

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 Ki Seitzei & Elul

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ר' זכרי' שמעון הכהן בן יצחק

Rosh Hashanah And Sukkos Rebuilding Nukva And Surrounding Her With Protective Light

"When you build a new house, you shall make a guard rail for your roof, so that you shall not cause blood [to be spilled] in your house, that the one who falls should fall from it [the roof]. "(Devarim 22:8)

The *Ramchal* explains to us that the secret of the *partzuf* of Nukva is rebuilt anew

on *Rosh Hashanah* is alluded to in our *pasuk* therefore all the residents of this world pass like sheep before Hashem on this day to be judged for their actions and to see how *Nukva* can be rebuilt to guide and lead them all year long.

As soon as she has been built up into a new structure and edifice, we must draw around her the surrounding lights called *Oros Makifin* in order that the external forces of darkness cannot grasp hold of her with their evil clutches.

Therefore, we build a *Sukkah* right after *Rosh Hashanah* [and *Yom Kippur*] to achieve this surrounding light and protect the *partzuf* of *Nukva* from the *chitzonim*. This final building is only completed on *Shemini Atzeres*.

Therefore, *Chazal* say the *zman* of *Sukkah* lasts all seven days since so long as the edifice is not finished being completely built we can draw around her the *oros makifin* of the *Sukkah* to surround her with protective light. Our *pasuk* says "when you build a new home," which is the secret of rebuilding the *Nukva* and then immediately "make a guard rail for your roof," the roof is the secret of the three supernal attributes the *sefiros* that have the primary protection, "so that you cause no bloodshed in your home," and prevent the external forces of evil from entering the edifice so that no one "should fall from there."

The *Ramchal* explains further on the *pasuk* "*Bais Yaakov lechu ve'nelcha BeOhr Hashem*," in (*Yeshaya* 2:5): All the souls and celestial lights are all surely contained within the *Shechinah*, therefore She is known as *Bais Yaakov* since *Hashem* places all into Her hands and She guides them all the higher and lower beings - *elyonim ve'tachtonim*.

She is compared to a house, like a *Bayis* where people place within their homes whatever they need and want, so is the *Shechinah* like a *Bayis* - a home where Hashem places all the soul and celestial lights of the higher and lower beings. Everything is handed over to Her and She guides all the creations and creatures of all the worlds based on how man operates. . .

The *Shechina* leads and guides all of our souls to completion and perfection so we can all leave the exile and go out of *golus* and the redemption of *geulah* can

arrive. As *Chazal* say: Ben Dovid - the Moshiach cannot arrive until all the *neshomos* of the *guf* cease arriving. They are called collectively known as *Bais Yaakov* since Yaakov alludes to *katnus* - immaturity and small-mindedness however our positive actions help them reach *gadlus* - maturity and expanded consciousness - that is why the *pasuk* says - *Bais Yaakov lechu* - go out of *golus* for redemption, leave *katnus* behind and be repaired through the *tikkun* of *gadlus*. Then once repaired we can walk together *beOhr Hashem* - in the light of G-d.

Stories on the Parsha & Elul



A True Story Regarding Rav Eliyahu Baal Shem Of Chelm

Rav Moshe Duvid Shtrum of Tarnov once told how Rav Shimeleh Zelichover *HY"D* the famed mashgiach of Yeshivas Chachmei Lublin once entered the beis medrash of Rav Aryeh Leibush of Sanz and he asked the yungeleit that were gathered there a question:

He asked them "why is that Rav Aryeh Leib does not recite *LeDovid Hashem Ori*, whereas in Shinuva (the son of tthe Divrei Chaim) they do recite it?! (the Divrei Chaim also did not recite it) they had no answer and he so told them "I will tell you a true story regarding Rav Eliyahu Baal Shem of Chelm:

"There was a decree of expulsion from the local squire, he was childless and he ordered all the Jews there to pray for him to have children and if they failed he would expel them all from his environs. Rav Eliyahu Baal Shem promised him a son within 12 months." The holy Rav Yisrael Baal Shem Tov retold this tale to his disciples and he told them "don't think that this came easily to Rav Eliyahu Baal

Shem. At first Rav Eliyahu turned to the forces of holiness and when this failed he turned to the forces of darkness from the other side when this too failed, he laid his own life down on the line and turned to the leader of all the forces of evil himself," the Baal Shem Tov concluded "and as a punishment for forcing the hand of Heaven as it were, so to speak, don't assume that he was punished by sixty flames, instead he was told that he would lose all his *nefesh*, *ruach* and *neshama*, however since he laid his life down and self sacrificed himself to save the Jews, instead the heavenly decree was that two of the enacted prayers that he had instituted and they were: the recitation of *LeDovid Hashem Ori* and the second was the recitation of *KeGavna*."

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

(cited from Nezer HaKodesh Minhagei Ropshitz pg147)

Gedolim Be'misasm Yoser



**Yahrzeits for the 9th of Elul ~ Begins Friday Night
(08-22-2026)**



Dan ben Yaakov Ovinu (2318 / -1443 - 3,468th Yahrzeit)

Born on the 9th of *Elul*, *Alef Kuf Tzadi Beis*, Dan was the son of Yaakov Avinu and Bilhah. He was Yaakov's fifth child and Bilhah's first (*Bereishis* 30:6). According to the *Yaabetz*, all the *Shevatim* died on their birthdays, so Dan's *yahrtzeit* is the 9th of *Elul*.



Rav Yeshaya of Lutzk - Dayan & Rosh Yeshiva of Lvov (5493 / 1733 - 293rd Yahrzeit)

Rav Yeshaya was the son of Rav Aharon Meshulem. He served as *Dayan HaGadol* and afterwards as *Rosh Yeshiva* and *posek* in Lvov, and taught Torah to the masses. He passed away on 9 Elul in the year 5493/ג'תצ"ג.



Rav Tzadok HaKohen Rabinowitz of Lublin - Pri Tzaddik (5660 / 1900 - 126th Yahrzeit)

Rav Tzodok HaKohen was born on the twenty-second of *Shevat* 5583/1823. His father was Rav Yaakov, the Rav of Kreisburg, Latvia. From his earliest years people predicted that he was destined for greatness. At twelve he was already answering *she'eilos* in *halacha*. In 5600/1840, when he was seventeen, he completed *Shas*. He was drawn closer to Chassidus and eventually became a close talmid of Rav Mordechai Yosef Leiner, the Bais Yaakov of Ishbitze. After the *petira* of Rav Mordechai Yosef in 5614/1854, many Chassidim went to his son, while others chose Rav Yehuda Leib Eiger of Lublin as their Rebbe. Rav Tzodok became a devoted follower of Rav Leibele. In 5648/1888, after the *petira* of Rav Leibele, Rav Tzodok was chosen by many Chassidim as their Rebbe. In 5660/1900 he became considerably weakened. He was *niftar* on the ninth of *Elul* and was buried in the *ohel* of his beloved Rebbe, Rav Yehuda Leib of Lublin.



Rav Menachem Deutsch (5664 / 1904 - 122nd Yahrzeit)

Av Beis Din of Farlanka. Rav Menachem, the son of Rav Yechezkel, was born in the year 5579 (תקע"ט). Rav Menachem was a *gadol b'Torah* who served as chief rabbi of Neustadt and Galanta before taking the position in Farlanka. He passed away at age 85.



Rav Aharon Menachem Mendel Gutterman - Radzimin Rebbe, Tzemach Menachem (5694 / 1934 - 92nd Yahrzeit)



Rav Yonasan Shteif - Rav of Khal Adas Yere'im-Vien New York, Chaddashim Gan Yeshonim (5718 / 1958 - 68th Yahrzeit)



Rav Yitzchok Friedman - Rebbe of Husyatin (5728 / 1968 - 58th Yahrzeit)

Rav Yitzchok was a scion of the Ruzhin-Mezritcher Dynasties. He was born in 1900 (תר"ס). His father was Rav Yaakov of Husyatin. In תשי"ז, he was appointed rebbe, succeeding his father. He did not have any children and with his passing, sadly, this dynasty ended. He passed away on the 9th of *Elul*, 1968 (תשכ"ח).



Rav Nachum Mordechai Perlow of Novominsk (5736 / 1976 - 50th Yahrzeit)

Son of Rav Alter Yisroel Shimon Perlow of Novominsk. Born in (1887) תרמ"ז in Novominsk. A scion of the Neshchiz dynasty. Rav Nachum Mordechai was a *gadol* in Torah. He received *semichah* from Rav Eliezer Sholom, *Av Beis Din* Wengrow. In תרפ"ז, he was sent by Agudas Yisroel to the USA. The Novominsker chassidim in America entreated him to stay, and he agreed. He took up a central position in the American Torah world and was a head of Agudas Yisroel and Moetzes Gedolei HaTorah in America. His son Rav Yaakov Perlow succeeded him as Novominsker Rebbe. He passed away on the 9th of *Elul*, 1976) (תשל"ו) in New York, USA.

**YAHREZITS FOR THE 10TH OF ELUL ~ BEGINS SATURDAY NIGHT
(08-23-2026)**



Rav Nachum Tzanzer of Brod - Reb Nuchem Sanzer of Brod (5509 / 1749 - 277th Yahrzeit)

Father of the great *gaon* and *mekubal* Rav Chaim Tzanzer of the *Chachmei haKloiz* of Brod. Passed away 10 *Elul* תק"ט.



Rav Dovid Broda (5547 / 1787 - 239th Yahrzeit)



Rav Pinchos Shapira of Koritz - Imrei Pinchos (5550 / 1790 - 236th Yahrzeit)

Born: Shklov, Russia - 1728; Niftar: Shipitovka, Russia - 1790. One of the pillars of the Chassidic movement, Rav Pinchas was the son of Rav Avrohom Abba. His father, Rav Avrohom Abba, a firm opponent of Chassidus, was forced to leave Shklov in the wake of a blood libel. He moved his family to Mirpol in Volhynia where he met the *Ba'al Shem Tov* and became a dedicated follower of Chassidus. His son, Rav Pinchas, also fell under the spell of the *Ba'al Shem Tov*, becoming one of the closest talmidim of the charismatic leader of the new movement. In 1790, he decided to settle in Tzefas, Eretz Yisrael. En route, he sojourned in Shipitovka. It was there that he fell ill and passed away.



Rav Yitzchok Friedman of Bohosh - First Bohusher Rebbe (5656 / 1896 - 130th Yahrzeit)

Rav Yitzchak Friedman, the first Rebbe of Bohush (1834-1896 born 5 Kislev 5595 [December 7, 1834] at Buhuși, died 10 *Elul* 5656 [August 19, 1896] at Buhuși). The eldest grandchild of the Ruzhiner, Reb Yitzchak was born to Rav Sholom Yosef Friedman and Bluma Raizel. He was only a year younger than the Ruzhiner's youngest son, Reb Mordechai Shraga, and was cared for and educated by the Ruzhiner himself, regarded more as one of the Ruzhiner's children than as his grandchild. Later on 1856, Reb Yitzchak moved to the town of Ezemal, Besarabia and then finally 1866 to Bohush in Romania, establishing his hasidic court as what became known as Bohush and he founded a new dynasty as *Bohusher Rebbe*.



Rav Yitzchok Yaakov Reines (5675 / 1915 - 111th Yahrzeit)

(1839-1915). Born in Karolin , Belarus , Rav Yitzchak Yaacov Reines studied at *Volozhin Yeshiva* under the *Netziv*. His first rabbinical position was in Saukenai, Lithuania, in 1867, followed by a position in Svencionys in 1869. In 1882 he founded a *yeshiva* with a curriculum that included secular subjects. From 1885 until his death, he headed a *yeshiva* in Lida (now in Belarus).



Rav Moshe Yehuda Leib Friedman of Pashken - Pashkaner Rebbe (5703 / 1943 - 83rd Yahrzeit)

Harav Moshe Yehuda Leib Friedman of Pashkan, son of the first *Bohusher Rebbe*, Harav Yitzchak, *zy" a*, was born in Bohush on *Tu BiShvat* 5625/1865. With his righteousness and wisdom, the 19-year-old future *Pashkaner Rebbe* served as father and leader of his late father-in-law's court in Sadigura. Rav Moshe Yehuda Leib stayed in Sadigura for two years, after which he returned to his father's home in Bohush until his father's passing in 5656/1896. Rav Moshe Yehuda Leib accepted the Pashkan community's request to reside there, arriving in 5657/1896. On 10 Elul 5707/1947, the *yahrzeit* of his father, the *Pashkaner Rebbe* managed to say *Kaddish* for his father, but overnight his condition worsened, and in the morning, though his sons put his *tallis* and *tefillin* on him, he was too weak to say *Kaddish* and returned to bed. Moments later, his pure soul left him, as he was kissing the *tefillin* he still wore. The Rebbe was buried in Bohush as he had requested.



Rav Yehuda Aryeh Perlow (5721 / 1961 - 65th Yahrzeit)

Rav Yehuda Aryeh Perlow (1878-1961). Born in Novominsk, Poland, where his father, R' Yaakov, was rabbi and Rebbe. When R' Yaakov died in 1902, his chassidim divided their allegiance between his sons R' Yehuda Aryeh and R' Alter Yisrael Shimon. The former established his chassidic court in the town of Vlodova while the latter remained in Novominsk. In 1912, R' Yehuda Aryeh assumed the additional positions of Rav and *Av Beis Din* of Vlodova, and he founded a *yeshiva* there. In 1922, he accepted the call from his chassidim who had settled in the United States, and he reestablished his court in the Williamsburg section of Brooklyn. R' Perlow was among the founders of the Agudath Israel of America.

**YAHARZEITS FOR THE 11TH OF ELUL ~ BEGINS SUNDAY NIGHT
(08-24-2026)**



Rav Yehuda Leib of Zolkova - Nefesh Yehuda (5552 / 1792 - 234th Yahrzeit)



Rav Sholom Yosef Freidman of Sadigura (5611 / 1851 - 175th Yahrzeit)

It was the 11th of *Elul*, and Rav Shlomo Chaim of Sadigura was about to conduct the first *tisch* since his older brother, the Abir Yaakov of Sadigura, had passed away (on 5 Teves 5721/א"תשכ"א). "Today is the hillula of my ancestor, the holy tzaddik Rav Shulem Yosef. My holy ancestor didn't have time to be a mentor and teacher, guiding us on the proper path, because he passed away shortly after his own father, the heilige Ruzhiner, in the very same year.



Rav Avrohom Yaakov Freidman of Sadigura - Emes L'Yaakov (5643 / 1883 - 143rd Yahrzeit)



Rav Zev Wolf Landau of Strikov - Keser Torah, Zer Zahav (5651 / 1891 - 135th Yahrzeit)

Rav Zev Wolf of Strikov was born in 1807) (תקס"ז in Plotsk to Rav Avrohom of Tchechnov. After his father's passing at age 86 on 5th of *Adar* תרל"ה, the chassidim began to ask his son to serve as rebbe. They finally convinced Rav Zev Wolf, then aged seventy-three to serve as their rebbe, and he did so faithfully for sixteen years. He passed away on the 11th of *Elul*, 1891) 5651 (תרנ"א). His soul departed while saying the passage, "A man goes out each evening to conduct his business and affairs" from *Sefer Tehillim*.



Rav Avrohom Yehoshua Freund of Nasoyd - Maor Yehoshua (5692 / 1932 - 94th Yahrzeit)

Born תרט"ו in Sighet to his father Rav Moshe Aryeh Freund who was *rosh kehillah* in Sighet, descended from Dovid Hamelech as well as major *poskim* such as the Rema, the Maharshal, the Maharam, the Shach and others. He studied under the Maharam Schick in his yeshivah in Chust where he quickly climbed the ranks of the top students. He lived for ten years, immersed in his studies, with his in-laws until he was appointed as rav of Radna. In תרס"ה he was appointed to succeed his father-in-law as Rav of Interdam and the neighboring town of Nassod. He was considered one of the leading *poskim* in his generation and counted among the tzaddikim of Hungary who spread the Torah of chassidus.



Rav Gavriel Zev Wolf (Velvel) Margolis - Toras Gavriel (5695 / 1935 - 91st Yahrzeit)

Rav Gavriel Zev Margolis, or Rav Velvele as he was commonly known, was born in Vilna, Lithuania, on the twenty-seventh of Cheshvan 5608/1847. His father was Rav Yechiel Yitzchok. Upon the petira of his father-in-law, he was invited to serve as Grodno's chief Rav. He held this position for close to twenty-seven years. As a result of harassment and death threats, in 5667/1907 he accepted the position of chief Rav of Boston, Massachusetts. In 1911 Rav Margolis moved to New York City, accepting the position of spiritual leader of the Adas Yisrael Congregation (United Hebrew Community of New York). He held this position for the rest of his life. In 1912, Rav Margolis established the Agudas HaYehudim Ha-Orthodoksim, which in 1920 became the Knesset HoRabbonim Ha-Orthodoksim d'America, and he served as its president. Rav Margolis was *niftar* on the tenth of *Elul* 5695/1935, just a few months short of his eighty-eighth birthday. He was buried in the Old Montefiore Cemetery in Saint Albans, Queens.



Rav Elimelech Ashkenazi - Melbourn Rav (5772 / 2012 - 14th Yahrzeit)

Rav Elimelech Ashkenazi was born in Budapest, Hungary. His father was Rav Alexander Chaim Ashkenazi. According to family members, he was born on *Erev Rosh Chodesh Nissan* 5677/1917. At the age of fifteen, he joined the famed *Yeshiva Chachmei Lublin*, studying under Rav Meir Shapiro, and learned together with HaGaon Rav Shmuel Wosner, later of Bnei Brak. He later learned in Ungvar. In 5717/1957 the Tchebiner Rav instructed Rav Elimelech to accept a position in Rabbonus, and he subsequently became Rav in Sao Paulo, Brazil. After selflessly serving this *kehilla* with great devotion for twelve years, he accepted an offer to become Rav of Adas Yisrael in Melbourne, Australia. Rav Elimelech served as Rav in Melbourne for eighteen years. In 5747/1987 he moved to Seagate in Brooklyn, where he served as Rav of *K'hal Chavas Da'as*. He was *niftar* on the 10th of *Elul*, 5772/2012, at the age of ninety-five, and his *mita* was flown to Eretz Yisrael, where he was buried on Har HaZeisim, in Yerushalayim.

**Yahrzeits for the 12th of Elul ~ Begins Monday Night
(08-25-2026)**



Rav Yitzchok Zelaznik - Rosh Yeshivas Me'or Eliyahu



Rabbeinu Shimon of Toledo (5102 / 1342 - 684th Yahrzeit)



Rav Simcha Bunim Bonhart - Reb Simcha Bunim of Peshis'cha, Kol Simcha (5587 / 1827 - 199th Yahrzeit)

Rabbi Simcha Bunim of Peshischa (12 *Elul* 1827) spent many years as a business man and a pharmacist. He was a beloved disciple of "the Seer" and of "The Holy Yid" whom he succeeded. Known as "a rebbe of rebbes," his major disciples included the Kotsker and the first Rebbes of Ger and Alexander.



Rav Moshe Elyakim Briya Hopstein of Kozhnitz - Be'er Moshe (5588 / 1828 - 198th Yahrzeit)

Rav Moshe was the second son of Rav Yisroel of Kozhnitz. Rav Moshe too suffered weakness and ill health. His survival is attributed to his father's *tefillos* along with the *tefillos* of Rav Levi Yitzchok of Berditchev. He hid his greatness so effectively that after his father's passing many chassidim were unsure of whether he should lead as successor. Finally, the Chozeh of Lublin appointed him as rebbe saying "*Vayehi binsoa haarov v'yomer Moshe* -And it was when the ark began to travel, Moshe spoke..." And so it was. Rav Moshe donned the mantle of leadership in תקע"ה. Rav Moshe passed away on the 12th of *Elul* תקפ"ח (1828) ,) and was laid to rest in Kozhnitz.



Rav Elazar Shapira of Lanzhot - Yodei Binah (5625 / 1865 - 161st Yahrzeit)

Author of *Yodei Binah*. Son of Rav Tzvi Elimelech of Dynow, author of *Bnei Yissaschar*. Born in the year 1808) (תקס"ח). He served first as rav of Ribtitsh in ט תקפ"ט, as did his father before him. In the year תקצ"ח he became rav of Strizhov and afterwards as rav of Lanzhot. In תר"א, he was appointed his father's successor and he acquired many followers. He travelled to Vienna for medical care and he passed away there on the 12th of *Elul*, 1865) (תרכ"ה).



Rav Shalom Moshe Chai-Gagin - S'mach Nefesh (5643 / 1883 - 143rd Yahrzeit)



Rav Avrohom Aharon Teitelbaum of Kolbuszowa - Kolbosover Rov, Rav of Kolbasov (5670 / 1910 - 116th Yahrzeit)

Son of Rav Yekusiel Yehuda Teitelbaum, author *Yetev Lev*. Born in Gorlitz (1834) תקצ"ד. A scion of the Uhjel dynasty. While still quite young, he earned *semichah* from Chanina Yosef Meisels, *Av Beis Din* of Premisla and Rav Nachum Yoel Halperin, *Av Beis Din* of Reisha. He succeeded his father-in-law as rebbe of Kolbosov. Rav Avrohom Aharon passed away on 12th of *Elul*, 1910) (תר"ע).



Rav Tzvi Yechezkel Michelson - Plonsker Rav, Tirosh VeYitzhar (5702 / 1942 - 84th Yahrzeit)

The Rabbinic Council of Warsaw counted about 20 rabbis in its ranks, all of them Torah greats. Among them was one rabbi who was known for being a very active scholar, one that the Jews of Warsaw called the "Rav of Plonsk" (the city where he previously served as rabbi). However outside of Warsaw people knew him by his actual name, Rabbi Tzvi Yechezkel Michelson, the author of the book of responsa entitled *Tirosh VeYitzhar*. Rabbi Tzvi Yechezkel's great deeds made him famous in the Jewish world, and the community leaders of Warsaw invited him to join the Rabbinic Council of Warsaw, which he accepted. He held this position, along with its heavy responsibilities, until the city fell to the Nazis during the Second World War. He was respected and honored by all levels of society, and his personal warmth also attracted many Jews who were far from Torah and Judaism.



Rav Shmuel Tolwinski (5764 / 2004 - 22nd Yahrzeit)

**Yahrzeits for the 13th of Elul ~ Begins Tuesday Night
(08-26-2026)**



Rav Yaakov Yisroel Twersky of Cherkas - Shoshanas Ho'amokim (5636 / 1876 - 150th Yahrzeit)

Son of Rav Mordechai Twerski of Czernoble (Tshernoble). Born in 1792 (תקנ"ב) others say 1794 (תקנ"ד). In תקצ"ד, Rav Yaakov Yisroel served as *Horonsteipler maggid* and rebbe in his own father's lifetime - indeed, at his father's behest. He passed away on the 13th of *Elul*, 1876 (תרל"ו).



Rav Yaakov Gezundteheit of Warsaw - Tiferes Yaakov (5638 / 1878 - 148th Yahrzeit)



Rav Avrohom Yissocher Ber HaKohen Rabinowitz of Radomsk - Chesed l'Avrohom, Radomsker Rebbe (5652 / 1892 - 134th Yahrzeit)

Rav Avrohom Yissachar Dov was born in the year 1843 (תר"ג) in Radomsk to the founder of the Radomsk Dynasty, Rav Sholomo HaKohen Rabinowitz. Son of Rav Shlomo Hakohen of Radomsk. At age 23 in the year תרכ"ו, he succeeded his father as rebbe of Radomsk, thus becoming head of the most important dynasties in Poland. Despite his youth, his brothers accepted his authority, and thousands flocked to him. He passed away on the 13th of *Elul*, 1892 (תרנ"ב) at age 49 and was laid to rest beside his father in Radomsk.



Rav Yosef Chaim of Baghdad - Ben Ish Chai (5669 / 1909 - 117th Yahrzeit)

Author of the *Ben Ish Chai*, Chief Rabbi of Baghdad, haChacham Yosef Chaim was born in 1832 in the city of Baghdad where his father was the Rabbi. When his father passed away, Rabbi Yosef Chaim was only twenty five years old. Nevertheless, the Jews of Baghdad accepted him to fill his father's place and Rabbi Yosef Chaim became the Rabbi of Baghdad.



Rav Yerachmiel Moshe Haufstein of Kozhnitz (5669 / 1909 - 117th Yahrzeit)

Rav Yerachmiel Moshe Hopstein of Kozhnitz (1860-1909). The scion of a long line of Kozhnitzer Rebbes, beginning with the Kozhnitzer Maggid and through Rav Yechiel Yaakov, Rav Yerachmiel's father. In 1875, Rav Yerachmiel returned to Kozhnitz to lead his flock of Chasidim, a job he performed for 34 years.



Rav Gavriel Gestetner - Sifsei Gavriel, Av Beis Din of Sambathely (5704 / 1944 - 82nd Yahrzeit)

**Rav Avrohom Fish (5758 / 1998 - 28th Yahrzeit)**

Rabbi Avrohom Yechiel Fish (died on the 13th of *Elul* 1998), was a Kabbalist who had *ru'ach hakodesh* and performed wonders. A hidden kabbalist, he resided in Tel Aviv and was instructed by the Baba Sali to reveal himself at the end of his life drawing many to his door. Disciple of the "Holy Shoemaker". He was very active in performing clandestine charitable acts, such as establishing soup kitchens for the poor and helping the needy. He also took care of *tikunim* of the souls of people who died and was known for the wonders he performed and for his blessings.

**Yahrzeits for the 14th of Elul ~ Begins Wednesday Night
(08-27-2026)**
**Rav Boruch Mordechai Etinga of Bobruisk (5617 / 1857 - 169th Yahrzeit)**

Rav Boruch Mordechai, the son of Rav Eliezer Lazer Etinga of Lvov, was born in the year 1727) 5527/תקכ"ז. He was a child prodigy who was renowned as "the illui of Svintzion". Rav Boruch Mordechai learned Torah from the Vilna Gaon himself and served as *Rosh Yeshiva*. His father-in-law was Rav Shmuel, the *Av Beis Din* of Vilna, and Rav Boruch Mordechai was appointed a *dayan* in Vilna after Rav Shmuel passed away in 5551 תתקנ"א in the year 1801) 5562/תקס"ב, Rav Boruch Mordechai was appointed Rav of the Chassidim in Bobruisk, a position he held for some 40 years. He passed away in Yerushalayim on 14 *Elul* in the year 1857 5617/תר"ז and was laid to rest on Har HaZeisim.

**Rav Yosef Yaski Ashkenazi - Ohel Yosef (5627 / 1867 - 159th Yahrzeit)**

Rav Yosef Yoske was the son of Rav Yisrael Ashkenazi. Rav Yosef Yoske was Rav in Fudamkin, near Brod. He was a *Gaon* in Torah, a Chassid, and a *Kodosh*. Rav Yosef Yoske was *niftar* on the fourteenth of *Elul* 5627/1867.

**Yahrzeits for the 15th of Elul ~ Begins Thursday Night
(08-28-2026)**
**Rav Akiva Eiger - Mishnas DeRabbi Akiva, The Elder (5518 / 1758 - 268th Yahrzeit)****Rav Yaakov Kopel Chossid Hager (5547 / 1787 - 239th Yahrzeit)**

Son of Rav Nechemia Feivel of Kolomaya. Part of the inner circle of disciple of the *Baal Shem Tov* and nicknamed "Rav Kopel Chassid". According to tradition, the region of Marmorosh, Romania was granted to Rav Kopel Chassid and his descendants by the *Baal Shem Tov* to spread Torah and chassidus. Rav Yaakov passed away on the 15th of *Elul*, 1787) תקמ"ז and was laid to rest in Tismanitz.



Rav Yitzchok HaLevi Patshnick of Brezhna (5625 / 1865 - 161st Yahrzeit)

Son of Rav Yechiel Michel. He gained renown as a miracle worker and had a strong influence among the common folk and even among gentiles who came to receive his *brachos* and advice. He passed away on the 16th (some say 15th) of *Elul*, 1865 (תרכ"ה) and laid to rest in Brezhna.



Rav Binyamin Bunim Menachem Mendel Maryles of Yaruslov (5648 / 1888 - 138th Yahrzeit)

Son of Rav Shimon of Yaruslov. His son Rav Shimon succeeded him as rebbe in Yaruslov. He passed away on the 15th or 16th *Elul* 1888 (תרמ"ח); others say it was 1890 (תר"ן), and was laid to rest in his father's *ohel* in Yaruslov.



Rav Nachum Brandwein of Borshtein - Imrei Tov (5675 / 1915 - 111th Yahrzeit)

Born in 1847 (תר"ז) to Rav Eliezer Brandwein a scion of the Stretiner dynasty. Rav Nuchem Brandwein served as Stretiner Rebbe from the year תרכ"ה. In תר"ל, he became rebbe in Borstein. After The Great Fire of תרע"ד, he moved to Stanislow. He passed away on the 15th of *Elul* 1915, (תרע"ה).



Rav Yisroel Yaakov Yokel Teitelbaum of Volova - Heitiv Eitiv (5684 / 1924 - 102nd Yahrzeit)

Son of Rav Shmuel Teitelbaum of Gorlitz. Born in 1838 (קצ"ח). A scion of Sighet Uhjel dynasties. Rav Yisroel Yaakov Yokel was a chassid of Rav Chaim Halberstam of Sanz, author of *Divrei Chaim*. The *Divrei Chaim* loved him very much. He served as rav in Berbesht, תרכ"ב, and in תרמ"ט, he succeeded his father in Gorlitz. In תרנ"ד, he left Gorlitz and moved to Volova in the Carpathians and became rebbe there. He passed away on the 15th *Elul*, 1924 (תרפ"ד).



Rav Avrohom Yaakov Halevi HaLevi Horowitz - Tzur Yaakov (5702 / 1942 - 84th Yahrzeit)



Rav Chanoch Henich Eiges of Vilna - Marcheshes (5704 / 1944 - 82nd Yahrzeit)

Perhaps best known by the name of his *sefer* on Responsa *Marcheshes* - Rav Chanoch Henich Eiges was born in 5624 (1864) in Raissen (Prussia). His father was Rav Simcha Reuven Eidelman was known as Sar ben Chayal Ha'Adulami. After the *petira* of Rav Shmuel Zibertenski in 5658/1898, Rav Chanoch Henich became a Rav and *posek* in Vilna, and he held the position for more than forty years. In 5666/1906, with the *petira* of Rav Shlomo HaKohen, the elderly Rav of Vilna, Rav Chanoch Henich and Rav Chaim Ozer Grodzinski became the acknowledged leaders of the Torah community of Vilna. After the *petira* of Rav Chaim Ozer in Av 5700/1940, Rav Chanoch Henich was considered by many of the bnei Torah the senior Rav and Torah leader. He was martyred al *Kiddush Hashem* on the 15th of *Elul* 5701/1941.

Biographies of the Tzaddikim



Dan ben Yaakov Ovinu (Elul 9, 2318 / -1443 - 3,468th Yahrzeit)

Born on the 9th of *Elul*, *Alef Kuf Tzadi Beis*, Dan was the son of Yaakov Avinu and Bilhah. He was Yaakov's fifth child and Bilhah's first (*Bereishis* 30:6).

Dan lived for 125 years. According to the Yaabetz, all the *Shevatim* died on their birthdays, so Dan's *yahrtzeit* is the 9th of *Elul*. He was laid to rest on the mountain near Eshtaol Forest (*Shoftim* 13:25) [approx. a ten-minute drive from Beit Shemesh]. Higher up, at the top of the same mountain, are the *kevarim* of Shimshon HaGibor and his father, Manoach. Dan's son Chushim (*Bereishis* 46:23) was hard of hearing, and he beheaded Esav during Yaakov's funeral for holding up the burial, in Kiryas Arba at Me'aras Hamachpelah (see *Talmud Bavli, Maseches Sotah* 13a).



Rav Yeshaya Dayan & Rosh Yeshiva of Lvov (Elul 9, 5493 / 1733 - 293rd Yahrzeit)

Rav Yeshaya was the son of Rav Aharon Meshulem. He served as *Dayan HaGadol* and afterwards as *Rosh Yeshiva* and *posek* in Lvov, and taught Torah to the masses.

He passed away on 9 *Elul* in the year 5493/תצ"ג.



Rav Tzadok Rabinowitz Pri Tzaddik (Elul 9, 5660 / 1900 - 126th Yahrzeit)

Rav Tzodok HaKohen was born on the twenty-second of *Shevat* 5583/1823. His father was Rav Yaakov, the Rav of Kreisburg, Latvia; his mother was Rebbetzin Yuta, a descendant of the *Shela HaKodosh*.

From his earliest years people predicted that he was destined for greatness. At a very young age he studied *Gemora* intensely, at times under the light of the moon, since his parents could not afford candles.

When he was six years old his father was *niftar*. He moved into the home of his father's brother, Rav Yosef, *mechaber* of *Kapos Zohov*, and when his uncle became Rav in Krinik, near Bialystok, the young *Tzodok* went with him. He was known later on as "the *iluy* of Krinik".

At twelve he was already answering *she'eilos* in *halacha*. At his *bar mitzva* he delivered an intricate *pilpul*, astounding everyone.

At fifteen he became the son-in-law of a wealthy wine merchant, in whose home he continued to serve Hashem with growing fervor. In 5600/1840, when he was seventeen, he completed *Shas*, as he mentioned in a letter. He wrote a number of *seforim* in those years: *Otzar HaMelech* on *Rambam*, *Meishiv HaTa'ana* on *ibur hashanah* (leap years) and *Sefer HaZichronos*.

His success brought down upon him the fury of some of the townspeople, who disseminated vicious, unfounded rumors about his household. Unfortunately, Rav Tzodok was forced to leave the home of his father-in-law and seek a *Heter Meah Rabbonim*.

Due to this sad reality, he had to travel extensively and thus met many *Rabbonim* and *Admorim*. He was drawn closer to *Chassidus* and eventually became a close *talmid* of Rav Mordechai Yosef Leiner, the *Bais Yaakov* of Ishbitze.

After the *petira* of Rav Mordechai Yosef in 5614/1854, many *Chassidim* went to his son, while others chose Rav Yehuda Leib Eiger of Lublin as their *Rebbe*. Rav Tzodok became a devoted follower of Rav Leibele, traveling to him in Lublin. During that period Rav Tzodok lived in seclusion, devoting himself entirely to *Avodas Hashem*.

In 5648/1888, after the *petira* of Rav Leibele, Rav Tzodok was chosen by many *Chassidim* as their *Rebbe*.

At one point Rav Tzodok was offered the *Rabbonus* of Lublin, but he refused it. He devoted his life to writing his *seforim* and serving *Hashem*.

Rav Tzodok eventually remarried and raised his *Rebbetzin's* children. He eschewed all worldly pleasures, conducting himself with humility and *kedusha*. He would barely eat; in fact, he only ate at the daily *siyum* that he conducted. He did not accept any money from *Chassidim* other than that given to him at a *Pidyon HaBen*, which was rightfully his by Torah law, since he was a *Kohen*.

Chassidim said that on Shabbos he looked entirely different from during the week, and that on *Motza'ei Shabbos* he would have to be revived as he parted from his *Neshoma Yeseira* (additional soul that a Jew receives for Shabbos).

Rav Tzodok led his *Chassidim* for nearly thirteen years. In 5660/1900 he became considerably weakened. As he never had any children of his own, he asked his stepchildren to print his *seforim*. He was *niftar* on the ninth of *Elul* and was buried in the *ohel* of his beloved *Rebbe*, Rav Yehuda Leib of Lublin.

Among the many *seforim* he was *mechaber* are *Pri Tzaddik*, *Tzidkas HaTzaddik*, *Resisei Laila* and *Takanas HaShovim*. In his *seforim*, he records many *chiddushim* that were revealed to him in dreams.

Many of his manuscripts remain unpublished. Rav Tzodok's *seforim* are a precious legacy to *Yidden* from all walks of life who seek closeness to Hashem, since in them he covers the gamut of revealed and hidden aspects of the Torah.

Zechuso yagen aleinu.

www.hamodia.com/features/day-history-9-elulseptember-4/



Rav Menachem Deutsch (Elul 9, 5664 / 1904 - 122nd Yahrzeit)

Av Beis Din of Farlanka. Rav Menachem, the son of Rav Yechezkel, was born in the year 5579 (תקע"ט). His grandfather was Rav Dovid Deutsch, author of *Ohel Dovid*.

Rav Menachem was a *gadol b'Torah* who served as chief rabbi of Neustadt and Galanta before taking the position in Farlanka. He printed his grandfather's *sefer Ohel Dovid* on *masechtos HaShas* with his own *chiddushim*, which he entitled *She'eris Menachem*. He passed away at age 85.



Rav Yitzchok Friedman Rebbe of Husyatin (Elul 9, 5728 / 1968 - 58th Yahrzeit)

Rav Yitzchok was a scion of the Ruzhin-Mezritcher Dynasties. He was born in תר"ס (1900)). His father was Rav Yaakov of Husyatin.

He moved to Eretz Yisroel in תרצ"ו, together with his father and grandfather. All his life he kept himself off to the side, modestly avoiding attention.

In תשי"ז, he was appointed rebbe, succeeding his father.

He did not have any children and with his passing, sadly, this dynasty ended. His *sefer, Siach Yitzchok* was published posthumously in תשנ"ו, together with his father's *sefer, Ohalei Yaakov*.

He passed away on the 9th of Elul, 1968 (תשכ"ח).



Rav Nachum Mordechai Perlow (Elul 9, 5736 / 1976 - 50th Yahrzeit)

Son of Rav Alter Yisroel Shimon Perlow of Novominsk. Born in תרמ"ז (1887) in Novominsk. A scion of the Neshchiz dynasty. Son-in law of Rav Yitzchok Zelig Morgenstern of Sokolow, a scion of Kotzk.

Rav Nachum Mordechai was a *gadol b'Torah*. He received *semichah* from Rav Eliezer Sholom, Av Beis Din Wengrow.

In תרפ"ז, he was sent by Agudas Yisroel to the USA. The Novominsker chassidim in America entreated him to stay, and he agreed.

He took up a central position in the American Torah world and was a head of Agudas Yisroel and Moetzes Gedolei HaTorah in America.

He became renowned as a leader by example, a lively personality, and a person with whom you could comfortably discuss matters of import.

He left behind a *sefer* called, *Pe'er Nachum* on Torah and *drashos*. His son Rav Yaakov Perlow succeeded him as Novominsker Rebbe.

He passed away on the 9th of *Elul*, 1976) (תשל"ו) in New York, USA.



Rav Nachum Tzanzer Reb Nuchem Sanzer of Brod (*Elul 10, 5509 / 1749 - 277th Yahrzeit*)

Father of the great *gaon* and *mekubal* Rav Chaim Tzanzer of the *Chachmei haKloiz* of Brod.

Passed away 10 *Elul* תק"ט.



Rav Pinchos Shapira Imrei Pinchos (Elul 10, 5550 / 1790 - 236th Yahrzeit)



Born: Shklov, Russia - 1728; Niftar: Shipitovka, Russia - 1790

One of the pillars of the Chassidic movement, Rav Pinchas was the son of Rav Avrohom Abba, and a descendant of Rav Nosson Shapira, the *mechaber* of *Megale Amukos*. He received a thorough Lithanian-style Torah education, becoming proficient in Tanach and Talmud, as well as in the Halachic codes and responsa. He also gained great expertise in Hebrew grammar and the writings of the great medieval philosophers. While still in his youth, he wrote Talmudic dissertations and Halachic novellae.

His father, Rav Avrohom Abba, a firm opponent of Chassidus, was forced to leave Shklov in the wake of a blood libel. He moved his family to Mirpol in Volhynia where he met the *Ba'al Shem Tov* and became a dedicated follower of Chassidus. His son, Rav Pinchas, also fell under the spell of the *Ba'al Shem Tov*, becoming one of the closest *talmidim* of the charismatic leader of the new movement.

The *Ba'al Shem Tov* is reported to have said about Rav Pinchas, "A soul such as that of Rav Pinchas comes down to this world only once in five hundred years." At the *Ba'al Shem Tov's* behest, Rav Pinchas settled in Koretz, where he studied the mysteries of the *Torah* and labored at perfecting his way of life, striving for uncompromising truthfulness and conquering all traces of arrogance. Recognizing the purity of his soul, many people from all walks of life, among them outstanding Rabbonim, joined the circle of his *talmidim*.

For unknown reasons, Rav Pinchas moved to Ostroh in Volhynia, after having stayed in Koretz for twenty years. In 1790, he decided to settle in Tzefas, Eretz Yisrael. En route, he sojourned in Shipitovka. It was there that he fell ill and passed away.

Rav Pinchas devoted many hours to the study of the Zohar, and instructed his *talmidim* to learn Zohar every day. He said that the study of Zohar is a good remedy for sustenance and conquering all traces of arrogance.

Rav Pinchas did not write any *seforim*, although his thoughts are mentioned in the writings of many other Rebbes. The comments and insights of Rav Pinchas have been anthologized by his talmidim under various titles: *Pe'er LaYesharim*, *Nofes Tzufim* and others. A comprehensive compendium was published, entitled *Imrei Pinchas*, from a manuscript that survived the Holocaust and was discovered in Poland.

The words of wisdom of Rav Pinchas of Koretz are written in the *sefer Medrash Pinchas*.

About Anger... "For many years I wrestled with my anger, until finally I conquered him and placed him in my pocket. Now I take him out only when I need him. But I am so angry with him, that I do not ever want to take him out again!"

About Prayer... "A *tefilla* which is not said in the name of all of *K'lal Yisrael* is not a *tefilla*. If we look at most of the formal *tefillos*, they are not for ourselves but for all of us. They are not written in the singular but in the plural. We *daven* in a congregation to remind us that we are not alone in our needs."

The Source of Depression... "One of the roots of gloominess is pride. An arrogant person thinks that the world owes him honor and respect. He always feels slighted, believing that people disdain and snub him. As a result, he is always in a somber mood. A humble man cheerfully accepts everything that comes his way."

(*Medrash Pinchas*)

HIS SEGULOS:

A Segula For Yiras Shomayim

A pauper once came to the home of Rav Pinchos of Koretz's and asked to borrow a *sefer* to pawn and use as collateral against a loan. Rav Pinchos' son searched for a *sefer* that was studied from only infrequently and found a copy of *Moreh Nevuchim*.

When he asked his father if he could lend the pauper the Rambam's *Moreh Nevuchim* however, Rav Pinchos refused, explaining that "just having a copy of the Rambam's *seforim* in the home [are a *segula* to] bring down *yiras shomayim* onto a person." (*Imrei Pinchos Shaar haTorah* 124, see also *Midrash Pinchos* p. 43b #9)



Rav Yitzchok Friedman First Bohusher Rebbe (Elul 10, 5656 / 1896 - 130th Yahrzeit)

Rav Yitzchak Friedman, the first Rebbe of Bohush (1834-1896 born 5 Kislev 5595 [December 7, 1834] at Buhuși, died 10 Elul 5656 [August 19, 1896] at Buhuși). The eldest grandchild of the Ruzhiner, Reb Yitzchak was born to Rav Sholom Yosef Friedman and Bluma Raizel. He was only a year younger than the Ruzhiner's youngest son, Reb Mordechai Shraga, and was cared for and educated by the Ruzhiner himself, regarded more as one of the Ruzhiner's children than as his grandchild. Reb Yitzchak's father, Reb Shalom Yosef, was the eldest of the Ruzhiner's six sons. Reb Yitzchak was only 17 years old when his father passed away. For a few years he lived in the town of Potik with his uncle Reb Dovid Moshe of Chortkov.

He married Shaina Rochel the daughter of Rav Duvid Hager of Zablotiv (son of Rav Menachem Mendel of Kossuv) and Rebitzen Pessia Leah (daughter of Rav Moshe Leib Sassover).

Later on 1856, Reb Yitzchak moved to the town of Ezemal, Besarabia and then finally 1866 to Bohush in Romania, establishing his hasidic court as what became known as Bohush and he founded a new dynasty as Bohusher Rebbe. He was succeeded by his son Rav Yisroel Shulem Yosef Friedman as *Bohusher Rebbe*. Based on <https://matzav.com/todays-yahrtzeits-and-history-10-elul-2/>



Rav Yitzchok Yaakov Reines (Elul 10, 5675 / 1915 - 111th Yahrzeit)



(1839-1915). Born in Karolin , Belarus , Rav Yitzchak Yaacov Reines studied at *Volozhin Yeshiva* under the *Netziv*. His first rabbinical position was in Saukenai, Lithuania, in 1867, followed by a position in Svencionys in 1869. In 1882 he founded a *yeshiva* with a curriculum that included secular subjects. From 1885 until his death, he headed a *yeshiva* in Lida (now in Belarus). He was a member of the Chibbas Tzion movement from its inception. In 1893, Rav Shmuel Mohliver founded Mercaz Ruchani, or the “spiritual center.” Ten years later, when Rav Reines was looking for a good name for a religious Zionist movement, he adopted the name, “Mizrachi.” Rav Reines was one of the first rabbis to answer Herzl’s call to become part of the Zionist movement, and he attended the Third Zionist Congress in 1899. While most of his colleagues remained opposed to political Zionism, in 1902 Reines published a book, *Or Chadash al Tzion* which presents a call to a Zionist Judaism. The same year, he organized a conference of the religious Zionist movement in Vilna, where the Mizrachi movement was founded. He was recognized as the movement’s leader at its founding convention in Pressburg, Bratislava in 1904. In 1905, Reines accomplished his own personal dream, with the establishment of a *yeshiva* in Lida where both secular and religious subjects were taught. Rav Reines authored many sefarim including *Sefer Ha-arakhim* and *Edus beYaakov*.

Students and staff of the Yeshivah of Lida, established by Rabbi Yitzchak Yaakov Reines in Lida, Russia (now in Belarus). Courtesy of the Archives of the YIVO Institute for Jewish Research, New York



Rav Moshe Yehuda Leib Friedman Pashkaner Rebbe (Elul 10, 5703 / 1943 - 83rd Yahrzeit)



Harav Moshe Yehuda Leib Friedman of Pashkan, son of the first *Bohusher Rebbe*, Harav Yitzchak, *zy" a*, was born in Bohush on *Tu BiShvat* 5625/1865. His mother was Rebbetzin Sheina Rochel, *a" h*, daughter of Harav Dovid of Zablatov.

Rav Moshe Yehuda Leib was educated by his father. His extraordinary memory allowed him to progress quickly in his Torah studies.

While Rav Moshe Yehuda Leib was engaged to his cousin Alta Nechama Gittel, daughter of his paternal uncle Reb Nachum Ber'enu, the kallah's father fell ill and the marriage was postponed until he would get better. The wedding took place in 5644/1884, the year following the *petirah* of both Reb Nachum Ber'enu and his father, Reb Avraham Yaakov. With his righteousness and wisdom, the 19-year-old future *Pashkaner Rebbe* served as father and leader of his late father-in-law's court in Sadigura.

Rav Moshe Yehuda Leib stayed in Sadigura for two years, after which he returned to his father's home in Bohush until his father's passing in 5656/1896.

Rav Moshe Yehuda Leib accepted the Pashkan community's request to reside there, arriving in 5657/1896. He was treated with great respect all his years in Pashkan, even by the local gentiles, and the town became a chassidic center.

The *Pashkaner Rebbe* was intimately involved in the daily affairs of his Chassidim. He distributed much *tzedakah*, in addition to running the Kollel Romania-Bessarabia for the

poor of Eretz Yisrael.

During World War II, due to the respect of the non-Jews of Pashkan for the Rebbe, none of the Nazi decrees were carried out there, and many Jews from elsewhere found refuge at the Rebbe's court.

Soviet influence increased and the situation became more dangerous, and eventually the Rebbe moved to Dorhoi, in eastern Moldovia, whose non-Jews had all fled before the Soviets. The remaining inhabitants were all Stefaneshter Chassidim.

From Dorhoi, the *Pashkaner Rebbe* planned to emigrate to Eretz Yisrael. He eventually reached Bucharest, but to his distress, his plans were thwarted.

The Rebbe's health weakened; he called his sons and told them that if he did not reach Eretz Yisrael, they should not bury him in Bucharest, but rather should return him to Bohush, to be buried with his forebears.

On 10 Elul 5707/1947, the *yahrtzeit* of his father, the *Pashkaner Rebbe* managed to say *Kaddish* for his father, but overnight his condition worsened, and in the morning, though his sons put his *tallis* and *tefillin* on him, he was too weak to say *Kaddish* and returned to bed. Moments later, his pure soul left him, as he was kissing the *tefillin* he still wore.

The Rebbe was buried in Bohush as he had requested.
<https://hamodia.com/columns/day-history-10-elulaugust-21/>



Rav Yehuda Aryeh Perlow (Elul 10, 5721 / 1961 - 65th Yahrzeit)

Rav Yehuda Aryeh Perlow (1878-1961). Born in Novominsk, Poland, where his father, R' Yaakov, was rabbi and Rebbe. When R' Yaakov died in 1902, his chassidim divided their allegiance between his sons R' Yehuda Aryeh and R' Alter Yisrael Shimon. The former established his chassidic court in the town of Vlodova while the latter remained in Novominsk. In 1912, R' Yehuda Aryeh assumed the additional positions of Rav and *Av Beis Din* of Vlodova, and he founded a *yeshiva* there. In 1922, he accepted the call from his chassidim who had settled in the United States, and he reestablished his court in the

Williamsburg section of Brooklyn. R' Perlow was among the founders of the Agudath Israel of America.



Rav Sholom Yosef Freidman (Elul 11, 5611 / 1851 - 175th Yahrzeit)

It was the 11 th of *Elul*, and Rav Shlomo Chaim of Sadigura was about to conduct the first *tisch* since his older brother, the Abir Yaakov of Sadigura, had passed away (on 5 Teves 5721/תשכ"א).

Before washing *netilas yadayim* he sighed, "It is difficult to sit in the place of my holy brother, the Rebbe." After drinking *l'chayim*, he said, "*Zecher tzaddik livracha* (the memory of a *tzaddik* is a blessing). This expression has two meanings: first, that his memory should be a blessing; and second, that we should be ready to accept that blessing!

"Today is the *hillula* of my ancestor, the holy *tzaddik* Rav Shulem Yosef. My holy ancestor didn't have time to be a mentor and teacher, guiding us on the proper path, because he passed away shortly after his own father, the heilige Ruzhiner, in the very same year.



Rav Zev Wolf Landau Keser Torah, Zer Zahav (Elul 11, 5651 / 1891 - 135th Yahrzeit)

Rav Zev Wolf of Strikov was born in 1807) (תקס"ז) in Plotsk to Rav Avrohom of Tschechnov. He was the eldest of four brothers. The other three were Rav Berish of Biala, Rav Raphael, and Rav Yaakov of Yezov. Rav Avrohom used to praise each son according to their abilities: Rav Zev Wolf - a sage/*chacham*, Rav Berish a pious *chassid*, Rav Raphael a perfect *Tam*, and Rav Yaakov an *ilui/prodigy*.

When he reached marriageable age, Zev Wolf married the daughter of Rav Shmuel Zanvil Weiner, one of the wealthiest Jews of Strikov. Rav Shmuel Zanvil's home was a typical wealthy *chassidish* home, full of guests and travelers looking for a place to rest and grab a bite before heading off to visit the various *chassidishe* rebbes in the area. Rav Shmuel Zanvil himself was a learned scholar and he would deliver a daily *shiur* in the *beis*

midrash every evening after he concluded his business dealings for the day.

A group of Chassidim of Tomashov (which would later become famous as the chassidic court of Kotzk) gathered in Strikov and soon set their sights on the budding *Torah* scholar, son-in-law of their host. They sent their best and brightest to him and ultimately convinced Zev Wolf to visit the *Kotzker rebbe*. After doing so, he too became among one of the rebbe's greatest disciples.

At first, his father-in-law, Rav Shmuel Zanvil, was upset that his illustrious son-in-law spent weeks or months away in Kotzk until his *mechutan*, Rav Avrohom of Tshechonuv, allayed his fears by declaring, "If he doesn't turn out better than me, than the whole deal [taking him as son-in-law] was a mistake!"

When the *Kotzker Rebbe* passed away, Rav Zev Wolf followed Rav Yitzchok Meir of Warsaw, author of *Chiddushei HaRim* and founder of the Gerrer Dynasty. After his passing, he did not go on to Rav Henich of Alexander as did many others; instead, he and his friends and followers including Rav Elazar of Poltosk and Rav Yechiel Meir of Gustanyn urged Rav Zev Wolf's father to don the mantle of leadership as rebbe and thus, Rav Avrohom of Tsechanov became rebbe.

Remembering The Egel

"And on the day, I make My account, I shall bring their sin to account against them" (*Shemos* 32:34).

After his Rebbe, the *Chiddushei HaRim*, passed away, Rav Wolf Strikover did not travel to Rav Heinich of Alexander and accept him as rebbe. He once met an Alexander chassid and asked him to repeat a Torah teaching he had heard from his rebbe. The chassid opened with the above *pasuk*, explaining it according to Rav Heinich's insights. A typical reading of the *pasuk* is that while Hashem forgave Bnei Yisrael to the extent that He did not annihilate them, whenever Hashem took an account of their sins, He would count the sin of the *egel hazahav* (golden calf) among them as well.

Rav Heinich, however, explained: "Whenever *Bnei Yisrael* sin, Heaven forbid, if they seek forgiveness and do *teshuvah*, I will forgive them." Why? "Because I will always count the

chet ha'egel (the sin of the golden calf)." The logic for this is that any calamity that befalls the Jewish people will also carry with it the consequence of the *chet ha'egel*. Just as the sin of the *egel hazahav* was a terrible sin, yet Hashem forgave them, all the more so regarding other, lesser, sins - surely Hashem pardons them if they request His forgiveness.

When Rav Wolf Strikover heard this explanation, he was so moved and so disappointed that he had not gone to Rav Heinich himself that he tore at his hair in grief crying, "This is the great and holy Alexander Rebbe, and I was prevented from traveling to him!"

After his father's passing at age 86 on 5th of *Adar* תרל"ה, the chassidim began to ask his son to serve as rebbe. They finally convinced Rav Zev Wolf, then aged seventy-three to serve as their rebbe, and he did so faithfully for sixteen years. He blessed his descendants that they should never serve as rebbes nor as rabbonim. He left behind a *sefer* called *Zer Zahav Kesser Torah* and many beautiful poems in *lashon hakodesh*.

He left behind sons: Moshe Chaim who was son-in-law of Rav Yechiel Meir of Gustanin and Rav Yechiel Eichel of Frashnitz, both of whom died in his lifetime; His other sons were: Rav Mordechai Mottel of Strikov, who printed his father's *seforim*, and Rav Menachem Mendel of Gumbin.

He passed away on the 11th of *Elul*, 1891) 5651 (תרנ"א). His soul departed while saying the passage, "A man goes out each evening to conduct his business and affairs" from *Sefer Tehillim*.



Rav Avrohom Yehoshua Freund Maor Yehoshua (Elul 11, 5692 / 1932 - 94th Yahrzeit)

(תרט"ו - תרצ"ה)

Born תרט"ו in Siget to his father Rav Moshe Aryeh Freund who was *rosh kehillah* in Siget, descended from Dovid Hamelech as well as major *poskim* such as the Rema, the Maharshal, the Maharam, the Shach and others.

He studied under the Maharam Schick in his yeshivah in Chust where he quickly climbed the ranks of the top students. In תרכ"ט he married the daughter of Rav Mordechai Yehudah Loew AvBeisDin of Interdam. He was a disciple of Rav Chaim Halberstam of Sanz, author of *Divrei Chaim* and of *Yerios Shlomo*.

He lived for ten years, immersed in his studies, with his in-laws until he was appointed as rav of Radna.

In תרס"ה he was appointed to succeed his father-in-law as Rav of Interdam and the neighboring town of Nassod.

He was considered one of the leading *poskim* in his generation and counted among the tzaddikim of Hungary who spread the Torah of chassidus.

He was a gaon and mastered all four volumes of the Shulchan Aruch which knew by heart. He attained exceptional mastery of the halachic laws of *mikvaos*.

He frequently gave away all his monies to *tzedakah*.

He passed away on 11 Elul תרצ"ה he was laid to rest in Satmar.



Rav Gavriel Zev Wolf (Velvel) Margolis Toras Gavriel (Elul 11, 5695 / 1935 - 91st Yahrzeit)

Rav Gavriel Zev Margolis, or Rav Velvele as he was commonly known, was born in Vilna, Lithuania, on the twenty-seventh of *Cheshvan* 5608/1847. His father was Rav Yechiel Yitzchok, and he was a great-grandson of Rav Yechiel Halpern, the *Seder HaDoros*. As a young child he attended the *Yeshiva* of Rav Yaakov Beirat of Vilna for three years, and then he went to the *Yeshiva* in Volozhin headed by Rav Naftoli Zvi Yehuda Berlin, the *Netziv*.

In 5626/1866 Rav Velvele married the daughter of Rav Nachum Kaplan, the famed *Rebbe* of the *Chofetz Chaim*, and they settled in their hometown of Vilna. In 5629/1869 he moved to Grodno, where he delivered daily *shiurim* in *Gemora*.

During his years in Grodno he was given *semicha* by Rav Yaakov Beirat. In his *semicha* Rav Beirat wrote: "He became great and greater still; unlike the greatness of students who succeed in their studies after five years, in a short time he surpassed his friends; they chased him but could not catch him, because his stomach was filled with *Talmud* and *halacha*."

That same year he moved back to Vilna, where he assisted Rav Yehoshua Yitzchok of Slonim (Rav Eizele *Charif*) in the preparation and printing of his work on *Talmud Yerushalmi*, *Noam Yerushalmi*.

Upon the *petira* of his father-in-law, he was invited to serve as Grodno's chief Rav. He held this position for close to twenty-seven years.

As chief *Rav*, Rav Margolis enjoyed a close relationship with Rav Yitzchok Elchonon Spector, and was active in Jewish community and world affairs.

Rav Margolis was initially a strong supporter of the *Chovevei Tzion* movement and attended the second Zionist Congress in Basel in 1898. But as the leaders of the Zionist movement became increasingly anti-religious, he not only distanced himself from the movement but attacked it outright.

It was his involvement in world affairs that forced Rav Margolis to leave Europe for America. Among the Russian revolutionaries of 1905, were Jews who did not appreciate Rav Margolis's constant public attacks denouncing them. As a result of harassment and death threats, in 5667/1907 he accepted the position of chief Rav of Boston, Massachusetts.

Rav Margolis liked his congregants in Boston and praised them highly in the *hakdoma* to his *sefer*, *Toras Gavriel*.

Nevertheless, in 1911 Rav Margolis moved to New York City, accepting the position of spiritual leader of the *Adas Yisrael* Congregation (United Hebrew Community of New York). He held this position for the rest of his life.

In 1912, Rav Margolis established the *Agudas HaYehudim Ha-Orthodoksim*, which in 1920

became the *Knesset HoRabbonim Ha-Orthodoksim d'America*, and he served as its president.

Despite constant challenges, Rav Margolis established an elementary school with an enrollment of close to two hundred children, and an old-age home.

Rav Margolis was *niftar* on the tenth of *Elul* 5695/1935, just a few months short of his eighty-eighth birthday. He was buried in the Old Montefiore Cemetery in Saint Albans, Queens. His *levaya* was attended by close to four thousand people, many of them prominent *Rabbonim*.

Among his *seforim* are *Shem Olam*, *Toras Gavriel*, *Chruzei Margolios*, *Agudas Eizov* and *Ginzei Margolios* on *Esther*, *Shir HaShirim*, *Rus*, *Koheles* and *Eicha*.

Yehi zichro baruch.

This article was graciously provided by Reb Baruch Amsel, who is locating the kevarim of Rabbanim who were buried in the United States over the last 150 years and recording biographical information about them. Anyone with information on *Kivrei Tzaddikim* in America should please call Reb Baruch Amsel at 917-854-7387 or email him at Baruch@amselias.com.

www.hamodia.com/features/day-history-10-elulseptember-5/



Rav Elimelech Ashkenazi Melbournier Rav (*Elul 11, 5772 / 2012 - 14th Yahrzeit*)

Rav Elimelech Ashkenazi was born in Budapest, Hungary. His father was Rav Alexander Chaim Ashkenazi, *nosi* of *Yeshiva Ohr Torah* in Stanislav and later one of the founders of the Satmar *mosdos* in Yerushalayim.

According to family members, he was born on *Erev Rosh Chodesh Nissan* 5677/1917, and was thus ninety-five at his *petira*. Some sources indicate that he may have been older.

He spent his childhood years in Stanislav, basking in the presence of his paternal

grandfather, Rav Itzikel of Alesk. Rav Chaim Hager, the Antiniye Rebbe, whose court was also located in Stanislav, would farher Elimelech, and derive much enjoyment from listening to the young *Talmid Chochom*.

At the age of fifteen, he joined the famed *Yeshiva Chachmei Lublin*, studying under Rav Meir Shapiro, and learned together with HaGaon Rav Shmuel Wosner, later of Bnei Brak. The Rav, who was a powerful and eloquent speaker, would mention his Rebbe, Rav Meir Shapiro, in nearly every public address he gave. At the Yeshiva, Rav Elimelech forged an exceptionally close relationship with the famed *Mekubol*, Rav Shimon Zelichover.

He later learned in Ungvar, at the Yeshiva led by Rav Avrohom Yosef Greenwald, the son of the *Arugas HaBosem*.

The Rav, being a descendant of the *Sar Sholom*, the first Rebbe of Belz, had a close connection with the Belzer Rebbes. He was also very close to the Satmar Rebbe, Rav Yoel Teitelbaum.

In 5700/1940, Rav Elimelech emigrated to Eretz Yisrael, and shortly thereafter he married the daughter of Rav Zalman Weber, Rav of Frankfurt.

In Eretz Yisrael, he gave regular *shiurim* in the Satmar and Belzer *Botei Medrash*.

In 5717/1957 the Tchebiner Rav instructed Rav Elimelech to accept a position in Rabbonus, and he subsequently became Rav in Sao Paulo, Brazil. After selflessly serving this *kehilla* with great devotion for twelve years, he accepted an offer to become Rav of Adas Yisrael in Melbourne, Australia.

Upon leaving Brazil, his son-in-law, Rav Meir Avrohom Illowitz, succeeded him as Rav of Sao Paulo.

Rav Elimelech served as Rav in Melbourne for eighteen years, leaving a powerful and enduring impact. In 5747/1987 he moved to Seagate in Brooklyn, where he served as Rav of *K'hal Chavas Da'as*.

He was *niftar* on the 10th of *Elul*, 5772/2012, at the age of ninety-five, and his *mitta* was

flown to Eretz Yisrael, where he was buried on Har HaZeisim, in Yerushalayim.

He merited leaving behind children, grandchildren, great-grandchildren and great-great-grandchildren who are continuing in his illustrious ways.

Zecher Tzaddik livrocha.

www.hamodia.com/features/this-day-in-history-10-elulaugust-16/



Rav Simcha Bunim Bonhart Reb Simcha Bunim of Peshis'cha, Kol Simcha (Elul 12, 5587 / 1827 - 199th Yahrzeit)



Rabbi Simcha Bunim of Peshischa (12 *Elul* 1827) spent many years as a business man and a pharmacist. He was a beloved disciple of "the Seer" and of "The Holy Yid" whom he succeeded. Known as "a rebbe of rebbes," his major disciples included the Kotsker and the first Rebbes of Ger and Alexander.

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



Rav Moshe Elyakim Briya Hopstein Be'er Moshe (Elul 12, 5588 / 1828 - 198th Yahrzeit)



Rav Moshe was the second son of Rav Yisroel of Kozhnitz.

He was the son-in-law of Yehuda Leib of Anipoli, the author of *Ohr HaGanuz*. In his second marriage, he was the son-in-law of Rav Elazar of Lizhensk.

His elder brother Rav Mordechai was sickly and died in his father's lifetime, and Rav Moshe too suffered weakness and ill health. His survival is attributed to his father's *tefillos* along with the *tefillos* of Rav Levi Yitzchok of Berditchev.

He hid his greatness so effectively that after his father's passing many chassidim were unsure of whether he should lead as successor. Finally, the Chozeh of Lublin appointed him as rebbe saying "*Vayehi binsoa haarov v'yomer Moshe* -And it was when the ark began to travel, Moshe spoke..." And so it was.

They say his sister Margalis and brother-in-law Aviezra Zelig of Grenitz once entered his

room to convince him to give up his position. But they suddenly abandoned the idea and left in suddenly. "Let us go, I saw my father himself-- may his memory be a blessing-- sitting right there beside him!" his sister remarked.

Rav Moshe donned the mantle of leadership in תקע"ה.

The *Apta Rav*, Rav Avrohom Yehsua Heschel, author of *Ohev Yisroel*, declared: "His father, Rav Yisroel, was the aspect of Dovid Hamelech, and so is his son!" (*Sifran Shel Tzaddikim*) Another time he remarked that: "They do not open up the gates in heaven until Rav Moshe of Kozhnitz begins to *daven*!"

The Rebbe of Parisov sat at a *seuda* commemorating the *hillula* of the Be'er Moshe of Kozhnitz. He remarked that his uncle, Rav Yerachmiel of Peshischa, used to say that Rav Moshe's greatness would remain unknown until the coming of Mashiach. He said further, that even after Mashiach arrived, we still would not know the true greatness of Rav Moshe of Kozhnitz! (*Sifran Shel Tzaddikim*)

He left behind several *seforim*: *Be'er Moshe* on the *Torah* which was printed around thirty years after his passing, *Va'Yachel Moshe* on *Tehillim*, *Mateh Moshe* on *Haggadah Shel Pesach*, *Tefillah l'Moshe* on *Sukkos*, *Da'as Moshe*, *Binas Moshe* on the *Torah*, and *Koheles Moshe* on the *Torah*.

Rav Moshe passed away on the 12th of *Elul* 1828) , תקפ"ח) and was laid to rest in Kozhnitz. His youngest son, Rav Elazar, succeeded him.



Rav Elazar Shapira Yodei Binah (Elul 12, 5625 / 1865 - 161st Yahrzeit)

Author of *Yodei Binah*. Son of Rav Tzvi Elimelech of Dynow, author of *Bnei Yissaschar*. Born in the year 1808) תקס"ח). Son-in-law of Rav Yehoshua Heschel of Dukla.

In his youth, Rav Elazar saw Rav Menachem Mendel of Rymanow. He received the tradition of chassidus from his father as well as from Rav Tzvi Hirsch of Zidatshuv, Rav Asher Yeshaya of Ropshitz, Rav Yisroel of Rizhin and Rav Tzvi Hirsch of Rymanow.

He served first as rav of Ribtitsh in תקפ"ט, as did his father before him. In the year תקצ"ח he became rav of Strizhov and afterwards as rav of Lanzhot.

In תר"א, he was appointed his father's successor and he acquired many followers despite the fact that his brother Rav Dovid resided in Dynow, his father's town.

He travelled to Vienna for medical care and he passed away there on the 12th of *Elul*, 1865) (תרכ"ה). After negotiations, permission was granted to move the body, and three days later he was buried in Lanzhot.

He left behind sons: Rav Shlomo Shapira of Munkacs, Rav Tzvi Elimelech of Birtsh, Rav Simcha Shapira of Lanzhot, Rav Menachem Pinchos Shapira of Lanzhot.

His widow lived on for many years after him until *Isru Chag Shavous* of תרמ"ח.



**Rav Avrohom Aharon Teitelbaum Kolbosover Rov, Rav of Kolbasov (*Elul 12, 5670 / 1910*
- *116th Yahrzeit*)**



Son of Rav Yekusiel Yehuda Teitelbaum, author *Yetev Lev*. Born in Gorlitz (1834) תקצ"ד. A scion of the Uhjel dynasty. Son-in-law of Rav Yechiel Rubin of Kolbosov, scion of the Ropshitz dynasty.

In his youth, Rav Avrohom Aharon enjoyed the presence of his grandfather, the author of *Yismach Moshe*. While still quite young, he earned *semichah* from Chanina Yosef Meisels, *Av Bies Din* of Premisla and Rav Nachum Yoel Halperin, *Av beis Din* of Reisha.

His fiery *tefillos* were tempered by his beautiful voice and the result was a heartfelt *davening* that earned him many followers. He succeeded his father-in-law as *rebbe* of

Kolbosov despite those who backed his brother-in-law, the Yenuka-- Rav Asher Yeshaya Rubin.

He left behind sons: Rav Yechiel of Kolbosov who publicized his father's moving will when he eulogized his father (it captured the great humility and *tznius* of the tzaddik and was later published under the title, *Misped Rav* in Lwow, (תרע"א; Rav Dovid of Etshed; and a daughter who married Rav Moshe Dovid Ashkenazi of Stanislow-Lwow.

Rav Avrohom Aharon passed away on 12th of *Elul*, 1910 (תר"ע).



Rav Tzvi Yechezkel Michelson Plonsker Rav, Tirosh VeYitzhar (Elul 12, 5702 / 1942 - 84th Yahrzeit)



The Rabbinic Council of Warsaw counted about 20 rabbis in its ranks, all of them Torah greats. Among them was one rabbi who was known for being a very active scholar, one that the Jews of Warsaw called the "Rav of Plonsk" (the city where he previously served as rabbi). However outside of Warsaw people knew him by his actual name, Rabbi Tzvi Yechezkel Michelson, the author of the book of responsa entitled *Tirosh VeYitzhar*.

Rabbi Tzvi Yechezkel was born on *Shevat* 9, 5623 (1863) in Bilgorei, in the province of Lublin. His father was Rabbi Avraham Chaim (from a family that included many rabbis and Torah greats), and his mother was Chana Beila.

Rabbi Tzvi Yechezkel used to say that a miracle happened to him when he was very young. While his mother was staying with her father Rabbi Shemuel Eliyahu, armed Poles entered their home and fired upon his mother while she was holding the tiny Tzvi Yechezkel in her arms. The miracle was that they were not killed.

His parents hired the best personal tutor for him, and they also purchased valuable books for the boy. The young Tzvi Yechezkel began to assemble a nice library for himself, studying Torah “as I poured out my soul with great effort” (which he recounts in the introduction to his book *Pinot HaBayit*). By the age of 12, he already knew several *masechtos* along with *Tosfos* and portions of the Shulchan Aruch by heart. It was also at that time that he began to write Torah commentaries and entered into correspondence with the greats of the generation. When he grew up, he was sent to study in the Biala yeshiva. There he became close friends with the Rosh Yeshiva and Rav, the Rebbe Zev Nochum, who after a certain time addressed him in his letters as “the one whom I cherish as the apple of my eye.”

In 5639 he married Hinde Seryl, the daughter of his uncle (his mother’s brother), Rabbi David Tevel of Shverdsharf, who generously provided for him. Rabbi Dovid purchased expensive books for his son-in-law and sent him to well-known spas in order for him to recover from various illnesses. He studied Torah day and night while living in his father-in-law’s home, and it was during that time that he was given *Semichah* by the giants of the generation, namely Rabbi Shneur Zalman Fradkin of Lublin (the author of *Torat Chesed*), Rabbi Chaim Elazar Wachs of Kalish (the author of *Nefesh Chaya*), and Rabbi Tzvi Hirsch Teomim Moladavi.

In the meantime, his father-in-law experienced a reversal of fortune, and Rabbi Tzvi Yechezkel decided to open up a print shop in order to earn a living. He went to ask for advice from the Gerer Rebbe (the author of *Sefat Emet*), since he was one of his chassidim. The Rebbe did not agree that he should go into business: “You should be a Rav in Israel, not a businessman,” the Rebbe told him. As he was returning from Ger, the leaders of the Jewish community from the city of Krasnobrod came to him with an offer to become their Rav. Rabbi Tzvi Yechezkel immediately packed his things and left for Krasnobrod in order to obey his Rebbe’s wishes. Rabbi Gershon Chanoch Leiner, the Rebbe of Radzin and author of *Techelet* and *Sidrei Taharot*, wrote to the inhabitants of Krasnobrod to congratulate them on their new Rav: “Rejoice, residents of Krasnobrod, for

a great man of Israel is among you.”

Rabbi Tzvi Yechezkel remained as the Rav of Krasnobrod for nine years. Then in 5653, he was offered the position as Rav of Plonsk. After asking his Rav the *Sefat Emet* for advice, he accepted.

Not long afterwards a cholera epidemic broke out. Instead of leaving the city as many others did, Rabbi Tzvi Yechezkel devoted himself entirely to saving as many people as he could. He helped to build a makeshift hospital, and he organized and participated with a group of people who took turns in caring for the sick. He also fell ill, but managed to recover from his bout with cholera. After the epidemic ended, the governor of the province, although a well-known anti-Semite, publicly thanked him for his devotion to the residents of the city during the crisis. Everyone then praised the Rav for his deeds.

In 5671 (1911), the Russian government decreed that all Jewish schools, including chederim (elementary schools), must give students a month and a half of vacation time, just as public schools did. Jews viewed this law as resulting in an enormous abandonment of Torah, for at that time Jewish children were accustomed to studying Torah every day throughout the year, and each day lost was considered like a sin.

The leaders of Jewish communities throughout Russia addressed Rabbi Tzvi Yechezkel and asked that he intervene with the Russian Minister of Education in order to annul this evil decree. He then went to the minister and described to him the tremendous fear that had gripped the Jewish community because of the proposed law. The minister listened to the moving request from the Rav of Plonsk, and the decree was annulled. Rabbis and community leaders sent him a letter a thanks and their wishes that he live to see G-d's salvation of His people Israel.

Rabbi Tzvi Yechezkel's great deeds made him famous in the Jewish world, and the community leaders of Warsaw invited him to join the Rabbinic Council of Warsaw, which he accepted. He held this position, along with its heavy responsibilities, until the city fell to the Nazis during the Second World War. He was respected and honored by all levels of society, and his personal warmth also attracted many Jews who were far from Torah and Judaism.

Upon coming to Warsaw, he organized a national assembly on the problems concerning Shabbos observance. The assembly's invitation was signed by such figures as the *Chafetz Chaim* and Rabbi Menachem Zemba. Rabbi Tzvi Yechezkel also established an organization devoted to the purity of Jewish women, and he worked for the construction of mikvaot and public bathhouses that were modern and hygienic. Even though he was extremely occupied with the needs of the community, he found time to study Torah and publish a number of books. Nevertheless, many of his writings remained in manuscript form and were lost during the Holocaust.

The story of his long and active life ended in great tragedy. He spent his last days in the Warsaw ghetto under Nazi servitude.

When the time came for the Rav to be sent to Auschwitz, he enveloped himself in his Tallis and Tefillin, then went to his room to study Gemara. When a Nazi came into his apartment to check if he was there, he drew back upon seeing the noble face of the Rav, then 80 years old, and exclaimed before leaving, "It's Moses himself!" The Rav then went outside into the square and joined the ranks of his Jewish brothers. He wanted to be with his fellow Jews at that terrible time, a time in which they were going to sanctify G-d's Name in holiness and purity. The elderly Rav stood straight and was immersed in thought. He perished in August 1943, along with the glorious Judaism of Warsaw. May G-d avenge his blood. Amen.

https://hevratpinto.org/tzadikim_eng/180_rabbi_tzvi_yechezkel_michelson.html



Rav Yaakov Yisroel Twersky Shoshanas Ho'amokim (Elul 13, 5636 / 1876 - 150th Yahrzeit)

Son of Rav Mordechai Twerski of Czernoble (Tshernoble)

Born in 1792) (תקנ"ב) others say 1794) (תקנ"ד).

Third son from the eight sons of the Czerbobler Maggid. Son-in-law of Rav Dov Ber Schneerson of Lubavitch, the Mittler Rebbe of Chabad.

For two years, he remained in Liadi until the *Baal HaTanya's* passing. Afterwards, he moved to Lubavitch and remained at his father-in-law, the *Mittler Rebbe's* table. There, he studied with the *Tzemach Tzedek* who testified that "Before Rav Yaakov Yisroel recites *Kiddush* on *Shabbos*, *Eliyahu HaNavi* himself delights with him." After the *Mittler's* passing on 9 Kislev תקפ"ח, Rav Yaakov Yisroel returned to Czernoble to his father's home.

In תקצ"ד, Rav Yaakov Yisroel served as *Horonsteipler maggid* and rebbe in his own father's lifetime - indeed, at his father's behest.

A dispute developed involving his elder brother, Rav Aharon of Czernoble, and his handling of the *tzedakah* monies for Eretz Yisroel. Although his other brothers Rav Yitzchok of Skver and Rav Yochanon of Rachemstrivka tried to make peace between them, their efforts failed. Rav Yaakov Yisroel left Horensteipel for Tsherkas and as a result, the conflict somewhat abated.

He left behind four daughters:

Freida, the wife of Menachem Nachum Schneerson of Niezon; Tsherna, the wife of Meshulam Zisha Auerbach of Tlumatsh;

Chana, the wife of Yosef Yitzchok Schneerson of Avritsh; and the wife of Rav Naphtali Halberstam of Shinova. His manner was unique, and was different from his seven brothers in that the Torah of Chabad he absorbed from his in-laws was woven together with the facets of Czernoble. This is evident in his *sefer*, *Shoshanas HaAmakim*, part one of which he named, *Emek Tefillah*. The second part was never completed by the Tsherkaser, and his grandson Rav Mordechai Dov Twerski of Horensteipel completed it and named it *Emek HaChochma* which is *derushim* and *pilpulim* on the *parshah*.

He passed away on the 13th of *Elul*, 1876 (תרל"ו).



Rav Avrohom Yissocher Ber Rabinowitz Chesed l'Avrohom, Radomsker Rebbe (*Elul 13, 5652 / 1892 - 134th Yahrzeit*)

Author of *Chessed L'Avrohom*.

Rav Avrohom Yissachar Dov was born in the year 1843 (תר"ג) in Radomsk to the founder of the Radomsk Dynasty, Rav Sholomo HaKohen Rabinowitz, who authored *Tiferes Shlomo*. He was named Avrohom after Rav Avrohom Dov Avritsher, author of *Bas Ayin*. Chassidim present at the *bris* testified that the rebbe, the *Tiferes Shlomo*, gazed into his baby son's face and smiled with satisfaction over having brought down such a holy soul into this world.

At age 23 in the year תרכ"ו, he succeeded his father as rebbe of Radomsk, thus becoming head of the most important dynasties in Poland. Despite his youth, his brothers accepted his authority, and thousands flocked to him.

He was a great Torah scholar and a disciple of Rav Yisroel Yitzchok, *Av Beis Din* of Melava.

He was known for his great *ahavas Yisroel* and his charitable nature.

Rav Chaim Elazar Shapira of Munkacs met him in and publicized a heartfelt eulogy for him *Zichron Tzadikim*.

His *divrei Torah* were published in two volumes named: *Chessed L'Avrohom* (on the *Torah*) and *Moadim*.

His sons were: Rav Yechezkel, who became his successor in Radomsk, author of *Knesses Yechezkel*; Rav Noson Nachum of Krimolov; Rav Yaakov Yosef of Kalobotzek, author of *Emes L'Yaakov*, Rav Moshe Elimelech Rabinowitz, and Rav Shlomo of Elkush.

His sons-in-law were: Rav Menachem Mendel Alter of Fabyanitz, Rav Avrohom Kalisch of Amshinov, and Rav Mordechai Menachem Kalisch of Otvozcek.

He passed away on the 13th of *Elul*, 1892 (תרנ"ב) at age 49 and was laid to rest beside his father in Radomsk.



Rav Yosef Chaim Ben Ish Chai (Elul 13, 5669 / 1909 - 117th Yahrzeit)



Author of the *Ben Ish Chai*, Chief Rabbi of Baghdad, haChacham Yosef Chaim was born in 1832 in the city of Baghdad where his father was the Rabbi. (*Chacham* [wise man] is commonly used among Sephardim as equivalent to Rabbi.) When his father passed away, Rabbi Yosef Chaim was only twenty five years old. Nevertheless, the Jews of Baghdad accepted him to fill his father's place and Rabbi Yosef Chaim became the Rabbi of Baghdad.

Chacham Yosef Chaim was a great leader who guided his people through a time of religious upheaval. His contribution to Jewry was not restricted to Baghdad. His opinion on halachic (Jewish law) issues was sought throughout the Sephardi world and is still followed by thousands of people from these communities. Indeed, his decisions are considered to be of halachic significance even outside of the Sephardi communities.

Chacham Yosef Chaim authored many works, both of halachah and agadah (sections of the Talmud that deals with esoteric, non-legal subjects). His most famous book is *Ben Ish Chai*, a book based upon the weekly portion of the Torah with a discussion of the portion and practical halakhah. This book is considered the standard reference in all religious Sephardi homes and is studied by Jews worldwide. Due to the popularity of this book, Rav Yosef Chaim came to be known by it's name and today he is referred to universally as the *Ben Ish Chai*.

HIS SEGULOS:

Segulah For A Beautiful Esrog

**** See Appendix Below**

יהי רצון מלפניך ה' אלקינו ואלקי אבותינו שתברך כל אילנות האתרוג, להוציא פירותיהם בעתם ויוציאו אתרוגים טובים יפים ומהודרים ונקיים מכל מום ולא יעלה בהם חזזית ויהיו שלמים ולא יהיה בהם שום חסרון ואפילו עקיצת הקוץ ויהיו מצויים לנו ולכל ישראל אחינו בכל מקום שהם, לקיים בה מצות נטילה עם הלולב בחג הסוכות שיבוא עלינו לחיים טובים ולשלום כאשר צויתנו בתורתך ע"י משה עבדך ולקחתם לכם ביום הראשון פרי עץ הדר וכפות תמרים וענף עץ עבות וערבי נחל. ויהי רצון מלפניך ה' אלקינו ואלקי אבותינו שתעזרנו ותסייענו לקיים מצוה זו של נטילת לולב והדס וערבה ואתרוג כתיקונה בזמנה בחג הסוכות שיבא עלינו לחיים טובים ולשלום בשמחה ובטוב לב ותזמין לנו אתרוג יפה ומהודר ושלם וכשר כהלכתו ויהי רצון מלפני ה' אלקינו ואלקי אבותינו שתברך כל מיני האילנות ויוציאו פירותיהם בריבוי שמנים וטובים ותברך כל הגפנים שיוציא ענבים הרבה שמנים טובים כדי שיהיה היין היוצא מהם מצוי לרוב לכל עמך ישראל לקיים בו מצות קידוש ומצות הבדלה בשבתות וימים טובים ויתקיים בנו ובכל ישראל אחינו מקרא שכתב "לך אכול בשמחה לחמך ושתה בלב טוב יינך כי כבר רצה אלוקים את מעשיך" באתי לגני אחותי כלה אריתי מורי עם בשמי, אכלתי יערי עם דבשי שתיתי ייני עם חלבי אכלו רעים שתו ושכרו דודים יהיו לרצון אמרי פי והגיון לבי לפניך ה' צורי וגואלי.



Rav Yerachmiel Moshe Haufstein (Elul 13, 5669 / 1909 - 117th Yahrzeit)



Rav Yerachmiel Moshe Hopstein of Kozhnitz (1860-1909). The scion of a long line of Kozhnitzer Rebbes, beginning with the Kozhnitzer Maggid and through Rav Yechiel Yaakov, Rav Yerachmiel's father. When Yerachmiel was only 6 years old, his father was niftar, and the Rebbetzen married Rav Aharon (the second) of Stolin. Reb Yerachmiel was engaged to be married at the age of 12, but the wedding was pushed off for two years, due to the untimely death of the Bais Aharon of Stolin and his son, Rav Asher. The following year, in 1875, Rav Yerachmiel returned to Kozhnitz to lead his flock of Chasidim, a job he performed for 34 years.



Rav Avrohom Fish (Elul 13, 5758 / 1998 - 28th Yahrzeit)



Rabbi Avrohom Yechiel Fish (died on the 13th of *Elul* 1998), was a Kabbalist who had *ru'ach hakodesh* and performed wonders. A hidden kabbalist, he resided in Tel Aviv and was instructed by the Baba Sali to reveal himself at the end of his life drawing many to his door. Disciple of the "Holy Shoemaker". He was very active in performing clandestine charitable acts, such as establishing soup kitchens for the poor and helping the needy. He also took care of *tikunim* of the souls of people who died and was known for the wonders he performed and for his blessings.

Belonged to a kabbalistic group from Tel-Aviv who were named after their professions.

<https://www.kedem-auctions.com>



Rav Boruch Mordechai Etinga (Elul 14, 5617 / 1857 - 169th Yahrzeit)

Rav Boruch Mordechai, the son of Rav Eliezer Lazer Etinga of Lvov, was born in the year 1727) 5527/תקכ"ז). He was a child prodigy who was renowned as "the *illui* of Svintzion". Rav Boruch Mordechai learned Torah from the Vilna Gaon himself and served as Rosh Yeshiva. His father-in-law was Rav Shmuel, the *Av Beis Din* of Vilna, and Rav Boruch Mordechai was appointed a *dayan* in Vilna after Rav Shmuel passed away in 5551 תקנ"א.

In the year 1801) 5562/ב"תקס"ו), Rav Boruch Mordechai was appointed Rav of the Chassidim in Bobruisk, a position he held for some 40 years. He remained a follower of Chabad after Rav Shneur Zalman's passing, and he acknowledged the authority of the Mittler Rebbe, Rav Dov Ber, as well as that of the third Rebbe, Rav Menachem Mendel (the *Tzemach Tzedek*). He wrote an approbation (*haskama*) to the Alter Rebbe's *Shulchan Aruch HaRav*.

Rav Boruch Mordechai was renowned for his beauty and his wisdom. For many years, he greatly desired to move to Eretz Yisroel, although he only succeeded in doing so after the age of 90, in the year 1851 5611/תרי"א. He passed away in Yerushalayim on 14 *Elul* in the year 1857 5617/תרי"ז and was laid to rest on Har HaZeisim, near the *Ohr HaChaim*.



**ספר
אחל יוסף**

[illegible][illegible]

Rav Yosef Yoske was the son of Rav Yisrael Ashkenazi, author of *Halacha Adam M'Yisrael*, his *chiddushim* on *Mesechtos Berachos, Shabbos, Eruvin, Pesochim* and *Rosh HaShana*. Rav Yisrael served as Rav in Zlavin and in Lokatch.

He was a grandson of Rav Avrohom Abele of Ludmir and Brobshov, who in turn was a grandson of Rav Meir Zak, the Rav of Lvov (Lemberg).

He married the daughter of Rav Shmuel, Rav in Tchorchkov and Zhvallon.

Rav Yosef Yoske was Rav in Fudamkin, near Brod. He was a *Gaon* in *Torah*, a *Chassid*, and a *Kodosh*. He authored *Ohel Yosef* on *Mesechtos Berachos, Eruvin, Pesochim, Yoma, Sukka* and *Beitza*. His son, Rav Yitzchok Yaakov, Rav in Poritzen, published the *sefer* with an appendix of his own *chiddushim*.

Rav Yosef Yoske was *niftar* on the fourteenth of *Elul* 5627/1867.

Yehi zichro baruch.

www.hamodia.com/features/day-history-14-elulseptember-9/

HIS SEGULOS:

Segulah For Children Who Die Young And Pass Away To Survive

If someone's children die young (heaven forbid) and do not survive, then he should name his future children with a given name that includes Hashem's Name for example Raphael, Gavriel, Michoel, Yisroel, Shmuel or Yirmiyah, Yeshayah, Eliyahu etc. (*Segulos Yisroel*)



Rav Akiva Eiger Mishnas DeRabbi Akiva, The Elder (Elul 15, 5518 / 1758 - 268th Yahrzeit)

Rav Akiva was the eldest son of Tzippora.



Rav Yaakov Kopel Chossid Hager (Elul 15, 5547 / 1787 - 239th Yahrzeit)

Son of Rav Nechemia Feivel of Kolomaya. Son-in-law of his uncle, Rav Zalman.

Part of the inner circle of disciple of the *Baal Shem Tov* and nicknamed "Rav Kopel Chassid'.

Rav Chaim Meir Hager, the Imrei Chaim of Vizhnitz said that Rav Yaakov Kopel used to dance Friday night with great enthusiasm before he washed his hands for the Shabbos *seudah*.

The *Baal Shem Tov* recognized that Rav Yaakov was a great light and drew him near to chassidus. He saw him singing the *niggun* for *zemiros* "*Yom Shabbos kodesh hu*, and when he reached the verse, "meat, and fish are set out," he would arrange the table with these foods and dance; in this manner he derived spiritual bliss from the food before partaking of it.

He *davened* with a special *niggun* before the *amud* and it is this unique melody which became the cornerstone of the Kosov-Vizhnitz *nusach hatefillah* till today. Rav Chaim Meir Hager, the Imrei Chaim of Vizhnitz used to say that from heaven, this *nusach* was revealed to Rav Yaakov Kopel Chassid.

According to tradition, the region of Marmorosh, Romania was granted to Rav Kopel Chassid and his descendants by the *Baal Shem Tov* to spread Torah and chassidus. The *Baal Shem* took him for a stroll through the fields and mountains of Marmorosh saying: "A beautiful garden lies before you. I place it in your care; do see that you safeguard it."

His son Rav Menachem Mendel of Kosov was a *tzaddik nistar* who lived first in Kolomaya and afterwards in Tismanitz. He sustained himself from running a small store and spreading the *derech hachassidus*.

His other children were: Rav Yitzchok of Kolomaya, and a daughter Bluma, who became

the second wife of Rav Uri of Strelisk.

Rav Yaakov passed away on the 15th of *Elul*, 1787) (תקמ"ז) and was laid to rest in Tismanitz.

Shvisinik

Rav Chaim Meir Hager, the Imrei Chaim of Vizhnitz, used to say that his illustrious forebear, Rav Yaakov Kopel Chassid was the "holy of holies - *kodesh kadashim!*" Often, he would interrupt whatever he was doing, business or otherwise, close his eyes in concentration, and call out loud rapturously - "*Shvisi Hashem l'negdi tamid* - I place Hashem before me at all times." It was from his regularly intoning this *pasuk* that earned him the term of endearment, - "*shvisinick!*" (*Sarfei Kodesh*)



Rav Yitzchok Patshnick (*Elul 15, 5625 / 1865 - 161st Yahrzeit*)

Son of Rav Yechiel Michel. Grandson of Rav Dovid Halevi of Stephan.

Rav Yitzchok married Perele, the youngest daughter of Rav Aharon of Czernoble.

Almost every town and city in Volhynia had Brezhna Chassidim and the rebbe's influence extended until Pinsk.

He gained renown as a miracle worker and had a strong influence among the common folk and even among gentiles who came to receive his *brachos* and advice.

His father-in-law's father, Rav Mordechai, the Maggid of Czernoble, testified that all Rav Yitzchok's 248 limbs, his רמח איבריו, were all sanctified as *kadosh l'Hashem*.

He passed away on the 16th (some say 15th) of *Elul*, 1865) (תרכ"ה) and laid to rest in Brezhna.



Rav Binyamin Bunim Menachem Mendel Maryles (Elul 15, 5648 / 1888 - 138th Yahrzeit)

Son of Rav Shimon of Yaruslov. Son-in-law of Rav Avrohom Dovid Wahrman of Buczacz.

Rav Bunim Mendel succeeded his father Rav Shimon as rebbe of Yaruslov from the year תר"י. Like his father, he was a tall, striking figure. He was active in communal affairs and in תרמ"א, he was appointed president of the Yaruslov branch of Machzikei HaDas.

He *davened* in his father's shul which was known as "Rav Shimon's kloiz." He was a great composer and a renowned *baal tefillah*, gifted with a beautiful voice. Both his father's chassidim and the Chozeh's chassidim who lived in Galicia were his followers.

His son Rav Shimon succeeded him as rebbe in Yaruslov.

His daughters and sons-in-law where: Rav Ephraim Tzvi Leventhal, married to his daughter Rivka; Rav Ahaon Wahrman of Buczacz, the husband of Pessele; a daughter married to Reb Yisroel Langner; and a daughter, Elka Reizel, who married Yaakov Meir HaLevi Shleperig, a fervent Belzer Chassid (he welcomed Rav Yissacher Dov of Belz, Rav Aharon of Belz and Rav Pinchos of Ostila as his guests in his home in Yaruslov).

He passed away on the 15th or 16th Elul 1888) (תרמ"ח); others say it was 1890) (תר"ץ), and was laid to rest in his father's ohel in Yaruslov.



Rav Nachum Brandwein Imrei Tov (Elul 15, 5675 / 1915 - 111th Yahrzeit)

Son of Rav Eliezer Brandwein of Ozipolz. Born in 1847) (תר"ז) to Rav Eliezer Brandwein a scion of the Stretiner dynasty. Son-in-law of Rav Tzvi Hirsch Hager of Petshanizin, a scion of Kosov dynasty.

Rav Nuchem Brandwein served as Stretiner Rebbe from the year תרכ"ה. In תר"ל, he became rebbe in Borstein. After The Great Fire of תרע"ד, he moved to Stanislow.

He established a chassidus that resulted in *steibelach* being found throughout Galicia. His *davening* and *nusach* in the Stretin-Strelisk-Karlin style of rapture and *dveykus* was legendary. He was known to be so nullified before his Creator while *davening*, that he had no knowledge of his whereabouts or his surroundings. He was a prolific writer and authored several *seforim*. They are: *Imrei Tov* on the Torah, *Imrei Brachah* on Mesechtos Brachos and Shabbos, *Imrei Chaim* on Taryag Mitzvos, and *Imrei Ratzon*.

His son Rav Eliezer of Ozpila succeeded him as rebbe in Satnislow.

His daughters were: Miriam, married to Rav Yitzchok Isaac Menachem Eichenstein of Podheitz; Pesha Leah, married to Rav Moshe Leib Moskowitz of Shatz; Sheindel, married to Rav Yosef Eichenstein of Tarnipol, and in a second marriage, to Rav Moshe Chaim Ephraim Halevi Horowitz of Meholovitz; and Yocheved, the wife of Rav Yehuda Leibish Kolech of Bilka.

He passed away on the 15th of *Elul* 1915), (תרע"ה).



Rav Yisroel Yaakov Yokel Teitelbaum Heitiv Eitiv (*Elul 15, 5684 / 1924 - 102nd Yahrzeit*)

Son of Rav Shmuel Teitelbaum of Gorlitz. Born in 1838) (קצ"ח). A scion of Sighet Uhjel dynasties. Son-in-law of his uncle Rav Yekusiel Yehudah Teitelbaum of Sighet.

Rav Yisroel Yaakov Yokel was a chassid of Rav Chaim Halberstam of Sanz, author of *Divrei Chaim*. The *Divrei Chaim* loved him very much.

He served as rav in Berbesht תרכ"ב, and in תרמ"ט, he succeeded his father in Gorlitz. When Rav Baruch Halberstam arrived in Gorlitz and claimed the position as rebbe there, a rift developed between the chassidim until each side had their own *shul*, *mosdos*, and *shochet*. Eventually, Rav Baruch's followers prevailed, and Rav Yisroel Yaakov was left with a *minyan* in his home. They built him his own *beis midrash*.

In תרנ"ד, he left Gorlitz and moved to Volova in the Carpathians and became rebbe there. His son Rav Shlomo remained in Gorlitz as *Av Beis Din* and perished in the Holocaust.

His other sons were: Rav Moshe Dovid A'B'D Lapush, Rav Naphtali of Nirbater, Rav Yitzchok of Reisha, Rav Chaim Yosef of Dynow, and Rav Menachem Mendel of Yerushalayim. His son Rav Aharon succeeded him in Volova.

His sons-in-law were: Rav Raphael Gross, who succeeded him in Berbesht, Rav Aryeh Leibush Mordechai Halberstam, and Rav Yechiel Michel Teomim.

In תשל"ב, his grandchildren published his *sefer*, *Heitiv Aytiv*, on Torah and moadim and Volume 2 on *chiddushim* on *Shas* and *Shu"t* (responsa).

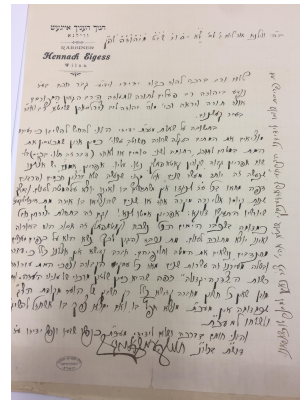
He passed away on the 15th Elul, 1924) (תרפ"ד).



Rav Chanoch Henich Eiges Marcheshes (Elul 15, 5704 / 1944 - 82nd Yahrzeit)



רבי חנוך אייגש



Perhaps best known by the name of his *sefer* on Responsa *Marcheshes* - Rav Chanoch Henich Eiges was born in 5624 (1864) in Raissen (Prussia). The *Marcheshes* was raised and educated by his father. Recognized as a child prodigy and possessing unusual talents. His father was Rav Simcha Reuven Eidelman was known as Sar ben Chayal Ha'Adulami, by the *Roshei Teivos* of his name (Sar, Simcha Reuven) and his father's name (Chayal, Chaim Yehuda Leib). He was a famed prolific writer and author of *Tirosh* on *Midrash Rabbah*, *Shoshanim* and *haMisilos* as well as *Dorshei Rishumos* he specialized in Chazal's *Midrashei Agadah*.

In his youth, Rav Chanoch Henach learned in Raissen under Rav Alexander Moshe

Lapidos, *mechaber* of the *mussar* classic, *Divrei Emes*. A *masmid*, the young talmid sat for hours on end in the *Bais Medrash*.

Rav Chanoch Henach went on to learn in Brisk, where he was close with Rav Yosef Dov, a relative. Later, Rav Chanoch Henach learned in Kovna. Once when the Rav of Kovna, Rav Yitzchok Elchonon Spektor, came into the *Bais Medrash*, he saw this *bochur* learning diligently. When Rav Shmuel Zibertenski (Lubatcher), a *Dayan* in Vilna, asked Rav Yitzchok Elchonon to suggest a fitting *chosson* for his granddaughter, Rav Yitzchok Elchonon chose Rav Chanoch Henich.

After the *petira* of Rav Shmuel Zibertenski in 5658/1898, Rav Chanoch Henich became a Rav and *posek* in Vilna, and he held the position for more than forty years.

Rav Chanoch Henich made his name in the Torah world with the printing of his grandfather's *sefer*, *Olas Shmuel*, in 5661/1901, adding his own *deroshos* as an appendix to the *sefer*.

In 5666/1906, with the *petira* of Rav Shlomo HaKohen, the elderly Rav of Vilna, Rav Chanoch Henich and Rav Chaim Ozer Grodzinski became the acknowledged leaders of the Torah community of Vilna.

During World War I, Rav Chaim Ozer was forced to flee Vilna, but Rav Chanoch Henich remained. Many *bochurim* from neighboring Yeshivos found refuge in Vilna, and Rav Chanoch Henich delivered a weekly *shiur* for them.

Rav Chanoch Henich was close with many *gedolei yisroel* of his generation, especially the Chofetz Chaim.

In 5691/1931, Rav Chanoch Henich printed the first volume of his work, the *Marcheshes*. A two-part *sefer* of *teshuvos* in Halacha and *chiddushim* on the Shas. These *seforim* made him famous in the Yeshiva world; they became standard learning material in the Yeshivos. In 5695/1935 he published the second volume.

After the *petira* of Rav Chaim Ozer in Av 5700/1940, Rav Chanoch Henich was considered by many of the *bnei Torah* the senior Rav and Torah leader. He was martyred *al Kiddush*

Hashem on the 15th of Elul 5701/1941.

Based on www.hamodia.com/features/this-day-in-history-15-elulaugust-21/

Gedolim Be'Masayhem



Stories & Anecdotes

Rav Tzadok Rabinowitz Pri Tzaddik (Elul 9)

NEVER GIVE UP

A Jew should never give up, neither on material things nor in regard to spiritual matters. Even if you are mired in a morass of immorality, don't be despondent, thinking that you'll never be able to extricate yourself. For a Jew there exists no such thing as despair. Hashem has countless ways of helping you.

As a matter of fact, the entire Jewish nation was founded on a seemingly hopeless situation. Avrohom and Sora were well on in years, and no one would have believed that they would still have children. Sora - who certainly believed that everything is within Hashem's power - doubted the malach (angel) who announced the birth of a child to her. Indeed, Hashem could have given them a son at an earlier age. Why did He perform a seemingly unnecessary miracle?

It was Hashem's design that the Jewish nation should be established on the notion of "believing in the impossible", that a Jew should never despair but believe that Hashem can always help, that nothing is too difficult for Him. (*Divrei Sofrim* 16)

May the merit of the *Tzaddik*, Rav Tzodok HaKohen of Lublin, protect us all, *Amen*.

Rav Pinchos Shapira Imrei Pinchos (Elul 10)

THE DIVISION OF ERETZ YISROEL

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

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

OL MALCHUS SHOMAYIM

The *Imrei Chaim* of Vizhnitz once participated in a *vacht nacht* (a *seudah* conducted in order to provide protection a baby boy the night before the *bris milah*, during which, *divrei Torah* and *keriyas Shema* are recited). After all those who were present recited *keriyas Shema* as is customary, the *rebbe* told over the following:

Rav Pinchos of Koretz once approached Rav Mordechai, the chazzan of Zaslov, and asked him, "You perform at many *simchas* and recite *Shema* at many *vacht nachts*. Tell me, why do we recite *keriyas Shema* on the night before the *bris*?"

The *chazzan* said to Rav Pinchos as follows: "*Chazal* ask (*Berachos* 13a) 'Why does the

parsha of Shema precede the parsha of V'haya im shmoa?'

And they answer: 'Because first, we accept upon ourselves the yoke of the Kingship of Heaven - and only afterwards the yoke of the *mitzvos*.'

Based on this, we can explain the custom just fine. Since this baby will enter into the yoke of the covenant of *mitzvos* tomorrow, we need to first accept upon ourselves the yoke of G-d's Kingship; so, we accept *Ol Malchus Shomayim* first by reciting *Shema* on the night before the *bris*."

MOSHIACH HASHEM SHEMA CHAIM

A printer from Russia named Asher once came before Rav Pinchos of Koritz, holding a copy of the edition of the holy *sefer Ohr HaChaim HaKadosh* that he had printed in Shklov (in the year *Tav-Kuf-Mem-Alef*). Rav Pinchos was initially overjoyed to receive a new edition of such a *holy sefer*, which he so greatly esteemed. However, he was soon greatly aggrieved and disappointed upon turning to parshas Re'eh, when he noticed that at the end of the Ohr HaChaim's teachings on the pasuk in Devarim, 15:7, where he writes, "*Moshiach Hashem shemo Chaim*," this entire statement was missing from the *sefer*! When Rav Pinchos asked the printer about this mistake why he had omitted this line, the printer explained that he had done so on purpose. "Everyone knows that the author meant himself, since his name is Chaim. How could I print such a thing?! So I left it out."

Rav Pinchos Koritzer was very upset. He immediately turned to parshas Naso in Bamidbar (5:22), and pointed to another printer's error — yet this time, there was no mistake!

"Here," said Rav Pinchos to the shocked printer, Asher, "see for yourself. Your own signature left here in your edition!" In so saying, he pointed to the words of the *Ohr HaChaim* describing the *Gemara Sotah* 18a, where it says that the *Sotah* is declared pure because she was not defiled, not from this man or another man. The words in the original, correct printing say, "*Beyn me'ish zeh beyn me'acher*." However, the wicked printer had left his mark here, and instead, in his edition, it read, "*Beyn MeAsher*" — his name, Asher, pointing to his own wicked deeds and disgrace!

(*Imrei Pinchos*, Volume 2, p. 59, and *Alef Kesav*, #683)

WHEN THEY STOPPED PUBLISHING THE OHR HACHAIM HAKADOSH

I once heard from a Bershader chassid that Rav Pinchos Koretzer used to say that studying the sefer Ohr haChaim haKadosh is a *segulah* for the *neshamah*, similar to studying the Zohar haKadosh.

This is because Rashbi had the *neshama* of Moshiach of his generation, and also Rav Chaim ben Attar author of the Ohr haChaim haKadosh also had the *neshama* of Moshiach of his generation. He ordered his descendants, the Shapiro grandchildren of the Slovita Press to publish the Sefer Ohr haChaim HaKadosh and that that would save them from evil and harm. They fulfilled his command until there were so many published editions of the Ohr haChaim, that the seforim greatly outnumbered the demand and there were no buyers left to purchase copies. Therefore, they stopped publishing copies of the *sefer*, that very year that they ceased publishing the Ohr haChaim the infamous libel occurred and they were falsely accused. (Migdal Oz pg 268 cited by Likkutei Imrei Pinchos Sha'ar haTorah 15)

ANGELS TOOK THE BLOWS

The Holy tzadik Rav Pinchos Koretzer was able to achieve that when his grandson, the Shapiro brothers of Slavita were being flogged, angels stood at their backs to receive the blows. (Sippurei Maran HaRamach cited by Likkutei Imrei Pinchos Sippurim 126)

Rav Yitzchok Yaakov Reines (Elul 10)

THE RAV OF LIDA

On the Occasion of the 100th Yahrtzeit of Rav Yitzchak Yaakov Reines, zt"l by Rabbi Dr Tzvi Hersh Weinreb

It says much about the personality of Rav Yitzchak Yaakov Reines and of his life's work that he remains relatively unknown among some sectors of the Jewish people. However, his memory is very much alive and revered in other sectors, especially in Israel, where many streets and even entire communities are named for him.

Early Life in Karlin

For those not familiar with Rav Reines, known as the rav of Lida in late-nineteenth and early-twentieth-century Lithuania (now Belarus), a brief biographical sketch is in order.

He was born in 1839 (5640) to Shlomo Naphtali and Gela, in the city of Karlin. He was a *ben zekunim*, a child of “old age,” born after his father had lost his first wife and children in the tragic earthquake that occurred in Safed in 1837 (5697). Shlomo Naphtali was in Eastern Europe fundraising for the Safed community at the time of that catastrophe and never returned there; he remained in Lithuania, remarried and started a new family.

As a young boy, Rav Reines studied Talmud intensively, first with his father and then with a series of rabbinic tutors. One of them introduced him to the classic work *Shaagat Aryeh*, which the young Reines mastered and eventually adopted as his model for Talmud study. At fourteen, he began to commit some of his original essays on Talmudic subjects to writing, thus beginning his prolific output of hundreds of essays, monographs and eleven published books. He left behind a treasure trove of unpublished manuscripts that are currently available to researchers at the Mossad HaRav Kook Library in Jerusalem.

While still an adolescent, Rav Reines and his study partner became acquainted with a stranger who astonished them with his remarkable Talmudic erudition. This man, whom biographers of Rav Reines never name but refer to as a “mathematical wizard,” introduced the young students to the fundamentals of algebra and geometry, subjects with which they were previously unfamiliar; he insisted this would assist them in their understanding of the Talmud. Rav Reines related that his anonymous mentor also encouraged him to study Maimonides’ *Biur Milot HaHigayon*, a work that incorporates basic principles of logic and the precise definitions of philosophical terms. Rav Reines attributed the development of his Talmudic methodology to *Biur Milot HaHigayon*, along with *Shaagat Aryeh*.

In 1859, Rav Reines married the woman who was to be his wife for forty-five years, Elke Rachel, the daughter of the rabbi of Hordok, Rav Yosef Reisen. Rav Reines and Elke Rachel had three children. Their son Moshe was a prodigy who wrote several works on the Talmud before his tragic death at the age of twenty-one. Another son, Avraham Dov Ber, edited and re-published some of his father’s works. The couple was also blessed with a daughter, Gela Reines Rabinovitch. (In the course of my research on Rav Reines, I was privileged to meet descendants of both Avraham Dov Ber and Gela.)

Creating the Mizrachi Movement

Early in his adult life, Rav Reines became attracted to the *Chovevei Tzion* (Lovers of Zion)

movement, then led by prominent rabbinic figures such as Rabbi Shmuel Mohilever and Rabbi David Friedman of Karlin. These men believed that the time was ripe for the Jewish people to return to the Land of Israel. Rav Reines initially hesitated joining this burgeoning movement. But after painstakingly studying the matter, he concluded that it was the right thing to do, and eventually committed himself whole-heartedly to the Zionist cause. Once committed, he became actively involved in the various Zionist Congresses and became close to Zionist leaders on the highest levels. He admired Theodor Herzl and worked with such men as Ahad Ha'aam, Menachem Ussishkin and Chaim Weitzman, despite the profound ideological differences that existed between them.

In an attempt to find a place for religious Jews within the heretofore almost totally secular Zionist orbit, Rav Reines founded the merkaz ruchani, or "spiritual center," popularly referred to as the Mizrachi movement. He firmly adhered to the belief that religious Jews could cooperate with "free-thinkers" for the purpose of settling European Jews in the Land of Israel; this cooperation, he felt, could be achieved without compromising one's religious standards. He labored hard, often in the face of vehement and even violent opposition, to encourage religious Jews to join the Zionist movement. In an effort to win popular and rabbinic support for Religious Zionism, he traveled widely. He addressed throngs of people throughout Eastern Europe, inspiring them with his famous eloquence, and arranged audiences, whenever possible, with many of the most famous rabbis, yeshivah heads and Chassidic rebbeim of his time.

In a tribute written on the occasion of the fiftieth anniversary of Rav Reines' demise, and published as a pamphlet by the Religious Zionists of America, the late Rabbi Moshe Weiss quotes the following story in the name of Rabbi Yehuda Leib Maimon (Fishman):

In the winter of 1905 (5665), after a decision was reached at the Zionist Congress regarding the establishment of Federations within the Zionist movement, Rabbi Reines suggested that the Mizrachi be changed from a faction to a Federation. . . . [One rabbi] felt that changing the status of the Mizrachi [would cause it] to become a completely separate unit. He [quoted] the famous words of Midrash Rabbah [(Vayikra 30)] regarding the "Four Minim of the Lulav." The Etrog possesses a fine taste and pleasant odor which can be compared to people who possess Torah and good deeds. The Lulav has a taste but is odorless. . . . The Hadas has a pleasant odor, but not a pleasant taste. . . . The Arava is both tasteless and odorless. . . . Yet God commanded that all four items be combined and

tied together. . . . Thus, [he argued], a Federation of the Mizrachi which would become a separate entity, should not be formed. Rabbi Reines however, made one observation which somewhat changed the entire picture. [He pointed out] that the Etrog which represents the Torah people and those of good deeds, such as the Mizrachi, is not in fact tied together with the others. It is true that the Etrog is brought close to the other minim, but nevertheless the Etrog remains [distinct]. It is an entity in itself.

How well this story epitomizes Rav Reines' stance within the greater Zionist movement! It illustrates how deftly he combined his political acumen with his religious principles.

Students and staff of the Yeshivah of Lida, established by Rabbi Yitzchak Yaakov Reines in Lida, Russia (now in Belarus). Courtesy of the Archives of the YIVO Institute for Jewish Research, New York

An Innovative Yeshivah

Rav Reines was a man of action and practicality who did not hesitate to undertake daring innovations in order to accomplish his objectives. One of these innovations was the yeshivah he founded, initially in the town of Shviciani, Vilna District, where he was appointed rabbi in 1869 (5629). Later, the yeshivah moved to the larger town of Lida, where Rav Reines served as rabbi for many years. Rav Reines' yeshivah emphasized traditional Talmudic study, while also preparing students to meet the ideological and socio-economic challenges of the time. Students devoted seven hours a day to traditional religious studies, reserving three hours a day for other subjects. He hoped to equip his pupils with the skills necessary to (a) meet the standards set by the Russian government for official municipal rabbinic positions; (b) ready them to resist the competing ideologies, often of a politically revolutionary nature, which were then in full force, and (c) enable them to earn respectable livelihoods in a rapidly changing economy. He thus included in his curriculum Russian language and literature, mathematics, history and geography and practical business skills such as bookkeeping.

Stories about the Yeshivah of Lida abound. In numerous memoirs written by former students, the writers, without exception, describe an uplifting intellectual and spiritual experience. Rav Reines engaged the services of Rav Shlomo Polachek, known in the broader yeshivah world as the "illui [genius] of Meitshet," to deliver lectures in Talmud to the older students. Rav Polachek was trained in the Brisker analytic approach to Talmud study by none other than Rav Chaim Soloveitchik, the originator of the method.

Rav Reines also designated Rav Eliyahu Dov Berkovsky to serve as the *mashgiach ruchani*, or spiritual supervisor, of the *yeshivah*. Rav Berkovsky was a product of the Novardok Yeshiva, and exemplified its uncompromising commitment to ethical and moral perfection.

Students also testified to the progressive quality of the yeshivah premises—the spacious living quarters, excellent lighting and ventilation, a wide-ranging library and meticulously kept grounds that provided a “green space” for the student body.

Rav Reines was careful not to introduce his Zionist ideology into the curriculum of the school. He believed strongly that the *yeshivah*, like every other educational institution, was meant to educate and not to indoctrinate. “Politics,” he insisted, “even Zionist politics, has no place in an educational setting.”

Rav Reines was not part of the instructional faculty of the school, and limited his involvement to administration and fundraising. However, he did offer a lengthy lecture every Shabbat—on Friday night during the winter and on late Shabbat afternoon in the summer. Rav Reines would choose a specific halachic topic at the beginning of each semester, and expand upon it each week by drawing upon the particular Torah portion. He would combine halachic analyses with homiletic material, a basic technique in his approach to Torah study.

Death and Legacy

Sadly, Rav Reines’ ceaseless efforts to promote Zionism, as well as the stress involved in fundraising for his growing yeshivah, sapped his energy and caused his health to deteriorate in his final years.

Rav Reines passed away in summer of 1915 (5675), in the throes of the First World War. His funeral was conducted literally “under fire,” as the invading German army was about to enter the city of Lida. Many of the city’s residents fled for their lives, and those who stayed behind to pay their final respects to their beloved spiritual leader were panic stricken. Nevertheless, they arranged a proper burial for him and even managed to deliver several hurried eulogies.

Upon Rav Reines’ fiftieth *yahrtzeit*, plans to bring his remains from Lida to Israel were announced, but to date, those plans have not come to fruition.

At his funeral, one of the eulogizers hailed Rav Reines as an “*oseh chadashot, ba'al milchamot*,” one who “creates new things, [and] is a master of battles,” a phrase taken from the blessings prior to the recitation of *Shema*.

The eulogizer meant to laud Rav Reines for his innovations in the spheres of halachic discourse, Jewish thought, yeshivah education and Zionist activity. He used the appellation “master of battles” to convey Rav Reines’ great courage in the face of vociferous opposition. In a sense he was correct, inasmuch as Rav Reines himself wrote of the “great and powerful spirit that came and touched every corner of my heart,” alluding to the God-given inner strength that prompted him to embark upon new and solitary paths.

But in another sense this eulogy missed the mark. Essential to Rav Reines’ personality were his piety, his sterling character and the love and respect he had for all fellow Jews. With his legendary diligence in Torah study, he acquired vast expertise in the entire gamut of Jewish knowledge, an expertise that was acknowledged even by his fiercest opponents.

His commitment to the Zionist ideal was a result of his conviction that the return to Zion was justified by the sacred sources with which he was so thoroughly familiar. That ideological conviction was coupled with his concern for the millions of Jews then in Poland and Russia and the dire future he saw awaiting them. His visionary ideals and practical judgment consumed his prodigious energies. He would have much preferred to devote those energies to his Talmudic studies and to the many books he planned to write.

Similarly, his pedagogical innovations were motivated by his burning desire to relieve the spiritual and material plight of Jewish youth. In his writings, he paints a picture of numerous young Jewish men who were disenchanted with Torah study, and even with religious practice, because of what Rav Reines saw as the inadequacies of the Jewish educational institutions. He wished to elevate the spiritual level of alienated youth, and saw the innovations he proposed as the only way to assure success in this area. He was a rare combination of visionary and pragmatist.

Because of the circumstances of his funeral, most of the Jewish world outside of Lida remained unaware of his death until as long as a year afterwards. Eventually, he was

widely eulogized by such luminaries as the noted maggid, or itinerant preacher, Rabbi Binyomin Shikuvitsky, who eulogized him in the beit midrash of the yeshivah in Radin in the presence of the great Chofetz Chaim. The latter requested that the entire audience sit on the floor as a sign of mourning.

Rav Reines was, of course, widely mourned within Religious Zionist circles in Eastern Europe, as well as in the United Kingdom and the United States. A more remarkable eulogy was delivered by Rabbi Yosef Tzvi Dushinsky, a famous Hungarian rabbi who eventually served as the spiritual leader of the Chareidi community in Jerusalem. In spite of their divergent views on Zionism and other matters, Rabbi Dushinsky praised Rav Reines with the following words, as recorded in a volume of his sermons entitled *Derashah Mefo'arah*.

On the occasion of the seventh of *Adar* we note that this year the rav and great gaon Rabbi Yitzchak Yaakov Reines, may his memory be blessed, the rabbi and head of the rabbinic court of Lida, left this world. I knew him well in my youth, and I declare that with his greatness in Torah he was able to blaze a new path in the study of Talmud and *posekim* [halachic decisors], all of that knowledge being deposited in his heart, as if it was *munach b'kufsa*, contained in a package. Although many of the sages of his generation did not agree with all of his opinions, his intentions were nevertheless noble and pure.

The disagreements to which Rabbi Dushinsky refers remain unresolved today. Consulting the prolific writings of Rav Reines and evaluating them in view of contemporary circumstances would certainly be a worthwhile endeavor, and would go a long way towards resolving the crucial issues upon which Rav Reines bravely and brilliantly asserted his opinions.

May his memory be a blessing.

Readers interested in learning more about Rav Reines' life and ideology will find the following publications of the Mossad HaRav Kook Library relatively accessible:

1. Geulah Bat Yehuda's biography of Rabbi Reines, *Ish HaMe'orot*;
2. Rabbi Ze'ev Aryeh Rabbiner's anthology *Karne Orah*;
3. Dr. Joseph Shapiro's essay in *Yovel HaMe'ah shel HaMizrachi*.
4. Mossad HaRav Kook recently re-published Rav Reines' halachic work, *Edut L'Yaakov*.

Sadly, Rav Reines' many published works are now collector's items, and his manuscripts are consigned to the Mossad HaRav Kook Library archives, awaiting their "redemption." Some of his works can be viewed on hebrewbooks.org and similar web sites. (Please note that on hebrewbooks.org, Rabbi Reines' name is spelled with one yud.)

Rabbi Dr. Tzvi Hersh Weinreb is OU executive vice president, emeritus. He thanks Mrs. Naomi Gordon, a great-granddaughter of Rav Reines (Gela Rabinovitch's daughter's daughter) for supplying him with much of the material used in preparation of this article, and for encouraging him to honor her great-grandfather upon the occasion of his 100th *yahrtzeit*.

<https://jewishaction.com/jewish-world/people/the-rav-of-lida-on-the-occasion-of-the-100th-yahrtzeit-of-rav-yitzchak-yaakov-reines-ztl/>

Rav Sholom Yosef Freidman (Elul 11)

RAV SHULEM YOSEFS BIRTH

"The story is told that when Rav Shulem Yosef was born, his holy father, the *Ruzhiner*, came in to bless the new mother and wish her *mazal tov*. When he gazed at the newborn, he declared, "*A Leipzige shtikel sechora!*" ("A fine cloth from Leipzig"). Everyone assumed that the *Ruzhiner* was referring to the fineness of the newborn, since Leipzig was the town where the best cloth and material could be purchased. However, when Rav Shulem Yosef became ill, he traveled to Leipzig to seek a cure - and ultimately passed away and was buried there. The *Ruzhiner's* prophetic words then took on a new meaning altogether." (*Chayei Shlomo* 11 Elul 5721/א"תשכ"א)

Rav Zev Wolf Landau Keser Torah, Zer Zahav (Elul 11)

THE INNER BEAUTY OF THE KOTZKER REBBES ESROG

Year after year, Yankel took pride in sending the most beautiful *mehudar esrog* to his rebbe, Rav Menachem Mendel of Kotzk. But that year business wasn't doing well at all. "While things have taken a downturn," thought Yankel, I have a *chazakah* - an annual obligation to fulfill" He did his best and managed to buy the rebbe a beautiful *esrog*—one that was nearly the quality of past years.

This year however, a competitor emerged when wealthy chassid moved in. He challenged Yankel's longstanding tradition of providing the rebbe with a *mehudar esrog*, and having greater means, he sought to outdo him. And in fact, the *esrog* he bought for the Kotzker looked more mehudar than Yankel's!

"Reb Feivel," the Kotzker Rebbe summoned his devoted *gabbai*. The rebbe handed him the two *esrogim*, and instructed him to present them before his inner circle of chassidim. "Show these two *esrogim* to my dear disciples and to Rav Avrohom, my son-in-law as well. Let us hear their opinion on this matter!"

The *gabbai* returned with their decision. They all agreed; in their opinion, the newer *esrog* was far more mehudar. The Kotzker was not satisfied though. He turned back to Reb Feivish and asked, "Did you show the two *esrogim* to Rav Zev Wolf?"

"Zev Wolf? No, I did not."

"Please show the *esrog* to him as well." The Kotzker said.

When Zev Wolf examined the two *esrogim* he declared unequivocally that it was the former *esrog* that was more *mehudar* and that the rebbe should take that one. When his decision was relayed to the Kotzker, he agreed. The rebbe's son-in-law, Rav Avrohom, author of the *Avnei Nezer* heard the decision, and disagreeing, hurried to his father-in-law's room. "It seems clear that new *esrog* is more *mehudar*!"

"If you think so, here-- take it as a gift," the Kotzker said handing his son-in-law the newcomer's *esrog*.

On the first day of *Yom Tov*, the *Avnei Nezer* recited the *brachah* over the new *esrog* and shook it with the four species. On the second day, however, the *esrog* fell apart! Hurrying off to Rav Zev Wolf, the *Avnei Nezer* asked in amazement "How did you know? Was it the divine intuition - *ruach hakodesh*?"

"No, no" said Rav Zev Wolf, "it was not that!" he assured the *Avnei Nezer*. "I saw that the rebbe was asking us to decide between two *esrogim*-- one clearly more externally beautiful than the other. I just knew there must be something more to his request . . ."

THE BED

As much as Rav Zev Wolf tried to hide his greatness and pretend that all his decisions and actions were based solely on deduction alone, there were incidents that betrayed his loftier perceptions. One example was when he stayed in Sovota at the home of the wealthy chassid, Yisroel Lassman. The devoted chassid showed Rav Zev Wolf honor and gave Rav Zev Wolf a large well-furnished room with a fine bed.

All that night strange sounds came from Rav Zev Wolf's room; it was the sound of pillows and blankets being tossed and moved. In the morning, they found Rav Zev Wolf had arranged the pillows and blankets, not on the new bed, but instead, on the floor. The bed was not slept in.

The next day, Rav Zev Wolf asked that the bed be removed. Reb Yisroel agreed to do so and explained to the wonder of the chassidim that he should have known better than to buy a bed from a Polish nobleman who had used it for many years. But how could Rav Zev Wolf had known that? (Based on *Siach Sarfei Kodesh* 3 & 4, *Beis Kotzk* pp. 216-217)

THE STINGY THIEF

There was once a wealthy chassid who was very stingy. When approached to give charity, he said that he felt he was exempt from contributing to such a cause since the pauper in question was unworthy of the charity.

When Rav Zev Wolf of Strikov heard this, he said: "A stingy person is one thing but a thief as well?"

"What theft? What are you talking about?" asked the astonished miser.

"It's simple," explained the Strikover, "it says in the *pasuk*, 'do not steal from a pauper for he is poor.' If you do not wish to give charity, so don't give any, but to challenge the pauper's standing and say he is unworthy of the charity? You are saying he is unworthy of the status of pauper. And so, you are actually stealing from him his right to accept charity!"

THE PRIDE OF THE POOR

On another occasion, a wealthy miser asked the Strikover why the *Torah* did not guard the honor of the poor so that only anonymous donations be accepted. The rebbe replied: "If the wealthy were properly ashamed of all their ill-gotten gains, your question might have carried some weight. As it is though, most wealthy people take pride in wealth that is tainted; why should the poor not take pride in their status as poor? They can even be more identified and open about their station in life since their poverty is surely not tainted!" (*Beis Kotzk* p. 220)

TWO TYPES OF TRUTH

There was once a Kotzker chassid who couldn't bring himself to accept Rav Wolf Strikover as a rebbe after the Kotzker's passing. When asked what fault he found with the *tzaddik* he answered, "I cannot believe that anyone else could be as truthful and sincere as the Kotzker; after his truth, there can be no other!"

This chassid's words reached the Strikover. One day the chassid grew very ill and was confined to bed. He sent his son to ask the Strikover to daven for his recovery. The *tzaddik* read the kvittel and responded that the chassid must come himself, "and if he cannot make it here on his own, tell him that they should carry him here in his sickbed!" The chassid heard and agreed. When he arrived before the Strikover, Rav Wolf told him thus:

"Surely you know of the *parshas Metzora* in the *Torah*? Surely you also know that the *metzora* is afflicted because he spoke *lashon hara* - evil words of forbidden speech.

"Now this is a strange turn of events, since *lashon hara* refers to truthful statements and that means that this man is a *metzora* and he has been afflicted with *tzaraas* for the sin of walking around telling the truth all day long!

"Nonetheless, for this kind of truth he is punished with *tzaraas*, and you know what the *tikkun* is for such a person, right? He is brought before the *kohen*. Now, it is known that included in the job of the *kohen* is to not speak the truth! All day long the *Kohen* is busy making peace between Jews, between neighbors, friends, and between husbands and wives. To do so, he must slightly alter what each of them said, massaging the truth all for the sake of peace!

It is further known that if the truthful one subjugates himself before the one who bends the truth, he is healed. Now do you understand?"

The chassid expressed his sincere regret and accepted the rebbe's authority and he was healed. (*Otzar Yisroel*)

Rav Simcha Bunim Bonhart Reb Simcha Bunim of Peshis'cha, Kol Simcha (Elul 12)

TWO REBBES

My rebbe from Peshischa said that everyone needs to have two rebbes, one from this world and one from supernal worlds up above – *Olam Ha'elyon*. I understood that he was referring to the Maharal because he was telling us just then how he had been to his *kever* in Prague. He said that he had studied the Maharal's *sefarim* before *davening* and that his *tefillah* that day was especially fluent and fluid. I heard that when he was at the Maharal's *kever* in Prague, he asked for three things and promised that if they were fulfilled he would publicize the great value of the *Maharal's sefarim* (*Ramasayim Tzofim* on *Tana Devei Eliyahu* Chap 18, cited in *Gevuras Ari* p10, footnote #24).

A VISIT FROM THE TOSAFOS YOM TOV

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

HaKadosh, who in turn went to visit the *Tosafos Yom Tov* himself in the heavenly academy. He explained that the printer had missed a few words. He explained the answer to me and that's how I know it!" (*Yechabed Av, Shem Ha'gedolim Ha'chadash* pg 30b)

THE DAY THAT THE REBBE QUIT HIS JOB

A chassid once came before Rav Fishel of Strikov and complained that he needed to marry off one of his daughters but he had no money to do so. "Rebbe, what shall I do? he said. "I need advice because I can think of no way to marry off my daughter by natural means!"

Rav Fishel who was known to affect miracles did not hesitate to suggest to the chassid a solution:

"Listen to me; please go and purchase a lottery ticket and G-d willing you should have *hatzlacha* and *siyata Dishmaya* (success and Heavenly help)."

With this blessing from the Strikover Rebbe, he dutifully went to purchase a lottery ticket.

Some weeks passed and as the date of the lottery approached the chassid's financial state of affairs took a sharp downturn. He could not even provide for his family's needs nor purchase provisions for Shabbos. Feeling out of options, the chassid succeeded in finding someone to buy his lottery ticket for the amount he needed to buy something for the coming Shabbos. He reasoned thus, "I have no Shabbos candles, no *challos*, and no wine for *kiddush*; no one will lend me any more money and my creditors are hounding me. At least let me have basic Shabbos provisions!" He sold the ticket and with the proceeds he made Shabbos.

A few days later the lottery numbers were announced and the chassid's ticket was, in fact, the winning ticket! But it was the *Yid* who had purchased the ticket from the chassid who became the recipient of the seventy thousand rubles in prize money.

The terribly anguished chassid returned to Rav Fishel and poured out his heart to the *tzaddik*: "Rebbe rebbe, why did this happen to me?! What was I to do!? Should my family and I have fasted and sat in the dark all Shabbos?!" he cried.

Rav Fishel was heartbroken over the chassid's misery. He stood up and announced to the

astonished chassidim gathered round and then to his *gabbai* and family, "That's it! I am closing shop. Lock the doors; turn away all petitioners and send the chassidim home. I am no longer a rebbe!" He closed the doors to his room and barred anyone's entry.

"But why? What has happened?" they all wanted to know.

Rav Fishel explained his reasoning to them, "Why is it that Hashem did not grant my *beracha* to this chassid and instead challenged him so? It must be that I am no *tzaddik* and so, I am no rebbe!"

Obviously, everyone was distressed over this announcement. Rebbe Fishel was loved and respected. His *berachos* brought wondrous salvations.

Hearing about the disappointing news, Rav Simcha Bunim of Peshischa made his way to Strikov to see what could be done to convince his rebbe, Rav Fishel to change his mind. When he arrived, he was allowed in and found his rebbe distraught. "What is the meaning of this rumor that I heard that you shall no longer be a rebbe?"

"It's true!" cried the *tzaddik*, "If I cannot help, Hashem must not heed me, I must not be a *tzaddik* and I am no rebbe!"

"You are a rebbe; let me prove it," answered Rav Simcha Bunim. He proceeded to cite *Chazal* who say on the one hand a *tzaddik* can decree and even cancel Hashem's decrees (*Moed Katan* 16); however, we recite another statement from *Chazal* (from *Tana Dvei Eliyahu*) every day before *Pesukei D'Zimra* in *Shacharis*: "Who among Your handiwork, whether among those up in the heavens above or those below, can say to You what to do or how to do it?" Now you might suppose that these two statements of our sages are contradictory, but I shall resolve them for you now. And then the rebbe will see why he is a *tzaddik* and rebbe.

Rav Simcha Bunim resolved the two statements as follows: "It is true that *tzaddik gozer*;" the righteous make decrees that Hashem fulfills and likewise, cancels Heavenly decrees? But what do we make then of the other statement? The answer is that it clearly says that no one above or below can dictate what to do and how to do it! The rebbe can decree and overturn decrees; he can give *berachos* and achieve *yeshuos*; but it is left solely up to

Hashem. *Tzaddik gozer; v'Hashem mikayim* - to see to it that these are carried out according to His terms and stipulations. You cannot dictate that the yeshua for the chassid will be through this very lottery ticket; that is left up to Hashem. You blessed him and surely your *beracha* will be fulfilled; but it's not for you to control the detailed terms of how it will come to pass."

These words found favor in Rav Fishel's eyes and soon after, he announced he was coming out of retirement. The residents of Strikov and the surrounding townships rejoiced, they had gotten their rebbe back! (*Siach Sarfei Kodesh*)

THE FARMERS MESSAGE

Please enjoy selected stories and teachings of Rav Simcha Bunim from Rav Tal Zwecker's *sefer* Returnity, The Way Back to Eternity - Selected Teachings from the Chassidic Masters on Teshuvah.

Before he became a Rebbe, Rav Simcha Bunim was a merchant. He was once in the marketplace buying grain. He haggled and bargained with a Polish farmer over the price of the grain, but the farmer stood his ground and only raised the price. "Poprowice," he told Rav Simcha Bunim - "Do better" in Polish. Although the farmer only meant that he wanted Rav Simcha Bunim to pay him more money, the farmer's words rang in Rav Simcha Bunim's ears even after he had returned home that night. Poprowice! Improve! Do better!

The Tzaddik took these words to heart. See, even the farmer is telling you to improve, he said to himself, and he resolved then and there to better himself. "Surely now is the time to do *teshuva*!" he declared.

A GAME OF CHESS

When Rav Simcha Bunim was a merchant, before he became a Rebbe, he often engaged some of his fellow Jewish merchants, who had strayed from Yiddishkeit, in a game of chess. He would use this opportunity to sneak in some remark that would help them mend their ways.

Once, he was playing chess when he made an illegal move. His opponent complained that the move was against the rules of the game.

Rav Simcha Bunim apologized profusely and begged his opponent's forgiveness. "I am sorry I made a mistake. Please forgive me this one time and allow me to redo my move."

His opponent conceded and agreed to allow Rav Simcha Bunim to make a different move, since this was the first time he had made such a mistake.

They continued playing until once again Rav Simcha Bunim made an illegal move. Again his opponent caught him and berated him, castigating Rav Simcha Bunim for the illegal move. Once again Rav Simcha Bunim apologized and asked his opponent to forgive his mistake and allow him to redo his move.

This time, however, his opponent refused. The first time he was willing to overlook the mistake, but he would not give Rav Simcha Bunim a second chance.

Rav Simcha Bunim now spoke up and said, "See how a person can make such a bad mistake and go so far down the wrong path that now nothing can help him return? If things go too far, he can never go back to correct his mistake and do it right!"

The words penetrated the merchant's heart. He repented while he still had a chance to "redo his moves" and became a complete *ba'al teshuva*.

LOST IN THE FOREST

The *Ba'al Shem Tov* taught that our thoughts of repentance and feelings of remorse actually originate from a *bas kol*, a heavenly voice, that calls to us daily to repent (see *Avos* 6:2).

Rav Simcha Bunim illustrated this idea with a parable:

A father and son were traveling together in a coach laden with wares that they planned to sell at the annual spring fair. They passed through a forest, and the young boy, seeing the beautiful spring blossoms around, declared, "Father, please allow me to stop here and pick some of these beautiful flowers!"

The father shook his head and said, "No, my son. If you stop to pick the flowers while I continue onward, you may not be able to catch up and you will get lost."

“Please, Father, I will pick flowers slowly, and as you travel on I will call out to you. As long as you answer me and I hear your voice, I will know your location. Then all I need to do is to travel in the direction of your voice, and I will not lose my way. Once I have picked enough flowers, I can catch up to you and we will travel on together.”

The father agreed, and the son alighted from the wagon to pick flowers while his father continued onward. Soon the father called out to his son, “My son, my son!” But there was no answer. The father covered his face with his hands in despair and said, “Had you heard my voice, you could follow it and find your way! But if you don’t even hear my voice, you have likely lost your way!”

Rav Moshe Elyakim Briya Hopstein Be'er Moshe (Elul 12)

A FAIR TRADE

The *Divrei Chaim* of Sanz was once conducting a *siyum* to celebrate the learning of all of *Shas* when he was stuck on the meaning of a specific *Tosfos*. He travelled to the author of *Be'er Moshe*, the *rebbe* of Kozhnitz and asked him for his help in understanding the difficult *Tosfos*.

Due to Rav Moshe’s great humility, he claimed that he did not understand the *Tosfos* and said, “You have already concluded studying all of *Shas* whereas I have just concluded saying all of *Sefer Tehillim*.”

The *Sanzer Rav* was undeterred. “Maybe you would agree then to an exchange? Let’s do a trade, you and I - I will trade you my study and *siyum* of all *Shas* for your *siyum Sefer Tehillim*?”

“No,” the *Be'er Moshe* said, shaking his head, “I won’t agree to trade.” Eventually he agreed to help the *Divrei Chaim* and they began to study the *Tosfos* together. When they were half way through, thanks to the *Kozhnutzer*, the *Sanzer Rav* understood! (*Otzar Yisroel*)

Rav Yaakov Yisroel Twersky Shoshanas Ho'amokim (Elul 13)

THE SHIDDUCH

The *Baal HaTanya* (Rav Shneur Zalman of Liadi) desired to make a *shidduch* with the *Meor Eynaim's* descendants. He once came to the *Meor Eynaim* in Czernoble seeking a *shidduch* for his granddaughter (his son, Rav DovBer's daughter). The *Meor Eynaim* invited the *Meor Eynaim* in to the next room where his grandchildren were sleeping. "Select the one that you want, except for Aharon who is already a *chassan*."

The *Baal HaTanya* placed his hand on the heads of each sleeping child, and when his holy hands rested on the head of Rav Yaakov Yisroel, the *Baal HaTanya* declared: "This one is of my mind!" At age sixteen, on 6th *Shevat* א"תקס"ו in Liadi, he married Devora Leah, the daughter of Rav Dov Ber, the Mittler Rebbe of Chabad.

PERMISSION NEEDED

On the first Shabbos after their wedding, Rav Shneur Zalman of Liadi delivered a lengthy Chassidic discourse in the manner of Chabad. When he concluded, he asked his new son-in-law if he understood the *ma'amar*.

He was somewhat taken aback and confused by Rav Yaakov Yisroel's answer: "I didn't hear a thing." Rav Yaakov Yisroel explained, "I did not yet get permission from my father, the Czernobler Maggid, to see if I am allowed to listen to the *ma'amar*. Whatever I do not have permission to listen to, I do not hear at all."

The *Baal HaTanya* was pleased with his new grandson in law's answer and he responded, "Please ask your father permission to listen from now on." Rav Yaakov Yisroel did so, and from then on, he listened and understood all he heard from the holy mouth of the founder of Chabad.

THE DIN TORAH

Rav Mordechai Dov of Horensteipel, author of *Emek Sheala*, was the grandson of Rav Yaakov Yisroel of Tsherkas. The Tsherkaser appointed him to position of rebbe in Horonsteipel.

The Tsherkaser once summoned his grandson from Horonsteipel. When Rav Mordechai Dov arrived, he waited patiently for some explanation regarding the invitation. When none was forthcoming, he presented himself before his grandfather, the Tsherkaser Rebbe and asked, “Zeide, please; you summoned me here and here I am. Why have you called for me?”

“I summoned you here to decide on a dispute. You see, your grandmother and I have a disagreement and we both decided that there is no one more fitting to resolve it than yourself. Whatever you decide, so shall it be.”

The Tsherkaser Rebbe summoned the rebbetzin and when she arrived, he presented the argument: “Your grandmother says that she must leave this world before I do. Her reasoning is that if I die first and she is left widowed, no more chassidim will come to Tsherkas. If so, where will her source of income come from and how can she stand the loneliness? And I say that I must be the first to depart this world. My reasoning is that if she dies first and I am left like half a body, how will I manage without her?”

“Now my grandson, you have heard our arguments. We trust and rely on you to arrive at a decision and render a verdict on the issue.”

The Horensteipler responded, “On the one hand, grandmother is correct, her life as a widow would be difficult indeed. However, since you *zeide* are of a different opinion, I do not wish to go against you. And therefore, my decision is that when the time arrives for you both to depart this world, you do so together, in the same year.”

And so it was. In *Sivan* of תרל"ו, the Tsherkaser Rebbetzin, the daughter of the Mittler Rebbe of Chabad, passed away. Shortly thereafter, in *Elul* of the same year, the rebbe followed her to *Olam HaEmes*. (*Sippurei Chassidim Torah* 549)

THE AMULET

Reb Zalman Maliner was a wealthy chassid of the Tsherkaser Rebbe. His main income was from the sale of lumber and he had vast holdings.

Reb Zalman was once summoned by the rebbe. “Here take this,” the Tsherkaser said, handing Reb Zalman an *kameya* (amulet). “You must wear this amulet and carry it on your

person at all times during the weekdays.” The rebbe wagged his finger for emphasis and warned him again, “Remember - all week long; no exceptions!”

Reb Zalman donned the mysterious amulet and followed the rebbe’s orders. Every day of the week he wore the *kameya*, removing it only after the *mikvah* on *Erev Shabbos* and replacing it again on *Motza’ei Shabbos* when the week began again.

One *Erev Shabbos*, after Reb Zalman had returned from the *mikvah* and removed the *kameya*, a gentile lumber merchant arrived and asked to conclude a lucrative business deal. At first Reb Zalman refused, but after the merchant insisted in closing the deal on the spot, Reb Zalman relented. “The hour is late and it is my day of rest is about to begin; I agree to the deal on condition that you go to the forest adjacent to the lumber yard and take care of the goods yourself” explained Reb Zalman.

The merchant agreed, but returned after he found he because he found the gate locked. Reb Zalman, seeing that he had no choice, hurried off together with the merchant. In his haste, Reb Zalman forgot to put the *kameya* back on and he left.

No sooner had Reb Zalman opened the gate, when a large tree fell down and killed him on the spot! It became clear to all who knew him just how the Tsherkaser Rebbe’s amulet had indeed protected Reb Zalman’s life all those years he had worn it.

Rav Avrohom of Slonim testified that he heard from an eye witness, a venerated chassid, that following the tragedy, they opened the amulet and read the rebbe’s holy handwriting on the *kameya*: “I adjure you, all tree and forest spirits of peril, that you not harm or injure Reb Zalman, signed: Yaakov Yisroel of Tsherkas.” (*Emek Tefilla*, Intro)

THE BEIS HACHAIM

Rav Menachem Nuchem Rabi Rabinowitz of Boznisnak was a descendant of Rav Yaakov Yisroel of Tsherkas. He related this story that he had heard from Rav Aharon Czernobler’s chassidim who lived in Kremintzuk. Kremintzuk’s population was made up of mostly Tsherkaser chassidim, and so, when the local *beis ha’chaim* was full and they needed to expand, they naturally turned to the Tsherkaser Rebbe for advice regarding plans for enlarging the cemetery.

They invited the rebbe to spend Shabbos in Kremintzuk to mekadesh the new *chelkas beis hachaim*. After the Tsherkaser Rebbe's arrival on *Motza'ei Shabbos*, the *gabbaim* of the *chevra kaddisha* entered the rebbe's study and presented two alternate sets of plans. "We have the possibility to expand the *beis hachaim* either along its length or width. If we expand its width, it will be cheaper since we won't have to move the *chedrei tahara* where the purification takes place."

The rebbe leaned a bit on his arm, and after a few moments he responded: "When I get there, I shall decide the best way to proceed."

"Now understand," Rav Aharon Czernobler's chassid said, "I was there, and as a Czernobler Chassid, I couldn't understand what the rebbe needed to see on location and why he couldn't decide now. I took a small coach and hurried off intending to arrive before the rebbe and see what he would do. The rebbe's coach took a shorter route and arrived near the wide part of the *beis hachaim*. I observed as the rebbe approached the cemetery fence. He moved aside two pickets from the fence and peered inside the *beis hachaim*. Then the strangest thing happened" described the chassid. "The rebbe appeared to sniff for something and as soon as he appeared satisfied with whatever scent he picked up, he immediately ran back to the coach and ordered the driver to be off!

"I followed, and we all arrived at the crowd awaiting the rebbe. There the rebbe told them that he had arrived at his decision. Despite the extra cost involved under no circumstances were they to expand the *beis hachaim* along the width. Rather, they should expand along the length. He gave no explanation and he was *mekadesh* the *beis hachaim* along the length.

"I, however, wasn't satisfied," continued the chassid. "Out of curiosity, I approached two elderly chassidim and asked them to accompany me back to the *beis hachaim*. I showed them the spot where the rebbe had stood by the fence and smelled whatever it was he smelled, and they recognized the spot. "Who is buried here by the fence?" I asked them. They named several well-known *apikorsim*, that were buried there.

At that moment, I realized that the Tsherkaser Rebbe really has *ruach hakodesh* and I decided then to attach myself to him!" (*Emek Tefilla*, Intro)

Rav Boruch Mordechai Etinga (Elul 14)

WE WERE ONE

Among the Mezritcher Maggid's disciples was one great Rav known simply as "the Rav of Wolpo" (his given name has long since been forgotten). Originally, he was among the greatest of the Maggid's inner circle of disciples, and Chassidim flocked to him to hear his repetition of the Maggid's teachings. At some point, however, he fell from grace and ended up a drunk. According to the *Tzemach Tzedek*, the Maggid's disciples used to say that "a worm was consuming him from within." Whatever the case, the Wolpo Rav became a wanderer, and he could occasionally be spotted among the other vagabonds and beggars who made their rounds begging for alms. From time to time, he would reveal hidden secrets and mysteries.

Rav Boruch Mordechai of Bobruisk once noticed a tattered stranger who somehow seemed nobler and loftier than the other wanderers and drunkards. From watching his hidden ways, Rav Boruch realized that this was none other than the Wolpo Rav - and when the beggar stepped outside, Rav Boruch Mordechai couldn't resist seizing the Wolper's satchel and excitedly searching its contents. Perhaps somewhere among the odds and ends he would find a long-lost Chassidic manuscript!

Meanwhile, the beggar came back inside. When he saw Rav Boruch Mordechai going through his belongings, he remarked: "What is he searching my things for? Does he think perhaps I have stolen something of his?"

"No, no," Rav Boruch Mordechai assured him, "I apologize. I was just looking for some notes, or perhaps a manuscript of Chassidus."

To this, the Wolper Rav responded, "You! What do you know? To you, Chassidim, Rebbes, and the teachings of Chassidus are three separate things. That is why you are looking for a manuscript. But us? We, the Maggid and his *Toras HaChassidus* were all one entity, united together as a single reality. We need no writings or notes!" And, so saying, he grabbed back his satchel and departed. (*Sippurei Chassidim, Torah 19*)

THE HALLEL OF THE HEEL

Reb Chaim Zelig, a peddler and wagon driver, was one of the Chassidim in Vilna. He and his workmen were known by the pejorative term “*shmaiser*,” meaning “one who whips the horses.” Zalman Leib, one of Chaim Zelig’s workers, was particularly singled out with this less-than-honorable nickname. Orphaned from a young age, Zalman Leib’s job was to lead the *cheder* boys back and forth from school. He was a simple, sincere *yirei shomayim* who sat daily by the *seforim*, trying (and failing) to understand what he read. He primarily learned the Yiddish translations of *seforim* and some *Tzena U’Rena*.

Zalman Leib had joined the Chassidim, adopting their style of davening as well as their customs and practices. He was ashamed of his ignorance and was easily moved to tears. When he davened, he poured out his soul before his Maker, and his sweet, sincere voice and haunting melodies stirred even the most hard-hearted of men.

The *misnagdim* saw in Zalman Leib an easy target for their battles against the Chassidim, so they always had his nickname ready: the “*chassid Zalman Leib shmaiser!*”

When Rav Boruch Mordechai moved to Bobruisk with scores of families to head the flock of Chassidim there, Zalman Leib left his job of wagon driver and *shmaiser* behind and joined them. He rented a small vegetable garden, which provided him with a meager income, and with his profits, he hired a *melamed* to teach him a daily Torah shiur. Thus, he was content.

From the time that Rav Boruch Mordechai had become an ardent follower of the Alter Rebbe, his father-in-law’s family had kept their distance from him. Rav Boruch Mordechai’s brother-in-law, the Rosh Yeshiva Rav Avigdor, was especially ashamed of Rav Boruch Mordechai’s new Chassidic outlook.

Once, Rav Avigdor was visiting Minsk, and when he heard how highly they praised Rav Boruch Mordechai there, he decided to try to make amends. Rav Avigdor sent word to his brother-in-law in Bobruisk that he planned a visit, and Rav Boruch Mordechai arranged a welcoming committee of the best *lamdanim* and most honorable citizens to properly receive the visiting Rosh Yeshiva.

When Rav Avigdor arrived, he was led to the *beis medrash* where he would be delivering a

pilpul as his welcome speech. The welcoming committee directed him to the side room, reserved for guests, where he could rest and refresh himself after his travels. It happened that the side room was also used by those Chassidim whose *tefillos* and devotions took extensive time, and required peace, quiet and concentration. As Rav Avigdor rested, he heard a most lovely melody, a haunting voice davening to Hashem with deep yearning. The sound moved his heart and stirred within him feelings he didn't know he had. Rav Avigdor knew that Bobruisk was a center of Chassidus, and he realized that this must be one of the Chassidim, whose morning prayers were still going on well past midday.

When Rav Boruch Mordechai arrived to greet him, Rav Avigdor asked as to the identity of the tallis-clad form whose *tefillos* left such an impression. When he discovered that it was none other than Zalman Leib *shmaiser*, he called out loud, mockingly, "Is Zalman Leib *shmaiser* also a davening Chassid? He is nothing more than the heel of a davener!" Rav Baruch Mordechai hesitated to respond; he had just repaired their relationship and did not wish to reopen the rift.

Later, after Rav Avigdor had concluded his welcome speech full of *pilpul*, *derush* and *aggada*, he was in a jovial mood. Gazing out at the audience, he spotted Zalman Leib. Once again, he loudly remarked, "Here he is, none other than the heel of a davener himself!"

At this public shaming, Rav Boruch Mordechai couldn't hold back. He felt that such a remark was a slight not only to Zalman Leib, but also to all the sincere Chassidim, and even to the entire movement of Chassidus. Rav Boruch Mordechai retorted, "The heel of a davener is very great - and the Torah tells us that his greatness benefits us in three ways!"

The *lamdanim* of Bobruisk, who knew that their rabbi was an accomplished Torah scholar and sage, understood that this was no offhand remark. They waited to hear what would follow.

Rav Boruch Mordechai continued, "We learn in Pirkei Avos 3:1 about Akvaya ben Mehallel. This refers to the *akev* - the heel - of the *mehallel* - the davener who praises Hashem! Akvaya ben Mehallel teaches us three things to focus on so that we will be saved from transgression: know from where you come, and be not proud and arrogant; know to

where you are headed, and be not stirred by desire; and know before Whom you will one day stand in judgment, and so fear sin!"

(Sippurei Chassidim, Torah 427)

Segulos Yisroel



SEGULOS FOR PARSHAS KI SEITZEI & ELUL

Segulah To Help Others Become Baalei Teshuvah

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

Appendix: Segulah for a Beautiful Esrog

15 Shvat / Tu BiShvat תפילה לאתרוג נאה

This prayer for a beautiful Esrog and song for Tu BiShvat was composed by the great author of Ben Ish Chai



HaRav Rabbi Yosef Chaim of Baghdad

בט"ו בשבט ראש ההשנה לאילנות, על כן טוב ונכון לומר ביום
ט"ו בשבט בשחרית פסוקים אלו ובקשה זו, וידוע הוא
שיש קבלה ביד חכמי אשכנז ז"ל שצריך לבקש ביום ט"ו שבט
בפרטות על האתרוג שיזדמן לישראל אתרוג טוב ויפה כהג:

The Bnei Yisaschar (Month of Shevat, 2:2) writes that "A person should pray on Tu BeShevat to find a kosher, beautiful, mehudar esrog with which to fulfill the mitzvah."



The Ben Ish Chai composed a special tefilah especially for the esrog and arba minim to be said on Tu BeShevat. He writes that "It is a tradition from the sages of Ashkenaz that on the 15th of Shevat we pray especially for an esrog that the Jewish people should find good and beautiful esrogim for the holiday of

Succos."

וַיֹּאמֶר אֱלֹקִים תִּדְשָׂא הָאָרֶץ דָּשָׂא עֶשֶׂב מִזְרִיעַ זֶרַע
 עֵץ פְּרִי עוֹשֶׂה פְּרִי לְמִינֹו אֲשֶׁר זָרְעוּ בּוֹ עַל
 הָאָרֶץ וַיְהִי כֵן: וַתּוֹצֵא הָאָרֶץ דָּשָׂא עֶשֶׂב מִזְרִיעַ זֶרַע
 לְמִינֵהוּ וְעֵץ עֹשֶׂה פְּרִי אֲשֶׁר זָרְעוּ בּוֹ לְמִינֵהוּ וַיֵּרָא
 אֱלֹהִים כִּי טוֹב: אָנָּה ה' הוֹשִׁיעָה נָּא הַיּוֹם הַזֶּה לְאֵילָן
 הוּא רֹאשׁ הַשָּׁנָה:

אָנָּה ה' הַצְלִיחָה נָּא הַיּוֹם הַזֶּה לְאֵילָן הוּא רֹאשׁ
 הַשָּׁנָה:

אָנָּה ה' הַרְוִיחָה נָּא הַיּוֹם הַזֶּה לְאֵילָן הוּא רֹאשׁ הַשָּׁנָה:
 אָנָּה ה' הַטִּיבָה נָּא הַיּוֹם הַזֶּה לְאֵילָן הוּא רֹאשׁ הַשָּׁנָה:
 אָנָּה ה' בִּרְךְ נָּא הַיּוֹם הַזֶּה לְאֵילָן הוּא רֹאשׁ הַשָּׁנָה:
 אֵל נָּא פִּצֵּה שָׁנָה זוֹ מִשְׁמִיר וְשִׁית וּבִרְךְ עֵץ שֶׁמֶן וְזֵית:
 אֵל נָּא בְּמָטֶר רוּחַ חֲרֻבוֹנִי יְשִׁימוֹן וּבִרְךְ גִּפֶּן וַתֵּאֵנָה
 וְרִמּוֹן:

אֵל נָּא רוּחַם עֲצֶרֶת עוֹלָלֵי טְפוּחִים וּבִרְךְ אֶגֶז וַתֵּמֶר
 וַתְּפוּחִים:

אֵל נָּא צִדְקָךְ מַעֲמָךְ כֹּל יִפְסֹק וּבִרְךְ חֲרוּב וְקוֹרְסֻטָּמֶל
 וְאַפְרֹסֶק:

אֵל נָּא חֲלֵץ קֹהֵלָה אֲשֶׁר אֵלֶיךָ תַּעֲרֹג וּבִרְךְ הַתּוֹת
 וְהָאֶגֶז וְהָאֶתְרוֹג:

וַיְהִי רָצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּבָרֶךְ
 כָּל הָאֵילָנוֹת הָאֶתְרוֹג לְהוֹצִיא פִּירוֹתֵיהֶם בְּעֵתָם,
 וַיּוֹצִיאוּ אֶתְרוּגִים טוֹבִים יָפִים וּמַהֲדָרִים וְנִקְיִים מִכָּל
 מוֹם. וְלֹא יַעֲלֶה בָּהֶם שׁוֹם חֲזָזִית, וַיְהִיו שְׁלֵמִים וְלֹא
 יִהְיֶה בָּהֶם שׁוֹם חֲסָרוֹן וְאֶפִּילוֹ עֲקִיצַת קוֹץ וַיְהִיו מְצוּיִים

לָנוּ וּלְכָל יִשְׂרָאֵל בְּכָל מְקוֹם שֶׁהֵם. לְקִיּוֹם בָּהֶם מִצְוֹת
נְטִילָה עִם הַלּוּלָב בַּחֲג הַסְּכּוּת שְׂיֵבֵא עֲלֵינוּ לְחַיִּים
טוֹבִים וּלְשָׁלוֹם, בְּאֶשֶׁר צִוִּיתָנוּ בְּתוֹרָתְךָ עַל יְדֵי מֹשֶׁה
עַבְדְּךָ, וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן פְּרִי עֵץ הָדָר כַּפּוֹת
תְּמָרִים וְעֵנָף עֵץ עֲבוֹת וְעֶרְבֵי נָחַל. וַיְהִי רָצוֹן מִלִּפְנֵיךָ
ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתַּעֲזֹרֵנוּ וּתְסַיְעֵנוּ לְקִיּוֹם
מִצְוָה זוֹ שֶׁל נְטִילַת לּוּלָב וְהִדָּס וְעֶרְבָה וְאַתְרוֹג, בְּתַקְנָה
בְּזִמְנָה בַּחֲג הַסְּכּוּת שְׂיֵבֵא עֲלֵינוּ לְחַיִּים טוֹבִים וּלְשָׁלוֹם
בְּשִׂמְחָה וּבְטוֹב לֵב, וְתִזְמִין לָנוּ אֶתְרוֹג יָפֶה וּמַהֲדָר
וְנִקִּי וְשָׁלֵם וְכָשֶׁר. כֹּהֲלֶכְתּוּ:

וַיְהִי רָצוֹן מִלִּפְנֵיךָ ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתַּבְרֹךְ
כָּל מִינֵי הָאֵילָנוֹת, וַיּוֹצִיאוּ פְרוּתֵיהֶם בְּרַבּוּי
שְׂמָנִים וְטוֹבִים, וְתַבְרֹךְ אֶת הַגִּפְנִים שִׁיּוּצִיאוּ עֲנָבִים
הֶרְבֵּה שְׂמָנִים וְטוֹבִים דִּי שִׁיְהִיָּה הֵינן הַיּוֹצֵא מֵהֶם
מִצְוֵי לָרוֹב לְכָל עַמְּךָ יִשְׂרָאֵל, לְקִיּוֹם בּוֹ מִצְוֹת קְדוֹשׁ
וּמִצְוֹת הַבְּדִלָּה בְּשִׁפְתוֹת וַיִּמֵּים טוֹבִים, וַיִּתְקַיֵּם פָּנוּ
וּבְכָל יִשְׂרָאֵל אֲחֵינוּ מִקְרָא שְׂפָתוֹב לָךְ אֲכַל בְּשִׂמְחָה
לַחֲמֶךָ וּשְׂתֵה בֶּלֶב טוֹב יִינֶף כִּי כָכָר רָצָה הָאֱלֹהִים אֶת
מַעֲשֶׂיךָ: וַיֹּאמֶר בְּאֵתִי לְגַנִּי אַחוּתִי כָלָה אֲרִיתִי מוֹרֵי עִם
בְּשָׁמִי שְׁתִּיתִי יֵינִי עִם חֶלְבִי אָכְלוּ רָעִים שְׁתוּ וְשָׁכְרוּ
דוֹדִים, יִהְיוּ לְרָצוֹן אֲמַרִי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ ה' צוּרִי
וְגוֹאֲלִי:

שִׁיר לַט"ו בְּשַׁבָּט סִימֵן אֲבִירֶךָ י"ה

אֲזַ יִרְנֵן עֵץ הַיְעָרִים. לְפָנֶי אֵל אֲדִיר אֲדִירִים. עִיר
זְמִירוֹת וְשִׁירִים. אֲשִׁיר שִׁיר חֲדָשׁ. יִתְפָּאֵר אֵל חַי
צוּרֵנוּ וְשִׁמוֹ יִתְקַדָּשׁ:

בְּרוּךְ אַל שׁוֹכֵן עֲרֻבוֹת. הַבוֹרָא נִפְשׁוֹת רַבּוֹת. וּבָרָא
 אֵילָנוֹת טוֹבוֹת. אֲשִׁיר שִׁיר חֲדָשׁ: יתפאר וכו'
 רַם אַל בִּשְׁמֵי מַעֲוָנִים. בְּרוּךְ מְבָרֵךְ הַשָּׁנִים. מַצְמִיחַ
 עֲנָבֵי גִפְנִים. אֲשִׁיר שִׁיר חֲדָשׁ: יתפאר וכו':
 כִּבְדּוֹ אַל בְּאוּרִים. הַגְדִּיל עֲנָפִים וְזִמְרִים. וּבָרָא זֵיתִים
 וְתַמָּרִים. אֲשִׁיר שִׁיר חֲדָשׁ: יתפאר וכו'
 יִתְבָּרֵךְ חֵי דָר מַעֲוָנָה. מַצְמִיחַ פְּרֵי תֵּאנָה. נוֹדָה לוֹ
 בִּשְׁמֵי וְרִנָּה. אֲשִׁיר שִׁיר חֲדָשׁ: יתפאר וכו'
 הִלְלוּ אַל חֵי בְּזִמְרוֹת. הַמְגְדִּיל עַל מֵי נְהָרוֹת. רְמוֹנִים
 וּמִינֵי פִירוֹת. אֲשִׁיר שִׁיר חֲדָשׁ: יתפאר וכו'
 חֲזָקוֹ לְכַבּוֹת שׁוֹכְבוֹת. שְׂמִחוֹ בָּנִים עִם הָאֲבוֹת. כֹּה
 נִזְכָּה לְשָׁנִים רַבּוֹת. אֲשִׁיר שִׁיר חֲדָשׁ: יתפאר
 וכו'



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Appendix: Segulah to Help Others Become Baalei Teshuvah

בעזה"ש

סגולה למי שנטה מן דרך הישרה ח"ו בר מינך¹

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

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

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

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

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

לעילוי נשמת לזכר עולם יהי' צדיק



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