

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 Savo & Elul

CHASSIDUS ON THE PARSHA

לזכר נשמת

ר' זכרי' שמעון הכהן בן יצחק

Kosher Tefillos

It is told (in the *sefer Mevasser Tov*) that when the holy *Kozhnitzer Maggid* heard the *pasuk* "Your carcass shall be food for every bird of the heavens and beast of the earth, and none shall fear" (28:26), he cried out loud and sighed longingly, "*Ribbono Shel Olam* - Master of the World! When - when will this *pasuk* finally be fulfilled?" Later during the *tisch* the *Maggid* explained why he so wished that this *pasuk* would be actualized:

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Our *tefillos* must be recited with proper *kavona* – with love, awe and fear of Hashem. Then they are called *kosher tefillos*. A *tefilla* that lacks proper devotion is the opposite of kosher; it is a *neveila* – like a carcass. Hashem, however, is merciful, much more than we. He awakens us from On High with such a *hisorerus* that we *daven* properly. This proper devotional *tefilla* then gathers all the other improper *tefillos* previously left disgraced in some forgotten corner and brings them up together to the Heavenly Abode. These *tefillos*- together – crown Hashem.

This is what our *pasuk* means, “your carcass – *nivlos’cha* – your dead *tefillos* that lacked devotion, shall be as food for the birds of *shomayim* – they shall fly like birds, soaring up to the Heavens, because your proper *tefilla* will uplift them all together to where they belong. However, the *pasuk* warns us that if *Ein Macharid* – if none shall fear Hashem- then the *tefillos* will instead be given as fodder for the “beasts of the field”, alluding to the negative forces of the *klippas*.

Stories on the Parsha & Elul



The Only Way To Cancel The Decree

Rav Yosef of Yampola and Rav Boruch of Mezhibuzh were *mechutonim* (Rav Yosef’s son Yitzchok married Rav Boruch’s daughter Chana Chaya). The two *mechutonim* were on excellent terms and there was great love and friendship between Rav Yosef and Rav Boruch. It was Rav Yosef’s custom to visit Rav Boruch at least twice a year, on *Parshas Bechukosai* and on *Parshas Ki Savo*, when both the *rebukes* of the *tochocha* are read. After Shabbos, when Rav Yosef took his leave, Rav Boruch often accompanied his *mechuton* well past the town’s border to

escort him with honor.

During one of their visits, Rav Boruch urged Rav Yosef to meet him secretly in the forest. "I must speak with you urgently regarding an important matter in total secrecy. No one else should be around – no family, no gabbo'im – just you and me. Make sure that even the coachman should be a gentile!"

Rav Yosef heeded Rav Boruch, but as the two made their way they failed to notice Rav Yosef's son Yitzchok, Rav Boruch's son-in-law, secretly following them. When he saw that his father and his father-in-law had secreted themselves in the forest, he went to eavesdrop and learn what urgent matter had caused them to behave in a manner so secret, so bewildering and and so bizarre!

As the two *Tzaddikim* spoke, he stood listening intently, rooted to the spot in shock! This is what he heard:

"*Mechuton leiben!*" began Rav Boruch, "surely you saw what I saw written in the Heavens this year during *Rosh HaShana* and *Yom Kippur*."

"Yes, indeed," replied Rav Yosef, in a sad, somber tone, as he shook his head. "I saw a grave and great *kitrug* – a prosecution, against *Am Yisrael*, that is a heavy, dark decree!"

"*Mechuton leiben*, what did you do?" asked Rav Boruch.

"Unfortunately, everything I did failed. Nothing I did was able to cancel or rescind the decree," he concluded sadly.

"*Mechuton leiben*," this time Rav Yosef addressed Rav Boruch, "what do you propose that we should do?"

"There is no other way to end this decree. There must be two *Tzaddikim*, heads and leaders of the generation, who accept upon themselves to leave this world and with their passing atone for the generation and so cancel the decree!" Rav Boruch replied.

"I see no other greater *Tzaddikim* in this generation than you and I. I am ready and willing and so now I ask, *Mechutan leiben*, will you agree at once and do this? Will you join me? We must save the people! We must save the generation! Will you join me and do this?"

Rav Yosef hesitated. "Is there no other way? I need some time to think this over."

"Time? There is no time! Way? There is no other way! *Klal Yisrael* is in mortal danger and you ask for time and other ways?!" bellowed Rav Boruch.

Rav Yosef saw that there was no other way and he acquiesced to Rav Boruch's demands.

Hearing this terrible pronouncement and seeing that his father had agreed, Rav Yosef's son Yitzchok could no longer hold back. How could he contain his anguish and bitter sobs at the thought that he would lose beloved father and father-in-law all at once? As he sighed and sobbed in misery, the sounds of his pain reached the two *Tzaddikim*.

Rav Boruch's anger flared. "This was a secret meeting! No one else was supposed to be present or hear what we agreed to here! If you dare reveal anything you have seen or heard there will be nothing left of you but a pile of bones and your family a barren hillside! I am warning you, promise that you will never, ever reveal our plans so long as we live!"

Rav Yitzchok agreed.

By *Cheshvan* of that year, Rav Boruch grew weaker and weaker, until finally on *Chai Kislev* his holy soul departed. Before leaving this world, Rav Boruch said to those present about himself, citing *pesukim* from the *berocha* preceding *Pesukei Dezimra*: "*Boruch she'omar vehoya ho'olom* - whenever Boruch says something, then all the worlds rejoice, because Chazal say that *vehoya* is a language connoting happiness and joy. *Boruch gozer umekayem* - Boruch rescinds and cancels harsh negative decrees from *Am Yisrael* and he fulfills all positive good decrees for *Bnei Yisrael*. *Boruch omer ve'oseh* - *Boruch omer* - Boruch says

something, *veHaKodosh Boruch Hu oseh* – and the Holy One fulfills. I have never lied; the only falsehoods I utter are the words of my confession.” And so he recited the sins of the *viduy* and was *niftar*. He commanded that his *Rabbeinu Tam tefillin*, his bed and some articles of silver be given to his beloved *mechuton* Rav Yosef of Yampola so that he would recite *Kaddish* for him.

Rav Yosef tried to visit his beloved *mechuton* Rav Boruch, and he journeyed to see him just one last time but it was too late. When he reached Tsherni-Ostra he felt the night fall and realized that Rav Boruch had passed on. After the *shiva*, he received the inheritance and recited the *Kaddish* that Shabbos night. Then he himself grew weaker until he passed away on 24 *Teves*. (Based on *Kehal Chassidim HeChodosh* 384 p. 18 and *Siach Eliezer HeChodosh* Introduction.)

A True Story Regarding Rav Eliyahu Baal Shem Of Chelm

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

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

"There was a decree of expulsion from the local squire, he was childless and he ordered all the Jews there to pray for him to have children and if they failed he would expel them all from his environs. Rav Eliyahu Baal Shem promised him a son within 12 months." The holy Rav Yisrael Baal Shem Tov retold this tale to his disciples and he told them "don't think that this came easily to Rav Eliyahu Baal Shem. At first Rav Eliyahu turned to the forces of holiness and when this failed he turned to the forces of darkness from the other side when this too failed, he laid his own life down on the line and turned to the leader of all the forces of evil himself," the Baal Shem Tov concluded "and as a punishment for forcing the hand

of Heaven as it were, so to speak, don't assume that he was punished by sixty flames, instead he was told that he would lose all his *nefesh*, *ruach* and *neschama*, however since he laid his life down and self sacrificed himself to save the Jews, instead the heavenly decree was that two of the enacted prayers that he had instituted and they were: the recitation of *LeDovid Hashem Ori* and the second was the recitation of *KeGavna*."

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

(cited from Nezer HaKodesh Minhagei Ropshitz pg147)

Gedolim Be'misasm Yoser



**Yahrzeits for the 16th of Elul ~ Begins Friday Night
(08-29-2026)**



Rav Avrohom Naftali Tzvi Hirsch Halevi HaLevi Shpitz - Malei Tzion (5472 / 1712 - 314th Yahrzeit)



Rav Tzvi Hirsch Greenwald - Rav Hirschel Dishkes (5616 / 1856 - 170th Yahrzeit)

Rav Tzvi Hirsch was known by the name Rav Hirschel Dishkes. He was among the greatest Chassidim in his generation, despite his earning a living as a merchant. He was among the foremost *talmidim* of the Chozeh of Lublin and still he attached himself to the *Yid HaKodosh* and especially to the Rebbe Reb Bunim of Peshis'cha. He was a *Godol BaTorah*, but in the manner of Kotzk, refused to serve in the rabbinate, instead making his living selling imported wines from Hungary to Poland.



Rav Pinchos Chaim Halevi HaLevi Ish Horowitz - Pischa Zuta, Rosh Beis Din of Kossov (5698 / 1938 - 88th Yahrzeit)



Rav Masoud Yonah Edre'ei - Sfas Emes, The Tzaddik of Rosh Pina (5728 / 1968 - 58th Yahrzeit)

Rav Masoud Yona Edre'ei was born in 5674/1914 in the city of Deganah in Morocco. As a young *bochur* he moved to Marrakesh, where he learned with *hasmoda* in the local *Yeshiva*. Rav Masoud served as a Rav, *mohel* and *sofer*. In 5710/1950 Rav Masoud moved to Eretz Yisrael and settled in Rosh Pina. Rav Masoud was *niftar* on the sixteenth of *Elul* 5728/1968 at the age of fifty-four and was buried on Har HaMenuchos in Yerushalayim.



Rav Avrohom Avigdor Nachum Landau - Strikover Rebbe of Bnei Brak (5761 / 2001 - 25th Yahrzeit)

Harav Avraham was born 11 Shevat 5677/1917, in Kinov, in the Ostrovtze region of Poland. His father was Harav Yaakov Yitzchak Dan, *Hy"d*. In Kislev 5700/1940, obeying his father's orders, Reb Avraham fled Warsaw for Vilna. Of all his family, only he and a sister survived the war, while their parents and eight of their siblings perished, *Hy"d*. He eventually arrived in Eretz Yisrael and settled in Yerushalayim. In 5744/1984 he moved to Bnei Brak, where he re-established his *beis medrash* and founded Yeshivas Strikov. Reb Avraham was one of the rare Gedolim acclaimed equally by the world of Chassidus and the Litvishe yeshivah world. The Strikover Rebbe's humility was extraordinary; he simply could not bear any *kavod* at all. The Strikover Rebbe was *niftar* on 16 *Elul* 5761/2001.

**Yahrzeits for the 17th of Elul ~ Begins Saturday Night
(08-30-2026)**



Rav Mordechai Parnes (5424 / 1664 - 362nd Yahrzeit)

His father was the *Av Bais Din* of Cracow, Rav Mordechai was the grandson of Rav Yehoshua of Cracow, mechaber of the *Maginei Shlomo*. His son Rav Elyokim Getz, Dayan of Poznan, published his great-grandfather's *seforim*, *Maginei Shlomo* and *Shu"t Pnei Yehoshua*.



Rav Chaim Benveniste (5433 / 1673 - 353rd Yahrzeit)



Rav Nosson Nota Shapiro - Maggid of Lublin (5512 / 1752 - 274th Yahrzeit)



Rav Yosef Yoska HaLevi of Rovno - Yesod Yosef (5560 / 1800 - 226th Yahrzeit)

Son of Rav Yitzchok of Kostanin. He was a follower of Rav Dov Ber, the Maggid of Mezritch. It was due to Rav Yosef Yoka's influence, that the Maggid came to live in Rovna. Rav Yosef Yoska was also a disciple of Rav Yechiel Michel of Zlatshuv and Rav Menachem Mendel of Premishlan. Rav Yosef Yoska declined the rabbinate. We do not know of any children. He passed away on the 17th of *Elul*, 1800) (תק"ס).

**Rav Yosef of Ostila (5590 / 1830 - 196th Yahrzeit)**

Rav Yosef was the son of Rav Mordechai of Neshchiz. He was born in 5623/1763. Rav Yosef was appointed Rav in Ostilla in his father's lifetime. After the *petira* of his father on the 8th of *Nissan* 5560/1800, Rav Yosef became Rebbe in Ostilla. Rav Yosef was famous as a *ba'al mofes*. While Rav Yosef was in Ostroha, for the wedding of his son, on the 18th of *Elul* 5590/1830, he was suddenly *niftar*, and was honored with a large *levaya*. He was buried in Ostroha.

**Rav Dovid Dov Taub - Rav of Dabrizinsk, Binyan Dovid (5659 / 1899 - 127th Yahrzeit)**

Rav Dovid Dov Ber Taub, born circa 5587/1827, was the son of Rav Binyomin Zev. he was asked to serve on the Bais Din in Zaloshin, as the city was short one of the three Dayonim required for a Bais Din. In 5615/1855, Rav Dovid Dov was appointed Rav in Shadek. Later, in 5620/1860, he became Rav in Neustadt, where he led the kehilla and also headed a large Yeshiva. In 5635/1875, Rav Dovid Dov was appointed Rav in the city of Dabrizinsk. Rav Dovid Dov was a Chassid of the first Vorka Rebbe. Rav Dovid Dov was *niftar* on the 17th of *Elul* 5659/1899 and buried in Dabrizinsk.

**Rav Yaakov Koppel Reich - Av Beis Din of Budapest, Reb Koppel Reich (5689 / 1929 - 97th Yahrzeit)****Rav Yekusiel Yehuda Rosenberg - Toras Yekusiel (5704 / 1944 - 82nd Yahrzeit)**

Yahrzeits for the 18th of Elul ~ Begins Sunday Night (08-31-2026)

**Rav Yehuda Lowy - Maharal MiPrague (5369 / 1609 - 417th Yahrzeit)**

The Maharal was born in Pozna, Poland in the year 5272 (1511) to a distinguished family of *talmidei chachamim* originating from Vermiza (Worms). He was the youngest of four sons. His father was Rav Betzalel (of Worms) ben Rav Chaim ben Rav Betzalel, descendants of Rav Yehuda Levai HaZakein, the elder of Prague, who hailed from a family of good pedigree. Their lineage traced back to Bustenai ben Chaninai of Bavel and to Dovid HaMelech. The Megillas Yuchsin relates that the Maharal was Rav and *Av Beis Din* of Mehren (Moravia) for approximately twenty years. Following his time there, he founded a *yeshivah* in Prague, along with his famed *kloiz*, for a period of "eleven years and four years." The Maharal passed away on *Chai Elul* 5369 (1609) and was laid to rest in the old cemetery in Prague alongside his wife, Pearl.

**Rav Noach Avrohom of Dolina - Zrizusa D'Avrohom (5546 / 1786 - 240th Yahrzeit)**



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

(Some say the Yahrzeit is on the 8th of Elul)

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



Rav Yosef Katzenelenbogen of Ostila (5590 / 1830 - 196th Yahrzeit)

Rav Yosef was born approximately 1763/4 (תקכ"ג-תקכ"ד). He was appointed to serve as Rav of Ostila in his father's lifetime and after תק"ס, he took on the position of rebbe as well. While attending the wedding of his son, Rav Baruch in Ostrog, Rav Yosef passed away on the 18th of *Elul*, תק"ץ and was laid to rest in Ostrog with great honor.



Rav Zev Nachum Borenstein - Agudas Eizov, Av Beis Din of Biala (5645 / 1885 - 141st Yahrzeit)



Chacham Ovadia Avraham Yosef Somech - Zivchei Tzedek, Abdallah (5649 / 1889 - 137th Yahrzeit)

One of the greatest Iraqi gedolim of the last generations. Born in the city of Baghdad in 1813, he was a talmid of Rav Yaakov Rofeh. In 1840 together with philanthropist Yechezkel Reuven ben Menashe he founded the first *yeshivah Midrash Abu Menashi*. In 1854 they reopened a large *shul* and a new *bais medrash Midrash Beit Zlichah*, many great *tzadikim* learned there. He passed away on 18 *Chai Elul* 5649 (1889).



Rav Yisroel Moshe Lipschitz of Proshkov (5678 / 1918 - 108th Yahrzeit)

Son of Rav Yechiel Meir of Gustanin. In תרמ"ח, he was crowned rebbe by many of his father's chassidim. He settled in Proshkuv where he held court well into advanced age. Rav Yisroel Moshe passed away on the 18th of *Elul*, 1918 (תרע"ח) and was laid to rest in Warsaw.

**Yahrzeits for the 19th of Elul ~ Begins Monday Night
(09-01-2026)**



Rav Yisroel Dov Ber Gilerenter - Yashnitzer Rav, Ravid Hazahav, Devir Hamutzneh



Rabbeinu Yaakov of Orleans (4949 / 1189 - 837th Yahrzeit)



Rav Meshulam Shraga Feivish Halpern of Brezhan - Sfas Emes (5638 / 1878 - 148th Yahrzeit)

Son of Rav Naphtali Hirtz Halperin of Brezhan. In תר"ה with his father's passing, the chassidim asked him to take up the position as rav of Brezhan. Some in the community opposed this decision. Instead, he accepted the appointment as rebbe alone as inherited from his father and father-in-law. He passed away on the 19th of *Elul*, 1874) (תרל"ד).



Rav Yosef Chaim Pack (5684 / 1924 - 102nd Yahrzeit)



Rav Hillel Vitkind - Rosh Yeshivas Beis Hillel Novardok-Tel Aviv in Bnei Brak (5734 / 1974 - 52nd Yahrzeit)

Rav Hillel Vitkind, *Rosh Yeshiva* of Beis Hillel of Novardok-Tel Aviv in Bnei Brak. He and his Rebetzen were *moser nefesh* for *bochurim* arriving on the shores of Eretz Yisrael. They lived a life of great poverty as a result of the tremendous expenses which they incurred for saving the *bochurim*.



Rav Moshe Tzvi Aryeh Bick (5750 / 1990 - 36th Yahrzeit)

Rav Moshe Zvi Aryeh Bick (1911-1990). Born in Medzbosz (Mezhibzh), Ukraine, but grew up in New York, he is recognized as one of the first *gedolim* to be raised on American soil. At age 21, R' Bick was hired by a shul in the Bronx. He was recognized as a master *posek* by both chassidic and non-chassidic communities, but never published his *teshuvos*.



Rav Elimelech Alter Paneth - Reb Meilech, Deizher Rebbe (5765 / 2005 - 21st Yahrzeit)

**YAHREZITS FOR THE 20TH OF ELUL ~ BEGINS TUESDAY NIGHT
(09-02-2026)**



Rav Yitzchok Betzlalel Rubin of Brod - Reb Itzikel Broder (5634 / 1874 - 152nd Yahrzeit)

Son of Rav Elimelech Rubin of Sokolov. Rav Yitzchok Betzalel was a scion of the Ropshitzer Dynasty. His phenomenal memory was his trademark. He passed away on the 20th of *Elul*, 1874) (תרל"ד) and was laid to rest in Brod.



Rav Yosef Shlomo Kahaneman - Rosh Yeshivas Ponovezh (5729 / 1969 - 57th Yahrzeit)

Rav Yosef Shlomo Kahaneman, *Rosh Yeshiva* of Ponovezh (1886-1969). He married the daughter of the rov of Vidzh, and took over there at the end of 1911, when his father-in-law became the rov of Wilkomir. With the passing of Rav Itzele Rabinowitz on the 21st of Adar I in 1919, Rav Yosef Shlomo Kahaneman was appointed the new rav of Ponovezh at the age of 33. He was elected to the Lithuanian parliament. He immigrated to Israel in 1940 and built *Kiryat HaYeshiva* in Bnei Brak and *Batei Avot* orphanages.



Rav Eliyohu Lopian - Reb Elya, Lev Eliyohu (5730 / 1970 - 56th Yahrzeit)

Rav Eliyohu Lopian zt"l (1872-1970) was among the most prominent leaders of the Mussar movement. As a disciple of the Kelm Talmud Torah method, he was known for his strict keeping of order and strong self-control. Rav Elya was born in Kelm, Lithuania. In his youth, he studied at the yeshiva in Lomza. He emigrated to England in 1925, where he served as the rosh yeshiva of the Etz Chaim Yeshiva in the East End of London. In 1950, he left the Etz Chaim Yeshiva and moved to Eretz Yisroel.



Rav Moshe Aryeh Freund - Gaavad of Yerushalayim, Ateres Yehoshua (5756 / 1996 - 30th Yahrzeit)

Rav Moshe Aryeh Freund was born in 5664/1904 in the Hungarian town of Honiad, where his father, Rav Yisrael, served as *Av Beis Din*. He was a descendant of the Rema, the Maharshal, the Shach and the Bais Yosef. The Nazis arrested him and his entire family in 1944. The family was deported to Auschwitz, where only Rav Moshe Aryeh survived. In 5711/1951 Rav Moshe Aryeh moved to Eretz Yisrael, settling in Yerushalayim, where he became the Rav of the Satmar community. He was also *Rosh Yeshiva* of *Yeshiva Yetev Lev*, the Satmar Yeshiva in Yerushalayim. Following the *petira* of the Satmar Rebbe on the twenty-sixth of Av 5739/1979, Rav Moshe Aryeh was elected *Rosh Av Bais Din (Ra'avad)* of the Eida HaChareidis in Yerushalayim. After the *petira* of Rav Yitzchok Yaakov Weiss in *Sivan* 5749/1989, Rav Moshe Aryeh was appointed *Gaon Av Bais Din (Ga'avad)* of the Eida HaChareidis, a position he held until his *petira*. Rav Moshe Aryeh was *niftar* on the twentieth of *Elul* 5756/1996 at ninety-two and was buried on Har HaZeisim. He left no children.

**Yahrzeits for the 21st of Elul ~ Begins Wednesday Night
(09-03-2026)**



Rav Yaakov Segal (Moelin) - Maharil (5187 / 1427 - 599th Yahrzeit)

The Maharil was born in Magentza (Mainz), Germany, to Rav Moshe. After his father's *petira*, the Maharil returned to Magentza, where he took his father's position as Rav. Here he taught many talmidim and served his community well. The Maharil is known as the father of Ashkenazic *minhogim* and *nusach hatefilla*.



Rav Shmuel Yass of Krakow - Maharash'K (5481 / 1721 - 305th Yahrzeit)



Rav Yehonoson Eibeshitz - Yaros Devash (5524 / 1764 - 262nd Yahrzeit)

Rabbi Yehonoson Eibeshitz (21 *Elul* 1764) was chief rabbi of many cities, including Posen, Prague and Altuna. He died in Metz at over one hundred years old. He authored many important books on Jewish law, scripture and thought.

**Rav Dov Berish Flam of Olesk (5610 / 1850 - 176th Yahrzeit)**

Rav Dov Ber was the son of Rav Shlomo Lutzker. From the year תקע"ג, Rav Berish succeeded his father as rebbe and held court in his hometown of Olesk. He was considered a *gadol b'Torah* even though he was blind for many years. He passed away on the 21st of *Elul*, 1850 (תר"י).

**Rav Pinchos of Kintsk (5661 / 1901 - 125th Yahrzeit)****Rav Osher Yeshaya Rubin of Kolbasov (5674 / 1914 - 112th Yahrzeit)**

Rav Asher Yeshaya was a scion of the Ropshitz Dynasty. He was the son of Rav Yechiel Rubin of Kolbasov. He excelled in *hasmada* and his *tefillos* were marked by enthusiasm. He was impoverished all his life. He passed away the 21st of *Elul*, 1914 (תרע"ד).

**Rav Boruch Yitzchok Levine - Rav of Mekor Chaim Yerushalayim (5748 / 1988 - 38th Yahrzeit)**

Rav Baruch Yitzchak Levine (1910-1988). His paternal grandfather was Rav Menachem Nachum, who was very close to the *Chafetz Chaim* and was a *talmidim* of Rav Nachum of Horodna, the *Chafetz Chaim's* mentor. He moved to Eretz Yisrael in 1938 and headed for the *Lomza Yeshiva* in Petach Tikva. He became Rav of the Mekor Chaim suburb of Yerushalayim and started a *yeshiva* there with the assistance of Rav Eizek Sher of Slobodka.

**Rav Avrohom Yaakov Zalaznik - Rosh Yeshiva Eitz Chaim (5770 / 2010 - 16th Yahrzeit)**

Rav Avrohom Yaakov Zalaznik was born on the 16th of *Kislev* 5673/1912 in Yerushalayim. His father, Rav Shlomo Zalman Zalaznik, was *Rosh Yeshiva* of Eitz Chaim. He learned in *Yeshiva Eitz Chaim*, becoming a *talmid muvhok* of the *Rosh Yeshiva*, Rav Isser Zalman Meltzer. In 5717/1957, Rav Avrohom Yaakov was appointed as *Maggid Shiur* in *Yeshiva Eitz Chaim*. After the *petira* of Rav Isser Zalman in 5723/1963, was chosen to be the main *Maggid Shiur*. After his father was *niftar* in 5735/1975, he became the official *Rosh Yeshiva* of *Yeshivas Eitz Chaim*. In 5737/1977, Rav Avrohom Yaakov was accepted as a member of the *Moetzes Gedolei HaTorah* in Eretz Yisrael, and also became one of the heads of *Vaad HaYeshivos*. Rav Avrohom Yaakov was *niftar* on the 21st of *Elul* 5770/2010, at the age of ninety-seven.

**Yahrzeits for the 22nd of Elul ~ Begins Thursday Night
(09-04-2026)**

**Rav Menachem Manish Halevi HaLevi of Mezeritch (5592 / 1832 - 194th Yahrzeit)**

**Rav Pinchos Rabinowitz of Kintzik (5661 / 1901 - 125th Yahrzeit)**

Rav Pinchos, the second son of Rav Noson Dovid of Shidlovitz, was born on 12 Teves in the year 5599/תקצ"ט. He held court as rebbe from the year, תרכ"ו. His father, Rav Noson Dovid of Shidlovitz, revealed that Rav Pinchos had the *neshama* of Rav Dovid Lelover and testified that his son "never tasted the taste of sin in his entire life!" He was bedridden with an illness for the last seventeen years of his life and passed away on the 22nd of *Elul*, 1901 (תרס"א).

**Rav Mordechai Dov Twersky of Hornosteipel - Emek She'ela (5663 / 1903 - 123rd Yahrzeit)**

Rabbi Mordechai Dov Twerski of Hornosteipel was named after his two maternal great-grandfathers, Rabbi Mordechai of Chernobyl and Rabbi DovBer of Lubavitch. He was also a direct descendant of Rabbi Zusha of Anipoli and the son-in-law of Rabbi Chaim of Sanz. A highly respected Talmudic scholar, he was also the author of a popular book of Chasidic guidance, *Pele Yoetz*.

**Rav Yissochor Dov Ber Leifer of Bochnia/Satmar - Nadvorna Rebbe, Rav Bertzi (5666 / 1906 - 120th Yahrzeit)**

Rav Bertzi, a scion of the Premishlan dynasty, was born in the year 5610/תרי"י. He was the second son of Rav Mordechai, the founder of the Nadvorna dynasty. Rav Bertzi was renowned as a gaon of the revealed Torah and Shas. Even when Rav Bertzi assumed the role of Rebbe, he kept up an intense learning schedule. Rav Bertzi held court in Bochnia, Galicia during his father's lifetime. After his father passed away, he moved to Selish for some five years, and then relocated to Satmar in the year 5660/תר"ס. Rav Bertzi passed away on a Wednesday, *Parshas Nitzavim/Vayelech*, on 22 *Elul* 5666 תרס"ו.

**Rav Avrohom Moshe Waltfreid of Pshedburzh/Rushpesha (5678 / 1918 - 108th Yahrzeit)**

Rav Avrohom Moshe was born in 1840-1841 (תר"ר - תר"א). He was the 3rd rebbe of Pshedburz. Due to disputes, Rav Avrohom left Pshedburz for Silov near Pietrokov in תרכ"ט. In תר"ן, he left Silov for Ruspesha. Towards the end of his life, in תרע"ו, Rav Avrohom returned to Pshedburz and remarked that he wished to be laid to rest among his forebearers. He returned his holy soul to its Creator on the 22nd of *Elul*, תרע"ח.

**Rav Avrohom Moshe of Rospesha (5678 / 1918 - 108th Yahrzeit)**

Biographies of the Tzaddikim



**Rav Tzvi Hirsch Greenwald Rav Hirschel Dishkes (Elul 16, 5616 / 1856 - 170th
Yahrzeit)**

Rav Tzvi Hirsch was known by the name Rav Hirschel Dishkes. He was among the greatest Chassidim in his generation, despite his earning a living as a merchant. He was among the foremost *talmidim* of the Chozeh of Lublin and still he attached himself to the *Yid HaKodosh* and especially to the Rebbe Reb Bunim of Peshis'cha.

In 5587 he attached himself to his *mechuton*, Rav Menachem Mendel of Kotzk, and became among the foremost of his *talmidim* in Kotzk.

He was a *Godol BaTorah*, but in the manner of Kotzk, refused to serve in the rabbinate, instead making his living selling imported wines from Hungary to Poland.

He once testified regarding himself: "In my youth I aimed to reach the heights of the *Ba'al Shem Tov*."

Many of his *divrei Torah* were published by his grandson, Rav Yechiel Moshe of Yadimov, in the *seforim Niflo'os Chadoshos* and *Likkutim Chadoshim*, as well as *Mishenes Moshe*.

His son Rav Yechezkel, *Av Bais Din* of Gritza, passed away during his father's lifetime. His son-in-law was the Rebbe, Rav Dovid, son of Rav Menachem Mendel of Kotzk.



Rav Masoud Yonah Edre'ei Sfas Emes, The Tzaddik of Rosh Pina (Elul 16, 5728 / 1968 - 58th Yahrzeit)

Rav Masoud Yona Edre'ei was born in 5674/1914 in the city of Deganah in Morocco. As a young *bochur* he moved to Marrakesh, where he learned with *hasmoda* in the local *Yeshiva*.

Rav Masoud served as a Rav, *mohel* and *sofer*. He was actively involved in the dissemination of *Torah* and gave *berachos* and help to whoever came to him. He delved into *Kabbala* beginning in his youth and became known as a *poel yeshuos* (miracle worker).

In 5710/1950 Rav Masoud moved to *Eretz Yisrael* and settled in Rosh Pina. He wrote *Sfas Emes*, a compilation of *chiddushim* and *remozim* on the Torah and *Nach*, and *derashos* on a wide array of topics.

Rav Masoud was *niftar* on the sixteenth of *Elul* 5728/1968 at the age of fifty-four and was buried on *Har HaMenuchos* in Yerushalayim.

Zecher tzaddik livrachah.

www.hamodia.com/features/day-history-16-elulseptember-11/



Rav Avrohom Avigdor Nachum Landau Strikover Rebbe of Bnei Brak (Elul 16, 5761 / 2001 - 25th Yahrzeit)



Harav Avraham was born 11 *Shevat* 5677/1917, in Kinov, in the Ostrovtze region of Poland. His father was Harav Yaakov Yitzchak Dan, *Hy"d*, son of Harav Elimelech Menachem Mendel of Strikov, *zt"l*. Reb Avraham, as he was called, was a child prodigy who studied under leading Polish *talmidei chachamim*.

After becoming *bar mitzvah*, he entered Yeshivas Chachmei Lublin and was a prime *talmid* of Harav Meir Shapiro, the Kaziglover Rav and Harav Shimon of Zelichov. There he grew in Torah, *avodah* and *middos*.

In *Kislev* 5700/1940, obeying his father's orders, Reb Avraham fled Warsaw for Vilna. Of all his family, only he and a sister survived the war, while their parents and eight of their siblings perished, *Hy"d*. He eventually arrived in Eretz Yisrael and settled in Yerushalayim. He used to say that everything in Eichah about the slaughter and suffering of Yidden happened in World War II.

In Yerushalayim, he grew close to and became a faithful *talmid* of the Brisker Rav, Harav Yitzchak Zev Soloveitchik, *zt"l*.

After his marriage to the daughter of Harav Meir Wydislavski, he found an apartment near that of the Tchebiner Rav, to whom he was also close.

It took many years for Reb Avraham to recover sufficiently from his losses in World War II to be able to undertake the rebuilding of Strikover Chassidus. When the time came, he moved to Tel Aviv and built a *beis medrash*, but did not establish a court. Instead, he founded an elite *kollel*.

In 5744/1984 he moved to Bnei Brak, where he re-established his *beis medrash* and founded Yeshivas Strikov. He was sought after by *talmidei chachamim* as well as by suffering, downtrodden *Yidden*, all of whom valued his erudite learning, his sage advice and his welcoming, listening ear.

Reb Avraham was one of the rare *Gedolim* acclaimed equally by the world of Chassidus and the Litvishe yeshivah world. For two generations he was revered as one of the illustrious disseminators of Brisker Torah, while leading chassidim respected him as a brilliant scion of the Strikov dynasty.

The Strikover Rebbe's humility was extraordinary; he simply could not bear any *kavod* at all. He never had a *meshamesh* — he opened his front door himself and answered his own telephone. For most of his life, he wore a regular suit instead of the usual rabbinical garb (*kapota*). He would even remove his rabbinical hat in public places so as not to stand out.

When he moved to Bnei Brak, he would often be seen helping children cross the street.

For dozens of years he traveled by bus, refusing to allow anyone to drive him. Even in his later years, he would insist on taking the bus from Bnei Brak to Yerushalayim. When a chassid objected that buses were not respectable enough, the Rebbe rejoined with humor that, measuring by the size of his vehicle (a bus), he must be the greatest Rebbe around.

When the Rebbe did accept a ride, he would travel only at the driver's convenience. When he lived in Tel Aviv, he was driven by a chassid who worked in Tel Aviv and lived in Bnei Brak, but he would never tell the chassid when he needed a ride. He would only agree to be picked up on the chassid's way home from work, giving no information that might lead to extra effort on the chassid's part.

The Strikover Rebbe was *niftar* on 16 *Elul* 5761/2001.

Zechuso yagen aleinu.

hamodia.com



Rav Mordechai Parnes (Elul 17, 5424 / 1664 - 362nd Yahrzeit)

His father was the *Av Bais Din* of Cracow, Rav Mordechai was the grandson of Rav Yehoshua of Cracow, *mechaber* of the *Maginei Shlomo*.

His son Rav Elyokim Getz, Dayan of Poznan, published his great-grandfather's *seforim*, *Maginei Shlomo* and *Shu"t Pnei Yehoshua*.



Rav Yosef Yoska Yesod Yosef (Elul 17, 5560 / 1800 - 226th Yahrzeit)

Son of Rav Yitzchok of Kostanin.

Rav Yosef Yoska was the son-in-law of Rav Aharon, who was the son of Shmuel, A'B'D Rovna.

He was a follower of Rav Dov Ber, the Maggid of Mezritch. It was due to Rav Yosef Yoka's influence, that the Maggid came to live in Rovna. Rav Yosef Yoska was also a disciple of Rav Yechiel Michel of Zlatshuv and Rav Menachem Mendel of Premishlan.

He authored a two-volume *sefer* called, *Yesod Yosef* on Kabbalah and *Likuutei Yosef* on *pilpulim* and *chiddushim* on *Shas*.

Rav Yosef Yoska declined the rabbinate. According to the testimony of the Rebbe Reb Zusha of Anipoli, in a letter to the Chozeh of Lublin: "He was offered the position of chief rabbi by several cities and he refused them all, considering these positions a waste of time. He cited that it would interference with his *hisbodedus* in studying Torah and *davening* with *chassidus* and *perishus*."

Rav Zusha also testified that his brother, the Rebbe Reb Elimelech of Lizensk, greatly admired Rav Yosef Yoska and said regarding him "Even if down here below he is dressed in black on Shabbos, in the supernal upper worlds he is dressed all in white!"

In his *haskama*, Rav Levi Yitzchok of Berditchev describes him as: "A G-dly individual, a holy man, a holy flame, full of learning, serving Hashem from a young age, never leaves the tent of Torah, an unceasing doer, an overflowing spring in revealed and hidden Torah; all hidden secrets are revealed before him."

We do not know of any children. He passed away on the 17th of *Elul*, 1800) ט"ק.



Rav Yosef (Elul 17, 5590 / 1830 - 196th Yahrzeit)

Rav Yosef was the son of Rav Mordechai of Neshchiz. He was born in 5623/1763 and named for his maternal grandfather, Rav Yosef Katzenelenbogen, Rav of Leshnov.

He married the daughter of Rav Yehuda Meir Shapira of Shpitovka, the son of Rav Pinchas of Koritz.

Rav Yosef was appointed Rav in Ostilla in his father's lifetime. After the *petira* of his father on the 8th of *Nissan* 5560/1800, Rav Yosef became Rebbe in Ostilla.

Rav Yosef often went to the court of the Chozeh in Lublin. The Chozeh held him in high esteem, calling him "the *Urim V'tumim*".

Rav Yosef was famous as a *ba'al mofes*. Many traveled to his court for his wondrous *yeshuos*.

During his tenure as Rebbe, the city of Ostilla became famous when his daughter married Rav Don of Radvill, a grandson of the *Ohev Yisrael* of Apta. This wedding, known as the Ostilla chasuna, was attended by hundreds of Rebbes.

While Rav Yosef was in Ostroha, for the wedding of his son, on the 18th of *Elul* 5590/1830, he was suddenly *niftar*, and was honored with a large *levaya*. He was buried in Ostroha.

When the family returned home to Ostilla they found his *tzavo'a* (will), in which he explicitly wrote that he would like a small *levaya*.

Rav Yosef's sons were Rav Pinchas of Ostilla; Rav Mordechai of Ostilla; Rav Levi Yitzchok of Stephin; and Rav Boruch of Kosnitin. His sons-in-law were Rav Don of Radvill; Rav Levi Yitzchok of Kamin; and Rav Aharon Tzintz, Rav of Turbin.

Zechuso yogen oleinu.

www.hamodia.com/features/day-history-17-elulseptember-12/



Rav Dovid Dov Taub Rav of Dabrizinsk, Binyan Dovid (Elul 17, 5659 / 1899 - 127th Yahrzeit)

Rav Dovid Dov Ber Taub, born circa 5587/1827, was the son of Rav Binyomin Zev.

When he was still a young boy, he became known for his dedication to learning and for his *Yiras Shomayim*.

It is told that when Rav Dovid Dov was just nine years old, Rav Yitzchok of Vorka paid a visit to Zaloshin. The young Dovid, wishing to see the Rebbe's holy countenance during the davening (the Vorka Rebbe would cover his head with his *tallis*), crawled under the table and peeked up through the *tallis* to see the Rebbe's face. He related that he also saw the Rebbe's limbs knocking against each other, in awe of *Hashem*.

Rav Dovid Dov married the daughter of Rav Meir, son-in-law of Rav Moshe of Zaloshin, the *Mishpat Tzedek*.

Initially, not willing to be supported for learning Torah, he tried his hand at business. But seemingly it wasn't meant to be; he was asked to serve on the *Bais Din* in Zaloshin, as the city was short one of the three *Dayonim* required for a *Bais Din*.

In 5615/1855, Rav Dovid Dov was appointed Rav in Shadek.

Later, in 5620/1860, he became Rav in Neustadt, where he led the *kehilla* and also headed a large *Yeshiva*.

In 5635/1875, Rav Dovid Dov was appointed Rav in the city of Dabrizinsk, on the border between Poland and Germany. There, too, he founded a *Yeshiva*, which attracted many *bochurim*.

Rav Dovid Dov was a Chassid of the first Vorka Rebbe, and after his *petira*, of his son, Rav Menachem Mendel of Vorka. Following the *petira* of Rav Menachem Mendel, Rav Dovid Dov traveled to Rav Dov Berisch of Biala, and after his *petira*, he traveled to Rav Yechiel, the Alter Rebbe of Alexander.

Chiddushei Torah of Rav Dovid Dov on many *masechtos* of *Shas* and *Shulchon Aruch* were published as *Binyan Dovid*. Many of his manuscripts were burned, however, which greatly distressed Rav Dovid Dov.

Rav Dovid Dov was *niftar* on the 17th of *Elul* 5659/1899 and buried in Dabrizinsk.

Zecher Tzaddik livrocha.

www.hamodia.com/features/this-day-in-history-17-elulaugust-23/



Rav Yehuda Lowy Maharal MiPrague (Elul 18, 5369 / 1609 - 417th Yahrzeit)



The Maharal was born in Pozna, Poland in the year 5272 (1511) to a distinguished family of *talmidei chachamim* originating from Vermiza (Worms). He was the youngest of four sons (see below).

His father was Rav Betzalel (of Worms) ben Rav Chaim ben Rav Betzalel, descendants of Rav Yehuda Levai HaZakein, the elder of Prague, who hailed from a family of good pedigree. Their lineage traced back to Bustenai ben Chaninai of Bavel and to Dovid HaMelech.

THE BRACHAH FOR HIS BIRTH

The Megillas Yuchsin (p.19) relates that Rav Betzalel of Worms, the father of the Maharal, had two brothers, Rav Yaakov and Rav Tzvi Helman, who were sent to study under the Maharshal, Rav Shlomo Luria (1510-1573). When Rav Betzalel complained to his father, Rav Chaim, why he alone was not also sent off to study in Poland his father responded that for his *shimush* – the service and the care he took of him – he would be blessed with four luminaries: The Maharal of Prague; Rav Chaim, *Av Beis Din* Friedberg and author of *Sefer HaChaim* and *Iggeres HaTiyul* (6 Sivan); Rav Sinai, *Av Beis Din* Nikolsburg and chief rabbi of Mehren (5 Elul); and Rav Shimshon, *Av Beis Din* Kremnitz.

RABBINICAL POSTS AND THE FOUNDING OF THE KLOIZ IN PRAGUE

The Megillas Yuchsin (p.21, in the footnotes from Tzemach Dovid by his *talmid* Rav Dovid Ganz) relates that the Maharal was Rav and *Av Beis Din* of Mehren (Moravia) for approximately twenty years. Following his time there, he founded a *yeshivah* in Prague, along with his famed *kloiz*, for a period of “eleven years and four years.” There is speculation as to what “and four years” is referring to. It could be an allusion to his departure from Prague, as he returned to Poznan (Posen, Poland) to assume the post of *Av Beis Din* and *Rosh Yeshivah* on 4 Iyar 5352 (1592) and ultimately returned to Prague, where he passed away at a ripe old age of over seventy years.

From his published *derashos* we know that the Maharal delivered the *derashos* “*Derush L'Shabbos Shuvah*” in Prague in 5344, and “*Al HaTorah V'Hamitzvos*” in Pozna in Sivan, 5352.

DERECH HA'LIMUD

The Maharal was a strong proponent of the *derech ha'limud* as it was in earlier times of Chazal, and went to great lengths to reinstate this path of learning, especially the study of *mishnayos* and *chazarah*, the practice of constant reviewing and revising.

He had a major influence on many talmidim and disciples. Prominent among them, Rav Yom Tov Lipman Heller authored his magnum opus, the commentary *Tosafos Yom Tov* on *Mishnayos* while under the tutelage of his mentor and master the Maharal to study the Mishnah. As Rav Heller testifies in the introduction:

“The Maharal toiled and taught Torah, and especially Gemara, in yeshivah to the masses as is well publicized. Afterwards, he demanded of us to seize the study of Mishnah until we established groups to study daily chapters of mishnayos and review them over and over again. This was a Divine revelation to introduce this like a law that cannot be repealed. Not only here in Prague, where the Maharal’s influence and opinion is law, but holy communities and *kehillos* far and wide accepted upon themselves [this method of study] to teach *Bnei Yisrael*. . . Greater is the power of our great master and teacher [the Maharal] than that of the holy master and teacher [Rav Yehuda HaNasi, author of the Mishnah] . . . because of all this [that each generation understands less without commentary]. For this very reason, when we accepted upon ourselves to fulfill the will and word of our master, *Tiferes Yisrael*, our mentor and teacher Rav Loewe, to teach and study the Mishnah in *Klal Yisrael*, the manner and way of study was not the same as in previous generations, without any explanations or reasons given for these laws. Rather, the Mishnah was learned together with a commentary and explanation . . . This is what I meant when I stated earlier that the power and strength of our master and teacher’s [the Maharal’s] words are stronger than [Rav Yehuda HaNasi, author of the Mishnah] those of the holy rebbe - Rabbeinu HaKadosh. This is because the study of Mishnah according to the way of our master and teacher [the Maharal] is done with a commentary and explanations, and this is now considered as if you are engaged in studying the Gemara together with the Mishnah . . . and I attached myself to one of these study groups. . .”

Afterwards, Rav Yom Tov Lipman describes in great detail all the difficulties he had when studying the Mishnah that led him to author the *Tosafos Yom Tov*, all thanks to the influence of his rebbe and mentor, the Maharal (from the Introduction to *Tosafos Yom Tov*

on the Mishnah).

Similarly, Rav Shlomo Ephraim Luntschitz (1550-1619) writes: "I returned [to the old ways] and saw the great benefit from studying mishnayos, which the *gaon* Rav Loewe, of our *kehilla* of Prague, established and founded in all of the *shuls* and *batei kneset* to study one chapter each day with *chavrusas* after *davening*" (*Amudei Sheish, Mosad Amud HaTorah*).

The Maharal bewailed and bemoaned again and again what he felt was the major failure of his generation in Torah study: the lack of study of Mishnah and the failure to do *chazarah* and review.

Two examples of his lament are translated below:

STUDYING MISHNAH AND REVIEWING YOUR STUDIES

"We need to analyze the way of learning in this generation . . . and the truth is that - and believe me that I do not say these things because I hold myself to be worthy of rebuking others . . . I too am guilty of the same faults, as I started out studying just like them and that is why I realized my great shortcomings with which I find fault with myself - none of us reviews their learning in order to fulfill his studies, and they fail to review neither the mikrah, nor the Mishnah, nor the Talmud. . . we fail to worry about the statement of Chazal (*Sanhedrin* 99a) regarding the *pasuk* (*Bamidbar* 15:31): "He shamed and disparaged the word of G-d." Rabbi Nosson said this refers to whoever fails to pay attention to the Mishnah . . . Rabbi Yehoshua ben Karcha said this refers to whoever fails to review his studies; he is compared to someone who sows seed and fails to reap . . . The reason why one who fails to review his studies is compared to someone who sows and plants seed and fails to reap is because when a seed is planted in the ground, it is nullified and absorbed therein. Similarly, the words of Torah that we receive are absorbed in the body and are therefore not spiritual and intellectually divested from the material, because man possesses a body and receives and absorbs it. When he reviews his studies, has completely divested the gross physical material form from his learning. This can be compared to someone who reaps the grain cutting it from the ground; this process is separating the wheat from the ground (*Derech HaChaim, Avos* 6:6).

THE MAHARAL'S PROMISE

"Whosoever separates himself from this false path [of pilpul] and turns himself and others together with him towards the true, straightforward path, regarding him it was said (*Yirmiyahu* 15:19): "If you bring an honorable person from a glutton, you will be like My own mouth," and the Torah shall shield and protect him in this world and the next." (*Derech HaChaim Avos* 6:6)

BATTLE AGAINST YAYIN NESECH

During the Maharal's tenure as Rav in Mehrin (Moravia), he fought strongly against one of the major issues of his day: the consumption of non-kosher wine, known as *yayin nesech*. In his *sefer Gevuros Hashem*, as well as in his *drashah* on Torah and mitzvos, he cautions against this practice again and again.

From Hilchos Yayin Nesech V'Issuro, published at the end of Gevuros Hashem:

"Even though the prohibition [against drinking non-kosher wine known as *stam yenam*] is rabbinic in origin, the rabbis were extremely strict regarding this; more strict even than other Torah prohibitions, since they forbade us to even derive any benefit from such wine, a stricture that demonstrates the severity and gravity of the prohibition. Yet some people are so brazen that they even willfully transgress by making Kiddush and Havdalah using such forbidden wine. Others add even worse criminal behavior by drinking such wine and using it for the Four Cups on Pesach at the Passover Seder! . . . The main reason the rabbis decreed a prohibition on *yayin nesech* (*Shabbos* 17b) is to prevent intermarriage and assimilation . . . this is the elevated stature and purpose of being a Jewish nation separated from the gentiles and not to be like them . . . This was primarily realized by our redemption from Egypt, and he who takes gentile wine and uses it for the four cups at the *Seder* is actively erasing the difference between Yisrael and the gentiles, because the four cups correspond to the four expressions of redemption."

MI SHEBERACH

Among the enactments against *stam yenam* and *yayin nesech*, the Maharal instituted the recitation of the *Mi Sheberach* prayers for those who did not drink the non-kosher wines.

He also instituted a *Mi Sheberach* prayer for those who safeguard their mouths and refrain from talking in *shul* as well as a *Yehi Ratzon* prayer against informers. The *Tosafos Yom Tov* was a disciple and *talmid* of the Maharal, and many clearly see his rebbe's influence in the *Tosafos Yom Tov's* famed *Mi Sheberach* prayer, also for those who refrain from talking in *shul*.

COMMUNAL WORK AND HIS MEETING WITH THE EMPEROR

From more than one source we know that the Maharal met with Roman Emperor Rudolph II, but the reason for the meeting and the matters under discussion remain a mystery to this day. Some speculate that the Emperor was fascinated with Kabbalah and that they discussed Jewish mysticism and philosophy.

The Megillas Yuchsin relates (ibid) that he met with Emperor Rudolph on Sunday, 3 *Adar*, he was well received and that they discussed secret matters. This story is also related by the Chida in *Shem HaGedolim*: "I received a tradition from an Ashkenazi rabbi that the Maharal did awesome things based on what was revealed to him from heaven. Thus it came about that he spoke with the Emperor privately for about half an hour. He showed great respect towards the Maharal, as it says in Tzemach Dovid."

HIS SEFARIM

The Maharal was a prolific writer, author and publisher for his time. He was perhaps the first in Ashkenazi lands to publish a super/meta-commentary on Rashi's commentary to the Torah, named *Gur Aryeh*.

Gur Aryeh (www.HebrewBooks.org/42841 thru 42848 in 8 volumes) was groundbreaking, and was followed by the Maharal's other famous works on Jewish philosophy:

Gevuros Hashem on Pesach (www.HebrewBooks.org/44296),

Tiferes Yisrael on *Matan Torah* and *Shavuot* (www.HebrewBooks.org/42865 -42867 in 3 volumes),

Netzach Yisrael on *Tisha B'Av* (www.HebrewBooks.org/44279 / www.HebrewBooks.org/42854 -42855 2 volumes).

According to his introduction to *Gevuros Hashem*, the Maharal planned to author three more volumes: *HaGedula* on Creation, *Hod* on Sukkos, and *Shamayim V'Aretz* on Rosh

Hashanah and Yom Kippur, but it is unclear if he actually completed these works, changed his mind, simply never published the manuscripts or that they were lost.

The Maharal also published:

Ohr Chadash on Purim (www.HebrewBooks.org/44288) and *Ner Mitzvah* (www.HebrewBooks.org/14191) on Chanukah, and a series of *Drashos* (www.HebrewBooks.org/44708 , www.HebrewBooks.org/31781 , www.HebrewBooks.org/31791 , www.HebrewBooks.org/3868 , www.HebrewBooks.org/14198) and *Chiddushim* on *Aggados HaShas* (www.HebrewBooks.org/14194 www.HebrewBooks.org/14192 , www.HebrewBooks.org/14199 , www.HebrewBooks.org/14201 in 4 volumes)

Derech Chaim on Avos (www.HebrewBooks.org/42835 -42839 in 5 volumes), *Be'er HaGola* (www.HebrewBooks.org/11506). In Chapter 6, the Maharal severely criticizes the approach of Azariah Dei Rossi (Min HaAdumim) in his work *Me'or Einayim*. The Maharal writes that he initially rejoiced to receive a new *sefer* that contained *chiddushim* like a groom rejoices over his bride. But once he he read it, "Woe to the eyes that saw such things, and woe to the ears that heard such things, cursed be the day that such things were said by a person who failed to understand the words of *Chazal* on even smaller matters; all the more so large matters, especially deep matters. How could he not fear to speak against *Chazal*? He spoke about them as if they were people of this generation, as if they were his own fellows. Such things have never been said until this generation; has such a thing even been said before? . . . Not only does he quote from the works of idolaters rejecting *Chazal*, but he printed his words to publicize them! His book should be burned like the works of apostates and sorcerers; his work is worse than theirs since he printed this book as it were a *sefer*. We don't complain about him directly since he is obviously accustomed to reading non-Jewish books and ideas and they influenced him to make such mistakes. Our complaint rather is to the lack of protest against printing such works. Therefore, the proper course of action for people with *yiras Shamayim* in their midst is to bewail and bemoan the besmirching of the honor and glory of our Torah and *Chazal*, our sages. Pour out your heart and soul over this. And although I shouldn't pay attention to this, because foolish, ignorant people might believe his words, I will reply and answer to correct his mistakes . . . Therefore, this book is considered foreign and it is forbidden to read it. Anyone who is a follower of *Toras Moshe* and believes in the oral and

written law should consider this book like *chametz* on Pesach, forbidden to be seen or possessed. One should never read it or look in it to study, and not even just to peruse . . . Hashem knows the truth that I did not write this to shame or disparage anyone; I did so solely for the sake of avenging the honor of the Torah. For the words of the living G-d are like fiery flames, and this person misunderstands them as if they were empty and lacking value. We should wonder that a participant in the covenant of Avraham Avinu who calls himself a Jew should speak in such a manner . . . Hashem save us from people who honor and glorify foreign and strange ways. *Amen, Selah.*”

Nesivos Olam Mussar and *Machshavah* in the *Aggados Chazal*, arranged based on Mishlei (www.HebrewBooks.org/11804 / www.HebrewBooks.org/14202 www.HebrewBooks.org/14209 - 2 volumes) and *Shu”t* (www.HebrewBooks.org/14196) and *Chiddushim on Shas* (www.HebrewBooks.org/14485)

The Maharal passed away on *Chai Elul* 5369 (1609) and was laid to rest in the old cemetery in Prague alongside his wife, Pearl.

He left behind one son, Betzalel, a famed son-in-law, Rav Yitzchak Katz, and many *talmidim*, among them Rav Yom Tov Lipman Heller (6 *Elul*), author of the *Tosafos Yom Tov*, who was so influenced by his rebbe’s *derech* in learning of the Mishnah that he authored his famous commentary, and Rav Dovid Ganz, author of *Tzemach Dovid* (8 *Elul*).

HIS LEGACY

Perhaps no other Ashkenazi rav from his generation had so profound an influence on Jewish philosophy, thought, mussar and chassidus as the Maharal through the vast number of *sefarim* he authored.

Among the Chassidic masters, it was Rav Yisrael Haufstein, the Koznitzer Maggid, who encouraged the study and reprinting of the Maharal’s *sefarim*. According to Chabad tradition, the Alter Rebbe, Rav Shneur Zalman of Liadi, author of *Tanya* and founder of Chabad, was not only descended from the Maharal but was so influenced by him that the *Tanya* is largely based on his teachings. The Maharal’s *sefarim* were also studied and treasured in Peshischa and Kotzk.

Mussar giants such as the founder Rav Yisrael Salanter, his talmid Rav Simcha Zissel of Kelm, and Rav Yerucham Levovitz of Mir cited and used the Maharal's teachings in their *mussar shmuessen*. Other modern-day *gedolim* such as Rav Kook and Rav Yitzchak Hutner, author of *Pachad Yitzchak*, also used the Maharal's teachings to teach Jewish philosophy.

HIS SEGULOS:

Tefillah Against Talking In Shul By The Tosafos Yom Tov

**** See Appendix Below**

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



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



The Only Son of *Toldos Yaakov Yosef*.

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

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

It remains an enigma that among the many collections of chassidic letters to and from Eretz Yisroel we do not find mention of Rav Avrohom Shimshon even once.

In the copy of the sefer *Toldos Yaakov Yosef* that was preserved in Yerushalayim, Rav Avrohom Shimshon writes: “This is the sefer that my father—mentor, master teacher and rebbe—wrote. I published it in order to disseminate his teachings of Torah in the *Kollel* in Yerushalayim in order to give merit to the masses who study and teach as I did in Tzefas

and Teveria and in order to leave a testimony since I have left behind no living children. This shall serve as my monument. [signed] Avrohom Shimshon, son of the author, Yaakov Yosef HaKohen of Polnoy, living in Teveria and having now moved to establish my residence in Tzefas.”

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

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

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



Rav Yosef Katzenelenbogen (*Elul 18, 5590 / 1830 - 196th Yahrzeit*)

Rav Yosef was born approximately 1763/4) (תקכ"ג-תקכ"ד).

He was the son-in-law of Rav Yehuda Meir of Shpetivka who was the son of Rav Pinchos Koretzer. He was appointed to serve as Rav of Ostila in his father’s lifetime and after תק"ס, he took on the position of rebbe as well.

As rebbe, he travelled to the Chozeh, and they developed a close warm relationship. The Chozeh testified: “He is entirely good; he is like the *urim* and *tumim*!”

When his daughter married Rav Don of Radvil, the grandson of Rav Yehoshua Heschel of Apta, the wedding in Ostila made chassidic history. The town of Ostila became famous due to this *chasunah* which catered to thousands of visiting chassidim. The event became fondly known from then on in chasiddic lore as “the great wedding at Ostila - *der groisse*

chasuna fun Ostila" or just as the "Ostila *chasunah*." One of the widely publicized incidents was the defense of the Peshischa path of chassidus. In this incident, the Chiddushei HaRim was sent to represent and defend their *derech* in chassidus against their detractors who wanted to place a *cherem* on them (excommunication) which failed.

Rav Yosef's sons were: Rav Pinchos of Ostila, Rav Mordechai of Ostila, Rav Levi Yitzchok of Stephan, Rav Baruch of Kosnatin. His sons-in-law were: Rav Levi Yitzchok of Kamin and Rav Aharon Tzintz, Av *Beis Din* Turbin.

While attending the wedding of his son, Rav Baruch in Ostrog, Rav Yosef passed away on the 18th of *Elul*, תק"ח and was laid to rest in Ostrog with great honor. (*Mazkeres l'Gedolei Ostrog* p. 287) Only when they returned to Ostila and his written will was discovered, did they see that he commanded his burial should be simple and modest. Hashem, however, had other plans for him and arranged matters so that his *levaya* was carried out honorably and in a fitting manner. (*Zichron Tov Michtavim* p. 27)



**Chacham Ovadia Avraham Yosef Somech Zivchei Tzedek, Abdallah (Elul 18, 5649 / 1889
- 137th Yahrzeit)**



A renowned *posek* and educator whose influence on Iraqi Jewry lasted for generations.

Rav Ovadia Avraham Yosef Somech was born תקע"ג in Baghdad. His family is *meyuchas* to Rav Nissim Gaon Rosh Yeshivas Kharun (*Haggadah Shel Pesach Zivchei Tzedek*).

He studied under Rav Yaakov Bar Yosef Harofeh, one of the *gedolei dayanim* of Iraq.

Chacham Yaakov Bar Yosef Harofeh writes in his own *sefer*, *Chelek Yaakov* (*parshas Noach*), that “Rav Abdallah Somekh is a my learned and understood *talmid muvhak*.”

He married his cousin Sarah, the daughter of his uncle Yitzchok.

Originally, he made a living as a merchant, however when in his twenties he witnessed first-hand the decline of Iraqi Jewry, he changed course. He began training young *rabbonim* to take on leadership positions and strengthen Iraqi Jewry to secure its future. He gathered ten *avrechim* and taught them with no personal expectation for remuneration. Philanthropist, Yechezkel ben Reuven Menashe, supported the new venture *kollel* and in the year ת"ר he opened a formal *beis medrash* to train *rabbonim*. The institution was named Medrash Abu Menashe and it supported the rabbinical academy and her student body.

Rav Abdallah also moved all the students and disciples from Medrash Talmud Torah where the poor and orphans studied over to the new *beis medrash* and the *gvir*, Yechezkel, supported them and their families as well. Eventually, the *Beis Medrash* grew until it was renamed, Medrash Bais Zalka. Rav Somekh stood at the head as rosh yeshiva until his passing.

See also: *Oros M'Mizrach* by Aharon Sorski p. 71

Rav Samekh passed away on *Chai Elul* תרמ"ט on *motzei Shabbos*.

One of the greatest Iraqi *gedolim* of the last generations. Born in the city of Baghdad in 1813, he was a *talmid* of Rav Yaakov Rofeh. In 1840 together with philanthropist Yechezkel Reuven ben Menashe he founded the first yeshivah Midrash Abu Menashi. In 1854 they reopened a large *shul* and a new *bais medrash* Midrash Beit Zlich, many great *tzadikim* learned there in Bavel such as Rav Eliyahu Mani of Chevron, Rav Yaakov Chaim Sofer author *Kaf haChaim* and the Ben Ish Chai. Rav Yitzchok Kaduri studied there later under the Ben Ish Chai as well.

He passed away on a *erev Shabbos*, 18 *Chai Elul* 5649 (1889). He authored the *sefer Zivchei Tzedek* on Shulchan Aruch.



Rav Yisroel Moshe Lipschitz (Elul 18, 5678 / 1918 - 108th Yahrzeit)

Son of Rav Yechezkel Meir of Gustanin

In his youth, he met the Kotzker Rebbe. He also travelled together with his father to Rav Yitzchok Meir of Ger, author of *Chiddushei HaRim* and to Rav Avrohom of Tshechanov.

In תרמ"ח, he was crowned rebbe by many of his father's chassidim. He settled in Proshkuv where he held court well into advanced age.

He was known as a Kotzker personality, concealing his true spiritual greatness from the public. In his younger years, he was impoverished and often went hungry, yet, no one knew to what extent since he hid it so well.

His son Rav Menachem Mendel succeeded him.

Rav Yisroel Moshe passed away on the 18th of Elul, 1918) (תרע"ח) and was laid to rest in Warsaw.



Rav Meshulam Shraga Feivish Halpern Sfas Emes (Elul 19, 5638 / 1878 - 148th Yahrzeit)

Son of Rav Naphtali Hirtz Halperin of Brezhan.

Raf Meshulam Shraga Feivish was the son-in-law of Rav Asher Yeshaya of Ropshitz. His second wife was the daughter of Rav Aharon, the son of Aryeh Leib of Vizhnitz.

He travelled to many *tzaddikim*, especially, to Rav Aryeh Leib of Vishnitz, Rav Avohom Dovid of Buczacz, Rav Shimon of Yaruslov, and others mentioned in his *sefer*, *Sefas Emes*.

In תר"ח with his father's passing, the chassidim asked him to take up the position as rav of Brezhan. While family successions such as this were the norm in Brezhan for several

generations, some in the community opposed this decision. Instead, he accepted the appointment as rebbe alone as inherited from his father and father-in-law. He felt it sufficed and made due without the title and position as rav or *Av Beis Din*.

He was particularly known for his modesty. People from all walks and stations of society were drawn to him, and he accepted them with warmth and love.

His Torah is collected under the title of his *sefer*, *Sefas Emes* (not to be confused with the Gerrers Rebbe's *sefer* by the same name). The title page says it includes *chiddishim* in the manner of ten interpretations of connecting the end and beginning of *Chumash*—*parshas Zos Habracha* to the *parshas Bereishis*, 26 ways to interpret the enlarged letter, “*beis*” of *Bereishis*, 32 ways to interpret the first word of the Torah: “*Bereishis*” and the same for all the five *Chumashim*. The *sefer* earned the *haskamos* of Rav Orenstein, Rav Shimon Sofer, the Sadigura, Tolna and Olesker, Vizhnitz and Sighetter Rebbes.

His sons were: Rav Chananya Yosef; Rav Asher Yeshayau; and Rav Avrohom Zerach Aryeh Yehuda Leibush Halperin, who succeeded him as Brezhaner Rebbe. His son-in-law was Rav Yaakov Yakovka Halperin, author of *Birkas Tov*.

In a second marriage, he had: Rav Moshe, the son-in-law of Rav Yitzchok Tzvi of Vilipoli and three daughters.

He passed away on the 19th of *Elul*, 1874) (תרל"ד).



Rav Hillel Vitkind Rosh Yeshivas Beis Hillel Novardok-Tel Aviv in Bnei Brak (*Elul* 19, 5734 / 1974 - 52nd *Yahrzeit*)

Rav Hillel Vitkind, *Rosh Yeshiva* of Beis Hillel of Novardok-Tel Aviv in Bnei Brak. He and his Rebetzen were *moser nefesh* for *bochurim* arriving on the shores of Eretz Yisrael. They lived a life of great poverty as a result of the tremendous expenses which they incurred for saving the *bochurim*.



Rav Moshe Tzvi Aryeh Bick (Elul 19, 5750 / 1990 - 36th Yahrzeit)

Rav Moshe Zvi Aryeh Bick (1911-1990). Born in Medzboasz (Mezhibzh), Ukraine, but grew up in New York, he is recognized as one of the first *gedolim* to be raised on American soil. He studied under R' Moshe Soloveitchik at the Yeshiva Rabbeinu Yitzchak Elchanan Spektor and attended New York City public schools at night. At age 21, R' Bick was hired by a shul in the Bronx. While there, he founded schools for both boys and girls. Later, he moved to Boro Park. He was recognized as a master posek by both chassidic and non-chassidic communities, but never published his *teshuvos*.



Rav Yitzchok Betzlalel Rubin Reb Itzikel Broder (Elul 20, 5634 / 1874 - 152nd Yahrzeit)

Son of Rav Elimelech Rubin of Sokolov.

Rav Yitzchok Betzalel was a scion of the Ropshitzer Dynasty. He was son-in-law of Rav Sar Sholom of Belz. (Some say his name was only Yitzchok and not Betzalel.)

His grandfather, Rav Naphtali Tzvi of Ropshitz, promised at the time of his birth, that he would have an '*eizener kop* -- an iron head,' a term that meant he would be a wise sage and *talmid chachim*. And, in fact, all his life, his phenomenal memory was his trademark. Chassidim said that Rav Yitzchok met Eliyahu Hanavi three times.

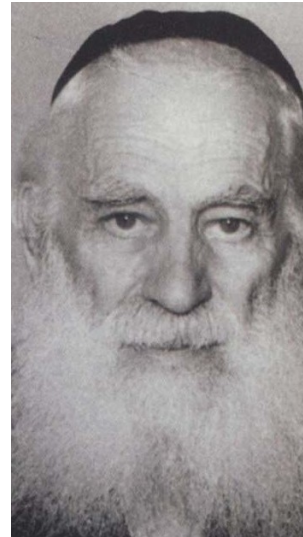
His wife, Eidel, was famed as a rebbetzin and her father, the Sar Sholom said of her: "All my Eidel lacks is a *shtreimel*!"

His sons were: Rav Elimelech of Yabrov, and Rav Naphtali Tzvi of Radichov. His daughter, Eleh, was the wife of Rav Chaim Meir Yechiel Shapira, *Av Beis Din* Radichov.

He passed away on the 20th of *Elul*, 1874) (תרל"ד) and was laid to rest in Brod.



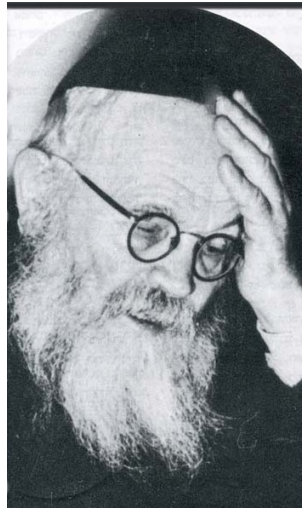
Rav Yosef Shlomo Kahaneman Rosh Yeshivas Ponovezh (Elul 20, 5729 / 1969 - 57th Yahrzeit)



Rav Yosef Shlomo Kahaneman, *Rosh Yeshiva* of Ponovezh (1886-1969). Born in Kuhl, Lithuania, a small town of about 500 of which about a third were Jews. At the age of 14 he went to the Telshe Yeshiva, where he learned until he was twenty. He then spent a half year in Novardok, after which he spent three years in Radin under the Chafetz Chaim. He married the daughter of the rov of Vidzh, and took over there at the end of 1911, when his father-in-law became the rov of Wilkomir. With the passing of Rav Itzele Rabinowitz on the 21st of *Adar* I in 1919, Rav Yosef Shlomo Kahaneman was appointed the new rav of Ponovezh at the age of 33. He was elected to the Lithuanian parliament. He immigrated to Israel in 1940 and built *Kiryat HaYeshiva* in Bnei Brak and *Batei Avot* orphanages.



Rav Eliyohu Lopian Reb Elya, Lev Eliyohu (Elul 20, 5730 / 1970 - 56th Yahrzeit)



Rav Eliyohu Lopian *zt"l* (1872-1970) was among the most prominent leaders of the *Mussar* movement. As a disciple of the Kelm *Talmud Torah* method, he was known for his strict keeping of order and strong self-control. It is told that he would not turn his head without a reason and a structured decision.

Rav Elya was born in Kelm, Lithuania. In his youth, he studied at the *yeshiva* in Lomża. He emigrated to England in 1925, where he served as the *rosh yeshiva* of the Etz Chaim Yeshiva in the East End of London, working for many years alongside his distinguished *chaver*, Rav Nachman Shlomo Greenspan. His wife passed away in 1934, shortly after the engagement of their daughter Leiba to Rav Leib Gurwicz.

For many years, Rav Elya had wanted to make his home in Eretz Yisroel and spoke a great deal about the Vilna Gaon's intense yet unfulfilled desire to live there. In 1950, he left the Etz Chaim Yeshiva and moved to Eretz Yisroel. At first he stayed in the home of his wife's brother, Rav Yisroel Luriain, in Yerushalayim. That *Sukkos*, he visited the Brisker Rov, Rav Yitzchok Zev Soloveitchik.

He initially refused to give *mussar shmuessen* in Eretz Yisroel. Yet with the blessing of the *Chazon Ish*, he finally reconciled himself with leading *mussar shiurim*. Despite his old age, he agreed in the end to act as *mashgiach* at the Knesses Chizkiyahu *yeshiva*, located originally in Zichron Yaakov and then in Kfar Chassidim, headed by Rav Noach

Shimonovitz.

From the moment of his arrival, Rav Elya became a magnet for the young *bochurim*. The *yeshiva* became firmly established and even drew many young people from neighboring *yeshivos*.

After his passing, a street was named in his honor in the Ramat Shlomo neighborhood of Yerushalayim.

Rav Elya authored *Lev Eliyahu*, which contains his *mussar* lessons and was edited by his *talmidim*.

Rav Elya was survived by his 13 children: Rav Simcha Zissel Lopian of Yeshivas Toras Emes, London; Rav Avrohom Yeshaye Lopin of the United States; Rebbetzin Leiba Gurwicz of Gateshead; Rav Chaim Shmuel Lopian of Sunderland Yeshiva; Rav Leib Lopian of Gateshead Yeshiva; Rav Eliezer Lopian of Yeshivas Toras Emes, London; Rebbetzin Pearl Klein of London and Yerushalayim; Rav Benzion Lapian, Willesden (London), Edgware (London) and Hong Kong; Rav Zvi Hershel Lopian *Hy"d* who perished in the Holocaust; Rebbetzin Rochel Vilenski of Yerushalayim; Rav Yisroel Nochum Lopian, London; Rebbetzin Chaya Pinski of Yerushalayim; and Rav Yankel Yoel Lopian, Manchester.

Yehi zichro boruch.

matzav.com



Rav Moshe Aryeh Freund Gaavad of Yerushalayim, Ateres Yehoshua (Elul 20, 5756 / 1996 - 30th Yahrzeit)



Rav Moshe Aryeh Freund was born in 5664/1904 in the Hungarian town of Honiad, where his father, Rav Yisrael, served as *Av Beis Din*. His paternal grandfather was Rav Avrohom Yehoshua Freund, the *Naszoider Rav*. His mother was the daughter of Rav Zev Goldberger, the *Rav* of Honiad. He was a descendant of the *Rema*, the *Maharshal*, the *Shach* and the *Bais Yosef*.

At sixteen, he married the daughter of Rav Boruch Goldberger, a distant relative.

Before World War II, Rav Moshe Aryeh was *Rosh Yeshiva* in the Hungarian town of Satu Mare.

The Nazis arrested him and his entire family in 1944. The family was deported to Auschwitz, where only Rav Moshe Aryeh survived; his wife and all his nine children died there at the hands of the Nazis. *Hashem yinkom damam*.

In 5711/1951 Rav Moshe Aryeh moved to *Eretz Yisrael*, settling in Yerushalayim, where he became the *Rav* of the Satmar community. He was also *Rosh Yeshiva* of *Yeshiva Yetev Lev*, the *Satmar Yeshiva* in Yerushalayim.

Following the *petira* of the Satmar *Rebbe* on the twenty-sixth of Av 5739/1979, Rav Moshe Aryeh was elected *Rosh Av Bais Din* (*Ra'avad*) of the *Eida HaChareidis* in Yerushalayim.

After the *petira* of Rav Yitzchok Yaakov Weiss in *Sivan* 5749/1989, Rav Moshe Aryeh was appointed *Gaon Av Bais Din* (*Ga'avad*) of the *Eida HaChareidis*, a position he held until his

petira.

In his later years, fondly known as the Yerushalaymer Rav, he was considered a *Rebbe*. Despite having *Satmar* leanings, Rav Moshe Aryeh was close with all *Gedolei HoRabbonim* and *Gedolei HaChassidus*.

Rav Moshe Aryeh was *niftar* on the twentieth of *Elul* 5756/1996 at ninety-two and was buried on Har HaZeisim. He left no children.

Rav Moshe Aryeh was the *mechaber* of *Ateres Yehoshua* on the *Torah*.

Mosdos were named after him in Yerushalayim and in Beit Shemesh: *Kiryas HaRem"a*, *Rem"a* standing for Rav Moshe Aryeh.

Zecher tzaddik livrachah.

www.hamodia.com/features/day-history-20-elulseptember-15/

HIS SEGULOS:

Segula For Marrying Off Children With Harchovas Hadaas

Rav Moshe Arye quoted in the name of *Tzaddikim* that to eat *kugel* after *Kiddush* and before washing for the *seuda* (after the famous *sholom bayis* story with the Kozhnitzer Maggid) is a *segula* for marrying off children with *harchovas hadaas* - without worrying about expenses.

It happened one Friday, that Rav Moshe Arye stepped into the kitchen where the Shabbos meal was being prepared. The vapors of the dishes filled the kitchen. Said Rav Moshe Aryeh, "If the women knew the powerful remedies contained in the vapor of the Shabbos dishes, they would not leave the kitchen all week." (*Zemiros Ateres Yehoshua*, page 22).

(Editor: My family personally witnessed Rav Moshe Arye giving *shirayim* at his *tisch* on Friday nights from *kugel* that was burning hot - straight from the oven - and calmly distributing it by hand even though none of the recipients could bear to hold onto the

kugel.)



Rav Yaakov Segal (Moelin) Maharil (*Elul 21, 5187 / 1427 - 599th Yahrzeit*)

The *Maharil* was born in Magentza (Mainz), Germany, to Rav Moshe, who bore the family name of Molen. Rav Moshe was *Rav* in the city, and his son's first *Rebbe*. The *Maharil* also learned under his older brother, Rav Yechezkel. Eventually, wanting to leave home to learn Torah, the *Maharil* journeyed far and wide and became acquainted many *Rabbonim* and *Geonim*.

One of his *Rebbe'im* was Rav Sholom of Vienna (Austria), under whom many other luminaries of the time also studied. (The Jews of Austria were expelled in 5180-81/1420-21; many were killed or forcibly baptized. The *Maharil* would refer to Austria as "the land of blood".)

He married the daughter of Rav Moshe Neimark of Wermana, and learned with his father-in-law as well.

After his father's *petira*, the *Maharil* returned to Magentza, where he took his father's position as *Rav*. There he taught many *talmidim* and served his community well.

The *Maharil* is known as the father of Ashkenazic *minhogim* and *nusach hatefilla*. His teachings serve as a primary source of *minhogim* cited by the *Bais Yosef* and the *Rem"a*, ultimately becoming the *halacha* followed by *Ashkenazi kehillos*.

The *Maharil* was very particular about not varying from the accepted *minhogim*. He writes in *Hilchos Yom Kippur* that adding pieces to *tefillos*, and making changes, can cause dire consequences *l'ma'ala*(in Heaven).

As *Rav*, the *Maharil* received a stipend from the city, which he chose to donate to his *talmidim*. He supported his family through engaging in *shadchonus*.

One summer day, about thirty years before his *petira*, the *Maharil* was found in his study

totally paralyzed. The many doctors called to the scene could find no cure. The entire population was aghast; they could not accept their Rav's immense suffering! So that their Rav would merit a *refua sheleima*, the *kehilla* accepted upon itself to fast every Monday and Thursday through the summer, until the *Yomim Noro'im*.

Their heartfelt *tefillos* and fasting were accepted sooner than expected, and, in *Tammuz* and *Av*, the Rav recovered and was back in the *Bais Medrash*. Overcome with gratitude to Hashem, the community completed their pledged fast. The *Maharil* was deeply grateful for their efforts.

The *Maharil* was extremely humble. When he walked into the *Bais Medrash*, he would carry a *Chumash*, so that when people stood up they would be honoring the Torah that he was holding rather than himself.

Like his *Rebbe*, Rav Shaul of Vienna before him, he was crowned with the title *Moreinu*. Blessed with a good voice, he served as a *ba'al tefilla*, and some of our traditional *niggunim* are attributed to him.

www.hamodia.com/features/day-history-21-elulseptember-16/



Rav Yehonoson Eibeshitz Yaros Devash (Elul 21, 5524 / 1764 - 262nd Yahrzeit)



Rabbi Yehonoson Eibeshitz (21 *Elul* 1764) was chief rabbi of many cities, including Posen,

Prague and Altuna. He died in Metz at over one hundred years old. He authored many important books on Jewish law, scripture and thought.

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

HIS SEGULOS:

The Amazing Kameo Amulet Of Rav Yehonasan Eibschitz

**** See Appendix Below**



Rav Dov Berish Flam (Elul 21, 5610 / 1850 - 176th Yahrzeit)

Rav Dov Ber was the son of Rav Shlomo Lutzker, author of *Dibras Shlomo*. He was the son-in-law of Rav Tzvi, the son of Rav Meir of Premishlan. In his youth, Rav Dov Ber was a disciple of Rav Mordechai of Neshchiz who was very fond of him. Afterwards, he accepted the authority of Rav Uri of Strelish.

No Advanced Preparation

Originally, Rav Berish of Olesk was a follower of Rav Mordechai of Neshchiz. Together with his colleague Rav Uri Strelisher, he travelled to the tzaddik in Neshchiz. Rav Berish was the closer of the two to the Neshchizer Rebbe. With time, however, Rav Uri grew to be a famed rebbe in his own right and became known as the Seraph of Strelish. With this new development, Rav Berish declared his allegiance to his former colleague and made him his rebbe.

When Rav Uri Strelisher spent Shabbos in nearby towns, Rav Berish travelled there as well to be near his rebbe. One Shabbos, as the two sat together at the *tisch*, Rav Uri, the Seraph, turned to Rav Berish and honored him, saying, "Olesker Rebbe! Please honor us with some *divrei Torah* - even without advance preparation!"

Rav Berish replied: "It says *Devarim* 3:23, 'And I beseeched Hashem at that time, saying...' In order to be able to 'say at that time' i.e., 'without any advance preparation,' we are required to beseech Hashem to be able to do so!" The Seraph greatly enjoyed this vort. (*Sippurei Chassidim Torah* 402)

From the year תקע"ג, Rav Berish succeeded his father as rebbe and held court in his hometown of Olesk.

He was considered a *gadol b'Torah* even though he was blind for many years.

The chassidim tell how when Rav Berish came to visit the Chozeh, the Chozeh honored him greatly.

When Rav Berish passed away, Rav Shlomo Kluger eulogized him in Brodie and printed it in his *sefer, Ayin Dima*.

The *matzeiva* of Rav Berish of Olesk is inscribed with the following: "*Harav hatzaddik hakadosh v'hatahor, ish Elokim, botzina kadisha, chasida u'perisha, mofes hador, sar haTorah, ish asher ruach Elokim dover bo, aspaklariya hameirah, ner Yisroel, amud hayemini, patish hachazak, shalsheles hayochsin.*"

He passed away on the 21st of *Elul*, 1850 (תר"י).



Rav Osher Yeshaya Rubin (*Elul* 21, 5674 / 1914 - 112th Yahrzeit)

Rav Asher Yeshaya was a scion of the Ropshitz Dynasty. He was the son of Rav Yechiel Rubin of Kolbasov and the son-in-law of Rav Alexander Safrin who was the son of Rav Yitzchok Isaac of Komarna.

He was orphaned at a young age and his brother-in-law, Rav Avrohom Aharon Teitelbaum, was appointed rabbi of Kolbosof. After his brother-in-law passed away in תר"ע, a dispute arose between Rav Teitelbaum's descendants and Rav Asher Yeshaya over who should be the successor to the post of rabbi.

Rav Asher Yeshaya was raised by his wife's grandfather, Rav Yitzchok Isaac of Komarna who testified: "Mine Asher is Kasher!"

He excelled in *hasmada* and his *tefillos* were marked by enthusiasm. He was impoverished all his life.

His sons-in-law were: Rav Baruch Pinchos Rabinowitz of Skolia, Rav Menachem Mendek Rubin of Glogov, Rav Isamar Rosenbaum of Nadworna and, Rav Chaim Shlomo Rottenberg of Kasani.

He passed away the 21st of *Elul*, 1914) (תרע"ד).



Rav Boruch Yitzchok Levine Rav of Mekor Chaim Yerushalayim (Elul 21, 5748 / 1988 - 38th Yahrzeit)

Rav Baruch Yitzchak Levine (1910-1988). His paternal grandfather was Rav Menachem Nachum, who was very close to the *Chafetz Chaim* and was a *talmidim* of Rav Nachum of Horodna, the *Chafetz Chaim's* mentor. His maternal grandfather was Rav Yehuda Leib Dovidson, a *talmid* of Rav Yisrael Salanter, who served as Rav in Des Moines, Iowa, and later in Ohio and Los Angeles. Shortly after his *Bar Mitzvah*, Rav Baruch Yitzchak went to learn in Grodna under Rav Shimon Shkop, then to Baranovich to learn under Rav Elchonon Wasserman for 3 years. He moved to Eretz Yisrael in 1938 and headed for the *Lomza Yeshiva* in Petach Tikva. Within a few months, he married the daughter of Rav Avraham Yitzchak Tikochinsky. Shortly thereafter, he became Rav of the Mekor Chaim suburb of Yerushalayim and started a *yeshiva* there with the assistance of Rav Eizek Sher of Slobodka.



Rav Avrohom Yaakov Zalaznik Rosh Yeshiva Eitz Chaim (Elul 21, 5770 / 2010 - 16th Yahrzeit)

Rav Avrohom Yaakov Zalaznik was born on the 16th of *Kislev* 5673/1912 in Yerushalayim. His father, Rav Shlomo Zalman Zalaznik, was *Rosh Yeshiva* of Eitz Chaim. He was brought up by his grandmother after being orphaned of his mother at the age of two.

As a child he learned in Talmud Torah Chayei Olam and even then was outstanding in his *hasmoda*. Friends would later relate how young Avrohom Yaakov would make use of the short walk home from the Talmud Torah by reciting *Mishnayos baal peh*. He later learned in *Yeshiva Eitz Chaim*, becoming a *talmid muvhok* of the *Rosh Yeshiva*, Rav Isser Zalman Meltzer.

Rav Isser Zalman was extremely fond of his *talmid*, and when he returned to Lithuania to participate in the *chanukas habayis* of *Yeshiva Kletzk*, he told Rav Eliezer Yehuda Finkel that in Yerushalayim he had found three *lamdonim* with whom he could converse in Torah; one of them was Rav Avrohom Yaakov Zalaznik.

He finished *Shas b'iyun* for the first time at the age of seventeen.

Rav Avrohom Yaakov's *hasmoda* and continuous *chazora* was breathtaking. When a grandson told him that he had finished *Maseches Kesubos*, the grandfather replied that in his younger years he learned *Maseches Kesubos* 280 times! At the age of eighteen, Rav Avrohom Yaakov received *heter horo'a* from Rav Tzvi Pesach Frank.

At the age of twenty, Rav Avrohom Yaakov married Rebbetzin Itta, the daughter of Rav Yisrael Sholom Luria, Rav of the Kerem neighborhood. The Rebbetzin took care of all the needs of the home, enabling her husband to dedicate his life to Torah and *tefilla*. Rav Avrohom Yaakov would regularly return home from the Bais Medrash just twenty minutes before Shabbos, after having spiritually prepared himself for the holy day.

The Zalazniks set up their home in the Kerem neighborhood and Rav Zalaznik *davened* in the local *shul*, where he would often have lively discussions after *davening* with the other *Gedolei Yisrael* - Rav Eliezer Menachem Shach, Rav Eliezer Yehuda Finkel and Rav Ezra Attiya - who *davened* there.

He was also close with Rav Yosef Sholom Elyoshev, and learned *b'chavrusa* with Rav Ovadia Yosef.

Rav Avrohom Yaakov would regularly travel to the Chazon Ish in Bnei Brak, who praised his greatness in Torah. In 5717/1957, Rav Avrohom Yaakov was appointed a *Maggid Shiur* in *Yeshiva Eitz Chaim*, and after the *petira* of Rav Isser Zalman in 5723/1963, was chosen

to be the main *Maggid Shiur*.

After his father was *niftar* in 5735/1975, he became the official *Rosh Yeshiva* of *Yeshivas Eitz Chaim*.

In 5737/1977, Rav Avrohom Yaakov was accepted as a member of the Moetzes Gedolei HaTorah in Eretz Yisrael, and also became one of the heads of *Vaad HaYeshivos*.

Rav Avrohom Yaakov devoted much time to *tefilla*, *davening* for the sick and those who needed *yeshuos*, and many of his *talmidim* and family merited *yeshuos* through his *tefillos*.

He was also known as a *Gaon* in *middos*, being very careful not to hurt anybody, even young children. If he ever thought that he had perhaps upset even a young child, the elderly *Rosh Yeshiva* would go to great lengths to appease the child.

In his later years he fell ill and was hospitalized. Rav Avrohom Yaakov was *niftar* on the 21st of *Elul* 5770/2010, at the age of ninety-seven. He was buried on Har HaZeisim. Rav Zalaznik leaves behind his *seforim Or Yaakov* on Shas.

Zecher Tzaddik livrocha.

www.hamodia.com/features/this-day-in-history-21-elulaugust-27/



Rav Pinchos Rabinowitz (Elul 22, 5661 / 1901 - 125th Yahrzeit)

Rav Pinchos, the second son of Rav Noson Dovid of Shidlovtza, was born on 12 *Teves* in the year 5599/תקצ"ט. He was a scion of the Yid HaKadosh of Peshischa. He married Zelda, the daughter of Rav Moshe Naftali Katzenellbogen (*Av Beis Din* of Taringrod and a grandson of the *Knesses Yechezkel*).

He held court as rebbe from the year, תרכ"ו. He was considered by many to be the main successor of his father and thousands of chassidim flocked to him and accepted his leadership.

His father, Rav Noson Dovid of Shidlovitza, revealed that Rav Pinchos had the *neshama* of Rav Dovid Lelover and testified that his son “never tasted the taste of sin in his entire life!”

Together with his brothers, he traveled to the Trisker Maggid who said about him, that “His face shines with *yiras shomayim*.”

Rav Avrohom Yissochor of Radomsk said about him: “Rav Pinchos does not stand up to *daven* before he makes a *tikkun* for *kol haTorah kula* – the entire Torah!”

Rav Asher of Stolin testified: “He has a *tzelem Elokim* – he was made in the image of G-d!”

Other colleagues who were known to venerate him include: Rav Elimelech of Grodzsik, Rav Meir Sholom of Kaushin, Rav Simcha Bunim of Otzwoczek and Rav Yerachmiel Moshe of Kozhnitz. He was also close to Rav Yaakov Yitzchok of Biala, Rav Yechiel of Alexander, and others.

Rav Pinchos became known for his beautiful voice and *tefillos* as well as for his generosity and *tzedakah*. Chassidim say that he never went to bed before giving away his every last coin to charity.

He was bedridden with an illness for the last seventeen years of his life and passed away on the 22nd of *Elul*, 1901 (תרס"א).

His sons were: Rav Yosef Eliezer of Radom, Rav Yaakov Yitzchok of Sochdyniov, Rav Noson Dovid of Kintzik, and Rav Chaim Shrage Tzvi of Vanchtzek. His sons-in-law were: Rav Chaim Yerachmiel Taub of Zvalin and Rav BenTzion Horowitz AvBeisDin, Madin.

(See: *Ohr Zarua Latzadik*, Intro to Aron Eidus PP. 179-182)



Rav Mordechai Dov Twersky Emek She'ela (Elul 22, 5663 / 1903 - 123rd Yahrzeit)

Rabbi Mordechai Dov Twerski of Hornisteipel was named after his two maternal great-grandfathers, Rabbi Mordechai of Chernobyl and Rabbi DovBer of Lubavitch. He was also

a direct descendant of Rabbi Zusha of Anipoli and the son-in-law of Rabbi Chaim of Sanz. A highly respected Talmudic scholar, he was also the author of a popular book of Chasidic guidance, *Pele Yoetz*.

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



Rav Yissochor Dov Ber Leifer Nadvorna Rebbe, Rav Bertzi (Elul 22, 5666 / 1906 - 120th Yahrzeit)



Rav Bertzi, a scion of the Premishlan dynasty, was born in the year 5610/תרי"י. He was the second son of Rav Mordechai, the founder of the Nadvorna dynasty, and was named Yissochar Dov after his illustrious grandfather.

Rav Bertzi once complained that he didn't receive as many letters from his father as his brothers did. His father replied, "How can you compare yourself to your brothers? When I write to you, I have to be extra careful that I properly fulfill the *mitzvah* of *kibud av* - honoring my father, after whom you were named - and this requires extra preparation!"

He married Toiva Rachel, the daughter of Rav Eliezer Brandwein of Ozpila (author of *Degel Machane Yehuda* and son of Rav Yehuda Tzvi of Stretin). His second wife was Devorah, the daughter of Rav Yehoshua Heschel Eichenstein of Chodrov-Ziditchov.

Rav Bertzi was renowned as a *gaon* of the revealed Torah and Shas. His home was filled with *seforim* from wall to wall, and Rav Bertzi himself testified that he had learned every one of his *seforim* cover to cover. One of Rav Bertzi's *chevrusas*, Rav Yonason Binyamin Kohen (Dayan and Rav of Selish), said, "Rav Bertzi knows all the gates of Bava Kama, Metziah and Basra by heart!" Rav Bertzi's father, Rav Mordechai, also praised his son highly, stating, "What Mordechai knows, Bertzi knows; however, what Bertzi knows, Mordechai does not!"

Even when Rav Bertzi assumed the role of Rebbe, he kept up an intense learning schedule. Rav Bertzi's son Rav Yosef, the *Tzidkas Yosef* of Pittsburgh, once told his son, Rav Avrohom Abba of Pittsburgh: "When your grandfather concluded his *tish*, he conducted 24 *sedarim* of Torah learning!"

In addition to his strong commitment to learning, Rav Bertzi also had more mystical skills. He was able to perform exorcism when necessary, and the *sefer Eidus BeYehosef* (Pittsburgh addendum to the new editions of *Tzidkas Yosef*) includes several stories about how the Rebbe rectified the souls of dybbuks that troubled and possessed others.

Rav Bertzi held court in Bochnia, Galicia during his father's lifetime. After his father passed away, he moved to Selish for some five years, and then relocated to Satmar in the year 5660/ת"ס.

He came to settle in Bochnia quite unexpectedly. Several Nadvorna Chassidim living in Vizhnitz had invited Rav Bertzi to spend Shabbos with them. In order to get there, Rav Bertzi travelled by train to Bochnia, from where he intended to take a coach to Vizhnitz. However, once the Chassidim in Bochnia heard of the Rebbe's imminent arrival, they decided to detain the *tzaddik* and keep his holy presence in their midst. They prepared a well-furnished apartment for him, and rushed to greet him as soon as he alighted from the train. There stood both welcoming parties: the locals from Bochnia and the Chassidim from Vizhnitz. Each group claimed that the Rebbe should stay with him, and neither was willing to give him up without a fight. Eventually, the residents of Bochnia won out, and Rav Bertzi moved into the apartment they had prepared for him and established his court there.

Rav Bertzi had several unusual holy customs. He never stepped barefoot on the way to the

mikvah, so as not to walk where other's impure bare feet had walked before him. He also never touched metal with his bare skin. When he had to open a door, he would cover his hand with his sleeve so as not to touch the metal doorknob directly.

Each night, the Rebbe would enter the sleeping quarters of his children, observing them in their slumber and adjusting the *yarmulkes* on their heads. He once found a scrap of newspaper on the floor. In blaze of holy rage, he immediately threw it into the fire, shouting, "No newspaper shall be ever found in my home!"

Following the Nadvorna tradition, all his sons served as Rebbes: Rav Meir of Budapest in Cleveland, Ohio; Rav Isamar in Bishtina; Rav Aharon Moshe in Grosswardayn; Rav Dovid in Banya; Rav Yosef in Pittsburgh; and Rav Sholom in Brighton. His sons-in-law were also all Rebbes. His daughter Gittel was married to Rav Shlomo Bergman, and afterwards to Rav Yitzchok Leifer of Debriczen-Bronx. His daughter Yente married Rav Yitzchok Yechezkel Hochman of Kishinov; his daughter Rachel married Rav Yissochar Berel of Stanislaw; his daughter Leah married Rav Pinchos Rabinowitz; his daughter Feiga married Rav Meir Rosenbaum of Satmar; and his daughter Chaya Esther married Rav Yissochar Ber Rosenbaum of Strozhnitz.

Rav Bertzi passed away on a Wednesday, *Parshas Nitzavim/Vayelech*, on 22 Elul תרס"ו 5666.



Rav Avrohom Moshe Waltfreid (Elul 22, 5678 / 1918 - 108th Yahrzeit)

He was the 3rd *rebbe* of Pshedburz (his mother was the daughter of Yisroel, the eldest son of the Chozeh of Lublin)

Rav Avrohom Moshe was born in 1840-1841) תר"ר - תר"א and named Avrohom after his great grandfather, the Chozeh's father, and Moshe after his great Uncle Rav Avrohom Moshe of Peshevorsk. He was taken as a son-in-law by Rav Gershon Chaim Landa of Kaminsk. The Tiferes Shlomo said of Rav Gershon that he was, "a guardian of the *Bris Kodesh* (covenant) and his son-in-law described him as having the countenance of a king.

He was widowed in תר"ך and he remarried the daughter of Rav Meir Abramson of Lublin. He remained there, steeped Torah and *avodas Hashem*.

When his father passed away, some saw him as the natural successor, while others did not. The dispute was sent to the famed Divrei Chaim of Sanz to decide, and he replied that although young in years, Rav Avrohom Moshe should take up the post of his forebearers. The Chozeh explained, "It is fitting that he sit in the rabbinic chair since his face shines with *chochmah* and *yirah* (wisdom and fear of Heaven. I am sure he will grow to be a great tree!"

Due to disputes, Rav Avrohom left Pshedburz for Silov near Pietrokov in תרכ"ט. There, in the year תרל"ב, a vicious blood libel was spread, and he was falsely accused of the ritual murder of a gentile child for using his blood to bake matzos. On Pesach, he was attacked by a vicious mob. A pogrom was narrowly averted against the rav and his family when the child who had been missing was discovered after having been lost in the forest. Still, the mob, in their senseless rage wrecked the rav's home in the middle of the *seder*, destroying furniture and even ripping up the floorboards.

In תר"ץ, he left Silov for Ruspesha. Even there, he knew no peace. The Rav and Rebbetzin were accused of murder when a Shabbos goy died after he accidentally drank what he thought was liquor and was actually poison. After many efforts, they were released, but not before a mini-pogrom ensued and, again, they nearly lost their lives and their home to a bloodthirsty mob.

With Rav Avrohom at the helm of the *chassidus*, a great number of shtiebls opened up carrying the Ruspesha name across Poland. The *rebbe* also became well-known for his power of *neginah*. He composed many heartfelt chassidic *niggunim*. Chassidim testified that when the *rebbe* sang, "Hashem has reigned and clothed Himself in pride - *Hashem malach geus lavesh*," they felt the gates of the supernal chamber of music on High open up and that they entered therein!

Even among the gentiles, the *rebbe* was renowned and respected. The local squire, Poritz Turabowski of Pietrekov, reportedly made no move without first consulting the Rebbe Reb Moshel'eh, as he was fondly known by his thousands of followers. Even after the *rebbe's* passing, the *poritz* continued to visit his *kever* for *brachos* and *yeshuos*.

Towards the end of his life, in תרע"ו, Rav Avrohom returned to Pshedburz and remarked that he wished to be laid to rest among his forebearers. He returned his holy soul to its Creator on the 22nd of Elul, תרע"ח.

His sons were all *rebbe*s: Rav Emanuel of Lodz, Rav Yeshayahu of Kalisch, Rav Yisroel of Radomsk, Rav Shlomo Zalman of Tomashuv, and Rav Chaim Elazar of Peshedbuzh.

His son-in-law was Rav Binyamin Bunim, son of Rav Chaim Meir Epstein of Neistadt.

Gedolim Be'Masayhem



Stories & Anecdotes

Rav Yehuda Lowy Maharal MiPrague (Elul 18)

THE MAHARAL'S MARRIAGE

I heard the following story from my forefathers . The Maharal married at age 32. He was engaged to the daughter of Rav Shmuel ben Rav Yaakov, a great and wealthy community leader, nicknamed Reich Shmelke (Wealthy Shmelke). He sent the Maharal to study in Premisla at the yeshivah of the Maharshal.

This Reich Shmelke had a son named Yehoshua Shmelke's, who was the forefather of Rav Shmelke of Ostrog and Rav Shmelke Segal Horowitz, *Av Beis Din* Trani (ancestor of Rav Shmelke Nikolsburger and his brother Rav Pinchas, author of *Hafla'ah*), the son of Rav Yehoshua HaAruch Segal (nicknamed HaAruch - *der hoicher* because he grew taller every Shabbos and diminished Motzaei Shabbos) .

Meanwhile, four tragedies befell the Maharal's father-in-law to be in Prague, leaving him penniless. He then wrote to his future son-in-law that he was no longer able to keep his promises for support. "I therefore release you from this *shidduch* and you are free to take another proposal." The Maharal responded, "I wish to take your daughter for my *shidduch* and I will wait for Hashem's salvation. I will not be unfaithful."

Meanwhile, the *kallah* opened a small store selling baked goods in order to have some means of support and sustenance for her aging parents in such a dire emergency situation.

One day, as the *kallah* sat selling her baked goods, a soldier on horseback rode up and speared a loaf of bread on the sharp point of his sword and prepared to gallop off with his prize. Terribly distraught, she grabbed hold of the horse's reins to restrain the soldier, crying and pleading with him, "Please my good soldier, I beg you, I am a poor girl and my parents are elderly and destitute. The sale of this bread is our only source of income. Please do not steal the only means of sustenance we have!" The soldier replied, "I have not eaten for three days and I am starving. Here, take this coat as collateral, and if I do not return with two coins as payment for the loaf within twenty-four hours you can keep the coat instead. The *kallah* agreed, and when the soldier didn't return, they found that the coat was lined with gold coins! They wrote back to the *chasan*, the Maharal, that he was welcome to come back and proceed with the *chasunah* because, due to this miraculous occurrence, they were wealthy once again. The *kallah* was then 28, and the Maharal was 32. Her name was Pearl, a flawless jewel (she is indeed buried next to the Maharal in the old Jewish cemetery in Prague; they share the same *matzeiva*.) (*Megillas Yuchsin*, *Gevuras Ari* pp 20-21)

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).

Rav Avrohom Shimshon Ashkenazi Katz Only son of the Toldos Yaakov Yosef (Elul 18)

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

THE DIVISION OF ERETZ YISROEL

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

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

Rav Yosef Katzenelenbogen (Elul 18)

THE CHOZEH'S BED

Rav Pinchos of Ostila told how his father Rav Yosef of Ostila once learned that the *Chozeh of Lublin* would be passing through Ostila.

Rav Yosef greatly wished that the *Chozeh* would choose his home to visit during this rest stop and so he began advance preparations in order to host this important guest. He knew

that the *Chozeh's* custom was that as soon as he arrived, he would lie down to recover from his journey. So, Rav Yosef hired a G-d fearing carpenter to build a new bed expressly for this purpose. He explained his intentions to the carpenter: "When the holy *Chozeh* lies down on another's bed, his holy senses are attuned to the spiritual vibrations of the bed. If he finds fault with the impression left by the bed's previous occupants, he will complain that the bed is painfully pricking him as if with spikes. Therefore, I ask you, please immerse yourself daily in the *mikvah* before you begin your work and as you work think clean pure thoughts." At first, the carpenter was afraid to undertake such a delicate task and concerned that he was not up to par. Eventually, Rav Yosef convinced him to carry through with the job and the carpenter began work on the *Chozeh of Lublin's* new bed.

Still feeling unworthy, the carpenter nevertheless carried out the task. But as he worked, he was constantly disturbed by thinking, "What a holy *tzaddik* will be resting on this bed!"

Finally, the new bed was completed and the carpenter brought it before Rav Yosef. Rav Yosef was ecstatic. He made up the bed with brand new linens, pillows, and blankets and locked the room so that no one should enter to touch the bed or lie upon it even by accident.

After a few days, the long-awaited moment of the *Chozeh of Lublin's* visit arrived. The *tzaddik* was invited to rest in Rav Yosef of Ostila's home. "Please *rebbe*, come; I have prepared a room and bed for you to rest up from the long tiresome trip." To the delight of his host, the Rebbe of Lublin accepted and Rav Yosef led the *Chozeh* to the room where the new bed was.

However, no sooner did the holy *tzaddik* lie himself down when he jumped up and cried out, "*Gevald! Es shtecht mich! - Oy* the bed is stabbing me."

Rav Yosef was greatly astonished. How could this be? Still, attempting to find a solution, he said, "Please *rebbe*, rest in my own bed." The *Chozeh of Lublin* laid down on Rav Yosef Ostila's bed with a sigh of satisfaction. "Ahhh! Now that's better. This bed is massaging all of my tired limbs; I can feel the purity and sanctity seeping through me."

The *Chozeh* was soon fast asleep resting peacefully in Rav Yosef's own bed.

Rav Yosef was puzzled with all of this and so, when the *Chozeh* woke up, he posed the question to the *tzaddik*: “*Rebbe* I assure you that I have had this bed made brand new especially just for you and I have this room locked, and no one has entered and no one has ever used this bed before! In fact, I hired a Jewish carpenter, a G-d fearing man to build the bed with the best of intentions. What could have gone wrong?”

“No no. Heaven forbid,” answered the *Chozeh*, “It’s not that the bed is not kosher; it most assuredly is. However, every time I lied down, I could feel sadness overtake me, and it pained me as if I was being poked. This bed was made by a G-d fearing Jewish carpenter indeed, but he was working on it all during the nine days between *Rosh Chodesh Av* and *Tisha B’Av* and as he mourned the destruction, his dark thoughts made an impression on the bed. That is what I cannot stand; I sense pain and suffering on that bed!” explained the *Chozeh*. (*Niflaos Harebbi* p. 7 #5)

THE WAY TO CUT A WICK

After the *rebbe* arose from Rav Yosef Ostila’s bed, he *davened mincha* and sat down to learn and study before *Ma’ariv*. As the sun set, the house grew dark. The *Chozeh* sat studying by candlelight. Rav Yosef noticed that the wick was too long and the flame wasn’t giving off enough light. Rav Yosef handed his holy father’s *shneitz sherel* – the small scissors used to trim the candle wicks that Rav Mordechai Neshchizer himself used to use - to his young son, Rav Pinchos and asked him to quietly tiptoe into the *Chozeh*’s room and trim the wick to better illuminate the pages of the *sefarim* on the table.

“Wait until you see that the *Chozeh* pause from looking in his *sefer*. At the moment he is not totally immersed in his learning, you can hand him the scissors.” Rav Pinchos did as he was instructed to do, but the *Chozeh* pushed the scissors away and continued studying by the dim light. Having been terrified to begin with about interrupting the *Chozeh*, Rav Pinchos was reluctant to try again. And so, his father, Rav Yosef, approached to try and fix the wick himself.

Again, the *Chozeh* brushed the scissors away gesturing not to be disturbed.

Rav Yosef couldn’t understand what was wrong, surely the *tzaddik* needed better light to study by, and what could be wrong with the scissors? “*Rebbe* need not worry, “Rav Yosef reassured the *Chozeh* “these scissors belonged to my holy father; he himself trimmed

wicks with these *shneitz sherel!*"

The *Chozeh* turned to Rav Yosef of Ostila and explained his bizarre behavior: "Your holy father Rav Mordechai of Neshchiz was able to trim the wick with these scissors. You know what it says in the holy *sefarim*, especially in the works of the *Rambam*: Every *mitzvah* which we were commanded to fulfill is only in order to facilitate the rapture of *dveikus* (cleaving) to Hashem. This is why the name that the Zohar uses for the 613 commandments is "good pieces of advice," for they advise us how to attach to Hashem. Now, if I were to trim the wick of this candle, it would require me to pinpoint my thoughts on that very precise act. This *tzimtzim* of concentration would interrupt my *dveikus* and disconnect me! I could not allow my thoughts to continue wandering the supernal Heavenly strata above while my hands absent mindedly did their work with no supervision! If I had, the wick would be poorly trimmed and go out completely and I would be left in the dark. Therefore, I refrained from using the scissors to trim the wick. It is forbidden for me to interrupt my *dveikus* to Hashem. Unlike me however, your father was able to focus and concentrate his thoughts without disconnecting his *dveikus* and so he could use those scissors, but I don't have the power to do so! (*Niflaos Harebbi* p. 7 #5, *Beis Tzadik* p. 16)

Rav Yehonoson Eibeshitz Yaros Devash (Elul 21)

EXPLAINING PURIM'S NON-JEWISH TIMING TO THE PRIEST

A priest once asked Rav Yonason Eibeschtz, the Rav of Prague, a question about *Purim*. He said, "You Jews celebrate all your holidays at night and then the day, because for you, the day follows the night. So why do you celebrate the feast of *Purim* during the night after the day?"

Rav Yonason answered, "I wonder the same thing about you. You celebrate all your holidays during the day and at night, because for you, the night comes after the day. But on the holiday of the birth of your savior, you celebrate beginning the night before. But we're right, and you're right. Our *Purim* came to us through a non-Jew, so we celebrate like your custom. Your holiday came to you through a Jew, so you follow the custom of Yisrael!" (*Chayim Sheyesh Bohem*).

Rav Mordechai Dov Twersky Emek She'ela (Elul 22)

THE DIN TORAH

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

The Tsherkaser once summoned his grandson from Horensteipel. 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)

Rav Yissochor Dov Ber Leifer Nadvorna Rebbe, Rav Bertzi (Elul 22)

JUST APPLY A LITTLE PRESSURE

When Rav Bertzi of Satmar was just a youngster, a very distressed Chassid came to the door seeking the blessings and miraculous intervention of Rav Bertzi's father, Rav Mordechai, who was away from home at the time. When the Chassid learned of the tzaddik's absence, his sadness and distress were palpable, and the young Rav Bertzi's heart went out to the despondent visitor. "I am sorry my father is not here to help you," he said, "but perhaps you can share your problems with me. Maybe there is some way I can help."

The man consented. "I work as a government supplier for the army," he began. "Recently, the army performed a routine inspection, and found that my supplies are short. They claim that the weight of my goods is below the average weight specified on my bill of sale. Whatever shall I do?" he cried in despair.

"Give me one coin as a *pidyon* and I will help you!" declared the young tzaddik. The guest gave Rav Bertzi the requested *pidyon*, and Rav Bertzi responded, "You have nothing further to worry about. When the case comes to court, just tell the judges that you insist they reweigh the supplies."

The man followed the youngster's advice. And so it was that, when they reweighed the supplies, the prosecution discovered to their astonishment that the weight discrepancy was, in fact, in their favor! The defendant had not shortchanged them at all; rather, he had provided them with surplus! The case was thrown out and the decree against the Chassid was cancelled.

The joyous Chassid returned to thank the young tzaddik. When Rav Mordechai heard about his young son's miraculous intervention, he turned and asked him, "Bertzi, what did you do?"

"Really, it was simple, Father," explained Rav Bertzi. "I *davened* to Hashem that, during

the trial, the archangel Michael should come and apply all his weight to the scales of justice and mercy. He did so - which tipped the scales in the Chassid's favor, and he won."
(*Roshei Golas Ariel*)

A STICK LIKE NO OTHER

After the passing of the Rebbe Rav Mordechai'leh of Nadvorna, Rav Bertzi received word that his father's inheritance was distributed. The telegram informed him that his late father bequeathed to him his walking stick and that the stick would soon arrive by post.

Rav Bertzi was excited by the thought that by inheriting his father's holy walking stick, he might be guided by his father's rod and lean on his own father's staff! When the anticipated package arrived, he immediately ran off to the *mikvah* to immerse himself in preparation for using the holy walking stick of Rav Mordechai of Nadvorna. He returned from immersing and carefully unwrapped the parcel. He walked back and forth while lost in thought trying out his father's cane.

After a few turns, he abruptly stopped and declared loudly, "This is the cane of my holy father? No. This is but an imposter; it is nothing but a simple piece of wood! Send it back at once!" He refused to touch the cane anymore.

One day a carpenter arrived at the home of the Rebbe Rav Bertzi. Among the things he told was how he had once been commissioned to duplicate the holy walking stick of Rav Mordechai of Nadvorna. "Can you imagine that?" he asked them as he described proudly how he carved the replica, copying it to the last detail as was his commission. The family, knew all too well exactly what he meant - Rav Bertzi had somehow known and sensed it himself. (*Divrei Yimei Yissacher* Ch. 10 pp. 114-115)

BLESSING THE NEW MONTH

Rav Bertzi's daughter, Gittel, once told how her father healed a young boy of thirteen who was born mute. The child was brought to the rebbe and Rav Bertzi asked that he be placed by his side during the time he recited the Birkas Hachodesh - the blessing of the new month. He turned to child who had never spoken a word in his life and said simply, "Repeat after me: *Yehi*."

The child opened his mouth and for the first time in his life, miraculously uttered, "*Yehi*."

"Ratzon," continued Rav Bertzi, with the child repeating, "Ratzon..."

"Milfanecha," continued the tzaddik, and the no longer mute child said, "Milfanecha." This went on word after word until the child was completely cured of his inability to speak. (*Divrei Yimei Yissacher* Ch. 10 p. 111)

HIS MIKVA WAS USED BY NESHAMOS

The *Tosher Rebbe* told how when Rav Bertzi, the father of Rav Mordechai of Nadvorna moved to Nadvorna, he used the *mikvah* of the *Maggid* Rav Tzvi Hirsch daily. When the *mikvah* was not in use the rest of the day and the night, the building was locked and the waters of the *mikvah* remained covered by a heavy wood board as was customary on those days. One day the *shamash* came to Rav Bertzi to report a strange and inexplicable phenomenon. Although the door was locked, he kept finding the board moved as if someone had entered during the night and *toiveled* (immersed) in the *mikvah*.

"But it's impossible; how could that be?" asked the *shamash*.

Rav Bertzi's reply startled the *shamash* even more: "The *neshamos* from the *olam ha'elyon* (supernal heavens above) must immerse in the fiery river Dinur; some of them came here and immersed instead in the *mikvah* of the *Tzemach Hashem L'Tzvi* which is equivalent!" This phenomenon continued into the days when Rav Mordechai of Nadvorna was *rebbe*. The *neshamos* continued to immerse in the holy *mikvah* where the *Tzemach Hashem*, Rav Tzvi Hirsch; Rav Bertzi; and Rav Mordechai all immersed.

The *rebbe*, Reb Bertzi, was adamant that no change or innovation ever be made to the *maggid's* holy *mikvah* where *neshomos* *toiveled* rather than in the *Nahar Dinur*. (*Avodas Avoda Sichos Kodesh Vol. II Behaaloscha* pp. 313-314)

Segulos Yisroel



SEGULOS FOR PARSHAS KI SAVO & ELUL

Segulah To Help Others Become Baalei Teshuvah

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

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

THE MI SHE'BERACH OF THE TOSAFOS YOM TOV



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

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

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

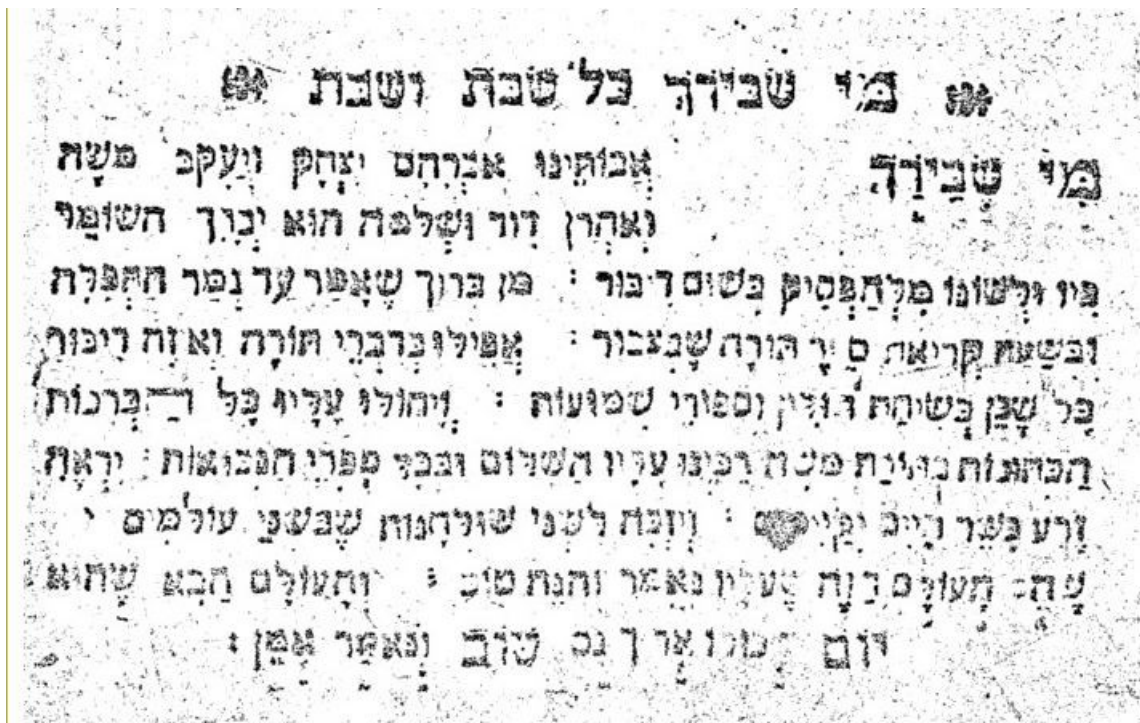
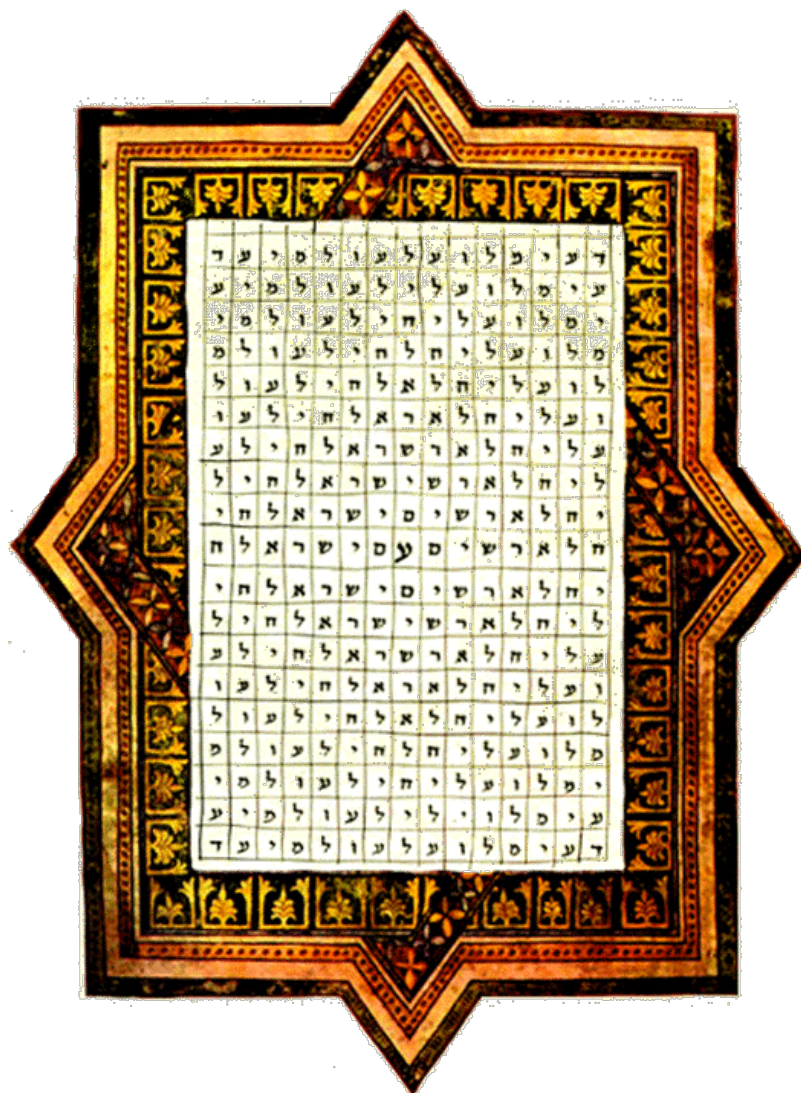


Illustration 2: Ancient Version of Mi Sheberach attributed to Maharal or Tosafos Yom Tov, his disciple

Appendix: The Amazing Kameo Amulet of Rav Yehonasan Eibschitz



Appendix: Segulah to Help Others Become Baalei Teshuvah

בעזה"ש"י"ת

סגולה למי שנטה מן דרך הישרה ח"ו בר מינך¹

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

¹ כל הסגולה שמעתי מר' הערשל מילער שליט"א, הרב מאראד, (718-387-5640) דראה 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



התנא רבי חנינא בן דוסא

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

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

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ר' יוסף בן שמואל הלוי ז"ל

ר' ברוך בענדיט חיים בן יצחק יעקב ז"ל

ימליץ טוב בעד משפחתו היקרה

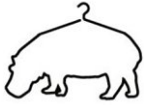
ויקום לגורלו לקץ הימין במהרה



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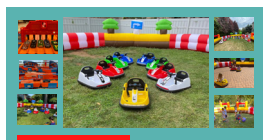
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