humility.

We can say with confidence that the verse in question, with its repeated use of the term emor ("emor [say]...v'amarta [and you shall say]") deals with the relationship between man and his fellowman. If we speak to someone, yet he ignores what we say, we should repeat it. How? With pure words, with humility, for words that come from the heart enter the heart. The Sages assure us that the words of every G-d-fearing person will not be ignored (Berachot 6b). Furthermore, they have explained that the repetition of the term emor is a warning to the old concerning the young (Yebamot 114a). If a person is great in Torah, he must not think that he can demonstrate pride around his disciples. Instead, emor v'amarta, he must act humbly with them and speak to them gently (this is the meaning of emor, as the Sages have taught). On the verse, "Thus tomar [you shall say] to the house of Jacob" (Exodus 19:3), the verb le'emor indicates gentle words, pronounced without raising one's voice (Zohar I:16a), with gentleness and humility. The Sages tell us (Tanhuma, Tzav 13) that the root amar always indicates supplication, as it is written: "Vayomer [And he said], 'I beg you, my brothers, do not act wickedly'" (Genesis 19:7). Hence this is the connection between Parshiot Kedoshim, Emor, and Behar, humility and love for others being what binds them all.

We find a very instructive story in the Gemara concerning Rabbi Pereda, who would teach a lesson 400 times to one of his students. If, for whatever reason, that student still didn't understand a lesson, Rabbi Pereda would teach it to him another 400 times! For this he was rewarded with 400 extra years of life, and both he and his generation merited a share in the World to Come (Eruvin 54b). From here we learn a great principle, namely that a person who gets angry cannot be humble. We see this with Moses, who was the most humble of all men, and yet the Sages said that he became angry on three occasions. When that happened, the Halachah immediately escaped him, for his anger was disruptive.

The strife that we regrettably see today demonstrates that we are in the time immediately preceding the arrival of Mashiach (see Sotah 49b). The Satan knows perfectly well that if people were in grow in love for one another, Mashiach would arrive at any minute, for the sin of baseless hatred will have been rectified (Yoma 9b). It therefore uses its last weapon to divide people, which is why division is so rampant today, more than ever before. We must realize that now is precisely the time when we must be extremely watchful to love our fellowman and avoid speaking Lashon Harah, especially now, in the generation preceding the arrival of Mashiach. We must view ourselves with humility and put our good middot into action. Doing so will truly hasten the arrival of Mashiach, enabling us to see the glory of his kingdom, speedily and in our days.

MUSSAR FROM THE PARSHA

Hashem's Children

The holy Torah defines the status of the Jewish people as follows: "You are the children of the L-RD your G-d" (Deuteronomy 14:1) and "My son, My firstborn is Israel" (Exodus 4:22). This lofty status brings much, but it also demands much in return. The thing that can most limit a person is the realization of his own status. A person who is constantly infused with the thought of being the king's son will avoid every kind of behavior that does not befit his lofty status. Rabbi Moshe of Kobrin used to say, "If a simple soldier forgets his role, he has committed a grave error. How much more grave is it when an officer or commander forgets his role. However the worst is when the king's own son forgets his role! That is the worse kind of mistake possible." The Torah not only tells us that we enjoy the greatest status, insofar as we are the children of the King, it also gives us a title of distinction: "You are the children of the L-RD your G-d." In fact this title appears in the prohibition, "You shall not cut yourselves or make a bald spot between your eyes for the dead" (Deuteronomy 14:1). Sforno explains: "It is not appropriate to make the deceased person the ultimate object of concern and pain so long as another, more honored relative remains alive. Therefore [remember] that you are the children of G-d. He, your Father, will exist forever, so you should not make any deceased person the ultimate object of concern or mourning." Rabbi Abraham ibn Ezra states, "Once you realize that you are the children of Hashem and that He loves you more than a father loves his child, you should not cut yourselves for anything that He does, for whatever He does is for your good." The Torah therefore requires us to act according to the realization that we are Hashem's children.

From this we must discern another allusion. That is, just as the holy Torah addresses a person's innermost feelings during the most difficult time of life (i.e., when a relative dies), a time so difficult that hardly anything can lift him up, it commands him to strengthen himself by the realization he is Hashem's child. The power of this realization will enable him to overcome the pain of his mourning. The same applies to the most difficult times that a person experiences in his spiritual life. Even if he fails to overcome a trial and sinks into sin, and even if he feels that the world has become a dark place and he has lost his share of both worlds, he must still reinforce his sense of being a child of Hashem his G-d. As Rabbi Meir said, whether the Children of Israel do G-d's will or not, in both cases they are called G-d's sons (Kiddushin 36a), and the Rashba writes that in this regard the Halachah follows Rabbi Meir (Responsa Rashba 1:194,242). This feeling will encourage a person, helping him to find enough strength to repent and shake the dust off himself.

– Netivot Shalom

A Pearl From the Rav: For Your Miracles that are with us Daily

It is written, "When you offer an offering of thanks to the L-RD, you shall offer it for your acceptance" (Leviticus 22:29). Here the Ketav Sofer states that a person for whom a miracle has been performed, who was saved from danger, must bring an offering, as the Sages have said: "There are four [classes of people] who have to offer thanks" (Berachot 54b). Actually, it would be better for a person not to be in danger in the first place, for then he would not need a miracle. As the Sages say, "A man should never stand in a place of danger and say that a miracle will be done for him, lest it not be done" (Shabbat 32a). In that case an offering cannot be described as being "for your acceptance." Yet even so, a person should rejoice in the trials that beset him, for they

don't come without good reason. Furthermore, Hashem corrects the one He loves (Proverbs 3:12). This means that when a person is saved by Hashem's lovingkindness, he rejoices and thanks Him for having been punished in this world so his sins can be rectified. We learn from all this that Hashem demonstrates His lovingkindness to a person in two ways: 1) By bringing suffering upon him to encourage him to repent, for in this way he will come closer to Hashem, Who will perform miracles for him; and 2) By forgiving his sins. This is why a person thanks the Holy One, blessed be He, for the miracles He has done for him, as well as for having forgiven his sins. This is what everyone wants – to be purified and cleansed of all sin before Hashem. It is not without reason that punishments are treasured if they stem from love (Berachot 5b). Everyone wants to be loved by G-d and to love Him under every circumstance. We live in a world that belongs to Hashem, not to ourselves, and we depend exclusively on Him. Although it is written, "The earth He has given to man" (Psalms 115:16), without rain or kindness on His part we would be considered as nothing, meaning that we cannot survive if He does not have mercy on us. If a person wants to begin counting the miracles that are done for him each day, he will have to spend all his time counting. He will have to spend his entire life at the Temple bringing thank-offerings, or in synagogue each day thanking Hashem.

The Responsibility of Adults

It is written, "Say to the priests...and you shall say" (Leviticus 21:1).

Rashi explains the double expression *emor v'amarta* ("say...and you shall say") as a warning to the adults to watch over the young. Sometimes adults have to be warned about certain things, yet due to shame, fear, or other reasons these warnings are not given to them. It is therefore good to warn the young in the presence of adults, telling the young what really should be said to the adults. As the Sages have said, "Why do the young ones have to come? In order to grant reward to those that bring them" (Chagigah 3a). We may even say that adults should sometimes avoid doing things that, although not sinful in any way, seem sinful to the young who don't fully understand them. In fact the young carefully watch what adults do, and they are easily influenced and prone to mistakes in judgment. Adults must pay great attention to everything they do, even if it seems completely free of sin, for the young can often make mistakes. This is what constitutes warning adults regarding the young.

– Ateret Paz

The Power of Indirect Influence

It is written, "Say to the priests...and you shall say to them" (Leviticus 21:1).

Parsha Emor may be called the parsha of education, since from the very outset it deals with what we should say, and how we should say it, so that an idea becomes engraved upon the heart and will be transmitted from generation to generation. This is *emor v'amarta*, clear and pleasing words, said in such a way that its message lasts forever.

We see how an idea can infuse a person by the sad account given at the end of this week's parsha: "The son of an Israelite woman went out, and he was the son of an Egyptian man...[and] cursed the Name" (Leviticus 24:10-11). The Ba'alei HaTossefot explain: "He was the son of an Egyptian man, which is what caused him to curse Hashem, just as Pharaoh said: 'I do not know the L-RD.'" It seems that when Pharaoh said, "I do not know the L-RD," this message spread and infused every Egyptian, to the point that even a small child grew up with the same contempt in his heart. That is what pushed him to do what he did.

– Sefer Kitvei Abba Mari

So They Will Know

It is written, “You shall dwell in booths for seven days.... So your generations will know that I caused the Children of Israel to dwell in booths when I took them from the land of Egypt” (Leviticus 23:42-43).

Without a doubt, we must teach our children the history of Israel. However the real usefulness and importance of such education exists only when parents actually live in the light of the past. At first it is written, “You shall dwell in booths for seven days” – fathers must actually perform Hashem’s mitzvot if they want future generations to know and understand the events of the past – namely that “I caused the Children of Israel to dwell in booths.”

– The Chafetz Chaim

The Role of the Etrog

It is written, “You shall take for yourselves on the first day the fruit of a citron tree” (Leviticus 23:40).

We are familiar with the Midrash which states that the four species allude to four kinds of Jews, and that the etrog (which is both fragrant and tastes good) symbolizes the talmid chacham who does good deeds. These four kinds of Jews must be united, with one atoning for the other. Three of these species are taken together as one, while the etrog (the talmid chacham) is brought next to them only during the performance of the mitzvah. It then goes back to its place.

– Ba’alei HaMussar

Without Fault

It is written, “You shall take for yourselves on the first day...a branch of a myrtle-tree” (Leviticus 23:40).

The Sages describe how the myrtle branch should look: “[A] withered willow-branch is invalid. ... One that was shriveled or had lost some of its leaves...is valid. ... If the larger part of its leaves were withered, and only three twigs with green leaves remained, it is valid” (Sukkah 32b-33a). One day as the Chafetz Chaim was studying this passage, he let out a deep sigh and said: “When most Jews were faithful to Torah and mitzvot, even if a sin was found here or there, they were all considered to be completely withered, for they were strictly judged. However in our time, when because of our many sins there are numerous Jews who are shriveled and all enthusiasm for mitzvot has withered – when so few Jews have remained faithful to Judaism – we need perfect Jews to defend the generation, Jews who are infused with Torah, without fault, and whose good deeds make them pleasing and fresh.”

Overview of the Parsha

From the sanctification of the people in Parsha Kedoshim, Scripture continues in Parsha Emor with the sanctification of the Sanctuary by means of the offerings and those who brought them. It also speaks of the festivals and Hashem’s glory. The parsha begins with the sanctity of the priests, who must be free of impurity and abide by the laws of family purity. A priest who is infirm or impure cannot officiate in the Sanctuary, nor may a non-priest officiate. Also listed are various other conditions for bringing an offering. The festivals are listed, being sanctified by a holy assembly and special offerings. The importance of Hashem’s Name is stressed by the story of the person who blasphemes and the punishment that he receives as a result.

REASONS FOR THE MITZVOT

The Counting of the Omer

It is written, “You shall count for yourselves, from the day after the Sabbath...seven weeks – they shall be complete” (Leviticus 23:15). Here the Sages teach, “It is a mitzvah to count days and it is also a mitzvah to count weeks” (Rosh Hashanah 5a).

There are two meanings behind the counting of the Omer, one of which is expressed by the counting of days, while the other is expressed by the counting of weeks. In fact the act of counting indicates the intrinsic value of each counted thing. Things of little importance are not counted; they are weighed. Inventories are counted only because their contents are important. As the Sages say, “Anything counted is not nullified” (Beitzah 3b). This means that an item that is forbidden to eat, but gets mixed among food that can be eaten, becomes nullified among them. The result is that they may all be eaten. This condition, however, only deals with those kinds of food products that are measured and sold by weight, foods such as grain for example. A fruit that is sold separately, such as watermelon for example, is not nullified among the majority of other fruit that are permitted, and the prohibition connected to that watermelon is not nullified among the majority. Nullification results from the fact that a single product, when mixed among the majority, loses its importance, meaning that all the laws of the majority apply to it. As for something that is measured and sold by unit, it retains its specificity when mixed among a large quantity that differs from itself. During the period between Passover and Shavuot, each day has a particular task. The book Kav HaYashar states, “The Children of Israel were exiled in Egypt and became mired in the 49 gates of impurity. If they had remained one extra day, we and our children, as well as all our descendants would have been enslaved to Pharaoh. Yet in His compassion and great kindness, the Holy One, blessed be He, led us to freedom and gave us the Torah after 50 days. The Children of Israel counted 49 days outside the giving of the Torah, and on each day they went from one level to the next among the 49 gates of holinesses, which are the gates of understanding.”

As far as this counting is concerned, there also exists a reason for counting the weeks that bind all the days into a single chain. Adding the weekly count gathers all the days that have been counted, each with its individual importance, and organizes them in units of seven to create a bond among the units that have been individually counted up to now, the final goal being “seven weeks – they shall be complete.”

EISHET CHAYIL

A Love for Torah that Knew no Bounds

Rabbi Ishmael’s mother was a very pious woman. One day she came to the Beit Midrash and told the Sages, “Rebuke my son Ishmael, for he does not show me honor.” At that point the faces of our Sages turned pale, and they said: “Could it be that Rabbi Ishmael does not honor his mother? What has he done to you?” She said, “Before my son Ishmael goes to the Beth Midrash, I ask him to let me wash his feet and drink the water that I washed them with, but he won’t allow it!” The Sages then said to Rabbi Ishmael, “Since that is her wish, honor her by permitting it.”

A TRUE STORY

Either as Children or Servants

It is written, "You shall dwell in booths for seven days. Every native in Israel shall dwell in booths so that your generations will know that I caused the Children of Israel to dwell in booths" (Leviticus 23:42-43).

The Rebbe of Viznitz, Rabbi Chaim Meir Hager Zatzal (the author of Imrei Chaim), held a great love for mitzvot relating to the sukkah. On the first night of Sukkot 5728, he was brought into his sukkah while lying in bed, unable to get up due to illness. He exclaimed, "Let us rejoice with our father Avraham and his holy company! I have to thank the Creator for every moment that I find myself in the sukkah!" One day as he was in the sukkah, a torrential downpour began. In fact water began to drip from his shtreimel into the soup. Nevertheless he remained in the sukkah. He stayed there with great joy and began singing holiday niggunim, all while continuously murmuring, "Thank you Hashem!" When the rain finally stopped and the clouds dispersed, he let out a sigh and said: "It is written in the Talmud that having rain fall in the sukkah is like a servant who comes to fill the cup of the master, and the master pours a pitcher of water over his face [Sukkah 28b]. Yet on Sukkot we are considered to be G-d's children, and a son whose father is angry with him will only get up and leave if he is foolish. An intelligent son will remain in place so as to calm his father. So too for us, even if Hashem is sometimes angry with us and sends rain into the sukkah, we must still not leave. Instead we must rejoice in seeking shelter in His shadow."

Rabbi Chaim Meir finished by saying, "You see that, thank G-d, the Holy One, blessed be He, has forgiven us."

– Meor HaChaim

THE DEEDS OF THE GREAT

Hashem's Name

To call attention to the great care required to utter Hashem's Name, I will cite the following story: A great Torah figure died, and when he came before the Celestial Court he heard a terrifying voice saying: "Make way for the tzaddik who died!" He was then welcomed with great honor, and a Sefer Torah was placed in his arms. He was then asked, "Have you observed what is written within?" He replied, "Yes." He was then asked, "Did you observe the first mitzvah, to have offspring, not for pleasure but for the sake of Heaven?" He again replied, "Yes." He was then asked, "Who can testify for you?" At that point countless angels came forth and testified in his favor, for they had been created by the mitzvot he performed. One said, "I was created by this mitzvah," while another said, "I was created by that mitzvah." The book Arba Turim was placed before him, and he was asked: "Did you observe the oral law?" He replied, "Yes." Once more the question: "Who testifies for you?" Angels appeared as before, each testifying to a Halachah that he had properly observed. Finally he was asked, "Were you careful not to utter G-d's Name in vain," at which point he was silent, giving no reply. Witnesses were summoned: "Whoever knows something should come forth and testify!" Scores of angels came, all attired in black, and they testified about him. One said, "I was created one day as he was praying, and he uttered one of G-d's Names in prayer without any concentration." Another said, "I was created one day when he uttered one of G-d's Names without paying any attention to it." The Celestial Court then tore his garments, and he was told: "Fetid drop, why weren't you afraid to utter a Divine Name without concentration?" He was condemned to enter Gehinnom or return to earth, and he chose Gehinnom. How can a person not pay attention to uttering G-d's Name with fear and sincerity? One who utters G-d's Name in vain deserves to be excluded. Even one who listens to him should be excluded at the same time as the person who does so deliberately. If he does utter G-d's Name by mistake, or if he remembers that he already recited a blessing, he should immediately say Baruch Shem Kevod Malchuto LeOlam Va'ed. – Chayei Adam 5

IN THE LIGHT OF THE HAFTORAH

The Position of the Avnet

It is written, "Linen turbans shall be on their heads and linen breeches shall be on their loins. They shall not gird themselves bayaza" (Ezekiel 44:18).

The Rambam writes: "It is explicitly written concerning the avnet [the belt worn by the High Priest]: 'They shall not gird themselves bayaza' – in a place that perspires. This is the teaching that Yonatan ben Uzziel received from the prophets, which is why he translated the verse as, 'He shall place it about the heart'" (Hilchot Klei Hamikdash 10:2). We need to understand why the Rambam cites Yonatan ben Uzziel's translation here, which he normally doesn't do. By doing so, he certainly wanted to indicate a new din. Exactly what novelty does the Targum reveal?

The gaon Rabbi Yitzchak Zeev of Brisk said that before the Rambam, there was a doubt as to the meaning of, "They shall not gird themselves bayaza." The avnet must be attached at elbow height, not higher. Does this indicate its position, just as each priestly garment has a particular position? Thus just as the turban was placed on the head and the robe on the body, so too was the avnet placed in a certain position, namely below the elbows, parallel to the heart. Or perhaps the avnet did not have to be exactly positioned on the body. Although it did have to be around that area, the verse is saying that it is not to be placed higher because that is where perspiration occurs, and placing the avnet there would be disrespectful to it. This is why the Rambam cited the Targum here, for the Targum does not translate the verse into Aramaic as, "They shall not gird themselves bayaza." Instead it modifies it as, "He shall place it about the heart." This implies that the verse is not only a warning not to attach the avnet in a place where perspiration occurs (as the verse seems to indicate), but it is a din telling us that the position of the avnet is "about the heart."

YOUR EYES SHALL BEHOLD YOUR TEACHER

Rabbi Shlomo Fischer

The gaon Rabbi Shlomo Fischer Zatzal, the author of Nerot Shlomo, Korbani Lachmi, Yeini im Chalavi, and other books was born in Hungary in 5612. His father, Rabbi Aharon Fischer, was a disciple of the Chatam Sofer.

Rabbi Shlomo quickly became known as a young ilui, a genius who studied with unbelievable diligence, spending his days and nights in the Torah without respite. He later became one of the disciples of the Ketav Sofer in the great Pressburg yeshiva. After his wedding, the young avrech was named as the first Rav of the Munich orthodox community, and in 5651 he became the Rav of Carlsberg in Transylvania.

Rabbi Shlomo Fischer was known to be a holy man. The members of his community trembled at his words, and they obeyed them all. When he became their Rav, the spiritual state of the community was not stellar. It was not part of the union of orthodox communities, and many of its members and even its leaders were inclined to assimilate. As for Rabbi Shlomo, he was shaken to his very core by the community's unsteady spiritual state, and he was called upon to save it from disaster. Without giving himself any rest, he invested all his energies into teaching the path of wisdom to those who had strayed. He brought them back through various means, yet with boldness and authority, as well as gently. Hashem enabled him to purify the town and transform it into a faithful orthodox community.

Rabbi Shlomo was offered the position of Rav in the great community of Budapest. He refused, however, because its leaders did not accept the conditions that he requested, namely that they state in writing that the community would be guided solely by the dictates of the Shulchan Aruch. (This was the famous condition over which the communities of Hungary were divided.)

Near the end of his life, Rabbi Shlomo Fischer went to live in the town of Klausenburg, where he passed away on Av 2, 5692. With his passing, tremendous grief fell upon the Jews of Transylvania.