

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 Nasso

CHASSIDUS ON THE PARSHA

לזכר נשמת

ר' זכרי' שמעון הכהן בן יצחק

The Voice Of Hashem Spoke

8:89 The Voice Spoke to Moshe

The *Ohr HaChaim* notes the strange conjugation of the verb *Midaber* whose tense seems to indicate that the voice itself was doing the talking. The *Ohr HaChaim* cites his previous comments to *Shemos* 20:1 where he explained that any spoken word that emerged and came from *Hashem* created an angel and this angel is what spoke to the prophet who was having a vision. This, explains the *Ohr HaChaim*, was the explanation used to explain why the *Torah* constantly tells us again and again that *Hashem* spoke to Moshe saying, *Lemor*, why tell us over and

נדפס באדיבות

RAMAPOST
MARKETING | DESIGN | PRINT | MAIL

"ESSENTIALLY" ABOVE & BEYOND!

To add your shul, or request additional copies, please email: mitzvos@ramapost.com

לזכות רפואה שלמה

מלכה בת רחל
מיכאל בן שולמית יעקב
משה בן דבורה שירה
ואברהם יהודה בן שרה רבקה

SPONSOR A DVAR TORAH

SPONSOR AN ENTIRE WEEK FOR \$360

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

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



\$180

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

\$126

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

\$100 (MONTHLY)

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

\$100

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

\$72

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

\$54

Oneg Shabbos
50 WEEKLY*
Compilation of Divrei Torah
(English)

\$*

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

*AMOUNT DISTRIBUTED

over that *Hashem* told Moshe or any other *Navi*, *Leymor*? The answer is that according to this explanation *Hashem* told, and this created a *malach*, an angel and the angel spoke and that is what is meant by *Lemor* - it is the angel created by *Hashem's amira* or *dibur* that says over *Hashem's* message to the *navi*. This is why our *pasuk* says that the voice spoke to him, it means that *Hashem's* voice was doing the speaking, because it created an angel and that angel spoke, therefore this verb is correctly conjugated, for it was in fact the voice of *Hashem* [as angel] itself that was in fact doing the talking!

Praises for the Ohr HaChaim HaKodosh

He Heard Maamad Har Sinai

The *Rebbe* from Komarna, in *Heichal HaBerocha* on *Parshas Beshallach*, writes, "There are those who even today merit to refine and purify themselves to the point where they are totally good so that evil has no hold on them at all."

Some of the great *Tzaddikim* who merited this level include the Arizal, Rav Chaim Vital (his *talmid*), Rav Elozor Azkari (*mechaber* of *Sefer Charedim*), the *mechaber* of Ohr HaChaim, Rav Chaim ben Attar, and after them the holy Rav Yisrael Ba'al Shem Tov and his *talmidim*.

They all merited to actually experience and hear *Maamad Har Sinai*, the great loud voice that never ends and continues until this day, the thunder, the sound of the *shofar* calling out *Anochi Hashem Elokecha*, the voice that comes from the light of *Eitz Chaim* teaching *Toras Chaim*. And the Ba'al Shem's *talmidim* testified that they were so refined that they heard *Maamad Har Sinai* with lightning and thunder and the sound of the *shofar* and *Anochi Hashem Elokecha* - all from the mouth of *Hashem* Himself.

Chaim

In the year 5693, Rav Avrohom Yaakov of Boyan-Lemberg visited Eretz Yisrael and went to prostrate himself at the *tziun* of the *Ohr HaChaim HaKodosh*,

accompanied by Chassidim and his *talmid* Rav Moshe Brim. When they reached the *tziun*, the *Rebbe* prostrated himself for a long hour upon the *tziun*, his mouth working endlessly, his lips speaking soft words that none could hear. Rav Moshe Brim, however, was able to just make out that the *Rebbe* was reciting all the *pesukim* that contained the word Chaim! (*Shenos Chaim*)

Stories on the Parsha



Love Each And Every Jew

For a long time, the *Maharsham* was confused with a problem that bothered him considerably. Being a *Kohen*, one of his *mitzvos* was *bircas kohanim* which automatically touches on another commandment: "*Levoreich es amo Yisroel be'ahavo.*" He wondered how it is possible to love every *Yid*, for even Dovid Hamelech says that evildoers are his enemies. Yet the *Zohar Hakodosh* expressly points out that one who does not love all Yisroel should refrain from saying *bircas kohanim*!?

The words of R' Schmelke of Nikolsburg that he came across one day, put him at ease. The *Rebbe* writes that since we are commanded to love every Jew, at least the few good deeds and worthy character traits of a *rosho* can be loved, for surely even a *rosho* has something good about him. The idea pleased him and from then onwards he went up to *bircas kohanim* with a pacified conscience and heart full of love for every *Yid*.

Gedolim Be'misasm Yoser



Yahrzeits for the 14th of Sivan ~ Begins Friday Night (05-30-2026)



Dr. Michael - Hachamshan (5374 / 1614 - 412th Yahrzeit)



Rav Chaim Itzkowitz of Volozhin - Nefesh Hachaim (5581 / 1821 - 205th Yahrzeit)

Rabbi Chaim of Volozhin was the main disciple of the Gaon of Vilna, who selected him to establish a yeshiva in 1802. The Volozhin Yeshiva became the most important and most influential in Lithuania. His major work is the *Nefesh Ha-Chaim* (perhaps inspired, some say, by the popularity of Tanya), dealing with complex spiritual issues.



Rav Naftali Tzvi HaLevi Vinderbaum - Av Beis Din of Yaffo, Shaar Naftali (5662 / 1902 - 124th Yahrzeit)



Rav Yaakov Yisroel Yeshurun Rubin of Sasregen - Gilyonei Yosher (5704 / 1944 - 82nd Yahrzeit)



Rav Moshe Horowitz - Bostoner Rebbe - New York (5745 / 1985 - 41st Yahrzeit)



Rav Nissim Yagen (5759 / 1999 - 27th Yahrzeit)



Rav Elozor Menachem Mendel Biderman - Lelover Rebbe (5761 / 2001 - 25th Yahrzeit)

Yahrzeits for the 15th of Sivan ~ Begins Saturday Night (05-31-2026)



Yehuda ben Yaakov Ovinu (2314 / -1447 - 3,472nd Yahrzeit)



Rav Yitzchok of Posen - Be'er Yitzchok (5445 / 1685 - 341st Yahrzeit)

Rav Yitzchok of Posen was the son of Rav Avrohom and the son-in-law of the Rosh Yosef. He was the talmid of Rav Yona Teumim, the *Kikoyon D'Yona*. Initially, Rav Yitzchok served as Rav in Loitsk. He then moved to Vilna, replacing Rav Moshe, the *Chelkas Mechokek*. Later, Rav Yitzchok was appointed Rav in Posen, replacing Rav Sheftel Horowitz, the son of the *Shela HaKodosh*. In Posen, Rav Yitzchok founded his *Yeshiva* and answered many *shailos*, which were published as *Shailos U'teshuvos Be'er Yitzchok*. Rav Yitzchok was *niftar* on the 15th of *Sivan* 5445 (1685).



Rav Moshe Sofer (5539 / 1779 - 247th Yahrzeit)

Rav Moshe was the father of Rav Shmuel who was the father of the *Chasam Sofer*.



Rav Shmuel Sofer (5539 / 1779 - 247th Yahrzeit)

Rav Shmuel was the father of the *Chasam Sofer*. His wife was Raizel Sofer, the daughter of Rav Elchanan of Frankfurt DeMain. Rav Shmuel Sofer passed away 15 *Sivan* תקל"ט.



Chacham Yedidiya Raphael Chai Abulafia - HaYore (5629 / 1869 - 157th Yahrzeit)

Born in Yerushalayim ה'תקס"י. A famed *mekubal* from *Yeshivat Beit E"l* he was a grandson of the *Rashash*. He studied under Rav Raphael Avraham Shalom Mizrahi Sharabi and later served as *Rosh Yeshivah* of *Beit E"l*. He authored the famed *Siddur haYore* on the *Rashash's kavanos* as well as the *sefer Kinyan Peiros*. He passed away on 15 *Sivan* תרכ"ט.



Rav Dovid Dov Berish Meislish of Ohel - Binyan Dovid (5704 / 1944 - 82nd Yahrzeit)



Rav Meir Yosef Rubin - Av Beis Din of Kerestir (5704 / 1944 - 82nd Yahrzeit)



Rav Zev Wolf Gintzler - Toldos Yisroel (5704 / 1944 - 82nd Yahrzeit)



Rav Aharon Moshe Leifer of Grusvardein (5704 / 1944 - 82nd Yahrzeit)

Rav Aaron Moshe Leifer of Verdun was born in 1887, was son of Rabbi Yissachar Dov (Bertche) of Nadvorna - Satmar (Bochnia), Rav Aharon Moshe was author of the *sefer Vayakhel Moshe*. His son was the well known *tzadik* Rav Yosef Leifer, Verdaner of Flatbush (son in law of the *Zutshka Rebbe*). His brother was the *Tzidkas Yosef*, Rav Yosef Leifer of Pittsburgh dynasty.

**Yahrzeits for the 16th of Sivan ~ Begins Sunday Night
(06-01-2026)**



Rebbetzin Fraida (5573 / 1813 - 213th Yahrzeit)

Rebbetzin Fraida, the daughter of Rabbi Shneur Zalman, was an erudite and pious woman. As his first-born, and a special soul, she was especially dear to her father and he would frequently deliver Chasidic discourses just for her. One of her sons, Rabbi Aharon Zaslavski of Kremenchug, married Rebbetzin Chaya, the daughter of Rabbi Nachman of Breslov.



Rav Mordechai Menachem Mendel Kalish of Vorka (5628 / 1868 - 158th Yahrzeit)



Rav Sholom Eliezer Halberstam of Ratzpert (5704 / 1944 - 82nd Yahrzeit)

Rebbe Sholom Eliezer Halberstam (1862-1944) was one of the younger sons of the Divrei Chaim, Rebbe of Sanz, a leading righteous man and wonder-worker in the pre-Holocaust generation. Already as a youngster, prominent rebbes spoke of his holiness and lofty soul. At the time of his father's death, he was only 14 years old, and was raised by his elder brother, the Rebbe of Shinova. He married his niece, daughter of his sister and brother-in-law Rebbe Mordechai Dov Twersky, Rabbi of Hornostaipil. In 1899, he established his court in Ratzfert (Ujfeherto, Hungary), remaining there for over 40 years. During the Holocaust he refused to abandon his community, and perished with them in Auschwitz in *Sivan* 1944.



Rav Nachman Rotner - Shaarei Tohar (5704 / 1944 - 82nd Yahrzeit)



Rav Yeshua Heschel Landau - Vitka Rav (5704 / 1944 - 82nd Yahrzeit)



Rav Boruch Yosef Zak of Kobrin - Birkas Yosef (5709 / 1949 - 77th Yahrzeit)



Rav Gedalya Nadel (5764 / 2004 - 22nd Yahrzeit)

Rav Gedalyah Nadel, son of Rav Reuven Heschel Nadel, born in the Lithuanian city of Shavel (1923-2004). When he was thirteen, his parents moved to Eretz Yisrael. He became the *Chazon Ish's* closest *talmid*. Rav Gedalayah Nadel did become the head of the *Vizhnitz yeshiva*.

**YAHREITS FOR THE 17TH OF SIVAN ~ BEGINS MONDAY NIGHT
(06-02-2026)**

 **Rav Elazar Fleckeles of Bohemia, Prague (5586 / 1826 - 200th Yahrzeit)**
(Some say the Yahrzeit is on the 20th of Nissan)


El'azar Fleckeles was born to a well-off, patrician family in Prague; his father served as an elder of the Jewish community. Fleckeles studied in the yeshivas of Mosheh Kohen Rofe and Me'ir Fischels and then, for a decade, with his prime mentor, Yechezkel Landau, the rabbi of Prague, becoming his favorite disciple. He served from 1779 to 1783 as the rabbi of the Moravian community of Goitein (Kojetín), and then received a call to return to Prague to take up the posts of rabbi in a kloyz (a study hall established by a private fund) and judge in the community's extensive court system. He rose gradually to become the presiding judge (Oberjurist), the rosh or rav beis din.


 **Rav Aharon Perlow of Karlin - Beis Aharon (5632 / 1872 - 154th Yahrzeit)**

 **Rav Meir Yonah Schatz - Mefaresh Sefer HAltur (5651 / 1891 - 135th Yahrzeit)**

Perhaps best known for his commentary and edition of the Mefaresh Sefer HAltur Volumes 1 and Volume 2. He also authored Pesach leil Shimurim on the Haggadah, Har HaMoria on the Rambam and Mei HaShelach on Aggadatas of Chazal and the Talmud

 **Rav Tzvi Hirsch Brodie - Rosh Yeshivas Kelm (5673 / 1913 - 113th Yahrzeit)**

 **Rav Moshe Vorhand of Makava - Ohel Moshe (5704 / 1944 - 82nd Yahrzeit)**
Rav Moshe Vorhand served as Rav Av Beis Din of Nitra and Makava, he authored *Ohel Moshe* in 2 Volumes on the Torah and Moadim

 **Rav Moshe Mordechai Shtager - Meged Shomayim (5704 / 1944 - 82nd Yahrzeit)**
(Some say the Yahrzeit is on the 18th of Sivan)

Yahrzeits for the 18th of Sivan ~ Begins Tuesday Night (06-03-2026)

 **Rav Avrohom HaKohen Katz Rappaport Shrentzel - Rosh Yeshivas Chevron, Shu't Aysan Ha'ezrachi (5411 / 1651 - 375th Yahrzeit)**

Son of Rav Yisroel Yechiel HaKohen Katz. Born in Lwow 1584) תשנ"ד). Rav Avraham served as head of the rabbinical court of Lwow, he was a scion of the well known Rappaport rabbinical family. He supported a *yeshiva* and its students, serving as their *Rosh Yeshiva*. He was a *parnes* in the *Vaad Arba Aratzos*. He stood at the helm of his *yeshiva* for forty-two years. He passed away 18 Sivan 1651 ת"י"א.



Rav Yissocher Dov Ber of Radoshitz (5603 / 1843 - 183rd Yahrzeit)

Rabbi Yissocher Dov [18 Sivan 1843], the "*Sabba Kadisha*" (holy grandfather) of Radoshitz, was a disciple of the Seer of Lublin and of the Holy Yid of Peshischa. Famed as a miracle maker, he lived in poverty as a simple tutor.



Rav Yisroel Zev HaLevi Ish Horowitz - Rosh Beis Din of Ohel, Eretz Chemdah (5621 / 1861 - 165th Yahrzeit)



Rav Levi Yitzchok of Ozierna - Becho Yevorach Yisrael (5676 / 1916 - 110th Yahrzeit)



Rav Yeruchem Levovitz - Mashgiach Yeshivas Mir (5696 / 1936 - 90th Yahrzeit)

Rabbi Yeruchem Halevi Levovitz was born in 1873 (5633 in the Jewish calendar) in Lyuban, Minsk Voblast, Belarus (near Slutsk) to Avraham and Chasya Levovitz. After learning in Kelm, Rav Yeruchem married his wife Rivkah, a relative of Rav Simcha Zissel, from Ozovnet. He then returned to Kelm and studied *Shas* and *Shulchan Aruch* in great *iyun* for the next eight years. Rav Yeruchem then joined the *Chofetz Chaim's Kollel Kodshim* in Radin. Soon, in 1903, he was appointed the *Mashgiach* of the *yeshiva* in Radin. Rav Yeruchem then became the *Mashgiach* at the *yeshiva* in Kelm. Rav Eliezer Yehudah Finkel, the *Rosh Yeshiva* of Mir, appointed him as the *Mashgiach* of the Mir *Yeshiva*. It was the position he was to retain for the rest of his life. He died on the 18th of *Sivan* in the year 1936 at the age of sixty-three.



Rav Yoel Zisman Spitzer (5704 / 1944 - 82nd Yahrzeit)

He married Sara Etya, the daughter of Rav Tzvi Green of Deish. He died *al Kiddush Hashem* at the hands of the Nazis.



Rav Yaakov Elimelech Paneth of Dej (5704 / 1944 - 82nd Yahrzeit)



Rav Chaim Menachem Mendel Panet of Dej (5704 / 1944 - 82nd Yahrzeit)



Rav Moshe Mordechai Shtager - Meged Shomayim (5704 / 1944 - 82nd Yahrzeit)

(Some say the Yahrzeit is on the 17th of Sivan)



Rav Avrohom Yosef Pesachovitz - Be'er Mayim (5713 / 1953 - 73rd Yahrzeit)



Rav Aharon HaKohen Cohen - Beis Aaron, Rosh Yeshiva Chevron (5721 / 1961 - 65th Yahrzeit)

Rav Aharon Cohen was born in *Nissan* 5665 (1905) in a small village near Kovno. His father, Rav Avrohom Mordechai, was the son of Rav Yosef. As a bochur during World War I, Rav Aharon learned in *Yeshiva Lomza* and then in Ukraine (Prilocki, Charkhov). After the war, he returned home and learned in *Yeshiva Knesses Yisrael* in Slabodka. He was soon considered the *iluy* (genius) of the *Yeshiva*. In 5684 (1924), Rav Aharon joined a large group of *talmidim* relocating to Chevron. With the *petira* of Rav Epstein on the 10th of *Kislev* 5694 (1934), his son-in-law, Rav Yechezkel Sarna, replaced him as *Rosh Yeshiva*. As his other son-in-law, Rav Aharon served as his deputy. Until his *petira* several decades later, Rav Aharon was a leading *Maggid Shiur* in *Yeshiva Chevron*. Rav Aharon was *niftar* at age fifty-six on *Erev Shabbos Parshas Behaalosecha* 5721 (1961).



Rav Moshe Leib Shapiro - Taba'os Hachoshen (5732 / 1972 - 54th Yahrzeit)

**Yahrzeits for the 19th of Sivan ~ Begins Wednesday Night
(06-04-2026)**



Rav Yehuda Ibn Atar - Minchas Yehuda, Rav, Av Beis Din & Rosh Yeshiva in Fez (5493 / 1733 - 293rd Yahrzeit)

Rav Yehuda Ben-Attar was born in Fez, Morocco in *Elul* 5415 (1655). His father was Rav Yaakov. Rav Yehuda learned under Rav Vidal HaTzarfati and Rav Menachem Siriro. He received *Semichah* from both of them. Even when Rav Yehuda was later recognized as a *Talmid Chacham* in his own right, he still sat at the feet of these *Gedolim*. In 5442 (1682), Rav Yehuda headed a *Yeshiva*. He was only twenty-seven years old. In 5458 (1698), Rav Yehuda was appointed *Dayan* in Fez. He was forty-three years old. Six years later, he became *Av Bais Din*. He retained this position until his *petira* in 5493 (1733).



Rav Simcha Yair Rosenfeld - Orah V'simcha, Av Beis Din of Pietrkov (5671 / 1911 - 115th Yahrzeit)



Rav Chaim Yehuda Leib HaLevi Zilbermintz - Av Beis Din of Kuzhmir, Chayil V'chossen (5676 / 1916 - 110th Yahrzeit)




Rav Menachem Nachum of Skver - Boro Park (5706 / 1946 - 80th Yahrzeit)



Rav Shmuel Hominer of Yerushalayim - Eved Hamelech (5737 / 1977 - 49th Yahrzeit)

**Yahrzeits for the 20th of Sivan ~ Begins Thursday Night
(06-05-2026)**

 **Rav Tzvi Hirsch Ressler of Nadvorna - Tzemach Hashem L'Tzvi (5562 / 1802 - 224th Yahrzeit)**

Rav Tzvi Hirsh was born in 5500/1740 (or 5497/1737). When he was still a child, his father, Rav Sholom Zelig, took him along to the court of the *Ba'al Shem Tov*, who blessed him to become a leader in *Klal Yisrael*. Rav Tzvi Hirsh was fluent in *Shas* and *Poskim*, as well as many works of Kabbala. Following in the ways of his *Rebbe*, Rav Tzvi Hirsh became a *maggid*, traveling from town to town spreading the *derech haChassidus*. The first city where he served as *maggid* was Dolina; later he settled in Nadvorna, after which he is known. He was *niftar* on the 20th of *Sivan* 5562/1802, and buried in Nadvorna.

 **Rav Elozor Fleklesh - Teshuva Mi'ahava (5586 / 1826 - 200th Yahrzeit)**

 **Rav Chaim Mordechai Labaton - Chief Rabbi & Av Beis Din Aleppo (5629 / 1869 - 157th Yahrzeit)**

 **Rav Aharon Zelig Lipschutz of Vishnitza (5638 / 1878 - 148th Yahrzeit)**


 **Rav Zev Twersky of Rachmastrivka (5697 / 1937 - 89th Yahrzeit)**

 **Rav Dovid Menachem Manish Babad of Tarnopol - Chavatzelet Hasharon (5697 / 1937 - 89th Yahrzeit)**

 **Rav Nosson Dovid of Amsena (5701 / 1941 - 85th Yahrzeit)**

 **Rav Eliezer Fisch of Biksad - Shem Eliezer (5704 / 1944 - 82nd Yahrzeit)**

 **Rav Shraga Feivish Schneebalg of London (5760 / 2000 - 26th Yahrzeit)**

 **Rav Yisroel Dan Taub - Modzitzer Rebbe (5766 / 2006 - 20th Yahrzeit)**
Rav Yisrael Dan Taub, the Modziter Rebbe (1928-2006). He was born in Warsaw, and made *aliyah* with his family at the age of seven. He became *Rebbe* upon the passing of his father, the *Imrei Eish*. He led his Chassidim for many years from his *beis medrash* in Tel Aviv, and in 1995, he moved to a new location in Bnei Brak. He was also a member of the *Agudas Yisrael Moetzes Gedolei Hatorah*.

Biographies of the Tzaddikim





Rav Chaim Itzkowitz Nefesh Hachaim (Sivan 14, 5581 / 1821 - 205th Yahrzeit)



Rabbi Chaim of Volozhin [8 Sivan 5509 - 14 Sivan 5581 (June 1749 - June 1821 c.e.)] was the main disciple of the Gaon of Vilna, who selected him to establish a yeshiva in 1802. The Volozhin Yeshiva became the most important and most influential in Lithuania. His major work is the *Nefesh Ha-Chaim* (perhaps inspired, some say, by the popularity of Tanya), dealing with complex spiritual issues.

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

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 Yitzchok Be'er Yitzchok (Sivan 15, 5445 / 1685 - 341st Yahrzeit)

Rav Yitzchok of Posen was the son of Rav Avrohom and the son-in-law of the Rosh Yosef. He was the *talmid* of Rav Yona Teumim, the *Kikoyon D'Yona*. Initially, Rav Yitzchok served as Rav in Loitsk. He then moved to Vilna, replacing Rav Moshe, the *Chelkas Mechokek*. Later, Rav Yitzchok was appointed Rav in Posen, replacing Rav Sheftel Horowitz, the son of the *Shela HaKodosh*. In Posen, Rav Yitzchok founded his *Yeshiva* and answered many *shailos*, which were published as *Shailos U'teshuvos Be'er Yitzchok*.

Rav Yitzchok was seen as the *Posek HaDor* and held in high esteem by all of the *Gedolei HaDor*. However, he *paskened* with humility. His *Yeshiva* attracted hundreds of *bochurim*. The most famous among them was Rav Avrohom Abali HaLevi Gombiner, the *Mogen Avrohom*, who quotes Rav Yitzchok numerous times in his work on *Shulchon Aruch*.

Rav Yitzchok served as the head of the *Va'ad Arba Arotzos*. In 5443 (1683), he agreed to the printing of *Maginei Zohov*, which answered the questions of the *Nekudos HaKesef* on the *Turei Zohov*.

Rav Yitzchok was *niftar* on the 15th of *Sivan* 5445 (1685). He was succeeded by Rav Yaakov of Posen, a *Talmid Chochom* and a *parnas*. Rav Yitzchok's son-in-law was Rav Fishel of Ladmor.

Zecher Tzaddik livrocha.

www.hamodia.com/features/day-history-15-sivanjune-13/ for more information.



Rav Moshe Sofer (Sivan 15, 5539 / 1779 - 247th Yahrzeit)

Rav Moshe was the father of Rav Shmuel who was the father of the *Chasam Sofer*.



Rav Shmuel Sofer (Sivan 15, 5539 / 1779 - 247th Yahrzeit)

Rav Shmuel was the father of the *Chasam Sofer*. His wife was Raizel Sofer, the daughter of Rav Elchanan of Frankfurt DeMain.

His paternal *yichus* extends back to Rav Shmuel An-Der-Fort of Frankfurt, author of the *Yalkut Shimoni* who was descended from *Rashi* and further back to Rav Yochanan HaSandlar who was a descendant of Dovid HaMelech.

His maternal *yichus*: his mother was the daughter of the *mekubal*, Rav Shmuel Shatin Katz, author of *Kos Yeshuos* on *Nezikin* called the "*Maharshashach*" (מהרשש"ך) and who was *Rav* of Darmstadt, *Av Beis Din*, and *Rosh Yeshiva* of the *bais medrash* of Frankfurt DeMain.

Rav Shmuel Sofer passed away 15 *Sivan* ט"קל"ט.



Chacham Yedidiya Raphael Chai Abulafia HaYore (Sivan 15, 5629 / 1869 - 157th Yahrzeit)



Born in Yerushalayim ה'תקס"ז. A famed *mekubal* from *Yeshivat Beit E"l* he was a grandson of the *Rashash*. He studied under Rav Raphael Avraham Shalom Mizrahi Sharabi and later

served as *Rosh Yeshivah* of *Beit E"l*. He authored the famed *Siddur haYore* on the *Rashash's kavanos* as well as the *sefer Kinyan Peiros*. He passed away on 15 *Sivan* תרכ"ט after great pain and suffering having been hit by shrapnel and never fully recovered. He was laid to rest on *Har HaZeisim*.



Rav Aharon Moshe Leifer (*Sivan 15, 5704 / 1944 - 82nd Yahrzeit*)



Rav Aaron Moshe Leifer of Verdan was born in 1887, was son of Rabbi Yissachar Dov (Bertche) of *Nadvorna - Satmar (Bochnia)*, Rav Aharon Moshe was author of the *sefer Vayakhel Moshe*. His son was the well known *tzadik* Rav Yosef Leifer, Verdaner of Flatbush (son in law of the *Zutshka Rebbe*). His brother was the *Tzidkas Yosef*, Rav Yosef Leifer of Pittsburgh dynasty.



Rebbetzin Fraida (*Sivan 16, 5573 / 1813 - 213th Yahrzeit*)

Rebbetzin Fraida [16 *Sivan* 1813], the daughter of Rabbi Shneur Zalman, was an erudite and pious woman. As his first-born, and a special soul, she was especially dear to her father and he would frequently deliver Chasidic discourses just for her. One of her sons, Rabbi Aharon Zaslavski of *Kremenchug*, married Rebbetzin Chaya, the daughter of Rabbi Nachman of *Breslov*.



Rav Sholom Eliezer Halberstam (Sivan 16, 5704 / 1944 - 82nd Yahrzeit)



Rebbe Sholom Eliezer Halberstam (1862-1944) was one of the younger sons of the Divrei Chaim, Rebbe of Sanz, a leading righteous man and wonder-worker in the pre-Holocaust generation. Already as a youngster, prominent rebbes spoke of his holiness and lofty soul. For instance, during his stay in Sanz, the Tiferes Shlomo, Rebbe of Radomsk, reputedly pointed to R. Sholom Eliezer and said that at the coming of the Moshiach he will be among the Jewish leaders. At the time of his father's death, he was only 14 years old, and was raised by his elder brother, the Rebbe of Shinova. He married his niece, daughter of his sister and brother-in-law Rebbe Mordechai Dov Twersky, Rabbi of Hornostaipil. In 1886, R. Sholom Eliezer settled in the city of Tarnów (Galicia), and cloistered himself in the kloiz of the Sanz Chassidim studying Torah day and night. In 1899, he established his court in Ratzfert (Ujfeherto, Hungary), remaining there for over 40 years. His reputation as a wonder-worker drew Jews from all over Hungary to his court in Ratzfert, who were subsequently helped by his blessings (see Rabbeinu HaKadosh MiRatzfert, Bnei Brak 2007, for numerous testimonies and accounts of miracles and salvations he effected). During the Holocaust he refused to abandon his community, and perished with them in Auschwitz in *Sivan* 1944.

<https://www.kedem-auctions.com>



Rav Yeshua Heschel Landau Vitka Rav (Sivan 16, 5704 / 1944 - 82nd Yahrzeit)



Rav Yeshuah Heschel Landau HY"D, the Vitka rav

His Yichus and Derech HaLimud

Son of Rav Moshe Dov Landau Av Beis Din of Veretzkiya, and grandson of Rav Shlomo Zalman Av Beis Din Dobreh, the Vitka Rav, Rabbi Yeshua Heschel Landau was related to the Apta Rav and also to Rav Yissachar Dov of Belz. His grandfather's mother was the Apta Rav's sister, Breindel, and Rav Yissacher Dov's father Rav Yehoshua Rokeach, was Rav Yitzchok Meir Zinkover's [the Apta Rav's son] son-in-law. So when the Vitka rav visited Belz and passed by Rav Yissacher Dov to greet him with a "Shalom Aleichem," after davening, the Belzer Rav asked him who he was and who was his father, the Belzer replied, that they were related and did the Vitka Rav know how? The Vitka rav did not know and he was invited to Rav Yissacher Dov's study before Kiddush. When he entered he found the Belzer Rebbe studying perek HaZahav in mesechta Bava Metzia with the commentary of the Shita Mekubetzes. "This teaches you," the Vitka Rav would explain to his talmidim, "take advantage of your time and study Gemarra and Rishonim, Talmud and the early commentators rather than *wasting* your time studying response and likkutim."

The Vitka Rav also chastised those who studied many *seforim* and said that when he visited Oberland, Hungary that their rabbis lived in wealth and had vast libraries while they could not learn properly, whereas the Unterland rabbis lived in abject poverty but so had less books and could learn better. Case and point he would remark that he knew that the Rav of the Hadass was a talmid chacham because he was poor and only owned Shas, Rambam, Tur and Shulchan Aruch volumes and therefore he had to study these and review them over and over and it was this that led to his wisdom.

His Family

The Vitka Rav only had one daughter. When he married his wife, Esther Miriam, the daughter of Rav Shlomo Yehuda Weinberger of Bagad, they waited three years with no children. The Tomoshaver Rebbe, Rav Yeshua was passing through Bagad and the Vitka rav asked him for a blessing. Some say he said “a daughter will one day walk among you,” other say he remarked, “He wants a child after three years? Eh, it took me seven till I had children,” and so it was that after seven years they had their only daughter Chaya Drizel.

His Rebbes

In his youth the Vitka Rav travelled to the Divrei Yechezkel of Shinova and when he passed on, he continued to be an ardent follower and a *farbrente chassid* of his son the Divrei Simcha of Tsheshinov. The Tsheshinover chassidim were known to be very fiery ovdei Hashem and the Vitka rav was no exception. After the Tsheshinover rebbe, he followed the Atzei Chaim of Sighet.

His Avodah

He was an fervent devoted and constant mikva goer. Often late into the night he would go to the mikva. The fact that Vitka was a small town with no mikva and that the closest one was some 6 kilometers away on foot did not deter him, neither did the wicked Germans who beat him bloodily and merciliessly, nor did the sounds of wild dogs in the wilderness on the road. His talmidim who accompanied him on these nightly excursions testified that he never spoke, instead his lips constantly moved as he silently reviewed his learning by heart. One of his talmidim saved his life, when in the winter the Vitka Rav broke the ice and immersed himself and the talmid used his candle to find the Rav who hadn't emerged for some time because he had lost the hole where to come back up! And still he continued to go to the mikva.

He afflicted himself, ate little, slept on the beis midrash bench all week long and only in a bed on Shabbos and fasted for forty years from one Shabbos to the next. His Rebbe the Atzei Chaim joked that on Shabbos the only reason he slept in bed was that he could dream and dream a nightmare so that he could fast for that on Shabbos as well!

Eventually on one of his nightly outings to the mikva, a wealthy Jewish merchant from Niederhausz Rav Shimon Nehemeti spotted the odd pair, of Rav and Talmid in the middle of the night, and when he inquired as to their destination and the talmid explained that they did this nightly to go to the mikva because Vitka had none, Rav Shimon convinced the Vitka Rav to move to Niederhausz. There he had a mikva and Rav Shimon supported him financially allowing him to open a yeshiva and teach his students Torah. Rav Shimon used to say that when he returned from a long trip buying and selling at the fair, and was unable to go to sleep after realizing how much bittul Torah the trip cost him, he reminded himself of the talmid chacham, alone soldier and guardian of Torah, the Vitka Rav sitting in Niederhausz and learning being supported by me, then I can lay my head down to sleep!

His davening was fiery, loud and full of emotion and motion! He would spring up and jump as high as the ceiling, clapping his hands in passion. His talmidim said he took no notice of what he did, to the point where his loud banging on the shtender caused his hands to

bleed and yet he continued with no notice. He was so moved during davening kabbalas Shabbos that he swayed to and fro and banged his head against the wall till he bled. The Av Beis Din of Payeh once owned a Berditchevr Tefillah Yeshara Siddur, which had bloodstained pages in the Kabbalas Shabbos service. When asked why, he explained that this was the very siddur the Vitka rav had davened from and when he banged into the wall the blood had dripped onto the siddur's pages while he himself took no notice.

During Leining he himself was the Baal Koreh, and as he read from the Torah rivulets of sweat poured down his face from concentration and passion as his voice thundered the Kriyas haTorah. The Gabbai had to stand beside him with towels to constantly mop his brow lest the sweat drip onto the scrolls and wet the parchment and passul the sefer, heaven forbid.

His custom was during singing Menucha veSimcha on Shabbos that he would jump up over the table and begin to dance. He danced for over an hour or two and the students would take it in turns to dance because they could not keep up with him or his superhuman strength and otherworldly passion! They used to exclaim at how such a weak emaciated form from fasting could serve Hashem aflame for hours with the strength and vigor that much younger fitter individuals lacked.

They once entered the beis midrash and found him lying prostrate on the floor with arms and legs spread out, outstretched in supplication and prayers, crying bitterly. When he noticed that he was caught in the act he begged them not to tell.

Sadly when the cursed Nazis liquidated Nierdhausz, they marched the Vitka Rav, Rav Shimon and all the Jews to Auschwitz where on the 16th of Sivan together with Rav Shalom Eliezerl of Ratzfurt he returned his pure holy soul to his Maker, May Hashem Avenge their bloody murder. And may the memory of the righteous stand for us a blessing.



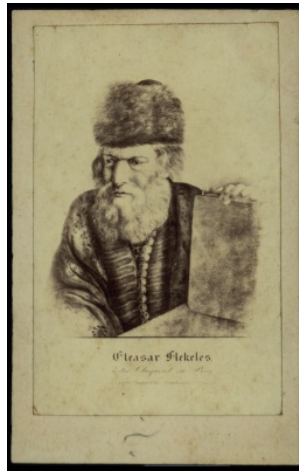
Rav Gedalya Nadel (Sivan 16, 5764 / 2004 - 22nd Yahrzeit)



Rav Gedalyah Nadel, son of Rav Reuven Heschel Nadel, born in the Lithuanian city of Shavel (1923-2004). When he was thirteen, his parents moved to Eretz Yisrael, and made their home in Balfouria, a small settlement in the Valley of Jezreel. He became the *Chazon Ish's* closest *talmid*. Though he never gained the prominence that some of the *Chazon Ish's* other confidantes assumed with the passing of the *Chazon Ish* in 1953, Rav Gadalyah Nadel did become the head of the *Vizhnitz yeshiva*. Rav Chaim Kanievsky was Rav Gedalyah's *chavrusa*. At the advice of the *Chazon Ish*, when Rav Gedalyah was still young, he began to study in the *Lomza Yeshivah* in Petach Tikvah. He married the daughter of Rav Eliyahu Weiner, a student of the *Chafetz Chaim*.



Rav Elazar Fleckeles (Sivan 17, 5586 / 1826 - 200th Yahrzeit)
(Some say the Yahrzeit is on the 20th of Nissan)



El'azar Fleckeles was born to a well-off, patrician family in Prague; his father served as an elder of the Jewish community. Fleckeles studied in the yeshivas of Mosheh Kohen Rofe and Me'ir Fischels and then, for a decade, with his prime mentor, Yechezkel Landau, the rabbi of Prague, becoming his favorite disciple. Fleckeles's wife, Esther, also belonged to one of the oldest and most prestigious Prague families, the Bondys.

In stereotypical fashion, Fleckeles entered the rabbinate perforce after going bankrupt. He served from 1779 to 1783 as the rabbi of the Moravian community of Goitein (Kojetín), and then received a call to return to Prague to take up the posts of rabbi in a kloyz (a study hall established by a private fund) and judge in the community's extensive court system. He rose gradually to become the presiding judge (Oberjurist), the rosh or rav bet din, in 1801—the highest religious post in Prague, since the position of chief rabbi or av bet din remained unfilled for almost 50 years after the death of Landau in 1793.

Besides lecturing in the yeshiva, Fleckeles was also a gifted and controversial preacher, who published a four-volume series of sermons, 'Olat ḥodesh (though several volumes carry an additional title), between 1785 and 1800. (A famous series of paintings depicting the Prague burial society shows him delivering a eulogy in the graveyard.) He was also an important halakhic authority, whose responsa, Teshuvah me-ahavah (3 vols.; 1809, 1815, 1821), were published during his lifetime.

It was the publication of his second volume of sermons, subtitled 'Olat ha-tsibur (1787), that propelled Fleckeles into the midst of the brewing Kulturkampf between maskilim and the rabbinical establishment in the 1780s. His sermons lashed out against the growing laxity and acculturation of the times, as well as against Netivot ha-shalom, Moses Mendelssohn's German translation of the Bible, and its Bi'ur commentary. Fleckeles's name had already appeared in 1785 alongside those of Landau and other members of the rabbinical court in an approbation endorsing Zusman Glogau's rival Bible translation and explaining why it was preferred to Mendelssohn's unnamed one. Fleckeles was attacked in the maskilic journal Ha-Me'asef for being the actual author of the approbation (a remark alluding to an insignificant student could only have referred to him), and later by David Friedländer in an extensive review of the sermons.

Fleckeles's sermons were later reprinted and even anthologized by such ultra-Orthodox opponents of the Haskalah as Akiva Yosef Schlesinger. Yet, surprisingly, there is evidence that by the 1790s, his own stance had moderated. He cited the maskil Naftali Herts Wessely approvingly and later in life would insist that the Prague rabbinic court had opposed Mendelssohn's work purely on pedagogic grounds. He enjoyed the close cooperation of Prague maskilim, in particular that of Marcus Fischer (the grandson of his teacher, Me'ir Fischels), who translated an important statement by Fleckeles on religious toleration toward Christians (*Geist des Judenthums: Frey bearbeitet nach dem Hebräischen von M. Fischer; 1813*). It was a stance that Fleckeles was to reiterate in a friendly Hebrew correspondence he conducted with the censor Karl Fischer, in which Jewish customs and practices offensive to gentiles, such as avoiding studying Torah on Christmas Eve (Yid., nitl) or the open disparagement expressed in Yiddish in front of uncomprehending non-Jews, was discussed. There is even a query raised by Fischer in this correspondence, on the binding nature of oaths to non-Jews that is included in Fleckeles's *Teshuvah me-ahavah* (pt. 1, sec. 26), a responsum to a Christian that is perhaps unique in the annals of rabbinic literature.

This universalistic and rationalistic turn in Fleckeles's thinking may be attributed in part to a reaction against the havoc wreaked by the public ascendancy in the mid-eighteenth century of the Kabbalah and its related movements—Hasidism and, more relevantly in the Bohemian milieu, Sabbatianism. Fleckeles had clashed earlier with Sabbatians in Goitein. In the summer of 1799, he instigated a fierce campaign against the resurgence of the last remnants of the movement that formed around the prestigious Wehle family in Prague.

The fourth volume of his sermons, *Ahavat David* (1800), agitated against the sect and earned him several days in jail.

In a fashion similar to that of his mentor Landau, Fleckeles viewed the threat that Sabbatianism posed to tradition, in particular to the centrality of Talmud and its study, as emanating from excesses of both rationalism and mysticism. Hence even legitimate Kabbalah and its derived practices, such as prefacing mystical intentional formulae to the recitation of blessings, should, he believed, play no public role. Rather, as in days of yore, such practices should become esoteric observances restricted to a learned elite. Fleckeles also denounced religious reform, participating with his Prague colleagues in condemning the Hamburg Temple reforms in particular.

Fleckeles's son-in-law, Yom Tov Spitz, published his biography soon after his death. The poet and radical politician Moritz Hartmann was Fleckeles's grandson.

https://yivoencyclopedia.org/article.aspx/fleckeles_elazar_ben_david

Austrian rabbi and author; born in Prague Aug. 26, 1754; died there April 27, 1826. He was the pupil of Moses Cohen Rofe, Meïr Fischels, and Ezekiel Landau. At the age of twenty-four he became rabbi of Kojetein, a small town in Moravia. In 1780 he was appointed dayyan in his native city. Later he accepted the office of rabbi of the bet hamidrash founded by Joachim Popper and Israel Fränkel. Fleckeles was renowned for his scholarship and oratorical gifts, and for his skill in worldly affairs. He twice had audience with Emperor Francis I.

Fleckeles wrote: "*Olat Ḥodesh*," in four parts, containing sermons, a criticism of Mendelssohn's translation of the Pentateuch, and an address directed against the followers of the pseudo-Messiah Shabbethai Zebi, Prague, 1785-1800; "*Teshubah me-Ahabah*," responsa, in three parts (the responsum concerning Eleazar ha-Kalir is often quoted by writers on Jewish hymnology), Prague, 1800-21; a funeral sermon on the occasion of the death of Joachim Edler von Popper, *ib.* 1795; "*Meleket ha-Ḥodesh*," two funeral sermons and two essays on the holy names of the Lord which occur in the Scriptures; "*Nefesh Dawid we Nefesh Ḥayyah*," delivered by the author on the death of his parents, *ib.* 1812; "*Ma'ase de-Rabbi Eliezer*," a commentary on the Haggadah of Passover, *ib.* 1812; "*Mebasser Tob*," two sermons delivered by the author on the occasion of the victory of the Austrian army at Naples in 1821, *ib.* 1821; "*Ḥazon la-Mo'ed*," a part of his

"Sefer ha-Doresh," ib. 1824; "Mille de-Abot," a commentary on Pirke Abot; "Mille de-Oraita," sermons. Many of his sermons were translated into German by J. Jeitteles, Marcus Fisher, and Isaac Spitz.

<https://www.jewishencyclopedia.com/articles/6182-fleckeles-eleazar-ben-david>



Rav Meir Yonah Schatz Mefarsh Sefer HaTtur (*Sivan 17, 5651 / 1891 - 135th Yahrzeit*)



Perhaps best known for his commentary and edition of the Mefarsh Sefer HaTtur Volumes 1 and Volume 2

He also authored Pesach leil Shimurim on the Haggadah, Har HaMoria on the Rambam and Mei HaShelach on Aggadatas of Chazal and the Talmud



Rav Moshe Vorhand Ohel Moshe (Sivan 17, 5704 / 1944 - 82nd Yahrzeit)



Rav Moshe Vorhand served as Rav Av Beis Din of Nitra and Makava, he authored *Ohel Moshe* in 2 Volumes on the Torah and Moadim



Rav Moshe Mordechai Shtager Meged Shomayim (Sivan 17, 5704 / 1944 - 82nd Yahrzeit)

(Some say the Yahrzeit is on the 18th of Sivan)

Rav Moshe Mordechai Shtager AvBeisDin of Radlov authored several seforim including *Meged Shomayim on Pri Megadim 1st edition, 2nd edition, Responsa Shut Mikve HaMayim, Shirei Minchah on Minchat Chinuch*



Rav Avrohom Katz Rappaport Shrentzel Rosh Yeshivas Chevron, Shu't Aysan Ha'ezrachi (Sivan 18, 5411 / 1651 - 375th Yahrzeit)

Son of Rav Yisroel Yechiel HaKohen Katz

Born in Lwow 1584) שמי"ד)

Rav Avraham served as head of the rabbinical court of Lwow, he was a scion of the well known Rappaport rabbinical family. Yet, he was known as Shrentzel after his father-in-law, Mordechai Shrentzel whose father Yitzchak Shrentzel had also served as head of the rabbinical court and built the large synagogue within the city of Lwow. He was very wealthy and did not support himself from the rabbinate; instead, he supported a *yeshiva* and its students, serving as their *Rosh Yeshiva*. He was a *parnes* in the *Vaad Arba Aratzos* - Council of The Four Lands and was a *nasi* and *gabbai* (treasurer) for the poor of Eretz Yisroel. He stood at the helm of his *yeshiva* for forty- two years.

He was a disciple of the *Sem" a* (Rabbi Yehoshua Wolk).

He authored a well- known work of rabbinic responsae titled, *Aysan HaEzrachi*.

He passed away 18 *Sivan* 1651 ת"א



Rav Yissocher Dov Ber (*Sivan 18, 5603 / 1843 - 183rd Yahrzeit*)

Rabbi Yissocher Dov [18 *Sivan* 1843], the "*Sabba Kadisha*" (holy grandfather) of Radoshitz, was a disciple of the Seer of Lublin and of the Holy Yid of Peshischa. Famed as a miracle maker, he lived in poverty as a simple tutor.

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

HIS SEGULOS:

Segula For Someone In An Eis Tzara

The 18th of *Sivan* is the *Yahrzeit* of the Saba Kadisha of Radoshitz, Rav Yissochor Dov Ber ben Rav Yitzchok. The following is a *segula niflo'a baduk umenusa* from him. If someone is in an *eis tzara*, he should give no less than nineteen perutas to *tzedoka* and light a candle for his *neshoma*, saying the *pasuk*: *כי גוי אבד עצות המה ואין בהם תבונה* (Devorim 32: 28) and he will be saved from all *tzar*. This can be done anytime, not just on the *Yahrzeit*.

Zechuso Yogen Aleinu!



Rav Yeruchem Levovitz Mashgiach Yeshivas Mir (Sivan 18, 5696 / 1936 - 90th Yahrzeit)



Rabbi Yeruchem Halevi Levovitz was born in 1873 (5633 in the Jewish calendar) in Lyuban, Minsk Voblast, Belarus (near Slutsk) to Avraham and Chasya Levovitz. He received his education in the *yeshivas* of Slobodka and Kelm.

He was a disciple of Rabbi Nosson Tzvi Finkel, and Rabbi Simcha Zissel Ziv of Kelm.

In 1897, at the urging of the *Alter of Slobodka*, he left Slobodka to study in Kelm under Rav Simcha Zissel Ziv. He spent the next eight months with the *Alter of Kelm* until he passed away. His connection with the *Alter of Kelm* changed his life. The *Alter of Kelm* was in failing health but he still continued to give to his *Talmidim*. He had a special group of *Talmidim* with which he shared his remarkable insights. They were called *Devek Tov* and Rav Yeruchem was a part of that. Indeed, later in his own teaching Rav Yeruchem would share special ethical insights with his own *Talmidim* in a manner in which the *Talmid* was to realize that this ethical insight was something special. On *erev Tisha B'Av*, Wednesday July 26, 1898 - the eve of *Tisha B'Av*, shortly after *Shma*, Rav Simcha Zissel was *Niftar*.

After learning in Kelm, Rav Yeruchem married his wife Rivkah, a relative of Rav Simcha Zissel, from Ozovnet.

He then returned to Kelm and studied *Shas* and *Shulchan Aruch* in great *iyun* for the next eight years.

Rav Yeruchem then joined the *Chofetz Chaim's Kollel Kodshim* in Radin. Soon, in 1903, he was appointed the *Mashgiach* of the *yeshiva* in Radin.

Rav Yeruchem then became the *Mashgiach* at the *yeshiva* in Kelm. He would travel back to his home in Ozovnet for the *Yomim Tovim*. In 1908, a son was born to him. He named him Simcha Zissel after the *Alter of Klem*. In that year, he received a letter to come to Mir and be the *Mashgiach* with the new *Rosh Yeshiva*, the *Alter's* son.

Rav Eliezer Yehudah Finkel, the *Rosh Yeshiva* of *Mir*, appointed him as the *Mashgiach* of the *Mir Yeshiva*. It was the position he was to retain for the rest of his life.

After the war, Rav Yeruchem travelled to Slabodka in order to re-establish that great citadel of *Torah* until the *Alter* of Slabodka was able to return from the Ukraine. He also served as the *Mashgiach* of Ponovitch afterward.

He was the spiritual leader of the *Mir Yeshiva* in Poland until his death in 1936. His disciples were said to have followed his every word, never doing anything that they "felt" he would not want them to do. Most of the leaders of the *yeshivas* of inter-war Poland were Rav Yeruchem's disciples. They would come on occasion to visit him and seek his advice.

After World War II, much of orthodox Jewry in Europe was wiped out, along with their many *yeshivas* (Jewish schools of higher learning). One of the only *yeshivas* to survive as a whole body was the *Mir Yeshiva*, which managed to escape miraculously to Shanghai, China, and then on to America. Many of the new leaders of the American and Israeli *yeshivas* in the post-war period were students of the *Mir*, and thus followers of Rabbi Leibovitz.

Some of his better known disciples include Rabbi Shlomo Wolbe, Rabbi Chaim Shmuelevitz, Rabbi Aryeh Leib Malin, Rabbi Dovid Povarsky, Rabbi Abba Berman, Rabbi Zelik Epstein and Rabbi Shimon Schwab.

His many discourses and lectures are preserved for posterity in the following *sefarim*: "*Daas Torah*," "*Daas Chochma U'Mussar*," "*Shvivai Daas*," and "*Sifsai Daas on Pirkei Avos*" which are a staple of many *yeshiva* libraries today, as well as many Orthodox Jewish households.

He died on the 18th of *Sivan* in the year 1936 at the age of sixty-three. He is buried in the town of Mir, Belarus. His grave site (recently rebuilt by his family) is a common destination for the many Jewish tourists who visit the decimated cities of pre-war Europe.

Most of his family escaped the Nazis and made it to America where they were pioneers of the rebuilding of Orthodox Jewry in the United States. His son, Rabbi Simcha Zissel Halevi Levovitz, was the founder of a *yeshiva* in Boro Park, Brooklyn, and was responsible for publishing the writings of his father, as well as publishing the writings of Rabbi Simcha Zissel Ziv. his son in law Rabbi Yisroel Chaim Kaplan, former *rosh yeshiva* in Brisk, Lithuania, came to America and served as *rosh yeshiva* in *Beth Medrash Elyon* in Monsey, NY. Reb Yeruchom Levovitz's grandson then went on to open the famous *Beth Hatalmud yeshiva*. Reb Leib Maalin served as the *rosh yeshiva* until his passing, when the leadership of the *yeshiva* was passed to Rabbi Chaim Visokier. After Rabbi Visokier's passing, Reb Naftali Kaplan became the *rosh yeshiva* along with Rabbis Sholom Menashe Gotlieb, Binyomin Zeilberger and Yisroel Perkowsky.

SAYINGS

Talmidim of the Mir who became Rabbonim and had taken other positions of Torah instruction would often return to the *Mir Yeshiva* for *Elul* and or the *Yomim Noraim*. They would arrange for lodging and then come to the *Yeshiva*.

Rav Yerucham would give a *moshol* from real life incidents. He explained that when he had visited the spas at Marienbad Czechoslovakia, the new arrivals would come bathe in the mineral rich and curative waters of the spa and then they would arrange for their lodgings. By Torah it should be no different.

Rav Yeruchem had a desire that the *Yeshiva* should be run in the time-tested manner of the *Yeshivos* of old *tzu halten a yeshiva oif a fartzeitigen oifen*.

<https://www.theyeshivaworld.com/news/featured/1293121/rab-yerucham-levovitz-ztl-81st-yahrtzeit.html>



Rav Yoel Zisman Spitzer (Sivan 18, 5704 / 1944 - 82nd Yahrzeit)

He married Sara Etya, the daughter of Rav Tzvi Green of Deish.

He died *al Kiddush Hashem* at the hands of the Nazis.

His son Rav Dov Ber Spitzer authored the *sefer Toldos Kol Arye*, and his daughter married Rav Eliezer Ehrenreich, *Rav* of Congregation *Kav Chaim* of Brooklyn, New York, whose foundation reprinted and spread the *seforim* of the Ehrenreich and Schwartz families, descendants of the *Kol Arye* of Bergsaz and Mad.



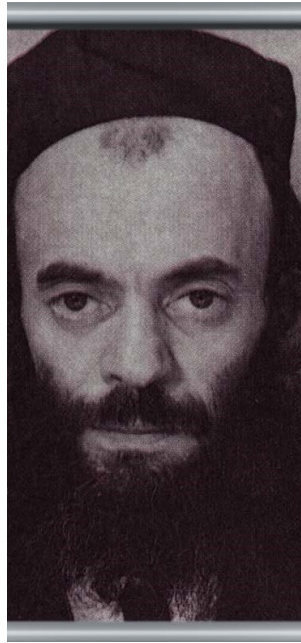
Rav Moshe Mordechai Shtager Meged Shomayim (Sivan 18, 5704 / 1944 - 82nd Yahrzeit)

(Some say the Yahrzeit is on the 17th of Sivan)

Rav Moshe Mordechai Shtager AvBeisDin of Radlov authored several seforim including *Meged Shomayim on Pri Megadim 1st edition, 2nd edition, Responsa Shut Mikve HaMayim, Shirei Minchah on Minchat Chinuch*



Rav Aharon Cohen Beis Aaron, Rosh Yeshiva Chevron (Sivan 18, 5721 / 1961 - 65th Yahrzeit)



Rav Aharon Cohen was born in *Nissan* 5665 (1905) in a small village near Kovno. His father, Rav Avrohom Mordechai, was the son of Rav Yosef and was known as the *Masmid* of Eishishok, after his hometown.

As a *bochur* during World War I, Rav Aharon learned in *Yeshiva* Lomza and then in Ukraine (Prilocki, Charkhov). After the war, he returned home and learned in *Yeshiva* Knesses Yisrael in Slabodka. He was soon considered the *iluy* (genius) of the *Yeshiva*. Rav Aharon was close to the *Roshei Yeshiva*: the Alter of Slabodka, Rav Nosson Tzvi Finkel; his son-in-law, Rav Yitzchok Eizik Sher; Rav Moshe Mordechai Epstein; and Rav Avrohom Grodzinski, the *Mashgiach*.

In 5684 (1924), Rav Aharon joined a large group of *talmidim* relocating to Chevron. Rav Aharon was chosen by the *Rosh Yeshiva*, Rav Moshe Mordechai Epstein, to marry his daughter. The wedding took place in Chevron in 5689 (1929). For the next five years, Rav Aharon sat and learned. With the *petira* of Rav Epstein on the 10th of *Kislev* 5694 (1934), his son-in-law, Rav Yechezkel Sarna, replaced him as *Rosh Yeshiva*. As his other son-in-law, Rav Aharon served as his deputy.

Until his *petira* several decades later, Rav Aharon was a leading *Maggid Shiur* in *Yeshiva Chevron*, which had moved to Yerushalayim following the pogrom of 5689 (1929). He also gave *mussar shmuessen*.

Rav Aharon was *niftar* at age fifty-six on *Erev Shabbos Parshas Behalosecha* 5721 (1961). He was buried on Har HaMenuchos. He left no children. Some of his *chiddushim* on *Torah* and *Halocha* were published under the title *Bais Aharon*.

Zecher Tzaddik livrocha.

www.hamodia.com/features/day-history-18-sivanjune-16



Rav Yehuda Ibn Atar Minchas Yehuda, Rav, Av Beis Din & Rosh Yeshiva in Fez (Sivan 19, 5493 / 1733 - 293rd Yahrzeit)

Rav Yehuda Ben-Attar was born in Fez, Morocco in Elul 5415 (1655). His father was Rav Yaakov. Fez was a well-known city of *Torah*, the home of many of the *Rishonim* (including the *Rif*, the *Rambam*) and also housed many *Yeshivos*.

Rav Yehuda learned under Rav Vidal HaTzarfati and Rav Menachem Siriro. He received *Semichah* from both of them. Even when Rav Yehuda was later recognized as a *Talmid Chacham* in his own right, he still sat at the feet of these *Gedolim*.

In 5442 (1682), Rav Yehuda headed a *Yeshiva*. He was only twenty-seven years old. In 5460 (1700), heavy taxes were levied on the Jews of Fez to finance the Moroccan wars being waged. Most of the Jews, including Rav Yehuda, were forced to flee to Meknes. Rav Yehuda stayed in Meknes until 5464 (1704), when the life of the Jews was somewhat improved and he returned to Fez. In 5458 (1698), Rav Yehuda was appointed *Dayan* in Fez. He was forty-three years old. Six years later, he became *Av Bais Din*. He retained this position until his *petira* in 5493 (1733).

Learning vs. Working

Rav Yehuda never accepted a salary for heading the *Yeshiva*. Instead, he supported his

family by working as a blacksmith. As soon as he received enough to cover his daily expenses, he stopped working and returned to the *Bais Medrash* to learn.

The Lion's Den

During Rav Yehuda's life, the ruler of Morocco was Sultan Mullah Ismael. He was a rabid anti-Semite and intentionally sought to harm the Jewish community. His leadership levied heavy taxes on the Jewish people, leaving many impoverished. They also imprisoned Rabbanim and other communal leaders, forcing the community to redeem them for exorbitant sums.

Once, Rav Yehuda himself was imprisoned. When the community could not raise the sum that the Sultan asked for his ransom, Rav Yehuda was thrown to the lions. To everyone's shock, Rav Yehuda walked up and down in the lions' den but the lions did not even touch him. He left the den unharmed. When this story became known, Rav Yehuda was considered a *Tzaddik* who was protected from harm, and a miracle worker.

Leaving his Mark

Rav Yehuda left an indelible mark on Moroccan Jewry. Together with his *talmid* Rav Yaakov Ben-Tzur (also known as the Yaavetz), he compiled the many *minhagim* of the *kehillos* of the Western countries, according to the *takanos* of the Rabbanim who settled there after the expulsion from Spain. They became known as *Rabboseinu Ba'alei HaMinhagim* and are frequently quoted in Halachic *sefarim*.

Rav Yehuda and his *Bais Din* also established many *takanos* that have been implemented among *kehillos* today as well, for example restricting overspending for seudos of a *bris*, *bar mitzvah* or *chasunah*.

Rav Yehuda wrote many *sefarim* including *Minchas Yehuda* on *Torah*, *Minhagei Treifos B'Fez*, *Dinei Get V'Chalitzah*, *She'eilos U'Teshuvos* and *Psakim*, and *Shir Michtam*, his work on *Hilchos Shechitah* and *Treifos* which was written in rhyme form.

Zechuso Yagen Aleinu.



**Rav Tzvi Hirsch Ressler Tzemach Hashem L'Tzvi (Sivan 20, 5562 / 1802 - 224th
Yahrzeit)**

Rav Tzvi Hirsh was born in 5500/1740 (or 5497/1737).

When he was still a child, his father, Rav Sholom Zelig, took him along to the court of the *Ba'al Shem Tov*, who blessed him to become a leader in *Klal Yisrael*.

Rav Tzvi Hirsh was fluent in *Shas* and *Poskim*, as well as many works of Kabbala. He was a *talmid* of the Maggid of Mezhritch, and close with Rav Yechiel Michel, the Zlotchover Maggid, who said that he had sixty *talmidim* who were Tzaddikim, but the greatest was Rav Tzvi Hirsh, whom Eliyahu Hanavi often visited.

Following in the ways of his Rebbe, Rav Tzvi Hirsh became a *maggid*, traveling from town to town spreading the *derech* haChassidus.

The first city where he served as *maggid* was Dolina; later he settled in Nadvorna, after which he is known. Many came to learn from him and his *avodas Hashem*.

Rav Tzvi Hirsh wrote down his *divrei* Torah and published some of them anonymously. Among his *sefarim* are *Alfa Baisa*, kabbalistic references to the *alef-beis*; *Mili D'Avos*, on *Pirkei Avos*; and *Tzemach Hashem LaTzvi*, on the *Torah*.

He was *niftar* on the 20th of *Sivan* 5562/1802, and buried in Nadvorna.

His sons were Rav Dovid Aryeh of Nadvorna, who was the son-in-law of Rav Meir (son of Rav Levi Yitzchok of Berditchev); and Rav Moshe Yehoshua Yechiel Michel. Both were later buried near their father in Nadvorna.

His sons-in-law were Rav Yitzchok of Radvill, the son of Rav Yechiel Michel of Zlotchov and Rav Aharon Zev Weinreb.

Zechuso yagen aleinu.

www.hamodia.com/features/day-history-20-sivanjune-18/



Rav Yisroel Dan Taub Modzitzer Rebbe (Sivan 20, 5766 / 2006 - 20th Yahrzeit)

Rav Yisrael Dan Taub, the *Modziter Rebbe* (1928-2006). He was born in Warsaw, and made *aliyah* with his family at the age of seven. In 1950, he married Rochel, the daughter of Rav Shmuel Aharon Shadrovitzki from Bialistok. He became *Rebbe* upon the passing of his father, the *Imrei Eish*. He led his Chassidim for many years from his *beis medrash* in Tel Aviv, and in 1995, he moved to a new location in Bnei Brak. He was also a member of the Agudas Yisrael Moetzes Gedolei *Hatorah*. He was buried next to the *kever* of his father at Har HaZeisim. The Modzitz dynasty descends from Rav Yechezkel of Kuzmir, Poland, who was a *talmid* of the *Chozeh* of Lublin. Reb Yisrael Dan, was Rav Yechezkel's grandson's great-grandson. The tradition of composing and singing *niggunim* was started by the second *Modzitzer rebbe*, known as the *Zvoliner Rebbe*, Rav Shmuel Eliyahu.

Gedolim Be'Masayhem



Stories & Anecdotes

Rav Chaim Itzkowitz Nefesh Hachaim (Sivan 14)

THROUGH TORAH STUDY IN DVEIKUS ONE HAS THE ABILITY TO REVIVE AND RESURRECT THE DEAD!

In his commentary to *Pirkei Avos 1:1*, *Ruach Chaim*, Rav Chaim of Volozhin tells us the following story: "The story is told regarding our master Rav Dovid, *the Gaon* and *mechaber* of the commentary *Turei Zohov* (*Taz on Shulchon Aruch*) that once a woman

came before him, crying and shouting, 'Woe is me! Rebbe, behold my son is so weak he is at death's door!'

"He answered her, 'Am I in Hashem's place?'

"She responded: "I am calling out to the Torah which you learn and represent! For the Holy One and His holy Torah are one and united!'

"And he answered her, 'I will do this for you: I will give as a gift the Torah which I am studying now together with my students for your sick son; maybe in its merit he will recover and live, since the *pasuk* says: 'With this [Torah] shall you live a long life,' and at that moment his fever broke. We see that through Torah study, with the power of his *dveikus*, attaching himself to Hashem, one has the ability and merit to revive and resurrect the dead!"

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 Sholom Eliezer Halberstam (Sivan 16)

HIS HOLY NESHAMA HANDPICKED FROM HEAVEN

As is well known, the *Divrei Chaim* of Sanz was married three times during his life, and from his third wife he had three sons, Rav Aryeh Leibish, Rav Sholom Eliezer of Ratzfert and Rav Yitzchok Yeshaya of Teshechayuv. Rav Sholom Eliezer was a *ben zekunim*, and the other *tzaddikim* and *rebbe*s held him in very high esteem. The *Klausenberger* used to say that the *Divrei Chaim* himself said that he had seven sons who shined like the seven

stars in the heavens, other times he said that they were like seven mirrors.

Rav Elazar Mendel Biderman of Lelov used to tell his son Reb Dovid'l to pay attention and keep an eye on the *Divrei Chaim's* two younger sons (Rav Aryeh Leibish passed away at a young age in the *Divrei Chaim's* lifetime) because it was well known that they were the rebbe's youngest sons and were born with extra *kedusha* and sanctity and that they shined even greater than their older brothers.

When Rav Yissacher Dov of Belz once visited Ratzfert during *Chanuka*, Rav Sholom Eliezer inquired when the *Belzer Rav* was lighting candles for he wished to come and see and be present during the *mitzvah*. When the *Belzer Rav* entered and saw that the *Ratzferter Rav* had not yet arrived he waited for him, even when the *Ratzferter* failed to arrive after waiting a while still the *Belzer Rav* waited for him. When he noticed that the Chassidim were growing impatient and felt that it was a slight to the *Belzer Rav's* honor to wait on another *Rebbe*, he ignored this and continued waiting. After more time passed the *Belzer Rav's gabbai* came and urged the Rebbe to light already and that it would be okay to light the *Chanukah* candles even without the *Ratzferter Rav's* presence. Hearing this the *Belzer Rav* answered: "What should I do that he had a father who selected his son's *neshamah*?"

A similar statement was made by the *Unsdorfer Rav*, Rav Shmuel Rosenberg author of *Be'er Shmuel*. He once sent a letter to the *Ratzferter* asking him for a *beracha* through a *talmid*, Reb Yitzchok Frankel. Reb Frankel asked his Rebbe why he was asking him for a *beracha*, "I know the *Ratzferter* and he is a holy man who many seeks his *berachos*, but you *rebbe* are much elder why do you seek the *berachos* of a youngerman?" The *Unsdorfer Rav's* face flushed with excitement and changed, he stood up and showed him overflowing bookcase to his *talmid* and asked him rhetorically: "You see this bookcase? Obviously, you know that I recognize and know each *sefer* in it and each *sefer's* place so well that I can take it with my eyes closed? You must know that the *Divrei Chaim* of Sanz was as much an expert in the realm of souls, the *olam* of holy *neshamos* when his sons were born, no less an expert than I am in my *seforim* shank, and if he himself selected these souls he knew that they were appropriate and fitting for this generation and now you ask me why I ask for the *Ratzferter's beracha*!?" (*Rabbeinu HaKadosh MeRatzfert*, pages 17-20)

THE DIVREI CHAIM SUPPORTS THOSE WHO SUPPORT HIS SON

When the *Ratzferter* once came to Nasoyd, a chassid from a village near Nasoyd once came to the *Ratzferter* for a *beracha* along with the throngs and multitudes seeking his *beracha* and advice from Nasoyd and all the environs. He waited patiently on line and by the time he came in and received a *beracha*, the hour was too late to go back home and so he spent the night in town.

His wife was expecting in her ninth month and was seized by intense labor pains. Seeing the late hour and that her husband did not come home she felt that she was in trouble. She could not get out of bed and was alone and had no one to summon the midwife. In her pain, anguish and distress she cried herself to sleep. She dreamt and saw a vision of an elderly *tzaddik* who soothed her, comforted her and told her not to worry, "Your husband gave my son a nice sum of money today and asked him for his blessings. As a reward to your husband, I promise you that you will give birth without any danger nor difficulty and I will see to it that your child is born healthy and he will lie beside you safe and sound when you awake." And so it was, she awoke having miraculously delivered the child who was safe and sound asleep peacefully by her side. When her husband came in the morning and found her and his baby safe she told him the whole story and he understood how the *Divrei Chaim* of Sanz had himself come to help deliver his baby safely and healing his wife as thanks for having supported his son, the *Ratzferter Rav*. (*Derech Tzaddikim*)

Rav Aharon Perlow Beis Aharon (Sivan 17)

THE BEIS AHARON'S SHIR HASHIRIM VS. THE SLEEP OF THE MAGGID

It was *Erev Shabbos* and Rav Aharon of Karlin was reciting the Song of Songs, "*Shir HaShirim asher l'Sholomo! Yeshakaynu minishokus pihi, ki tovim dodaycha miyayin--Your kisses, Hashem, are zissa-- sweeter than wine!*"

Deep in *dveykus*, the *Karliner* directed his *niggun* heavenward. He was suddenly interrupted by knocks on the door. "The *Maggid* requests that you please stop," came the voice of one of the disciples. "Your *Shir HaShirim* is making such a commotion in the heavenly world that it is disturbing the *Maggid's* *erev Shabbos* nap."

Think how holy the *Shir HaShirim* of Rav Aharon Karliner must have been and think just

how holy the *Maggid's erev Shabbos* nap was to take precedence over it!

HIS BIRTH AND NAMING

After the passing of Rav Shlomo of Karlin, his *talmidim*, Rav Mordechai of Lechovitch and Rav Osher of Stolin, used to travel together to Rav Boruch of Mezhibuzh. One time, when they were together with Rav Boruch, he sent them home after a few days and on *Erev Rosh Chodesh Sivan* Rav Osher's wife gave birth to a baby boy. At the *bris*, Rav Mordechai of Lechovitch was honored with reciting the *berochos* and *kerias hashem* and he named the newborn baby Moreh Moreinu HaRav Rav Aharon! - Our Master, the Rebbe Rav Aharon, after his illustrious grandfather, Rav Aharon HaGodol of Karlin, *mechaber* of *Kah Echsof* and talmid of the *Maggid* and the *Ba'al Shem*. He then placed his hands on the baby's head and blessed him with a threefold *berocha*: "*Du zolst zich nisht naren, un G-tt nisht naren, un leiten nisht naren* - You should never fool anyone [you should be true to your name], not yourself, not G-d and not others!" (*Me'orei Aish* p. 199-200)

A NESHOMA FROM SIMCHA

Rav Osher used to relate that he and his wife traveled to many *Tzaddikim* to be blessed until they merited their one and only son, Rav Aharon, and testified that he drew Rav Aharon's *neshoma* from the root source on high of the *mitzva* of *Sukka* and the four species. It was well known that Rav Aharon's *kedusha* and *avoda* were all his life, and he was always full of *simcha* [as is known that *Sukkos* is *Zeman Simchoseinu*]. (*Me'orei Aish* p. 200)

A LETTER TO HEAVEN

A *yungerman*, a Chassid of Rav Aharon, used to travel from town to town earning his living as a merchant. Before his travels he used to come to Rav Aharon to receive his *berocha*. One time, he came in as usual and before he received his parting *berocha*, Rav Aharon asked him what he had taken with him on his trip. Puzzled by the unusual question, he began listing all his personal effects: clothing, tools, luggage, food and the wares that he had sold. After listing a lengthy list of all his travel gear and clothing, Rav Aharon persisted and inquired further, "And what about *tachrichim* - funeral shrouds?"

Hearing this, the poor *yungerman* understood that the Rebbe was hinting to him about his imminent passing. He was dumbstruck with shock and fear and stood stock still, unable to utter a sound.

“Do not worry and do not fear. When you travel, you need to make sure to take with you whatever you will need for your upcoming journey,” explained the Rebbe.

Rav Aharon then took a pen and paper and wrote a letter, folded it, placed it in an envelope, addressed it and placed it in another blank envelope and sealed it, so that the address remained hidden. “Take this letter with you and ask that it be placed together with you on your final journey.”

The yungerman traveled and when he reached the town of Kriminchik, he fell deathly ill. There he was met by Rav Yitzchok, a fellow Karliner Chassid, who collected the *Maamados*, the monthly stipends the Chassidim donated for the upkeep of the Rebbe’s court and household. Rav Yitzchok, who later related this tale, heard of a fellow Chassid lying on his deathbed and went to visit the sick yungerman.

“How are you faring?” asked Rav Yitzchok.

“You see my state,” answered the sick merchant. “Soon I shall be gone.”

When the sick yungerman told Rav Yitzchok about the letter, Rav Yitzchok asked to see it. He removed it from the outer concealing envelope and saw that it was addressed to Rav Osher of Stolin, the *Rebbe’s* father, who had since passed away and was in the *Olom HaEmes*. Rav Yitzchok was greatly distressed and realized that the meaning of this letter being given to the sick man before him to deliver to the *Rebbe’s* father in the *Olom HaEmes* could mean only one thing: the *Rebbe* knew that this yungerman would soon go on his final journey and be able to deliver the letter!

Rav Yitzchok declared, “Give me this letter to deliver for you, and I shall lie down and take your place!”

The sick *yungerman* argued and stood his ground. “If the *Rebbe* gave me this letter to deliver, then it is my job to see it through and no one else’s! Please stay with me and don’t leave me alone and make sure the *Chevra Kadisha* places the letter in my hand on my final journey!”

“I promise you this on two conditions: that you come back to me and relate your final

journey and what occurred to you after leaving this world, and that you make sure to deliver the letter to whom it is addressed and give it over to no one else, no matter what!”

And so it was. Rav Yitzchok stayed with the sick *yungerman* until he breathed his last. The *Chevra Kadisha* prepared his body and as they buried him, they placed the letter in his hands. Again Rav Yitzchok repeated the warning as they buried the *yungerman*, “No matter what - deliver the letter only to the addressee and to no one else!”

After some time, the deceased appeared to Rav Yitzchok in a dream and related how he had felt no pain and was approached by an angel asking if he had a letter addressed to Rav Osher of Stolin. The *yungerman* replied that he did but he was obliged to deliver the letter to Rav Osher himself. “The angel took me further through several heavenly chambers and supernal realms and we were greeted by a new group of angels. Here the angel turned back and said he was not allowed further and neither was I. These angels demanded that I hand them the letter and I refused, stating emphatically that I must deliver the letter to Rav Osher myself. They took me through several heavenly worlds, where again we stopped and were greeted by another new group of angels. This scenario repeated itself several times; each time the former angels said they could not continue and neither could I and the new angels commanded me to hand over the letter, but I stood my ground, remembering your warning and I said I would only deliver the letter to Rav Osher myself. Finally, we entered Rav Osher Stoliner’s supernal chamber. More than this I am forbidden to reveal to you!” (*Me’orei Aish* p. 228-230)

HOW RAV AHARON WAS ALSO BURIED ALONGSIDE THE OHR HACHAIM HAKADOSH

On *Motzo’ei Shabbos, Parshas Behaalosecha*, in *Sivan* 5632, the Chassid Rav Ze’ev Pinsker, who lived in the Old City of Jerusalem, and who had basked in Rav Aharon’s presence before moving to Eretz Yisrael, slept and dreamed that the streets were filled with *Yidden*. The old city streets were overflowing with Jews accompanying a funeral bier. The *levaya* passed him and he joined the throngs of Jews accompanying the *niftar* on his final journey. They finally stopped on Har HaZeisim and there beside the *tziun* of the *Ohr HaChaim HaKodosh*, they buried the *niftar*.

After the *levaya*, Rav Ze’ev asked people who had passed away. They told him it was the Rebbe Rav Aharon of Karlin. Rav Ze’ev woke with a start, his heart beating madly, and in the morning, when he related his dream in shul, his fellow worshippers discounted it out

of hand and refused to believe it - until the sad news reached them that on *Motzo'ei Shabbos* Rav Aharon had indeed left this world. (*Me'orei Aish* p. 292)

Rav Avrohom Katz Rappaport Shrentzel Rosh Yeshivas Chevron, Shu't Aysan Ha'ezrachi (Sivan 18)

RAV AVROHOM KATZ RAPPAPORT SHRENTZEL ABOUT HIM AND RAV MEIR, THE MAHARAM OF LUBLIN

The *Maharam* was an outspoken critic of his contemporaries and he took issue with many of their works on Jewish law of his day on Jewish law. Remarkably, he argued with the *Shulchan Aruch*, the *Rema's* glosses, as well as with the *Sem" a's* commentary. as well. Such offhanded remarks in his responsa include the fact that their opinion on matters of Jewish law carried little weight in his estimation, and that he cared little, if at all, to study them.

This attitude may have been one of the leading causes for his dismissal from his post of rabbi in Lwow. This is supported by according to the following story recorded in the work *Matzvos Kodesh* and cited in *Anshei Shem* and *Ir HaTzedek*:

Once, the author of *Aysan HaEzrachi*, Rabbi Avraham Shrentzel made a wedding and married off his son. He invited many guests, among them noted personalities and rabbis including the *Maharam*. At the end of the affair, out of respect for the great rabbi, Rav Avraham proceeded to escort him home. The *Maharam* however, distracted as he was with his own thoughts took no notice of this escort until he reached his own doorstep.

Once he was home, the *Maharam's* wife, noting that the well-known Avraham Shrentzel was escorting her husband, turned to the *Maharam* and pointedly remarked: "Why don't you notice who is escorting you? Does your honor supersede his? Could you not even honor him esteem your escort by taking notice of his escort or engaging him in conversation?"

The *Maharam* responded saying,: "And what about his own Rebbe and teacher, the author of the *Sem" a*? Why did he not join his student and escort me home? Was his honor so great that he did not feel the need to honor me as well?"

When Rav Avraham Shrentzel heard his own Rebbe's honor demeaned, he decided that in defense of the *Sem"á's* honor, he would have the *Maharam* removed from office.

After the wedding, he summoned the public leaders of the community as well as the heads of the Council Of The Four Lands and exerted whatever political influence he had against the *Maharam* until he succeeded in having him deposed. At that time, the city of Lublin sent after the *Maharam* and asked him to serve as their rabbi. The *Maharam* left Lwow for Lublin to serve as their rabbi instead.

Rav Yissocher Dov Ber (Sivan 18)

THE SHAMEFUL CELEBRATION

It takes a notable celebration indeed to override the prohibition against eating meat and drinking wine during the Nine Days (that begin the Jewish month of Av), for this period, at the end of the annual Three Weeks of Mourning which begin with the fast of the seventeenth of *Tammuz*, culminates in the fast of the Ninth of Av, the anniversary of the destruction of both *Botei Mikdosh*. A notable celebration of this order under certain circumstances might be the festive meal that follows a circumcision or marks the conclusion of the study of an entire Talmudic tractate.

It was the custom of Rav Yissochor Ber of Radoshitz to complete the study of a *Masechta* in the *Gemora* and to celebrate the occasion with a *seudas mitzva*, complete with meat and wine every year on the 5th of Av, for this date is the anniversary of the passing of that giant among *Mekubolim*, Rav Yitzchok Luria, the *Arizal*. And every year, in the midst of the gloom of the Nine Days, the *Saba Kadisha* ("Holy Grandfather") of Radoshitz would recount the same story to all the Chassidim and *talmidim* who had gathered for this festive meal. Here is the story:

In a faraway town there lived a man who used to sleep so much that he was nicknamed "the Sleeper". The month of *Elul* arrived in all its awe. Seeing the Days of Judgment within reach, every Jew alive trembled, and roused himself in repentance. But this fellow slept. It was already *Rosh HaShana*; his wife rose early to join the congregation in *tefilla* - but he slept on. When the morning service was underway she went home to nurse her baby. While there she tried to wake up her husband, but he neither budged nor stirred.

Several times throughout the morning she interrupted her *tefillos* and stole away from the *shul*. Nothing helped. But when the congregation began the reading of the *Torah*, and time was running out before the high point of the day's service, she ran home crying, and shouted at the top of her voice, "They're about to blow the *shofar*!"

He jumped out of bed in a flurry, grabbed some tattered garments strewn with feathers and threw it over his shoulders, bolted all the way to *shul*, and burst inside, puffing and panting, with slumber on his eyelids. The staid worshippers gaped at the comic spectacle. Some - and not only the children - even snickered. The poor fellow felt so disgraced and humiliated that his burning shame flew up and appeared before the Heavenly Court. The verdict was pronounced forthwith: having been seared and cleansed by his shame, this humble Jew was now to have all his sins forgiven.

"So too with us," concluded the *Saba Kadisha*. "Here we are, in the depths of this period of mourning over the destruction of the *Bais HaMikdosh*, sitting down to a festive meal. Why, this is such a shameful thing that on its account the Merciful One should forgive the sins of the entire House of Yisrael!"

And with this plea from the heart, the *Tzaddik* wept so profusely that his tears fell into the wine goblet over which, in preparation for the Grace after Meals, he was about to recite the Psalm which laments the Exile: "By the rivers of Bovel we sat, yea, we wept, when we remembered Tzion..."

Source: Rav Yerachmiel Tilles from A Treasury of Chassidic Tales (Artsroll)

THE TEFILLA OF THE NOAM ELIMELECH

The *Saba Kadisha* of Radoshitz, in his *sefer, Niflaos* (volume 1, pages 21-22), recorded an amazing story about the formulation of the *Noam Elimelech's* "Prayer Before Praying". The story goes like this:

When he was a child, the *Saba Kadisha* was once visiting Rebbe Reb Elimelech of Lizhensk. He was talking with Chassidim from the Rebbe's inner circle in front of the *Rebbe's* home when several extremely tall men came and hurried into the house. When they reached the doorway, they had to stoop down to enter since they were so unusually tall. The holy *Rebbe* closed the door behind them before the Chassidim could catch a

glimpse of their faces. They waited outside until the visitors left to see if they could recognize them. Again, the Chassidim were astonished when the men left. They did so in such a hurry that they could not make out the men's features and just saw their backs; they left so fast they almost vanished. The Chassidim realized that something unusual had just taken place, and they decided to investigate and find out what had occurred.

The elder Chassidim among them approached the Rebbe and asked him to explain the strange incident. This is what the Rebbe told them:

“When I realized that most people cannot concentrate properly on their *tefillos* anymore due to the awesome burdens of earning a livelihood, and they lack the time and the understanding to concentrate fully, I decided to rewrite the standard formula for the *tefillos*. I would write a new, short and concise version that would be equally understood and grasped by everyone.

“The holy Members of the Great Assembly, the *Anshei Knesses HaGedola* (the original authors of the standard *tefillos* from the time of the Talmud), realized what I intended. They came here to ask me not to change even one *tefilla* from their established formula. I took their counsel and discussed the matter with them. They advised me to establish a *tefilla* to *daven* before the formal *tefilla* service. This would help anyone who lacks the concentration and proper devotions that are necessary for all formal *tefillos*.” This “*tefilla* before *tefillos*” is the *Yehi Rotzon tefilla* printed in many *siddurim* in the name of Rebbe Reb Elimelech of Lizhensk.

(*MiPeninei Noam Elimelech*, p. 315).

Rav Yeruchem Levovitz Mashgiach Yeshivas Mir (Sivan 18)

SIMCHAS TORAH IN MIR

Rav Wolff Rosengarten *Zt'l* of Zurich went to learn for a short time in *Mir Yeshiva*, where he was drawn close by the *mashgiach* HaRav Yeruchem Leibovitz *zt'l*, who honored him with an *aliya* on *Yom Kippur*. Reb Yeruchem also seated Reb Wolff at the table for his *va'adim*. (In Mir, the custom was that for the *va'adim*, which were informal *mussar* talks which the *Mashgiach* gave in his home, the outstanding and senior *bochurim* sat around

the table while other *bochurim* stood around it.)

On *Simchas Torah*, Reb Yeruchem would deliver a *shmuess* before the beginning of the *hakofos*, and between each of the *hakofos* he spoke again briefly. The rejoicing in the *yeshiva* was extremely spirited and it would raise the *bnei hayeshiva* to sublime spiritual heights. To give some idea of the atmosphere, Reb Wolff would repeat some of the short thoughts he heard from Reb Yeruchom on the *Simchas Torah* that he spent in Mir.

The *posuk* says, "Hashem, remember us, may He bless; may He bless *beis Yisroel* . . . " Reb Yeruchem asked why the expression "may He bless" is repeated. He answered that when Hashem remembers us, that in itself is a blessing, hence the first use of the phrase. Then, we ask further, "May He bless *beis Yisroel* . . . "

Another of the things which Reb Yeruchem said on that *Simchas Torah* was, "The entire Torah is a match with which to kindle a blaze of love in the hearts of *Klal Yisroel* for their Father in Heaven!"

<http://www.chareidi.org/archives5760/bechukosai/features.htm>

ASERES YEMEI TESHUVA IN MIR

Reb Wolff related that a bochur once came to Reb Yeruchem during the *aseres yemei teshuvah* to ask for money from the *yeshiva's* TaT fund [which assisted impoverished bochurim with their expenses] to enable him to buy a new pair of shoes. Reb Yeruchom responded, "You don't need them. It's not so bad."

On *motzei Yom Kippur*, Reb Yeruchem called the bochur and gave him the money. In response to the bochur's amazement he explained, "You came during *aseres yemei teshuvah* in order to exploit my fear of the impending judgment to influence me to give you *tzedokoh* money. I didn't want that factor to affect my judgment."

<http://www.chareidi.org/archives5760/bechukosai/features.htm>

Rav Tzvi Hirsch Ressler Tzemach Hashem L'Tzvi (Sivan 20)

SELL YOUR SHTREIMEL FOR A COPY

The *Divrei Chaim* of Sanz used to say that one should be willing to pawn his *shtreimel* in order to acquire a copy of the *Maggid* of *Nadvorna's sefer, Tzemach Hashem L'Tzvi*.

(*Luach HaHillula*)

The *Tosher Rebbe* said that the *heilige Ropshitzer Rav* used to keep the *sefer, Tzemach Hashem L'Tzvi* within eyesight at all times; it never left his table. He also related that Rav Yitzchok Isaac of Zidatchov set aside time each day to study *Tzemach Hashem L'Tzvi*. Referring to this daily *shiur* he remarked, "The words found in this *sefer* are exceedingly deep and profound."

HIS MIKVA WAS USED BY NESHAMOS

The *Tosher Rebbe* told how when Rav Bertzi, the father of Rav Mordechai of Nadvorna moved to Nadvorna, he used the *mikvah* of the *Maggid* Rav Tzvi Hirsch daily. When the *mikvah* was not in use the rest of the day and the night, the building was locked and the waters of the *mikvah* remained covered by a heavy wood board as was customary on those days. One day the *shamash* came to Rav Bertzi to report a strange and inexplicable phenomenon. Although the door was locked, he kept finding the board moved as if someone had entered during the night and *toiveled* (immersed) in the *mikvah*.

"But it's impossible; how could that be?" asked the *shamash*.

Rav Bertzi's reply startled the *shamash* even more: "The *neshamos* from the *olam ha'elyon* (supernal heavens above) must immerse in the fiery river *Dinur*; some of them came here and immersed instead in the *mikvah* of the *Tzemach Hashem L'Tzvi* which is equivalent!" This phenomenon continued into the days when Rav Mordechai of Nadvorna was *rebbe*. The *neshamos* continued to immerse in the holy *mikvah* where the *Tzemach Hashem*, Rav Tzvi Hirsch; Rav Bertzi; and Rav Mordechai all immersed.

The *rebbe*, Reb Bertzi, was adamant that no change or innovation ever be made to the *maggid's* holy *mikvah* where *neshamos* *toiveled* rather than in the *Nahar Dinur*. (*Avodas Avoda Sichos Kodesh Vol. II Behaaloscha* pp. 313-314)

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 אבראמאווויטש מריבניץ זצוקללה"ה זי"ע

זכותו הגדול יגן עלינו ועל כל ישראל אמן

הרה"ח אברהם חיים בן מוה"ר שלום ז"ל

מרת זיסל בת מוה"ר מאיר זאב הכהן ז"ל

מוה"ר שלום בן הרה"ח אברהם חיים ז"ל

מוה"ר יצחק מאיר זאב בן הרה"ח אברהם חיים ז"ל

מוה"ר משה יחזקאל-ל שרגא בן הרה"ח אברהם חיים ז"ל

מרת שרה ביילא בת מוה"ר ארי' לייב ז"ל

ר' יוסף בן שמואל הלוי ז"ל

ר' ברוך בענדיט חיים בן יצחק יעקב ז"ל

ימליץ טוב בעד משפחתו היקרה

ויקום לגורלו לקץ הימין במהרה

ביסוד
ר. דניאל ד דהן
סופר ס"ת"ם מוסמך

Rabbi Daniel David Dahan, Sofer Stam
Tel: 646 387 5683. Email: Sofersogood4@gmail.com
Checking, writing, and sale of Sefer Torah, Tefillins,
Mezuzot, and Megillot. ✪ SAME DAY SERVICE ✪

Contact us for your dream custom closet



HIPPO CLOSETS

Free Estimates
347.760.3600
HippoClosets@gmail.com

GA GIBRALTAR ABSTRACT TITLE AGENCY

ARE YOU PURCHASING OR REFINANCING?
CALL US FOR A QUOTE!
845.362.3863 • ORDERTITLE@GIBALTARNY.COM

ROSENBLUM ARCHITECTURE

TODD ROSENBLUM • rosenblumarchitecture.com

845.364.0337 • 200 East Eckerson Road
914.522.6793 • Suite 230 E
todd@adaparch.com • New City, NY 10956

ARE YOU LOOKING FOR A STRAUSS CLEANING

At Strauss Cleaning we do a thorough job making sure that every inch is spotless. Call us now to schedule your

Free Estimate
Call now at 201-742-3136

We Specialize in Commercial Jobs:
- Offices
- Schools
- Shuls
- Retail Stores
- Event Spaces

LR HOME INSPECTIONS

LENNY ROSENFELD
845.517.0300
inspections613@gmail.com
WWW.LRINSPECTIONS.COM
NY State License # 1330185

Serving Rockland, Westchester, NYC 5 Boroughs

MOSHE STAMM LICENSED BROKER

SPECIALIZING IN GROUP HEALTH INSURANCE

omni MANAGED HEALTH

p: 718.252.9555 ext. 2207
e: moshe@omnimh.com
w: www.omnimh.com

ROCKLAND TRANSFERS CAR SERVICE



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

Easy Booking Online



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

CHEVRA L'BITACHON OF ROCKLAND COUNTY

Chevra L'Bitachon is a community security organization which trains and manages members of the community to become guards for their own shuls and mosdos as well as other security related resources.

For more info, please contact us at info@clbrc.org or call/whatsapp 845.704.1205 (add us to whatsapp to see our regular security related updates)

UNLIMITED ISRAEL™
ON ISRAEL'S MOST RELIABLE NETWORK
P: 845-371-9800

TELETECH SECURITY & COMMUNICATIONS

FIRST//CLASS LEASING

Sullivan County Labs
Certified Environmental Testing
How Well Do You Know Your Well?

COMMON TESTS:
• Bacteria
• Nitrates
• Metals
• Volatile Organic Compounds
• Petacides / Herbicides
• Etc.

845-SAFE-H2O
PICKUPS AVAILABLE IN MONSEY AND SURROUNDING AREAS
www.sullivancountylabs.com

35+ Years
OF SERVING THE COMMUNITY

- WILLS & TRUSTS
- ELDER LAW
- PROBATE
- TRUST ADMINISTRATION
- HALACHIC WILLS
- TAX PLANNING
- MEDICAID PLANNING
- ESTATE PLANNING
- SPECIAL NEEDS PLANNING
- ASSET PROTECTION

Emanuel Haas, Esq. Ari J. Zaltz, Esq.

Haas & Zaltz, LLP
845.425.3900
INFO@HAASZALTZ.COM | WWW.HAASZALTZ.COM
365 ROUTE 89 | SUITE 231 | AIRMONT, NY 10952

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

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

DJ KAEJ

FOR ALL YOUR SIMCHA NEEDS!

347.618.5028
bookings@djkaej.com

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

WWW.POMONAENTERPRISES.COM

ROCKLAND ERUV

LITTLE RACER PARTY RENTALS

- Bumper Cars!
- Slot & RC Cars!
- Party Activities!

Little Racer Party Rentals, LLC offers full service race car parties/events including Bumper Cars, Hot Wheels, Slot Cars and other activities brought directly to you. Outdoor and Indoor Options!

(201) 571-3617
INFO@LITTLERACERPARTYRENTALS.COM
WWW.LITTLERACERPARTYRENTALS.COM #LittleRacerPartyRentals @littleracerpartyrentals

JUNKBOYZ PRESERVATION



MARKETING



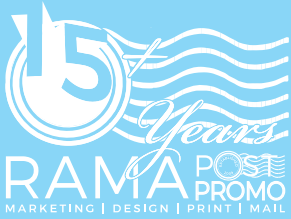
DESIGN



DIGITAL



SOCIAL MEDIA



WE DO IT ALL.



PRINT



PROMO

info@ramapost.com
www.Ramapost.com

P: 845.369.9600
F: 845.369.9601



382 Route 59 Suite 264,
Airmont, NY 10952



MAIL

TWO LOCATIONS

To better serve you!



CARE 365

1 MAIN STREET
(ON THE CORNER OF ROUE 59 & 306)
MONSEY, NY
10952

☎ 845.CARE.365

CLOSE TO HOME



FAR FROM ORDINARY



CARE 365 NORTH

1633 ROUTE 202, SUITE #100
(RAMAPO PLAZA SHOPPING CENTER)
POMONA, NY
10970

☎ 845.CARE.365

NEW LOCATION!