

MEOROS HATZADDIKIM

— Lights Of Our Righteous —

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

Kedushas Levi, Parshas Noach (Bereishis 7:1)

Parshas Eikev

CHASSIDUS ON THE PARSHA

לזכר נשמת

ר' זכרי' שמעון הכהן בן יצחק

Bitachon

Rav Meir Simcha Hakohen, the Meshech Chochma

Fear Hashem . . . attach and bind yourself to Him (*Devarim* 10:20).

Our teacher, the *Rambam*, explained that this *mitzvah* refers to attaching oneself to a Torah scholar. Alternatively, the *Ramban* explained that it refers to the attachment of special individuals to Hashem; that through their desire and passion for His Name and all His works and thoughts they become an abode for the *Shechina*-Divine Presence. However, it is not the way of a *mitzvah* to be commanded to those of lofty spiritual stature alone.

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לזכות רפואה שלמה

מלכה בת רחל

משה בן דבורה שירה

ואברהם יהודה בן שרה רבקה

[See also *Ohr Sameach* on *Rambam, Hilchos Talmud Torah* 1:2 "All the *mitzvos* are commanded equally to both those of the lowest stature as well as (those of the loftiest and highest stature such as) Moshe Rabbeinu, since the *pasuk* says, 'You shall all have one single Torah.'"]

Therefore in my opinion, 'Fear Hashem . . . attach and bind yourself to Him (*Devarim* 10:20)' is a *mitzvah* that is commanded to and includes all the people of our nation, each according to their own particular level and stature. . . This *mitzvah* refers to the commandment to have *bitachon* – to trust in Hashem . . .

There are several forms of trust. There is a type of trust that is *musari* – proper and just, such as that of a nation to their king, who concerns himself with providing for all of their needs. Then there is the natural inherent trust within relationships such as between husband and wife, where a wife trusts her husband to care for her needs. And then there is an even stronger form of trust, or *bitachon*, from a son to his father who is concerned for his welfare just as he is concerned over his own. All these forms trust are found in our relationship with Hashem, as the verse states "He is our King, He is our Father," and therefore, "He shall save us," (*Yeshaya* 33:22). . .

Hashem knows our needs and feels what we lack better than any human can, as it's written (*Yeshaya* 63:9): In all of their pains and distress He is pained and distressed – *bekol tzarasam lo tzar*,...

All this is discussed at length by the Chasid (*Rabbeinu Bachaya*, author of *Chovos HaLevavos*) in the Gate of *Bitachon*. This is what our *pasuk* refers to as "*Ubo sidbak* – attach yourself to Him," ... the *mitzvah* of *dveikus*, which is a general inclusive commandment, with different levels required from each individual [according to their ability], but with no difference [as to every person's obligation to fulfill it as appropriate to them]. . .

... The *Chovos HaLevavos* goes on to enumerate ten levels of trust (Section 7, end of the Gate of *Bitachon*) and the highest and loftiest of these is: To abhor this world and its delights and to flee to G-d in thought, soul and body. [One at this level] delights in calling to Him in solitude. In situations where he is in public with

others, he wishes only to please and draw closer to G-d. His happiness in the love of G-d is so great that it overcomes him even more than worldly people love the world...

This is the level of *dveikus* referred to by the *Ramban* ... "*Ubo sidbak* - attach yourself to Him," which comes after the commandment to fear [only] Him, refers to trustful *bitachon*, for this is its truest definition, to fear no one else but Hashem. Thus, no man or enemy is feared, because we realize that there is no other cause than Hashem and we trust in Him alone. (*Meshech Chochma Eikev*)

Gedolim Be'misasm Yoser



**Yahrzeits for the 18th of Av ~ Begins Friday Night
(08-01-2026)**



Rav Moshe Bernstein - Rosh Yeshivas Kaminetz

Rav Moshe Bernstein, Rosh Yeshivas Kamenitz. Born in the town of Turetz, he learned in Mir. He became the son-in-law of Rav Baruch Ber Lebowitz and hired Rav Elya Lopian as *mashgiach* on the recommendation of Rav Moshe Aharon Stern.



Rav Chaim Raphael Avrohom Ibn Asher (5532 / 1772 - 254th Yahrzeit)

From the year תק"ח served as *Rosh yeshiva* in Yifaer Anavim in Jerusalem. He was appointed *Rishon leTzion* on תקל"א but his tenure was cut short when he passed away *Chai Menachem Av* 1772 תקל"ב.



Rav Zekel Wormish - Av Beis Din of Pulda (5539 / 1779 - 247th Yahrzeit)



Rav Shlomo Chanoch Rabinowitz - Sifsei Kohen - Birkas Shlomo, Admor M'Radomsk (5702 / 1942 - 84th Yahrzeit)

Rav Shlomo Chanoch HaKohen of Radomsk ben Rav Yechezkel, a great-grandson of the Tiferes Shlomo, murdered in Warsaw, (5702/1942).



Rav Tzvi Aryeh Twersky of Zlatipoli-Tchortkov (5728 / 1968 - 58th Yahrzeit)

**Yahrzeits for the 19th of Av ~ Begins Saturday Night
(08-02-2026)**



Rav Yaakov Kuli - Yalkut Me'am Loez (5492 / 1732 - 294th Yahrzeit)

Rav Yaakov Kuli was born in Eretz Yisrael in 5449/1689 or 5450/1690. His father, Rav Meir, was a scion of an honored family that had come from either France or Germany. Rav Yaakov edited various important *seforim*. While working on his grandfather's writings, Rav Yaakov formed a close relationship with the Rav of Constantinople, Rav Yehuda Rosanes, *mechaber* of *Mishneh LaMelech* on the *Rambam*. He appointed Rav Yaakov as *Dayan*. Rav Yaakov was *niftar* on the nineteenth of *Menachem Av* 5492/1732.



Rav Aryeh Leib Balchover of Zaslev - Shem Aryeh (5611 / 1851 - 175th Yahrzeit)



Rav Naftali ben Rav Yehuda of Nemerov (5620 / 1860 - 166th Yahrzeit)

Rav Naftali ben Rav Yehuda of Nemerov, one of the closest *talmidim* of Rav Nachman of Breslov and one of the two witnesses to the promise about reciting *Tikun HaKlali* at Rav Nachman's *kever*, (5620/1860).



Rav Aharon Menachem Mendel Eichenstein of Alesk (5683 / 1923 - 103rd Yahrzeit)



Rav Menachem Nochum Freidman of Charnowitz - Tiferes Menachem (5696 / 1936 - 90th Yahrzeit)



Rav Shimon Sholom Kalish - Mashmia Sholom (5714 / 1954 - 72nd Yahrzeit)

Rav Shimon Sholom ben Rav Menachem Kalisch of Amshinov, the Amshinover Rebbe (1863-1954). Born to Rav Menachem of Amshinov, he was a grandson of Rav Yitzchok of Vorka, founder of the Vorka-Amshinov dynasty. During his teens, Rav Shimon was sent to learn with his uncle, Rav Yeshaya of Peshis'cha. During the war, the Rebbe escaped to Kobe, Japan, along with a group of *talmidim* of Yeshivas Chachmei Lublin, and the entire Mir Yeshiva. After the war, he spent eight years in America. He passed away while planning his immigration to Eretz Yisrael, a goal he never accomplished.

**Yahrzeits for the 20th of Av ~ Begins Sunday Night
(08-03-2026)**



Rav Aharon Freidman/Frishman - Tzaddik Nistar of Ohel (5576 / 1816 - 210th Yahrzeit)



Rav Moshe Yaakov Dembitzer - Rosh Beis Din of Krakow, Meimei Ha'daas (5623 / 1863 - 163rd Yahrzeit)



Rav Eliezer Brandwein of Azipolia (5626 / 1866 - 160th Yahrzeit)

Rav Eliezer was born in Poland. He was a Chassidic leader, son of the Tzaddik Rav Yehuda Tzvi of Stretin (who was the foremost student of the famous Chassidic Rebbe, Rav Uri of Strelisk). Like his father, Rav Eliezer davened and sang with tremendous joy. He showed a great deal of love toward all Jews, never displayed anger, and distributed great amounts of money to *tzedoka*. He was known as a man of miracles and wonders.



Rav Yehuda Zecharia Azulai - (5630 / 1870 - 156th Yahrzeit)

Rav Yehuda Zerachya Azulai, a great-grandson of the Chida, (5630/1870).



Rav Pinchos Adler - Pnei Chesed, Av Beis Din of Radonka (5692 / 1932 - 94th Yahrzeit)



Rav Levi Yitzchak Schneerson - of Yekatrinoslav (5705 / 1945 - 81st Yahrzeit)

Rav Levi Yitzchak Schneerson was born on the 18th of *Nissan*, 1878. His father was Rav Baruch Schneur and his mother was Rebbetzin Zelda Rachel Schneerson. He was a *gaon* in *niglah* and *nistar* and received *semicha* from the leading *gedolim* of his time, Rav Chaim Soloveitchik of Brisk and Rav Eliyahu Chaim Meizel of Lodz. After almost a decade in Nikolayev, at age 31, Rav Levi Yitzchak was called upon to serve as rav of the Ukrainian city of Yekatrinoslav (known today as Dnepropetrovsk). He served in his capacity as chief rabbi of the community for 32 years, until 1939. On the 20th of Av, Rabbi Levi Yitzchak's condition turned critical. That evening, he returned his pure soul to its Maker.



Rav Meir Rabinowitz (5766 / 2006 - 20th Yahrzeit)

Rav Meir Rabinowitz (1916-2006). The son of the *Skolya Rebbe*, Rav Dovid Yitzchak Eisik Rabinowitz, Reb Meir was born in Vienna during World War I. He spent three months in forced labor, and escaped with the help of Skolya Chassidim. Arriving in Manhattan's Lower East Side, he and his brother opened a *Skolya Beis Midrash*.



Dr. Rav Jacob Immanuel Schochet (5773 / 2013 - 13th Yahrzeit)

Rabbi Jacob-Immanuel Schochet [28 Av 5695 - 20 Av 5773] was a renowned authority on Jewish philosophy and mysticism. He wrote and lectured extensively on the history and philosophy of Chassidism and topical themes of Jewish thought and ethics, with over 35 books disseminated in countless countries and translated into numerous languages. Swiss born, he became rabbi of Cong. Beth Joseph, and professor of Philosophy at Humber College, in Toronto, Canada.

**Yahrzeits for the 21st of Av ~ Begins Monday Night
(08-04-2026)**



Rabbeinu Mordechai - The Mordechai (5070 / 1310 - 716th Yahrzeit)



Rav Meir Hagodol of Premishlan (5533 / 1773 - 253rd Yahrzeit)

Rav Meir was born in 5471/1711 to Rav Yaakov of Premishlan, known as "Yaakov *Ish Tom*". Rav Yaakov traced his yichus to Rav Yaakov of Korbil, the Rishon who wrote *She'eilos U'Teshuvos Min HaShomayim*. Rav Meir's son was Rav Aharon Leib, who was the father of the well-known Rav Meir'l Premishlaner. Rav Meir's other sons were Rav Dovid of Kalisch and Rav Pesach Chassid.



Rav Alexander Sender Eichenstein of Komarna - Zichron Devarim (5578 / 1818 - 208th Yahrzeit)

Son of Rav Yitzchok Issac of Safrin. He served as the Rav of Zidatshuv and Zhorbono and after תקע"ב in Komarno. The *Chozeh* testified that he was counted among the 36 hidden *tzadikim* the *lamed vavniks*. He passed away on 21 Av תקע"ח.



Rav Tzvi of Lublin (5591 / 1831 - 195th Yahrzeit)



Rav Dovid Hager of Zablitov - Zablitov Rebbe, Tzemach Dovid (5608 / 1848 - 178th Yahrzeit)

Rabbi Dovid of Zablitov was the son of Rebbe Menachem Mendel of Kosov and the son-in-law of Rabbi Moshe Leib of Sassov. He became a rebbe in his own right at the young age of 29. He was held in great respect for his wisdom, even by the other rebbes of his generation.



Rav Chaim Soloveitchik - Brisker (5678 / 1918 - 108th Yahrzeit)

Rav Chaim Soloveitchik of Volozhin and Brisk (1853-1918). Son of the Beis Halevi, Rav Yosef Dov Soloveitchik. Rav Chaim took the post of *Rosh Mesivta Volozhin* in 1880. In 1892, following the closing of the *Volozhin yeshivah*, Rav Chaim moved to Brisk where he succeeded his father as the community Rav. Rav Chaim Soloveitchik, also known as Reb Chaim Brisker, is credited as the founder of the popular Brisker *derech* an approach to Talmudic study.



Rav Aharon Rokeach - Belzer Rebbe (5717 / 1957 - 69th Yahrzeit)

Rav Aharon Rokeach, fourth generation *Belzer Rebbe* (1880-1957). He escaped the Nazis and made *aliyah* in 1944, establishing his court in Tel Aviv. The current *Belzer Rebbe* is his nephew.

**Yahrzeits for the 22nd of Av ~ Begins Tuesday Night
(08-05-2026)**



Rav Moshe Kazis

Born around 5310/1550 in Mantuba. Rav Moshe was a *talmid* of Rav Menachem Azariah, the *Rama of Fano*.



Rav Mordechai Ashkenazi - Ha'Mordechai (5058 / 1298 - 728th Yahrzeit)

Rav Mordechai ben Rav Hillel, "*the Mordechai*", killed during the Rindfleisch pogroms, (5058/1298).



Rav Raphael Meyuchas of Yerushalayim - Rishon LeTzion (5531 / 1771 - 255th Yahrzeit)

Born to Rav Shmuel and Rachel in Jerusalem. In 1753) תקל"ג he was appointed as *Rosh Yeshivah* of Bais Yaakov Fererra and later in 1756) תקט"ז he was appointed as Rishon LeTzion. He passed away 22 Av 1771) כ"ב אב תקל"א and was eulogized with a *hesped* by the *Chida*.



Rav Eliyahu HaKohen Dushnitzer - Mashgiach Lomza Yeshiva Petach Tikva, Nachlas Eliyohu (5709 / 1949 - 77th Yahrzeit)

Rav Eliyohu Dushnitzer, *mashgiach* of Lomza Yeshiva, Petach Tikva. The Chazon Ish is reported to have said that he was one of the thirty-six "hidden Tzaddikim". He was a talmid of the Chofetz Chaim and one of those chosen to get a *dibbuk* out of a woman, in the well-known story told over by Rav Elchonon Wasserman, (5709/1949).

Yahrzeits for the 23rd of Av ~ Begins Wednesday Night (08-06-2026)



Rav Binyomin Aharon Solnick Ashkenazi of Podheitz - Mas'as Binyomin (5380 / 1620 - 406th Yahrzeit)

Rav Binyomin Aharon Solnik, son of Rav Avrohom, was a *talmid* of the *Rema* and of the *Maharshal*, and one of the leading *Talmidei Chachomim* in Cracow. After the *Rema's petira*, Rav Binyomin Aharon moved to Silesia and later to Podheitz. Rav Binyomin Aharon was *niftar* on the twenty-third of *Menachem Av* 5370/1610.



Rav Yisroel Charif of Lvov (5390 / 1630 - 396th Yahrzeit)



Rav Tzvi Hirsch Horowitz (5593 / 1833 - 193rd Yahrzeit)

Son of Rav Yaakov Yitzchok Horowitz, the *Chozeh of Lublin*. He passed away on 23 Av תקצ"ג and was laid to rest in Rimanov.



Rav Moshe Yechiel Michel Paket (5642 / 1882 - 144th Yahrzeit)



Rav Dovid Sutton Dabbah - Rav & Av Beis Din of Beunos Aires, Yaaleh Hadas (5709 / 1949 - 77th Yahrzeit)

Rav Dovid Sutton Dabbah (1885-1949). Born and raised in Aleppo, Syria, he married in 1910, and was asked to serve as the Rav of Killis, Turkey, near the Syrian border. He remarried in 1918, and left for Yerushalayim in 1924, as daily life for Jews in Syria became quite difficult. Settling in the Bucharim neighborhood, he studied at Yeshiva Porat Yosef. Several years later, he traveled to Argentina, hoping to raise funds for the Jews of Yerushalayim. Shortly after his arrival, the leader of the Syrian community in Argentina, Rav Shaul Sutton, was *niftar*, and Rav Dovid was asked to succeed him. He became Rav and Av Bais Din of Buenos Aires.



Rav Yaakov Yisroel Kanievsky - The Steipler, Kehilos Yaakov (5745 / 1985 - 41st Yahrzeit)

Rav Yaakov Yisrael Kanievsky, the *Steipler Gaon*, author of *Kehillas Yaakov* (1899-1985). The *Steipler* was appointed *rosh yeshiva* of the Novarodok Yeshiva in Pinsk. In 1934, he relocated to Bnei Brak in the British Mandate of Palestine, where his brother-in-law, the *Chazon Ish*, had already been living for a year and a half. For many years, he was head of two yeshivos there. Though known as a *gaon* and *tzaddik*, the *Steipler* shunned publicity and lived in humble surroundings, teaching, writing and devoting himself to Torah and good deeds. Over 150,000 people attended the *Steipler's levaya* in 1985. His son, Rav Chaim Kanievsky, is from the *gedolei Torah* in the world today. matzav.com



Rav Shimon Goldstein (5765 / 2005 - 21st Yahrzeit)

Rav Shimon Goldstein (1942-2005). Born in Williamsburg to Reb Dovid and Rochel Goldstein, he learned in Yeshiva Torah Vodaas, and was orphaned of both his parents at a young age. After his marriage, Rav Shimon continued learning in the Yeshivas Chaim Berlin and joined the staff as a rebbi three years later. Rav Shimon never left the *koslei bais medrash* for any other employment until the day of his *petirah*, a beloved eighth grade rebbi for decades.

**Yahrzeits for the 24th of Av ~ Begins Thursday Night
(08-07-2026)**



Rav Yehudah Leib Charif (5424 / 1664 - 362nd Yahrzeit)

Son of Rav Yehoshua Heschel Charif author *Meginei Shlomo*.



Rav Aharon of Terbeli - (5501 / 1741 - 285th Yahrzeit)

A descendant of Rav Mordechai Yafeh Baal HaLevushim, Rav Aharon Meterbuli married the daughter of Rav Yitzchok Av Beis Din Stanuv and he authored three *seforim*: *Shem Aharon* on *Shas*, *Maklo Shel Aharon* on the *parshah* and *Machneh Aron* on *Mesechta Shekalim*.



Rav Noson Neta Eibishitz (5549 / 1789 - 237th Yahrzeit)

The third child of Rav Yehonasan Eibschitz. He married the daughter of Rav Yehudah Leib Ulma of Prague and lived there for some time afterwards moving on with his father to Altuna. He inherited his father's wisdom and genius and on his *matzeiva* it was remembered and inscribed.



Rav Moshe Wohl of Mád (5559 / 1799 - 227th Yahrzeit)



Rav Efraim Zalman Margolius - Matte Efraim (5588 / 1828 - 198th Yahrzeit)

He became a *talmid* of his uncle, Rav Alexander, and of the *Mekubol*, Rav Yitzchok HaKohen ben Rav Yoel, the Rav of Koretz and later of Ostrog. Rav Efraim also studied under Rav Yechezkel Landau, the famed *mechaber* of the *Noda BeYehuda*. He studied Torah all his life and chose Brody as his hometown among her great scholars and sages. He opened his own *Bais Medrash* in his home and paskened and wrote responsa. He was counted among the famed *Chachomim* of the *Kloiz* in Brody and studied Kabbola in the *shteibel* with other *Mekubolim*, next to the *kloiz*. He passed away on 24 Av תקפח.



Rav Avrohom Ulman of Lackenbach - Bais Avrohom (5609 / 1849 - 177th Yahrzeit)

He succeeded his father as *Av Beis Din* Lackenbach and he was the author of *Bais Avrohom*. Lackenbach was one of the famous seven Jewish communities, the *sheva kehillos*, in Burgenland, Hungary (modern day Austria). His son Rav Dovid Ulman succeeded him as *Av Beis Din* of Lackenbach after his passing.



Rav Yaakov Yosef Rubin of Glogov - Glogover (5633 / 1873 - 153rd Yahrzeit)

A scion of the Ropshitzer dynasty, and a descendant of Rav Asher Yeshaya Rubin of Ropshitz he served *Av Beis Din* Glogov, succeeding his father who was founder of the Glogover dynasty. He passed away on the 24 of Av תרל"ג.



Rav Dovid Ortinberg of Berditchev - Tehilla L'Dovid (5670 / 1910 - 116th Yahrzeit)

Rav Dovid Ortinberg was the son of Rav Yisrael Tzvi, a descendant of Rav Zev Wolf of Zhitomir, the *Ohr HaMeir*, and of the inner group of Chassidim of the Saraf of Strelisk. After the *petira* of the *Strelisker Rebbe*, Rav Yisrael Tzvi traveled to the court of the *Ruzhiner Rebbe*. His son, Rav Dudia, as he was called, was a devoted Chassid of the Ruzhiner and later of his children. Shortly after his marriage, he was asked by the *kehilla* of Berditchev to serve as *Dayan* in their city. *Niftar* on the twenty-fourth of Av 5670/1910, he was buried in Berditchev.



Rav Sholom Halperin of Vasloi - Vasloier Rebbe, 87 - 1939 / 5699) תואסל'י th Yahrzeit)

Born in Sadigura in תר"ח the *heilige* Rizhnizer named him after Rav Sholom of Probitsh the son of Rav Avraham haMalach. He married Chanah Sarah daughter of Rav Yitzchok of Bohush.



Rav Yosef Rosenbaum - Kalischer Rebbe (5779 / 2019 - 7th Yahrzeit)

The rebbe was a son of the Streznitzer Rebbe and Rebbetzin Chaya Esther Rosenbaum. The rebbe was a *talmid* of Yeshiva Torah Vodaas, where he learned under and was greatly impacted by the illustrious rabbeim of the yeshiva. The rebbe was known for his lengthy and heartfelt tefillos and his warm and welcoming nature.

Biographies of the Tzaddikim



Rav Moshe Bernstein Rosh Yeshivas Kaminetz (Av 18,)

Rav Moshe Bernstein, Rosh Yeshivas Kamenitz. Born in the town of Turetz, he learned in Mir. He became the son-in-law of Rav Baruch Ber Lebowitz and hired Rav Elya Lopian as *mashgiach* on the recommendation of Rav Moshe Aharon Stern.



Rav Chaim Raphael Avrohom Ibn Asher (Av 18, 5532 / 1772 - 254th Yahrzeit)

From the year תק"ח served as *Rosh yeshiva* in Yifaer Anavim in Jerusalem

He served as a *Shadar* to Kushta (Constantinople) where he published Rav Chaim Vital's *Shaarei Kedushah*

He is one of the signatory on the letter of *hiskashrus* between the *mekubalim* to form a bond and society

He was appointed *Rishon leTzion* on תקל"א but his tenure was cut short when he passed away *Chai Menachem* Av 1772 תקל"ב



Rav Shlomo Chanoch Rabinowitz Sifsei Kohen - Birkas Shlomo, Admor M'Radomsk (Av 18, 5702 / 1942 - 84th Yahrzeit)

Rav Shlomo Chanoch HaKohen of Radomsk ben Rav Yechezkel, a great-grandson of the

Tiferes Shlomo, murdered in Warsaw, (5702/1942).



Rav Tzvi Aryeh Twersky (Av 18, 5728 / 1968 - 58th Yahrzeit)

Rav Tzvi Aryeh Twersky, born in 5550/1890, was the son of Rav Mordechai Yosef of Zlatipoli. In 5673/1913, he married the daughter of Rav Yisrael of Tchortkov and settled near his father-in-law.

With the advent of World War I, Rav Hershel, as he was fondly called, fled with his father-in-law to Vienna, along with many other *Rebbes* of the Ruzhin dynasties.

Following the *petira* of his father on the twenty-sixth of *Iyar* 5689/1929, Rav Hershel was appointed *Rebbe*. He reluctantly accepted but remained in Vienna with his brothers-in-law, Rav Nachum Mordechai and Rav Dov Ber.

When the Nazis took over Austria, Rav Hershel was sent to the Dachau concentration camp together with his nephew, Rav Shlomo Friedman, son of Rav Mordechai Nachum. Following many miracles, they were both freed and able to make their way to *Eretz Yisrael*, settling in Tel Aviv.

Following the *petira* of his nephew, Rav Shlomo, in *Cheshvan* 5619/1958, Rav Hershel was named *Rebbe* of the Tchortkover *Chassidim* as well.

He wrote the *seforim* *HaTov V'Hatachlis* and *Emuna V'Daas on Hashkafa*.

Rav Hershel was *niftar* on the eighteenth of *Menachem Av* 5628/1968 at the age of seventy-eight and buried on *Har HaZeisim*.

The Zlatipoli-Tchortkov dynasty is being perpetuated by his only grandson, Rav Chaim Michael Biberfeld, *shlita*, in London.

Zechuso yagen aleinu.



Rav Yaakov Kuli Yalkut Me'am Loez (Av 19, 5492 / 1732 - 294th Yahrzeit)

Rav Yaakov Kuli was born in *Eretz Yisrael* in 5449/1689 or 5450/1690. His father, Rav Meir, was a scion of an honored family that had come from either France or Germany. Rav Makir was the son-in-law of Rav Moshe ibn Chaviv, the *mechaber* of *Get Pashut*.

At this time, the Turkish regime was very cruel to the Jewish *yishuv* in Yerushalayim, and Rav Yaakov and his family moved to Tzefas. In Tzefas their fate was not much better, and in 5474/1714, they relocated to Constantinople.

Rav Yaakov edited various important *seforim*. The first fruit of his literary activity was the publication of the writings of his grandfather. Rav Moshe ibn Chaviv (the *Maharam Chaviv*) was *niftar* in 5456/1696, when Rav Yaakov was still a young boy, but the influence he had on his young grandson was immense.

While working on his grandfather's writings, Rav Yaakov formed a close relationship with the Rav of Constantinople, Rav Yehuda Rosanes, *mechaber* of *Mishneh LaMelech* on the *Rambam*. He appointed Rav Yaakov as *Dayan*.

In 5487/1727, Rav Yaakov published his grandfather's work *Shammus Ba'Aretz*, a three-volume work on a few *Masechtos*: *Yom Teru'a* on *Masechtes Rosh Hashana*, *Tosefes Yom HaKippurim* on *Yoma*, and *Kappos Temorim* on *Sukka*.

In that same year Rav Yehuda Rosanes was *niftar* and Rav Yaakov was entrusted with the job of preparing his manuscripts for print. Even for a *Talmid Chochom* of his caliber, it meant a task of several years.

The next year, 5488/1728, Rav Yaakov edited the *sefer Parashas Derochim*. Three years later, he finally published his grandfather's *Mishneh LaMelech*, one of the most famous commentaries on the *Rambam's Mishneh Torah*, enriched with numerous notations of his own. To both these works Rav Yaakov wrote a preface.

Rav Yaakov also edited his grandfather's *Ezras Noshim*, at the beginning of which there are two responsa of his own.

The most important work of Rav Yaakov and the one for which he is best known is his commentary on the *Torah* and *Nach* entitled *Me'am Lo'ez*. This work is a very elaborate, encyclopedic commentary in Ladino, dealing with all aspects of Jewish life, with material taken from the *Gemora*, the *Medrash* and early Rabbinic literature.

Rav Yaakov also wrote a halachic *sefer* called *Simonim L'Oraisa*, which remained in manuscript.

Rav Yaakov was *niftar* on the nineteenth of *Menachem Av* 5492/1732.

Zecher tzaddik livrachah.

www.hamodia.com/features/day-history-19-avaugust-15/



Rav Naftali ben Rav Yehuda (Av 19, 5620 / 1860 - 166th Yahrzeit)

Rav Naftoli ben Rav Yehuda of Nemerov, one of the closest *talmidim* of Rav Nachman of Breslov and one of the two witnesses to the promise about reciting *Tikun HaKlali* at Rav Nachman's *kever*, (5620/1860).



Rav Shimon Sholom Kalish Mashmia Sholom (Av 19, 5714 / 1954 - 72nd Yahrzeit)



Rav Shimon Sholom ben Rav Menachem Kalisch of Amshinov, the Amshinover *Rebbe* (1863-1954). Born to Rav Menachem of Amshinov, he was a grandson of Rav Yitzchok of Vorka, founder of the Vorka-Amshinov dynasty. During his teens, Rav Shimon was sent to learn with his uncle, Rav Yeshaya of Peshis'cha. His uncle was so impressed with him that he took him as a son-in-law. In 1918, Rav Menachem of Amshinov passed away, and his older son, Rav Yosef, took his place as *Rebbe*. Rav Shimon was sent to Otvotzk, a suburb of Warsaw. He also became a member of the *Mo'etzes Gedolei HaTorah*. In 1933, he spent a full year in *Eretz Yisrael* with his son, Rav Yerachmiel Yehuda Meir. Although he wished to stay, his obligations forced him to move back to Europe. During the war, the Rebbe escaped to Kobe, Japan, along with a group of *talmidim* of *Yeshivas Chachmei Lublin*, and the entire *Mir Yeshiva*. After the war, he spent eight years in America. He passed away while planning his immigration to *Eretz Yisrael*, a goal he never accomplished. He authored the *sefer*, *Mashmia Sholom*. His son, Rav Meir, became the Amshinover *Rebbe* in Bayit Vegan and was *niftar* in 1976, (5714/1954)



Rav Eliezer Brandwein (Av 20, 5626 / 1866 - 160th Yahrzeit)

Rav Eliezer was born in Poland. He was a Chassidic leader, son of the Tzaddik Rav

Yehuda Tzvi of Stretin (who was the foremost student of the famous Chassidic Rebbe, Rav Uri of Strelisk).

Rav Yehuda Tzvi of Stretin had four righteous sons, who he said were the incarnations of Dovid HaMelech's warriors. He said about his son Eliezer, that he performed his spiritual work with a great degree of concealment and modesty that even fooled the *Soton*.

Like his father, Rav Eliezer davened and sang with tremendous joy. He showed a great deal of love toward all Jews, never displayed anger, and distributed great amounts of money to *tzedoka*. He was known as a man of miracles and wonders.

Rav Eliezer left behind two sons, Rav Nachum of Burstein and Rav Uri of Stanislav.

<https://dailyzohar.com/>



Rav Yehuda Zecharia Azulai (Av 20, 5630 / 1870 - 156th Yahrzeit)

Rav Yehuda Zerachya Azulai, a great-grandson of the Chida, (5630/1870).



Rav Levi Yitzchak Schneerson of Yekatrinoslav (Av 20, 5705 / 1945 - 81st Yahrzeit)



(שלחן ערוך אורח חיים ע"ב, י"ג, ע"ג)



Rav Levi Yitzchak Schneerson was born on the 18th of *Nissan*, 1878 in the town of Podobranka (near Gomel). His father was Rav Baruch Schneur and his mother was

Rebbetzin Zelda Rachel Schneerson. Rav Levi Yitzchak was the *bechor*, eldest of four children: he had 2 brothers, Shmuel and Shalom Shlomo, and 1 sister, Rada Sima. His father, Rav Baruch Schneur, was a great-grandson of the third Lubavitcher Rebbe, the *Tzemach Tzedek*. He was a *gaon* in *niglah* and *nistar* and received *semicha* from the leading *gedolim* of his time, Rav Chaim Soloveitchik of Brisk and Rav Eliyahu Chaim Meizel of Lodz.

With Rav Shalom DovBer Schneerson, the fifth Lubavitcher Rebbe, serving as *shadchan* and matchmaker, on the 11th of *Sivan*, in Nikolayev at the age of 22, Rav Levi Yitzchak, married Rebbetzin Chana Yanovsky, daughter of Rav Meir Shlomo Yanovsky, the Rav of Nikolayev and a chassid of the fourth Lubavitcher Rebbe, the Rebbe Maharash.

Rav Levi Yitzchak and Rebbetzin Chana had 3 sons: Menachem Mendel, DovBer and Yisrael Aryeh Leib. The eldest, or *bechor* was Rav Menachem Mendel, born on the 11th of *Nissan* 1902, who would one day grow up to become the seventh Lubavitcher Rebbe.

After almost a decade in Nikolayev, at age 31, Rav Levi Yitzchak was called upon to serve as *rav* of the Ukrainian city of Yekatrinoslav (known today as Dnepropetrovsk). He served in his capacity as chief rabbi of the community for 32 years, until 1939.

On 9 *Nissan* 5699 (March 28, 1939), at three o'clock in the morning, four agents of the NKVD arrived at the Schneerson home on 13 Barikadna Street.

Stationing guards at all doors, they searched the house like beasts. Confiscating thousands of folios of Rabbi Levi Yitzchak's written works on Kabbalah, halachah, and rabbinic correspondence. They confiscated his rabbinic ordination certificates and destroyed his *seforim*.

After they had ended their search, Rav Levi Yitzchak was arrested on trumped up charges by the inhuman Soviets for his activities on behalf of Judaism in the Soviet Union. After over a year of torture and interrogations in Stalin's notorious prisons, by those animals Rav Levi Yitzchak was tried in Moscow and sentenced to five years exile in Central Asia. After a year of stravation, suffering and privation, immediately after *Pesach*, after much effort and bribes, Rav Levi Yitzchak and Rebbetzin Chana left Chi'ili and arrived in Alma Ata.

On the 20th of Av, Rabbi Levi Yitzchak's condition turned critical. He was no longer able to speak, but he still continued to murmur words of Torah & *Tehilim*. That evening, he returned his pure soul to its Maker.

When she escaped Russia in 1947, Rebbetzin Chana managed to smuggle out the manuscripts that Rabbi Levi Yitzchak had written during his years of exile. Rav Levi Yitzchak's son, the seventh Rebbe published his father's manuscripts in a five-volume set under the title *Likutei Levi Yitzchak*.



Rav Meir Rabinowitz (Av 20, 5766 / 2006 - 20th Yahrzeit)

Rav Meir Rabinowitz (1916-2006). The son of the *Skolya Rebbe*, Rav Dovid Yitzchak Eisik Rabinowitz, Reb Meir was born in Vienna during World War I. He spent three months in forced labor, and escaped with the help of Skolya Chassidim. Arriving in Manhattan's Lower East Side, he and his brother opened a *Skolya Beis Midrash*. He, his wife and daughter followed his father to Williamsburg, then to Boro Park. When the Rebbe was *niftar* in 1979, Reb Meir refused to take over and appointed his son-in-law, Rav Raphael Goldstein. Being entirely *mevatel* himself, he served his son-in-law with the same *kavod* he had shown his father.



Dr. Rav Jacob Immanuel Schochet (Av 20, 5773 / 2013 - 13th Yahrzeit)



Rabbi Jacob-Immanuel Schochet [28 Av 5695 - 20 Av 5773] was a renowned authority on Jewish philosophy and mysticism. He wrote and lectured extensively on the history and philosophy of Chassidism and topical themes of Jewish thought and ethics, with over 35 books disseminated in countless countries and translated into numerous languages. Swiss

born, he became rabbi of Cong. Beth Joseph, and professor of Philosophy at Humber College, in Toronto, Canada.

<http://www.ascentofsafed.com/cgi-bin/ascent.cgi?Name=rebbeBios>



Rav Meir Hagodol (Av 21, 5533 / 1773 - 253rd Yahrzeit)

Rav Meir was born in 5471/1711 to Rav Yaakov of Premishlan, known as “Yaakov *Ish Tom*”. Rav Yaakov traced his *yichus* to Rav Yaakov of Korbil, the *Rishon* who wrote *She’eilos U’Teshuvos Min HaShomayim*. Rav Meir’s son was Rav Aharon Leib, who was the father of the well-known Rav Meir’l Premishlaner. Rav Meir’s other sons were Rav Dovid of Kalisch and Rav Pesach *Chassid*.

In his younger years, Rav Meir supported himself by selling goods for various vendors. Even among the local gentiles he gained a reputation as “Meir the trustworthy”, for his fair business practices and *ehrllichkeit*.

After a while, Rav Meir gave up working so he would be free to sit and learn in the *Bais Medrash* all day. He suffered debilitating poverty but stood steadfast in his decision to devote himself entirely to the service of Hashem.

One day a merchant showed up in town with a honeycomb, insisting that he would only sell it to “Meir the trustworthy” and no one else. In no hurry to conclude his *shiurim*, Rav Meir made the merchant wait until the end of the day. Later that night, after returning from the *Bais Medrash*, Rav Meir paid a high price for the honeycomb (his *ehrllichkeit* would not let him buy it for cheaper), even though he was forced to borrow money to do so.

Taking it apart, the *Rebbetzin* discovered that there was barely any honey in the honeycomb; but then, inspecting it more closely, she found that it concealed a huge sum of money. Rav Meir refused to derive benefit from his *metzia* without further investigation. In the end, after satisfying himself that this was indeed *yad Hashem*, he kept the money.

When his grandson, Rav Meir'l of Premishlan, told this story, he added, "Great *malochim* put the money there, because of his strong *middas habitochon*."

According to a *mesora*, Rav Meir *HaGodol* wrote a *sefer* called *Ohr Toraso shel Rav Meir*, but the *sefer* was burned.

Zechuso yagen aleinu.

www.hamodia.com/features/day-history-22-avaugust-18/



Rav Alexander Sender Eichenstein Zichron Devarim (Av 21, 5578 / 1818 - 208th Yahrzeit)

Son of Rav Yitzchok Issac of Safrin.

His brothers were the famed Rav Hirsh and Rav Yissachor Dov both of Zidatshuv and Rav Moshe of Samvur.

His wife Channa was the granddaughter of Rav Yaakov Kopel Likover an ancestor of the *Chozeh of Lublin* as well and the *Chozeh* was both his uncle and his primary rebbe and mentor.

He also studied Chassidus under Rav Wolf of Zhbarazh and his brother Rav Tzvi Hirsh of Zidatshuv.

He also served as the Rav of Zidatshuv and Zhorbono and after תקע"ב in Komarno

The *Chozeh* testified that he was counted among the 36 hidden *tzadikim* the *lamed vavniks*.

He passed away on 21 Av תקע"ח

After his passing he came to his brother Rav Tzvi Hirsh of Zidatshuv in a dream and revealed to him that his passing was like one of the ten martyrs of the *asara harugei*

malchus with great and awesome self sacrifice and *yichudim*. (*Zichron Devarim*)



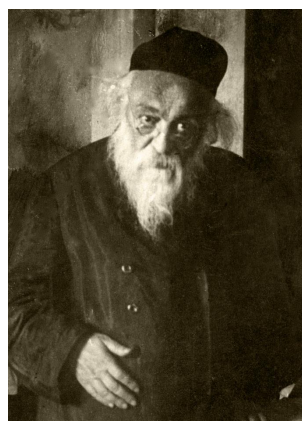
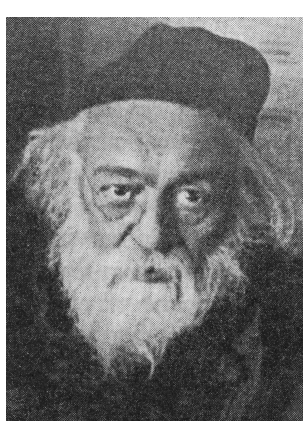
Rav Dovid Hager Zablitov Rebbe, Tzemach Dovid (Av 21, 5608 / 1848 - 178th Yahrzeit)

Rabbi Dovid of Zablitov was the son of Rebbe Menachem Mendel of Kosov and the son-in-law of Rabbi Moshe Leib of Sassov. He became a rebbe in his own right at the young age of 29. He was held in great respect for his wisdom, even by the other rebbes of his generation.

<http://www.ascentofsafed.com/cgi-bin/ascent.cgi?Name=rebbeBios>



Rav Chaim Soloveitchik Brisker (Av 21, 5678 / 1918 - 108th Yahrzeit)



Rav Chaim Soloveitchik of Volozhin and Brisk (1853-1918). Son of the Beis Halevi, Rav Yosef Dov Soloveitchik, Rav Chaim was born in Volozhin, but moved with his family to Slutzk while still quite young, when his father became Rav of the city. When Rav Chaim was 20, he married Lifsha, the daughter of Rav Raphael Shapira, the son-in-law of the Netziv. Since Rav Raphael was a rosh mesivta in Volozhin, Rav Chaim moved there. When Rav Raphael moved away, Rav Chaim took the post of rosh mesivta Volozhin in 1880. In 1892, following the closing of the Volozhin yeshivah, Rav Chaim moved to Brisk where he succeeded his father as the community Rav. Rav Chaim is buried next to the Netziv in the Jewish cemetery in Warsaw. His oldest son was Rav Moshe, who was the father of Rav Yosef Dov and Rav Ahron Soloveitchik. His other famous son was Rav Yitzchak Zev (the

“GRIZ”), also known as Reb Velvel, the Brisker Rav of Yerushalayim.

HIS SEGULOS:

Ayn Od Milvado

**** See Appendix Below**

Rav Shapira related how when the Griz HaLevi Soloveitchik came before the draft board and he was worried that he would be drafted into army service, his father Rav Chaim ordered him to use this *segula* from the *Nefesh haChaim*. He also told in the name of *Brisker Rav* that when he escaped from Warsaw during the second World War and the Nazis may their names be blotted had already conquered half Poland, and all the ways and roads were swarming with the Nazi murderers he constantly concentrated on this *segula* non stop. When for one moment he had a momentary lapse of concentration, a wicked Nazi attacked them, immediately he resumed his focus on the *segula* of the *Nefesh HaChaim* and they were saved. (*Yalkut Lekach tov Devarim* 4:35)



Rav Aharon Rokeach Belzer Rebbe (Av 21, 5717 / 1957 - 69th Yahrzeit)



Rav Aharon ben Rav Yissochor Dov Roke'ach, fourth generation Belzer *Rebbe*, from the greatest *Tzaddikim* of his time. His *tzidkus* and miracles are legendary. Many of the great

Tzaddikim in Eretz Yisrael, from all segments, were very close to him. He lost his whole family to the Nazis y"s, (5717/1957). He escaped the Nazis and made *aliyah* in 1944, establishing his court in Tel Aviv. The current *Belzer Rebbe* is his nephew.



Rav Moshe Kazis (Av 22,)

Born around 5310/1550 in Mantuba

Rav Moshe was a *talmid* of Rav Menachem Azariah, the *Rama of Fano*.



Rav Mordechai Ashkenazi Ha'Mordechai (Av 22, 5058 / 1298 - 728th Yahrzeit)

Rav Mordechai ben Rav Hillel, "*the Mordechai*", killed during the Rindfleisch pogroms, (5058/1298).



Rav Raphael Meyuchas Rishon LeTzion (Av 22, 5531 / 1771 - 255th Yahrzeit)



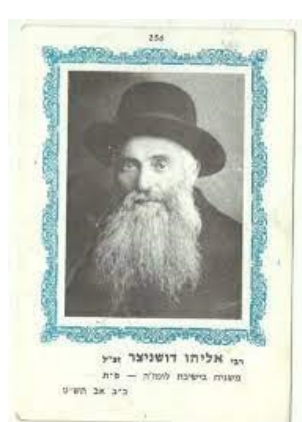
Born to Rav Shmuel and Rachel in Jerusalem in 1695) תס"ה others say תנ"ה. After his marriage in 1722) תפ"ג, at age 28 he was sent on a mission to Constantinople (modern day Istanbul, Turkey) as a Shadar or Rabbinic emissary. On his way a great miracle occurred to him and that day 1723) ט"ז אדר תפ"ג is commemorated by the Meyuchas

family as *Purim Meyuchas* until today. In 1753) (תקל"ג) he was appointed as *Rosh Yeshivah* of Bais Yaakov Ferrera and later in 1756) (תקט"ז) he was appointed as *Rishon LeTzion*. He authored *Pri HaAdama* several volumes on the *Rambam*, *Mizbeach Adama* on the *Torah* parsha, *Pnei HaAdama derashos* and *Minchas Bikkurim* on *Shas*.

He passed away 22 Av 1771) (כ"ב אב תקל"א) and was eulogized with a *hesped* by the *Chida*.



Rav Eliyahu Dushnitzer Mashgiach Lomza Yeshiva Petach Tikva, Nachlas Eliyohu (Av 22, 5709 / 1949 - 77th Yahrzeit)



Rav Eliyohu Dushnitzer, *mashgiach* of Lomza Yeshiva, Petach Tikva. The Chazon Ish is reported to have said that he was one of the thirty-six "hidden Tzaddikim". He was a *talmid* of the Chofetz Chaim and one of those chosen to get a *dibbuk* out of a woman, in the well-known story told over by Rav Elchonon Wasserman, (5709/1949).



Rav Binyomin Aharon Solnick Ashkenazi Mas'as Binyomin (Av 23, 5380 / 1620 - 406th Yahrzeit)

Rav Binyomin Aharon Solnik, son of Rav Avrohom, was a *talmid* of the *Rema* and of the *Maharshal*, and one of the leading *Talmidei Chachomim* in Cracow.

After the *Rema's petira*, Rav Binyomin Aharon moved to Silesia and later to Podheitz. He corresponded in halachic matters with many *Gedolim* of his time, notably the *Maharam* of Lublin; Rav Yosef Steinhart, the *Zichron Yosef*; and Rav Mordechai Yaffe, the *Levush*. His *sefer Mas'as Binyomin* includes 112 *teshuvos*.

Rav Binyomin Aharon's sons were all *Gedolim*. His son Rav Yaakov Yukel was the *mechaber* of *Nachalas Yaakov* on *Rashi's* commentary on the Torah. Rav Avrohom was Rav of Tarnopol and later Rav in Brisk.

His son-in-law was Rav Menachem Mann, Rav in Vienna and later Chief Rav of Austria.

Rav Binyomin Aharon was *niftar* on the twenty-third of *Menachem Av* 5370/1610.

Zecher tzaddik livrachah.

www.hamodia.com/features/day-history-23-avaugust-19/



Rav Tzvi Hirsch Horowitz (Av 23, 5593 / 1833 - 193rd Yahrzeit)

Son of Rav Yaakov Yitzchok Horowitz, the *Chozeh of Lublin*

He was named after his father's father-in-law, Rav Hirsh of Lanczut.

His first marriage was to the daughter of Rav Aryeh Leib of Valtshisk.

His second marriage was to the daughter of Rav Nota of Chelm.

When Rav Hirsch MeShares of Rymanow was ill, he heard of it and visited him saying, our names are the same: you are named Rav Tzvi Hirsch ben Sprintza and I, too, am Tzvi Hirsh ben Sprintza, I hereby accept your decree of death upon myself. He passed away a short while later on 23 Av תקצ"ג and was laid to rest in Rimanov.



Rav Dovid Sutton Dabbah Rav & Av Beis Din of Beunos Aires, Yaaleh Hadas (Av 23, 5709 / 1949 - 77th Yahrzeit)

Rav Dovid Sutton Dabbah (1885-1949). Born and raised in Aleppo, Syria, he married in 1910, and was asked to serve as the Rav of Killis, Turkey, near the Syrian border. He returned to Syria in 1916, but his wife died at the age of twenty-five, one year later. He remarried in 1918, and left for Yerushalayim in 1924, as daily life for Jews in Syria became quite difficult. Settling in the Bucharim neighborhood, he studied at Yeshiva Porat Yosef. Several years later, he traveled to Argentina, hoping to raise funds for the Jews of Yerushalayim. Shortly after his arrival, the leader of the Syrian community in Argentina, Rav Shaul Sutton, was niftar, and Rav Dovid was asked to succeed him. He became Rav and Av Bais Din of Buenos Aires and authored *Ya'aleh Hadas*, *chiddushim* on *Gittin* and *Mishpetei Bais Din*, (5709/1949)



Rav Yaakov Yisroel Kanievsky The Steipler, Kehilos Yaakov (Av 23, 5745 / 1985 - 41st Yahrzeit)



The *Steipler* was born in Hornesteipel in 1899 after his father, Rav Chaim Peretz, a sixty-year-old widower, received a *beracha* from the Hornesteipel *Rebbe*, a son-in-law of Rav Chaim of Sanz (*Divrei Chaim*), that if he remarried he would be *zocheh* to (merit) a son, after having only daughters. His father was a *shochet*, a great *masmid* and *yerei shomayim*, and his young mother a great *Tzaddeikes*. Together they had three sons, the

oldest being Rav Yaakov Yisrael. In his youth, Rav Yaakov Yisrael contracted life-threatening typhus, and, although he survived, it caused permanent damage to his hearing.

After learning Torah from his father in his early years, at age ten his father sent him to Kremenchug to learn in a *Talmud Torah* organized by *talmidim* of *Yeshivas Slabodka*. A year later, his father was *niftar*. Yaakov Yisrael was called home to be with his broken mother, but when a contingent from *Yeshivas Novardok* came to the town to recruit on behalf of the *Alter* of Novardok, Rav Yosef Yoizel Horowitz, his mother jumped at the opportunity to send her eleven-year-old son away from poverty to a place where he could fulfill his only dream of learning *Torah* and be provided with food at the same time.

At age nineteen, Rav Yaakov Yisrael was sent to Rogatchov to open a branch in the Novardok network of *Yeshivos*, which spanned Russia. It was during this time that he was drafted into the Russian Army to fight in the Bolshevik Revolution. Many stories exist regarding his unyielding determination to keep the *mitzvos*.

After he was freed from the army, the situation in Russia for the Jews deteriorated to the point where *talmidim* were sneaking across the border on a steady basis. This was a very dangerous undertaking and being caught could be fatal. When Rav Yaakov Yisrael's turn came, they were to be smuggled by a farmer who divided up the group among various family members. Rav Yaakov Yisrael was sent with the farmer's daughter. Worrying about *Yichud* (the *issur* of being alone with her), he ran away, straight into the arms of the Russians. He was jailed but soon managed to escape.

On his next attempt, he needed to stop to relieve himself. Despite the fact that he could have waited until he crossed and his group refused to wait, he broke off from his group and missed his turn, not wanting to violate the *aveira* of *Bal Teshaktzu*. During his next attempt, it was *Mincha* time and he didn't want to miss the *Z'man*. He went to a quiet place in the forest to *daven* and spent much time speaking to his Creator, oblivious to the whole world; when he finished, he realized his group had long gone. Lost in the forest, he started wandering until he found himself next to a *Bais Medrash*. When he asked someone where he was, they told him he was in Slutsk, Poland. He had finally made it across the border!

From there, he went to learn in Bialystok under Rav Avrohom Yoffen, a son-in-law of the *Alter*. He published his first *sefer* in 1924, at which point word of his greatness in *Torah* spread. The *Chazon Ish*, who was then already in Bnei Brak, suggested Rav Yaakov Yisrael as a match for his sister, after seeing his *sefer Shaarei Tvuna* that was published in 1925. Indeed, he eventually married her. He then went on to become *Rosh Yeshiva* in the Novardok branch in Pinsk. In 1934, he moved to Eretz Yisrael and settled in Bnei Brak, the town of his brother-in-law, the *Chazon Ish*.

The *Steipler Gaon* spent the rest of his life shunning the limelight, despite being the unofficial successor of his brother-in-law, the *Chazon Ish*, upon his *petira* in 1953. He spent most of his time in his modest surroundings learning *Torah*. Such greatness cannot be kept a secret, however, and an audience with him was priceless for the throngs who came to learn from him, ask him questions, seek his advice and receive his *beracha*. He was a role model of uncompromising determination in *kiyum* of each and every one of the *Taryag* (613) *Mitzvos*. His *Torah* is treasured by *Bnei Torah* across the globe. Most of all, his fiery image and example are forever etched in the forefront of our minds.

The *Steipler Gaon* returned his holy *Neshoma* to its Maker on the 23rd of Av, 5745/1985. It is said that 200,000 people attended his *Levaya* (funeral), the largest ever in Bnei Brak. *Yehi Zichro Boruch!*

<http://revach.net/stories/gedolim-biographies/The-Steipler-Gaon-The-Fiery-Determination-Of-Novhardok/4002>



Rav Shimon Goldstein (Av 23, 5765 / 2005 - 21st Yahrzeit)

Rav Shimon Goldstein (1942-2005). Born in Williamsburg to Reb Dovid and Rochel Goldstein, he learned in Yeshiva Torah Vodaas, and was orphaned of both his parents at a young age. He resided with his grandmother for a few years. After her *petirah*, he moved into the Chaim Berlin dormitory as a young teenager. He became very close to the *rosh yeshiva*, Rav Yitzchak Hutner, who had a major *hashpa'ah* on his *derech halimud* and *hashkafa*. Despite his difficult situation, he was one of the happiest *talmidim* in the *yeshiva*. After his marriage, Rav Shimon continued learning in the *yeshiva*, and joined the staff as a *rebbe* three years later. Rav Shimon never left the *koslei bais medrash* for any

other employment until the day of his *petirah*, a beloved eighth grade rebbi for decades.

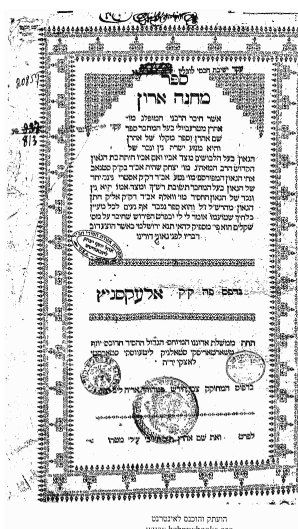


Rav Yehudah Leib Charif (Av 24, 5424 / 1664 - 362nd Yahrzeit)

Son of Rav Yehoshua Heschel Charif author *Meginei Shlomo*.



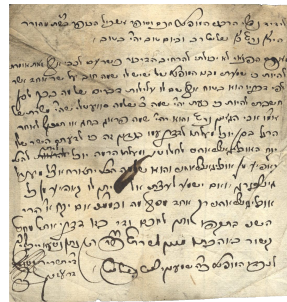
Rav Aharon (Av 24, 5501 / 1741 - 285th Yahrzeit)



A descendant of Rav Mordechai Yafeh Baal HaLevushim, Rav Aharon Meterbuli married the daughter of Rav Yitzchok Av *Beis Din* Stanuv and he authored three seforim: *Shem Aharon* on *Shas*, *Maklo Shel Aharon* on the *parshah* and *Machneh Aron* on *Mesechta Shekalim*.



Rav Noson Neta Eibishitz (Av 24, 5549 / 1789 - 237th Yahrzeit)



The third child of Rav Yehonasan Eibschitz, Noson Neta is mentioned in his father's Introduction to his *Sefer Urim veTumim*. He married the daughter of Rav Yehudah Leib Ulma of Prague and lived there for some time afterwards moving on with his father to Altuna. Due to Rav Yaakov Emden's great *machlokes* against his father, he left Altuna for Dresden together with his brother Yehudah Leib, (see the letter depicted written while in Dresden). The Dresden shul was named Eibschitz Shul and stood until תקפ"ט. He inherited his father's wisdom and genius and on his *matzeiva* it was remembered and inscribed.



Rav Efraim Zalman Margolius Matte Efraim (Av 24, 5588 / 1828 - 198th Yahrzeit)

He became a *talmid* of his uncle, Rav Alexander, and of the *Mekubol*, Rav Yitzchok HaKohen ben Rav Yoel, the *Rav* of Koretz and later of Ostrog. Rav Efraim also studied under Rav Yechezkel Landau, the famed *mechaber* of the *Noda BeYehuda*.

He was known to be humble and modest, shunning all honors and running away from them; he did all he could not to serve in the rabbinate as a source of livelihood. In his youth he was appointed Rav of Ohanov, but he quickly gave up the position. He turned down the offer of the post of Rav in Frankfurt de Main, after Rav Tzvi Hirsh Horowitz passed away and left the position vacant. Instead he became a merchant selling coral. He also owned factories in Brody and Vienna. He studied Torah all his life and chose Brody as his hometown among her great scholars and sages. He opened his own *Bais Medrash* in his home and *paskened* and wrote responsa, corresponding with such *Gedolim* as the *Noda BeYehuda*, Rav Refoel HaKohen of Hamburg, the *Shaagas Arye*, the *Chasam Sofer*

and Rav Akiva Eiger.

He was on good terms with the *Chassidim* and *talmidim* of the *Mezritcher Maggid*.

He was counted among the famed *Chachomim* of the *Kloiz* in Brody and studied *Kabbola* in the *shteibel* with other *Mekubolim*, next to the *kloiz*.

He passed away on 24 Av תקפ"ח.



Rav Avrohom Ulman Bais Avrohom (Av 24, 5609 / 1849 - 177th Yahrzeit)



He succeeded his father as Av Beis Din Lackenbach and he was the author of *Bais Avrohom*. Lackenbach was one of the famous seven Jewish communities, the *sheva kehillos*, in Burgenland, Hungary (modern day Austria). His son Rav Dovid Ulman succeeded him as Av Beis Din of Lackenbach after his passing.



Rav Yaakov Yosef Rubin Glogover (Av 24, 5633 / 1873 - 153rd Yahrzeit)

A scion of the Ropshitzer dynasty, and a descendant of Rav Asher Yeshaya Rubin of Ropshitz he served Av Beis Din Glogov, succeeding his father who was founder of the Glogover dynasty. He passed away on the 24 of Av תרל"ג.



Rav Dovid Ortinberg Tehilla L'Dovid (Av 24, 5670 / 1910 - 116th Yahrzeit)

Rav Dovid Ortinberg was the son of Rav Yisrael Tzvi, a descendant of Rav Zev Wolf of Zhitomir, the *Ohr HaMeir*, and of the inner group of *Chassidim* of the *Saraf* of Strelisk.

After the *petira* of the *Strelisker Rebbe*, Rav Yisrael Tzvi traveled to the court of the *Ruzhiner Rebbe*. His son, Rav Dudia, as he was called, was a devoted *Chassid* of the *Ruzhiner* and later of his children.

Shortly after his marriage, he was asked by the *kehilla* of Berditchev to serve as *Dayan* in their city. This was a prestigious position: the city was home to many *Talmidei Chachomim*, and it was just forty years since the *petira* of the *Kedushas Levi* of Berditchev, whose influence was still strongly felt. (After the *petira* of the *Kedushas Levi*, no one was ever named Rav of Berditchev. He could be called *Dayan*, but not Rav of the city; no one could replace the *Kedushas Levi*.)

Even as Rav, Rav Dudia continued to travel to the *Ruzhiner Rebbe* and, after his *petira*, to his son Rav Avrohom Yaakov, the *Sadigura Rebbe* and, later, to the *Boyaner Rebbe*. He was noted for his utter *bittul* to his *Rebbes*, despite his being a Rav, or, as some *Chassidim* said, because he was a Rav and *Talmid Chochom*.

Rav Dudia wrote several well-known *Halocha seforim*: *Tehilla L'Dovid* on *Hilchos Shabbos* and *Shoham V'Yoshpeh* on the *Rambam*.

Niftar on the twenty-fourth of Av 5670/1910, he was buried in Berditchev.

Zecher tzaddik livrachah.

www.hamodia.com/features/day-history-24-avaugust-20/



Rav Sholom Halperin Vasloier Rebbe, וואסלוי (Av 24, 5699 / 1939 - 87th Yahrzeit)



Born in Sadigura in תר"ח the *heilige* Rizhnizer named him after Rav Sholom of Probitsh the son of Rav Avraham haMalach. He married Chanah Sarah daughter of Rav Yitzchok of Bohush. Her father remarked regarding her that: all she is missing to be a great rebbe is a *shtreimel* and if she was a male it would be easily recognized that she would surpass all my descendants in her righteousness!



Rav Yosef Rosenbaum Kalischer Rebbe (Av 24, 5779 / 2019 - 7th Yahrzeit)



The rebbe was a son of the Streznitzer Rebbe and Rebbetzin Chaya Esther Rosenbaum.

The rebbe was a talmid of Yeshiva Torah Vodaas, where he learned under and was greatly impacted by the illustrious rabbeim of the yeshiva.

The rebbe visited Eretz Yisroel last month after not visiting for many years, and met his older brother, the Cleveland-Raanana Rebbe, after six years of not seeing each other.

The rebbe led his shul in Flatbush, Ginzei Yosef, located on Avenue R, off of East 13th Street. The rebbe resided on the second floor of the shul building, which also housed the Kalisher primary school. The Kalisher *chadorim* that operated under the rebbe's auspices are situated in other locations in Brooklyn.

The rebbe was known for his lengthy and heartfelt tefillos and his warm and welcoming nature. His shul is located in a non-Chassidic neighborhood of Brooklyn, half a mile east of Mirrer Yeshiva, and the rebbe welcomed *mispallelim* of all types into his *bais medrash*.

The rebbe is survived by his devoted family, who will continue leading his *mosdos hachinuch* and *shul*.

The rebbe's brothers-in-law include the *admorim* of Chernobel and Mochnovka-Belz.

The rebbe is survived by his rebbetzin and their children.

Yehi zichro boruch.

<https://matzav.com/rav-yosef-rosenbaum-ztl-kalisher-rebbe-of-flatbush/>

Gedolim Be'Masayhem



Stories & Anecdotes

Rav Meir Hagodol (Av 21)

RAV MEIR PREMISHLANER'S GLASS OF TEA

The *Tosher Rebbe* told the following account:

When Rav Shlomo was to marry the daughter of Rav Yekusiel Shmelka of Sassov, who was the son of Rav Moshe Leib Sassover, he traveled to Sassov for the *chasunah* and stopped on the way in Premishlan to receive Rav Meir Premishlaner's *berachah*.

The Rebbe Reb Meir'l handed him a piping hot glass of tea and ordered him to drink it all up while it was still boiling hot. Rav Shlomo heeded the *tzaddik's* instructions and downed the blistering brew with *mesirus nefesh*. As a reward for his unquestioning obedience, Rav Meir indeed gave him a *berachah* that he should be healthy and strong his entire life. (*Avodas Avoda Sichos Kodesh Vol. II Behaaloscha* p. 316)

TIED UP ABOVE

Rav Meir of Premishlan's trek to immerse in the *mikve* attracted much attention. The *mikve* was situated at a point in a river on the slope of a tall mountain. When the road was icy, the people had to detour around the mountain so as not to slip. Rav Meir, however, would march straight up the mountain and would never falter. When asked by some youngsters the secret to his success he responded, "*Az mir zenen tzi gebinden oyven falt min nisht arup hinten* - When one is connected Above, one does not fall down!"

Toras Menachem 5711, volume 2, page 105

NEVER DEMOLISH A SUKKA

By Yerachmiel Tilles

An epidemic raged through the town of Nadvorna as *Sukkos* was approaching, and the physicians warned the townsfolk to take all possible hygienic precautions, for fear of contagion. The local judge, an unusually evil man, was told that Rav Mordechai of Nadvorna had just built a *sukka*. He at once dispatched a messenger with a court order to demolish it forthwith, because it supposedly contravened the municipal health regulations. The Nadvorner Rebbe ignored the message.

Within minutes, a police squad arrived at his doorstep to warn him of the consequences of his defiance. He replied: "I built my *sukka* in order that it should stand, not in order that it should be demolished." Man is a tree of the field . . .

This time, the judge sent the Tzaddik a summons. When this, too, was ignored, the judge

decided to descend on his victim himself. He ordered the Tzaddik in harsh terms to dismantle the *sukka* immediately, and warned him of the severe punishment which any further disobedience would earn him. These threats and warnings did not shake the Tzaddik's equanimity in the slightest. He simply answered coolly in the same words that he had told the policemen: that he had built his *sukka* in order that it should stand, not in order that it should be demolished.

The judge was incensed and was about to pour more vituperation upon the Tzaddik, when the latter remarked, "I would like you to know that Rav Meir'l of Premishlan was my great-uncle."

The judge flew into a rage. "Who cares who your great-uncle was? Just demolish that thing, and that's all!"

The Nadvornor now repeated what he had just told the judge, and then asked him calmly to wait a moment; he wanted to tell him an interesting story.

The judge, taken by surprise, signified his assent with a brief nod, and Rav Mordechai began:

"Once there lived a priest who had ten sons, all of them as robust and strong as cedars. He owned a beautiful big park, full of trees that delighted Hashem and man alike. One day he decided that he would add grace to this grove by planting a little flower garden next to it. So he uprooted some of his trees, and in their place he planted fragrant flowers. But no sooner had he finished this work than his sons fell ill, one after the other. First the oldest weakened and died, then the second, and so on, until the very youngest fell ill.

"The priest was at his wits' end. He summoned the most expert doctors, and even consulted sorcerers, but to no avail. At this point several people advised him to make the journey to visit Rav Meir of Premishlan. Perhaps salvation might come through him, for he was reputed to be a holy man; there was no alternative open to him, and he was desperately eager to save the life of his last surviving son. So, with a heavy heart, he traveled to Premishlan.

"Arriving there, he told the holy man of all the trials that had befallen him, and that now

even his last son was mortally ill, and no physician could cure him. Heaven alone could help him now.

“‘You had a beautiful garden full of goodly trees,’ Rav Meir told him, ‘but because you wanted a flower garden as well, you chopped down the trees of Hashem. And that is why He has now chopped down your trees, as the *pasuk* states: “Man is a tree of the field”. But since you have already come here, and your time has not yet run out completely, I promise you now that your youngest son will be helped from Above, and will soon be cured.’

“The holy man then prayed that the Almighty heal the priest’s son, in order that His Name be sanctified wherever people would hear of his story. This prayer was accepted, and the son grew to manhood.

“I want you to know,” Rav Mordechai concluded his story to the judge, “that you are the son of that priest . . . So, tell me now: is this the way you repay the kindness that my great-uncle showed you by saving your life?”

The judge fell at his feet and wept. “True, true, I know it all!” he sobbed. “Forgive me, Rav, for what I’ve done to you. You can build even ten of those things—but only promise that you will forgive me!”

The promise was given, the chastened judge went his way, and the Rebbe of Nadvorna enjoyed his sukka in peace.

DON'T MIX

By Yerachmiel Tilles

One year, around the time of the High Holidays, the daughter of the well-known Tzaddik Rav Meir of Premishlan fell seriously ill. As Rosh Hashana and Yom Kippur passed, her condition worsened, and she seemed closer to death than to life.

On Simchas Torah, Rav Meir was fulfilling the commandment to dance and rejoice with the Torah scrolls, doing so with great enthusiasm, like every year. Great happiness prevailed among all the dancers.

But then, a small delegation of Chassidim quickly burst through the doors of the shul and approached him, telling him that his daughter appeared to be in her final moments, Heaven forbid, and he must do something.

The Rebbe hastened home and entered his daughter's room. When he perceived how critical the situation was, he immediately stepped out and stood alone. Then the Rebbe (who always referred to himself in the third person by his diminutive nickname "Meir'l") proclaimed:

"Master of the Universe! You commanded us to blow the shofar on Rosh Hashana, so Meir'l blew. You commanded us to fast on Yom Kippur, so Meir'l fasted. You commanded us to live in a sukka on the festival of Sukkos, so Meir'l lived in a sukka. You commanded us to be joyous on Simchas Torah, so Meir'l is joyous.

"But now, Master of the Universe, you have made my daughter critically sick. Now, Meir'l is obligated to accept this tragedy with joy, as it is written, 'A person is required to bless for something bad that happens to him in the same way as he is required to bless for something good', and the Gemora explains that since the wording of the two blessings are different, it must be that our attitude has to be joyful toward the bad event just as toward the good. So Meir'l accepts his daughter's illness with joy, as You have commanded.

"However, Master of the Universe, there is also an explicit law that we are not supposed to mingle one joy with another..."

At that moment, they cried out from the room that the sick young woman had broken into a heavy sweat. Before their eyes, her condition began visibly to improve.

After a reasonable time, she recovered completely.

Note: This story is known to us from a Chassid and relative of the Tzemach Tzedek (Rav Menachem Mendel Schneerson of Lubavitch, 1789-1866) named Osher, who happened to be in Premishlan for the holiday season in the year this episode took place.

http://www.chabad.org/kabbalah/article_cdo/aid/380116/jewish/Dont-Mix.htm

Rav Chaim Soloveitchik Brisker (Av 21)

THE BAALEI TOSFOS WOULD NEVER THINK THAT WAY!

Once, Rav Chaim was sitting at a gathering of Torah scholars and shared a Torah thought. One of the audience argued that a certain *Tosafos* said something that seemed to argue against what Rav Chaim had said. Rav Chaim responded: “*Tosafos* do not say such a thing.” The relevant *blatt Gemara* was opened and validated Rav Chaim's *shita*. After a moment he remarked, “Do you all think that I am fluent in every single *Tosafos*, even knowing what isn't written? No. But I understand that it would be impossible for *Tosafos* to say what he claimed they say.”

(*Ishim Veshitos* pages 33 - 35 as told by Rav Meir Berlin)

AYN OD MILVADO

Rav Shapira related how when the Griz HaLevi Soloveitchik came before the draft board and he was worried that he would be drafted into army service, his father Rav Chaim ordered him to use this *segula* from the *Nefesh haChaim*. He also told in the name of *Brisker Rav* that when he escaped from Warsaw during the second World War and the Nazis may their names be blotted had already conquered half Poland, and all the ways and roads were swarming with the Nazi murderers he constantly concentrated on this *segula* non stop. When for one moment he had a momentary lapse of concentration, a wicked Nazi attacked them, immediately he resumed his focus on the *segula* of the *Nefesh HaChaim* and they were saved. (*Yalkut Lekach tov Devarim* 4:35)

RAV CHAIM HALEVI SOLOVEITCHIK - A BIGGER BAAL CHESSED OR GAON?

It is said that Rav Chaim Brisker was a Ba'al Chessed of unimaginable greatness, but this part of his character was overshadowed by his genius. The Chofetz Chaim was a Ga'on BaTorah beyond comprehension but this Gadlus was overshadowed by his character.

His house was open to the public and people would make themselves at home as if they owned the place. At times Rav Chaim would not go to sleep because someone was in his bed. The Brisker Rav said that his father's home was much worse than a *Reshus HoRabbim* (public area). If you made your bed in the street, the authorities would come and take it away. In his father's house, there were no rules and people did whatever they

wanted.

In 1895, after a fire destroyed many homes in Brisk, Rav Chaim slept on the floor in the hallway of the shul and, despite the pleas of his family, refused to sleep in his home when so many Yehudim did not have a roof over their heads.

Rav Chaim hated money and when it came into his hands, he made sure it did not remain in his possession very long, certainly not overnight. His family would hide any money they had in the house. At some point, the Kehilla of Brisk stopped giving him his paycheck and gave it only to his wife, because he would disburse it immediately to the poor.

To describe his *Chessed* is impossible. To try to describe his Torah is downright *chutzpa*. We will share one story that gives a glimpse of how he felt about *Kevod HaTorah*. One Motzo'ei Shabbos, after spending many hours dictating twelve pages of *chiddushim* into the wee hours of the morning to one of the *shochtim* in Brisk who would write for him, he stopped and reached out for the papers and tore them into shreds, declaring, "False Torah cannot exist. The world only needs authentic Torah!"

RAV CHAIM SOLOVEITCHIKS DOOR

Rav Chaim Brisker was an incredible *Ba'al Chessed*. His home was totally *hefker* to all those who wanted to enter. People ate his food, took away his seforim, and even slept in his bed, leaving him nowhere to sleep some nights. His concern for others was so great that it didn't dawn on anyone that they were inconveniencing him - and they probably weren't. His house was the local "hangout" for anyone who had nowhere to go.

Someone once asked why he had a door on his house if it performed no function whatsoever, since it was always open. The answer was obvious. According to one *Dei'a* (opinion), in order to put a *Mezuza* in a doorway, it needs a to have a door. The door is there just to make sure that the *Mezuza* is 100 percent *L'Chat'chila*. Why else would someone have a door?

<http://revach.net/stories/gadlus/Rav-Chaim-Soloveitchiks-Brisker-Door/4259>

RAV CHAIM SOLOVEITCHIKS DEMANDS

In the home of Rav Chaim Soloveitchik, everything was *hefker*. Anyone off the street could come in and take whatever they wanted and no one in the family was allowed to utter a

single word. Families would sometimes come in and take a room for themselves and no one would say anything.

His son, the Brisker Rav, said that he once came to his own bed at night and found someone lying in it. He had no place to sleep that night but didn't say anything to anyone about it.

Rav Dovid Soloveitchik, *Shlit'a*, said that one time his father, the Brisker Rav, was writing a *D'var Torah* that his father Rav Chaim had told him to write for him. As he was in middle of writing, a *schlepper* barged in from the street and asked the Brisker Rav for the pen. The Brisker Rav told him he would give it to him in a minute when he had finished writing. When Rav Chaim heard this, he screamed, "What is going on here that we don't lend our pens...?!" (Holchei Nesivos - Middos Tovos)

<http://revach.net/stories/gadlus/Rav-Chaim-Soloveitchiks-Demands/4941>

RAV CHAIM BRISKER HEEDS THE BUBBA MEISE

One time Rav Chaim Soloveitchik paid a visit to his elderly cousin. When he walked into the house, a button fell off his coat. His cousin quickly took out some thread and sewed the button back on while Rav Chaim was wearing the coat, which is said to make someone forget his Torah. Rav Chaim then employed the known antidote and took the edge of the collar and put it in his mouth.

Puzzled, Rav Chaim's cousin said to him, do you really believe in these *Bubba Meises*? Rav Chaim answered that when it comes to anything to do with forgetting Torah he doesn't play around - and he even takes *Bubba Meises* very seriously. (Dirshu Chizuk)

<http://revach.net/avodah/olam-hatorah/Rav-Chaim-Brisker-Heeds-The-Bubba-Meisa/3891>

RAV CHAIM ON CHESSED

A person who closes his *Gemora* because he must perform a *Chessed* is considered to have his *Gemora* still open. A person who opens his *Gemora* to avoid doing a *Chessed* is considered to have his *Gemora* still closed. - Rav Chaim Brisker

<http://revach.net/daily-headline/headline/Rav-Chaim-on-Chesed/5097>

Rav Aharon Rokeach Belzer Rebbe (Av 21)

THIS BOCHUR SMELLS OF LIZENSK

Rav Dovid Shpitz a"h, a Belzer chassid, once related a story how as a *bochur*, he longed to go to the *tzion* of Rebbe Elimelech of Lizensk. But in Belz, the *bochurim* weren't encouraged to make special trips to *kivrei tzadikim*, so he planned a stop in Lizensk on his way from his home in Vienna to Belz for Rosh Hashanah. He arrived in Lizensk on Erev Shabbos, and from there he traveled straight to Belz, arriving close to the beginning of Shabbos. He raced off to the *beis medrash* without saying a word to anyone.

Later, the *gabbai*, Reb Nachman Hersh, approached him and asked "*Shalom aleichem, bochur*, did you just come from Lizensk?"

Caught red handed the surprised Dovid asked how he knew? It turned out that earlier when he'd greeted the Belzer Rav, Rav Aharon, the Rebbe had commented, "This *bochur shmekt fin* Lizhensk - he smells of Lizensk!..."

Rav Raphael Meyuchas Rishon LeTzion (Av 22)

"Rabban Gamliel, the son of Rav Yehuda HaNasi, used to say, '...those who work for the community should do so for the sake of Heaven, for then, the merit of their forefathers aids them.'" (Avos, 2:2)

When Rav Ovadia Yosef used to teach the above *Mishna*, he would illustrate it with the following true story:

It was on the fifteenth of *Cheshvan* in the year *Tav-Pay-Gimmel* when the wicked Yusef Pasha was appointed as ruler. He soon came to Jerusalem's gates, bringing with him woe, trouble, and calamity for the Jewish citizens of the Holy City.

He hatched cruel and wicked plots against the hapless Jews and threw their leaders in prison for fictitious offences, often torturing false confessions out of his victims, then

taking hefty bribes from their loved ones, families, and community, in order to agree to release them.

Rav Moshe Meyuchas was the chief leader of the Jewish community of Jerusalem at that time. The wicked Pasha jailed him in iron chains and threatened him with violence and murder if he would not come up with a princely sum of money — 91,000 grush — within three months!

After torturing him, they released him temporarily to attempt to raise the ransom, and the Jewish council met during this time to discuss the situation and devise a rescue plan.

Rav Avraham Yitzchok, author of *Zera Avrohom*, who was the head of the council then, suggested they send a trustworthy emissary or *Shadar* to the Diaspora community of Constantinople to help raise funds. They drew lots to decide who would be the shaliach to make the journey, and the lot fell on Rav Raphael Meyuchas Bechor Shmuel, author of *Pri Ha'Adama*.

He travelled to the port at Yaffo (Jaffa) and was to embark on a ship to Constantinople leaving that day. He boarded the ship in the evening, and five days after setting sail, they arrived in Constantinople.

He met with the Mahari Rozanes, author of *Mishna LaMelech* on the Rambam, and told him the entire tale of woe and of the troubles of the Jews of Jerusalem at the cruel hands of the wicked Yusef Pasha.

The Rav Mishna LaMelech called Reb Jalibi Zonana, head of the Jewish community of Constantinople, who represented them in all matters before the royal court. Reb Zonana took Rav Meyuchas into his home, fed him, and cared for him to help him recover after his long, wearying journey, then Rav Meyuchas told him, too, his tale of woes. Jalibi sat down on the floor, mourning and weeping for the misery and sufferings of Jerusalem. He soon arose and went before the royal court himself, begging the king to issue a royal edict to have Pasha rescind his evil decrees. After leaving the king's presence, he appealed to the wealthy citizens of Constantinople, who all donated to his cause, as did Jalibi, himself.

The Rav Meyuchas blessed them and thanked them for all their help. He then left to

return to Jerusalem by way of Egypt, which he reached on the fourteenth of *Adar*. Once in Egypt, he met with their Chief Rav, Rav Avraham HaLevi, author of *Ginas Veradim*. Together they spoke, and studied words of Torah. On the sixteenth of *Adar*, Rav Meyuchas left, continuing his journey homeward. After midday, he spotted nine Arab brigands coming toward him from beyond the horizon. Their swords were drawn, and their eyes blazed like red fire with fierceness and murder.

In an instant, they killed Rav Meyuchas's donkey and demanded all his money! He gave them all he had; they even stripped him bare and stole his cloak and clothing, leaving him in only his breeches and *tallis katan*, in the hot desert sun.

They pushed him to the ground and one of the thieves struck him a blow on the neck with his sword. Miraculously, his sword blade broke in half. One by one, the nine Arab brigands unwittingly smashed their swords, breaking their blades against Rav Meyuchas! Rav Meyuchas did not feel the blows at all, his neck was stiff as marble. They turned and left him in the desert with no food or water, yet Hashem's salvation came in the blink of an eye! After they had run some two miles away, each of them, one by one, fell paralyzed, unable to move his limbs!

By this time, they were quite terrified, and each one said to his fellow thief, "We must go back to that Jew to be healed and saved!" Amazingly, when they attempted to go forward, they were paralyzed, but to return in the direction of the Rav, they could move freely. And so, they returned all the stolen money and clothes and begged his forgiveness and mercy. The Rav was amazed to see the brigands crawl back to him, begging and sobbing for mercy and forgiveness. After they had given him back all they had stolen from him, they left. The Rav stood speechless and amazed, thanking Hashem for this miracle, wondering what would happen next!

What did happen next did not disappoint: A giant with a fiery countenance appeared and asked Rav Meyuchas where he was headed. When Rav Meyuchas replied that he was headed for Jerusalem, the Holy City, the giant responded gently that he had nothing to fear, he would help him. In an instant, as if by miracle, they were in Jerusalem, safe and sound!

After these wondrous occurrences, Rav Meyuchas took on a *neder*, vowing to observe the

seventeenth of *Adar* as a family holiday to commemorate his personal delivery and miraculous salvation. This story is printed in the *sefer Pri HaAdama*, which was recorded from the handwritten *megilla* of the miracles Rav Meyuchas recounted, having written them on *klaf* parchment himself. Afterwards, he was appointed *Rishon Letzion*, Chief Rabbi, and he served at this post until he passed away.

(*Anaf Etz Avos* pp. 81—82)

Rav Yaakov Yisroel Kanievsky The Steipler, Kehilos Yaakov (Av 23)

TRANSMITTING TORAH

Rav Ruderman would show *talmidim* a letter that he received from the Steipler *Gaon* in 5719 (1959). The Steipler sent him a letter requesting financial assistance for printing the first volume of his magnum opus *Kehillas Yaakov*. In the letter, the Steipler wrote that he had seen and learned Rav Ruderman's *sefer Avodas HaLevi* that he had written in his youth and it features "wonderful *chiddushim* on the most difficult areas of the order of *Kodshim*". In the letter, the Steipler encourages Rav Ruderman to write more such *seforim*. After showing the letter to the *talmid*, Rav Ruderman said, "I have enough *chiddushim* to write ten more volumes of *Avodas HaLevi*, but I am now writing *leibidige seforim*, living *seforim*, my *talmidim*."

The *Rosh Yeshiva* continued, "Teaching takes full concentration, as the *Gemora* teaches that only if a *Rebbe* is similar to a *Maloch* should one seek to learn Torah from him. We know that a *Maloch* cannot do more than one *shelichus*, one job at a time. Teaching *talmidim* preoccupies me so completely that I cannot sit and write *seforim*." Indeed, the *Rosh Yeshiva* invested tremendous effort into teaching and shaping each *talmid*.

The *Rosh Yeshiva* established thousands of *talmidim*. Among them, hundreds became *Gedolei Torah* and *Marbitzei Torah* who continue his legacy and illuminate the Torah world with their *shiurim* and *chiddushei Torah*. Although of course, there was a special focus on establishing *talmidim* who would become Torah giants in their own right, the *Rosh Yeshiva* understood the individual character of each *talmid* and encouraged them, each in his own way, to make Torah a central part of their lives.

WHAT DOES THE STEIPLER SAY? -- SOME HIGHLIGHTS OF THE YEARS OF HIS COMMUNAL LEADERSHIP

What Does The *Steipler* Say? was the title of one of the articles eulogizing the *Steipler* that appeared in the Hebrew Yated (then in its first year of publication) following his *petirah*. The fact that the question instinctively kept being asked, even though it was no longer possible to consult him, was testimony to the impact of the years of his leadership of the Torah camp.

Fifteen years later, the question essentially still hovers in the air, although there have been vast changes both within our camp and without which necessitate the utmost care in drawing comparisons.

The *Chazon Ish* was the leader who coordinated the beginnings of the small, weak and struggling new *yishuv*. He directed its battle to maintain its integrity and its loyalty to Torah in the face of the constant threats of the Zionist establishment to engulf it. His brother-in-law, the *Steipler*, subsequently tended and guided the flock as it grew in numbers and strength. He warned off attempts to weaken it from within and endeavored to ensure that its voice would be heard in the public forum. He left the Torah *community* stronger and more self confident than he received it and its growth has boruch Hashem since continued unabated.

Today however, the Torah camp faces unprecedented challenges arising from its own continuing growth and diversification, the ongoing moral decline of the surrounding society and the escalation in the ferocity of the fight against us. Though he can no longer provide direct guidance, the question What would the *Steipler* say? is still all important. The following selection from the record of his public leadership clearly spells out a distinct message: "Let it be less but let it be pure!"

To Vote or Not to Vote

"Did he sign or didn't he?" -- the question resurfaces before every election. Whether or not to vote and if so, for whom. It is never straightforward. We've chosen the issue of participation in general and municipal elections to begin with, since it illustrates two major features of the *Steipler's* communal leadership. First, his battle against "the party of deserters" (as he himself called them), namely Po'alei Agudas Yisroel (PAI), and second,

the dual leadership which he exercised, together with *ylct'a*, *HaRav Shach*. Although these two gedolim did not have frequent contact with each other, their approach to every issue that was brought before them was identical. The way in which each of them submitted to the other's opinions was also remarkable.

"As to the main matter, my humble opinion leans towards the view that it is a great *mitzvah* to vote for the chareidi list and that this constitutes the saving of religion . . . as for your argument that there are [Torah] prohibitions involved, I have given great consideration as to whether it is worthwhile responding because in truth, it is utterly against my wishes that the members of Neturei Karto, *sheyichyu loy't*, should change their opinion. Whilst no prohibition is involved in voting, there is zeal for Hashem's sake in their refraining from doing so . . . You wrote that voting involves acknowledging the validity of *avoda zorah*; however, this is completely unfounded . . . your honor should know that even for zealous ends, it is forbidden to interpret the Torah at variance with *halocho*, and what is not the truth does not succeed at all."

The contents of this letter (which appears in *Karaino De'igarto* Vol. I, #203) set guidelines for charting policy in the battle against Zionism through casting votes in elections. That was his approach to the issue; it was a battle whose sole purpose moreover, was to fight the destroyers of religion, not to advance any group's particular interests. He had absolutely no trace whatsoever of party allegiance, which meant that every time a question arose it was judged wholly on its own merits, free from the distorting influence of party interests. On the other hand, neither was there any place for emotional zealotry when it came to determining the *halocho* and the course of action that arose therefrom.

At that time, the rulings of the *Chazon Ish* and the *Brisker Rov* *zt'l* regarding participation in the elections were being questioned (the questions were actually being fanned by excitability, without checking the facts). The wish to be drawn into the general fight against Zionism gave rise to the inclination to rule out taking any part in the elections and consequently to view the opinions of those gedolim in this light as well. The *Steipler* and *ylct'a*, *HaRav Shach* however, clearly conveyed the message that all that was involved was the battle.

HaRav Shach, before the elections in 5737 (1977): "I am not expressing my own opinions, for this was the view of our master the *Chazon Ish*, *zy'a*, and of the *Rov* of Brisk. They

were all of the opinion that one should take part in the elections. If they would have said not to go, I wouldn't go . . . for when we take part in the elections, a voice of protest is heard . . . and I know that the opinion of our master the gaon Rav Yaakov Yisroel Kanievsky . . . is also that one should go . . . I must say further that 'they have made me into a liar' when I said that 'they were all of the opinion that one should take part.' I know myself that I am not a liar, however, HaRav Kanievsky . . . is certainly not a liar and if he would have heard any hint from the *Chazon Ish* against taking part, he would not be supporting it now."

The *Steipler*: "I will just let your honor know that the opinion of the vast majority of *gedolei Yisroel* approximately twenty years ago was that there is absolutely no trace of issur whatsoever involved, and our master the *Chazon Ish* *ztll'h* was among them . . . Regarding the actual question, everyone is obliged to follow the majority opinion in the whole of Torah and in this matter, most of the Torah sages who are with us . . . and who have already departed are [and were] of the opinion that it is a proper obligation . . . As for his advice to write 'with the exception of Yerushalayim t'v,' it is utterly unfounded. Is it not enough that I am getting involved in this controversy? Does he want me to become involved in a disagreement about whether the power of the *Badatz* is only binding upon members of the *Eida HaChareidis* or all who live in Yerushalayim?" (Karaino De'igarto #154, 156).

This, despite the fact that from another letter his ruling on this point is apparent (K.D. Vol. I #221).

The Battle With PAI

To the same extent that he held it was an obligation to vote in elections, he issued a penetrating ruling that "the party of deserters" should be distanced.

First a word of historical background about the affair. The Po'alei Agudas Yisroel movement was, as its name suggests, originally an organization of chareidi workers. It had been established in Europe under the banner of the Agudas Yisroel World Movement as a counter force to the irreligious Zionist workers' groups. Through its youth movement, part of whose membership was composed of natives of Germany, the movement established a number of settlements in Israel, as needed.

Integration into the country's agricultural life led the movement's leaders to a series of steps that in effect constituted a gradual merger with Zionist organizations. The leaders started to gradually dissociate themselves from the Agudah's Torah leadership, with the process gathering momentum after the State was established.

In 5708 (1948), they planted their settlements on land belonging to the Keren Kayemet Leyisroel (Jewish National Fund), a step that had been debated years earlier with HaRav Elchonon Wassermann *zt'l Hy'd*, to whom PAI's leaders had replied with a marked lack of respect. Now they tried to attribute their actions to the "silence" (said to equal acquiescence) of the *Chazon Ish*.

Thereafter, at every issue that arose PAI justified themselves by the fact that they had the consent of *gedolei Torah* -- who always remained anonymous. So it was with the mixing of boys and girls in the Ezra youth movement; so it was with the negotiations over PAI's participation in Sherut Leumi (national service for girls). Every time there was a different "*godol beTorah*" who, they said, supported them. (It was concerning their concession to Sherut Leumi that Rav Kalman Kahana, one of the leaders of PAI, received an astounding letter from the *Chazon Ish* which stated, "a spirit of foolishness possessed you, that you commit suicide . . ." as well as other fearsome remarks.)

In 5711 (1951), elections were held for the mayor of Petach Tikva. The leaders of PAI supported an irreligious candidate, over his opponent who was religious. In a letter from the Moetzes Gedolei HaTorah, HaRav Yechezkel Sarna and HaRav Meir Karelitz *zt'l* forbade this.

HaRav Karelitz (the *Chazon Ish*'s older brother) was then serving as the official rov of the PAI movement. When the politicians stubbornly refused to hearken to this letter, HaRav Karelitz resigned from all positions of rabbinical and any other kind of leadership.

The way things then stood was that on the one hand there was Agudas Yisroel, which remained faithful to the Torah leadership, while on the other was PAI, with its institutions, its settlements and its sources of revenue. All this time, the Agudah's Torah leaders had attempted to bring pressure from the rank and file of PAI members to bear upon the movement's leaders and the two movements still appeared on a joint list for the general elections.

The Rebellion

In the elections of 5720 (1960), the list received six Knesset seats, three of which were allocated to the PAI faction headed by B. Mintz.

Then it happened. The *Moetzes Gedolei HaTorah* ruled against joining a coalition with the leftist government. However, PAI ignored their ruling and joined. The secular press hailed the move as "PAI's independence day," -- independence that is, from the authority of the Torah leaders.

The response of the Torah community was that leaders, *roshei yeshiva* and *Admorim*, gathered to declare that PAI had detached themselves from *Agudas Yisroel*. The Tchebiner Rov, and the Rebbes of Ger, Vishnitz and Boyan, ruled that their followers must renounce their membership of PAI, even if their livelihoods would suffer as a consequence. Thereafter, *Agudas Yisroel* and PAI ran for the Knesset on separate lists.

In 5733 (1973), Rabbi Y. M. Levin z'l who served as chairman of the Agudah's central committee, passed away. He had always worked to preserve the movement's unity. After he had been replaced, new winds began to blow within Agudas Yisroel itself, calling for PAI's return to the Knesset list. In view of the approaching elections, a meeting of the *Moetzes Gedolei HaTorah* was convened (on very short notice and including rabbonim who had not hitherto sat on the *Moetzes*). The *Steipler* sent a letter to HaRav Shach, part of which read, "regarding the rumor that Agudas Yisroel is considering reuniting with the deserters, who call themselves PAI, who have made a public disgrace of themselves on more than one occasion, and whose ideology is the idol of Zionism, and of 'my strength and the power of my hand', R'l, and who without a doubt would be prepared even now to go immediately against the Aguda and the *Moetzes Gedolei HaTorah* if only they imagined that they would have some political or material gain by so doing -- in my humble opinion, it is clear that merging with them would be a dreadful *chillul Hashem*, for it would be interpreted as a de facto approval of all their scheming and [would show] that insolence against *Torah* and against the *Moetzes Gedolei HaTorah* reaps handsome benefits. Please . . . do everything possible to prevent merging with them . . . it is clear, in my humble opinion, that if Agudas Yisroel does merge with them, that very many members will distance themselves, whose only connection with the Aguda at present lies in the fact that it is not together with 'the other side.' "

At the meeting of the *Moetzes*, HaRav Shach arose and read out the *Steipler's* letter. One of the politicians who was among those invited, and who was in favor of the merger reacted by proposing "that we put it to a vote." Most of the members (including the new ones) supported the merger, with the result of which was called "the United Torah Front."

HaRav Shach announced immediately that he was resigning his membership in the *Moetzes*. HaRav Shlomo Berman, who was a member of the presidium of Agudas Yisroel, also resigned in protest at the way things had been arranged. During the pre- election campaigning the signatures of these and of other *gedolei Torah* did not appear in support of Agudas Yisroel. However, since there was no alternative chareidi list, no actual opposition was voiced.

Rabbi Shlomo Lorincz, who was faithful to the instructions of the *gedolei Torah* and who was the first candidate on the Aguda list, was instructed not to resign, but to refrain from making speeches in Yerushalayim and Bnei Brak in support of the Aguda list. (He was permitted to speak on the Agudah's behalf in outlying communities, for if the chareidi Jews who lived there did not vote for Agudas Yisroel, their connection with the chareidi organization could be lost.)

An *avreich* who asked about voting was told, "This time there's no order to vote, and when you're not ordered to, you don't vote."

In that election, the combined list won five seats, which represented the loss of a seat, since before the two parties had always won six.

The Trend Reversed

In 5737 (1977), the Gerrer Rebbe, the *Beis Yisroel*, instructed the party workers to run on a separate list from PAI, in order to unite the chareidim once again and to obtain HaRav Shach's consent to return to the *Moetzes*. HaRav Shach did so and issued an appeal to vote in the elections. The *Steipler* added his own letter of warm support, which he closed with the following lines, "And this has already been publicized and articulated well by . . . the *gaon* and *tzaddik*, from the remnants of the Knesses Hagedola, the truly mighty *Torah* scholars, his honor . . . HaRav Eliezer Menachem Shach."

In that election Agudas Yisroel maintained its strength while PAI won only one seat.

The trouble erupted again just a year later, when municipal elections were held in Bnei Brak. A joint list was prepared and it was headed by a PAI candidate. The fact that just a year had passed since PAI had been ejected from Agudas Yisroel and already a way had been found for them to sneak back inside, and in Bnei Brak too, evoked a strong response from the *gedolei Torah*. The *Steipler* and *ylct'a*, HaRav Shach, bade HaRav Chaim Shaul Karelitz to issue a notice conveying their instructions not to vote for the Aguda list.

Some argued that this directive was only intended for *bnei Torah* themselves, but that their families and those who were not *bnei Torah* could vote, and this led to an interesting episode. After *tefillah* in the Lederman *beis haknesses*, HaRav Chaim Kanievsky went over to the notice board and added, in his own hand, the following words to HaRav Karelitz's note: Both *talmidei chachomim* and *amei ho'oretz*, they themselves and their wives, their sons and their daughters.

Before the 5741 (1981) elections, Aguda activists approached the *Steipler* for a letter of support but he dismissed them and did not grant their request. Rav E. Tabaschnik, who used to frequent the *Steipler's* home, heard from him at that time that he was displeased at the situation inside Agudas Yisroel and that he did not intend to sign for them at all. However just a few days later, a letter signed by the *Steipler* appeared, calling upon voters to vote for the Aguda, albeit phrased in somewhat reserved terms.

Rav Tabaschnik took himself off to the *Steipler's* home to find out what had brought about the change of heart. When he entered the *Steipler* said to him, "I told you that I wasn't going to write but I heard that HaRav Shach was upset by that, so I agreed to write."

Three days later, it was publicized that the [separate] PAI list had been strengthened from within Agudas Yisroel and the *Steipler* hurried to write a second letter that added, "I now add that in view of this, every vote for a different list literally constitutes demolition and destruction for Jewry, and whoever votes for a different list is among those who leads the public to sin, *R'l*."

In those elections PAI disappeared from the political map, receiving fewer than the minimum number of votes required for one seat and the movement has only declined

since.

Girls' Conscription and Sherut Leumi

In 5731 (1971), the *Steipler* was shown an item in the journal *Hapeles* which stated that the Israeli government had plans to reintroduce legislation making Sherut Leumi (national service, to parallel army service) compulsory for all girls. The *Steipler* immediately wrote to one of the rabbonim in America, "Please, have mercy on us, on Jewry, and do anything that you find can be of any help in effecting a rescue. I don't know how, maybe by sending an influential delegation to the Consul, maybe through an article in a newspaper with wide circulation, to beg for mercy, that the blood of *shomrei Torah umitzvos* should not be shed, to have their daughters slaughtered before their eyes *R'l . . .* "

This letter made a deep impression and the recipient passed it on to a friend of his who asked the *Steipler* for permission to circulate it in the *botei medrash*. The *Steipler* replied, "The matter needs to be reflected on, because I think that my choice of words implied that I was testifying that they are planning to issue a decree etc. whereas, regarding the facts, I am a dweller of tents who knows nothing of what happens beyond what others tell me. Last year they told me that there was some plan to make the above decree and then they told me that all they wanted was to ensure that irreligious girls would be unable to resort to trickery and present themselves as religious. However, I didn't know what the true facts were. I wrote my letter to the above *rov* in response to an article which I was shown in *Hapeles* of *erev Shavuot* . . . where everything which I wrote about appeared. I was aghast, for it appeared that the decree was very close at hand *chas vesholom*, and that nobody was taking action to prevent it, may *Hashem yisborach* have mercy. At any rate, it did not occur to me that my letter would be so widely publicized, for when something is to be made public it is imperative to take great care over how it is phrased and the source [of the information] should have been brought, rather than giving the appearance of my testifying about it."

Two days later, the *Steipler* addressed another letter to the same person. "Regarding my letter of two days ago, now there is an ongoing rumor to the effect that the danger of the evil decree is very great, and I repeat my request and cast my supplication: please, make every possible effort in any direction that you judge might be helpful. You can do whatever you see fit with the letter that I wrote to the *rov*, *shlita*."

In 5732 (1972), the law of compulsory national service for girls was reintroduced with added vigor, and the *Steipler* was again active. Originally, he formulated the following letter: "Concerning the rumor that has come to pass . . . this dreadful decree hovered over us twenty years ago . . . and all the *gedolei hador*, the mighty *Torah* scholars who were then alive, trembled and raised a commotion over it and ruled that it was a stringent and fearsome prohibition in any form . . . and all because it is an accessory of immorality, *R'l* . . . We feel obliged to make it publicly known that this prohibition against conscripting girls, in any way or form whatsoever, is still fully in force, with renewed vigor, for the *burim* are slipping lower and none come to ask . . . "

This was the letter which he originally intended to publish. However, he eventually decided that he preferred to publish the original ruling of HaRav Tzvi Pesach Frank, HaRav Isser Zalman Meltzer, HaRav Zelig Reuven Bengis and the Tchebiner Rov, and to add a few lines explaining why the ruling was being publicized, that would make it clear that it was still in force. He then decided that his opinion that the original ruling still applied should appear explicitly and when that had been prepared, he asked that HaRav Shach add his signature so that it would be clear that they both concurred in this ruling.

The announcement was signed in this form on the twentieth of *Cheshvan* 5732. Two days later, it was decided that the letter should be sent to the *Moetzes Gedolei HaTorah* of Agudas Yisroel and, after a slight amendment had been made, it was signed by four of the members of that body (including of course, HaRav Shach). However, since the *Steipler* was not a member of the *Moetzes*, his signature was omitted from that letter. It appeared on a second version, which was printed separately alongside the other one.

A month later, an additional letter signed by the *Steipler* and *ylct'a*, HaRav Shach was sent to the British Chief Rabbi, asking him to intervene.

The Bnei Yisrael Of India

When the question of the lineage of the Indian tribe known as Bnei Yisrael arose, the Israeli Chief Rabbinate (at the prompting of the Ministry of Religions), leaned towards declaring them fit to marry Jews. The *Steipler* spoke up to oppose this ruling and he and *ylct'a*, HaRav Shach, published a letter: "Our opinion is that since they have already been forbidden by our teachers, the *gedolim* of Bovel and Yerushalayim, *ir hakodesh*, ever since

the question arose a century ago and their prohibition spread to all the botei din that had to consider the matter, the prohibition is in full force and they remain forbidden."

In further letters to a meeting of rabbonim which convened on the matter, the *Steipler* wrote, "It is imperative to turn to all *Torah* scholars, *gedolei Yisroel*, the generation's *geonim* . . . to make a permanent enactment, until the arrival of the Redeemer, that anyone who wishes to marry must first of all prove beyond question that his ancestry is neither *chas vesholom* from those families, nor from others who have become mixed with them."

The strong opposition prevented those in power from implementing their plan. The Minister of Religions at the time was Dr. Zerach Warhaftig (NRP). When he heard about how fierce the opposition was, he asked for a meeting to be arranged between himself and the *Steipler*. One day he knocked on the *Steipler's* door, accompanied by his entourage. When the *Steipler* was informed who had come, he refused to receive him, explaining, "Whatever I say to him, he'll repeat the opposite in my name and he'll turn my words around to suit himself."

After a number of emissaries had been sent to entreat the *Steipler* to grant the meeting, he agreed to receive the visitor but said that he would not reply to him on the subject. The Minister entered and asked, "Are they forbidden to marry Jews?"

The *Steipler* answered, "I don't want to reply."

The Minister asked, "Must I instruct rabbonim not to arrange weddings for them?"

The *Steipler* answered, "I don't want to reply," and then he said, "This I ask of you -- don't persecute those rabbonim who don't arrange weddings for them. However, I don't want to speak about the actual question itself."

The Minister left the house and was heard saying to the members of his group, "The *Rav* said that I don't need to instruct the rabbonim not to arrange weddings." The next day, the NRP's newspaper *Hatsofe* printed the "news" that the *Steipler* had ruled thus for the Minister Dr. Warhaftig on the latter's visit to his home.

When the *Steipler* was told about this, he rushed to issue a contradiction. "I have been told that in this Wednesday's edition of *Hatsofe* it was written that the Doctor quoted me as having said that a *rav* who permits marriage with one of the tribe known as *Bnei Yisrael* is allowed to marry the couple but that no pressure should be brought to bear on those who think that it is forbidden. This is utterly incorrect. I never said that a *rav* who permits it may *chas vesholom* do so. Only, because it was clear that they wouldn't listen to me at all [if I would have told them] to cancel the *hetter*, I asked that at any rate, as a small concession, not to pressure those *rabbonim* who do not wish to deal with it. I said this explicitly so that it shouldn't be interpreted as though there are any grounds for permitting it . . . " (Based on an eyewitness account).

In this connection, it is worthwhile relating something which the *Steipler* said the *Brisker Rov* told him, as an example of the great care necessary when giving halachic rulings. When the "national home" was declared (the Balfour Declaration), people came to ask the *Rov* if *Hallel* should be said. He answered, "What does *Hallel* have to do with this issue? If you had asked about *shehecheyonu*, that would be more understandable . . . " The questioners went away and then said that the *Brisker Rov* had said that the *brocho* of *shehecheyonu* should be made.

THE FIERY DETERMINATION OF NOVARDOK

Everyone has his own portrait of each *Godol* he has encountered. The following story of *Rav Yaakov Yisrael Kanievsky*, the *Steipler Gaon*, is what comes to mind every time his name is mentioned. When he was drafted into the Russian Army and *Shabbos* approached, he marched right into his commander's office and let it be known that he would not be *Mechallel Shabbos*. The officer was so taken aback by the unprecedented *chutzpa* and suicidal gambit of this new recruit that he said he would allow him to keep *Shabbos* if he agreed to one condition. In a continuation of his stubbornness, the *Steipler* said he did not even have to tell him what he had in mind because - yes, he agreed.

"Okay," said the officer. "In that case, since you will give more work to your co-soldiers, they will have the privilege of beating you to their hearts' content." Despite knowing the viciousness of these strong young men and their anti-Semitism, the *Steipler* not only happily accepted this savage near-death beating but he said that he carried these special moments with him for the rest of his life and was never able to do anything that could recapture or repeat the life that it pumped into his broken body. This was the way the

Steipler approached every *mitzva* opportunity, *Kala K'Chamura* (easy or difficult).

THE STEIPLER'S MATZA FOR THE SEDER

One year, a *Talmid Chochom* in Bnei Brak was *niftar* before Purim. Shortly thereafter, one of the Steipler's close students came to see him to discuss a matter concerning the *almona* (widow) of the *Talmid Chochom* who had passed away. In the midst of the conversation, the Steipler said suddenly, "Pesach is approaching. The *almona* will sit down the night of the *Seder* and be pained by her loneliness. She will remember that her husband always ate hand matza the night of the *Seder*, but most probably she would not have bought hand matza. I'll give some of my matza to her." The Steipler got up and took out his package of matza, giving some to his student. He said, "There's enough here for the night of the *Seder*. When you give her the matza, don't say that I sent it to her, because it's forbidden to give a present to a woman. Simply say that I gave you this matza to give over to someone who needs it."

The talmid later said, "It's impossible to describe in words the incredible excitement and tears in the house of the *almona* when I entered and said to her, "I have matza for you from the Steipler for the night of the *Seder*." (Chaim Sheyesh Bohem: Halichos Vehanhogos)

<http://revach.net/stories/story-corner/The-Steiplers-Matza-for-The-Seder/2129>

STEIPLER GAON - BUYING SEFORIM IN THE THREE WEEKS

The Rema *paskens* (OC 551:2) that the *issur* of building and planting in the three weeks and even during the nine days does not apply if it is for a *Mitzva*. The Mishna Berura (14) says that if someone does not yet have children and is scheduled to get married after Tisha B'Av, they may buy clothing for the wedding even in the nine days.

The Piskei Teshuvos (10) says that based on this *halocha*, you may buy *seforim* in the nine days if you need the *sefer* to learn from. However, he mentions that the Steipler Gaon (Orchos Rabbeinu) was *machmir* not to allow new *seforim* into his home in the three weeks.

One time, when a box of *seforim* arrived during the nine days, he instructed his family members not to open it until after Tisha B'Av. So great was his *simcha* in learning new *seforim* that he was *makpid* for himself, since for him it was a much too joyous event.

<http://revach.net/halacha/tshuvos/Steipler-Gaon-Buying-Seforim-In-The-Three-Weeks/4631>

THE STEIPLER GAON - TAKING CARE OF LIVING AND BREATHING SEFORIM

The Steipler Gaon was especially *makpid* on *Kevod HaSefer*. The *sefer Toldos Yaakov* gives some examples of his diligence and sensitivity in his *Kevod HaSefer*.

- Once, when someone took out the wrong *sefer* for him, before returning it to its place on the shelf he made sure to learn something from it in order not to “embarrass” it.
- He would fix every rip in his seforim. When he rebound his *Shas* he said, “I have pleasure from the fact that my seforim have been restored with their proper honor.”
- If he fell asleep on a *sefer* after learning until his last ounce of energy dissipated, he would feel terrible about the lack of *kovod* for the *sefer*.
- Two of his *seforim*, *Birchas Peretz* and *Chayei Olam*, were originally sold at cost price because he felt they were worthwhile to disseminate publicly. Afterward, he decided to raise the price because he felt it was not *kovod* for the *seforim* to be sold so inexpensively. The profits were given to *Tzedoka*.

In many *shuls* and *Yeshivos* in Eretz Yisrael, there is a letter hung near the *seforim* shelves regarding the importance of returning *seforim* after using them and not leaving them on the table. It tells a story of a time that the Steipler Gaon finished learning in a *Yeshiva* not far from his home. After walking approximately a hundred meters, despite the fact that walking was very difficult for him, he realized that he had not returned his *sefer* to its place. He then turned around, went back to the place he was sitting, replaced the *sefer* - and only then went home.

The Steipler Gaon was a living *Sefer Torah*. We may never reach his level of Torah but there is no reason we cannot reach his level of respect for the *seforim* in which the Torah is written.

THE FAMOUS SEGULA FROM NEFESH HACHAIM

AYN OD MILVADO

“There is a great inyan and wondrous Segulah to remove and cancel any judgments from you and to sway the will of others so that they cannot control you and have no effect on you at all whatsoever.

When you establish this idea and make its place in your heart permanent and say to yourself that “Hashem is the only true real G-d and there is none besides Him and no other force or power in this world or any other realm at all – *Ayn Od Milvado Yisborach Shemo shum koach ba’olam vekol haolamos kelal*,” everything is filled only with His oneness and simple unity. If you nullify yourself in your heart completely and pay no attention at all to any other force or power or will in this world, and subjugate yourself and attach your pure thought and mind only unto the Master of the World blessed is He, then He shall grant you success and fulfill your needs and all other external forces shall be cancelled and nullified and they shall be unable to act or do anything to you at all. (Nefesh HaChaim Sha’ar 3 Chap 12)

The Nefesh HaChaim discusses a Gemara regarding a woman who wished to take the dust from the feet of Rabi Chanina to perform witchcraft and kill him. Rabi Chanina granted her permission, for he was confident that he had enough merits that she would not succeed. The Gemara asks: How could Rabi Chanina not be frightened of this power of evil?

Rabi Chanina knew: “*Ein od milvado—There is none other than He.*”

The forces of impurity don’t harbor power of their own. Hashem is the One Who gave them the ability to override the forces of nature, but without Hashem, they are helpless.

Thus, Rabi Chanina believed with singularity of thought that nothing other than Hashem possesses any power at all. Therefore, he was sure that the witchcraft would not overcome him.

AYN OD MILVADO

לעילוי נשמת לזכר עולם יהי' צדיק



התנא רבי חנינא בן דוסא

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

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

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

זכותו הגדול יגן עלינו ועל כל ישראל אמן

הרה"ח אברהם חיים בן מוה"ר שלום ז"ל

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