



# The Path To Follow

**KORACH**

**294**

**June 27<sup>th</sup> 2009**

**5 Tamuz 5769**

**Publication**  
**HEVRAT PINTO**  
**Under Aegis of**  
**RABBI DAVID HANANIA**  
**PINTO CHLITA**

**11, rue du plateau**  
**75019 PARIS**

**Tel: +331 42 08 25 40**

**Fax +331 42 08 50 85**

[www.hevratpinto.org](http://www.hevratpinto.org)

Responsible of publication  
Hanania Soussan

## GUARD YOUR TONGUE!

Lashon Harah that Results in Chil-lul Hashem

A talmid chacham has a tremendous duty to watch what he says. If he speaks Lashon Harah, slander, or hurtful words in public, it will quickly become known and the honor of Heaven will be held in contempt. All the prohibitions that relate to speech will lose relevance in people's eyes, and he will have transgressed the prohibition: "You shall not profane My holy Name." This is because the mitzvot of Hashem will have lost their importance to people. How grave is this sin in the eyes of Hashem! The Gemara states that Rabbi Akiva had 24,000 disciples, all of whom died between Passover and Shavuot because they did not respect one another (Yebamot 62b). Since we do not incur death for uttering hurtful words, it means that their death was due to the desecration of Hashem's Name that occurred in public because of their disputes. The greater a person is, the worse the potential desecration of Hashem's Name that he can cause, as we see with Korach and his 250 followers, who were leaders and important figures. – Shmirat HaLashon

## THE INNER OR OUTER ASPECT OF TORAH?

(BY RABBI DAVID HANANIA PINTO SHLITA)

**T**his week's parsha states, "The sons of Korach did not die" (Numbers 26:11), and the Sages state that they considered repenting during Korach's rebellion, and a place was reserved for them in Gehinnom (Sanhedrin 110a). The Sages also state that the sons of Korach were among those who carried the Ark. They were with their father at the time of his rebellion, and since they were like roses, they were picked from among thorns (Midrash Shocheh Tov 45:1).

Even On the son of Pelet was spared from being swallowed alive by the earth. The Sages say that his wife was the one who saved him, for she made him fall asleep in their tent. She then untied her hair so that Korach's messengers, when they came to get her husband, went right back when they saw her. They were thus unable to make On the son of Pelet join them in Korach's rebellion against Moses. We need to understand this. The sons of Korach repented and did not follow their father when he sinned, which is why they merited what they did, for in the end they yielded to Moses. Yet with regards to On the son of Pelet, we do not find that he repented! Not only that, but as we know, when he arose and tried to quickly return to Korach, his wife prevented him from leaving, telling him that Korach and his followers were no longer alive. Thus we see that he did not repent. He remained opposed to Moses, so why did he deserve to live?

We also know the question posed by the Sages: "What did Korach, who was wise, see in this foolishness?" What motivated Korach to make such a bad deal for himself by rebelling against Moses? Is it possible for a disciple to suddenly decide that he will be the teacher, and that his teacher will be the disciple?

We will try to explain this as best possible. Even a great man who studies Torah can make a mistake when he does not delve into the inner aspect of the Torah and cleave to it. In fact a person can grow in Torah, but if he fails to penetrate its inner meaning, danger lies in store for him, and he is liable to fall at any time. A person must realize that the Torah elevates him, but only when he yields to it and becomes infused with it, as King David said: "Your Torah is in my innards" (Psalms 40:9). If a person's intentions in studying Torah are completely superficial – if he is trying to make himself important on its account – then he is turning the Torah into a shovel with which to dig. This is indicated by the fact that the Torah is not found within him, for his desire is solely to become great and boast. In that case the words of the Sages will be fulfilled: "From him who seeks greatness, greatness flees" (Eruvin 13b). This was Korach's error. He was among those who carried the Ark (Tanhuma, Korach 2), but from the outside. Although carrying the Ark required a person to be at a great level, it nevertheless does not protect him from sin if he fails to carry the inner aspect of the Torah in his heart. This is why Korach reached that point. In fact it is not enough just to carry the Ark. One must carry the inner aspect of the Ark. In that case a person is assured that the Torah will protect and save him from all sin. However Korach, who only saw the superficial aspect of the Torah, without seeing its inner meaning, erred. If he had also seen the inner aspect of Moses, he would not have opposed him. Since he only saw what was on the outside, he became jealous, and that is what drove him from this world, as the Tanna says: "Envy, lust, and honor-seeking drive a man

from the world" (Pirkei Avot 4:21). In fact the Sages explain the verse, "Korach took" (Numbers 16:1) to mean: He made a bad deal for himself (Sanhedrin 109b). A good deal would have been the Torah, which is called "good" (Proverbs 4:2). A tzaddik is also called "good" (Yoma 38b). However Korach did not take the inner aspect of the Torah along with its outer aspect, and he did not yield before the tzaddik. That was the bad deal that he made for himself. He took only the external, and he ended up where he did and everyone was punished along with him.

At first Korach's sons thought that their father was right, which is why they joined him in opposing Moses. They believed that the main thing was to carry the Ark, but then they realized that superficiality was not enough, that they had to carry the inside of the Ark as well. Hence they changed their minds. They followed Moses and were saved; they did not die. How did they come to the realization that the inner aspect is essential? It is because they had difficulty understanding how it was possible for a man to want to be a leader, while at the same time scorning the two leaders of the generation and Hashem's chosen ones. It was then that they realized that the main thing is not the outer aspect, that the superficial is not enough, for in that case a person may fall. One must carry the inside of the Torah, and an instant before the earth opened its mouth, they denied their father and followed their rav, Moses. We know what the Sages said about a rav, namely that a person's rav has precedence over his father, for a rav leads him to life in the World to Come.

From here we learn that a person must verify, in everything he does, that he is acting properly and doing so with inner devotion, as the sons of Korach did, who knew that inner devotion was the key. According to this, we can understand what the Sages meant when they said that Korach asked Moses whether or not a tallit made entirely of techelet had to possess tzitzit. We need to understand what Korach meant by this question. According to what we have said, the explanation is that Korach only saw the outer aspect of things, not the inner aspect. He saw the techelet of the tzitzit from an outside perspective, without contemplating its inner meaning, and therefore he asked such a question. In reality, he should have known that the entire nature of the tzitzit resides in its inner aspect, namely to recall the Creator of the world, as it is written: "You shall look upon them and remember all the commandments of the L-RD" (Numbers 15:39). The techelet resembles the sea, the sea resembles the sky, the sky resembles a sapphire, and a sapphire resembles the Throne of Glory. In other words, the importance of the tzitzit resides in its inner aspect. Since Korach failed to see this, he asked his question and reached such a low point that he was swallowed by the earth. This is because he failed to grow in the ways of Heaven.

How can a person attain the inner aspect of the Torah? It is by studying it. Even the greatest of the generation, if he fails to study Torah, can degenerate to such a point that he will fall to the lowest levels, which is what happened to Korach. Hence he engaged in a dispute that was not for the sake of Heaven (Pirkei Avot 5:17). He was preoccupied with his own honor, not that of his teacher and the Shechinah. Such was not the case with his sons, who yielded before Moses (like descending spiritually in order to ascend to a higher level) and attained knowledge of the Creator and did not die.

# MUSSAR FROM THE PARSHA

## Lurking Behind the “Sake of Heaven”

On this week’s parsha, Parsha Korach, the Midrash states: “The text, ‘The wise among women, each builds her house’ [Proverbs 14:1] applies to the wife of On” (Bamidbar Rabba 18:20). She saved him by saying, “How does this change things for you? If Moses leads, you will be his disciple, and if Korach leads, you will be his disciple!” This is surprising, for Korach had expressed ideological objections against Moses. He did not openly say, “I want to lead.” He was apparently raising an objection for the sake of Heaven. Therefore when On the son of Pelet returned home and was enflamed by the fire of strife, his wife’s reaction was surprising: “How does this change things for you?” What did she mean by this? She was completely ignoring the issue at hand, and was realistically asking, with wisdom and composure: “How does this entire affair concern you?” Her husband’s reaction? “What do you mean, how does it concern me? Was I speaking out of self-interest? Is that how you see me? What hurts me is the fact that Moses did this and that. How can you suspect me of only speaking out of self-interest, to the point of asking how this changes things for me? How could this be?” In reality, therein lay the wisdom of On’s wife. She was a woman who was filled with wisdom, and she heard everything and understood what it all meant. She listened to all the arguments “for the sake of Heaven,” and all her husband’s explanations as to why he had to do something and join Korach in his dispute against Moses. She heard everything to the very end, as only a wise person knows how to hear, and she clearly understood the subtext, meaning what he did not say. She concluded the truth, namely that jealousy and honor-seeking were at the source of this entire dispute. This was no “ideological” protest against Moses, for ideology was but a cover for bad middot, for jealousy and a love of honor.

She therefore dispensed with this cover and put her finger on the one and only issue that was at the source of this dispute: Self-interest. She told her husband, “This dispute is for the sake of personal gain! So what exactly is your position in all this? How much are you supposed to gain by siding with Korach? Regardless of the outcome, you will still be the tail, not the head! So why do it?” The wisdom of women is what builds her home!

– Rabbi Raphael Tikotchinski, Rosh Yeshiva of Yerucham

## A Pearl From the Rav:

### The Earth Defends the Honor of Moses

*It is written, “The earth opened its mouth and swallowed them” (Numbers 16:32). However later on we read, “The L-RD opened the mouth of the donkey” (ibid. 22:28), meaning that this verse attributes the opening of the donkey’s mouth to Hashem. It does not state, “The donkey opened its mouth,” a textual difference that needs to be explained.*

We first note that regarding Moses it is written, “The man Moses was exceedingly humble, more than any person on the face of the earth” (Numbers 12:3). Now Korach attacked Hashem and His chosen one by telling Moses, “Why do you exalt yourselves over the congregation of the L-RD?” (ibid. 16:3). He therefore suspected Moses of being arrogant and wanting to rule over others. By saying this, he was denying all that the Torah had explicitly said about Moses, namely that he was the humblest of all men. Hence “the earth”

– the symbol of humility, since everyone steps upon it, and which demonstrates the futility of man, whose life begins and ends in dust, as it is written: “For dust you are, and unto dust shall you return” (Genesis 3:19) – was worthy of defending the honor of Moses, the greatest of the prophets and the one who was perfect in the trait of humility. This is why the Torah states, “The earth opened its mouth and swallowed them.” In other words, the earth itself demonstrated the power of humility and its greatness by defending Moses, the most humble of all men, and by taking vengeance on Korach, who had denied the humility of Moses.

## From One Who Pursues Honor, Honor Flees

*It is written, “Korach took” (Numbers 16:1).*

Rashi states, “What made Korach decide to quarrel with Moses? He envied the leadership role of Elizaphan the son of Uzziel, whom Moses appointed as leader over the sons of Kohath by G-d’s word.” We may say that in truth, Korach himself, by the very fact that he opposed Moses, proved that he was unworthy of being a leader. In fact how can a holy task be given to someone who, for the sake of honor-seeking, was ready to deny everything and oppose Moses? This was like opposing Hashem, since everything that Moses did was on Hashem’s orders.

In general, whoever gets angry and raises an objection about things relating to an honor that he was denied, his very objection is the reason why he does not deserve that honor. If he claims to be a leader, he no longer becomes worthy of leading, since he has an interest in it. He will not be acting in the best interests of the situation, but in the best interests of himself! As soon as Korach asked Moses some questions, he revealed his own weaknesses. Why, asked Korach, does a tallit made entirely of techelet still require a string of techelet? Does it not become exempt by being of techelet itself? The answer is that a tallit itself cannot comprise a mitzvah, for it is also meant to warm the person who wears it. The tzitzit must remind him of Hashem and the fulfillment of the mitzvot, for the techelet resembles the sea, the sea resembles the sky, etc. However the fact that the tallit is made entirely of techelet has absolutely no influence on him, for he already has a personal interest in it. The result is that he can no longer remember anything other than himself and his own interests. The same applies to a house that is filled with Sifrei Torah: It cannot go without a mezuzah, for a Sefer Torah is destined to serve man, whereas one must not have any personal interest in a mezuzah; it must solely constitute a mitzvah. In fact the end testified to the beginning: Through Ruach HaKodesh, Korach saw that a dynasty would emerge from him, but because of self-interest he did not know how to understand things correctly, and as such he did not stop descending.

– The Steipler

## Never Give Up

*It is written, “Moses sent to summon Dathan and Abiram” (Numbers 16:12).*

Rashi states, “From here we derive that one should not persist in a dispute.”

There is no chazakah [Halachic presumption] in a dispute. It is forbidden to think that if some attempts to reestablish peace have already been tried, and yet failed, nothing else should be done. Instead, we must repeatedly try to reestablish peace. This is why Moses did not tire after having spoken several times, and he once again summoned Dathan and Abiram. – The Mahari of Vorki

## All the Same

*It is written, “You and Aaron, each man with his censer” (Numbers 16:17).*

Even if Aaron possessed the regular censer of the Sanctuary, he still used a new censer now, not the communal censer of the Sanctuary. In fact the Sanctuary contained all the original vessels that had to be sanctified with the anointing oil. Yet afterwards they no longer needed to be anointed, for they were sanctified by the very fact of being used. As the Gemara tells us, “All the vessels that Moses made were sanctified by their anointing. From then on, their employment in the service dedicated them” (Shevuot 15a). Therefore if Aaron had used the censer of the Sanctuary, people would have said that it was for this reason that his incense was accepted, namely that his censer had been sanctified by the anointing oil. Moses therefore commanded Aaron to take a new censer, the same as all the rest, so people would have no excuses.

– Meshech Chochma

## The Distinguishing Sign

*It is written, “If these men die the death of all men, and the destiny of all men is visited upon them, then it is not the L-RD Who has sent me” (Numbers 16:29).*

The Sages found an allusion to visiting the sick in this verse, stating that it is a mitzvah to visit them (Nedarim 39b). We need to understand why the allusion is found here.

As we know, nobody in the world fell ill before Jacob’s time. Finally Jacob came and asked for man to fall ill before his death, in order to repent (see Bava Metzia 87a). Therefore the role of those who visit the sick is, according to the works of Mussar, to encourage them to repent. However the followers of Korach had sinned and made the community sin, a category of sinners for whom no permission is given to repent. Thus in any case, an eventual illness would not have helped them, for they were to die suddenly.

This is what Moses said: “If these men die the death of all men” – if they fall ill before their death and people come to visit them, it is a sign that “it is not the L-RD Who has sent me.” However if they die suddenly, without any prior illness, it is a sign that “these men have provoked the L-RD,” and they have not been permitted to repent.

– Melo HaOmer

## Overview of the Parsha

After the journey of the people in the desert around their Sanctuary is disrupted because of the spies, as described in Parsha Shelach, another disruption takes place when Korach leads a rebellion over the priesthood. It is settled when the rebels are swallowed by the earth and Korach’s followers, after their offering of incense is rejected, are burned to death. People begin complaining after their deaths, and the epidemic that ensues is stopped when Aaron offers incense. As a sign to those who would rebel, the staffs of all the tribal leaders are put on display, but only Aaron’s staff blossoms. Following these events, the priests and Levites are charged with guarding the holy places so that nobody dies in trying to approach them. The priests are allotted various portions that are their due, and the Levites are allotted the tithes of the Children of Israel, a tenth of which they must give to the priests.

## REASONS FOR THE MITZVOT

### They Shall Make Themselves Tzitzit

Sefer HaChinuch explains the reason for the mitzvah of tzitzit. There is nothing better in the world than to constantly wear the seal of one’s master in order to be constantly covered by it, and to have it constantly near the eyes and heart. Hence it is written, “You shall remember all the commandments of the L-RD.” The numerical value of the term tzitzit (600), together with the 8 threads and 5 knots of each fringe, comes to 613, the number of Torah mitzvot. This also contains an allusion to the fact that the body and soul of man both belong to Hashem, for the white of the tzitzit alludes to the body (which comes from the earth), and the techelet (which resembles the sky) alludes to the soul that comes from above. In fact the techelet resembles the sea, the sea resembles the sky, and the sky resembles the Throne of Glory. Hence the Sages have said that we attach a thread of techelet over the white, for the soul is above and the body is below.

The Sages say that an angel appeared to Rabbi Kattina and said to him, “Kattina, Kattina, a covering in summer and a cloak in winter, and what is to happen to the mitzvah of tzitzit?” Rabbi Kattina asked, “Do you punish a person [who fails to perform] a positive mitzvah?” The angel replied, “In a time of wrath, we do” (Menachot 41a). Rabbeinu Yona said, “We are indeed punished in times of wrath for not having desired in our heart the beauty of the mitzvah and its reward” (Sha’arei Teshuvah 3). The Sages have said, “One who does not place tzitzit on his garments, though he has them but does not wear them, is cast aside by Heaven” The Reshith Chochma wrote, “Tzitzit are a segula to attract the Shechinah, so that it dwells among us, as it is written: ‘On the corners of their garments ledorotam [throughout their generations]’ ” (Sha’ar HaKedusha 6). It’s as if it were written *lador itam* (dwell among them), which is why the Sages said that whoever is attentive to the mitzvah of tzitzit will merit welcoming the Shechinah.

## EISHET CHAYIL

### Logic Disappears in a Dispute

The Sages state that the wife of On the son of Pelet saved him by saying, “In any case, you won’t be a leader. Whether it’s Moses or Korach, you’ll remain as you are, so why get involved in a dispute that doesn’t concern you?” We may ask ourselves just what is the great wisdom mentioned in the verse, “The wise among women, each builds her house” (Proverbs 14:1). Actually, this is a very simple idea that almost anyone can understand: A person must not get involved in something that will bring him absolutely nothing.

From here we learn that in a dispute, even over something that appears very simple, we must reach the level of “The wise among women, each builds her house.” A person who can recognize and understand the truth during a dispute is very wise indeed, for in volatile situations the fire of strife burns and destroys everything. If a person has not been burned, and he knows how to think logically and take direct and appropriate measures, he is definitely someone who is wise.

– Rabbi Chaim Shmuelevitz

## IN THE LIGHT OF THE HAFTARAH

### I Will Raise my Hands in Purity

Before taking leave of the Children of Israel, the prophet Samuel raised his ten fingers and declared his honesty: "Here I am. Testify against me before the L-RD and before His anointed. Whose ox have I taken, or whose donkey have I taken, or whom have I robbed? Whom have I oppressed, and from whose hand have I received any bribe to blind my eyes with?" (I Samuel 12:3). The Children of Israel replied with a single voice: "You have not robbed us. You have not oppressed us, nor you have taken anything from anyone's hand" (v.4). He said to them, "The L-RD is your witness, and His anointed one is a witness this day, that you have not found anything in my hand" (v.5). In other words, he was honest and pure of heart.

In Parsha Pekudei, which gives an account of the expenses and revenues of the Sanctuary, we see just how Moses felt responsible for being innocent in the eyes of the people, among whom were the scoffers of the generation, those for whom the Torah's testimonial ("He is the trusted one in all My house" [Numbers 12:7]) was not enough. As the Sages say, "A man must be as above suspicion among his fellows as he must be morally clean before G-d, for it says: 'You shall be innocent before the L-RD and before Israel' [Numbers 32:22]" (Shemot Rabba 51:2). The Midrash asks why Moses gave them an accounting, since Hashem had confidence in him, as it written: "He is the trusted one in all My house." Why did Moses say, "Come, and we shall deal with the Sanctuary and make an account before you"? It was because he heard from scoffers who were speaking behind his back, as it is written: "They looked after Moses" (Exodus 33:8). What were they saying? "Rabbi Chama stated: What they used to say was this: '...Do you expect a man who is in charge of the construction of the Sanctuary not to be rich?' When Moses heard all this, he said: 'I vow, as you live, that as soon as the Sanctuary is completed, I will give you an account of everything.' He said to them: 'Come, and I will give you a complete account.' This is why it says, 'These are the accounts of the Sanctuary'" (Shemot Rabba 51:6). The Shechinah came to reside among the Children of Israel due to the honesty of its leader in the eyes of the people. If the people, even scoffers, had suspected Hashem's chosen one of being dishonest, and if they had less confidence in him, the importance of the Sanctuary would have been lowered in their eyes, and they would not have been worthy for the Shechinah to come and dwell among them.

– Yismach Moshe

## A TRUE STORY

### Your Laws Were Songs for Me

This week's parsha gives us a detailed description of the destructive effects of strife. As we know, what characterized Aaron was that "he loved peace and pursued peace." This, says the Ketav Sofer, means that Aaron also knew that a person sometimes has to pursue peace by confronting those who are damaging the vine of the house of G-d. A man went to see the great gaon Rabbi Moshe Soloveitchik Zatzal with a question: "How can the Sages say that 'Torah scholars increase peace in the world,' since we see that the opposite is true? We often see tremendous disputes among scholars and those who observe Torah." Rabbi Moshe replied, "This is like two people who are attending a concert in which amateur musicians are playing. One of them is a music expert, while the other knows absolutely nothing about the subject. During the concert, one of the musicians begins playing off-key, something that the music expert cannot tolerate. Unable to listen any longer, he flees the music hall, and his friend has no idea what has gotten into him. Likewise Torah scholars are very refined and sharp people, and even the slightest deviation in Halachah distresses them. Hence they cause an uproar when they encounter it, and we hear critiques and words of rebuke from them. Conversely, the majority of people do not sense these deviations in any way, just like a person who knows nothing about music and cannot perceive errors made by the symphony when a musician plays off-key."

– VeHaSh Moshe

## THE DEEDS OF THE GREAT

### The Local Custom

When Rabbi Zeira ascended to the land of Israel, he had himself bled. He then went to buy some meat from a butcher in order to regain his strength. He asked, "What is the price of this measure?" The butcher replied, "Fifty pieces of money, and a blow that you must receive." Rabbi Zeira said, "I will give you sixty, but spare me the blow." The butcher refused, and Rabbi Zeira then offered 70, 80, 90, and even 100 pieces of money, but the butcher still refused! Finally Rabbi Zeira said, "Well then, do according to your custom." Towards evening, Rabbi Zeira went to the house of prayer, and there he said: "Rabbis, what strange customs you have here! A man cannot eat a measure of food without receiving a blow." They replied, "What makes you believe that?" Rabbi Zeira said, "A certain butcher." The butcher was summoned that very night, but the messengers discovered that he was already dead. Rabbi Zeira was asked, "Rabbi, were you so angry that you punished him?" He replied, "I felt no anger towards him, and I submitted to what I thought was a local custom!"

– Adapted from Yerushalmi, Berachot 2:8

Rabbi Eliezer was asked: "How far does the honor of parents extend?" He replied, "To that point that a person should take a money-bag, throw it in his presence into the sea, and not shame him." Rabbi Huna tore up a silk garment in the presence of his son Rava, saying: "I will see whether he flies into a rage or not." However if Rava became enraged, it would mean that Rabbi Huna violated the prohibition, "You shall not put a stumbling block before the blind." Rabbi Huna therefore renounced his honor for him. However by destroying the silk garment, Rabbi Huna violated the prohibition, "You shall not destroy." Rabbi Huna therefore tore up the silk along a seam. In that case, perhaps this explains why his son was not angered by it. Rabbi Huna therefore tore it when his son was already angry.

– Adapted from Kiddushin 32a

## YOUR EYES SHALL BEHOLD YOUR TEACHER

### The Chemdat Shlomo

The gaon Rabbi Shlomo Zalman Lipschitz Zatzal, the author of responsa and Torah commentaries entitled Chemdat Shlomo, was the leading Rav of Warsaw. Rabbi Shlomo sat on the Beit Din along with the gaon Rabbi Yaakov of Lisa (the author of Netivot HaMishpat) and the gaon Rabbi Akiva Eiger. Together they judged difficult cases that required rulings from the great Poskim of the generation. For close to 28 years, Rabbi Shlomo was a very close disciple of Rabbi "Yosef HaTzaddik," the Rav of Posen, the son-in-law of the Noda B'Yehuda.

When the author of Chemdat Shlomo began to give Torah classes, everyone discovered the tremendous holiness that he was infused with. In fact he was overcome with tremendous zeal as he gave lectures. During the frozen days of winter in Poland, his students would sit before him clothed in furs so as to keep warm, for the Beit Midrash was not heated. As for Rabbi Shlomo, who was teaching the class, he wore ordinary summer garments. Nevertheless large beads of sweat could be seen dripping from his forehead, as if he were being assailed by scorching hot winds.

As a Rav, Rabbi Shlomo led his community with tremendous authority, without fearing those who rebelled. For example, a Kohen who had married a divorced woman refused to divorce her, despite the Rav's explicit order. Upon his refusal, the Rav opened the first Mishnah in tractate Kiddushin: "She acquires her freedom by divorce or by her husband's death." He then warned the Kohen: "If you refuse the first solution, your wife will be forced to resort to the second." However since the Kohen continued to refuse, he later died before the Rav.

Rabbi Shlomo was known for his immense devotion towards his community. A terrible cholera epidemic once broke out in Warsaw during the time of Yam Kippur, and on that same night, as everyone gathered in the Beit Midrash to recite Kol Nidre, they were stunned to realize that the Rav had still not arrived at that late hour. After people began looking for him, he was eventually found in the local hospital taking care of the gravely ill, those whose lives were in peril. When the Chemdat Shlomo reached the age of 75, as he was praying Arvit on the night of Nissan 11, 5599, his soul departed and he died the death of the righteous.

– Alei Merurot