

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 Matos & Parshas Masei & The Three Weeks

CHASSIDUS ON THE PARSHA

לזכר נשמת

ר' זכרי' שמעון הכהן בן יצחק

Our Journeys In Life

The *Ba'al Shem Tov* desired very much to go to Eretz Yisrael, saying that if he would meet the holy Rav Chaim Ben Attar, author of the famed *sefer*, the *Ohr HaChaim*, that together they could bring *Moshiach*. Unfortunately, in *Shomayim* they had other plans and the journey did not succeed. There are many stories regarding the journey that the *Ba'al Shem Tov* undertook together with his

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daughter Adel; here is one example:

On *Chol HaMoed*, the *Ba'al Shem Tov* hired a boat to take them to Eretz Yisrael from Istanbul, Turkey. The *Toldos Yaakov Yosef* relates how the *Ba'al Shem Tov's* *Rebbe* and spiritual mentor, Achiya HaShiloni, appeared to him and demonstrated to the *Ba'al Shem* where his journey corresponded to the forty-two journeys and encampments of *Bnei Yisrael* in the *Midbar*.

While they were at sea, a great storm struck the ship, the tempest waves tossing it to and fro. According to some versions of the story, his daughter Adel was cast overboard and the ship itself was almost lost; according to other versions of the story, it was shipwrecked and smashed to smithereens, leaving only planks. Throughout all this chaos, the sailors turned to the *Ba'al Shem Tov* to save them.

Heaven decreed, however, that all of the *Ba'al Shem's* powers would be taken away and his spiritual capabilities were reduced to naught! He could remember no *tefillos*, no Torah- not even the *Alef-Bais*! The *Ba'al Shem* was sorely distressed, until his *Rebbe*, Achiya HaShiloni, reappeared to him and showed him through which supernal worlds he was now traveling and which Divine names corresponded to his current place and journey. The *Ba'al Shem Tov* was comforted and Heaven began to sweeten the harsh decree.

Just then his son Rav Tzvi (others say it was Adel) turned and cried in distress that he too could remember nothing but the *Alef-Bais*. "Quick!" responded the *Ba'al Shem Tov*, "say them with me now!" Attaching his soul to the power of the Hebrew letters of the holy *Alef-Bais*, the *Ba'al Shem Tov* repeated them after his son, "*Alef, Bais, Gimmel, Daled*," until slowly his powers and knowledge returned and he was able to save the travelers. The *Ba'al Shem Tov* never did make it to Eretz Yisrael; rather, he returned safely to Europe.

We learn from the *Toldos Yaakov Yosef* that all of our journeys correspond to the journeys and encampments that *Bnei Yisrael* encountered in the *Midbar*. This teaching is further elaborated on by the *Degel Machane Ephraim*, grandson of the holy *Ba'al Shem Tov*, which he writes in his grandfather's name in this week's

parsha on the following *pasuk*:

“Moshe wrote down their departures, according to their journeys at the command of *Hashem*, and these are their journeys according to their departures” (33:2).

“I heard in the name of my grandfather, the *Ba'al Shem Tov*, that all the journeys together add up to forty-two. Every person in his life, from the day of his birth when he [begins the journey with a point of departure and] leaves his mother's womb which is an aspect corresponding to the Exodus from Egypt as is known, afterward journeys from camp to camp, from destination to destination until he arrives at his destination in *Eretz HaChaim* in the upper, supernal worlds [after he passes on after his *petira*] as I wrote in my commentary to the *pasuk* (*Bamidbar* 9:20): ‘According to Hashem they encamped and according to Hashem they journeyed forth.’ . . . Surely all these trips and journeys were recorded in the Torah to teach us how to conduct ourselves on our life's journey on the proper path, for each Jew to know the correct way to go all the days of our lives from journey to journey, from destination to destination.”

The *Degel Machane Ephraim* is teaching us in the name of the *Ba'al Shem Tov*, that just as *Bnei Yisrael* traveled and journeyed forty-two times in the *Midbar*, each of us has to correspondingly also journey and travel to forty-two camps and destinations in our lives. May Hashem guide us on the proper path during our journeys through the lessons of His Torah, Amen!

Treasures Locked And Hidden Away

Rav Naftoli Tzvi Horowitz

In his comments to the *Haftora*, the *Ropshitzer* points out that when a person has precious treasures and valuable secrets, he locks them up using the best locks and means to prevent their theft and abuse by others. So too did Hashem take the goodness hidden within the twenty-one days of the three weeks we call *Bein HaMetzorum* and locked them up behind the strongest lock and barrel, hidden

away within a period of time that appears on the outside to be a time of pain, mourning and sadness. The *Ropshitzer* says that this is hinted at in the *pasuk* in *Tehillim* 73:1, *ach tov leYisrael* - that *ach* is really good for Bnei Yisrael. *Ach* is spelled *alef kaf*, which equals twenty-one in *gematria*, hinting at the twenty-one days of *Bein HaMetzolim*, which are actually as good and joyous as the twenty-one days between *Rosh HaShana* and *Shemini Atzeres*. However, these twenty-one days are so good that Hashem locked them up and hid them away until in the future we will deserve and benefit from them.

The *Ropshitzer* also tells us that the month of *Av* is so named because *Av* means a merciful and loving father, alluding to the mercy a father has for his children. In addition, *Av* is spelled using the *alef bais* in order, another hint at mercy (when letters are straightforward this alludes to mercy, when backwards, to harsh judgment).

Stories on the Parsha & The Three Weeks



On Route To Eretz Yisroel

The *Ba'al Shem Tov* desired very much to go to Eretz Yisrael, saying that if he would meet the holy Rav Chaim Ben Attar, author of the famed *sefer*, the *Ohr HaChaim*, that together they could bring *Moshiach*. Unfortunately, in *Shomayim* they had other plans and the journey did not succeed. There are many stories regarding the journey that the *Ba'al Shem Tov* undertook together with his daughter Adel; here is one example:

On *Chol HaMoed*, the *Ba'al Shem Tov* hired a boat to take them to Eretz Yisrael

from Istanbul, Turkey. The *Toldos Yaakov Yosef* relates how the *Ba'al Shem Tov's* *Rebbe* and spiritual mentor, Achiya HaShiloni, appeared to him and demonstrated to the *Ba'al Shem* where his journey corresponded to the forty-two journeys and encampments of *Bnei Yisrael* in the *Midbar*.

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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>

Gedolim Be'misasm Yoser



Yahrzeits for the 26th of Tammuz ~ Begins Friday Night (07-11-2026)



Rav Yehoshua ben Rav Yosef - Av Beis Din of Cracow (5408 / 1648 - 378th Yahrzeit)



Rav Tzvi Hirsch Charif - Av Beis Din Yabrov (5497 / 1737 - 289th Yahrzeit)
Av Beis Din Yabrov. Son of Rav Moshe Pinchos Charif, Av Beis Din, Lwow. He passed away on Thursday, 26 Tammuz תצ"ז.



Rav Tzvi Hirsch of Chirov - Dudaim Basadeh (5591 / 1831 - 195th Yahrzeit)
Son of Rav Meir. He served as *Maggid Mesharim* in Chirov. He passed away on 26 Tammuz תקצ"א during a plague that struck his locale.



Rav Noach of Karov - Kav Chen (5615 / 1855 - 171st Yahrzeit)



Rav Yechiel Michel Ichel Landau - Av Beis Din of Prashnitz (5638 / 1878 - 148th Yahrzeit)



Rav Refoel Ochana - Mareh Hayelodim (5662 / 1902 - 124th Yahrzeit)



Rav Yechezkel Shraga of Shinev - Rav Sinai of Zhemigrad (5701 / 1941 - 85th Yahrzeit)



Rav Sinai Halberstam - Zhmigrader Rebbe (5701 / 1941 - 85th Yahrzeit)

Rav Sinai Halberstam was born in 5630/1870 in Rudnick. Rav Sinai was appointed Rav of Koloshitz after his wedding. He served there briefly until the elderly Rav of Zhemigrad was niftar. Rav Sinai accepted the rabbonus of Zhemigrad and led the town for over thirty years. He was renowned as a *darshan* and composer of *niggunim*, and for caring for the poor with *mesirus nefesh*. The Soviets exiled Rav Sinai and his family to Siberia on an overcrowded train in which the prisoners were confined for weeks. Rav Sinai did not survive the trip. Niftar on the 26th of *Tammuz*, 5701/1941, he was buried in the forests of Omsk.



Rav Alter Chaim HaLevi Shifman - Yalkut HaChaim, Alter Shochet (5710 / 1950 - 76th Yahrzeit)



Rav Nachman Bulman (5762 / 2002 - 24th Yahrzeit)

Rav Nachman Bulman (1925-2002). His parents, Reb Meir and Ettel Bulman were Gerrer chasidim who had moved to the Lower East Side from Poland. From 1953-1954, Rabbi Bulman served as *mashgiach* in Yeshivas Rabbeinu Yitzchak Elchonon. He was once again pulled to the world of rabbonus when he became rov in South Fallsburg, N.Y., in 1954. His next position was as head of Adas Jeshurun synagogue in Newport News, Virginia, beginning in 1957. Rabbi Bulman then returned to his position as *mashgiach* in Yeshiva University from 1962-1963, and then worked for Torah Umesorah from 1963-1967. In 1967, he took his next rabbinical position as the rav of the Young Israel of Far Rockaway. During this time, he founded Sarah Schenirer High School and Seminary in 1968, and the Yeshiva of Far Rockaway (Yeshivas Derech Eison), and he taught in both places.



Rav Shlomo Zev Zweigenhaft of Hanover and Lower Saxony (5765 / 2005 - 21st Yahrzeit)

He was a renown Shechita expert. A Talmud of the Eretz Tzvi, of Koshligov, from whom he was among only 5 students received Heter HoRoah from. He was a member of the Vaad HaShechita for the Arba Arotzos.

Niftar on 26 Tammuz 5765.

**Yahrzeits for the 27th of Tammuz ~ Begins Saturday Night
(07-12-2026)**



Yosef ben Yaakov Ovinu



Rav Yitzchak Charif Eisenberg - Pnei Yitzchok (5573 / 1813 - 213th Yahrzeit)

Rav Yitzchok Charif was the son of Rav Moshe of Dregatchin, the *mechaber* of *Maggid Mishneh* on the *Mishnas Chassidim*. Rav Yitzchok was known as a *Godol* in both *nigleh* and *nistar*. Many of the generation's *tzaddikim* held him in the highest esteem. Many *kehillos* wanted to have Rav Yitzchok as their Rav. He was *niftar* on the 27th of *Tammuz* 5593/1833.



Rav Moshe Chaim Taub of Kaliv (5591 / 1831 - 195th Yahrzeit)



Rav Shmuel Zanvil of Litovisk (5597 / 1837 - 189th Yahrzeit)



Rav Nachum Tribitch (5602 / 1842 - 184th Yahrzeit)



Rav Shmuel Aharon Rubin of Kartshin (5637 / 1877 - 149th Yahrzeit)

Rav Shmuel Aharon Rubin was born about 5584/1824. His father was Rav Tzvi Elazar, a *Dayan* in Cracow. In 5625/1865, Rav Shmuel Aharon was appointed Rav of Zvarow, and a short while later, of Kartshin. He was *niftar* on the 27th of *Tammuz*, 5637/1877, in Karlsbad, and buried in Cracow, near the *kever* of his father.



Rav Yaakov Adess - Av Beis Din Yerushalayim (5723 / 1963 - 63rd Yahrzeit)

Rav Yaakov Adess, born in Yerushalayim (1898-1963), the youngest of his father's four sons. In 1910, his father placed him in *Yeshivas Ohel Moed*. There, he stayed as *maggid shiur* from 1920-1923, when the yeshiva closed. He moved with Rav Laniado to Porat Yosef, first as *maggid shiur* and later as *Rosh Yeshiva*. At the end of 1945, Rav Adess was appointed as *av beis din* in Yerushalayim. In 1955, he was chosen to serve on the Chief Rabbinate's Beis Din Hagodol.



Rav Shmuel Rozovsky (5739 / 1979 - 47th Yahrzeit)

Rav Shmuel Rozovsky (1913-1979), born in Grodna to Rav Michel Dovid. In 1935, his father was *niftar*, and the *gedolei Torah* urged Rav Shmuel to succeed him. However, he was drafted into the Russian army and moved to Eretz Yisrael. There he began studying in the *Lomza Yeshivah* in Petach Tikvah. In 1944, Rav Yosef Shlomo Kahaneman opened the *Ponovezh Yeshivah* and chose Rav Shmuel, only 30 at the time, to head the *yeshivah*. Later on, he was joined by Rav Dovid Povarsky and Rav Elazar Menachem Man Shach. Subsequently, he was asked by Rav Kahaneman to head the newly founded *Grodna Yeshiva* in Ashdod.



Rav Elimelech Ehrlich (5749 / 1989 - 37th Yahrzeit)

Rav Elimelech Ehrlich (1914-1989), a seventh generation Karlin chossid, was born in the town of Kodznahorodok, next to Stolin, not far from the border of Poland and Russia. After the war, in Paris, Rav Yom Tov discovered a new brand of fire which began to kindle in his heart: Novardok. He later moved to New York, and then to Eretz Yisrael.



Rav Mordechai Twersky - Skverer Rebbe in Flatbush (5767 / 2007 - 19th Yahrzeit)

Rav Mordechai Twersky, *Skverer Rebbe* of Flatbush (1924-2007). Born in Kishinev, he moved with his family to America when he was four months old. When his father, Rav Yitzchak, was *niftar* in 1941, Rav Mordechai and his brother, Rav Dovid, ran their father's *beis midrash* in Boro Park. Rav Mordechai opened the *Skverer beis midrash* in 1970.



Rav Elozor Abuchatzaira (5771 / 2011 - 15th Yahrzeit)

**YAHREITS FOR THE 28TH OF TAMMUZ ~ BEGINS SUNDAY NIGHT
(07-13-2026)**



Rav Elozor Weissblum of Lizhensk - Pirkei D'Rav Elozor (5566 / 1806 - 220th Yahrzeit)



Rav Moshe Teitelbaum - Yismach Moshe, Rav of Uhjel (Ohel) (5601 / 1841 - 185th Yahrzeit)

Rabbi Moshe Teitelbaum [28 *Tammuz* 1841], known as the *Yismach Moshe* after the title of his book of Torah commentary, was famed both as a scholar and wonderworker. A disciple of the Seer of Lublin, he was instrumental in the spread of Chasidut in Hungary. His descendants founded the dynasties of Satmar and Sighet.



Rav Menachem Nachum Friedman of Tchoortkov (5630 / 1870 - 156th Yahrzeit)



Rav Yeshaya Meshulem Zusha of Chernobyl (5641 / 1881 - 145th Yahrzeit)



Rav Shlomo Ganzfried of Ungvar - author of Kitzur Shulchan Aruch (5646 / 1886 - 140th Yahrzeit)

Rabbi Shlomo Ganzfried (1804-1886) was born in Uzhhorod (Ungvar) in the Carpathian region of the Habsburg Empire (now Ukraine). When he was eight years old, Shlomo's father, Rabbi Yosef, passed way, and Ungvar's chief rabbi, Rabbi Tzvi Hirsh Heller, assumed legal guardianship of Shlomo. Realizing that the average Jew required a basic knowledge of practical halachah, Rabbi Ganzfried compiled the *Kitzur Shulchan Aruch*, an abbreviated digest of Jewish law. To this day, the *Kitzur Shulchan Aruch* remains a classic halachic work.



Rav Tzvi Avigdor Fisch - Reb Hirsch'le (5662 / 1902 - 124th Yahrzeit)



Rav Nachman Kahana of Spinka - Orchos Chaim (5664 / 1904 - 122nd Yahrzeit)



Chacham Yaakov Shaul Elyashar - Sephardic Chief Rabbi of Eretz Yisrael (5666 / 1906 - 120th Yahrzeit)

Son of Rabbi Eliezer Yerucham Elyashar, born in Tzefat. On 28 Tammuz תרס"ו, the *Rishon L'Tzion* passed away.



Rav Avrohom Langer (5677 / 1917 - 109th Yahrzeit)



Rav Chaim Friedlander - Mashgiach in Ponovezh, Sifsei Chaim, Mesilos Chaim B'Chinuch (5746 / 1986 - 40th Yahrzeit)



Rav Yosef Shalom Elyashiv (5772 / 2012 - 14th Yahrzeit)

Rabbi Yosef Shalom Elyashiv (1910-2012) was a world renowned scholar and halachic authority who resided in a small apartment on the edge of the Meah She'arim section of Yerushalayim. Even at the advanced age of 102, Rabbi Elyashiv remained active in the community and was the paramount leader of the Lithuanian community both in Israel and elsewhere. Most Ashkenazi Jews regarded him as the absolute contemporary leading authority on Jewish law.



Rav Moshe Mordechai Chodosh - Rosh Yeshiva Ohr Elchonon (5776 / 2016 - 10th Yahrzeit)

Yahrzeits for the 29th of Tammuz ~ Begins Monday Night (07-14-2026)



Rav Yochanan HaSandler



Rav Shlomo Yitzchaki - Rashi HaKodosh (4885 / 1125 - 901st Yahrzeit)

Rav Shlomo Yitzchaki (*Rashi*)(1040-1105). He traced his ancestry through the *Tanna'im* Rav Yochanan HaSandler and Hillel the Elder back to King Dovid. He received his early talmudic training from his father, Rav Yitzchak. At a young age he went to Worms, Germany, to broaden his knowledge under Rav Yaakov ben Yakar. At the age of 25 he returned to his native Troyes. Amazingly, *Rashi* accomplished all his work during the Period of the Crusades, when life was extremely dangerous for the Jews. *Rashi* had three daughters, who were great scholars in their own right, but also were married to men of greatness, and had children known as the "Baalei Tosafos," the most famous of whom, Rav Yaakov ben Meir, was known as *Rabbeinu Tam*.



Rav Avrohom Portleona - Shiltei Giborim (5372 / 1612 - 414th Yahrzeit)

Son of Rav Dovid. He studied under Rav Yaakov Fano of Bologna and especially under Rav Avrohom Provencali who taught him Talmud as well as Latin and logic. He also studied medicine and philosophy in the University of Pavia and was awarded his diploma graduating in 1563 ש"כ"ג. He was well known as an expert physician. He authored the *sefer, Shiltei Gibborim*, his magnum opus. He passed away on 29 Tammuz 1612 שט"ב.



Rav Yehoshua Boaz - Shiltei Hagibborim (5372 / 1612 - 414th Yahrzeit)



Rav Moshe of Zaloshin (5591 / 1831 - 195th Yahrzeit)

Rav Moshe of Zaloshin was the *mechaber* of *Mishpat Tzedek*, *Tikkun Shabbos* and *Geulas Yisrael*. In 1815, he was appointed leader of the Chassidic community in Zaloshin.



Rav Yaakov Moshe of Zoloshin - Mishpat Tzedek (5591 / 1831 - 195th Yahrzeit)



Rav Shmuel Zanvil Ber - Av Beis Din of Litevisk, Reb Zanvil Charif (5597 / 1837 - 189th Yahrzeit)



Rav Dovid Yehuda Rottenberg - Tehilla L'Dovid, Av Beis Din of Sanofeter (5617 / 1857 - 169th Yahrzeit)



Rav Naftali of Kishinov (5683 / 1923 - 103rd Yahrzeit)



Rav Shimon of Zelichov - Naharei Aish (5703 / 1943 - 83rd Yahrzeit)

**Yahrzeits for the 1st of Av ~ Begins Tuesday Night
(07-15-2026)**



Aharon HaKohen (2487 / -1274 - 3,299th Yahrzeit)

Born: Egypt, 1406 BCE. / *Niftar*: Hor HaHar, 1283 BCE. Prophet, brother of Moshe Rabbeinu and Miriam the Prophetess, the first *Kohen Gadol* (High Priest).



Elozor HaKohen ben Aharon (2488 / -1273 - 3,298th Yahrzeit)



Rav Dovid Hanaggid - Medrash Dovid (5061 / 1301 - 725th Yahrzeit)



Rav Yosef - Av Beis Din in Lvov (5389 / 1629 - 397th Yahrzeit)

Son of Rav Yechiel. A *Gaon* and *Rosh Yeshiva* in Lwow during the days of Rav Yoel Sirkis, the *Bach*. He passed away *Rosh Chodesh Menachem Av* שפ"ט.



Rav Nosson Nota of Avritsh (5545 / 1785 - 241st Yahrzeit)

Talmid of the *Baal Shem Tov* and father in law of the famed Rav Avrohom Dov Auerbach author of *Bas Ayin* who succeeded him as Rav in Avritsh.



Rav Aryeh Leib - Maggid of Drohbitch (5567 / 1807 - 219th Yahrzeit)



Rav Shmuel Ehrenfeld - Chasan Sofer, Rav in Mattersdorf (5643 / 1883 - 143rd Yahrzeit)

Son of Rav Dovid Tzvi Ehrenfeld. Son-in-law of Rav Moshe Sofer, *Av Beis Din* Pressburg, author *Chasan Sofer*. He passed away *Rosh Chodesh Menachem Av* תרמ"ג.



Rav Naftali Tzvi Yehuda Berlin of Volozhin - the Netziv (5653 / 1893 - 133rd Yahrzeit)

(Some say the Yahrzeit is on the 28th of Av)

1 Av (others say: 28 Av) Rav Naphtali Tzvi Yehudah Berlin, the "*Netziv of Volozhin*". Son of Rav Yaakov. Born in Mir תקע"ז. After his father-in-law's passing, his brother-in-law, Rav Eliezer Yitzchok, became *Rosh yeshiva* and three years later, with his passing, the *Netziv* became *Rosh yeshivah*. The *Netziv* was *Rosh Yeshiva* of the famed *Volozhin Yeshiva* for almost 40 Years until it was closed by the Russian government in 1892. The *Netziv* passed away at age 78 in Warsaw on *Rosh Chodesh Menachem Av* תרנ"ג.



Rav Aharon Halberstam - Av Beis Din of Sanz (5663 / 1903 - 123rd Yahrzeit)

Rav Aharon Halberstam was born in 5586/1826, in Rudnick. His father was Rav Chaim, the *Divrei Chaim* of Sanz. In 5617/1857, Rav Aharon was appointed *Rav* in the city of Sanz. Following his father's *petira* (25th of *Nissan* 5636/1876), Rav Aharon was the only son who was not appointed *Rebbe*. He refused to accept the Chassidim who came to his house. After taking ill, Rav Aharon traveled to Vienna to meet with doctors. He was *niftar* as he made his way home, on *Rosh Chodesh Av* 5663/1903, at age seventy-seven. He was buried in the *ohel* with his father, in Sanz.



Rav Yaakov Moshe Shurkin - Rosh Mesivta Rabbeinu Chaim Berlin (5723 / 1963 - 63rd Yahrzeit)

Rav Yaakov Moshe Shurkin was the younger son of Rav Michel Zalman, born in 5662/1902. When Yaakov Moshe became *bar mitzva*, Rav Michel Zalman was suddenly *niftar*. Now a young orphan, Rav Yaakov Moshe decided to go to Radin, where he learned with extraordinary hasmada under the Chofetz Chaim for the next fifteen years. During his years in *Yeshiva*, his mother also passed away. Rav Yaakov Moshe was a *Rosh Mesivta* in *Yeshiva U'Mesivta Rabbeinu Chaim Berlin* from its founding in 5698/1938 until he was *niftar* on *Rosh Chodesh Av* 5723/1963, at sixty-two. He was buried in Beth David cemetery in Elmont, Long Island.



Rav Shlomo Halberstam of Bobov - Third Bobover Rebbe (5760 / 2000 - 26th Yahrzeit)

Rav Shlomo Halberstam (1908-2000), son of Rav Bentzion, grandson of Rav Shlomo, founder of the Bobov dynasty. At the outbreak of World War II, he and his father escaped to Lemberg. On the fourth of Av 1942 his father was killed, and Rav Shlomo escaped to the Bochnia Ghetto. In Bochnia, the Rav lost his Rebbetzin and two children. He managed to escape with his only surviving child, Naftali, to Budapest, and then to Bucharest. Rav Halberstam arrived in the United States in 1946, alone and indigent after his group was largely obliterated by the Nazis.

Yahrzeits for the 2nd of Av ~ Begins Wednesday Night (07-16-2026)



Rav Yehuda Leib - Rosh Yeshiva Lwow (5316 / 1556 - 470th Yahrzeit)



Rav Aharon Teomim of Krakow - Mateh Aharon (5450 / 1690 - 336th Yahrzeit)

Rav Aharon Tumim of Cracow was born in 5390/1630. His father, Rav Moshe Tumim, was Rav in Mehrin. From 5419/1659 to 5432/1672, Rav Aharon was *Darshan* and *Maggid Shiur* in Prague. Later, he became *Rav* and *Rosh Yeshiva* in Worms, Germany. He was an acknowledged *Talmid Chochom* with a phenomenal memory. After the *petira* of Rav Mordechai Deitcher, Rav of Cracow, Rav Aharon was chosen to take his place. He was to move there in 5447/1687, but because of political circumstances, he delayed his departure from Worms by a few years, leaving in 5450/1690. Rav Aharon was Rav in Cracow for barely four months when a Polish nobleman had him arrested. He was killed on Shabbos *Parashas MattosOMasei*, second of Av, 5450/1690, in Chmielnik, and buried in Pintchov.



Chacham Yahya Chaim Assouline - Ihya or Yahia Haim (5617 / 1857 - 169th Yahrzeit)

Famed Moroccan *tzadik* and miracle worker laid to rest in Rabat Cimetière Juif de El Jadida.



Rav Gedalya Silverstone (5704 / 1944 - 82nd Yahrzeit)



Rav Moshe Stern - Rav of Debrecin, Be'er Moshe (5757 / 1997 - 29th Yahrzeit)

Rav Moshe Stern, the *Debrecziner Rav*, author of *Be'er Moshe* (1914-1997). Born in Neuhaizal, Slovakia, on *Hoshana Rabah*, his father, Rav Avraham, was the Rav of Neuhaizal. After learning with his father and grandfather, Rav Moshe left Neuhaizal to study in *Yeshivas Pressburg*, headed by the *Chasam Sofer's* great-grandson, Rav Akiva Sofer, the *Daas Sofer*. In Debrecin, he was appointed a *posek* and *dayan*. Together with the *Admor of Erlau*, he even founded a *yeshivah* in Budapest. In about 1950, Rav Moshe was invited to be the *rav* of Buenos Aires, Argentina, where he stayed for a year. Soon afterwards, Rav Moshe moved to New York and established his '*Kahal Yesodei HaTorah*'



Rebbetzin Rischel Kotler (5775 / 2015 - 11th Yahrzeit)

Yahrzeits for the 3rd of Av ~ Begins Thursday Night (07-17-2026)



Rav Shimshon of Ostropoli - Don Yadin (5408 / 1648 - 378th Yahrzeit)

On the bitter day of the 3rd of Av in the year 5408/1648, the Cossacks and Tartar forces conquered the fortified city of Polnoa with the help of the Ukrainian guards who were supposed to be guarding the cities from the invaders. According to the testimony of Rav Nosson Nota Hanover, Rav Shimshon was in the city of Polnoa at the time, since many Jews had fled there seeking protection within its fortified walls. The murderous hordes headed straight for the *shul*. Rav Shimshon was in the *shul* with three hundred followers, all of whom are said to have been *Chachomim Gedolim*. They were all dressed in burial shrouds and wrapped in *talleisim*; they were butchered *Al Kiddush Hashem* in the midst of *davening*. There is a *Matzeiva* for Rav Shimshon in the center of Ostropoli and it seems that his coffin was transferred to Ostropoli once calm returned to the area.



Rav Shimshon Bachrach of Nikolsburg (5481 / 1721 - 305th Yahrzeit)



Rav Shmuel Shindlinger - Rosh Beis Din of Lvov, Shmuel Selir, Shem M'Shmuel (5556 / 1796 - 230th Yahrzeit)



Rav Ephraim Taub of Kuzmir (5664 / 1904 - 122nd Yahrzeit)

Rav Ephraim Taub was the son of Rav Yechezkel of Kuzmir and the son-in-law of Rav Nosson Dovid Rabinowitz of Shidlovtza. After the *petira* of his father on the fifteenth of *Shevat* 5616/1856, Rav Ephraim was appointed Rav. Rav Ephraim was *niftar* on the fourth of Av 5664/1904.



Rav Eliyohu Moshe Schisgal (5733 / 1973 - 53rd Yahrzeit)

Biographies of the Tzaddikim



Rav Tzvi Hirsch Charif Av Beis Din Yabrov (*Tammuz 26, 5497 / 1737 - 289th Yahrzeit*)

Av Beis Din Yabrov

Son of Rav Moshe Pinchos Charif, *Av Beis Din*, Lwow

He passed away on Thursday, 26 *Tammuz* תצ"ו.

(See *Matzeivos Kodesh* Vol 1 *Siman* 89)



Rav Tzvi Hirsch Dudaim Basadeh (*Tammuz 26, 5591 / 1831 - 195th Yahrzeit*)

Son of Rav Meir

Son-in-law of Rav Menachem Mendel of Linsk and brother-in-law of Rav Naphtali of Ropshitz.

He was among the youngest disciples of Rav Elimelech of Lizensk and after Rav Elimelech passed away, he was a disciple of the *Kozhnitzer Maggid*.

He served as *Maggid Mesharim* in Chirov.

He passed away on 26 *Tammuz* תקצ"א during a plague that struck his locale.

His *divrei Torah* are cited in *Dudaim BaSadeh*.



Rav Sinai Halberstam Zhmigrader Rebbe (*Tammuz 26, 5701 / 1941 - 85th Yahrzeit*)

Rav Sinai Halberstam was born in 5630/1870 in Rudnick. When his father, Rav Baruch of Gorlitz, asked his own father, the *Divrei Chaim* of Sanz, what to name the baby, the *Sanzer Rav* said to name him after Rav Baruch's maternal great-grandfather, Rav Elazar Nissan of Drohobitch, (the father of his father-in-law, the Yetev Lev of Sighet). But then the *Divrei Chaim* asked another *Godol* who was present.

"It is the custom," the *Godol* replied, "that one does not name after a person who was *niftar* young." Rav Elazar Nissan had been *niftar* young.

The *Divrei Chaim* thought for a moment. "Then name him Sinai, for that has the same letters as *Nissan*, and may he grow up to be a *Sinai V'Oker Horim*, a giant in the depth and breadth of *Torah*."

At a young age Rav Sinai married the daughter of Rav Naftoli Horowitz of Melitz.

Rav Sinai was known for his *chessed*, even in his early years. While a newlywed still living with his in-laws in Melitz, his Rebbetzin noticed that some of his garments were missing. Rav Sinai had been given eighteen undershirts before his wedding, and now he had only ten. He explained to his wife that he had noticed a person at the *mikveh* who had only one tattered undershirt to his name, so he gave him some of his own.

Rav Sinai was appointed Rav of Koloshitz after his wedding. He served there briefly until the elderly Rav of Zhemigrad was *niftar*, leaving his position to "a grandson of the *Divrei Chaim*". When the post was offered to Rav Sinai in 5664/1904, he was reminded of an incident that had occurred many years before. In Zhemigrad with his father for a *simcha*, his father publicly offered him a *l'chaim* as Rav of Zhemigrad. The Chassidim of Zhemigrad tried to protest, but the reigning Rav hushed them. "There is nothing to correct," he said.

Rav Sinai accepted the rabbonus of Zhemigrad and led the town for over thirty years. He was renowned as a *darshan* and composer of *niggunim*, and for caring for the poor with *mesirus nefesh*. He rose every night at *chatzos* to learn Kabbola until the morning.

Every *Purim*, Rav Sinai received many *mishlochei manos* containing envelopes with *tzedaka* as a major component. He would match the sum to his list of needy recipients and send out new envelopes with his *gabbai* all over town. By evening, not a penny was left in the house.

When he became ill later in life, he moved to Cracow for treatment. A few years later the Nazis overran Poland, and he fled to Lemberg, Galicia. Tragically, his Rebbetzin was *niftar* and was buried in Boberka.

The Soviets exiled Rav Sinai and his family to Siberia on an overcrowded train in which the prisoners were confined for weeks. Rav Sinai did not survive the trip. *Niftar* on the 26th of *Tammuz*, 5701/1941, he was buried in the forests of Omsk. Clean, white fabric was miraculously procured for use as *tachrichim*, and the family was further privileged to erect a *matzeiva* on his *kever* in the forest.

Sons of his who perished in the Holocaust were Rav Chaim Yehuda, Rav in Oshpitzin; Rav Avrohom Abish of Satmar; Rav Dovid of Radomsk; Rav Aharon of Zitomir; Rav Yechezkel of Rudnick; and Rav Baruch of Zokilkov. His son-in-law was Rav Boruch of Sanz-Gribov. *Hashem yinkom domom*.

Sons who survived the war are Rav Yaakov of Tchakava-Yerushalayim; Rav Yisrael of Zhemigrad-New York; and Rav Aryeh Leibish of Zhemigrad-Bnei Brak, and his son-in-law Rav Yaakov Moskowitz of Shatz-Haifa.

Zechusam yagen aleinu.

www.hamodia.com/features/day-history-26-tammuzjuly-24/



Rav Nachman Bulman (Tammuz 26, 5762 / 2002 - 24th Yahrzeit)



Rav Nachman Bulman (1925-2002). His parents, Reb Meir and Ettel Bulman were Gerrer chasidim who had moved to the Lower East Side from Poland. Reb Meir had lost his first wife in childbirth and his second wife in a pogrom. He had also lost two children. In their 40s, the Bulmans received the *Imrei Emes* of Ger for a *bracha* for children. The result of that blessing was Nachman, who was born in New York. He attended Yeshivas Rabbenu Yitzchak Elchonon and then studied in its rabbinical program. He received *semicha* and a B.A. (in philosophy) from Yeshiva College. During the week, he learned in the Litvishe *yeshiva* way. On *Shabbos* and *Yom Tov* he absorbed the atmosphere of his parents' Polish *shtetl* with a love of chassidus. For years, he was also a frequent visitor at the *tishin* of the *Modzitzer Rebbe*, Rav Shaul Yedidya Taub. In 1950, Reb Nachman married Shaindel Freund, his *aiyshes chayil* for 52 years. He found a position in the town of Danville, Virginia, a small Orthodox community which consisted of about 30 families. He held the position for 3 years. From 1953-1954, Rabbi Bulman served as *mashgiach* in Yeshivas Rabbeinu Yitzchak Elchonon. He was once again pulled to the world of rabbonus when he became rov in South Fallsburg, N.Y., in 1954. During this time, he founded the National Conference of Synagogue Youth (NCSY), together with Rabbis Weitman, Goodman, and Chait. His next position was as head of Adas Jeshurun synagogue in Newport News, Virginia, beginning in 1957. Rabbi Bulman then returned to his position as *mashgiach* in Yeshiva University from 1962-1963, and then worked for Torah Umesorah from 1963-1967. In 1967, he took his next rabbinical position as the rav of the Young Israel of Far Rockaway. During this time, he founded Sarah Schenirer High School and Seminary in 1968, and the Yeshiva of Far Rockaway (Yeshivas Derech Eison), and he taught in both places.



Rav Shlomo Zev Zweigenhaft (Tammuz 26, 5765 / 2005 - 21st Yahrzeit)



He was a renown Shechita expert. A Talmud of the Eretz Tzvi, of Koshligov, from whom he was among only 5 students received Heter HoRoah from. He was a member of the Vaad HaShechita for the Arba Arotzos.

Niftar on 26 Tammuz 5765.

Shlomo Zev Zweigenhaft (Hebrew: הרב שלמה זאב צווייגענהאפט) was a rabbi who was Rosh Hashochtim of Poland (overseeing the country's kosher slaughterers) before the Holocaust. After the Holocaust he was Chief Rabbi of Hanover and Lower Saxony. After emigrating to the United States he was a Rav Hamachshir (kosher certifier) and was described as the "foremost authority on shechita" (kosher slaughter). Zweigenhaft was orphaned at the age of two and was raised by his paternal grandfather, Efraim Mordechai Mottel Zweigenhaft, who was a posek and shochet in Sosnowiec and a descendant of the Taz Rav David HaLevi Segal and the Bach Rav Yoel Sirkis.

Rabbi Zweigenhaft's father, grandfather and great-grandfather were shochtim. As a young boy Zweigenhaft had been privy to his family's masorah (transmission of Jewish religious tradition) of shechita stretching back hundreds of years. When Zweigenhaft was 14 years old and still studying in Amstov, the shochtim of the city encountered a halachic difficulty and summoned Dov Berish Einhorn for assistance. Einhorn asked Zweigenhaft to

accompany him on his walk to the slaughterhouse. When they arrived, Einhorn began to contemplate the problem that the shochtim presented to him. Zweigenhaft then proceeded to deftly pick up the chalef (shechitah knife) and demonstrated how to perform the shechitah and resolved their issue. Einhorn was so impressed that from then on he would only eat meat if it was slaughtered by Zweigenhaft despite his youth. Shortly thereafter, Rabbi Einhorn proudly told Yitzchok Mordechai Rabinowicz (Chief Rabbi of Polavno) about Zweigenhaft. Rabinowicz requested that Einhorn send Zweigenhaft to him and then proceeded to teach Zweigenhaft the masorah of shechita that he had learned from his grandfather the Tiferes Shlomo of Radomsk. Thereafter, the Radomsker Rebbe would only eat meat from Zweigenhaft's Shechita. Year later, when the Minchas Elazar of Munkach visited Sosnowiec, he too would only eat from Zweigenhaft's shechitah.

By the time he was 20, he was the shochet of several cities in Poland, including Radomsk, Polavno, Amstov, Volbrum, Elkish and Tchebin, and was the Rosh Hashochtim of Sosnowiec.

In the mid-1930s Zweigenhaft was appointed one of the seven members of the Vaad Roshei Hashochtim of Poland and Lithuania a board of seven rabbis overseeing thousands of shochtim throughout Poland. In 1936, a bill outlawing Shechitah was introduced in the Sejm (Polish legislature). Despite being the youngest member of the Vaad, Zweigenhaft was selected to perform Shechita in front of the assembled legislators and demonstrate that shechitah was a quick humane form of animal slaughter. Together with an intense lobbying effort, this led to the Sejm allowing the practice to continue, although it was restricted with a maximum quota.

Zweigenhaft was later appointed to be the head of the Vaad.

Rosh Hashochtim of British Occupation Zone of Germany

Zweigenhaft survived the Holocaust and was liberated in Bergen Belsen on April 11, 1945. Zweigenhaft retrieved a chalef (shechitah knife) from a museum in Hamburg and on August 21, 1945, he performed the first known kosher slaughter in Germany since it was outlawed by the Nazis in 1933. Thereafter, the British Chief Rabbi's Religious Emergency Council appointed Zweigenhaft to be the Rosh Hashochtim of the British Zone of Germany.

Rav Hamachshir of Bergen-Belsen

On November 7, 1945, the British Chief Rabbi's Religious Emergency Council established two large kitchens in Celle to provide kosher food for the thousands of Jewish survivors living in the nearby Bergen-Belsen D.P. Camp and appointed Zweigenhaft to be the Rav Hamachshir of Bergen-Belsen.

Vaad Harabonim of The British Zone and Rabbi of Various Communities

Zweigenhaft was appointed to be one of the rabbis on the Vaad Harabonim (Board of Rabbis) of The British Zone, which was established and led by Yoel Halpern. Since Zweigenhaft was constantly traveling throughout the zone to oversee and make arrangements related to shechitah, he was tasked by the Vaad to serve as the rabbi of several smaller Jewish communities in the British Zone that did not have their own rabbi.

Chief Rabbi of Hannover and Lower Saxony

In the months after the liberation of Bergen Belsen, Jewish survivors slowly began to leave the D.P. Camp and settle in towns and cities throughout the British Zone. When the nascent community of Jewish survivors in Hannover became large enough to warrant its own Rabbi, Zweigenhaft recommended to the British Chief Rabbi's Religious Emergency Council to appoint his friend (and future brother-in-law) Chaim Pinchas Lubinsky to the position. In January 1946 Lubinsky was appointed Chief Rabbi of Hannover. The community continued to grow and additional rabbinical leadership was required. On a few rare occasions, the Vaad Harabonim of the British zone convened a Bais Din in Hannover under the leadership of Yoel Halpern consisting of various rabbis of the Vaad including Lubinsky, Yisroel Moshe Olewski and Zweigenhaft. However, a more permanent solution was required and the community subsequently appointed Zweigenhaft as an additional rabbi of Hannover.

In 1949, when the British occupation of North-West Germany ended, the British Chief Rabbi's Religious Emergency Council and its appointees were required to conclude operations in Germany. The newly independent Jewish community in Hannover then selected Zweigenhaft as the only rabbi of their city. Thereafter, smaller Jewish communities in Lower Saxony appointed Zweigenhaft as their rabbi as well and he

became Chief Rabbi of Hannover and Lower Saxony.

Leader of Agudas Yisroel of the British Zone

Zweigenhaft (center) at Pöppendorf D.P. Camp with Captain Ike Aronowicz (left) of the SS Exodus in 1947

Zweigenhaft, Yirsoel Moshe Olewski, and Efraim Londoner[11] were the leaders of Agudas Yisroel of the British Zone. Zweigenhaft regularly engaged in advocating for both the spiritual and physical needs of the Jews in the zone. In 1947 Zweigenhaft provided supplies to the former passengers of the Exodus in Hamburg before they were forced to disembark.

Rav Hamachshir in America

In 1952 Zweigenhaft emigrated to America and was asked by Eliezer Silver to be the Rosh Hashochtim of the two kosher slaughterhouses in Cincinnati, Ohio. In 1953 Zweigenhaft moved to New York where he was shocked by what he considered to be low kosher standards of shechita and began to advocate for improvements. In time, Zweigenhaft became the Rav Hamachshir of several kosher slaughterhouses. And instituted reforms previously unknown in America. Some rabbis would not eat meat unless it was certified by Zweigenhaft. Over the years many of Zweigenhaft's reforms took root in the industry.

The Orthodox Union certifies certain species of quail as kosher based on Zweigenhaft's masorah (tradition).

Rav Zweigenhaft was niftar 26 Tammuz 5765 New York City August 2, 2005, and was buried the next day on Har HaZeisim in Yerushalayim.



Rav Yitzchak Charif Eisenberg Pnei Yitzchok (Tammuz 27, 5573 / 1813 - 213th Yahrzeit)

Rav Yitzchok Charif was the son of Rav Moshe of Dregatchin, the *mechaber* of *Maggid Mishneh* on the *Mishnas Chassidim*.

Rav Yitzchok was known as a *Godol* in both *nigleh* and *nistar*. Many of the generation's

tzaddikim held him in the highest esteem.

When Rav Yitzchok was appointed Rav of Sambur, the non-Jewish ruler of the region came to receive his blessing.

Rav Yitzchok was well respected and admired by the members of the *kehilla* for his fatherly love and dedication to all their needs. Despite his lofty level of *Torah* and *kedusha*, Rav Yitzchok was involved in all that was happening in the city, and thus drew the people close to the *Torah*.

Many *kehillas* wanted to have Rav Yitzchok as their Rav. Following the *petira* of Rav Meir Berabi, the *kehilla* of Pressburg sought to appoint Rav Yitzchok as their Rav. So as not to delay his decision, they sent a *K'sav Rabbonus* right away to the home of the *Rosh HaKohol* of Sambur. Upon receiving the letter, the *Rosh HaKohol* decided not to show it to Rav Yitzchok, fearing that he would leave the city. When the *kehilla* of Pressburg did not receive any response from Rav Yitzchok, they sent another letter — again to the *Rosh HaKohol* — and again he did not pass it on.

When they realized that Rav Yitzchok was not responding, the Pressburg *kehilla* sent a letter to Rav Meshulom Igra, and in their letter they related the whole issue, that they sent Rav Yitzchok two letters, and since he ignored them, they were now offering Rav Igra the Rabbonus.

Rav Meshulom Igra was tempted to accept the prestigious Rabbonus of Pressburg, but upon hearing that Rav Yitzchok had declined, he wanted to discuss the matter with him, and hear his opinion. He traveled to Sambur to meet with Rav Yitzchok. Upon his arrival in Sambur, Rav Yitzchok arranged for a lavish *seuda* to be held in honor of the guest, with the leaders of the *kehilla* attending as well. During the *seuda*, Rav Meshulom asked Rav Yitzchok why he didn't accept the Rabbonus of Pressburg. Rav Yitzchok looked up in amazement and said that he had never received such an offer.

The *Rosh HaKohol* stood up and confessed that he was the one who had received — and hidden — the letters, explaining that he did not want Rav Yitzchok to leave the city.

Rav Yitzchok ruled that the Rabbonus rightfully belonged to Rav Meshulom Igra, for he

was the one to receive the *K'sav Rabbonus*.

Rav Yitzchok wrote *She'eilos U'Teshuvos Pnei Yitzchok* and *Ho'Elef Lecha Shlomo* on *Shas*.

He was *niftar* on the 27th of *Tammuz* 5593/1833.

Zecher tzaddik livrachah.

www.hamodia.com/features/this-day-in-history-27-tammuzjuly-5/



Rav Shmuel Aharon Rubin (*Tammuz 27, 5637 / 1877 - 149th Yahrzeit*)

Rav Shmuel Aharon Rubin was born about 5584/1824. His father was Rav Tzvi Elazar, a *Dayan* in Cracow. He was a descendant of (and named after) Rav Shmuel Aharon of Kaidonov.

He learned under Rav Moshe Wolf Frenkel, Rav of Pshevorsk and *mechaber* of *Meishiv KaHalacha*. After his marriage, he settled in Brigel where his father-in-law lived, and became close to Rav Aryeh Lifschitz, the Aryeh D'Bei Ila'i. Following the *petira* of the Aryeh D'Bei Ila'i, he traveled to the court of the *Divrei Chaim* of Sanz.

Rav Shmuel Aharon was also close with the leading *Poskim* of his time, especially Rav Yosef Shaul Natansohn, who wrote him many halachic responsa and gave a warm *haskoma* to his *sefer Bais Aharon* on *Hilchos Gittin*.

In 5625/1865, Rav Shmuel Aharon was appointed Rav of Zvarow, and a short while later, of Kartshin. The *Divrei Chaim*, together with Rav Tzvi Hirsch of Rimanov, wrote a letter to the *kehilla* of Kartshin in praise of their new Rav.

Rav Shmuel Aharon wrote several *seforim*: *Bais Aharon* on *Gittin*; *Haggada Shel Pesach Lachma Anya*; a commentary on *P'sikta Rabbosi*; *She'eilos U'Teshuvos Shem Olom*; *Droshos Bais Aharon* and others.

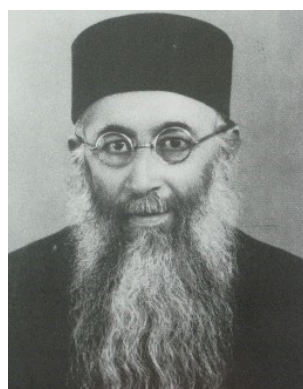
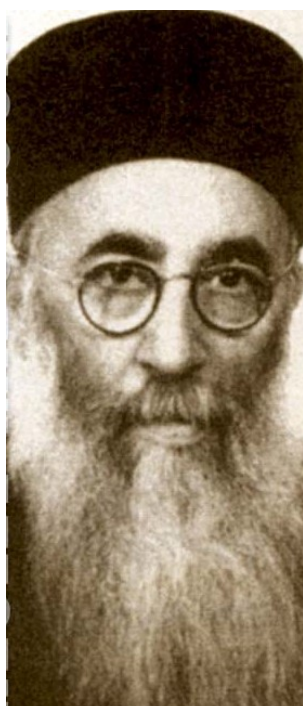
He was *niftar* on the 27th of *Tammuz*, 5637/1877, in Karlsbad, and buried in Cracow, near the *kever* of his father.

Zecher tzaddik livrachah.

www.hamodia.com/features/day-history-27-tammuzjuly-25/



Rav Yaakov Adess Av Beis Din Yerushalayim (Tammuz 27, 5723 / 1963 - 63rd Yahrzeit)



Rav Yaakov Adess, born in Yerushalayim (1898-1963), the youngest of his father's four sons. He received his early education from his father, Rav Avraham Chaim Adess. In 1910, his father placed him in *Yeshivas Ohel Moed*, where he learned under Rav Raphael Shlomo Laniado and Rav Yosef Yedid Halevi. There, he stayed as *maggid shiur* from 1920-1923, when the *yeshiva* closed. He moved with Rav Laniado to Porat Yosef, first as *maggid shiur* and later as *Rosh Yeshiva*. Most of his writings on *Shas* were destroyed when the Jordanians captured the Old City in 1948. At the end of 1945, Rav Adess was appointed as *av beis din* in Yerushalayim. In 1955, he was chosen to serve on the Chief Rabbinate's Beis Din Hagodol.



Rav Shmuel Rozovsky (Tammuz 27, 5739 / 1979 - 47th Yahrzeit)

Rav Shmuel Rozovsky (1913-1979), born in Grodna to Rav Michel Dovid (Rav of Grodna for 40 years) and Sarah Pearl, daughter of Rav Avraham Gelburd, who had served as Grodna's previous *rav* for almost 50 years. At a very young age, he began to study in the Shaar HaTorah Yeshivah of Grodna, under Rav Shimon Shkop, eventually becoming his *talmid muvhak*. In 1935, his father was *niftar*, and the *gedolei Torah* urged Rav Shmuel to succeed him. However, he was drafted into the Russian army and moved to Eretz Yisrael. There he began studying in the *Lomza Yeshivah* in Petach Tikvah. In 1944, Rav Yosef Shlomo Kahaneman opened the *Ponovezh Yeshivah* and chose Rav Shmuel, only 30 at the time, to head the *yeshivah*. Later on, he was joined by Rav Dovid Povarsky and Rav Elazar Menachem Man Shach. Subsequently, he was asked by Rav Kahaneman to head the newly founded *Grodna Yeshiva* in Ashdod.



Rav Elimelech Ehrlich (Tammuz 27, 5749 / 1989 - 37th Yahrzeit)

Rav Elimelech Ehrlich (1914-1989), a seventh generation Karlin chossid, was born in the town of Kodznahorodok, next to Stolin, not far from the border of Poland and Russia. During WW II, his family moved to Samarkand. There, he composed Yiddish niggunim for the many Jewish refugees, cheering their broken hearts. His role in life was thus fixed. After the war, in Paris, Rav Yom Tov discovered a new brand of fire which began to kindle in his heart: Novardok. He later moved to New York, and then to Eretz Yisrael.



Rav Mordechai Twersky Skverer Rebbe in Flatbush (Tammuz 27, 5767 / 2007 - 19th Yahrzeit)

Rav Mordechai Twersky, *Skverer Rebbe* of Flatbush (1924-2007). Born in Kishinev, he moved with his family to America when he was four months old. When his father, Rav Yitzchak, was *niftar* in 1941, Rav Mordechai and his brother, Rav Dovid, ran their father's *beis midrash* in Boro Park. Rav Mordechai opened the *Skverer beis midrash* in 1970.



Rav Moshe Teitelbaum Yismach Moshe, Rav of Uhjel (Ohel) (Tammuz 28, 5601 / 1841 - 185th Yahrzeit)



Rabbi Moshe Teitelbaum [28 Tammuz 1841], known as the *Yismach Moshe* after the title of his book of Torah commentary, was famed both as a scholar and wonderworker. A disciple of the Seer of Lublin, he was instrumental in the spread of Chasidut in Hungary. His descendants founded the dynasties of Satmar and Sighet.

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



Rav Shlomo Ganzfried author of Kitzur Shulchan Aruch (Tammuz 28, 5646 / 1886 - 140th Yahrzeit)



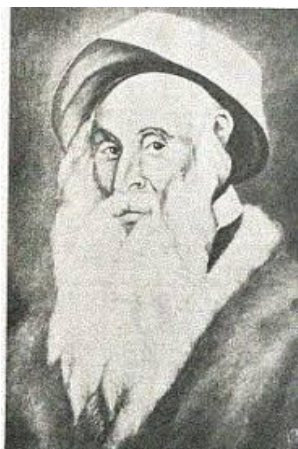
Rabbi Shlomo Ganzfried (1804-1886) was born in Uzhhorod (Ungvar) in the Carpathian region of the Habsburg Empire (now Ukraine). When he was eight years old, Shlomo's father, Rabbi Yosef, passed away, and Ungvar's chief rabbi, Rabbi Tzvi Hirsh Heller, assumed legal guardianship of Shlomo. In 1830, he abandoned his work as a wine merchant and accepted the position of Rabbi of Brezovica (Brezevitz). In 1849, he returned to Ungvar to serve as a rabbinical judge. Realizing that the average Jew required a basic knowledge of practical halachah, Rabbi Ganzfried compiled the *Kitzur Shulchan Aruch*, an abbreviated digest of Jewish law. To this day, the *Kitzur Shulchan Aruch* remains a classic halachic work, and it has been translated into many languages.

In addition to the *Kitzur Shulchan Aruch*, he authored many works including *Keset HaSofer*, a halachic primer for scribes, and *Pnei Shlomo*, a commentary on the Talmud.

https://www.chabad.org/calendar/view/day_cdo/aid/1240259/jewish/Passing-of-Rabbi-Shlomo-Ganzfried.htm



Chacham Yaakov Shaul Elyashar Sephardic Chief Rabbi of Eretz Yisrael (*Tammuz 28, 5666 / 1906 - 120th Yahrzeit*)



Rav Yaakov Shaul Elyashar, the *Rishon L'Tzion*

Son of Rabbi Eliezer Yerucham Elyashar, born in Tzefat

Author of *Yisa Berachah*

One day, Rav Yaakov Shaul received the following telegram: Warsaw 13 July 1906

I am a rabbi presiding in Novominsk and I am writing to your honor on behalf of all the congregation. A few months ago, a government official named Nacziolink was murdered and two brothers named Eliezer and Noach Horowitz along with the woman, Motol, testified falsely against five non-Jews. These gentiles are innocent but because of the Jews' hatred against the falsely accused they fabricated testimony and now these five gentiles were condemned to death. These Jews fled and they are now in Jerusalem in the home of one Yitzchok Freidman of Mezritsh. We ask your honor to help locate these people and get them to admit their crime that their testimony was false and done because of hatred against the accused. Doing so will surely save the lives of the innocent gentiles from capital punishment and save all of us Jews here from hatred and threat of violence and pogroms against us. Please contact the Russian consul in Jerusalem and he will know how to send a telegram to Warsaw. My address is Rabbi Rabinowitz, Novominsk, Warsaw.

The *Rishon L'Tzion*, Rav Elyashar was very surprised by this telegram and asked his secretary, Rav Chaim Michel Michelin, to try and locate the people mentioned in the letter. When they were found, they claimed that their testimony was true and the accused gentiles had, in fact, murdered the government official.

Rav Elyashar set up an urgent conference of rabbis and community leaders to discuss the events. When they had gathered and the meeting began during the discussion the *Rishon L'Tzion* sat silently. Finally at the end he got up and declared that in his opinion the telegram was fabricated and that it was a setup and a trap. "Perhaps the entire telegram is a forgery. Either, the Rabbi who signed does not know what he signed, or his name is being forged on this document. Alternatively, he was forced under some threat to sign against his will. If we respond in any way, it can lead to violence and pogroms against the Jews there. In my opinion, we have two choices. Either we ignore this completely or we answer politely that in my position as Chacham Bashi under Turkish rule and law, I am in no position to interfere in the affairs of a foreign country and nation." Not everyone agreed with the *Rishon L'Tzion's* appraisal of the situation. Some agreed and others disagreed. Rav Elyashar suggested that they ask the opinion of the revered chief Ashkenazi Rav Shmuel Salant.

It was a late hour when they set out to find the *rav* and told him of the situation and the

ensuing disagreement. However, the delegation did not tell Rav Salant about the *Rishon L'Tzion's* opinion so as not to influence his decision in any way.

They were emphatic that the telegram was a fabrication and that either the Rabbi in Novominsk did not know anything about the matter or perhaps his name was forged. "What should we do?" they asked. Rav Salant responded that either they should ignore it or they should respond that as Chacham Bashi Rav Elyashar was forbidden under Turkish rule and law to interfere in the foreign affairs of other countries. When word reached the meeting, all those gathered in the *Rishon L'Tzion's* home were astounded at how both wise sages were like two prophets who prophesied equally!

They sent back the answer via telegram in the exact same manner written as both Rav Salant and Rav Elyashar had suggested (without having conferred on the matter beforehand). They confirmed that they were forbidden to interfere with another nation's sovereignty on matters of foreign affairs.

Some weeks later the Jewish papers *HaZman* and *HaTzefira* praised the wise sages of Jerusalem from having averted disaster by ignoring the forged telegrams sent by enemies to ensnare the Jewish people. Had the rabbis of Jerusalem fallen for the trap, who knows where the matter would have ended?

Two days after these events, on 28 *Tammuz* תרס"ו, *Rishon L'Tzion* passed away.



Rav Yosef Shalom Elyashiv (Tammuz 28, 5772 / 2012 - 14th Yahrzeit)



Rabbi Yosef Shalom Elyashiv (1910-2012) was a world renowned scholar and halachic authority who resided in a small apartment on the edge of the Meah She'arim section of Yerushalayim. Even at the advanced age of 102, Rabbi Elyashiv remained active in the community and was the paramount leader of the Lithuanian community both in Israel and elsewhere. Most Ashkenazi Jews regarded him as the absolute contemporary leading authority on Jewish law.

Rabbi Yosef Shalom Elyashiv is a grandson of the great kabbalist Rabbi Shlomo Elyashiv (1841-1925) from Siauliai (Shavel), Lithuania, known as "the *Leshem*" after his kabbalistic work *Leshem Shevo V'Achlama*. It is known that the Chofetz Chaim of Radin encouraged people to seek out Rabbi Shlomo Elyashiv adding that "Although in *Olam Haze*, this world, we can see him and come close to him, in *Olam Haba*, the next world, who knows if we'll merit such an opportunity?"

The father of Rabbi Yosef Shalom Elyashiv was Rabbi Avrohom Erener, the Chief Rabbi of the city of Gomel (Homel). His mother was Chaya Moussa Elyashiv, a daughter of Rabbi Shlomo Elyashiv the *Leshem*.

Rabbi Yosef Shalom Elyashiv was an only child, born to his parents after 17 years of marriage. The Elyashiv family with the assistance of Rabbi Abraham Yitzchok Kook, Chief Rabbi of Israel planned to emigrate to Palestine in 1922 when Yosef Shalom was 12 years old. Rabbi Avrohom, following advice from the Chofetz Chaim, changed his family name to

that of his father-in-law, so that the family would have a uniform immigration certificate.

In 1929, upon the suggestion of Rabbi Kook, Rabbi Yosef Shalom met and married Sheina Chaya, a daughter of the Tzaddik of Yerushalayim Rabbi Aryeh Levin. Rabbi Yosef Shalom Elyashiv and his wife had five sons and seven daughters.

In an earlier stage in his life, Rabbi Elyashiv served for many years as a Dayan in the Israeli Chief Rabbinate, achieving a position on its Supreme Rabbinical Court. During his tenure in the Chief Rabbinate, he was close to other great Torah scholars on the Beis Din such as Rabbi Betzalel Zolty, Rabbi Yaakov Ades, Rabbi Eliezer Goldsmidt, and Rabbi Ovadia Yosef.

Rabbi Elyashiv resigned from the Rabbinate in 1972. He has since then abstained from assuming a position with the government. However Rabbi Elyashiv holds great sway over rabbinical appointments and other important proceedings in Israel.

In 1989, Rabbi Elazar Menachem Mann Shach, the famed Rosh Yeshiva of Ponevezh and undisputed leader of Orthodoxy in Israel requested that Rabbi Elyashiv take a more active role in Jewish public life. It did not take very long and Rabbi Shach, who had lost virtually all his vision and hearing, passed the mantle of leadership to Rabbi Elyashiv, who has carried the position to this very day.

In 1989 Rabbi Elyashiv became the spiritual leader of the Degel HaTorah party, currently part of the umbrella United Torah Judaism list in the Israeli parliament, the Knesset. He held great influence over the policies of Degel HaTorah which abided by all his rulings and instructions. Most of the Roshei Yeshiva associated with the Agudath Israel of America movement actively and frequently sought out his opinions and followed his advice and guidelines concerning a wide array of policy and communal issues affecting the welfare of Orthodox Judaism.

Rabbi Elyashiv spent most of his days engaged in study and delivers lectures in Talmud and Shulchan Aruch at a synagogue in the Meah She'arim area in Jerusalem where he lived. He received supplicants from all over the world answering a multitude of complex Halachic inquiries. Despite his exceptional scholarship and influence, Rabbi Elyashiv held no official title, neither as head of a congregation, yeshiva, or particular community.

Many of Rabbi Elyashiv's Halachic rulings and sermons have been recorded in several books by his students. His multi-volume "*Kovetz Teshuvos*" contains responsa resulting from questions asked of him over many years. Some of his ethical comments on the Torah dating back to the 1950s were collected and published as "*Divrei Aggadah*".

For more than eighty years since his wedding, Rabbi Elyashiv's daily schedule has included anywhere between 16 to 20 hours of intensive Torah study. Although stricken with several illnesses throughout his childhood and adult life, Rabbi Elyashiv overcame all his physical obstacles, and continued his rigid schedule of study, prayer, and involvement in all aspects of concern to World Jewry.

Rabbi Elyashiv and his wife had twelve children. One son died of an illness at a young age. His daughters all married prominent Rabbinic scholars. The eldest daughter Bat Sheva was married to Rabbi Chaim Kanievsky *ztz'l*, world famous scholar and posek who lived in Bnei Brak. The second Sarah was the wife of the late Rav Yisroel Yosef Yisroelson, head of the "Bar Shaul" Kolel in Rehovot. The third Ettli was the wife of Rabbi Elchonon Berlin, Rabbi of the "Achva" shul. The fourth Shoshana was married to Rabbi Yitzchok Zilberstein, Chief Rabbi of Ramat Elchanan in Bnei Brak. The fifth, Leah is the wife of Rav Azriel Aurbach, the son of Rabbi Shlomo Zalman Auerbach, and right hand man of his father-in-law. The sixth Gittli is married to Rabbi Binyamin Rimmer, Rosh yeshiva at the Tshebiner Yeshiva in Jerusalem and at the Kiryat Melech Yeshiva in Bnei Brak. A seventh daughter Rivkah was tragically killed by Jordanian shelling in 1948.

In spite of his advanced age and extremely tight schedule, Rabbi Yosef Shalom Elyashiv had tremendous concern for the poor and neglected families in Israel. He was an ardent supporter of and made time to assist the Rabbi Meir Baal Haness Salant charity fund in every which way possible.

Even at the extreme advanced age of 102, all of *Klal Yisroel* fervently prayed for the continued health and welfare of Rabbi Elyashiv that G-d give him strength to carry on with his holy task of study, prayer, and communal work on behalf of the welfare of world Jewry. It was a terrible loss for the Jewish Nation when Rabbi Elyashiv passed away on July 18, 2012. May his memory be a blessing to all.

<https://www.rabbimeirbaalhaneis.com/Rabbi%20Yosef%20Shalom%20Elyashiv.asp>



Rav Shlomo Yitzchaki Rashi HaKodosh (Tammuz 29, 4885 / 1125 - 901st Yahrzeit)



Rav Shlomo Yitzchaki (*Rashi*)(1040-1105). He traced his ancestry through the *Tanna'im* Rav Yochanan HaSandlar and Hillel the Elder back to King Dovid. He received his early talmudic training from his father, Rav Yitzchak. At a young age he went to Worms, Germany, to broaden his knowledge under Rav Yaakov ben Yakar. At the age of 25 he returned to his native Troyes. Amazingly, *Rashi* accomplished all his work during the Period of the Crusades, when life was extremely dangerous for the Jews. Rashi had three daughters, who were great scholars in their own right, but also were married to men of greatness, and had children known as the "*Baalei Tosafos*," the most famous of whom, Rav Yaakov ben Meir, was known as *Rabbeinu Tam*.

matzav.com



Rav Avrohom Portleona Shiltei Giborim (Tammuz 29, 5372 / 1612 - 414th Yahrzeit)

Author of *Shiltei Giborim*

Son of Rav Dovid

An Italian scholar born in Mantuba 1542 ש"ב

His family name, Portleona, was Hebraicized as Shaar-Aryeh. He studied under Rav

Yaakov Fano of Bologna and especially under Rav Avrohom Provencali who taught him Talmud as well as Latin and logic.

He also studied medicine and philosophy in the University of Pavia and was awarded his diploma graduating in 1563 ש"ג.

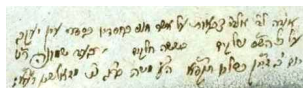
He was well known as an expert physician. At the request of one of the dukes, he authored two volumes in Latin on medicine, part of which details the use of gold in healing. The Pope Gregory XIV granted him a special license to practice medicine, even allowing him to treat gentiles.

He authored the *sefer, Shiltei Gibborim*, his magnum opus. This work discusses (in its own description): "the shape and construction of the *Bais HaMikdash*; the eight priestly vestments of the *Kohen Gadol*; the stones of the *choshen* and their *segulos* and properties; the *avodah* of the *Leviim* and the art of music and song as well as instruments, such as the thirty-six instruments that Dovid HaMelech knew to play; all the concepts of the *korbanos*-- the sacrificial offerings and the nature of animals, birds, and beasts; and of languages, warfare, and weaponry.

He passed away on 29 *Tammuz* 1612 ש"ב.



Rav Moshe (Tammuz 29, 5591 / 1831 - 195th Yahrzeit)



Rav Moshe of Zaloshin was the *mechaber* of *Mishpat Tzedek*, *Tikkun Shabbos* and *Geulas Yisrael*. In 1815, he was appointed leader of the *Chassidic* community in Zaloshin.



Aharon (Av 1, 2487 / -1274 - 3,299th Yahrzeit)

Born: Egypt, 1406 BCE. / *Niftar*: Hor HaHar, 1283 BCE.

Prophet, brother of Moshe Rabbeinu and Miriam the Prophetess, the first *Kohen Gadol* (High Priest). The chariot for the Sephirah of Hod.

The *Arizal* says that Aharon HaKohen, was Haran (brother of Avraham Avinu) in his previous life. Haran (same letters as Aharon, without the *Alef*) had to correct an element of idol worship committed by Adam, but he failed. As Aharon he should have also sacrificed his life, like Chur ben Miriam did, in order to stop the sin of the Golden Calf from taking place, in order to do a correction concerning idol worship. Mistakenly, he thought that Chur's death accomplished that. (*Sha'ar HaGilgulim* page 95, 114)

Though all of his intentions had been pure, trying only to hold off the *Erev Rav* (Mixed Multitude) long enough to give Moshe a chance to return to the camp and restore order, still, it had been his hand that had worked the gold. Aharon HaKohen was punished for his mistake, to lose all his four sons. Moshe prayed for him and succeeded in saving two of them.

Aharon was later reincarnated as Yaabetz HaShofet (another name for Othniel ben Kenaz), he returned again as Tula ben Puah HaShofet, he reincarnated again in Shmuel HaNavi (Samuel the Prophet), reincarnated again in Aviyah son of King Yerovam, reincarnated again in Uriah HaKohen (who was killed by King Yehoyakim, and by that was atoned for having to be killed in the Golden Calf incident) and reincarnated again in Zechariah HaNavi. (*Shaar HaGilgulim*, Hakdama 33).

Aharon's wife Elisheva was later reincarnated as Batsheva, the soul mate of Dovid HaMelech. (*Kisvei HaAri - Shaar HaPsukim*, Shmuel II)



Rav Yosef Av Beis Din in Lvov (Av 1, 5389 / 1629 - 397th Yahrzeit)

Son of Rav Yechiel

A *Gaon* and *Rosh Yeshiva* in Lwow during the days of Rav Yoel Sirkis, the *Bach*.

He passed away *Rosh Chodesh Menachem Av* שפ"ט.



Rav Nosson Nota (Av 1, 5545 / 1785 - 241st Yahrzeit)



Talmid of the *Baal Shem Tov* and father in law of the famed Rav Avrohom Dov Auerbach author of *Bas Ayin* who succeeded him as Rav in Avritsh.



Rav Shmuel Ehrenfeld Chasan Sofer, Rav in Mattersdorf (Av 1, 5643 / 1883 - 143rd Yahrzeit)

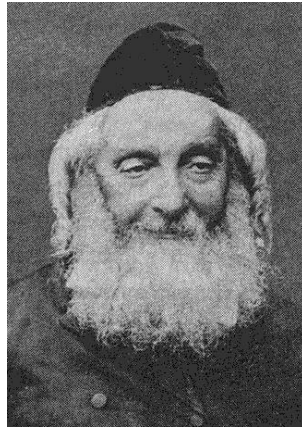
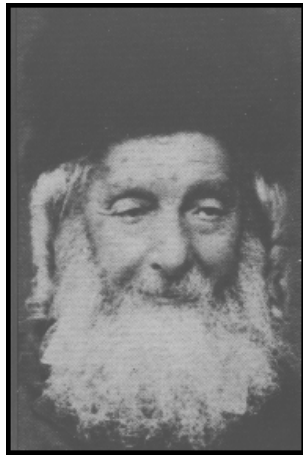
Son of Rav Dovid Tzvi Ehrenfeld

Son-in-law of Rav Moshe Sofer, *Av Beis Din* Pressburg, author Chasan Sofer

He passed away *Rosh Chodesh Menachem Av* תרמ"ג.



Rav Naftali Tzvi Yehuda Berlin the Netziv (Av 1, 5653 / 1893 - 133rd Yahrzeit)
(Some say the Yahrzeit is on the 28th of Av)



תצלום של בנין הישיבה



1 Av (others say: 28 Av) Rav Naphtali Tzvi Yehudah Berlin, the “*Netziv of Volozhin*”. He was the son of Rav Yaakov. Born in Mir תקע”ז. A descendant of Rabbeinu Elchanan *Baal HaTosfos*. At age 14, he married the daughter of Rav Yitzchok of Volozhin. He studied Torah in his father-in-law’s home for twenty years. During this time, he was known to stand all day long with his feet in a pail of cold water by night. After his father- in- law’s passing, his brother- in- law, Rav Eliezer Yitzchok, became *Rosh yeshiva* and three years later, with his passing, the *Netziv* became *Rosh yeshivah*.

He published the following seforim:

Emek She’elah on the Sheiltos,

Emek Natziv on Sifri

Meromei Sadeh on Shas

Halachic Responsa as, Shut Mayshiv Davar,

and HaEmek Davar, and Harchev Davar on the Torah, for an excellent series on the Natziv's HaAmek Davar in English visit Torah .org here

Maytav Shir on Shir HaShirim.

In תרמ”ו, a fire broke out and destroyed the *Etz Chaim Yeshivah*, but the *Netziv* rebuilt and reopened it. Then, in תרל”ט, the secular authorities closed the *yeshivah* over the issue of secular studies but he ardently fought against the the wicked *maskilim* and Volozhin

reopened again in תרמ"א.

The *Netziv* passed away at age 78 in Warsaw on *Rosh Chodesh Menachem Av* תרנ"ג. Today the *Yeshiva* still stands in Ulitsa Kirova, Vałožyn, Belarus and serves as a *shul* to those who come to Europe and make the circuit to daven at *kivrei tzadikim*.

(Others say 28 Av)

His son was Rav Chaim Berlin Av *Beis Din* Kobrin.

His sons- in- law were; Rav Raphael Shapira Av *Beis Din* Babroisk and Rav Chaim Soloveitchik Av *Beis Din* Brisk.

The *Netziv* was *Rosh Yeshiva* of the famed *Volozhin Yeshiva* for almost 40 Years until it was closed by the Russian government in 1892. Founded by R'Chaim of Volozhin, the *Yeshivah* flourished, increasing from 100 to 400 students.

As a young man the *Netziv* was undistinguished, but by virtue of his extraordinary diligence grew to become one of the greatest scholars and leaders of his time. The prevalent method of Talmudic study was that of deep analysis of the "*sugya*" (topic) at hand. The *Netziv's* approach was to immerse himself in all the relevant passages from the entire Tannaitic literature, always striving to go back to the earliest sources. Similarly, he paid special attention to the Gaonic literature and the earliest *Rishonim*, who were closer to the Talmudic period. He believed only in this manner could the text being studied be properly understood. His approach was strongly encouraged by R. Dovid Luria.

The *Netziv* emphasized study of *Chumash* and *Nach* and gave a *shiur* on the weekly *parsha* every day after morning prayers. He was an early supporter of the Hovevei Zion movement and strongly supported the resettling of Eretz Yisrael. However, he was opposed to the selling of the Land for the *Shemittah* year. Contrary to the view of Rav Hirsch he opposed separate communities.

During the *Netziv's* time in Volozhin the *Yeshiva* produced great scholars, including R. Issur Zalman Meltzer, The Dvar Avrohom, Rabbi A. Shapiro, R. Avrohom Y. Kook, R. Moshe M. Epstein and R. Zelig R. Benges.

The *Netziv's* works include his famed commentary on the *Sheiltos* of Rabbi Achai, his Commentary on the Song of Songs and *Meishiv Davar*, a collection of his Responsa.

The *Maskilim* could not bear the success of the *Yeshiva* and constantly sought its demise. Their continuous barbs were noted by the government who demanded that the *Yeshiva* curriculum and hours of study be completely revamped. It is often said that the *Yeshiva* was closed because of the *Netziv's* refusal to permit secular subjects to be studied. The fact is that the government's demand were such that if adopted the *Yeshiva* would have totally lost its character. For example, one of the demands was that secular subjects be studied until 3:00 PM and that night study cease.

Left with no choice the *Netziv* felt compelled to close the *Yeshiva*. His entire existence was linked to the *Yeshiva* and after its closing his health began to decline. He passed away less than two years after the closing. His two sons were Rabbi Chaim Berlin and Rabbi Meir Bar-Ilan.

Sources: Orthodox Union



Rav Aharon Halberstam Av Beis Din of Sanz (Av 1, 5663 / 1903 - 123rd Yahrzeit)

Rav Aharon Halberstam was born in 5586/1826, in Rudnick. His father was Rav Chaim, the *Divrei Chaim* of Sanz.

He was a *talmid* of his father, and would also travel to the courts of other leading *Rebbes*, among them Rav Tzvi Hirsh of Rimanov, Rav Dovid of Tolna, the *Sar Sholom* of Belz and Rav Avrohom of Trisk.

Rav Aharon married the daughter of the *nogid* Rav Yaakov Weinberger of Dukla.

In 5617/1857, Rav Aharon was appointed Rav in the city of Sanz.

Following his father's *petira* (25th of Nissan 5636/1876), Rav Aharon was the only son who was not appointed *Rebbe*. He refused to accept the Chassidim who came to his house.

During his tenure as *Rav*, Rav Aharon applied a *cherem* against one of the residents of the city, who refused to accept the ruling of his *Beis Din*. This incident led to Rav Aharon being imprisoned for six weeks.

Rav Aharon wrote down many *chiddushei Torah*, but shortly before his passing, he burned all his manuscripts.

After taking ill, Rav Aharon traveled to Vienna to meet with doctors. He was *niftar* as he made his way home, on *Rosh Chodesh Av* 5663/1903, at age seventy-seven. He was buried in the *ohel* with his father, in Sanz.

Rav Aharon's sons were Rav Shmuel Shmelke; Rav Shalom, who served as *Rav* in Pikli and Sanz; and Rav Aryeh Leibish of Sanz-Gribov. His son-in-law was Rav Moshe Halberstam of Bardiov.

Some of his *Divrei Torah* were published in *Megged Eretz*, by Rav Aharon Halberstam of Biale-Bilitz (a great-nephew) and in other *seforim* as well.

Zecher tzaddik livrachah.

www.hamodia.com/features/this-day-in-history-1-avjuly-8/



Rav Yaakov Moshe Shurkin Rosh Mesivta Rabbeinu Chaim Berlin (Av 1, 5723 / 1963 - 63rd Yahrzeit)

Rav Yaakov Moshe Shurkin was the younger son of Rav Michel Zalman, born in 5662/1902. He was born in Podobranka, a small village deep in White Russia. His original surname was Shur, which was later changed, most likely to evade the Russian military draft.

He was descended from a prominent Chabad family in Podobranka. His maternal grandfather was Rav Zalman Freidin, son-in-law of Rav Zalman Chaikin of Podobranka.

Rav Levi Yitzchok Schneerson was also a grandson of Rav Zalman Chaikin; he and Rav

Yaakov Moshe's mother were first cousins. His son, the *Lubavitcher Rebbe*, and Rav Yaakov Moshe, were second cousins.

When Yaakov Moshe became *bar mitzva*, Rav Michel Zalman was suddenly *niftar*. Now a young orphan, Rav Yaakov Moshe decided to go to Radin, where he learned with extraordinary *hasmada* under the *Chofetz Chaim* for the next fifteen years. During his years in *Yeshiva*, his mother also passed away.

Rav Yaakov Moshe was *zocheh* to be one of those who took part in the *tahara* of the *Chofetz Chaim*. Many years later Rav Mendel Zaks, son-in-law of the *Chofetz Chaim* and *Rosh Yeshiva* in Radin, wrote the *nusach* for the *matzeiva* of Rav Shurkin.

In 5693/1933, Rav Yaakov Moshe tried to leave Europe and go to America, but he couldn't get the right papers, so he went first to Eretz Yisrael. In Yerushalayim, he became close with Rav Isser Zalman Meltzer.

Two years later, he went on to America. There, he married the daughter of Rav Yaakov Kantorovich. Rav Yaakov, an uncle of Rav Moshe Feinstein, had been Rav of Timkavitch in Russia. When the communists took over, all Rabbonim were in danger. Rav Yaakov and Rav Moshe escaped to America, and Rav Kantorovich became a Rav in Trenton, New Jersey. He authored *Tzilusa DeShmaatsa* on the *Shev Shmaatsa*, *Chiddushei HaGra* and other *seforim*. At his *petira* he was buried in Trenton; later, with a *psak* from his nephew Rav Moshe, the *aron* was moved to *Chelkas HaRabbonim* in Beit Shemesh.

Rav Yaakov Moshe was a *Rosh Mesivta* in *Yeshiva U'Mesivta Rabbeinu Chaim Berlin* from its founding in 5698/1938 until he was *niftar* on *Rosh Chodesh Av* 5723/1963, at sixty-two. He was buried in Beth David cemetery in Elmont, Long Island.

Several volumes of his *shiurim* on *masechtos* have been published as *Shiurei Rav Yaakov Moshe*.

His son, Rav Michel, shlit'a, is a *Rosh Yeshiva* in *Toras Moshe* in Yerushalayim.

Zecher tzaddik livrachah.



Rav Shlomo Halberstam Third Bobover Rebbe (Av 1, 5760 / 2000 - 26th Yahrzeit)



Rav Shlomo Halberstam (1908-2000), son of Rav Bentzion, grandson of Rav Shlomo, founder of the Bobov dynasty. At the outbreak of World War II, he and his father escaped to Lemberg. On the fourth of Av 1942 his father was killed, and Rav Shlomo escaped to the Bochnia Ghetto. In Bochnia, the Rav lost his Rebbetzin and two children. He managed to escape with his only surviving child, Naftali, to Budapest, and then to Bucharest. Rav Shlomo is believed to have been the last remaining Chassidic rabbi to have survived the Holocaust. Born in the Galicia region of central Europe, Rav Halberstam arrived in the United States in 1946, alone and indigent after his group was largely obliterated by the Nazis. During the war, Rav Halberstam dressed up as a nun in order to rescue other Jews, hiding them in the false bottom of a coal truck. Rav Halberstam is widely credited with rebuilding the Bobover community in the United States.



Rav Aharon Teomim Mateh Aharon (Av 2, 5450 / 1690 - 336th Yahrzeit)

Rav Aharon Tumim of Cracow was born in 5390/1630. His father, Rav Moshe Tumim, was Rav in Mehrin. His paternal grandfather was Rav Shimon Tumim Lemil, one of the *Gedolim* of Vienna.

Rav Aharon married the sister of Rav Eliezer HaLevi Ettinger, of Holleschau, Austria.

From 5419/1659 to 5432/1672, Rav Aharon was *Darshan* and *Maggid Shiur* in Prague. Later, he became Rav and *Rosh Yeshiva* in Worms, Germany. He was an acknowledged *Talmid Chochom* with a phenomenal memory.

After the *petira* of Rav Mordechai Deitcher, Rav of Cracow, Rav Aharon was chosen to take his place. He was to move there in 5447/1687, but because of political circumstances, he delayed his departure from Worms by a few years, leaving in 5450/1690. Shortly thereafter, the city was destroyed by the troops of King Louis XIV of France.

Rav Aharon was Rav in Cracow for barely four months when a Polish nobleman had him arrested. He was killed on Shabbos *Parashas MattosOMasei*, second of Av, 5450/1690, in Chmielnik, and buried in Pintchov, where the local Rav was his brother-in-law (his sister's husband), Rav Yehudah Leib Tzintz of Holleschau.

Rav Aharon wrote two *seforim*: *Matteh Aharon* on *Haggada shel Pesach*, and *Bigdei Aharon* on Torah.

Hashem yinkom damo.

www.hamodia.com/features/day-history-2-avjuly-29/



Chacham Yahya Chaim Assouline Ihya or Yahia Haim (Av 2, 5617 / 1857 - 169th Yahrzeit)



Famed Moroccan *tzadik* and miracle worker laid to rest in Rabat Cimetière Juif de El Jadida.



Rav Moshe Stern Rav of Debrecin, Be'er Moshe (Av 2, 5757 / 1997 - 29th Yahrzeit)

Rav Moshe Stern, the *Debrecziner Rav*, author of *Be'er Moshe* (1914-1997). Born in Neuhaizal, Slovakia, on *Hoshana Rabah*, his father, Rav Avraham, was the Rav of Neuhaizal, a historian and author of the *sefarim*, *Gapei Eish* on the *Shas*, *Shulchan Eish* and *Melitzei Eish*. After learning with his father and grandfather, Rav Moshe left Neuhaizal to study in *Yeshivas Pressburg*, headed by the *Chasam Sofer's* great-grandson, Rav Akiva Sofer, the *Daas Sofer*. Rav Moshe married a daughter of Rav Mordechai Nissan HaKohen Strasser, a grandson of the *Chasam Sofer*. After his marriage, he moved to Debrecen, Hungary's second largest city, where Jews had been barred from living until 1840. Debrecen had served as the capital of Hungary twice, once in 1849, and a second time, in 1944. In Debrecen, he was appointed a *posek* and *dayan*. By 1941, 9,142 Jews lived in Debrecen and comprised about 7% of its population. After the war, about 4,640 Jews returned to Debrecen making it the largest Jewish community in the area. Rav

Moshe restructured the *kehillah*. Together with the *Admor of Erlau*, he even founded a *yeshivah* in Budapest. In about 1950, Rav Moshe was invited to be the rav of Buenos Aires, Argentina, where he stayed for a year. Soon afterwards, Rav Moshe moved to New York and established his '*Kahal Yesodei HaTorah*' whose congregants were mostly immigrants from Hungary. In 1969, Rav Moshe began publishing his *sefer* of responsa, *Be'er Moshe*. Another of Rav Moshe's *sefarim* is his "*Kunterus Ha'Electric*" where he discusses the dozens of *shaylos* involved with electricity, such as accepting testimony over the phone and setting up alarms to work on Shabbos.



Rav Shimshon Don Yadin (Av 3, 5408 / 1648 - 378th Yahrzeit)



By: R' Dovid Bitton

Based on Rav Bumbach's biography on Rav Shimshon in Sefer Nitzotzay Shimshon

On the bitter day of the 3rd of Av in the year 5408/1648, the Cossacks and Tartar forces conquered the fortified city of Polnoa with the help of the Ukrainian guards who were supposed to be guarding the cities from the invaders. According to the testimony of Rav Nosson Nota Hanover, Rav Shimshon was in the city of Polnoa at the time, since many Jews had fled there seeking protection within its fortified walls. The murderous hordes

headed straight for the *shul*. Rav Shimshon was in the *shul* with three hundred followers, all of whom are said to have been *Chachomim Gedolim*. They were all dressed in burial shrouds and wrapped in *talleisim*; they were butchered *Al Kiddush Hashem* in the midst of *davening*.

There is a *Matzeiva* for Rav Shimshon in the center of Ostropoli and it seems that his coffin was transferred to Ostropoli once calm returned to the area.

About the murder of Rav Shimshon, the *Chozeh of Lublin* writes that Rav Shimshon was Moshiach ben Yosef and was therefore killed, as we know will happen to Moshiach ben Yosef. (The *neshoma* of Moshiach is found in every generation.) The *Chozeh* even writes that since Moshiach ben Yosef (Rav Shimshon) was killed, this misfortune will not repeat itself when Moshiach finally comes. His words are quoted by Rav Tzodok HaKohen of Lublin and the Damesek Eliezer of Komarna. The truth is, that even while Rav Shimshon was alive, it was known that he possessed the *neshoma* of Moshiach ben Yosef. Had his generation only merited...

Many of Rav Shimshon's descendants were great Rabbonim in their own rights. Some of the more well-known ones include: Rav Yoel Ba'al Shem of Zamotch; Rav Leiber HaGodol of Berditchev; Rav Yaakov Yosef of Polnoa, one of the greatest talmidim of the Ba'al Shem Tov; Rav Yaakov Shimshon of Shpotivka; and Rav Shlomo Eliyashiv known as the Leshem (Rav Eliyashiv's grandfather), to name just a few.

Rav Shimshon of Ostropoli, born in approximately the year 1599, was one of the greatest *Torah* giants and *Mekubolim* of his time. He was named after his grandfather, Rav Shimshon of Kremnitz, one of the four brothers who were all *Gedolei HaDor*, the most well known of whom was the Maharal of Prague.

During the forty-eight short years that Rav Shimshon lived, he reached levels in *Torah* and *Kedusha* that were nothing short of legendary. As a youngster, he began studying *Torah* under his father's tutelage. He is also assumed to have learned under Rav Nosson Nota of Austra, the author of the *Tzon Kodoshim* on *Seder Kodshim*.

Rav Shimshon's entry into the study of the hidden parts of *Torah* began when he was relatively young, as he himself writes (*Don Yodin*): "I began learning Kabbola at a young

age and toiled immensely to master the '*Chochma*'. Eventually, he became one of the foremost *Mekubolim* of his time.

Ostropoli, a town situated in the plains of Eastern Ukraine, became Rav Shimshon's home when he was appointed as the town's *Maggid*. He was fondly known by all as "Rav Shimshon Maggid" (the preacher). Rav Shimshon also headed a *Yeshiva* in Ostropoli in which he taught his *Talmidim* both the revealed and hidden parts of *Torah*. A few of his *Divrei Torah* that are printed today are thanks to the notes of his *Talmidim*.

Rav Shimshon's greatness in both the revealed and hidden parts of *Torah*, coupled with his exalted levels of *Kedusha* and his brilliant mind, caused his fame to spread across Europe. We can catch a glimpse of his greatness by seeing some of the unparalleled praises the *Gedolim* of his time wrote about him. They testified that he learned with, and merited many revelations in the secrets of *Torah* from, Eliyohu HaNovi. He also learned with *Malochim* and *Maggidim*, who taught him many secrets. Some *Gedolim* even wrote: "All of his words are prophecy". He also merited many revelations of the secrets of the *Torah* in dreams. In one place, Rav Shimshon writes how the *Megaleh Amukos*, Rav Nosson Nota of Krakow, appeared to him in a dream and explained to him a difficult piece of liturgy.



Rav Ephraim Taub (Av 3, 5664 / 1904 - 122nd Yahrzeit)

Rav Ephraim Taub was the son of Rav Yechezkel of Kuzmir and the son-in-law of Rav Nosson Dovid Rabinowitz of Shidlovitz.

After the *petira* of his father on the fifteenth of *Shevat* 5616/1856, Rav Ephraim was appointed *Rav*.

Rav Ephraim lived in Shenenah, then later in Kuzmir. Later, he moved on to other cities. He lived in Bloina, Nadrazin, Yablona and Prague.

Some of the *Divrei Torah* of Rav Ephraim were published in the *seforim* of his father.

Rav Ephraim was *niftar* on the fourth of Av 5664/1904.

His sons were Rav Menachem Dovid, Rav in Prague; Rav Eliezer Shlomo, Rav in Walmin; and Rav Yerachmiel Tzvi, Rav in Shenenah.

Zechuso yagen aleinu.

www.hamodia.com/features/day-history-4-avjuly-31/

Gedolim Be'Masayhem



Stories & Anecdotes

Rav Elozor Weissblum Pirkei D'Rav Elozor (Tammuz 28)

THE GENERAL OF GEHINNOM

The *Dzhikover's* custom was not to draw out the third Shabbos meal too long into the night. One of the chassidim was in Krenitz and was an eyewitness to this custom:

He told how as soon as three stars appeared, they would bring candles to the *Rebbe's* table (because the *tisch* was conducted in the dark) and the *Rebbe* related, "rebbe, Reb Elimelech used to conduct his *sholosh seudos* long, long into the night. Once, a general came to the *rebbe's* *tisch* and tried to press *rebbe*, Reb Meilech to end the *seuda* and *daven Maariv*, but the *rebbe* paid him no heed. Because this 'general,' in fact, was the minister of *gehinnom*! But *rebbe*, Reb Elimelech did not fear him. I, however, do fear him, so I said, 'Bring *mayim acharonim* and let's *bensch!*'" (*Mareh Aish* #117)

ADAM'S SIN

The *Rebbe* Reb Zisha once asked his brother, "My beloved brother, in the holy writings it is written that all the souls were once included and contained in Adam, the first man. If

so, we must also have been there at the moment he sinned and ate from the tree of knowledge. Why didn't we prevent him from doing so?" The *Rebbe* Reb Elimelech answered him thus: "Brother, we were obliged to let him eat the fruit. If he had not, the serpent's lie would still stand and would never have been proven false. The serpent said to him, 'Your eyes will open and you will be as Hashem, knowing good and evil and able to create worlds.' This is why Adam had to eat the fruit - once he did so, he saw that even though he had eaten of the fruit, he was still just a human being and no more." (*Ohel Elimelech* 272)

THE WEDDING AT THE INN

When the two brothers the *Rebbe* Reb Elimelech and the *Rebbe* Reb Zisha were wandering disguised as beggars in self-imposed exile, they spent the night in a kretchma, an inn, in which a wedding was being celebrated. The two brothers were among the poor people who had gathered to partake of some of the food, as was the custom in those days. The wedding guests were a rough and crass bunch. Their spirits were merry from drink, and they began to poke fun at the unfortunate poor people. After each round of dancing, they summarily snatched up a poor man, threw him to the ground, and honored him with a string of abuse. Then they would start another round of dancing, throw the poor beggar once more to the ground, and treat him to another round of slaps and punches.

Since the *Rebbe* Reb Zisha was sitting nearest to the crowd, he was the honored recipient of the abuse. Rebbe Elimelech, sitting in the corner, was left alone while his hapless brother suffered the brunt of the abuse. In truth, Rebbe Elimelech was quite jealous of the suffering his brother had merited, for he was being given the opportunity to atone for his sins. He decided it was his turn to receive such an "opportunity." He waited until Reb Zisha was sitting down after another bout of abuse and the crowd was busy dancing. He whispered into Reb Zisha's ear, "My beloved brother, let us switch places. Sit here on my seat and I will sit on yours, and then you can rest a bit from the beatings you have received."

They quickly switched places, and the rowdy group came again to snatch their victim. They were about to drag the *Rebbe* Reb Elimelech for a beating when one of the group shouted, "It isn't fair to keep beating only this guest. Let us take that one who is sitting in the corner and honor him with a few blows so that he will be sure to remember this wedding!"

Sure enough, they once more grabbed the poor Reb Zisha from the corner thinking that he had not yet tasted a beating. After they had finished, the *Rebbe* Reb Zisha said to his brother, “See, my beloved brother, whoever is destined to be struck will be struck wherever he sits. They seek him out and deal him his due portion.” (*Ohel Elimelech* 177).

Rav Moshe Teitelbaum Yismach Moshe, Rav of Uhjel (Ohel) (Tammuz 28)

“WHO APPOINTED YOU A MURDERER?”

“Just look how his hands are shaking,” one *shoichet* pointed out to his friend, one of the other *shoichtim*. His friend just shook his head in silent agreement. It wasn’t the elder *shoichet*’s fault; he had simply reached a venerable old age, and as old age set in, so did rheumatism, and trembling hands. One thing the townsfolk agreed on: they no longer trusted the *shoichet*’s unsteady hands; they wanted him to retire. But the *shoichet* had his pride and refused to be forced into retirement. He and the townsfolk reached an impasse, with neither wishing to yield.

In the middle of the dispute, a new rabbi arrived—and with him, new hope for the resolution of the town’s problem. Rav Sholom Sofer (scion of the illustrious family of the *Chasam Sofer*) was hired to replace their recently retired rabbi. At the time, he was but a *yungerman*, a young *avreich* lacking the authority to remove the old *shoichet* from his position. Yet, as each side became more entrenched in their opinion, *machlokes* took over the town. Distinct feuding lines were drawn with some supporting the respected, but elderly *shoichet*, and others opposing him because of his shaky hands.

“How can you dare retire our beloved *shoichet* who has dedicated his life to ensuring that we eat kosher meat? Have you no shame?” argued one side.

“How can you not retire an old *shoichet*? It is precisely our dedication to kosher meat that forces us to replace someone whose hands tremble and can no longer serve as a competent *shoichet*! Have you no *yiras shomayim*?” argued the other side.

The new Rav, observing the controversy decided to speak with the *Shoichet*. He advised him as follows: “Look, my good *shoichet*, you see how bitter this dispute is. I am on your side; I don’t think there is any substance to their complaint. As a new rabbi here however,

I lack the authority to take any concrete action to help you keep your position and put an end to the *machlokes*. My suggestion is that you go to the *gaon*, Rav Moshe Yosef Teitelbaum of Uhjel and ask him to test your abilities. Once he sees that your abilities as *shoichet* have not deteriorated, he will surely write you a letter of approbation. He will attest to the fact that the meat is kosher and that will settle the matter!"

The *shoichet* agreed and left for Uhjel.

When the *Uhjler Rav*, Rav Moshe Yosef Teitelbaum saw the *Shoichet*, he saw for himself how unsteady his hands were. Yet, he was unwilling to embarrass the elderly man. The rav suggested the following:

"I don't have time this minute to sit and write up the letter. I have an idea; you go back home and as soon as I have the time, I shall write up a letter and send it straight to your rabbi, Rav Sofer back in Brezhna where you live."

The *shoichet* agreed and returned home.

Some time passed and the *yohrzeit* of the *Yismach Moshe* approached. When Rav Sholom Sofer made his way to Uhjel for the *yohrzeit*, he stopped in to visit Rav Moshe Yosef as well.

"Well, well, I owe you a letter," apologized the *Uhjler Rav* to the *Brezhner Rav*, Rav Sofer. "Please check what has happened to the letter you wished me to compose." He pointed to a stack of papers on top of which lay letter rendered illegible due to a great blot of ink smeared all over it.

"Let me tell you the story of this letter: When I met your *shoichet* and I saw firsthand how his hands shook I realized I should write to you. Still, I didn't want to shame the poor old man so I sent him home and promised to send you the letter. When I finally sat down to write the letter and address it, I fell asleep. As I slept, I had a dream. In my vision I saw my venerable *zeide*, the holy *Yismach Moshe* who questioned me in consternation:

"If they are searching high and low across the whole country for a murderer, someone who wishes to harm the livelihood and to shame an old man, spilling his blood, couldn't

they find anyone better than you?"

When the vision ended, I awoke with a start and the ink pot tipped over and ink spilled over the freshly written letter and ruined it, just as you see it here. I took this as a sign that I was not to be the one to send you this letter. Therefore, I haven't sent you anything until today." (*Teshuas Tzaddikim* p. 511)

UNABLE TO WITHSTAND THE RAMBAM'S YIRAS SHOMAYIM

The *Tosher rebbe* and the *Satmar Rebbe* both used to relate the following story on different occasions:

The *Ujhler Rebbe*, author of *Yismach Moshe*, once made a request that Heaven grant him the *yiras shomayim* of a *Tanna*. This request was denied on the grounds that he would be unable to withstand such *yiras shomayim*. He repeated his petition to at least receive the *yiras shomayim* of an *Amora* or one of the *Geonim*; yet again, his request was denied on the very same grounds: He would simply be unable to handle such *yiras shomayim*. Finally, he made a third request, to be granted the level of *yiras shomayim* of the *Rambam*. This final *tefillah* was answered. The *Yismach Moshe* saw however, that he was simply incapable of withstanding such a *yiras shomayim*. He then *davened* that it be taken away - and so it was. (*Teshuos Tzadikim* see also *Avodas Avoda Sichos Shemos*)

KORACH AND THE SONG OF THE HARP

Rav Moshe Teitelbaum of Ujhel, author of *Yismach Moshe* and founder of the Satmar Dynasty, once testified about himself that in one of his soul's past lives (*gilgulim*), he was among the *dor hamidbar*, the generation that wandered in the desert for forty years.

Upon hearing this wondrous account, his grandson, the *Yetev Lev*, asked him, "*Zeida*, if you lived among the *dor hamidbar*, you must have been present during the great battle between Korach and Moshe Rabbeinu! Tell us, *Zeida*, whose side did you take during the dispute?"

"Well," explained the *Yismach Moshe*, "there were actually three sides during that dispute. One group sided with Moshe Rabbeinu. Another group followed Korach and sided with him against Moshe and Aharon. The third group stayed neutral; they did not take sides at all. I myself was part of this third group; I did not take any sides."

Seeing the look of incredulity on his grandson's face, the *Yismach Moshe* hastened to explain how he could have refrained from siding with Moshe: "You must understand that even to take a neutral position and not involve oneself in the dispute was quite a feat. It was a real *nisayon* to remain neutral and not side with Korach. Korach was a great man; he studied Torah all day long. Moshe, busy with communal matters, was always seen coming and going. Believe me, it was not easy! It was a great and difficult test just to have been part of this third group and not to have joined Korach!"

The *Yismach Moshe* explains Korach's principal argument against Moshe's leadership:

"For the entire congregation (*kol ho'eida*) – they are all (*kulom*) holy" (16:3) in the following way:

His contention was that if all Jews are holy, then by definition they are all – including Moshe and Aharon – equal. By what right then, did Moshe and Aharon take leadership positions?

In order to understand Korach's line of reasoning, the *Yismach Moshe* analyzes the *pasuk's* use of the word *kulom* ("they are all"). The *pasuk* has already said *kol ho'eida* ("the entire congregation"). Surely the word *kol* ("entire") refers to the whole of *Klal Yisrael*? Why do we need the extra word *kulom*? Why could Korach not simply say, "For the entire congregation is holy", rather than "For the entire congregation – they are all holy"? What meaning do these extra words convey?

The *Yismach Moshe* gives us a beautiful parable of a musician who plays a stringed instrument such as a harp or violin. Each string he plucks creates a different sound. Some strings have a light, airy sound and are pleasant even when played on their own. Others, however, have a discordant, "off sounding" pitch when plucked alone. It is when the strings are played in unity that they create a harmonious blend of sweet melodies.

Further, a seasoned musician knows which strings produce which notes. He knows his music and plays it without having to pluck each string to test its sound. A novice musician will need to test each string before he learns how to play a new, unfamiliar piece.

Thus, the *pesukim* in *Tehillim* 33 tell us: "Sing in praise to Hashem, you righteous ones;

for those who are straight and just, praise is becoming. Give thanks to Hashem with the lyre; with a ten-stringed harp intone to Him. Sing Him a new song; they are pleasant when played together [*terua*, from the word *re'us* - togetherness]."

Based on the above parable, the *Yismach Moshe* reads these verses in *Tehillim* as follows: "Sing in praise to Hashem, you righteous ones": You might think that, logically speaking, only truly righteous and just individuals, who have never sinned or strayed from the straight path, have the right to praise Hashem with song, and that only "for the straight and just ones, praise is fitting." How can someone tainted by misdeeds praise a king? Wouldn't the king be displeased by a song performed by a traitor?

Hashem, however, in His infinite kindness and mercy, hears and accepts the songs and praises of all His servants--even those whose deeds are like the malodorous *chelbona*, which was nonetheless an essential ingredient in the sweet-smelling *ketores*.

So, the *pasuk* tells us, "Give thanks to Hashem with the lyre; with a ten-stringed harp intone to Him." Just as a musician uses a multi-stringed instrument--with each string having a different quality--knowing that, in harmony, they produce exquisite music, so too all Jews should sing to Hashem, regardless of whether or not they are *tzaddikim* -- for together, they produce magnificent melodies.

"Sing Him a new song": just as the amateur musician must test out each string on its own when he plays a new tune, and each string, on its own, may generate discord, nevertheless, "they are pleasant when played together."

Similarly, says the *Yismach Moshe*, in every generation there are individuals who may not live up to the level of *tzaddikim*. However, as one unified congregation they can serve Hashem with praise.

This was Korach's argument. He said "the entire congregation" was holy - but not just that - they were "all holy." With this additional word, he was making the claim that all *Klal Yisrael* were on an equal spiritual footing, and that Moshe and Aharon therefore had no right to elevate themselves as leaders.

Of course, we know that his argument was flawed. There are always weaker individuals

who are not on par with the *talmidei chachomim* and *tzaddikim* of their generation. Even so, by seeing ourselves as separate – but equally essential – strings on a ten-stringed harp, we may praise Hashem with a glorious melody.

THE HEAVENLY HEALER THAT PAID A HOUSE CALL

Elazar Nissan was the only son of Rav Moshe Teitelbaum of Uhjel, author of *Yismach Moshe*. When Elazar Nissan was nine years old, he fell precariously ill. The *Yismach Moshe* and his wife watched with growing despair as their child burned with fever while the doctors gave little hope for his recovery.

The *Yismach Moshe* decided that his son's life was dependent on the *tefillos* of someone greater than himself. He appointed two faithful Jews as his emissaries and sent them to Lizhensk to beseech Hashem in the merit of the *tzaddik*, the Rebbe Reb Melech. "When you arrive at the *beis hachaim*," Rav Moshe explained, "say out loud that you vow a *neder* to give a coin to *tzedakah* for the sake of the *neshama* that will approach the holy soul of the Rebbe Reb Elimelech on High.

Tell him that we have arrived to *daven* to Hashem at his *tziyun*. What will happen," explained Rav Moshe further, "is that your vow will stir up all the *neshamos* that are hovering near the *tziyun*. They will each wish to deliver the coin to the holy *tzaddik* for charity since, in the world of truth known as *olam ha'emes*, the merit of a *mitzvah* is a very precious and valuable asset. Therefore, all the *neshamos* will vie to be the one that succeeds in reaching the Rebbe Reb Elimelech first and having the coin's merit be ascribed to their own *neshama*. After this all transpires, you can approach the *tziyun* of the Noam Elimelech and *daven* there for my son's *refuah*." The *Yismach Moshe* then added: "Please pay attention to your watches and note the time when you *daven* at the *tziyun* so we can compare the timing when you return." The *shluchim* listened carefully to the *rebbe's* request and started on their way as agents to fulfill the request.

Sometime later, the child awoke from his feverish dreams and called out: "*Tatty Tatty!*" When the *Yismach Moshe* hurried over, young Elazar Nissan told him: "From now on I will get better, I won't be sick anymore and I will get up out of bed and be healthy again!" Overjoyed, the *Yismach Moshe* asked, "my son, how do you know this?" "Because *Tatty*," explained the child, "just this very minute a great *rebbe* came to see me." He then described perfectly just how the Rebbe Reb Melech looked. "He gave me a *berachah* that I

would get better and be healthy from now on!”

The *Yismach Moshe* checked his watch. Off course when the *shluchim* returned and they compared notes, the time of the child’s miraculous recovery and the time that they were davening at the *tziyun* matched exactly! (*Tehillah L’Moshe*)

Rav Shlomo Halberstam Third Bobover Rebbe (Av 1)

AN INTRODUCTION

Growing up in Irvington, New Jersey, and being a student at *Mesivta Torah Vodaath*, we teenagers from the Newark area were fortunate to have a number of rabbanim that had a special influence on us. One such person, was Rav Eliyahu Chaim Carlebach, *zt’l*, the twin brother of the famous singer and composer, Reb Shloma Carlebach, *zt’l*. Rav Eliyahu Chaim served as *mara d’asra* of the nearby Hillside *Kehilla* and was a *shochet* in Newark.

He was married to the former Hadassah Schneerson, *shetichyeh*, daughter of Rav Zalman Schneerson, *zt’l*, who saved numerous *nefashos* during the Holocaust. (See story on Nathan Berney in the June 18th Monsey Mevasser issue.) Rav Eliyahu Chaim was a Chassidishe Rav with a *Shtreimel* and headed the *Machon Zecher Naftoli* organization, which has produced hundreds of *sefarim*.

Every *Chol Hamoed Pesach* and *Sukkos* he would take a group of us teens on a trip to Crown Heights to the *Bobover Rebbe’s tisch*. It was a trip we looked forward to, gaining an uplifting experience each time. The warmth exuded by this vibrant, totally accessible ‘*oveid Hashem*’ included his outstanding *ahavas Yisroel* which touched all who came in contact with him.

The author recalls sitting at the *tisch* with his friends, one of whom was a *baal teshuva* that had gone back to college to get his masters in English literature. He had removed his *levush* and beard and was clean-shaven. The ‘Rav’, as the Rebbe was known in Bobov, gave out cups of wine ‘and when he gave one to this friend he said: “A *kos* for the *bochur* from Newark. This *bochur* from Newark will yet have a beard. And then the ‘Rav’ added emphatically: “This *bochur* from Newark has ‘*bekavana*’ yet to wear a beard.”

My friend today lives in Meah Shearim and is attired in what I call '*shmona begadim*'- the typical Meah Shearim *levush*. We get together very often when I have the *zechus* to be in Israel to visit my children and grandchildren. Many years ago, my friend related that the 'Rav' came to Yerushalayim and held a '*tisch*' at the '*Chayeh Olam Hall*' on Kikar Shabbas. Thousands of persons came to see the *Bobover* 'Rav', as, this was one of the few times the Rav came to Israel.

As the '*Ruv*' comes into the hall, my friend, in his *shtreimel*, sticks his head through the crowd and identifies himself as the *bochur* from Newark. The Rav stops and grabs his hand and arm in arm he escorts him to the dais and seats him next to him for the entire *tisch*. The *Ruv* himself was in awe that his *brocha* was *mekuyam* with this *bochur*. Subsequently, my friend was *zoche* to marry off his nine children to the finest families in Yerushalayim. I relate this story as an example of the power of a *brocha* from the holy *Bobover Rebbe*.

When we were teens, we did not realize the *Gadlus* of this lovable *Manhig Yisroel*, who sacrificed so much for the *klal*. Let's get a glimpse of his background:

Yisroel Safrin author. As featured in Monsey Mevaser, 'Klal Personalities' series.

THE LEGACY OF SANZ

Any tribute to the *Bobover Rav*, *zy'a* will fall short of the mark. For those who knew him and basked in his light, there is no need to eulogize. And for those who did not know or see him, any written *hesped* will not begin to describe the magnificence of this *gadol* and *tzaddik*.

After the *Bobover chassidus* was shattered in the horrors of the Holocaust, it was rebuilt in the United States by Rav Shlomo Halberstam. The *Bobover Rebbe* himself endured plenty of tribulations during the war and found himself staring into the jaws of death on several occasions.

To quote his nephew, Rabbi Aaron Twerski, esq, "The intensity and brilliance of his Torah; the awe inspiring *avoda*, which was central to his life; the unbounded *ahavas Yisroel* that touched the lives of tens of thousands; the regal presence that he projected; the unending humility that permeated his every act- all need to be addressed in some sequential

fashion. But they were not separate parts of his being. Those who were fortunate to experience him sensed the total integration of all of his attributes into this quintessential *oveid Hashem*. For he was at one and the same time royal and humble, profound and simple, totally accessible and yet light years removed in a spiritual plane all alone."

Yisroel Safrin author. As featured in the Monsey Mevasser 'Klal Personalities' series.

THE EARLY YEARS

The *Bobover Rav*, *zt'l* was born on *Rosh Chodesh Kislev*, 5768 (1907) to his father Rav Benzion, *hy'd* and his mother Chaya Fradel, *a'h*. His grandfather, Reb Shlomo, *zt'l*, whose name he bore, was orphaned as a young child and was raised by the *Divrei Chaim*, the holy *Sanzer Rav*, *zt'l* as his own child. His home reflected the aristocracy of Torah and Chassidus, an integral part of his life blood.

The first *Bobover Rav*, Rav Shlomo founded and organized the first *yeshiva* in Galicia. Up to that time, *bochurim* studied in *shtieblech*, as small groups under the tutelage of a *maggid shiur*. Reb Shlomo, an outstanding *gaon*, decided that with the advent of the *haskala*, the formal structure of a *yeshiva Gedola* was necessary if Torah was to remain vibrant. Indeed, he believed that the traditional role of *rebbe* had to change, for he saw his charge to be a *marbitz Torah*, first and foremost. He drew thousands of *bochurim* to him. Merging with himself the roles of *Rebbe* and *Rosh Yeshiva*.

When he passed away in 1905 at the age of 58, the mantle of leadership fell to his son, Rav Benzion, who was then a young man of 31. Though reluctant at first to assume the role of *Rebbe*, the Chassidim insisted, and he finally acquiesced to their entreaties. After several tranquil years as *Rebbe* and *Rosh Yeshiva*, his life was shattered by the outbreak of World War 1. Galicia was invaded by the Russians, virulent anti-semites. The Bobover Yeshiva ceased to exist, and Rav Benzion and his family fled to Austria, where they lived in exile.

The war had wreaked havoc on the entire structure of Torah life in Galicia. Into this world the Bobover Rav, *zt'l* was born. If the world was in turmoil, his father was not. There was no room in his life for one moment of self indulgence. The Rav witnessed his father's uncompromising commitment to *Klal Yisroel*. The lesson was not lost on him. He was his father's greatest Chossid, and as time would reveal, he was his greatest disciple.

In his youth he studied in his father's *yeshivah* and went on to receive *semichah* from HaRav Shmuel Firer, *zt'l*, Rav of Krass, who remarked that the young man possessed the wisdom of Shlomo HaMelech. He received *semichah* again from HaRav Alter Yechiel Nebenzahl, *zt'l*. The rebbe married Rebbitzen Bluma Rochel, *hy'd*, daughter of Rav Chaim Yaakov Teitelbaum of Limnov, *zt'l*. In 1931 he was appointed the official Rav of Bobov and its *Rosh Yeshivah*. Alongside his father, he established 40 branches of the *yeshivah* throughout Galicia.

When World War II began, Rav Shloma fled from city to city, while he worked in many ways to save Jewish lives. His wife and children were murdered by the Nazis, with the exception of his young son, Naftali Tzvi (later his successor as *Bobover Rebbe*), who survived miraculously. After the war, he went to Italy and from there to London. He worked tirelessly to bring the many Jewish war orphans back to their traditions, and to breathe new life into their weary bones. Here are some of the details of the escapes.

Yisroel Safrin author. As featured in Monsey Mevasser 'Klal Personalities' series.

TRIALS AND TRIBULATIONS

At the begin of the war, the *Rebbe* and his family escaped from Poland to the border of Romania and Russia. When the Russians invaded the area, the Halberstams returned to Lemberg. With the help of a hefty bribe, Rav Shlomo obtained a government job that enabled him to continue his Torah learning undisturbed. He eventually returned to Bobov, but was informed that he was wanted by the authorities and hurriedly escaped to Bochnia, where a large ghetto containing thousands of Jews had been established. He found many of his Chassidim in the ghetto, and they attempted to procure a work permit for him. He remained there until late 1942, showering the other Jews with encouragement and bolstering their emunah. He even established a yeshiva for bochurim in the ghetto.

Finally, armed with forged papers showing that he was a Hungarian citizen, Rav Shlomo escaped from Bochnia and made his way to Kashau and then to Budapest. After the Nazi conquest, he travelled to Grosswardein. He had suffered terribly in Bochnia, losing his wife and two of his children. After his arrival in Romania, he worked tirelessly to assist and rescue other Jews.

In Romania, the *Rebbe* obtained papers attesting that he was an Italian citizen. Using

those documents, he escaped to the city of Bari in Southern Italy. In the camps established in Italy, the *Rebbe* was surrounded by dozens of *bochurim* and *yungeleit* who had been separated from their families. He made sure to have a qualified *shochet* from Rome provide them with meat, and he obtained clothing and shoes for the young men drawn into his orbit. The *Rebbe* served as a compassionate and caring father figure for the refugees, breathing new life into them and forging close bonds with all of them.

In part two, we examine some of the facets of his greatness and including some of the tense moments when the *Rebbe* prepared, along with his young son, to surrender his life '*Al Kiddush Hashem*.'

Yisroel Safrin author. As featured in the Monsey Mevasser 'Klal Personalities' series.

RELEASED BY THE GESTAPO COMMANDER

When the first light of morning began to shine, the *rebbe* and his son realized that the time of their deaths was near. There was a bit of water in their cell, and the *rebbe* washed his hands and *davened* with enormous *kavana*, for what seemed to be the final *Shacharis* of his life. He davened quickly to have time for *Mussaf* as well. As soon as he finished *davening*, there was a knock on the door, just as he expected. Two soldiers entered the room and ordered the *rebbe* and his young son to follow them.

They were taken to the head of the Gestapo. On the way, the *rebbe* was given a hint of what was to come. "I have never seen the commander in a mood like this," the deputy commented. Was that a good sign? They would soon find out. They entered the room and the Nazi official announced, "Your documents show that you are a Hungarian citizen. You will have to pay a fine for violating the law, and you must return to Bochnia." The *rebbe* struggled to maintain his composure. He realized immediately that an incredible miracle had been performed for him.

"You have been saved this time," the commander added, "but if you do this again, the punishment will be extremely severe." "I didn't know it was forbidden to go to Neumark, and I will not do it again," the *rebbe* said. The Nazi ordered him to pay a fine of 1,000 zlotys, but the *rebbe's* possessions were worth only about 600. The officer agreed to accept that sum, and he handed the *rebbe* a document that read "The Hungarian Jew named Shlomo Halberstam was captured by the SS in Neumark and is being sent to the

SS in Bochnia.” The officer signed his name and then took the *rebbe* and his son in his car to the train station, where he purchased train tickets with the money the *rebbe* had given them. He accompanied them to the train and made sure they boarded it.

The emotions the *rebbe* must have felt as he boarded the train defy imagination. He was with his son, but his wife and other children were not with him. He had just been spared from what seemed to be certain death, and he was on his way to freedom.

Yisroel Safrin author. As featured in the Monsey Mevasser 'Klal Personalities' series.

THE GERMAN OFFICERS CHALLENGE

The *rebbe* and his son boarded the train and sat facing each other. When the train reached Kalvaria, a German police officer boarded the train and spotted Naftoli. “Jude” he exclaimed. Naftoli avoided looking at his father, to avoid arousing the officer’s suspicion. The policeman began interrogating him: “Where did you come from? Where are you going? Who are your parents?” When the *rebbe* saw his son was in danger, he quickly stood up and stood between the police officer and his son. “I am the father of this boy,” he announced. The policeman stared at him. “Are you also a Jew?” he asked. “You don’t look like a Jew at all.” The *rebbe* was dressed in casual attire and was wearing a green cap with a feather. “Yes” the *rebbe* replied “I am a Hungarian Jew and these are my documents.” He showed the forged papers to the German officer. The tension in the train car at that moment was thick enough to be cut with a knife. Once again, the *rebbe* and his son were facing the threat of imminent death.

The officer guffawed: “I recognize these papers from Bochnia” he shouted. “They are forged!” In a haughty tone, the officer described an incident that had taken place on the previous night, unaware that his words would shatter the *rebbe*’s noble heart. “Last night”, he related, I captured a group of three women from Bochnia who were headed toward the border along with their children. I imprisoned them and brought them back to Gestapo headquarters in Crakow.”

The *rebbe* had no doubt about the identity of those women. They were his mother, his wife, and his mother-in-law. In horror, he envisioned the torments they were certainly suffering at the hands of the Gestapo in Cracow.

"That is exactly what I am going to do with you," the officer added. The *rebbe* struggled to remain calm despite his turbulent emotions. He produced the document he received from the Gestapo commander and said "I was already held by the Gestapo in Neumark. They decided to send me back to Bochnia.: Here is the letter that the commander wrote to the SS in Bochnia."

The German officer took the document, examined it, and then suddenly snapped to attention. He recognized the signature; the man was his own commander's superior. "Herr Kondissar is the chief commander" he announced. Of course, he did not utter a word of apology; a German never apologized to a Jew. Then he turned on his heel and left the *rebbe* and his son alone.

Yisroel Safrin author. As featured in the Monsey Mevasser 'Klal Personalities' series.

THE STORY BEHIND THE MIRACLE

Upon arriving in Bochnia, the *Bobover Rebbe* met Rav Shloma Strauch, a Bobover chossid who shared the story behind this miracle. Reb Shloma Strauch had maintained friendships with a number of Polish police officers, friendships that evolved into key connections that enabled him to save many Jews. He had even forged a connection with the deputy commander of the Gestapo in Bochnia. In an incredible stroke of *Hashgacha Pratis*, Reb Shloma had been in the room when the deputy commander received a call from Neumark with a request for information about the 'Rabbiner Shlomo Halberstam.' Reb Shloma immediately became alarmed and said to the deputy, "That is our *rebbe*! Tell them that he is a citizen in Bochnia and that he should be sent here."

It sounds simple enough in retrospect, but it took unimaginable courage for Reb Shloma to deliver this ultimatum. The German official could easily have found a simple solution to the threat. He could have killed Reb Shloma and no one would have ever questioned him. After all, how much was a Jew's life worth to any German officer? But a miracle took place: Reb Shloma pushed the officer towards the phone and he picked up the receiver and said: "Halberstam and his son are Hungarian citizens who received permits to travel to Neumark. Please release them and have them return to Bochnia."

Reb Shloma Strauch thanked the official profusely, apologizing for his audacity!

ARRIVAL IN AMERICA

In Adar of 1946, the *Rebbe* arrived in New York, where many of his father's chassidim awaited him. His life was shattered. He had lost his wife, Blima Ruchel and two children in the Holocaust. His father, his brother and three brothers-in-law were brutally murdered in Lemberg and another brother Chaim Shea, died in a Siberian prison. *Hashem Yinakem Damam*.

Here, he began to *restore* the crown of the Bobover chassidus to its glory. He founded *Yeshivas Bnei Tzion* of Bobov, named for his father, and *Mesifta Eitz Chaim*, named for the *Divrei Chaim*.

Shortly after his arrival, the Rav travelled to Milwaukee for a reunion with his sister, Rebbitzen Devora Leah Twerski, and her husband, the *Milwaukee Rebbe*, Rabbi Yaakov Yisroel Twerski. The tears that flowed in that encounter would have sufficed to create a large river. He spent the entire *Pesach* in Milwaukee and conducted '*tischen*' throughout.

His first order of business in America was to obtain visas for the many survivors in Eastern Europe who were destitute and longed to immigrate to the United States where a better material life was available. The American immigration authorities would not allow them, for fear they would become a welfare burden. The chairman of the House Foreign Affairs Committee in those days was a Jew named Sol Bloom. Despite many entreaties, Bloom refused to bend the law to permit more Jews to immigrate.

The *rebbe* decided that he too would try his luck and scheduled an appointment with Bloom in his office. He arrived in Washington the night before and since he had nowhere to stay, he spent the night in a *shul*. Early the next morning he stood outside of Bloom's office in his crumpled clothes. He was told that he would be given five minutes with the congressman. When the time arrived, he was ushered into Bloom's office. Bloom took several minutes before he even looked up to see who was there. "Who are you?" he asked. The *Kolbosaver Rav*, Rav Alexander Teitelbaum, *zt'l*, acted as his translator.

Thoughts raced through the *rebbe's* mind, and he blurted out, "I am a man who breaks the law!" Now that he had Bloom's full attention, he continued, "Where I come from the law stated that every Jew must be sent to Auschwitz and be subjected to slave labor. Once a Jew was too weary and weak to work anymore, he was incinerated. According to the

law, it was forbidden to hide or to escape. According to the law, it was forbidden to give food or any assistance to a Jew. But I broke all these laws.

“Now, I have come to ask you to join me in my criminal activities. The law states that it is forbidden to allow refugees to enter this country. But this law will bring about people’s deaths. It will deny them a chance for a future, a chance to raise their children. Such a law must be broken!”

Sol Bloom got up, walked around the desk, and grasped the *rebbe’s* hand “I’m with you!” he said. Using his congressional influence, Bloom issued entry visas and raised money to bring many Jewish refugees to the United States.

In 1948, Rav Shlomo married Rebbitzen Freida, *a’h*, daughter of Rav Aryeh Leib Rubin of Tomashov, *zt’l*, and he raised a new family. In 1959 he visited Eretz Yisrael to lay the cornerstone of Kiryat Bobov, a neighborhood of Bat Yam. He founded the *Kedushas Tzion* institutions, also in memory of his father. He saw to it that a *Yeshivas Bnei Tzion* was founded in London, and later others in Yerushalayim, Bnai Brak, Antwerp and Toronto. Alongside these *yeshivas*, he established *Bnos Tzion* schools for girls, numerous *kollelim*, summer camps, and *chessed* organizations.

Yisroel Safrin author. As featured in the Monsey Mevasser 'Klal Personalities' series.

THE REBIRTH HAD BEGUN

Thousands of Chassidim became the Rebbe’s followers. They were inspired by his sparkling eyes with warmth and vitality, eyes that understood, that promised safety and devotion. He earned the love of the talmidim and respect of the chassidim, showing a unique ability to reach the youth, even those who appeared to have been swayed from the ways of chassidus.

As the noted author, Rav Yisroel Besser wrote in a recent article in the Mishpacha magazine: “My grandfather, Rav Chaskel Besser, *zt’l*, was not a Bobover chossid, but he would often speak with admiration and awe about what the Bobover Rebbe had accomplished. There is a letter that Rav Shlomo, scion of Bobov, wrote just two weeks after his arrival in America, a strange country, where he did not speak the language, where he had no chassidim. He was still living in a hotel and had not yet remarried, but in

the letter- publicized after his passing- he wrote of his hope of 'building a *yeshiva* to restore the glory of my fathers and transmit their path.'

"The way he built that *yeshiva*, my zeide remembered, wasn't just by teaching *Gemara* at a table. 'Families lived with him - they arrived in America and moved into his apartment - Babies were born to these families and those babies became part of his new Bobov, the *Rav* himself cradling and singing to them. They all were part of this *yeshiva* and *kehilla*."

"In time the chassidus would move from the West Side of Manhattan to Crown Heights and ultimately to Boro Park, but the familial connections would remain. The *Rebbe* knew them all, remembered their beginnings and celebrated their roots. He embodied the past, but he anticipated the future. He worried about *parnasa* and identified industries with potential for growth - jobs that did not require college degrees. Hundreds of young men went into the diamond line, while many others became computer programmers. The *Rebbe* understood early on that they would be better chassidim, able to devote themselves to *Avodas Hashem* with greater concentration, if they had good jobs, a way to make ends meet and pleasant homes."

YOMIM TOVIM IN BOBOV

Pesi Teitelbaum shares her memories of *Yamim Tovim* as a child in Bobov in the recent *Rosh Hashana* 5781 issue of *Mishpacha Magazine*: "We anticipated the *Yamim Tovim* eagerly. The *Bais Medresh* was large enough to accommodate quite comfortably both men and women who lived in the community. As we listened to the *baal Tefillah*, the *nusach* and songs that were so familiar to our parents became part of us as well"

"We girls were proud Beis Yaakov girls and we knew how to keep up with the *Baal Tefillah*. We even knew when to sit, when to stand, and of course, the laws involved in *davening* the *Shemoneh Esrei*. We listened intently to the '*V'Chol Maaminim* choir, singing quietly along. Our brothers had practiced for days beforehand, and we knew every nuance of the rhythm and melody."

"After *Yom Kippur*, our excitement peaked as we prepared for *Sukkos*. The men's section of the *Bais Medresh* had a sliding roof, which then became a large airy *sukkah* with beautiful decorations." The author, as a teenager, recalls vividly sitting at the *Chol Hamoed 'Tisch'* marvelling at the huge center candelabra, hand designed with 91 bulbs-

Pesi Teitelbaum continues: "*Simchas Torah* was always thrilling for us. We good naturedly pushed our way to the front to see the *hakafos*, calling out to our friends to come join us. The laughter and elation was infectious. Our parents, who had lost so much in the war, reveled in the joy of the *Torah*, though we sensed that their happiness was tempered with great sadness.

"That anguish came to peak during *Yizkor*. My friends and I, young children of Holocaust survivors, would leave the *beis medresh* quickly. From where we stood waiting outside we could hear tearful sobs, and a cacophony of moans, wailing and weeping, as memories came flooding back. The war was the shadow we all grew up under, and we were used to this. But it was at *Yizkor* that we actually felt the heaviness of our parents' grief. Some moments later, the door opened, signaling that the *tefilah* was over and we could return. The wailing and sobbing persisted unabated well into the middle of *mussaf*."

"A *Chol Hamoed* outing for some of us has been to take the grandkids to Crown Heights to see where it was all reestablished. We show our grandchildren where we grew up, telling them stories about the 'good old days.' And good old times they were, when life was simpler, expectations were less, and most people seemed to be content. With tremendous gratitude and appreciation for *Hashem's Nissim*, we remember how our parents lived with constant awareness that if they had survived, they had a mission to rebuild and continue the Chassidic life and traditions they had grown up with before the war."

"We have come a long way since those early days. Hashem in His kindness kept our parents alive, brought them to a new country, and helped them to reestablish the glory of what once was. We lived through an incubation period that brought forth the blossoming of our community and the flourishing of a part of *Klal Yisrael* that emerged as smoldering embers from the fires of the war." (as appearing in the 'Impressions' column of the *Mishpacha* Rosh Hashana edition- Sept. 16, 2020- by Pesi Teitelbaum.)

Yisroel Safrin author. As featured in the Monsey Mevasser 'Klal Personalities' series.

A POEL YESHUOS

Over the years the chassidim knew that he operated on a different level. An example: On

Shushan Purim it was his *minhag* to visit the homes of his children and close relatives and make a *bracha* in each home. The custom was known as '*rimplin*.' One *Shushan Purim* he said to his accompanying chassidim: "Let us make a stop at the home of a non-family member, a devoted chassid. The young man had been married for several years and had yet to be blessed with children. When he came in, the chassid offered him a cup of wine. The Rav declined, and asked for some water. He said that he wanted to make a '*boreh nefashos*.' Standing next to the Rav was another chassid that sought a similar *bracha*. Catching the significance of the moment, he turned to the Rav and said "*Rebbe, mich oichet (Rebbe, me too)*." The Rav responded: "*Nu, nu- Boreh Nefashos Rabbos*."

The Rav made the *bracha*. That year a son was born to the first chassid and a daughter to the other. Some twenty years later, these two chassidim became *mechutonim*, when the children born from the Rav's *bracha* married each other.

Yisroel Safrin author. As featured in the Monsey Mevasser 'Klal Personalities' series.

BOBOVER SIMCHAS

As Reb Yisroel Besser reports: "Where else could someone find joy like at a Bobover *simcha*? At times like this, the full extent of the Rav's experience - the impossible escapes and unlikely deliverance and glorious resurgence - were celebrated. Not with words, for no words could tell the story, but when the *Bobover Rav* danced- arms extended, white stockinged feet rising and falling, face luminous and grateful and filled with faith- everyone danced along."

Yisroel Safrin author. As featured in the Monsey Mevasser 'Klal Personalities' series.

CHASSIDIM SHARE

A chassid shared: "The *rebbe's* voice plays in my mind constantly. I hear him humming on *Erev Shabbos* before *Minchah*. I hear him when I say the *bracha* on *Hallel* or *Chanukah lecht*." Another chassid started to say something, but no words came out. He shook his head and walked off, his footsteps echoing behind him as he headed downstairs. But he was humming, where a moment ago it seemed he would cry. "*Bechatzotzros V'Kol Shofar...* with trumpets and the sound of the *shofar*."

The *Rebbe* emulated Aharon HaKohen, always seeking peace, expressing his sincere love

for his fellow Jews, and drawing them closer to the Torah. He greeted everyone, regardless of his status or position, with a sincere and engaging smile. As it says about Aharon HaKohen: "*Shelo Shina*- He did not change," He transplanted on the American shores the authentic Sanzer Chassidus. It says: '*Vayidom Aharon*'- "The *Ruv* heard his people. He heard them when they spoke and also when they didn't!"

RETURNS HIS NESHAMA

During *Pesach* of 1999, the *Rebbe* fell ill. Thanks to the *tefillos* of thousands of Jews, he recovered and his followers had the privilege of enjoying his presence and his blessings until the evening of *Rosh Chodesh Av*, 2000, when he returned his *Neshama HaTehora* on the *yahrzeit* of Aharon HaKohen. He was buried in the Bobover Chelka in Deans, New Jersey. It is twenty years since the *Rebbe's* passing and the chassidus has moved on, but that special glow is irreplaceable! *Zechuso Yagen Aleinu V'al Kol Yisroel!*

Yisroel Safrin author. As featured in the Monsey Mevasser 'Klal Personalities' series.

STORIES ILLUSTRATING THE REBBES CONCERN FOR OTHERS

The *Rebbe* was known for his tremendous concern to preserve *shalom* and avoid *machlokes*, as can be seen by the following stories.

One time, in the middle of the night, a person who fixed glass professionally received a call from the *Rebbe*. The *Rebbe* explained that someone had smashed his window in the middle of the night. (The person did it because he didn't agree with a policy of Bobov.) If the window was not fixed immediately, in the morning, people would see it and be upset, and they would get involved in *machlokes*. To avoid this, the *Rebbe* felt that it was necessary to have the window fixed right away.

The glacier at first thought it was a prank phone call. After several calls of which he hung up the phone on the *Rebbe*, he ascertained that it was the *Rebbe*. After completing the work during the night, the *Rebbe* wanted to pay him. The glacier refused payment from the *Rebbe* - just requesting that the *Rebbe* attend his *simchas*. The *Rebbe* agreed - on condition that the glacier vow never to reveal the story of the broken window.

For the rest of the *Rebbe's* life, he attended the *simchas* of the glacier (even though he wasn't even a chassid). Chassidim always wondered why the *Rebbe* attended the glacier's

simchas while he wasn't so meticulous with other people's *simchas*. After the *Rebbe's* *petira*, the glacier came to be *menacham avel* - and said that now that the *Rebbe* was *niftar*, he is released from his vow and proceeded to tell the whole story.

Another time, someone had published *pashkevillin* (flyers condemning others) against the *Bobover Rebbe*. The *Rebbe* was afraid that this would lead to *machlokes* and he therefore gave the following message at a *Rosh Chodesh tish*: "I have been *mochel* the one who spread these *pashkevillin*. However, if anyone decides to start fighting with those spreading them, I will not be *mochel* them in this world or in *Olam Habah*." Of course, after this *shmuess*, nobody continued the *machlokes* and eventually it died down.

The *Rebbe* was also *moser nefesh* to help *Yidden* in whatever way possible. Many stories are told of his *mesiras nefesh* to save as many people as possible during the Holocaust.

One such story took place when the *Rebbe* was in the relative safety (at least at that time) of Romania. He knew that his relatives were still in Hungary and were in grave danger. He received money from Mrs. Shternbuch, which helped him pay someone to take him into Hungary and attempt to save his family. This person said that he would go into Hungary on condition that they would leave the very next day. As it turned out, one family member was missing and the *Rebbe* wanted to stay another day to try to locate her. The person helping the *Rebbe* said that he wouldn't do this and that he would leave without them. While the family was discussing what to do, the missing family member showed up, explaining that her father, the *Kedushas Tzion*, had come to her in a dream, telling her to join with the rest of her family.

After the Holocaust, the *Rebbe* continued his *mesiras nefesh*, helping many *Yidden* rebuild their lives, both physically and spiritually. On the West Side of Manhattan, where his *kehillah* was located for a while, he would even clean the *mikvah* himself, if necessary, in order to make sure that it would be available for use.

One *Shavuos* night, people noticed how the *Rebbe* left the *BeisHaMedrash* every hour for a couple of minutes. He later explained that this enabled those who felt they had to leave not to be embarrassed, as the *Rebbe* wasn't in the *Beis HaMedrash*.

Even when the *Rebbe* had to give *tochacha*, rebuke, it was done in a way that it was

clearly coming from ahava, love.

One time, a person did work on the kitchen of one of the Rebbe's chassidim and wasn't paid. When the *Rebbe* heard about this, he called in the chassid to speak to him, explaining that he (the *Rebbe*) needed advice about construction on his own kitchen. The *Rebbe* asked if he could see the chassid's kitchen. When the *Rebbe* came to this person's house, he saw that the work was done properly and that the chassid didn't have any complaints against the one who did the work. At this time, the *Rebbe* mentioned that he had heard how the chassid didn't pay, and that if he wanted Hashem to bestow on him good things, he should treat other people properly by paying them for a service rendered. Shortly afterwards, the chassid paid up. This episode showed how the *Rebbe* looked at both sides of the story before deciding what had to be done, and he delivered his *tochacha* in a way that it would be accepted.

Someone once asked him how a *rebbe* spends his vacation. The *Rebbe* answered that in the city, he must limit the amount of time he *davens* so as not to impose on others who are waiting for him to finish. When he goes on vacation, however, he can *daven* as long as he wants.

The *Rebbe* was once visiting someone and was served food. After he finished eating and making *brachos*, the *Rebbe* was asked to give a *bracha* to the one who gave him the food, as that person hadn't had any children yet. The *Rebbe* said, "I had you in mind when I said *Borei Nefashos* (which means creating souls). The *Rebbe's gabbai* then asked if he could also get a *bracha*, as he also didn't have any children. Again, the *Rebbe* answered that he had him in mind when he said the word *rabbos* (meaning many) in the *bracha* of *Borei Nefashos*. A year later, one of these chassidim had a boy and the other had a girl. Eighteen years later, they married each other, fulfilling the *bracha* of *Borei Nefashos Rabbos*.

One of the *Rebbe's* chassidim was a *yasom* and he mentioned to the *Rebbe* that he wanted him to be *mesader kiddushin* at his wedding, not knowing that his future in-laws had already honored a different *rebbe* with this *kibbud*. When the family met with the *Rebbe* and apprised him of the situation, he said that he would be happy with the *bracha* of *Sos Tosis Vesageil Ha'akarah* (the barren one should rejoice, referring to Eretz Yisrael and Yerushalayim). One of the family members didn't have any children and answered a loud

Amein. About a year later, he had children.

The *Rebbe* also exemplified the *middah* of *umekarvan laTorah*, bringing people close to Torah. The *menahel* in a certain large *yeshiva* once spoke to the *Rebbe* and the *Rebbe* mentioned that he was planning on giving a certain amount of money to the *yeshiva*. When the *menahel* came back at a later time, he said that he was there to collect the *chov* (debt). The *Rebbe* said that to give money to a *yeshiva* is a *zechiya* (opportunity) and not merely an obligation.

When he was building the Bobover kehillah after World War II, the *Rebbe* went to South America to raise money. On Shabbos, he expected to see one of his acquaintances, but the person didn't show up. On *Motza'ei Shabbos*, this person came, and when he was asked where he was on Shabbos, he explained that he went to his company to work on Shabbos. Embarrassed, the person excused his conduct by saying that the company's equipment was very old and he therefore couldn't afford to close on Shabbos. The *Rebbe* asked how much money it would cost to purchase new equipment and was told an amount that was exactly the same as all the money he had raised during the previous couple of days. Immediately, he turned over all the money to this person. This man became a *shomer Shabbos* and raised a wonderful *Torah'dike mishpacha*.

His home in Brooklyn, New York, was a beacon where he received everyone with a special glow and with unusual nobility of spirit. His pleasantness had a profound influence on all who visited him and was the source of the tremendous admiration people displayed for him.

He was deeply attached to all of the *Gedolei Yisrael*, *Roshei Yeshiva* and *Admorim*, who held him in high esteem. He maintained close contact with them in all the battles for *Kodshei Yisrael* and Torah. The Admor of Bobov, his tradition and legacy, left a deep impression on the entire generation in America.

www.matzav.com/the-bobover-rebbe-rav-shlomo-halberstam-ztl-on-his-11th-yahrtzeit

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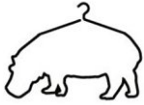
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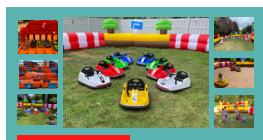
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