

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)

Parshas Korach

CHASSIDUS ON THE PARSHA

לזכר נשמת

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The Highest Avoda Of The Spirits In The Flesh

"And they fell on their faces and said, 'G-d, O' the G-d of spirits and all flesh, if one man sins, will You be angry with the entire congregation?'" (16:22)

The *Ohr HaChaim* seeks to understand the meaning behind this title for Hashem. What does "the G-d of spirits and all flesh" mean? The *Ohr HaChaim* explains that Moshe used this title for Hashem for two reasons:

First, Moshe emphasized that while alive in this world in the flesh, we have a spirit that allows us to think for ourselves, make decisions and decide whether or

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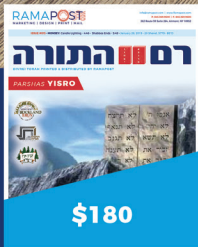
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not to accept *Hashem* as ruler over us. This use of the word *ruach* meaning making a thought-out decision is found, for example, in *Yechezkel* 20:32 where the *pasuk* uses the term *ola al ruchachem*, meaning “if the matter enters your mind”.

Even though the true divine judgment should be to destroy them immediately for their wickedness, nevertheless, if *Hashem* were to destroy the entire congregation for the sins of one man they would use their judgment and make up their minds to reject as their ruler a G-d Who acts this way.

Second, this title is the highest form of praise with which we can praise the Creator, because the lowest praise is that of the Heavenly hosts. The next highest form of praise is received from the souls of the *Tzaddikim* both from those who were not yet born into this world and still live in the supernal chamber called the *guf* (*Yevomos* 62a) and higher praise from the *neshomos* of the *Tzaddikim* who had already been in this world and whose souls had now returned back to *Otzar HaChaim*. They all sing and praise *Hashem* and *Hashem* acknowledges their praise, as it says in *Mishlei* 16:4, “*Hashem* made everything for His praise”.

The highest form of praise and song, says the *Ohr HaChaim*, comes, however, from those souls who are alive right now, down here in this world, in physical bodies. This is because the flesh prevents us from perceiving *Hashem* and forces us to exert effort to love *Hashem* and sing His praises. This *avoda* is the most cherished and beloved to *Hashem* above all else precisely because of the effort involved, as is explained at length in the words of *Chazal* and in *Sefer HaZohar*.

This is why *Moshe* wisely chose this title for *Hashem* when he praised *Hashem* and called Him “G-d of spirits of all flesh”, meaning “G-d of the spirits that live now in the flesh”. You, *Hashem*, desire that they recognize You and praise You despite the difficulties and hindrances. It is therefore wrong to judge them and punish them because they will reject Your G-dly rulership over the spirits of these *neshomos* who are clothed right now living in the flesh and fulfilling Your desire.

Stories on the Parsha



Korach And The Song Of The Harp

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

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

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

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

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

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

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

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

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

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

Thus, the *pesukim* in *Tehillim* 33 tell us: "Sing in praise to Hashem, you righteous ones; for those who are straight and just, praise is becoming. Give thanks to Hashem with the lyre; with a ten-stringed harp intone to Him. Sing Him a new song; they are pleasant when played together [*terua*, from the word *re'us* - togetherness]."

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

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

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

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

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

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

Of course, we know that his argument was flawed. There are always weaker individuals who are not on par with the *talmidei chachomim* and *tzaddikim* of their generation. Even so, by seeing ourselves as separate - but equally essential

- strings on a ten-stringed harp, we may praise Hashem with a glorious melody.

Gedolim Be'misasm Yoser



**Yahrzeits for the 5th of Tammuz ~ Begins Friday Night
(06-20-2026)**



Rav Yosef Koteffelen - Botei Nefesh (5575 / 1815 - 211th Yahrzeit)



Rav Yisroel HaLevi Hurwitz of Stashov (5602 / 1842 - 184th Yahrzeit)

Rav Yisroel was the son of Rav Meir Halevi of Apta, the Ohr LaShamayim. Rav Yisroel was widely known as a *Kadosh V'tahor*, as he practiced a hallowed lifestyle, eschewing all worldly pleasures for *Avodas Hashem*. Rav Yisroel, like his father, embodied *Dveikus to Hashem*. He opened the hearts of his fellow Jews through his powerful *Niggunim of Dveikus*.



Rav Yisroel Verbrom of Stashov (5605 / 1845 - 181st Yahrzeit)



Rav Yissocher Dov Berish of Istrik (5619 / 1859 - 167th Yahrzeit)



Rav Betzalel Yehoshua of Galina (5675 / 1915 - 111th Yahrzeit)



Rav Ezriel Meir Eiger of Lublin - Takonas Rabim (5701 / 1941 - 85th Yahrzeit)



Rav Bentzion Shemtov (5735 / 1975 - 51st Yahrzeit)

Rabbi Shemtov was an extraordinary person, an outstanding example of a true Lubavitcher chossid. He was a devoted and loyal soldier who carried out the Rebbe's orders unhesitatingly and without question, with courage, gladness and self-sacrifice. He came to England over 27 years ago - accompanied by his devoted wife and their children - directly from the jails and prison camps in Siberia where he had been banished for teaching Judaism to children.

**Yahrzeits for the 6th of Tammuz ~ Begins Saturday Night
(06-21-2026)**



Rav Yisroel Yaakov Algazi - Ar'a D'Rabbanan (5516 / 1756 - 270th Yahrzeit)

Rav Yisroel Yaakov was born about 5440/1680. His father was Rav Yom Tov Algazi, son of Rav Shlomo Algazi, the *mechaber* of *Yavin Shemua*. The Algazi family was a distinguished one; the family produced many *Rabbonim* and *Roshei Yeshiva*. After the *petira* of the *Batei Kehuna*, Rav in Yerushalayim, Rav Yisroel Yaakov was called upon to fill the post that was vacated. He served the *Sephardic Kehilla* in Yerushalayim with distinction. He also headed the thriving *Beit E-l Yeshiva* in Yerushalayim. Rav Yisroel Yaakov served as Rav in the Yerushalayim *kehilla* until his *petira* on the sixth day of *Tammuz* 5516/1756.



Rav Chaim Di La Roza - Toras Chacham (5546 / 1786 - 240th Yahrzeit)



Rav Shaul Lowenstam - Rav of Amsterdam, Binyan Ariel (5550 / 1790 - 236th Yahrzeit)



Rav Shmuel Madjar - Av Beis Din Yerushalayim (5608 / 1848 - 178th Yahrzeit)



Rav Dovid HaKohen Katz Bistritz - Beis Dovid, Av Beis Din of Micheldorf (5622 / 1862 - 164th Yahrzeit)



Rav Boruch of Nanash (5636 / 1876 - 150th Yahrzeit)



Rav Dovid Tzvi Taub of Neishtadt - Chemdas Dovid (5642 / 1882 - 144th Yahrzeit)

(Some say the Yahrzeit is in the year 5643 / 1883 - 143rd Yahrzeit)



Rav Moshe of Kossov - Leket Oni (5685 / 1925 - 101st Yahrzeit)



Rav Aharon Levine - Avnei Chefetz, Av Beis Din of Reisha (5701 / 1941 - 85th Yahrzeit)



Rav Yitzchok Chaim Krisnetzky - Rosh Yeshivas Metzuyanim Yerushalayim (5756 / 1996 - 30th Yahrzeit)



Rav Yosef Yehoshua Taub - Binyamina Rebbe (5776 / 2016 - 10th Yahrzeit)


**Yahrzeits for the 7th of Tammuz ~ Begins Sunday Night
(06-22-2026)**




Rav Boruch Tumim Frankel of Leipnik - Boruch Ta'am (5588 / 1828 - 198th Yahrzeit)


 **Rav Yosef Osher Ehrenberg - Av Beis Din of Premishlan, Divrei Emes (5591 / 1831 - 195th Yahrzeit)**


 **Rav Yisroel Chaim - Perach Ha'aviv (5597 / 1837 - 189th Yahrzeit)**

 **Rav Aharon Moshe of 'Migeza Tzvi' of Brody (5605 / 1845 - 181st Yahrzeit)**
Son of Rav Shaul MiGeza Tzvi of Brod. Born 19 Tishrei תקל"ה. Rav Aharon Moshe was a *talmid* of the *Chozeh of Lublin*. After the Chozeh's passing, he became attached to Rav Uri of Strelisk. He passed away 7 Tammuz תר"ה and was laid to rest not far from Zecharia HaNavi, but his marker was lost during the years since then.

 **Rav Yechiel Yehuda Isacsohn - Founder of Yeshivas Toras Emes Los Angeles (5737 / 1977 - 49th Yahrzeit)**

 **Rav Gedalia Schorr - Rosh Yeshiva Torah Voda'as Brooklyn, Gedalyahu HaLevi Schorr (5739 / 1979 - 47th Yahrzeit)**
Rav Gedalia Schorr (1911-1979). Born in the town of Istrik to Rav Avraham Schorr, a *Rizhiner chasid*, Rav Gedalyah moved to America with his family at the age of 10 and was one of the first students of *Mesivta Torah Vodaas* under Rav Shraga Feivel Mendlowitz. He joined the first group of the *Daf Yomi* cycle when he was 12 years old, and started delivering shiur on the *Daf* when he was 15. In 1946, he was appointed *menahel ruchni*, along with Rav Yaakov Kamenetsky, of *Mesivta Torah Vodaas*, a post he maintained for 33 years. In 1956, after the death of Rav Reuven Grozovsky, he also became *Rosh Yeshiva* of *Beis Medrash Elyon*, the post-graduate division of *Torah Vodaas*.

 **Rav Simcha Bunim Alter of Gur - Lev Simcha (5752 / 1992 - 34th Yahrzeit)**
Rav Simcha Bunim Alter, also known as the *Lev Simcha* after the works he authored, was the fifth *Rebbe* of Ger, a position he held from 1977 until 1992. Rav Simcha Bunim instituted the daily learning of a page of *Talmud Yerushalmi*. Rav Simcha Bunim was niftar on 7 Tammuz 5752 (1992) and was interred in the cave of the *Gerrer Rebbes* on Har Hazeisim.

 **Rebbetzin Raizel Portugal - Skulener Rebbetzin (5765 / 2005 - 21st Yahrzeit)**
Rebbetzin Raizel Portugal, the *Skulener Rebbetzin* (1925-2005). Born in Yapa, Romania, a city near Sighet, Romania. Her father, Rav Menachem Zev Stern, one of the *talmidim* of the *Satmar Rebbe*, was the Rav of Vishava, Romania, and later of Givat Shaul. Her mother was the daughter of Rav Meir Barnet, the *Baal Divrei Meir*.

**Yahrzeits for the 8th of Tammuz ~ Begins Monday Night
(06-23-2026)**

 **Rav Chaim Mashash - Nishmas Chaim**



Rav Daniel HaKohen - Dayan & Rosh Yeshiva in Saloniki, She'eris Yosef (5335 / 1575 - 451st Yahrzeit)

Son of Rav Perachia HaKohen. A scion of a famed family from Rome whose yichus and lineage traced back to the descendants of Yosef Ben Gurion HaKohen. His father Rav Perachia was a physician in Italy and served as *Rosh Yeshiva* for the Italian *kehilla* in Saloniki. When his father passed away in ה"ש, Rav Daniel succeeded him as *Rosh Yeshiva* and served as *Dayan* as well.



Rav Shlomo - Yafeh Sha'a (5587 / 1827 - 199th Yahrzeit)



Shimon Shlomo Wertheim of Savaran (5608 / 1848 - 178th Yahrzeit)



Rav Meir Horowitz - Imrei Noam, Dzikover Rebbe (5637 / 1877 - 149th Yahrzeit)

Author of *Imrei Noam*. Son of Rav Eliezer Horowitz of Dzhikov. Grandson of Rav Naphtali Tzvi of Ropshitz. Born in Rova Ruska around 1819. He was appointed *Rav* of Dzhikov during his father's lifetime, and from תרכ"א, he was appointed as *rebbe* to succeed his father. He was a *mechutan* with the *Divrei Chaim* of Sanz three times. He passed away on 8 *Tammuz* 1877/1878 תרל"ז in Carlsbad while humming the tune to *Selichos*: "*HeNeshama Lach ve'ha'guf pa'alach!*" He was laid to rest in Dzhikov.



Rav Yosef Alter Hager of Radovitz (5639 / 1879 - 147th Yahrzeit)



Rav Eliyahu Mani - Siach Yitzchok, Rosh Beis Din of Chevron (5659 / 1899 - 127th Yahrzeit)

Originally from Baghdad, Iraq, he hailed from the Mani family, one of the most distinguished families of Baghdad. According to family tradition they trace their lineage back to Dovid HaMelech. This is what the acronym Mani stands from *Mi'Zera N'in Y'ehudah*. He joined the Yeshivah of the Mekubalaim Beis E"l in Jerusalem in 5616 and was supported by his colleague the Ben Ish Chai. He moved in 5618 to Chevron where he spent the rest of his life.



Rav Mordechai Twersky of Kuzhmir - Maamar Mordechai, Reb Mottele of Kuzhmir (5677 / 1917 - 109th Yahrzeit)

Rav Mordechai was the son of Rav Avraham Trisker Maggid. Rav Mordechai was the scion of the Tshernoble dynasty. Rav Mordechai was son in law of Rav Asher Perlow of Stolin. In 5649 he was appointed as *rebbe* in Valovka, however the Russian authorities chased him out, and he moved to Dombowa in Galicia. There the Austrian authorities chased him out since they considered him a Russian, and he moved to Chelm in Poland, from there to Lublin and from there to Kuzmir where he settled and became known as Kuzmirer *rebbe*. When World War I broke out he moved to Kiltz, where the chassidim and followers flocked to him.



Rav Chaim Mordechai Yaakov of Mishkoltz - Yakel Yaakov (5696 / 1936 - 90th Yahrzeit)

**Yahrzeits for the 9th of Tammuz ~ Begins Tuesday Night
(06-24-2026)**



Rav Yaakov Temirlish - Safra D'tzniusa D'Yaakov (5427 / 1667 - 359th Yahrzeit)



Rav Yechiel Heschel of Krilavit (5676 / 1916 - 110th Yahrzeit)



Rav Yosef Leifer (5680 / 1920 - 106th Yahrzeit)



Rav Yitzchok Goldberger - Av Beis Din of Nanash (5682 / 1922 - 104th Yahrzeit)



Rav Zalman Sorotzkin - Lutzker Rav, Ozneyim L'Torah (5726 / 1966 - 60th Yahrzeit)



Rav Moshe Chevroni - Rosh Yeshivas Chevron, Mas'eis Moshe (5735 / 1975 - 51st Yahrzeit)



Rav Yosef Shlomo Dayan - Baal haTikkunim (5745 / 1985 - 41st Yahrzeit)

Not many are familiar with Rav Shlomo Dayan, who passed away on 9 Tammuz 5745. Rav Mordechai Sharabi testified about him that he was one of the "thirty-six righteous in our generation." Only a few knew a little of his greatness, because he took precautions to conceal himself.



Rav Dovid Lipschitz - Suvalker Rav (5753 / 1993 - 33rd Yahrzeit)

Rav Dovid Lipschitz, president of *Ezras Torah* welfare program in the US, and Dean of *Yeshiva Rabbeinu Yitzchak Elchonon* (1906-1993). Known as the "*Suvalker Rav*," he was born in Minsk, but moved to Grodno as a child, where he later studied in *Yeshivas Shaar Hatorah* of Rav Shimon Shkop. He transferred to the *Mir yeshiva* where he studied under R' Eliezer Yehuda Finkel and Rav Yerucham Levovitz. Rav Lipschitz's first position in the USA was in Chicago, but he soon moved to *Yeshivas Rabbienu Yitzchak Elchanan* (the rabbinical school of what later became Yeshiva University).



Rav Yekusiel Yehuda Halberstam - Klausenberger Rebbe, Shefa Chaim (5754 / 1994 - 32nd Yahrzeit)

Yekusiel Yehudah Halberstam was born in 1905 in Rudnik, Poland. He was a great-grandson of the *Divrei Chaim*, Rav Chaim Halberstam, zy'a. When Yekusiel Yehuda was 13 his father passed away. Growing up, he learned primarily by the *Munkatcher Rebbe*, Rav Chaim Elazar Shapiro. On March 19, 1944 the Nazis began the deportation of Hungarian Jews to Auschwitz, which is where the Rebbe's wife and 11 children were gassed together with the 12,000 Jews that were gassed every day. In 1957 he established the neighborhood of Kiryat Sanz in Netanya and in 1960 he realized his dream of moving to Eretz Yisrael. In 1958 the Rebbe began to fulfill a vow he made during the war; of building a hospital to be run according to the strictest standards of *halacha*. The *Rebbe* returned his *Neshama* to The One Above on 9 *Tammuz* 5754/ June 18, 1994 at the age of 89.



Rav Mendel Falik (5767 / 2007 - 19th Yahrzeit)

Yahrzeits for the 10th of Tammuz ~ Begins Wednesday Night (06-25-2026)



Rav Binyomin Levy of Smyrna (5481 / 1721 - 305th Yahrzeit)



Rav Eliezer of Neishtat (5603 / 1843 - 183rd Yahrzeit)



Rav Shlomo Aryeh Leib of Titshin - Hachonas Lev L'Tefilla (5687 / 1927 - 99th Yahrzeit)



Rav Shlomo Aharon Wertheimer (5695 / 1935 - 91st Yahrzeit)

Rabbi Shlomo Aharon Wertheimer (1866-1935), the first to research the Cairo Genizah, an outstanding genius amongst the sages of Yerushalayim. He lived in poverty but in spite of that did not hesitate to spend his money on obtaining and printing manuscripts. He printed dozens of articles and books from the Cairo Genizah and Genizos from Yerushalayim, Midrashim and Sifrei Rishonim. To accomplish his lifetime endeavor he had to raise funds from the wealthy members of the community.



Rav Eliezer Yisroel Mordechai Efraim Fishel Sofer - Av Beis Din of Aisha, Zichron Sofrim (5704 / 1944 - 82nd Yahrzeit)

Yahrzeits for the 11th of Tammuz ~ Begins Thursday Night (06-26-2026)



Rav Yitzchok Chayos - Apei Ravrevi (5445 / 1685 - 341st Yahrzeit)



Rav Tzvi Hirsch Eichenstein of Ziditchov - Rav Hirsh Ziditchover, Ateres Tzvi (5591 / 1831 - 195th Yahrzeit)

Founder of the Zidichov dynasty. He was a *talmid* of Rav Moshe Leib of Sassov, Rav Menachem Mendel of Rimanov, the *Kozhnutzer Maggid* and the *Chozeh* of *Lublin*. His younger brother was Rav Moshe of Samvor. Among Rav Tzvi Hirsh's disciples were such famed *tzadikim* as Rav Yitzchak Isaac of Komarna, Rav Tzvi Elimelech of Dinov (the Bnei Yisaschar), Rav Yitzchak Isaac of Zidichov, Rav Shimon of Yaroslav, and Rav Shalom of Kaminka.



Rav Avrohom Damesek of Cracow - Avnei Kodesh (5601 / 1841 - 185th Yahrzeit)



Rav Aharon Moshe Toibish - Karnei Re'em (5612 / 1852 - 174th Yahrzeit)



Rav Yehuda Leib Tzirelson (5701 / 1941 - 85th Yahrzeit)

Rav Yehuda Leib Tzirelson was born on the 28th of *Kislev*, 5620/1859, in Kozelets, Chernihiv Oblast, Ukraine. He was the son of Rav Moshe Chaim, Rav of Kozelets. An *iluy*, he was appointed Rav of Priluki when he was just nineteen. In 5668/1908 he became Rav of Kishinev. Rav Yehuda Leib was among the core group of leaders and Rabbonim who laid the foundation for the *Agudas Yisrael* movement in Katowicz in 5672/1912. He was named to the *Moetzes Gedolei HaTorah*. In 5678/1918, Bessarabia became part of Romania, and Rav Yehuda Leib was named chief Rav of Bessarabia. On the 11th of *Tammuz*, 5701/1941, Rav Yehuda Leib was killed in the first bombardment of Kishinev by German forces. He was sixty-one.



Rav Shlomo Chaim Perlow of Balchov - Mikdash Shlomo (5703 / 1943 - 83rd Yahrzeit)



Rav Shmuel 'Shmelke' Pinter - Bukovsker Rebbe (5754 / 1994 - 32nd Yahrzeit)



Rav Shmuel Shmelke Rubin - Sulitzer Rebbe (5773 / 2013 - 13th Yahrzeit)

Born in 1925, the Rebbe was a son of Rav Yaakov Yisroel veYeshurun, who was rov of Sulitza, Romania, and rebbe in Sasregen, who was murdered in the Auschwitz concentration camp. The Rebbe's mother, Rebbetzin Alte Nechama Malka Dachner, was a daughter of Rav Chaim Dachner of Seret. The Sulitza Rebbe came to America in 1950 and established his bais medrash in Far Rockaway.

Biographies of the Tzaddikim



Rav Yisroel Hurwitz (*Tammuz 5, 5602 / 1842 - 184th Yahrzeit*)

Rav Yisroel was the son of Rav Meir Halevi of Apta, the *Ohr LaShamayim*.

His father, Rav Meir, succeeded to the Rabbonus in Apta, Poland, after the *Ohev Yisroel*, Rav Avrohom Yehoshua Heschel, moved to Jassy, Romania. The *Ohr LaShamayim* led one of the largest flocks of Chassidim at the time, drawing from all over Poland and Galicia, and was known for his great *kedusha* that profoundly affected the Chassidic landscape of Poland. Rav Meir was also known for *negina* (music), with which he achieved closeness to *Hashem*.

Rav Meir was survived by his sons Rav Pinchas and Rav Yisroel.

Rav Yisroel was widely known as a *Kadosh V'tahor*, as he practiced a hallowed lifestyle, eschewing all worldly pleasures for *Avodas Hashem*.

During the lifetime of his father he moved to Stashov, where his father's brother, Rav Mordechai, resided. After the *petira* of his father, the *Ohr LaShamayim*, he led a sizable flock in Stashov, while his brother remained in their father's hometown of Apta.

Rav Yisroel, like his father, embodied *Dveikus* to *Hashem*. He opened the hearts of his fellow Jews through his powerful *Niggunim* of *Dveikus*. Like his father, he was an extraordinary *ba'al tefillo*; his emotional *tefillos* would cause every heart to yearn for the Creator.

His son, Rav Yaakov Yitzchok of Yavunitch, son-in-law of Rav Menashe of Ropshitz, succeeded him.

Yehi zichro boruch.

www.hamodia.com/features/day-history-5-tammuzjuly-3/



Rav Bentzion Shemtov (Tammuz 5, 5735 / 1975 - 51st Yahrzeit)



Rabbi Bentzion Shemtov and family, photographed on Erev Yom Kippur 5730 (October 2, 1969) at the behest of the Furmider Rebbe, who had requested photos of his chassidim and their families. "Tammuz 5" (standing).

Rabbi Shemtov was an extraordinary person, an outstanding example of a true Lubavitcher chossid. He was a devoted and loyal soldier who carried out the Rebbe's orders unhesitatingly and without question, with courage, gladness and self-sacrifice.

He came to England over 27 years ago - accompanied by his devoted wife and their children - directly from the jails and prison camps in Siberia where he had been banished for teaching Judaism to children.

He immediately started the first UK Lubavitch Institution in London: a "school" with an enrollment of three pupils that operated out of his personal residence. That humble beginning was the foundation of the Lubavitch Empire in Great Britain today. He based all his work on love, consideration and tolerance, but mainly on personal perseverance and self-sacrifice, always guided by his beloved Rebbe.

He was the Rebbe's "roving" ambassador abroad and represented Lubavitch with enormous and good effect. His exemplary conduct, determination and *mesiras nefesh* for Jews everywhere enhanced his reputation but, even more so, enhanced the entire Lubavitch movement, too.

He could only see good in people. He emphasized and praised their virtues and disregarded their weaknesses. The Orthodox admired and respected him. The not-yet Orthodox loved him. All over the world he only had friends.

His toes were frostbitten because of the severe Siberian cold: he had to wear specially made boots. This did not stop him walking thousands of miles on the Rebbe's business and he was, nevertheless, always cheerful and constantly saw the bright side of things. For example, his daughter Frieda (Sudak) was once criticizing his Siberian exile, denouncing the Soviet authorities for their cruelty. Rabbi Shemtov rebuked her. He pointed out that the cold weather was good for his asthma! In any case, he continued, Siberia was preferable to being called up to serve in the Russian Army.

His late wife, Golda, was a wonderful person, who voluntarily accompanied her husband into exile. She was a woman of great and simple faith.

On one occasion we visited her in London and she insisted on baking us a cake. She took a baking tin and filled it with flour, eggs, sugar and so forth - and placed it in the oven. In due course, the cake was ready. It was absolutely delicious! Roselyn asked for the recipe. "Oh," said Mrs. Shemtov, "I don't bother with recipes. I just pour the stuff into a bowl, mix it well and put it in the oven. I then sit down and say *Tehillim* (Psalms)!"

https://www.chabad.org/library/article_cdo/aid/2593583/jewish/A-Tribute-to-Rabbi-Bentzion-Shemtov.htm



Rav Yisroel Yaakov Algazi Ar'a D'Rabbanan (*Tammuz 6, 5516 / 1756 - 270th Yahrzeit*)

Rav Yisroel Yaakov was born about 5440/1680. His father was Rav Yom Tov Algazi, son of Rav Shlomo Algazi, the *mechaber* of *Yavin Shemua*. The Algazi family was a distinguished one; the family produced many *Rabbonim* and *Roshei Yeshiva*. From his youth, Rav Yisroel Yaakov was renowned as a *talmid chochom*. He was a personal attendant to the venerated *Rabbonim* of Yerushalayim. After the *petira* of the *Batei Kehuna*, Rav in Yerushalayim, Rav Yisroel Yaakov was called upon to fill the post that was vacated. He served the *Sephardic Kehilla* in Yerushalayim with distinction. He also headed the thriving *Beit E-l Yeshiva* in Yerushalayim, from which many *talmidim* emerged to become

Gedolei Yisroel. Rav Yisroel Yaakov served as Rav in the Yerushalayim *kehilla* until his *petira* on the sixth day of *Tammuz* 5516/1756.

Rav Yisroel Yaakov led a quiet life. He avoided the limelight, served Hashem and refused to publish his *chiddushim*. Nevertheless, he was revered by *Rabbonim* of the time. The *Sha'ar HaMelech*, when mentioning him in his *sefarim*, would call him "a holy and humble Chassid." However, in 5497/1737 he came down with a debilitating illness and the doctors practically gave up on his life. Rav Yisroel Yaakov, in his *eis tzora*, vowed to publish his *chiddushim*. Miraculously, his health was restored. In the end, Rav Yisroel Yaakov published many *seforim* which somewhat reveal his greatness in Torah. Among his twenty-five *seforim* are *Ar'a d'Rabbanan*; *Emes L'Yaakov*; *Ne'os Yaakov*; *Sheima Yaakov*; *She'eiris Yaakov* and *Klal Godol*. *Ar'a d'Rabbanan* was reprinted many times, and was given a commentary by Rav Yehuda Ayash with the name *Afra De'ar'a*.

His son was the well-known Ri"t Algazi, who continued his father's legacy and was a *Godol b'Yisroel* in his own right.

Yehi zichro boruch.

www.hamodia.com/features/day-history-6-tammuzjuly-4/



Rav Chaim Di La Roza Toras Chacham (*Tammuz* 6, 5546 / 1786 - 240th *Yahrzeit*)



Born in Izmir, Rav Chaim moved to Jerusalem and studied with leading kabbalists such as Rav Sholom Sharabi, the *Rashash*, his *rebbe* and Rav Chaim Yosef Duvid Azulai, the



Rav Dovid Tzvi Taub Chemdas Dovid (Tammuz 6, 5642 / 1882 - 144th Yahrzeit)
(Some say the Yahrzeit is in the year 5643 / 1883 - 143rd Yahrzeit)



Rav Duvid Tzvi Taub of Neustadt was born in the year 1809 to Rav Yechezkel of Kuzhmir, the founder of the Kuzhmir dynasty. Rav Duvid Tzvi was a disciple & talmid muvhak of Rav Menachem Mendel of Kotzk. With the passing of his father in 5616, he was crowned and appointed as a rebbe, but refused to take on the chassidim as his followers and continued going to his own rebbe, the Kotzker. Even when the Kotzker rebbe himself ordered him to act as a rebbe and lead the flock he refused to do so. The chassidim tell how Rav Dovid Tzvi turned to the Chiddushei HaRim of Ger and asked him to intercede on his behalf with the Kotzker and persuade the Kotzker to let Rav Dovid Tzvi be, and not force him to accept the mantle of leadership as he claimed a dearth of Torah and lack of middos and character, rendering him incapable of serving as rebbe. As he said so he burst into a torrent of bitter tears. The Chiddushei HaRim responded that even if his words were true he would still be worthy to be a great rebbe due to his great humility and lowliness. How much more so now that his claims were also patently false. In 5619 when the Kotzker passed away he finally agreed and acquiesced to accept the chassidim and he led them in the same sincere fiery pursuit of truth that he learned back in Kotzk. His sayings were short, sharp and to the point. He was beloved by the other tzadikim of his generations, well respected and beloved. The Chiddushei HaRim testified that Rav Dovid Tzvi was like a son to the Kotzker. He was also only very good friendly terms with the likes of Rav Avraham Landua of Tshechenow and Rav Avrohom Bornstein of Sokatshuv, the Avnei Nezer, as well as Rav Yaakov Aryeh Gutterman of Radzimin.

His Torah was collected and published as *Chemdas Dovid* by his disciple Rav Shmuel Yaakov Kopel Kleigsberg of Kalischin who added his own glosses and comments titled Klei

Chemdah. At the end of the sefer Rav Dovid Tzvi' torah on the Moadim was published as well. His only son Rav Yosef YomTov passed away in his father's own lifetime. Rav Yosef YomTov's sons served as chassidic rebbes they were Rav Yaakov and Rav Yechezkel of Yablona. Rav Duvid Tzvi Taub of Neustadt Passed away on 6 Tammuz 1883.



Rav Moshe Leket Oni (Tammuz 6, 5685 / 1925 - 101st Yahrzeit)



Rav Moshe Hager, fourth Kossuver Rebbe was born to Rav Yaakov Shimshon Hager of Kossuv.

Tradition has it that Rav Moshe's father, Rav Yaakov Shimshon was married twice with both previous marriages not resulting in any children.

After his father married for the third time, he decided that what was preventing him from having any children was a grudge held against him by the Tzadik Rav Moshe of Savran. He decided to travel to Rav Moshe of Savran's kever and there he begged the tzadik's forgiveness and that he should be blessed with children. That Shabbos night Rav Moshe of Savran appeared to him in a dream and promised him a son on the condition that he would be named after him, and so it was that Rav Moshe Hager was named after Rav Moshe of Savran.

Another tradition says Rav Sholom of Belz blessed Rav Yaakov Shimshon and it was he that named the son born after Rav Moshe of Savran.

He received semichah from Rav Hillel Lichtenstein of Kolomaya and he married Sarah Mirel the daughter of Rav Avraham Yehoshua Heschel Ashkenazi (son in law of Rav Yitzchok Meir of Zinkov of the Apta-Mezibuz dynasty).

In the year 5640 his father passed away and he was crowned as his successor, becoming the fourth leader and rebbe in the Kossuv dynasty. His followers and chassidim numbered

in the thousands.

He passed away on 6 Tammuz 5685, after forty five years of leadership as Kossuver Rebbe. He passed away after seeking medical treatment in Berlin and was laid to rest in Kossuv.

His ethical will or tzavaa was published with the commentary LeDovid leHazkir by Rav Duvid Sparber of Brashuv.

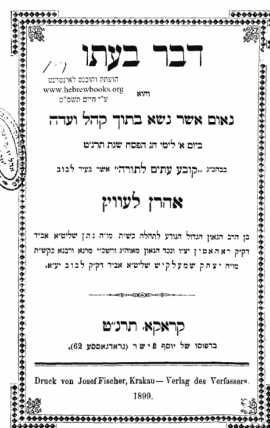
He was succeeded by his son Rav Chaim, son of his second wife Rechel daughter of Rav Avrohom Menachem Mendel HaLevi Steinberg of Brod.

Rav Shraga Feivish of Zelishtshik (son of Rav Baruch of Vishnitz) was one of his son in laws along with Rav Yehoshua Rokeach of Belz.

He authored the seforim *Leket Ani* and *Ezor Emunah*.



Rav Aharon Levine Avnei Chefetz, Av Beis Din of Reisha (Tammuz 6, 5701 / 1941 - 85th Yahrzeit)



Rav Aharon Levine of Reisha HYD author Avnei Chefetz was born in Peshemeshil Galicia in Marcheshvan of 5640 to his father Rav Nosson AvBeisDin of Rahatin and Reisha. He was a descendant of Rav Dovid Yehudah AvBeisDin of Radchov author of Yad Yehudah and Rav Yechiel Michel the Maggid of Breslau. His mother Hadassah hailed from Yitzchok Yehudah Shmelkas AvBaisDin Lwow author of Bais Yitzchok descended from Rav Alexander Schor of Zolkowa author Tevuos Schor, Bechor Schor and Salma Chadasha.

He studied under his father and grandfather the Bais Yitzchok, even in his youth his greatness and gaonus impressed all who witnessed it and he was considered a child

prodigy - illui. For his Bar Mitzvah the entire congregation of Peshemeshil gathered at the great synagogue where a young Rav Dovid ascended the bima and stunned the audience with a derasha the likes of which they never heard before! The Kol Machzikei HaDas newsletter of Lwow wrote up a very favorable write up and the great impression it made on them all. At age nineteen his Shabbos HaGadol derasha was so impressive that he was begged to publish it in print so that others could also benefit from it and so it was published in the sefer Davar BeItto. He married the daughter of Rav Eliyahu Tzvi Freidman of Viltshaka and his grandfather Rav Yitzchok Shmelkes wrote him up a letter of semichah and heter horaah that he presented to the young chassan at his wedding. He also received semichah from Rav Chaim Yaakov Horowitz of Czernowitz Bukowina, author Even Yakara son of Rav Chaim Tzvi ABD of Yanov.

He was appointed as AvBeisDin to Samvor a fact that created tidal waves in all of Galicia since he was not yet twenty five years old at the time, yet headed a kehilah that numbered some ten thousand people. Rav Uri HaKohen Yalles was rebbe at the time in Samvor and had thousands of followers and chassidim, and his Rosh Bais Din was Rav Yitzchok Troya, known affectionately as Rav Itche, he was an elderly gadol and the surrounding populace wondered how such a young Rav would get along with such great venerable leaders so much older than he was and so well respected were they? Not long after word was that the young Rav impressed the lamdanim with his erudition and scholarship and made inroads into the hearts of the tzadik Rav Uri and with his worldly askanus captured the hearts of the common people.

After suffering torture his holy soul ascended with Kerias Shema on 6 Tammuz 5701 he was martyred al kiddush Hashem. He was survived by his sons Rav Yitzchok and Rav Shmuel Dovid and Rav Mordechai. His Responsa were published as Avnei Chefetz. His Divrei Torah on Chumash were published as six volumes ha'Derash Ve'Ha'Iyun.



Rav Aharon Moshe (Tammuz 7, 5605 / 1845 - 181st Yahrzeit)

Son of Rav Shaul MiGeza Tzvi of Brod

Born 19 Tishrei תקל"ה

Son-in-law of Rav Mordechai Horowitz

Rav Aharon Moshe was a *talmid* of the *Chozeh of Lublin*. After the *Chozeh's* passing, he became attached to Rav Uri of Strelisk.

In תקצ"ט he moved to Eretz Yisroel and he was among the founders of the Chassidic *yishuv* in Jerusalem.

He published his father-in-law's sefer, *Chibas Yerushalayim*.

He passed away 7 *Tammuz* תר"ה and was laid to rest not far from Zecharia HaNavi, but his marker was lost during the years since then.



**Rav Gedalia Schorr Rosh Yeshiva Torah Voda'as Brooklyn, Gedalyahu HaLevi Schorr
(Tammuz 7, 5739 / 1979 - 47th Yahrzeit)**



Rav Gedaliah HaLevi Schorr zt"l was born on November 27, 1910 (25 Cheshvan, 5671) in Istrik, a village near the town of Pshemishel, Galicia, to Rav Avrohom and Mattel Schorr. When he was 12 years old, his family moved to America, where they lived on the Lower East Side. He learned with tremendous *hasmadah*, often through the night, while mastering many *mesechtos* during this period. At the young age of fifteen, he began saying a shiur in Daf Yomi, and finished Shas twice before his wedding. He also met many of the Gedolei Torah who visited America to raise funds for their yeshivos, including Rav Meir Shapiro of Lublin, Rav Elchonon Wasserman of Baranowitz, and Rav Aharon Kotler of Kletzk. Rav Meir Shapiro is reported to have stated that Rav Gedalya Schorr was the greatest mind he met in America, and one of the greatest in the world. Rav Gedaliah joined Yeshiva Torah Vodaath when his family moved to Williamsburg. He quickly became the heart and soul of the Bais Medrash, where his brilliant "kushyos" generated

excitement with regard to the *sugyos* the Yeshiva was learning. When he was twenty one years old, Rav Shraga Feivel Mendlowitz appointed him to a position in the Mesivta, despite his unmarried status. His talmidim, many were only a few years his junior, were drawn to him, and accorded him great respect. In 1938, he married Rebbetzen Shifra Isbee, and set sail for Europe to learn by Rav Aharon Kotler in Kletzk, Poland. He learned in Kletzk for two zemanim, until the outbreak of WWII. During that time, he spent his Pesach Bain Hazemanim with Rav Moshenu of Boyan. He also visited Rav Chaim Ozer Grozinsky, the Rav of Vilna, who gave him an inscribed volume of his recently published *Achiezer*. Upon his return to America, he once again assumed his position as a Magid Shiur in Torah Vodaath, but also spent a great deal of time raising money and securing visas to save his brethren who were left in Europe. Nothing stood in his way; he even sold his own beloved Vilna Shas, and donated the proceeds to the Vaad Hatzalah. In 1947, Rav Shraga Feivel Mendlowitz transferred the *Hanhalla* of the Yeshiva to Rav Schorr and Rav Yaakov Kaminetzky. Rav Schorr spent a great deal of time ensuring that each *talmid* find his proper place in a shiur that would best suit his needs. On occasion, he would gather some *bochurim* for a shiur in his office. Rav Schorr would give extra shiurim in additional *perakim* of the mesechta that were being learned in the yeshiva, as well as saying daily shiurim in Chumash with Ramban and other seforim. Rav Schorr also delivered *shmuezin* for the Bais Medrash, where he would weave together the words of many sources to illuminate a clear understanding of the Parshah. In his *shmuezin*, he would often quote the Ramban, Maharal, Kuzari, Sfas Emes, Reb Tzadok, Shem MiShmuel and many other sources. His legendary talks before the Yomim Tovim would uplift the *talmidim*, giving them an elevated awareness of the upcoming Yom Tov. These *Shmuezen* were printed posthumously in his Sefer Ohr Gedalyahu, which has become a classic text on the Parshiyos and the chaggim. In 1958, Rav Schorr began saying shiurim in Bais Medrash Elyon. He would travel by bus to Monsey on Wednesday evenings to say the Shiur Klali the next morning, followed by a 1 *shmuez* in the afternoon, before returning to New York. In 1960, Rav Schorr established the Kollel in Torah Vodaath, with the financial responsibility resting squarely on his shoulders, despite his being uncomfortable in the fundraising role. On 7 Tamuz 5739, after speaking at the Sheva Brachos of a talmid, he returned his lofty soul to Hashem. America had lost what Rav Aharon Kotler called “the first American Gadol”, yet his teachings continue on through his Sefer Ohr Gedalyahu, and in the multitude of *talmidim* that he taught for nearly half a century.

He passed away on Monday, 7 *Tammuz* תשלט and was laid to rest on Har Hazeisim near

the *tziyun* of Rav Mordechai Shlomo of Boyan.



Rav Simcha Bunim Alter Lev Simcha (Tammuz 7, 5752 / 1992 - 34th Yahrzeit)



Rav Simcha Bunim Alter, also known as the *Lev Simcha* after the works he authored, was the fifth *Rebbe* of Ger, a position he held from 1977 until 1992.

The *Alter mishpacha* managed to escape from Poland during the Holocaust to Eretz Yisroel. Prior to becoming *Rebbe* of Ger, Rav Simcha Bunim Alter was supposedly extremely successful as a businessman, although it is not known what line of business he was in. During the time of his leadership, Ger grew greatly in Eretz Yisroel. He continued the family tradition of vigorous leadership of the *Agudas Yisroel* party in the Knesset. Rav Simcha Bunim instituted the daily learning of a page of *Talmud Yerushalami*.

Rav Simcha Bunim was *niftar* on 7 *Tammuz* 5752 (1992) and was interred in the cave of the *Gerrer Rebbes* on Har Hazeisim.

(Yair Alpert - Matzav.com)



Rebbetzin Raizel Portugal Skulener Rebbetzin (Tammuz 7, 5765 / 2005 - 21st Yahrzeit)

Rebbetzin Raizel Portugal, the *Skulener Rebbetzin* (1925-2005). Born in Yapa, Romania, a

city near Sighet, Romania. Her father, Rav Menachem Zev Stern, one of the *talmidim* of the *Satmar Rebbe*, was the Rav of Vishava, Romania, and later of Givat Shaul. Her mother was the daughter of Rav Meir Barnet, the *Baal Divrei Meir*.



Rav Daniel Dayan & Rosh Yeshiva in Saloniki, She'eris Yosef (Tammuz 8, 5335 / 1575 - 451st Yahrzeit)

Son of Rav Perachia HaKohen

A scion of a famed family from Rome whose *yichus* and lineage traced back to the descendants of Yosef Ben Gurion HaKohen.

His father Rav Perachia was a physician in Italy and served as *Rosh Yeshiva* for the Italian *kehilla* in Saloniki. When his father passed away in ה"ש, Rav Daniel succeeded him as *Rosh Yeshiva* and served as *Dayan* as well. He was an expert in the sciences and especially astronomy as well as his greatness in *Torah*.

He authored the sefer *Sheeris Yosef* on the laws of the leap year and the calendar.

He passed away on 8 Tammuz 1575 ש"ה

- *Horaas Shaah on Kavanos haTefillah*
- *Shaas Kosher on the Parshah*
- *Shaas Ratzon on the Tikkunei Zohar*
- *Shaos DeRabbanan Shut and Responsa*
- *Jerusalem Edition of Yafeh Shaah*
- *Kol Yehudah Edition of Yafeh Shaah*
- *A Commentary on the Idra Rabbah Kadisha*



Rav Meir Horowitz Imrei Noam, Dzikover Rebbe (*Tammuz 8, 5637 / 1877 - 149th Yahrzeit*)

Author of *Imrei Noam*

Son of Rav Eliezer Horowitz of Dzhikov

Grandson of Rav Naphtali Tzvi of Ropshitz

Born in Rova Ruska around 1819

He married the daughter of Rav Kalman Pitzles, a *dayan* and one of the wealthiest Jews of Krakow.

Rav Meir received the Chassidic tradition from his father and his uncle Rav Asher Yeshaya of Ropshitz, as well as from Rav Hirsch MeShares of Rymanow.

He was already renowned as a *gadol b'Torah* even in his younger years and he exchanged

shu"t and responsa in *halacha* with other *gadolim* of that era such as Rav Yosef Shaul Natanson, Rav Chaim of Sanz, and Rav Shlomo Kluger.

He was appointed Rav of Dzhikov during his father's lifetime, and from תרכ"א, he was appointed as *rebbe* to succeed his father.

He greatly fortified and expanded the Chassidus that he inherited, and his followers soon numbered in the thousands. He built a grand and beautiful *beis medrash* in Dzhikov along with a *mikvah*, lodgings for guests, and a house with a garden.

He was remembered for his erudition and wisdom while he kept his inner personality hidden from view, much like his grandfather before him.

He was a *mechutan* with the *Divrei Chaim* of Sanz three times.

He passed away on 8 *Tammuz* 1877/1878 תרל"ז תרל"ח in Carlsbad while humming the tune to *Selichos*: "*HeNeshama Lach ve'ha'guf pa'alach!*" He was laid to rest in Dzhikov. Chassidim related that that *erev Shabbos*, towards evening, the sun hesitated from setting as it did miraculously in Givon.

That year when he had played dreidel on *Chanukah* with his children, his *dreidel* kept falling on the letter *Nun*. After this happened three times, he stopped playing. No one knew why the *rebbe* was so sad after the game. After he passed away that year, they understand retroactively that *Nun* stood for *Niftar*.

He authored the *sefer*, *Imrei Noam* on the *Torah* and *Moadim* as well as a *shu"t* also named *Imrei Noam*.



Rav Yosef Alter Hager (Tammuz 8, 5639 / 1879 - 147th Yahrzeit)



The son of Rav Chaim the Toras Chaim of Kosuv he married Leah the granddaughter of Rav Moshe Tzvi of Savran.

5614 He served as rebbe in Radowitz, Bukowina as a member of the Kosuv dynasty. 5633 he left for Eretz Yisroel, settling in Tzefas and gathering around him a respectable group of chassidim and followers. His beis medrash survives in Tzefas until this day. In 5639 he travelled in Haifa where he passed away. He was laid to rest there in the ancient bais haChaim not far from Rav Avdimi DeMin Haifa, and an ohel was erected over his tzion. His son Rav Moshe of Radowitz succeeded him. His sons in law include Rav Shmuel Shmelka Rubin of Seret, Rav Meir Yehudah Shapira of Bukvask. His Divrei Torah were published in his son's sefer VaYikach Yosef and in Even Shesiya collection for the Toldos of Bais Kosuv.



Rav Eliyahu Mani Siach Yitzchok, Rosh Beis Din of Chevron (Tammuz 8, 5659 / 1899 - 127th Yahrzeit)



Originally from Baghdad, Iraq, he hailed from the Mani family, one of the most distinguished families of Baghdad. According to family tradition they trace their lineage back to Dovid HaMelech. This is what the acronym Mani stands from *Mi'Zera N'in Y'ehudah*.

He was a disciple of Rav Avraham Yosef known as Rav Abdalla Somech the Zivchei Tzedek and married his sister. He joined the Yeshivah of the *Mekubalaim* Beis E"l in Jerusalem in

5616 and was supported by his colleague the Ben Ish Chai. The Ben Ish Chai would write to Rav Mani receiving many letters detailing the customs and practices of Eretz Yisroel especially those of Yeshivas Beis E"l. he studied in Jerusalem in Beis E"l under Rav Abulafia. Unfortunately the climate in Jerusalem was unhealthy for him and his household and he fell ill and spent many days sick. Eventually the doctor's orders were for a change of climate and so he moved in 5618 to Chevron where he spent the rest of his life. He became a colleague of Rav Moshe Firera the Rav of Chevron and together they studied, taught and advised and led the Jewish community. When Rav Fierera passed away Rav Mani was appointed to succeed him as Av Beis Din of Chevron. On Yom Kippur 5659 he began to prepare his family and congregants for his approaching passing. He began secluding himself in his studies and avodah. Indeed that very year in *Sivan* he was bedridden and he told his son, I was born in *Tammuz* and I have dug my grave in *Tammuz* and he passed away on 8 *Tammuz* and was laid to rest not far from the *Reishis Chochmah* in the ancient *bais haChaim* in Chevron. He left behind a son Rav Avraham Baruch author of *Baruch Avraham*.

He authored several *seforim*: *Zichronos Eliyahu* on Torah, *Kise Eliyahu* on *Reishis Chochma*, A collection of customs and *minhagim* of Chevron named *Bais Yaakov*, *Karnos Tzadikim minhagim* for Bris Milah, *Shu"t Responsa Tanna Dvei Eliyahu*, *Siach Yitzchok*



Rav Mordechai Twersky Maamar Mordechai, Reb Mottele of Kuzhmir (Tammuz 8, 5677 / 1917 - 109th Yahrzeit)



Rav Mordechai Twersky of Kuzmir Born in Kiltz 1843 - passed away 8 Tammuz 1917

Son of Rav Avraham Trisker Maggid

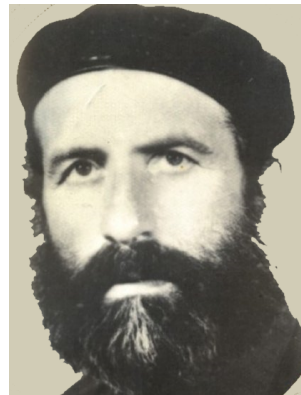
Rav Mordechai was the scion of the Tshernoble dynasty.

Rav Mordechai was son in law of Rav Asher Perlow of Stolin. In 5649 he was appointed as rebbe in Valovka, however the Russian authorities chased him out, and he moved to Dombowa in Galicia. There the Austrian authorities chased him out since they considered him a Russian, and he moved to Chelm in Poland, from there to Lublin and from there to Kuzmir where he settled and became known as Kuzmirer rebbe. When World War I broke out he moved to Kiltz, where the chassidim and followers flocked to him. He was known to request huge sums for *pidyonos* which he distributed to tzedakah, he would often burst into torrents of tears after receiving *kvitelach*. His Torahs were liberally peppered with Gematrios and Notrikon, his prayers were enlivened with flaming enthusiasm and heartfelt pleas. He passed away in the midst of his davening while wrapped in his Tallis and crowned with his Tefillin. He had no sons, over his *kever* an *ohel* was erected without a headstone. His Torah was collected and published as Maamar Mordechai. Rav Mordechai told how his father and father-in-law promised him that they would do all they could to help him have children on condition that he would agree to sleep in a bed for at

least three hours a night. However Rav Mordechai responded that he was unable to pay such a heavy price! He left behind in his last will and testament - *tzavaa* that people should come to his *kever*, daven, light oil candles, study Mishnayos and recite Tehillim.



Rav Yosef Shlomo Dayan Baal haTikkunim (Tammuz 9, 5745 / 1985 - 41st Yahrzeit)



Born: 1924, (5684), Halab Syria

Died: 1985 (5745), Israel, 1985

He authored the *sefer Torat ha'Tikkunim - VaYavo Ad Chevron* - תורת - התיקונים ויבא עד - חברון

The *mekubalim* Rav Mordechai Sharabi and Rav Yitzchak Kaduri testified that he was one of the "36 hidden Righteous" of his generation!

Not many are familiar with Rav Shlomo Dayan, who passed away on 9 *Tammuz* 5745. Rav Mordechai Sharabi testified about him that he was one of the "thirty-six righteous in our generation." Most of the time Rav Dayan maintained the front of a humble, private person. He wore simple clothes which covered up his exalted personality. He was a noble soul put in a holy body that was well camouflaged by his plain dress. Only a few knew a little of his greatness, because he took precautions to conceal himself.



Rav Dovid Lipschitz Suvalker Rav (Tammuz 9, 5753 / 1993 - 33rd Yahrzeit)

Rav Dovid Lipschitz, president of *Ezras Torah* welfare program in the US, and Dean of *Yeshiva Rabbeinu Yitzchak Elchonon* (1906-1993). Known as the "*Suvalker Rav*," he was

born in Minsk, but moved to Grodno as a child, where he later studied in *Yeshivas Shaar Hatorah* of Rav Shimon Shkop. He transferred to the *Mir yeshiva* where he studied under R' Eliezer Yehuda Finkel and Rav Yerucham Levovitz. At age 24, he married Zipporah Chava Yoselewitz and two years later, in 1935, he succeeded his father-in-law as rabbi of Suvalk, a title he carried for the rest of his life. One-half of Suvalk's 6,000 Jews (including the Lifshitz family) escaped to Lithuania. In June 1941, Rav Lifschitz arrived in San Francisco on a boat that carried several other leading sages. Rav Lifschitz's first position was in the USA was in Chicago, but he soon moved to *Yeshivas Rabbienu Yitzchak Elchanan* (the rabbinical school of what later became Yeshiva University), where he remained for the rest of his life. A small number of his *shmuessen* were printed posthumously under the title *Tehilah Le'Dovid*.



Rav Yekusiel Yehuda Halberstam Klausenberger Rebbe, Shefa Chaim (*Tammuz 9, 5754 / 1994 - 32nd Yahrzeit*)



Yekusiel Yehudah Halberstam was born in 1905 in Rudnik, Poland. He was a great-grandson of the *Divrei Chaim*, Rav Chaim Halberstam, zy'a. When Yekusiel Yehuda was 13 his father passed away. Growing up, he learned primarily by the *Munkatcher Rebbe*, Rav Chaim Elazar Shapiro. At 16, he married his second cousin, Chana Teitelbaum. There was no money available for them to secure a place for them to settle so they moved in with her parents for the next 6 years. At the young age of 22, his relative, Rav Yoel Teitelbaum, the *Satmar Rav*, urged him to accept the rabbanus of Klausenberg, Romania.

Already at that young age, his *ahavas Yisroel*, wisdom, wit and inviting personality made him beloved to the community. For the next 16 years as his family grew to 11 children, Rav Yekusiel Yehuda was completely dedicated to his *kehilla* while at the same time making remarkable personal advances. He ate very little during the week and he often slept little more than 3 hours a night, dozing off on a bench in *shul* as he was learning

through the night. He also started a *cheder* for the local children to learn '*al Taharas Hakodesh.*'

Although the *Yidden* of Hungary and Romania did not feel the immediate brunt of the Nazi cruelty until 1944, Rav Yekusiel Yehuda greatly involved himself in helping the refugees who managed to escape over the border.

On March 19, 1944 the Nazis began the deportation of Hungarian Jews to Auschwitz, which is where the Rebbe's wife and 11 children were gassed together with the 12,000 Jews that were gassed every day. The *Rebbe* himself kept all of his halachic stringencies, in spite of the inhuman conditions. Not only would he refrain from eating any non-kosher food, he would even make sure to eat bread - only if he could first wash his hands. For his fellow prisoners he told them that they must eat whatever they can get their hands on. He constantly assured them that *Hashem* was with them and He would never abandon them.

For decades, the *Klausenberger Rebbe*, Rav Yekusiel Yehuda Halberstam, zy'a, delivered *shiurim* on *Chumash* in which he incorporated brilliant *chiddushim* and demonstrated his encyclopedic Torah knowledge. Those *shiurim* often included a wealth of fascinating stories, some of which he heard from his father or originated with his great-grandfather, the *Divrei Chaim* of Sanz. We are pleased to share some of these stories with our chosheve Monsey Mevaser readers.

The *Klausenberger Rebbe*, also known as the '*Shefa Chaim*', was a master storyteller. He had a unique ability to rivet his audience even as he recounted stories that they had heard many times already. And it wasn't only the stories that were fascinating; it was also the lessons he derived from them, the way he presented them, the timing of each anecdote and the reason that he chose to share it.

The *Rebbe* was a spiritual giant who lived through unfathomable suffering during the Holocaust, in which he lost his entire family, and went on to become the very embodiment of the concepts of survival and rebirth. He played a pivotal role in rebuilding the *Torah* world after the war. His *shiurim* on *Chumash* are published today in *kuntresim* that are distributed throughout the world on a weekly basis. Each publication, which consists of only a few pages, encompasses a veritable world-in-its-own-right, with contents ranging from *mussar* messages to words of encouragement and hope, along with remarkable

chiddushim on the *parsha* and fascinating stories. Some of the stories are parables, while others are edifying true anecdotes concerning the *tzadikim* of earlier generations, particularly the *Rebbe's* own illustrious forebearers.

In 1947 the *Rebbe* settled in Williamsburg, Brooklyn and married Chaya Nechama Ungar, daughter of the *Nitra Rav*, HaRav Shmuel Dovid Ungar. Together they had five daughters and two sons.

The *Rebbe* had the power to breathe new life into Jews who had been devastated by their war-time experiences, a capacity that he demonstrated time and again. The *Rebbe* continued to advocate for the orphans, while building institutions for the community. For *bochurim* who could not obtain visas to the USA and ended up in Canada, the *Rebbe* opened a *yeshiva* for them and asked Rav Shmuel Alexander Unsdorfer to be the *Rosh Yeshiva* of *Mesivta Reishis Chochma*, which still operates today.

The Triumph of Yiddishkeit in America: "It is absolutely clear" the *Klausenberger Rebbe* once said, that if *Hashem* had not protected us, it would be impossible for there to be any Jews here in America who are faithful to the *Torah and mitzvos* after so many years of *shmad*. This is precisely what happened in several other countries, where the influences of secularism have caused there to be not even a trace of *Yiddishkeit* remaining.

However, since *Hashem* knew that in the end of days, there would have to be a group of Jews who would settle here in America, he caused the gentiles of America to despise the Jews and the signs of anti-Semitism to appear here as well, to point out that people in the streets of America would admire the Nazis and respect the name of Hitler, the ultimate enemy of the Jews. This would cause the Jews to refrain from mingling with the nations, and every Jew would know that America is not truly his place. He would not take pride in the praises of this '*Malchus shel chessed*' and not participate in their festivities when a new president is inaugurated."

Hatred of Jews in America: "I said this publicly in America 30 years ago." The *rebbe* once told his listeners, "but at the time, there were people who looked at me in surprise and begged me not to say such strange things. They claimed that here in America there is no hatred of Jews. In those days, the American flag would be displayed at every wedding,

even those of religious Jews, and they would sing the American national anthem on those occasions. I was once present at a wedding where I did not stand up for that song, and everyone was quick to remind me to stand.”

“Today, however, after 30 years have passed, everyone has already seen that hatred of Israel and the Jews exists here as well, and people are afraid to go out into the streets lest they be attacked. I remember that when I first came to America, I once walked from Williamsburg to the East Side via the large bridge, among all the *goyim*, without any fear and none of them tried to harm me. Today, however, I believe that everyone is so fearful of the *goyim* that no one would be willing to take that route at night alone.”

Kiryat Sanz: In 1957 he established the neighborhood of Kiryat Sanz in Netanya and in 1960 he realized his dream of moving to Eretz Yisrael. At the cornerstone laying ceremony of Kirys Sanz, a journalist asked the Rebbe if he really feels that all *Yidden* should move to Eretz Yisrael, to which the *Rebbe* replied that Eretz Yisrael is the best place for *Yidden* to live. “What about all the anti-religious things that go on here?” The reporter asked. The *Rebbe* replied “Just because Adam and Chava sinned in *Gan Eden* doesn’t mean that it’s not *Gan Eden* anymore!”

Laniado Hospital: In 1958 the Rebbe began to fulfill a vow he made during the war; of building a hospital to be run according to the strictest standards of *halacha*. After surviving Auschwitz and Dachau, the Rebbe went to work helping rehabilitate young survivors. He remarried and had seven more children. He rebuilt the *Sanz Chassidus* in America, and then, keeping the promise he had made during the Holocaust to build a hospital in Eretz Yisrael if he survived, he established Laniado Hospital near the sands of Netanya, the seaside city to which he relocated..

Touring Laniado: The author recalls visiting Laniado Hospital to see a room in the children’s ward dedicated by his Miami cousins, Joseph and Sheila Birnbaum, who were not *zoche* to have any children of their own. After *davening* in Kiryat Sanz that morning, the author met with the head of the *Sanz Mosdos*, who described how the *Rebbe* came to settle in Netanya, while most other *Admorim* in Israel admonished him for settling in such a *makom pritzus* at the seashore. The *Rebbe*, he said expressed himself: “We will go with goodness- we will not throw any stones.”

We were absolutely awed after taking a tour of Laniado Hospital- and seeing the Birnbaum room dedicated in the Children's Ward, It 'shmeked' from happiness and cleanliness- A pride for the Jewish people. We met a couple and their child from Haifa and asked them why they came to Netanya from Haifa, if they have the famous Rambam Hospital in Haifa? Their reply: "The care and *Shmirat Shabbat-Al Pi Halacha- Ain K'Mo Laniado*- There is nothing comparable to Laniado!"

Mifal Hashas: The *Rebbe's* accomplishments were as wonderous as his life itself. His journey took him from the Nazi death camps and the displaced persons camps in Europe to the flourishing institutions and *Chassidische* court he founded in America, and then to Eretz Yisrael, where he founded Kiryat Sanz and Laniado Hospital in Netanya, as well as the *Mifal Hashas* program. This world-wide project encourages thousands of men and *bochurim* to not only study copious amounts of *gemara and Shulchan Aruch* but to also take written tests on 20 to 30 pages per month in return for a monthly stipend. Today, there are thousands all over the world that participate in *Mifal Hashas*. Not long ago, *Mifal Hashas* held the 463rd test for the program's participants throughout Israel- over thirty-seven years after the program was first founded. The *Rebbe* often said that his greatest achievement is his establishment of *Mifal Hashas* in 1982.

South America: The *Rebbe* shared: "When I was travelling to raise funds for the construction of Kiryat Sanz, I spent several weeks in the countries of South America. When I arrived in Panama, I found the entire city in an uproar, as everyone was heatedly discussing something that happened there. There were two communities in the city, a community of Sephardim and a community of Ashkenazim. The Sephardic community consisted of fine upstanding people and they had an outstanding yungerman who served as *Rav* and delivered shiurim to them. The Ashkenazim, however, had strayed from the path of *Torah*, but there were still some Jews from the previous generation who did not want their children to study in the government funded schools. For that reason, they recruited a teacher from Eretz Yisroel to come to them and teach their children.

This emissary from Eretz Yisrael arrived in the middle of *Yom Kippur*, and the entire community was outraged by the fact that a Jew would travel on *Yom Kippur*. They were so appalled by this incident that when I told them that I had come to raise funds for a community in Eretz Yisrael, I had to reassure them that I had no connection to the sinners there.

“Look how immense was the wickedness of this heretic, who did not refrain from traveling on *Yom Kippur*,” the *Rebbe* declared. “Yet in spite of that, he viewed himself as a person who was coming to teach others about Judaism and to combat intermarriage. This is our great tragedy in this *golus*, when most of the Jewish people do not know how to distinguish between good and evil or between light and darkness.”

His Masterworks: A big part of his masterworks are published in the *sefarim Shefa Chaim and Divrei Yetziv*, which cover the complete spectrum of Torah thought. These responsa cover a wide range of fascinating topics and display his mastery of *halacha* and *nigla*. His mastery of Chassidic thought and of *Kaballa* is legendary as well.

Rav Herschel Mashinsky- He treated every talmid like he was his only child. Rav Herschel Mashinsky attended *Torah Vodaath* and went on to ‘*Aish Dos*’- a teachers training school that Rav ‘Mister’ Shraga Feivel Mendlowitz, zt’l organized in Monsey. This was the forerunner of *Torah U’Mesorah*.

When in 1946 the holy *Klausenberger Rebbe*, zy’a arrived in Williamsburg, Rav Shraga Feivel sent 9 *bochurim* to greet the *Rebbe* and *daven Mincha* with him. The *Rebbe’s kavana* on the words ‘*Hatov Ki Lo Cholu Rachamecha*’ took almost an hour as he thanked the *Ribbono Shel Olam* with such fervor. Young Hershel Mashinsky said “This is my *Rebbe*”. He heard from the *Rebbe* such quotes like: **“In the war I lost my entire family- I simply lost everything; but G-d I did not lose.”**

While still a *bochur* in 1947, he became a *rebbe* at the Yeshiva of Spring Valley. The following year at *Pesach* time, Rav Mashinsky became engaged to Malka Lea Felsenberg and they set the wedding date for 18 days in *Elul*. When he went to the *Klausenberger Rebbe* to share the news, the *Rebbe* told him “better you should marry on 17 *Elul*, a day earlier.” When his dear friend, Rav Moshe Wolfson came to the *Rebbe* to share the news that he also was a *chosson* and intended to marry on 3 *Elul*, the *Rebbe* told him to change it to 18 days in *Elul*. When their *rebbe*, Rav Shraga Feivel Mendlowitz was niftar on 3 *Elul* that year, they understood the *Rebbe’s* premonitions.

The author relates: “Our children still recall the warmth they felt radiating from Rav Mashinsky when they accompanied me on *Purim* on our annual trip to deliver ‘*Matonos L’Evyonim*’ to Rav Mashinsky’s home on Orchard Street in Monsey. Rav Mashinsky

greeted the young boys with a warm 'Simchas Purim', taking their hand in between his two hands, saying "How are my *Tzadikim*?" When our eldest son had Rav Mashinsky as a seventh grade *rebbe*, he was motivated and felt the warmth, saying "My *Rebbe* loves me." The children felt the love and many wanted to learn just to please the *rebbe*." Rav Mashinsky emulated what he learned from the *Klausenberger Rebbe*. He treated every *talmid* like he was his only child.

The Sun Sets: Sadly, the *Rebbe* returned his *Neshama* to *The One Above* on 9 Tammuz 5754/ June 18, 1994 at the age of 89. He is interred in Kiryat Sanz, near Netanya. ***Yehi Zichro Baruch!***

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

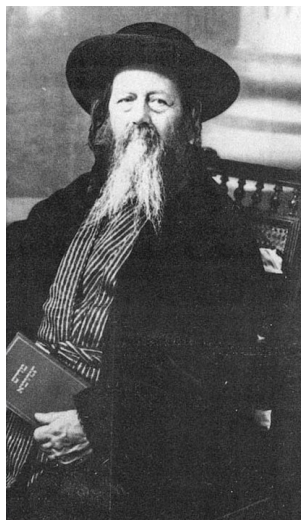


Rav Mendel Falik (*Tammuz 9, 5767 / 2007 - 19th Yahrzeit*)

Rav Mendel Falik (2007). Born in Paterson, New Jersey, his family moved to Brooklyn when he was eleven years old so that he could have a proper chinuch. He attended Yeshiva Torah Vodaas until the age of 15, when his parents sent their ben yachid to the Yeshiva of Philadelphia. He then went to Bais Medrash Govoah. After several years, he moved to St. Louis, to begin his career as a marbitz Torah. For close to forty years, Rav Mendel was a mechanech par excellence. For most of those years, he was a rebbi in Yeshiva Torah Temimah.



Rav Shlomo Aharon Wertheimer (Tammuz 10, 5695 / 1935 - 91st Yahrzeit)



Rabbi Shlomo Aharon Wertheimer (1866-1935), the first to research the Cairo Genizah, an outstanding genius amongst the sages of Yerushalayim. He lived in poverty but in spite of that did not hesitate to spend his money on obtaining and printing manuscripts. He printed dozens of articles and books from the Cairo Genizah and Genizos from Yerushalayim, Midrashim and Sifrei Rishonim. To accomplish his lifetime endeavor he had to raise funds from the wealthy members of the community.

<https://www.kedem-auctions.com/en/content/letter-rabbi-shlomo-aharon-wertheimer>



Rav Tzvi Hirsch Eichenstein Rav Hirsh Ziditchover, Ateres Tzvi (Tammuz 11, 5591 / 1831 - 195th Yahrzeit)

Founder of the Zidichov dynasty. He was a *talmid* of Rav Moshe Leib of Sassov, Rav Menachem Mendel of Rimanov, the *Kozhnutzer Maggid* and the *Chozeh of Lublin*. His younger brother was Rav Moshe of Samvor. Among Rav Tzvi Hirsh's disciples were such famed *tzadikim* as Rav Yitzchak Isaac of Komarna, Rav Tzvi Elimelech of Dinov (the *Bnei Yisaschar*), Rav Yitzchak Isaac of Zidichov, Rav Shimon of Yaroslav, and Rav Shalom of Kaminka.



Rav Yehuda Leib Tzirelson (Tammuz 11, 5701 / 1941 - 85th Yahrzeit)



Rav Yehuda Leib Tzirelson was born on the 28th of *Kislev*, 5620/1859, in Kozelets, Chernihiv Oblast, Ukraine. He was the son of Rav Moshe Chaim, Rav of Kozelets.

He learned under Rav Yisrael Noach Schneerson, the son of the *Tzemach Tzedek* of Lubavitch, who gave him *semicha*.

An *iluy*, he was appointed Rav of Priluki when he was just nineteen. At that time, he began writing for periodicals in Hebrew, Yiddish, and Russian on ongoing Jewish issues, mostly of a political nature. In 5668/1908 he became Rav of Kishinev.

In 5671/1911 he was one of the three hundred prominent Russian Rabbonim who signed a letter defending Mendel Beilis against an anti-Semitic blood libel. That same year he received the title Honorary Citizen of the Russian Empire.

Rav Yehuda Leib was among the core group of leaders and Rabbonim who laid the foundation for the *Agudas Yisrael* movement in Katowicz in 5672/1912. He was named to the *Moetzes Gedolei HaTorah*.

In 5678/1918, Bessarabia became part of Romania, and Rav Yehuda Leib was named chief Rav of Bessarabia. He developed a Jewish educational system from kindergarten through *Yeshiva*. After the Soviet Union collapsed, the new *Kishinev Yeshiva* was established in the building of the old one.

In 5680/1920, having a fluent knowledge of the Romanian language, Rav Yehuda Leib was elected to represent the Jews of Bessarabia in the Romanian Parliament in Bucharest. By 5682/1922, Rav Yehuda Leib was the only Bessarabian Jewish representative in the parliament. Rav Yehuda Leib tried to warn about growing anti-Semitism in Romania, but the delegates refused to publish his speeches in the parliament periodical. As a result, he resigned from parliament in 5686/1926.

In 5680/1920 Rav Yehuda Leib established the *Agudas Yisrael* branch in Kishinev, which later became autonomous.

Rav Yehuda Leib chaired the *Knessia Gedola of Agudas Yisrael* twice: in 5683/1923, when he strongly supported Rav Meir Shapiro's innovation, the *Daf Yomi*, and again in 5689/1929.

After the Soviet annexation of Bessarabia and the Molotov-Ribbentrop Pact, Rav Yehuda Leib was labeled by the Communist-backed newspapers as an anti-Soviet agent. Despite this, he did not forsake his responsibilities.

On the 11th of *Tammuz*, 5701/1941, Rav Yehuda Leib was killed in the first bombardment of Kishinev by German forces. He was sixty-one.

He was buried in the old cemetery in Kishinev. Later, in 5711/1951, when the local authorities planned to construct train tracks over the cemetery, the *kevarim* were emptied and the *meisim* were reinterred near the memorial for the many Jews killed in Kishinev.

Rav Yehuda Leib wrote several *seforim*, including many *teshuvos*: *She'eilos U'Teshuvos Atzei Levanon*, on all four sections of *Shulchon Oruch*; *Hegyon Lev*; *Maarchei Lev*, his *drashos*; and *Lev Yehuda*, on *halocha*.

Zecher tzaddik livrachah. Hashem yinkom damo.



Rav Shmuel Shmelke Rubin Sulitzer Rebbe (Tammuz 11, 5773 / 2013 - 13th Yahrzeit)



Born in 1925, the Rebbe was a son of Rav Yaakov Yisroel veYeshurun, who was rov of Sulitza, Romania, and rebbe in Sasregen, who was murdered in the Auschwitz concentration camp. The Rebbe's mother, Rebbetzin Alte Nechama Malka Dachner, was a daughter of Rav Chaim Dachner of Seret.

The Rebbe was a son-in-law of Rav Yissochor Ber Rosenbaum of Stroznitz.

The Rebbe was a brother of the Sasregener Rebbe of Flatbush and, *lhbcl"c*, the Muzhayer Rebbe of Flatbush, who was *niftar* in 2008.

Sulitza is one of many offshoots of the Ropshitzer dynasty that were re-established in New York City and Brooklyn after World War II by surviving descendants of Rav Naftali Tzvi Horowitz, the first Ropshitzer Rebbe; others include Beitsh, Dolina, Dombrov, Dzhikov, Melitz, Sasregen, Shotz, Strizhov, Stutchin, and Tseshenov.

The Sulitzer Rebbe came to America in 1950 and established his bais medrash in Far Rockaway. The Sulitzer Bais Medrash continues to this very day to serve as a powerful beacon of chassidische radiance for Far Rockaway as well as the Five Towns.

The *levaya* will take place at 2 p.m. at the Sulitzer Bais Medrash , which is located at 612

Beach Ninth Street in Far Rockaway, NY, and the aron will then be flown to Eretz Yisroel for *kevurah* in Tzefas.

Yehi zichro boruch.

<https://matzav.com/the-sulitza-rebbe-rav-shmuel-shmelka-rubin-ztl/>

Gedolim Be'Masayhem



Stories & Anecdotes

Rav Gedalia Schorr Rosh Yeshiva Torah Voda'as Brooklyn, Gedalyahu HaLevi Schorr (Tammuz 7)

CONCEALING HIS GREATNESS

By Rabbi Nosson Scherman

(This article originally appeared in the Jewish Observer and is available by ArtScroll/Mesorah Publications ~ Matzav.com)

The last day of Rav Gedalia Schorr's life was typical of so many others, especially in his later years. It should have been a quieter day than most. The official *Yeshiva* school year was over. Nonetheless, Rav Schorr had gone to the *Yeshiva* to arrange personal favors for a few of the young people under his care. Such private favors were an essential part of his life; they had always been a major component of his broad definition of his duties and responsibilities, both as a Jew and as a *Rosh Yeshiva*. While there, he became engaged in an impromptu discussion that involved another of those duties and responsibilities.

Someone had sharply criticized another person. The *Rosh Yeshiva* responded with the calm and good humor that were his trademarks. The conversation was not pleasant; he maintained his composure with difficulty, but would not permit another human being's worth to be dragged down. Such experiences were especially taxing for him, because of the nature of the discussion and because it was characteristic of him to recognize the justice on both sides of a seemingly unbridgeable chasm. The person he defended that Sunday would never learn what had happened. Rav Schorr never told people what he had done for them, because they would have been embarrassed, and because he understood helping a fellow Jew as an obligation to Hashem, not as a means of accumulating the IOUs on which power is built. Other Yeshiva matters were brought up, and then he left for the day.

Tomorrow would have been another day; in fact, it might well have become a historic one for Torah institutions throughout the metropolitan area. Rav Schorr had become the acknowledged leader and principal spokesman for Yeshivos in a new initiative with the Federation of Jewish Philanthropies of New York, which, if successful, could have resulted in a major victory in the constant struggle to stave off financial catastrophe for Torah education. For the next day he had called a meeting of representatives of major Yeshivos with Federation officials. It was not his style to call meetings, but these institutions looked to him as the ones that could best represent them. In his quiet, unassuming way - and with the characteristic shrug that said, "Couldn't you find someone better?" he acceded. In an informal meeting on the issue with a Federation leader, his combination of Torah aristocracy, passionate sincerity, gentle wit and winning personality had achieved a significant breakthrough. Another meeting with another key leader was to be arranged later in the week.

But that *Yeshiva* meeting would be the next day. That night - Sunday evening, the 7th of *Tammuz*, 5739/July, 1979 - he would be at the *Sheva Berochos* of a *talmid* and his bride.

Rav Schorr was asked to speak. The aggravation of the day and the tension of the morrow disappeared from his consciousness as he immersed himself in the world he knew and loved best - the world of Torah. The riches of his vast treasury of knowledge would be culled for appropriate verses, passages and thoughts. Some famous speakers captivate the majority of their audiences, but generally, the greater the scholarship of an individual listener, the more unimpressed, even bored, he will be. With Rav Schorr the opposite was

true. So quick were his thoughts, so profound his insights, so complex his tapestry, so original his ideas, so well-documented his references, so wide-ranging his allusions, that only the most learned of his listeners could truly comprehend and fully appreciate his mastery of content.

At this particular *Sheva Berochos*, most of his listeners were Polish Chassidim of scholarly background. They could appreciate better than most his command of *Sfas Emes*, Rav Tzodok of Lublin, *Maharal* and the other masters whose thoughts Rav Schorr expounded and interpreted in a manner both unique and awe-inspiring. A few days before, he had spoken at the *bris mila* of the infant son of a former *talmid*, now a prominent *Yeshiva* educator. Then, his most enthralled and admiring listener had been a senior *Rosh Yeshiva* in one of America's most distinguished Lithuanian-type *Yeshivos*. That *Rosh Yeshiva*, a distinguished European *Talmid Chochom* and exponent of *Mussar*, unabashedly expressed his esteem for the American-trained Rav Schorr.

He spoke, as he always did, with his head cocked slightly to one side and his eyes closed. He seemed to shut out the world. He was communicating Hashem's Torah; the orator's techniques - eye contact, voice modulation, dramatic effects - held no interest for him. He was thinking as he spoke because his brilliant mind was never at rest, adding asides and new flashes of insight. Though he eschewed rhetoric, the beauty of his thought would frequently find expression in felicity of phrase. As he spoke then, he smiled and said that forgiveness of sins on the wedding day is Hashem's *derosha geshank* (gift) to *chosson* and *kalla*.

Delivering both these talks, at the *bris* and at the *Sheva Berochos*, must have been difficult, for he had not been well either day. But his listeners detected no weakness either time. Torah was his life, and gave him vigor. Perhaps that youthful exhilaration was Hashem's gift to him, in return for the pride, glory and growth he gave the cause of Torah in this New World where people said it could never take root.

He finished his talk and sat down. The fatigue showed. The Polish-bred *Rosh Yeshiva* next to him expressed appreciation. A former *talmid* and current friend (Rav Schorr never learned to keep people at the arm's length that engenders awe) approached smilingly with hand extended. He had left the *Bais Medrash* of *Torah Vodaas* over twenty-five years earlier, and was now a grandfather. He shook hands with his *Rebbe* and said, "When I

hear you speak it reminds me of my *Yeshiva* days.” Rav Schorr smiled and said, “*Takeh, takeh, emes.*” (Indeed, indeed. True.)

His head then fell forward. The American Torah world had lost its greatest product. World Jewry had lost one of its greatest, most well-rounded *Gedolim*. And the still-unfinished process would begin of attempting to reveal the true picture of a man who devoted much of his genius to concealing his greatness from even his closest intimates.

YEARS OF PROMISE

Rav Gedalia Schorr was born to Rav Avrohom HaLevi Schorr and his wife in Istrick, a Galician shtetl near Pszemiszl, in *Cheshvan* 5671(1910). They named him after his paternal grandfather, Gedalia, a highly respected *Talmid Chochom* and close Chassid of the *Sadigerer Rebbe*, grandson of the holy Rav Yisrael of Rizhin. Like his father and grandfather, the young Gedalia became a diligent scholar and devout Chassid. The Schorr family came to America when he was twelve years old, settling first on the Lower East Side and then moving to Williamsburg. Rav Gedalia dedicated himself to learning with a passion that he maintained throughout his life.

On the fast of the 17th of *Tammuz*, when he was fifteen, he learned through the entire *Masseches Sukka*, not leaving his *Gemora* from morning until *Maariv*. For a period of over a year, he remained in an upstairs room of the family home, studying Torah without interruption. His mother, always solicitous of his study, brought him his meals. He completed several tractates that year, but he would not discuss details. From the time he reached his middle teens, it was his practice to study all through Thursday night and Friday, deliver a *shiur* after the evening meal to fellow *mispallelim* at the *Zeirei Agudas Yisrael* of Williamsburg, and only then go to sleep.

Word spread that in America a youngster was developing into a Torah giant of European proportions. That was astonishing and inspiring for a country where one could count the high school-level *Yeshivos* on the fingers of one hand and still have fingers to spare. The revered Rav of Lublin, Rav Meir Shapiro, spent many months in the United States when Rav Schorr was not yet twenty. As was his wont, the *Lubliner Rav* sought out promising young men and discussed their studies with them. Of the young Gedalia Schorr he said, “He has the most brilliant mind I have come across in America, and one of the most brilliant in the world.”

FRESHNESS AND BRILLIANCE

During those formative years, he developed the all-embracing range of Torah knowledge that was almost uniquely his. His lightning grasp and incisive comprehension were complemented by a phenomenal memory. Shortly before his passing, he remarked in a casual conversation to a nephew that he had not seen a certain *sefer* since he had learned it through at the age of nineteen. He then proceeded to quote from it as though he had seen it only yesterday. That sort of intellectual brilliance is the bane of many a genius; things come so easily to them that they seldom use their full potential. But, although he grew up at a time when the American Yeshivos offered little stimulating competition, Rav Schorr was driven by a relentless desire to achieve Torah greatness. His mind was inquisitive, voracious and fresh.

Always ready to praise others, pinpointing their precise area of excellence, he once said of someone, "He has the unusual ability to look at a passage of Talmud as though he had never seen it before; his approach is never stale." The same thing might have been said of himself.

Rav Shraga Feivel Mendlowitz, *Menahel* of *Torah Vodaas* and the prime architect of the Yeshiva movement in America, looked to Rav Schorr as his own successor and as one of the leaders of the next generation.

When Rav Schorr was only twenty-one years old, Rav Mendlowitz appointed him to conduct the highest *shiur* in *Mesivta Torah Vodaas*. In later years, when Rav Shlomo Heiman, *Rosh Yeshiva* of *Torah Vodaas*, became ill and was unable to carry on his duties for a year and a half, Rav Shlomo asked that Rav Schorr replace him for the duration of the illness. Those were the years when heads would turn in Williamsburg at the sight of a tall, handsome, youthful man striding energetically down the street surrounded by others barely his junior who addressed him as *Rebbe*, while peppering him with questions on the day's *shiur*.

A MAN OF HERE AND NOW

Despite his scholastic achievements and the awe in which he was held by people two generations older, he was never a cloistered, other-worldly figure.

In Williamsburg, like in other American Jewish communities of yesteryear, most Jews

confined Shabbos to the mothballs with the other family heirlooms. Rav Schorr and another young man would prepare makeshift platforms of milk boxes or garbage cans on Friday afternoons at the corner of Lee Avenue and Hewes Street. On Shabbos, Rav Schorr would mount the platform and speak in Yiddish on behalf of the holy Shabbos, followed by his colleague, who spoke in English.

Although Rav Schorr was the teacher, acknowledged *Talmid Chochom* and prime spiritual force of the Williamsburg Zeirei during those years, he was not above sweeping and mopping the shul on Friday afternoons when it was his turn. And when Rav Shlomo Heiman was coming to America with his Rebbetzin to become Rosh Yeshiva of Torah Vodaas, Rav Mendlowitz assigned Rav Schorr the task of finding and furnishing a suitable apartment for them.

KLETZK

In the 1930s, Rav Schorr had reached the virtual zenith of his profession. Still in his twenties, he was a leading *Rosh Yeshiva* in the western hemisphere's premier Torah institution. But that sort of "making it" was not his goal. His definition of success was constant striving to grow in Torah and fear of Hashem. He had met many European *Roshei Yeshiva* who had been forced to raise funds in America for their impoverished institutions and destitute students, heard their lectures, and spoken with them; but he was most attracted to Rav Aharon Kotler. Soon after his marriage to Shifra Isbee in 1938, Rav Schorr left *Torah Vodaas*, accompanied by his wife, to study in Kletzk under Rav Aharon.

By the standards of Kletzk, without indoor plumbing and other rudimentary necessities of any American hovel, the Schorrs were well-to-do. Rebbetzin Schorr had to use water pumped from an outdoor well like everyone else, but at least she and her husband had mattresses to sleep on! To his distress, Rav Schorr discovered that the family of his *Rebbe*, Rav Aharon, slept on straw. That, the young *Rosh Yeshiva* - turned-student could not tolerate, so he dipped into his meager savings to purchase mattresses for Rav Aharon and the Rebbetzin. For the rest of his life, Rav Schorr considered Rav Aharon his *Rebbe*. On his desk at home, he kept Rav Aharon's picture. During 1940, when the *Kletzker Rosh Yeshiva* was making his way through Siberia to Japan and finally to the United States, he corresponded with Rav Schorr, relying on him to secure visas, papers and tickets for his arrival in America. The letters and documents of those harrowing months are still in the

possession of the Schorr family.

Rav Aharon had described Rav Schorr as the first American Godol, and it was not an empty appellation. He respected him and consulted him. Once Rav Aharon suffered severe intestinal pain and consulted three well-known specialists. Upon returning home from the last doctor, while taking off his hat and coat, he said to the confidant who had arranged the appointments, "Call Rav Schorr, I must discuss this with him. *Er hot nit nor a gutte kop, nor a glatte kop* - Not only does he have a good head, but he has a clear, logical mind."

THE ROOTS IN RIZHIN

During the Sukkos and Pesach that he spent in Europe, Rav Schorr experienced his family's Chassidic roots. He spent one *Pesach Seder* at the table of Rav Moshe'nyu Boyaner of Cracow, a scion of the *Rizhiner* dynasty. He was a widely renowned *Talmid Chochom*; Chassidim came to him as a *Rebbe* and *Misnagdim* came to him for his Torah. Rav Schorr was deeply moved by that *Seder*; undoubtedly it influenced his own family *Sedorim*, occasions that formed indelible memories of seriousness, joy and uplift to all who were present.

He met his relatives in little Istrick, among them his mother's brother Yitzchok, who was *niftar* later that year and whom he described as an unusual *Gaon*. He heard more about a *Dayan* of whom his mother had spoken, a man who had written a brilliant commentary on *K'tzos HaChoshen*, and of whom it was said, "When he serves as town *Dayan*, no one can believe he is a Chassid; and when he sits humbly at his *Rebbe's tisch* in Chortkov, no one can believe he is a great *Talmid Chochom*." Perhaps Rav Schorr was inspired by that description; certainly it could have been applied to him as well.

Powerful influences came to play on him that year. They reinforced his convictions and aspirations: there must be an uncompromising dedication to rigorous growth in *Torah* scholarship; public acclaim is a dangerous chimera that can impede, but never advance one's personal growth; a moment is too precious to waste; each fellow Jew is part of one's own being and destiny. His road toward Hashem's service had been charted by Rav Aharon and by the *Rizhiner* Chassidus, particularly its Sadigura branch.

THE WAR YEARS

When the war broke out, Rav Schorr returned to his teaching position in *Torah Vodaas* and simultaneously began a parallel chapter of his life. Europe's Jewry was on the brink of destruction, while in America little was being done to save it. The Williamsburg Zeirei at 616 Bedford Avenue became a beehive of *hatzola* work. Funds, food packages, immigration affidavits, intervention with Washington - every possible avenue was pursued, and thousands of lives were saved, thanks to the work of the idealistic, unselfish young activists of 616. The leader of the *hatzola* work was Reb Elimelech "Mike" Tress; and the spiritual leader of the Zeirei, and of Mike, was Rav Schorr. Close friends, they gave one another inspiration and support, each in his own way.

Scores of people still remember the Shabbos when Rav Schorr received a report about exterminations and the need for rescue efforts. He spoke to the *minyán* during the services until every single person there was weeping, and determined to give first priority to rescue work. On a sub-freezing January Shabbos he walked from Williamsburg to Boro Park to make an appeal. He arrived, numb and frozen - but the freezing in the ghettos was worse, so he came. He owned one personal treasure: a *Vilna Shas* that he had purchased in Europe several years earlier. He sold it for \$80, which he contributed to the rescue effort.

In later years, he refused to discuss his wartime *hatzola* work. To the pleadings of his children to tell them, he would reply as he did to similar requests, "The *Rizhiner* used to say that Hashem is *zochair nishkochos* - He remembers what is forgotten; He remembers what we forget. If we forget our sins, as though they had never occurred, He will remember them. If we forget the bit of good we have done and think instead of how we must still perfect ourselves, He will remember our accomplishments. What is remembered below is forgotten Above. What is forgotten below is remembered Above."

THE MAN - A TORAH BASED COMPASSION

Rav Schorr combined compassion for the suffering of an individual with a strong sense of community, not simply as a matter of extended sensitivity or warm emotions, but rather from a fully rounded conception of the Torah's demands upon him as a Jew, as teacher, leader, husband, father, and member of *Klal Yisrael*. He acted as a Jew fulfilling Hashem's mission to serve others - with or without their request or even their knowledge, helping even those who had abused his friendship and good nature.

As teacher, Rav Schorr went with impoverished students to purchase Pesach outfits for them. He often expressed surprised disappointment at the idea that a *Rebbe* had no obligation to tend to the personal needs of his students.

Twenty-eight years before his passing, he secretly arranged for a successful professional man to “happen to pass by” the store owned by people whose son was a promising high-school senior in *Torah Vodaas*. The boy hoped to remain in the *Yeshiva*, but his parents wanted him to leave for college. Rav Schorr felt that a layman could more effectively influence the parents than a *Rosh Yeshiva*. The visit was successful, but, because he had promised to remain silent, the emissary told no one of his mission until after Rav Schorr was *niftar*. Only then did the former student, now a noted Torah educator, learn of the incident.

Rav Schorr was traveling with a professor who had no *Yeshiva* background but who attended a *Daf Yomi* session every morning. The professor had not been able to attend his *shiur*, and was attempting to learn the *daf* on the train. Rav Schorr asked, “Would you mind if we learned together? I didn’t learn today’s *daf* yet, either.” Recalling the trip, the professor says, “He surely didn’t need me, but he knew I was struggling, so he gave up his time to teach me a *blatt Gemora*, and made me feel that I was doing him a favor.”

Students often needed help in arranging suitable matches, finding positions and solving myriad other problems - professional, personal, emotional and financial. He was always ready to help with advice, a telephone call and personal intervention. Many of those who eulogized him were former students who are now at the top of their professions. A common thread in their appreciations, and in the private conversations of hundreds of others, was that he was like a father. One distinguished Rav, who lost his own mother shortly after Rav Schorr’s passing, likened the two in terms of his sense of personal loss.

When the beloved cook of *Bais Medrash Elyon*, Rav Leib Apfeldorfer, passed away, Rav Schorr was one of those who escorted the *niftar* to Kennedy Airport to be taken to Eretz Yisrael for burial. Rav Schorr was shocked to learn that the *niftar* was to remain on a cargo truck unattended until loaded onto the plane by non-Jews. He asked for permission to stay in the truck but was told that El Al security guards ran flashlights across the truck bed when it reached the plane and were authorized to shoot if they came across anyone without clearance. For a suitable consideration, however, the driver would park the truck

so that the people with the coffin would not be seen provided they lie flat on the floor. So the elderly *Rosh Yeshiva* climbed into the truck with three students, and set aside his dignity for the more glorious task of paying a final honor to a man who had served the *Yeshiva* with loyalty and dedication.

All of these incidents are typical of the man's mind and heart, as is the fact that they were done quietly or secretly.

HIS INFLUENCE AS REBBE

He was appointed *menahel* of *Torah Vodaas* in 1948 and began functioning as *Rosh Yeshiva* in 1958, delivering weekly *shiurim* in *Bais Medrash Elyon*. Even when he was not formally teaching, however, his greatest satisfaction was as a *Rebbe*. Throughout his long tenure as *menahel* and *Rosh Yeshiva*, he was conscious of the need to broaden the Torah horizons of American *Yeshiva* students, so he made a point of teaching subjects that were outside of the regular *Yeshiva* curriculum. In Talmud, for example, he gave late afternoon classes in tractate *Mikvaos* or in the complex *Rav Chanina S'gan HaKohanim (Pesochim 14a-21a)*, which are invariably omitted from the *Yeshiva* curriculum.

His greatest impact on American-Torah life, however, came from his horizon-stretching classes and lectures in *hashkofa/perspective*. He regularly taught Rav Moshe Chaim Luzzatto's *Derech Hashem* to *Bais Medrash* students. Many students attended voluntary classes in Kuzari; often he would return to the *Yeshiva* for late-night sessions in other *limudim* (topics), to accommodate the schedules of interested students. For many years, he taught *Chumash* every morning. Those half-hour classes were classic examples of his mastery of text and commentaries. He would offer major interpretations, spicing them with incisive elucidations and relevant asides. It was not uncommon for him to cite fifteen or twenty sources in a single half-hour class, all important to a clear understanding of the text. The pace was quick and the content tightly reasoned. The manner, like much of his speaking and teaching, had a lightness and ease that belied its penetrating depth. He had a way of choosing the essence of a commentary as it related to textual interpretation, and of categorizing each thought - whether as basic, as a witty aside (a *vitz*), or as any number of in-between varieties of elucidation.

SEEING THE SHIUR LIVE

His regular weekly and pre-holiday *shmuessen* were dazzling. The reaction of any

seasoned scholar who heard him for the first time was invariably one of awe that so much could be compressed into so brief a time: "There is enough content in one *shmuess* to provide someone else with material for five difficult one-hour lectures." Scriptural verses, *Medrash*, *Ramban*, *Maharal*, *Sfas Emes*, Rav Tzodok - commentator after commentator, with one verbatim quote after another, streamed forth.

So casual was his style and so involved was he with the ideas he was developing, that the uninitiated thought he spoke without preparation. No, the preparation was there - not only a lifetime of intense study, but forethought for the particular talk. But as he spoke, new flashes of brilliance came to mind. He would often smile at a new thought, sometimes share the thoughts with his audience, sometimes not - and always punctuate his remarks with a touch of wry humor.

He was a perfect illustration of one of his major themes. He often cited *Mabit*, Rav Tzodok and others who explain that the reason it was forbidden to commit the Oral Law to writing was because paper cannot capture the vibrant process of a teacher transmitting knowledge through the agency of his personality. The essence of a human being cannot be put on paper; the transcription of his words can never adequately capture the soul that is part of the teaching process. For those who lived through a learning experience with Rav Schorr, the best illustration of the concept is the mere thought of seeing his words on paper robbed of the sight and sound of his unique delivery, the total sincerity of his demand that *Bnei Torah* not be satisfied with "getting by", the eloquent expression that the study of *Torah* is the utmost privilege. To those who had the wisdom to hear him rather than merely sit before him, those memories are an Oral Torah to which no pen can do justice.

PLANTING THE SEEDS

He often spoke of *zeria* (planting). "The deeds of the Patriarchs were like seeds planted in antiquity that bore fruit in their posterity. The Psalmist sings of 'light implanted for the *Tzaddik*', representing the idea that spiritual illumination does not come and disappear like a flash of lightning; it takes root in a suitable host and continuously grows within him, producing ever higher levels of spiritual accomplishment." Rav Schorr's students of a generation ago still reap the benefits of ideas and thought-processes that he implanted within them. The spiritual seeds seemed to be esoteric and incomprehensible, even tedious, when first they were presented, but after constant nurturing, they took root

imperceptibly and produced rich crops that continue to be replanted and reharvested.

His effectiveness as leader of a *Yeshiva* seemed to suffer because harshness was foreign to his nature, and students often respond better to the fear of punishment or displeasure than to emotional or intellectual appeal. Nevertheless, his gentle and sincere blend of heart and mind molded students in quiet ways that they frequently recognized only later as adults, when in positions of community or family leadership.

There is a common denominator among them that, upon honest analysis, can be attributed to his influence - scholarship with a breadth as well as a depth, that *Sfas Emes-Rav Tzodok* approach to Judaism, informality and friendliness, humor aimed at helping rather than hurting, reluctance to accept honors, gentle mocking of the perquisites of position, dedication to Lithuanian *lomdus* and Chassidic warmth, joy and introspection, a sense of responsibility and generosity.

ELEVATING ONE'S GOALS

Many young people face the difficult choice between dedicating their lives to Torah study and education, and turning to more lucrative careers in secular life. As *Rosh Yeshiva*, Rav Schorr's opinion was important to many. Typically he would say, "Hashem says, 'I have separated you from the nations to be Mine' (*Vayikra* 20:26), to which *Rashi* comments that if Jews are separate from the nations, they are Hashem's people, but if they do not hold themselves unique, they will be prey to Nevuchadnezzar and his ilk. Our essential goal cannot be only to avoid the massacres of Nevuchadnezzar. Rather, it is to fulfill the mission for which we were chosen. The question is not whether the world requires doctors, lawyers, accountants, bricklayers and mechanics. It does. But we were designated to be Hashem's nation - the nation of the Torah. And each individual *Yeshiva* student must recognize that it is his privilege as well as his responsibility to live up to his role and be one of those whom Hashem wishes to be His."

Such was his emphasis. Students should elevate their own sights, not denigrate others. The goal of the *Yeshiva* was to instill a dedication to Torah study because it made its adherents closer to Hashem, not because it is impossible to be a Torah Jew in the professions or business. He was pained by the polarization that began to cause a rift between those who chose to be exclusively in Hashem's service, and those who sought to keep a foot in the outside world even while maintaining their primary allegiance to the

Bais Medrash. The result of his efforts was imbuing some with heightened aspirations based on a perception of the greatness of Torah, while causing others not to feel alienated despite their choices of careers in other areas.

In the same elevating manner, he urged *talmidim* to study with all their strength and concentration as well as with all available time. "Learning half the time with full concentration is better than learning all the time with half concentration, because the latter is not truly learning." And "How can a *bochur* yawn? Torah study demands interest and enthusiasm; then, there can be no yawning boredom." He would cite the Talmudic passage interpreting the Scriptural posuk that describes Benoyohu ben Yehoyoda as having killed a lion on a snowy day. The Talmud comments homiletically that Benoyohu studied all of *Toras Kohanim* in a short, wintry day. Rav Schorr noted the comparison between a man in battle and a scholar taking on a difficult study. "Just as a man fighting a lion, especially in the cold, slippery winter, must give the fray his total concentration, so must a Torah scholar dedicate himself totally in order to emerge victorious in his struggle to master Torah."

Surely, too, it was no accident that ten years earlier in *Bais Medrash Elyon* (in Monsey) a group of his students unobtrusively organized an all-year, around-the-clock learning schedule so that people were studying in the *Bais Medrash* every hour of the day and night. Or that among the significant number who studied all of Thursday night until dawn, some were sure to be at the *minyán* Friday morning, in response to his insistence that greatness in Torah must never be purchased by the negation of *tefilla* or other responsibilities.

THE OTHER ROLE

As the numbers of *kollel* candidates grew, so grew the financial burdens of *Yeshivos*. Now that the struggle to gain allegiance to the *kollel* concept had been won, how could young men be told that their *Yeshivos* could not provide even the minimal *kollel* stipend? Rav Schorr began to take increasing personal responsibility for financial matters - first the part of the *Bais Medrash Elyon Kollel* and then the *Yeshiva's* dining room; finally for the *Torah Vodaas Kollel* in Brooklyn. This voluntary acceptance of obligations was characteristic of the *Rebbe* who had felt it his duty to buy *Pesach* suits for his students, and sell his *Shas* to help Jews trapped in Europe.

In 1952, he dispatched a group of *Torah Vodaas* students to help found an out-of-town *Yeshiva*. When the *Yeshiva* was in a state of financial collapse and could not provide for the personal needs of the students, Rav Schorr took a personal loan of \$3,800 for the institution. It took him three years to repay the debt from his own limited salary. Scores of *kollel* fellows and *Yeshiva* students received personal checks from him when institutional budgets could not fulfill their obligations. The extent of these private generosityes and personal debts incurred to cover institutional responsibilities is unknown. After his passing, however, a drawerful of stale *Yeshiva* checks was found in his desk; he had covered them for others with his own borrowed funds.

To the public at large, Rav Schorr was the Torah genius and educator; but he played another role that, especially in the last decade, made him one of the most important *Torah* personalities in the country. He had increasingly become one of those men to whom people turned for guidance and leadership in matters of the utmost gravity. One colleague in AARTS (Association of Advanced Rabbinical and Talmudic Schools) said, "When a new problem arose - one to which we had not yet formulated an approach - he was suggesting solutions when the rest of us had still not fully assimilated all aspects of the problem. His grasp and power of analysis were phenomenal."

When he was confronted with a responsibility, he would not shirk it. Often he attended meetings when he was ill. Turning aside inquiries about his haggard appearance with a joke, he participated actively while only his closest friends knew that he was not at his best. So much had his presence come to be appreciated at such gatherings, that key meetings were not scheduled unless he was available.

What was unique about him? One major figure in the Torah world, a person who has been at the center of decision-making for decades, put it this way, "He was a *Gaon* in both *Nigle* (revealed Torah) and in *Nistar* (the hidden Torah). What is more, he had a wealth of stories about, and insights into, the great Torah leaders of past generations. He scrutinized a situation through the eyes of Torah and its perspective of history. To say that he was a genius is to tell only part of the story. He was a Torah genius who combined everything that was needed to make life and death decisions."

A COMMITTED AGUDIST

It was because of this same all-embracing perspective that he was a conscious, committed

Agudist. His mind encompassed *Agudas Yisrael* as a logical and essential outgrowth of the Jewish past. *Agudas Yisrael* can be regarded as a necessary vehicle in today's organized, politicized society, or as a means to make honest and dignified use of availability of public funds, or as a means to rally the community behind the banner of *Torah*, or as a means to propagate the ideology of *Gedolei HaTorah*. While it is surely all of these, such considerations are but transitory. Rav Schorr saw *Agudas Yisrael* as he did everything else, in terms of *Yisrael's* historic role. Because he was a *Torah* genius, he could understand the motives of those *Torah* geniuses who had conceived *Agudas Yisrael* at Kattowitz (1912), and brought it to fruition at Vienna (1922). In two presentations at his latest *Agudah* conventions - once projecting a *Torah*-view of *Agudah*, the other time delivering an appreciation of the late *Gerrer Rebbe*, he painted broad strokes beginning at *Sinai* and going through the ages. Seen through his eyes, neither *Agudas Yisrael* nor its leaders represented mere tactics or tacticians. They were worthy of allegiance and sacrifice because they were the bearers of a mission developed by analysis of *Scripture*, *Chazal* and commentaries. Because Rav Schorr saw *Agudah* in those terms, he was a loyal *Agudist*. The organization had value because it was an expression of *Torah's* eternity, so it was his organization.

GREATNESS: ITS HALLMARK AND ITS MASK

An examination of his public career reveals one characteristic that was at once a stamp of greatness and its mask. Call it modesty, call it self-effacement, call it disinterest in fame - whatever its name, he displayed a total disregard for the minimal marks of status with apparent indifference to his position on a program or at a dais, the honor accorded him at a wedding or a *bris*; what did it matter whether or not he received personal credit, as long as *Hashem* was served, the community benefited, and an individual uplifted. It was thus all too easy to think that because he put his friendly arm around a shoulder and was a friend, that he need be treated merely as a friend. Indeed, such was his wish; but it often resulted in many of us not recognizing his greatness, and as a result we may well have deprived ourselves and our communities of the benefits of his greatness.

It was said of the *Chofetz Chaim* that his piety was so great that it obscured his scholarship. And it was said of Rav Chaim Brisker that his scholarship was so great that it obscured his piety. Of Rav Schorr we may justly say that his brilliance was so dazzling that it obscured his dedication to study; and his humility was so profound that it obscured his greatness.

Perhaps he wrote his own epitaph. Many years ago, he made the one and only notation he ever wrote in his copy of *Sfas Emes*. It was on one of the last pieces of *Chukas*, the *Parsha* of his passing. All he wrote were the words *Haflei Vofeleh* - truly amazing with reference to this thought:

Zos HaTorah, Odom ki yomus bo'ohel - the Torah associates dedicated Torah study with purity from the contamination of death. Just as Torah brings purity, so too each Jewish soul is a microcosmic part of *Torah*, brings life and hence purity, to the otherwise lifeless and impure clod which is the body. Every word and letter of the Torah has within it the capacity to give life to the dead but we do not know how to utilize that capacity.

Rav Schorr's life gave added purity to a continent. It provided a precedent and set a standard. If we take for granted America's capacity to produce Torah greatness, if Chassidic youths study Lithuanian *lomdus* in *machshevos haTorah*, in good measure it is because the divine plan placed him in America to bequeath it his capacity for life.

A TALMID REMEMBERS

Second *seder* had just come to an end in *Torah Vodaas*. I had arranged to tutor someone at the other end of Flatbush in less than half an hour. It was a lovely day in *Tammuz*, and if I started to walk, I would just make it. Then I heard a familiar voice from behind: "Walk me home, Shmuel, and we'll have a *shmuess* on the way." I turned around to face Rav Schorr, who extended to me his usual heart-warming smile. I would walk the *Rosh Yeshiva* home, and then take a taxi to my destination. It would be worth it.

Why had the *Rosh Yeshiva* chosen me? In truth, he was friendly to anyone who approached him. I noticed this from the first day that I entered the *Yeshiva*, five years before. Since then I often took the opportunity to speak with him in Torah and *hashkofa*. Before long, he extended me an invitation to his home for Shabbos, and it soon became a steady invitation. He was accessible to anyone; one merely had to take the initiative.

And what Shabbosos they were! The *Rosh Yeshiva* would constantly cite the *Gemora*: Hashem said, "I have a wonderful gift in My treasure house, and Shabbos is its name" (*Shabbos* 10b), pointing out that the Shabbos remains in the confines of the *Ribbono Shel Olom*. The gift is the elevation the Jew experiences to enable him to partake of this celestial Shabbos. Indeed, such was the atmosphere at the *Rosh Yeshiva's* home on

Shabbos. I'll never forget the first time I heard him sing his soul-stirring *niggun* for *Kol Mekadesh*. With his eyes closed, his concentration and *dveikus* increased from one moment to the next. With the words *Yom Kodosh Hu* (it is a sacred day), his intensity peaked, and he repeated them over and over again, as if unable to part with the *kedusha* of the Shabbos that these words represented.

"Say a *Dvar Torah*," the Rebbetzin would implore. "Say something on the *Parsha*." The *Rosh Yeshiva* would lift his head with an expression of genuine humility: "A *za shvere Parsha, vus ken ich zogen?* – such a difficult portion. What can I say?" He would offer a short *Dvar Torah*, and then begin another *niggun*. But many times the Rebbetzin would not be intimidated, and she would insist on more. And then the wellsprings of Torah and *chochma* (wisdom) would begin to flow. *Meshech Chochma, Sfas Emes, Pri Tzaddik*, how these *seforim* would radiate when the *Rosh Yeshiva* expounded on their contents! And yet most of the conversation was casual in nature. The *Rosh Yeshiva* was tactfully able to lead a conversation that suited the interests of his guests. And he retained the Shabbos spirit regardless of the topic of conversation.

And then there were the "special Shabbosos", when *Talmidei Chachomim* would grace his table. I would witness a remarkable scene: *Shas, Rishonim, Poskim* and *sifrei machshova* – all sorts of sources would flow, with the greatest mastery, while the serenity of the Shabbos prevailed throughout.

I recall one Shabbos in particular when the entire conversation of both seudos was saturated with scholarly Torah discussions between the *Rosh Yeshiva* and one of his guests. Just before *bensching* the *Rosh Yeshiva* became pensive, and then he smiled, saying, "I recall a *ma'aseh* from the *Rizhiner*:

"Once after *Yom Kippur*, the *Rizhiner* announced that he was prepared to tell anyone what that person had prayed for on *Yom Kippur*, and also how the *Bais Din Shel Ma'ala* (Heavenly Court) received these prayers. None of the Chassidim had the audacity to test the *Rebbe*, but one person, not a Chassid, challenged the *Rebbe*. The *Rizhiner* closed his eyes, and began, 'You are a fine Torah scholar, and in your youth you learned with great diligence. Recently, however, family responsibilities have forced you into business, and you're perturbed that you can no longer afford long stretches of uninterrupted study and prayer. You implored G-d to grant you success in your business so you might once again

immerse yourself in Torah and *tefilla*.

“The man was visibly shaken by the accuracy of the *Rizhiner’s* statement, and meekly asked, ‘And what was the verdict of the *Bais Din Shel Ma’ala*?’

“The *Rizhiner* solemnly continued, ‘The *Bais Din Shel Ma’ala* declared that although your undisturbed Torah and *tefilla* was a great accomplishment, Hashem has greater *nachas ruach* (pleasure) from the effort you exert to learn despite difficulties.’”

The *Rosh Yeshiva* concluded with tears in his eyes, “Who can say for sure who in *Klal Yisrael* gives Hashem a greater *nachas ruach*!”

Our walk together finally came to an end. The *Rosh Yeshiva* invited me to come in to his home for refreshment, but I excused myself, explaining my commitment. He apologized, “If I had known, I would not have let you walk me.” I assured him that it was my decision and ultimately my gain and I turned to leave. The *Rosh Yeshiva* then called me again, “Shmuel, wait another moment. I heard an interesting *ma’aseh*. You know that the *Sadegerer Rebbe* (fifth generation from the *Rizhiner*) was recently *niftar* in Eretz Yisrael. A few days ago, I met someone who was present the night of his passing. He recounted that in the middle of the night the *Rebbe* awoke and asked for a glass of water. The *Rebbe* made a *Shehakol*, lay back down to sleep, and in a few moments returned his *neshoma* to *HaKodosh Boruch Hu*. *Seforim* say that a *Tzaddik* who lives his entire life with a vibrant *emuna* that everything that happens is by the word of Hashem, merits that his last words testify to just that: *Shehakol nehiye bidvoro* - all exists by His word. ”

There was a shadow of envy in the *Rosh Yeshiva’s* eyes, a longing for that *madreiga* (level) of living - and passing. The *Rosh Yeshiva* paused for a moment, then quickly smiled and waved me on.

A few days later, I was standing in the *Torah Vodaas Bais Medrash* waiting for the *hespeidim* (eulogies) to begin. I could not believe what had happened. Hundreds of memories rushed through my mind, but my thoughts kept reverting to my last encounter with the *Rosh Yeshiva*. What had he meant by his last words to me? Then I reminded myself of a story he had once told me:

A *talmid* of the *Rizhiner* was with the *Rebbe* before *Sholosh Seudos*. The *Rizhiner* casually asked him, "Can I be *yotzeh* with *peiros* (fulfill my obligation - i.e., to eat the third Shabbos meal - with fruits)?"

The *talmid* quickly cited the *Halocha* that this was permissible. The *Rizhiner* remained silent and suddenly the *talmid* realized that the *Rebbe* was hinting at his forthcoming passing from the world, whereby his children (*peiros*) would take his place. "No, *Rebbe!*" the *talmid* protested, "The world still needs you!" But it was too late. The *Rebbe* sighed, "But they are very good *peiros*."

Can the *talmid* be blamed for not realizing immediately the implication of the *Rebbe's* words? No. Even had he understood them, would it have made a difference? Hashem counts the days *Tzaddikim* must stay in this world, and when the time is up, He calls them back to Himself.

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Rav Meir Horowitz Imrei Noam, Dzikover Rebbe (Tammuz 8)

HUMBLE BEGINNINGS

Once, when the *Imrei Noam* was only six, his father brought him before the *heilige Ropshitzer Rav*, who asked him for the reason we eat *kugel* on Shabbos. In the blink of an eye, the bright young lad answered that *Kugel* stands for the first letters of the *pasuk Vehu kezera gad lovon* (*Shemos* 16:31) - *vov*, *kaf*, *gimmel* and *lamed* - the same letters as *Kugel*. We eat *Kugel* to remember the *Mon* (*Shulchon Aruch Orach Chaim, Hilchos Shabbos*).

When he was eleven, his father took him to the *Ziditchover Rebbe*, the *Ateres Tzvi*, and he sat beside his father during the *tisch*. After the *Rebbe* said Torah, the *Ateres Tzvi* turned to the lad and said, "He grabs the words of Torah from my mouth as I say them!" Rav Yitzchok Stutchiner interpreted Rav Hirschele Ziditchover's words to mean that when the *Imrei Noam* grew up he too would say Torah in a similar style and manner to the *Ziditchover*. (*Hillula Kaddisha* p. 174)

AN ESROG SENT BY EXPRESS TRAIN

According to some traditions, the way the *Imrei Noam's shidduch* evolved between himself and Rebbetzin Devora, the daughter of Rav Kalonymous Kalman Reinhold Pitzales, was as follows:

There was once a severe shortage of *esrogim* and the *heilige Ropshitzer* had been unable to procure one. A wealthy merchant woman from the Pitzales family heard about this, sold all her property and wealth and managed to procure an esrog for that princely sum, which left her penniless. Seeing no other way to get it to the *Tzaddik* before *Yom Tov*, she sent it via express mail by train and instructed the postman that when the train arrived at the station he was to have the conductor announce their arrival by tooting the steam engine's horn.

That *Sukkos* the *Ropshitzer* had no *esrog*. The *Tzaddik* resigned himself that the following day, *Yom Tov* morning, he would recite *Hallel* without an *esrog*. However, during the *Rebbe's tisch*, the sound of a steam engine's tooting horn was overheard. "Aha! An *esrog!!*" exclaimed the *Rebbe* - and sure enough, that *Yom Tov* the *Tzaddik bensched besimcha rabba* on an *esrog*. Seeing who had sent this prize *esrog* to him, the *Ropshitzer* declared, "Write down after *Yom Tov* that one day our descendants shall marry one another!" And so it was! (In the name of Rav Yitzchok Stutchiner, *HaChochma Me'ayin* p. 105)

Rav Mordechai Twersky Maamar Mordechai, Reb Mottele of Kuzmir (Tammuz 8)

HEILIGE NESHOMOS

The *Trisker Maggid*, the *Mogen Avrohom*, told his son that he worked very hard for a long time to draw down his father Rav Mottele the *Chernobyler Maggid's neshoma* into him. In fact, Rav Mordechai of Kozmir himself used to say, "My father *davened* to Hashem that I should be granted very holy, lofty souls: the *neshoma* of my grandfather, Rav Mordechai of Chernobyl, as well as the *neshoma* of the *Tzaddik* Rav Mordechai of Neshchiz. His prayers were answered and *Hashem* granted that I have these *neshomos*. (*Panei'ach Raza Ohr HaMeir*)

A KLI CHERES IN THE SUKKA

Once, as a young child, Rav Mordechai was in the *sukka* talking to some boys his age and their conversation was full of jokes and boyish, childish matters. When his father, the *Trisker Maggid*, saw this, he grew very upset and scolded the young child, saying, "You should know that I worked very hard to draw down my father's *neshoma* into you and now here you stand, chatting about idle matters - in the *sukka* of all places?! Don't you know that someone who speaks idly is like an earthenware vessel, a *kli cheres*, and the *Halocha* is that no earthenware *keilim* are allowed in the *sukka*! Hearing this, the young child began to sob uncontrollably. "There there," the *Trisker Maggid* consoled him, "the *din* is also that regarding a *kli cheres*, *sheviroson zehu taharason* - breaking them purifies them from any defilement and tuma. Your crying and broken heart has purified you; this is sufficient!" (*Hillula Kaddish* p. 182-183)

WITH ELIYOHU HANOVI

Even as a young child, Rav Mordechai's *kedusha* and sanctity were evident. When he was but eight he was once present at a *bris*, where his father, the *Trisker Maggid*, served as the *sandak* and held the newborn baby. He observed that someone was sitting beside his father: an old man with a long white beard.

"Father, who is the elderly man sitting beside you?" he asked innocently.

"That is Eliyohu HaNovi," answered the *Trisker Maggid*, "and being that you can see him, I order you too to sit beside him!" (*Hillula Kaddish* p. 183)

DON'T MEDDLE IN MY GRANDSON'S WAYS

Rav Mordechai married the daughter of Rav Osher of Stolin, the son of Rav Aharon of Karlin, *mechaber* of the *Bais Aharon*. Once, the *Bais Aharon* asked him to come early in the morning to study with him. However, when Rav Mordechai arrived to study with his grandfather-in-law, instead he found him pacing to and fro. Finally he summoned the courage to ask why they were not studying and the *Bais Aharon* answered him, "Go *gezunterheit* - you may leave. Your grandfather, the *Chernobyler Maggid*, may his merit shield us, has just paid me a visit from the worlds above and warned me not to meddle in his grandson's *derech* and to leave you be to follow your way." Shortly thereafter, Rav Mordechai returned to Turesk to his father, the *Trisker Maggid*. (*Hillula Kaddish* page

Rav Yekusiel Yehuda Halberstam Klausenberger Rebbe, Shefa Chaim (Tammuz 9)

THE OHR HACHAIM'S BROCHA THAT HE SHOULD BE LIKE AHARON HAKOHEN

Rav Yekusiel Yehuda of Sanz-Klausenberg told the following story one *Sholosh Seudos* [see *Shefa Chaim* on *Parshas Naso tov-shin-mem-daled*] (also found in the *kuntres Tav Chaim* as a prelude to certain editions of the *Chida's sefer Shem HaGedolim*):

Although the *Chida* was counted among the younger of the *Ohr HaChaim's talmidim*, still Rav Chaim ben Attar greatly admired him, drew him close and bestowed upon the *Chida* a special and unique *berocha* that from Heaven the *Chida* should be sanctified with the *kedusha* of Aharon HaKohen!

At first the *Chida* misconstrued his *Rebbe's* meaning and thought he had been blessed with the ability to give *berochos* to *Am Yisrael be'ahava* just as Aharon and the *Kohanim* bless the Jewish people. However, decades later, the true meaning of this special *berocha* was revealed in the following amazing manner:

In his old age, the *Chida* ended up in Leghorn, Italy, which the Jews know as Livorno. He had refused the position of *Rav* again and again, although the various communities' elders and leaders tried to have him take up the post. Instead, the *Chida* preferred to sit and learn Torah uninterrupted except for a four-year stint when he took up the post of *Rav* while he was in Egypt. Nonetheless, although he held no official title or position, all the Jews knew of his greatness and accorded him the honor and respect due to a sage and *Talmid Chochom*, one of the *Gedolim* of the generation.

One day, a community leader came before the *Chida* and complained to him that his wife had been seen alone in the company of another man. "If this is so," said the *Chida*, "you must divorce her, give her a *get* and she loses any rights to collect her *kesuba*."

The *Dayonim* heard his decision and were baffled; how could he decide such a matter without any testimony or evidence? But they dared not contradict his ruling. The *Chida*

asked that the wife be summoned to the place in the *Bais Medrash* where he sat and studied, immersed in Torah. The Chida tried to persuade her gently and kindly to accept a *get* of divorce from her husband, but the woman was brazen and arrogant. She answered the Rav back with *chutzpa* and as she spat back her arguments to the Rav, the *Chida* remembered the *berocha* he had received from the *Ohr HaChaim*, his *Rebbe*, all those years ago.

Turning to the insulting woman, the *Chida* asked, "Please, I have just one request. Listen as I read aloud to you a portion from the *Parsha* in the Torah."

The arrogant woman acquiesced to this one request and stood still as the *Chida* took out a Torah and began to recite the *Parsha* of *Naso* where the Torah describes the *sota*. As the *Chida* read the *pesukim* the woman began to leave in the middle - but she did not escape in time, for just as she reached the stairs, the *Chida* concluded reading the *Parsha* of the *sota*, and no sooner did he finish the last words than she stopped with her foot resting on the step, while her face contorted and her eyes bulged out of their sockets. With a shriek she collapsed and dropped dead. Hearing her outcry, many people rushed to the scene as she breathed her last, and witnessed this miraculous event.

THE WORLD IS ONLY A VESTIBULE

The *Klausenberger Rebbe*, also known as the '*Shefa Chaim*', was a master storyteller. He had a unique ability to rivet his audience even as he recounted stories that they had heard many times already. And it wasn't only the stories that were fascinating; it was also the lessons he derived from them, the way he presented them, the timing of each anecdote and the reason that he chose to share it.

The *Rebbe* was a spiritual giant who lived through unfathomable suffering during the Holocaust, in which he lost his entire family, and went on to become the very embodiment of the concepts of survival and rebirth. He played a pivotal role in rebuilding the *Torah* world after the war. His *shiurim* on *Chumash* are published today in *kuntresim* that are distributed throughout the world on a weekly basis. Each publication, which consists of only a few pages, encompasses a veritable world-in-its-own-right, with contents ranging from *mussar* messages to words of encouragement and hope, along with remarkable *chiddushim* on the *parsha* and fascinating stories. Some of the stories are parables, while others are edifying true anecdotes concerning the *tzaddikim* of earlier generations,

particularly the *Rebbe's* own illustrious forebearers.

Yisroel Safrin, author. As featured in The Monsey Mevasser- 'Monsey Personalities' series.

A LUCRATIVE SHIDDUCH

The *Rebbe* shared: “A distinguished man once arranged a *shidduch* for his son with the daughter of a wealthy family. A few days after the engagement was sealed, he discovered that his future *mechutan's* family included an apostate. He contacted the girl's father and complained that the *shidduch* had been finalized under false pretenses, and announced his intention to cancel the *shidduch*. The *kallah's* father offered to pay a substantial sum in exchange for allowing the *shidduch* to continue, and he relented.

“Some-time later, the *chosson's* father learned about yet another disturbing issue in the *kallah's* family, and he complained to her father again. Once again, the wealthy man appeased his future *mechutan* with a hefty monetary payment. This continued several times, as the *chosson's* father discovered more hidden flaws in the *kallah's* family and complained to her father, who repeatedly compensated him with large sums of money for each issue. One day the *chosson's* father remarked to a friend that his business hasn't been so successful for a while and he wished he could find a few more apostates in his daughter-in-law's family.

“You see” the *Rebbe* continued: “some people find a way to make business deals *aveiros*; they complain about another person's *aveiros* until they are promised a hefty sum of money and then, their objections suddenly disappear.” This story was also told in a *drasha* against the Reform movement, and while it was somewhat amusing, it is also highly unsettling.

Yisroel Safrin, author. As featured in The Monsey Mevasser- 'Monsey Personalities' series.

ANOTHER STORY

Once, when the *rebbe* spoke harshly against the Reform movement during a *shiur*, he recounted something told to him by his brother-in-law, Rav Michael Ber Weissmandl. “Even when those empty people are *mechallel Shabbos*, they do not mean for it to be a sin.” He said. “On the contrary, they see it as strengthening the religion. For instance, A Reform rabbi considers it a *mitzvah* to drive on *Shabbos* in order to *daven* in a *shul*. They

even make sure to have a parking lot available for that purpose. This is not merely my conjecture: I know it for a fact, as my brother-in-law, Rav Michael Dov, zt'l told me that the Reform rabbi Steven Wise boasted to him that there were no fast days observed in his temple, and that his congregants even ate on *Yom Kippur*. He claimed that if he did not permit them to eat, they would not come to *shul* for *Yizkor*.

Yisroel Safrin, author. As featured in The Monsey Mevasser- 'Monsey Personalities' series.

IN GAN EDEN WITH A WAGON DRIVER

The *Rebbe* once told this story to lighten the mood during a shiur. "The *Yismach Moshe* once rebuked his son-in-law for davening after the *z'man Tefillah*. Of course, great *Tzaddikim* who *davened* after the *z'man* had reasons that were beyond our comprehension. The son-in-law responded. 'I have made up my mind several times to begin davening before the *z'man*, but then I looked at who *davens* earliest in the morning. Those people are the simple laborers such as the tailors and shoemakers, and I fear that when I arrive in the World of Truth, I will be given a place in *Gan Eden* with all these *Tzaddikim* who *davened* early.

I will be seated together with a particular tailor, a certain wagon driver, and so forth and they will all begin telling me about the shoes they repaired or other mundane jobs they performed. Naturally, I will flee from that *Gan Eden* and I will seek the *gehenom* reserved for those that *davened* late. Then I will be shown the *gehenom* where the *Ropshitzer Rebbe*, the *Chozeh of Lublin* and the *Yid HaKadosh* dwell, and I will hasten to join them, for it is better to sit with those people in *Gehenom* than to sit in *Gan Eden* with the ordinary people." This, of course, is a humorous response which is not meant to be taken as practical guidance in any way.

Yisroel Safrin, author. As featured in The Monsey Mevasser- 'Monsey Personalities' series.

LIEUTENANT MEYER BIRNBAUM

Best known for his service throughout the Holocaust as one who labored heroically to save lives and bring comfort to the starving survivors. He describes how during his first *Yomim Noroim* after WW11, he went to the various *minyanim* set up in the Feldafing DP Camp. "Yom Kippur, I davened *Kol Nidrei* and *Maariv* with the *Klausenberger Rebbe*, ztz'l and survivors from Hungary, Romania and Czechoslovakia. *Shacharis* and *Musaf* I

davened with the small *Litvishe minyan* and for *Mincha* and *Ne'ila*, I was with the *Poilisher minyan*."

Lt. Birnbaum related: "After *Kol Nidrei*, the *Klausenberger Rebbe* got up to speak. I had never heard so powerful a speech in my life and I never will again. When he had finished more than two hours later, I was both emotionally drained and inspired for the best *davening* of my life."

"The *Rebbe* stood there with his *Machzor* in his hand, flipping through the pages. Periodically, he would ask rhetorically, "*Wehr haht das geshriben* - Who wrote this? Does this apply to us? Are we guilty of the sins enumerated here?" One by one he went through each of the sins listed in the *Ashamnu* prayer and then the *Al Cheits*, and he concluded that those sins had little to do with those that had survived the camps.

Ashamnu: We have become guilty- Does this apply to us? Have we sinned against Hashem or man? I doubt it. Let's go on.

Bagadnu: We have betrayed- Have we been ungrateful for the good Hashem has done for us? Are we disloyal to Hashem? Have we betrayed our loved ones? No. *Bagadnu* does not apply to us.

Gazalnu: We have stolen - From whom could we have stolen? Definitely, this does not apply to us. There was no such thing as theft in the camps. There was nothing to steal. This does not apply to us! 'Wait' jumped the *Rebbe*. "*Gazalnu* does apply to me. I have to *klap Chatasi* for *Gazalnu*. One day I came in from work and lay down on the wooden slats to rest. While I was sleeping, my skin got caught between two of the slats. I wiggled one way and another, but I could not free myself from the boards. When I did, some skin ripped off and I started bleeding. As I freed myself, I called 'Oy'. I thought I had only groaned softly, but my cry was enough to wake up one of the fellow prisoners. *Gezeilah*- I stole sleep from this man. This is the only theft I remember for which I must *klap Chatasi*. There was nothing to steal. No one had anything to steal, even if we had wanted to steal, we couldn't have."

"The *Klausenberger Rebbe* continued on like this throughout all the pages concerning atonement. He then closed the *Machzor* and I was sure he had finally finished. But then

he asked again 'Who wrote this *machzor*? I did not see anywhere the sins applied to us - except for the sins of having lost *emunah* and *bitachon*. What is the proof that we have sinned in this fashion? How many times did we recite *Krias Shema* on our wood slats at night and think to ourselves: '*Ribbono Shel Olam*, let this be my last *hamapil*. I can't carry on any longer. I'm so weak. I have no reason to carry on anymore. Is there no end to our suffering?'

"*Ribbono Shel Olam*, please take my *neshama*, so that I do not have to repeat once more in the morning, 'I'm thankful before You Living King, who has returned my soul to me....' I don't need my soul, You can keep it.' How many of us went to sleep thinking that we could not exist another day, with all *bitachon* lost? And yet, when the dawn broke in the morning, we once again had to say *Modeh Ani* and thank Hashem for having returned our souls. None of us expected to survive. Yes, we tried to survive but none of us expected to. Every morning, we saw this one didn't move, that one did not move, and we carried them out to their interment. We looked upon them with envy. Is that *emunah* in Hashem? Is that *bitachon* in Hashem?"

"Yes we have sinned. We have sinned and now we must *klop Al Cheit*. We must pray to get back the *emunah* and *bitachon* that went to sleep these last few years in the camps. Now that we are freed, *Ribbono Shel HaOlam*, we beg you to forgive us - forgive everyone here. Forgive every Jew in the world. *Ribbono Shel Olam*, our father."

Quote from the *Klausenberger Rebbe*: "When you come to a place of darkness, you do not chase out the darkness with a broom. You light a candle!"

Yisroel Safrin, author. As featured in Monsey Mevaser - :'Monsey Personality' Series.

A BROCHA FOR THE YOUNG GIRLS

On the eve of his first post-Holocaust *Yom Kippur* in 1945, the *Rebbe's* preparations were slow and deliberate, including study and meditation in isolation. Edith Cohen, a young survivor remembers knocking at his door and entering, pleading: "My father died in the camps- I have no one to bless me before *Kol Nidrei*." He graciously complied, put a handkerchief over her head and blessed her. Soon there was another knock and a second orphaned girl was ushered in. "Please bless me, *Rebbe*." Again, he obliged sympathetically. Then, another knock and another. Soon a line of several dozen girls had

formed, each one receiving individual attention until it was time for *Kol Nidrei*. The *Klausenberger* missed out on his contemplative *pre-Yom Kippur tefilos*.

The role that the *Rebbe* played in the struggle for girls rehabilitation and education after the Holocaust was legendary. "Hundreds of girls enrolled in the network of schools that the *Rebbe* set up in the first year after liberation. The *Rebbe* developed a personal relationship with the girls, kept track of each girl's spiritual condition, listened to the girl's troubles, and gave them moral support and encouragement. One such project was the 'Letter to Girls' a page on Jewish doctrine and the weekly *Torah* portion which he wrote for them every week.

On Shabbos he taught them himself, sitting in the *Beis Medresh* behind a curtain. In particular, he assumed responsibility for finding them suitable husbands. His attitude towards them was so fatherly and personal, that some people regarded his educational work with the girls as the pinnacle of his activity.

Yisroel Safrin, author. As featured in the Monsey Mevaser - 'Monsey Personality' series.

GENERAL EISENHOWER PAYS A VISIT

On *Yom Kippur* of 1945 General Dwight David Eisenhower who was touring the DP camps in the area, visited the Fahrenwald DP Camp and asked the *Rebbe* how he can be of help. The *Rebbe* asked him to obtain some sets of *Daled Minim* for *Sukkos*, as well as a Jeep the *Rebbe* could use to help others.

Yisroel Safrin, author. As featured in the Monsey Mevaser, 'Monsey Personality' series.

ONLY ONE WAY TO DEFEAT THE YETZER HARAH

Here is another incredible story: "One of my ancestors, the *Rebbe* of Zidichov, was once *davening Shemoneh Esrei*, when his son-in-law, Rav Yehuda Zvi, noticed that he was *davening* with even greater devotion and intensity, than usual. He feared that if the holy *Rebbe* of Zidichov recited *Tachanun* in that state, his soul would depart from his body. Consequently, he hurried to finish his own silent *Shemoneh Esrei*, and then quickly reviewed an entire *mesechta* of *gemora*. When the *Zidichover* completed his *Shemoneh Esrei*, Rav Yehudah Zvi quickly informed him that he was conducting a *siyum*, which made it a *Yom Tov* on which *Tachanun* is omitted. The *Zidichover* accepted this even though he

had been preparing to surrender his very life in devotion to Hashem. After *davening* he thanked his son-in-law for his actions.”

Yisroel Safrin, author. As featured in the Monsey Mevaser - 'Monsey Personality' Series.

A FINAL STORY

I have often recounted what I heard from my father, who was told the following by Rav Avigdor of Dukla, the brother of the *Divrei Chaim*: ‘I have already conducted a *galus*’ – that is, he wandered from town to town, never sleeping in the same place for two consecutive nights and always sleeping in the local *hekdesh*- as many *tzaddikim* have done - and I afflicted myself by waiting half a year without changing my shirt. I have fasted from one *Shabbos* until the next, not ingesting even a morsel of food after *seudah shlishis* until *Kiddush* of the following Friday night, and I have afflicted myself with plants that sting the skin. But even after all that, I can tell you that the creature known as the *yetzer hora* can be defeated only with a *daf* of *gemora* and a *tosafos*.”

Yisroel Safrin, author. As featured in the Monsey Mevaser - 'Monsey Personality' Series

KEEPING THE DIVREI CHAIM ZEMANIM

The author recalls being at a *Seuda Shlishis* at the *Agudah Convention* at The Crown Plaza in Stamford, Connecticut. Nearby, an Israeli of South African background is sitting with a large blue and white *kippa sruga*. I ask him what he is doing at the *Agudah Convention* and he replies: “I work for a National Israeli Chessed Organization based in Netanya and we have a booth in the pavilion to interest *askonim* and potential donors. At the same time, I have daughter here in Stamford that is on ‘*shlichut*’ to teach in the Stamford Hebrew Day School. He asks me where I live and I reply “Monsey.” “Did you know Reb Sidney Greenwald?” “Of course- the first seven years in Monsey we *davened* together in the ‘*Sanzer Kloiz*,’ headed by Rav Cheskel Horowitz, *zt”l*.

The Israeli continued: “Reb Sidney, when he moved to Israel, became the Executive Director of Laniado Hospital and I was his Public Relations Director for 15 years.” He then relates a cute story. “One *Motzei Shabbat*, a *Vizhnitzer* Chossid from Bnai Brak calls Laniado Hospital to speak with his mother, who is a patient. The Druse operator says “*Ani Lo Yachol Le’Haavir et Hasicha*- I cannot transfer the call.” “Why?” asks the Chossid? Her reply: “Because Shabbat is not over yet.” “What do you mean “Not over yet? I am calling

from Bnei Brak” replies the Chossid. “*Adoni- Ahd Shelo Magia HaRav, Lo Nigmar HaShabbat!*- Until the Rabbi does not appear, the Shabbat is not over”Asks the Chossid “*Ayzeh Rav - Which Rav?*” She replies: “- I never met him, but they call him ‘*Rabbeinu Tam.*’

Upshot! It seems the *Klausenberger Rebbe* was at odds with the *Vizhnitzer Rebbe* over the time Shabbos ends. He would emphatically tell The *Vizhnitzer Rebbe* that he was ‘*Mechallel Shabbas*’ since his grandfathers in Europe would keep the *Rabbeinu Taam* longer times and not the shortened times being kept by the *Vizhnitzer Kehilla*.

Yisroel Safrin, author. As featured in the Monsey Mevasser - 'Monsey Personality' series.

AT LEAST A DAF A DAY

Rav Yair Shwartzman related that he once heard the *Klausenberger Rav's derasha* during *siyum haShas* for the *daf yomi* and he said: “There are some Jews who claim that they have no time during the day to learn even one *daf*, but every Jew must set aside and establish a time to learn *Torah*. He must accept upon himself that not a day shall pass by without studying at least a *daf*, and, if *chas v'shalom*, a day does go by that he misses, he should make it up the next day and try all he can tomorrow to learn what he missed.” (*Yehi Ohr* p. 271 #588)

THE FLIGHT IS LEAVING RIGHT ON TIME AS SCHEDULED

The *Klausenberger Rebbe* was preparing himself before travelling to the USA. He was ready to *daven* at the earliest *minyan* so that he would conclude davening and not be late for his flight. As he *davened* in his *shul* in Bnei Brak, the *chazan* and the *mispallelim* rushed the service a little to ensure that the *rebbe* would make it to the airport on time. The *Klausenberger*, however, appeared to be in no rush at all. He took his time and *davened* with *ga'aguim* and *kisufim* - (desire and passion) for Hashem, especially, when he reached the *beracha* of “*Ahavas Olam*” which precedes the *Shema*. This *beracha* describes our love for *Hashem* and *Torah* and how much *Hashem* loves us, and here, the *rebbe* simply was so elevated that he transcended beyond time and space. He repeated the words over and over again, “we shall not be shamed for ever more,” and he burst out sobbing uncontrollably. By this time, the chassidim had given up on the *rebbe* making the flight; they were sure he would never make it. After *davening*, the *rebbe* made his way to the airport, the plane's door had already closed and the stairs had been wheeled away.

Nonetheless, when the *rebbe* arrived, in his honor, they held the flight up. They wheeled the staircase back, and the reopened the door so the *rebbe* could make his flight! (*Yehi Ohr* p. 272 #589)

FEAR OF THE YOM HADIN

Rav Yekusiel Yehuda Halberstam, the *Klausenberger Rebbe*, once told his Chassidim, “I have in my possession a hand-written letter from my forebear, the author of *Bnei Yissoschor*, which he wrote during *Elul*. At first glance, something looks wrong with the letter; the lines are uneven--almost sloppy--and tend to go up and down rather than straight across the page. In the letter, the *Bnei Yissoschor* explains himself: “I cannot write at length and must be brief because my hands are trembling as I write this because of the awe of Hashem and the fear of the upcoming judgment day, *Yom HaDin!*”

“From fear of the *Yom HaDin*, he couldn’t even hold his pen straight! And what about us?” the *Klausenberger* challenged. “What should we say about ourselves?!” (*Kodesh Elul* Chapter 6, cited from *Divrei Torah, Ki Savo*)

THE POWER OF PRAYER

Two stories to illustrate the power of prayer:

The *Sanz-Klausenberger Rebbe*, the *Shefa Chaim*, retold a story his father, the *rav* of Rudnick, had once told:

There was an old Jewess who lived in Cracow. One day a “crazy idea” formed in her head. She decided that when she would leave this world, she wanted to be buried in only one place--the old *beis hachaim* (cemetery) of Cracow. This is where *tzaddikim* such as the *Rema*, the *Bach*, the *Megaleh Amukos*, and others were all interred.

She summoned the *chevra kadisha*, rewrote her will and informed them of her decision. There was only one problem: for almost a century, no one - not a single person--had been buried in the old *beis hachaim*. Cracow had a new Jewish cemetery and that’s where all the *levayas* (burials) took place. The old *beis hachaim* was officially closed to new burials. Nothing, however, could dissuade her from her plan. She stubbornly refused to change her mind and clung to her desire to be buried in that *alte* (old) *beis hachaim*.

She began a campaign to get her way. First, she *davened* ceaselessly. She pleaded during the three *tefillos* each a day that her wish be fulfilled. She recited her request before giving *tzedakah* and said all of *sefer Tehillim* over and over, each time asking to be buried in the old *beis hachaim*. She even enlisted the help of the little *cheder* boys! She waited by the *cheder* with treats for the chubby-cheeked angels and soon they all knew the strange grandmother who gave them daily sweets in exchange for the outlandish request that they bless her to be buried in the old *beis hachaim*. Soon enough, they sang gaily in chorus as they passed her, “*A gut morgen mime, di zolst bagruben veren in alten beis hachaim* – Good morning, Auntie, may you be buried in the old cemetery!” Even at the weddings of her grandchildren, she asked the *chassan* and *kallah* to bless her with this unusual *beracha*.

Finally, one day, she passed on. During her *levaya*, a snowstorm began that was so strong that it prevented the *chevra kadisha* from burying her anywhere. . .except in the old *beis hachaim!* And so, she got her dying wish. Remarked the *Shefa Chaim*, “I knew the power of prayer was great! But I never realized it was so strong that even for such a seemingly crazy idea it could work!”

Rav Gedalya Moshe of Zhvill once told of a town that he was well acquainted with. This town had only one doctor and one pharmacist and they constantly took advantage of their medical monopoly to raise their fees month after month. Finally, the residents had had enough. They called a meeting together and decided to unanimously give up going to the doctor for diagnoses and give up going to the pharmacist for prescriptions. “We shall rely on Hashem alone; whoever has someone sick in his home shall cry out to Hashem and ask Him to send a *refuah* (cure), as we say, ‘Hashem is the Healer of all flesh and does wonders!’”

The *Zhviller Rebbe* told how at the end of the year they met once more and discovered that not one resident had died! In fact, said Rav Gedalya Moshe, the only two who had died were the doctor and the pharmacist. This is the power of true, sincere prayer from the depths of the heart!

Rav Tzvi Hirsch Eichenstein Rav Hirsh Ziditchover, Ateres Tzvi (Tammuz 11)

THE DERECH ERETZ OF A CLOCK

The *Tosher Rebbe* once told over that Rav Yechezkel of Shinova had the custom to relate the following story regarding the *Ateres Tzvi* of Zidatchov.:

When the *Ateres Tzvi* recited Torah on Shabbos during *shalosh seudos* (the third Shabbos meal) and the clock would begin to chime, the *Ateres Tzvi* would silence the clock by yelling at it, "*Sha! Derech erez!* (Silence! Do you have no manners?)" ; whereupon the clock would freeze mid-chime and only resume working after the *shalosh seudos* Torah ended. This occurred quite often. Once the Torah recitation was indeed concluded, the clock resumed chiming and ticking where it left off, making up whatever it had missed during the break!

The *Shinover Rav* then concluded the tale with the following remarks: "See how even an inanimate object such as a clock demonstrated *derech erez* (manners) with respect to the words of the *tzaddik!*" (*Avodas Avoda Sichos Kodesh* I p. 290)

Rav Shmuel Shmelke Rubin Sulitzer Rebbe (Tammuz 11)

L'CHAYIM THE SECRET TEFILLAH

As told to me by one of my great teachers, the Holy *Sulitzer Rebbe*, Rav Shmelka Rubin of Far Rockaway, New York.

During one of his travels, the *Heilige Rizhiner*, Rav Yisrael Freidman, was once challenged by two *Misnagdim* (opponents of Chassidus):

"It is very difficult for us to understand the ways of you so-called Chassidim. We arise well before daybreak and *daven Shacharis* at *netz* (sunrise). After we finish *davening*, we stay in the *shul*. Still wearing *tallis* and *tefillin*, we study *Mishnayos*.

"You so-called Chassidim, on the other hand, *daven Shacharis* late and then after your *tefilla*, you bring out *mezonos* and *bronfen* (cake and brandy) and sit together around the table eating, drinking and singing and wishing each other '*L'Chayim!*' Everyone calls you people Chassidim ('pious ones') while we're labeled *Misnagdim*? It should be the other way around!"

The *gabbai* (attendant) of the *Heilige Rizhiner* could not restrain himself. He called out, "Of course! Your entire *Avodas Hashem* is performed with no heart, in such a cold, calculated, lifeless manner. It is no wonder that you study *Mishnayos* afterwards - in keeping with the *minhag* (custom) to study *Mishnayos* in memory of those who have passed away. We Chassidim-our *davening* and *Avodas Hashem* is alive! We are aflame and full of excitement! Well, doesn't a living man on fire need a '*L'Chayim*'-a sip of strong brandy to match his fiery devotion?!"

"I am sure you realize that he is incorrect," said the *Heilige Rizhiner*. The *Rebbe* continued, "I will explain the real reason for our way of *davening* and why we recite *berochos* and wish each other '*L'Chayim*' after davening.

"Since the destruction of the *Bais HaMikdosh*, our *tefillos* take the place of the *korbonos* (sacrifices). When a person *davens* before his Maker, the *yetzer hora* (evil inclination) wants nothing more than to confuse him and introduce all manner of foreign thoughts into his head. This causes the *korban* to be *pigul*, for a foreign thought renders a *korbon* ineligible for the *mizbei'ach* and ruins the chances of our *tefillos* succeeding. Then the *yetzer hora* prosecutes against these prayers and proves them unworthy of being answered or fulfilled. However, we Chassidim discovered a way to solve this problem, and battle against the *yetzer hara*.

"After *davening*, the Chassidim sit together, raise their glasses in a toast and wish each other '*L'Chayim*,' while blessing one another with life, health, happiness, *parnossa*, *nachas*, children and much more. The *yetzer hora* sees them eating and drinking and concludes that they have finished *davening* and does not bother to prosecute them or their *tefillos* and *berochos*.

"*Tefilla* can be said in any language, and so, when *Yidden* come together and say '*L'Chayim*' and they begin to bless one another from the depths of their hearts, the *yetzer hora* leaves them alone. At that point all their *tefillos* and *berochos* ascend On High and are immediately answered and accepted."

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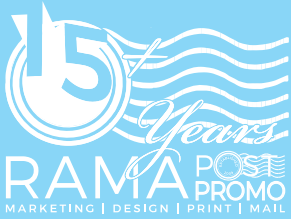
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