

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 Pinchas & The Three Weeks

CHASSIDUS ON THE PARSHA

לזכר נשמת

ר' זכרי' שמעון הכהן בן יצחק

Angelic People

"Moshe spoke to Hashem saying: May Hashem, G-d of the spirits of all flesh appoint a man over the assembly who shall go out before them and come in before them, who shall take them out and bring them in and let the congregation of Hashem be not like sheep that lack a shepherd" (27:15-17).

The Apta Rav teaches us in *Ohev Yisrael* that the entire Jewish people can be subdivided into groups named *Serofim*, *Ofanim* and *Chayos HaKodesh*. *Serofim*

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are fiery angels, *Ofanim* are circular, wheel-like beings and the holy *Chayos* are another angelic form. The *Apta Rav* says that these names each apply to a subdivision within *Klal Yisrael*.

There are those aflame with excitement to serve Hashem; at every moment these *Tzaddikim* are engulfed with a burning passion to love and fear the exalted Creator and they are willing to do so with great self-sacrifice. Such *Tzaddikim* are fittingly named “fiery angels” or *Serofim* for their fiery enthusiasm that corresponds to the portion of the soul named *Neshoma*.

Then there are those *Tzaddikim* who toil in Torah study, grasping onto it as a tree of life. They study Torah day and night, sincerely and purely for its own sake - *lishma* - and teach others as well. They are named *Chayos HaKodesh* and their soul is named *Ruach*, “Spirit”.

Then there are the householders we call the *ba’alei batim*. These heads of house are named the *Ofanim* and they work and toil for a living. Though they hold down jobs and work, they set aside times for study and are kosher Jews; their status is that part of the soul named the *Nefesh*.

The *ba’alei batim* are named *Ofanim* or “turning wheels” because they do take turns and their wheels do spin. What goes up must come down and so does the wheel of fortune spin, so that they work hard, earning their living, sometimes doing well and at other times not so well.

Sometimes, the *Ofanim* are struck by a good thought and they desire to go to *shul* to hear *Kaddish*, *Kedusha* or *Borchu*, or they sit and learn, or they *daven* or do a good deed or give *tzedoka*. Where do these positive thoughts come from? They originate from the *Chayos HaKodesh*, from that stratum of society who sit and study Torah. This is the deeper meaning of the *pasuk* in *Yechezkel* 1:20 that the spirit of the *Chayos* is within the *Ofanim*. The life force called the *Ruach Chaim* of the *Ofanim* originates with the *Chayos HaKodesh*. This is also what the *pasuk* means when it says that when the *Chayos* are uplifted the *Ofanim* are uplifted with them.

Moshe was a faithful shepherd to the Jewish people and he asked of Hashem to appoint a good and faithful leader, a shepherd to tend the flock. Hashem told him to appoint Yehoshua, “a man who has the *Ruach* within him,” referring to the *Ruach* of the *Chayos HaKodesh* as we just explained. Moshe was the secret of the *Neshoma* and Yehoshua the secret of the *Ruach*. [They were therefore able to lead the flock because their spirit was then infused to give vitality to the *Ofanim*, the masses of *Klal Yisrael* whose desire to do good was received from their leaders, the *Tzaddikim*].

Bein Hametzarim

Pirkei Avos “a bashful person never learns לִמּוּד הַבִּיטָן לְמַד” (Mishnah Avos 2:5)

The holy Rav Levi Yitzchok of Berditchever, author of *Kedushas Levi* told the following parable:

A Moshol:

There was once a great and mighty ruler, an exceptional extraordinary king named Berachiah, who ruled over the land of Hodu-Lo. This king Berachiah had a handsome son. The child was possessed of keen beautiful eyes, and his form was lovely to behold. He was dainty and spoiled. Growing up in his father’s royal palace, the prince lacked for nothing. All the most delicious delicacies were his for the taking; he feasted on royal breads and meats and drank from the royal cup. He slept in his father’s bosom, in spacious rooms filled with delight. A full pouch hung of coins hung strung round his neck, and the most fragrant perfumes and spices were at his call and beckon. All the king’s servants dutifully attended to him and bowed down before him to fulfill his every whim. All this was done for the sake of their love and fear and awe of his excellency, their king. For they all knew how much the king loved his son. Furthermore, the prince himself was royalty, as his father’s son, the royal blood flowed in his veins as we know a child is father’s heel (Eruvin 70b).

And then one day the prince's heart was filled with vain and arrogant thoughts. They festered like diseased blights on his brain and took hold of heart and seized control of his impressionable mind. He decided to ignore his father's commands and rules. When his father's most trusted servants and advisors, those closest in one to the throne approached the wayward prince and challenged him: "why do you transgress the words and rules of the king?" the wayward proud prince ignored them, he turned a deaf ear to their pleas. He continued in his rebellious ways to do as he pleased and follow his heart's desires even when they went against his father's express will and command.

And it was that they continued to come and speak with him day after day, and he ignored them. The king, seeing as how his son's behavior had taken a turn for the worse, took counsel and advice as to what he should do to turn his son's heart around, how to rehabilitate his behavior and get him back on the straight good path. The king saw that it was no use and he said to himself, my son will not listen to scolding, nor heed my words, he has joined to sit among idlers and low lives, and my reproach will fall on deaf ears. Their company shields him from all rebukes.

A scorner does not like being reproved; he does not go to the wise. Punishments are prepared for the scornors and blows for the body of fools. Banish a scorner, and quarrel will depart, and litigation and disgrace will cease. (Mishlei 15:12, Mishlei 19:29, Mishlei 22:10)

So now I shall banish him before I will need to pass harsh judgment against him for his deeds. Then when his hard heart sees his misfortune, the harsh exile shall soften him and when he endures banishment from the palace, and hungers for bread and thirsts for water, lying in straw on the hard earth, when he endures all this discomfort and hardship then he will repent his misdeeds and come back to seek my shining countenance once more!

He will confess and promise to listen to me again with love, and then I shall uplift him to sit among the rulers of the land, to raise his station to a position of power and he will sit amongst the heads of state like a true monarch as befits the king's one and only beloved son!

And so, the king commanded his most trusted servants to exile and banish his wayward son from the royal palace! The prince was banished from the royal metropolis and cast out to the towns of the commonfolk, the simple peasants who lived in farm homes where man and beast dwell together as one (Chullin 5b). Such commoners and simpletons who know nothing of royal comforts or kingly ministrations, care not for royal etiquette nor understand the prince's position, station or honor.

At first the plan worked: when the prince arrived among such folk he was greatly pained and distressed to live among people whose behavior was like wild beasts of the field, who ate and drank and acted and even looked like wild shaggy furry bears (Megillah 11a)! To have to eat such coarse common food and drink such beverages, food that was at times raw or barely cooked like thieves in the night who catch their prey and rashly cook their meat rare for fear they will be caught (Rashi Shabbos 20a). Lacking zest, essence or flavor, plain coarse meats, no salt nor spice, tasteless and bland. No chairs nor table, nor cutlery, no forks or knives had they, instead they ate on the floor with their hands like beasts, ripping their food apart like crabs in the ocean. Afterwards they filled their stomachs with wild herbs, forest mushrooms and when they were full and their hunger sated, they then cast themselves down and lay themselves on the same spot to sleep and snore. The prince was in great distress and discomfort to find himself sleeping, not on silk cushions and brocade pillows, but on the hard cold ground, on the straw strewn earth.

In the morning they roused themselves early, each to his hardship and the day's work, harvesting and gathering, hunting and farming. They knew no comforts nor even the simple etiquette of town's folk.

He was unaccustomed to such hardship and discomfort, his stomach growled in protest, demanding the fine white bread he was used to, in place of the dark coarse country bread, protesting the sour taste of well water and tossing and turning all night to and fro in pain, discomfort and distress for lack of a true bed! Finally, he fell into a fitful sleep and when he awoke the nightmare was reality once more! . . .

But time heals all, and eventually he too became used to the customs of the peasants and country folk. Slowly his routine became second nature, his sadness and discomfort passed, and his heart grew merry once more as he had been in the past. Eventually he forgot all his former creature comforts and dainty delicacies, he got used to the rough life of the country farms and his youthful indulgences became a thing of the distant past, a veiled memory that he soon forgot.

Now, the great and wise king received word and news of all the happenings throughout his kingdom, and when he got word of the prince's new customs and routine, he asked himself, what to do now?! If I leave my son among the country peasants waiting for him to come and beg to be taken back, I see that the longer he stays there in exile, the more used to and accustomed to that rough country lifestyle he becomes! Day after day his mind grows ever coarser and more unrefined, he will soon identify himself as a country peasant and be just like one of them and no different! Eventually he will forget about all the royal customs and the refined etiquette, and his station and position will be totally forgotten.

Then the king had an idea, he formulated a plan that was designed to remind the prince of his former glory and keep the idea of what royalty, grandeur and the honor of the monarchy meant in the forefront of his mind, despite his exile.

Each day the king commanded one of his servants to be clothed in finery and a suit of such clothes as befits a ruler. Thus outfitted, the servant was to mount a royal steed, he would then be paraded in full attire, surrounded by full fanfare, bedecked and bedazzled with the royal entourage playing before him to his left and to his right, mounted on a horse fit for the king, and they would all call out and declare: "So shall be done to the man that the king wishes to honor!" [Esther 6:9] And they would announce and proclaim to all assembled that this was nothing compared with the true honor and glory of the king in his own palace!

Then when this parade would pass by the prince in his exile, and he would witness the honor and glory of the royal entourage and hear how all this was but a drop in the ocean compared with the true honor of the king, then he would not forget his father's palace and his own former glory.

Since this parade was done, day after day, the prince despite his long exile, could not forget his past identity. When he saw the former honor and glory as it was paraded around with the king's servant, his heart went out and his longing for his father and his past grew stronger day by day.

He began to think how he fallen from such a high lofty station to his current lowly state in the gutter, among such coarse peasants. His thoughts were then actualized. Eventually his regret was strong enough and his remorse genuine, he returned to his father the king and he begged and pleaded to be accepted once more and forgiven. He promised to fulfill his father, the king's word and command and he returned to his former station as prince and his honor and glory were restored.

The holy Rav Levi Yitzchok of Berditchever, author of *Kedushas Levi* continues and teaches us that:

It says in Mesechta Taanis 30b that whoever mourns over the destruction of Yerushalayim - *zocheh* - he merits to rejoice [when she is rebuilt.] Whoever does not mourn etc.

[The full text reads:

"As it is says "Rejoice with Yerushalayim and exult in her all those who love her: rejoice with her a rejoicing, all who mourn over her." (Yeshayahu 66:10). From here they [the sages] said: Whoever mourns over Yerushalayim will merit and see her [future] joy, and whoever does not mourn for Yerushalayim will not see her [future] joy. שְׂנֵאָמֶר: "שִׂמְחוּ אֶת יְרוּשָׁלַיִם וְגִילוּ בָּהּ כָּל אֲהֲבֶיהָ שִׂישׁוּ אֶתָּה מְשׁוֹשׁ כָּל הַמְּתַאבְּלִים. עֲלֶיהָ", מִכָּאן אָמְרוּ: כָּל הַמְּתַאבְּלֵי עַל יְרוּשָׁלַיִם זֹכֶה וְרוֹאֶה בְּשִׂמְחָתָהּ, וְשֹׂאֵינוּ מְתַאבְּלֵי עַל יְרוּשָׁלַיִם אֵינוּ רוֹאֶה בְּשִׂמְחָתָהּ.]

This is most wondrous, how can we say that if someone served Hashem and fulfilled the entire Torah all the days of his life, will all his toil be for naught and all his efforts in vain, all because he did not mourn over Yerushalayim?! How can this be the sole condition?! Will he lose out on all the future promised good, is the future not the total and complete fulfillment and how can he lose it all for failing

to fulfill this one condition?

The way to understand this is to generalize and categorize the *aveilus* and mourning into three categories: Mourning over the destruction of the *Bais HaMikdash*, over Yerushalayim and over the exile of the Jewish people. Now we can further add that there are two types or ways of mourning and *aveilus* and these are:

The simple most straightforward way: To realize that in the past when the *Bais HaMikdash* still stood and Yerushalayim and Tzion were at their fullest, and the Jewish people dwelt in their land, this was the most complete and total fulfillment and the greatest abundance of *shefa* and goodness that could possibly bless the whole entire world. This *shefa* and abundant blessing came through the prayers and holy Divine service of the sacrificial offerings in the *Bais haMikdash* the *tefilos* and *korbanos*. Nowadays we lack all of these and they are all missing. We are impoverished and downtrodden, scorned and ashamed, lowered etc.

The second way to look at this is a deeper, higher more refined or sophisticated vision: We mourn over the exile of the Divine Presence known as the *Shechinah*, meaning that when the *Bais haMikdash* still stood and Yerushalayim was built and the Jewish people dwelt in their land, there was a great Divine revelation of *G-dliness* and *Elokus*. And when we served Hashem we were able to reveal more and greater *Elokus* and be more *batel* and nullified before Hashem and His greatness and majesty, to serve Him wholeheartedly in joy and *simchah* and do good deeds and fulfill his commandments, all because we had a grasp on to His greatness and awesomeness by Divine revelation that existed then in the holy temple - the *Bais HaMikdash* as is known (Midrash Tanchuma VaYakhel 7) Hashem concentrated His *Shechinah* [there in the *Mishkan* and the *Aron*.]

However, now that the *Bais HaMikdash* was destroyed Hashem's kingship descended and was clothed and garbed in sackcloth of mourning, this is aspect of the exile of the *Shechinah*, *Knesses Yisroel*. We also have to mourn over the departure of awe and fear that bitul and self effacement and nullification we had before Hashem, this is an aspect of *Yeru Shalem* - true full fear hinted at in the name Yerushalayim.

Now, the primary purpose of the act of mourning is to awaken and rouse ourselves to bitterness and mourning in our hearts so that we refine our bodies and refine our gross physical self. When we remind ourselves of our past and former glory and see in our mind's eye the former grandeur of Divine revelation that we once had in the *Bais haMikdash* when it stood and functioned, then our soul cries in secret and our hearts grieve in solitude over the lack of G-dly revelation. This refines us. So that when the future time of remembrance and delivery arrives and our exiles are ingathered from the four corners of the world when our righteous redeemer the anointed Moshiach comes speedily in our days, then we shall be prepared, fit and worthy to receive this great sweetness and love, the delight that shall be then revealed. If however, we fail to mourn, then our lack of grief allows us to forget all this greatness and goodness.

Then we will be unable to receive the future goodness as it is promised Yeshayahu 52:8 that we will see eye to eye, all because the grossness of our physical bodies will prevent us from seeing this and we will be unworthy and unable, incapable of it. This can best be illustrated by the *moshol* and parable [that we cited above.]

Now the matter is clearly understood, by meditating on Hashem's greatness and focusing our mourning and grief over the exile of the *Shechinah* and over the departure of the supernal awe and fear of Hashem, the *Yira Shalem* an aspect of Yerushalayim - Yerushalayim, thus refines us and refines our coarse gross physical body and *gashmiyus* and *chumrios*. Then we will be worthy, able and capable of receiving the Divine delights and illumination that awaits us in the future redemption with the revelation of Hashem once more. As it says Yechezkel (21:4) that then all flesh and eyes shall see etc and point and say here is Hashem, as our sages Chazal said Nedarim 8b that in the future Hashem will unsheath the sun and all the righteous are healed and the wicked judged, these wicked ones are those who failed to mourn because they were unaccustomed to meditate and ponder Hashem's greatness and glory, therefore they remained coarse and their souls remained unrefined. Due to their base physicality, their *cumrios* and *gashmiyus* they simply were unable and incapable of basking in the light of the great delight and its brilliance and illumination overcomes them, the great Divine revelation is too much for them to handle and therefore it leads to their ultimate destruction and loss. However, the tzadikim who did refine themselves and their

souls were purified by meditating on Hashem's greatness and glory, because of their constant grief and mourning over the exile of *galus haShechinah*, awaiting and anticipating with pangs of longing for the coming of Moshiach speedily, for the revelation of Hashem's honor and glory once more, therefore when that light does shine upon them with the brilliance and intense illumination, they are healed and delighted since this is what they have been waiting for all this time.

This then is what Chazal meant that "whoever mourns over Yerushalayim merits - is *zoche* [זוכה לשון הזדככות] - to rejoice," it refers to those who keep the memory alive and constantly think about the greatness and glory of Hashem. They grieve and mourn over the exile of *galus haShechinah* and over the aspect of supernal awe and fear *Yira Shalem* of Yerushalayim and the aspect of Yerushalayim, and their souls are therefore refined and purified as we explained. They are *zocheh* - to see her joy, because they are now a proper vessel, prepared and refined to be able to be a container to hold and contain this Divine revelation of G-dliness and Divine delight despite its great luminance and shining brilliance. However, whoever does not mourn, does not merit this, he is not *zocheh*, because he forgot about Hashem's glory and therefore his soul remains unrefined and too coarse and physical full of *chumrios* and *gashmiyus* without the ability or capability or capacity to be able to hold or contain such a revelation of greatness and G-dliness and Divine delight.

Therefore, whoever fears the word of G-d and trembles from His name, for whoever the fear of Hashem touches his heart, should see to it to mourn and grieve over the *churban bais hamikdash* and the destruction of the holy temple, over the exile of the Shechinah and over *Yira Shalem* - Yerushalayim, the departure of the supernal awe and fear. May he cast away the veil of shame, and not be embarrassed by those who mock him, because that is external façade (Koheles 7:14) these correspond to those, and just as this is true internal sincere shame and fear this is but a sad mockery. Heaven forbid that any of us should be embarrassed or ashamed to truly mourn and grieve because of these mockers and scoffers and this is what Chazal in Avos (ibid 2:5) meant that "the bashful or ashamed never learn," whoever has this façade of fake shame and embarrassment, he cannot fulfill the mitzvah of Hashem to mourn and grieve properly as he should because he is ashamed and embarrassed of what others will

say and mock him.

Rather he should be ashamed of Hashem and be in awe of His honor and glory that comes from sanctity and holiness and then he shall merit to reach the true supernal awe and fear of Yira Shalem - Yerushalyim when he ascends the mountain of Hashem to reach Tzion and Yerushalayim with joy and song, speedily in our days Amen.

(Based on Dibros HaMaggid Maamar Bein HaMeitzarim and Kedushas Levi Pirkei Avos 2:6, Devarim)

Stories on the Parsha & The Three Weeks



A Derashah During The Three Weeks That Made A Lasting Impression

Rav Moshe Katz the AvBeisDin of Nitra related how on the year that Rav Yoel was appointed the Rav of Újhel during the month of Tammuz he delivered his first *derasha* - opening sermon during which he told his new congregants the following with fiery enthusiasm:

My brothers do not believe the rumors that I am only strict and that I never rule leniently, in fact I do not only have stringencies and *chumros* regarding our holy laws of the Torah, in fact this year I am also *meikel* to rule leniently and I will now permit for you three things that our sages, Chazal expressly forbade.

These are the three *kulos* and leniencies:

From Rosh Chodesh Av through Tisha B'Av Chazal forbade three things: they forbade the consumption of meat, they forbade the wearing of new clothes and they forbade us to get haircuts. I am now permitting these under the following circumstances:

For those of my brethren who cannot afford or are unable to purchase *Cholov Yisroel* products I hereby permit you to eat kosher meat instead, for it is certainly preferable to eat kosher meat even during the three weeks as opposed to *Cholov akum* and butter or cheese made by gentiles that are completely forbidden *issur gamur*!

Second, regarding the wearing of new clothes that our sages forbade, I hereby permit all the women who own immodest clothes and short skirts to go shopping and purchase a new wardrobe of long skirts and modest clothes. It is better that they wear these new clothes during the three weeks as opposed to transgressing against the Torah by wearing forbidden immodest, short or tight fitting clothes!

Finally, my third *kulah* and leniency to permit shaving and haircuts, I hereby permit all those women who leave their hair uncovered to get proper haircuts and shave, even during the three weeks, so that they can cover their hair properly according to *Das Moshe veYisroel*! Needless to say his powerful words made a lasting impression. (Melitzei Aish)

Gedolim Be'misasm Yoser



**Yahrzeits for the 19th of Tammuz ~ Begins Friday Night
(07-04-2026)**



Rav Yona Stenzel - initiator of Halacha Yomi & Mishna Yomi



Rav Aharon Shmuel Kaidanover - Birkas Hazevach (5436 / 1676 - 350th Yahrzeit)

Rav Aharon Shmuel was born in 5384/1624 in Kaidenov, where his father, Rav Yisrael, was Rav. He learned under Rav Heschel in Cracow. Following the *petira* of Rav Heschel, Rav Shmuel was considered the *Posek HaDor*. He settled in Poland, and was appointed Rav and *Rosh Yeshiva* of Nikolsburg. He was a *Talmid Chochom*, a Rav and a *Mekubal*. Rav Shmuel was Rav in Brisk, Fiorda and Frankfurt. Rav Shmuel was *niftar* on the 19th of *Tammuz* 5436/1676, at the age of fifty-two. His son, Rav Tzvi Hirsch, wrote *Kav HaYoshor*.



Rav Meir Teomim - Rav Peninim (5533 / 1773 - 253rd Yahrzeit)



Rav Yisroel Horowitz of Lublin (5562 / 1802 - 224th Yahrzeit)

(Some say the Yahrzeit is in the year 5597 / 1837 - 189th Yahrzeit)

Son of Rav Yaakov Yitzchok Horowitz, the *Chozeh of Lublin*. The *Chiddushei HaRim* of Ger testified that Rav Yisroel did not need his father's *yichus* since he was a *mesechta* - a tractate all his own! After his father's passing, many Chassidim wished to crown him as successor, yet he adamantly refused. He passed away 19 *Tammuz* תקס"ב (others say after 1837 תקצ"ז).



Rav Yehoshua of Tomashov (5666 / 1906 - 120th Yahrzeit)



Rav Sholom Dovid Stern - Leshed Ha'Shemen, Rosh Beis Din of Serdahli (5670 / 1910 - 116th Yahrzeit)



Rav Yitzchok Eizik HaLevi Herzog - Chief Rabbi of Israel (5719 / 1959 - 67th Yahrzeit)

Rav Yitzchak Eizik Halevi Herzog, Chief Rabbi of Ireland and later Palestine (1888-1959). His father, Rav Yoel Leib Herzog (1865-1933) was Chief Rabbi of Paris. In 1916, he was named Chief Rabbi of Belfast, Ireland. Later he served in the same post in Dublin, and later he became Chief Rabbi of all of Ireland. Following the passing of Rav Avraham Yitzchak haCohen Kook in 1935, Rav Herzog was invited to become Eretz Yisrael's second Ashkenazi chief rabbi. He served in that capacity from 1933 until his *petira* in 1959.



Rav Eliezer Yehuda Finkel - Rosh Yeshivas Mir (5725 / 1965 - 61st Yahrzeit)

**Yahrzeits for the 20th of Tammuz ~ Begins Saturday Night
(07-05-2026)**



Rav Nosson Nota Hanover - Nathan Neta Hanower, Nasan Neta Hannover, Yaven Metzula (5443 / 1683 - 343rd Yahrzeit)

Rav Nasan Nota Hanover is best known as the author of the Historical *Sefer Yeven Mezulah* (published in Venice, 1653), and here on HebrewBooks that describes the atrocities suffering and massacres of the Khmelnytsky Uprising in the Jewish communities during the infamous Bogdan Chmielnicki rebellion of 1648 and 1649 גזירות ת"ח-ת"ט. His other famous sefer is *Sha'are Tzion*, a collection of mystical prayers.



Rav Menachem Mendel Auerbach of Kretchin - Ateres Zekeinim (5449 / 1689 - 337th Yahrzeit)

Son of Meshulam Zalman / His father was a community leader. Born in Vienna 1620 ש"פ. He studied under Rav Yoel Sirkis, the author of *Bach* on the *Tur*, in his *yeshivah* in Cracow. In תכ"ה he served as the Rav of Roiznitz Moravia, and from תל"א, as rav in Krotushin until his passing on 20 *Tammuz* תמ"ט.



Rav Yisroel of Rikel (5583 / 1823 - 203rd Yahrzeit)



Rav Yechiel Rubin of Kolbasow (5620 / 1860 - 166th Yahrzeit)



Rav Moshe Yehuda Leib Twersky of Chelem - Imrei Mi (5697 / 1937 - 89th Yahrzeit)



Rav Avrohom Yitzchok Bloch - Telsher Rosh Yeshiva (5701 / 1941 - 85th Yahrzeit)



Rav Avrohom Chaim Naeh - Ketzos Hashulchan (5714 / 1954 - 72nd Yahrzeit)



Rav Hillel Lichtenstein - Krasna Rov (5739 / 1979 - 47th Yahrzeit)

Rabbi Hillel Lichtenstein (1910-1979), grandson of Rabbi Hillel Lash of Kolomyia. Served as junior rabbi of Crasna, under his father Rabbi Bendit Lichtenstein Rabbi of Crasna. Son-in-law of the Gaon of Shamloy Rabbi Shlomo Zalman Erenreich. After the Holocaust, he established a yeshiva in the DP camp in Landsberg (Germany). Afterwards, he moved to Paris and subsequently to Williamsburg New York where he established his Beis Midrash and was one of the leaders of the ultra-Orthodox circles in the US.



Rav Chaim Shaul Karelitz - Av Beis Din She'aris Yisroel, Mashgiach Yeshivas Beis Meir (5761 / 2001 - 25th Yahrzeit)

Harav Chaim Shaul Karelitz was born on 8 *Elul* 5672/1912. His father, Rav Meir, *zt"l*, the Rav of Lachowitz, was highly regarded by the *Gedolei Hador*. He went to Baranovitch, where he learned under Harav Elchanan Wasserman, *zt"l*. At 18 he moved on to *Yeshivas Kamenitz*, learning under Harav Baruch Ber Leibowitz, *zt"l*, for more than 10 years. When World War II broke out, he boarded the very last ship from Vilna to Eretz Yisrael. In 5747/1987, Harav Eliezer Menachem Shach, *zt"l*, asked Rav Chaim Shaul to found *She'aris Yisrael* and its *Vaad Hakashrus* in Eretz Yisrael. Harav Chaim Shaul Karelitz was a *gaon* in all aspects of Torah. He was *niftar* on 20 Tammuz 5761/2001, and was buried in the *Ponevezer beis olam* in Bnei Brak.



Rav Betzalel Rakow - Gateshead Rov, Birchas Yom Tov (5763 / 2003 - 23rd Yahrzeit)

Rav Betzalel Rakow was born in 5687/1927 in Frankfurt. His father was Rav Yom Tov Lipman, who descended from the *Tosfos Yom Tov*. After Kristallnacht he managed to flee Germany with his family via Antwerp to England. In London, he attended the *Yeshiva Toras Emes* of Rav Moshe Schneider, along with Rav Moshe Sternbuch and Rav Tuvia Weiss. He totally immersed himself in *Torah* study and accumulated a wealth of knowledge. He went on to the Gateshead Kollel where he learned under Rav Eliyohu Dessler, becoming his *talmid muvhok*. Later, Rav Betzalel was asked to serve as *Rosh Yeshiva* of Etz Chaim in Montreux, Switzerland. With the *petira* of his father-in-law, Rav Rakow was asked to take over as Rav of Gateshead, a post he held for the next four decades. Rav Betzalel was *niftar* on the 20th of *Tammuz* 5763/2003. He was seventy-six.

Yahrzeits for the 21st of Tammuz ~ Begins Sunday Night (07-06-2026)



Rav Eliyahu Luantz of Vermeiz - Baal Shem of Worms, Tzofnas Paneach (5396 / 1636 - 390th Yahrzeit)

Son of Rav Moshe Ashkenazi. Born in Frankfurt (Circa 1564 שכד) on 23 *Iyar*. He was descended from the famed Rav Yosseleh of Rosheim (some say he was Rav Eliyahu Baal Shem's grandfather) and from *Rashi*. He was a master of *Kabbalah* and his use of Divine Names, amulets and Kameos earned him the title Baal Shem. He served as Rav of several cities and *kehillos* including Frankfurt, Fulda, Hanau, Worms. He also served as a *chazzan*, *darshan* and *Rosh Yeshiva*. He passed away on a Thursday 21 *Tammuz* (others say 29 *Tammuz*).



Rav Shlomo HaKohen Rapaport - Mekovas Hamishneh (5541 / 1781 - 245th Yahrzeit)



Rav Shlomo of Chelm (5542 / 1782 - 244th Yahrzeit)

Born in Zamosc, he became Rav of Chelm and Lemberg. He authored *Merkeves Ha'Mishnah*, Vol 2 among the most important perushim on *Rambam's Mishneh Torah*. He also wrote *Kuntres Breichos Bechesbon*, a collection of Talmudic math problems and their solutions.



Rav Yitzchok (5560 / 1800 - 226th Yahrzeit)

Son of Yissacher Ber. He was the father of Rav Yissacher Dov the *Sabba Kadisha* of Radoshitz. He passed away 21 *Tammuz* תק"ס



Rav Mordechai Patani - Amira Dachya (5681 / 1921 - 105th Yahrzeit)



Rav Shlomo Polyachek - Meichitzer Ilui, Meitscheter Illui (5688 / 1928 - 98th Yahrzeit)

Rav Polyachek was born on 29 *Kislev* תרל"ח in the village of Snicinjc near the town of Molczadz in the Grodno region of the Czarist Russian Empire – the Pale of Settlement. By age 7 he was studying *Gemara* In Novordhak and Slonim and by 12, the young *Ilui* came to Volozhin, where despite his young age, he was accepted by Rav Chaim Soloveitchik. At the young age of 29, Rav Shlomo became *Rosh Yeshiva* in Lida, for 9 years. After the Russian Civil War, he left for Bialystok, where he taught at the *yeshiva* there. A year later he was invited to teach at *Yeshivas Yitzchak Elchanan* in New York where he taught there for about 6 years, until he passed away at the age of 51 on 20 *Tammuz* 5688.



Rav Avraham Matisyahu Friedman of Stefanest - Stefanester Rebbe (5693 / 1933 - 93rd Yahrzeit)

Rabbi Avraham Mattisyahu Friedman of Shtefanesht [1848 - 21 *Tamuz* 1933], in Romania, was the grandson of the holy Rabbi Yisroel of Rhzhin. He succeeded his father, Rabbi Menachem Nochum, to be the second Rebbe in the dynasty, in 1869. While famed for his miraculous powers and having thousands of followers and admirers, he was also considered one of the true hidden *tzadikim* of his generation.



Rav Elozor of Poltichen - Pekudas Elozor (5736 / 1976 - 50th Yahrzeit)

**Yahrzeits for the 22nd of Tammuz ~ Begins Monday Night
(07-07-2026)**



Rav Shmuel - Rav in the Aragonese Community of Salonica (5288 / 1528 - 498th Yahrzeit)

The 22nd of *Tammuz* is the *yahrtzeit* of Rav Shmuel ben Yoel ibn Shuiv, Rav in the Aragonese community of Salonica (1528). His father, who was born in Spain and moved to Salonica in 1495, authored *Olas Shabbos*, *Nora Tehillos*, and *Ein Mishpat*.



Rav Manoach Hendel of Vienna (5371 / 1611 - 415th Yahrzeit)

Born in Brzeszticzka, Volhynia, Rav Manoach Hendel of Lvov was a disciple of the *Maharshal* and a colleague of Rav Yehoshua Falk, author of *Sefer Meirat Einayim* as well as the Maharam of Lublin. He was a great *gaon* and well-versed in all forms of wisdom. Towards the end of his life he served as the Rav in Vienna. He passed away on Sunday 22 *Tammuz* ט"ז and was laid to rest in Vienna.



Rav Shlomo of Karlin - Shema Shlomo (5552 / 1792 - 234th Yahrzeit)



Rav Uri Shraga Feivel of Dubenka - Ohr Hachochma (5566 / 1806 - 220th Yahrzeit)

Son of Rav Aharon. He was a *talmid* of the *Chozeh* of Lublin and of Rav Leib Sarahs', as well as a colleague and friend of Rav Nota of Chelm. He was rav in Krisnopol and afterwards in Tultshin and finally in Dubnaka. He passed away 22 *Tammuz*.



Dovid Morgenstern of Kotzk - Ahavas Dovid (5633 / 1873 - 153rd Yahrzeit)



Rav Refoel Moshe Elbaz - Refoel Hamalach, Halacha L'Moshe (5656 / 1896 - 130th Yahrzeit)



Rav Shmuel of Demvitz (5683 / 1923 - 103rd Yahrzeit)



Rav Yisroel Yosef - Av Beis Din of Radoshitz (5697 / 1937 - 89th Yahrzeit)

Son of Rav Eliezer Dovid of Radoshitz. A descendant of the *Sabba Kadisha* of Radoshitz. He passed away 22 *Tammuz* ז' תרצ"ז and was laid to rest in Radoshitz.



Rav Avrohom Grodzinski - Mashgiach of Slabodka, Toras Avrohom (5701 / 1941 - 85th Yahrzeit)



Rav Yechiel Teitelbaum of Kolbuszowa - Kolbuszowa Rav, Rav of Kolbosov (5702 / 1942 - 84th Yahrzeit)

A scion of the Uhjel dynasty the *Yismach Moshe*, Rav Yechiel was born on 10 *Shevat* 5628. When Rav Yechiel's father Rav Avrohom Aharon of Kolbasov passed away on 12 *Elul* of 5670, he left behind in his *tzavaah* that they should pass on the mantle of leadership to his son, and install Rav Yechiel as the new *Av Beis Din*. He was a holy *tzadik* steeped in *davening* and *tefilah*. He was martyred *al kiddush Hashem* by the nazis in the Holocaust on 22 *Tammuz* 5702. HY'D.



Rav Yitzchok Issac Langer of Stretin - Ken Tzipor (5707 / 1947 - 79th Yahrzeit)

**Rav Levi Yitzchok Bender (5749 / 1989 - 37th Yahrzeit)**

Rav Levi Yitzchak Bender (1897-1989). Born in Grodzisk (near Warsaw), he was sent to *Yeshivas Mokov* when he was ten, where he became drawn to Breslav Chassidus. Rav Levi Yitzchak, one of the fifth-generation leaders, was a talmid of Rav Avraham Chazan. In 1949, Rav Levi Yitzchak arrived in Eretz Yisrael, where he helped build Breslav chassidism into the vibrant community of today, and helped establish the main *Breslav beis medrash*, near the border of the Meah Shearim district.

**Chacham Yosef Yedid - Syrian Rav in America (5776 / 2016 - 10th Yahrzeit)**

Yahrzeits for the 23rd of Tammuz ~ Begins Tuesday Night (07-08-2026)

**Rav Moshe Cordovero - Ramak, Tomer Devorah (5330 / 1570 - 456th Yahrzeit)**

Rabbi Moshe Cordevero (1522-23 Tammuz 1570), known by the anacronym of his name: *Ramak*, was considered the head of the Tsfat Kabbalists until his death shortly after the arrival of Rabbi Yitzchak Luria. Author of many major works of Kabbalah, including *Pardes Rimonim* ("Orchard of Pomegranates"), in which he systematized all kabbalistic knowledge that had been revealed until then.

**Rav Yechezkel Katzenellenbogen - Kenesses Yechezkel (5509 / 1749 - 277th Yahrzeit)**

Rav Yechezkel Katzenellenbogen was born in Brisk on the 18th of Kislev in 5428/1668 or 5429/1669. His father was Rav Avrohom, *Dayan* of the city. He was Rav in the Lithuanian towns of Zettil, Ruzani, and, in 5464/1704, in Kaidan. In 5473/1713, he was chosen as Rav of the prestigious Kehillos of Altona, Hamburg and Wandsbek, known by the acronym *Ah"u*. He served as Rav of Altona for thirty-six years, until his *petira* on the 23rd of Tammuz 5509/1749.

**Rav Aryeh Yehuda Leib Segal of Voltshisk (5573 / 1813 - 213th Yahrzeit)**

Son of Rav Sholom Segal of Zbaraz. Rav Aryeh Leib was one of the great disciples of the *Mezritsher Maggid*. He himself left for Eretz Yisroel in תקס"ה and settled in Tiveria. His sons, Rav Pinchos and Rav Chaim Feivish, as well as his son-in-law, Rav Duvid Koppel Horowitz, a grandson of the *Chozeh*, all moved to Eretz Yisroel together with him. They settled in Tzefas and established a chassidic center independent from the one in Tiveria that was under the *Vitebsker* and *Kalisker*. He passed away 23 Tammuz 1813 תקע"ג and was laid to rest in Tzefas between the *Arizal* and the *Bais Yosef*.

**Rav Yaakov Yosef of Ostroh (Ostrog) (5609 / 1849 - 177th Yahrzeit)****Rav Avrohom Yitzchok Heller of Tzfas (5669 / 1909 - 117th Yahrzeit)**



Rav Shaul Moshe Zilberman - Viershaver Rav, Pardes Shaul (5699 / 1939 - 87th Yahrzeit)



Rav Nechemia Alter (5702 / 1942 - 84th Yahrzeit)



Rav Gedalya Aharon Kenig (Koenig) - Chayei Nefesh, Founder of Kiryat Breslov in Tzfas (5741 / 1981 - 45th Yahrzeit)

Rav Gedaliah Aharon Kenig was famous for his extraordinary ability to connect with any Jew, and for his openness and accessibility to all types of spiritual seekers. Born in Jerusalem in 1921, Rav Gedaliah was a young man when he was drawn to the teachings of Rebbe Nachman by Rav Avraham Sternhartz. He was single-minded in his devotion to Rebbe Nachman, saying , "He's saving the world!" He saw as his life's work the establishment of the Breslev community in Tsfat, a mission personally entrusted to him by Rav Avraham.

Yahrzeits for the 24th of Tammuz ~ Begins Wednesday Night (07-09-2026)



Rav Yitzchok Grodzinski of Vilna (5626 / 1866 - 160th Yahrzeit)



Rav Eliezer Lebowitz - Damesek Eliezer (5633 / 1873 - 153rd Yahrzeit)



Yitzchok Yoel Rabinowitz - Av Beis Din of Kontikoziva (5645 / 1885 - 141st Yahrzeit)



Rav Amrom Yishai Bilitzer - Av Beis Din of Szerencs (5649 / 1889 - 137th Yahrzeit)

Rav Amrom Yishai HaLevi Bilitzer was born in 5594/1834. His father was Rav Yitzchok Isaac Bilitzer, the Rav of Nagiada, Slovakia, *mechaber* of *Be'er Yitzchok*. He was appointed the first official Rav in Szerencz, a growing *Kehilla* in the northeast region of Hungary. Rav Amrom Yishai served as Rav in Szerencz for thirty-five years, a period of spiritual growth for his *Kehilla*. He was *niftar* on the 24th of *Tammuz* 5649/1889 at the age of sixty-five and was buried in Szerencz.



Rav Yaakov Yosef Joseph - Rav HaKollel, Chief Rabbi of NY (5662 / 1902 - 124th Yahrzeit)

He became successively rabbi of Vilon in 1868, Yurburg in 1870, Zhagory and then Kovno. His fame as a preacher spread, so that in 1883 the community of Vilna selected him as its maggid. The Orthodox Jewish community of New York was united under a common religious authority they sent a circular offering the post throughout Eastern Europe. Rav Jacob Joseph was among those offered the prestigious position. In 1888 he accepted the position of The American Orthodox Hebrew Congregations—comprising 18 *kehilos* and headed by *Bais Ha'Medrash Ha'Gadol*—were thrilled when he accepted the position. In 1897, Joseph suffered a stroke, which incapacitated him for the rest of his life. He died at age 62 and his funeral was one of the largest in New York, attended by more than 50,000 Jews.



Rav Pinchos Sholom HaLevi Rottenberg of Kassan (5726 / 1966 - 60th Yahrzeit)



Rav Yitzchok Kolitz (5763 / 2003 - 23rd Yahrzeit)

Rav Yitzchak Kolitz (1922-2003). Born in Elita, Lithuania, to Rav Eliyahu Dovid Nachman Kolitz, Rav of the town and a *chavrusa* of the *Chazon Ish* for many years. After the 1948 war, he became a *maggid shiur* in a *yeshiva* in Rechovot; during that time, he became a *ben bayis* of the *Chazon Ish*. In 1955, he was appointed a *dayan* in Tel Aviv, then *Av Beis Din*, then Chief Rabbi (following Rav Bezalel Zolti).

Yahrzeits for the 25th of Tammuz ~ Begins Thursday Night (07-10-2026)



Rav Yosef Yitzchok Rottenberg - Head of Belgian Community



Rav Aharon Berachia of Modina - Maavar Yabok (5399 / 1639 - 387th Yahrzeit)

Author of *Maavar Yabok*. Son of Rav Moshe. Rav Aharon was an Italian kabbalist and chassid. A Disciple of Rav Hillel of Modena and Rav Menachem Azaria of Fano (Rama MiPano). According to the Chida, he was a great chassid and an angelic *maggid*. He passed away 26 Tammuz 1639 שצ"ט.



Rav Aryeh Leib Ginzburg of Mitz - Shaagas Aryeh (5545 / 1785 - 241st Yahrzeit)

Rav Aryeh Leib was born in 5455/1695 in Lithuania. His father was Rav Osher, Rav in Pinsk and one of the leading *Rabbonim* of his time. Rav Aryeh Leib was renowned for his *hasmoda*. His first position was as *Rosh Yeshiva* in Volozhin, where one of his prized *talmidim* was Rav Chaim Volozhiner. In 5526/1766 he was appointed Rav of Metz, where he served until his *petira*. Rav Aryeh Leib was *niftar* on the 25th of Tammuz 5545/1785.



Rav Moshe Shpitz - Av Beis Din of Tchenger (5582 / 1822 - 204th Yahrzeit)



Rebbe Meir Segal HaLevi Rottenberg of Apta - Ohr LaShamayim (5587 / 1827 - 199th Yahrzeit)

(Some say the Yahrzeit is in the year 5591 / 1831 - 195th Yahrzeit)

Born in תק"כ. Son of Rav Shmuel. Rav Meir studied under Rav Yitzchak Avraham Katz, who was the *Av Beis Din* of Pintshuv and author of *Kesser Kehuna*. He settled first in Stavnitz and afterwards in Apta after the *Ohev Yisrael* departed and moved to Mezhibuz. After the *Chozeh's* passing, many of his disciples flocked to Rav Meir. He passed away on 25 *Tammuz* 5587 (1827).



Rav Yisrael Yehoshua Trunk of Kutna - Yeshuos Malko (5653 / 1893 - 133rd Yahrzeit)



Rav Shimon Shlomo of Alik - Sheva Oros (5657 / 1897 - 129th Yahrzeit)



Rav Yeshaya Zilberstein of Veitzen - Maasei Lemelech, Rav of Vitzen (5690 / 1930 - 96th Yahrzeit)

Biographies of the Tzaddikim





Rav Aharon Shmuel Kaidanover Birkas Hazevach (Tammuz 19, 5436 / 1676 - 350th Yahrzeit)



Rav Aharon Shmuel was born in 5384/1624 in Kaidenov, where his father, Rav Yisrael, was Rav.

He learned under Rav Heschel in Cracow. Following the *petira* of Rav Heschel, Rav Shmuel was considered the *Posek HaDor*.

Among his noted *talmidim* is the *Shach*, to whom Rav Shmuel gave a warm *haskoma* on the first edition of his *sefer*.

During the calamities of the rebellion of Chmielnicki, known by the acronym of its years as Tach V'Tat, 5408-9/1648-9, Rav Shmuel was forced to flee. His two young daughters were killed, his house was burned down and many of his *seforim* were destroyed.

He settled in Poland, and was appointed Rav and Rosh Yeshiva of Nikolsburg. He visited many *kehillos*, where he was always received with honor.

He was a *Talmid Chochom*, a *Rav* and a *Mekubal*.

Rav Shmuel was Rav in Brisk, Fiorda and Frankfurt. He expected to remain in Frankfurt, but when Cracow invited him to come there, he agreed, explaining that he saw in this a continuation of his Rebbe's life's work.

Rav Shmuel was *niftar* on the 19th of *Tammuz* 5436/1676, at the age of fifty-two. He wrote several *seforim*: *Birkas HaZevach* on *Seder Kodshim*; *Birkas Shmuel* on the Torah; *Teshuvos Emunas Shmuel*, his responsa; and *Tiferes Shmuel*, *chiddushim* on the *Rosh*.

📄 [\(Download Shut Responsa Emunas Shmuel\)](#) אמונת שמואל: שו"ת

📄 [\(Download Birkas Zevach on Kodshim\)](#) ברכת הזבח: על סדר קדשים

📄 [\(Download Birkas Shmuel on Torah\)](#) ברכת שמואל: על התורה

📄 [\(Download Tiferes Shmuel on Rosh & Tur\)](#) תפארת שמואל: על הרא"ש והטורים

His son, Rav Tzvi Hirsch, wrote *Kav HaYoshor*. Rav Nachum, the brother of the Shach, was his son-in-law.

Zecher tzaddik livrachah.

www.hamodia.com/features/day-history-19-tammuzjuly-17/



Rav Yisroel Horowitz (*Tammuz 19, 5562 / 1802 - 224th Yahrzeit*)
(Some say the *Yahrzeit* is in the year 5597 / 1837 - 189th *Yahrzeit*)

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

The *Chiddushei HaRim* of Ger testified that Rav Yisroel did not need his father's *yichus* since he was a *mesechta* - a tractate all his own!

He married Chanah, the daughter of Rav Dovid who was the brother of Rav Moshe of Pshevorsk, author of *Ohr Pnei Moshe*.

After his father's passing, many Chassidim wished to crown him as successor, yet he adamantly refused.

He passed away 19 *Tammuz* תקס"ב (others say after 1837 תקצ"ז).

His sons were:

Rav Dovid Kopel, Rav Shmuel Yeshaya, Rav Zisha, and Rav Kalonymous Kalman.

His sons- in- law were:

Rav Emanuel of Pshedburz and Rav Aharon of Cracow.



Rav Yitzchok Eizik Herzog Chief Rabbi of Israel (Tammuz 19, 5719 / 1959 - 67th Yahrzeit)



Rav Yitzchak Eizik Halevi Herzog, Chief Rabbi of Ireland and later Palestine (1888-1959). His father, Rav Yoel Leib Herzog (1865-1933) was Chief Rabbi of Paris. From his birth until his 16th birthday, Reb Yitzchak studied at the feet of his father. He was given *semicha* by Rav Yaakov Willowski (the Ridbaz, author of a *peirush* on the Yerushalmi). In 1916, he was named Chief Rabbi of Belfast, Ireland. Later he served in the same post in Dublin, and later he became Chief Rabbi of all of Ireland. Following the passing of Rav Avraham Yitzchak haCohen Kook in 1935, Rav Herzog was invited to become Eretz Yisrael's second Ashkenazi chief rabbi. He served in that capacity from 1933 until his *petira* in 1959. He is the author of the Heichal Yitzchok.

<https://matzav.com/todays-yahrzteits-27-tammuz/>



Rav Nosson Nota Hanover Nathan Neta Hanower, Nasan Neta Hannover, Yaven Metzula (Tammuz 20, 5443 / 1683 - 343rd Yahrzeit)

Rav Nasan Nota Hanover is best known as the author of the Historical Sefer *Yeven*

Mezulah (published in Venice, 1653), and here on HebrewBooks that describes the atrocities suffering and massacres of the Khmelnytsky Uprising in the Jewish communities during the infamous Bogdan Chmielnicki rebellion of 1648 and 1649 גזירות ת"ח-ת"ט.

His other famous sefer is *Sha'are Tzion*, a collection of mystical prayers.



Rav Menachem Mendel Auerbach Ateres Zekeinim (Tammuz 20, 5449 / 1689 - 337th Yahrzeit)

Son of Meshulam Zalman / His father was a community leader

Born in Vienna 1620 ש"פ

He studied under Rav Yoel Sirkis, the author of *Bach* on the *Tur*, in his *yeshivah* in Cracow.

In תכ"ה he served as the Rav of Roiznitz Moravia, and from תל"א, as rav in Krotushin until his passing on 20 Tammuz תמ"ט.

He authored *Ateres Zekenim* on *Shulchan Aruch*.



Rav Hillel Lichtenstein Krasna Rov (Tammuz 20, 5739 / 1979 - 47th Yahrzeit)



Rabbi Hillel Lichtenstein (1910-1979), grandson of Rabbi Hillel Lash of Kolomyia. Served as junior rabbi of Crasna, under his father Rabbi Bendit Lichtenstein Rabbi of Crasna. Son-in-law of the Gaon of Shamloy Rabbi Shlomo Zalman Erenreich. After the Holocaust, he established a yeshiva in the DP camp in Landsberg (Germany). Afterwards, he moved to Paris and subsequently to Williamsburg New York where he established his Beis Midrash and was one of the leaders of the ultra-Orthodox circles in the US. In his book Kavanas HaLev, The Rabbi of Crasna writes a booklet Rani Akara on his responsa concerning Holocaust agunos where he also brings foundations heard from the "Exceptional Gaon of Niemce author of Be'er Chaim Mordechai".

<https://www.kedem-auctions.com/en/content/letter-responsa-concerning-aguna-holocaust-%E2%80%93-rabbi-hillel-lichtenstein-rabbi-crasna>



Rav Chaim Shaul Karelitz Av Beis Din She'aris Yisroel, Mashgiach Yeshivas Beis Meir (Tammuz 20, 5761 / 2001 - 25th Yahrzeit)

Harav Chaim Shaul Karelitz was born on 8 Elul 5672/1912. His father, Rav Meir, zt"l, the Rav of Lachowitz, was highly regarded by the *Gedolei Hador*.

As a child, Reb Chaim Shaul learned in Vilna and then in the Talmud Torah of Kovslova. In

his youth, he learned for a brief period in the *Ramailles yeshivah* in Vilna under Harav Meir Bassin, zt"l. Afterward he went to Baranovitch, where he learned under Harav Elchanan Wasserman, zt"l.

At 18 he moved on to *Yeshivas Kamenitz*, learning under Harav Baruch Ber Leibowitz, zt"l, for more than 10 years.

When World War II broke out, he boarded the very last ship from Vilna to Eretz Yisrael, following most of his family who already lived there. For a brief period he learned in *Yeshivas Kamenitz* in Yerushalayim; then, on the advice of the *Chazon Ish*, zt"l, he moved on to *Yeshivas Lomza* in Petach Tikvah.

In Sivan 5702/1942, Rav Chaim Shaul married Leah, a"h, daughter of Harav Yehoshua Berger, zt"l, and granddaughter of Harav Yosef Chaim Sonnenfeld, zt"l. Their wedding took place in the home of the *Steipler Gaon*, zt"l, in Bnei Brak and was attended by the *Chazon Ish*.

After their marriage, the couple resided in Petach Tikvah, where Rav Chaim Shaul continued his *Torah* studies in the renowned *Kollel Toras Eretz Yisrael*, headed by Harav Yitzchak Katz, zt"l.

In 5715/1955, with the *petirah* of his father, Rav Meir, Rav Chaim Shaul moved to Bnei Brak to be near his mother, but he continued to travel every day to Petach Tikvah to learn in the *kollel*.

Rav Chaim Shaul was a member of the *Tashbar Talmud Torah* presidium and worked hard on behalf of the *mosad*. His other public activities included being a member of the presidium of *Zeirei Agudas Yisrael*.

In 5747/1987, Harav Eliezer Menachem Shach, zt"l, asked Rav Chaim Shaul to found *She'aris Yisrael* and its *Vaad Hakashrus* in Eretz Yisrael.

Harav Chaim Shaul Karelitz was a *gaon* in all aspects of *Torah*. *Gedolei Yisrael* praised his vast *Torah* knowledge. He would learn with tremendous fervor, deriving vigor from *Torah* study. Even when deeply involved in efforts on behalf of the *klal*, he would withdraw into

himself when he sat down to learn.

Rav Chaim Shaul was hospitalized for about a month before his *petirah*.

He was niftar on 20 *Tammuz* 5761/2001, and was buried in the *Ponevezer beis olam* in Bnei Brak.

Zecher tzaddik livrachah.

hamodia.com



Rav Betzael Rakow Gateshead Rov, Birchas Yom Tov (*Tammuz* 20, 5763 / 2003 - 23rd *Yahrzeit*)



Rav Betzael Rakow was born in 5687/1927 in Frankfurt. His father was Rav Yom Tov Lipman, who descended from the *Tosfos Yom Tov*.

Even as a child he was graced with noble character and outstanding *middos*.

His father, Rav Yom Tov Lipman, studied in Volozhin under Rav Isser Zalman of Slutsk.

His father, Rav Yom Tov, was *Rosh Yeshiva* in Frankfurt. After *Kristallnacht* he managed to flee Germany with his family via Antwerp to England. Arriving in London threadbare and penniless, Rav Yom Tov went to the *Bais Medrash* before he had even arranged a place to sleep.

Years later, Rav Betzalel would recall that during the war he was too frightened to be able to fall asleep at night, but as he tossed and turned in bed he would review his learning from that day.

In London, he attended the *Yeshiva Toras Emes* of Rav Moshe Schneider, along with Rav Moshe Sternbuch and Rav Tuvia Weiss. He totally immersed himself in Torah study and accumulated a wealth of knowledge. By the age of eighteen, he knew *Sidrei Noshim* and *Nezikin* by heart. He became close to Rav Elya Lopian and Rav Yechezkel Abramski.

At that point he went on to the Gateshead *Kollel* where he learned under Rav Eliyohu Dessler, becoming his *talmid muvhok*.

Rav Betzalel married the daughter of the Rav of Gateshead, Rav Naftali Shakovitzky. After his marriage he continued his studies, focusing mainly on *Seder Kodshim*.

Later, Rav Betzalel was asked to serve as Rosh Yeshiva of Etz Chaim in Montreux, Switzerland, where he had a great influence on the *talmidim*. He developed a close relationship with Rav Yechiel Weinberg and the Brisker Rov.

With the *petira* of his father-in-law, Rav Rakow was asked to take over as Rav of Gateshead, a post he held for the next four decades. As head of one of the Diaspora's most famous and illustrious Torah *Kehillos*, his influence spread through Europe and halachic questions reached him from around the world.

Rav Betzalel was the Gateshead community's central figure and his authority extended to every aspect of life in both *ruchniyus* and in *gashmiyus*.

His door was always open, and many approached with their *she'eilos* and for advice.

Rav Betzalel agreed to be head of the European Agudas Yisrael in order to increase *achdus* among England's *chareidi* communities. Every year he would appear at the Agudah convention in Bournemouth, delivering *shiurei* Torah and *mussar* talks to the delegates, and transmitting his great *Ahavas Hashem* and *Ahavas Yisrael*.

He is the brother of Rav Bentzion Rakow, Rosh Yeshivas Chayei Olom.

Rav Betzalel was *niftar* on the 20th of *Tammuz* 5763/2003. He was seventy-six.

After huge *levayos* in both Gateshead and London, his *mita* was flown to Eretz Yisrael, where he was buried on Har HaMenuchos, near Rav Chaim Kreiswirth, *zt"l*, the late Rav of Antwerp.

Rav Betzalel is the *mechaber* of *Birkas Yom Tov*.

Zecher tzaddik livrachah.

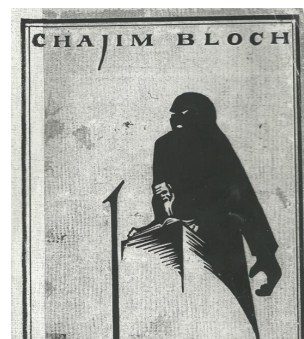
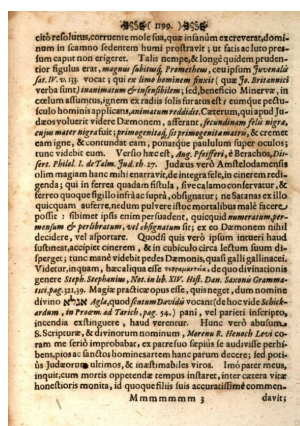
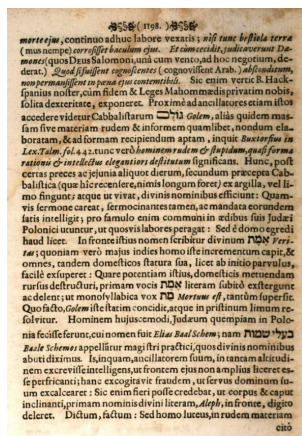
www.hamodia.com/features/day-history-20-tammuzjuly-18/



Rav Eliyahu Luantz Baal Shem of Worms, Tzofnas Paneach (*Tammuz 21, 5396 / 1636 - 390th Yahrzeit*)



מצבת רבנו המחבר שכת - כא תמוז שצו



Son of Rav Moshe Ashkenazi

(Not to be confused with the earlier famous Rav Eliyahu Baal Shem of Chelm who was an ancestor of Chacham Tzvi and Rav Yaakov Emden. It is this earlier Eliyahu Baal Shem who was famed for creating a golem.)

Born in Frankfurt (Circa 1564 שכת) on 23 *Iyar*. He was descended from the famed Rav Yosseleh of Rosheim (some say he was Rav Eliyahu Baal Shem's grandfather) and from

Rashi. This leads us to his *yichus* as part of the famed Luria, family since Rav Yosselman was a descendant of Rav Shlomo Schapira, Rashi the Baalei Tosfos and they were named Luria for the French river bank. The family name Luantz or Loanz is an acronym for Luria Ashkenazi that Rav Yosselman often signed with.

He studied under Rav Akiva of Frankfurt, Rav Yaakov Ginzberg of Friedberg (a teacher and rebbe of the *Tosfos YomTov*) and the Maharal of Prague. When he arrived in Poland he studied under the Chassid Rav Mendel Rav Avigdor's *Rosh Yeshiva* and of *Av Beis Din* of Cracow. It is said that this was his teacher in *Kabbalah*.

He was a master at preparing manuscripts for publication and when in Cracow he met Rav Eliezer the brother of the *Rema* and the *Chida* in *Shem haGedolim* tells us how he prepared the manuscript of *Darkei Moshe* from the glosses written in the margins of Rav Moshe Isserles' *seforim*. He published the same *Darkei Moshe* we use to this day, for which he writes (in his own introduction to *Aderes Eliyahu*) that he was given by Rav Eliezer as a gift the *Rema's* manuscript commentary to the *Zohar* which Rav Eliyahu later incorporated and published as part of his own sefer *Aderes Eliyahu*.

He also prepared for publication and printed the *Maharshal's* commentary *Amudei Shlomo* to the *Semag* and *Shaarei Dura* as well as the liturgical poems of Rav Akiva of Frankfurt.

Unrest and expulsions plagued the Jews of German lands. His wanderings across Europe led him to meet the *Maharal* and study under under him. He himself writes that he witnessed Divine Providence and *Hashgacha* during all of his travels when he was saved from bandits and armed robbers as well as other dangers. He finally arrived in Basel where he printed several of his *seforim* such as *Rinas Dodim* on *Shir HaShirim* as well as the poems and prayers of Rav Akiva of Frankfurt and the *Amudei Shlomo* of the *Maharshal*.

He was a master of *Kabbalah* and his use of Divine Names, amulets and Kameos earned him the title *Baal Shem*. He served as *Rav* of several cities and *kehillos* including Frankfurt, Fulda, Hanau, Worms. He also served as a chazzan, *darshan* and *Rosh Yeshiva*. His *talmid* Rav Yuzpa Shamash writes that Rav Eliyahu loved and collected many legends, stories and accounts from the ancient *kehillah* of Worms in older times since the times of

the first *beis hamikdash* and he would use and incorporate these tales and their moral lessons during his derashos.

He was married twice once to Blumelin daughter of Rav Raphael and after she passed away in ש"ס he married Yettel'eh who passed away 5 years later in שצ"ה.

He left behind the following children known to us:

Yehuda Yoselin Yosef named after Rav Yosselman of Rossheim who was a Shatz in Magentza whose Yahrzeit is mentioned in the memoir buch of Magentza as 5th day of Chol HaMoed Sukkos, buried 17 Tishrei תל"א. Another son Dovid is known, as well as Menachem and a daughter Hindelin, who was the wife of Rav Uri Vibush.

He passed away on a Thursday 21 *Tammuz* (others say 29 *Tammuz* but the account from the *pinkas chevra kadisha* of Worms and memoir buch of Magentza cited by Avrohom Epstein in his *sefer Mishpachas Luria* pg53 both say it was on 21 *Tammuz*) 1636) ה'שצ"ו at age seventy two (See *Ohr Chaim* by Rav Chaim Michel pgs 170,186)

His seforim:

Aderes Eliyahu on Zohar (published), Rinas Dodim on Shir HaShirim (published), Michlal Yofi on Koheles (published), Maaglei Tzedek (a commentary to *Midrash Rabbeinu Bachaya*) An unnamed commentary on *Chovos HaLevavos* (manuscript), *Tzafnas Paneach* on *Tikkunei Zohar* (manuscript), Commentary to *Midrash Rabbah* (manuscript), A Poem named *Vikuach Yayin imMayim* with commentary (published).

Based on the biography of Rav Eliyahu Luantz in the sefer Mishpachas Luria by Rav Avraham Epstein - pgs 47-54 and on the biography in the introduction to Aderes Eliyahu pg 9 and onwards

TRANSLATOR'S NOTES: (Some have made come to the erroneous conclusion and mistook that Rav Eliyahu Luantz Baal Shem of Worms and Rav Eliyahu Baal Shem of Chelm are one and the same person (see *Seder HaDoros*, *Tzemach Dovid* both cited by Intro to new edition of *Aderes Eliyahu*) and claimed that Chelm is a suburb of Worms. Other scholars and historians are however sure that they are in fact two different people (see *Kelilas Yofi*

by Dembitzer and *Ohr Chaim* by Rav Michel, Melitzei Aish and others). Worms is in Germany whereas Chelm is in Poland. Furthermore Rav Eliyahu of Chelm's (who was creator of the Golem) father was named Rav Aharon Yehuda and Rav Eliyahu Luantz of Worms' father was named Rav Moshe. Tradition has it that Rav Eliyahu of Chelm had no *matzeiva* in the *beis ha'chaim* of Chelm whereas we know of and have photographic evidence for Rav Eliyahu Luantz's *matzeiva* in Worms.)

Unfortunately we do not know the *Yahrzeit* of Rav Eliyahu Baal Shem of Chelm, creator of the Golem and ancestor of the Chacham Tzvi and so we will include his biography and family history here in the entry for his fellow Baal Shem and conamed Rav Eliyahu Baal Shem Luantz of Worms.

Rav Eliyahu Baal Shem was Rav of Chelm for almost his entire life. Rav Eliyahu was the son of Rav Yehudah Aharon of Chelm, he lived circa 1500-1583. He was famed as a miracle worker and Baal Shem especially because of the tradition that he created a golem. His descendant the famed Chacham Tzvi, father of Rav Yaakov Emden, himself testified that his ancestor Rav Eliyahu was famed to have created a golem, and the Chacham Tzvi discusses the halachic ramifications of such a creature such as can it be counted to a minyan for a quorum of ten men for davening and saying devarim she'be'kedushah. (*Shut Chacham Tzvi Volume I Siman 93*)

He was a child prodigy and by age 15 he was sent to study under Rav Shlomo Luria the Maharshal in Lublin where he excelled in his studies especially in the areas of halachah, rishonim and gemara. The Maharshal granted him semichah and guided him (*Shut Maharshal Siman 42*) and he was appointed Rav of Chelm like his father was. He also studied under the Bach and held halachic correspondence with him as well (*Shut HaBach HaChadashos Siman 77*).

(See also Sources in Yeshurun 17 Nissan pgs 664-667)



Rav Shlomo (Tammuz 21, 5542 / 1782 - 244th Yahrzeit)

Born in Zamosc, he became Rav of Chelm and Lemberg. He authored *Merkeves Ha'Mishnah*, Vol 2 among the most important perushim on *Rambam's Mishneh Torah*. He also wrote *Kuntres Breichos Bechesbon*, a collection of Talmudic math problems and their

solutions.



Rav Yitzchok (Tammuz 21, 5560 / 1800 - 226th Yahrzeit)

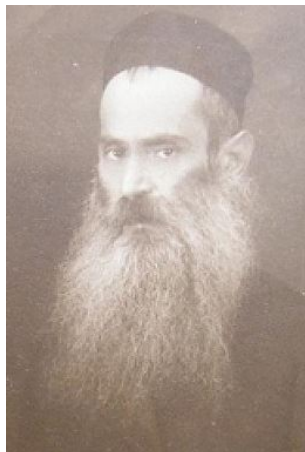
Son of Yissacher Ber

He was the father of Rav Yissacher Dov the *Sabba Kadisha* of Radoshitz

He passed away 21 Tammuz תק"ס



Rav Shlomo Polyachek Meichitzer Ilui, Meitscheter Illui (Tammuz 21, 5688 / 1928 - 98th Yahrzeit)



Rav Polyachek was born on 29 Kislev תרל"ח in the village of Snicinjc near the town of Mołczadź in the Grodno region of the Czarist Russian Empire - the Pale of Settlement. By age 7 he was studying *Gemara* In Novordhak and Slonim and by 12, the young *Ilui* came to Volozhin, where despite his young age, he was accepted by Rav Chaim Soloveitchik. At first Rav Chaim asked where the young lad's crib was? After testing him however he remarked that he even surpasses the level of *Illui*. Rav Elchanan Wasserman *Hy"d* later

testified that Rav Chaim Soloveitchik, had said: "I have never in my life seen such a remarkable young genius as the *Meischiter Illui*."

With the closure of *Yeshivas Volozhin* in 1852, he went on to study under Rav Chaim Soloveitchik, in Brisk. Afterwards, Rav Shlomo moved to Vilna - and studied under Rav Chaim Ozer Grodzinski.

At the young age of 29, Rav Shlomo became *Rosh Yeshiva* in Lida, for 9 years. After the Russian Civil War, he left for Bialystok, where he taught at the yeshiva *there*. A year later he was invited to teach at *Yeshivas Yitzchak Elchanan* in New York where he taught there for about 6 years, until he passed away at the age of 51 on 20 *Tammuz* 5688. His *chiddushim* were published and a *special sefer* was released in his memory. <https://hebrewbooks.org/pdfpager.aspx?req=12238&pgnum=1> To visit his kever at Mount Judah Cemetery - Ridgewood (Queens) please see <http://kevarim.com/rabbi-shlomo-polachek/>



Rav Avraham Matisyahu Friedman Stefanester Rebbe (Tammuz 21, 5693 / 1933 - 93rd Yahrzeit)



Rabbi Avraham Mattisyahu Friedman of Shtefanesht [1848 - 21 Tamuz 1933], in Romania, was the grandson of the holy Rabbi Yisroel of Rhzhin. He succeeded his father, Rabbi Menachem Nochum, to be the second Rebbe in the dynasty, in 1869. While famed for his miraculous powers and having thousands of followers and admirers, he was also

considered one of the true hidden tzadikim of his generation. In 1969 his remains -- which witnesses alive today testify were still as whole and fresh as the day he died! -- were exhumed and transferred from Romania to Nachlas Yitzchok in Tel Aviv, where his grave is still a holy site of prayer for thousands of Jews.

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



Rav Shmuel Rav in the Aragonese Community of Salonica (*Tammuz 22, 5288 / 1528 - 498th Yahrzeit*)

The 22nd of *Tammuz* is the yohrzeit of Rav Shmuel *ben* Yoel ibn Shuiv, Rav in the Aragonese community of Salonica (1528). His father, who was born in Spain and moved to Salonica in 1495, authored *Olas Shabbos*, *Nora Tehillos*, and *Ein Mishpat*.

People respond to tragedy in different ways. There are those who maintain their equilibrium and simply continue to function despite the circumstances. There are those who are easily overwhelmed by matters large and small. There is a another response which is a balance between the aforementioned two, and these people are able to maintain some of their perspective even during times of tragedy and can focus on the larger picture.

Those who ignore tragedy and simply continue to function will never be able to derive the proper lessons from suffering. Those who responded to less significant suffering just as they do to the more significant find it almost impossible to function; life is filled with challenges large and small. There are those who say that even such a person can turn this into a positive trait by repenting whenever they confront a problem. However, I believe that a person that repents in response to troubles at every moment will never be able to focus on future growth but will instead be wrapped up in his problems, convinced that he is doing all sorts of terrible things, and will never be able to move forward.

The challenge is to take the third approach, that of people who are able to maintain their perspective and focus on the larger picture and from the larger picture are able to discern at least a hint of *Hashem's* message through the suffering.

This is the meaning of the Talmudic dictum that we should lessen our joy during the month of Av. We cannot approach life with our regular full joy, but must take time during these days to look at the broader picture of the suffering of the Jewish people and consider what *Hashem* is teaching us.

(*Olas Shabbos; Derush L'Shabbas Eichah*)



Rav Manoach Hendel (Tammuz 22, 5371 / 1611 - 415th Yahrzeit)



Born in Brzeszticzka (ברעסטיצקא), Volhynia, Rav Manoach Hendel of Lvov was a disciple of the *Maharshal* and a colleague of Rav Yehoshua Falk, author of *Sefer Meirat Einayim* as well as the Maharam of Lublin. He was a great *gaon* and well-versed in all forms of wisdom.

Towards the end of his life he served as the *Rav* in Vienna, Austria when together with Rav Yehoshua Falk HaKohen (author the *Sema*) they were involved in the controversy of a *Get* that a man lying sick on what was presumed to be his death bed signed and issued, but after the husband recovered his health and tried to cancel the *Get* - this incident evolved into a heated *halachic* debate that involved many of the *gedolei Yisroel* of that time period. While most of the *gedolim* sided with Rav Manoach Hendel and Rav Yehoshua Falk there were dissenters such as Rav Maharam of Lublin, Rav Mordechai Yafeh author of the *Levushim* and Rav Binyamin Av *Beis Din* Pozna. By this time Rav Manoach had passed away and only the *Sema* was still alive but he declared adamantly that he himself had helped issue the *Get* and that it was valid and *kosher*. The debate raged on and became known as the *Get* of Vienna episode. It was such a heated matter

that it required the *va'ad arba aratzos* - the famed council of the four lands to debate twice annually in support that the *Get* was kosher, against the opinion of the Maharam of Lublin who would not be swayed.

The *Gedolim* of his times conferred with him on various *halachic* matters and cited him such as Rav YomTov Lippman Heller the Tosfos YomTov in his *Maadanei YomTov* on the *Rosh* and Rav Avraham Abali Segal Gumbiner author of *Magen Avrohom* on *Shulchan Aruch* (*Siman* 202:14) as well as the *Ma'asas Binyamin* (see *Shu"t Responsa* 44).

He passed away on Sunday 22 *Tammuz* א"תש and was laid to rest in Vienna.

He is the author of *Manoach Levavos* on *Chovos Halevavos*, *Manoach Matza Chen* and *Chochmas Manoach* on *Shas*.



Rav Shlomo Shema Shlomo (*Tammuz* 22, 5552 / 1792 - 234th *Yahrzeit*)

From the upcoming *Me'Oros Kedushas Levi* in English:

The *Mesirus Nefesh* and self sacrifice of the martyr Rav Shlomo of Karlin H"YD.

On the *Shabbos* before Rav Shlomo of Karlin left this world, he went outside before *Kiddush* and passed by the stable where the horses are kept. When he entered his home he told those assembled that "I have just heard from the horses that there are ominous black tidings coming upon us."

The next morning the local general gave his soldiers two hours of "free time" to do whatever they pleased in Ludmir. They turned the town into a shooting gallery, firing randomly at the Jews, murdering, pillaging and ransacking the place at will. Bullets flew through the air and whizzed in all directions. The neighing of horses stampeding about and the crazed yells of the Cossacks mixed with cries and shouts of terrified Jews who ran for their lives seeking cover. Many ran to seek refuge in Rav Shlomo of Karlin's *beis medrash*.

The *Rebbe*, according to most accounts, was in the midst of his prayers seemingly

oblivious to the terror and fright of those around him. In fact, the *Karliner* went over to the *aron kodesh* and opening it, he placed his head inside and continued to *daven* at a lengthy and leisurely pace. When the Rebbitzen who was greatly frightened saw what her husband, the Rebbe had done, she ran over to him, thinking that he must have fainted since he did not take his head out from the *aron kodesh*. She grabbed onto his coat and tugged gently to awaken him. Roused from his devotions, the Rebbe removed his head from the holy ark, and just then a bullet fired through the window from one of the rifles struck the *Karliner* in his foot.

According to many at the very same moment that the Rebbe was shot, the wild two hour shooting spree ended as well. The doctors claimed that they could operate but the *Karliner* would not let them touch him.

The entire week he laid in tremendous suffering with the holy *Zohar* open before him till finally on Thursday the twenty second of *Tammuz* his pure and holy soul left this world.

The story of how the *Karliner* met his end as a martyr begins beforehand. It was originally Rav Nachum of Czernoble who was imprisoned on a false charge of murder during one of the blood libels that some wicked *goyim* had concocted against him. When the *Karliner* together with others tried to free him through the usual means, they found tremendous opposition that was so uncharacteristic they realized it must be supernatural. They realized that it was Rav Nachum himself who did not wish to be freed. Surely he was sitting in prison willfully as a sacrifice to nullify some harsh decree against *Klal Yisrael*. Rav Shlomo of Karlin convinced him to agree to be released. When the *Czernobler* saw that the *Karliner* had discovered his secret he said, "I had a hidden thought, which not even the angels discerned, yet this holy Jew has seen it!" and agreed to allow for his release. The *Karliner* later remarked, "He dropped that intention [to be a martyr and sacrifice himself for *Klal Yisrael*] and I picked it up!"

After the *Karliner* passed away, no one wanted to tell Rav Nachum of Czernoble since the two had been so close. However, when Rav Nachum closeted himself, hidden from the world for three days straight they realized that somehow he must have found out. To try and appease and comfort the embittered bereaving *Tzaddik*, his followers told him that had the *Karliner* lived, in his place thousands of Jews would have been killed, yet he was not appeased. "Tens and tens of thousands!" they told him. Yet Rav Nachum remained

inconsolable, "he alone is equal to them!" he cried bitterly. Finally, when they told him that a forth of *Klal Yisrael* would have been lost if the *Karliner* had not taken their place, he was consoled.

Before the decree had already been sealed and the fate of Rav Shlomo of Karlin decided, the matter was revealed from Heaven to the holy *tzaddik* Rav Levi Yitzchok of Berditchev, the advocate and defender of the Jewish people. The *Berditchever* stood against the decision and sought to nullify the decree.

When Rav Levi Yitzchok was told that if the *Karliner* would live a great calamity would befall the people, he paid it no heed nor attention, instead he continued to fight the decree; so great was the *Karliner* in his eyes.

Yet, when from Heaven the description of the destruction was told to him, and compared to the deaths and destruction of thousands upon thousands, similar to the terrible decrees known as *Gezeiros Tach Ve'Tat* (1648-1649 C.E., which began on 20th of *Sivan*) during the horrible pogroms that stretched across Eastern Europe. Finally the holy *Berditchever* gave up and stopped trying to annul and cancel it. He was left with no choice but to accept the harsh decree.

The *Tzaddikim* said that Rav Shlomo Karliner was the *Moshiach* Ben Yosef of his generation and that his martyrdom sanctified *Hashem's* name and atoned for their sins (just as *Moshiach* Ben Yosef is martyred and dies for the sins of *Klal Yisrael*.)

(*Kisvei Rav Yoshe* #22 p289, #36 p294, #38 p295 and #65 p303; *Toldos Shema Shlomo* Chapter 10 p141-143;)



Rav Uri Shruga Feivel Ohr Hachochma (*Tammuz 22, 5566 / 1806 - 220th Yahrzeit*)

Son of Rav Aharon who was a disciple of Rav Kehas of Verish, a *talmid* of the *Baal Shem Tov*.

He was a *talmid* of the *Chozeh* of *Lublin* and of Rav Leib Sarahs', as well as a colleague and friend of Rav Nota of Chelm.

His awe of the *Chozeh* was so great that the intensity of the fear he experienced caused his teeth to fall out!

He was rav in Krisnopol and afterwards in Tultshin and finally in Dubnaka.

He wrote the *sefer*, *Ohr HaChochma*.

He passed away 22 *Tammuz*.



Rav Yisroel Yosef Av Beis Din of Radoshitz (*Tammuz 22, 5697 / 1937 - 89th Yahrzeit*)

Son of Rav Eliezer Dovid of Radoshitz.

A descendant of the *Sabba Kadisha* of Radoshitz.

He passed away 22 *Tammuz* תרצ"ז and was laid to rest in Radoshitz.



Rav Yechiel Teitelbaum Kolbuszowa Rav, Rav of Kolbosov (*Tammuz 22, 5702 / 1942 - 84th Yahrzeit*)



A scion of the Uhjel dynasty the Yismach Moshe, Rav Yechiel was born on 10 *Shevat* 5628. His grandfather was the *Yetev Lev*, the *Sigheter Rav*, his mother Reitzla Rubin was a scion of the Ropshitz dynasty a granddaughter to Rav Asher Yeshaya, Rav Naphtali's son in law. When Rav Yechiel's father Rav Avrohom Aharon of Kolbasuv passed away on 12 *Elul* of

5670, he left behind in his *tzavaah* that they should pass on the mantle of leadership to his son, and install Rav Yechiel as the new *Av Beis Din*.

He was a holy *tzadik* steeped in *davening* and *tefilah*. He was martyred *al kiddush Hashem* by the nazis in the Holocaust on 22 *Tammuz* 5702. *HY'D*



Rav Levi Yitzchok Bender (*Tammuz* 22, 5749 / 1989 - 37th *Yahrzeit*)



Rav Levi Yitzchak Bender (1897-1989). Born in Grodzisk (near Warsaw), he was sent to *Yeshivas Mokov* when he was ten, where he became drawn to Breslav Chassidus. The teachings of Rav Nachman (who died in 1810) were transmitted chiefly by his *talmid*, Rav Nasan Sternhartz, who transcribed the Rebbe's teachings and conversations. After Rav Nasan's passing in 1844, the torch of Breslav was carried on by a number of leaders, including Rav Nachman of Tulchin (died 1884) and Rav Nachman of Tcherin (died 1894). The fourth generation of leaders included Rav Yitzchak Breiter (died around 1943) and Rav Avraham Chazan (Rav Nachman of Tulchin's son; died in 1917). Rav Levi Yitzchak, one of the fifth-generation leaders, was a *talmid* of Rav Avraham Chazan. The sixth generation leaders of our time include Rav Yaakov Meir Shechter (born 1931), one of the well-known *gedolim* of Eretz Yisrael. After his father-in-law's passing, Rav Levi Yitzchak moved with his family to Uman, where he remained for twenty years until 1936. After five years in Moscow, Rav Levi Yitzchak, his wife and his daughter, moved to Tashkent in Uzbekistan, Central Asia. In 1945, the family moved to nearby Samerkand, known as the *Yerushalayim* of Uzbekistan, which had a much larger, loyal Jewish community. In 1949,

Rav Levi Yitzchak arrived in Eretz Yisrael, where he helped build Breslav chassidism into the vibrant community of today, and helped establish the main *Breslav beis medrash*, near the border of the Meah Shearim district.



Rav Moshe Cordovero Ramak, Tomer Devorah (Tammuz 23, 5330 / 1570 - 456th Yahrzeit)



Rabbi Moshe Cordevero (1522-23 *Tammuz* 1570), known by the anacronym of his name: *Ramak*, was considered the head of the Tsfat Kabbalists until his death shortly after the arrival of Rabbi Yitzchak Luria. Author of many major works of Kabbalah, including *Pardes Rimoni* ("Orchard of Pomegranates"), in which he systematized all kabbalistic knowledge that had been revealed until then.

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

Perhaps most renowned for *Pardes Rimoni*

Some of his other more well known seforim include:

1. *Ohr Ne'erav* on the virtues of studying Kabbalah
2. *Sefer HaGeirushin* about the Spanish Expulsion that was revealed to him by an angelic

maggid from Heaven

3. Eilima Rabasi Introduction to the study of Kabbalah ג. ספר אלימה רבתי הקדמות וביאורים בחכמת הקבלה
4. ד. אור יקר כשמו כן הוא חיבור יקר הערך כעשרים ושניים כרכים ביאור על דברי הזוה"ק
5. ה. אור לישרים
6. Zivchei Shelamim on the High Holiday Liturgy ו. זבחי שלמים ביאור על תפילות ר"ה ויוה"כ פ
7. Shiur Komah ז. שיעור קומה בעניני קבלה
8. ח. A commentary on the Siddur Tefillah LeMoshe (Older Edition Siddur Tefila leMoshe Vol1 & Vol 2) טידור תפילה למשה
9. ט. Tomer Devorah Mussar based on the Thirteen Attributes of Mercy תומר דבורה מוסר



Rav Yechezkel Katzenellenbogen Kenesses Yechezkel (Tammuz 23, 5509 / 1749 - 277th Yahrzeit)

Rav Yechezkel Katzenellenbogen was born in Brisk on the 18th of Kislev in 5428/1668 or 5429/1669 (he writes in his *tzava'a* that he wasn't sure exactly which year). His father was Rav Avrohom, *Dayan* of the city.

In Brisk, Rav Yechezkel learned under Rav Mordechai Ziskind Rottenberg, Rav of the city, and later under his son Rav Moshe Rottenberg. He was already noted in his youth for his sharp mind and amazing memory.

Rav Yechezkel was taken as *chosson* by Rav Shlomo Zalman, a grandson of the *Bach* and

son-in-law of the *Tosfos Yom Tov*.

He was Rav in the Lithuanian towns of Zettil, Ruzani, and, in 5464/1704, in Kaidan. In 5473/1713, he was chosen as Rav of the prestigious *Kehillos* of Altona, Hamburg and Wandsbek, known by the acronym *Ah"u*.

As a leading Rav and *posek*, many *she'eilos* were addressed to him, and these served as the basis of his *sefer She'eilos U'Teshuvos Knesses Yechezkel*.

As Rav, Rav Yechezkel enacted *takanos* for the improvement of his various *Kehillos*. He was not afraid to defend the rights of the side that won in *Bais Din*, even if this meant fighting against one of the more honored members of the *Kehilla*.

He also fought against those who wished to make inroads into traditional *Yiddishkeit*, especially Shabsai Tzvi and his followers.

Rav Yechezkel was held in the highest esteem by many of the other *Gedolei HaDor*. Both *Ashkenazi* and *Sephardi Rabbonim* sent him *she'eilos* and discussed Torah topics with him.

Much honored by members of his *Kehilla*, Rav Yechezkel was also given full authority by the government.

He served as Rav of Altona for thirty-six years, until his *petira* on the 23rd of *Tammuz* 5509/1749.

Besides *Knesses Yechezkel*, Rav Yechezkel also wrote *Lechem Yechezkel* on the *Rambam* and *Mayim Yechezkel* on Torah.

His sons were Rav Dovid, who replaced him as Rav in Kaidan, and was the Rebbe of the *Vilna Gaon*; Rav Yaakov; and Rav Feivel. Another son passed away in childhood.

His sons-in-law were Rav Yaakov HaLevi Schorr, Rav of Krasz; Rav Yitzchok, Rav of Hena; and Rav Nosson Nota Ashkenazi, Dayan in Altona.

Zecher tzaddik livrachah.

www.hamodia.com/features/day-history-23-tammuzjuly-21/



Rav Aryeh Yehuda Leib Segal (*Tammuz 23, 5573 / 1813 - 213th Yahrzeit*)

Son of Rav Sholom Segal of Zbaraz.

Son-in-law of Rav Yosef Yuska of Alik

Rav Aryeh Leib was one of the great disciples of the *Mezritcher Maggid*.

He was Rav in Voltshisk which borders Galicia and Volhyn and was considered among the giants in *Torah* among the chassidim. Afterwards, he was offered the rabbonus of Jassi, but he refused it and offered it to his son, Rav Yosef Yuska instead. He himself left for Eretz Yisroel in תקס"ג and settled in Tiveria.

He was counted among the *rabbonim* and *gaonim* that the *Kozhnitzer Maggid* consulted regarding the *aguna* of Stashuv. He became a *mechutan* with Rav Nachman of Breslov and the Chozeh of Lublin when their descendants married.

Rav Tzvi Hirsch, the son of the *Chozeh*, married his daughter.

His sons, Rav Pinchos and Rav Chaim Feivish, as well as his son-in-law, Rav Duvid Koppel Horowitz, a grandson of the *Chozeh*, all moved to Eretz Yisroel together with him. They settled in Tzefas and established a chassidic center independent from the one in Tiveria that was under the *Vitebsker* and *Kalisker*. This is why their *aliyah* is not mentioned in the letters of Tiveria and their signatures do not appear among them.

He passed away 23 *Tammuz* 1813 תקע"ג and was laid to rest in Tzefas between the *Arizal* and the *Bais Yosef*.

His burial place is in the *maaras kevura*--the same cave, together with Rav Dovid Shlomo

Eibshitz of Soroka, author of *Arvei Nachal* and Rav Avrohom Dov Auerbach of Avritsh, author of *Bas Ayin*.

His other children who remained in the diaspora were: Rav Yosef Yuska of Jassi; the wife of Rav Yeshaya Leib, son of Rav Yosef Moshe of Krasna; the wife of Rav Tzvi Hirsch, the son of the Chozeh of Lublin. In *Chayei Moharan* it mentioned that his son, Maharash, married in Berditchev, perhaps to the daughter of Rav Levi Yitzchok? Many other details about his family in Eretz Yisroel are unknown. We know that his son, Rav Chaim Feivish, survived the earthquake of תקצ"ו, and that he went on to marry the daughter of Rav Yaakov Shimshon of Shpetivka who was also in Eretz Yisroel.



**Rav Gedalya Aharon Kenig (Koenig) Chayei Nefesh, Founder of Kiryat Breslov in Tzfas
(Tammuz 23, 5741 / 1981 - 45th Yahrzeit)**



Rav Gedaliah Aharon Kenig was famous for his extraordinary ability to connect with any Jew, and for his openness and accessibility to all types of spiritual seekers. His one-room home in Jerusalem was always open to all. He was recognized as a genius in the revealed as well as the mystical aspects of the Torah, and channeled his knowledge into the world

by giving practical simple advice to those who came to him. He held that one must always work to refine their character and through personal example, taught sensitivity and patience towards others, in even the most trying of circumstances.

Born in Jerusalem in 1921, Rav Gedaliah was a young man when he was drawn to the teachings of Rebbe Nachman by Rav Avraham Sternhartz. He was the leading disciple of Rav Avraham and for the duration of their 15-year relationship, virtually no day passed that Rav Gedaliah didn't see his mentor. He authored *Chayey Nefesh*, a book on what it means to bind oneself to the *Tzaddik*, and left numerous other unpublished manuscripts, including commentaries on the *Likutey Moharan*. A trip to the United States in 1979, to publicize Kiryat Breslev in Tsfat, helped mark a decisive opening of the door to the outside world for those interested in Breslev Chassidut.

He was single-minded in his devotion to Rebbe Nachman, saying , "He's saving the world!" He saw as his life's work the establishment of the Breslev community in Tsfat, a mission personally entrusted to him by Rav Avraham. Rav Gedaliah believed the fulfillment of this mission would bring tremendous good to the world, by ultimately being the vehicle that would bring the light of Rebbe Nachman completely into the world.

breslev.co.il



Rav Amrom Yishai Bilitzer Av Beis Din of Szerencs (Tammuz 24, 5649 / 1889 - 137th Yahrzeit)

Rav Amrom Yishai HaLevi Bilitzer was born in 5594/1834. His father was Rav Yitzchok Isaac Bilitzer, the Rav of Nagiada, Slovakia, *mechaber* of *Be'er Yitzchok*.

Rav Amrom Yishai learned under Rav Chaim Sofer, the *mechaber* of *She'eilos U'Teshuvos Machaneh Chaim*.

He married Rebbetzin Shifra, the daughter of Rav Shlomo Heiman, a noted *Talmid Chochom* from Ungvar.

He was appointed the first official Rav in Szerencz, a growing *Kehilla* in the northeast

region of Hungary. He was instrumental in its growth, establishing a Yeshiva there in which Torah was taught up until the Holocaust.

Rav Amrom Yishai corresponded regularly with his *Rebbe*, Rav Chaim Sofer. There are many *teshuvos* written to Rav Amrom Yishai in *She'eilos U'Teshuvos Machneh Chaim*. Rav Chaim Sanzer, in a *teshuva* to Rav Amrom Yishai (*Divrei Chaim*, vol. 2, *Orach Chaim*, *siman* 5), lavishes upon him titles such as *Charif* and *Chassid*.

His son-in-law Rav Feivish Tzvi Gross, in his *sefer Nachlas Tzvi*, also praises him highly.

Rav Amrom Yishai served as Rav in Szerencz for thirty-five years, a period of spiritual growth for his *Kehilla*. He was *niftar* on the 24th of Tammuz 5649/1889 at the age of sixty-five and was buried in Szerencz.

He was succeeded by his illustrious son, Rav Pinchos Bilitzer, *mechaber* of *Giv'as Pinchos*, where many of Rav Amrom Yishai's *chiddushim* are printed.

His sons-in-law were Rav Chaim Mordechai Adler, Rav of Paryia; Rav Yehuda Leib Lemberger-Lvov, Rav of Ruszhani; and Rav Meshulom Feivish Zvi Gross of Brooklyn, *mechaber* of *Nachlas Tzvi* and *Ateres Tzvi*.

His descendants have erected an *ohel* over his *kever* in Szerencz.

Zechuso yagen aleinu.

www.hamodia.com/features/this-day-in-history-24-tammuzjuly-22/



**Rav Yaakov Yosef Joseph Rav HaKollel, Chief Rabbi of NY (Tammuz 24, 5662 / 1902 -
124th Yahrzeit)**



Served as chief rabbi of New York City's Association of American Orthodox Hebrew Congregations, a federation of Eastern European Jewish synagogues. Born in Krozhe, a province of Kovno, he studied in the Nevyozzer Kloiz under Rabbi Yisroel Salanter and in the Volozhiner yeshiva under the *Netziv*.

He became successively rabbi of Vilon in 1868, Yurburg in 1870, Zhagory and then Kovno. His fame as a preacher spread, so that in 1883 the community of Vilna selected him as its *maggid*.

The Orthodox Jewish community of New York was united under a common religious authority they sent a circular offering the post throughout Eastern Europe. Rav Jacob Joseph was among those offered the prestigious position. In 1888 he accepted the position of The American Orthodox Hebrew Congregations—comprising 18 *kehilos* and headed by *Bais Ha'Medrash Ha'Gadol*—were thrilled when he accepted the position.

They attempted to create one central rabbinic authority in America to maintain order in the fields of Kashrus and expand Jewish education programs. Due to internal strife and *machlokes* after six years, the Association stopped paying his salary. The butchers then paid him until 1895.

Among Rav Joseph's most notable accomplishments, including the hiring of qualified *shochtim*, introducing irremovable seals ("*plumba*") to identify kosher fowl, and set up *Mashgichim* to oversee slaughter houses. He also took an active role in establishing the

the first *yeshivah* on the Lower East Side, *Etz Chaim* , which was founded in 1886. (It was the forerunner of Yeshiva University).

In 1897, Joseph suffered a stroke, which incapacitated him for the rest of his life. He died at age 62 and his funeral was one of the largest in New York, attended by more than 50,000 Jews.

The *Satmar Rav*, Rav Yoel Teitelbaum encouraged his chassidim to *daven* at the *tzion* of the Rav Yaakov Yosef. It is reported that many people have experienced *yeshuos* (found salvation) after visiting the *tzion*.



Rav Yitzchok Kolitz (*Tammuz 24, 5763 / 2003 - 23rd Yahrzeit*)



Rav Yitzchak Kolitz (1922-2003). Born in Elita, Lithuania, to Rav Eliyahu Dovid Nachman Kolitz, *Rav* of the town and a *chavrusa* of the *Chazon Ish* for many years. His father passed away when he was 3 years old. After spending several years in the public school, Rav Yitzchak went to Slobodka when he was 10 years old. In 1935, he moved to Eretz Yisrael with his mother and older brother. At the age of 14, he met Rav Isser Zalman Meltzer, with whom he developed a close relationship for life. He learned at *Chevron* and became close to Rav Yechezkel Sarna. After the 1948 war, he became a *maggid shiur* in a *yeshiva* in Rechovot; during that time, he became a *ben bayis* of the *Chazon Ish*. In 1955, he was appointed a *dayan* in Tel Aviv, then *Av Beis Din*, then Chief Rabbi (following Rav Bezalel Zolti).



Rav Aharon Berachia Maavar Yabok (*Tammuz 25, 5399 / 1639 - 387th Yahrzeit*)

Author of *Maavar Yabok*

Son of Rav Moshe

Rav Aharon was an Italian kabbalist and chassid. A Disciple of Rav Hillel of Modena and Rav Menachem Azaria of Fano (*Rama MiPano*).

His *seforim* deal with kabbalah, *mussar* and prayer including: *Meiri Shachar* his sefer of *tefillos* and *kavanos* for the *chevra shomrim l'boker* and his magnum opus on the last rites, confessionals, customs, and prayers for the sick, dead, and dying. This work on *levaya* (burial) and *shiva* (mourning) is named, *Maavar Yabok*. The *Maavar Yabok* became the guidebook for leaving this world.

His *seforim*, *Meil Tzeddaka* and *Bigdei Kodesh* were published posthumously as was a commentary to *Tikkunei Zohar*. His works on *Arizal* and on the *Rif's Hilchos Shabbos* and *Taanis* all remain in manuscript form.

According to the *Chida*, he was a great chassid and an angelic *maggid*.

He passed away 26 *Tammuz* 1639 שצ"ט.



Rav Aryeh Leib Ginzburg Shaagas Aryeh (*Tammuz 25, 5545 / 1785 - 241st Yahrzeit*)

Rav Aryeh Leib was born in 5455/1695 in Lithuania. His father was Rav Osher, Rav in Pinsk and one of the leading *Rabbonim* of his time. Rav Aryeh Leib was renowned for his *hasmoda*.

It is related that once, when in Frankfurt, he lodged at the home of Rav Pinchos Horowitz, *mechaber* of the *Haflo'a* and *Ponim Yofos*. The "simple" guest asked for three *Gemaros* for the night — *Yevomos*, *Kesubos* and *Kiddushin*. The *Haflo'a* was surprised, but willingly fulfilled his guest's request. Some hours later, the *Haflo'a* peeked into the room of his guest and saw him laboring over the *Gemara*, learning *daf* by *daf*. By morning he had finished all three *masechtos*, no small feat by anyone's standards. The *Haflo'a* began to ask him questions on his learning. Within minutes, he realized that this guest was none other than Rav Aryeh Leib, the *Sha'agas Aryeh*.

His first position was as *Rosh Yeshiva* in Volozhin, where one of his prized *talmidim* was Rav Chaim Volozhiner.

Interestingly, even after his *sefer Sha'agas Aryeh* was published, he found it hard to achieve a suitable position and was constantly forced to move on. But in 5526/1766 he was appointed Rav of Metz, where he served until his *petira*.

When he became Rav of Metz, the *Sha'agas Aryeh* was nearly seventy years old. The leaders of the community were concerned over the appointment because he was already an elderly man. He asked them how long they expected a Rav to serve. "For about twenty years," they responded. He was *niftar* twenty years later, at ninety.

A few months before his *petira*, Rav Aryeh Leib invited the community to a *Siyum HaShas*. He was in especially high spirits at this *Siyum*. When he was asked the reason for his *simcha*, he explained that this was his thousandth *Siyum* on the *Shas*.

Rav Aryeh Leib was *niftar* on the 25th of *Tammuz* 5545/1785. (Some give the day of his *petira* as the 15th of *Tammuz*; other sources give it as the 25th of *Sivan*.)

He wrote *Sha'agas Aryeh*; *Gevuras Ari* on *Maseches Yoma*; and *Turei Even* on *Maseches Rosh HaShana*.

Zecher tzaddik livrachah.

www.hamodia.com/features/day-history-25-tammuzjuly-23/



Rebbe Meir Segal Rottenberg Ohr LaShamayim (*Tammuz* 25, 5587 / 1827 - 199th *Yahrzeit*)

(Some say the Yahrzeit is in the year 5591 / 1831 - 195th Yahrzeit)

Born in תק"כ Rav Meir studied under Rav Yitzchak Avraham Katz, who was the *Av Beis Din* of Pintshuv and author of *Kesser Kehuna*.

He settled first in Stavnitz and afterwards in Apta after the *Ohev Yisrael* departed and

moved to Mezhibuz.

His older brother, Rav Mordechai of Stavnitz, influenced him to study Chassidus, and he began to frequent the *bais medrash* of the *Chozeh of Lublin*, to study under him and learn the ways of *Torah* and *avodah*. The *Chozeh* testified, "He is a Levi who can be traced back to Levi ben Yaakov!" (*Ohel HaRebbi Ohr HaNiflaos* 58).

When the *Chozeh* honored him and his brother to lead the Shabbos *zemiro*s, he declared, "They sing just like the *Levi'im* in the *Bais Hamikdash*!" (*Pinos HaBayis* p.87)

After the *Chozeh's* passing, many of his disciples flocked to Rav Meir.

He passed away on 25 *Tammuz* 5587 (1827).

תפלה מהרב הקדוש רבי מאיר הלוי מאפטא זי"ע אשר הרה"ק מראדאמסק בעהמ"ח ספר תפארת שלמה יצוקלה"ה היה רגיל לאומרה בכל יום ערב ובוקר, ואמר שהוא סגולה נוראה לפרנסה ולהצלחה לאומרה בכל יום.

רבון העולמים ידעתי כי הנני בידך לבד פחמר ביד היוצר. ואם גם אתאמץ בעצות ותחבולות וכל יושבי תבל יעמדו לימיני להושיעני ולתמוך נפשי, מבלעדי עזך ועזרתך אין עזרה וישועה. ואם חלילה יחפצו כלם להרע אז אתה בחמתך תשים עיניך עלי ותשקיף עלי לטובה ממעון קדשך. הנה חבלים נפלה לי בנעמיים, וישועתי באה, ועזרתי תגלה. לכן עזרני רבון העולמים להיות עיני פתוחות לראות תמיד אמתות הדבר הזה, ויהי תקוע וקבוע אמונתך בלבי בכל עת לבל אסור לא בדבור ולא במעשה ולא במחשבה לעבד זולתך חלילה, כי אם תרדף נפשי רצונך הטוב באמת. גם עזרני לבל ימוש מרעיוני ומלבי גדלתך וגבורותך והופעת חיותך בכל רגע, וקוטן ערכי בין מעשיך, ומה נחשב אני בין יצוריך, וכאין אני נגד ברואיך אם גם הייתי נקי מכל חטא, ומה גם כי עונותי רבו למעלה ראש נקלתי מכל ברואיך כי הם עושים רצונך אשר לך נוצרו ואני בגבה לבי מתעב בעיניך. ועזרני להיות מדת הכנעה ושפלות רוח דבוק בלבי וברעיוני בכל עת ובכל רגע, ותהיה יראתך על פני לבלתי אחטא, וישמח לבי תמיד בך אשר בראתני לכבודך, ואהבתך תבער בקרבי, ומחכמתך תאציל עלי להיות נגד עיני גדלתך וגבורתך ומעוט ערכי וחסרון בינתי, ולא יגבה לבי, ולא ארדוף אחר הכבוד וגדלה ועשר כי אם תכסוף נפשי לעשות רצונך הישר בעיניך, ואהיה מוכן בכל רגע למסר נפשי רוחי ונשמתי וגופי ומאדי על קדשת שמך, והסר כל המסכים המבדילים ביני לבינך, והחזירני בתשובה שלמה לפניך. וינעם לי כל אשר תעשה עמדי ולא יבלבלני שום ענין מעבודתך האמתית, ולא תעלה קנאת אדם עלי ולא קנאתי על אחרים, ולא אתאווה לשום דבר זולת רצונך, והורינו דרך חשיך לעבדך בלב נבר וזך ובשמחה ורוח נמוכה ובאהבת עמך ישראל, ויתקדש שמך על ידי ועל ידי זרעי וזרע זרעי עד סוף כל הדורות ולא ימצא פסול בנו חלילה, ונציל מחלול השם, ונזכה לעסק בתורתך לשמה בתמידות מתוך

הַרְחָבָה, בְּתִשְׁבֵּה וּבְדַעַת וּבְשִׁמְחָה וְלֵב טָהוֹר, וְנִשְׁמַר מִכָּל חַטָּא וּמִכָּל עָוֹן, וְנִשְׁמַח בְּדַבְּרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ
לְעוֹלָם וָעֶד, וְנִזְכֶּה לְתִקְוָן אֶת אֲשֶׁר הָעֵינֵינוּ וְלֹא יָבוֹשׁ בְּעוֹלָם הַזֶּה וְלֹא נִכָּלֵם לְעוֹלָם הַבָּא אָמֵן כֵּן יְהִי רָצוֹן

HIS SEGULOS:

Tefilah Of The Ohr Lashamayim Rav Meir Of Apta 25 Tammuz

*** See Appendix Below*

The 25th of Tammuz marks the yartzheit of the Ohr LaShamayim. He was a talmid of the Chozeh of Lublin, and was Rav in Apta after the Ohev Yisroel.

The Ohr LaShamayim asked that on the day of his yartzheit, one light a candle and give tzedakah on his behalf. In doing so, one should say his name, Reb Meyer ben Reb Shmuel Halevi zy'a.

In addition, the Krula Rebbe adds in the name of the Tiferes Shlomo, Rebbe Shlomo of Radomsk zy'a, that it is praiseworthy to recite the special tefillah for parnassah composed by the Ohr LaShamayim. A copy of that Tefillah is attached.

Gedolim Be'Masayhem



Stories & Anecdotes

Rav Eliyahu Luantz Baal Shem of Worms, Tzofnas Paneach (Tammuz 21)

A TRUE STORY REGARDING RAV ELIJAHU BAAL SHEM OF CHELM

Rav Moshe Duvid Shtrum of Tarnov once told how Rav Shimeleh Zelichover *HY"D* the famed mashgiach of Yeshivas Chachmei Lublin once entered the beis medrash of Rav Aryeh Leibush of Sanz and he asked the yungeleit that were gathered there a question: He asked them "why is that Rav Aryeh Leib does not recite *LeDovid Hashem Ori*, whereas in Shinuva (the son of tthe Divrei Chaim) they do recite it?! (the Divrei Chaim also did not recite it) they had no answer and he so told them "I will tell you a true story regarding Rav Eliyahu Baal Shem of Chelm:

"There was a decree of expulsion from the local squire, he was childless and he ordered all the Jews there to pray for him to have children and if they failed he would expel them all from his environs. Rav Eliyahu Baal Shem promised him a son within 12 months." The holy Rav Yisrael Baal Shem Tov retold this tale to his disciples and he told them "don't think that this came easily to Rav Eliyahu Baal Shem. At first Rav Eliyahu turned to the forces of holiness and when this failed he turned to the forces of darkness from the other side when this too failed, he laid his own life down on the line and turned to the leader of all the forces of evil himself," the Baal Shem Tov concluded "and as a punishment for forcing the hand of Heaven as it were, so to speak, don't assume that he was punished by sixty flames, instead he was told that he would lose all his *nefesh*, *ruach* and *neshama*, however since he laid his life down and self sacrificed himself to save the Jews, instead the heavenly decree was that two of the enacted prayers that he had instituted and they were: the recitation of *LeDovid Hashem Ori* and the second was the recitation of *KeGavna*."

Rav Shimeleh Zelichover concluded: "it is known for example the Rebbe Reb Meilech of Lizensk did not recite *KeGavna* whereas the Apta Rav the Ohev Yisroel did not recite *LeDovid Hashem Ori* (in this manner the talmidei HaBaal Shem kept up the tradition of reciting these tefilos enacted by Rav Eliyahu Baal Shem while still the decree was fulfilled)."

(cited from Nezer HaKodesh Minhagei Ropshitz pg147)

THE DEATH OF THE GOLEM

Rav Yaakov Emden writes: I heard from my father's holy mouth (the Chacham Tzvi) regarding the golem that was created by my ancestor Rav Eliyahu Baal Shem of Chelm. After he saw that the golem grew too strong, Rav Eliyahu feared that he would destroy the entire world.

Therefore, Rav Eliyahu removed the Divine Name that was on the forehead of the golem, by so doing the golem lost his life and became dust and earth once more. However, the golem injured Rav Eliyahu and the golem scratched his face while Rav Eliyahu was attempting to detach the Divine Name from the golem by force. I also received the tradition that because the golem was created to fight against the goyim and take retribution and vengeance against them, therefore afterwards the wicked hounded Rav Eliyahu and he had to hide from them in fear. (She'elas Ya'abetz Volume II Siman 82)

RAV ELIJAHU BAAL SHEM OF CHELM AND THE EXCHANGED CHILD

The following tale appears in the collection of kameos, amulets and segulos attributed in part to Rav Eliyahu Baal Shem, I have left out the Divine Names and incantations (*lehashim*):

Once upon a time during the days of the mekubal our master Rav Eliyahu who was AvBeisDin of Chelm, in the small village of Galnik, in the vicinity of Chelm there lived one by the name of Reb Gavriel. On a Thursday in Sivan Reb Gavriel's wife gave birth to a baby boy.

Reb Gavriel sent word to Chelm to announce the good news and to send for Rav Eliyahu Baal Shem to come and serve as the mohel and perform the rite of circumcision and bris milah since he was the rabbi and the mohel in those parts.

In the evening Rav Eliyahu left Chelm for Galink, as he approached the border of the town he saw more than a hundred thousand witches and sorcerers with fiery flames pouring from their mouths, the flames surrounded them and he saw them playing with new-born baby.

When the Rav witnessed this scene he told his servant boy to pour him some water from his flask, Rav Eliyahu washed his hands and pronounced the awesome ineffable Divine Name. He brought seven knives and seven planks and two loaves and seven shoes, he then stabbed a knife into each shoe, he then removed his own shoes, washed his hands twice and raised the thumb of his right hand and held it in the pinky of his left hand, and then he declared that he was hereby annulling and cancelling the sorcery of these men and women, so that the child shall remain unharmed with the honor and great glory of the holy Name *Baruch Shem Kevod Malchuso LeOlam VaEd uLeOlmei Ad Shem Zichro Baruch hu uBarch Shemo LoAd*. This Divine Name has the power to cancel and annul all sorcery even if it was wrought by thousands of women, for its secrets are unknown and very mysterious and deep, using this name Rav Eliyahu Baal Shem killed the sorcerers

and then he took the baby and brought him before his parents. When Rav Eliyahu arrived he said the holy Divine Name and all those present witnessed how "the other baby" that was a few moments before beside his mother, was now nothing more than a mound of straw and chaff, it was only an illusion that took the form of a human baby. Then, Rav Eliyahu handed the real baby he had saved from the husks and shells of impurity - from the forces of darkness known as the klippos and handed the baby plucked like a brand from the fire, back to his mother. (Toldos Adam Siman 86)

FAMOUS TRADITIONS & LEGENDS ABOUT RAV ELIYAHU BA'AL SHEM OF CHELM

One of the most famous widespread traditions was the legend of the golem and the miraculous wonder stories about Rav Eliyahu Ba'al Shem who, it was said, created the golem of Chelm.

In Chelm's Yizkor Book the following version is written:

No one was allowed into the attic of the AlterSchul in Chelm, in fact no one even knew where the key to the attic could be found.

The secret used to be whispered from one ear to the other that up in the attic lie the remnants of the golem of the Chelmer Rav Eliyahu Ba'al Shem.

It was told that Rav Eliyahu Ba'al Shem created the golem from lime and clay. On days when the trade fair was running, the golem stood at attention in the marketplace, ax in hand. No sooner did the golem witness a peasant attempting to hit or beat a Jew, the golem would kill the peasant straight away.

The entire week the golem served the Rav and his Rebbitzen, performing menial tasks and hard manual labor in the Beis Midrash.

When the local squire, the Poritz or landowner found out about the golem's power, strength and might, the Ba'al Shem led the golem up to the attic, withdrew from him the Divine name of Hashem and the golem was left nothing more than an inert mound of lime and clay. The Ba'al Shem locked the door, took the key, and from then on then the attic door remains locked and sealed.

Many miracle stories about Rav Eliyahu Ba'al Shem have been told.

It is told that before his death he left a in his *tzavaa* - his last will and testament, that after his passing when his casket or coffin would be led past the Russian Kloister (there was no other way to reach the beis hachaim Jewish cemetery), and the Christian hooligans began throwing stones - as was their custom for many years - no one should run away instead, they should stop with the aron and remain standing in that place.

It was told that when Rav Eliyahu Ba'al Shem passed away his will was fulfilled. When the *levaya* - the funeral procession approached the Jewish bais hachaim and drew near the Kloister, the goyishe hooligans ran out of the Kloister and began to throw stones at the aron and at all the Jews who were engaged in the *levaya* of the great tzaddik.

No one ran, Rav Eliyahu sat up and looked into the sefer Torah that was in his aron, and a few minutes later the Kloister began to sink beneath the earth, together with all the hooligans.

Right after that the Ba'al Shem Tov stretched out in the coffin like a *meis*. The astonished and frightened Jews looked at one another before the funeral procession proceeded.

It was said that since then after that miracle the hooligans no longer threw stones during levayas at the Jewish funerals.

About the Kloister that sank, the *cheder* boys who studied in the home of the melamed Leib Paks would say that if someone would go down to the cellar and start jumping on the wooden floor boards, you can hear a kind of echo like the rining sound of a church bell which is the echos of the sunken Kloister.

It was also said that the Leib Paks house was built on the same place of the sunken church.

At the Chelm *bais hachaim* in a certain spot the bricks were in the circular shape of the Hebrew letter "Bais". I saw with mine own eyes how on some of the bricks Hebrew letters were carved.

It was said that on the *yahrezeit* of Rav Eliyahu Ba'al Shem an angel or malach would appear and carve a letter on a brick.

Therefore, everyone was afraid to touch the bricks. That was the *kever* of Rav Eliyahu Ba'al Shem. There was no tombstone or *matzeiva* on the grave.

Sources: Yizkor Book Chelm published 1954 pgs 184-185 by Akiva Winik pg 265 by Josif Milner

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The tale about the creation of the Golem was retold in the book *Israel der Gotteskämpfer der Baalschem von Chelm und sein Golem* written by Chayim Block and published in 1920. See the Illustration from the Cover.

Rav Aryeh Leib Ginzburg Shaagas Aryeh (Tammuz 25)

BLUMKA'S KLOIZ

The *Shaagas Arye* was a great *Gaon*, yet he had his detractors. When he set up his *Yeshiva* in Minsk not all the citizens and residents were counted among his supporters. So many were those who could not stand his sharp wit and criticisms that one *Erev Shabbos* his opponents simply took the *Shaagas Arye* and his wife, loaded them and their meager possessions onto a cart and had them run out of town, so far out that they would have been stranded with no means to even make *Shabbos*!

Among the masses though, there was one poor, simple woman who appreciated the *Shaagas Arye's* greatness. She did not let the *machlokes* or the *Shaagas Arye's* detractors

dissuade her. Blumka was her name, and selling candles and *challa* was her occupation. As the *Shaagas Arye* was being led away in disgrace, she pushed her way through the throngs until she reached the cart. There she handed the *Shaagas Arye* and his wife candles and three *challos* for Shabbos so that at least they would not lack these meager necessities. The *Shaagas Arye* was greatly moved and he gave her his *berocha*: "May Hashem repay your kindness and reward you with wealth and honor!" Blumka eventually became a wealthy businesswoman and built a *shul* called *Blumka's Kloiz*. (*Hillula Kadisha* p. 516-517)

THE SHAAGAS ARYEH'S SEFER

Rav Neta Freund related that the reason that the *sefer Shaagas Arye* deals so much with *Mesechta Berochos* was simply that the *Shaagas Arye* was so poor that he could not afford to purchase a *Shas*, let alone own many volumes of Talmud either.

There was a wealthy merchant woman who recognized the value of *Torah* study and she owned a large, beautiful *Shas*. She used to lend out one volume at a time to various Rabbonim and *Talmidei Chachomim* as they needed. To the *Shaagas Arye* she lent out the volume for *Mesechta Berochos*. A week later, the *Gaon*, the *Shaagas Arye*, tried to return it and exchange it for another *Mesechta* and she answered back, "Oh no, you cannot fool or cheat me so quickly! No one can complete learning one *Mesechta* so fast - no way!" And so the *Shaagas Arye* was forced to hold on to the *Mesechta Berochos* for so long and much of his *sefer* was therefore written on topics therein. (*Maasei Tzaddikim* p. 12)

A BEROCHA FOR RAV ZALMALE OF VOLOZHIN

When the *Shaagas Arye* left Minsk he traveled to Volozhin and settled there for some time. He served as the *Rav* of Volozhin but did not remain there for long because the salary was very poor.

Among the *ba'alei batim*, there was one wealthy Jew, Rav Yitzchok (later famous as the father of Rav Chaim the *Rosh Yeshiva*, *mechaber* of *Nefesh HaChaim* and his brother Rav Zalmale of Volozhin), who had an extensive library of *seforim* and the *Shaagas Arye* was a frequent guest in their home studying *Torah*.

It so happened that once during his studies, Rav Yitzchok's wife, who was expecting a baby, was seized with strong labor pains. Knowing that the *Shaagas Arye* was sitting and

studying Torah in the next room, and not wanting to cause him any *bitul Torah*, she amazingly she held back from crying out in pain. Silently she bore the labor pains so as not to disturb the *Shaagas Arye's* learning. Eventually, the *Shaagas Arye* learned of this and was so moved by her *mesirus nefesh* that he gave her a *berocha*. "*Ribbono Shel Olom*, this woman held back from calling out for the sake and honor of Torah! In this *zechus*, bless her that the son born to her grow to be such a great Torah scholar that the entire world will know of his genius!" The child was named Rav Shlomo Zalman and grew to become the great Rav Zalmale Volozhiner. (*Hillula Kadisha* p. 519)

The *Gaon* of Vilna met the *Shaagas Arye* and testified that the *Shaagas Arye* was able to recall the entire order of the *Shas* in his memory within just one hour's time span of thinking. (*Hillula Kadisha* p. 522)

HIS HOLY COUNTENANCE WHILE WEARING TEFILLIN

The *Shaagas Arye* was once traveling by covered wagon when thieves set upon them and attempted to rob the driver of his money.

The *Shaagas Arye* sat robed in *tallis* and crowned in *tefillin* studying. When he heard the commotion and understood what was happening, he put his head out of the covered wagon to see what was going on. The thieves saw his face and fled, terror-struck, running for their lives at the sight of the holy *Tzaddik*. The wagon driver was simply amazed. "*Rebbe*, why did those robbers turn tail and run away like that all of a sudden?"

The *Shaagas Arye* answered him, "It says in the Torah, 'And all the nations of the world shall see that the name of G-d is called upon you and they shall fear you'. *Chazal* teach that this *pasuk* refers to *tefillin*. When they saw the *tefillin* on my head, they ran for their lives!" (*Hillula Kadisha* p. 528)

GO GEZUNTERHEIT

When the *Shaagas Arye* was appointed Rav of Metz there was one wealthy merchant who refused to sign the document appointing the *Shaagas Arye* as Rav. His name was Yehuda Charif and he based his rejection on the fact that the *Shaagas Arye* had only served as Rav of Volozhin, a small town, and *Rosh Yeshiva* of Minsk, and how could those positions compare to the great city of Metz?!

One day, Yehuda Charif's daughter lost her sanity. She eventually became so ill that the doctors knew no cure and the family suffered greatly. With modern medicine having given up on her, Yehuda Charif turned to any source of possible treatment. Eventually he heard of a miracle worker, a *Ba'al Shem* who was supposed to be able to cure any one. When this impostor came to Metz, the *Shaagas Arye*, who was well acquainted with this joker and his ilk, sent the fake *Ba'al Shem* packing and chased him out of town. Yehuda Charif was incensed. He was so angry that his daughter's possible cure was chased away by none other than the Rav, the *Shaagas Arye*, whom he already disliked and held a grudge against that he decided that enough was enough.

He sent his poor, sick, mentally ill daughter to the *Shaagas Arye*. She was disturbed and she would sing, dance and make a disturbance at all times of day. Her nuisance so greatly disturbed the *Shaagas Arye* that he could not learn Torah and so he turned to her gently and said softly and kindly, "My daughter, why are you acting so crazy? For how long will you be this way? Please go home *gezunterheit*," (which literally means "go home healthy") and so she did; she went home healed and healthy, sound in body and mind!

"Please, Daddy," she greeted her amazed father, "please change my tattered and ripped dress." Yehuda Charif fell before the *Shaagas Arye* pleading and begging the Rav's forgiveness and asked to be allowed to add his name to the certificate of appointment. From then on his great affection for the *Shaagas Arye* knew no bounds and they became great friends. He followed the Rav's *pesakim* and lent his hand to help the new Rav of Metz. (*Toldos Rabbeinu HaShaagas Arye*, page 97b)

Rebbe Meir Segal Rottenberg Ohr LaShamayim (Tammuz 25)

Please note that this story is repeated another date due to a discrepancy in the Yartzeit Date

OHR LASHAMAYIM'S DAVENING

His was a life of almost constant hardship and poverty, yet a life of total devotion to Hashem.

Orphaned of his father as a child, Rav Meir was brought up by his mother. One early morning before daylight, he felt his mother gently waking him to rise for *davening* and Torah learning. Seeing it was considerably earlier than usual, the young Meir turned over

onto the other side to continue his sleep. After a few minutes, he felt again that he was being awoken. This time he got up, but was astonished to find his mother still asleep in bed. She had not woken him at all.

The realization at that point struck him that he was being prodded from Heaven to rise and serve his Master.

From that day on Rav Meir decided to devote his entire existence to *avodas Hashem*.

His mother eked out a meager living by making and selling liquor. Every morning after he had finished *davening*, she would present her son with two rolls.

One day at the usual time she approached Meir and said sadly, "Today you didn't pray as well as usual and cannot have your rolls."

Her accuracy was uncanny. "How do you know my dear mother, that today I didn't manage to daven with as much *kavonah* as I should have?"

His mother then revealed to him that every day while he *davened* she cooked the liquor and in the *zchus* of his *tefillos* the results were excellent.

"Today, however, everything burned and I immediately understood that your *tefillos* did not rise straight to Heaven, as usual." After promising to invest greater effort in his *tefillos*, he once again received the rolls.

(*Ohel Shlomo Radomsk* page 37 #29)

תפילת רבי מאיר מאפטא

יומא דהלולא כ"ה תמוז נא להזכיר ולאומרם ביום היא"צ שלו ולהדליק נר בשבילו ולתן צדקה בעד הזכרת נשמתו לע"נ הרה"ק רבי מאיר בהרה"ק רבי שמואל הלוי זצלה"ה זי"ע

תפלה מהרב הקדוש רבי מאיר הלוי מאפטא בעהמ"ח אור לשמים זי"ע אשר הרה"ק מראדאמסק בעהמ"ח ספר תפארת שלמה זצוקלה"ה היה רגיל לאומרה בכל יום ערב ובוקר ואמר שהוא סגולה נוראה לפרנסה ולהצלחה לאומרה בכל יום

רבון העולמים ידעתי כי הנני בידך לבד פח מר ביד היוצר. ואם גם אתאמץ בעצות ותחבולות וכל יושבי תבל יעמדו לימיני להושיעני ולתמוך נפשי, מבליעדי עזך ועזרתך אין עזרה וישועה. ואם חלילה יחפצו כלם להרע אז אתה בתמלתך תשים עיניך עלי ותשקיף עלי לטובה ממעון קדשך. הנה חבלי נפלה לי בנעימים, וישועתי באה, ועזרתי תגלה. לכן עזרני רבון העולמים להיות עיני פתוחות לראות תמיד אמתות הדבר הזה, ויהי תקוע וקבוע אמונתך בלבי בכל עת לבל אסור ל'א בדבור ול'א במעשה ול'א במחשבה לעבד זולתך חלילה, כי אם תרדף נפשי רצונך הטוב באמת. גם עזרני לבל ימוש מרעיוני ומלבי גדלתך וגבורותיך והופעת חיותך בכל רגע, וקוטן ערפי בין מעשיך, ומה נחשב אני בין יצוריך, וכאין אני נגד ברואיך אם גם הייתי נקי מכל חטא, ומה גם כי עונותי רבו למעלה ראש נקלתי מכל ברואיך כי הם עושים רצונך אשר לך נוצרו ואני בג'בה לבי מת'עב בעיניך. ועזרני להיות מדת הכנעה ושפלות רוח דבוק בלבי וברעיוני בכל עת ובכל רגע, ותהיה יראתך על פני לבתי אחטא, וישמח לבי תמיד בך אשר בראתני לכבודך, ואהבתך תבער בקרבי, ומחכמתך תאציל עלי להיות נגד עיני גדלתך וגבורתך ומעוט ערפי וחסרון בינותי, ול'א יגבה לבי, ול'א ארדוף אחר הכבוד וגדלה וע'שר כי אם תכס'ף נפשי לעשות רצונך הישר בעיניך, ואהיה מוכן בכל רגע למסור נפשי רוחי ונשמתי וגופי ומא'די על קדשת שמך, והסר כל ה'מסכים המבדילים ביני לבייך, והחזירני בתשובה שלמה לפניך. ויונעם לי כל אשר תעשה עמדי ול'א יבלבלני שום ענין מעבודתך האמתית, ול'א תעלה קנאת אדם עלי ול'א קנאתי על אחרים, ול'א אתאנה לשום דבר זולת רצונך, והורינו דרך חקיך לעבדך בלב נבר וזך ובשמחה ורוח נמוכה ובאהבת עמך ישראל, ויתקדש שמך על ידי ועל ידי זרעי וזרע זרעי עד כל הדורות ול'א ימצא פסול בנו חלילה, וננצל מחלול השם, ונזכה לעס'ק בתורתך לשמה בתמידות מתוך הרחבה, בתשובה ובדעת ובשמחה ולב טהור, ונשמר מכל חטא ומכל עון, ונשמח בדברי תורתך ובמצותיך לעולם ועד, ונזכה לתקן את אשר העוינו ול'א נבוש בעולם הזה ול'א נכלם לעולם הבא אמן כן יהי רצון:

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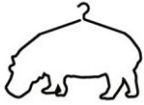
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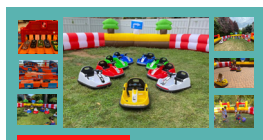
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