

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 Shoftim & Elul

CHASSIDUS ON THE PARSHA

לזכר נשמת

ר' זכרי' שמעון הכהן בן יצחק

Emunas Chachamim

Do not turn away from what they say to you right or left, (*Devarim 17:11*)

I see a need to explain the opinion of the Rambam in his 'roots' (i.e. *Shorashim*, Introduction to *Sefer HaMitzvos*) where he holds that whoever disobeys the Sages transgresses the prohibition of 'lo sasur - do not turn away,' each time he disobeys. The Ramban disagrees at length there ... and although I am but dust and ashes beneath the feet of the Ramban, in my view, the truth follows the words

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מלכה בת רחל
משה בן דבורה שירה
ואברהם יהודה בן שרה רבקה

of the Rambam and his opinion is the principal one.

The Torah wishes that in addition to the eternal laws that always exist there should also be an opportunity for innovation by adding temporary fences, warnings and stringencies as needed. Thus permission is granted to the sages to add laws via the rules that Torah tradition has passed down to them... Therefore, to ensure that no man can get up and declare, 'I see the truth on my own so I need not be bound or subservient to the Sages of Israel', the Torah gave us the commandment of '*lo sasur*.'

If this were not so, the Torah would be left to individuals [to do as they please] and they would break up into separate camps and groups and the knot that holds the nation together would become loosened and fall apart. This would contradict Hashem's will that there be one unified nation that listens to its sages, therefore this *mitzvah* [*lo sasur* - do not turn away] is specifically to listen to what they tell us.

However, concerning the details of the specific matter that the Sages said or innovated, perhaps it is not agreed to or accepted by the will of the Creator . . . and even if their decision is true and does follow the will of the Creator, nonetheless Hashem did not desire to transform their rules and innovations into eternal law (for hidden reasons that the Divine G-dly wisdom alone understands). Rather, these rules and innovations should be considered sage advice and the will of the *chachamim*, and Hashem's general desire is focused on the command that we listen to them, rather than on the specific details of their decrees ...

This is how we explain the statement in the Talmud Yerushalmi (*Maseches Sukkah* 3:4) that on the first day of *Sukkos* [when the *mitzvah* is *d'Oraisa* - from the Torah itself] we recite the brachah "*Al Netilas Lulav*," upon shaking the *lulav*, and the rest of the days [when the *mitzvah* is *d'Rabbanan* - from the sages] we recite "*Al mitzvas zakeinim*" ["According to commandments of the Elders"], because the *mitzvah* [of *lo sasur* - do not turn away] is to listen to them [rather than specifically to the details of the *mitzvah* they innovated, to shake *lulav* on the intermediary days of *Chol Hamoed* even outside the *Beis Hamikdash*] (*Meshech Chochma, Shoftim*).

Stories on the Parsha & Elul



A True Story Regarding Rav Eliyahu 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 *neschama*, 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)

Gedolim Be'misasm Yoser



**Yahrzeits for the 2nd of Elul ~ Begins Friday Night
(08-15-2026)**



Rav Yitzchok bar Sheshes - Rivash (5168 / 1408 - 618th Yahrzeit)



**Rav Zev Wolf Tenenbaum - Av Beis Din of Verpeleter, Rechovos Hanahar
(5633 / 1873 - 153rd Yahrzeit)**

(Some say the Yahrzeit is on the 1st of Elul)

Rav Zev Wolf, the son of Rav Tzvi, was born in Badala. He spent nine years as a *talmid* of Rav Amram Chasida, and taught Torah in Sendra for 27 years. He was appointed *Av Beis Din* of Verpelet in 5607 תר"ז. Rav Zev Wolf passed away on 2 *Elul* in the year 5633 תרל"ג.



Rav Meir Chaim Schick (5691 / 1931 - 95th Yahrzeit)

The son of Rav Yaakov Schick, *Av Beis Din* of Nadobar, Rav Meir Chaim was a great *lamdan* who was very wise and witty and possessed outstanding *middos*. In the year 5652/תרנ"ב he was appointed *Av Beis Din* of Anad. Rav Meir Chaim passed away on 2 *Elul* in the year 5691/תרצ"א.



Rav Asher Elimelech Haufstein of Kozhnitz (5696 / 1936 - 90th Yahrzeit)



Rav Avrohom Yaakov Friedman of Boyan - Lvov - Nachlas Yaakov (5702 / 1942 - 84th Yahrzeit)



Rav Eliezer Hager of Vizhnitz - Damesek Eliezer (5706 / 1946 - 80th Yahrzeit)

Rav Eliezer of Vizhnitz was born in Bedevilla, the town where his father served as Rav, on Shabbos (*Parshas Yisro*), 22 *Shevat*, in the year 5651/תרי"א. On *Lag Ba'Omer*, 5682/תרפ"ב, with his father's blessings, he was crowned as Chief Rabbi of Vizhnitz. In addition to being the Chief Rabbi of Vizhnitz, he also served as the head of Agudas Yisroel in Bukowina. He was crowned as Rebbe after his father's passing in 5696/תרצ"ו. He made *aliya* in 5704/תש"ד and lived in Tel Aviv, where he re-established the Vizhnitzer Yeshiva. He passed away on 2 *Elul* 5706/תש"ו and was laid to rest on Har HaZeisim.



Rav Yisroel Elozor Hopstein of Kozhnitz (5726 / 1966 - 60th Yahrzeit)

Rav Yisrael Elazar Hopstein was the son of Rav Yerachmiel Moshe of Kozhnitz. He was born in *Elul* 5658/1898. After the *petira* of his father, on the thirteenth of *Elul* 5669/1909, Rav Yisrael Elazar was appointed Rebbe. In 5684/1924, with a desire to help settle Eretz Yisrael, Rav Yisrael Elazar headed a group of Chassidim who bought properties in Eretz Yisrael. Rav Yisrael Elazar himself traveled to Eretz Yisrael with a group of Chassidim, where they founded the city Kfar Chassidim. Rav Yisrael Elazar was forced to leave Eretz Yisrael for health reasons, and was appointed Rav of the community in Paris. In 1941/5701 he managed to escape to America. In America, Rav Yisrael Elazar rebuilt the Kozhnitzer Chassidus. In 5726/1966, Rav Yisrael Elazar decided to return to Eretz Yisrael. Upon returning to America to take care of some details, Rav Yisrael Elazar was suddenly *niftar*, on the second of *Elul* 5726/1966, at the age of sixty-eight.



Rav Shmuel Dovid Walkin - Pinsker Rov (5739 / 1979 - 47th Yahrzeit)

Yahrzeits for the 3rd of Elul ~ Begins Saturday Night (08-16-2026)



Rav Moshe Charif (5518 / 1758 - 268th Yahrzeit)

Rav Moshe Charif was the son-in-law of Rav Mordechai Mochiach, *Av Beis Din* of Pressburg. Rav Moshe served as *Rosh Yeshiva* of Lvov and later was appointed *Av Beis Din* of Pressburg. Rav Moshe was a great genius and very sharp ("*charif*"), who served his *kehilla* loyally for 28 years. Rav Moshe Charif passed away on 3 *Elul* 5518/תקיח.



Rav Khalifa ben Malka - of Agadir (5520 / 1760 - 266th Yahrzeit)

Born around 1670(ה'ת"ל) in Safi, Morocco. He was orphaned at a young age. Rav Joseph Bueno de Mesquita raised him as his own, sharing everything his wisdom, *seforim* and all his possessions. Rav Khalifa Ben Malka himself passed away on 3 *Elul*, 5520 (1760).



Rav Raphael Elazar Nechemias (5538 / 1778 - 248th Yahrzeit)

Rav Raphael Elazar from Salonika was one of the great sages of Spain. He was a *gaon* and *darshan* who authored the *seforim Hon Rav* and a work of responsa on the four volumes of *Shulchan Aruch*. He made *aliya* to Eretz Yisroel and passed away on 3 *Elul* 5538/תקלח.



Rav Menachem Tzvi Rosenberg (5591 / 1831 - 195th Yahrzeit)

Rav Menachem Tzvi was born in the year 5564/תקס"ד. He was renowned as a genius even in his youth. He was appointed *Dayan* and *posek* of Yarmouth, and on the day of his passing (at the young age of 27) he had been appointed the *Av Beis Din* of Beshorani. He passed away on 3 *Elul* 5591/תקצ"א.



Rav Yissochor Dov Ber Leifer - Nadvorna-Satmar Rebbe, Bertche, Sisrei Torah (5608 / 1848 - 178th Yahrzeit)

Rav Yissochor Dov Ber Leifer was the son of Rav Yitzchok of Kalusch, a scion of the Premishlan dynasty. Following the *petira* of Rav Yitzchok, Rav Bertche was appointed Rebbe, holding court in Nadvorna. In the year of his passing, cholera broke out in the Jewish community, causing many deaths. Rav Bertche took upon himself to be the *kappora* of *Klal Yisrael*. He was *niftar* on the third of *Elul* 5608/1848, and with his *petira* the epidemic stopped.



Rav Meshulem Zusia of Zinkov (5624 / 1864 - 162nd Yahrzeit)



Rav Avrohom Tzvi Eisenstadt - Pirchei Teshuva, Pischei Teshuva (5628 / 1868 - 158th Yahrzeit)

Rav Avrohom Tzvi Eisenstadt was born in 5573/1813. His father was Rav Yaakov of Bialystok. At the age of 24, he was already serving as a *Rav* in Autian, Russia. Rav Avrohom Tzvi did a major service for *Rabbonim* by organizing and summarizing the *pesakim* of the authorities among the *Rishonim* and *Acharonim*. His works became very popular. Rav Avrohom Tzvi was *niftar* on the 3rd of *Elul*, 5628/1868, at the age of fifty-five.



Rav Yitzchok Tzadikah of Jerba, Tunisia (5640 / 1880 - 146th Yahrzeit)



Rav Meir Abeles (5647 / 1887 - 139th Yahrzeit)

Rav Meir was born in the year 5557/תקנ"ז. He was a *gadol b'Torah* and a disciple of the *Chasam Sofer*. He succeeded his father-in-law as *Av Beis Din* of Kitz. His son-in-law, Rav Tzvi Hirsch Perels (a descendant of Rav Yitzchok Moshe Perels) took over his position after his death at the age of 90 on 3 *Elul* 5647/תרמ"ז.



Rav Boruch of Kostentin (5651 / 1891 - 135th Yahrzeit)



Rav Tzvi Hirsch of Lomza (5686 / 1926 - 100th Yahrzeit)



Rav Avrohom Yitzchok Kook - 1st Chief Rabbi of pre state Israel (5695 / 1935 - 91st Yahrzeit)

Born on the 16th of *Elul*, 5625 (Sep. 7, 1865) in Greive (now Griva), a suburb of Dvinsk in Latvia. 5648 (1888) Appointed rabbi of Zeimel (Zeimelis) in Lithuania at age 22. He arrived in Eretz Yisrael on the 28th of *Iyar*, 5664 (May 13, 1904). He served as rabbi of Jaffa and the surrounding settlements for the next ten years. Rav Kook arrived in England in early 1916. He served as rabbi of Machzikei HaDat congregation in London for three years during the war. Rav Kook passed away in Yerushalayim on the third of *Elul*, 5695 (Sep 1, 1935), two weeks before his 70th birthday.



Rav Yitzchok Yeshaya Halberstam of Tchechoiv (5703 / 1943 - 83rd Yahrzeit)



Rav Moshe Friedman of Boyan - Da'as Moshe (5703 / 1943 - 83rd Yahrzeit)



Rav Shraga Feivel Mendelowitz - Founder of Torah U'Mesorah (5708 / 1948 - 78th Yahrzeit)



Rav Meir Rosenbaum of Caracas - Caracas Rebbe (5781 / 2021 - 5th Yahrzeit)

**Yahrzeits for the 4th of Elul ~ Begins Sunday Night
(08-17-2026)**



Rav Eliyahu 'Chassid' Kramer

Rav Eliyahu was a great *gaon* and *kadosh Yisroel*. He was renowned for his piety and *prishus* and was therefore called "*HaChassid*." His father, Rav Moshe Kramer (*yahrzeit* 2 *Cheshvan*) was the *Av Beis Din* of Vilna. Rav Eliyahu Chassid passed away on 4 *Elul*.



Rav Moshe Provenciali (5336 / 1576 - 450th Yahrzeit)

Rav Moshe Provenciali was born in the year 5264/דסו. He was one of the gedolim of Italian Jewry and was a contemporary of the Beis Yosef, the Rama miFano, and Maharam Padavo. His rabbinic seat of rule was in Mantova. The *Chida* writes that Rav Moshe was an expert in *dayanus* in Mantova at the *Beis Din* established by the Ramaz. He passed away at the age of 72 on 4 *Elul* in the year 5336/של, and was eulogized by all the sages of his generation.



Rav Tzvi Fisch - Av Beis Din of Sighet (5531 / 1771 - 255th Yahrzeit)

Rav Tzvi Fisch, the son of Rav Moshe Avrohom, was the first Av Beis Din of Sighet. He passed away on 4 *Elul* 5531/א"קל" and was laid to rest in the old cemetery in Sighet, where his gravesite has become the focal point for those seeking *yeshuos* and salvation.



Rav Tzvi Hirsch Levine - Av Beis Din of Berlin, Tzvi Latzaddik (5560 / 1800 - 226th Yahrzeit)



Rav Aryeh Leib Teomim of Brody - Gur Aryeh (5591 / 1831 - 195th Yahrzeit)
(Some say the Yahrzeit is on the 5th of Elul)

He was the grandson of Rav Aryeh Leib Av Beis Din Kreshiv, the son of Rav Feivel Av Beis Din Premishla, the son of the author *Kikayon DeYona*. He passed away 5 Elul 5591.



Rav Yitzchok Itzik Vienner (5625 / 1865 - 161st Yahrzeit)

Rav Yitzchok Itzik Av Beis Din Armeni was the son of Rav Shimon, the Av Beis Din of Sengrad. He was a great *lamdan* and *yiras shomayim*. He passed away on 4 Elul 5625/תרכ"ה.



Rav Moshe Eidan of Djerba - Tiferes Moshe (5654 / 1894 - 132nd Yahrzeit)



Rav Menachem Mendel Gad Glick - Av Beis Din of Kemetshe (5665 / 1905 - 121st Yahrzeit)

Rav Menachem Mendel Gad Glick was born in 5579 תקעט. His father was Rav Gedalyahu of Bakani. Rav Menachem Mendel was a renowned *gaon* and *tzaddik* who served Hashem in sanctity and purity. He learned under his father until the age of 16, when he was sent to study in Yeshivas Pressburg under the *Chasam Sofer*. Later, he studied under Rav Meir Eisenstadt of Ungvar. When Rav Menachem Mendel returned to his father's house, his father came out to greet him with the good news that he had been appointed Av Beis Din of Kemetshe. This position included the nearby towns of Hollis, Ibran, Pasov, Bertzel, Bogadni, Keck and Demetscher. On 4 Elul 5665/תרס"ה before he passed away.



Rav Nesanel HaKohen Fried - Pnei Meivin (5674 / 1914 - 112th Yahrzeit)

Rabbi Nesanel Hakohen Fried (1857-1915) was the son of Rabbi Yechiel Michel, *ab"d* of Kapisch, and a descendant of Rabbi Naftali Katz, author of *Smichus Chachamim*. Already in his youth he was known for his sharp mind and incredible breadth of knowledge. He was a leading Torah giant and a prominent Hungarian respondent. He led a yeshiva in Balmazújváros for more than twenty years. During World War I he fasted regularly. This greatly weakened his body and he passed away at the young age of fifty-eight. He authored *Responsa Pnei Meivin* and *Pnei Meivin* on the Torah.



Rav Meir Simchah HaKohen of Dvinsk - Ohr Sameach, Meshech Chochma (5686 / 1926 - 100th Yahrzeit)

Rav Meir Simcha HaKohen was born in 5605 in Baltermantz. He lived in sanctity and purity and became a leader of his generation, a great *gaon* to whom many turned from all over the world to resolve difficult *Torah* questions and uncertainties. In this merit, he came to be known by the honored title of *ilui* - genius of Dvinsk. Rav Meir Simcha passed away on the *Shabbos* of *Parshas Shoftim*, the 4th of Elul, 5686 in Riga, Latvia; he was laid to rest in Dvinsk.



Rav Aharon HaKohen Schwartz (5691 / 1931 - 95th Yahrzeit)

Rav Aharon was the son of Rav Avrohom Yehuda HaKohen Schwartz of Bergsaz and Mad, *mechaber* of *Kol Arye*. Some of his *Divrei Torah* appear in *Shu"t Kol Arye Simon* 97, *Shu"t Bais Naftoli Simon* 1, 61, and *Shu"t Kav Chaim Simon* 1.



Rav Yosef Meir Pollack of Bergsaz (5701 / 1941 - 85th Yahrzeit)

Rav Yosef Meir was the son-in-law of Yechiel Chaim Labin, a scion of Zidatshuv. He was passionate in his service of Hashem and followed his rebbe, Rav Ahreleh, with an self-sacrifice and excitement. He was martyred in the Holocaust in Kaminetz Podolsk on the 4th of *Elul*, 1941) (תש"א) at the age of thirty.



Rav Moshe Aharon Pinto (5755 / 1995 - 31st Yahrzeit)

Rav Moshe Aharon Pinto (1995), heeding his father's command to avoid temporal pleasures, secluded himself in his home for forty years and living on almost nothing but scraps of bread dipped in oil. After these 40 years, he traveled, explaining, "Hashem created a beautiful world. What will I tell Him when He asks me after 120 years whether I witnessed and appreciated the wonders of His creation?"



Rav Yechiel Fischel Eisenbach - Rosh Yeshivas Shaar haShomayim Mekubal (5768 / 2008 - 18th Yahrzeit)

Born in Yerushalayim תרפ"ה to Rav Yosef Eisenbach who was a *Sofer Stam*. He studied in *Shomrei HaChomos* and was among the first *talmidim* in the Slonimer yeshivah Bais Avrohom under Rav Sholom Noach the Nesivos Sholom. In תשל"ג Rav Raphael Dovid and Rav Shlomo Zalman Auerbach both requested that he assume the position of the Yeshivas Shaar haShomayim for the study of Kabbalah. He passed away on 4 *Elul* תשס"ח and was laid to rest on Har haZeisim.

**YAHARZEITS FOR THE 5TH OF ELUL ~ BEGINS MONDAY NIGHT
(08-18-2026)**



Rav Sinai - Av Beis Din of Nikolsburg (5354 / 1594 - 432nd Yahrzeit)



Rebbetzin Miriam Bella - Wife of the head of Cracow Jewry (5379 / 1619 - 407th Yahrzeit)



Rav Menashe of Koznitz (5574 / 1814 - 212th Yahrzeit)



**Rav Aryeh Leib Teomim of Brody - Gur Aryeh (5591 / 1831 - 195th Yahrzeit)
(Some say the Yahrzeit is on the 4th of Elul)**

He was the grandson of Rav Aryeh Leib Av Beis Din Kreshiv, the son of Rav Feivel Av Beis Din Premishla, the son of the author *Kikayon DeYona*. He passed away 5 *Elul* 5591.



Rav Yehosef HaLevi Rottenberg - Av Beis Din of Kozova (5612 / 1852 - 174th Yahrzeit)



Rav Dovid Tzvi Shlomo Biderman of Lelov Yerushalayim - Rav Duvidel (5678 / 1918 - 108th Yahrzeit)

Rav Dovid Tzvi Shlomo Biderman, known affectionately as "Rav Duvidel," was born in Pshedburzh on *Simchas Torah* in the year 5604/ד'תר"ד. Rav Dovid Tzvi Shlomo served Hashem with great rapture and *deveikus*. He established the Batei Warsaw neighborhood in Jerusalem. Rav Dovid Tzvi Shlomo passed away on 5 *Elul* in the year 5678 תרע"ח and was laid to rest on Har HaZeisim in the section of the Perushim.



Rav Dovid of Tsharnotshopka (5686 / 1926 - 100th Yahrzeit)

Rav Dovid was born in Sheps circa 5610/תרי"א to Rav Tzvi Zev, Av Beis Din of Tavi. He was renowned as a *tzaddik*, a *chassid* and a great *masmid*. when an accidental fire consumed all his worldly possessions, he was forced to become the Rav of Badzhanav. He taught Torah there for seven years until he was appointed Av Beis Din in Yelavi, and he served in that role faithfully for some 43 years. He passed away on 5 *Elul* in the year 5686/תרפ"ו and was laid to rest in Warsaw.



Rav Dov HaKohen Cohen - Seder Hashulchan, Rav of the Israeli Air Force (5765 / 2005 - 21st Yahrzeit)



Rav Avrohom Chaim Roth - Shomrei Emunim Rebbe (5773 / 2013 - 13th Yahrzeit)

The Rebbe's father was Rav Aharon Roth, the *Shomer Emunim*, who led the Yirei Hashem *kehillah* in the city of Satmar, Romania. In 1928, Rav Aharon immigrated to Eretz Yisroel, where he founded his *bais medrash* in Meah Shearim, Yerushalayim. Following Rav Aharon passing, his son, the Rebbe *zt"l*, took over the mantle of leadership. The Rebbe led the *chassidus* of Shomrei Emunim for some 65 years. He was known for his intense *tefillah* and the advice and *chizuk* he gave to thousands of people. His wisdom and insight was sought out by people from all over the globe.

Yahrzeits for the 6th of Elul ~ Begins Tuesday Night (08-19-2026)



Rav Fishel Weingarten



Rav Gershon Shaul Yomtov Lipman Heller - Tosfos Yom Tov (5414 / 1654 - 372nd Yahrzeit)

(Some say the Yahrzeit is on the 26th of Elul)

Born in Wallerstein, Bavaria in the year 5339 (1579), Rav Yom Tov was orphaned from his father before he was born and raised by his grandfather, Rav Moshe Wallerstein. At age eighteen, in 5357, he was appointed as a *dayan* and *rosh yeshiva* in Prague, in the *beis din* of the *Maharal*. His fame spread throughout the entire world as a *gaon*. At age thirty, he authored his magnum opus, the *Tosafos Yom Tov* on *Shas Mishnayos*. In *MarCheshvan* of 5385, he was appointed *Av Beis Din* of Nikolsberg, Moravia, and on *Rosh Chodesh Adar* of 5385 to *Av Beis Din* Vienna. In *Teves* of 5387 (1627), Rav Heller was appointed *Av Beis Din* of Prague. The *Tosafos Yom Tov* passed away on the 6th of *Elul* (Some say the 26th *Elul*).



Rav Shimshon Chaim Nachmani of Modina - Zera Shimshon (5539 / 1779 - 247th Yahrzeit)



Rav Moshe Mintz - Maharam Mintz (5591 / 1831 - 195th Yahrzeit)



Rav Yekusiel Yehuda Teitelbaum of Sighet - Yitav Lev (5643 / 1883 - 143rd Yahrzeit)

His father was Rav Elazar Nissan Teitelbaum, Rav of Drohbitsch [Drubitsh], and his grandfather was the *Yismach Moshe*. The young Yekusiel Yehuda was raised primarily by his grandfather and was his closest and most outstanding student. Toward the end of 5601/1841 he succeeded his grandfather, the *Yismach Moshe*, as Rav in Ihel (Ujhely). After that, with the recommendation of his *mechutan*, the Divrei Chaim of Sanz, he was appointed and served as Rav of Gorlitz. In 5617/1857, after the *petira* of his father on 9th of *Tishrei*, the residents of Drohbitsch [Drubitsh] appointed him as rav, filling his father's position. In 5618/1858, he was invited to serve as rav of Sighet. He arrived on 18th of *Tammuz* and led this *kehillah* capably until his last day.



Rav Meir of Leshkovitz (5672 / 1912 - 114th Yahrzeit)



Rav Yechezkel Sarna - Reb Chatzkel, Divrei Yechezkel, Rosh Yeshivas Chevron (5729 / 1969 - 57th Yahrzeit)

Rav Yechezkel Sarna, born in Horodok, near Minsk (1891-1969). At the age of 11, he went to Slobodka, near Kovno. In 1903, he started learning at *Yeshivas Knesses Yisrael*, under the *rosh yeshiva*, Rav Chaim Rabinowitz. A year later, Rav Yechezkel went with Rav Rabinowitz to Telze, only to return in 1907, now under Rav Nosson Tzvi Finkel, the Alter of Slobodka.



Rav Meir Tzvi Ehrentreu - Manchester Yeshiva Rosh Kollel & Rosh Yeshiva (5760 / 2000 - 26th Yahrzeit)

Rav Meir Zvi Ehrentreu, *Manchester Yeshiva Rosh Kollel* and *Rosh Yeshiva* (2000). Rav Meir Zvi HaKohen Ehrentreu was the son of Rav Yisrael Ehrentreu. He was born in Frankfurt in 5690/1930. In time, he went to England and learned under Rav Moshe Schneider in London and later in the *Gateshead Yeshiva*. He served as a *Maggid Shiur* in the *Manchester Yeshiva*. Rav Meir Zvi was also known for his greatness in *halacha*. It is related that upon his leaving for Eretz Yisrael to serve on the *Bais Din* of the *Eida HaChareidis*, Rav Yitzchok Yaakov Weiss, former Rav of Manchester, said that the community could rely totally upon Rav Meir Tzvi. Rav Meir Zvi was niftar on the sixth of *Elul* 5760/2000 at the age of seventy.



Rav Avraham Dovid Horowitz - Gaavad of Strasbourg (5764 / 2004 - 22nd Yahrzeit)

Harav Avraham Dovid Horowitz was born on 22 *Cheshvan* 5672/1911 in Bolkhov, Galicia. His father, Harav Yehudah, *zt"l*, was the Rav of the town, as had been his grandfather, Rav Aharon Meir, *zt"l*, before him. Rav Avraham Dovid was orphaned at an early age; his mother passed away when he was three, and his father when he was 9 years old. He was raised by his grandfather in Grossvardein. After the war, with his uncle the Sanz-Klausenberger Rebbe, *zy"א*, he worked to revive Torah life in Europe. He was appointed Rav of Landsberg and Ogsberg in Germany. In 5707/1947, he was appointed Rav of Kehillas Adas Yisrael of Strasbourg, France. In 5738/1978 he settled in Yerushalayim. In 5740/1980, he was appointed to the *beis din* of the *Eidah Hachareidis*. He succeeded Harav Weiss as Rav of the *shul* in the *Badatz* building at Zupnik Square.

Yahrzeits for the 7th of Elul ~ Begins Wednesday Night (08-20-2026)



Rav Yisroel Elimelech of Zhabna (5627 / 1867 - 159th Yahrzeit)



Rav Mordechai Katzenellenbogen - Shapira (5637 / 1877 - 149th Yahrzeit)

Rav Mordechai Katzenellenbogen-Shapira was the son of Rav Yosef of Ostila. Rav Mordechai's maternal grandfather was Rav Yehuda Meir Shapira, Av *Beis Din* of Shpитеvka, who traced his lineage through Rav Pinchos of Kretz, author of *Imrei Pinchos*, and Rav Avraham Abba Shapira, a descendant of the *Megaleh Amukos*. He passed away on 7 *Elul* in the year 5637/תרי"ז. He left behind a son, Rav Avrohom Yehoshua, Av *Beis Din* of Tlust.



Rav Moshe Sofer - Maharam Sofer (5677 / 1917 - 109th Yahrzeit)



Rav Reuven Margulios - Margoilyos Hayam (5731 / 1971 - 55th Yahrzeit)

Rav Reuven Margulios (1889-1971). His published works range from biographies and history books to discussions of the behavior of Talmud sages, including behavior which is seemingly unusual, and explain it in light of those sages' halachic opinions. It truly appears that there was no section of *Shas* or *Midrash*, no *Rishon* or *Acharon*, and no aspect of kabbalah which was not at Rav Margalios's finger tips.



Rav Aryeh Leib Lopian - Rosh Yeshivas Gateshead, Na'avav Aryeh (5739 / 1979 - 47th Yahrzeit)

**YAHREZITS FOR THE 8TH OF ELUL ~ BEGINS THURSDAY NIGHT
(08-21-2026)**



Rav Dovid Ganz - Tzemach Dovid of Prague (5373 / 1613 - 413th Yahrzeit)

Rav Dovid Ganz was born in Lippstadt (North Rhine-Westphalia, Germany) in 5301 (1541). He was a great genius who toiled in *Torah* all his life. He studied in Frankfurt am Main and in Cracow, where he was a *talmid muvhak* of Rav Moshe Isserles, the Rema, and he was among the disciples of the Maharal of Prague. He eventually settled in Prague where he remained for the rest of his life. Rav Ganz was a historian, mathematician, cartographer, and astronomer. He is remembered as one of the first Ashkenazi Jews to delve deeply into the bastions of secular knowledge and wisdom of his day and still remain faithful, heart and soul, to his people and Hashem's Torah. Rav Dovid passed away on the 8th of *Elul*, 5373 (1613) and was laid to rest in Prague.



Rav Chisdai Perachia - Toras Chessed (5438 / 1678 - 348th Yahrzeit)

Rav Chisdai HaKohen Perachya was the son of Rav Shmuel. He was born in approximately the year 5365/1605. Rav Chisdai was one of the leading Rabbonim of Salonika. After the *petira* of Rav Menachem Shulam in 5431/1671, Rav Chisdai was appointed Chief Rav of Salonika, a position he held until his *petira* on the seventh (other say eight) of *Elul* 5438/1678.



Rav Simcha Freed of Horodna (5553 / 1793 - 233rd Yahrzeit)



Rav Avrohom Shimshon HaKohen Ashkenazi Katz of Rashkov - Only son of the Toldos Yaakov Yosef (5559 / 1799 - 227th Yahrzeit)

(Some say the Yahrzeit is on the 18th of *Elul*)

After his return from the Holy Land, he was appointed Rav of Rashkov which was where his father had served as rav before taking up the rabbinate in Polnoy. Rav Avrohom Shimshon passed away on the Eighth, (others say 18th) of *Elul*, 5559 (1799) and was laid to rest in Teveria Eretz Yisroel.



Rav Yosef Yoel Deutsch - Av Beis Din & Rav of Kretchnif, Yad Yosef (5618 / 1858 - 168th Yahrzeit)



Rav Yissocher Dov Berish Eichenstein of Chodorov (5678 / 1918 - 108th Yahrzeit)

Rav Yissocher Dov Berish was a scion of the Zidatshuv Dynasty. He was the son of Rav Yehosha Heschel of Chodorov. He held court as rebbe in Chodorov for decades. He passed away on the 8th of *Elul*, 1918 (תרע"ח) and was laid to rest on Chodorov.



Rav Moshe Sheinfeld (5693 / 1933 - 93rd Yahrzeit)



Rav Alter Elyokim Shraga Feivish Shapiro - Shem M'Shimon, Rosh Beis Din of Tcharnowitz (5696 / 1936 - 90th Yahrzeit)

Rav Alter Elyakim was the son of Rav Chaim Shimon Shapira of Tlust. Rav Alter Elyakim studied *Torah lishma*, and his many *chiddushim* are found throughout his *seforim*. He served as *Av Beis Din* of Vikna and Czernowitz. He passed away on 8 *Elul* in the year 5696/תרצ"ו.

Biographies of the Tzaddikim



Rav Zev Wolf Tenenbaum Av Beis Din of Verpeleter, Rechovos Hanahar (Elul 2, 5633 / 1873 - 153rd Yahrzeit)

(Some say the Yahrzeit is on the 1st of Elul)

Rav Zev Wolf, the son of Rav Tzvi, was born in Badala. He spent nine years as a *talmid* of Rav Amram Chasida, and taught Torah in Sendra for 27 years. He was appointed *Av Beis Din* of Verpelet in 5607 תר"ז. Rav Zev Wolf was renowned as a gaon and a tzaddik as well as a beautiful orator. He authored at least four volumes of immense value: *Rechovos HaNahar* on the Torah, *Palgei Mayim* (drashos), *Kirya Ne'emanah* (drashos), and *Ayeles HaShachar* on Megillas Esther.

He married the daughter of Rav Shraga Feibish Frenkel, *Av Beis Din* of Ruska. Rav Shraga Feibish was descended from the famed Baruch Teomim family, whose members included the author of Baruch Taam of Leipnik. Rav Zev Wolf's two sons were also tzaddikim: Rav Shraga Tzvi (*yahrzeit* 4 Adar), *Av Beis Din* of Tshata and author of *Neta Sorek*, and Rav Yaakov (*yahrzeit* 28 Kislev), *Av Beis Din* of Potnack and author of *Naharei Shemen Afarsemon*.

Rav Zev Wolf passed away on 2 *Elul* in the year 5633 תרל"ג



Rav Meir Chaim Schick (*Elul* 2, 5691 / 1931 - 95th *Yahrzeit*)

The son of Rav Yaakov Schick, *Av Beis Din* of Nadobar, Rav Meir Chaim was a great *lamdan* who was very wise and witty and possessed outstanding *middos*. He and his brother Rav Menachem, the *Av Beis Din* of Siksa, were descended from Rav Dovid Schick, the *Av Beis Din* of Tokay and the son-in-law of Rav Asher Anshel Jungreis HaLevi, the *Av Beis Din* of Tshenger and author of *Menuchas Asher* (*yahrzeit* 5 Kislev).

His first marriage was to the daughter of Rav Yaakov Yosef Katz, *Av Beis Din* of Mishkoltz. In the year 5652/תרנ"ב he was appointed *Av Beis Din* of Anad.

Rav Meir Chaim passed away on 2 *Elul* in the year 5691/תרצ"א.



Rav Eliezer Hager Damesek Eliezer (Elul 2, 5706 / 1946 - 80th Yahrzeit)



Right: 'Damesek Eliezer' of Viznitz
Left: Avraham Yehoshua Heshel of Kapishnitz (ביס)



Rav Eliezer of Vizhnitz was born in Bedevilla, the town where his father served as Rav, on Shabbos (*Parshas Yisro*), 22 *Shevat*, in the year 5651/א'. He was named after his maternal grandfather, Rav Eliezer of Dzhikov. At the age of 16, on Thursday, 15 *Sivan* 5667/א', Rav Eliezer married Chava, the daughter of Rav Yitzchok Meir Heschel of Kopischnitz and the great-granddaughter of the Rizhiner. He received *smicha* from the Maharsham of Berzhan, Maharsh Engel of Radomishla, and the Gram Shteinberg of Brody, author of *Machzeh Avrohom*.

When World War I broke out, Rav Eliezer and his father-in-law fled from Galicia to Bukowina. After stopping in Vizhnitz for a few days, they learned that the Russian army was approaching, so they continued on to Vienna, Austria. In Vienna, Rav Eliezer met and learned with the *tzaddikim* of the Rizhiner dynasty who had also taken up shelter there. He also learned with the *gedolim* Rav Meir Arik, Rav Yosef Engel and Rav Shteinberg, and he gained greatly from their Torah.

During this period, he worked hard to help the thousands of Jewish refugees who had flocked to Vienna, doing his utmost to ease their pain and attend to their physical and spiritual needs. He raised money to provide refugees with food and clothing; he sent anonymous care packages to those who were too proud to ask for handouts; and he worked tirelessly to obtain deferment and release for those who had been conscripted to

serve in the Austrian army at the front. He also founded the *kloiz* of Chassidei Vizhnitz, which remained a center for Torah and Chassidus until it was destroyed by the Nazis.

At the end of World War I, his father, the *Ahavas Yisroel*, took up residence in Grossvardayn and the center of Chassidus moved with him. On *Lag Ba'Omer*, 5682/ב'תרפ"ב, with his father's blessings, he was crowned as Chief Rabbi of Vizhnitz. He returned to Bukowina and established a Chassidic yeshiva for the Jewry of Bukowina and Bessarabia, which saved thousands of youngsters from the spiritual dangers of assimilation. His *talmidim* included the *Yeshuos Moshe* of Vizhnitz. In addition to being the Chief Rabbi of Vizhnitz, he also served as the head of Agudas Yisroel in Bukowina.

He was crowned as Rebbe after his father's passing in 5696/ו'תרצ"ו. At the beginning of World War II, in 5700/ט"ז, the Russians took over Vizhnitz, so he fled to Temishvar, where the local Jewish population became his Chassidim and followers. He did his utmost during the war to aid the Jews living in Transnistriya.

He made aliya in 5704/ד'תש"ד and lived in Tel Aviv, where he re-established the Vizhnitzer Yeshiva and was among the foremost Chassidic leaders in the Holy Land. After a serious illness (an inflammation of the lining of his lungs, which he suffered in silence), he passed away on 2 *Elul* 5706/ו'תש"ו and was laid to rest on Har HaZeisim.



Rav Yisroel Elozor Hopstein (*Elul 2, 5726 / 1966 - 60th Yahrzeit*)

Rav Yisrael Elazar Hopstein was the son of Rav Yerachmiel Moshe of Kozhnitz. He was born in *Elul* 5658/1898, and was a sixth-generation descendant of the *Maggid* of Kozhnitz. He was named Yisrael after the *Maggid*.

Rav Yisrael Elazar learned under Rav Meir Yechiel of Ostrovtsa, and was given *semicha* by him as well.

Rav Yisrael Elazar married the daughter of Rav Mordechai Yosef Twersky of Zlatipola.

After the *petira* of his father, on the thirteenth of *Elul* 5669/1909, Rav Yisrael Elazar was

appointed *Rebbe*.

In 5684/1924, with a desire to help settle *Eretz Yisrael*, Rav Yisrael Elazar headed a group of *Chassidim* who bought properties in *Eretz Yisrael*. Rav Yisrael Elazar himself traveled to *Eretz Yisrael* with a group of *Chassidim*, where they founded the city Kfar Chassidim, together with the *Chassidim* of the Yablona *Rebbe*.

Rav Yisrael Elazar was forced to leave *Eretz Yisrael* for health reasons, and was appointed *Rav* of the community in Paris. When the Nazis occupied Paris, Rav Yisrael Elazar was taken away as he tried to flee. He was transferred to Nice, and from there he managed to escape to America in 5701/1941.

In America, Rav Yisrael Elazar rebuilt the Kozhnitzer *Chassidus*. Unfortunately, all the *seforim* and precious items he had inherited from his forebears were lost in the war.

In 5726/1966, Rav Yisrael Elazar decided to return to *Eretz Yisrael* and even managed to found a *Bais Medrash* for the Kozhnitzer *Chassidim* there. Until then, they *davened* in an apartment.

Upon returning to America to take care of some details, Rav Yisrael Elazar was suddenly *niftar*, on the second of *Elul* 5726/1966, at the age of sixty-eight. His *mitta* was flown to *Eretz Yisrael*, where he was buried in the Sanhedria *Bais Olam* in Yerushalayim.

Rav Yisrael Elazar's *Divrei Torah* were published in the *sefer Avodas Elazar*.

Zecher tzaddik livrachah.

www.hamodia.com/features/day-history-2-elulaugust-28/



Rav Moshe Charif (*Elul* 3, 5518 / 1758 - 268th *Yahrzeit*)

Rav Moshe Charif was the son-in-law of Rav Mordechai Mochiach, *Av Beis Din* of Pressburg (*yahrzeit* 19 *Iyar*), and a descendant of the *Tosefos Yom Tov* and the *Toras Chaim*. His son-in-law was Rav Yitzchok Teomim Frenkel, a grandson of the *Kikayon*

DeYona. Rav Moshe served as *Rosh Yeshiva* of Lvov and later was appointed *Av Beis Din* of Pressburg.

Rav Moshe was a great genius and very sharp (*"charif"*), who served his *kehilla* loyally for 28 years. At the end of his life, when his strength ebbed and his eyesight grew dim, he agreed to the congregants' advice and appointed an assistant: Rabbi Akiva Eiger (*yahrzeit* 15 *Elul*), author of *Mishnas Rabbi Akiva*.

He was a one-of-a-kind individual, and a pure and holy man, as evidenced by the inscription on his headstone: "When Rebbe passed away, humility, sanctity and awe of heaven passed away with him."

Rav Moshe Charif passed away on 3 *Elul* 5518/תק"ח.



Rav Khalifa ben Malka of Agadir (*Elul* 3, 5520 / 1760 - 266th *Yahrzeit*)



Born around 1670(ה'ת"ל) in Safi, Morocco. He was orphaned at a young age. He studied *Torah* in Chacham Rav Joseph Bueno de Mesquita's *yeshiva* in his hometown and later left his birthplace, wandering from city to city until he reached Fes, where he studied in Chacham Rav Yehuda Ben Attar and Chacham Rav Shmuel Hatzarfati's *yeshiva*.

Rav Joseph Bueno de Mesquita raised him as his own, sharing everything his wisdom, *seforim* and all his possessions. Eventually he moved to the city of Agadir in Southern Morocco. With the aid of his rebbe's nephew, Chacham rav Shlomo Ben Yeshurun he became a successful businessman. Together with Chacham Yaakov Gedalia they opened a spiritual center consisting of a *shul* and *bais medrash*, where Chacham Khalifa Ben Malka

gave *derashos* and sat and studied Torah in *Tallis* and *Tefilin*. He originally wished to change his name and dreamed that his name was Asaf the same *gematria* as Khalifa.

His firstborn son, David, died at age eleven. Rav Khalifa Ben *Malka* himself passed away on 3 *Elul*, 5520 (1760).

Originally Rav Khalifa ben Malka's *tzion* was in the old *bais haChaim* where he was buried near his son Rav Avraham haNazir *HY"D* who died *al kiddush Hashem* and his brother in law Rav Shlomo Pinto (father of Rav Chaim Pinto, both these two *tzadikim* along with Rav Shlomo ben Shabbat and along with 5 other anonymous *tzadikim*, have been relocated by Rav Pinto to Kiryat Malachi, in Eretz Yisroel). On 5 *Tammuz* his grave was relocated and he was re-interred in the current location Cimetière Juif CCV2+VG Agadir, Morocco

He authored three *seforim*:

Kaf Naki – on the *Siddur* , *Rach VaTov* and *Kol Rina*.



Rav Raphael Elazar Nechemias (*Elul 3, 5538 / 1778 - 248th Yahrzeit*)

Rav Raphael Elazar from Salonika was one of the great sages of Spain. He was a *gaon* and *darshan* who authored the *seforim* *Hon Rav* and a work of responsa on the four volumes of *Shulchan Aruch*.

He made *aliya* to Eretz Yisroel and passed away on 3 *Elul* 5538/תקלח.



Rav Menachem Tzvi Rosenberg (*Elul 3, 5591 / 1831 - 195th Yahrzeit*)

Rav Menachem Tvzi was born in the year 5564/תקס"ד. He was renowned as a genius even in his youth. He was appointed *Dayan* and *posek* of Yarmouth, and on the day of his passing (at the young age of 27) he had been appointed the *Av Beis Din* of Beshorani.

The *Chida's sefer Shem HaGedolim* cites the *sefer Yad Yosef*: Hilchos Shabbos by Rav

Menachem Tzvi Rosenberg's son, the famed Rav Yosef Yuzpa, *Av Beis Din* of Lodani: "When my father, Rav Menachem Tzvi, passed away, he was eulogized by my grandfather, Rav Dovid. My grandfather said that he had always feared that his son would die young because once, on *Erev Yom Kippur*, his own *rebbe*, Rav Wolf Boskowitz, had blessed him and foretold that he would merit a holy son who would shine with the light of *Torah* but would not have a long life. And so it was fulfilled in my father, the *gaon* and *tzaddik*."

He passed away on 3 *Elul* 5591/א"קצ"ג.



Rav Yissochor Dov Ber Leifer Nadvorna-Satmar Rebbe, Bertche, Sisrei Torah (*Elul* 3, 5608 / 1848 - 178th *Yahrzeit*)

Rav Yissochor Dov Ber Leifer was the son of Rav Yitzchok of Kalusch, a scion of the Premishlan dynasty.

In his youth, Rav Bertche, as he was fondly called, learned together with his uncle, Rav Meir of Premishlan, under his illustrious grandfather, Rav Aharon Leib of Premishlan. Rav Meir said of his young nephew, "If I had the fire of Rav Bertche, I would devour the entire world."

Rav Bertche married the daughter of Rav Avrohom Leib Shochet.

He traveled to the court of Rav Yitzchok of Radvill, the son of Rav Yechiel Michel of Zlotchov. Following the *petira* of Rav Yitzchok, Rav Bertche was appointed *Rebbe*, holding court in Nadvorna.

He was known for his enthusiastic *tefillos*.

In the year of his passing, cholera broke out in the Jewish community, causing many deaths. Rav Bertche took upon himself to be the *kappora* of *Klal Yisrael*. He was *niftar* on the third of *Elul* 5608/1848, and with his *petira* the epidemic stopped.

His sons were Rav Aharon Leib of Nadvorna, Rav Mordechai of Nadvorna-Bursztyn, Rav Yosef of Bursha and Rav Yisrael.

His sons-in-law were Rav Moshe of Kalusch; Rav Yitzchok Dov of Nadvorna; and Rav Feivish, who lived in Zhabrizh.

Some of the *Divrei Torah* of Rav Bertche were published as a section of his son's *sefer*, *Maamar Mordechai*.

Zechuso yagen aleinu.

www.hamodia.com/features/day-history-3-elulaugust-29/



Rav Avrohom Tzvi Eisenstadt Pirchei Teshuva, Pischei Teshuva (Elul 3, 5628 / 1868 - 158th Yahrzeit)

Rav Avrohom Tzvi Eisenstadt was born in 5573/1813. His father was Rav Yaakov of Bialystok, a descendant of Rav Meir Eisenstadt (the *Ponim Meiros*) and of Rav Hertz of Zalkova.

Rav Avrohom Tzvi was fluent in the entire *Torah* and a master of incisive thinking, as he demonstrated when he dissected deep *sugyos*.

His reference work *Pis'chei Teshuva* on *Yoreh De'ah*, a guide to the *pesakim* of many *Acharonim*, was written when he was just twenty-four years old. At that age, he was already serving as a Rav in Autian, Russia.

In 5619/1859, Rav Avrohom Tzvi published *Pis'chei Teshuva* on *Even Ho'ezer*, and just one year before his *petira* he published the last two sections on the remaining two sections of *Shulchon Aruch*, *Orach Chaim* and *Choshen Mishpot*.

Rav Avrohom Tzvi did a major service for Rabbonim by organizing and summarizing the *pesakim* of the authorities among the *Rishonim* and *Acharonim*. His works became very popular.

Rav Avrohom Tzvi also wrote *Pis'chei Teshuva* on the *sefer Gittin Va'chalitza*, explaining and citing the sources for every *Halocha* mentioned there; and *Nachalas Shiva*, on the

works of the early Acharonim.

Rav Avrohom Tzvi was *niftar* on the 3rd of *Elul*, 5628/1868, at the age of fifty-five.

www.hamodia.com/features/this-day-in-history-3-elulaugust-9/



Rav Meir Abeles (Elul 3, 5647 / 1887 - 139th Yahrzeit)

Rav Meir was born in the year 5557/תקנ"ז. He was a *gadol b'Torah* and a disciple of the *Chasam Sofer*. He succeeded his father-in-law as *Av Beis Din* of Kitze. His son-in-law, Rav Tzvi Hirsch Perels (a descendant of Rav Yitzchok Moshe Perels) took over his position after his death at the age of 90 on 3 *Elul* 5647/תרמ"ז.



Rav Avrohom Yitzchok Kook 1st Chief Rabbi of pre state Israel (Elul 3, 5695 / 1935 - 91st Yahrzeit)



י"א אלול תר"פ

- 5625 (1865) Born on the 16th of *Elul*, 5625 (Sep. 7, 1865) in Greive (now Griva), a suburb of Dvinsk in Latvia.
- 5645 (1884) At age 18, he studied for a year and a half at the famed *Volozhin yeshiva*. The head of the *Volozhin yeshiva*, Rabbi Naftali Tzvi Berlin (the "*Netziv*"),

held the "ilui [prodigy] from Griva" in high esteem.

- 5646 (1886) Married Batsheva, the daughter of Rabbi Eliyahu David Rabinowitz-Teomim (1843-1905) (known by his initials, the *Aderet*), then rabbi of Ponevezh, and later chief rabbi of Jerusalem.
- 5648 (1888) Appointed rabbi of Zeimel (Zeimelis) in Lithuania at age 22. Launched a short-lived monthly rabbinic journal, *Itur Sofrim*.
- 5649 (1889) During his stay in Zeimel, Rav Kook's first wife died. (Their daughter Frayda Chana was a year and a half at the time.) His father-in-law the *Aderet* convinced him to marry Raiza-Rivka Rabinowitz, daughter of the *Aderet*'s twin brother. Raiza-Rivka was the mother of Rabbi Tzvi Yehuda Kook, Esther Ya'el Kook, and Batya-Miriam Ra'anah.
- Studied with the great Kabbalist, Rabbi Shlomo Elyashiv (1839-1926), author of *Leshem Shevo Ve-Achlamah*.
- 5654-5656 (1894-1896) Collected 38 sermons in the book *Midbar Shur*. The manuscript, however, was stolen, and the book was only published a century later, in 1999.
- 5656 (1896) Became rabbi of Boisk (now Bauska), Latvia.
- Wrote *Musar Avicha*, a treatise on moral reflections (published posthumously in 1946)
- 5664 (1904) Arrived in Eretz Yisrael on the 28th of *Iyar*, 5664 (May 13, 1904). He served as rabbi of Jaffa and the surrounding settlements for the next ten years.
- 5665 (1905) Published the first chapters of *Orot HaTeshuvah*, Rav Kook's original thoughts on the topic of repentance, as well as *Eder HaYakar* and *Ikvei Hatzon*.
- 5670 (1910) Sabbatical year. Published the Halachic work, *Shabbat Ha'Aretz*, in defense of the *heter mechirah*.
- 5674 (1913) Lead a mission of rabbis to settlements in the north to encourage them

and strengthen religious observance.

- 5674 (1914) Traveled to Europe for Agudat Yisrael convention in Germany. Unable to return to Eretz Yisrael due to the sudden outbreak of World War I, Rav Kook spent a year and a half in St. Gallen, Switzerland.
- 5676 (1916) Rav Kook arrived in England in early 1916. He served as rabbi of Machzikei HaDat congregation in London for three years during the war. In 1917, he published the mystical treatise *Rosh Millin* on the letters of the Hebrew alphabet.
- 5679 (1919) Returned to Eretz Yisrael.
- In Tevet 5680 (Dec. 1919 - Jan. 1920), he accepted the position of Chief Rabbi of Jerusalem.
Two months earlier, his twelve-year-old daughter Esther Ya'el died tragically after falling down a flight of steps.
- 5680 (1920) Rabbi Tzvi Yehuda Kook edited some of his father's writings, publishing them in the book *Orot* - Rav Kook's most famous work.
- 5681 (1921) Established Chief Rabbinate of pre-state Israel, becoming Chief Rabbi together with Sephardic Chief Rabbi Yaakov Meir.
- 5684 (1924) Established the Mercaz HaRav yeshivah in Jerusalem, unique among the yeshivot at that time in its religious philosophy and positive attitude towards Zionism.
- 5695 (1935) Rav Kook passed away in Jerusalem on the third of Elul, 5695 (Sep 1, 1935), two weeks before his 70th birthday.

Quotes from Rav Kook

“The old shall be renewed, and the new shall be made holy.”

"I don't speak because I have the power to speak; I speak because I don't have the power to remain silent."

"If we were destroyed, and the world with us, due to baseless hatred, then we shall rebuild ourselves, and the world with us, with baseless love."

"The purest righteous do not complain about evil; rather, they increase justice.
They do not complain about godlessness, but increase faith.
They do not complain about ignorance, but increase wisdom."

"There are free men with the spirit of a slave, and slaves whose spirit is full of freedom.
One who is true to his inner self is a free man, while one whose entire life is merely a stage for what is good in the eyes of others, is a slave."

"Ascend towards the heights, ascend!
For you have great strength.
You have wings of spirit, wings of mighty eagles.
Do not fail them, or they will fail you.
Seek them and you will find them right away."

Courtesy of <http://www.ravkooktorah.org>



Rav Meir Rosenbaum Caracas Rebbe (Elul 3, 5781 / 2021 - 5th Yahrzeit)



Rebbe in Caracas Venezuela his father was the Zutshka Rebbe of Bnei Brak



Rav Eliyahu 'Chassid' Kramer (Elul 4,)

Rav Eliyahu was a great *gaon* and *kadosh Yisroel*. He was renowned for his piety and *prishus* and was therefore called "*HaChassid*." His father, Rav Moshe Kramer (*yahrzeit* 2 *Cheshvan*) was the *Av Beis Din* of Vilna, and his father-in-law was Rav Pesachya, the son of Rav Moshe Ravkash, author of *Be'er HaGola*.

Rav Eliyahu Chassid's sons were Rav Yissacher Ber (the paternal grandfather of the *Vilna Gaon*) and Rav Tzvi Hirsch Rublin (the grandfather of the *gaon* Rav Binyamin Zalman Rebeles of Shklov, author of *Givei Giviya HaKesef*).

Rav Eliyahu Chassid passed away on 4 *Elul*.



Rav Moshe Provenciali (Elul 4, 5336 / 1576 - 450th Yahrzeit)

Rav Moshe Provenciali was born in the year 5264/תרט"ו. He was one of the *gedolim* of Italian Jewry and was a contemporary of the Beis Yosef, the Rama miFano, and Maharam Padavo. His rabbinic seat of rule was in Mantova, together with his brothers Rav Dovid and Rav Yehuda Provenciali. These three brothers were great luminaries for their countrymen, and Rav Moshe, the eldest, was known as a great *gaon* and *mekubal*, as well as a great *posek*. The *Chida* writes that Rav Moshe was an expert in *dayanus* in Mantova at the *Beis Din* established by the *Ramaz*, Rav Moshe Zakuso. He was so well-respected that they wrote not to pay attention to the *teshuvos* of any *Achronim* except for his and those of the Kenesses haGedola. With the exception of one controversy, in which Rav Moshe and the other rabbonim of his generation did not see eye-to-eye regarding a matter of *kiddushin*, he was universally lauded and respected. The *Gur Aryeh* on *Shulchan Aruch* cites his responsa, as does the *Chida*, who says he saw them in manuscript.

Rav Moshe argued in favor of the printing of the Zohar, against the wishes of Maharam Padavo, who felt it was forbidden to print such secrets and make them available to the masses. He was also one of the opponents of the philosophical *sefer Me'or Eynaim* by Rav Azariya Rossi. His *talmidim* included Rav Yehuda Moscati (author of *Nefutzos Yehuda*) and his brother, Rav Dovid Provenciali.

He passed away at the age of 72 on 4 *Elul* in the year 5336/שלי"ו, and was eulogized by all the sages of his generation.



Rav Tzvi Fisch Av Beis Din of Sighet (*Elul 4, 5531 / 1771 - 255th Yahrzeit*)

Rav Tzvi Fisch, the son of Rav Moshe Avrohom, was the first *Av Beis Din* of Sighet. He was originally appointed as Chief Rabbi and *Av Beis Din* of Radvil; however, he was forced to leave this post after suffering under the fierce persecutions of the Frankists.

He passed away on 4 *Elul* 5531/תקל"א and was laid to rest in the old cemetery in Sighet, where his gravesite has become the focal point for those seeking *yeshuos* and salvation. He was succeeded by his son Rav Moshe Fisch.

As the city of Sighet grew and expanded, the gentiles decided to relocate the old Jewish

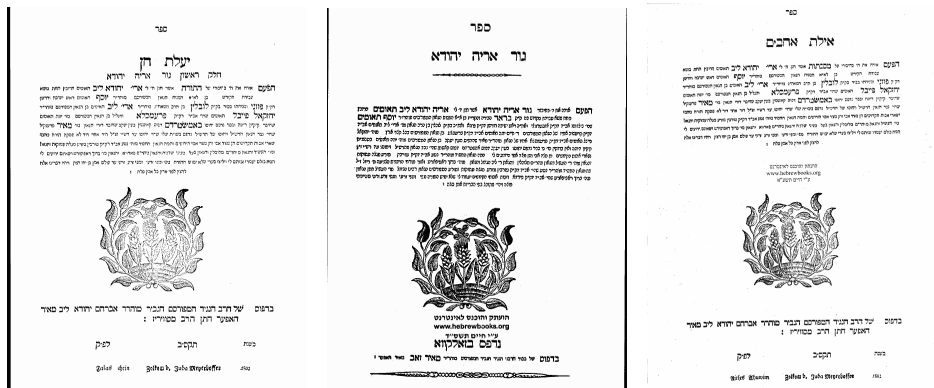
cemetery in order to expand their living and commercial space. City officials hired many workers to relocate the graves and remove the tombstones and markers. However, when they reached Rav Tzvi's *matzeiva*, it wouldn't budge. Other gentile workers approached and tried their hands at the removal, but to no avail. Slowly they began to realize that anyone who dared to try moving the *Rav's matzeiva* or *kever* dropped dead! Although the mayor and city officials heard of the mysterious deaths, they refused to accept that they were anything other than work-related accidents. The mayor himself then declared, "Tomorrow I will arrive myself, and personally supervise the breaking and removal of the tombstone!"

The mayor arrived the next day with four workers and a team of workhorses harnessed and ready to destroy the *kever*. They tied a rope around the *Rav's kever* and then, when the wicked mayor gave the signal, the horses prepared to begin pulling; however, as soon as the mayor had given the signal to begin, he himself dropped dead alongside the *kever*! At that point, the gentiles lost their nerve, fleeing in terror and vowing never again to touch the *kever*. They constructed a fence around it to protect it (and themselves!) from harm and to safeguard the sanctity of such a holy place.

When the Communists took over the government, their offices were housed in a building opposite the *Rav's kever*. They, too, wanted to uproot the *kever*, which was a thorn in their sides. The locals, however, who had been safeguarding the site for some time, and had themselves become accustomed to asking the *tzaddik* for protection and salvation in times of need, refused to accommodate their request, warning them, "Don't start up with the holy Rabbiner!" Their warnings were heeded, and his holy *kever* stands until this day. (*Sefer Zichron LaRishon*)



Rav Aryeh Leib Teomim Gur Aryeh (Elul 4, 5591 / 1831 - 195th Yahrzeit)
(Some say the Yahrzeit is on the 5th of Elul)



He was the grandson of Rav Aryeh Leib Av Beis Din Kreshiv, the son of Rav Feivel Av Beis Din Premishla, the son of the author *Kikayon DeYona* (Yahrzeit 15 Nissan)

His mother was the daughter of Nosson Neta the son in law of Rav Moshe of Horodna author *Tefilla LeMoshe* (Yahrzeit 10 Iyar) a grandson of Rav Heschel of Krakow (Yahrzeit 20 Tishrei).

He authored several *seforim* including: *Gur Aryeh Yehuda*, *Ayeles Ahavim* and *Yaales Chen*. He passed away 5 Elul 5591.



Rav Yitzchok Itzik Vienner (Elul 4, 5625 / 1865 - 161st Yahrzeit)

Rav Yitzchok Itzik Av Beis Din Armeni was the son of Rav Shimon, the Av Beis Din of Sengrad. He was a great *lamdan* and *yiras shomayim*. He passed away on 4 Elul 5625/תרכ"ה.



Rav Menachem Mendel Gad Glick Av Beis Din of Kemetshe (Elul 4, 5665 / 1905 - 121st Yahrzeit)

Av Beis Din of Kemetshe

Rav Menachem Mendel Gad Glick was born in 5579 תקט"ט. His father was Rav Gedalyahu of Bakani (author of *Chayei Olam*), and his paternal grandfather was Rav Chanoch Henich Gad Glick of Prague. His sons were Rav Avrohom Meir, Rav Henich (the son-in-law of Rav Avrohom Gottlieb of Vishiva), and Rav Moshe Yitzchok, who died young. Some of Rav Menachem Mendel's Torah is printed in his father's *sefer*.

Rav Menachem Mendel was a renowned *gaon* and *tzaddik* who served Hashem in *sanctity* and purity. He fasted frequently, never slept more than four hours a night, and was known to *daven* for extended periods in rapture and *deveikus*. Each night, he awakened at midnight to recite *Tikkun Chatzos*, and afterwards would study Kabbalah and the secrets of Torah. He performed the *mitzvos* with joy and *simcha*, trembling with a holy fire. Even in his later years, he sacrificed his health and served Hashem with *mesirus nefesh*. He learned under his father until the age of 16, when he was sent to study in Yeshivas Pressburg under the *Chasam Sofer*. Later, he studied under Rav Meir Eisenstadt of Ungvar, author of the *Maharam Asch*. He married Esther, the daughter of the *naggid* and communal leader Rav Moshe Leib Eideles of Vecka. He was given a letter of ordination from his rebbe, the *Maharam Asch*, on Sunday, 19 Adar Sheni, 5594/תקצ"ט, after which he reluctantly parted from him.

After his marriage, Rav Menachem Mendel settled by his father's side and studied Torah day and night. His peaceful days of learning did not last very long, however, as his young wife passed away before the end of their first year of marriage. His second wife, Frumit Rochel, was the daughter of the *naggid* Rav Abba Guttman of Vecka. With her support, he grew steadily in *Torah* and *Yiddishkeit* and began to travel to meet the *tzaddikim* of his generation.

Rav Menachem Mendel related that, on one visit to Rav Meir Premishlaner, when he handed the *tzaddik* a *kvittel* (note requesting the Rebbe's blessings and prayers) and a *pidyon* (customary monetary gift), Rav Meir told him three things: "First, tell your father to push the *sukkah* four *amos* distance away from the wall. Second, you seem to be a G-d-fearing Torah Jew - so how can it be that you live all together in one room? It is improper and immodest to live in such close quarters!" Third and last was a message that Rav Menachem Mendel kept secret all his life. All he would say, many years later, was that he wished he had listened to this third piece of advice, and he regretted all his life that he had not heeded the *tzaddik's* words.

Once, when visiting Rav Yitzchok Isaac of Ziditchov, he mentioned that certain wicked people sought to ruin his father's livelihood, and that this threatened his own *parnassa*, as well, since he relied on his father's income. "Tell your father not to worry," Rav Yitzchok Isaac replied. "He shall have sufficient *parnassa* all the days of his life." The Rebbe then turned to Rav Menachem Mendel and said, "You can go back home and accept upon yourself the yoke of the rabbinate."

When Rav Menachem Mendel returned to his father's house, his father came out to greet him with the good news that he had been appointed *Av Beis Din* of Kemetshe. When Rav Menachem Mendel related the Ziditchover Rebbe's words to his father, they were astounded at the Rebbe's *ruach hakodesh* and miraculous knowledge. (*Gedulas Mordechai*)

While serving as the Rav in Kemetshe, Rav Menachem Mendel sometimes travelled to visit Rav Tzvi Hirsch Freidlander of Liska (author of *Ach Pri Tevuah*), Rav Meshulem Fayish Loewe Segal (founder of the Tosch dynasty), and Rav Chanina Yom Tov Lipa Teitelbaum of Sighet (author of *Kedushas Yom Tov*). He found favor in the eyes of these *gedolim*, and they honored him for his righteousness and his greatness in Torah.

Rav Menachem Mendel's position of *Av Beis Din* of Kemetshe included the nearby towns of Hollis, Ibran, Pasov, Bertzel, Bogadni, Keck and Demetsher. They all contributed to his weekly salary of two gulden, which in those days was considered a fine sum. In addition to this income, he also received a salary as the official head registrar of births, and was given money as well from the sum collected by fathers of *chassanim* for the rabbonim, chazzanim and *shamashim*.

With all these sources of income, he was able to make a very decent living indeed. His primary job was to take care of communal affairs, and with his careful attention and loving care, the community grew and flourished. He judged wisely and ruled with strength and endurance. In Kemetshe, he was blessed with sons and daughters, and eventually his financial situation was no longer sufficient for his large family.

On 4 Elul 5665/תריס"ה, before he passed away, he asked that they bring him a copy of the *sefer Kav HaYashar*. He turned to where he had previously marked the page to a *tefillah* to be recited at the end of one's life, and asked his son-in-law Rav Mordechai Lenerovitsh (author of *Parshas Mordechai*), to whom he passed on his rabbinic post in his final two years, to read it to him. Rav Menachem Mendel tearfully recited the *tefillah* after him,

word for word. Afterwards, he blessed all of his children, and asked them to light candles and open the windows. He straightened his limbs and his posture, closed his eyes, and recited *Shema*, and his holy soul departed with the final declaration *echad*. He was 86 years old.

A large gathering of congregants, rabbonim and Rebbes attended the funeral procession and escorted him to his final rest. Rav Naftali Schreiber of Kleinverdayan (author of *Mateh Naftali*) gave one of the *hespedim*, in which he testified in the name of Rav Avrohom Yitzchok Weinberger (*Av Beis Din* of Kleinverdayan and author of *Pnei Yitzchok*), that 30 years ago they had described him as a perfect *olah temima!* (*Gedulas Mordechai*).



Rav Nesanel Fried Pnei Meivin (Elul 4, 5674 / 1914 - 112th Yahrzeit)



Rabbi Nesanel Hakohen Fried (1857-1915) was the son of Rabbi Yechiel Michel, *ab"d* of Kapisch, and a descendant of Rabbi Naftali Katz, author of *Smichus Chachamim*. Already in his youth he was known for his sharp mind and incredible breadth of knowledge. He was a leading Torah giant and a prominent Hungarian respondent. He led a yeshiva in Balmazújváros for more than twenty years. During World War I he fasted regularly. This greatly weakened his body and he passed away at the young age of fifty-eight. He authored Responsa *Pnei Meivin* and *Pnei Meivin* on the Torah.



Rav Meir Simchah HaKohen Ohr Sameach, Meshech Chochma (Elul 4, 5686 / 1926 - 100th Yahrzeit)



Rav Meir Simcha HaKohen was born in 5605 in Baltermantz. As a youth he was already expert in nearly all of both Talmuds, *Shas Bavli* and *Yerushalmi*, as well as in works of Kabbalah. His rebbe, Rav Moshe Danishevsky, was *Av Beis Din* of Slovak. R' Meir Simcha married at a young age the daughter of Rav Tzvi Paltiel of Bialystok. While living in Bialystok, he studied Torah day and night with the *Av Beis Din*, Rav Yom Tov Lipa, author of *Shailos V'Teshuvos Oneg Yom Tov*, as well as with the author of *Shai Lamoreh on Maseches Bechoros*.

He lived in sanctity and purity and became a leader of his generation, a great *gaon* to whom many turned from all over the world to resolve difficult Torah questions and uncertainties. In this merit, he came to be known by the honored title of *ilui* - genius of Dvinsk.

His magnum opus, the *Ohr Sameach* on *Rambam*, demonstrates Rav Meir Simcha's sharp mind and great Torah expertise. He stood at the forefront of the battle against the

misguided *maskilim* of Russia as well as the Zionists, movements in which he recognized the beginnings of the removal of the primacy of Torah and *Yiras Shamayim* from the Jewish worldview. He had no sons; his son-in-law, Rav Avraham Loftbar of Warsaw, was the author of *Shailos V'Teshuvos Zera Avraham*.

Rav Meir Simcha passed away on the Shabbos of *Parshas Shoftim*, the 4th of *Elul*, 5686 in Riga, Latvia; he was laid to rest in Dvinsk. May his holy merit protect us all.



Rav Aharon Schwartz (Elul 4, 5691 / 1931 - 95th Yahrzeit)

Rav Aharon was the son of Rav Avrohom Yehuda HaKohen Schwartz of Bergsaz and Mad, *mechaber* of *Kol Arye*. Some of his *Divrei Torah* appear in *Shu"t Kol Arye Simon* 97, *Shu"t Bais Naftoli Simon* 1, 61, and *Shu"t Kav Chaim Simon* 1.



Rav Yosef Meir Pollack (Elul 4, 5701 / 1941 - 85th Yahrzeit)

Rav Yosef Meir was the son-in-law of Yechiel Chaim Labin, a scion of Zidatshuv. He was descended from Rav Yosef Meir of Spinka and named after him.

He was a disciple of Yitzchok Isaac of Spinka and *talmid muvhak* of Rav Ahreleh Roth of Shomer Emunim-- first in Bergsaz and later of Yerushalayim. When Rav Aharon left for Eretz Yisroel, Rav Yosef Meir succeeded him and inherited his *beis midrash* in the city of his own forebearers in Bergsaz.

He was passionate in his service of Hashem and followed his rebbe, Rav Ahreleh, with an self-sacrifice and excitement.

He was martyred in the Holocaust in Kaminetz Podolsk on the 4th of *Elul*, 1941) א"ש) at the age of thirty.

His widow remarried Rav Aharon of Belz, after the Holocaust.

His son Rav Avrohom Alter Pollack was raised by Rav Aharon of Belz and served as Bergsazer Rebbe in Petach Tikva, Israel.



Rav Moshe Aharon Pinto (Elul 4, 5755 / 1995 - 31st Yahrzeit)



Rav Moshe Aharon Pinto (1995), heeding his father's command to avoid temporal pleasures, secluded himself in his home for forty years and living on almost nothing but scraps of bread dipped in oil. After these 40 years, he traveled, explaining, "Hashem created a beautiful world. What will I tell Him when He asks me after 120 years whether I witnessed and appreciated the wonders of His creation?" Rav Moshe Aharon's descendants have printed and distributed thousands of copies of the "*Perek Shira*" that describes how every creature is part of a worldwide symphony of Hashem's praise. Rav Moshe Aharon's oldest son, Rav Chaim is the rav of Ashdod, and Rav Chaim's son, Rav Yoshiyahu Yosef, has created the "*Shuvah Yisrael*" organization, which draws many youngsters back to Torah and *mitzvos*. Another of Rav Moshe Aharon's sons, Rav Yaakov, traveled to America after Rav Moshe Aharon's passing and founded the Pinto Center in Los Angeles during the 1980s. He is president of the "*Netivei Chaim veMoshe Pinto*" Institutions that he and his brothers established in Ashdod, which include a *beis medrash*, a supermarket and kitchen for the needy, a publishing house, and much more.



Rav Yechiel Fischel Eisenbach Rosh Yeshivas Shaar haShomayim Mekubal (Elul 4, 5768 / 2008 - 18th Yahrzeit)



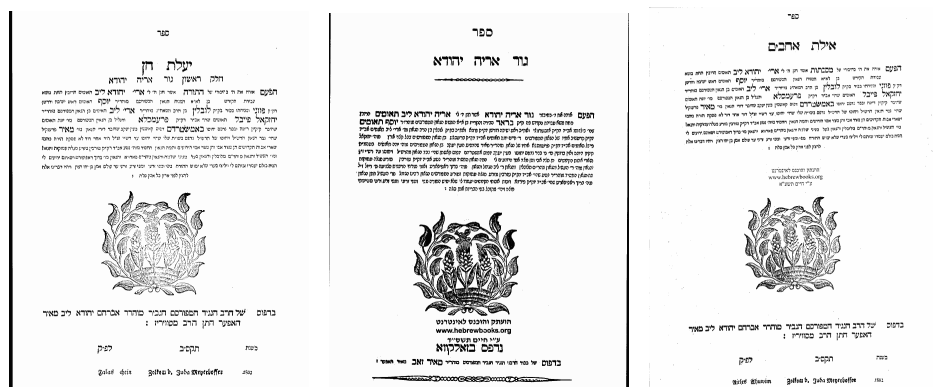
Born in Yerushalayim תרפ"ה to Rav Yosef Eisenbach who was a *Sofer Stam*. He studied in *Shomrei HaChomos* and was among the first *talmidim* in the Slonimer yeshivah Bais Avrohom under Rav Sholom Noach the Nesivos Sholom. He studied *beChavrusa* with Rav Mordechai Chaim Slonim and together they completed the entire *Mishnah Torah* of the *Rambam*. At age eighteen he married the daughter of Rav Yeshaya Asher Zelig Margolis. As a yungerman he studied in Pressburg Yeshivah under Rav Akiva Sofer the *Da'as Sofer* and in *Toras Emes*, the Chabad Yeshiva under Rav Moshe Leib Shapira. He studied Kabbalah under Rav Shaul haKohen Dweck, and worked as a *Sofer Stam* so he would not earn a living from his Torah studies.

In תשל"ג Rav Raphael Dovid and Rav Shlomo Zalman Auerbach both requested that he assume the position of the Yeshivas Shaar haShomayim for the study of Kabbalah. Rav Chaim Yehudah Leib, their father and founder had passed away and the yeshivah was in dire straits and liable to close its doors. Hesitantly he agreed, the yeshivah *flourished* under his leadership. He gave *shiurim*, often for many hours at a stretch, and *davened* from the *Siddur* with *kavanos haRashash*. He passed away on 4 *Elul* תשס"ח and was laid to rest on Har haZeisim.

Some of his well known disciples and *talmidim* include: Rav Daniel Firsch author of *Masok miDevash* on the Zohar, Rav Yaakov Moshe Hillel, Rosh Yeshivas Ahavas Sholom, and Rav Gamliel haKohen Rabinovitch.



Rav Aryeh Leib Teomim Gur Aryeh (Elul 5, 5591 / 1831 - 195th Yahrzeit)
(Some say the Yahrzeit is on the 4th of Elul)



He was the grandson of Rav Aryeh Leib Av *Beis Din* Kreshiv, the son of Rav Feivel Av *Beis Din* Premishla, the son of the author *Kikayon DeYona* (*Yahrzeit* 15 Nissan)

His mother was the daughter of Nosson Neta the son in law of Rav Moshe of Horodna author *Tefilla LeMoshe* (*Yahrzeit* 10 Iyar) a grandson of Rav Heschel of Krakow (*Yahrzeit* 20 Tishrei).

He authored several *seforim* including: *Gur Aryeh Yehuda*, *Ayeles Ahavim* and *Yaales Chen*. He passed away 5 *Elul* 5591.



Rav Dovid Tzvi Shlomo Biderman Rav Duvidel (*Elul* 5, 5678 / 1918 - 108th *Yahrzeit*)



Rav Dovid Tzvi Shlomo Biderman, known affectionately as “Rav Duvidel,” was born in Pshedburzh on *Simchas Torah* in the year 5604/תרי”ד. His father was Rav Elazar Menachem Mendel of Lelov. His paternal grandfather, Rav Moshe of Lelov, was the son of Rav Dovid of Lelov, the founder of the Lelov dynasty, and the grandson of Rav Shlomo Tzvi Biderman. His mother, Rebbitzen Feiga Matel, was the daughter of Rav Tzvi Horowitz, whose father was the Chozeh of Lublin.

Rav Dovid Tzvi Shlomo married Miriam, the daughter of Rav Pinchos Horowitz. At the age of six, in the year 5611 תר”י, he made *aliya* together with his father and grandfather, Rav Moshe of Lelov, who passed away 72 days later, on 13 *Teves*, and was laid to rest on Har HaZeisim, near the *kever* of the Navi Zechariya.

Rav Dovid Tzvi Shlomo served Hashem with great rapture and *deveikus*. His *davening* was

loud and filled with *mesirus nefesh*. His shining countenance was especially noticeable, and he was able to draw close Jews from all walks of life. For many years he did not sleep in a bed, not by day or by night, and instead studied Torah all night long. He established the Batei Warsaw neighborhood in Yerushalayim.

Rav Dovid Tzvi Shlomo passed away on 5 *Elul* in the year 5678 תרע"ח and was laid to rest on Har HaZeisim in the section of the Perushim. According to his explicit instructions in his last will and testament, only his name and date of death were inscribed on the *matzeiva*. He left behind two sons, Rav Pinchos and Rav Shimon Noson Neta.



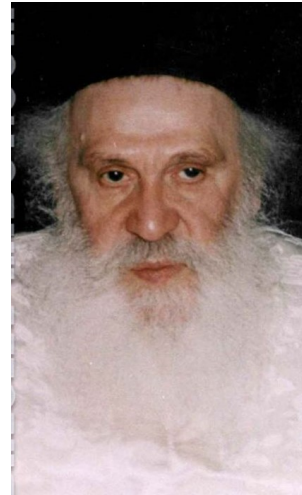
Rav Dovid (*Elul 5, 5686 / 1926 - 100th Yahrzeit*)

Rav Dovid was born in Sheps circa 5610/תרי" to Rav Tzvi Zev, *Av Beis Din* of Tavi. He was renowned as a *tzaddik*, a chassid and a great masmid. He married Chava, the daughter of Rav Aharon, who was a descendant of Rav Chatzkele Kuzhmimer. Though his stature in Torah was lofty, he did not want to accept the position of the rabbinate; however, when an accidental fire consumed all his worldly possessions, he was forced to become the Rav of Badzhanav. He taught Torah there for seven years until he was appointed *Av Beis Din* in Yelavi, and he served in that role faithfully for some 43 years. He left behind many *chiddushim* in *pilpul* and *drash*, although many were also lost over the years.

He passed away on 5 *Elul* in the year 5686/תרפ"ו and was laid to rest in Warsaw. He left behind his sons Rav Eliyahu Dov and Rav Chanoch Henich, *Av Beis Din* of Galin *HY"D*, and his son-in-law, Rav Avrohom Ephraim Fishel Finkelstein of Warsaw.



Rav Avrohom Chaim Roth Shomrei Emunim Rebbe (Elul 5, 5773 / 2013 - 13th Yahrzeit)



Rav Avrohom Chaim's sons are Rav Refoel Aharon, Rav Gedalia Moshe, Rav Shlomo, and Rav Yaakov Yitzchok. His sons-in-law are the *admorim* of Dejh, Radoshitz, Nashchiz and Sambor. He also leaves behind dozens of grandchildren and great-grandchildren.

The Rebbe's father was Rav Aharon Roth, the *Shomer Emunim*, who led the Yirei Hashem *kehillah* in the city of Satmar, Romania.

In 1928, Rav Aharon immigrated to Eretz Yisroel, where he founded his *bais medrash* in Meah Shearim, Yerushalayim. Following Rav Aharon passing, his son, the Rebbe *zt"l*, took over the mantle of leadership, while Rav Aharon's son-in-law, the *Divrei Emunah*, became the Toldos Aharon Rebbe.

The Rebbe, Rav Avrohom Chaim, was a son-in-law of Rav Mordechai Goldman of Zvhil *zt"l*. His *rebbetzin* passed away two years ago.

The Rebbe led the *chassidus* of Shomrei Emunim for some 65 years. He was known for his intense *tefillah* and the advice and *chizuk* he gave to thousands of people. His wisdom and insight was sought out by people from all over the globe.

The Rebbe published several *seforim* of his father, including *Shomer Emunim*, *Noam Halevavos*, *Taharas Hakodesh*, *Mevakeish Emunah*, *Mitzvosecha Shaahsuai*, and *Shulchan*

Hatahor.

The Rebbe established a Talmud Torah and *yeshiva* in Yerushalayim. In 1976, he moved to Bnei Brak, where he established various *mosdos*, including a Talmud Torah and *yeshiva* on Rechov Sefas Emes.

A Shomrei Emunim *bais medrash* was later opened in Ashdod. That *bais medrash* is led by the Rebbe's son, Rav Aharon Roth. Another Shomrei Emunim *bais medrash* was opened in Bet Shemesh.

May the Rebbe serve as a *meilitz yosher* for his many followers and for all of *Klal Yisroel*.

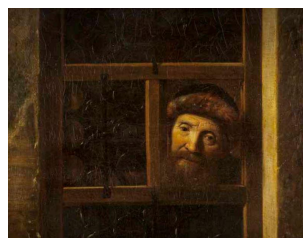
Yehi zichro boruch.

<https://matzav.com/the-shomrei-emunim-rebbe-rav-avrohom-chaim-roth-ztl/>



Rav Gershon Shaul Yomtov Lipman Heller Tosfos Yom Tov (Elul 6, 5414 / 1654 - 372nd Yahrzeit)

(Some say the Yahrzeit is on the 26th of Elul)



Born in Wallerstein, Bavaria in the year 5339 (1579), Rav Yom Tov was orphaned from his father before he was born and raised by his grandfather, Rav Moshe Wallerstein, who served as Chief Rabbi of all German Jewry. He was a descendant of Rav Nosson, author of the *Aruch*.

His two chief mentors and rebbis were the *Maharal of Prague*, Rav Yaakov Ginzberg, Av

Beis Din of Friedburg and Prague, and Rav Shlomo Ephraim Luntshitz, author of *Kli Yakar* and *Olelos Ephraim*.

At age eighteen, in 5357, he was appointed as a *dayan* and *rosh yeshiva* in Prague, in the *beis din* of the *Maharal*. His fame spread throughout the entire world as a *gaon*. At age thirty, he authored his magnum opus, the *Tosafos Yom Tov* on *Shas Mishnayos*.

In 5378, he authored two *selichos* describing the worries and fears of the Jewish community over the Prague rebellion. These were published as *Selichos* on the 14th of Cheshvan in Prague, 5381.

In *MarCheshvan* of 5385, he was appointed *Av Beis Din* of Nikolsberg, Moravia, and on *Rosh Chodesh Adar* of 5385 to *Av Beis Din* Vienna.

Vienna was a newly established *kehillah*, and some of the new *takanos* and reforms he established included the daily study of *Orchos Chaim* of the *Rosh* before *Shacharis*, which he personally translated into Yiddish (published in Prague in 5386) so that everyone could understand them.

In *Teves* of 5387 (1627), Rav Heller was appointed *Av Beis Din* of Prague. He began his tenure there in *Nissan*, and about half a year later he was appointed as *Rosh Yeshiva* as well, succeeding his mentor, the *Maharal*. He completed *Ma'adanei Melech* and *Lechem Chamudos* on the *Rosh* and began work on his *sefer*, *Malbushei Yom Tov*, a super-commentary on the commentary of the *Levush* on the *Arba Turim*.

The backdrop to his tenure was the Thirty Years War (1618-1648), a time of chaos and uncertainty for the populace of Bohemia and Prague, and especially for its Jews. The war emptied the government coffers, leading them to impose heavy taxes, a great financial burden upon the Jewish community. While it was the government officials that levied the taxes, the government left the collection up to the Jews themselves. This led to bitter disputes, as many of the wealthier and more powerful figures in the community tried their best to shirk responsibility, while the poorer and weaker Jews were unfairly burdened with taxes they had difficulty in paying.

The *Tosafos Yom Tov* was very upset by such underhanded measures that went against

the *derech haTorah*, so he had himself appointed to the committee overseeing the tax collection. He saw to it that the taxes were collected evenly and fairly so that wealthier Jews shouldered the burden according to their means.

This act, alongside his other reforms as rabbi, earned him some bitter opponents, who initiated a slanderous libel against him and falsely accused him before the king. The slander claimed that he had disparaged and insulted the Christian faith in his *sefarim Ma'adanei Melech* and *Lechem Chamudos*. King Ferdinand II accepted the false rumors and ordered the *Tosafos Yom Tov* brought in chains and iron

A Fast For All Generations

On the 4th of *Tammuz*, the Imperial Judge arrived to reveal the terrible decree. On the 5th of *Tammuz*, 5389 (1629), a date that he would later establish as a fast day for his family and all of his descendants, the *Tosafos Yom Tov* left Prague. He writes about this in *Megillas Eivah*:

“And now my children, listen to me and may your souls be revived. As I was looking through my manuscripts with the commentaries and chiddushim I composed that Hashem merited me to author, I came across something I had written down that I had heard from Rav Pinchas of Cracow, a great man, head of the leaders of Vaad Arba Aratzos – the Council of the Four Lands, the son of Rav Zalman Yeshaya Segal Horowitz of Prague. . .when I was in Prague I heard him say: ‘I have a tradition that during the time of the harsh decrees, when the government decreed that on the 5th of *Tammuz* all the holy Jewish books should be burned, the wise sages of that generation, by means of a *she’alas chalom* – a dream quest – made an inquiry and asked why this evil had befallen them. They were answered: “*Zos Chukas HaTorah K’Targumo*.” They interpreted it to be referring to the Aramaic translation of the *pasuk* in that week’s *parsha* reading, which was *Chukas*. The Aramaic translation of the *pasuk* is “*Da Gezeiras Oraisa*,” where the word “*da*” is equal in *gematria* to 5 (*Dalet* plus *Alef* = 4 plus 1).’ I believe this refers to my *sefarim*, which were originally ordered to be burned and destroyed, and because of them I was forced to leave my home in Prague on the 5th of *Tammuz* to the Kaiser’s court. The dream spoke of a *gezeira* – a decree; it was regarding the ancient decree, but I believe it refers to my decree as well, as I was arrested over matters of *chukas haTorah*. I was arrested on the 17th of *Tammuz* after *chatzos* (midday), and I was released 28 days later

after *chatzos* in *Menachem Av*, equaling a period of forty days, the same as the forty days of disgrace and wandering of *Am Yisrael* in the desert. I therefore decided to instruct you all, and all your descendants, my sons and my daughters and my sons-in-law and daughters-in-law until the coming of Mashiach, to fast on the 5th of *Tammuz* until after *Maariv*. Since it falls out in the summer, when the days are longer, I do not decree until the time of nightfall after the stars come out. If the date falls out on Shabbos, it should be pushed off until Sunday. They can fast until after they *daven Minchah Gedolah*, and they need not complete the fast longer than this time. Whoever has a weak constitution or is pregnant or nursing can redeem themselves with no less than the value of three large Viennese coins. I was in doubt whether or not to establish the 28th of *Menachem Av*, the day of my freedom, as a festival and *yom tov*, as do many of our people to commemorate the day they went free or were saved from a judgment of death. However, I was left bereft and penniless with nothing but the shirt on my back; all my honor and glory were taken from me as well as the rabbinate, and my debts were so heavy I saw no way to repay them since I was left with no means or property. I debated the matter back and forth, and in the midst of my indeterminacy and deliberations, the *sefer Yosef Lekach*, a commentary on *Megillas Esther* by Rav Eliezer Ashkenazi (1513-1586, *Yahrzeit* 22 Kislev) author of *Maasei Hashem*, came to hand. In the Introduction, he asks, the following question: 'Why is it that the *Kohanim Bnei Chashmonai* decided not to establish any festival days to commemorate and celebrate the miraculous salvation and redemption of *Am Yisrael*? It was an event that demonstrated the supernatural, a victory of the few over the many, their redemption was even greater than the one in the times of Mordechai and Esther. The events of that time, which became Purim, were not overtly supernatural or miraculous; they were instead covert and hidden in nature where the king's heart was overturned in an instant from evil to good. The answer he gives is that in the days of the Chashmonaim, the joy was incomplete since so many had died and the *Beis Hamikdash* was ransacked.' I am in a similar situation, for my joy remains incomplete and I am still filled with sorrow and grief. I remain anguished and pained until *Hashem* favors me and restores my past crown of glory and improves my future," (*Megillas Eivah*).

On the 8th of *Tammuz*, the *Tosafos Yom Tov* set out for Vienna, where he was accused, interrogated and jailed. Imprisoned while awaiting final judgment, his life was in great danger. The leaders and heads of the community rose up and took action to defend him and secure his release; even gentile officials and ministers who had met him defended his innocence and protested his imprisonment on an offense that was nothing more than a

false libel.

He languished in prison for forty days. On the 28th of *Menachem Av*, 5389, the community's efforts bore fruit and while he was released and exonerated from the capital offense, the magistrate ordered him to pay a bond of 12,000 gulden to King Ferdinand II which was in those days a princely sum that all the Jews of Vienna and Prague together could not raise. Furthermore, the magistrate ordered that his *sefarim* be burned and that henceforth he was forbidden from serving as an *Av Beis Din* in all the kingdom and its provinces. This final judgment was a terrible blow to the *Tosafos Yom Tov*, for now he had lost his entire livelihood and source of income. Eventually the sentence was commuted, his *sefarim* were censored rather than burned and he was allowed to serve as Rav but not in Prague itself. The troubles, tragedy and suffering were recorded in his autobiography *Megillas Eivah*. *Eivah*, he writes, "stands for the acronym *Eicha Yashva Badad HaIr* - The city of Jerusalem sits solitary," an echo of *Megillas Eicha*, which we read on *Tisha B'Av*. He concludes his preface with the remark, "Whoever reads this and suffers along with me in my sorrow shall be absolved in this merit to be saved from all trouble and suffering." (www.HebrewBooks.org/9529; translated into English as "The Feast and the Fast" published 1984 by Rabbi CU Lipshitz and Dr Neil Rosenstein, Moznayim).

Finally, in *Iyar* 5392 (1631), the *Tosafos Yom Tov* was appointed *Av Beis Din* in Nemirov, Poland, and from there, a few years later in *Iyar*, 5395 (1634), he moved to serve as *Av Beis Din* in Ludmir, Volhynia.

While in Ludmir, his enemies again reared their heads, as he describes in *Megillas Eiva*: "I awoke as a man from slumber and resolved to renew the laws from the earlier *gaonim* forbidding the practice of selling and purchasing the position of Rav from the local government ministers. A historic precedent that existed from the times that the position of *Kohen Gadol* was sold and purchased during Bayis Sheini - the Second Temple period. Previously, the Sages had enacted bans of excommunication, curses, oaths, fences and fines for transgressing these laws and decrees, but despite their efforts, breach after breach occurred, and the law became so full of holes that it became a matter of jest and seemed to people as if it was permitted.

"In Ludmir we instituted new safeguards. While previously they had forbidden the sale and purchase of the position of Rav, I added to this and forbade the hiring and

employment of such people as well. This earned me new enemies, accusations, false and baseless hatred, but I was undeterred.

“On the 18th of *Iyar*, in Vizhnitz, together with the communal leaders of Volhynia, Ludmir, Ostrog, Kremenetz, and Lutzk, we gathered to renew these enactments and ordinances in all four provinces. Afterwards, I agreed to travel to Lublin and Yaroslavl on market days of public gathering where this proclamation was signed and ratified by the Vaad Arba Aratzos - (Committee of the Four Lands) together with thirty of the greatest leaders. It was read and proclaimed throughout all the shuls of Yaroslavl and the fair in Kremenet. Two of the rabbanim from the Vaad Arba Aratzos who agreed with me issued a proclamation on *Shabbos Vayikra* to prohibit the illegal sale and purchase of rabbinic positions. . .the more I acted and expounded the more my enemies did all they could to oppose me. . . they did all they could to expel me from the rabbinate” (*Megillas Eivah*).

The *Tosafos Yom Tov* finally overcame his enemies when their plots failed and he was exonerated. His former honor and glory were restored on the first day of *Chol HaMoed Sukkos* 5404, when the good news arrived that he was to be appointed as the *Rosh Yeshiva* together with Rav Yehoshua in Cracow. He arrived in Cracow on the 27th (some versions of the text say 28th) of *MarCheshvan* and was received with honor and dignity.

A Feast For All Generations

On Sunday, the first of *Adar Rishon* 5404 (1644), he was officially appointed *Av Beis Din*, and he wrote in his *Megillas Eiva* a new directive that his family observe the 1st of *Adar* as a personal family celebration of thanksgiving, to thank and praise *Hashem* on the day he was officially installed as *Av Beis Din* Cracow:

“Up until now, I hesitated to establish a day of feast and festival; however, I now resolve to establish this day as a *Yom Tov* festival. *Mi’shenichnas Adar Marbin B’Simcha!* The first of *Adar*, the second day of *Rosh Chodesh*, is established for all generations for my children and descendants, sons, daughters, sons-in-law and daughters-in-law, because on that day my crown and honor were restored and I was appointed *Av Beis Din* and *Rosh Yeshiva* of the great and holy congregation of Cracow and all its neighboring provinces. May *Hashem* merit us all to serve Him and fulfill His laws, and [may I] live out my days not for the pursuit of wealth, but for an exalted yearning as demonstrated by my conduct until the

coming of Mashiach, amen. The symbolism of the year when the attribute of harsh judgment was leveled against me is Shaphat (judgment = the year 1629) ט"פ"ט. The symbolism of the year of my redemption, when my crown of glory was regained and restored, is 1644) ד"ת"ד = *Das* - the law, *ve'ha'das nitna beShushan haBira* - and the law was enacted in Shushan," to sing and rejoice with a happy heart. So saith Yom Tov Lipman ben Nossan HaLevi Heller," (*Megillas Eivah*).

Sefarim

Besides his magnum opus, *Tosafos YomTov* on *Mishnayos*, he also authored *Darkei Hora'ah*, *Malbushei Yom Tov*, *Ma'adanei Melech*, *Pilpula Charifta* and *Lechem Chamudos* on the *Rosh*, *Toras Ha'asham* a commentary on the *Rema's Toras HaChatas*, *Tzuras HaBayis* on Yechezkel's prophecy of the Third *Binyan Beis HaMikdash*, and a commentary on *Bechinas Olam*, *Parshas HaChodesh* on *Kiddush HaChodesh* of the *Rambam*. He also wrote *Tuv Taam* on *Rabbeinu Bachaya*, and *Megillas Eiva*, the autobiography of his troubles and calamities as well as his salvation from his enemies by *Hashem*. Some of his *Shu"t* and responsa are cited in many collections.

Geneology

His wife was the daughter of Rav Aharon Moshe Teumim, the father of Rav Yeshaya Teumim, who was the father of the *Kikayon D'Yonah*, a descendant of *Rashi* and Dovid HaMelech.

His descendants include many famous rabbinic figures and Chassidic rebbes. Below is a list of his children, sons-in-law and some of his more prominent descendants:

Sons

Rav Moshe of Prague - printed *Megillas Eivah*.

Rav Shmuel of Nemirov - see the story about him below in the story section.

Rav Avraham of Prague - *Rosh Yeshiva Skola*, ancestor of Rav Moshe Aharon Heller, Av *Beis Din* of Sniatyn, Rav Meshulem Feivish of Zbaraz, author of *Yosher Divrei Emes* and of

Rav Shmuel Heller of Tzfas.

Rav Liva of Brisk, Rav Alexander of Prague (these two names appear in certain editions of *Megillas Eivah* and not in others) Rav Yehuda Leib Heller *HY"D* (*Yahrzeit* 15th *Tishrei*)

Sons in Law

Rav Yosef Yaakov Kahana - *Kat"z Rosh Yeshiva* Turinsk, married to Raizel, ancestor of the famed rabbis Rav Yehuda Kahana, *Av Beis Din* Sighet and author of *Kuntres HaSfeikos*, as well as Rav Aryeh Leib, author of *Ketzos HaChoshen*.

Rav Shmuel Bash of Prague - married to Dobrish. Their *shidduch* and her untimely death is described in *Megillas Eivah*.

Rav Yoel of Brisk - descendant Rav Yoel Sirkis (known as the *Ba"ch*), who married an unknown daughter. He was an ancestor of Mordechai Yosef Leiner, founder of Izhbitza - Radzyner Chassidic dynasty.

Rav Tzvi Hirsch -married to Rivka, ancestor of the Eichensteins and Safrins of the Zidatchov/Kamarna Chassidic dynasties.

Rav Ze'ev Wolf Slovis Segal -- married to Nissel, ancestor of the Maharam Schick. The marriage of their son, Nosson (named after Tosafos Yom Tov's father) to the daughter of the gaon Rav Moshe *Av Beis Din* Chelm, the son of Rav Moshe *Av Beis Din* Brisk and grandson of the communal leader Rav Shaul Wohl is described in *Megillas Eivah*.

Rav Aharon Frankel Mirels -- married to Rechel Nachele, were cousins. Rav Aharon's father, Rav Koppel, was the son of Avraham Heller, the *Tosafos Yom Tov's* uncle (his father's brother).

At age 77, as he lay in his sickbed, two additional names were added (as is customary by some to change a sick person's name by adding names), so the names "Gershon Shaul" do appear on his *matzeiva*. The *Tosafos Yom Tov* passed away on the 6th of *Elul* (Some say the 26th *Elul* as it appears on his *matzeiva*; others claim the *matzeiva* reads "On Yom *Dalet, Vav Elul*, meaning Wednesday, the 6th of *Elul*) 5414 (1654).

Illustration 2: Refurbished matzeiva in old Jewish Cemetery, courtyard of Rema Shul, Kazimeriz, Crakow.

Here lies the great gaon of his generation Our master, the Rav Gershon Shaul Yom Tov Lipman Heller Son of Rav Nosson HaLevi.

He dove into deep waters [of Torah] and authored several *sefarim*, whose names are *Tzuras HaBayis*, *Tosafos YomTov* on *Shas Mishnayos*, *Ma'adanei Melech* and *Lechem Chamudos* on the *Ashri (Rosh)*, and *Toras Ha'asham* on the (*Rema's*) *Toras Chatas*

He taught Torah in *Klal Yisrael* and served in several renowned holy *kehillos* and congregations [in] Vienna and Prague, and at the end of his days he established the Yeshiva in Poland. And here in Cracow, he was asked to attend the Yeshiva shel Maalah - the Heavenly Academy -- on Wednesday the 6th of *Elul*, 5414. The Illustration : Man at Window, 1653, by Samuel van Hoogstraten, attributed to Rav Heller, the *Tosafos Yom Tov*, in Kunsthistorisches Museum in Vienna, Austria.

HIS SEGULOS:

Tefillah Against Talking In Shul By The Tosafos Yom Tov

**** See Appendix Below**

During the infamous pogroms of *Ta"ch V'Ta"t* (years 5408 and 5409 - 1648-1649) the *Tosafos Yom Tov* fasted and beseeched that from on High it be revealed to him why such terrible calamities had befallen the Jewish people. It was revealed to him from on High that there was lightheaded, idle chatter in *shul*. People spoke in *shul* and in the middle of *davening*, which caused a blemish in the letter "vav" and the word for speech, *dibur*, was transformed into *dever*, a plague! When he learned of this, he composed a special prayer (others say the *Maharal* composed it but the *Tosafos Yom Tov* instituted and enacted its recitation in his *kehillos*. See the original *nusach* below) to help increase the awareness of the power of silence in *shul*, the destructive nature of idle chatter, and talking in *shul* and during *davening*. It is printed in many *siddurim* alongside the *Mi Sheberach* we recite on Shabbos after the reading of the Torah.



Rav Yekusiel Yehuda Teitelbaum Yitav Lev (Elul 6, 5643 / 1883 - 143rd Yahrzeit)

(1808-1883 / 5568-5643)

His father was Rav Elazar Nissan Teitelbaum, Rav of Drohbitsch [Drubitch], and his grandfather was the Yismach Moshe.

The young Yekusiel Yehuda was raised primarily by his grandfather and was his closest and most outstanding student.

By age seven, he had already composed *chiddushei* Torah that he recited before his *zeide*, the Yismach Moshe (See his *sefer Yetev Lev parshas Vayechi* s.v. “*Reo panecha lo filalti*”). When the Yetev Lev reached the age of fifteen, the Yismach Moshe had already written about him that he was a *gadol* in both the hidden and revealed aspects of the Torah.

The Yetev Lev also visited other great *rabbonim* such as Rav Tzvi Hirsch of Rymanov and Rav Yitzchok Aizekel of Zidichov. He was one of the first Hungarian *rebbe*s that also founded a yeshivah, and among his disciples we find such illustrious names as Rav Yehonasan Binyamin Kohen Klein of Selish, author of *Nefesh Yehonasan* and Rav Elimelech of Tosh.

At the age of 25, shortly after marrying Ruchel, the daughter of Rav Moshe Dovid Ashkenazi *AvBeisDin* of Toltshuva, in 5593/1833 the Yetev Lev was invited to serve as Rav in Stropkov. Toward the end of 5601/1841 he succeeded his grandfather, the Yismach Moshe, as Rav in Ihel (Ujhely). After that, with the recommendation of his *mechutan*, the Divrei Chaim of Sanz, he was appointed and served as Rav of Gorlitz. In 5617/1857, after the *petira* of his father on 9th of Tishrei, the residents of Drohbitsch [Drubitch] appointed him as *rav*, filling his father's position. In 5618/1858, he was invited to serve as *rav* of Sighet. He arrived on 18th of Tammuz and led this *kehillah* capably until his last day.

He founded a yeshiva in Sighet, and many *talmidim* became his devoted Chassidim. The Sigheter Rav was extremely warm to his *talmidim* and cared for both their spiritual and physical needs.

Rav Yekusiel Yehuda was a genius in both the revealed and hidden Torah and was one of the foremost chassidic leaders of his generation.

Rav Tzvi Hirsch of Rudnik often said that one who did not know his grandfather, the Yetev Lev, had never seen a truly humble person. The Yetev Lev regarded everyone as superior to him. "When my grandfather would enter the *beis hamedrash* and pass a simple person putting on tefillin, he would stand and listen to the man's *berachah* and respond with a fervent "Amen." Then he would look at him admiringly, tears flowing from his eyes, and murmur, 'See how a Jew who fears Hashem recites a *berachah* and puts on tefillin!'"

The Yetev Lev's son-in-law, the Rav of Gorlitz (son of the Divrei Chaim of Sanz), said, "My father-in-law is a *tzubrochene Yid* (a Jew with a broken heart)."

The Yetev Lev never spoke ill of any Jew. Every night, he would learn with his grandchildren from midnight to 1:00 a.m., and then from 3:00 to 4:00 a.m. In the middle of the *shiur*, he would shut his eyes for a while. Everyone thought that he had fallen asleep, but actually, although immersed in thought, taking in all that had been said.

Once, when his eyes were shut, the grandchildren began to speak about a very corrupt person. This man had sorely distressed the residents of the town and had even disparaged the Yetev Lev in public. The rav of Lafush, who was present, tried to defend the man, saying that the rumors of his negative deeds were untrue. He supported his opinion with the fact that the Yetev Lev himself thought highly of this man. The Yetev Lev had not participated in the conversation, however, when he heard that remark, a smile crossed his face, indicating that though his eyes were closed during the *shiur*, he wasn't really sleeping.

He wrote *Yetev Lev* on Torah, *Yetev Ponim* on *Mo'adim*, *Rav Tuv* on Torah, and *She'eilos U'Teshuvos Avnei Tzedek* on all four *chalokim* of the *Shulchon Aruch*.

He was *niftar* on the sixth of Elul 5643/1883 in Sighet and is buried there.

His sons were: Rav Channania YomTov Lipa, author of *Kedushas YomTov*, who succeeded him in Sighet; Rav Avrohom Aharon of Kolbasov; Rav Moshe Yosef of Uhjel; and Rav Eliyahu Betzalel *AvBeisDin* Tetsh. He also had three daughters. His sons-in-law were: Rav

Yisroel Yaakov of Volove; Rav Moshe of Rozhvadov; and Rav Baruch Halberstam of Gorlitz, son of the Divrei Chaim of Sanz.



Rav Yechezkel Sarna Reb Chatzkel, Divrei Yechezkel, Rosh Yeshivas Chevron (Elul 6, 5729 / 1969 - 57th Yahrzeit)



Rav Yechezkel Sarna, born in Horodok, near Minsk (1891-1969). At the age of 11, he went to Slobodka, near Kovno. In 1903, he started learning at *Yeshivas Knesses Yisrael*, under the *rosh yeshiva*, Rav Chaim Rabinowitz. A year later, Rav Yechezkel went with Rav Rabinowitz to Telze, only to return in 1907, now under Rav Nosson Tzvi Finkel, the Alter of Slobodka. At that time, Slobodka's *beis midrash* was filled with some of the great *Torah* scholars of Lithuania, including Rav Aharon Kotler, Rav Yaakov Kamenetsky, and Rav Eliezer Man Shach. In 1924, the Lithuanian government had decided to revoke the right of *yeshiva* students to an exemption from army service. After consulting with the *Alter*, it was decided that part of the yeshiva should be transferred to Eretz Yisrael. It was decided to transfer the yeshiva to Chevron. In 1926, a new *mashpia ruchani* was appointed: Rav Leib Chasman. After the *petirah* of the Alter in the winter of 1917, Rav Yechezkel gained recognition as the *mussar* leader in the citadel of the *Alter*, along with Rav Leib Chasman. In Av of 1929, blood baths inundated the country; one of the worst hit was the Jewish settlement in Hevron. During the infamous savage massacre by Hevron's Arabs, twenty-four of the *yeshiva's* students lost their lives. He himself had gone to Yerushalayim on the Thursday prior to the Shabbos of the massacre, but due to the tense situation he was unable to return to Hevron in time for Shabbos. Rebuilding slowly in Yerushalayim, by *Rosh Hashanah* the *yeshiva* had already assumed once more the form of a *yeshiva* in the

full sense of that term.

He was married to Pesha Miriam, was the daughter of Rav Moshe Mordechai Epstein, Rosh Yeshiva of Slobodka.

Rav Yechezkel Sarna's son, Rav Chaim, who was born in Chevron in 1929; five years after *Yeshivas Knesses Yisroel* of Slobodka moved there writes in the introduction to his *sefer Be'er Lechai Ro'i*, about why the yeshiva moved to Eretz Yisroel. "The Saba of Slobodka moved the yeshiva to Eretz Yisroel after the Lithuanian government decreed military conscription for *yeshiva bochurim*," Rav Chaim states. "Within three months of the *yeshiva's* opening in Chevron, *talmidim* from Slabodka arrived together with some from Telz. Amazingly, as the last *bochurim* arrived in Chevron, the Lithuanian government suddenly annulled the conscription law, leading my grandfather, Rav Moshe Mordechai Epstein, to write in his introduction to his *sefer, Levush Mordechai*, that this was clear proof the whole incident was a heavenly decree. We clearly saw that *Hashem* wanted *Yeshivas Slobodka* to move to Eretz Yisroel. Think how the *yeshiva* world would look today had Slobodka not come to Eretz Yisroel."

But why did the *yeshiva* move to the small, isolated town of Chevron? Ironically, Rav Moshe Mordechai Epstein was looking for a place where his *bochurim* could learn in peace and quiet:

"When I arrived in Eretz Yisroel I inquired about where to establish the *yeshiva*," he explained. "I asked Rav Yitzchok Yerucham Diskin... and understood from him that Yerushalayim would not be a good place for the yeshiva due to controversy... We did not want to be drawn into any arguments. We also did not want to look like reformists with the modern clothing prevalent in the *yeshiva*. Nor did we did want the *yeshiva* to be in Tel Aviv because it was too modern... We chose Chevron where there was less chance of outside disturbances bothering the *bochurim*, and also to strengthen its Jewish *kehilla* that had decreased considerably."

Rav Chaim described his small part in the Chevron catastrophe:

"Five years after the *yeshiva's* founding came the great tragedy," he wrote. "On Shabbos, the 18th of Av 1929, the Arabs of Chevron organized a pogrom, killing twenty-

four *bochurim* of the *yeshiva* and wounding many others. Dozens of the town's Jews were killed and many were wounded. Miraculously, my father, the *Rosh Yeshiva*, was in Yerushalayim for the Arab rioters were looking out for him, certain that as *Rosh Yeshiva* he was in charge of the *yeshiva* funds.

"Personally, I don't recall what happened that terrible Shabbos as I was still a baby. I know that my mother fled with my sister and myself to her father's house. As she was running there, Arabs threw a huge stone in our direction. It miraculously missed her and my mother took her two children in her arms managed to escape."

Chevron Yeshiva moved to the Geulah neighborhood of Yerushalayim, retaining the name of the town hallowed by the blood of its *kedoshim*.

After his marriage, Rav Chaim became his father's right hand until his passing in 1979, helping him run the *yeshiva* and publish his many *seforim*. When Rav Chaim was thirty-three years old, Rav Eliezer Yehuda Finkel of Mir said to Rav Yechezkel: "It's time for your son to start giving *shiurim* in the *yeshiva*."

<https://matzav.com/todays-yahrtzeits-and-history-6-elul/> &
<https://yated.com/rav-yaakov-chaim-sarna-ae-rosh-yeshiva-of-chevron-geulah/>



Rav Meir Tzvi Ehrentreu Manchester Yeshiva Rosh Kollel & Rosh Yeshiva (Elul 6, 5760 / 2000 - 26th Yahrzeit)

Rav Meir Zvi Ehrentreu, *Manchester Yeshiva Rosh Kollel* and *Rosh Yeshiva* (2000). Among his descendents are four sons - his *bechor* and successor as *Rosh Hakollel* Rav Moshe Yitzchak, Rav Shloime Zalman, Rav Aharon, and Rav Avraham Ehrentreu of Antwerp. His brother is HaRav Yonah Yosef Ehrentreu, *zt"l*, the rav of the *Adas Yeshurun* community of Bnei Brak.

Rav Meir Zvi HaKohen Ehrentreu was the son of Rav Yisrael Ehrentreu. He was born in Frankfurt in 5690/1930.

In time, he went to England and learned under Rav Moshe Schneider in London and later

in the *Gateshead Yeshiva*. Quite rapidly, he became known for his outstanding *hasmoda*, unique character traits and in-depth studying.

He married the daughter of Rav Yehuda Zev Segal, the *Manchester Rosh Yeshiva*, who recognized his greatness in *Torah* and *Yiras Shomayim* as well as his outstanding *middos*. After his marriage, he continued to learn with *hasmoda*, acquiring vast knowledge in the sea of *Talmud*.

He served as a *Maggid Shiur* in the Manchester Yeshiva, greatly influencing his *talmidim*, who regarded him as the transmitter of the legacy of his illustrious father-in-law. He guided them along the *Torah* way with his pleasant manner and speech.

Friendly and approachable, he was beloved by everyone. He was revered by his *talmidim*, who were aware that beneath his friendly exterior was a phenomenal *Talmid Chochom*, *Yerei Shomayim* and *Oved Hashem*. He was thoroughly proficient in *Shas*, *Medrash*, *Rishonim*, *Acharonim* and *sifrei Shu"t*, *Meforshei HaTorah* and *Derashos*.

His father-in-law would say that he could come home at night with a question anywhere in *Shas*, and Rav Meir Zvi would resolve it.

An aura of excitement pervaded his *shiurim*, when, in addition to the standard *meforshim*, he added tidbits from the *Avnei Nezer*, *Sedei Chemed*, *Oneg Yom Tov*, *Chiddushei HaRim* and countless other *seforim*.

Frequently, he would quote from the introduction or a footnote in a *sefer*. He repeated with relish *Divrei Torah* from *Gedolim* he had met, and his delight in a *chiddush* was palpable.

His *talmidim* learned to study the same *sugya* with different approaches. They were inspired by Rav Meir Zvi, from whom they received instant answers to their questions.

Rav Meir Zvi was also known for his greatness in *halacha*. It is related that upon his leaving for Eretz Yisrael to serve on the *Bais Din* of the *Eida HaChareidis*, Rav Yitzchok Yaakov Weiss, former Rav of Manchester, said that the community could rely totally upon Rav Meir Tzvi.

As widely acclaimed as he was for his knowledge of Torah, Rav Meir Zvi was equally well-known for his *tzidkus*, his exceptional *middos* and his humility.

He honored everyone and shunned honor for himself. For many years while his father-in-law, the *Rosh Yeshiva*, lived with his family, he relinquished his position as head of the household. As *Maseches Sanhedrin* 88b states: "He entered quietly, he exited quietly, learned Torah constantly and did not think he deserved credit for this."

When his father-in-law was *niftar*, many people turned to Rav Meir Zvi for counsel.

When asked for a *beracha*, he would respond humbly, as though he did not understand why he was being asked. But from a man regarded as a *Tzaddik* whose words were measured, even a short response was sufficient.

In the last decade or so of his life, Rav Meir Zvi suffered severe ill health, in particular a number of debilitating strokes, which significantly affected his ability to learn and teach at the same exalted level as before. Only on rare occasions did one see brief flashes of his earlier brilliance.

However, there were indications that internally Rav Meir Zvi still retained much, if not all, of what he had previously known.

When speaking with someone in learning, he would indicate that he was aware of the *sugya*, wanting to go straight to the *chiddush*. Similarly, his letters and notes contained quotations of *Ma'amorei Chazal*, even without the original sources in front of him.

Rav Meir Zvi was *niftar* on the sixth of *Elul* 5760/2000 at the age of seventy.

He left a devoted *Rebbetzin*, who shouldered much of the family responsibilities to enable her husband to grow in Torah, sons, daughters and sons-in-law and grandchildren - all *Talmidei Chachomim* and *Yir'ei Shomayim*.

He was buried in the Manchester cemetery beside his father-in-law, Rav Yehuda Zev Segal.

Zecher tzaddik livrachah.

www.hamodia.com/features/day-history-6-elulseptember-1/



Rav Avraham Dovid Horowitz Gaavad of Strasbourg (Elul 6, 5764 / 2004 - 22nd Yahrzeit)



Harav Avraham Dovid Horowitz was born on 22 *Cheshvan* 5672/1911 in Bolkhov, Galicia. His father, Harav Yehudah, *zt"l*, was the Rav of the town, as had been his grandfather, Rav Aharon Meir, *zt"l*, before him.

His maternal grandfather was Harav Pinchos Levi Horowitz, *zt"l*, the *Kossover Dayan* and *mechaber* of *Pischa Zuta* and *Beis Pinchas*, one of the leading *talmidim* of the *Divrei Chaim* of Sanz and the *Gorlitzer Rebbe*.

Rav Avraham Dovid was orphaned at an early age; his mother passed away when he was three, and his father when he was 9 years old. He was raised by his grandfather in Grossvardein.

Rav Avraham Dovid was a *talmid muvhak* of Harav Yitzchak Eizik of Ziditchov, *zy"a*. In Grossvardein he became close to the *Ahavas Yisrael* of Vizhnitz, *zy"a*; he later served as *Rosh Yeshivah* of *Yeshivas Vizhnitz* in Grosswardein.

He was familiar with all facets of Torah, *Shas* and *Poskim*.

In 5694/1934 he married the daughter of Harav Eliezer Lipa Zilberman, the *Ratzferter Rebbe*, *zy"a*, and grandson of the *Gorlitzer Rav*, *zy"a*. Afterward, he sat on the

Grossvardein *beis din*, along with Harav Yitzchak Yaakov Weiss, *zt"l*, the *Minchas Yitzchak*.

When World War II broke out, Rav Avraham Dovid was taken to the concentration camps, where he suffered many ordeals, including losing his wife and five children, *Hy"d*. He remained loyal to Torah and *mitzvos* and inspired all those around him not to lose hope.

After the war, with his uncle the Sanz-Klausenberger Rebbe, *zy"a*, he worked to revive Torah life in Europe. He was appointed Rav of Landsberg and Ogsberg in Germany.

In 5707/1947, he was appointed Rav of Kehillas Adas Yisrael of Strasbourg, France. He married the daughter of Harav Yechezkel Weidman, *zt"l*, Rav of Sitchel.

In 5738/1978 he settled in Yerushalayim. In 5740/1980, he was appointed to the *beis din* of the *Eidah Hachareidis*. He succeeded Harav Weiss as Rav of the *shul* in the *Badatz* building at Zupnik Square.

He was *mechaber* a nine-volume work on the Torah called *Kinyan Torah*.

Zecher tzaddik livrachah.

hamodia.com



Rav Mordechai Katzenellenbogen - Shapira (Elul 7, 5637 / 1877 - 149th Yahrzeit)

Rav Mordechai Katzenellenbogen-Shapira was the son of Rav Yosef of Ostila (*yahrzeit* 18 *Elul*) and a descendant of the *Megaleh Amukos* and Rav Heschel of Cracow. He was named after his grandfather and the founder of the dynasty, Rav Mordechai of Neshchiz (*yahrzeit* 8 *Nissan*). His three brothers were Rav Pinchos of Ostila, Rav Baruch of Kastintin, and Rav Levi Yitzchok of Stephan.

Rav Mordechai's maternal grandfather was Rav Yehuda Meir Shapira, *Av Beis Din* of Shpитеvka, who traced his lineage through Rav Pinchos of Kretz, author of *Imrei Pinchos*, and Rav Avraham Abba Shapira, a descendant of the *Megaleh Amukos*.

He passed away on 7 *Elul* in the year 5637/ת"רל"ז. He left behind a son, Rav Avrohom Yehoshua, *Av Beis Din* of Tlust.



Rav Reuven Margulios Margoilyos Hayam (Elul 7, 5731 / 1971 - 55th Yahrzeit)

Rav Reuven Margulios (1889-1971). His published works range from biographies and history books to discussions of the behavior of Talmud sages, including behavior which is seemingly unusual, and explain it in light of those sages' halachic opinions. It truly appears that there was no section of *Shas* or *Midrash*, no *Rishon* or *Acharon*, and no aspect of kabbalah which was not at Rav Margalios's finger tips. His works include *Malachei Elyon* (an encyclopedia on angels), *Margoliyos Hayam* (a commentary on *Meseches Sanhedrin*), *Nefesh Chayah* (a commentary on *Shulchan Aruch*), *Nitzotzei Zohar* (a commentary on the *Zohar* and *Tikunei Zohar*), *Olelos* (essays on *Tanach*, *Shah*, the *siddur* and history), and many others.



Rav Dovid Ganz Tzemach Dovid of Prague (Elul 8, 5373 / 1613 - 413th Yahrzeit)



Gravestone of David Ganz at Prague.
(From a photograph.)

Rav Dovid Ganz was born in Lippstadt (North Rhine-Westphalia, Germany) in 5301 (1541). He was a great genius who toiled in Torah all his life. He studied in Frankfurt am Main and in Cracow, where he was a *talmid muvhak* of Rav Moshe Isserles, the *Rema*, and he was among the disciples of the *Maharal* of Prague. He eventually settled in Prague where he remained for the rest of his life.

Three of his *seforim* were published. *Tzemach Dovid* (1592), on Jewish history, was published by Rav Dovid himself in his lifetime. *Magen Dovid* on the laws of *Kiddush Hachodesh*, astronomy, and geography, was published in Prague and over a hundred years after his passing. It had the *haskomos* of Rav Ephraim Luntschitz, author of the *Kli Yakar*, Rav Yitzchak Katz, and Rav Yom Tov Lipman Heller, the author of *Tsafos Yom Tov*. It was later renamed and expanded under the title *Nechmad Ve'naim*. Rav Dovid also mentions his works, *Migdal Dovid* and *Prozdor*, on mathematics, *Meor Hakatan*, on the calendar, and *Gevulos Ha'aretz*, but these *seforim* remained as unpublished handwritten manuscripts.

Some sources add the last name Avazi to Ganz, since Ganz is German for Goose (*Avaz*, in Hebrew). They base this on the supposition that *Gevulos Ha'aretz* was published under the pseudonym David Avazi in Constantinople as *Tzuras Ha'aretz*.

Rav Dovid passed away on the 8th of *Elul*, 5373 (1613) and was laid to rest in Prague. He left behind two sons, Rav Yisroel of Cracow and Rav Yehoshua Zeligman of Bischitz.

SELECTIONS FROM HIS SEFORIM

The introduction to his *sefer*, *Tzemach Dovid*, includes apologetics for his use of non-Jewish historical records and materials and the citation of non-Jewish authors, referring to the early Jewish philosophers who cited Aristotle. He explains that his historical accounts have a great benefit for the Jewish readers since, "The historical accounts and stories in this volume demonstrate Hashem's Divine Providence—*hashgacha pratis* over His flock, *Am Yisroel*. It tells of great, mighty kings who rose to the throne and ruled in various countries, who made it their mission to destroy, uproot, and decimate our people. Yet they failed again and again because Hashem saved us from them and fulfilled His promise to protect us." He concludes, "The readers can read of monarchs who ruled their nations, while we in our exile have no king. This should motivate our prayers to 'return our judges' and righteous monarchy to us as in the days of old and cause us to 'yearn for the flourishing of *Tzemach Dovid* – the offspring of Dovid [the Mashiach]', *amen*, may it be His will." (*Tzemach Dovid*, Introduction.) He explains that this is why he named the *sefer* and why he wrote it.

This *sefer*, *Tzemach Dovid*, was translated into Latin by Wilhelm Heinrich Vorst (Leiden, 1644) and later into Yiddish by Solomon (Shlomo Zalman) Hanau (Frankfurt, 1692).

Rav Dovid Ganz worked with the famous astronomers, Tycho Brahe and Johannes Kepler, and was one of the first to cite Copernicus's heliocentric theory in Hebrew, through his *seforim*.

In his *sefer*, *Nechmad Ve'naim* (No. 8), he cites Euclid's 'Elements' (a thirteen-part work, which he read in translation by Moshe ibn Tibon, and is considered the foundation of modern geometry, mathematics, algebra, logic, and number theory). He describes it as the foundation of all the wisdom of the gentile nations, and considers Euclid the most brilliant and wise of the non-Jewish savants. He compared the work to a ladder reaching the heavens, because without such a ladder there is no way to ascend.

He also writes in *Nechmad Venaim* (Ch. 2, No. 4) of his three visits to Tycho Brahe's astronomical observatory in Prague, where for five days at a time they observed, recorded, and charted the heavenly bodies. He describes there his use of telescopes for stargazing.

In the same *sefer* (*Shaar* 1, *siman* 25), Rav Ganz relates how Kepler and Brahe described the geocentric and heliocentric models of the universe to him and he, in turn, taught them that the *Gemara* (*Maseches Pesachim* 94b) describes the *machlokes* between the gentile scholars and our sages regarding this debate. According to Rav Ganz, Brahe replied, "It was incorrect of your sages to have conceded to the gentile scholars regarding this, for the sages of Israel were correct in their own opinion."

Rav Ganz was a historian, mathematician, cartographer, and astronomer. He is remembered as one of the first Ashkenazi Jews to delve deeply into the bastions of secular knowledge and wisdom of his day and still remain faithful, heart and soul, to his people and *Hashem's Torah*.



Rav Chisdai Perachia Toras Chessed (Elul 8, 5438 / 1678 - 348th Yahrzeit)



Rav Chisdai HaKohen Perachya was the son of Rav Shmuel. He was born in approximately the year 5365/1605.

He was a *talmid* of Rav Chaim Shabsi, *mechaber* of *She'eilos U'Teshuvos Maharchash*.

Rav Chisdai was one of the leading *Rabbonim* of Salonika. A *posek*, he wrote *chiddushim* on *Choshen Mishpot* and *She'eilos U'Teshuvos Toras Chessed* (the word *chedsed* is a play on his name, Chisdai) as well as on some *masechtos* of *Shas*. Other works of Rav Chisdai were never published.

Among his well-known *talmidim* were Rav Aharon HaKohen Perachya, author *Perach Mateh Aharon* and Rav Yaakov Di Bitton, author *Eidus BeYaakov*.

The Chidah writes that he has a tradition that the *Toras Chessed's* last name comes from those Kohanim who have family names that are descendants of Pinchos and therefore their last names form the acronym Pinchos: Perachai, Nahar, Chimtzi, Sahal. (Shem HaGedolim Maarekhes Sefarim Letter Tav 44)

After the *petira* of Rav Menachem Shulam in 5431/1671, Rav Chisdai was appointed Chief Rav of Salonika, (then Turkey, now Greece) a position he held until his *petira* on the seventh of (others says 8) *Elul* 5438/1678.

Zecher tzaddik livrachah.

www.hamodia.com/features/day-history-7-elulseptember-2/

<https://matzav.com/todays-yahrzeits-and-history-8-elul-4/>



**Rav Avrohom Shimshon Ashkenazi Katz Only son of the Toldos Yaakov Yosef (Elul 8,
5559 / 1799 - 227th Yahrzeit)**
(Some say the Yahrzeit is on the 18th of Elul)



The Only Son of *Toldos Yaakov Yosef*.

Reb Avraham Shimshon moved to Eretz Yisrael, but in 5502/1742 he returned to chutz laAretz. After his return from the Holy Land, he was appointed Rav of Rashkov which was where his father had served as rav before taking up the rabbinate in Polnoy. Several years later, in 5520/1760, Reb Avraham Shimshon returned to Eretz Yisrael.

In תק"ז, he returned to Eretz Yisroel. In the תק"ם edition of *Toldos Yaakov Yosef*, he is listed as co-publisher alongside his brother-in-law, Rav Avrohom Dov. He is remembered as the "honorable rav whose great light shines in Torah and *yira*, chassidus, the complete sage who pitched his tent in the Holy Land."

It remains an enigma that among the many collections of chassidic letters to and from

Eretz Yisroel we do not find mention of Rav Avrohom Shimshon even once.

In the copy of the sefer Toldos Yaakov Yosef that was preserved in Yerushalayim, Rav Avrohom Shimshon writes: "This is the sefer that my father—mentor, master teacher and rebbe—wrote. I published it in order to disseminate his teachings of Torah in the *Kollel* in Yerushalayim in order to give merit to the masses who study and teach as I did in Tzefas and Teveria and in order to leave a testimony since I have left behind no living children. This shall serve as my monument. [signed] Avrohom Shimshon, son of the author, Yaakov Yosef HaKohen of Polnoy, living in Teveria and having now moved to establish my residence in Tzefas."

Rav Avraham Shimshon Hakohen was the only son of Harav Yaakov Yosef of Polnoa, the Toldos Yaakov Yosef.

According to some sources, the Baal Shem Tov and Harav Pinchas of Koritz participated in the wedding of Reb Avraham Shimshon, and the Baal Shem Tov said during the wedding that he saw that Reb Avraham Shimshon would move to Eretz Yisrael. According to another source, Reb Avraham Shimshon moved to Eretz Yisrael while still a bachur. Among Reb Avraham Shimshon's manuscripts is a siddur based on the nusach of the Arizal. There are also some divrei Torah from the Baal Shem Tov and from Reb Avraham Shimshon's father — the Toldos — not printed anywhere else.

Rav Avrohom Shimshon passed away on the 8th (others say 18th) of *Elul*, 5559 (1799) and was laid to rest in Teveria (Tiberias) Eretz Yisroel. He did not have any children.



Rav Yissocher Dov Berish Eichenstein (*Elul 8, 5678 / 1918 - 108th Yahrzeit*)

Rav Yissocher Dov Berish was a scion of the Zidatshuv Dynasty. He was the son of Rav Yehosha Heschel of Chodorov and the son-in-law of Rav Nachum Gottlieb of Ludmir, a scion of Rav Shlomo of Karlin.

He held court as rebbe in Chodorov for decades. His son Rav Yehoshua Heschel of Chodorov succeeded him. Several of his responsa are extant in collections of *Shu"t*.

He passed away on the 8th of *Elul*, 1918) (תרע"ח) and was laid to rest on Chodorov.



**Rav Alter Elyakim Shraga Feivish Shapiro Shem M'Shimon, Rosh Beis Din of
Tcharnowitz (*Elul 8, 5696 / 1936 - 90th Yahrzeit*)**

Rav Alter Elyakim was the son of Rav Chaim Shimon Shapira of Tlust. His paternal grandfather was Rav Bertzia, *Av Beis Din* of Skola and Shefi, and he traced his lineage back to Rav Pinchos Shapira of Koretz.

Rav Alter Elyakim studied *Torah lishma*, and his many *chiddushim* are found throughout his *seforim*: *Beis Yehuda* on the Torah; *Shem MiShimon* on the Torah; *Mekor Chaim* on *Shabbos* and *Yom Tov*, *Chanuka* and *Purim*; *likkutim* on *Shas* and genealogies of many *tzaddikim*; *Beis Yisroel* on the Torah; *Ohalei Tzaddikim* (stories about and *chiddushim* from many *tzaddikim*); and *Kol Yehuda*, a work of responsa. He served as *Av Beis Din* of Vikna and Czernowitz.

He married the daughter of Rav Yisroel HaLevi of Bakvi, a direct descendant of Rav Dovid HaLevi Segal of Ostrog, author of the *Taz* on *Shulchan Aruch*.

He passed away on 8 *Elul* in the year 5696/ת"רצ"ו, leaving behind a son, Rav Pinchos Shapira.

HIS SEGULOS:

The Segula Of Shabbos Observance

In the name of Rav Raphael of Bershad ("Raphael HaMalach"), the main disciple of Rav Pinchos of Koretz, author of *Pe'er LeYasharim*:

All the troubles that befall a person are due to chillul Shabbos; therefore, one who safeguards Shabbos will be saved from troubles. We know that each mitzvah is associated with its own particular *segulos* and rewards: for example, Chazal teach that tithing *maaser* is a *segula* for wealth (Taanis 8) and that lighting Shabbos and Chanuka candles is

a *segula* for having descendants who are Torah scholars (Shabbos 23). Based on this principle, it follows that every transgression must also have its own specific punishment. How, then, can Shabbos desecration be the source of all troubles? Since one who keeps Shabbos has all of his misdeeds forgiven (*machul lo*), logically the converse must also be true - one who desecrates Shabbos must have all his other misdeeds counted and remembered! Therefore, keeping Shabbos is truly a *segula* to be rid of all troubles! (Ohalei Tzaddikim)

Gedolim Be'Masayhem



Stories & Anecdotes

Rav Eliezer Hager Damesek Eliezer (Elul 2)

NO BED FOR TWO YEARS

In his younger years, Rav Eliezer sat and studied together with his older brother, the Imrei Chaim of Vizhnitz, and their exertion in Torah study was legendary. For two years, the brothers were so engrossed in their studies that they didn't sleep in a bed. Except for Shabbos, they didn't even change their clothes from week to week. When they needed a short rest from learning, they simply lay their heads down where they were, while fully dressed - and thus they could use the entire night for *Toras Hashem*!

SHOLOM BAYIS

Rav Elimelech Biderman shared the following story:

The Damesek Eliezer of Vizhnitz was walking down the street with his *gabbai* when they passed a jewelry store that had a fine display of watches in the window. Suddenly, the Rebbe stopped, turned around, and returned to the store they had just passed. To the

gabbai's surprise, the Rebbe entered the store and asked the owner to show him the best watches he had available.

"My Rebbetzin is a real maven in watches; she will only want the finest craftsmanship," the Rebbe stated in a loud, clear voice. The owner of the shop hurried to show the Rebbe a selection of beautiful watches, but the Rebbe shook his head. "No, no, these are no good," he said, waving them away. "As I explained, the Rebbetzin has impeccably good taste when it comes to watches. Why, I have an idea - why don't you call over your wife and ask her to help us choose? I am sure she has fine taste in these matters."

To the *gabbai's* growing astonishment, the Rebbe invited the proprietor's wife to help him select the gift. After several minutes, the Rebbe seemed satisfied; he borrowed some money from the *gabbai*, paid for the watch, thanked the owner, complimented his wife's fine taste in watches, and left the store.

As soon as they were out of earshot, the *gabbai* couldn't hold back. "Rebbe!" he said, stricken. "Isn't it beneath your dignity to act in this way - to ask the opinion of the store owner's wife, and have her help you choose a gift for the Rebbetzin?"

The Rebbe chuckled and, with a gleam in his eye, explained, "When we passed by the shop the first time, I could hear the owner arguing with his wife. He claimed that she had poor taste in watches and jewelry, and even accused her of chasing away customers and ruining their business. I therefore returned to the store and went in to buy a watch so I could specifically request her opinion and praise her good taste." He turned to his awestruck *gabbai* and smiled. "Don't you think their *sholom bayis* (marital harmony) will improve now that he values his wife's judgment and opinion? I think that's certainly worth the price of a good watch, don't you?"

Rav Avrohom Yitzchok Kook 1st Chief Rabbi of pre state Israel (Elul 3)

THE NEW RABBI OF JAFFA

Jaffa's previous rabbi had passed away two years earlier. R. Yoel Moshe Solomon (1838-1912), a pioneering figure in Jerusalem and one of the founders of Petach Tikva, was among the first to suggest that Rav Kook, then rabbi of Bausk, be offered the

position. Solomon brought the proposal to Rabbi Eliyahu David Rabinowitz-Teumim (commonly known by the acronym '*Aderet*'), the chief rabbi of Jerusalem and Rabbi Kook's father-in-law.

That very day, the *Aderet* sent an urgent message to his son-in-law advising him to accept the position of rabbi of Jaffa and its surrounding communities. Rabbi Kook was delighted with the suggestion, but wanted to know what Rabbi Shmuel Salant, the previous chief rabbi of Jerusalem and its elder statesman, thought about the proposal. The *Aderet* reported that when he queried Rabbi Salant, the scholar happily responded, "If only!"

The *Aderet* later noted with irony, "In truth, my son-in-law should have been appointed the rabbi of the holy city of Jerusalem, and I should have been the rabbi of the small town of Jaffa." Fifteen years later, Rav Kook did in fact become the chief rabbi of Jerusalem.

The Arrival

Despite the insistence of the community of Bausk that their beloved rabbi not abandon them, Rabbi Kook saw in the Jaffa position a fulfillment of his long-cherished dream to live in Eretz Yisrael. In the early summer of 1904, Rabbi Kook and his family made their way to pre-state Israel through Odessa. On the beach at Jaffa, they were greeted enthusiastically by the community. R. Yoel Moshe Solomon, together with other public figures who had worked toward the appointment, set out in a small boat to greet the new rabbi.

The weekly newspaper *Ha-Hashkafah* described the momentous occasion:

"On Friday, the 28th of *Iyar*, our new rabbi made his appearance in our town.... He was received with great honor by residents of the community from all sections of the population. Messengers came from Jerusalem, to welcome him in the name of Rabbi Shmuel Salant and the *Aderet*. Delegates also came from the villages of Rishon Letzion, Petach Tikvah, and so on, to receive their new rabbi.

Important representatives from the Sephardic community also arrived, and he spoke with them in pure Hebrew. It is rare to find an [Ashkenazic] rabbi who can speak such a pure, flowing Hebrew. On the Sabbath morning, the rabbi spoke well with a clear,

unadulterated Hebrew, and the Sephardic Jews also understood his words and enjoyed the sermon.

Even the Chabad Chasidim expressed their opinion that they consider the new rabbi to be the best possible choice. They concluded that such a rabbi was on par with the rabbis of the greatest cities of the world, due to his great wisdom and erudition.... They also consoled themselves, that even though the new rabbi was educated in non-Chasidic yeshivot, on his mother's side he is descended from Chabad Chasidim, and is endowed with several Chasidic qualities."

Footsteps in the Sand

"Rav Kook's house was a few hundred steps from our home. His house was enclosed with a whitewashed fence. The courtyard had a gate, and contained a small garden and a well of water. Just the sight of the house conveyed an atmosphere of serenity and joy. Through the open windows of the house we could hear the sounds of Jews studying *Torah*. And when the figure of Rav Kook would appear in the opening of the gate, as he readied himself to walk to synagogue — this image would always take my breath away.

As a child I adored him, because of his beauty, his noble serenity, and his unwavering poise. His persona fascinated me so much that I would literally follow after him, placing my feet in the footprints that he left in the sand.... I never met another man like that, a rabbi who knew how to attract people from all sectors and factions. What a figure he was!"

(Stories from the Land of Israel. Adapted from Encyclopedia of Religious Zionism, vol. V, pp. 110-111)

Rav Menachem Mendel Gad Glick Av Beis Din of Kemetshe (Elul 4)

RAV MORDECHAI OF NADVORNAS VISIT

In those days, Rav Mordechai of Nadvorna arrived in Kemetshe, and spent two weeks and two *Shabbosim* there. Before he departed, he called the *shamash* to assemble all the congregants. "Call together all the people – men, women and children. Let none be

absent!" insisted the *tzaddik*.

Everyone obeyed Rav Mordechai's request, and all the townspeople gathered before him. Rav Mordechai began: "I have called you all together to this assembly to take my leave of you and to give you all a *bracha* before I leave your town. However, first I must tell you that your rabbi is an *erlicher Yid*, and the proof of my words is that I myself stoked his oven for him (*shimush talmid chacham*). Turning to his faithful *gabbai* Reb Leibish, he asked again rhetorically: "Isn't that true, Leibish, that Mordchaleh heated the Rav's stove himself?"

"Yes, yes" agreed the *gabbai*, "It's true. I myself saw the Rebbe burn all the *kvittlach* in the oven."

Rav Mordechai turned back to the assembly. "Since you all have a Rav who is an *erlicher Yid*, you need to take care of his financial situation and provide for his material needs. He has sons and daughters of marriageable age, and his salary of two gulden a week is insufficient. You need to make sure he earns six gulden a week. I have here a *shtar hischayvus* - an agreement that we will all sign together - that we take upon ourselves the obligation to provide the Rav with a salary of six gulden a week from now on."

Everyone heeded the *tzaddik*'s words. They dutifully lined up, and Rav Mordechai handed each one the *shtar* personally to make sure they all signed. Afterwards, he sent the *shtar* to Rav Menachem Mendel to relate to him all that had been done. (*Gedulas Mordechai*)

THE WHISPER OF A BABY'S BIRTH

A harried husband once came before the Rav, begging, "Please help my poor wife. She has been in labor for two days now, suffering terrible pain, and the doctors do not know what to do. They say only a miracle from the Rav can help her!" Rav Menachem Mendel opened one of the *seforim hakedoshim* and pointed to three holy Divine Names. "Whisper that in her ear," he advised. The husband did as he was told, and his wife easily gave birth with no other complications.

THE UNHEEDED WARNING

Rav Menachem Mendel was once attending a *seudas mitzvah* along with some of his congregants, and the conversation turned towards the upcoming *yahrzeit* of Rav Yitzchok Issac of Kalov. One of the attendees asked how many years had passed since the Kalover Rebbe's *petira*, and the chassid Reb Issac Shpitz answered: "I know for sure, since I was the first to be named after him, and I am 78 years old today." When the Rav heard this, he warned Reb Isaac, "Don't you know that older people keep their ages secret to protect

them from the evil eye?"

Unfortunately, his warning fell on deaf ears, and a few days later, Reb Isaac was attacked and murdered by bandits. (*Gedulas Mordechai*)

THE BRACHOS THAT THEY BOTH GAVE

During one of his visits to the *Kedushas Yom Tov*, Rav Menachem Mendel asked him to give him a *bracha*. The *Kedushas Yom Tov* answered him, "Shouldn't it be the other way around? You are older than I, and the word *zaken* stands for *Zeh Kana Chochma* ("you have acquired more wisdom"). You are also a *talmid* of the *Chasam Sofer*. Therefore, it would surely be more proper for me to receive your blessing!" Rav Menachem Mendel disagreed: "But you are descended from the holy *Yismach Moshe* of Uhjel, whom I once merited to meet face-to-face, and I heard *drashos* from his holy mouth that blazed like a flaming fire - so it would be more proper for you to bless me!" In the end, each *tzaddik* spread his hands over the head of the other, and in this manner they blessed each other! (*Gedulas Mordechai*)

Rav Dovid Tzvi Shlomo Biderman Rav Duvidel (Elul 5)

A KIPPAH IN MERON

Rav Elimelech Biderman tells the following story in *Be'er HaParsha*:

Some *tzaddikim* have the custom to cast items of clothing - even including their *yarmulkes* - into the flames of the Lag B'Omer bonfire. Once, a Yerushalmi Jew approached Rav Dovid Tzvi Shlomo to get help for his sick son. The boy had long ago ceased communicating normally; in fact, he no longer spoke at all and he seemed to have lost his mind. He had formed the troubling habit of constantly throwing off his *kippah* and walking around bareheaded, to the shame and embarrassment of his family. The Rebbe was about to depart for Meron and he asked them to join him.

The poor father suffered continual shame along the way from the troubled boy, who frequently ran off and had to be chased after and brought back. Finally, the group arrived in Meron. When the traditional bonfire was lit on the roof of the *tzion* of Shimon Bar Yochai, the Rebbe approached the young child, grabbed the *yarmulke* off the boy's head, and tossed it into the flames. No sooner had he done so than the child covered his bare head with his hands and began to yell in Yiddish: "*A kappel, a kappel!*" ("Give me a *kippah*

[to cover my head]!")

Everyone present was astounded. This child, who had long ago ceased speaking and acting in any normal fashion, was suddenly talking! Furthermore, he was asking for a *kippah* to cover his head – after years of habitually throwing his *kippah* off! From then on, he was cured.

A REBBE WHO RESPONDS

After he grew up, he decided to travel to Europe in search of a rebbe and mentor. His father wondered, "Why am I not good enough to be your rebbe?" "A father cannot also be his son's rebbe," replied Rav Dovid Tzvi Shlomo. "So why don't you take the *Kosel* as your rebbe?" asked his father. "I need a rebbe who can respond to me and give me answers," insisted the son.

"The *Kosel* does give responses and answers," his father protested.

"*Tatty*," said Rav Dovid Tzvi, "when you say 'Good Shabbos' after Maariv, you do indeed hear a response – but I don't." He left for Europe as he had planned. Once there, he became attached to Rav Aharon of Karlin (author of *Beis Aharon*) and when he returned to Eretz Yisroel, he established his place of *davening* in the *Karliner beis medrash*.

He travelled often to Meron, especially for *Lag B'Omer*, and each time he would take along a list of names of his family members, friends and followers in order to *daven* for them. After the large traditional bonfire was lit, he would recite all the names, and then carefully fold up the list and throw it into the fire. After the paper would go up in flames, he would say that it was like *Chazal's* statement (*Avoda Zara* 17) that the parchment is burned while the letters ascend on High. He once remarked that, when the fire is lit, the souls of the *tzaddikim* descend, and then rise back up again through the flames of the bonfire.

There was once a Yerushalmi who came crying to him about the dire situation of his sick son. "Go to the holy site of Meron and achieve your salvation at the *tzion* of Rabbi Shimon bar Yochai," ordered Rav Dovid Tzvi.

"But I have already been to Meron!" protested the Yerushalmi.

"Go back!" he replied. "Do you mean to tell me that if someone visited a doctor once, and isn't yet healed, that he shouldn't go back to the doctor again?!" The Yerushalmi returned

to Meron, and his son was healed.

THE EARTHQUAKE IN MERON

In the year 5670 תר"ע on *Lag B'Omer*, there was a strong earthquake in Meron that killed many people. At the time, the Rebbe was on the roof of the *tzion*, dressed in his striped *kaftan* and fur *shtreimel*, meditating and *davening* with his eyes closed as if it was *Yom Kippur*. When the earthquake started, he told all his close followers and anyone else in his vicinity to draw near and stand beside him – and all those who heeded his words remained miraculously unharmed!

Rav Gershon Shaul Yomtov Lipman Heller Tosfos Yom Tov (Elul 6)

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

THE HASHGACHA PRATIS AND DIVINE PROVIDENCE OF RAV SHMUEL HELLER TO SAVE HIS FATHER'S LIFE

In Part II of *Megillas Eivah*, Rav Heller's son Shmuel writes:

I will be brief and record these events in order to demonstrate to all of *Klal Yisrael* just how great is the power of dispute and *machlokes* and how many sins controversy cause, in order that a person should greatly distance himself from this, as far away as possible. . . In 5385 (1625), when my father was still the *Av Beis Din* in Vienna, he sent me off to study in Metz, France at the *yeshiva* of the *gaon* Rav Mordechai ben Rav Moshe Luria, *Av Beis Din* of Worms. I studied there for four years until 5389 (1629). On *Rosh Chodesh Sivan*, I received a letter from my father, who was now *Av Beis Din* in Prague, asking me to come home . . . I made my way home on foot along with other *yeshiva* students. . . I arrived in Vienna happy of heart and carefree, unaware that my holy father sat alone, imprisoned in one of the jail cells of this very city waiting to stand judgment for a capital offense punishable by death! In this manner, see how *Hashem* prepared the remedy and the cure before striking the blow, and how *Hashem* arranged the turn of events so that a wondrous thing would occur through me that would later set in motion and secure my father's release. Before I entered the city, I lay myself down on some green turf to rest a bit by the forest in an area often used for pleasant outings and day trips by the citizens of Vienna. That day, the place was peaceful and quiet; I had it all to myself because there was some great festival and parade taking place in Vienna.

I placed my bundle beneath my head and I imagined who I might visit first, knowing that my father had served here previously as *Av Beis Din*. Surely I would be warmly welcomed and received by his many friends. As I lay daydreaming I heard a loud cry for help, "Help us, save us, or we shall be lost!" I looked and saw a wild bull chasing after a young noblewoman and a young nursemaid with a boy in her arms. They fled, running away from the charging beast. The wild bull was only several kilometers distant and gaining on them in wild anger due to the waving of the red kerchief the nursemaid had tied round her neck. Bulls will charge in anger when they see red waving, as is well known. As soon as I saw this I ran forward, untied and pulled the kerchief off and cast it aside at the feet of the charging bull. The bull attacked it and proceeded to tear it to shreds with his horns while the women hid behind one of the trees. At that moment a carriage arrived with the young noblewoman's husband dressed as a nobleman in silk and finery and bearing a coat of arms. The carriage had a woven coat of arms as well. The women approached and explained what had happened and pointed at me, introducing me as their rescuer. The nobleman explained that he was the French ambassador, and apologized for not speaking German. He spoke to me in French and inquired as to my name and identity. [See now the Divine Providence] In the four years I was away in Metz, France I learned the French language, so I responded that I was a Jew and the son of a great rabbi. The Ambassador invited me to his home and wished to reward me handsomely. I declined, so he asked how he could repay my kindness and good deeds. I answered that my reward should be that if ever he would think well and good of the Jews and see that we do good without hope or desire of a reward, that this good thought would suffice. The nobleman insisted that he would be at my service should I ever require it and that I would always be considered a good friend. He said, "Since the Jews are often persecuted and downtrodden in this country, perhaps one day you will need my services since, as the French Ambassador, I have power and influence. If you ever need anything, please come see me so I can thank you and repay your kindness." We parted in friendship, after he inquired where I learned such good French and having given me his address and his thanks, regretting that I was a Jew and they could do no more for me to better me and my station. He, his wife, the nurse and the child continued to Vienna to join in the merry making and parade while I took up my bundle and went to the Jewish quarter of Vienna. . . I decided to visit my maternal uncle, my mother's brother Rav Baruch Zatruner. . . They began to cry and it wasn't long before the entire matter of the accusations against my father of false slander and libel, and his subsequent imprisonment was made known and revealed to me. . . I sat dazed. . . I visited my father. . . after I met with the community leaders and learned of the news and

how things stood. I went straight to see the French Ambassador. . . "I beg your honor repay my heavy debt, for I only saved three lives and I asking you to save the lives of my father and all the members of the Jewish community." As I said these words, I fell at his feet, soaking them with tears. . . "I praise and thank the Creator I shall not remain long in your debt. Your father shall live and the community shall be saved . . ." Immediately I sent word to my father through his defense counsel, as Rav Hena was permitted to visit him at all times. None of the Jews of Vienna slept that night for fear of my father's life and that we would all be expelled and exiled. . . The ambassador appeared after a half hour's wait that seemed like a lifetime and said, "Dear son, your father shall live and your community will not be expelled. They have shown mercy, not one person will be forced to leave their home, and they commuted your father's death sentence to a fine." (*Megillas Eivah* Part 2)

RAV YEHUDA HANASI, AUTHOR OF THE MISHNA, SAVES THE TOSAFOS YOM TOV'S SON AND SEFER

Rav Yekusiel Yehuda Greenwald of Budapest once related:

Rav Shmuel, the son of Rav Yom Tov Lipman Heller, lay unconscious, dying in his sickbed. Seeing his son's worsening condition, Rav Heller approached the trunk where he kept his writings and manuscripts and removed a copy of the then unpublished manuscript of his monumental commentary on the *Mishna*, the *Tosafos Yom Tov*. Clutching his precious *sefer*, he declared heavenward:

"*Ribono Shel Olam* - Master of the World! Perhaps I had some pride or took some physical pleasure in the composition of my *sefer*, and if so, I am ready and willing right now to cast the pages into the flames and burn it!" He prepared and stoked the fire in the fireplace until suddenly, as he was about to relegate the handwritten manuscript to the flames, his son Shmuel cried out excitedly: "*Tatty Tatty!* Please don't do it!"

The *Tosafos Yom Tov* was overjoyed and he ran to his son's side and approached the sickbed. Shmuel told his father: "I was in the World of Truth, on High and I saw the Heavenly tribunal, deliberating my fate: would I live or die? Suddenly I saw Rav Yehuda HaNasi, the author of the *Mishna*, approach and advocate on my behalf. "Leave him be, allow him to live and descend back to earth, for his father authored the commentary *Tosafos Yom Tov* sincerely for the sake of Heaven, *lishma*, and many times he succeeded in arriving at the truth and getting things right. See how he now wishes to destroy and

burn his manuscript!" No sooner did he say this when my fever broke and I awoke and I felt better now." They celebrated his recovery with a festive meal, inviting all the rabbis of the town to share and rejoice.

(*Yechabed Av, Shem Ha'gedolim Ha'chadash* pg 30b) (See also Responsa *Shu"t Tirosh Yitzhar* [215] where he cites the *sefer Chefetz Hashem* of Rav Chaim Ben Attar, the *Ohr HaChaim HaKadosh*, who writes that he has a sign that proves that he studied *Torah lishma* because many times he arrived at the truth by reaching the same conclusions as the *Ramban*, the *Ran* and the *Tosafos Yom Tov*).

A VISIT FROM THE TOSAFOS YOM TOV

Once, as the Rebbe Reb Bunim of Peshischa sat together with his disciples, an elderly *talmid chacham*, who remembered Rav Bunim from his younger days when he was in Vadislav, approached and greeted him. Since he remembered Rav Bunim as a youngster, he did not greet him by the title Rav or Rabbi and the disciples and *talmidim* of his *chevraya* were upset by this and rebuked the elderly guest for his lack of honor and respect for their rebbe. "You know what?" replied the elderly *talmid chacham* from Vadislav, "I will test your rebbe and ask him a question from the commentary of the *Tosafos Yom Tov*. If he knows the answer I will indeed honor him with the title Rav and Rebbe." He asked Rav Bunim, and the Rebbe Reb Bunim closed his eyes in concentration and rested his head on his arm for several minutes. Finally he lifted his head, opened his eyes, and delivered a very good explanation in the *Tosafos Yom Tov*, answering the visitor's question. The guest was amazed. "I asked many scholars, but no one could answer my question. How did you know the answer?" "Well," explained the Rebbe Reb Bunim, "I ascended on High and asked the *neshamah* of my departed rebbe the *Yid HaKadosh*, who in turn went to visit the *Tosafos Yom Tov* himself in the heavenly academy. He explained that the printer had missed a few words. He explained the answer to me and that's how I know it!" (*Yechabed Av, Shem Ha'gedolim Ha'chadash* pg 30b)

YOSSELE THE HOLY MISER - YOSSEL'EH KAMTZAN KADOSH

GIVING TO THE LAST PENNY

A long time ago in Krakow / Cracow during the tenure of Rav YomTov Lipman Heller author of the *Tosfos Yom Tov* on *Mishnayos* there was a special *chevra tzedaka*, an institution of charitable giving where all the money donated for the poor, for the orphans

and widows, for the indigent and the hungry was collected. Off course none other than the *Tosfos Yom Tov* himself was the president of this charitable organization. He saw to the collection and distribution of funds, often donated hefty sums from his own pockets and when the coffers were empty he himself took on the role of collector, and made his rounds among the wealthy Jews of Cracow seeking their support for the plight of the poor. And so did Rav Zelig Margolios testify in the introduction to his *sefer Chibburei Likkutim*: Despite his role as *Av Beis Din* of Cracow, he himself supported the poor to the point that after he passed away there was no money left to even purchase him the burial shrouds; all his money had been donated to *tzedaka* as charity for the poor.

THE STINGY MISER

There was one thing that bothered the Rav, and that was Reb Yosseleh. Reb Yosseleh was a wealthy man, he was kind and good hearted, he seemed to be very respectable and ardently fulfilled the *Torah* and the *mitzvos* in all ways. . . in all ways but one. Somehow, for some reason that the Rav couldn't understand when it came to charitable giving, no donations were forthcoming from the wealthy Reb Yosseleh. Despite his immense wealth, the man was a miser, stingy as could be! He always donated small paltry sums that were totally incompatible with ways and means. It was a puzzle but that citizens of Cracow knew that Yosseleh the wealthy was Yosseleh the miser.

One day Rav YomTov was on a *tzedaka* collecting mission. Despite his best efforts he simply was unable to collect enough donations to cover the great deficit and help the poor that so desperately needed the funds. That day everything seemed to be against him, one wealthy generous donor was absent and away, one had recently suffered a tremendous downturn in his business and his donations was smaller than usual, the other had gone out of business, and the final donor claimed that he was bankrupt with not even a penny left to his name. What was the Rav to do? The *Tosfos YomTov* felt he had run out of options, with no choice left he turned to Yosseleh.

As usual the wealthy man gave a small donation, much less than a man of means with his wealth should be able to give. The Rav was understandably upset and he argued and complained with the rich miser to give more, "Yosseleh please don't be unreasonable, just this once can't you give a larger donation? Even your poor neighbor who is no man of means gives a larger sum than you?!" But his words fell on deaf ears. No amount of

pleading or cajoling helped, Yossele stood his ground.

HIS BURIAL IN SHAME AND DISGRACE

According to some accounts the *Tosfos YomTov* himself took the miser to *Beis Din* over his stinginess. Others say that the matter was ruled on after the wealthy miser passed away when the *chevra kaddisha* refused to even bury him at all. Either way all accounts agree the *chevra kadisha* was ordered by the Rav to bury the miser close to the fence and gate of the *beis hachaim*, a location known as a shameful and disgraceful place reserved for burying criminals and sinners.

THE GREATEST SECRET BAAL TZEDAKA IN CRACOW REVEALED

For a while the matter was forgotten, until something strange happened that is. First the amount of poor seemed to grow exponentially. The demand for money from the coffers of the *chevra tzedaka* increased sharply and then the complaints came pouring in from the poor, the orphans and the widows. "What did you do all these years?" asked the Rav who was shocked and surprised at the sudden unexplained increase in poverty. "All these years Yosseleh supported us in secret," they revealed, shopkeepers were paid to keep quiet so they could donate food to the poor, even the poor neighbor who lived opposite Yossele revealed that his sizable donation, always incongruous to his means, was in fact Yosseleh's as well, hidden and secret just as all his charitable works were.

It seems that the stingy miser was actual a great *baal tzedaka* a master of charitable giving, in its highest form. The *Rambam* in *Hilchos Tzedaka* tells us that one of the greatest forms of charitable giving is *tzedaka* called *matan be'seiser* - anonymous donation. Yosseleh didn't want anyone to know that he was the biggest *baal tzedaka* in town. He shunned the honor and the fame, he remained anonymous, rebuked and even labeled as the town miser. He suffered shame and disgrace, all so long as no one revealed his secret.

YOSSELEH THE HOLY MISER REDEEMED

When the Rav realized what had happened he was greatly dismayed and distressed. Yosseleh the miser was really Yosseleh the holy donor, a great man who had supported so

many poor people for so many years. He did not deserve to be shamed and disgraced by being buried in a plot usually reserved for criminals and sinners. And so the *Tosfos YomTov* redeemed him, he himself was buried not far, close to the holy Yosseleh, now they were to be neighbors in the next world, by being buried himself there the Rav Tosfos YomTov hoped to atone for the accidental mistaken injustice done to Reb Yosseleh who was nicknamed *Kamtzan Kadosh* – the holy miser.

Today in the old *Beis HaChaim* in the courtyard of the *Rema shul* in Cracow you can visit the *Kever* of the holy tzadik, the *Tosfos YomTov*. He is indeed buried on the other side of the *beis hachaim*, closer to the old gate which was once open and today is blocked and closed. And there not far away is a small weathered headstone, this small *matzeiva* whose writing is barely legible has on it many stones, left by visitors. Petitioners, those that come to seek *yeshuos* and *refuos* – and have their *tefilos* answered. Tradition has it that this is the *kever* of none other than Yosseleh *Kamtzan Kadosh*. (Based on *Al haTzadikim veal HaChassidim* and *Tzadikei Olam*)

Rav Betzalel Rakov of Gateshead, a descendant of the *Tosfos YomTov* is cited as telling a story he saw in print that this story about Yosseleh was once told publicly at a convention. Afterwards the speaker was approached privately by a priest who revealed that his mother had once told him this story and that they were descendants of the holy miser of Cracow. Events have a way of leading one to another and somehow this priest eventually returned to his roots and today he is a *baal teshuva* learning Torah in Jerusalem. Perhaps it is the merit of his holy ancestor Yosseleh *Kamtzan Kadosh* the holy miser and the power of one of the greatest forms of charitable giving is *tzedaka* called *matan be'seiser*.

**Rav Yechezkel Sarna Reb Chatzkel, Divrei Yechezkel, Rosh Yeshivas Chevron
(Elul 6)**

HARAV YECHESKEL SARNA

by Binyomin Nehorai <http://www.chareidi.org/archives>

29 *Shevat*, 5687 (1927). In the branch of the Slabodke yeshiva in Chevron, the sun has set. The Slabodke founder and educator par excellence has passed on. The Alter, HaRav Nosson Tzvi Finkel, was *niftar*. It is the *ne'ilah* of the opening chapter in the Slabodke

division of the *yirah* institutes which were founded along the paths charted by R' Yisroel Salanter.

Somewhere, far from the bier which is surrounded by the grieving hearts, stride two of the Alter's students.

"Two types of builders," one says to his fellow, "participate in the founding of every spiritual edifice which is established for the generations: the masterminds and the accountants. Now that the masterminds have left us, we must don the mantle of the accountants."

"I saw then," one of them -- HaRav Yitzchok Hutner -- later on related, "how Reb Yechezkel's shoulders rose up to don the mantle which was thrown his way."

And, as if apologizing, Reb Yechezkel later explained to the readers of the notes he had recorded in the margins of his *Mesilas Yeshorim*, the *Shulchan Oruch* of *yiras Shomayim*, "I hereby say, that if in these insights, I have failed to cite the name of my mentor, HaRav Nosson Tzvi Finkel, this is because there is no reason to mention him, since everything I know is from him. Without him, I would be like a blind man and a deaf man. Only through him have I merited the opening of my eyes, and my ears, and my entire study approach and manner of analyzing the halochos comes only from him, my *rav muvhak*, even though I didn't merit to be a *talmid muvhak*."

Those close to him testify that in his sichos, Reb Yechezkel never mentioned the name of the Alter.

He has studied elsewhere. It was not well known, for example, that he had also served another mentor, HaRav Shimon Shkop during the period he studied in Maltshe. He held Reb Shimon in great esteem, but more than that he valued his lack of dependence on one approach or another. His heart was prepared to absorb from the Alter, from the *mashgiach*, Reb Zalman Dolinski, from Reb Naftoli Trop of Radin and from Reb Chaim of Telz. But his own mind ground the ideas he absorbed, dipped them in condiments from his own table and prepared them according to his taste.

In this way he followed the sage advice of HaRav Yitzchok Yeruchom Diskin, the son of the

Maharil Diskin the Rav of Brisk, whom he visited in Yerushalayim when he searched for a building for the yeshiva after the massacre that forced them to relocate from Hebron to Yerushalayim.

"Surely," said HaRav Diskin with warmth, "you are swamped with *eitzas*. But let me give you an *eitza* too. It is worthwhile to listen to every advisor and to listen to every *eitza*. But when it comes to taking action, proceed according to your own understanding."

Dikduk in Mitzvos

As far as the attention to the details of *mitzvos* were concerned Reb Yechezkel followed the methods by all of the disciples of Reb Yisroel Salanter. In this he was much like the Chofetz Chaim, whose son said: "As for my father, all of the *mitzvos* and all of the prohibitions were the same to him."

Typical of him is the following question, which Reb Yechezkel marked down when he was in Switzerland (due to an illness): In modern hospitals where the pipes are very strong, one makes a lot of noise when he opens the faucets to draw water. This is also true of the waste water, as it flows out to the sewage. This noise in all likelihood disturbs the sleep of the patients. What is preferable: to use a lot of water when washing, for reasons of *bein odom leMokom* [Note: the *gemora* says that using a lot of water for washing brings *brocho*], or to minimize the water, due to considerations of *bein odom lechavero*?"

Another one of Reb Yechezkel's questions:

A *rosh yeshiva* of a *yeshiva* from which he earns his livelihood, has very costly medical expenses, yet he also refrains from accepting private gifts, partially out of considerations of the dignity of the *yeshiva*. Which is preferable: To withdraw money from the *yeshiva's* account for his expenses, or to accept private gifts in order to defray the expenses?"

Some of his students once encountered him mounting the stairs to the *yeshiva's* study hall on Shabbos night, having arrived only after the end of *davening*. To the students who wondered why Rav Yechezkel was in a rush when *ma'ariv* was already finished, he explained, "*Ma'ariv* is *miderabonon*, while wishing a *gut Shabbos* is *de'Oraisa*."

He never endorsed imitation of outward behavior without a corresponding change in one's inner essence. He once told a group of *avreichim*: "The Chazon Ish possessed the attribute of simplicity and modesty. One can learn humility from him; one can learn respect of one's fellow from him, and love of one's fellow. He not only had long *tziziyos*."

"The most precious diamond in the crown of a *godol beYisroel*," he once said, "is the fact that he is *`tov ro'i*' in other words a figure in whom all see good, a model of the Torah Jew."

Rav Yechezkel would charge a *rav* with the difficult task of cultivating good rhetoric and proper speech. "Just as in music," he once wrote, "every note in speaking must be weighed and measured, and every tone which is out of place is jarring. In speech, words do not enter the hearts, and surely do not cause them to tremble, if the diction is not measured and weighed."

Regarding Chazal's maxim which determines that the words of the wise are heard if they are said calmly -- *divrei chachomim benachas nishmo'im*, he said: "*Nachas* doesn't necessarily denote just a lack of anger. Every raising of the voice that is inappropriate, causes harm. Even if the words are filled with rich content, they won't make the proper impression if they are not spoken with appropriate calm."

The Honor of a Friend

The *rosh yeshiva*'s students still remember the resoluteness of their *rav* at the *levaya* of one of the special *poskim* of that time, the *gaon* of Montreux, HaRav Yechiel Yaakov Weinberg, a Slabodker *talmid* who is famous for his responsa work, *Seridei Eish*. News of the *petirah* of the *Seridei Eish* reached Eretz Yisroel from Montreux in Switzerland. HaRav Weinberg was a friend of the *rosh yeshiva* from the period in which they studied together in Slabodke under the Alter, who had a great impact on both of their personalities.

The admirers of the *niftar* in Europe made efforts to bring his bones to Eretz Hakodesh. His friend, the *rosh yeshiva*, also planned to attend the *levaya*. But precisely when the *aron* was on the way to Lod, Reb Yechezkel fell ill, and at the instructions of the doctor, he had to remain in bed, suffering deeply over his forced absence from the *levaya*. It was

very difficult for him to accept that he would be unable to participate in the *levaya* of his friend, who was so esteemed and was considered one of the *gedolei hador*.

R' Yechezkel told the students who came to visit him, that they were obligated to close their *seforim* and to pay their respects to the *sefer Torah* which had been consumed. The *niftar*, he explained, "was a man of great stature in his wisdom, his *yirah*, his *middos* and his *zikui horabim*.

"You should know," he told those who perhaps didn't know, "that a great prince of Israel has fallen today. But I want to make one request," he added, and from his voice it was obvious that something was weighing heavily on his heart. "I know that the Mizrachi circles will try to link his name to their approach. They will try to bury him alongside those who identify with their method. You must try to prevent this. All of his life, he was an *ish Torah veyirah*, who was raised and grew in the *beis medrash*. He is one of us.

"And if there are problems," he closed. "Tell me immediately."

There were indeed problems. When the bier reached a crossroad, the Knesset members from the Mizrachi movement issued orders that the procession should continue to Sanhedria, to the plots where the leaders of their movement were buried. The students of the Chevron yeshiva sought to fulfill their *rosh yeshiva's* instructions, and they encountered firm opposition.

Suddenly, in a totally unexpected manner, the edge of a walking cane cut the argument short. It was the cane of Reb Yechezkel who, despite the pain he suffered, had made the effort to come to the site. Those present sought to approach him and to ask how he felt. Others, who knew his precise condition, tried to lend him supporting hands.

But the Rosh Yeshiva paid no heed to them. In a storm, he headed toward the bier. Leaning on his cane, and panting heavily from the effort, he finally reached the bier which stood at the center of the battle taking place on the crossroads between Sanhedria and Har Hamenuchos.

Here the Rosh Yeshiva behaved in a most authoritative manner. "The *niftar* will be buried there," he said, his hands pointing in the direction of Har Hamenuchos.

To those who still doubted who had the last word, Reb Yechezkel's following remark put an end to their hesitations. "The niftar will be buried in the place prepared for me, beside HaRav Eliezer Yehuda Finkel, the *rosh yeshiva* of Mir.

"Our generation needs someone like Reb Yechezkel for many more years," said HaRav Chaim Shmuelewitz, the Mirrer rosh yeshiva, who was present on the occasion.

This was in 5726 (1966), a year before the dramatic events of the Six Day War. The Kosel, the Old City and Har Hazeisim were all under Jordanian rule. No one had any thoughts about being laid to rest on Har Hazeisim, the mountain opposite Har Habayis, a mountain whose tombstones had been trampled for eighteen years by Arab legionnaires. No one knew that exactly a year later, Jews would once more be able to pour out their prayers on the place from which the Shechina did not move.

Three years after the *petirah* of his friend, Reb Yechezkel was called up to the *mesivta shel maalah*. On Wednesday, the 6th of *Elul*, 5729, the *aron kodesh* of the Slabodke yeshiva was taken captive.

"Bury me on Har Hazeisim," was the request of the one who had "donated" his grave in order to save the honor of his friend. He was buried beside the grave of his illustrious father-in-law, HaRav Moshe Mordechai Epstein.

With the Chofetz Chaim

HaRav Yechezkel Sarna merited to be very close to his mentor, *rabban shel Yisroel*, the Chofetz Chaim, and for a year- and-a-half lived beside him, when he moved from Radin to Smilowitz, while the cannons of the First World War raged. The events of World War One had an impact on the life of the *yeshiva*, which was nonetheless like an island of daled amos shel halocho in the vast ocean of blood and tears.

One of the students, Ephraim Leibowitz, who had come from Memel (a city on the German border), was suspected by the Russians of espionage on behalf of Germany. According to the emergency regulations, all German citizens had to appear before the authorities, who would then transfer them to Eastern Russia or to Siberia.

In the *yeshiva* of the Chofetz Chaim, at that time, there were three students with German citizenship. Out of pity, the *yeshiva's* administration ignored their citizenship and its requirements, even as it feared the repercussions of their being in the *yeshiva* illegally.

After the fast of the 17th of *Tammuz* 5675 (1915), calamity occurred. In the middle of the night, agents of the KGB, accompanied by police from Lida and Vilna, raided the home of Reb Leib Matlis, the brother-in-law of the Chofetz Chaim, where their suspect lived. During the search, a precise sketch of the blueprint of the fortress in Kovno was "found" among Leibowitz's belongings, on a piece of paper which had been maliciously stuck into the student's pocket by one of those very secret police.

The threat of death loomed over the student. He was expected to be put to death within no more than a day or two. With much effort and money, his trial was postponed. Many efforts were also made which were finally successful in releasing Reb Leib Matlis from the prison in which he had been detained for a number of weeks as an accessory.

The boy's family came to plead with the Chofetz Chaim not to be angry at him, and not to curse him. The Chofetz Chaim replied that he never curses anyone.

It was two years later that the Chofetz Chaim learned that Leibowitz was in a prison in Panze, and that his trial was about to take place. It was precisely on *Shemini Atzeres* 5677 (1916) that a letter arrived with the news that Ephraim Leibowitz was about to be tried. The following day, *Simchas Torah*, when the Saba Kadisha was called up to the *Torah*, he banged on the table and burst out into tears. "*Ribono shel olom*," he cried. "Why do you let your sons suffer so? The *Torah* which Ephraim studied with great *hasmodoh* is before You, and now he is suffering terribly, even though he has committed no crime."

Those present cried, while the Chofetz Chaim asked his son-in-law to calm them, saying, "It's *Simchas Torah* today."

After the *davening*, the Chofetz Chaim sent a special messenger to the well known lawyer, Oscar Gruzenberg of St. Petersburg, who was famous as one of Russia's greatest jurists. Gruzenberg had achieved his fame in some of the biggest criminal trials of his time. In the Jewish world, he became known for his defense of Beilis.

Gruzenberg, a Jew who barely knew about Yiddishkeit, tended toward the radical left, and was far from the Jewish experience. Along with this, he was a humanist, and was thus always among the first to take the side of the downtrodden, and as was natural in those times, they were often Jews who suffered from pogroms, expulsions, blood libels and more.

This time, however, Gruzenberg refused to take the case. He was afraid to become involved in a trial which was being held in the wartime atmosphere of hostility to Jews and Judaism.

Upon hearing the reply, the Chofetz Chaim decided that he himself would go to see Gruzenberg about the case. On this trip, he took his student, Reb Yechezkel Sarna, whom he regarded as his confidante whom he could trust, and also Reb Hillel Ginsburg. The trip was shrouded in mystery, and some of its chapters aren't even known today. There were many efforts about which Reb Yechezkel never said anything.

Nonetheless, many details about the journey did become known. In time, it was related that Gruzenberg asked the Chofetz Chaim if he could personally testify that the accused was completely innocent of espionage.

The Chofetz Chaim replied that he was certain of this, and that the very fact that a man as old as he had come all the way from Shomiatz to St. Petersburg for that purpose, should be proof enough of his own conviction.

"Rabbi," Gruzenberg said with emotion. "I'm pretty young. But if you have the energy and vigor to make such a dangerous trip then we, who lack such a feeling of responsibility, should be considered old."

Then to his wife he said, in Russian: "In our times, when life has so little value, would a Russian notable be willing to embark on such a dangerous journey, just in order to save a single young boy, who isn't even his relative?"

Gruzenberg apologized for a moment, and left the room. "He's a good person," the Chofetz Chaim told those who had come with him. "It's a pity he isn't oriented towards *avodas haBorei*. If only he had been educated in a *yeshiva* . . . "

Gruzenberg returned and announced that he could not accept the defense of the young man. "I don't feel brave enough to stand before a military court at this point," he said. "I called a friend, non-Jewish lawyer, who agreed to accept the case. He also thinks that it's best that the defending lawyer be a Christian and not a Jew."

The trial was held in Vitebsk in Teves 5677 (1917), before a military tribunal which was made up of three Russian generals. On the day the trial opened, the Chofetz Chaim sent telegrams to all of the *yeshivos* in Russia, to *daven* and recite *Tehillim*. In his *yeshiva*, everyone fasted.

The entire procedure of the trial is an amazing story. Among the witnesses were HaRav Elchonon Wassermann, Reb Tzvi Hirsch Levinson, the son-in-law of the Chofetz Chaim, and the Chofetz Chaim himself.

Throughout the trial, the defense related accounts of the sterling character of the Chofetz Chaim, in order to illustrate the extent of his ethical level. Even when the reliability of the stories was questioned by the judges or the prosecution, the defense insisted that it is not only the story itself which proves the point, but even the fact that such a story is even told about him, even if it is not precise.

The prosecution, for its part, explained that although the honesty and sincerity of the Zidovski Rabinn was not in doubt, all this still did not prove the innocence of Leibowitz who, in his wily manner, had deceived his mentor.

The accused was sentenced to death, but out of consideration for his age, the sentence was commuted to twelve years in prison, with hard labor.

The accused fainted in fear, and from the observer's benches, wails were heard.

The students who left the court were shocked. They also didn't know how to convey this to the Chofetz Chaim. Some advised telling him that Leibowitz had been sentenced to only two years in prison.

Reb Yechezkel was the one who broke the news to the Chofetz Chaim, telling him that Leibowitz had not been sentenced to death but to six years in prison.

It is related that the Chofetz Chaim ordered Reb Yechezkel to lock the door of the room. Agitated, he looked to and fro, and when he saw that there was no one else there, he whispered to Reb Yechezkel: "What makes them certain that they will continue to rule for even six more months?"

Two months passed, and Kerenski and his revolutionary government took over the reins of government, while Czar Nikolai was deposed and, a short while later, assassinated. This was on the 22nd of *Adar*, 5677 (1927)!

Ephraim Leibowitz, the "Jewish spy," was freed along with other political prisoners, thanks to the efforts of Gruzenberg, and the yeshiva community.

In Brisk it was said that R' Chaim Soloveitchik had commented on this story: "The Chofetz Chaim deposed Nikolai."

Reb Yechezkel took the remaining secrets to his eternal rest.

His Biography

HaRav Yechezkel Sarna was born in Horodok Russia, in 5650 (1890). His father was R' Yaakov Chaim, a *maggid meishorim* in Horodok and Slonim, who became famous for his outstanding rhetoric as the *maggid* of Slonim. His mother Eidel stemmed from the Buxenbaum family.

Like all of the other children of the period, he began his education in the local cheder. His father, who recognized young Yechezkel's talents, sent him when he was still very young to various yeshivos in the area. Yechezkel wandered from *yeshiva* to *yeshiva*, until his older brother, Reb Leib finally brought him to Slabodke in Kovno, where he began to study in the Or HaChaim yeshiva ketana, known locally as Yeshivas Rebbe Herschel. The *mashgiach* at that time, Reb Eliyahu Laicrovits, planted mussar roots in young Yechezkel's heart.

Yechezkel remained in Slabodke for only a year. In 5662 (1902), he journeyed to Maltshé, where he studied under one of the most famous *Torah* giants of the time, HaRav Zalman Sender Kahana-Shapiro, who also presided as the Chief Rabbi of Maltshé. Due to an inner

conflict which occurred in the *yeshiva*, Reb Zalman Sender left Maltshé, and transferred to Kriniki. This was only a year after Yechezkel had arrived in Maltshé. However, without a mentor, he too left Maltshé and returned in 5663 to Slabodke, in order to study in Knesses Beis Yitzchok, headed by HaRav Chaim Rabinowitz, who later on became known as Rav Chaim of Telz. He was very fond of the youth, who became *bar mitzvah* that year, and recognized his brilliance of mind and swift grasp. When Rev Chaim was invited to deliver *shiurim* in Telz, at the end of 5664, he included the young Yechezkel in the group of well known *Torah* scholars who were schooled in *halocho*.

In the beginning of the winter of 5666 (1906), the young Yechezkel once more returned to Maltshé, in order to study under HaRav Shimon Shkop.

Another year passed, and Reb Shimon left Maltshé. Under the influence of the son of the Alter, HaRav Shmuel Finkel, the young Yechezkel, who was by then seventeen years old, decided to return to Slabodke.

5667 (1907) was the most important year in the life of Reb Yechezkel. His searching and wandering had ended, and he decided to remain in Slabodke -- and he remained there until his final day.

Slabodke itself wandered first to Eretz Yisroel in Chevron the city of the forefathers, and then to Geula in Yerushalayim, but he always remained in Slabodke. He never left it. Regarding this, he later said that he was very grateful to Reb Shmuel Finkel for having drawn him into the Slabodke life.

HARAV YECHÉZKEL SARNA PART 2

by Binyomin Nehorai <http://www.chareidi.org/archives>

Part II

In the first part of this article, we discussed some of the themes and great incidents of HaRav Yechezkel Sarna's life. These included the funeral of the Alter of Slobodke and the funeral of the Seridei Eish. We also related an incident with the Chofetz Chaim and a young yeshiva student who, during World War I, was accused by the Russians of spying for the Germans. The first part also gave the basic biographical details of HaRav's early

years as a youth in Horodok and his wandering through several yeshivos and mentors until he finally settled into the life of Slobodke.

Merging Into Slobodke

Slobodke's study hall at that time was filled with some of the great Torah scholars of Lithuania. There were veteran *talmidei chachomim*, who had gained fame for their straightforward thought and sharpness of mind. Among them were the *bochur* Aaron the Sislovitzker (HaRav Aharon Kotler) and Yaakov the Dahailover (HaRav Yaakov Kamenetsky). And then young Yechezkel Sarna, the Horodoker, joined their ranks. He once casually related that he was a peer of the Sislovitzker, who later became the symbol of brilliance and astuteness.

He was very well versed in the depth of *halocho* and equally as great in the scope of his knowledge. Maran HaRav Eliezer Man Shach, who was in the yeshiva then, related that the *bnei yeshiva* would speak in amazement about the Thursday *mishmar* nights, in which the Horodoker would study forty pages of *gemora*.

It was natural that the image of the refined young man caught the eye of the yeshiva's founder and father, the Alter, HaRav Nosson Tzvi Finkel. The Alter related to each and every student differently. With his special critical sense, the Alter understood that Reb Yechezkel was a young man who, in addition to greatness in Torah, had outstanding qualities which rendered him fit to be a mentor in the *mussar* halls of the future generation. The Alter displayed his fondness for Reb Yechezkel and drew him close to him. He saw the young man as one whom he could model into a suitable spiritual and ethical image.

The spiritual guide (*mashpia*) of the yeshiva (in addition to the Alter of course) at that time was HaRav Zalman Dolinsky, also called Reb Zalman Radiner. His discourses also had a great impact upon Reb Yechezkel, who used to mention the lasting lessons he gleaned from them.

The young Yechezkel studied in Knesses Yisroel in Slobodke until 5674 (1914). However, for a few months in 5670 (1910), he studied at Telz, having been sent there along with a group of students who had been asked to assist the *mashgiach*, Reb Shmuel Fondiller,

Hy"d, who was one of those working to spread the *mussar* approach.

The Upheaval of World War I

World War One broke out in 5674. The yeshiva was closed, and the Jews of Slobodke expelled. It soon reopened in Minsk, where young Yechezkel also arrived. Like his friends, he also used forged certificates in order to evade the draft which loomed over the heads of young men of his age. But to his misfortune, he was caught by a policeman, who detained him in the local prison. He was supposed to stand trial, be punished, and even worse than that, sent to the front, where people were falling like flies.

Aware of his difficult situation, he sought an escape route, which wasn't long in coming. A lazy guard turned his head for a moment, enabling the prisoner's swift escape. He hastened to the home of a relative, Rev Yehoshua Cymbalist (Horodoner), where he went into hiding. That very night, he was smuggled to Smilowitz, where the Radin yeshiva had wandered along with its *rosh yeshiva*, the Chofetz Chaim.

In the meantime, the Slobodke yeshiva left Minsk, which was very close to the front by that time, and transferred to Krementchug. Reb Yechezkel remained with the Chofetz Chaim, first in Smilowitz, and later in Shumiatz. He absorbed many of the Chofetz Chaim's ways, and he soon came to regard him as one of his mentors. He also enjoyed the acutely logical *shiurim* of the *rosh hayeshiva*, HaRav Naftoli Trop, who was known in the yeshivos for his remarkable *shiurim*.

HaRav Sarna regarded this period as one of the most beautiful in his life. His heart absorbed the impressions made by the righteousness and piety of the Chofetz Chaim. He filled his mind with the *lomdus* approach of Reb Naftoli. But when he left he was the same Reb Yechezkel who had entered -- a product of Slobodke. A ten-chapter pamphlet called *Toras Ha'Onshim*, written by him in Smilowitz in 5676 (1916), was found among his writings. It testifies clearly that his Slobodke character did not change during his period in Radin.

In the summer of 5677, Reb Yechezkel was asked to come to the Slobodke yeshiva that was still temporarily in Krementchug. The Alter hadn't forgotten his beloved student and wanted to see him now beside him. Laden with Torah, *yirah*, and *mussar*, he returned to

Krementchug, where his place on the eastern wall as one of the top students of the yeshiva was acknowledged.

The Jews of Krementchug were enduring a difficult period. The danger of death hovered over their heads, and they were prey to pogroms, robbers, bandits, rioters and starvation. In Adar 5679 (1919), HaRav Yechezkel married the daughter of HaRav Moshe Mordechai Epstein, who chose him as a son-in-law.

As the war ended soon after, the yeshiva returned to its abode in Slobodke, a Jewish suburb of Kovno which was at the time under Lithuanian rule. Reb Yechezkel was one of the returners, settling in his former place of study.

It was the beginning of a new period for Slobodke.

In Slobodke, Reb Yechezkel dedicated all of his time and effort to Torah and *mussar*. When the Alter proposed that he deliver *shiurim* in the yeshiva, he refused. When the Kollel Beis Yisroel, headed by HaRav Yitzchok Eizek Sher, was founded, he did not join. Nonetheless, he remained in contact with its members.

He signed the articles he wrote in the *Tevuno* magazine with the letters *YCh"S*, his initials. This was the journal of the Slobodke *yeshivaleit*, edited by Rav Yisroel Zissel Dvortatz.

His influence in the yeshiva was great, although he refused to occupy any official position. He rarely engaged in public activity, except for a few missions he was given by his father-in-law, the Alter. In Kovno in 5684 (1924) he served as emissary of the Alter at a rabbinical convention on current religious matters.

The Move Up to Eretz Yisroel

In 5684, trouble brewed in Slobodke. The Lithuanian government had decided to revoke the right of yeshiva students to an exemption from army service. At the time, the *rosh yeshiva*, HaRav Moshe Mordechai Epstein, was in the United States.

HaRav Yechezkel Sarna tried to activate the Jewish lobby, even personally participating in

the delegation which appeared before the authorities. But to no avail. After consulting with the Alter, it was decided that part of the yeshiva should be transferred to *Eretz Yisroel*.

The proposal was a daring one for those days, considering the difficult conditions in *Eretz Yisroel* of almost eighty years ago. A telegram was sent to the United States to ask the Rosh Yeshiva to approve the proposed solution. In his return telegram, the helmsman of the yeshiva said that the suggestion was a good one. The Rosh Yeshiva even promised to make every effort to secure money to carry out the complex transfer.

After Pesach, HaRav Yechezkel set out to *Eretz Yisroel* to find a suitable place for the yeshiva. He was charged with organizing the yeshiva's transfer and setup in its new abode, along with the task of securing entrance certificates for the yeshiva students. HaRav Avrohom Grodzinsky, who served as the yeshiva's spiritual director, arrived soon afterward.

It was decided to transfer the yeshiva to *Ir Ho'Ovos*, Hevron. During the period of the *Yomim Noraim* of 5685, the first *minyan* of students reached Hevron. That winter, many other students from Slobodke, Telz and other yeshivos arrived, as did students from the old *yishuv* in Yerushalayim, who looked a bit skeptically at the new yeshiva, whose ways seemed somewhat strange to them. HaRav Yosef Chaim Sonnenfeld, however, discerned the *yiras Shomayim* of the students, and remained in close contact with the yeshiva and its directors until his final days.

Slobodke, the kingdom of *mussar* and *yirah* which strode along the paths charted by Reb Yisroel of Salant, was the first of the yeshivos to make *aliya* to *Eretz Yisroel*. The leader of the *aliya*, Reb Yechezkel, regarded it as a great merit to have paved the way later followed also by the Lomza yeshiva which settled in Petach Tikvah, as well as by others.

Within a few months, HaRav Avrohom Grodzinsky was asked to return to Lithuania. As a result, the burden of leading the yeshiva in Hevron fell on Reb Yechezkel, who displayed outstanding organizational capacity. In addition, he was revealed as a *mashpia*, whose deep, logical *shiurim* captured the interest of students who were not much younger than he.

The name of the yeshiva became famous throughout the Jewish world. In the course of 5685, the *rosh yeshiva*, who had come from America, visited Hevron and then returned to Slobodke in Elul. He was accompanied by his brother-in-law, the son of the Alter, HaRav Moshe Finkel, who was suddenly *niftar* on Succos of 5686, after having remained in Hevron for only six months, where he delivered *shiurim*. The Alter also arrived in the summer of 5685.

A year later, in 5686, a new *mashpia ruchani* was appointed: HaRav Leib Chasman, later known for his *Or Yahel*.

In the beginning of 5687, when the Alter fell ill and felt that his end was near, he called his beloved Reb Yechezkel to him, and told him that he should begin to deliver *mussar shmuessim* in the yeshiva. The first *sichos* were delivered in HaRav Yechezkel's home. He later began to speak in the yeshiva itself.

During his early efforts as a *mussar* speaker -- perhaps because of a fear of public speaking or perhaps due to his desire to weigh his words -- he would pause between every word, like one counting precious pearls. In time, however, his speech began to flow, and he became an outstanding speaker.

After the *petirah* of the Alter in the winter of 5677, Reb Yechezkel gained recognition as the *mussar* leader in the citadel of the Alter, along with HaRav Leib Chasman, who was esteemed for his deep spiritual influence.

In Av of 5689, blood baths inundated the country; one of the worst hit was the Jewish settlement in Hevron. During the infamous savage massacre by Hevron's Arabs, twenty-four of the yeshiva's students lost their lives. The Hevron chapter in the lives of these Jews ended, as did the Hevron period of Slobodke.

"Our sorrow is great as the sea," Reb Yechezkel telegraphed HaRav Yitzchok Eizek Sher in Slobodke.

He himself had gone to Yerushalayim on the Thursday prior to the Shabbos of the massacre, but due to the tense situation he was unable to return to Hevron in time for Shabbos. Thus, he was far from the focal point of the calamity. Scores of students

dispersed. Parents from abroad called upon their sons to come home. "*Moh rabu rachamov*," wrote Rav Yechezkel in a letter, "that the yeshiva merited to arise anew after so terrible a destruction."

Rebuilding

Rebuilding the yeshiva was not easy. Grieving, pained, and injured, the students assembled once more. Invitations arrived from Tel Aviv, from Petach Tikvah and even from Reb Yitzchok Gerstenkorn of Bnei Brak, who offered HaRav Moshe Mordechai Epstein the position of the Chief Rabbi of Bnei Brak. But the choice fell on Yerushalayim, and the burden once more on Reb Yechezkel, who was nearly alone at the front.

The Rosh Hayeshiva made the necessary efforts to collect the money, while HaRav Leib Chasman, who was ailing and feeble, did his share by encouraging the students and guiding their *chinuch*.

"Of course, during the first weeks," Reb Yechezkel related in a letter, "they were in a desperate situation -- oppressed and ailing, lacking even clothing and shoes. But from the 15th of Elul, they began to slowly recuperate, and by the week before Rosh Hashanah the yeshiva had already assumed once more the form of a yeshiva in the full sense of that term and, as is customary in Elul, the students made great strides in their studies."

The synagogue in the Achva neighborhood was the yeshiva's first station in Yerushalayim. Quite soon, homes, apartments and houses were purchased in Geula, where the large study hall of the Hevron yeshiva -- called by its former name that was hallowed by the blood of the *kedoshim* -- was eventually built.

A new period began. Hevron occupied its place among the fashioners of Torah in *Eretz Hakodesh*. Generations of *talmidei chachomim*, *roshei yeshiva* and *dayanim* developed between the walls of the yeshiva.

Under Reb Yechezkel's inspiration, the Yavneh Talmud Torah and the Tiferes Tzvi Yeshiva were founded. They served as a *mechina* to prepare students for the Hevron Yeshiva. *Kollelim* for *avreichim*, alumni of the yeshiva, were founded in Yerushalayim, Petach Tikvah and Tel Aviv.

In the wake of the yeshiva's difficult financial situation, HaRav Sarna was forced to travel to the United States in 5691 (1931), where he stayed for twelve months. The uprisings had an effect on the yeshiva's financial situation which had continually deteriorated since then. Sufficient funds were not raised in America. The responsibility increased with the *petirah* of the *rosh yeshiva*, HaRav Moshe Mordechai Epstein, in the winter of 5694.

HaRav Yechezkel became the *rosh yeshiva*, the *mashgiach*, the *parnas*. We cannot describe this difficult period at length in this article, though we will mention that included very difficult times that it included liens and even prison sentences because of the yeshiva's financial difficulties. Eventually, under HaRav Yechezkel's influence, the Weizman brothers, owners of the Nur match factory of Acco, merited to build the illustrious yeshiva study hall, where Torah still resounds today.

During the period of the Holocaust, HaRav Sarna was one of the first to spearhead the Vaad Hayeshivos fund, and he assisted the Vaad Hatzolah which dealt with European refugees. He also took an interest in *aliya* of young, orphaned refugees as well as in their Torah education.

His two brothers in-law, HaRav Aharon Cohen and HaRav Moshe Hevroni worked alongside him in the yeshiva as *roshei yeshiva*. HaRav Meir Chodosh was its *menahel ruchani*.

"Let's bring *Moshiach tzidkeinu*," he told the *mashgiach*, HaRav Eliyahu Lopian, who visited him on the last *erev* Shavuot of his life.

When he became seriously ill, his students recited many prayers for his welfare. "Now it's Elul, and the students will surely study Torah and *mussar* with *hasmodoh*. I hope that my illness will not disturb them," he told one of his close confidants.

The tree was not cut down. Also the well did not dry up. The tree continues to grow and the well to flow: one in Givat Mordechai, the other, in Hevron Geula in Yerushalayim, headed by his son, who is continuing in his footsteps, HaRav Yaakov Chaim Sarna.

Torah is Important to All Klal Yisroel

One of the heads of the Mizrachi movement in the United States sharply criticized the *rosh yeshiva* for his membership in to Agudas Yisroel. "*Ramim* must keep a distance from politics," the man claimed, even threatening to cause financial harm to the yeshiva. In a long, amazingly penetrating letter, HaRav Sarna wrote what appeared to be an explanation of the aim of Torah Jewry in *Eretz Yisroel*.

"Regarding the claim that *ramim* must keep a distance from politics and not involve themselves either directly or even indirectly in the intricate problems of politics, I must wonder! That is what the secular say. The secular always tell the rabbonim not to interfere in politics, even when the rabbonim come to mend the breaches of religion. Do you really believe that all of the issues of Mizrachi and Aguda are nothing but politics?

"If such is the case, I would advise you, although your are not *ramim*, to distance yourselves from politics, and instead spend your time learning a few pages of *gemora* each day."

HaRav Sarna replied in a pleasant manner to the threats, and with the admixture of refinement and resolve of a true leader: "I can't refrain from telling you how sorry I am about your threats which, if we translate from diplomatic rhetoric to spoken language, means: 'If I don't change my ways, then you'll deprive the yeshiva of its source of sustenance.' But I stay away from fear, for were I a coward, I wouldn't be where I am today. The *yeshiva hakedosha* is maintained by miracles: every day a new miracle, and those who head yeshivos are not afraid of the future. If that were so, there would be no yeshivos in *Eretz Yisroel, cholila*.

"I'm not frightened by your threats, because I don't think that you are in the category of *chayovim* -- of those through whom a *chov* of such immensity is brought about, and I regard all that you have said as mere prattle. I am not sorry about the threats, but about those who make them. I am sorry that they have reached so low a level. Let me ask you: Whom are you threatening? Is it my yeshiva and not yours? Is the value of Torah measured only by one's narrow party lines? Such thinking may be compared to that of one who said: 'If you don't do what I want, I'll turn off the lamps which glow in the city during the nights and provide light for its residents.'"

His love of the abodes of Torah is expressed in a different letter: "I always say that the

biggest miracle is that *ruchniyus* continues to be maintained in the generation of *ikvesa demeshicha*, in which there are so many enemies whose sole purse is to uproot all, and especially the young generation which suffers so much from their families who constantly pressure them to be concerned about "*tachlis*." The miracle is that those young, dear people are imbued with the full realization of their true *tachlis*, and know that all other aims will destroy the body and the soul together, *cholila*. They cling to the Torah with all their hearts and all their souls out of love and *simcha*."

**Rav Avrohom Shimshon Ashkenazi Katz Only son of the Toldos Yaakov Yosef
(Elul 8)**

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

THE DIVISION OF ERETZ YISROEL

Many *tzaddikim* attended the wedding of Rav Avrohom Shimshon. The *Baal Shem Tov* himself was the guest of honor, and Rav Pinchos Koretzer was among the many notables in attendance. As was customary, the *chuppah* was held outdoors in the courtyard of the shul. On the windowsill, a bird stood merrily chirping. The *Baal Shem Tov* turned to Rav Pinchos Koretzer and asked him, "Do you hear what that bird is saying?" He continued, "The bird is saying the *pasuk*, "*Le'eleh techalek ha'aretz*" ("Among these shall the land be divided"). Hearing this, many of the guests rejoiced, as they imagined that, during this couple's lifetime, the great Division of Eretz Yisroel would begin - a sign of the imminent redemption!

However, years later, when Rav Avrohom Shimshon decided to move to Eretz Yisroel, his wife protested and refused to go. The couple appeared before Rav Pinchos of Koretz seeking a resolution to their marital strife. "What can I do?" Rav Pinchos exclaimed. "This case has already been decided by the holy Baal Shem Tov! At your wedding, he heard a bird saying "*Le'eleh techalek ha'aretz*" - and now I understand that you shall be divided because of the Land of Israel that lies between you." The *halacha* states that, if a husband wishes to move to Eretz Yisroel and his wife refuses to accompany him, she may accept a *get* (legally divorce him) so he will be free to go. And so it was that Rav Avrohom Shimshon left for Eretz Yisroel alone. (*Zechuyos Yosef*)

Segulos Yisroel



SEGULOS FOR PARSHAS SHOFTIM & ELUL

Segulah To Help Others Become Baalei Teshuvah

There is a *segula* to help wayward offenders return to the fold, this *segula* was often *prescribed* by the Arader Rav and Rav Aharon Fisher. It is found in the *Degel Yehudah* of the Stretiner and Rav Hirschele Miller's version with detailed instructions is found here. The *Segula* is to write their names on bricks and to bake them erev Shabbos with the Challos in the oven and recite three times that just as these bricks baked and burned in the oven so should the heart of *Ploni ben Ploni* - insert Hebrew Name son of Mother's Hebrew Name burn with the fire and passion for *avodas Hashem* and then bury it in the *kever* of a well known famous tzadik or next to the *kever* of a tzaddik, many do so by the *kevarim* of the Kasua Rav of Williamsburg Tolaas Yaakov, by the *kever* of the Ohr haChaim haKadosh, by the *kever* of the Divrei Yoel of Satmar or Ribnitz or by the *kever* of a Tanna. Rav BenTzion Mutzafi and Rav Shmueli also prescribed this *segula* to others to do to help people repent and do *teshuvah* see <https://www.doresh-tzion.co.il/QAShowAnswer.aspx?qaid=27591>

Appendix: Tefillah Against Talking in Shul by the Tosafos Yom Tov

THE MI SHE'BERACH OF THE TOSAFOS YOM TOV



Illustration 1: Mi Sheberach of Tosafos Yom Tov current version found in most Siddurim

During the infamous pogroms of Ta"ch V"Ta"t (years 5408 and 5409 – 1648-1649) the Tosafos Yom Tov fasted and beseeched that from on High it be revealed to him why such terrible calamities had befallen the Jewish people. It was revealed to him from on High that there was lightheaded, idle chatter in shul. People spoke in shul and in the middle of *davening*, which caused a blemish in the letter "*vav*" and the word for speech, *dibur*, was transformed into *dever*, a plague! When he learned of this, he composed a special prayer (others say the Maharal composed it but the Tosafos Yom Tov instituted and enacted its recitation in his *kehillos*. See the original *nusach* below) to help increase the awareness of the power of silence in *shul*, the destructive nature of idle chatter, and talking in shul and during *davening*. It is printed in many *siddurim* alongside the *Mi Sheberach* we recite on Shabbos after the reading of the Torah. We reproduce it for you here as well as its translation:

He who blessed our forefathers, Avraham, Yitzchak and Yaakov, Moshe and Aharon, Dovid and Shlomo, shall bless all those who guard their mouth and tongue so as to not speak during the time of tefillah. May the Holy One protect them from all troubles and calamities and all affliction and sickness. May all the blessings written in the Sefer Torah of Moshe Rabbeinu, as well as the prophets and writings (of Tanach) descend to rest upon him. And may he merit to see children and grandchildren alive and well, and to raise them and marry them off to Torah, chuppah and good deeds. May he serve Hashem our G-d forever, fully, and purely, and sincerely. Let us say and answer Amen.

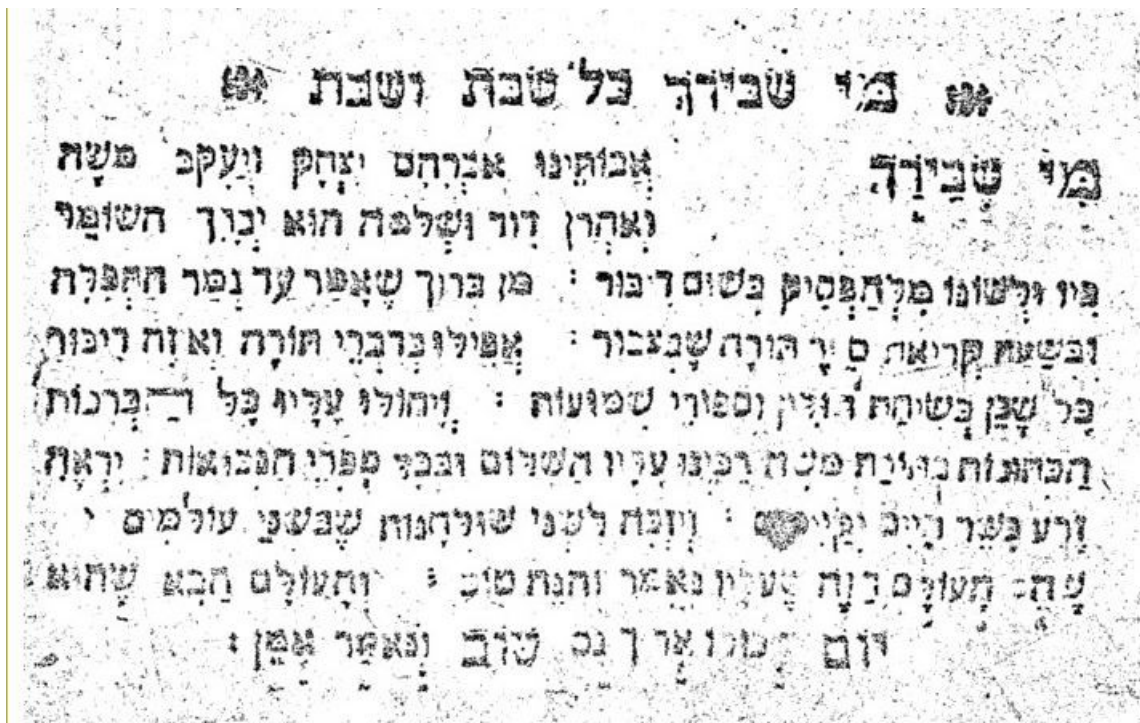


Illustration 2: Ancient Version of Mi Sheberach attributed to Maharal or Tosafos Yom Tov, his disciple

Appendix: Segulah to Help Others Become Baalei Teshuvah

בעזה"ש"י"ת

סגולה למי שנטה מן דרך הישרה ח"ו בר מינך¹

- (א) ערב שבת דייקא.
- (ב) בשעה שאופן החלות לכבוד שבת.
- (ג) לוקחים לבינה.
- (ד) חדשה דייקא.
- (ה) וכותבים על הלבינה שם של הבחור/בתולה עם שם האם. לדוגמא חיים בן רחל².
- (ו) אחר שהשם כבר נכתב על הלבינה אומרים הנוסח דלהלן ג' פעמים.
- (ז) לזכר. כשם שהלבינה זה בוער בתנור אש כן יבער הלב של פלוני בן פלונית שיצא לתרבות רעות שיתהפך לבו לשמים לטובה.
- (ח) לנקיבה. כשם שהלבינה זה בוער בתנור אש כן תבער לבה של פלונית בת פלונית שיצאה לתרבות רעות, שתתהפך לבה לשמים לטובה.
- (ט) אח"כ מניחים הלבינה בהתנור אחורי החלות (החלות מלפניו ולאחוריו הלבינה).
- (י) בשעה שהלבינה הוא בתנור והחלות הם באמצע האפיה אומרים עוד הפעם ג' פעמים נוסח הנ"ל.
- (יא) ואוכלים החלות באותו שבת.
- (יב) הלבינה משאירים בהתנור כל השבוע. (ואולי טוב שלא להשתמש עם התנור כל השבוע)
- (יג) בשבוע הבא, אופין עוד הפעמים חלות לכבוד שבת, באותו התנור.
- (יד) ובשעה שהחלות הם באמצע האפיה אומרים עוד הפעם נוסח הנ"ל ג' פעמים
- (טו) אחר שגומרים לאפות החלות, והלבינה כבר נצטנן, לוקחים הלבינה מן התנור, ואמרים עוד הפעם ג' פעמים נוסח הנ"ל, אולם יש לשנות קצת הנוסח, דתחת "בוער" לשון הוה אומרים "ביער" לשון עבר וכדלהלן
- (טז) לזכר. כשם שהלבינה זה "ביער" בתנור אש כן יבער הלב של פלוני בן פלונית שיצא לתרבות רעות שיתהפך לבו לשמים לטובה
- (יז) לנקיבה. כשם שהלבינה זה "ביער" בתנור אש כן תבער לבה של פלונית בת פלונית שיצאה לתרבות רעות, שתתהפך לבה לשמים לטובה
- (יח) אח"כ קוברים הלבינה על קבר צדיק מפורסם³, ובדיעבד⁴ סגי "סמוך" אצל צדיק מפורסם, וכן עושים רבים.

¹ כל הסגולה שמעתי מר' הערשל מילער שליט"א, הרב מאראד, (718-387-5640) דראה ושמע כמה פעמים דאביו הרב מאראד עשה זאת, בעיר אראד, וכן בניו יאריק באמעריקא, כמו שיבואר להלן. וכן כל ההערות מלמטה כל זה שמעתי מפיו ואמר דסגולה זו מובא בכמה ספרים, ואין מבוואר בברירות אופן הסגולה וכנראה דאביו עשה ככל האופנים להוציא מספק, עוד אמר דאביו עשה זאת בהתעוררות גדולה וכו', ורבים נושעו ע"ז, ופעם אחד עשה כן ב' פעמים עוד אמר דאביו ציוה לנמור תהלים באותו יום

² מרגליה בפומיה דאינשי וכן עושים רבים. לכתוב כל הנוסח על הלבינה, אולם אבי לא כתב רק השם על האבן גם לא מוזכר בספרים הנ"ל לכתוב כל הנוסח על הלבינה, גם קשה מאד לכתוב יותר מן השם על הלבינה.

³ שמעתי בשם רבינו ז"ע, להניח אצל צדיק מפורסם, ורבים הניחו אות אצל ציון של הרב ר' יחזקאל מערין, וידעתי מב' אנשים שקברו אותו אצל ציון מהאזה"ק

⁴ בספרי הסגולה כתבו להניח בקבר צדיק, ונראה מזה דיש להניח ממש בהקבר, ואולי על ג' מפחים מותר, וכן ציוה אבי. אולם קשה לעשות כן ורבים קוברים אותו סמוך לקבר הצדיק.

לעילוי נשמת לזכר עולם יהי' צדיק



התנא רבי חנינא בן דוסא

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