

THIS ISSUE INCLUDE SHEIMOS, AND SHOULD BE TREATED ACCORDINGLY. THANK YOU, AND GUT SHABBOS.

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)

CHASSIDUS ON THE PARSHA

לזכר נשמת

ר' זכרי' שמעון הכהן בן יצחק

Gedolim Be'misasm Yoser



**Yahrzeits for the 21st of Sivan ~ Begins Friday Night
(06-06-2026)**

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Rav Shabsi of Rashkov - Rashkover (5525 / 1765 - 261st Yahrzeit)

Rav Shabsi son of Rav Tzvi of Rashkov, a renowned kabbalist and sofer scribe, famed as a disciple of the holy Baal Shem Tov and afterwards of his successor the Mezritcher Maggid. He is perhaps best known for his magnum opus the Siddur with kabbalistic kavanos of the Arizal and Baal Shem Tov, known simply as 'Siddur Reb Shabsi' that was and is used by many rebbes and tzadikim throughout the generations.



Rav Mordechai Lowy - Mor Dror (5562 / 1802 - 224th Yahrzeit)



Rav Meir of Shidlovtza (5623 / 1863 - 163rd Yahrzeit)



Rav Shlomo Shapira of Munkatch - Shem Shlomo (5653 / 1893 - 133rd Yahrzeit)



Rav Aryeh Leibush HaLevi Horowitz of Stanislav - Harei Besomim (5669 / 1909 - 117th Yahrzeit)



Rav Yehoshua Heschel HaKohen of Kapish - Zichron Yehoshua (5681 / 1921 - 105th Yahrzeit)



Rav Shimon Sofer of Erlau - Hisorerus Teshuva (5704 / 1944 - 82nd Yahrzeit)

"Rav Shimon HaTzaddik," as he was fondly called by Rav Yehoshua of Belz, was born in Pressburg, Slovakia, to Rav Avrohom Shmuel Binyomin (the *Ksav Sofer*, son of the *Chasam Sofer*) and Rebbetzin Chava Leah. Before his *bar mitzvah* he had already completed *Maseches Beitzoh* sixty times! For six years, beginning in 5634/1874, he lived in Russia, where he was venerated by all the local *Gedolei Torah*. In 5640/1880, at the age of thirty-one, he was called upon to assume the rabbanus of Erlau, Hungary, northeast of Budapest, where he served for sixty-four years. In Erlau, he was also the *Rosh Yeshiva*, delivering intricate *shiurim* to the *bachurim*, and giving several daily *shiurim* to the townspeople. Along with three thousand of his fellow Jews, Rav Shimon was transferred from the Erlau Ghetto to Auschwitz, where the ninety-five-year-old Rav was sent, in his wheelchair, to the gas chambers. His son, Rav Moshe, was also killed on this day. *Hy"d*.



Rav Moshe Sofer of Erlau (5704 / 1944 - 82nd Yahrzeit)



Rav Chaim Avraham HaLevi Horowitz - Bostoner Rebbe (5776 / 2016 - 10th Yahrzeit)

The Rebbe was a son of Rav Moshe Horowitz, Bostoner Rebbe of New York, and a grandson of Rav Pinchos Dovid Horowitz, the first Bostoner Rebbe. In his younger years, Rav Avrohom learned at Beth Medrash Govoah in Lakewood, NJ, under Rav Aharon Kotler zt"l. Rav Avrohom's father, Rav Moshe, founded the Bostoner Bais Medrash of Crown Heights and the Bostoner Bais Medrash of Boro Park. In 1985, upon Rav Moshe's petirah, Rav Avrohom, as his eldest son, succeeded him as Bostoner Rebbe of New York. In 2006, Rav Avrohom moved to Beit Shemesh and established his bais medrash there. The Rebbe was a beloved figure in the community, recognized for his deep-seated yiras Shomayim, his boundless ahavas Yisroel, and carrying on the mesorah of his illustrious forbears.

**Yahrzeits for the 22nd of Sivan ~ Begins Saturday Night
(06-07-2026)**



Rav Yechiel Michel HaKohen Katz of Nemrov/Nemirov (5408 / 1648 - 378th Yahrzeit)



Rav Dovid Frankel-Maryles of Berlin - Karban Ha'eidah (5522 / 1762 - 264th Yahrzeit)



Rav Dovid Deitch - Ohel Dovid (5590 / 1830 - 196th Yahrzeit)



Rav Refoel Shlomo Erdit - Shem Shlomo, Rav of Izmir (5593 / 1833 - 193rd Yahrzeit)



Rav Moshe Yeruchem Morgenstern of Kotzk (5625 / 1865 - 161st Yahrzeit)



Rav Boruch Osher of Chernobyl (5668 / 1908 - 118th Yahrzeit)



Rav Eliyohu Bechor Chazan - Ta'alumos Lev (5668 / 1908 - 118th Yahrzeit)



Rav Yosef Leib Sofer - Av Beis Din of Paksh, Yalkut Sofer (5678 / 1918 - 108th Yahrzeit)



Rav Tzvi Hirsch Schwartz (5704 / 1944 - 82nd Yahrzeit)



Rav Chaim Dov Halperin - Vasloi Rebbe (5717 / 1957 - 69th Yahrzeit)



Rav Isamar Rosenbaum of Nadvorna - Nadvorna Rebbe of Czernowitz (5733 / 1973 - 53rd Yahrzeit)

Reb Issamar Rosenbaum was born in 1886 in Kretchnif. He passed away in 1973 in Tel Aviv and was interred on Har Hazeisim in Yerushalaim. He was the son of Rabbi Meir (1852-June 29,1908) of Kretchnif, who in turn was a son of Rabbi Mordechai (1824-1894) of Nadvorna. Reb Issamar became a rebbe at the age of fifteen and, at his father's behest, moved to Czernowitz where he served as a chasidic rebbe. In the Nadvorna dynasty, all children of the rebbes opened their own chasidic courts, even during their fathers' lifetime.



Rav Yisroel Mordechai Twersky of Rachmastivka (5764 / 2004 - 22nd Yahrzeit)



Rav Yitzchok Shlomo Ungar (5764 / 2004 - 22nd Yahrzeit)

Harav Yitzchak Shlomo Ungar was the son of Harav Avraham Tzvi, *zt"l*, author of *Machaneh Avraham* on *Maseches Mikva'os* and *Maseches Beitzah*. Rav Avraham Tzvi was the scion of an illustrious family. During the Holocaust, Rav Yitzchak Shlomo endured untold hardships in numerous labor camps. After liberation he moved to Eretz Yisrael and fulfilled his father's final request to found a *yeshivah*, which he named for his father. The *Chug Chasam Sofer* community in Bnei Brak, which was *zocheh* to have Rav Yitzchak Shlomo at its helm, was also the home of the *yeshivah*. Rav Yitzchak Shlomo also established a *kollel* for *avreichim* who studied *halachah* under his guidance. Rav Ungar was *niftar* on 22 Sivan 5764/2004, after a few months' illness.



Rav Efraim Fishel Rabinowitz - Rosh Yeshivas Tiferes Yisroel (5765 / 2005 - 21st Yahrzeit)

Yahrzeits for the 23rd of Sivan ~ Begins Sunday Night (06-08-2026)



Rav Yaakov Pollak



Rav Refoel Tzemach - Rosh Yeshiva Chesed L'Avrohom (5540 / 1780 - 246th Yahrzeit)



Rav Yehuda Assad of Szerdahely - Yehuda Ya'ale (5626 / 1866 - 160th Yahrzeit)

The Gaon Rabbi Yehuda Assad was amongst the senior rabbis and Heads of Yeshiva in Hungary. He was a disciple of Rabbi Avrohom Suditz and Rabbi Mordechai Banet. He served as rabbi in Semnitz and Serdihal. He was appointed as rabbi by the Chasam Sofer. Together with the Ksav Sofer and the author of Yeriot Shlomo he stood at the helm of the Orthodox Jewry in Hungary.



Rav Eliezer Yosef Ledenberg (5714 / 1954 - 72nd Yahrzeit)

 **Rav Shmuel Tzvi Kovalski - Rosh Kollel of Sochachov (5753 / 1993 - 33rd Yahrzeit)**

 **Rav Alter Yitzchok Elimelech Safrin - Komarna Rebbe of Boro Park (5776 / 2016 - 10th Yahrzeit)**

 **Rav Mordechai Krausz - Rosh Yeshiva Ohr HaChaim (5776 / 2016 - 10th Yahrzeit)**

**Yahrzeits for the 24th of Sivan ~ Begins Monday Night
(06-09-2026)**

 **Rav Moshe Hakohen HaKohen - German Tosefist (4958 / 1198 - 828th Yahrzeit)**


 **Rav Yaakov Yitzchok Shapira of Blendov - Emes L'Yaakov (5642 / 1882 - 144th Yahrzeit)**

 **Rav Yisrael Chaim Friedman - Rachover Rav, Likutei Maharich (5682 / 1922 - 104th Yahrzeit)**

Rav Yisroel Chaim Freidman of Rachov, known as the *Maharich*, was born in 1859/5619 to Rav Yehudah Freidman. He was a *talmid muvhak* in the yeshivah of the Yetev Lev in Sighet. He was appointed AvBeisDin in Rachov 1897/5657. He was known as a gaon and authored a highly popular sefer on the laws and customs of *Orach Chaim*.


 **Rav Massoud HaKohen Elchadad - Mekubal of Morocco (5687 / 1927 - 99th Yahrzeit)**

Born ה'תק"ף in Morocco served as *Rosh Yeshiva* in *Yeshivat Mekubalim Beit E"l* in Yerushalayim. In 1903 he was appointed *Rosh Yeshivah* of the Chassidim Beit-E"l where he headed the *yeshiva* for over thirty years. He passed away on 24 *Sivan* ה'תרפ"ז and was laid to rest on Har haZeisim.


 **Reb Yossele Rosenblatt (5693 / 1933 - 93rd Yahrzeit)**

**Yahrzeits for the 25th of Sivan ~ Begins Tuesday Night
(06-10-2026)**

 **Rav Avrohom Barzani**

 **Rabban Shimon ben Gamliel - One of the Ten Martyrs killed by the Romans (3860 / 100 - 1,926th Yahrzeit)**


 **Rav Yishmoel - One of the Ten Martyrs killed by the Romans (3860 / 100 - 1,926th Yahrzeit)**

 **Rav Chanina S'gan Kohanim - One of the Ten Martyrs killed by the Romans (3860 / 100 - 1,926th Yahrzeit)**

 **Rav Aryeh Leib HaKohen Rappaport - Rosh Yeshiva Lwow (5519 / 1759 - 267th Yahrzeit)**

Eldest Son of Rav Chaim HaKohen Rappaport 1st Av *Beis Din* of Lwow. He passed away at a young age during his father's lifetime on 25 *Sivan* = תקי"ט חס"ד ואמ"ת

 **Rav Dovid Mireles - Korban Ha'eidah (5522 / 1762 - 264th Yahrzeit)**

 **Rav Shmuel of Bros (5581 / 1821 - 205th Yahrzeit)**

 **Rav Yechiel Michel Auerbach of Korima (5616 / 1856 - 170th Yahrzeit)**

 **Rav Dov Berish Landau - Biala Rebbe (5636 / 1876 - 150th Yahrzeit)**

 **Rav Chaim Sofer - Rav of Pest, Machane Chaim (5646 / 1886 - 140th Yahrzeit)**

 **Rav Eliyohu of Viskvit - Azor Eliyohu (5647 / 1887 - 139th Yahrzeit)**

 **Rav Yissocher Dov Lifshitz - Stropkover Rebbe (5704 / 1944 - 82nd Yahrzeit)**

 **Rav Naftali Tzvi Shmerler - Imrei Naftali (5708 / 1948 - 78th Yahrzeit)**

 **Rav Moshe Tzvi Twersky - Tolna Rebbe of Philadelphia (5732 / 1972 - 54th Yahrzeit)**

Rav Moshe Tzvi Twersky, *Tolna Rebbe* of Philadelphia (1890-1972). Born to Rav Menachem Nachum (Rebbe of Tolna-Toltchin) and great-grandson of first *Tolna Rebbe*, Rav Dovid. Rav Moshe Menachem succeeded his father in Toltchin un 1916, but left the Ukraine in 1921, crossing the southern border into Moldavia to escape persecution. He emigrated to the United States the following year and settled in Philadelphia.

 **Rav Reuven Fein - Rosh Yeshivas Torah Vodaas, Bein Hamispasayim (5753 / 1993 - 33rd Yahrzeit)**

 **Rav Boruch Shimon Schneerson - Rosh Yeshivas Tchebin, Birchas Shimon (5761 / 2001 - 25th Yahrzeit)**

 **Chacham Mordechai Tzemach Eliyahu - Sephardic Chief Rabbi of Eretz Yisroel (5770 / 2010 - 16th Yahrzeit)**

**Yahrzeits for the 26th of Sivan ~ Begins Wednesday Night
(06-11-2026)**



Tanna Yonasan ben Uziel

The great and famous sage Hillel had eighty most distinguished disciples; thirty of them were said to be worthy to enjoy the Divine Presence as Moshe did; another thirty were said to be great enough to have stopped the sun in its path as Yehoshua did; the remaining twenty were "in the middle." The greatest of all of Hillel's disciples was Yonasan ben Uzziel; the smallest among them was Rabban Yochanan ben Zakkai, who was familiar with all the hidden secrets of the holy Torah. The Sages related that when Rabbi Yonasan ben Uzziel was busy studying the holy Torah, a bird flying over him at that moment would be burned!



Tanna Yosi ben Kisma



Rebbe Chanina ben Tradyon - One of the Aseres Harugei Malchus



Rav Yitzchok



Rav Boruch HaKohen Rappaport - Rav Boruch Charif (5506 / 1746 - 280th Yahrzeit)

Son of Rav Moshe Meir HaKohen. Known as Rav Baruch Charif. Served as Rav and *Av Beis Din* Vilna (ט"ס), afterwards in Fiorda (ת"ע), and later in Hordona. Rav Baruch HaKohen Rappaport passed away on 26 *Sivan* 1746 (תק"ו).



Rav Avrohom Yehoshua Heschel Shapira of Moglenitza (5635 / 1875 - 151st Yahrzeit)

Rav Avrohom Yehoshua Heschel Shapiro was born in 5586/1826. He was the youngest son of Reb Chaim Meir Yechiel, the Saraph of Moglenitza, and a great-grandson of the Kozhnitzer Maggid. Rav Avrohom Yehoshua Heschel was niftar before his brothers. He left this world on 26 *Sivan* 5638/1878, at the age of fifty-two.



Rav Shimon Ashriki - Av Beis Din in Yerushalayim (5690 / 1930 - 96th Yahrzeit)



Rav Moshe Leib Ehrenreich of Mad (5704 / 1944 - 82nd Yahrzeit)

He succeeded his father (a grandson of the *Kol Arye*) as *Av Bais Din* of Mad. His first marriage was to Baila, the daughter of Rav Shlomo Zalman Weinberger of Margareten. Later he married Feiga. He died *Al Kiddush Hashem* in Ebeneze, Austria, along with his second wife and all their descendants. *HY"D*



Rav Yehoshua Buxbaum - Galanta Rav, Or Pnei Yehoshua (5704 / 1944 - 82nd Yahrzeit)

Author of *Ohr Pnei Yehoshua*. Son of Rav Yosef the *Shochet* of Pupa. Rav Yehoshua was martyred on 26 *Sivan* תש"ד in Auschwitz along with his family and the entire *kehillah* of Galanta *HY"D*.



Rav Simcha Kessler - Chief Rabbi of Kiryat Sefer (5756 / 1996 - 30th Yahrzeit)



Rav Michel Yehuda Lefkowitz - Rosh Yeshivas Ponovezh L'Tzirim Bnei Brak (5771 / 2011 - 15th Yahrzeit)

**YAHRZEITS FOR THE 27TH OF SIVAN ~ BEGINS THURSDAY NIGHT
(06-12-2026)**



Rav Meir Ashkenazi of Eisenstadt - Panim Meiros (5504 / 1744 - 282nd Yahrzeit)



Rav Refoel Yosef - Derech Hamelech on Rambam (5555 / 1795 - 231st Yahrzeit)



Rav Mordechai Klatzko - Meltzer (5643 / 1883 - 143rd Yahrzeit)



Rav Shmuel Alexander Unsdorfer of Montreal & Petach Tikva (5680 / 1920 - 106th Yahrzeit)

(Some say the Yahrzeit is on the 19th of Nissan)

(Some say the Yahrzeit is in the year 5762 / 2002 - 24th Yahrzeit)

Rav Shmuel Alexander Unsdorfer of Montreal and Petach Tikva (2002). He served as Rosh Yeshiva of the first Mesivta of Canada, founded in 1948 by the Klausenberger Rebbe. In 1956, he was sent by the Canadian Rescue Committee in Montreal to Vienna to help refugees from Hungary. He later moved to Eretz Yisrael and served as Rav of the Chassidei Tzanz Beis Hamedrash in Petach Tikvah.



Rav Shmuel Shmelke Leifer of Chust - Beis Shmuel (5694 / 1934 - 92nd Yahrzeit)



Rav Moshe Yechiel Elimelech Rabinowitz of Levertov - Vayedaber Moshe (5701 / 1941 - 85th Yahrzeit)

Rav Moshe Yechiel Elimelech Rabinowitz, born in 5655/1895 in Biala, was the son of Rav Nosson Dovid of Partzova, who was the son of the *Divrei Bina* of Biala. Following the *petira* of his father on the 7th of *Shevat* 5690/1930, Rav Moshe Yechiel was appointed *rebbe*. He settled in Levertov, a suburb of Lublin. Rav Moshe Yechiel was known for *mofsim*, and many petitioners came to him for *yeshuos*. On *Motzoei Shabbos Parshas Shelach*, on the 27th of *Sivan*, Rav Moshe Yechiel was eating *melaveh malka* with his children when the Rebbe and his children were brutally murdered. The Nazis had suddenly barged into the house and shot them all dead. *Hashem yinkom damam*. Rav Moshe Yechiel was forty-six at his death.



Rav Yisrael Abba Pliskin (5756 / 1996 - 30th Yahrzeit)

Rabbi Yisrael-Abba (HaKohen?) Pliskin [of blessed memory: 5665 (or 5667) - 27 Sivan 5756 (1905 - June 1996)] spent nearly twenty years in hiding from the NKVD (forerunner of the KGB), a consequence of his absolute dedication to helping Torah-true Jewish education survive in Communist Russia. He managed to emigrate in 1947, and after a brief period in Paris went on to be one of the founding fathers of the highly successful Chabad community in Melbourne, Australia, before eventually moving to New York and becoming a gabbai (manager) of the "770" shul and a teacher in the English-language yeshiva for young men without strong Torah backgrounds.



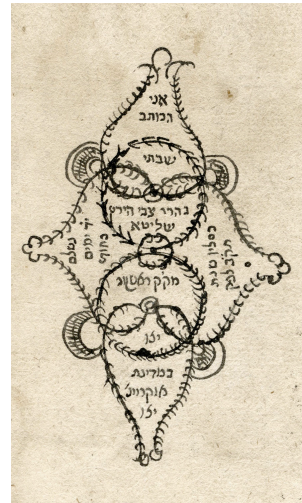
Rav Chaim Stein - Rosh Yeshivas Telshe, Wickliffe, Ohio (5771 / 2011 - 15th Yahrzeit)

Biographies of the Tzaddikim





Rav Shabsi Rashkover (Sivan 21, 5525 / 1765 - 261st Yahrzeit)



21 Sivan Rav Shabsi son of Rav Tzvi of Rashkov, a renowned kabbalist and sofer stam scribe, famed as a disciple of the holy Baal Shem Tov and afterwards of his successor the Mezritcher Maggid.

He is perhaps best known for his magnum opus the Siddur with *kabbalistic kavanos* of the Arizal and Baal Shem Tov, known simply as 'Siddur Reb Shabsi' that was and is used by many rebbes and tzadikim throughout the generations.

He also authored a small tract named Klaliyus Tikkun veAliyas haOlamos which is a concise summary of the various ascensions of the supernal worlds as taught by the Arizal and Baal Shem Tov.

Together with his rebbe, the Baal Shem, Rav Shabsi waged many wars as a staunch opponent, fighting against the cult of the Frankists.

He passed away 21 Sivan 5525 /1765 and was laid to rest in Rashkov (modern day Moldova)

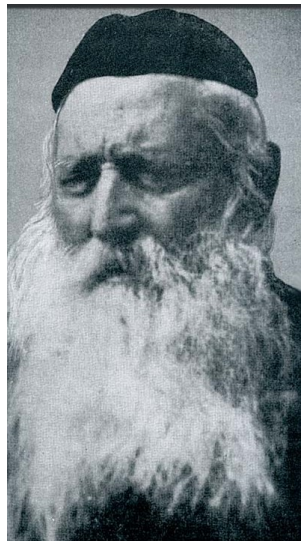
His son Rav Moshe Yosef (Reb Yossele Rashkover) succeeded him. Rav Moshe Yosef passed away on 2nd of Adar (others say 5 Adar) around 5580

Rav Shabsi's grandson Rav Shlomo Zalmina Zuckerman of Rashkov greatly expanded the influence of Rashkov into a dynasty and chassidus whose influence and authority encompassed all of Bessarabia and Romania.

Rav Shlomo Zalmina passed away on 12 (13) Nissan 5612 and was succeeded by his son, Rav Shabsi the second of Rashkov, who passed away 8 Teves 5643. His sons were Rav Yechiel Yosef and Rav Moshe Avraham. Rav Yechiel Yosef passed away on 7 Adar 5656
Another son of Rav Shlomo Zalmina, Rav Shalom Zuckerman also served as Rashkover rebbe and passed away 21 Iyar.



Rav Shimon Sofer Hisorerus Teshuva (Sivan 21, 5704 / 1944 - 82nd Yahrzeit)



“Rav Shimon HaTzaddik,” as he was fondly called by Rav Yehoshua of Belz, was born in Pressburg, Slovakia, to Rav Avrohom Shmuel Binyomin (the *Ksav Sofer*, son of the *Chasam Sofer*) and Rebbetzin Chava Leah. Before his *bar mitzvah* he had already completed *Maseches Beitzoh* sixty times!

He absorbed a wealth of *Torah* in his father’s home, where his father affectionately called him “Shimon the Chassid.” In fact, Rav Shimon later developed a fondness for Chassidus,

and on occasion met with the *Divrei Chaim* of Sanz.

Rav Shimon married the daughter of Rav Yitzchok Fried of Kleinvardein, but his Rebbetzin passed away at a young age, still childless. He later remarried and lived in Russia for a while. After a divorce, he married Rebbetzin Esther Malka, the daughter of Rav Zalman Spitzer, son-in-law of the *Chasam Sofer*. His sons were Rav Akiva of Stanislav; Rav Shmuel Chaim, Rav in Zhgrev; Rav Moshe, Dayan in Erlau; Rav Avrohom, Rav in Guritzia; Rav Zalman of Vienna; and Rav Yaakov of Uhel. He also had four daughters.

For six years, beginning in 5634/1874, he lived in Russia, where he was venerated by all the local *Gedolei Torah*. In 5640/1880, at the age of thirty-one, he was called upon to assume the rabbanus of Erlau, Hungary, northeast of Budapest, where he served for sixty-four years. In Erlau, he was also the *Rosh Yeshiva*, delivering intricate *shiurim* to the *bachurim*, and giving several daily *shiurim* to the townspeople.

In old age, when his vision failed, someone would read the text for him and he would expound on it, continuing to deliver his dynamic *shiurim* as before.

He greatly honored his grandfathers. Often, in his older years, he would ask that certain pieces of *Chiddushei Rav Akiva Eiger*, his great-grandfather's writings, be read to him. At such times he would rise in respect.

Even though the salary that he earned in Erlau was meager, he refused more prominent positions, such as the rabbanus of Budapest and Ungvar. Nevertheless, he became one of Hungary's uncontested *manhigim*, and he stood at the forefront of the battles to preserve Torah-true *Yiddishkeit*.

The Rav once mentioned that he did not have enough money to print the *sefarim* of his grandfather, the *Chasam Sofer*. The Rebbetzin immediately went out and sold all her jewelry. Rav Shimon subsequently printed many of the *Chasam Sofer's sefarim*.

His own *sefarim* were *She'eilos U'Teshuvos Hisorerus Teshuva* and *Shir Maon al HaTorah*, which he printed anonymously. He added the following to every page: "Do not rely on this sefer for *halachah l'maaseh*."

Rav Shimon was meticulous in observance of *mitzvos*. Nothing could inspire him with *simcha* like *davening*, learning, or sitting in the *sukkah*. He donned Rashi, Rabbeinu Tam, and the Shimusha Rabba *tefillin* every day.

Along with three thousand of his fellow Jews, Rav Shimon was transferred from the Erlau Ghetto to Auschwitz, where the ninety-five-year-old Rav was sent, in his wheelchair, to the gas chambers. His son, Rav Moshe, was also killed on this day. *Hy"d*.

The current Erlauer Rav, Rav Yochanan Sofer, *shlit"a*, is the son of Rav Moshe.

Zecher Tzaddikim livrocha.

www.hamodia.com/features/day-history-21-sivanjune-19/



Rav Chaim Avraham Horowitz Bostoner Rebbe (Sivan 21, 5776 / 2016 - 10th Yahrzeit)



The Rebbe was a son of Rav Moshe Horowitz, Bostoner Rebbe of New York, and a grandson of Rav Pinchos Dovid Horowitz, the first Bostoner Rebbe.

Rav Pinchos Dovid first arrived in Boston in 1915 from Eretz Yisroel. In 1939, he left Boston and moved to Brooklyn, NY, where he opened the Bostoner Beis Medrash of Williamsburg. After his *petirah* in 1941, his older son, Rav Moshe, Rav Avrohom's father, succeeded him in New York, while Rav Pinchos Dovid's younger son, Rav Levi Yitzchok, moved back to Boston in 1943 and built his *bais medrash* there.

In his younger years, Rav Avrohom learned at Beth Medrash Govoah in Lakewood, NJ, under Rav Aharon Kotler *zt"l*.

Rav Avrohom's father, Rav Moshe, founded the Bostoner Bais Medrash of Crown Heights and the Bostoner Bais Medrash of Boro Park. In 1985, upon Rav Moshe's *petirah*, Rav Avrohom, as his eldest son, succeeded him as Bostoner Rebbe of New York.

In 2006, Rav Avrohom moved to Beit Shemesh and established his *bais medrash* there. The Rebbe was a beloved figure in the community, recognized for his deep-seated *yiras Shomayim*, his boundless *ahavas Yisroel*, and carrying on the *mesorah* of his illustrious forbears.

The Rebbe's children include Rav Yaakov Horowitz, Bostoner Rov of Lawrence, NY, and Rav Yisroel Yonah Horowitz, rov of the Bostoner Bais Medrash of Boro Park.

The levayah will be held at 9 a.m. at Beth Medrash Govoah, located at 617 6th Street in Lakewood, NJ, and then at 12:30 p.m. at the Altshater Bais Medrash, located at 1541 52nd Street in Boro Park.

Yehi zichro boruch.

<https://matzav.com/bostoner-rebbe-of-bet-shemesh-rav-avrohom-horowitz-ztl/>



Rav Isamar Rosenbaum Nadvorna Rebbe of Czernowitz (*Sivan 22, 5733 / 1973 - 53rd Yahrzeit*)



Reb Issamar Rosenbaum was born in 1886 in Kretchnif. He passed away in 1973 in Tel Aviv and was interred on Har Hazeisim in Yerushalaim. He was the son of Rabbi Meir (1852-June 29,1908) of Kretchnif, who in turn was a son of Rabbi Mordechai (1824-1894) of Nadvorna.

Reb Issamar became a rebbe at the age of fifteen and, at his father's behest, moved to Czernowitz where he served as a chasidic rebbe. In the Nadvorna dynasty, all children of the rebbes opened their own chasidic courts, even during their fathers' lifetime. His wife, Rebbitzen Malka, was the daughter of the Rebbe Usher Yeshaya Rubin of Kolbuszowa.

His family was the only chasidic family of grand rabbis known to have survived the Nazi camps with the whole family intact. His wife died in 1969 and was buried in Tveria. In 1970, three years before his death, he moved from the Washington Heights neighborhood of Manhattan to Yad Eliyahu in Tel Aviv, Israel. At the time of his death, he was one of the longest living chasidic rebbes in history. He was known as the Admor Hazaken miNadvorna, or "Elder Rebbe of Nadvorna."

The Violin

Rav Mordecha'le of Nadvorna used to play the violin. He taught his descendants that they too should attempt to learn and study its secrets, explaining that "when Moshiach comes, who then shall play in his honor and add music to his welcoming ceremony? Chaim'l

Klezemer? Or a Tzaddik such as one of us - if we might have such a merit?!"

Rav Meir of Kretchnif said before his passing that his son, Rav Issamer, would be the best successor to inherit the violin. However, he would not change the family custom of drawing lots. And so, when Rav Meir passed on and there was a lottery drawn among his holy sons for his holy possessions, the violin did indeed fall to Rav Issamer. Rav Issamer used to play the violin only a few times a year at auspicious times such as Lag Ba'Omer, Chanuka, and family simchas. On these occasions he played the well-known Nadvorna niggunim of אחד יחיד ומיוחד as well as יד יד נפש and Bar Yochai on Lag BaOmer. He was once asked: If he only played a few times a year and never practiced, how did he learn and know how to play? He answered that his father, Rav Meir of Kretchnif, once played those niggunim to him and said, "See - that's how you play the violin," and he acquired the knowledge right then and there on the spot and never needed to practice again!

Once he moved to Czernowitz and later, when the accursed Nazis began their rampage, his home was miraculously spared their wrath from searching and pillaging. One day, the precious violin vanished. Family members were looking out of the window a few days later and miraculously spied the precious violin being hidden by an unknown thief beneath the haystack in his wagon. Immediately upon hearing this, Rav Issamar simply went outside, marched up to the amazed goy's wagon, lifted the haystack, pointed at the instrument, and thundered, "That is my violin!" So saying, he took it and just marched back into his home. The thief was too stunned to utter a syllable!

A simple Jew who lived in Chernowitz once came to the Rebbe Reb Issamer of Nadvorna and asked him why he kept his children indoors and didn't let them go out like everyone else. (Chernowitz Was a very spiritually void city, therefore he was extremely careful that his children not go out and learn the improper ways of its Inhabitants.) The question was asked in these words, "Why do you lock the doors to the street before your children and cause them to be less knowledgeable about the goings-on in the street and in the world?" The Rebbe took out his siddur and showed him the prayer that is said on motzei Shabbos called רבון העולם אב הרחמן והסליחות. It lists many gates (in fact it lists a total of 63 gates!) that are opened to those who keep the Torah. The Rebbe then said, "You see my friend, I lock before them one door, the door to my house, however this causes all these lofty doors to be opened to them. Now certainly you agree that this is better to close the one than to open up the door of the house which opens to the city which can

cause that, Heaven forbid, all these lofty and good gates will be closed before them. Indeed the Rebbe Reb Issamer was blessed with sons who were great Torah scholars and Tzadikim inspite of them having grown up in Chernowitz.

<https://www.kahalchasidim.com/rav-issamar-rosenbaum-of-nadvorna/>



Rav Yitzchok Shlomo Ungar (Sivan 22, 5764 / 2004 - 22nd Yahrzeit)

Harav Yitzchak Shlomo Ungar was the son of Harav Avraham Tzvi, *zt"l*, author of *Machaneh Avraham* on *Maseches Mikva'os* and *Maseches Beitzah*. Rav Avraham Tzvi was the scion of an illustrious family. He was a sixth-generation descendant of the *Panim Me'iros*; his father, Rav Chaim, was a *talmid* of Harav Menachem Prosnitz Katz, *zt"l*, one of the greatest talmidim of the *Chasam Sofer*; and his grandfather, Harav Yechiel Michel Ungar of Tzehlim, *zt"l*, served as the *meshamesh* of the *Ksav Sofer* and Harav Shimon Sofer of Cracow.

Rav Avraham Tzvi's mother was the daughter of Reb Zalman Berger, a wealthy man who fought bravely against the Reform and *haskalah* movements.

In World War I, Rav Avraham Tzvi was drafted into the army, during which time he constantly reviewed Torah by heart.

In 5686/1926 Rav Avraham Tzvi was invited to serve as Rav of Kapa-Var. Reform influence in this community was so strong that during the initial period after the family's arrival, young Yitzchak Shlomo was the only child in the local Jewish school who wore a *yarmulke*. Under the Rav's influence, the community grew tremendously.

During the Holocaust, Rav Yitzchak Shlomo endured untold hardships in numerous labor camps. After liberation he moved to Eretz Yisrael and fulfilled his father's final request to found a *yeshivah*, which he named for his father.

The *Chug Chasam Sofer* community in Bnei Brak, which was *zocheh* to have Rav Yitzchak Shlomo at its helm, was also the home of the *yeshivah*. Rav Yitzchak Shlomo also established a *kollel* for *avreichim* who studied *halachah* under his guidance.

Rav Ungar was *niftar* on 22 Sivan 5764/2004, after a few months' illness. He was survived by his Rebbetzin, his brothers, Harav Yecheiel Michel Ungar, the *Pupa Dayan*, and Rabbi Yeshaya Ungar, *gabbai* of the *Skverer Rebbes* and thousands of *talmidim* and admirers the world over who will long remember him.

Zecher tzaddik livrachah.

www.hamodia.com/features/day-history-22-sivanjune-20/



Rav Yehuda Assad Yehuda Ya'ale (Sivan 23, 5626 / 1866 - 160th Yahrzeit)



The Gaon Rabbi Yehuda Assad was amongst the senior rabbis and Heads of Yeshiva in Hungary. He was a disciple of Rabbi Avrohom Suditz and Rabbi Mordechai Banet. He served as rabbi in Semnitz and Serdihal. He was appointed as rabbi by the Chasam Sofer. Together with the Ksav Sofer and the author of *Yeriot Shlomo* he stood at the helm of the Orthodox Jewry in Hungary. Some of his books: *Responsa of the Mahari - Yehuda Ya'aleh*, *Novella of the Mahari on the Talmud*, *Divrei Mahari on the Torah*.

<https://www.kedem-auctions.com/en/content/two-letters-rabbi-yehuda-assad>



Rav Yisrael Chaim Friedman Rachover Rav, Likutei Maharich (Sivan 24, 5682 / 1922 - 104th Yahrzeit)

(1859-1922 / 5619-5682)

Rav Yisroel Chaim Freidman of Rachov, known as the *Maharich*, was born in 1859/5619 to Rav Yehudah Freidman.

He was a *talmid muvhak* in the yeshivah of the Yetev Lev in Sighet.

His first marriage was to Matil Leah, the daughter of Rav Menachem Zev Weissburg of Tarkan. His second marriage was to her sister Tzirel.

He was appointed AvBeisDin in Rachov 1897/5657. He was known as a *gaon* and authored a highly popular sefer on the laws and customs of *Orach Chaim*.

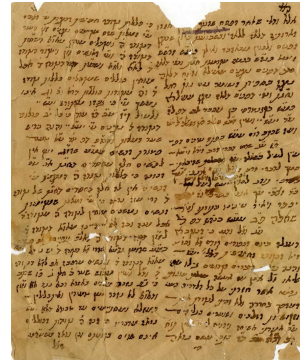
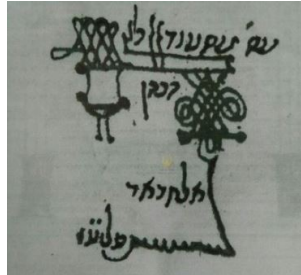
He passed away in a tragic accident and was laid to rest in Rachov on 24 *Sivan* 1922/5682.

His sons were: Rav Yaakov Tzvi Freidman and Rav Shlomo Zalman AvBeisDin Rachov, Lugano, Switzerland.

His daughters were: Nechamah, wife of Rav Elchanan Zalman Gross who was martyred al kiddush Hashem along with his descendants; Malka Breindel, wife of Rav Menachem Mendel Koifman; Mindel, wife of Rav Binyamin Zev Lichtenstein; Esther, the wife of Rav Isamar Leifer of Bishtina, son of Rebbe R' Bertche of Satmar; and Miriam Pessil, the wife of Rav Avraham Yissocher Dov Isaacsohn AvBeisDin Palian-Riskova.



Rav Massoud Elchadad Mekubal of Morocco (Sivan 24, 5687 / 1927 - 99th Yahrzeit)



Born in Morocco served as *Rosh Yeshiva* in *Yeshivat Mekubalim Beit E"l* in Yerushalayim. In 1902 he travelled as a fundraiser to Tunis and Tripoli where he earned a reputation as a miracle worker (see testimonies of this in the sefer *Ma'amar Esther, Djerba, 1946, pgs 7-9*). In 1903 he was appointed *Rosh Yeshiva* of the Chassidim Beit-E"l where he headed the *yeshiva* for over thirty years. He *davened* from the *Siddur* of the *Rashash* according to the *kavanos* of the *Arizal*. He studied Kabbalah for over sixty years and was the most senior *mekubal* of his time. In his last years he suffered greatly and was unable to walk so his disciples carried him on their shoulders to shul. He passed away at the very old age of 107. He passed away on 24 *Sivan ה'תרפ"ז* and was laid to rest on Har haZeisim. A sample of his signature and handwriting is extant.

His *seforim* include:

- [Ben Mechabed Av](#)
- [Koach Maasav Higid LeAmo](#)
- [Simchas HaKohen 1 and part 2](#)



Rav Aryeh Leib Rappaport Rosh Yeshiva Lwow (*Sivan 25, 5519 / 1759 - 267th Yahrzeit*)

Eldest Son of Rav Chaim HaKohen Rappaport 1st Av Beis Din of Lwow.

He passed away at a young age during his father's lifetime on 25 *Sivan* = תקי"ט חס"ד = ואמ"ת



Rav Moshe Tzvi Twersky Tolna Rebbe of Philadelphia (*Sivan 25, 5732 / 1972 - 54th Yahrzeit*)

Rav Moshe Tzvi Twersky, *Tolna Rebbe* of Philadelphia (1890-1972). Born to Rav Menachem Nachum (*Rebbe* of Tolna-Toltchin) and great-grandson of first *Tolna Rebbe*, Rav Dovid. Rav Moshe Menachem succeeded his father in Toltchin un 1916, but left the Ukraine in 1921, crossing the southern border into Moldavia to escape persecution. He emigrated to the United States the following year and settled in Philadelphia.



Tanna Yonasan ben Uziel (*Sivan 26,)*



The great and famous sage Hillel had eighty most distinguished disciples; thirty of them were said to be worthy to enjoy the Divine Presence as Moshe did; another thirty were said to be great enough to have stopped the sun in its path as Yehoshua did; the

remaining twenty were "in the middle." The greatest of all of Hillel's disciples was Yonasan ben Uzziel; the smallest among them was Rabban Yochanan ben Zakkai, who was familiar with all the hidden secrets of the holy Torah.

Thus our Sages described the greatness of Hillel and his disciples. And from the greatness of Hillel's smallest disciple Rabban Yochanan ben Zakkai, we can imagine the greatness of Hillel's greatest disciple Rabbi Yonasan ben Uzziel!

The Sages related that when Rabbi Yonasan ben Uzziel was busy studying the holy Torah, a bird flying over him at that moment would be burned!

The great sage Shammai, who was the Av Beis Din had a very high opinion of Rabbi Yonasan ben Uzziel. The Talmud mentions a case, where Shammai came to discuss a point of law with him. It so happened that a rich Jew had willed all his possessions to Rabbi Yonasan ben Uzziel as his own children unfortunately did not live up to the way of the Torah. What did Rabbi Yonasan ben Uzziel do when he inherited such a large fortune? He retained one third; donated one third to the Beis Hamikdosh, and the other third to the heirs.

The old sage Shammai came to Rabbi Yonasan ben Uzziel to question his right to return part of the inheritance to the heirs, against the wishes of their father. Rabbi Yonasan ben Uzziel did not agree to the objections of Shammai. He argued that if he was the rightful owner of the property to donate part of it to the Beis Hamikdosh, he had the same right to return part of it to the heirs, for he could do with the inheritance as he pleased. Shammai was forced to admit that Rabbi Yonasan ben Uzziel was right.

Rabbi Yonasan ben Uzziel became especially famous through his interpretation of the Torah, called Targum Yonasan, that he left us.

Our Sages relate that when Rabbi Yonasan ben Uzziel wrote his commentary on the books of the Prophets, the Holy Land trembled and a heavenly voice called out: "Who has dared to reveal My secrets to mortal men?" Rabbi Yonasan ben Uzziel then arose and declared: "I am the one responsible for revealing Your holy secrets to mankind. But not to do myself honor, nor for the glory of my ancestors did I do this, but solely so that the Jews may understand what the Prophets have told them."

When he intended writing an interpretation of the Kesuvim, he was forbidden to do so, because they reveal secrets which must not be revealed till Moshiach comes.

https://www.chabad.org/library/article_cdo/aid/112289/jewish/Rabbi-Jonathan-ben-Uzziel.htm



Rav Boruch Rappaport Rav Boruch Charif (Sivan 26, 5506 / 1746 - 280th Yahrzeit)

Son of Rav Moshe Meir HaKohen

Known as Rav Baruch Charif.

Served as Rav and *Av Beis Din* Vilna (ת"ס"ט), afterwards in Fiorda (תע"א), and later in Hordona. He was known as one of the *gedolim* of his generation. When the *Ramchal*, who was a disciple of Rav Yeshaya Bassan, came under scrutiny over the claim that his teachings were controversial, it was Rav Baruch whom Rav Bassan turned to support the *Ramchal's* position in the *machlokes*. Besides his *gaonus* (brilliance) he was renowned for his *chassidus*, his piety, and his good deeds. All his life he spent fasting and afflicting himself and teaching Torah to the masses.

The *Chida* writes that when he traveled through Ashkenaz, he met Rav Aryeh, Rav Baruch Rappaport's son who served as rav in Heightsfield, and heard through him several *chiddushim* from his father, Rav Baruch.

Rav Baruch HaKohen Rappaport passed away on 26 Sivan 1746) (תק"ו).

He was eulogized by Rav Yonasan Eibschitz in Metz (*Yaaros Devash Vol. 2 Derush 12*)



Rav Avrohom Yehosua Heschel Shapira (Sivan 26, 5635 / 1875 - 151st Yahrzeit)

Rav Avrohom Yehoshua Heschel Shapiro was born in 5586/1826. He was the youngest son of Reb Chaim Meir Yechiel, the Saraph of Mogelnitza, and a great-grandson of the

Kozhnitzer Maggid.

Rav Chaim Meir named his son after the *Apter Rav* who became his *Rebbe* following the *petira* of his grandfather, the *Kozhnitzer Maggid* and his other *Rebbs*, the *Yehudi HaKadosh* of Peshischa and Rav Yaakov Yitzchok, the *Chozeh* of Lublin. (They were all *niftar* over a two-year period, 5574-5/1814-5.) The *Apter Rav* instructed Rav Chaim Meir to be a *manhig*. This came about some years later, in 5588/1828, when Rav Chaim Meir became *Rebbe* of Kozhnitz and Mogelnitza.

Rav Avrohom Yehoshua Heschel was a son-in-law of Rav Yisroel Yitzchok Baron, son and successor of Rav Yissachar Ber of Radoshitz.

On the 15th of *Iyar*, 5609/1849, his father Rav Chaim Meir was *niftar*. Rav Chaim Meir had five sons. His older sons opened their own courts in other cities: the more famous ones were Rav Yaakov Yitzchok, *rebbe* in Blendov; and Rav Elimelech, *Rebbe* in Grodzinsk. Rav Avrohom Yehoshua Heschel became *Rebbe* in Mogelnitza.

The youngest son, Rav Avrohom Yehoshua Heschel was *niftar* before his brothers. He left this world on 26 *Sivan* 5638/1878, at the age of fifty-two.

He was buried in the Mogelnitza ohel in the Warsaw cemetery, but although the cemetery has been rehabilitated in recent years, his *matzeivo* has not been found.

Rav Avrohom Yehoshua Heschel was succeeded by his son Rav Aviezri Zelig (named after his paternal great-grandfather, the father of his grandfather Reb Chaim Meir).

Zechuso yogein oleinu.

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



Rav Moshe Leib Ehrenreich (Sivan 26, 5704 / 1944 - 82nd Yahrzeit)

He succeeded his father (a grandson of the *Kol Arye*) as *Av Bais Din* of Mad. His first marriage was to Baila, the daughter of Rav Shlomo Zalman Weinberger of Margareten.

Later he married Feiga.

He died *Al Kiddush Hashem* in Ebeneze, Austria, along with his second wife and all their descendants. *HY"D*



Rav Yehoshua Buxbaum Galanta Rav, Or Pnei Yehoshua (Sivan 26, 5704 / 1944 - 82nd Yahrzeit)



Author of *Ohr Pnei Yehoshua*

Son of Rav Yosef the *Shochet* of Pupa

Born in Pupa, Hungary in תרל"ז

His father, descended from Rav Nasan Adler of Frankfurt and grandson of Rav Aryeh Leib Parnas of Santuv, raised him and his brothers to *Torah* and *yiras shomayim*.

At age thirteen he apprenticed himself to a shoemaker. After his daily routine, instead of going home, he studied under Rav Moshe Yosef Hoffman, the *Dayan* of Pupa who foretold that he would reach greatness. At age sixteen Rav Moshe Yosef sent him to further his studies first in Tzelem for two years where he quickly surpassed all the *talmidim* there. He studied so continuously, that his colleagues could not recall that he ever slept Shabbos Friday night in a bed!

He later came to learn in the *Unsdorfer Yeshivah*. At first, he was so overawed by the *Rosh Yeshivah* that he could not even express his thirst and desire to learn and he stuttered so much that the *rosh yeshiva* could not understand him and Yehoshua burst into tears. When the rebbetzin heard him out--how he desperately wished to study *Torah--she* convinced her husband, the *rosh yeshiva*, to take him on. He was so poor that he lacked the means to rent a room. He had to convince a kind householder to lend him a room with a bench to sleep on. Three years passed in this manner and he became the most outstanding student in the *yeshivah*.

Later, his own *rebbe*, Rav Shmuel Rosenberg of Unsdorf (a disciple of the *Kesav Sofer*), testified: "He is among the best of my *talmidim*, and I am sure he will be a *gadol beYisroel!*"

The *Belzer Rav*, Rav Yissocher Dov praised him, saying, "he raised himself to great heights using his own powers!"

He began to travel to Rav Yechezkel of Shinova, son of the *Divrei Chaim*, where he learned the *derech* of *chassidus* Sanz that he would one day pass on to his future *talmidim*.

THE ROSH YESHIVA AND REBBE

His *yeshivah* in Galanta, Slovakia, which flourished between the two world wars, was a place that meshed together two worlds: the Hungarian *yeshivas--a* product of the Pressburg spirit; and the chassidische world which included the *tischen*, *tefillos*, and *rikkudim* (spirited dancing which was a form of tefilla) that characterized the chassidic courts of Eastern Europe. At the helm, stood Rav Yehoshua, himself a figure that merged the dual characteristics of *Rosh Yeshiva* during the week--teaching, guiding and honing his *talmidim* in the manner of his spiritual forebears, the *Chasam Sofer* and his son the *Kesav Sofer*, and then on *Shabbos*, energizing the chassidim as a chassidic *rebbe*.

It was said that the *Daas Sofer* of Pressburg once remarked jokingly to him: "*Galanta Rav*, how will you survive? The *roshei yeshivos* work hard all week and rest on *Shabbos*; whereas, the chassidische *rebbes* chief exertion is *Shabbos* and *Yom Tov*, and at least during the week he has some respite. But you have taken on both roles. When will you

rest and recover your strength if all week long you pour your energies into the *yeshiva* in your role as *rosh yeshiva*, and then as a chassidishe rebbe on Shabbos and *Yom Tov?!"*

Rav Yehoshua was martyred on 26 *Sivan* ט"ז ש"ד in Auschwitz along with his family and the entire *kehillah* of Galanta HY"D.



Rav Shmuel Alexander Unsorfer (Sivan 27, 5680 / 1920 - 106th Yahrzeit)
(Some say the Yahrzeit is on the 19th of Nissan)
(Some say the Yahrzeit is in the year 5762 / 2002 - 24th Yahrzeit)

Rav Shmuel Alexander Unsorfer of Montreal and Petach Tikva (2002). He served as Rosh Yeshiva of the first Mesivta of Canada, founded in 1948 by the Klausenberger Rebbe. In 1956, he was sent by the Canadian Rescue Committee in Montreal to Vienna to help refugees from Hungary. He later moved to Eretz Yisrael and served as Rav of the Chassidei Tzanz Beis Hamedrash in Petach Tikvah



Rav Moshe Yechiel Elimelech Rabinowitz Vayedaber Moshe (Sivan 27, 5701 / 1941 - 85th Yahrzeit)

Rav Moshe Yechiel Elimelech Rabinowitz, born in 5655/1895 in Biala, was the son of Rav Nosson Dovid of Partzova, who was the son of the *Divrei Bina* of Biala. His mother was the daughter of Rav Yechiel Yaakov of Kozhnitz; she passed away when he was a young child.

He was *zocheh* to be brought up by his grandfather, the *Divrei Bina*, until the age of ten. He dedicated himself to learning, despite the trials of being a young orphan, and suffering from hunger.

At the age of sixteen, Rav Moshe Yechiel married the daughter of Rav Yisroel Shapiro of Grodzinsk, the *Emunas Yisroel*.

He began printing his *seforim* shortly after he married, some written when he was just thirteen years old. He continued to write all his life, even after he became a *rebbe*. Many of his *sefarim* are based on the works of the *Maharal* and his depth of thought.

Following the *petira* of his father on the 7th of *Shevat* 5690/1930, Rav Moshe Yechiel was appointed *rebbe*. He settled in Levertov, a suburb of Lublin. (His brother Rav Boruch Yerachmiel was Rebbe in Munkacz.)

His court attracted many Chassidim. Rav Moshe Yechiel put special *kochos* into the youth, even those who had already distanced themselves from Chassidic ways.

Among his noted Chassidim was Rav Shimon of Zelichov, the famed *Mashgiach* in *Yeshivas Chachmei Lublin*. Although Rav Shimon was many years older than the *Rebbe*, he was totally devoted to him and even sent his *talmidim* to him.

Rav Moshe Yechiel was known for *mofsim*, and many petitioners came to him for *yeshuos*.

When the Nazis reached Levertov, they first sought to kill the *rabbanim*, as usual. Rav Moshe Yechiel fled to Lublin, just ahead of the Nazis; there, his wife took ill and passed away. After he got up from *shiva*, Rav Moshe Yechiel decided to move to his summer home in Demtchaba, which was then under Russian rule. He stayed there for nearly two years, until that city too, was taken over by the Nazis.

On *Motzoei Shabbos Parshas Shelach*, on the 27th of *Sivan*, Rav Moshe Yechiel was eating *melaveh malka* with his children by the light of a dimmed candle. The *Rebbe's gabbai*, who had left for a few minutes to tend to something, was shocked upon his return to find the *Rebbe* and his children brutally murdered. The Nazis had suddenly barged into the house and shot them all dead. *Hashem yinkom damam*.

Rav Moshe Yechiel was forty-six at his death. His children killed along with him were his sons Reb Yitzchok and Reb Chaim, and his daughter Reizel.

Many of his manuscripts were lost or burned during the war.

Zechuso yagen aleinu. Hashem yinkom damo.

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



Rav Yisrael Abba Pliskin (Sivan 27, 5756 / 1996 - 30th Yahrzeit)



Rabbi Yisrael-Abba (HaKohen?) Pliskin [of blessed memory: 5665 (or 5667) - 27 Sivan 5756 (1995 - June 1996)] spent nearly twenty years in hiding from the NKVD (forerunner of the KGB), a consequence of his absolute dedication to helping Torah-true Jewish education survive in Communist Russia. He managed to emigrate in 1947, and after a brief period in Paris went on to be one of the founding fathers of the highly successful Chabad community in Melbourne, Australia, before eventually moving to New York and becoming a gabbai (manager) of the "770" shul and a teacher in the English-language yeshiva for young men without strong Torah backgrounds.

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

Gedolim Be'Masayhem



Stories & Anecdotes

Rav Shlomo Shapira Shem Shlomo (Sivan 21)

RAV MEIR PREMISHLANER'S GLASS OF TEA

The *Tosher Rebbe* told the following account:

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

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

A SUPRISE WEDDING GUEST

According to the *Tosher Rebbe*, at the *chasunah* of Rav Shlomo of Munkasz during of the *mitzvah tantz*, someone dressed in a bearskin came in and danced with the *chassan* and *kallah*. All present assumed it was a fellow wedding guest who decided to amuse the *chassan* and *kallah* and bring them joy. When the story was described to Rav Meir of Premishlan however, he said that it was none other than the *kallah's* grandfather, Rav Moshe Leib Sassover who descended from the *olam haelyon* to dance the *mitzvah tantz* with his granddaughter the *kallah!* (*Avodas Avoda Sichos Kodesh Vol. II Behaaloscha* p.

THE TREES THAT WERE TOO TALL

Adjacent to the home of the *Munkaczer Rav* (the *Shem Shlomo*), grew a beautiful garden; yet, he was always too busy to enjoy it. During his final days, however, he would stroll and breath the fresh air in the company of his son, the *Darkei Teshuva*, and his grandson, the *Minchas Elazar*.

Once, during their stroll, the *Shem Shlomo* pointed at a tree and asked if it was an almond tree. His son and grandson confirmed that it was. After a few minutes, the *Shem Shlomo* asked his son to stop so he could sit beneath the shade of the trees. He sat for a while and then said, "I once heard that Rav Aharon of Karlin had a *nigun* for the *pasuk* in *Shir Hashirim*, "*el ginas egoz yaradati*, I have descended into the almond orchard." I once knew this song but have now forgotten its tune."

"I learned this *nigun*," said his son. "When I was in Sanz, I heard it from Rav Shlomo of Bobov (Rav Tzvi Hirsch, the *Darkei Teshuva*)." He then sang the beautiful *nigun*. The words to it were:

"My mother asked me to gather almonds and nuts but alas, the trees are so tall; o' woe, the children are so small. Alas, they cannot reach the almonds and nuts."

The *Shem Shlomo* listened and cried. "How great is the pain and anguish of the children when they cannot climb the tree and gather the fruits." He explained, "This is what we mean when we sing *zemiros* and mention almonds and pomegranates. We are asking *Hashem*, 'Master of the World, please enable us to reach the "almonds" and "fruit" that are high up in tall trees and thus attach ourselves and reach You!' (*Beis Shlomo*)

Rav Isamar Rosenbaum Nadvorna Rebbe of Czernowitz (Sivan 22)

THE VIOLIN

Rav Mordechai'leh of Nadvorna played the violin. He taught his descendants that they too should attempt to learn the instrument's secrets, explaining, "When *Moshiach* comes, who then shall play in his honor and add music to his welcoming ceremony? *Chaim'el*

Klezemer? Or a *tzaddik* from among one of us, if we might have such a merit?!”

His son, Rav Meir of Kretchnif, said before his passing, that his son, Rav Isamar, would be the best successor to inherit the violin. However, he would not change the family custom of drawing lots. When Rav Meir passed on and there was in fact a lottery drawn among Rav Meir’s holy sons for their grandfather’s holy possessions and the violin did indeed fall to Rav Isamar. Rav Isamar played the violin only a few times a year at auspicious times such as *Lag BaOmer*, *Chanukah*, and at family *simchas*. On these occasions he played the well-known *Nadvorna Niggunim* for *Echad Yachid u’Meyuchad* as well as *Yedid Nefesh* and *Bar Yochai* on *Lag BaOmer*. He was once asked, if he only played a few times a year and never practiced, how did he learn and know how to play? He answered that when his father, Rav Meir of Kretchnif once played those niggunim to him and said, “See - that’s how you play the violin,” he acquired the knowledge right then and there on the spot and never needed to practice again!

Once he had moved to Czernowitz and later, when the accursed Nazis began their rampage, his home was miraculously spared their wrath from searching and pillaging. One day, the precious violin vanished. My *Rebbe*, the *Clevelander* of Ra’anana *shlit”a* was looking out the window a few days later and miraculously he spied the precious violin being hidden by an unknown thief beneath the haystack in his wagon. Immediately upon hearing this, Rav Isamar simply went outside, marched up to the amazed goy’s wagon, lifted the haystack, pointed at the instrument, and thundered, “That is my violin!”. He retrieved his instrument and just marched back to the house. The thief was too stunned to utter a word.

THE MIRACLE OF THE YOUNG CZERNOWITZER REBBE

There was a young Jewish woman who was married to a merchant just outside Czernowitz. Her custom was to hire a non-Jewish wagon driver who would drive her wagon to and from town, where she would purchase goods and wares that her husband would sell. One such day, the wagon driver she hired was too inexperienced to handle the horses properly and they began to tear down the main road in Czernowitz bearing down upon all passersby. The horses’ hooves thundered as people ran screaming for their lives. One luckless young non-Jewish boy failed to escape and was killed.

The father of the boy realized he was now in a position to frighten the Jews and to squeeze

them for their money. He demanded compensation from them, day after day and week after week, for the loss of his child. His demands grew and his threats were always the same: If they didn't pay up, he would go to the authorities and press charges for manslaughter. It was the fault of the merchant's wife's, the father reasoned, as she had hired the wagon driver and was therefore responsible for the boy's death. The extortion attempts and ransom tactics never let up. Still the Jewish couple refused to pay the man, lest they become destitute.

The father was true to his threats and went to the authorities, who drew up a case and set the court date for several weeks later. The merchant and his wife went from lawyer to lawyer; however, each one said there was no point and that the case would surely be decided in favor of the father. They predicted that the merchant's wife would be imprisoned for a long time. The merchant went to his *rebbe*, and he too could not offer help.

Finally, the wife's sister mentioned that a young man, a *rebbe*, had just moved into her apartment building and that he appeared to be a *tzaddik*; perhaps they should go to him? Rav Isamar was then only seventeen and had only recently become a *rebbe*. He had just moved to Czernowitz and had not yet built a *beis medrash* or home, and was meanwhile renting an apartment in the same building as this sister. The merchant's wife heeded her sister's advice. To her amazement, the young *rebbe* asked her to retell the entire story in far more detail than any lawyer had!

He then nodded his head and declared, "You have absolutely nothing to fear; this man will be dead and buried before you go to trial! Go home with a light heart." She could not believe the good news. The following week, she came back to Czernowitz to search for one more lawyer, just in case the young *Rebbe's berochoh* was too good to be true, but her sister told her the news, "Why are you here looking for a lawyer? Didn't you hear that the goy died and was buried yesterday? He suddenly got a high fever, and before the doctor even arrived he was dead - the doctor had no choice but to simply establish his death!"

Rav Yehuda Assad Yehuda Ya'ale (Sivan 23)

THE FIVE ANGELIC RABBONIM AND THEIR MISSION

The *Chasam Sofer* decided that because of the changes brought about by the Reform movement, Orthodox Jews should create separate communities for themselves in Hungary. However, first it was necessary to receive royal approval for this. Therefore, the *Rabbonim* sent a delegation of five of the most famous *Rabbonim* and *Tzaddikim* of Hungary to the Kaiser Franz Josef. Among the delegation were Rav Yehudah Assad, the famous *mechaber* of *Yehudah Ya'aleh*, Rav Akiva Yoseph, and his father-in-law, Rav Hillel of Kolomy. Rav Akiva Yoseph, in his sefer *Bris Olam*, relates that the night before their meeting with the Kaiser, he was lodging with his father-in-law. In the middle of the night he was awakened by Rav Hillel, who asked him, "Are you asleep?"

Rav Akiva Yoseph replied that he was awake.

"Do you see anything?" asked Rav Hillel of his son-in-law. "No," came the answer.

After a while Rav Hillel asked again, "Do you see anything?" Again, Rav Akiva Yoseph replied, "No, I don't see anything."

After that, Rav Hillel woke him once again with the same question, and once again Rav Akiva Yoseph gave the same reply. But this time Rav Hillel explained, "I just saw the *Chasam Sofer* in a dream and he told me, "You have *davened* well. Go to the Kaiser, and your mission will be successful."

The next morning the entire delegation went to the Kaiser's palace. They found all the gates open, with no guard or anyone else to stop them or ask them questions; so they walked right in to the palace grounds. The Kaiser was taking his morning stroll, wearing a simple house robe.

When the Kaiser saw them, he exclaimed, "Five angels!"

The members of the delegation had removed their hats, as is customary when standing before a king. Rav Assad approached the king and said, "If His Majesty will allow it, I would like to put on my hat so that I can recite the blessing we say when we see a king." The Kaiser graciously answered, "Of course, but please wait a minute."

Then the Kaiser went into the palace and put on his crown, and afterwards Rav Assad and the others recited the *berocha*: “Who has imparted of His honor to flesh and blood.”

Afterwards the Kaiser asked them the purpose of their visit.

The *Rabbonim* had originally planned that one of them, a *talmid* of the *Chasam Sofer*, would present their request; but now he found himself unable to open his mouth. The Kaiser realized that the young man was overcome with awe before him and therefore could not speak. He said, “Instead of speaking, just put your request in writing, and whatever you wish, I will grant.”

They immediately wrote their request, that the Kaiser give them the necessary recognition so that they could function as a separate community with due legal authority.

The Kaiser took their request and, without even reading its contents, folded it. This was the royal sign that the request had been granted.

Afterwards, the Kaiser was about to take leave of his five guests, but first he asked for a blessing from Rav Assad, who appeared to him as handsome as an angel. Rav Assad blessed him with a long life and a long and successful reign. It is known that the blessing was fulfilled, for the Kaiser was still reigning at the age of eighty-four.

When they left the Kaiser, they met the palace director, who was astonished to discover that five strangers had entered the palace without any hindrance. He asked them,

“How did you enter without permission?”

They answered, “No, we are not entering. We are leaving.” Upon hearing this he was so astonished that he simply walked away.

(*She'al Avicha Veyagedcha I*, page 85.)

'JUDGE EACH PERSON FAVORABLY' (AVOS 1:6)

Rav Ovadia Yosef used to illustrate this *Mishna* with the following story:

There was a *chasuna* in Hungary of one of the leaders and *parnesei kehilla*, to which all the greatest *Rabbonim* were all invited. There they rejoiced, sang, danced and sat to enjoy the *seudas mitzva*. In honor of the momentous occasion, Rav Avrohom Binyomin Shmuel Sofer, *mechaber* of the *Ksav Sofer*, stood up and declared, "In order to mark this happy event I wanted to share something precious and unique with you all and something that will add to the joy of the event," and so saying he removed from his pocket a silver coin and held it up for all to see.

"This," explained the *Ksav Sofer*, "is a genuine *Machatzis HaShekel* from the times of *Bayis Sheini*. I have this rare coin to share with you and you can all pass it round and see it for yourselves!"

All the great *Rabbonim* assembled were excited to see a genuine artifact, a real *Machatzis HaShekel* and they all excitedly passed around the coin. After everyone had had a chance to see the coin, the request was sent to pass it back up to return it to the *Ksav Sofer*, but the coin did not make its way back. They tried unsuccessfully to determine who had had it last in his possession but unfortunately no one knew; the coin had simply vanished as if it had been swallowed up by the earth.

At this point, someone locked the doors to the *simcha* hall and declared that there was no choice but to have everyone empty out their pockets. Obviously, someone's desire for the coin had gotten the better of him and someone had transgressed *Lo Sachmod* and stolen the *Machatzis HaShekel*.

Hearing this, one of the *Rabbonim* stood up. It was the *Mahari Assad*, and he made an unusual request. "Please let us not ask the assembled to turn out their pockets; instead let us all wait patiently for one more half hour to see if the coin turns up."

The *Mahari Assad's* request caused some eyebrows to go up and some murmurs, but the assembled agreed, the *seudas mitzva* continued and eventually the time ran out, with no new developments in the case of the missing coin.

"Again I beg your patience and indulgence and ask you all to wait another fifteen minutes!" asked the *Mahari Assad*. During this time he was seen silently *davening*.

Just then a waiter burst into the room excitedly. "I have it! I have the missing coin!"

Louds exclamations from all sides. "The coin has been found!"

The waiter explained how he had found the coin in the garbage. During the commotion passing it around from hand to hand it must have been placed on the table and inadvertently been swept off the table when the waiters made their rounds clearing up.

The *Mahari Assad's* face showed visible relief and he explained, simultaneously drawing out from his pocket...an identical *Machatzis HaShekel* coin! "Now I shall explain why I asked your patience and indulgence. You see, when I saw the *Ksav Sofer's* delight, I didn't want to spoil it by showing everyone my coin as well. Then I heard of the lost coin and the request to empty out our pockets and I was afraid no one would believe that I too had an almost identical rare coin in my pocket! I was sure I would be suspected and that someone would transgress the dictum to judge others favorably. And so I asked for a delay so that the coin might be found, and *davened* to *Hashem* that He spare me the shame of accusation and others the sin of falsely accusing me and suspecting me of wrongdoing and - *boruch Hashem!* My *tefillos* were heard." (*Anaf Eitz Avos* p. 26)

Tanna Yonasan ben Uziel (Sivan 26)

THE MYSTICAL POWER OF AMUKA

For a solid week rain cascaded down from the heavens with scarcely a moment of relief. It was easy to imagine how an unfortunate tourist might wonder why Israelis complained incessantly of seasonal drought. It was harder to imagine what Israeli drivers might be wondering as they slowed to gawk at two hooded figures sloshing one after the other along the roadside in the deluge.

The explanation was quite simple. After a year of being in *shidduchim* without a single likely prospect, I had accosted my *Rosh Yeshiva* in a moment of frustration and demanded a *segula* guaranteed to hasten the process of finding a wife.

The *Rosh Yeshiva* replied without a second thought. "Go to Amuka," he said. "Go as soon as possible."

As *Chanuka* approached, my roommate Yechezkel and I prepared to travel to Amuka during our *Yeshiva's* two-day recess. We agreed to begin our expedition by immersing ourselves in the famous *mikve* of the *Arizal*, to *daven* at the sunrise *minyan* of the Breslover *Chassidim*, and to proceed from there into the mountains of Tzefas on foot, speaking only words of *Torah* all along the way.

And so it was that in the predawn darkness we descended unsteadily but unreservedly down the steps of worn and slippery Yerushalayim stone awash in rainwater that came nearly to our knees. We trudged down the rocky path and turned into the cave that houses the ice-cold, spring-fed pool carved into the bedrock of the mountain. As we entered, our hearts soared to find a single candle placed there by some *Tzaddik*, no doubt, who had come already to immerse in the humble stone bath and left illumination for those who would follow.

Perhaps it was the rain-freshened mountain air, perhaps the echo of those spiritual giants who walked the earth here for so many generations. Or, most likely, some combination of the two, that permeated the city Tzefas with a solemn joy that emanated from the stone streets, the arched stairways and the words of our *tefillos* that morning as we *davened* with mounting exuberance.

Ducking under every available overhang, Yechezkel and I returned to our hostel, ate a quick breakfast, then set out once more against the rain, which seemed possessed of a conscious will to drive us back. Yet onward we marched toward the edge of town, as indifferent to the weather as to the incredulous stares of drivers from the windows of their passing cars.

A little more than half a mile along the highway, a rough asphalt road turned up into the hills and, as we began our ascent on the steep incline that rose up before us, something remarkable happened. Suddenly but undramatically, the torrent became a downpour, then a shower, then a sprinkle, then scarcely more than a mist that danced around our heads.

The wellsprings of the firmament seemed to have finally exhausted themselves. In scarcely a minute's time the storm simply dried up, as if, having rallied all the forces at his command but failing to turn us back, the Soton finally capitulated. Exchanging eerily auspicious glances, Yechezkel and I threw off the hoods of our ponchos. Only minutes

later we shed them completely and, bundling them into our daypacks, we attacked the mountain with renewed vigor.

The sky remained overcast and our clothes stuck to our skin, but our buoyed spirits lifted our feet and carried us as if on the wings of eagles. While we walked, we reviewed the *sugya* we had been learning in *Yeshiva*, exchanged insights into the weekly *Parsha*, debating fine points of *hashkofa*, and rebuking one another at the slightest deviation from topics of *kedusha* into matters of the mundane.

We hiked two or three miles before turning off down a rocky dirt road, where we began a descent even sharper than our previous climb. By now even the mist had vanished, and the air thickened with the scent of pine and sharpened with the fragrance of anticipation. The road wound its way down before eventually flattening out, and we pressed on eagerly, taking no notice of time or distance. A crudely painted sign offered ambiguous directions, and we wavered momentarily before scrambling down the path to the right.

Within minutes we broke through the woods into a wide, uneven wadi from whose rocky ground sprouted a concrete *ohel*, about twenty feet across, with a low, iron fence enclosing an area set under thick pillars that supported a broad roof. A few cement steps led up onto a cement platform dominated by a tapestry-covered encasement that resembled a crypt and contained nothing. We had learned prior to coming that this whole elaborate edifice had been erected only a few years earlier, after many pilgrims ended their journey in frustration, unable to locate the humble marker that had identified the *Tzaddik's* grave for centuries.

The area beneath the roof was partitioned, with one side raised to create an *Ezras Noshim*, and only minutes after our arrival, a dusty silver van drove up and emptied half a dozen enthusiastic seminary girls. Yechezkel and I sighed as this sudden flock of visitors fluttered into both sides of the monument, and we stepped back out under the open sky to bide our time.

The driver's side of the van snapped open, and out climbed a short, frenetic *Chassid*. "Fifteen minutes, girls," he shouted in clear but accented English. "Fifteen minutes and we go." The girls seemed to pay him no mind.

He lit a cigarette and strolled over to where Yechezkel and I were waiting for the storm to pass. "*Sholom aleichem*," he said.

"*Aleichem shalom*," we responded together.

"How did you get here?" he asked, looking around.

"We walked," Yechezkel answered.

"*Gevaltig!*" he cried. "If you walk, it is guaranteed to work. Girls, ten more minutes."

The girls had settled down to recite *Tehillim*, as Yechezkel and I had begun to do on our arrival. I couldn't help but look them over, imagining that I might be married to one of them in a year's time. Then, as my gaze wandered, I noticed that Yechezkel himself had returned to his own prayerful meditation. Right, I thought, back to business.

Minutes later the girls were gone, but neither Yechezkel nor I felt any sense of hurry. Only when the sun began to dip into the afternoon sky did we concede that maybe it was time to return. Uncertain that we could make it back in time to catch a minyan for *Mincha*, we decided to daven then and there. Together, we began reciting *Ashrei*, and then rose simultaneously; and just as we took three steps forward, the clouds broke open for the first time and sharp rays of sunlight set the wooded hills ablaze.

Does the *segula* really work? I can only speak from my own experience. Yechezkel met his wife two weeks later. He was married two weeks before the *Yahrzeit* of Yonoson *ben* Uziel, which falls on the 26th of *Sivan*.

And me? After hiking back to Tzefas, Yechezkel and I caught a bus to Yerushalayim that afternoon. I met my wife the next night. We were married the first week in *Adar*, less than two months after my visit to Amuka.

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Rav Yehoshua Buxbaum Galanta Rav, Or Pnei Yehoshua (Sivan 26)

HIS STRONG CONNECTION TO HIS REBBE AND MENTOR

When Rav Shmuel of Unsdorf was ill with his final illness, someone wondered about why his *talmid* Rav Yehoshua Buxbaum, the *Galanta Rav*, had not yet come to visit.

“It is best that way,” remarked Rav Shmuel, “if he would come it is *bitul Torah d’rabbim*; I am sure I am in his thoughts as he is always in mine.”

And when Rav Buxbaum did hear of his *rebbe’s* sickness, he hurried to see him. He traveled together with twenty-five of his own *talmidim* to be *mevaker choleh* his *rebbe*. When they arrived, Rav Shmuel strengthened himself and sat up in his bed. Rav Buxbaum, the *Galanta Rav* approached his *rebbe* and pointed to his twenty-five *talmidim* who had arrived along with him and declared “Behold, *bnei banav* – these are my *talmidim*, and they are your spiritual heirs!” This strengthened the Be’er Shmuel and he got up in honor of his beloved *talmid*.

On *Lag BaOmer*, they returned home to Galanta. After their visit the *Galanta Rav* instructed the *talmidim* to *daven* for his *rebbe’s refuah*. They did so daily until on 11 *Sivan*, the *Galanta Rav* asked them to stop. They did not know why. Only later did the news arrive that Rav Shmuel of Unsdorf passed away on 11 *Sivan*. But his *talmid* somehow knew.

THE GALANTA RAVS ANI MAAMIN

The orders came from above that the *Galanta Rav* and his family were to be spared while the entire populace of Galanta was to be sent to Auschwitz. The authorities gave the *rav* a last chance to say goodbye to his *talmidim* and congregants. He stood up and delivered a *derasha* on the topic of *mesirus nefesh* (self-sacrifice). One of those who witnessed the event and who later miraculously escaped, said that the very air was suffused with holiness. As the *rav* stood orating, the *talmid* beheld the figure of a *Malach Hashem Tzevakos!*

The Nazi beasts allowed the *rav* and his family to depart. But he would not desert his beloved *talmidim* and followers. He boarded the train alongside them. As the train made

its way onward, he began to sing “*Ani Maamin BeEmunah Sheleima!*” and the *talmidim* sang along with him. Soon the entire train was singing and he urged them while his face emanated an other worldly light and serenity. He burst into cries of ecstasy: “We are on a journey to *Gan Eden!* Do you hear? We are traveling to *Gan Eden*-- so sing higher with more joy and more *simchah!* We need to say *Hallel* that we merited this—that we are *zocheh* to *Kiddush Hashem* -that merited to sanctify *Hashem’s* Name!” The death train rumbled onward to the chanting of “*Ani Maamin*” - the *Ani Maamin* of the *Galanta Rav* and his *talmidim*.

VIGNETTES OF THIS TZADDIK

I have spoken to many *talmidim* of the *Galanta Rav*, and all of them without fail, would have misty eyes and cry openly while discussing their *rebbe*, his words of *Torah*, and his unbelievable *derech*. Rav Yehoshua was offered a passport to freedom by numerous people (amongst them, Baron Herzog from Kedem wines), but he refused to leave his *talmidim* (who considered him their father and whom, in turn, he considered his children). Instead, he chose to go together with his *talmidim* into the fires of Auschwitz. Following, are some vignettes of this *tzaddik*.

The *Pesach* before his *petirah*, his children asked him, “Why do we cover our eyes during the *Shema* prayer?”

Replied the *Galanta Rav*, “Because sometimes when it’s dark and we don’t see anything, and we think all is lost - we cover our eyes and blindly go into the darkness and are *mekabel* that Hashem is One and He is doing everything for the best.”

Once, a person came to the *Galanta Rav* to request a *yeshuoh*, since his wife was expecting a child, but the labor was very hazardous. At that moment, the *rav* was finishing a meal with his children, and they heard the man’s distressed appeal. The children got up and washed their hands to eat more bread so that they would be able to *bentch* again and say the prayer of *rachem noh* with heartfelt conviction. Soon after, news arrived that a healthy child was born - and the mother, too, was out of danger.

The *Galanta Rav* stated that it was the sincere prayers of the children that saved the mother and child.

Baron Herzog from Kedem wines was also a *talmid* of the *rav*. His entire family (twenty-six people) were enslaved by the Nazis in a small concentration camp that was actually a transit stop for Auschwitz. Every day, thousands of people were sent from the transit camp onto the trains that brought them to their eventual deaths. Since he wasn't interned in the camp, he used all available connections, including massive bribes, to extract his family from that camp. However, nothing seemed to work and all his efforts proved futile.

Finally, he heard that on *motzo'ei Yom Kippur* - his family was on the list to be shipped out on the transport. Before *Yom Kippur*, he sent his *chavrusa*, Reb Refual Cohen, to Galant to make sure that before every *tefillah* he would mention his plight to the *Galanta Rav*. The *Galanta Rav* told Reb Refual after every prayer that the *gezeirah* was too great and he did not know if he could accomplish anything.

After *Ne'ilah*, he told Reb Refual that he felt he broke through and good news would be heard soon. The next day, the Nazis unexpectedly released the entire family without anyone taking credit for it. Baron Herzog, for the rest of his life, always reiterated that his *Rav* saved his entire family.

Once, before *Tisha B'Av*, the *Galanta Rav* was sitting with his *talmidim* on the porch waiting to daven *ma'ariv*. After a while, a young *talmid* approached the *Rebbe* to say that three stars were already visible, so they could start davening.

The *Rebbe* replied with solemnness, "Let's wait a few more moments. Maybe *Moshiach* will arrive and we won't have to say the *kinos* this year." *Zy" a!!!*

(Heard from my grandfather - who was a *talmid muvhok* and was present that *Tisha B'Av*.)

Rav Meir Ashkenazi Panim Meiros (Sivan 27)

THE SHACH'S BEROCHA

Rav Meir was born to the *Shach's* sister's daughter; here is the legendary tale of how it happened:

In the year 5415, a war broke out and the *Shach*, his brother Yona and their younger sister fled Vilna, running for their lives. As they fled, they were separated and could no longer find one another. The *Shach* finally settled at the home of Rav Yitzchok Ashkenazi, one of the community leaders, and, as was the *Shach's* custom, he stayed up late into the night studying *Torah*. As he studied he learned with a *niggun*, until he heard crying coming from one of the rooms. He approached and found a young girl sobbing hysterically. When he asked her what was wrong, she cried and explained that she had once had a beloved brother, a *Talmid Chochom*, who she remembered was a great *Torah* scholar and had learned with that very same *niggun*.

“During the war, as we fled, our father Rav Meir’s home in Vilna, we were separated and I never found him again. Hearing that *niggun* again left me heartbroken.”

Before she could continue, the *Shach* burst forth, “My long-lost sister!” And their happy reunion was even more joyous when her upcoming marriage to the recently widowed Rav Yitzchok, the *parnas*, was announced and the *Shach* blessed them with the *berocha* that their offspring should light up the world. It is generally accepted that the *Ponim Meiros* was the outcome of this *berocha*. (*Luach HaHillula*)

HIS SHVER'S GREAT MITZVA THAT FORCED HIM INTO RABBANUS

When Rav Meir married, he lived for ten years with his father-in-law supporting him completely with room and board. Perhaps the *Ponim Meiros's* greatness in *Torah* would have remained hidden had not the following incident taken place:

As was unfortunately all too common, a blood libel landed a group of Jews in jail. They were imprisoned and threatened by execution by fire and would have died, if not for Rav Moshe Sokotchover, the *Ponim Meiros's* father-in-law. He found favor with the nobility and bribed them to save the Jews. He succeeded in redeeming all twenty-four captives from certain death. The price, however, was heavy indeed. He had to sell all his worldly possessions and all his assets. Rav Moshe was left penniless and unable to support the *Ponim Meiros*. It was this episode that forced him into the rabbinate, where he served in Shidlowitz, moving eventually to Worms and finally to Eisenstadt, where he served as *Rav* until his final days. (*Luach HaHillula*)

HIS MIRACULOUS ESCAPE

In his *sefer Kosnos Ohr*, on *Parshas Shemini*, he describes an incident that occurred to him on *Yom Kippur* before *Kol Nidrei*, when somehow it was revealed to him that he must run for his life - and so he fled then and there - and none too soon, as the authorities came searching for him - but what a *mazal* - he was gone!

Apparently, some unscrupulous individuals had rebelled against the government and because some of their business dealings and disputes required the *Bais Din* to resolve these activities, they falsely implicated the *Rav*, and the *Ponim Meiros* stood accused of illegal activities. The libel against him was strong enough for them to seek his arrest and *Boruch Hashem* he was warned from *Shomayim* so that he fled on *Yom Kippur*. He ran back to *Shidlowitz* where he had served previously and remained in exile for some three years before he was finally cleared to come back home to *Eisenstadt* with honor. (*Luach HaHillula*)

לעילוי נשמת לזכר עולם יהי' צדיק



התנא רבי חנינא בן דוסא

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

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

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

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מרת זיסל בת מוה"ר מאיר זאב הכהן ז"ל

מוה"ר שלום בן הרה"ח אברהם חיים ז"ל

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

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

מרת שרה ביילא בת מוה"ר ארי' לייב ז"ל

ר' יוסף בן שמואל הלוי ז"ל

ר' ברוך בענדיט חיים בן יצחק יעקב ז"ל

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ביסוד
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