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# MEOROS HATZADDIKIM

— Lights Of Our Righteous —

*A Tzaddik, or righteous person, makes everyone else appear righteous before Hashem by advocating for them and finding their merits. -*

**Kedushas Levi, Parshas Noach (Bereishis 7:1)**

CHASSIDUS ON THE PARSHA

לזכר נשמת

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## Gedolim Be'misasm Yoser



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**Yahrzeits for the 28th of Sivan ~ Begins Friday Night  
( 06-13-2026 )**




Rav Meshulem Feish Lowy - Tosher Rebbe (5633 / 1873 - 153rd Yahrzeit)





Rav Avrohom Adadi - Rav in Tripoli, Vayikra Avrohom (5634 / 1874 - 152nd Yahrzeit)

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 **Rav Shimshon Aharon Polansky - Divrei Aharon (5708 / 1948 - 78th Yahrzeit)**  
Son of Rav Avrohom Yitzchok. Rav of Beis Yisroel neighborhood, Yerushalayim. He passed away on 28 *Sivan* חטז and laid to rest on Har HaZeisim (Mt. of Olives), Yerushalayim.

 **Rav Yisroel Zev Gustman - Kuntres Hashiurim (5751 / 1991 - 35th Yahrzeit)**  
Rav Yisrael Zev Gustman (1908-1991), a *talmid* of Rav Shimon Shkop in Grodno. Rav Gustman became *rosh yeshiva* of Ramailles when he was still a young man in Vilna. He served on the *Beis Din* of Rav Chaim Ozer Grodzinsky. In fact, he was the youngest *dayan* in the history of Vilna (at age 19). In 1961, Rav Gustman moved to Eretz Yisrael and transferred his *yeshiva*, *Netzach Yisrael Ramailles*, to the Rechavia section of Yerushalayim.

 **Rebbetzin Pasha Lebowitz (5764 / 2004 - 22nd Yahrzeit)**  
Rebbetzin Pasha Leibowitz, wife of Rav Henech Leibowitz, *Rosh Yeshiva* of Chafetz Chaim in Queens (1928-2004). She was born in Radin, the daughter of Rav Avraham Trop, and the grand-daughter of Rav Naftali Trop, the *Radiner Rosh Yeshiva*. Rav Shmuel Berenbaum once remarked that “the Rebbitzen is a ‘*gaon*’ in *chesed*.”

### Yahrzeits for the 29th of Sivan ~ Begins Saturday Night ( 06-14-2026 )


 **Rav Yosef of Lvov (5356 / 1596 - 430th Yahrzeit)**

 **Rav Shmuel Shmaryahu Heine of Ostrovtza - Zichron Shmuel (5607 / 1847 - 179th Yahrzeit)**

Rav Shmuel Shmaryahu Heine was born in 5518/1758. He was the son of Rav Yaakov of Zhvalin, a grandson of Rav Shmuel of Fiorda (*mechaber* of *Beis Shmuel* on *Even HaEzer*). He was also a descendant of the Rema. Rav Shmuel was a *talmid* of the *Kozhnutzer Maggid*, the *Chozeh* of Lublin and the *Yehudi Hakadosh* of Peshis'cha. Rav Shmuel served as Rav in Ostrovtza for close to fifty years. He was also *Rosh Yeshiva* in the city, teaching multitudes of *bochurim*.

 **Rav Avrohom Chaim of Liadi (5608 / 1848 - 178th Yahrzeit)**

 **Rav Shaul Refoel Landau - Av Beis Din of Krakow (5614 / 1854 - 172nd Yahrzeit)**

 **Rav Boruch of Yampola (5619 / 1859 - 167th Yahrzeit)**

 **Rav Shlomo Dana of Tunis - Shalmei Todah (5673 / 1913 - 113th Yahrzeit)**

 **Rav Moshe Nochum Yerushalimski - Minchas Moshe (5676 / 1916 - 110th Yahrzeit)**

**Yahrzeits for the 30th of Sivan ~ Begins Sunday Night  
( 06-15-2026 )**



**Rav Moshe Najara - Lekach Tov on Rashi (5340 / 1580 - 446th Yahrzeit)**



**Rav Yehuda Zundel Ramraz (5564 / 1804 - 222nd Yahrzeit)**

Rav Yehuda Zundel was one of the great *Chachomim* of the Kloiz in Brody. He was the maternal grandfather of the *Sar Sholom* of Belz. *Ramraz* is an acronym for Rav Moshe Rav Zeligs.



**Rav Chaim Kitza - Chief Rabbi of Irsha, Otzar Chaim (5609 / 1849 - 177th Yahrzeit)**



**Rav Yechiel Yaakov Hopstein of Koznitz (5626 / 1866 - 160th Yahrzeit)**



**Rav Shlomo Kluger of Brod - Ha'elef Lecho Shlomo (5629 / 1869 - 157th Yahrzeit)**

R' Shlomo Kluger was one of the leading halachic authorities and among the most prolific writers of the 19th century. R' Kluger was born in 1786 to R' Yehuda Aharon, rabbi of Komarow. R' Yehuda Aharon was a sickly man who died before age 40, leaving his son a homeless orphan. At the young age of 22, R' Kluger was already sitting on batei din / rabbinical courts with more seasoned scholars. However, not until he was 36 did he receive his first appointment as a town rabbi, in Kelokow, Galicia. R' Kluger remained in Brody until his death in 1869.



**Rav Chaim Elozor Wachs of Kalish - Nefesh Chaya (5649 / 1889 - 137th Yahrzeit)**

The Gaon Rabbi Chaim Elozor Wachs of blessed memory was born in the year 5582 [1822] in the city of Tarnograd. His father was the Gaon Rabbi Avraham Yehuda Leibush and his mother the saintly Chaya Tova of blessed memory.



**Rav Meir Rosenbaum of Kretchnif (5668 / 1908 - 118th Yahrzeit)**

**Yahrzeits for the 1st of Tammuz ~ Begins Monday Night  
( 06-16-2026 )**



**Yosef HaTzaddik (2309 / -1452 - 3,477th Yahrzeit)**

Son of Yaakov and Rachel, eleventh of the Twelve Tribes. As the oldest son of his favored wife, Yaakov loved him dearly and gave him preferential treatment, causing Yosef's brothers to envy him and sell him into slavery. He descended to Mitzrayim, where, after enduring slavery and prison, he interpreted Pharaoh's puzzling dreams and became viceroy of the land. During the famine that followed he brought his family down to Mitzrayim, setting the stage for their slavery and ultimately their geulah. Buried in Yosef's Kever in Shechem.



**Rav Yisroel Najara (5385 / 1625 - 401st Yahrzeit)**



**Rav Klonimus Kalman HaLevi Epstein of Cracow - Maor VaShemesh (5583 / 1823 - 203rd Yahrzeit)**

Rabbi Klonymos Kalman Halevi Epstein [Tammuz 1 5587], better known as the *Maor Vashemesh* ("Light and Sun"), the title of his mystical Torah commentary, was among the most celebrated of the followers of Rabbi Elimelech of Lizhensk.



**Rav Gershon Margolios of Skalit & Brod - Nasi Kollel Chassidim of Tzfas (5598 / 1838 - 188th Yahrzeit)**

Son of Rav Ben Tzion Margolios, *Av Beis Din* Skalit. He moved to Eretz Yisroel in תקע"א. He passed away on second day of *Rosh Chodesh Tammuz* ח"קצ"ח and was laid to rest in Tzefas (others say Jerusalem).



**Rav Shlomo Halberstam of Bobov - Ateres Shlomo, First Bobover Rebbe (5665 / 1905 - 121st Yahrzeit)**

Rabbi Shlomo of Bobov [1 Tammuz 1906] was the first rebbe of the Bobover dynasty, which he became shortly following the death of his renowned grandfather, the Divrei Chaim of Sanz. He was noted for strengthening the Judaism of the younger generation and founding numerous yeshivas. His chasidim numbered in the thousands.



**Rav Moshe Tzvi Fuchs - Yad Rama, Av Beis Din of Grosswardein (5671 / 1911 - 115th Yahrzeit)**



**Rav Dovid Grossman (5765 / 2005 - 21st Yahrzeit)**

Rav Dovid Grossman (1940-2005). Born in London, he moved with his family to Toronto in 1949. He learned in the *Telshe Yeshiva* in Cleveland for 5 years and, in 1960, became a *talmid* of Rav Moshe Feinstein at *Mesivta Tiferes Yerushalayim*. After his marriage, he moved to Washington Heights, where Rav Dovid became a sixth grade *Rebbe* in MTJ, and later in Breuers, also serving as the principal of Viener Bais Yaakov in Williamsburg. In 1974, the Grossmans moved to Boro Park, where Rav Dovid became active in numerous *chesed* organizations. In 1987, Rav Dovid accepted the position of Chaplain at the Metropolitan Geriatric Center, a nursing home affiliated with Maimonides Hospital.

**Yahrzeits for the 2nd of Tammuz ~ Begins Tuesday Night (06-17-2026)**



**Rav Shmuel**



**Rav Nachman of Horodonka (5525 / 1765 - 261st Yahrzeit)**

"His faith and *emunah* are as strong as iron foundations," testified his *rebbe*, the *Baal Shem Tov*. He travelled to Eretz Yisroel on several occasions with the intention to move there. His travels to Eretz Yisroel required great self-sacrifice. He settled in Tiveria. He passed away on *Rosh Chodesh Tammuz* תקכ"ה and was laid to rest in Tiveria.



**Rav Elimelech Rubin of Sokolov (5622 / 1862 - 164th Yahrzeit)**



**Rav Mordechai Zev Itinga - Mefarshei Hayom (5623 / 1863 - 163rd Yahrzeit)**



**Rebbe Avrohom Twerski of Trisk - Trisker Maggid, Mogen Avrohom (5649 / 1889 - 137th Yahrzeit)**

Author of *Magen Avrohom*. Son of Rav Mottele Czernobler Maggid. Born 1806 תקס"ו in Czernoble (or Tshernoble). Among the most important *rebbe*s of his generation, the *Trisker Maggid* served as *rebbe* from תקצ"ו and was master and mentor to thousands of followers. He passed away on 2 *Tammuz* 1889 תרמ"ט and was laid to rest in Trisk.



**Rav Petachya Herenblass - Av Beis Din of Warsaw, Pitchei Ezra (5674 / 1914 - 112th Yahrzeit)**



**Rav Eliezer Nissan of Dzhikov (5678 / 1918 - 108th Yahrzeit)**



**Rav Elimelech Gavriel (Mike) Tress (5727 / 1967 - 59th Yahrzeit)**



**Rav Paltiel Friend (5763 / 2003 - 23rd Yahrzeit)**

Born in the 1920s, Reb Paltiel grew up in the Brownsville section of Brooklyn and attended *Mesivta Torah Vodaas*, becoming a *talmid* of Rav Dovid Leibowitz. In the late 1960's Rav Henoah Lebibowitz appointed Rav Paltiel to be a *rosh yeshiva* of *Yeshiva Mercaz HaTorah*. In the 1970s, he was again approached by Rav Henoah Leibowitz to assume the role of *masmich* of *Chafetz Chaim*. In his later years, together with Rav Avraham Ginzberg, he formed a Senior *Kollel* of *talmidim* of the yeshiva.

**Yahrzeits for the 3rd of Tammuz ~ Begins Wednesday Night (06-18-2026)**



**Rav Yaakov HaLevi Sapir - Even Sapir**



**Rav Zalman Hakadosh - Dayan in Prague (5449 / 1689 - 337th Yahrzeit)**



**Rav Aryeh Leib Wertheim of Bender (5614 / 1854 - 172nd Yahrzeit)**



**Rav Yissocher Dov Illowy - Dr Bernard (5631 / 1871 - 155th Yahrzeit)**

Rav Illowy was ordained by Rav Moshe Schreiber, the Chasam Sofer and was among the first Rabbanim to serve in the United States. From the time of his arrival on these shores in 1853 until his passing, the Rav spent his time fighting to influence and uphold true Torah values in North America.



**Rav Aryeh Mordechai Rabinowitz of Parisov - Parisover (5645 / 1885 - 141st Yahrzeit)**

A descendant of the *Yid haKadosh* of Peshischa.



**Rav Boruch Yehuda Schnitzler of Derechke (5654 / 1894 - 132nd Yahrzeit)**



**Rav Aryeh Leibush of Tarna (5690 / 1930 - 96th Yahrzeit)**



**Rav Shlomo Eiger of Lublin (5700 / 1940 - 86th Yahrzeit)**

Rav Shlomo was born in 5630/1870. He was the oldest son of Rav Avrohom of Lublin, the *Shevet Yehuda*. After the *Shevet Yehuda* was *niftar*, on 22 Teves 5674/1914, his Chassidim begged Rav Shlomo to take over, but he refused. But many Chassidim, especially those in Krushnik, refused to give up, and eventually they succeeded. During World War I, Rav Shlomo relocated to nearby Lublin, and took over his father's *beis medrash*. After Rav Meir Shapiro's sudden *petira* in *Cheshvan* 5694/1933, the yeshiva was left leaderless and with a mountain of debt. At this critical juncture, Rav Shlomo accepted the responsibility for the yeshiva's debts and traveled around Poland on a fund-raising drive. After the *Yamim Nora'im* of 5700/1939, Rav Shlomo underwent an operation, but the surgery was unsuccessful and he was *niftar* on 3 *Tammuz* 5700/1940.



**Rav Yosef Chaim Shneur Kotler - Rosh Yeshivas Lakewood (5742 / 1982 - 44th Yahrzeit)**

Harav Yosef Chaim Shneur Kotler (known as Harav Shneur Kotler) was born in 5678/1918 in Slutsk, in the Belarus area of Russia. His father was Harav Aharon Kotler, zt"l, and his mother was Chana Perel Meltzer, a"h, daughter of Harav Isser Zalman Meltzer, zt"l. In 1940/5700, while still a *bachur*, Rav Schneur received a visa from his grandfather Rav Isser Zalman Meltzer, who had emigrated to Eretz Yisrael, and went to join him. This saved his life. He joined his father, Harav Aharon Kotler, who had settled in Lakewood in 1947/5707 after his sojourn in Shanghai. Rav Shneur assumed leadership of *Beis Medrash Govoha* after his father was *niftar* in 1962/5723. Rav Shneur was *niftar* in 1982/5742 and was buried in Eretz Yisrael on Har Hamenuchos.



**Rav Menachem Mendel Schneerson - Admor of Lubavitch (5754 / 1994 - 32nd Yahrzeit)**

Rabbi Menachem Mendel Schneerson, the Lubavitcher Rebbe [3 *Tammuz* 5754], became the seventh Rebbe of the Chabad dynasty after his father-in-law's passing on 10 *Shevat* 5710 (1950 C.E.) He is widely acknowledged as the greatest Jewish leader of the second half of the 20th century.

**Yahrzeits for the 4th of Tammuz ~ Begins Thursday Night  
( 06-19-2026 )**



**Rabbeinu Yaakov - Rabbeinu Tam (4931 / 1171 - 855th Yahrzeit)**



**Rav Pinchas HaLevi Horowitz - Sefer Haflo'oh, Rav of Frankfurt (5565 / 1805 - 221st Yahrzeit)**

Author of *Haflaah* Rav of Frankfurt. Son of Rav Tzvi Hirsch, Av Beis Din Tshortkov. Born תצ"א. He served as *rav* in Vitkov and Lechovitsh. In תקל"ב he was appointed as *rav* of Frankfurt. He was the *rebbe* of the *Chasam Sofer*. He passed away 4 *Tammuz* תקס"ה.



**Rav Yaakov Reinman of Narol (5574 / 1814 - 212th Yahrzeit)**



**Rav Dovid Tzvi HaKohen Rabinowitz (5599 / 1839 - 187th Yahrzeit)**



**Rav Yehoshua Heschel Teomim Frankel of Komarna (5603 / 1843 - 183rd Yahrzeit)**

Son of Rav Baruch Frankel Teomim of Komarno. He was among the greatest disciples of the Chozeh of Lublin. He passed away on 4 *Tammuz* תר"ג and was laid to rest in Komarno.



**Rav Ezriel Hildesheimer - Rav of Berlin & Eisenstadt (5659 / 1899 - 127th Yahrzeit)**

Rav Azriel Hildesheimer was born on 7 *Sivan*, the second day of *Shavuos* 5580/1820, in Halberstadt. He was the son of Rav Yehuda Hildesheimer, native of Hildesheim, a small town near Hanover. At the age of thirty-one, in 5611/1851, he became Rav of Eisenstadt, Hungary (now in Austria), the principle city of the Seven *Kehillos*. Rav Azriel also established a *Yeshiva*. He began to serve as Rav in Berlin in 5629/1869. Rav Azriel was *niftar* in Berlin on 4 *Tammuz* 5659/1899 at the age of seventy-nine. His *kever* is preserved in the cemetery of the Orthodox congregation Adass Yisroel in Berlin.



**Rav Eliyohu Lupas - Rav in Yeshivas Poras Yosef, Imrei Pi, Ben Avichayil (5698 / 1938 - 88th Yahrzeit)**



**Rav Nissim Chaim Moshe Mizrachi - Rishon L'Tzion of Yerushalayim, Admas Kodesh (5709 / 1949 - 77th Yahrzeit)**



**Rav Menachem Mendel Futerfas - Reb Mendel (5755 / 1995 - 31st Yahrzeit)**

Rabbi Menachem-Mendel ("Reb Mendel") Futerfas (4 *Tammuz* 1995), was a near legendary Lubavitcher chasid, even for those who knew him personally. In 1973 settled in Kfar Chabad, Israel, where for twenty years he was a major influence on three generations of chasidim.



**Rav Chaim Moshe Mandel - Mekubel in Bnei Brak (5756 / 1996 - 30th Yahrzeit)**

Rav Chaim Moshe Mandel *ztz"l*, a venerated mekubal known as the "*poel yeshuos*" of Bnei Brak. Rav Mandel was considered a holy man who performed wonders that healed thousands. People say he had only to utter the words "*ye'alem, ye'alem* [disappear]" and the illness would disappear.



**Rav Mordechai Shakovitzky (5758 / 1998 - 28th Yahrzeit)**

Rav Mordechai Shakovitzky, Rav in Leeds (England), *Rosh Kollel* in Johannesburg where he was one of the founders of the South African Kiruv Movement, and later *Rosh Yeshivas Pischei Teshuva Yerushalayim*. He was the son of Rav Naftali Hakohein Shakovitzky.

# Biographies of the Tzaddikim



**Rav Shimshon Aharon Polansky Divrei Aharon (Sivan 28, 5708 / 1948 - 78th Yahrzeit)**

Son of Rav Avrohom Yitzchok.

Rav of Beis Yisroel neighborhood, Yerushalayim.

He was a scion of Rav Pinchos Koritzer, Rav Levi Yitzchok of Berditchev, and Rav Nachum of Czernoble.

He passed away on 28 *Sivan* חט and laid to rest on Har HaZeisim (Mt. of Olives), Yerushalayim



**Rav Yisroel Zev Gustman Kuntres Hashiurim (Sivan 28, 5751 / 1991 - 35th Yahrzeit)**

Rav Yisrael Zev Gustman (1908-1991), a *talmid* of Rav Shimon Shkop in Grodno. Rav Gustman became *rosh yeshiva* of Ramailles when he was still a young man in Vilna. He served on the *Beis Din* of Rav Chaim Ozer Grodzinsky. In fact, he was the youngest *dayan* in the history of Vilna (at age 19). When the Nazis invaded Vilna, they stormed the yeshiva and beat Rav Gustman until he collapsed. By a miracle he was spared, and he fled for his life. In 1961, Rav Gustman moved to Eretz Yisrael and transferred his *yeshiva*, *Netzach Yisrael Ramailles*, to the Rechavia section of Yerushalayim. Today its *rosh yeshiva* is his son-in-law, Rav Michel Berniker. One of his first students in Yerushalayim was Rav Moshe Francis, *Rosh Kollel* of the Chicago Community *Kollel*. Another *talmid* was Rav Moshe Lipke, *Rosh Kollel* of *Y'kar Mordechai* in Yerushalayim. Rav Gustman authored *Kuntreisei Shi'urim*. (some say 18 Sivan)



**Rebbetzin Pesha Lebowitz (Sivan 28, 5764 / 2004 - 22nd Yahrzeit)**

Rebbetzin Pesha Leibowitz, wife of Rav Henschel Leibowitz, *Rosh Yeshiva* of Chafetz Chaim in Queens (1928-2004). She was born in Radin, the daughter of Rav Avraham Trop, and the grand-daughter of Rav Naftali Trop, the *Radiner Rosh Yeshiva*. The Rebbetzen's father-in-law, Rav Dovid Leibowitz, the founder of Chofetz Chaim Yeshiva, was a *talmid muvhak* or the Alter of Slabodka, a nephew of the *Chofetz Chaim*, and a close *talmid* of Rav Naftali Trop. Rav Shmuel Berenbaum once remarked that "the Rebbitzen is a '*gaon*' in *chesed*."

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**Rav Shmuel Shmaryahu Heine Zichron Shmuel (Sivan 29, 5607 / 1847 - 179th Yahrzeit)**

Rav Shmuel Shmaryahu Heine was born in 5518/1758. He was the son of Rav Yaakov of Zhvalin, a grandson of Rav Shmuel of Fiorda (*mechaber* of *Beis Shmuel* on *Even HaEzer*). He was also a descendant of the *Rema*.

Rav Shmuel was a *talmid* of the Kozhnitzer Maggid, the *Chozeh* of Lublin and the *Yehudi Hakadosh* of Peshis'cha.

After their *petiros*, he traveled to Rav Yerachmiel of Peshis'cha and Rav Moshe Elyakim Biyeh of Kozhnitz.

Rav Shmuel served as *Rav* in Ostrovtza for close to fifty years. He was also *Rosh Yeshiva* in the city, teaching multitudes of *bochurim*. Among the more famous: Rav Shimshon, Rav of Kintzk; Rav Dov Berish, Rav of Zelichov; and Rav Moshe Yehudah, Rav of Konstantin.

Rav Shmuel was *niftar* on 29 Sivan, Erev Rosh Chodesh Tammuz, 5607/1847, at the age of 89, and buried in Ostrovtza.

He wrote many *chiddushim* on the *Torah* and in *drush*, including *divrei Torah* from his *rebbe*s that were unknown — he serves as the only source for these *divrei Torah*. They were published some eighty years after his *petira* by his grandsons as *Zichron Shmuel*.

The *sefer* carries the *haskamos* of many of the generation's foremost *Gedolim*: Rav Meir Yechiel of Ostrovtza; the Knesses Yechezkel of Radomsk; Rav Shalom Mordechai of Brezhan, and others.

*Zecher tzaddik livracha.*

[www.hamodia.com/features/day-history-29-sivanjune-27/](http://www.hamodia.com/features/day-history-29-sivanjune-27/)



**Rav Yehuda Zundel Ramraz (Sivan 30, 5564 / 1804 - 222nd Yahrzeit)**

Rav Yehuda Zundel was one of the great *Chachomim* of the Kloiz in Brody.

He was the maternal grandfather of the *Sar Sholom* of Belz. (His daughter Rivka Henya married Rav Elozor Roke'ach, a *talmid muvhok* of Rav Chaim Sanzer of the *Kloiz* in Brody, and they were the parents of the *Sar Sholom* of Belz.)

*Ramraz* is an acronym for Rav Moshe Rav Zeligs.



**Rav Shlomo Kluger Ha'elef Lecho Shlomo (Sivan 30, 5629 / 1869 - 157th Yahrzeit)**

R' Shlomo Kluger was one of the leading halachic authorities and among the most prolific writers of the 19th century. R' Kluger wrote of himself, "Praises to G-d, I have approximately 115 large works on Tanach and the entire Talmud, and commentaries on the early and later poskim / halachic authorities." It should be noted that R' Kluger lived 25 years after writing these words, so that his total literary output may have been much greater. Ha'eleph Lecha Shlomo, his best-known work of halachic responsa, has 1,008 chapters.

R' Kluger was born in 1786 to R' Yehuda Aharon, rabbi of Komarow. R' Yehuda Aharon was a sickly man who died before age 40, leaving his son a homeless orphan. One day, R' Yaakov Kranz (the "Dubno Maggid") met the young boy wandering the streets of Zamosc, Poland, and he took him in. The Dubno Maggid arranged teachers for his charge, including R' Mordechai Rabin, rabbi of Zamosc, and R' Yosef Hochgelernter. The Maggid himself taught R' Kluger the aggadic (i.e., non-legal) parts of the Torah, meeting with him in regular Friday night sessions.

At the young age of 22, R' Kluger was already sitting on batei din / rabbinical courts with more seasoned scholars. However, not until he was 36 did he receive his first appointment as a town rabbi, in Kelokow, Galicia. Later, a certain R' Yosef Yozpa suggested that R' Kluger apply for the then-vacant rabbinate of Brody, and R' Yosef wrote R' Kluger a letter of introduction to R' Ephraim Zalman Margalioth. (R' Margalioth was a businessman, and was Brody's leading scholar. His works include the popular Sha'arei Ephraim and Mateh Ephraim.) R' Margalioth interviewed R' Kluger and declared that R' Kluger was the first person who had ever bested him in a scholarly discussion. He later wrote of R' Kluger: The rabbi, the great and sharp genius, Sinai [i.e. having far-ranging knowledge] and uprooter of mountains [i.e., having a sharp intellect], the famous one, our teacher R' Shlomo, may his light shine, who several years ago came to reside honorably in our city, and he was raised and elevated at the suggestion of the great and lofty ones of the city to be the head of the bet din and the teacher of righteousness and speaker of truth [i.e., lecturer on moral subjects] - his name is 'Shlomo' and his Torah is 'shleimah' (whole),

fortunate is the man who gave birth to him . . .

R' Kluger remained in Brody until his death in 1869.

(Source: Gedolei Ha'dorot p. 665)

<https://breslev.com/259015/>



**Rav Chaim Elozor Wachs Nefesh Chaya (Sivan 30, 5649 / 1889 - 137th Yahrzeit)**

The Gaon Rabbi Chaim Elozor Wachs of blessed memory was born in the year 5582 [1822] in the city of Tarnograd. His father was the Gaon Rabbi Avraham Yehuda Leibush and his mother the saintly Chaya Tova of blessed memory. We know very little about his childhood and his youth before he became well known in the Jewish world as one of his generation's great halachic experts and a spiritual giant whose influence is engraved deeply in every area of Jewish life in his own time and for generations after, and this is not at all surprising, for he was humble and modest without equal. For this reason we do not know much about his origins. From a few slips of the pen, however, we learn that he was of a good and distinguished family. He wrote in one of his responsa (in the possession of his pupil, the head of the rabbinical court in the city of Pietrokov, the Gaon Yakov Aryeh Glazer [may the Lord avenge him!]) - I quote from memory - "And I, a descendent of the *Bach*". [Bach: The name given to Yoel Sirkes (16th - 17th centuries), from the initials of the name of his major work, *Bayis Chadash*]. From this we may conclude that he was counted among the descendents of the *Bach*, of blessed memory; indeed as a child I heard all sorts of versions of his genealogy, such as that he was descended from Rashi and Rabbi Yohanan the cobbler, and that his lineage reached as far back as Dovid Hamelech.

We have no definite knowledge who his teachers were, but from his various responsa it seems that his most distinguished teacher in his early childhood was the Gaon Rabbi Sh. Z. Helir, the rabbi of Przemyśl.

While still very young he married Blima daughter of the Gaon Rabbi Moyshele Halberstam of blessed memory, rabbi of Zborów and elder brother of Chaim, the Gaon of Sanz. It was Chaim who investigated the young Gaon for his brother's daughter and was the "expert"

concerning him; consequently it was natural that when the rabbinical office became vacant in Tarnograd, the city of his birth, in the year 5600 [1840], the Gaon of Sanz would recommend rewarding the young Gaon with this high office.

<https://www.jewishgen.org/yizkor/tarnograd/tar121.html>



**Yosef HaTzaddik (Tammuz 1, 2309 / -1452 - 3,477th Yahrzeit)**



Son of Yaakov and Rachel, eleventh of the Twelve Tribes. As the oldest son of his favored wife, Yaakov loved him dearly and gave him preferential treatment, causing Yosef's brothers to envy him and sell him into slavery. He descended to Mitzrayim, where, after enduring slavery and prison, he interpreted Pharaoh's puzzling dreams and became viceroy of the land. During the famine that followed he brought his family down to Mitzrayim, setting the stage for their slavery and ultimately their geulah. Buried in Yosef's Kever in Shechem.

[https://www.chabad.org/search/keyword\\_cdo/kid/2224/jewish/Joseph.htm](https://www.chabad.org/search/keyword_cdo/kid/2224/jewish/Joseph.htm)

**HIS SEGULOS:**

**Segulos Related To Dreams**

Since these are the last *parshiyos* of the story of Yosef HaTzaddik and he was the *Ba'al HaChalomos* - the Dream Master - here are some *segulos* related to dreams:

The *Segulos Yisrael* cites the *Shaarei Emuna*, who tells us in the name of the Neshchizer that whoever has bad dreams, especially if they result in impurity, he would tell the average person to give eighteen coins of the denomination of currency of that country to

the *kuppa* (charity) of Rebbe Meir Ba'al HaNess and eighteen additional coins secretly to *tzedoka* where the donor and recipient do not know each other - known as *matan be'seser*. A wealthy individual he would advise to give two times that amount, thirty-six coins to *tzidkas* Rebbe Meir Ba'al HaNess and thirty-six coins to *matan be'seser* charity.

Regarding fasting for dreams, the *Segulos Yisrael* cites the opinion of Rav Mendel of Lubavitch, author of *Tzemach Tzedek*, cited in *nachlas avos*, that in earlier generations, whose dreams were closer to prophecy, it made sense to fast for negative dreams. In our generation, however, when most of our dreams are full of nonsense, there is no need to fast; the *Segulos Yisrael* concurs.

In Parshas Teruma, the Noam Elimelech teaches us that the reason we recite the tefilla for good dreams during *Bircas Kohanim* is because the *berocha* of the Kohanim is true prophecy and we are therefore forbidden to gaze at their hands when they bless, for the *Shechina* rests on them at that time. The Gemora, in *Berochos*, tells us that dreams are a sixtieth of prophecy, so when the Kohanim bless us through prophecy, it has the power to nullify and cancel any negative dreams, since all things are nullified *be'shishim*- one in sixty.

### **Segulos Against Ayin Hara The Evil Eye Related To Yosef Hatzadik**

The *pasuk* in parashas VaYechi says:

בֶּן פֶּרֶת יוֹסֵף בֶּן פֶּרֶת עָלִי-שׁוּר בְּנוֹת צָעֲדָה עָלִי-שׁוּר

The literal translation of the *pasuk* is something like "Yosef is a fertile vine or bough, a fruitful vine or bough by a spring, Its branches run over a wall." Based on Rashi the translation should be more like: A charming or graceful son is Yosef, a son charming to the eye; the women or girls, strode along to see him and gaze upon him." Or "A son of grace is Yosef, he is a charming child, a beautiful child by the spring —the girls mounted the wall or stepped onto the rocks (to gaze at him)." (Bereishis 49:22)

Rashi (ad. loc. s.v. *Shur*): "They [the Rabbis] interpreted it (עלי שור) further as referring to

the idea that the evil eye should have no influence over his [Yosef's] descendants. Also, when he [Yaakov] blessed Menasheh and Efraim, he blessed them [that they should be] like fish, over which the evil eye has no influence or sway."

Based on our *pasuk* the Talmud Bavli teaches us that:

Someone who enters a city and fears the evil eye should hold the thumb of his right hand in his left hand and the thumb of his left hand in his right hand and recite: I, [insert Hebrew name son of Father's Hebrew name], descend from Yosef, over who the evil eye has no control or sway, as it is says: "Yosef is a fruitful vine (*Ben poras Yosef*), a fruitful vine by the spring (*alei ayin*); its branches run over the wall." (Bereishis 49:22) Do not read these words as *alei ayin* (by the spring); but rather, read it instead as *olei ayin* (who rises above the eye) — then the evil eye has no control or sway over him.

Rabbi Yosei, the son of Rabbi Chanina, said: Derive it from here instead, from what is stated regarding Yaakov's *berachah* given to Yosef's sons: "May they multiply like fish into a vast number in the midst the land" (Bereishis 48:16) Just like fish in the sea are concealed and covered up by water and therefore evil eye has no control over them since they cannot be seen, so too, the evil eye has no control over the offspring of Yosef either. Now, if he is concerned that his own evil eye, should not harm anyone else, then he should look at the side of his left nostril.

And if you wish, say instead: Yosef's eye, which did not seek to feast on that which was not his, Potiphar's wife, the evil eye has no dominion over him. (Gemara Berachos 20a, Berachos 55b)



**Rav Klonimus Kalman Epstein Maor VaShemesh (*Tammuz 1, 5583 / 1823 - 203rd Yahrzeit*)**

Rabbi Klonymos Kalman Halevi Epstein [Tammuz 1 5587], better known as the *Maor Vashemesh* ("Light and Sun"), the title of his mystical Torah commentary, was among the most celebrated of the followers of Rabbi Elimelech of Lizhensk. The Seer of Lublin said

that R' Klonymos was the reincarnation of the Tana Rabbi Eliezer ben Charsom, who was a *Kohen Gadol* (high priest) during the Second Temple. In 1785 he started heading the Jewish community of Cracow.

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



**Rav Gershon Margolios Nasi Kollole Chassidim of Tzfas (*Tammuz 1, 5598 / 1838 - 188th Yahrzeit*)**

Son of Rav Ben Tzion Margolios, *Av Beis Din* Skalit

He married the daughter of Rav Yissocher Dov of Zlatshuv, author of *Bas Eini*. He helped write and then publish his father-in-law's *sefer*, *Mevaser Tzedek* on the Torah.

On Sunday he would write down his father-in-law's Shabbos Torah teachings from the past Shabbos and read them back to him and incorporate corrections. This, he did for two years, from תקנ"ב-תקנ"ג. Rav Gershon was aided by Rav Chaim Zev Wolf ben Tzvi Hirsch of Zlatshuv in writing down the *divrei Torah* that they heard. After his father-in-law moved to Eretz Yisroel and passed away there, additional writings were sent back to his-son-in-law by Rav Shraga Feivel of Lwow. Eventually, these formed the *sefer*, *Mevaser Tzedek*. (Rav Gershon's Introduction to *Mevaser Tzedek*).

He moved to Eretz Yisroel in תקע"א.

He passed away on second day of *Rosh Chodesh Tammuz* תקצ"ח and was laid to rest in Tzefas (others say Jerusalem).



**Rav Shlomo Halberstam Ateres Shlomo, First Bobover Rebbe (*Tammuz 1, 5665 / 1905 - 121st Yahrzeit*)**

Rabbi Shlomo of Bobov [1 *Tammuz* 1906] was the first rebbe of the Bobover dynasty, which he became shortly following the death of his renowned grandfather, the *Divrei Chaim* of Sanz. He was noted for strengthening the Judaism of the younger generation

and founding numerous yeshivas. His chasidim numbered in the thousands.

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



**Rav Dovid Grossman (Tammuz 1, 5765 / 2005 - 21st Yahrzeit)**

Rav Dovid Grossman (1940-2005). Born in London, he moved with his family to Toronto in 1949. He learned in the *Telshe Yeshiva* in Cleveland for 5 years and, in 1960, became a *talmid* of Rav Moshe Feinstein at *Mesivta Tiferes Yerushalayim*. After his marriage, he moved to Washington Heights, where Rav Dovid became a sixth grade *Rebbe* in MTJ, and later in Breuers, also serving as the principal of *Viener Bais Yaakov* in Williamsburg. In 1974, the Grossmans moved to Boro Park, where Rav Dovid became active in numerous *chesed* organizations. In 1987, Rav Dovid accepted the position of Chaplain at the Metropolitan Geriatric Center, a nursing home affiliated with Maimonides Hospital.



**Rav Nachman (Tammuz 2, 5525 / 1765 - 261st Yahrzeit)**

“His faith and *emunah* are as strong as iron foundations,” testified his *rebbe*, the *Baal Shem Tov*.

He travelled to Eretz Yisroel on several occasions with the intention to move there; once around the year ק"ת before the *Baal Shem* passed away, and then once more around תקכ"ד after the *Baal Shem Tov's* passing.

(Some say he visited the *tziyun* of the Holy *Baal Shem* and was told to go to Eretz Yisroel by the holy *Baal Shem Tov* himself. When he came in תק"ב, it was to meet with Rav Eliezer of Amsterdam. According to this tradition, he made three trips to Eretz Yisroel.)

His travels to Eretz Yisroel required great self-sacrifice. He settled in Tiveria. He passed away on *Rosh Chodesh Tammuz* תקכ"ה and was laid to rest in Tiveria.

His son Rav Simchah married Feiga, the daughter of Yechiel and Adel (daughter of the

*Baal Shem Tov*) and they named their son Rav Nachman (of Breslov) after him.

He is cited by Rav Moshe Chaim Ephraim in *Degel Machneh Ephraim* many times.

For example:

*Degel Machneh Ephraim Parashas Bamidbar*

They should not come and see how the “holy” is swallowed up for they would die. The hint here is based on what I heard from my grandfather, the holy *Baal Shem Tov*. Sometimes someone comes to the *tzaddik* to study his deeds and actions and learn from them. It can happen that the *tzaddik* is experiencing a momentary state of small mindedness called *katnus*, a state of mental immaturity or constricted consciousness. If the person learns ( or receives) from the *tzaddik* while the latter is in such a state, not realizing that he should not do so, he can be negatively affected.

This is similar to what once happened when someone visited the well-known *tzaddik Moharan* (probably Rav Nachman Horodenker) and observed him drinking his coffee while wrapped in his *tallis* and *tefillin*. This man then went home and began to do the same! This verse is therefore a warning: when you to observe, if you see that the holy was swallowed up-- that is, if you arrive at one of those times when the *tzaddik* is in a small-minded state of *katnus* and his sanctity has been swallowed up and cannot be discerned-- better to come back a different time and observe the *tzaddik* when he is in a state of *gadlus*, (in a state of mature thought and expanded consciousness) and only then learn from observing him.

Understand this, for those who listen lack understanding and they may not comprehend. There are other positive things here and G-d willing when I am well, I shall explain them. [This unfortunately did not seem to have occurred.]



**Rebbe Avrohom Twerski Trisker Maggid, Mogen Avrohom (Tammuz 2, 5649 / 1889 - 137th Yahrzeit)**



הרה"ק המגיד הק' מטריסק זי"ע

Author of *Magen Avrohom*

Son of Rav Mottele Czernobler Maggid

Born 1806 תקס"ו in Czernoble (or Tshernoble)

Son-in-law of Rav Yaakov Aryeh Shapiro from the Neshchizer Dynasty

Among the most important *rebbe*s of his generation, the *Trisker Maggid* served as *rebbe* from תקצ"ו and was master and mentor to thousands of followers. His court was especially grand in the manner of the *Czernobler rebbes* and he even sat on a golden throne. The custom was that everyone in Trisk ate at the *rebbe's* table.

The *rebbe*s and *tzaddikim* of Poland were especially fond of him and many traveled to seek his guidance such as: Rav Yaakov Tzvi of Parisov, Rav Elimelech of Grodzisk, Rav Yechiel Chaim of Ozhrov, Rav Avrohom Yissocher of Radomsk, Rav Chaim Shmuel of Chentzin, Rav Yechiel of Alexander, Rav Yechiel Meir of Gustanin, Rav Hillel of Radoshitz, Rav Tzemach of Shidlowtza, Rav Yaakov Yitzchok of Biala, Rav Shraga Yair of Bialobrzhug and Rav Pinchos of Kintzik.

During the reign of Czar Nicholas I, the *Trisker Maggid* was slandered and accused of libel and was jailed for a short while.

He authored the *sefer, Magen Avrohom* on the *Torah parsha* and *moadim*.

He passed away on 2 *Tammuz* 1889 תרמ"ט and was laid to rest in Trisk.

His sons were:

Rav Menachem Nuchem Twerski of Brisk who died in his father's lifetime, Rav Morechai of Kuzmir, and Rav Yaakov Leib of Trisk.

His daughters and sons-in-law:

Shaina Reizli, wife of Rav Ephraim Margolios *Av Beis Din* Matzov

Mintsha, wife of Rav Shmuel Heschel, the Zhinkover Rebbe

Gittel Leah, the wife of Rav Mordechai Twerski of Koristshuv

Tzipora, wife of Rav Yisroel Twerski of Skver

Feigla, wife of Rav Duvid Twerski of Makrov

His daughter Malka married her brother-in-law, Rav Ephraim Margolios



**Rav Paltiel Friend (*Tammuz 2, 5763 / 2003 - 23rd Yahrzeit*)**

Rav Paltiel Friend (2003). Born in the 1920s, Reb Paltiel grew up in the Brownsville section of Brooklyn and attended *Mesivta Torah Vodaas*, becoming a *talmid* of Rav Dovid Leibowitz. When Rav Dovid left to form *Yeshiva Chafetz Chaim*, Rav Paltiel left with him. In the late 1960s, the current *rosh yeshiva* of *Yeshiva Chafetz Chaim*, Rav Henoeh Leibowitz, was approached by the small Torah community in Montreal asking for his help in starting a yeshiva in their city. Rav Henoeh appointed Rav Paltiel to be a *rosh yeshiva*

of *Yeshiva Mercaz HaTorah*. In the 1970s, he was again approached by Rav Henschel Leibowitz to assume the role of *masmich* of *Chafetz Chaim*. In his later years, together with Rav Avraham Ginzberg, he formed a Senior *Kollel* of *talmidim* of the *yeshiva*.



**Rav Yissocher Dov Illowy Dr Bernard (*Tammuz 3, 5631 / 1871 - 155th Yahrzeit*)**



Rav Illowy was ordained by Rav Moshe Schreiber, the Chasam Sofer and was among the first Rabbanim to serve in the United States. From the time of his arrival on these shores in 1853 until his passing, the Rav spent his time fighting to influence and uphold true Torah values in North America. The Rav is famous for his halachic ruling on the kashrus of Muscovy duck.

<https://kevarim.com/rabbi-yissachar-dov-bernard-illowy/>



**Rav Aryeh Mordechai Rabinowitz Parisover (*Tammuz 3, 5645 / 1885 - 141st Yahrzeit*)**



A descendant of the *Yid haKadosh* of Peshischa.



### **Rav Shlomo Eiger (*Tammuz 3, 5700 / 1940 - 86th Yahrzeit*)**

Rav Shlomo was born in 5630/1870. He was the oldest son of Rav Avrohom of Lublin, the *Shevet Yehuda*, who was the son of the first *Lubliner Rebbe*, Rav Yehudah Leib (Leibel'eh) Eiger, grandson of Rav Akiva Eiger and a close talmid of Rav Mordechai Yosef Leiner of Izhbitza.

Rav Leibel'eh established his court in Lublin, where it remained the chief Chassidic group in the town until World War II.

In 5647/1887, at the age of fifteen, Rav Shlomo married the daughter of the noggid Reb Alter Wallerstein of Krushnik. There, he became unofficial leader of the local Chassidim and organized the building of a new *shtiebel* for the hundreds of Lubliner Chassidim in town.

When the years of his father-in-law's support came to an end, Rav Shlomo refused to accept any community assistance; instead, he opened a successful fabric business, to which he devoted only a fragment of his time, utilizing every available opportunity for learning.

After the *Shevet Yehuda* was *niftar*, on 22 Teves 5674/1914, his Chassidim begged Rav Shlomo to take over, but he refused. Instead, Rav Shlomo's younger brother, Rav Azriel Meir, began leading the Chassidim in Lublin.

But many Chassidim, especially those in Krushnik, refused to give up, and eventually they succeeded.

Rav Shlomo, a *lamdan*, was known for his insight; his advice was sound even in mundane matters. In addition, his expertise in medicine, as well as his connections to the best doctors in Lublin and Warsaw, enabled him to give medical advice.

Rav Shlomo refused to accept *pidyonos* for himself. He donated all the money he received to the impoverished and he refused to take anything at all from poor people. He did not

dress in rabbinical garb.

During World War I, Rav Shlomo relocated to nearby Lublin, and took over his father's *beis medrash*.

One of his greatest aversions was the secular Lubliner Tagblatt. He announced that anyone who read it had no place in his *beis medrash*.

When Rav Meir Shapiro, proposed the concept of what later became *Yeshiva Chachmei Lublin*, Rav Shlomo became one of his chief supporters, helping to establish the *yeshiva*.

Rav Shlomo also helped Rav Meir to be elected Chief Rav of Lublin, a position he took up on 29 *Sivan* 5690/1930, the day his famous *yeshiva* opened. During the next four years, Rav Meir constantly went to Rav Shlomo for advice and assistance, especially toward the end of Rav Meir's life, when the *yeshiva's* financial situation became desperate.

After Rav Meir's sudden *petira* in *Cheshvan* 5694/1933, the *yeshiva* was left leaderless and with a mountain of debt. At this critical juncture, Rav Shlomo accepted the responsibility for the *yeshiva's* debts and traveled around Poland on a fund-raising drive.

Rav Shlomo inherited one of the largest libraries in Poland from his grandfather and great-grandfather. It was said that he never bought a *sefer* without going through it once or twice and acquainting himself with its contents.

On 17 *Elul* 5699/September 1, 1939, the Germans attacked Lublin and thousands were killed and wounded in the battle.

After the *Yamim Nora'im* of 5700/1939, Rav Shlomo underwent an operation, but the surgery was unsuccessful and he was *niftar* on 3 *Tammuz* 5700/1940. He was buried in Warsaw, with thousands still able to participate in his *levaya*.

His sons were Rav Yehudah Leib, Rav Akiva, Rav Yehoshua Simchah Yitzchok and Rav Shalom. His sons-in-law were Rav Avrohom Noach Abramowitz, Rav Chaim Fishel Silman and Rav Shaul Rapaport of Bilitz. All his descendants were killed during World War II.

Hashem yinkom damam.

Zechuso yagen aleinu.

[www.hamodia.com/features/day-history-3-tammuzjuly-1/](http://www.hamodia.com/features/day-history-3-tammuzjuly-1/)



**Rav Yosef Chaim Shneur Kotler Rosh Yeshivas Lakewood (Tammuz 3, 5742 / 1982 - 44th Yahrzeit)**



Harav Yosef Chaim Shneur Kotler (known as Harav Shneur Kotler) was born in 5678/1918 in Slutsk, in the Belarus area of Russia. His father was Harav Aharon Kotler, zt"l, and his mother was Chana Perel Meltzer, a"n, daughter of Harav Isser Zalman Meltzer, zt"l.

In 1940/5700, while still a *bachur*, Rav Schneur received a visa from his grandfather Rav Isser Zalman Meltzer, who had emigrated to Eretz Yisrael, and went to join him. This saved his life.

After World War II he married Rischel, the daughter of Rav Malkiel Friedman of Kovno.

He joined his father, Harav Aharon Kotler, who had settled in Lakewood in 1947/5707 after his sojourn in Shanghai. Rav Shneur assumed leadership of *Beis Medrash Govoha* after his father was *niftar* in 1962/5723. Rav Shneur was known for his compassion and understanding for his *talmidim*.

At that time Lakewood was just a small community, but Rav Shneur expanded his father's vision of building a true *Torah* community. It is largely to Rav Shneur's credit that there are *kollelim* and *yeshivos* all over the world today, not only to learn *Torah* but to spread it far and wide.

Rav Shneur served on the *Moetzes Gedolei HaTorah of Agudath Israel* of America and the Rabbinical boards of the *Torah Umesorah* National Society for Hebrew Day Schools and *Chinuch Atzmai*. He was also active in the effort to help Jewish refugees from Russia and Iran.

Rav Shneur was *niftar* in 1982/5742 and was buried in Eretz Yisrael on Har Hamenuchos near his zeide, Harav Isser Zalman Meltzer, and his father, Harav Aharon Kotler.

*Zechusam yagen aleinu.*

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**Rav Menachem Mendel Schneerson Admor of Lubavitch (*Tammuz 3, 5754 / 1994 - 32nd Yahrzeit*)**



Rabbi Menachem Mendel Schneerson, the Lubavitcher Rebbe [3 *Tammuz* 5754], became the seventh Rebbe of the Chabad dynasty after his father-in-law's passing on 10 *Shevat* 5710 (1950 C.E.) He is widely acknowledged as the greatest Jewish leader of the second half of the 20th century. Although a dominant scholar in both the revealed and hidden aspects of *Torah* and fluent in many languages and scientific subjects, the Rebbe is best

known for his extraordinary love and concern for every Jew on the planet. His emissaries around the globe dedicated to strengthening Judaism number in the thousands. Hundreds of volumes of his teachings have been printed, as well as dozens of English renditions.

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



**Rav Pinchas Horowitz Sefer Haflo'oh, Rav of Frankfurt (Tammuz 4, 5565 / 1805 - 221st Yahrzeit)**

Author of *Haflaah* Rav of Frankfurt. Son of Rav Tzvi Hirsch, *Av Beis Din* Tshortkov. Born תצ"א. Rav Pinchas was the brother of Rav Shmelka of Nikolsberg, a *talmid* of *Mezritcher Maggid*. He served as rav in Vitkov and Lechovitsh. In תקל"ב he was appointed as rav of Frankfurt. He was the rebbe of the *Chasam Sofer*.

He passed away 4 Tammuz תקס"ה.

He authored numerous *seforim*: *Hafla'ah* on *kesubos*, *HaMakneh* on *kiddushin*, and *Panim Yafos* on the *Torah*.

He was succeeded by his son, Rav Tzvi Hirsch, author of *Machaneh Levi* on *Shas*, and *Lachmei Todah* on *Aggadah* and *halacha*.



**Rav Yehoshua Heschel Teomim Frankel (Tammuz 4, 5603 / 1843 - 183rd Yahrzeit)**

Son of Rav Baruch Frankel Teomim of Komarno

He was among the greatest disciples of the *Chozeh of Lublin*.

He was a colleague and friend of Rav Azriel Horowitz, the "*Eisiner Kop*" despite the latter's *hisnagdus* to Chassidus.

Although many chassidim wanted to crown him as a leader and *rebbe* after the *Chozeh*, in

his humility, he refused.

(*Ohel Baruch* pp. 99-101)

He passed away on 4 *Tammuz* תר"ג and was laid to rest in Komarno.



**Rav Ezriel Hildesheimer Rav of Berlin & Eisenstadt (*Tammuz 4, 5659 / 1899 - 127th Yahrzeit*)**

Rav Azriel Hildesheimer was born on 7 *Sivan*, the second day of *Shavuos* 5580/1820, in Halberstadt. He was the son of Rav Yehuda Hildesheimer, native of Hildesheim, a small town near Hanover.

As a *bachur*, he learned in the *Yeshiva* of Rav Yaakov Ettlinger, the *Aruch LaNer*, in Altona. He was considered his prize pupil.

At the age of thirty-one, in 5611/1851, he became Rav of Eisenstadt, Hungary (now in Austria), the principle city of the Seven *Kehillos*.

Rav Azriel also established a *Yeshiva*. It began with six *bachurim*; by 5628/1868 there were 128 — including one from the United States.

In 5621/1861, the *Ksav Sofer* offered Rav Azriel the position of Second Rav in Pressburg, but this never came to fruition.

In Berlin, at that time, the Orthodox community consisted of about two hundred families. Dissatisfied with the local *Rav*, they offered Rav Azriel the position, and he began to serve as *Rav* there in 5629/1869. He soon established a religious school and a *Yeshiva*, which thirty former *talmidim* joined. Rav Azriel thus became the intellectual founder and leader of the community *Adass Yisroel*.

Rav Azriel was one of the leaders of the war against the Reform movement. His policy of no compromise widened the gap between the Reform and the Orthodox Jews of Germany. He aimed at increasing the distance between authentic *Yiddishkeit* and those who wished

to destroy it.

Rav Azriel had an unusual capacity for work; and his great learning was joined to practical administrative ability. He was financially independent, and never accepted remuneration for his rabbinical activity. He was frequently engaged in philanthropic activities connected with his own congregation, but additionally, in his vast *Ahavas Yisroel*, no labor was too great and no journey too long for him, in the service of the poor and needy in Germany, Austria, Russia, and even in Abyssinia and Persia.

Rav Azriel also took a special interest in the welfare of the Jews of Eretz Yisroel, then Palestine. In 5620/1860, when the missionary society of Palestine provided seventy free dwellings for homeless Jews, Rav Azriel himself built houses in Yerushalayim for free use by the poor.

Rav Azriel was *niftar* in Berlin on 4 *Tammuz* 5659/1899 at the age of seventy-nine. His *kever* is preserved in the cemetery of the Orthodox congregation Adass Yisroel in Berlin.

Some of his *chiddushim* have been published under the name *Chiddushei Rav Azriel on Shas*; in addition to *She'eilos U'Teshuvos Rav Azriel*.

*Zecher tzaddik livrachah.*

[www.hamodia.com/features/day-history-4-tammuzjuly-2/](http://www.hamodia.com/features/day-history-4-tammuzjuly-2/)



**Rav Menachem Mendel Futerfas Reb Mendel (Tammuz 4, 5755 / 1995 - 31st Yahrzeit)**



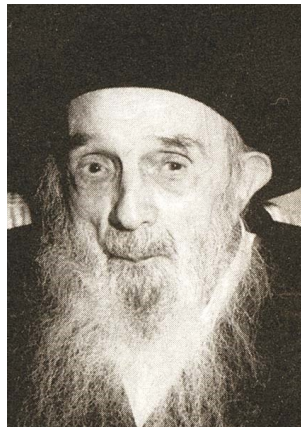
Rabbi Menachem-Mendel ("Reb Mendel") Futerfas (4 Tammuz 1995), was a near legendary Lubavitcher chasid, even for those who knew him personally. In 1947 he was

arrested for administrating networks of underground yeshivas and Jewish schools, and for facilitating the repatriation of thousands of Soviet Jews to Poland after WWII, and sentenced to 8 years in Soviet prisons and labor camps, which he went through without compromising any religious observances, despite the cruel pressure to do so. After another six years in Siberian exile he was allowed to emigrate to England, thanks to an appeal for family repatriation made by prime minister Harold Wilson during his summit meeting in Moscow with Chairman Nikita Khrushchev. In 1973 settled in Kfar Chabad, Israel, where for twenty years he was a major influence on three generations of chasidim.

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



**Rav Chaim Moshe Mandel Mekubel in Bnei Brak (Tammuz 4, 5756 / 1996 - 30th Yahrzeit)**



Rav Chaim Moshe Mandel *ztz"l*, a venerated *mekubal* known as the “*poel yeshuos*” of Bnei Brak. Rav Mandel was considered a holy man who performed wonders that healed thousands. People say he had only to utter the words “*ye’alem, ye’alem* [disappear]” and the illness would disappear.

<https://mishpacha.com/spiritual-currency/>



**Rav Mordechai Shakovitzky (Tammuz 4, 5758 / 1998 - 28th Yahrzeit)**



Rav Mordechai Shakovitzky, Rav in Leeds (England), *Rosh Kollel* in Johannesburg where he was one of the founders of the South African Kiruv Movement, and later *Rosh Yeshivas Pischei Teshuva Yerushalayim*. He was the son of Rav Naftali Hakohein Shakovitzky, the *Gateshead Rav* before Rav Mordechai Miller, and son-in-law of Rav Zalman Yosef Aloni Dubow (Rav and *Av Beis Din* of Dublin, Ireland). (1998)

## Gedolim Be'Masayhem



Stories & Anecdotes

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**Rav Meshulem Feish Lowy Tosher Rebbe (Sivan 28)**

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### **THE POVERTY THAT FORCED HIM INTO THE REBBISTAVA**

The *Tosher Rebbe* told how his ancestor and namesake was so poor that he would go door-to-door and sell brandy from a bottle to earn his keep. When he appeared at a *simcha*

such as a *chasuna* and people laughed at his feeble attempts to earn a living, he challenged their attitude by saying, "Let them laugh - the nights are all mine!" by which statement he hinted at the fact that although he was a brandy salesman by day, barely scraping it together and not getting by, the nights he devoted to secret and hidden *Avodas Hashem*, studying *Torah* and rising to unimaginable spiritual heights.

Eventually, he got a job as a *melamed* in Teglash and there he lived in dire poverty, barely surviving on the meager salary he made. He was so poor that he could not afford more than *challa* and beans for *Shabbos*. He owned nothing save one suit of clothes for the week and one *bekeshe* for *Shabbos*. In fact, one *Shabbos*, a stranger showed up in Teglash whom no one wished to invite and have as their *Shabbos* guest. This vagabond traveler had a mean, filthy, dangerous look and when Rav Meshulam Feish finished *davening* he saw that no one had invited the guest to his home for *Shabbos*. Apologizing profusely that he had no meat or fish to offer, he invited the vagabond to his home, fed him the only food he had and laid out a bed of straw for him in the corner of his shack-like, destitute home. In the morning the family was horrified to discover that the stranger had gone and had made off with all their worldly possessions! Even though it wasn't much, it meant that Rav Meshulem could not go to *shul*, because all he had was pajamas and he could not leave the house with no clothes and no coat! When the other *mispallelim* saw that he had missed *shul*, they came to check and see if he was sick. As soon as they heard the terrible situation, they donated some clothes and household items so that he could go to *shul*.

This incident forced him to reconsider his position. Finally, some citizens from Tosh came and observed him studying *Torah* in the *Bais Medrash*. They eventually convinced him to come for a trial *Shabbos* to Tosh, where he could serve as *Rav*. However, seeking to remain hidden after *Shabbos*, he refused the position and returned to Teglash, where he discovered that a fire had burned his home to the ground and had finally left him utterly penniless and so destitute that he saw it as a sign from *Shomayim* to accept the *Rabbonus* in Tosh. There, he eventually founded the *Rebbistava* as he received this *derech* from his *Rebbes* (like Rav Dovid of Dynow, son of the *Bnei Yissoschor*). (*Avodas Avoda Sichos Kodesh* Vol. II p. 330-331)

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**Rav Yehuda Zundel Ramraz (Sivan 30)**

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## RAV MICHELS BLESSING

Rav Michel of Zlotshuv was once visiting Brody and stayed at the home of Rav Yehuda Zundel, who treated Rav Michel as an honored guest. Before he left and traveled onward, Rav Michel blessed him that he should have a child who would light up the entire world. Rav Yehuda Zundel's young daughter Rivka Henya was listening and remarked, "But my parents are too old to have any more children; his *berocha* must then apply to me!" True enough - her son was the *Sar Sholom* of Belz.

Another version says that Rav Yehuda Zundel had a dream, which he related to the *Chachmei HaKloiz* in Brody, in which he was promised a child who would light up the world. He himself was puzzled by this vision, due to his old age. When his young daughter Rivka Henya heard this, she remarked, "May it be His will that I merit this child," and all the sages of the *Kloiz* answered, "Amen!"

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## Rav Shlomo Kluger Ha'elef Lecho Shlomo (Sivan 30)

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### EXPENSIVE SHROUDS

An epidemic once broke out and the death toll in Brodie and the environs climbed so high that the demand for burial shrouds rose and rose, their price becoming so exorbitant that an emergency meeting was held between the *parnesei hakehilla* and the town's lay leaders, where it was decided that there was no choice but to bury the poor in their clothes!

When Rav Shlomo Kluger heard this, he was incensed! He was so angry that he went himself to one of the town leaders, a wealthy man who had barred himself in and allowed no one entry so as to create a sterile self-quarantine and save him from any worry of infection. Rav Shlomo barged in unannounced and began to sharply rebuke the irate wealthy man about his dereliction of duty. "How can it be that the poor should be shamed in death?!"

Rav Kluger demanded that the wealthy man help defray the expenses for the *tachrichin*. The wealthy man was so angry with Rav Shlomo for arriving unannounced and breaking his self-imposed quarantine that he argued, yelled and summarily threw the *Rav* out! He housed a *Talmid Chochom*, who likewise defended his master, *davening* for his health and

claiming that his generosity was what supported his *Torah* study. Rav Shlomo stood his ground and was shown the door.

That night the wealthy man fell ill. Seeing that the *Rav's* rebuke and anger must be a heavenly message, he quickly sent the *Talmid Chochom* he supported to appease Rav Shlomo, and agreed to pay the expense for all the poor people's *tachrichin* and burial expenses and sent along eighteen silver rubles as a down payment and *kofer nefesh* to redeem himself. Rav Shlomo accepted the wealthy man's gift and blessed him with a *refua sheleima*. The next day he was already feeling better. He immediately sent over two thousand silver rubles and was healed. (*Luach HaHillula*)

### UNUSUAL SHLACH MONOS

Rav Shlomo always received a gift of one golden ducat as *shlach monos* from one of the town's wealthy merchants. That year *Purim*, however, the *shlach monos* contained five golden ducats! Rav Shlomo kept the one customary coin and sent back the other four. When his family members asked him why he had returned the princely gift, he explained his reasoning thus:

"Every year, this man sends me the same gift of one golden ducat. He has kept up this *minhag* for many years. Now suddenly he sent me five? There must be a reason. He must have some upcoming *din Torah* he wants me to sit in judgment on or some other matter to decide. I refuse to be bribed!"

As the saying of *Chazal* goes: *Chochom adif minovi* - "a scholar is preferred to a prophet". Rav Kluger was indeed correct; just a few days later the merchant arrived with a sample bottle of English rum that he had purchased. He hoped that Rav Shlomo Kluger would permit it for *Pesach* and came to ask the Rav to issue it kosher certification. Instead, Rav Shlomo forbade the rum and in his glosses to *Shulchon Aruch Chochmas Shlomo*, we find his stance forbidding its consumption on *Pesach*. (*Toldos Shlomo*)

### THE WINE AND THE WALLET

"Be cautious in judgement" (Avos 1:1)

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

There was once a Jew who owned a wine store. In the cellar were stored many barrels of wine worth a hefty sum of money. The wine merchant had a helper who worked in his store. One day the helper decided to hide his money pouch among the barrels in the cellar. The pouch contained all his savings, some two hundred gold rubles that he had scrimped and saved and when *Shabbos* approached, he decided that the perfect place to hide the money would be in the locked cellar among the barrels.

On *Motzo'ei Shabbos*, he was distressed to discover that his money was gone. When he approached the wine merchant, his employer denied any knowledge of the pouch or its contents. He came before Rav Shlomo Kluger, and cried and begged the *Rav* to help him recover the lost money.

"Unfortunately, I suspect my employer, for the cellar was locked and no one else has the keys," cried the helper.

Rav Shlomo Kluger summoned the wine merchant and asked him about the missing money, but the wine merchant denied any knowledge of the money or its whereabouts.

"You know I also trust you and I know that no Jew would have done such a dastardly, nefarious deed to steal this poor man's money."

The wine merchant smiled and nodded his head, agreeing with the *Rav*.

"I must therefore conclude that a goy broke into your cellar and stole the money, and I am sure you understand the ramifications of this."

At this point the wine merchant's smile vanished and was replaced by a look of growing concern and unease.

"Yes, the only resolution now is for me to rule that all your wine is forbidden for consumption. I will summon the *shamash* of the *Bais Din* and issue a decree and proclamation to publicize that your wine has been exposed and is no longer kosher, since you surely know that the *Halocha* forbids wine that has come in contact with *goyim!*"

When the wine merchant heard this he grew pale, realizing that he was liable to lose out a

fortune of money many times what the money in the pouch had been worth.

“Well, actually, now that the Rav mentions it,” he hemmed and hawed, “I do seem to remember finding a pouch with some money.”

The Rav refused to accept this testimony until he ran home and came back with the money, returning it to his helper and everything was settled. (*Anaf Etz Avos* page 4)

### **HAKORAS HATOV**

When Rav Shlomo was an unknown young man and utterly destitute, a non-frum neighbor saw his misery and decided to cut some wood so that the family could heat their home especially since they had a newborn baby in the house.

When Rav Shlomo heard of his deed, he later on told his *gabbai* to tell him whenever that neighbor will pass away. Years later, when the neighbor returned his soul to his Maker, the *gabbai* came to Rav Shlomo and told him the news. Rav Shlomo told the *gabbai* that he wants to attend his funeral. The *gabbai* was amazed, because what was Rav Shlomo doing by a non-frum person's funeral.

At the burial site, Rav Kluger waited until the body was buried and then proceeded to break off a twig from a nearby tree and planted the twig on top of the fresh *kever*.

That Shabbos, Rav Shlomo came into shul and his face was fiery red. He paced back and forth for several hours - repeating these words numerous times: אור זרע לצדיק ולישרי לב שמחה

The whole *shul* noticed that something extraordinary was happening. Rav Shlomo *davened* in his own private room the entire *Shabbos*. After *Shabbos* was over, several elders approached Rav Shlomo and respectfully asked him what happened that *Shabbos*.

Rav Shlomo related as follows: After he affixed the twig to his former neighbor's grave, his actions had momentous repercussions. The Satan was going through his list of people that died that week and were slated for punishments, when the Satan noticed one person was missing from his list.

After determining that Rav Shlomo's actions were hampering his path in getting his clutches on the neighbor's soul, he approached Rav Shlomo to release his hold on the neighbor's *neshama*. Rav Shlomo refused, stating that this person helped him in his lifetime and in fact saved his children's lives with the heartwarming heat that he provided.

So the Satan took Rav Shlomo to *bais din shel maalo* and Rav Shlomo increased his *tefillos*. After negotiating with Rav Shlomo that he shouldn't do this again, the *bais din* released the neighbor's soul to Rav Shlomo - who in turn placed it in *Gan Eden*.

(Heard from Rav Rottenberg Shlit "a, Forshay, N.Y. - during a *Pirkei Avos* shiur)

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### Rav Klonimus Kalman Epstein Maor VaShemesh (Tammuz 1)

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#### THIS IS ONE OF MINE

When Rav Kalonymus Kalman Epstein of Cracow, *mechaber* of *Maor VoShemesh*, was but a young child, Rav Levi Yitzchok of Berditchev visited his town. The young boy hid beneath the *Berditchever's tallis* as children do, to see what the *Rebbe* was doing as he prayed. The manner and conduct of the *Tzaddik* left such an impression on Rav Epstein, that from that point on a holy fire burned within him! When Rav Epstein grew up, he became a well-known talmid of the *Rebbe* Reb Elimelech of Lizhensk. Reb Elimelech once met the *Berditchever* in Rav Epstein's company. Reb Elimelech prided himself on having such an illustrious and holy person as one of his own students. The *Berditchever* took a good look at the *mechaber* of *Maor VoShemesh*. He then recognized on his face, that the *Rav* standing before him was that same boy from years ago. "No, no," said the *Berditchever* to Rav Elimelech, "this is one of mine! When he was but a five-year-old and he hid under my *tallis*, the holiness and sanctity already left its mark until he reached his current level and stature." (*Avodas Levi*, p. 98).

#### ALMOST WITH THE REBBE

Three Stories From My Sefer, MiPeninei Noam Elimelech:

Rav Aharon of Cracow, the son of the *mechaber* of *Maor VoShemesh*, related the following story about a visit he made with his father to the *Rebbe's tziun*:

“Once, my father and I traveled to the *tziun* in Lizensk. Rav Kalonymus, the *Maor VoShemesh*, asked his family and followers to allow him to enter the building that housed the Rebbe Reb Elimelech’s grave alone; no one was allowed to enter while he was in there. Of course they consented, and he entered alone, while his followers and family, including Rav Aharon of Cracow, remained outside.

“Once he entered, he closed the door behind him from the inside. He stayed inside for a very long time. His family grew worried because they knew that his custom was not to tarry so long. They feared that something had happened to him. They broke down the door and entered and found Rav Kalonymus lying prostrate on the grave of Reb Elimelech. They attempted to revive him and after several strong attempts finally succeeded in doing so. When he regained consciousness, the Rebbe was agitated. ‘What have you done to me?!’ he exclaimed. ‘If you had allowed me to lie here just a few minutes longer I would have gone straight into *Gan Eden* together with the Rebbe [Reb Elimelech]!’”

#### **A GUEST FOR TEA**

The following story was related in the name of the *Shinover Rav*: The *mechaber* of the Chassidic work *Maor VoShemesh* was a *talmid* of Reb Elimelech. One time he asked Reb Elimelech to be allowed to serve him so that he could thereby learn directly from his Rebbe. Reb Elimelech consented and asked him for a cup of tea. The *talmid* prepared the tea and brought it in to give it to the Rebbe. When he entered the room, he saw the awesome figure of an old man sitting beside Reb Elimelech. He was overcome with such fear and tremors that he dropped the cup, spilling the tea on the floor, and ran out. Later, Reb Elimelech saw his *talmid* and asked him why he hadn’t given him the tea he had requested. He had brought it, he answered, but when he saw the figure of the old man, he was so frightened he spilled the tea. “*Oy vey iz das kind,*” said the Rebbe, “*vus ken nisht kiken dem tatten in punim arein.*” (Woe to the child who cannot look his own father in the face!) “That old man you saw was none other than *Avrohom Avinu!*” (*Eser Tzachtzochos 24; Ohel Elimelech 245*)

#### **ENOUGH TIME TO SLEEP IN THE GRAVE**

It says in the *sefer Maor VoShemesh (Ki Seitzei 22:12)*: “Every Jewish man whose fear of Heaven touches his heart, and who wishes to serve *Hashem*, should be as fierce as a lion upon awakening in the morning. His deposit has now been returned to him - that is, his soul - and thus he should not overindulge in sleep. Rather, he should stand up and serve

*Hashem* in holiness, whether through learning Torah or singing songs of praise, pouring out his words like water from his heart before Hashem. So it could be observed of our master, teacher, and Rav, the holy Rebbe Reb Elimelech: as soon as he would awaken from his sleep, he would immediately cry out, 'Woe to you! You have wasted time with your sleeping!'" (*Ohel Elimelech* 48; *Eser Tzachtzochos* 38).

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## Rav Nachman (Tammuz 2)

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### THE MACHLOKES BETWEEN THE ARIZAL AND THE BAAL SHEM TOV

The *Ba'al Shem Tov* was once sitting together with his *chevraya kaddisha*, studying the mystical *kavonos* of the *mikve*. When the *Ba'al Shem* taught certain *kavonos* some of the *talmidim* present were surprised and they pointed out an apparent issue with the *Ba'al Shem's* teaching: "Rebbe, how can this be? Doesn't the holy *Arizal* explain and teach these *kavonos* differently?"

When the *Ba'al Shem* heard their question, he leaned his head back and sank into a deep state of rapture and *dveikus*; his face blazed like a torch, his eyes bulged and his soul soared heavenward to the higher lofty realms.

The *chevraya* were all seized with trembling and awe, all of them except Rav Nachman Horodenka who was greatly annoyed with himself; he felt more and more drowsy. "How can this be? The *Ba'al Shem's neshoma* rises to spiritual heights and all the *talmidim* sit here in awe and fear, and I am tired and sleepy?!" He fought to remain awake, he tried to pry his eyes open - but to no avail, and as he battled the sleep and fatigue that overtook him he simply lost consciousness and drifted off into a doze. He slept, and he dreamed, and he saw a vision:

A great commotion was going on and a large mass of people were running and making their way somewhere and he ran after them. "Where are you all running to?" he asked, out of breath.

"Our holy Rav is about to speak and teach us," they replied as they ran.

"Who is your Rav?" he asked, but they were all in such a rush that no one answered Rav

Nachman.

Rav Nachman followed them and they reached a large building that was very handsome, beautiful and stately, filled with people from one end to the other. They all appeared important and sagely and among them suddenly was none other than the holy *Ba'al Shem Tov*, who made his way to the front and began to teach, the same *derosha* on *kavonos hamikve* that Rav Nachman had just heard. Just then a young Tzaddik stood by the *Ba'al Shem* and began to counter and contradict the *Ba'al Shem Tov's* teachings.

"Who is this Rav?" asked Rav Nachman and he was told that he was the *Arizal*. The argument between the holy *Arizal* and the holy *Ba'al Shem Tov* continued and they debated back and forth until finally at the conclusion the *Arizal* agreed to the interpretation and explanation of the *Ba'al Shem Tov*.

Suddenly, Rav Nachman awoke; he was back among the *talmidim*, sitting among them as they discussed the *Ba'al Shem's* apparent contradiction to the *Arizal's kavonos hamikve*. As Rav Nachman awoke, the *Ba'al Shem* turned to him and said, "Nu, I took you along so you could testify as to who is right. Now tell them all whose *kavonos* are correct and testify before them what you saw and who won the argument."

Needless to say on whose behalf Rav Nachman testified, and the *Ba'al Shem* concluded his *derosha* and left. (*Shivchei HaBa'al Shem*)

### **LEVAYOS AT MIDNIGHT**

After Rav Nachman Horodenka had moved to Eretz Yisrael, he was often awakened after *chatzos* by someone knocking at his window. Whenever this occurred he would dress and go outside. When asked where he was going, he explained that he was being summoned to a *levaya* to accompany one of the great *Tzaddikim* who had passed away outside Eretz Yisrael in *Chutz LaAretz* and was now being buried here in Eretz Yisrael. Sometimes he took another companion. One of his companions to these wondrous *levayos* once opened the shutters after especially loud and persistent knocking woke them one night. He said that although it was after midnight when he looked outside, the sky was bright and sunny as if it were midday and a throng of many thousands of people dressed in finery, wearing the fur hats known as *spodiks* were all rushing to the *levaya* of a great *Tzaddik* who had just passed away in *Chutz LaAretz*. (*Kisvei Rav Yoshe Prager* of Brisk p. 84)

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## Rav Yosef Chaim Shneur Kotler Rosh Yeshivas Lakewood (Tammuz 3)

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### RAV SHNEUR KOTLER

by Rabbi Yair Hoffman for 5tjt.com Rav Shneur Kotler zt"l (1918-1982), was the second Rosh Yeshiva of Beis Medrash Gavoah in Lakewood, New Jersey. He grew the Yeshiva from a few hundred bochurim and yungeleit to well over 1000. Rav Shneur zatzal sent out Kollel yungeleit across the country, from Philadelphia to Los Angeles. Under the leadership of Rav Schneur for twenty years, BMG has become one of the pre-eminent Torah institutions in the world - indeed, throughout history.

Rav Shneur zt"l would often quote a Yerushalmi (Shkalim 2:5) that states: Whoever says over a shmuah (saying) from his Rebbe should concentrate and envision that his Rebbe is standing right there before him.

He would continue:

“We see from here that it is not sufficient just to say it over in his name. Rather, it is demanded of us that we see him right in front of us as if he is hearing it now from him. The explanation of this is that words are not some separate item or matter. They are part and parcel of his life and his very essence!

The saying and the person who said it are one and the same.

Understanding his saying and truly receiving it can only be accomplished through seeing the person who said it.

Without the sayer - there are no sayings.

And from the sayings, one can learn about the sayer himself, and through them - we can appreciate the personage of the baal hashmuah and the lofty spiritual nature upon which he stood. Studying the sayings lead a person to unprecedented growth - approaching that of his Rebbe from the perspective of, “When will my actions reach those of my father’s.”

In honor of Rav Shneur ztl's yartzeit and in honor of his remarkable accomplishments in

transforming the Torah landscape, we publish some of his thoughts and sayings. They were culled from close talmidim, family members, and from his maamarim. May his holy neshama be a meilitz yosher for klal Yisroel.

We can learn a lot from the sons of Korach. In the shir shel yom of Monday, we see that the Bnei Korach thought that if they could be in a leadership position - they could then achieve unparalleled closeness to Hashem. The truth is, they learned, that every person, wherever he is - has a potential for unparalleled dveikus.

The purpose of our life is to take from potential into action - the Divine Image and the light of Torah that are hidden within us.

Constantly working on improving one's ruchnius throughout one's life - is tantamount to Maaseh Bereishis itself.

The Shechinah only dwells in Klal Yisroel when we are k'ish echad.

The true acquisition of our chailek in Torah can only be obtained after the perfection of our character traits.

Working hard with ameilus in Torah during yissurim - creates a sea-change within the individual.

A person is obligated to constantly grow and to emulate the malachim themselves.

The Avodah of the Psil tcheiles, the blue fringe on the tzitzis, is that it reminds a person of the ocean, then it reminds the person of the firmaments, the rakiah. Then it reminds the person of the kisei hakavod. The question is, why this entire process? Why shouldn't the person just carry a sign reminding him to think of the Kisei HaKavod? The answer is that it is not so simple. He would become used to the sign right away, and eventually, it will have zero impact. If, however, it was an Avodah, a step by step thought process - then it will have a lasting impact. This is the nature of a person - of which the Torah was well aware.

The value and importance of an action is dependent upon the nature of the intent that one had when the action was first performed.

The influence of any action is three-fold - it is immediate; it is upon the future; and it is upon countless generations of one's own descendants.

Acts of chessed (lovingkindness) have within them the ability to change the very laws that Hashem set forth in Creation itself.

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## Rav Pinchas Horowitz Sefer Haflo'oh, Rav of Frankfurt (Tammuz 4)

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### HOW RAV PINCHAS LEARNED TORAH SO TRUE THAT EVEN ROVA AGREED

Rav Yisrael of Rizhin once recounted what he had heard from Rav Yitzchok of Radvil how the two holy brothers, the Rebbe Reb Shmelke of Nikolsberg and Rav Pinchas of Frankfurt were once both guests in the home of Rav Michele Zlotshuver when he was away. He left instructions to make them feel at home and honor them as befit important guests.

They were given adjoining rooms that had a door between them that could be opened to connect them, which was closed, but not all the way. It happened that when a young man entered, dressed in modern German style with a short coat, he was shown to Rav Pinchas's room. This young man had studied with Rav Pinchas in Frankfurt and they rejoiced at the reunion and began to speak in learning. Meanwhile, in the next connecting room, the Rebbe Reb Shmelke sat wrapped in his *tallis*, crowned in his *tefillin* all day as was his custom, speaking only in *Torah* and learning and engaging in no idle, mundane chatter and his main language of speech was in *Loshon Kodesh!*

Rav Pinchas and his talmid were discussing aloud a possible topic for the young man's upcoming *derosha*, since he was a *chosson*, and at his *chasuna* he would be asked to deliver a *derosha* as was the custom in those days. Rav Pinchas began to recite a statement in the *Gemora*, "*Amar Rova - Rova said,*" and proceeded to ask no less than twenty-two questions and difficulties with this *Gemora*. He then answered all twenty-two questions with one answer in one fell swoop! Because the door between the two adjoining rooms was slightly ajar, the Rebbe Reb Shmelke heard this entire exchange, got up, entered the room and said, "My holy brother, that is the whole truth. That explanation and the answer you gave is exactly the meaning of that statement in the *Gemora* by Rova. I know this because Rova just visited me in my room and he himself told me that you got it right and that is exactly what he meant!" This is the story that Rav Yitzchok of Radvil told the Rizhiner that he himself had witnessed in his father's home between these two holy brothers. (*Menora HaTehora* p. 15 #17)

# לעילוי נשמת לזכר עולם יהי' צדיק



התנא רבי חנינא בן דוסא

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

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

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מוה"ר שלום בן הרה"ח אברהם חיים ז"ל  
מוה"ר יצחק מאיר זאב בן הרה"ח אברהם חיים ז"ל  
מוה"ר משה יחזקאל-ל שרגא בן הרה"ח אברהם חיים ז"ל  
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