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— 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)

Elul

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לזכר נשמת

ר' זכרי' שמעון הכהן בן יצחק

Stories on Elul



A True Story Regarding Rav Eliyahu Baal Shem Of Chelm

Rav Moshe Duvid Shtrum of Tarnov once told how Rav Shimeleh Zelichover HY"D

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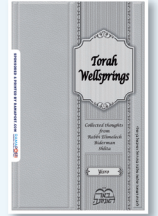
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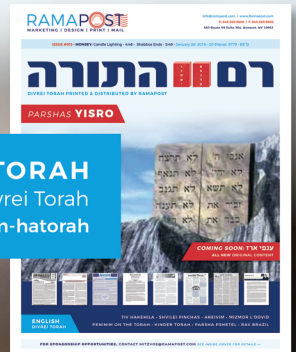
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the famed mashgiach of Yeshivas Chachmei Lublin once entered the beis medrash of Rav Aryeh Leibush of Sanz and he asked the yungeleit that were gathered there a question:

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 25th of Av ~ Begins Friday Night
(08-08-2026)**



Rav Yeshayah Menachem Mendel Avigdors of Cracow - Av Beis Din Of Cracow, Biurim Kibdu Hashem (5359 / 1599 - 427th Yahrzeit)
Author of the *Heter Iska*, he served as the Rav and Av Beis Din in Shebreshin (Szczepreszyn), Bendin, Ludmir and Cracow.



Rav Yissocher Dov Ber of Zlotchov - Mevaser Tzedek (5555 / 1795 - 231st Yahrzeit)

(Some say the Yahrzeit is on the 7th of Av)

Son of Reb Aryeh Yehuda Leibush. His family name was MiGeza Tzvi because he was a known descendant of Rav Tzvi Hellman, the third son of Rav Chaim of Worms. Eventually, Rav Yissocher Ber came under the influence and tutelage of Rav Yechiel Michel of Zlatshuv and became his star pupil, his *talmid muvhak*. In תקנ"ה he moved to Eretz Yisroel together with Rav Yaakov Shimshon of Shpitemka, Rav Yissacher Ber of Zaslov, the *gabbai* of *Kollel Reisen* in Volyhn, and Rav Shraga Feivel of Lwow. Although they came at first to Teveria, he moved onwards to Tzefas. He passed away half a year after he moved to Tzefas on 7 *Menachem Av* תקנ"ה and was laid to rest in the ancient *bais hachaim* in Tzefas. Others say he passed away 27 *Menachem Av*. (*Ohr Yakrus* Vol 2)



Rav Avrohom Chaim Horowitz of Linsk (5591 / 1831 - 195th Yahrzeit)

Rav Avrohom Chaim was born in 5542 תקמ"ב. He served as Rav of Linsk from 5578 תקע"ח taking over his ancestral heritage where his grandfather Rav Menachem Mendel Linsker had previously served as the Rav. After the Ropshitzer passed away Rav Avrohom Chaim donned the mantle of leadership as *rebbe* however his reign was short as he passed away 25 Av 5591 תקצ"א.



Rav Yaakov Meshulem Orenstein - Yeshuos Yaakov, Av Beis Din of Lvov (5599 / 1839 - 187th Yahrzeit)



Rav Yosef Dovid Landau of Alik (5609 / 1849 - 177th Yahrzeit)

(Some say the Yahrzeit is on the 25th of Teves)

Rav Yosef Dovid was the son of Reb Tzvi Aryeh. In תקע"ב, Reb Tzvi Aryeh succeeded his father as rav and *rebbe* in Alik. He established and expanded the Chassidus his father founded, and was close to Rav Mottele Tshernobler and Rav Avraham Yehoshua Heschel of Apta.



Rav Eliezer Yungerleib of Radvil - Jungerleib Radwil (5653 / 1893 - 133rd Yahrzeit)



Rav Eliezer Don Yichye - Lekutei Megadim, Rav of Lutzin (5701 / 1941 - 85th Yahrzeit)



Rav Moshe Hager of Anitiniya (5754 / 1994 - 32nd Yahrzeit)

Yahrzeits for the 26th of Av ~ Begins Saturday Night (08-09-2026)



Rav Noach Naftali Rabinowitz - Admor of Kobrin, Birchos Lo'ad (5649 / 1889 - 137th Yahrzeit)

Rav Noach Naftoli, born in 5596/1836, was the son of Rav Yisrael Yaakov, who was the son of the famed Rav Moshe of Kobrin. Following the *petira* of his grandfather, Rav Moshe of Kobrin, on the twenty-ninth of *Nissan* 5618/1858, Rav Noach Naftoli was appointed *Rebbe* by a group of his grandfather's Chassidim. On the twenty-sixth of Av 5649/1889, at the age of sixty-three, Rav Noach Naftoli was niftar in Komin, while cutting the bread at his table.



Rav Shlomo Chaim Freidman of Sadigura (5732 / 1972 - 54th Yahrzeit)



Rav Yoel Teitelbaum - Satmar Rebbe, Divrei Yoel (5739 / 1979 - 47th Yahrzeit)

The Satmar Rav, a direct descendant of both the famed *Yismach Moshe* and the *Chavas Daas*, was recognized as a young man for his unusual *lomdus*, *hasmadah* and *tzidkus* - Torah scholarship, diligence and piety - assuming his first rabbinical position as Rav of Muzheyer at the age of seventeen. By the outbreak of World War 2, he was Rav of the thriving community of Satmar and had emerged as one of the leading figures in Hungarian Jewry. He distinguished himself with his heroic adherence to Torah under the most brutal conditions of the Nazi concentration camps. After a brief stay in Eretz Yisrael, the Rebbe came to America in 1946 and settled in the Williamsburg section of Brooklyn. Tens of thousands of his Hasidim attended his funeral in Kiryat Yoel. The Satmar community grieved at the tremendous loss of their rebbe, who had led his followers according to uncompromising principles, in which he deeply believed.



Rav Eliyohu Boruch Goldschmidt - Dear Daughter (5760 / 2000 - 26th Yahrzeit)

Rav Eliyahu Baruch Goldschmidt (1935-2000). Rav Elya was born in Buenos Aires, Argentina, where his parents had moved in 1938, along with their three-year-old son, in flight from Nazi Germany. Rav Elya moved to Lakewood in 1960 and drew close to Rav Aharon Kotler. He spent 20 years at Lakewood, followed by another 20 years as *mashgiach ruchani* at Yeshiva Gedolah Zichron Moshe of South Fallsburg. Rav Elya was suddenly *niftar* while working on a new sefer on *Shalom bayis* entitled Dear Son, planned as a counterpart to his best-selling Dear Daughter on the same subject.

Yahrzeits for the 27th of Av ~ Begins Sunday Night (08-10-2026)



Rav Yehoshua Heschel Charif of Krakow - Maginei Shlomo (5408 / 1648 - 378th Yahrzeit)

Rav Yehoshua was a *talmid* of the *Maharam of Lublin* and a *talmid* of Rav Yehoshua Falk, the *mechaber* of the *Sem"ā*. He served as the head of the rabbinical court of Lvov outside the city. Rav Yehoshua Heschel served in Grodno, Premisla, Lvov and finally in Cracow. Later in his life, he accepted the position of *Rosh Yeshiva* in Cracow alongside Rav YomTov Lipman Heller, the *mechaber* of *Tosfos YomTov*, who served as the *Av Bais Din*. He was laid to rest in the ancient *Bais HaChaim* adjacent to the *Rema shul*, near such *Tzaddikim* as the Rebbe Reb Heschel and the *Bach*.



Rav Avrohom Mordechai Alter (5615 / 1855 - 171st Yahrzeit)

Son of the *Chidushei Harim* and father of the *Sfas Emes*, he was *niftar* when his son was only 7 years old.



Rav Yaakov Tzvi of Borsha (5643 / 1883 - 143rd Yahrzeit)



Rav Menachem Nachum Dov Ber Friedman of Sadigur (5643 / 1883 - 143rd Yahrzeit)



Rav Yehuda Fattiah - Beis Lechem Yehuda (5702 / 1942 - 84th Yahrzeit)

Rabbi Yehuda Fatayah (1859-1942) was a leading Mekubal and scholar, a disciple of the Ben Ish Chai. After moving to Jerusalem in 1934, he studied at Rabbi Sadeh's Yeshiva for Kabbalists together with his friend Rabbi Ya'akov Chaim Sofer. During World War II, he wrote Kabbalistic prayers and Tikunim and organized prayer ceremonies of leading Kabbalists to save those who dwelled in Eretz Israel from the Nazi enemy.



Rav Shmuel Tzvi Horowitz of Spinka - Tiferes Tzvi (5757 / 1997 - 29th Yahrzeit)

Rebbe Shmuel Tzvi Horowitz (1921-1997), grandson of the Chakal Yitzchak of Spinka. After the Holocaust, he led the Spinka chassidim in the East Side and later in Williamsburg, and became close to Rebbe Yoel of Satmar.



Rav Menachem Kohn (5766 / 2006 - 20th Yahrzeit)

Rav Menachem Kohn (1964-2006). Born to Mr. and Mrs. Yosef Yitzchak Eizik Kohn, both Holocaust survivors who had moved to Los Angeles after the war. A watershed in his life was his entry into the *Telshe Yeshiva* at the age of 14. For the next 28 years, his *neshama* became bound to the yeshiva of Telshe, its *Roshei Yeshiva* and *talmidei chachomim*. The day before the accident which took his life, Reb Menachem went to Monroe to *daven* at the *tziyun* of the Satmar Rebbe on his *yahrtzeit*. He also went to visit the current Satmar Rebbe.



Rav Meshulem Feish Segal Lowy - Av Beis Din of Tosh, Avodas Avodah (5775 / 2015 - 11th Yahrzeit)

The Rebbe was born in 5682/1922 in the village of Nirtosh, known as Tosh to the Jewish population. His parents were Rav Mordechai Segal Lowy, the eldest son of Rav Elimelech of Tosh. He was appointed by the survivors of Tosher Chassidus to serve as the Rebbe in Nirgehaze, where he stayed for two and a half years. He served there as a *Dayan* on the special *Bais Din* that helped *agunos* remarry after the war. After two years in Austria, in Adar 5711/1951 the Rebbe arrived in America. In 5723/1963, the Rebbe established a Chassidic neighborhood named Kiryas Tosh in the Boisbriand suburb. The Torah world was plunged into mourning on the 27th of *Menachem Av* 5775 with the *petira* of the *Tosher Rebbe*, Rav Meshulom Feish Lowy, at the age of ninety-three.



Rav Chaim Dov Keller - Sefer Chidekel, Rosh Yeshiva, Yeshivas Telshe Chicago (5780 / 2020 - 6th Yahrzeit)

Rav Chaim Dov Keller was born in 1930 in New York City and attended *Yeshiva Rabeinu Yitzchak Elchanan* (RIETS). When the Telshe Yeshiva was established by Harav Eliya Meir Bloch and Harav Mottel Katz, *zichronam levrachah*, in Cleveland in 1940, Rav Keller joined the *yeshiva* and became a close *talmid* of Rav Elya Meir. In 1960, Harav Avraham Chaim Levin and Harav Chaim Schmeltzer, *zichronam levrachah*, founded the Telshe Yeshiva in Chicago, and Rav Keller joined the *yeshiva* the following year. Over many decades, he taught Torah to thousands of *talmidim*, and was one of the premier *roshei yeshiva* of his time. Rav Keller's last address was given in Telshe Yeshiva on Purim of this year, and shortly after he was stricken with COVID-19. After being hospitalized for an extended period of time, his home was converted to a quasi-hospital room.

**Yahrzeits for the 28th of Av ~ Begins Monday Night
(08-11-2026)**



Rav Noach Chaim Eisenstadt - Av Beis Din of Shtetzin Litta (5634 / 1874 - 152nd Yahrzeit)



Rav Naftali Tzvi Yehuda Berlin of Volozhin - the Netziv (5653 / 1893 - 133rd Yahrzeit)

(Some say the Yahrzeit is on the 1st of Av)

1 Av (others say: 28 Av) Rav Naphtali Tzvi Yehudah Berlin, the “*Netziv of Volozhin*”. Son of Rav Yaakov. Born in Mir תקע"ז. After his father-in-law's passing, his brother-in-law, Rav Eliezer Yitzchok, became *Rosh yeshiva* and three years later, with his passing, the *Netziv* became *Rosh yeshivah*. The *Netziv* was *Rosh Yeshiva* of the famed *Volozhin Yeshiva* for almost 40 Years until it was closed by the Russian government in 1892. The *Netziv* passed away at age 78 in Warsaw on *Rosh Chodesh Menachem Av* תרנ"ג.



Rav Avrohom Chaim Adess (5685 / 1925 - 101st Yahrzeit)



Rav Yaakov Chaim Zelig Goldschlag - Yoraiach L'Moadim (5686 / 1926 - 100th Yahrzeit)



Rav Avrohom Yaakov HaKohen Pam - Rosh Yeshiva of Yeshiva Torah Vodaas (5761 / 2001 - 25th Yahrzeit)

Harav Avraham Yaakov Hakohen Pam was born in *Tammuz* 5673 to Harav Meir, a noted *talmid chacham*, who was a former *talmid* of Slabodka and Radin. After his marriage to Rebbetzin Sara, he was asked to serve as *R"m* in the *yeshivah ketanah* of Torah Vodaath, and later he went on to become *Rosh Yeshivah* of the *yeshivah gedolah*. For more than 60 years he delivered *shiurim* and *mussar shmuessen*, making a tremendous, lifelong impact on his *talmidim*. He was *niftar* on Thursday night, 28 Av, and was buried at Mount Judah Cemetery in Queens, N.Y.



Rav Moshe Finkel (5764 / 2004 - 22nd Yahrzeit)

Rav Moshe Finkel, born in Mir to Rav Eliezer Yehuda Finkel. He grew up with his great-grandfather, Rav Baruch Kamai, the Rav of Mir. He learned at Slobodka under his grandfather, Rav Nosson Zvi Finkel, the Alter of Slobodka, then at Kelm, where he learned *bechavrusa* with Rav Povarsky, then at Baranovitch, under Rav Elchanan Wasserman and Rav Shlomo Heiman. Shortly before WW2, he immigrated to Yerushalyim and married the daughter of Rav Mordechai Dovid Levin, author of *Darchei Dovid*. There, he worked diligently under his father for the *Mir Yeshiva* (1909-2004).



Rav Shalom Ulman - of Yerushalayim Author Daas Elokim (5773 / 2013 - 13th Yahrzeit)

Born on 27 *Cheshvan* תר"ץ in Romania. He studied under Rav Eliyahu Dessler and was one of the *Michtav meEliyahu's* favorite pupils. He served as a *dayan* in Tel Aviv. He was best known as a *mekubal* who studied and taught the teachings of the *Ramchal*. He passed away on 28 Av 5773 at age 83 in the Jewish Quarter of Jerusalem's Old City and was laid to rest on Har HaZeisim.



Rebbetzin Sheila (Chava Sarah) Feinstein (5778 / 2018 - 8th Yahrzeit)

At the *levayah*, held at the Yeshivah of Staten Island, Rav Reuven spoke of his late Rebbetzin's great dedication in her essential role in enabling his own growth and decades of *harbotzas haTorah*. With a commanding and regal presence, joined with exceptional intelligence and wit, Rebbetzin Feinstein's dynamic personality propelled her to be one of the pillars upon which her husband's yeshivah stood, and to be among the most trusted and loyal assistants to her revered father-in-law, Harav Moshe Feinstein, *zt"l*. At the same, she was a highly respected educator for many years in New York City's Public School system and later in several *mosdos haTorah*.

**Yahrzeits for the 29th of Av ~ Begins Tuesday Night
(08-12-2026)**



Rav Chaim Farchi of Akko (5579 / 1819 - 207th Yahrzeit)

Born around 1760 in Damascus. On the 29th of Av, 5579, a fast day (*erev Rosh Chodesh Elul*), an officer along with soldiers, suddenly entered the *rav's* apartment. Rav Farhi's death-warrant was read to him in which he was condemned on account of treason. His sentence was instantly carried out, and he was hung. On 29 Av, *Erev Rosh Chodesh Elul* he was brutally murdered and executed.



Rav Dovid Mugdan - Magen Dovid (5588 / 1828 - 198th Yahrzeit)



Rav Shmuel Salant - Rav of Yerushalayim (5669 / 1909 - 117th Yahrzeit)

Rav Shmuel Salant *zt"l*, who lived from January 2, 1816 to August 16, 1909, served as the Ashkenazi Chief Rabbi of Yerushalayim and was a renowned gaon and tzaddik. Rav Shmuel was born in Białystok, then part of Russia. After marrying the eldest daughter of Rav Yosef Zundel of Salant, he adopted his father-in-law's surname. At an early age, his lungs became damaged, and he was advised to seek a warm climate. This induced him in 1840 to go with his rebbetzin and son Binyomin Beinisch to Yerushalayim. Rav Shmuel was regarded as one of the *gedolei Torah* and *manhigim* of his time. Many of his *pesokim* and *chiddushim* are known through the prodigious writing of his talmid, Rav Yechiel Michel Tukichinsky.



Rav Yosef Meir Twersky of Machnovka (5677 / 1917 - 109th Yahrzeit)

Rav Yosef Meir Twersky was born in 5620/1860 in Skver. He was the son of Rav Avrohom Yehoshua Heschel of Skver. After the *petira* of his father in 5246/1886, Rav Yosef Meir was appointed Rebbe in the village of Machnovka in Ukraine. Rav Yosef Meir was *niftar* on *Erev Rosh Chodesh Elul* 5677/1917 in Machnovka. He was fifty-seven.



Eliyohu Betzalel of Tetch (5678 / 1918 - 108th Yahrzeit)



Rav Menachem Mendel Alter of Pavinitz (5702 / 1942 - 84th Yahrzeit)



Rav Avrohom Dov of Rachmastrivka (5705 / 1945 - 81st Yahrzeit)



Rav Eliezer Zusia Portugal of Skulen - Noam Eliezer (5742 / 1982 - 44th Yahrzeit)

Rebbe Eliezer Zusia Portugal [1 Cheshvan, 1898 - 29 Av 1982], the Skulener Rebbe, immigrated to the USA in 1960, after imprisonment in Rumania and international efforts to secure his release. He is the author of *Noam Eliezer* and *Kedushas Eliezer*, and was a prominent follower of the Shtefaneshter Rebbe, but is best known for his superhuman efforts to rescue Jewish orphans and refugees in Eastern Europe before, during and after WWII and his continuing support of them, and his Chessed L'Avraham network of schools for children that continue until today.



Rav Shmuel Sperber (5745 / 1985 - 41st Yahrzeit)

Rav Shmuel Sperber (1905-1985). Born in Brasov, Transylvania, where his father, Rav Dovid, was the rabbi. As a youth, Shmuel studied in the yeshivos of Oyber-Visheve, Hungary under the tutelage of Rav Eliezer Dovid Gruenwald and Rav Mendel Hager. After receiving *semichah* and marrying, Rav Sperber lived in Iasi, Romania. In 1931, after being attacked by anti-Semites, he decided to leave Romania and settle in England.

YAHREZITS FOR THE 30TH OF AV ~ BEGINS WEDNESDAY NIGHT (08-13-2026)



Rav Menachem Mendel Rubin of Glagov (5633 / 1873 - 153rd Yahrzeit)

Son of Rav Asher Yeshaya Rubin of Ropshitz (son-in-law of Rav Naphtali Ropshitzer). He was appointed rebbe and his chassidim grew in number especially after his father's passing. He passed away on 1 Rosh Chodesh Elul 1873 תרלג.



Rav Isser Prostitz - Mikveh Yisroel (5637 / 1877 - 149th Yahrzeit)



Rav Mordechai Segal Lowy - Av Beis Din of Demecser (5704 / 1944 - 82nd Yahrzeit)

**Rav Yisroel Friedman of Boyan-Leipzig (5711 / 1951 - 75th Yahrzeit)**

Rav Yisrael was the son of Rav Yitzchok (the *Pachad Yitzchok*), founder of the Boyan dynasty. He was born on the twenty-fourth of *Elul* 5638/1878, coinciding with the first day of *Selichos*. After the *petira* of his father, he, along with his brothers, Rav Menachem Nachum, Rav Avrohom Yaakov, and Rav Mordechai Shlomo, began leading Chassidic courts. Rav Yisrael eventually moved to Leipzig, Germany, where his court served the many Ruzhiner Chassidim who had fled there during World War I. In 5699/1939, he escaped the Nazi barbarity by fleeing to Switzerland, where he stayed for a short while before continuing his journey to Eretz Yisrael. Rav Yisrael re-established his *Bais Medrash* in Tel Aviv. He was *niftar* on the first day of *Rosh Chodesh Elul*, (thirtieth of Av) and was buried in Tzefas.

Yahrzeits for the 1st of Elul ~ Begins Thursday Night (08-14-2026)

**Rav Yehuda Liva Epstein (5391 / 1631 - 395th Yahrzeit)**

Rav Yehuda Liva Epstein was the *Rosh Yeshiva* of Lvov outside the city. He served as *Rav* and *Dayan* in the *Beis Din* outside the city. He passed away on 1 *Elul* in the year 5391/שצא.

**Rav Shmuel Abuhav (5404 / 1644 - 382nd Yahrzeit)**

Rav Shmuel was born in Hamburg in the year 5370/שע. In his youth, he gained renown as a child prodigy, and he was well-versed in *Shas* and *derashos*. At the age of eighteen, he married the daughter of Rav Dovid Franco and was appointed *Reish Mesivta* in Verona. Later, he was appointed Chief Rav of Venice and given the honorary title "*Rashba Ohr HaGola*". Rav Shmuel passed away at the age of 84 on 1 *Elul* in the year 5404/תד.

**Rav Zev Wolf (5425 / 1665 - 361st Yahrzeit)**

Rav Zev Wolf was the Chief *Dayan* of Lvov under Rav Dovid HaLevi Segal (the "*Taz*"). He was a deep thinker and a tremendous *gaon* who taught many disciples and *talmidim*. He passed away 1 *Elul* in the year 5425/תכ"ה.

**Rav Shmuel Shmelke HaLevi Horowitz - 'Der Hoicher' (5456 / 1696 - 330th Yahrzeit)**

Rav Shmuel Shmelka was a grandson of Rav Pinchos HaLevi, the brother-in-law of the *Rema*. He served as *Av Beis Din* of Shendishov and afterwards of Trani. He was an awesome G-dly man, a *gaon ha-gaonim* (a great genius), and such a pious individual that he was known as *Der Hoicher* ("the high") Reb Shmelka. He passed away on 1 *Elul* 5456/תנ"ו (other sources say 2 *Elul* or 4 *Elul*).



Rav Yehoshua Zeitlein of Shklov (5582 / 1822 - 204th Yahrzeit)

Rav Yehoshua was born in the year 5502/תק"ב in Charson. He was a *talmid* of the *Vilna Gaon* and the *Shaagas Aryeh*, and a great *gaon* in his own right. Rav Yehoshua was a wealthy individual, and he served as an official minister and a royal adviser to the king. He had many great disciples and *talmidim*, and he himself supported many Torah giants. He passed away at the age of 80 on 1 *Elul* 5582/תקפ"ב.



Rav Yeshaya Weltfried of Pshedburzh - Dibros Chaim (5591 / 1831 - 195th Yahrzeit)

Rav Yeshaya was orphaned at a young age and grew up in Lask, in the *kehilla* of his father and grandfather. Rav Yeshaya's desire to grow in Torah eventually led him to the *yeshiva* in Lisa, where he studied under Rav Dovid Tebel. There he met another young genius named Rav Akiva Eiger, and the two became study partners and fast friends. He served as the Rav and *Av Beis Din* of Pshedurzh for 42 years. When the *Chozeh of Lublin* passed away, the Chassidim crowned Rav Yeshaya as one of his successors. He refused the title of rebbe for as long as possible.



Rav Zev Wolf Tenenbaum - Av Beis Din of Verpeleter, Rechovos Hanahar (5633 / 1873 - 153rd Yahrzeit)

(Some say the Yahrzeit is on the 2nd of Elul)

Rav Zev Wolf, the son of Rav Tzvi, was born in Badala. He spent nine years as a *talmid* of Rav Amram Chasida, and taught Torah in Sendra for 27 years. He was appointed *Av Beis Din* of Verpelet in 5607 תר"ז. Rav Zev Wolf passed away on 2 *Elul* in the year 5633 תרל"ג.



Rav Pinchos Yosef of Kasov (5634 / 1874 - 152nd Yahrzeit)



Rav Chanoch Henich Dov Meyer of Alesk - Lev Sameach (5644 / 1884 - 142nd Yahrzeit)

First Alesker Rebbe known as the *Lev Sameach*, he was son-in-law of the Sar Sholom Rokeach of Belz. His works include *Lev Sameach* on the Torah, *Siddur Lev Sameach*, and *Hagaddah Shel Pesach Lev Sameach*.



Rav Yechiel Shlesinger (5651 / 1891 - 135th Yahrzeit)

Rav Yechiel was born in the year 5570/תק"ע. He was a *tzaddik tamim* (righteous and holy individual) and a *gadol ba'Torah* (great Torah scholar). He served as the *maggid* of Pressburg. Rav Yechiel passed away at age 81 on 1 *Elul* in the year 5651/תרנ"א.



Rav Moshe Halberstam of Bardiyov (5663 / 1903 - 123rd Yahrzeit)



first formulated the *Heter Iska* which is used to help circumvent the prohibition of loans with interest or *ribbis* and the *heter iska nusach* contains till this day the formula "על פי" or "על פי תיקון מור"ם ז"ל מקראקא" or "תיקון מהר"ם ז"ל" to commemorate his authorship. It was widely publicized in *Siman Mem* (40) through Rav Shmuel ben David haLevi's Segal's *sefer Nachlas Shiva*, who was the son and *talmid* of the Taz.

He authored the *sefer BeUrim Kibdu es Hashem* on *Rashi's* commentary for *Chumash*. The famed Rav Eliyahu Luntz Baal Shem was his disciple.



Rav Yissocher Dov Ber Mevasser Tzedek (Av 25, 5555 / 1795 - 231st Yahrzeit)
(Some say the Yahrzeit is on the 7th of Av)

Author of *Mevasser Tzedek*

Son of Reb Aryeh Yehuda Leibush

His family name was MiGeza Tzvi because he was a known descendant of Rav Tzvi Hellman, the third son of Rav Chaim of Worms (the uncle of the *Maharal of Prague*). (See *Kelilas Yofi Dembitzer* Vol 2 p. 85)

He was also a descendant of the *Maharshal* and Rav Naphtali Katz, author *Semichas Chachamim*.

Born around ת"פ

Rav Yissocher Dov Ber was son-in-law of Rav Yonah Peretz of Levertov. He lived and studied there with such luminaries as Rav Levi Yitzchok of Berditchev (who was living with his own father-in-law, Rav Yisroel Peretz in Levertov); Rav Yosef Teomim, author of *Pri Megadim*; and Rav Yisroel Yona Landau of Kempna, author *Maon Berachos* (cousin of *Noda B'Yehuda*).

According to tradition, while studying with his cousin, the *mekubal* Rav Peretz ben Moshe, author of *Bais Peretz*, drew Rav Yissocher Ber to Chassidus and sent Rav Levi Yitzchok to study under Rav Shmuel Shmelka in Nikolsberg. (*Mateh Levi* 22)

Eventually, Rav Yissocher Ber came under the influence and tutelage of Rav Yechiel Michel of Zlatshuv and became his star pupil, his *talmid muvhak*. Among his other *rebbe*s, mentors, and teachers cited, there is mention of other *talmidim* of the *Mezritcher Maggid* as well as the *Maggid* himself.

In תקנ"ה he moved to Eretz Yisroel together with Rav Yaakov Shimshon of Shpитеvka, Rav Yissacher Ber of Zaslov, the *gabbai* of *Kollel Reisen* in Volyhn, and Rav Shraga Feivel of Lwow. Although they came at first to Teveria, he moved onwards to Tzefas.

Rav Yitzchok Isaac of Komarna relates (*Nesiv Mitzvosecha Shvil Torah* 1:13) that the following miracle occurred to him on his way to Eretz Yisroel:

"As they travelled by sea, a great storm threatened to kill them. He told the captain and the sailors to tie him to the mast of the ship so that the archangelic minister of the sea should gaze upon his Divine Image - *Tzelem Elokim* and then the sea will cease its tempest. This was only possible because, all of the days of his life, he never even slightly damaged his Divine Image - *Tzelem Elokim*. They did so, and instantly calm and tranquility reigned, and the sea was quiet."

The reason for this move was according to his son Rav Yehudah Leib in his introduction to *Bas Eini* that from Heaven on High they awakened his father to move to Eretz Yisroel. Others too saw the year תקנ"ה as an auspicious time for the coming redemption such as Rav Pesach of Zhvill who in his approbation to the *Siddur* Rav Shabsi signed the gematria of that year as: בק"ץ המשיח = תקנ"ה לפ"ק. Furthermore in *Mevaser Tzedek parshas Behar* we find that Rav Yissocher Dov himself say the year תקנ"ה as an auspicious time for the coming redemption because of the *ta'amei negina* - the cantillation of *menuch esnachta* that *Bnei Yisroel* will have peace and settlement whereas the evil rulers will be overturned hinted at by the *mehapech pashta* and after the *yovel zakef katan* hinting at Yaakov the *Katan's zekifa*, being elevated and uplifted.

Among his own disciples was Rav Chaim of Tshernovits author *Be'er Mayim Chaim* and *Sidduro Shel Shabbos*.

He authored *Bas Eini* on 14 *Mesechtos* of *Shas* and *Shulchan Aruch*, Halachic Responsa as well as *Mevaser Tzedek* on the *Torah*. (Some say that besides the *gematria* that *Bas Eini*

equals Yisacher Dov that it hints at his blindness as well.)

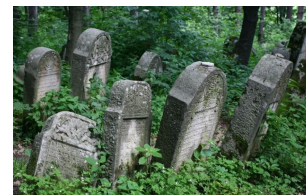
He passed away half a year after he moved to Tzefas on 7 *Menachem Av* תקנ"ה and was laid to rest in the ancient *bais hachaim* in Tzefas. Others says he passed away 27 *Menachem Av*. (Ohr Yakrus Vol 2)

His son: Rav Yehudah Leibush of Dubna, his daughters: Sarah Miriam wife of Rav Chaim Leib of Alik and widowed with a second marriage as wife of Rav Avraham Chaim of Zlatshuv author *Orach laChaim* and *Pri Chaim* on *Avos* who succeeded his father in law after he moved to Eretz Yisroel.

His other sons in law Rav Gershon Margolios *Nasi Kollel Chassidim* Tzefas and Rav Pesach of Zaslov.



Rav Avrohom Chaim Horowitz (Av 25, 5591 / 1831 - 195th Yahrzeit)



Rav Avrohom Chaim was born in 5542 תקמ"ב. He served as Rav of Linsk from 5578 תקע"ח taking over his ancestral heritage where his grandfather Rav Menachem Mendel Linsker had previously served as the Rav. Rav Avrohom Chaim's father Rav Naphtali Tzvi Horowitz of Ropshitz also served as Rav of Linsk. Rav Avrohom Chaim married the daughter of his uncle Rav Shmuel Shmelka Horowitz of Roman and Bar, Bukowina. After

the Ropshitzer passed away Rav Avrohom Chaim donned the mantle of leadership as *rebbe* however his reign was short as he passed away 25 Av 5591 א"תקצ. His only son Rav Menachem Mendel succeeded him.

His daughter Freyda married Rav Meshulem Zalman Yonason Lipschitz of Brigel son of Aryeh Leibush of Vishnitza.

His daughter Chanah Rav Avigdor Halberstam of Dukla (brother of the *Divrei Chaim* of Sanz).

His daughter Baila married Rav Yisroel Horowitz of Baranov.

His daughter Shaindel married Rav Tzvi Hirsch Hager of Fetshinzhin (son of Rav Duvid Hager of Zaveltov)

His other daughter married Rav Moshe Chaim Ephraim of Bligrad (a descendant of the Degel Machne Ephraim)

And his youngest daughter Roiza married Rav Menachem Mendel Weinfeld of Gorlitz

The Sar Sholom of Belz used to say that whoever visits his *tzion* his salvation is forthcoming soon and quick - "קרובה ישועה לבוא".



Rav Yosef Dovid Landau (Av 25, 5609 / 1849 - 177th Yahrzeit)
(Some say the Yahrzeit is on the 25th of Teves)

Son of Reb Tzvi Aryeh.

Son-in-law of Rav Yaakov Kobilansky, who is son-in-law of Rav Meir Horodotsky, who is the son of Rav Duvid Leikes, a *talmid* of the *Baal Shem Tov*.

In תקע"ב, Reb Tzvi Aryeh succeeded his father as rav and rebbe in Alik. He established and expanded the Chassidus his father founded, and was close to Rav Mottele Tshernobler and Rav Avraham Yehoshua Heschel of Apta.

Some of his Torah was published in his son's *sefer*, *Gedulas Mordechai* and later published together with the Torah of the other *tzaddikim* of Alik in *Likkutei Torah* and *Tal Oros*.

He passed away in Alik / Olek 25 Teves / Av 1849 תר"ט.

His sons were: Rav Tzvi Aryeh of Falshtein, Rav Mordechai his successor in Alik, and Rav Yisroel of Dilitin.

A 660- page, hand- written manuscript of his *chiddushim* on Torah and *Shas* called *Keser Malchus* on Torah and *Shas* resides in the Jerusalem National Library (unpublished).



Rav Eliezer Yungerleib Jungerleib Radvil (Av 25, 5653 / 1893 - 133rd Yahrzeit)

A scion of the Radvil dynasty



Rav Noach Naftali Rabinowitz Admor of Kobrin, Birchos Lo'ad (Av 26, 5649 / 1889 - 137th Yahrzeit)

Rav Noach Naftoli, born in 5596/1836, was the son of Rav Yisrael Yaakov, who was the son of the famed Rav Moshe of Kobrin. He was the son-in-law of his uncle, Rav Boruch Chaim Levin, a son-in-law of Rav Moshe of Kobrin.

Following the *petira* of his grandfather, Rav Moshe of Kobrin, on the twenty-ninth of *Nissan* 5618/1858, Rav Noach Naftoli was appointed *Rebbe* by a group of his grandfather's *Chassidim*. (Most of the *Chassidim* accepted Rav Avrohom of Slonim as their *Rebbe*.)

Rav Noach Naftoli was known as an outstanding *Talmid Chochom*. His appearance was regal.

On the twenty-sixth of Av 5649/1889, at the age of sixty-three, Rav Noach Naftoli was *niftar* in Komin, while cutting the bread at his table.

His sons, Rav Dovid Shlomo of Kobrin and Rav Aharon Levi of Diamatshcve, succeeded him as *Rebbe*.

Many of Rav Noach Naftoli's *Divrei Torah* were printed in the *sefer* of his grandfather, *Amoros Tehoros*, under the title *M'aamorim Tehorim*.

Zechuso yagen aleinu.

www.hamodia.com/features/day-history-26-avaugust-22/



Rav Yoel Teitelbaum Satmar Rebbe, Divrei Yoel (Av 26, 5739 / 1979 - 47th Yahrzeit)



Rabbi Yoel Teitelbaum began his rabbinic career in Krooly, a small town in Hungary. In 1929, the Rav of the Orthodox community in Satmar, a larger and more prestigious community, passed away, and Rabbi Teitelbaum was invited for a Shabbos "tryout." The Rav displayed exceptional knowledge of *Talmud*, far above the prevailing image of a Chassidic rabbi, who was expected to be more of an expert in Kabbalah and prayer. He was retained by the community, which prospered under his leadership, and began attracting students to its *yeshiva* from all over Hungary.

As the War approached, the Satmarer Rav was smuggled out of harm's way, first into Switzerland, where he remained throughout the War, and afterwards in 1946, into Israel. On a fund-raising mission to the United States, he met many people from his former community who urged him to stay in America and help them recover from the trauma of the War. Rabbi Teitelbaum's decision to stay in America was historic, in that it set in place the foundation for the growth of the Satmar community. After only a short time, the transplanted "*Yetiv Lev*" Congregation emerged upon American soil, with Rabbi Yoel Teitelbaum at the helm.

In 1948, he drew worldwide attention when he became the only Jewish leader to denounce the newly founded Jewish state. He based his Anti-Zionist position on a *gemara* in Ketubot 111a, that derives from the triple mention in *Shir HaShirim* of the verse, "I have bound you in oath, O daughters of Jerusalem," that Hashem bound the Jewish People and the nations of the world with three oaths:

1. "*shelo yaalu bachoma*" - that the Jews should not forcibly "breach the wall," and enter Eretz Yisrael
2. that the Jews should not rebel against the nations of the world
3. that the nations of the world should not oppress the Jewish People excessively during the Exile

The *gemara* concludes with the threat that if the Jews would violate these oaths, Hashem would bring upon them great harm and physical destruction. Rabbi Teitelbaum claimed that the Zionist movement had brought the Holocaust upon the Jewish People by violating the oaths incumbent upon them.

(Two of the arguments raised against the above are that by the Balfour Declaration the nations of the world gave permission to the Jews to return to Israel. Another is that the oaths would apply to the Jewish People only if the nations of the world did not excessively mistreat them during the Galut. Centuries of massacre and pogrom certainly testify otherwise as to the behavior of the nations of the world. If the nations have violated their oath, the oaths upon the Jewish People are null and void.)

In the 1950's, the Satmar community continued to blossom. Williamsburg became the scene of many inspiring Chassidic gatherings and public tefilos, such as would occur annually on *Hoshanah Rabbah*, when the Satmar synagogue was a sea of *lulavim* and *esrogim*.

By the 1960's, the Satmar community in Brooklyn had grown rapidly and the *rebbe* had gained many new adherents from immigration to the United States, and his opinions and blessings were sought by thousands.

In the 1970's, the *rebbe* bought land in Monroe, NY, and founded Kiryas Yoel, where a large branch of the Satmar community now lives.

Tens of thousands of his Hasidim attended his funeral in Kiryat Yoel. None of his children survived him, as all three of his daughters passed away during his lifetime. The Satmar community grieved at the tremendous loss of their *rebbe*, who had led his followers according to uncompromising principles, in which he deeply believed.

Remembrances of a talmid, as told to Rabbi Nisson Wolpin

The Satmar Rav, a direct descendant of both the famed *Yismach Moshe* and the *Chavas Daas*, was recognized as a young man for his unusual *lomdus*, *hasmadah* and *tzidkus* - Torah scholarship, diligence and piety - assuming his first rabbinical position as Rav of Muzheyer at the age of seventeen. By the outbreak of World War 2, he was Rav of the thriving community of Satmar and had emerged as one of the leading figures in Hungarian Jewry. He distinguished himself with his heroic adherence to Torah under the most brutal conditions of the Nazi concentration camps. After a brief stay in Eretz Yisrael, the Rebbe came to America in 1946 and settled in the Williamsburg section of Brooklyn.

It was in Williamsburg that the Rebbe painstakingly helped thousands of fellow survivors reconstruct their lives, at the same time reconstructing a thriving Chassidic community - taking advantage of all technological advances of contemporary America, while shunning its values and the more apparent aspects of its life-style. As a result, at the time of his passing, the Rebbe presided over a tight-knit, highly disciplined community numbering in the thousands, with major settlements in Williamsburg and elsewhere, including their flourishing Kiryas Yoel in New York's Monroe Township, Monsey, Montreal, and of course, Jerusalem, where he was Rav of the Eida Hachreidis.

Indeed, the Satmar communities are all distinguished by a *kehillah* system that include complete control of *shul*, *kashrus*, education, and in many cases, social welfare. Thus, the Brooklyn *kehillah* embraces an educational system of 5,000 students embodying a complete girl's school and *yeshivos* spanning nursery through *Kolel*, as well as an extremely effective *tzeddakah-medical-welfare* system and wide-reaching *Bikur Cholim* network, directed by the Satmar Rebbetzin. This, in a smaller format, is duplicated in the rolling expanses of Kiryas Yoel - the Satmar sponsored suburban settlement.

The *Rebbe* was renowned for his extremely strong stand against Zionism, even refusing to accept the existence of the State of Israel - differing markedly with Torah authorities of

Agudas Yisroel in this. For that matter, he opposed the very concept of an organized coalition-structured Orthodoxy as personified by Agudas Yisroel. Nonetheless, he was respected - even revered - in other circles for his vast scholarship, *tzidkus*, personal humility, astute wisdom, and unwavering tenacity.

The 100,000 people that crowded the streets of Monroe to bid farewell to the Satmar Rav included followers and admirers, *Chassidim* and *Misnagdim*, Europeans and Americans, paying homage to one of the greatest of contemporary Jewish leaders, who had taught and led his people as a Rav for seventy-five years ... He will be missed - not only by those who followed his particular ideology, but by Orthodox Jews of contrasting viewpoint as well who saw in him a tower of principled leadership.

Of the hushed tens of thousands that came to pay their last respects to the Satmar Rav at his funeral, a large number were members of other communities - various Chassidic groups, yeshiva circles, and out-and-out *Misnagdim*. They came out of deference to a giant of vast scholarship, who had symbolized a rare level of personal devotion to G-d as well as a demanding, inspiring leadership of a type that has largely disappeared from the world scene. As Rabbi Yitzchok Hutner (Rosh Yeshiva of Mesivta Rabbi Chaim Berlin - Gur Arye) had said regarding the Satmar Rav on an earlier occasion:

Noach suffered a maimed leg as punishment for the one time that he was late with the lion's meal in the Ark. It would seem that Noach should have been forgiven this one tardiness. But a lion is king of the beasts, and is worthy of service in a manner that is in keeping with its royal position, without any exceptions - especially this particular lion, which was the last of its kind ... The same, said the *Rosh Yeshiva*, may be said of the Satmar Rav. "I'm here to honor him because he's the last of the lions."

A great many of those present at his funeral were paying tribute to "the last lion" - the last leader of his kind in our midst.

The Purity of Another Era

They had heard of the Sigheter Rav's "wonder sons" who were only little children, ninety long years ago. It was said that "Yoilish," the younger child, refrained from unnecessarily touching covered parts of his body, so he could always be prepared to study Torah. A

visiting Rabbi asked the Sigheter Rav if it were so. "Come," said the Rav, leading the visitor to the bedroom where his three-year-old Yoel was fast asleep. He lifted his *tzitzis-fringes* over the child's head and tickled his ear. The sleeping boy slipped his sleeve over his fingers and raised his covered hand to scratch his itchy head.

From the time of his *Bar Mitzvah* until the outbreak of World War 2 - a period of forty years - Reb Yoel never slept on a bed, except for Shabbosos - studying Torah, on his feet, by day and by night ... In the internment camp in Bergen-Belsen, not only did he eat nothing that might have been un-kosher, subsisting mostly on potatoes, but he fasted as often as four times a week.

He continued this procedure until his last days; and even when he did eat, his first meal usually was a cup of coffee at 3 or 4 in the afternoon ... "Do I want to eat now? A Jew doesn't eat because he wants to. He eats because he must."

While he encouraged his followers to work and earn well, spend on themselves as necessary and give charity lavishly, he avoided spending on himself. Any time he was presented with a new garment, his first reaction was: "Who needs it?"

The *Rebbe* was fastidious about his personal cleanliness, and would not tolerate a hint of uncleanness. In part, this was to be fit for prayer and Torah study. In fact, he thought nothing of changing clothes several times during the day if he found them unclean. Even in Bergen-Belsen, he had bartered food for tissues ...

Unknown to many, he was also meticulous about precision in time and manner of performance of *mitzvos*. Only his *Shacharis* was invariably late because of his personal preparations ... On occasion, he could not begin his *Pesach Seder* until after 11 o'clock because of ill health. This did not deter him from eating the *afikomen* before midnight, as is required by *halachah*, according to many ... He also consulted an authority present at his *Pesach Seder* regarding the precise size of his *matzos* and *marror*, as is required by *halacha* for the *mitzvos* ...

He took pains to shield his knowledge of Kabbalah from the curious. The *Rebbe* was always surrounded by people - indeed, he enjoyed company; but he was sensitive to prying eyes. He made light of references to *mofsim* (miracles) or kabbalistic involvement

in our times. Yet his conduct at meals – the ways he picked at his food, and his deep concentration in *tefillah*, bespoke hidden motives, meaning-laden cryptic gestures.

While he made himself available to people without hesitation, and seemed to enjoy conversing with all his visitors, the *Rebbe* had a distinctly regal bearing. When walking down Bedford Avenue from his home to the *bais hamidrash*, the sidewalk would clear well in advance of his coming. Not that there was anything forbidding about his appearance. But, until his very last years, a vitality seemed to shine through his smooth, translucent face that bespoke a purity that defied the passage of time, and inspired others to move back in awe.

The Vast Sea of His Knowledge

It seemed as though he never had to prepare for a lecture, *drashah*, or shiur. In Europe the custom had been for someone to open a *Midrash Rabba* at *Shalosh Seudos*, and read three passages at random – giving the *Rebbe* material for his dissertation. He would then expound at length, quoting passages from the *Midrash* verbatim ... In America, he would enter the *yeshiva's bais hamidrash*, ask where the *bachurim* were up to in their studies, open the *Gemara* and begin a long, involved lecture without further notice.

Rabbi Yaakov Breish of Zurich had spent years on the section of his *sefer Chelkas Yaakov* that deals with the complicated laws of *ribbis* (usury). When visiting the United States, he visited the Satmar Rav and spent several hours discussing in detail several difficult topics in his *sefer*. He later expressed wonder at how thorough the *Rebbe's* mastery of this topic had been, even though his visit had been unannounced, giving the *Rebbe* no time for preparation.

The *Rebbe* would write his *Torah* commentaries at two or three o'clock in the morning, relishing every minute. He once remarked, "I could see myself doing this the rest of my life, but I have a directive from my father that one must be prepared to give away his own *Torah*, if necessary, to help a fellow Jew."

Notwithstanding his round-the-clock involvement in *chessed*, his treasure house of *Torah* knowledge was vast. Perhaps *Klal Yisrael* was deprived of the greater riches that would have been theirs had he been allowed the luxury of extending the full measure of the

hasmadah of his youth into his later years, and not suffered the distraction of being father to his community. But then, *Klal Yisroel* would not have had a Satmar Rav, and we would have been infinitely poorer for that loss.

Father to His Community

A large number of those at his funeral had come as children mourning a very personal loss, many of them ripping their garments in *kriyah* for the loss of a father who had cared for their every need, both spiritual and material. It is extremely difficult to comprehend how so many thousands could experience such an intense relationship with one man. And yet, how else can one explain the phenomenal growth of the Satmar community from several scores of families in the late 40's to so many thousands of followers today - especially when the external trappings of the group's lifestyle is in direct conflict with modern Western culture? To be sure, the explanation for this growth lies in part in the large families generally prevalent in the Torah community. But it also must be attributed to the exceedingly low defection rate among Satmar Chassidim - a phenomenon in which the Rebbe played a pivotal role.

Shortly after he had arrived in America, a young Chassid was discussing the naming of his newly born son with the Satmar Rav, in the presence of another rabbi. "My grandfather was a very good Jew," he said.

"His name would be a fine choice for your son," commented the Rebbe.

"But several of my nephews and cousins already carry his name. On the other hand, my father-in-law has no one named after him."

"That should certainly be taken into consideration."

"However ..."

And so it continued. After the young father left, the other visitor asked the *Rebbe* why he permitted himself to become so involved with trivia.

"In the old country, I was a father at home, and could be a *Rebbe* in the city. But here,"

the *Rebbe* sighed, "this is simply not suitable. I have to be a father to my community, and a *Rebbe* at home."

As visitors streamed into his room, the *Rebbe* asked questions and listened carefully, seemed to bend his shoulder to carry the load of others, and was *misparallel* (prayed) for their needs.

His manner of closely examining a *kvittel*, looking for clues - and, amazingly, "discovering" errors in the writing of the name of a total stranger ("You write 'Binyamin ben Leah' - isn't there more to the mother's name? - You say 'ben Leah Esther'? You should have written it so!") - and the encouraging word he invariably offered, comforting the petitioner... Stories are legion about occasions when - after hearing the details of a person's problems - the *Rebbe* swept his table clean of the day's accumulation of *pidyon gelt* (monies for charity, given to the *Rebbe* by people petitioning for his help and prayers) to give to a needy visitor . . . Nor did he limit his compassion and sharing of joys and sorrows to his own immediate group:

The Latin American lady not at all dressed in Satmar tradition, who needed money for her son's hospitalization and left with the full amount... The man who wept bitterly for all his suffering, and walked out with the entire day's proceeds. Then the *Rebbe* was informed that the man was a fraud. "*Baruch Hashem!*" exclaimed the *Rebbe*, "I'm so relieved that he's not in such terrible straits!"... The editor of an Israeli journal that had slandered - even ridiculed - the *Rebbe*, was in his room, sobbing for his daughter's terrible personal plight - she was engaged to be married but lacked sufficient funds to purchase an apartment. After the *Rebbe* had given him a large sum of money, someone whispered into his ear, "Don't you know who that was?" "Of course I do," replied the *Rebbe*, and then - after a moment's hesitation - called back the editor and gave him even more ...

An alumnus of a Lithuanian-type yeshiva in Israel sat near the *Rebbe* at his *Pesach Seder*. The *Rebbe* was amused at his guest's pompous measuring of the precise portion of food and drinks required for the rituals (even though the *Rebbe* himself was no less fastidious). As the guest prepared his *matzos*, the *Rebbe* asked him, "Are you sure it's the right *shiyur* (required amount)?" Similarly, after he ate the marror, and later when he eyed his afikomen before consuming it, the *Rebbe* smilingly asked, "Is it the *shiyur*?"

Finally, the fellow put down his *matzah* and said, “Rebbe I’m not sure. But isn’t it the *shiyur* of *tcheppen* (teasing)?”

The *Rebbe* was deeply disturbed that he had actually offended the man with remarks that he had only meant as a friendly exchange. He begged his forgiveness again and again, as was his habit when he felt he had mistreated someone. Finally he asked him, “Please see me right after Yom Tov.”

When the man reported to the Rebbe, he asked, “Why are you here? Why did you come to America?”

“I’m here because I must raise five to six thousand dollars to marry off my daughter.”

“I’ll get the money for you. And please – any children that you will be marrying off in the future – come here and I’ll take care of your financial needs.”

The Satmar Rav was not satisfied until he had financed the weddings of the man’s four daughters.

Builder of a Community

While the *Rebbe*’s personal warm concern for each individual was surely a key factor in the unusually low drop-out rate among his *kehillah*’s members, there are additional factors in his leadership that also account for this phenomenon.

When he settled in Williamsburg shortly after arriving in the United States, he found a handful of his followers in a *bais hamidrash* all day, saying *Tehillim*, learning *Chok* – and spending their time in “the Rebbe’s Court”. He summoned them to him and insisted that they find jobs to support their families. “If I had the strength (he was in his sixties at the time) I’d also go to work.” ... He felt that he could not be oblivious to the stress on material well-being that marks American society. Here, especially, one had to be mindful of the dictum: “Poverty can sway a man from loyalty to his Creator.” Moreover, a viable community could only take shape if it is self-supporting on a level comparable to that of the surrounding society. By the same token, he guided his followers to give *tzeddakah* expansively – not to shy away from a sweeping gesture of generosity. Today, members of

the Satmar community are active in all phases of business and commerce, as well as in a wide spectrum of occupations, ranging from grocers to computer programmers. And the community itself supports a host of social services, most notably its bikur-cholim program – administering to the sick, with fleets of cars and vans carrying hundreds of volunteers to hospitals all over New York, throughout the day.

A Klal-Yisrael Curriculum

The *Rebbe* founded the *Yeshiva Yetev Lev* and the Bais Rochel School for girls, both adhering to the syllabus of pre-World War 2 Satmar. The Yeshiva emphasizes a rapid pace of study, familiarity with a broad range of topics, and an eye on practical application, through halachah. The girls' school follows a strictly prescribed Hebrew curriculum. Yet the Rebbe was keenly aware of the surrounding *yeshiva* scene. In fact, shortly after his arrival in the States he delivered *shiurim* in the *bais hamidrash* of both Mesivta Torah Vodaath in Brooklyn and the Telshe Yeshiva in Cleveland, in response to invitations from the *yeshivos'* respective leaders.

On a visit to *Bais Medrash Elyon* in Monsey, the *mashgiach*, Rabbi Yisroel Chaim Kaplan, who took great pride in his *Kollel*, asked the *Rebbe* why his *kehillah* does not include one. He replied, "You are raising an elite of *gedolei Yisrael*. I hope to establish a broad *Klal Yisroel*. I dare not sacrifice the average students for the sake of the isolated individual of rare promise."

Nonetheless, the Satmar Rav did recognize the necessity of grooming a leadership of expert *talmidei chachamim*, and from the modest beginnings of several young men studying privately in his home, he eventually founded a full-fledged *kollel*, with emphasis on *psak halachah*.

Before the *kollel's* formal opening, it was announced that the Rebbe himself would screen prospective members – but not until after their wedding. The first candidate came in, nervously anticipating a grueling test on Talmud and commentaries ... "How many people did you invite to your wedding?" asked the Rebbe. "At how much per couple? ... What did your furniture cost? ... So much? And you want the community to support you? Forget about it. *Kollel* is not for you."

As exacting as he was in choosing kollel members, he was forgiving in dealing with his *yeshiva* students, never expelling a boy from his schools - for how does one expel someone from the Jewish community?

The Festivals in Satmar

The *Satmar* sense of community was especially apparent when the *Yomim Noraim* Season began - first *Selichos*, with the *Rebbe* leading with his frail voice, precise in nusach, heart-rending in emotion . . . his pouring forth of soul on *Rosh Hashana*, and then on *Yom Kippur*, crowned by his *Ne'ilah* ... Then *Hoshana Rabbah*, when thousands - literally thousands - would crowd the *Satmar bais hamidrash* to be with the *Rebbe*, with hundreds of "outsiders" who joined the *mispallelim* to watch as the *Rebbe* sang the *Hallel*, and waved his *lulav*, cuing thousands to follow his lead - southward, northward, eastward, up, down, westward - "*Hodu* - let us praise G-d" - "*Anna Hashem* - Please G-d, help us, save us!" Waving to and fro, as if the *Rebbe* were himself waving a thousand *lulavim* - not *lulavim*, but waving a thousand souls in praise and supplication ... Watching as he led his *Chassidim* in the *Hoshanos*, weeping, and pleading with them to strive for personal improvement, for sanctity - urging them in his moving address, to join him in calling to G-d to "Help us *lema'ancho* - for Your Sake!" ... Then *Simchas Torah*, when the sea of humanity compressed into his *bais hamidrash* would split, opening a path for the *Rebbe*, carrying his diminutive *Sefer Torah*; voices rising and falling in song like breakers on a shore; his *tallis* draped over his head, shielding his eyes, swaying for a moment, and then running - or dancing - or floating - it's difficult to say which . . . somehow he seemed to be borne aloft by the swell of voices. How else could he stay on his frail, suffering feet for six hours on end?

And then, after *Yom Tov*, the triumphant torchlit march accompanying the *Rebbe* home, closing the season.

One Man Alone

The patriarch Avraham was also known as "*Avraham HaIvri*," because he came to Canaan from Eiver LaNohor, the other side of the river. This title has also been explained to refer to his position as one man against the world - "*Avraham be'eiver echad* - one man alone on his side," believing in monotheism, while the entire world was on the other side of the

issue.

This one trait assumed major significance: When any of Avraham's contemporaries was asked about his beliefs, he would reply, "Of course, I am an idol-worshiper." Then, even though he well could have ignored monotheism, since Avraham was its only exponent, and idolatry was the universally accepted belief of millions, he would add: "There is another approach: the monotheism of Avraham. "

That Avraham could single-handedly invade the consciousness of the entire world and create in their minds the possibility of "another approach" was most noteworthy. Thus, it was perpetuated in his name - "Avraham Halvri."

The same may be said about the Satmar Rav. Most of world Jewry had accepted the Zionist dream. And even many among those who had rejected its limited, secular definition of Jewishness were excited by the emergence of the State of Israel, and the miraculous victories in '48, '56 and '67. The Satmar Rav was often alone in consistently condemning the State as the pure embodiment of a secular ideal, a *ma'ase Sattan*: dismissing victories on the battlefield as an ideological minefield; opposing mass *aliyah* as a violation of the Three Vows (T.B. Kesubos 11a : Binding Jewry not to force its way into Eretz Yisrael, nor to rebel against the nations, and the nations not to subjugate the Jews excessively.) for settling the country in defiance of world opinion; and participation in the government in any form - even voting in national elections - as strengthening a reprehensible concept by implied recognition. Like some other schools, those of the *Eida Hachreidis*, which is in the Satmar orbit, do not accept funding from the Israeli government.

Advisors had begged the *Rebbe* to omit from his writings his directives against going to the *Kosel*, as being too difficult to accept, sure to result in the alienation of many of his followers. He commented, "I don't care if I'm left with only one *minyan* of adherents. I'll not refrain from expressing my beliefs."

He was once advised by a close associate, "Don't let yourself get so upset!" The *Rebbe* replied, "There are a thousand reasons not to reveal the *Emes*, If one gets upset, he can forget himself for a moment, and then at least a bit of *Emes* comes through."

The mainstream of the *Torah* leadership did not subscribe to his approach toward dealing with the Israeli government. Even those most strongly opposed to the State's philosophy accepted its existence and, at worst, felt compelled to deal with it as they would with any government that ruled a land where Jews lived. At times they were deeply upset with his unyielding approach – such as Rabbi Aharon Kotler's vexation with the Rebbe for “publicly opposing the Chazon Ish, Reb Isser Zalman Meltzer, the Belzer Rebbe and the Tchebiner Rav – all of whom held that voting in Israeli national elections was an obligation on every Torah Jew who took the needs of the *Yishuv* to heart.” Nonetheless, they were always aware of the Satmar position and often measured their stance against the extremes of the Satmar-Neturei Karta ideology. And even the most rabid, anti-religious secularist was aware of the “on the other hand,” represented by this one man's uncompromising stance.

His ideology is represented by his two *seforim* *VaYoel Moshe* and *Al Hage'ulah V'al Hatemurah*, written with vast scholarship and great care – as well as by his spoken word on numerous occasions.

In spite of the difference between them, a current of admiration flowed between the Satmar Rav and the heads of American Yeshivos. Said Reb Aharon Kotler: “The Satmar Rav and I do not have the same approach – neither in *Torah* study nor in political matters – but I must say, he is a giant in Torah and a giant in *midos*.” The Satmar Rav, in turn, spoke at Reb Aharon's funeral, weeping, quoting Rashi (in *Be'haaloscha*): “‘The praise of Aharon is that he did not deviate’ – Reb Aharon remained ever faithful to his tradition, never deviating.”

Similarly, Rabbi Reuvain Grozovsky, the late *Rosh Yeshiva* of *Mesivta Torah Vodaath* and *Bais Medrash Elyon*, who had headed the *Moetzes Gedolei HaTorah* (Council of Torah Sages) of Agudath Israel, had made it a policy of never responding to criticisms “from the right” because its adherents are G-d-fearing Jews, and there may well be some elements of truth in their approach (*Beiyos Hazman* pp. 69-71).... Indeed, Reb Reuvain had often cited a statement by his father-in-law, Rabbi Boruch Ber Lebowitz, a leading *Rosh Yeshiva* in pre World-War II Europe: “The Satmar Rav was the person to contact whenever the Polish and Lithuanian leadership had need to communicate with Hungarian Jewry.” When the Satmar Rav visited Reb Reuvain when he was ill from the stroke that had partially paralyzed him, the *Rebbe* wished the *Rosh Yeshiva*: “A *refuah sheleimah* – a complete recovery, so we can battle each other once again.” ... Several years later, when he

returned home from Reb Reuvain's funeral, the *Rebbe* seemed unusually depressed. To his Rebbetzin's question as to why he was so troubled, he replied, "The world has lost an *Ish Ha'emes* - a man of rare integrity."

It was not only in regard to its extreme anti-Zionism that the Satmar Rav had molded his community as "a group apart," in the manner of Avraham Halvri. He also guided it to being distinguished in its total lack of compromise in mode of dress - not yielding to American pressures, neither in style nor in lack of modesty. If anything, the newer generations have reinforced their dedication to the standards of "Jewishness in dress" that had prevailed in Satmar of old making it much easier, one might add, for the American *yeshiva* community to adhere to its own standards of propriety without developing a sense of being at the outer edge of society.

Thus, the Satmar Rav's relentless demands for the highest religious standards proved to be an important contribution toward changing the complexion of a significant segment of Orthodox life in America. Witness: Holocaust survivors and their American-born grandchildren - dayanim (rabbinical judges), rabbanim, diamond polishers, computer technicians, and gas-pump attendants among them - who proudly walk the streets of the New World in traditional garb, making the shtreimel an everyweek feature of many communities.

For evidence of the living legacy of the late Satmar Rav, we tend to look at the self-contained communities of his followers that crowd this or that old-world corner of various urban centers; or that are found in unlikely suburban locations, such as New York's Monroe township or Rockland County. But, in many respects, his influence has extended beyond the confines of his immediate following, for those whose compass is set by other stars cannot help but have had their own awareness sharpened by the perspectives of the Satmar Rav.

After all, who can live in the same community as a tzaddik - or even in his time - and not be affected by his presence?

When Rabbi Yaakov Kamenetzky spoke at the unveiling of the *matzeivah* (monument) at the gravesite of the Satmar Rav, one week after his passing, he commented on the special gift G-d had bequeathed on our generation through the presence of the Satmar Rav for

over nine decades:

“When an era closes, there is always a danger that the succeeding generations will be oblivious to the values and special character of their predecessors. Thus G-d often grants one exemplary member of the preceding era longevity, to permit him to teach the next generation how the old generation lived – by his mere presence. Thus did Rabbi Yehudah Hanassi – who closed the era of the *Tannaim* by writing the *Mishnah* – continue to ‘frequent his home’ for decades after his passing; and Rabbi Yochanan, who compiled the Jerusalem Talmud, lived for hundreds of years...; and thus did the Satmar Rav grace our generation with a greatness in scholarship and piety that had been identified with the glory of days gone by.”

{This article originally appeared in The Jewish Observer and is also available in book form in the ArtScroll/Mesorah Publications Judaiscope Series.}

{Matzav.com Newscenter}

HIS SEGULOS:

Segulah To Help Others Become Baalei Teshuvah

**** See Appendix Below**

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

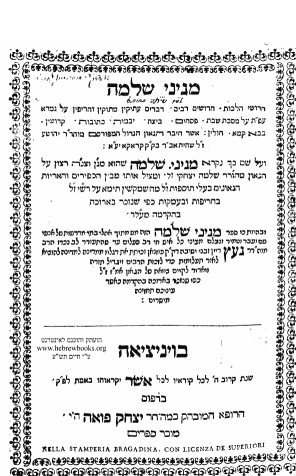


Rav Eliyohu Boruch Goldschmidt Dear Daughter (Av 26, 5760 / 2000 - 26th Yahrzeit)

Rav Eliyahu Baruch Goldschmidt (1935-2000). Rav Elya was born in Buenos Aires, Argentina, where his parents had moved in 1938, along with their three-year-old son, in flight from Nazi Germany. Rav Elya moved to Lakewood in 1960 and drew close to Rav Aharon Kotler. He spent 20 years at Lakewood, followed by another 20 years as *mashgiach ruchani* at Yeshiva Gedolah Zichron Moshe of South Fallsburg. Rav Elya was suddenly *niftar* while working on a new *sefer* on *Shalom bayis* entitled Dear Son, planned as a counterpart to his best-selling Dear Daughter on the same subject.



Rav Yehoshua Heschel Charif Maginei Shlomo (Av 27, 5408 / 1648 - 378th Yahrzeit)



His wife was called Miriam.

Rav Yehoshua was a *talmid* of the *Maharam* of Lublin and a *talmid* of Rav Yehoshua Falk, the *mechaber* of the *Sem"ā*. He served as the head of the rabbinical court of Lvov outside the city. He authored two famous works: *Maginei Shlomo on the Talmud*, where he defends the opinion of Rav Shlomo Yitzchaki (*Rashi*) against the authors of the *Tosfos*, and the *responsa Pnei Yehoshua* (not to be confused with the commentary on the *Talmud* of the same name, authored by his grandson and namesake).

His son Rav Moshe's daughter, Teivel, married Rav Shmuel Shmelke Margolis, *Av Bais Din* of Elkish. Their son was Rav Elozor Roke'ach of Brody and *Rav* of Amsterdam, *mechaber* of *Maasei Roke'ach*.

Rav Yehoshua Heschel served in Grodno, Premisla, Lvov and finally in Cracow. Later in his life, he accepted the position of *Rosh Yeshiva* in Cracow alongside Rav YomTov Lipman Heller, the *mechaber* of *Tosfos YomTov*, who served as the *Av Bais Din*.

As he lay on his deathbed, he turned to the heads of the community who surrounded him, saying, "Make way for *Rashi*, whom I defended, for he is coming to escort me to the Next World."

He was laid to rest in the ancient *Bais HaChaim* adjacent to the *Rema shul*, near such *Tzaddikim* as the *Rebbe* Reb Heschel and the *Bach*.

His son Rav Moshe's daughter, Teivel, married Rav Shmuel Shmelke Margolis, *Av Bais Din* of Elkish. Their son was Rav Elozor Roke'ach of Brody and *Rav* of Amsterdam, *mechaber* of *Maasei Roke'ach*.

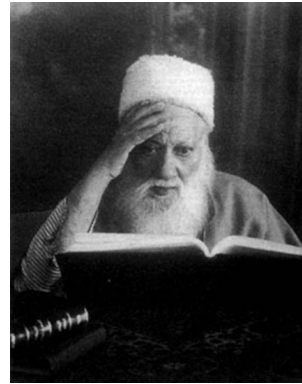


Rav Avrohom Mordechai Alter (Av 27, 5615 / 1855 - 171st Yahrzeit)

Son of the *Chidushei Harim* and father of the *Sfas Emes*, he was *niftar* when his son was only 7 years old.



Rav Yehuda Fattiah Beis Lechem Yehuda (Av 27, 5702 / 1942 - 84th Yahrzeit)



Rabbi Yehuda Fatiyah (1859-1942) was a leading Mekubal and scholar, a disciple of the *Ben Ish Chai*. After moving to Jerusalem in 1934, he studied at Rabbi Sadeh's Yeshiva for Kabbalists together with his friend Rabbi Ya'akov Chaim Sofer, author of *Kaf HaChaim*. A Torah authority and Mekubal, author of the books *Beit Lechem Yehuda* and *Matok LaNefesh* and others. He dealt extensively in Kabbalistic Tikunim and amulets and for many years removed Dibbuku and "Evil Spirits" as he himself relates in his book *HaRuchot Mesaprot*. During World War II, he wrote Kabbalistic prayers and Tikunim and organized prayer ceremonies of leading Kabbalists to save those who dwelled in Eretz Israel from the Nazi enemy. He died in Av 1942.

<https://www.kedem-auctions.com/en/content/kabbalistic-manuscripts-%E2%80%93-rabbi-yehuda-fatiah>



Rav Shmuel Tzvi Horowitz Tiferes Tzvi (Av 27, 5757 / 1997 - 29th Yahrzeit)



Rebbe Shmuel Tzvi Horowitz (1921-1997), grandson of the Chakal Yitzchak of Spinka. After the Holocaust, he led the Spinka chassidim in the East Side and later in Williamsburg, and became close to Rebbe Yoel of Satmar.

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



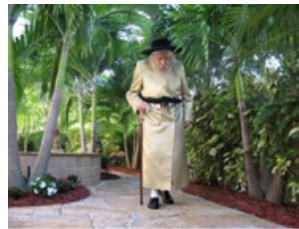
Rav Menachem Kohn (Av 27, 5766 / 2006 - 20th Yahrzeit)

Rav Menachem Kohn (1964-2006). Born to Mr. and Mrs. Yosef Yitzchak Eizik Kohn, both Holocaust survivors who had moved to Los Angeles after the war. He was the youngest of four brothers. A watershed in his life was his entry into the *Telshe Yeshiva* at the age of 14, following in the footsteps of his brothers who had also learned in Telshe. For the next 28 years, his *neshama* became bound to the yeshiva of Telshe, its *Roshei Yeshiva* and *talmidei chachomim*. Throughout the years, Reb Menachem penned his own *chiddushei Torah*, and a number of years ago he published two *sefarim*, one on *Mesechta Beitza* and the second on *Mesechta Moed Kotton*. He called the *sefarim* *Ateres Avi*, in memory of his father. The day before the accident which took his life, Reb Menachem went to Monroe to daven at the *tziyun* of the Satmar Rebbe on his *yahrtzeit*. He also went to visit the current

Satmar Rebbe.



**Rav Meshulem Feish Segal Lowy Av Beis Din of Tosh, Avodas Avodah (Av 27, 5775 / 2015
- 11th Yahrzeit)**



The Torah world was plunged into mourning on the 27th of *Menachem* Av 5775 with the *petira* of the *Tosher Rebbe*, Rav Meshulom Feish Lowy, at the age of ninety-three.

One of the eldest and most venerated Rebbes of the generation, the *Tosher Rebbe* was frequently hospitalized in recent years. Since *Adar* 5768/2008, when he contracted severe pneumonia, his health had been in a state of decline.

Communities all over the Jewish world davened fervently for his recovery, and the name Rav Meshulom Feish ben Tzirel was constantly on the lips of those who admired him, as his health fluctuated over the past years.

Several weeks after the pneumonia, the Rebbe recovered and returned home to Tosh, in Canada, although very weak. When he appeared in the *Bais Medrash* that Purim, the Chassidim cried with joy at what was seen as a medical miracle.

Two weeks ago the Rebbe attended the marriage of his great-granddaughter. Yesterday his condition deteriorated drastically; he was classified as critical and his family was summoned. In the afternoon hours, he was *niftar*.

The Rebbe was born in 5682/1922 in the village of Nirtosh, known as Tosh to the Jewish population. His parents were Rav Mordechai Segal Lowy, the eldest son of Rav Elimelech of Tosh, and Rebbetzin Tzirel, the daughter of Rav Yaakov Fekete of Nirbator.

In 5690/1930, his father was appointed Rav of nearby Demetcher.

At the age of twelve, the Rebbe traveled to Kalov, to the *Yeshiva* headed by his great-uncle, the *Rav* of the city, Rav Menachem Braude, the *Be'er Menachem*. At that young age he was noted for his *hasmoda* and devotion to his learning and was recognized as an *iluy*.

On the 23rd of *Kislev* 5703/1943, his grandfather passed away, and his father, Rav Mordechai, was appointed Rebbe.

In 1943, the Rebbe was drafted to the forced labor brigades in Hungary and sent to camps in Koschitza and Margita. The overseers treated him as if he were crazy, because of his piety, and that made it possible for him to maintain a religious lifestyle.

In March 1944, Hungary was captured by the Germans. In April, the Jews of the region were assembled, among them the members of the Lowy family, into the Nirgehaze ghetto, and from there they were sent to Auschwitz. Most of the Rebbe's extended family perished there, and his father, the Rebbe, was murdered on *Rosh Chodesh Elul* 5704/1944.

After the Red Army entered Margita, the Rebbe was released from the labor camp. He then traveled to Arad, Mako and finally to Kleinwardein.

In 5706/1946 he married Rebbetzin Chava, the daughter of Rav Yehuda Weingarten of Yerushalayim, a descendant of the Rebbe Reb Elimelech of Lizhensk.

He was appointed by the survivors of Tosher Chassidus to serve as the Rebbe in Nirgehaze, where he stayed for two and a half years. He served there as a *Dayan* on the special *Bais Din* that helped *agunos* remarry after the war. At that point, fear of the communist regime led him to instruct his community to leave the country.

After two years in Austria, in *Adar* 5711/1951 the Rebbe arrived in America. He first lived in Williamsburg, and later moved to Montreal, Canada, where his older brother, Reb Chaim Yosef, lived. Their sister, Fraidel, the wife of Rav Shmuel Meir Leifer, also survived the war.

As soon as he arrived in Montreal, the Rebbe decided to establish his community outside the city in order to avoid the influences of the outside world.

In 5723/1963, the Rebbe established a Chassidic neighborhood named Kiryas Tosh in the Boisbriand suburb, about thirty kilometers from Montreal. Over the years many Chassidim flocked to him, and there are also Tosher communities in Brooklyn, Monroe, London, Eretz Yisrael and Belgium.

A full range of institutions was established in Tosh, including schools for boys and girls, a *Yeshiva Gedola* and *Yeshiva Ketana*, and anything else a Jewish community needs. Today, some four hundred families live there.

The Tosher Rebbe loved peace and harmony and would pursue it; he avoided discord like fire. He was known for his *Ahavas Yisrael* and disbursed tremendous sums for *tzedoka*. He was admired by all, and people from across the spectrum streamed to his court. Thousands of Chassidim from the United States and Canada, from Eretz Yisrael and from Europe, visited him regularly, especially for *Shabbosos* and *Yomim Tovim*, to witness his holy visage and to receive a *berocha* from him. Among those who came were many Chassidim of other courts, as well as Litvishe Yidden, businessmen, Sefardim and Ashkenazim.

The Rebbe's *Avodas HaKodesh* was carried out with tremendous *mesirus nefesh*, the Chassidim relate, and note that until his final days he made sure to complete the entire *Sefer Tehillim* every day, no matter what. He spent most of his day davening, as each *tefilla* took many hours. Only after an exhausting *Maariv* did he allow himself to eat something — a meal that was breakfast, lunch and supper in one.

His *Divrei Torah* and stories were printed in the *seforim Avodas Avoda*.

The Rebbe was widowed on the 21st of *Elul* 5756/1996 of his Rebbetzin Chava. He subsequently married Rebbetzin Malka Lowy.

On the 18th of *Teves* 5758, the Rebbe's eldest son, Rav Mordechai, son-in-law of Rav Yechezkele Mertz, was niftar at the age of fifty. The *petira* occurred in the middle of *Shacharis*, when Rav Mordechai was saying *Krias Shema*. Since it was on a Friday, the Rebbe carried on his *avoda* throughout Shabbos as if all were regular, to the astonishment of the Chassidim.

The Rebbe's other son, Rav Elimelech serves as the Rav of Kiryas Tosh. His surviving daughters are Rebbetzin Tzirel Fish, Rebbetzin Fradel Katz, and Rebbetzin Sossie Kahana. The Rebbe's daughter, Rebbetzin Berocha Chana Mayer, predeceased him.

The Rebbe is also survived by many grandchildren, great-grandchildren and great-great-grandchildren.

Zechuso yogein oleinu.

www.hamodia.com/2015/08/12/the-tosher-rebbe-zya-harav-meshulem-feish-lowy/



Rav Chaim Dov Keller Sefer Chidekel, Rosh Yeshiva, Yeshivas Telshe Chicago (Av 27, 5780 / 2020 - 6th Yahrzeit)



Rav Chaim Dov Keller was born in 1930 in New York City and attended *Yeshiva Rabeinu Yitzchak Elchanan* (RIETS). When the *Telshe Yeshiva* was established by Harav Eliya Meir Bloch and Harav Mottel Katz, *zichronam levrachah*, in Cleveland in 1940, Rav Keller joined the *yeshiva* and became a close *talmid* of Rav Elya Meir.

In 1960, Harav Avraham Chaim Levin and Harav Chaim Schmelczer, *zichronam levrachah*, founded the *Telshe Yeshiva* in Chicago, and Rav Keller joined the *yeshiva* the following year. Over many decades, he taught *Torah* to thousands of *talmidim*, and was one of the premier *roshei yeshiva* of his time.

Rav Keller was known for his forceful and eloquent defense of authentic Yiddishkeit, and

was often called upon to deliver the unadulterated *daas Torah* though his powerful speeches and articulate writing. He was a prominent member of the *Nesius* of Agudas Yisrael of America.

Rav Keller married Chaya Devorah née Levin, the daughter of Harav Eliezer Levin, *zt"l*, a *talmid* of the *Chafetz Chaim* and the longtime Rav in Detroit. After her passing, he married *tbl"c* Rebbitzen Shulamis Prager.

Several years ago, Rav Keller published several volumes of *Sefer Chidekel*, a compendium of his *chiddushim*.

Rav Keller's last address was given in *Telshe Yeshiva* on *Purim* of this year, and shortly after he was stricken with COVID-19. After being hospitalized for an extended period of time, his home was converted to a quasi-hospital room, and he spent the last few weeks being cared for in his familiar surroundings.

The *levayah* will be held outdoors next to the *yeshiva* at 3535 West Foster Avenue. The *aron* will be brought to Lakewood for a *levayah* on Tuesday at 12:00 in *Bais Medrash Govoha*, and *kevrurah* will be in Eretz Yisrael on Wednesday.

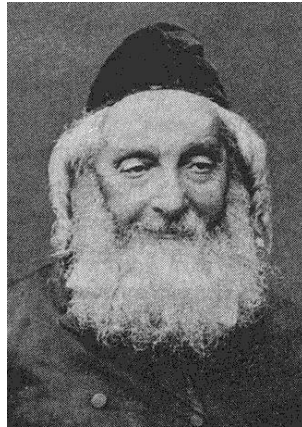
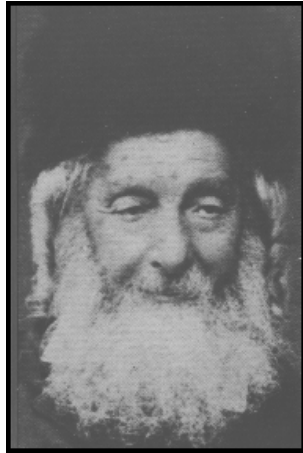
Rav Keller is survived by *ybl"c* his wife, Rebbitzen Shulamis Prager; his sons Harav Shmuel Yeshaya Keller, Rosh Yeshiva in Telshe Yeshiva in Chicago; Harav Elya Meir Keller, *Ra"m* in *Yeshiva Yesodei Hatorah* of Lakewood; and his daughters Mrs. Kraindel Mannes, principal at Bais Yaakov High School in Chicago; Mrs. Sori Schechter, principal of Bais Yaakov of Lakewood; Mrs. Chani Treff of Lakewood; and Mrs. Leah Bogen of Yerushalayim; and many grandchildren and great-grandchildren.

Yehi zichro baruch.

hamodia.com



Rav Naftali Tzvi Yehuda Berlin the Netziv (Av 28, 5653 / 1893 - 133rd Yahrzeit)
(Some say the Yahrzeit is on the 1st of Av)



1 Av (others say: 28 Av) Rav Naphtali Tzvi Yehudah Berlin, the “*Netziv of Volozhin*”. He was the son of Rav Yaakov. Born in Mir תקע”ז. A descendant of Rabbeinu Elchanan *Baal HaTosfos*. At age 14, he married the daughter of Rav Yitzchok of Volozhin. He studied Torah in his father-in-law’s home for twenty years. During this time, he was known to stand all day long with his feet in a pail of cold water by night. After his father- in- law’s passing, his brother- in- law, Rav Eliezer Yitzchok, became *Rosh yeshiva* and three years later, with his passing, the *Netziv* became *Rosh yeshivah*.

He published the following seforim:

Emek She’elah on the Sheiltos,

Emek Natziv on Sifri

Meromei Sadeh on Shas

Halachic Responsa as, Shut Mayshiv Davar,

and HaEmek Davar, and Harchev Davar on the Torah, for an excellent series on the Natziv's HaAmek Davar in English visit [Torah .org](http://Torah.org) here

Maytav Shir on Shir HaShirim.

In תרמ”ו, a fire broke out and destroyed the *Etz Chaim Yeshivah*, but the *Netziv* rebuilt and reopened it. Then, in תרל”ט, the secular authorities closed the *yeshivah* over the issue of secular studies but he ardently fought against the the wicked *maskilim* and Volozhin

reopened again in תרמ"א.

The *Netziv* passed away at age 78 in Warsaw on *Rosh Chodesh Menachem Av* תרנ"ג. Today the *Yeshiva* still stands in Ulitsa Kirova, Valożyn, Belarus and serves as a *shul* to those who come to Europe and make the circuit to daven at *kivrei tzadikim*.

(Others say 28 Av)

His son was Rav Chaim Berlin Av *Beis Din* Kobrin.

His sons- in- law were; Rav Raphael Shapira Av *Beis Din* Babroisk and Rav Chaim Soloveitchik Av *Beis Din* Brisk.

The *Netziv* was *Rosh Yeshiva* of the famed *Volozhin Yeshiva* for almost 40 Years until it was closed by the Russian government in 1892. Founded by R'Chaim of Volozhin, the *Yeshivah* flourished, increasing from 100 to 400 students.

As a young man the *Netziv* was undistinguished, but by virtue of his extraordinary diligence grew to become one of the greatest scholars and leaders of his time. The prevalent method of Talmudic study was that of deep analysis of the "*sugya*" (topic) at hand. The *Netziv's* approach was to immerse himself in all the relevant passages from the entire Tannaitic literature, always striving to go back to the earliest sources. Similarly, he paid special attention to the Gaonic literature and the earliest *Rishonim*, who were closer to the Talmudic period. He believed only in this manner could the text being studied be properly understood. His approach was strongly encouraged by R. Dovid Luria.

The *Netziv* emphasized study of *Chumash* and *Nach* and gave a *shiur* on the weekly *parsha* every day after morning prayers. He was an early supporter of the Hovevei Zion movement and strongly supported the resettling of Eretz Yisrael. However, he was opposed to the selling of the Land for the *Shemittah* year. Contrary to the view of Rav Hirsch he opposed separate communities.

During the *Netziv's* time in Volozhin the *Yeshiva* produced great scholars, including R. Issur Zalman Meltzer, The Dvar Avrohom, Rabbi A. Shapiro, R. Avrohom Y. Kook, R. Moshe M. Epstein and R. Zelig R. Benges.

The *Netziv's* works include his famed commentary on the *Sheiltos* of Rabbi Achai, his Commentary on the Song of Songs and *Meishiv Davar*, a collection of his Responsa.

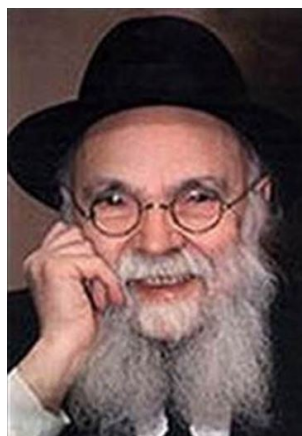
The *Maskilim* could not bear the success of the *Yeshiva* and constantly sought its demise. Their continuous barbs were noted by the government who demanded that the *Yeshiva* curriculum and hours of study be completely revamped. It is often said that the *Yeshiva* was closed because of the *Netziv's* refusal to permit secular subjects to be studied. The fact is that the government's demand were such that if adopted the *Yeshiva* would have totally lost its character. For example, one of the demands was that secular subjects be studied until 3:00 PM and that night study cease.

Left with no choice the *Netziv* felt compelled to close the *Yeshiva*. His entire existence was linked to the *Yeshiva* and after its closing his health began to decline. He passed away less than two years after the closing. His two sons were Rabbi Chaim Berlin and Rabbi Meir Bar-Ilan.

Sources: Orthodox Union



Rav Avrohom Yaakov Pam Rosh Yeshiva of Yeshiva Torah Vodaas (Av 28, 5761 / 2001 - 25th Yahrzeit)



Harav Avraham Yaakov Hakohen Pam was born in *Tammuz* 5673 to Harav Meir, a

noted *talmid chacham*, who was a former *talmid* of Slabodka and Radin. It was, therefore, in a Torah-steeped home that Rav Pam's unique personality was fashioned.

Young Avraham Yaakov constantly sought to grow in Torah and *ruchniyus*, and his diligence, refinement and purity of thought were evident even in his youth.

As a child, he studied in Kovna. His family later moved to America, where his father was appointed *R"m* in Yeshiva Rabbeinu Chaim Berlin. Thirteen-year-old Avraham Yaakov began studying in *Yeshiva Torah Vodaath*.

After his marriage to Rebbetzin Sara, he was asked to serve as *R"m* in the *yeshivah ketanah* of Torah Vodaath, and later he went on to become *Rosh Yeshivah* of the *yeshivah gedolah*. For more than 60 years he delivered *shiurim* and *mussar shmuessen*, making a tremendous, lifelong impact on his *talmidim*.

His profound, weekly *shiurim* in *parashas hashavua* in Torah Vodaath were well attended. These *shiurim* provided the contents of his *sefer Atara Lamelech*, with particular stress on *middos tovos*.

His appearance at various assemblages and conventions of Agudas Yisroel and organizations had a tremendous impact. His speeches were accepted with great reverence in all Torah-true circles. He spoke calmly, with measured, well-chosen words that penetrated the hearts of his listeners.

Along with his leadership in many of the struggles facing Torah Jewry in the United States, he was very concerned about the problems of Torah Jewry in Eretz Yisrael. He founded the Shuvu organization for the *chinuch* of Russian children in Eretz Yisrael.

At one Agudah convention he delivered a stirring speech, making all aware of the urgent need to provide for the spiritual needs of these children. Then and there, he set up a special committee for rescue activities, and in that manner Shuvu was born. He was its loyal patron until his final day.

Two months before he was *niftar*, his health began to deteriorate. Despite his difficult condition, weeks before his passing he participated in the annual parlor meeting of Shuvu,

setting out for the meeting by ambulance, on a stretcher. There, he spoke for five minutes about the tremendous importance of providing Jewish children with a Jewish education. At that, his final public appearance, he conveyed the message that every Jew, under all circumstances, is obligated to do his maximum for the sake of the *chinuch* of Jewish children.

He was *niftar* on Thursday night, 28 Av, and was buried at Mount Judah Cemetery in Queens, N.Y.

Yehi zichro baruch. <https://hamodia.com/columns/day-history-28-avaugust-29/>

Rav Avraham Yaakov HaCohen Pam (1913 - 2001) grew up Lithuania. His father Rav Meir, was a Gaon in Torah, and his mother a *melumedes* extraordinaire and a pillar of *chesed*. Rav Pam's stay in Slobodka, basking in the glow of the great *gedolim* whose presence illuminated the *shtetl*, though short, had a tremendous impact on his life.

In 1927 as conditions in Lithuania deteriorated, Rav Meir Pam took advantage of an opportunity to move and settle in America. He began his career at Yeshiva Mesivta Torah Voda'ath in 1938. Rav Pam was renown for his fiery *pilpul chaverim*, and the Torah friendships he forged that impacted his life and that of his talmidim. With the passing of Rav Eliyahu Chazan, Rav Pam was appointed *Rosh HaYeshiva* the position he held until the end of his life.

Rav Pam shunned the limelight. He preferred to devote his days and nights to his life's passion; the study and teaching of Torah. He worked tirelessly on behalf of Jewish educational causes both in the United States and in Israel.

Tens of thousands of Jews considered Rav Pam a "*godol*," a spiritual giant. They regarded his words as gems to be gathered, even when his message consisted of criticism. For his listeners knew - from his reputation, his demeanor and the unmistakable pain on his face - that Rav Pam's exclusive motivations were fear of God and love for fellow Jews.

Anyone who ever met Rav Pam could not help but recognize his modesty. Although he was a great person, one of the *gedolei hador*, his humility was striking, his simplicity remarkable, and his honesty and integrity impeccable. He displayed remarkable

sensitivity for other human beings, and the *ahavah* that he transmitted could be touched with your hands. He cautioned against being judgmental of others. His sense of halacha and its practical application was impeccable.

Honesty and integrity were also recurrent themes of Rav Pam's. Meticulous honesty, he said is the mandate of every Jew, and must be the hallmark of every one claiming to be observant. "*Emunah*," he went on to explain, also means "faith," alluding to the fact that faith in our Creator as the source of our daily bread is antithetical to acting dishonestly.

Perhaps above all, he was powerfully dedicated to making authentic Jewish education available to all Jewish children - the "jewels in the crown" of the Almighty, as he once wrote. He personally founded, Shuvu. It provides young immigrants to Israel, largely from the former Soviet Union, with a comprehensive Jewish education in an open and loving environment, helping both the children and their parents reconnect with the Jewish religious heritage.

All Jews, whether they knew of Rav Pam during his life or not, would do well to recognize the profound loss to us all that his death represents. We all know that any and every attempt to capture this giant's greatness will fail to do him justice.

Family Background:

His father Rav Meir, was a *Gaon* in Torah whose entire life evolved around *limud HaTorah*. Rav Pam often told his *talmidim*-and especially his grandson R' Meir, who is named after his great-grandfather, that Rav Meir never stopped learning in order to go to sleep. He would concentrate on either a *Ketzos* or Reb Akiva Eiger until finally dozing off to the strains of their *svaros*, often waking up in the middle of the night to find the *seforim* still lying open beside him.

Another potent force in molding Rav Pam's fervent *hashkafa* was that of his mother, Rebbetzin Rachel Leah, a *melumedes* extraordinaire and a pillar of *chesed* who constantly set aside money for the impoverished. She was the daughter of Rav Shimon Dov Analek, the Shedlitzer Rav and a *Talmid muvhak* of Rav Eizel Charif

Rav Pam's *zaide*, Rav Shimon Dov, served as the Rav of Tiktin and later in the Chassidic

community of Shedlitz

<https://www.geni.com/people/Rabbi-Avrohom-Pam/6000000008872464260>



Rav Moshe Finkel (Av 28, 5764 / 2004 - 22nd Yahrzeit)

Rav Moshe Finkel, born in Mir to Rav Eliezer Yehuda Finkel. He grew up with his great-grandfather, Rav Baruch Kamai, the Rav of Mir. He learned at Slobodka under his grandfather, Rav Nosson Zvi Finkel, the Alter of Slobodka, then at Kelm, where he learned *bechavrusa* with Rav Povarsky, then at Baranovitch, under Rav Elchanan Wasserman and Rav Shlomo Heiman. Shortly before WW2, he immigrated to Yerushalayim and married the daughter of Rav Mordechai Dovid Levin, author of *Darchei Dovid*. There, he worked diligently under his father for the *Mir Yeshiva* (1909-2004).



Rav Shalom Ulman of Yerushalayim Author Daas Elokim (Av 28, 5773 / 2013 - 13th Yahrzeit)



Born on 27 Cheshvan תר"ץ in Romania. He studied under Rav Eliyahu Dessler and was one of the *Michtav meEliyahu's* favorite pupils. He served as a *dayan* in Tel Aviv. He was best known as a *mekubal* who studied and taught the teachings of the *Ramchal*. His most well known *sefer* is perhaps *Daas Elokim* where he studies the *Ramchal's seder HaShtalshelus* of the *Arizal* adding a commentary culled from all the *Ramchal's* many *seforim* to give the *nishmal* for the *mashal*. He was a *chavrusa* of such *gedolim* as Rav Chaim Friedlaner and Rav Yiutzchok Zilberman. He was perhaps best known for his commentaries on the works of the *Ramchal*. He passed away on 28 Av 5773 at age 83 in the Jewish Quarter of

Jerusalem's Old City and was laid to rest on Har HaZeisim.



Rebbetzin Sheila (Chava Sarah) Feinstein (Av 28, 5778 / 2018 - 8th Yahrzeit)

At the *levayah*, held at the Yeshivah of Staten Island, Rav Reuven spoke of his late Rebbetzin's great dedication in her essential role in enabling his own growth and decades of *harbotzas haTorah*.

"She supported me ... she was *mechazek* me and took care of the whole *olam hazeh* part of my life," he said.

With a commanding and regal presence, joined with exceptional intelligence and wit, Rebbetzin Feinstein's dynamic personality propelled her to be one of the pillars upon which her husband's *yeshivah* stood, and to be among the most trusted and loyal assistants to her revered father-in-law, Harav Moshe Feinstein, *zt"l*. At the same, she was a highly respected educator for many years in New York City's Public School system and later in several *mosdos haTorah*.

The Rebbetzin grew up on Manhattan's Lower East Side, where her parents, Reb Avrohom, *z"l*, and Mrs. Ita Devorah Kaplan, *a"h*, resided. She was a student in the very first class of the neighborhood's Bais Yaakov, and took great pride in having remained steadfast in her commitment to Yiddishkeit at a time when many of her peers succumb to the rampant assimilationist trends that prevailed at the time.

Even while pursuing higher education, when challenged by classmates or professors, young Sheila, with signature strength and down-to-earth logic, never shied away from standing up for her beliefs.

In the early 1960s, she would marry Rav Reuven, *ybl"c*, Rav Moshe's youngest child, who by then had already distinguished himself for his great dedication and mastery of Torah. Despite becoming the daughter-in-law of one of the *Gedolei Yisrael*, the decision to marry a *talmid chacham* and to take a role in supporting his years of study in *kollel* was hardly a popular or easy one at the time.

In addition to her key role in aiding her husband's growth, the Rebbetzin increasingly became one of the main caregivers to Rav Moshe and his wife in their later years. Living in an apartment nearby, the Rebbetzin became a regular presence in the home of the elder Feinsteins, doing all she could to assist her father-in-law, relating that she hand-sewed the robe he often wore around the house.

In 1966, Rav Reuven opened a branch of Mesivtha Tiferes Jerusalem (MTJ) in Staten Island, widely known as the Yeshivah of Staten Island. Despite the many responsibilities of her family and professional life at that point, the Rebbetzin played an active role in seeing to it that the physical amenities of the *yeshivah* should be such that its *talmidim* would be able to focus entirely on their studies. With a keen eye for detail and an understanding of the challenges faced by a young *bachur* away from home, she saw to it that particulars like the menu and other comforts were such that the *talmidim* should feel cared for and nurtured. It is due in no small part to the Rebbetzin's dedication that the *yeshivah* has long been one of *Klal Yisrael's* noted *mosdos haTorah*.

For many years, the Rebbetzin worked an elementary-school teacher in New York public schools. Even in the increasingly challenging culture of the city's educational system, her majestic and forceful bearing garnered great respect. She would go on to be appointed a principal, a position that she successfully occupied for many years. As when she was a classroom teacher, while maintaining discipline and high academic standards, she also exuded a sincere sense of caring and devotion to the pupils in her charge. In the decades she spent in the public school system, the Rebbetzin not only raised performance levels in her schools, but was a source of widely recognized *kiddush shem Shamayim* with her intellect and integrity.

Even after retiring from her position in the public schools, the Rebbetzin served for many years as the general studies principal at the girls' division of Yeshivat Shaarei Torah in Flatbush and afterward as curriculum advisor at MTJ's Lower East Side location. At both *mosdos*, the Rebbetzin took on her role with tremendous dedication, seeing to it that the schools were run in a way that would best accommodate the student body and made herself readily available for, staff, parents, and *talmidim* alike.

As in her professional life, when dealing with family and the broader community, the Rebbetzin took a strong and sharp, yet loving approach.

"To read *Eishes Chayil*, it's all about you," her son, Harav Dovid Beinish Feinstein, said in his hesped. "My father ... once spoke about how people do *chessed* because ... [on some level] they want something back. My mother did *chessed shel emes* for everybody."

On July 24, the Rebbetzin and Rav Reuven were in a car accident. Rav Reuven suffered relatively light injuries, while the Rebbetzin was hospitalized and listed in serious condition. Soon after the incident, initial reports had been optimistic for her recovery, but in recent days, she took a turn for the worse and was *niftar* late Wednesday night.

Following the *levayah* in Staten Island, the *aron* was flown to Eretz Yisrael for *kevurah* on Har Hamenuchos.

The Rebbetzin is survived by, *ybl"c*, her husband Rav Reuven, sons Harav Dovid Beinush and Harav Avrohom, daughters Rebbetzin Malka Eisenberg and Rebbetzin Ahuvah Weiss, as well as by many grandchildren and great-grandchildren.

Yehi zichrah baruch.

hamodia.com



Rav Chaim Farchi (Av 29, 5579 / 1819 - 207th Yahrzeit)

Born around 1760 in Damascus

He defended Akko from Napoleon in 1799 תקנ"ט, playing a key role in the city's successful defense against the French siege.

However, the evil Pasha and ruler of Akko (Ahmad Pasha al-Jazzar, the Ottoman governor of Sidon from 1776 until his death in 1804) paid him back, not with praise, but with anger, and blinded him in one eye and cut off the tip of his nose; this was his reward to a loyal subject!

After Ahmad's death, Suleiman became the Pasha and ruler, and he asked Rav Chaim to once again serve as his chief advisor. After Suleiman's death, his son Abdallah came to

power.

Other accounts say that Rav Haim Farhi had a distinguished Mahomedan friend who died suddenly along with his wife, and they left a very young child called Abdalla. This orphan was without any protectors, and was therefore raised and educated in the home of Haim Farhi.

After Sulieman died, Haim Farhi had Abdalla appointed as Pasha of Akko. Initially, Abdallah viewed Farhi like a father figure and followed his guidance. But as early as one year after assuming the governmental position, the young ruler commenced to act counter to Rav Farhi's advice and instruction. As Abdallah met with his Rav Farhi's occasional reproval, he began to view his former guardian as an obstacle to his own agenda and pleasure. He disdained the rav's interference and preferred to exercise his own will, unchecked. Abdallah thus resolved to get rid of him. He falsely accused the rav of treason and other charges and sent thugs to attack him.

Confidants of Farhi revealed to him the heinous plan of his ungrateful ward and advised the rav to save himself by fleeing. He declined doing so, arguing that his escape might provoke greater persecution of the Jews in Palestine, as the Pasha, Abdallah, could wreak his fury on them in his absence. He was prepared to bear patiently whatever might occur in order to save, even to some degree, his own people.

On the 29th of Av, 5579, a fast day (*erev Rosh Chodesh Elul*), an officer along with soldiers, suddenly entered the rav's apartment. Rav Farhi's death-warrant was read to him in which he was condemned on account of treason. His sentence was instantly carried out, and he was hung.

The day following all his belongings were plundered, the body of this martyr he did not even permit to be buried, but ordered it to be cast into the sea.

On 29 Av, *Erev Rosh Chodesh Elul* he was brutally murdered and executed.



Rav Shmuel Salant Rav of Yerushalayim (Av 29, 5669 / 1909 - 117th Yahrzeit)



Rav Shmuel Salant zt"l, who lived from January 2, 1816 to August 16, 1909, served as the Ashkenazi Chief Rabbi of Yerushalayim and was a renowned *gaon* and tzaddik. Rav Shmuel was born in Bialystok, then part of Russia. After marrying the eldest daughter of Rav Yosef Zundel of Salant, he adopted his father-in-law's surname. At an early age, his lungs became damaged, and he was advised to seek a warm climate. This induced him in 1840 to go with his rebbetzin and son Binyomin Beinisch to Yerushalayim.

En route, in Constantinople, Rav Shmuel met and gained the friendship of Sir Moses Montefiore, then on his way to defend the *Yidden* falsely accused in the Damascus Blood Libel. Rav Shmuel arrived in Yerushalayim in 1841, rejoining his father-in-law and about 500 other Ashkenazic *Yidden* who had preceded him. From 1848 to 1851, he served as a *meshulach*, visiting the principal cities of Lithuania and Poland to collect money for the impoverished *Yidden* of the Old Yishuv. In retrospect, it is astounding that someone of Rav Shmuel's stature actually traveled and went door to door to collect money, but this itself is a reflection of those troubled times and the terribly difficult plight that faced the *Yidden* during that *tekufah*.

In 1860, Rav Shmuel travelled to Germany, Amsterdam, and London to collect funds. Upon his return to Yerushalayim, he succeeded in ensuring that his contributions were equally divided between the Sefardim and Ashkenazim. He also collected donations for the building of the Beis Yaakov shul in Yerushalayim. In 1871, he succeeded Rav Meir Auerbach as chief rabbi of the Ashkenazim.

In 1860, a time of universal poverty and hardship, Rav Shmuel founded Tzedokas Rav

Meir Baal Haneis Salant to provide for all of the poor and impoverished in Eretz Yisroel, Sefardi and Ashkenazi alike. In 1888, Rav Shmuel's eyesight began to fail, and a few years later he became blind. This did not stop his extensive activity in tzorchei tzibbur. In 1900, however, Rav Shmuel requested an assistant. Rav Eliyahu Dovid Rabinowitz-Teumim, better known as the Aderes, had just arrived in Eretz Yisroel from Russia. He was immediately selected for the position. However, the Aderes predeceased Rav Shmuel in 1905.

Rav Shmuel was regarded as one of the *gedolei Torah* and *manhigim* of his time. Many of his *pesokim* and *chiddushim* are known through the prodigious writing of his talmid, Rav Yechiel Michel Tukichinsky.

Rav Shmuel was also known for his remarkable ability to unite Yidden. As Ashkenazic chief rabbi, he had tremendous respect and a wonderful *kesher* with his Sephardic counterpart, Rav Yaakov Shaul Elyashar, and they worked together concerning the *tzerachim* of the community.

Rav Shmuel was instrumental in the establishment of the Etz Chaim Yeshiva in Yerushalayim. He also helped found Bikur Cholim Hospital and encouraged people to move into new neighborhoods outside of the Old City walls. During his tenure as chief rabbi, the population of Yerushalayim grew from 5,000 to 30,000 Yidden.

Rav Shmuel was niftar Monday, 29 Av, August 16, 1909, and is buried on Har Hazeisim. His talmid, Rav Yechiel Michel Tukichinsky, related that although *levayos* in Yerushalayim are generally performed within the same day or night as the *petirah*, Rav Shmuel's was an exception. He was niftar at night and the levaya was not held until daybreak because the rabbonim were concerned that the massive attendance to a nighttime levaya - especially for one of the *gedolei Eretz Yisroel* - would lead to injuries or worse.

Now, over 100 years since his *petirah*, Rav Shmuel is remembered for his *gadlus* in Torah, his unwavering *emunah* and *bitachon*, his selflessness for all of Klal Yisroel, and for living a life devoted solely to the Ribno Shel Olam and helping his fellow Yidden.

Yehi zichro boruch.



Rav Yosef Meir Twersky (Av 29, 5677 / 1917 - 109th Yahrzeit)

Rav Yosef Meir Twersky was born in 5620/1860 in Skver. He was the son of Rav Avrohom Yehoshua Heschel of Skver.

Rav Yosef Meir was the son-in-law of Rav Menachem Nachum Twersky of Loyav, like him a descendant of the Chernobyl dynasty.

After the *petira* of his father in 5246/1886, Rav Yosef Meir was appointed *Rebbe* in the village of Machnovka in Ukraine.

His court attracted many thousands of *Chassidim*, and his influence was tremendous. Rav Yosef Meir was revered by his generation; many *Tzaddikim* said that he was worthy of being among the *talmidim* of the *Ba'al Shem Tov*.

Rav Yosef Meir was known as a *boki* in *sifrei Kabbala*. He endured fasts and other self-inflictions.

During World War I, many *Yidden* found refuge in his *Bais Medrash*, despite the *mesirus nefesh* this demanded of him.

Rav Yosef Meir was *niftar* on *Erev Rosh Chodesh Elul* 5677/1917 in Machnovka. He was fifty-seven.

His son, Rav Avrohom Yehoshua Heshel, succeeded him as *Rebbe*. He later moved to *Eretz Yisrael*, where he rebuilt the Machnovka court in Bnei Brak.

Rav Yosef Meir's sons-in-law were Rav Dovid Leib Twersky; Rav Nachum Twersky of Zlotipoli, the son of Rav Dovid of Skver; and Rav Yehoshua Rokeach of Yaroslav.

Zechuso yagen aleinu.



Rav Eliezer Zusia Portugal Noam Eliezer (Av 29, 5742 / 1982 - 44th Yahrzeit)

Rebbe Eliezer Zusia Portugal [1 Cheshvan, 1898 - 29 Av 1982], the Skulener Rebbe, immigrated to the USA in 1960, after imprisonment in Rumania and international efforts to secure his release. He is the author of *Noam Eliezer* and *Kedushas Eliezer*, and was a prominent follower of the Shtefaneshter Rebbe, but is best known for his superhuman efforts to rescue Jewish orphans and refugees in Eastern Europe before, during and after WWII and his continuing support of them, and his Chessed L'Avraham network of schools for children that continue until today. Those who merited to be in his presence were astonished by the length of his prayers and the beauty and intensity of the tunes that he composed, many of which have become internationally famous today.

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



Rav Shmuel Sperber (Av 29, 5745 / 1985 - 41st Yahrzeit)

Rav Shmuel Sperber (1905-1985). Born in Brasov, Transylvania, where his father, Rav Dovid, was the rabbi. As a youth, Shmuel studied in the *yeshivos* of Oyber-Visheve, Hungary under the tutelage of Rav Eliezer Dovid Gruenwald and Rav Mendel Hager. After receiving *semichah* and marrying, Rav Sperber lived in Iasi, Romania. In 1931, after being attacked by anti-Semites, he decided to leave Romania and settle in England. There, he enrolled in law school at the University of London and also founded a *yeshiva*, *Ohr Torah*. With the arrival in England of the large transports of German-Jewish children on the eve of the Holocaust, Rav Sperber became actively involved in comforting and educating them. At this same time, Rav Sperber became active in the Mizrachi movement, and he opened a camp in North Wales to prepare approximately 200 children for life on a *kibbutz*. Later he moved to Manchester, where he continued to work with youth, and then back to London to become an adjunct professor at the University of London. In 1971, Rav Sperber settled in Israel. One of his sons is the author of a multi-volume work on the history of minhagim / customs and of unusual ritual objects.



Rav Menachem Mendel Rubin (Av 30, 5633 / 1873 - 153rd Yahrzeit)

Son of Rav Asher Yeshaya Rubin of Ropshitz (son-in-law of Rav Naphtali Ropshitzer)

Rav Menachem Mendel was the son-in-law of Rav Meir of Apta, author of *Ohr LaShomayim*

He received the Chassidic tradition from his grandfather, the Ropshitzer, as well as from his father-in-law.

He was appointed rebbe and his chassidim grew in number especially after his father's passing.

He was also a *gadol* in *Torah* and he exchanged responsa with other giants in *Torah* such Rav Chaim Halberstam of Sanz, author of *Divrei Chaim* and Rav Avrohom Zev Wolf of Pshervorsk, the *Meshiv Halacha*.

His sayings were published along with his son's *Torah* in the *sefer*, *Lashon Tzadik* in Brooklyn.

He passed away on 1 *Rosh Chodesh Elul* 1873 תרלג.

His sons were: Rav Yaakov Yosef - (who was son in law of Rav Elazar of Kozhnitz and who passed away in his father's lifetime); Rav Meir Rubin of Glogov, his successor; and Rav Asher Rubin Satshover Rebbe.



Rav Yisroel Friedman (Av 30, 5711 / 1951 - 75th Yahrzeit)

Rav Yisrael was the son of Rav Yitzchok (the *Pachad Yitzchok*), founder of the Boyan dynasty. He was born on the twenty-fourth of *Elul* 5638/1878, coinciding with the first day

of *Selichos*.

His paternal grandfather, Rav Avrohom Yaakov of Sadigura, commented that he entered this world like a veteran *Chassid*, arriving at the *Rebbe's* court on the first day of *Selichos*. He was named Yisrael after his great-grandfather, Rav Yisrael of Ruzhin.

His father hired the best *melamdim* for him as he quickly climbed the ladder of success in his studies. In fact, he finished the entire *Shas* during his youth.

Rav Yisrael closely followed his holy father's ways, absorbing the exalted nature of his *Avodas HaKodesh*.

He was the son-in-law of his uncle, Rav Shlomo of Sadigura. His second wife was the daughter of his uncle, Rav Dovid Halpern, son-in-law of the Ruzhiner.

After the *petira* of his father, he, along with his brothers, Rav Menachem Nachum, Rav Avrohom Yaakov, and Rav Mordechai Shlomo, began leading *Chassidic* courts.

The eldest son, Rav Menachem Nachum, set up his court in Chernovitz, Bukovina. The third son, Rav Avrohom Yaakov, moved to Lemberg, Galicia, where he established a large court and *Yeshiva*. Sadly, he was killed *al kiddush Hashem* at the hands of the Germans; *Hy"d*. The youngest son, Rav Mordechai Shlomo, left Europe for New York, where he was instrumental in building up the *Torah* community in the United States.

Rav Yisrael eventually moved to Leipzig, Germany, where his court served the many Ruzhiner *Chassidim* who had fled there during World War I.

Rav Yisrael was a beloved figure in the region; not only his *Chassidim* consulted with him, but the local population also benefited immensely from his presence.

He accomplished a great deal by building *mikvaos*, upholding *kashrus*, and generally strengthening *Yiddishkeit*.

In 5695/1935 he visited *Eretz Yisrael*, and was warmly welcomed by the *yishuv* there. He returned to Germany on a temporary basis, his heart desiring to settle permanently in the

Holy Land.

In 5699/1939, he escaped the Nazi barbarity by fleeing to Switzerland, where he stayed for a short while before continuing his journey to *Eretz Yisrael*.

Rav Yisrael re-established his *Bais Medrash* in Tel Aviv, which served as a focal point for Boyaner *Chassidim* after the war.

He was known for his ability to be *po'el yeshuos*. His father said of him that he had the abilities of his father-in-law, Rav Shlomo of Sadigura, in his power to achieve *yeshuos* for people in need.

He was *niftar* on the first day of *Rosh Chodesh Elul*, (thirtieth of Av) and was buried in Tzefas. He was succeeded by his younger brother, Rav Mordechai Shlomo of Boyan.

Zechuso yagein aleinu

www.hamodia.com/features/day-history-30-avaugust-26/



Rav Yehuda Liva Epstein (Elul 1, 5391 / 1631 - 395th Yahrzeit)

Rav Yehuda Liva Epstein was the *Rosh Yeshiva* of Lvov outside the city (for approximately 100 years, Lvov had two simultaneous rabbonim serving as *Av Beis Din*: one inside the city walls, and one outside them), and many *gedolei hador* emerged from his *Beis Midrash*. He served as *Rav* and *Dayan* in the *Beis Din* outside the city, along with the *gaon* and *Rosh Yeshiva* Rav Avrohom Shrentzel (author of *Eisan HaEzrachi*), *Av Beis Din* Rav Yaakov Ashkenazi Katzenellenbogen, and the *dayanim* and *gedolim* Rav Avrohom Zaltztberg and Rav Moshe Ashkenazi.

He passed away on 1 *Elul* in the year 5391/אצט.



Rav Shmuel Abuhav (Elul 1, 5404 / 1644 - 382nd Yahrzeit)

Rav Shmuel was born in Hamburg in the year 5370/ג'שע. In his youth, he gained renown as a child prodigy, and he was well-versed in *Shas* and *derashos*. He studied under Rav Maharam Arbiv and Rav Dovid Franco in Venice, which at that time was a great city and a bastion of *Torah* knowledge. At the age of eighteen, he married the daughter of Rav Dovid Franco and was appointed Reish Mesivta in Verona. His breadth of *Torah* knowledge was legendary and he *paskened shailos* which were sent to him by all the rabbis and sages of Italy. Later, he was appointed Chief Rav of Venice (out of the some seventy rabbonim in the city) and given the honorary title "*Rashba Ohr HaGola*" (Rashba is an acronym for "**Rav Shmuel ben Avrohom**").

Rav Shmuel authored the sefer *Devar Shmuel*, which contains 377 responsa on many difficult and complex topics. He also authored *seforim* on the *taryag mitzvos*, the Zohar and kavanos. Although Rav Shmuel was a wealthy man, he often fasted and afflicted himself in pursuit of greater holiness. He was fearless in defending the honor of *Hashem*, and was one of the first to confront the followers of the false messiah Shabbtai Tzvi.

His four sons were all respected rabbonim, *gaonim* and *tzaddikim*. His eldest son, Rav Yaakov Asher, wrote the introduction to *Devar Shmuel* and succeeded his father as Rav. His sons Rav Avrohom and Rav Dovid served as *poskim*, and his youngest son, Rav Yosef, succeeded him as *Rosh Yeshiva*.

Rav Shmuel passed away at the age of 84 on 1 *Elul* in the year 5404/ת"ד.



Rav Zev Wolf (Elul 1, 5425 / 1665 - 361st Yahrzeit)

Rav Zev Wolf was the Chief Dayan of Lvov under Rav Dovid HaLevi Segal (the "*Taz*"). He was a deep thinker and a tremendous gaon who taught many disciples and *talmidim*. He passed away 1 *Elul* in the year 5425/תכ"ה.



Rav Shmuel Shmelke Horowitz 'Der Hoicher' (Elul 1, 5456 / 1696 - 330th Yahrzeit)

Rav Shmuel Shmelka was a grandson of Rav Pinchos HaLevi, the brother-in-law of the

Rema. He served as *Av Beis Din* of Shendishov and afterwards of Trani. He was an awesome G-dly man, a *gaon ha-gaonim* (a great genius), and such a pious individual that he was known as Der Hoicher ("the high") Reb Shmelka. No secrets of the hidden or revealed *Torah* were hidden from him. Rav Shmuel Shmelka was the father of the famed Rav Meir Tiktin (*yahrzeit* 1 *Sivan*), and many *gedolei Yisroel* were descended from him. He passed away on 1 *Elul* 5456/תנ"ו (other sources say 2 *Elul* or 4 *Elul*).



Rav Yehoshua Zeitlein (*Elul* 1, 5582 / 1822 - 204th *Yahrzeit*)

Rav Yehoshua was born in the year 5502/תק"ב in Charson. He was a *talmid* of the *Vilna Gaon* and the *Shaagas Aryeh*, and a great *gaon* in his own right. All the great *Torah* leaders of his generation turned to him for his knowledge in practical *halacha*. He authored the *sefer Amudei Gola* on the *Semak* (*Sefer Mitzvos Katan*) as well as writing a work of responsa.

Rav Yehoshua was a wealthy individual, and he served as an official minister and a royal adviser to the king. He had many great disciples and *talmidim*, and he himself supported many *Torah* giants, including the author of *Tosfos Bikkurim*, the author of *Cheshbon HaNefesh*, the author of *Givei Kesef*, and Rav Baruch of Shklov.

He passed away at the age of 80 on 1 *Elul* 5582/תקפ"ב.



Rav Yeshaya Weltfried Dibros Chaim (*Elul* 1, 5591 / 1831 - 195th *Yahrzeit*)

Rav Yeshaya was orphaned at a young age and grew up in Lask, in the *kehilla* of his father and grandfather. He made a name for himself as a genius early on, and mastered so much *Torah* that no suitable tutor could be found for him. Thereafter he was taught privately by the illustrious Rav of Lask, Rav Pinchos Zelig, author of *Ateres Paz*. As his renown grew, a wealthy merchant from Pshedburzh, Rav Dov Weinberg, chose the budding *talmid chacham* as a son-in-law, and promised to take care of all his physical needs so he would be free to pursue *Torah* study exclusively. Rav Yeshaya married at the young age of fourteen, cloistered himself from any contact with the outside world, and sat and studied

for eighteen years straight.

The chief rabbi of Pshedburzh, Rav Nosson Neta Eibschitz, was a *misnaged* – opposed to the ways of the Chassidim. Gradually, however, he changed his mind, and was drawn to the Maggid of Mezritch and to one of his successors, Reb Elimelech of Lizensk. However, he refused the throngs of Chassidim who flocked to him in Pshedburzh, telling them, “I am no rebbe.” Young Yeshaya became his study partner, and together they plumbed the depths of *Toras HaNistar*, the mystical and esoteric aspects of *Torah*. When Rav Nosson Neta passed away, his successor, Rav Aryeh Leib Halperin, assumed the role of chief rabbi, and R.Yeshaya continued his role as study partner. It was in the home of Rav Halperin that Rav Yeshaya met the sharp young scholar by the name of Yaakov Yitzchok, who later became known as the *Yid HaKadosh* of Peshischa.

Rav Yeshaya’s desire to grow in Torah eventually led him to the yeshiva in Lisa, where he studied under Rav Dovid Tebel. There he met another young genius named Rav Akiva Eiger, and the two became study partners and fast friends. Their friendship lasted a lifetime, and later in life when the *misnagdim* would complain to Rav Akiva Eiger that Chassidim don’t learn, he would reply, “But Rav Yeshaya is a *gaon* and a Chassid!”

Eventually, Rav Yeshaya’s father-in-law passed away, and the money from his inheritance was depleted. Rav Yeshaya was left with no source of income. After completing all four volumes of the *Tur*, *Shulchan Aruch* and their commentaries, Rav Yeshaya had a dream. He dreamed that he saw the former Rav of Pshedburzh, Rav Nosson Neta, who told him, “Know that I hereby gift the position of chief rabbi to you!”

That very morning, the dignitaries and town leaders arrived with a letter of appointment, and declared that they had elected Rav Yeshaya as the Rav of Pshedburzh! He served as the Rav and *Av Beis Din* for 42 years. When the *Chozeh of Lublin* passed away, the Chassidim crowned Rav Yeshaya as one of his successors. He refused the title of rebbe for as long as possible. Among his foremost disciples include: Rav Kalonymous Kalman Epstein, author of *Ma’or VaShemesh*, and his sons; Rav Aharon of Krakow and his brother Rav Yosef Baruch of Neustadt (the “*Gitter Yid*”); Rav Moshe of Lelov; Rav Shlomo of Radomsk; Rav Yissacher Ber of Radoshitz; and Rav Chaim Meir Yechiel (the “*Seraph of Mogolinitza*”).



Rav Zev Wolf Tenenbaum Av Beis Din of Verpeleter, Rechovos Hanahar (Elul 1, 5633 / 1873 - 153rd Yahrzeit)

(Some say the Yahrzeit is on the 2nd of Elul)

Rav Zev Wolf, the son of Rav Tzvi, was born in Badala. He spent nine years as a *talmid* of Rav Amram Chasida, and taught Torah in Sendra for 27 years. He was appointed Av Beis Din of Verpelet in 5607 תר"ז. Rav Zev Wolf was renowned as a gaon and a tzaddik as well as a beautiful orator. He authored at least four volumes of immense value: *Rechovos HaNahar* on the Torah, *Palgei Mayim* (drashos), *Kirya Ne'emanah* (drashos), and *Ayeles HaShachar* on Megillas Esther.

He married the daughter of Rav Shraga Feibish Frenkel, Av Beis Din of Ruska. Rav Shraga Feibish was descended from the famed Baruch Teomim family, whose members included the author of Baruch Taam of Leipnik. Rav Zev Wolf's two sons were also tzaddikim: Rav Shraga Tzvi (yahrzeit 4 Adar), Av Beis Din of Tshata and author of *Neta Sorek*, and Rav Yaakov (yahrzeit 28 Kislev), Av Beis Din of Potnack and author of *Naharei Shemen Afarsemon*.

Rav Zev Wolf passed away on 2 Elul in the year 5633 תרל"ג



Rav Chanoch Henich Dov Meyer Lev Sameach (Elul 1, 5644 / 1884 - 142nd Yahrzeit)



First Alesker Rebbe known as the *Lev Sameach*, he was son-in-law of the Sar Sholom Rokeach of Belz. His works include *Lev Sameach* on the Torah, *Siddur Lev Sameach*, and *Hagaddah Shel Pesach Lev Sameach*.



Rav Yechiel Shlesinger (Elul 1, 5651 / 1891 - 135th Yahrzeit)

Rav Yechiel was born in the year 5570/תק"ע. He was a *tzaddik tamim* (righteous and holy individual) and a *gadol ba'Torah* (great Torah scholar). He served as the *maggid* of Pressburg and authored the *sefer Divrei Yechiel* on the *Midrash Tana D'vei Eliyahu*.

Rav Yechiel was the son-in-law of the holy *gaon* Rav Hillel Lash of Kolmaya (*yahrzeit* 10 Iyar), and he merited a son who was a *tzaddik*, Rav Akiva Yosef, the author of *Lev HaIvri*. His son-in-law was Rav Abba Hetzel, the author of *Sifsei Chachamim* on tractates Berachos, Rosh Hashana and Megilla. Rav Yechiel passed away at age 81 on 1 Elul in the year 5651/תרנ"א.



Rav Pinchos Bilitzer (Elul 1, 5673 / 1913 - 113th Yahrzeit)

Author of *Givas Pinchos*.

Rav Pinchos was born in the year 5620/כ"ת to Rav Amram Yishai, the *Av Beis Din* of Serentsh (*yahrzeit* 24 Tammuz), whose father was the *gaon* and *tzaddik* Rav Yitzchok Isaac, *Av Beis Din* of Nadi'ida (*yahrzeit* 9 Sivan) and a descendant of the *gaon Mesores HaShas*.

In his youth, Rav Pinchos studied under his grandfather. When he was eighteen years old, he travelled to study in the *yeshiva* of the *gaon* Rav Tzvi Manheimer and to learn in Ungvar under the author of the *Kitzur Shulchan Aruch*. At the age of twenty, he married the granddaughter of Rav Yehonasan Binyamin Osreicher, the *Av Beis Din* of Tshenger.

In the year 5649/ט"תרמ, when Rav Pinchos' father passed away, he succeeded his father as *Rav* and served the community of Serentsh for some 24 years, where he taught *Torah* to the multitudes. He was renowned as a *gaon* and a beautiful *darshan* (orator) whose *drashos* would excite and inspire the hearts of his listeners and set them aflame with the holy fire of Torah.

He *was* extremely humble, yet he did not let his personal humility prevent him from defending the honor of the Torah at all costs. He was known as a *baal tzedaka* (charitable individual) and a person of great integrity, whose admirable character and *middos* were legendary. He was a *great masmid* and he left behind many *chiddushei Torah*.

His son-in-law, Rav Asher Anshel Yehuda Miller (the *Av Beis Din* of Petrazhan and author of *Lechem Asher*) published his *sefer Givas Pinchos*. Rav Pinchos' other son-in-law was Rav Menachem Mendel Segal Pollack, *Av Beis Din* of Serentsh. Both of Rav Pinchos' sons - Rav Ephraim Segal (*dayan* and *Rav* of Bethalan) and Rav Baruch - praised and lauded him.

He passed away on 1 *Elul* in the year 5673/תרעג.

Gedolim Be'Masayhem



Stories & Anecdotes

Rav Yoel Teitelbaum Satmar Rebbe, Divrei Yoel (Av 26)

STORIES RELATED BY THE TOSHER REBBE ABOUT REB YOEL TEITELBAUM

One Motza'ei Shabbos Kodesh, parshas Eikev, the Tosher Rebbe sat at Melave Malka with his Chassidim and related:

This upcoming twenty-sixth of Av is the *Yahrzeit* of the holy Satmar Rav. Even before he was born, the *Sanzer Rav*, author of *Divrei Chaim*, testified as to his upcoming greatness. Rav Yoel's father, the author of *Kedushas Yom Tov*, was childless for many years and when he came before his Rebbe, the Sanzer Rav, the *Divrei Chaim* promised him in a letter that he would have children blessed by Hashem. His prophetic words were, of

course, fulfilled: the *Kedushas Yom Tov* had two luminaries, his sons Rav Yoel of Satmar and Rav Yoel's brother, the holy author of the *Atzei Chaim* of Sighet, as well as several daughters. From the sanctity and righteousness of these two brothers alone, we see that the Sanzer Rav's blessings were fulfilled and that the *Kedushas Yom Tov* merited children blessed by Hashem. The *Kedushas Yom Tov*'s grandfather, the Yetev Lev of Sighet, was similarly blessed at his wedding by Rav Tzvi Hirsch of Rymanow that he, too, would merit children, generations blessed by Hashem. Obviously the Satmar Rav was one of the blessed descendants of this *beracha*.

(The *Tosher Rebbe Shlit'a* related the story of the Yetev Lev's *chassuna* in greater detail on *Motza'ei Shabbos Parshas Toldos* in the context of Rav Hirschel of Rymanow's *Yahrzeit*.)

Rav Hirsch of Rymanow was a *Kohen* and had the *minhag* to bless *Klal Yisrael*, bestowing abundant *berachos* and goodness upon them. Whatever he said was fulfilled. When he was younger, before he became well-known, he still had great power to dispense *berachos*, as I heard from my grandfather about the *chassuna* of the Yetev Lev of Sighet and this is the story he told me (here the *Tosher Rebbe Shlit'a* retold the story heard from his grandfather):

When the Yetev Lev married the daughter of Rav Moshe Dovid Ashkenazi, the *Av Beis Din* of Taltsheva, the grandfather, the author of *Yismach Moshe*, gave his son Rav Elazar Nissan (the father of the *chosson*) a certain amount of money to distribute as *tzedaka* to the poor who were present at the *chassuna*. Amongst the poor there was one particular pauper who, having received the allotted amount of *tzedaka* which Rav Elazar Nissan distributed to each one, insisted that he add more money to the amount and asked for a certain very large sum - so large that Rav Elazar Nissan kindly told him that the money was not his and he could not use his discretion to give one pauper such a princely sum.

He turned and went to his father, the *Yismach Moshe*, related the pauper's request and asked him what to do.

"I wish to see this pauper," said the *Yismach Moshe*, and from his room the crowd parted so as to allow him to peer through the door and see the face of the anonymous pauper who had requested such a sum of *tzedaka*. When the *Yismach Moshe* saw who it was, he

turned to his son, Rav Elazar Nissan, and told him to give the poor man the entire sum of *tzedaka* he had requested, without arguing.

When the pauper received the money, he blessed Rav Elazar Nissan and the *Chosson*, the *Yetev Lev*, with a great *beracha*, promising them that from this marriage would come forth generations of holy righteous descendants. Afterward, he vanished without a trace.

Many years later, when the *Kallah's* father, the Taltshuca Rav, prepared to move to Eretz Yisrael, his son-in-law, the *Yetev Lev*, accompanied him to visit many Rebbes and *Tzaddikim*, among them Rav Hirsch Rymanower. The *Yetev Lev* immediately recognized his face – it was the pauper who had attended his wedding so many years before, who had blessed him with descendants who would be *Tzaddikim*. Among those descendants was the Satmar Rav.

When the Satmar Rav was a six-year-old lad, he merited to visit the holy sanctuary of Rav Mordechai'leh of Nadworna. Rav Mordechai'leh asked the young child what he was studying in cheder. Rav Yoel answered that he studied *Chumash* with *Rashi's* commentary. Rav Mordechai'leh *farhered* (tested) him and was pleased to see he knew the material well. He then told him to be very diligent in studying *Chumash* with *Rashi* every week, saying, "Mordechai'leh knew several great men, who, in their older years, they did not know where *HaKodosh Boruch Hu* dwells, because they were not diligent in studying *Chumash* with *Rashi*." He promised the young Rav Yoel that if he would diligently study *Chumash Rashi* week by week, he would rise to very high levels.

The holy Satmar Rav fulfilled these words all his life. The words of Rav Mordechai'leh were very precious to him: every day after *davening*, while still adorned in *tallis* and *tefillin*, the Satmar Rav studied *Chumash* and *Rashi*; even in his old age when this practice was difficult and taxing for him, he never gave it up.

The Satmar Rav's *kochos* in *Tzedaka* were very great. He would give out huge sums to the poor and destitute, looking after their needs and helping to care for them.

When he was Rav in Kruly in his younger years, the Satmar Rav asked his *gabbai* to invite the wealthy Rav Chaim Shtern of Pest and explain that he had an urgent and important matter of business to discuss with him. When Rav Shtern arrived in Kruly, Rav Yoel

explained the reason for his summons: "You should know that in Pest, there are approximately forty families I know of who are so destitute that they cannot even put bread on their tables. I am asking you to please see to it that at least their needs for Shabbos are taken care of."

Rav Chaim answered Rav Yoel, "Surely I will fulfill what the Rav is asking of me, on one condition - that the Rav does not make me a Chassid!"

Rav Yoel smiled and answered sweetly, "*Mein tei'ere kind* (My precious child)! Why, if you fulfill my request and take care of fulfilling the needs of the poor, I will be your Chassid!"

(Based on *Avodas Avodah Sichos Kodesh* II)

SATMAR RAV'S BERACHA

Once, after the war, a young man approached the Satmar Rav for a *beracha*. "What makes you think I can give you a *beracha*?" asked the *Tzaddik*.

"Someone whose opinion counts even in heaven surely has the right to bestow *berachos*," answered the young man.

"Well, if you could prove that were true about me, surely I would bestow my *beracha* upon you. Any person who knows that someone's opinion counts in heaven is worthy of a *beracha*!" smiled the Satmar Rav. "Pray tell, how you would know such a thing."

The young man told how, as they were almost liberated, he and a friend ran in search of food to feed their starving brethren. The Nazis caught them both and hanged his friend immediately.

"They would have hanged me too on the spot, except that I had done some favors for a few officers and they decided to at least grant me one final wish as thanks for my good deeds. I asked to be able to see my mother one last time and to say goodbye. At first they protested that the women's camp was too far and it would take too long, but finally they agreed. They took me to her and as I stood there before her, I said goodbye, explaining that they were going to kill me. My mother fainted on the spot. As they were taking care of her to revive her, she came to and whispered to me, 'You will live! You will live!'

"I was dragged away by the Nazis and as they led me to the gallows, the American forces attacked and began to rain heavy artillery and bombs on the camp. The noise and explosions caused the Nazis to flee for cover and I escaped. Later, when the American officers liberated us, I was reunited with my mother. I asked her how she knew I would live. She told me that when she fainted, she rose up before the Heavenly tribunal and saw many *Tzaddikim* with long beards and *hadras ponim* (radiant countenances). She did not recognize any of them till she spotted the Satmar Rav, whom she recognized from her childhood in Rumania. '*Rebbe, Rebbe*, save my son!' she cried to him, 'Have mercy.'

'Do not worry,' said the Satmar Rav, 'he will live.' Then she woke up."

So saying, the young man turned to the Satmar Rav and said, "You see, *Rebbe*, my mother told me how your opinion counts in heaven and I am living proof!"

"Well said," smiled the Satmar Rav - and gave him his *beracha*.

(*Yiddish Licht* Vol. 33 No. 8 Kislev 5742, pages 9-12)

THE SATMAR RAV'S FORESIGHT

Rav Yitzchok Hutner, *Ra"m* of Chaim Berlin and author of *Pachad Yitzchok*, used to say that the Satmar Rav was able to see with a far-reaching vision, greater than many other *Rebbes* and *Rabbonim*, saying, "He sees further than all of us."

He once told the following story which demonstrated this far-reaching vision:

Once, two messengers arrived from Eretz Yisrael to visit the offices of *Agudas Yisrael* in America. They told how recently, many missionaries had been traveling from village to village and from city to city, attempting to turn Jews away from *Yiddishkeit* toward Christianity. The *Rabbonim* in Eretz Yisrael asked the *Rabbonim* of the *Agudah* to sign a letter of protest against these missionary activities, which would then be sent to the Israeli prime minister, protesting the missionaries' nefarious activities.

Rav Moshe Feinstein and Rav Yaakov Kamenetsky, as well as Rav Hutner and Rav Kalmanovitsh and others discussed the issue, wrote up such a letter and protested vehemently against what was going on. They decided to enlist the help and support of the

Satmar Rav as well, thinking that perhaps he too would sign the letter.

Two important *Rabbonim* acted as messengers and visited the Satmar Rav in his home, asking him to sign the letter and pledge his support in protest against the missionary activities in Eretz Yisrael.

The Rav read the letter and answered them, "I cannot sign this letter." The Satmar Rav then offered the following explanation as to why he would not sign:

"I know that in the next few days the Israeli prime minister has a trip scheduled to Italy. Surely he will take the opportunity to visit the Vatican and meet with the Pope.

"Once he receives this letter, I believe that he will take it with him, show it to the Pope and use it as a tool to find favor in the pontiff's eyes. He will wave our letter of protest and say to the Pope, 'See - they asked me to intercede against missionary activities, but no - even though Israel is a *medina* for *Yidden*, we believe in freedom of religion, and each religion has the right to practice unhindered and teach its ideas to anyone. See - even though the American *Rabbonim* protest against me, we - the Israeli government - pay them no heed and do not listen to them.'"

The Satmar Rav concluded and said, "I believe the Israeli prime minister will take this letter to the Pope and thereby cause a great *Chillul Hashem* (desecration of Hashem's name) - and so I cannot sign a letter which will be used in such a way."

The messengers thought that the Satmar Rav was simply pushing them off with excuses. They did not believe that what he said was true, nor did they take it seriously at all. The letter was signed, sealed and delivered to the Israeli prime minister without the Satmar Rav's signature.

A few weeks later, they all saw just how prophetic the Satmar Rav's words were; they all came true - not one word was false. The prime minister of Israel took the letter with him to the Vatican, showed it to the Pope and the entire episode became public news. Then we all understood that a Divine spirit of intuition spoke through the Satmar Rav, and through his Torah and righteousness he had the power and foresight to see what would indeed happen.

Rav Yitzchok Hutner concluded, "*Der Satmar Rav hot gezen far ois mit a pur chodoshim vus es vet zayn*– the Satmar Rav saw a few months ahead what would be!" (*Moshiyan Shel Yisrael* II, page 20)

WITH THE SATMAR ROV IN BERGEN-BELSEN

This following article about Rav Yoel Teitelbaum *zt"l*, the Satmar Rov, was written in 1959 in the Yiddish publication called *Das Vort* by a Hungarian writer, Dr. Ferenc Kennedy, who was together with the Rov in the famous train of Jewish Hungarian personalities who, by virtue of Rudolf Kastner's bribery, were taken to an internment camp in Bergen-Belsen, and then later were saved by being taken to Switzerland. Dr. Kennedy was also together with the Rov in Bergen-Belsen, and published this article in the Hungarian newspaper, *Oj Kelet*, when the Rov was visiting Eretz Yisroel. It was written by an estranged Jew and is of particular interest.

I should start by noting that I am not one of Rabbi Teitelbaum's followers, but perhaps I can contribute to portraying this unusual person by describing my experiences with him over a period of several months in the Bergen-Belsen concentration camp, where we were confined at a time and place that revealed a person's true personality.

Rebbe Teitelbaum Fifteen years ago, on July 2, 1944, I first met the Satmar Rebbe at the Hungarian-Slovakian border in Madiarovar, where our train was stopped for two days. A decision had to be made about whether our transport train should travel to Auschwitz, Poland or to Auschpitz, Austira. This was the most important decision for the transport director to make. Each of us understood the difference between Auschwitz and "Auschpitz"....

Someone in our group heard from the conductor that his directive was to travel to Auschwitz. This meant that the transport train was heading to the Auschwitz extermination camp. You can just imagine how desperate we were when we found out about this.

In the meantime the transport train cars moved over to the sidetracks, and we spent two full days inside those cars in an area of three meters on the sidetracks. Along the side of the tracks we noticed a Jew with a nearly gray beard whose face made an enormous impression upon me. Both of his alabaster-white pointer fingers were inside his white vest while he was pacing ack and forth, murmuring his prayers or melodies, moving around

like a wounded lion. I do not know whether he was reciting psalms or was thinking about our awful fate. I just saw that he was very upset, moving a few steps among the others with his head bowed. When I asked one of my friends about this man, he replied with certainty, "He is the Satmar Rebbe, Rabbi Teitelbaum! And whoever is with him most certainly has a lot of worries."

I had never heard of a rabbi like him. The world of the Orthodox religious Jews was foreign to me, and I had never before heard of any Satmar rabbi. Therefore it was no surprise that as a skeptic I could not imagine how people could be so sure that because the rabbi was with us, we had every hope of surviving our Hell. However, I later realized that our hopes were totally justified.

The Hungarian police started approaching the train cars, but the S.S. ordered them away. During those dramatic hours, Dr. Kastner in Budapest intervened. Finally our train was redirected to "Auschpitz" instead of to the Auschwitz death camp. Auschwitz was supposedly filled, and therefore we were sent to Bergen-Belsen.

I lived with the Satmar Rebbe for five months in Men's Block E in Bergen-Belsen. I do not know how this happened, but it is a fact that the Germans themselves permitted him to keep his beard, which the rebbe concealed with a kerchief around his face, pretending to be suffering from a toothache.

The rebbe did not eat the camp food. He lived on water and cooked potatoes. As far as I know he fasted two or three days a week. You could hear his voice in the barracks almost all day long. It was not talking we heard, but his prayers and studying. He had a mournful tune and sobbing gestures that kept many of us awake late into the night. I learned those gestures myself, and for years I could hear it in my head as a sad memento of those tragic times. The rebbe's mournful tune made many of those living in the barracks nervous, but not me. I knew that the rebbe was using that tune to pray to G-d for mercy; he fought against the decree and prayed for rescue.

The Satmar rebbe was crystal clean even in the dirty barracks — dirt and vermin had no power over him. He used to lay on his bed, and his wife and his attendant, a young skinny man, devoted themselves to him, helping him to have something to eat so he could continue with his religious activities.

His majesty and wonderful appearance amazed everyone. I admit that I too was affected by his influence and appeal. There, among the barbwire, the shadow of the Angel of Death was greatly weakened, and I began believing in heavenly forces. I often noticed that whenever Rabbi Teitelbaum recited his prayers, or whenever he simply sang his wordless tune, all of our eyes were filled with bloody tears.

On one summer day, I asked the rabbi's young attendant to obtain an autograph from the rebbe. The answer came quickly: the rabbi did not consider my request to be appropriate. The weeks passed, and the Satmar Rebbe patiently and modestly suffered and got through the difficulties. However, I once saw him lose his patience. It was when on a Sabbath afternoon when he was deep in study together with Rabbi Shlomo Zvi Strasser of Debrecin. The Satmar Rebbe's eyes sparkled, and the 90 year-old Rabbi Strasser yielded to the strong will of the Satmar rebbe.

I subsequently became very close to the Satmar rebbe, and this happened as follows:

I had the opportunity to win the trust of a few S.S. men through some bribery and got along with them very well. In exchange for the bribes I gave them, I received newspapers, and the S.S. provided Goebbels' newspaper, Das Deutsche Reich, as well as the Völkischer Beobachter, the Pressburg newspaper Grenzboten, and other German newspapers. In addition, the German S.S. men would occasionally bring me bread and medicine. However, the newspapers were the most important item, and were our intellectual food. In the camp the newspapers were very significant for us. We frequently derived encouragement from the various news reports, and awaited liberation.

We disseminated the news reports every evening in to barracks among the detainees, and for that purpose the famous Hungarian Jewish playwright, Bela Zolt provided his commentaries and opinions on the dry news that the camp consumed with great curiosity. This is how we found out about the Allied invasion of Normandy. We heard the news about the capture of Warsaw and Paris, and we also learned about the unsuccessful assassination attempt on Hitler.

One night the Satmar Rebbe sent his attendant to me to ask a favor: since the Rebbe's bed was far from mine, he could not hear the news reports that were being read in low tones. In addition, the rebbe did not lie in bed at the same time as the other detainees,

therefore he requested me to give him the news before I informed the rest of the barrack. I was more than happy to agree to his request, and each evening at 6:30 I would go over to the rebbe's bed and report to him the most important news and political events. The rebbe closely paid attention and heard the news about the Allied victories with cold indifference and apathy. He commented that "we still need great mercy from Heaven to be able to be liberated from here alive."

The High Holy Days were approaching, and soon it would be *Yom Kippur*. Several of the barracks held prayer services, and in our barrack the Satmar Rebbe led the *Mussaf* service of *Yom Kippur*. Bela Zholt and Aladar Komlosh (two famous Jewish Hungarian novelists who were also interned in Bergen-Belsen) passed by outside. I approached them and invited them to listen to the prayers of Rabbi Teitelbaum, which was a deeply touching experience to see the rebbe wrapped in his *tallis* [prayer shawl], rocking back and forth with all his limbs and pouring out his soul to his Creator.

A few meters away, S.S. men were standing outside guarding the camp prisoners in the camp surrounded by barbwire, while inside we could hear the heartbreaking prayerful voice of the Satmar rebbe who was expressing age-old laments of the ancient Jewish prayers.

When we left the barrack, the cynical and assimilated Bela Zholt, who despite being so assimilated had tears welling in his eyes, said to me, "This is quite traditional, but it's very nice!"

Aladar Komlosh replied that if any prayers existed in the world, it was this true prayer service of the Satmar rebbe. We all felt we were listening to a holy Jewish prayer, and we could not remain indifferent to it.

At the end of November we heard reports that we would be liberated, and would be taken to Switzerland. Our hearts were filled with nervousness, fear, and apprehension. Our minds were filled with doubts as to the veracity of the reports, and the entire camp was in a tense mood.

We got ready to pack our bags and waited for the moment liberation would arrive. On that very day, filled with physical and emotional stress, the rebbe's attendant approached me

and asked whether I still wanted the rebbe's autograph. Some five months had already passed, and we have lived through many difficulties. I had already forgotten about the whole subject. "Of course I would like to have the rebbe's autograph," I replied with a restrained smile.

This is how I obtained the rebbe's autograph in the Bergen-Belsen concentration camp. The rebbe had not forgotten about the subject of my request during all those months, and as soon as it became "appropriate" he fulfilled my request.

Afterwards, when we were actually released and in Switzerland on one cold December night, we marched along St. Galen Street to the barracks that had been prepared for us. On the corners of the street we were met by fellow Jews who were unable to approach us up close, but tossed apples and sweets our way, and we caught them with both hands. However, these Jews who threw us gifts had one question: "Where is the rebbe?" Bela Zholt strode along side me, excitedly observing, "You see, Ferenz, I am nothing! No one knows me even though hundreds of thousands of people have read my novels and poetry. No one is waiting for me; they only know the rebbe. They are only waiting for him!"

Our group comprised more than 1,300 people, including various famous personalities from the Hungarian Jewish community. The majority of our group was of course assimilated and modernized Jews. There were very few Orthodox Jews. The transport comprised professors, poets, artists, community activists and leaders of the Hungarian Zionist movement and their families. The Satmar rebbe, Rabbi Teitelbaum, did not at all fit in to our community, whose major leaders were intellectuals and academics who believed that as soon as liberation arrived, they would be greeted with great honor. Yet suddenly here they were so bitterly disappointed since here in Switzerland almost no one paid any attention to them. Everyone was interested in the personality known as the Satmar rebbe, Rabbi Yoel Teitelbaum. Everyone wanted to know where he was in the transport, and how he was feeling. Everyone asked the same question: Where is the rabbi?

So we all realized that it was not the professionals and academics who were indispensable, but rather the quiet and haggard holy man.

In Switzerland we all parted ways, but for a long time thereafter until today, I think a

great deal about the fascinating personality of the Satmar rebbe. I frequently still remember the following little philosophical ideas:

When we consider the significance of religion, and the fact that the Torah and faith is what has preserved the Jewish People over thousands of years of Exile, we must also realize that the Satmar rebbe is without a doubt one of the holiest individuals produced by the Jewish People, and is the greatest guardian to assure that the Torah of Moses is not forgotten, G-d forbid. It may be possible that we perceive him as being too fastidious, too stubborn about following every point of the Torah, but without a doubt he is the real and most loyal defender of the Torah, a true leader of the Jewish People!

Rav Yehoshua Heschel Charif Maginei Shlomo (Av 27)

DEFENDING RASHI

In the work *Ir Hatzedek* p.85-6 are a few stories explaining Rav Yehoshua's practice in defending *Rashi's* position and how he came to author the work *Maginei Shlomo*.

Rav Meir, the father of Rabbi Shabsai Cohen (famed *mechaber* of the commentary *Sha"ch* on *Shulchon Aruch*) studied *Gemora* together with Rav Yehoshua. They agreed that when they studied a new *sugya* they would refrain from referring to *Rashi* and *Tosfos* commentaries and instead attempt to each arrive at his own understanding of the topic. Invariably, when they would discuss their understanding, Rav Meir's opinion was always consistent with the comments of the *Tosfos*, whereas Rav Yehoshua's was always in accordance with *Rashi*. And so Rav Yehoshua would then defend *Rashi's* position (which was his own as well) against the questions of the *Tosfos*. As a reward for his diligence and alacrity in defending *Rashi*, his grandson would relate that he once told his students that *Rashi* himself appeared to him in a vision and congratulated him, saying, "Happy is your lot and portion in the Next World for defending me against those ferocious lions, the *Tosfos*!"

Rav Menachem Nachum Dov Ber Friedman (Av 27)

THE BEIS HACHAIM

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

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

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

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

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

"I, however, wasn't satisfied," continued the chassid. "Out of curiosity, I approached two

elderly chassidim and asked them to accompany me back to the *beis hachaim*. I showed them the spot where the rebbe had stood by the fence and smelled whatever it was he smelled, and they recognized the spot. "Who is buried here by the fence?" I asked them. They named several well-known *apikorsim*, that were buried there.

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

Rav Yehuda Fattiah Beis Lechem Yehuda (Av 27)

THE SPIRITS SPEAK

A Story of Possession - The Evil Soul of the False Messiah Shabsai Tzvi Strikes from Beyond the Grave ~ Copyright © 1995 by Ariel Bar Tzadok. All rights reserved.

Introduction

Rav Yehuda Fatiya was truly a remarkable man, a master Mekubol, as the following story will show. This rendering is more of a paraphrased translation than literal. I sometimes changed tenses, and added a needed word that is implied (but not in) the original text. I have chosen this format to bring this piece to you so that you can get the feel of the original flow that the piece has to it.

There are many lessons within this episode. Those who work today with *Yichudim* and exorcisms rely heavily on Rav Yehuda's work as a guide to how to recognize spirits and how to deal with them once they have been identified. This episode unfortunately is not unique. Demonic possession is not limited to the realm of the horror film. Whenever we as Jews violate the *mitzvos*, we become open to spiritual-psychic attack. I offer this translation so as to open the eyes of those who do not see. Remember, this story is real. We have an insider's view of what happened. Know that a lot of stories going on around us today are similar to this one. Armed with the knowledge this episode will provide, you may become more aware of what is really going on in the hearts and minds of those around us. May Hashem bless and protect his people Eretz *Yisrael* from all our enemies, seen and unseen, corporeal and non-corporeal. *Amen!*

HoRuchos Mesaperos - The Spirits Speak

On Monday, the 22nd of Kislev 5663, a man named Reuven ben Moshe Mani ben Rahama came to me. He was possessed by a spirit named David Yohana. While I was yet working with him, another man, Yehezkel Ezra *ben* Yisrael came to me. His family name is Bakhur. He said to me that for a number of years evil thoughts would pop into his head as though from nowhere. During the silent *Amida tefilla*, or during *Kaddish* or *Kedusha*, he would hear a voice within him saying, "Give up your religion, convert and become a Christian" (G-d forbid).

These thoughts were so powerful that they would disturb his concentration, preventing him from answering the *Kaddish* or *Kedusha*. It had not been twenty years since he had gone to Rav Yosef Chaim (the *Ben Ish Chai*) who sent a letter to Rav Eliyahu Mani in Chevron. The response was that (Bakhur) had a great *klipah* (evil shells/husks) within his heart, and that he (Rav Mani) could not help him.

The *Ben Ish Chai* consulted with me at that time and told me to write a *mezuzah*, and prescribed that Bakhur should wear it over his heart. This, however, had no effect. Therefore he had returned to me to inquire whether he had a spirit within him. Being that Bakhur was an honest, G-d-fearing man, I consented to his request. I started to perform *Yichudim* (Unifications, a specific form of Jewish meditation in Kabbalistic Jewish mysticism, especially denoting the complete meditative method developed by the *Arizal*) by his ear, the *Yichudim* used against spirits. Thus the breath of the *Yichud* enters into his ear, and then into his organs, for the breath of the *Yichud* disturbs the breath of the spirit.

While I was reciting the *Yichudim* into his ear, Bakhur started to laugh. I asked him what he was laughing about; he answered and said that he can almost hear another person inside himself, and he is very viciously cursing you, saying this one's *Rav*, Yosef Chaim (the *Ben Ish Chai*) advised you to wear a *mezuzah*, he should take the *mezuzah* and place it up his *Bais HaBoshes* (the embarrassing place) (G-d forbid). Now his *talmid* has become the *Rav*. He is only half of his *Rav*, Yosef Chaim. In this way did the spirit curse me and mock me.

Upon hearing all this, I returned to recite *Yichudim* by his ear numerous times, without interruption, until such a time that the spirit was cursing, twisting and turning within

Bakhur's heart. But I would not pay the spirit any mind. In the end Bakhur inquired of the spirit within him, and he said, "Ask Yehuda what he wants from me."

I said to him, "I want to know from what city you come and what is your name. I want you to tell me the absolute truth. If you lie to me, I will show you what I can do by placing severe punishments and sufferings upon you."

The spirit answered Bakhur saying, "There have been a number of people like Yehuda who tried to get me to reveal my name, but they weren't able to get anything from me. I am stronger than stone. I do not open up to just anyone."

I said to the spirit, "If so, I will continue to try, and we will see who will be successful in the end. If you are truly a strong spirit and are accustomed to sufferings, then prepare yourself to suffer the travails of the the *Yichudim*, for they are like an unquenchable flame, and they are more painful then hell itself; for I will not leave you alone until you truthfully tell me your name and whence you came. You will suffer all this pain for nothing, because you do not submit to me. You are causing all this suffering to fall upon you, and not me."

I started again to recite *Yichudim* by Bakhur's ear as I did previously; I also blew the *Shofar* close to his ear with the meditations that are appropriate for this.

Bakhur started to scream. "Enough, enough!! I surrender."

The spirit now wanted to tell me his name and place of origin. Yet I wasn't ready to listen. For I know it is the way of the spirits to be like Pharaoh; they only surrender for a moment, then go back to being stiff-necked. Therefore I decided to show the spirit the power of the Holy Names.

Only when I was finished with the *Yichudim* was the spirit tired and worn down, and asked me to give him time to relax from his travails.

Afterward, the spirit asked me, "Why do you seek to know my name and place of origin? Why do you need to know this?"

I said to the spirit, "So that I can rectify your soul and allow you to ascend to the Garden of Eden, so that you won't suffer from being earthbound anymore."

The spirit said, "This is not possible, not for you or for your rectifications. I do not wish to go to the Garden of Eden."

I said to the spirit, "Again you challenge me?" I brought my mouth close to Bakhur's ear so as to again recite the *Yichudim*. The spirit then screamed within Bakhur's mind, and said he would reveal his name.

He said his name was Dovid *ben Savti ben Rivka* from the city of Izmir (Turkey). He said that he was an apostate and that he had slept with gentile women, and that he left no children, and that he had possessed Bakhur some seventeen years earlier.

The spirit then asked why I had flipped the world over on him. He said, "I have never hurt (Bakhur) or caused him any harm, and if you are so concerned about these insignificant thoughts, I will be careful from now on not to cause him evil thoughts. Just leave me here in my place, for if I were to leave, where would I go? Where would I find rest?"

Bakhur said to the spirit, "Go to *Gehinnom*."

The spirit answered, "I am not yet worthy to enter into *Gehinnom*, for I am guilty of sleeping with a menstrual woman, a gentile woman, and a prostitute. Please don't go again to Yehuda, for I can't stand it. Let me stay here in my place, and I will not bother you further."

All these things did the spirit speak within Bakhur's mind, and he (Bakhur) would speak them to me. Being that I really didn't want to deal with spirits, I made a condition with the spirit. If he would return and place evil thoughts in Bakhur's mind, I would set my hand against him.

Only a few short days had passed when the spirit returned to his evil ways and brought evil thoughts into Bakhur's mind. Bakhur came to me and related what was happening.

I started to recite *Yichudim* by his ear. I commanded the spirit that this time to truthfully

tell me his name, for the angel who oversees the *Yichudim* had already revealed to me the spirit's name and place of origin. (This frightened the spirit.) I told the spirit that I would continue to recite a number of *Yichudim* by Bakhur's ear until he revealed to me his name, just as the angel had told it to me.

The spirit was very disturbed by this, and he said his name was Tzvi, and that his mother's name was Rivka, and that he was from Izmir. I commanded him to tell me the truth; for initially the spirit said his name was Dovid ben Savti, and now he said his name was Tzvi.

I asked him outright, "Aren't you none other than the notorious Shabsai Tzvi from Izmir, who made himself to be a messiah?"

The spirit answered that this was the truth. I asked him, "If so, you died in the year 1666; it has not been 237 years from your death. Tell me where you have reincarnated until now? How were you judged?"

The spirit answered me mockingly, "Even if you get for yourself enough paper to write a book and enough pens (I will not tell you), for these things are none of your business. Now, you are late for your class in the Yeshiva. Your *talmidim* are awaiting you, they are looking for you. How much time will you waste, delaying here with me?"

I saw that what he said was true. I arose and left for the Yeshiva. I decided I would finish this work tomorrow. While in the Yeshiva I met Rav Shimon Aharon Agasi; I related to him this matter of Shabsai Tzvi, and how he had possessed the soul of Bakhur. Rav Shimon went and told these things to Rav Yosef Chaim (the *Ben Ish Chai*). Together they warned me not to continue with Shabsai Tzvi, fearing he would hurt me, G-d forbid.

The next day, Bakhur came to me, and I started *Yichudim* for Shabsai Tzvi. From within Bakhur, Shabsai Tzvi began again to curse me with awful curses. Bakhur would tell me all.

I stopped the *Yichudim*, and started to speak gently to the spirit, words that would touch his heart. I spoke with him, saying, "Let me ask you some questions: What is my strife with you? Do you think that I wish to take revenge for what you did when you were alive?"

The spirit answered that he did not think this. I asked him, "Do you really think my intent with these *Yichudim* is to cause you harm so that I will receive a Heavenly reward for my endeavors with Bakhur?"

The spirit said, "It's not that."

I said, "For Bakhur is a poor man, he cannot pay me for my services. Why then do you think I am troubling myself taking time away from my learning, if not for the sake of your soul? For is it still not a spark from G-d above? Can it not shine like the most brilliant pearl? It is only due to sin that you have fallen. The Holy One, blessed by He, is above all, and the Source of all. It is by His design that you entered into Bakhur's body, so that by such, your soul would have a limit and end to its sufferings by the work I am doing with you. I am making the endeavors to rectify you. What then is my sin, my blemish, that you curse me with all these horrible curses?"

The spirit said to me, "I can't stand the sufferings of the *Yichudim*."

I said to him, "It is the way of the world that if a person is sick from an illness deep inside the body, the doctor has to open up the body in order to remove the cause of the illness. Even if this causes much pain, the person suffers it so that he can get well. He doesn't curse the doctor. As for me, it is not my way to discuss things in such depth with the spirits, for the vast majority of them are quite ignorant, and can't tell the difference between what is good for them and what is bad. However, I know what I know. I know that you are a very learned individual. You know how to judge for yourself what is for your own good and what is not. Therefore, I am correct in what I am doing with you, and your curses can have no effect upon me; for I know that your soul does not truly wish to curse me. It is the *klippa* that surrounds you that is forcing you to act thus. Therefore, I forgive your soul." These were my words with Shabsai Tzvi that I spoke with kindness and respect (toward him). Rav Yosef Chaim and Rav Shimon Agasi had both told me to be aggressive with him.

When I finished my words, the spirit answered me in the words of a wise man. "I will not conceal from you a thing. For even though I suffer from the *Yichudim*, like a man who has wounds in the flesh, and along comes the doctor who covers the wounds with vinegar and salt, until it can hurt no more; yet, when the *Yichud* is finished, I do feel that my flesh has

softened, and that the wounds are healing. I feel at ease. And now, I agree with your path. I want you to perform *Yichudim* upon me. And even if I jump or scream, pay no attention to my pain, for I scream due to the tremendous pain."

I told him that this was still not enough. "When a person becomes drunk, and stumbles around, falling into a pit of mud, he cries out to those passing by to help him up. It goes without saying that the one in the mud helps those helping him to pull him out of the mud. He doesn't depend on them to do all the work. In relation to this I ask you not to place your full burden upon me. I will work to remove the *klippa* from surrounding you on the outside, but you must make the efforts to remove your *klippa* from within yourself. *Hashem* will help us both."

The spirit answered, "Yes. Yes, let's do it and prosper."

I started performing a number of *Yichudim*, and the spirit would scream horrible screams. Yet I would not pay attention to his screams until I was exhausted from performing the *Yichudim*. The spirit also was tired and exhausted from all his travails. It was not able to speak anything for a good amount of time.

After this I asked the spirit if the *Yichudim* had helped rectify him. The spirit said, "Yes, yes, your honor, I feel that the weight of the *klippa* is lighter upon me."

I then asked him, "How thick is the *klippa* that is left upon you?" The spirit answered, "Without exaggeration, it is at least two feet thick."

I asked him, "I have one question to ask you: tell me, does the ball of the sun revolve around the earth, or is it stationary in the heavens, or it is suspended in the air of this world?"

The spirit answered me, "Do you wish for me to enter my head between the great mountains (meaning the souls of the *Talmudic* Sages, dwelling above) so that they will crush my head? What you find written in the books, learn. I have no business in these matters."

I asked the spirit a number of other questions, yet here I will only write the answers that

were given to me, and from the answers I'm sure that you will understand what the questions were.

The spirit continued, "I am he, Shabsai Tzvi. My death was by hanging. I did not repent of my sins. I was buried in a gentile cemetery. While I was yet alive the *klippa* would materialize before my eyes. They are what caused me to become evil. I did not keep myself in holiness. [The spirit told me that] he had reincarnated numerous times that cannot be counted. He merited to achieve the levels of *nefesh* and *ruach*. When the *neshoma* started to manifest within him is when it happened what happened. Now he acknowledges that Moshe, our teacher, upon him be peace, is true, and that his prophecy is true, and that his Torah is true. Yet all this will bear him (the spirit) no fruits; for being that he is dead, he is not obligated to observe the *mitzvos* (*Shabbos* 30a). The merits he had earned from any *mitzvos* that he did perform are already gone.

[At this point, Rav Yehuda inserts this side note: Evil spirits can only speak in the heart, but not in the mouth. I give witness to this. In 1914 a virgin woman came to me who was then thirty-five years old. She was blind in both her eyes. She had reincarnated within her the soul of a Rav that was of my generation, whom I had known very well.

With all this, he would only speak within her heart and not within her mouth, even though she was blind. She did not study *Torah*, and this *Rav* was attracted to her while he was still alive. Even now he was trying to get her commit a sexual sin with another Rav, saying that from their union would the Messiah be born. Yet, she did not listen at all to his voice. After performing *Yichudim* and making efforts, the identity of this Rav was made known to me, as well as the fact that he had desired her...This then is the reason why the spirits speak only in the heart, and not in the mouth. They do not want to be recognized. This way they can be mocking and maligning.

In *Sha'ar HaGilgulim* 22, 22A, it is written, "When one reincarnates in a person, it is done in one of two ways. The first deals with the souls of the wicked, who after their deaths are not even worthy to enter into *Gehinnom* (hell) - they enter into the bodies of living persons here in this world. The second manner is when a soul impregnates a person by what is called an *ibbur*. This soul bonds (with the living person) in great secrecy. Thus, if that person then commits a sin, the incarnated soul within can then overpower the soul of that person whom they are inhabiting, and cause that person to sin further and to deceive

it into going in an evil direction. Until here are the words of the *Sha'ar HaGilgulim*. It is possible that what the *Rav* (the *Arizal*) meant here when he referred to the souls who "bond (with the living person) in great secrecy" is that they do this for the reason mentioned above, so that they will be recognized, and thus they will be free to mock and otherwise trouble the public.]

Let us return to our subject. With regards to Bakhur, he was the reincarnation of the *ruach* (aspect of the soul of Shabsai Tzvi). The *nefesh* aspect was still living in an animal in the forest. It did not want to be in this place, nor did it want to ever reincarnate in the body of a Jew. It wanted to stay in the forest. (Regarding Shabsai Tzvi), he was thirty-five years old when he died. I asked him a number of other questions that he did not want to answer me, for he was still encased in a *klippa* two feet thick.

After five days, I again spoke with the spirit in a softer tone, and I saw that he had relented tremendously. He was actually remorseful over the sins that he had done. He was now very anxious for me to try to complete his rectification. He now abundantly blessed me and the members of my family. He said he wasn't saying all this (talk about repentance) for my sake, but rather because it was true.

(He told me) that his first sin was that he had fallen victim to committing adultery. And that it is true what they say about him, that he had had a homosexual affair while he was wrapped in his *tallis* and *tefillin*. He even once sent a young man to have an illicit adulterous affair with his own wife Sora, telling the boy what was written in the *Torah*, "All that Sora says to you, listen to her."

After his death he was punished with demonic beatings for twelve years. Until now he had always reincarnated into wild animals. Being in Bakhur was his first time possessing a human. He then explained to me why he was able to enter into Bakhur to possess him, the reason being that once Bakhur, when a young man, gave a young girl a (forbidden) kiss.

This Bakhur did thirty years ago. Prior to this, the spirit said, he would hang around Bakhur's proximity, because Bakhur was from the same source soul as he, the spirit, was. (The teachings referencing this are in *Sefer HaLikutim*, *Yirmiyohu* 8:14)...For the sake of one forbidden kiss was an opening created for the spirit to come in and possess Bakhur. Yet the spirit is judged (and punished) every Friday, from the second hour of the day

through the fourth hour and a half. The spirit told me that he is punished alongside the spirit of Yeshu *HaNotzri* in boiling feces. Regarding myself, the spirit told me, that I am here reincarnated for the second time, and that fifteen years ago I merited to receive the *ruach* level of soul. The spirit said that it was *Hashem* who brought him to me, in order for me to rectify him.

Regarding Bakhur, he must learn *Zohar* every day, in the early hours of the predawn morning, as well as after his meal, for the sake of the elevation of the soul of Shabsai Tzvi *ben Rivka*. He must go to the *mikve* every day. He must not be concerned with the evil thoughts that pop up in his mind. And when they do pop up, he should recite the *pasuk*: *Rochash libi dovor tov* - "My heart is astir with a good thing" (*Tehillim* 45:2) and meditate upon the holy Name *resh ches shin*." Also meditate upon the holy Name *Kibel Rinat Ameycha* (*KRA STN* - tear the *Soton*) and the evil thoughts will be nullified.

From that day onward, the spirit of Shabsai Tzvi would request of Bakhur that he study more and more *Zohar* every day, more than the day before, even if this meant taking time out from making a living. When it came to going into the *mikve*, the spirit would cause Bakhur to hurry so fast that he would almost fall down the stairs into the water. The spirit would also awaken him every morning early, in time for *tefilla*.

The spirit also requested of me that I should recite *Yichudim* for him every day into Bakhur's ear, including the blowing of the *Shofar*. The spirit thought that by doing all this maybe he would merit to enter *Gehinnom*.

I asked the spirit when he would leave Bakhur. He told me not to ask. When he was ready to enter into *Gehinnom* he would leave Bakhur, without having to be asked. And in truth, this is the way it was. For after a few days, Bakhur was no longer being disturbed in his sleep, I examined him and found no traces of the spirit of Shabsai Tzvi. Thus ends a true story of demonic possession, what caused it and what efforts need be made to rectify such a terrible situation. Let us all learn from this a lesson, to safeguard and protect ourselves. Evil surrounds us. It can only be neutralized by the good within us. And there is no good but Torah, the word of the living G-d.

Rav Avrohom Yaakov Pam Rosh Yeshiva of Yeshiva Torah Vodaas (Av 28)

GLIMPSES OF A GODOL

by Moshe Rockove

HaRav Avraham Yaakov Hachohen Pam *zt'l* was born in Lithuania 88 years ago. His father was a rof and an outstanding *talmid chochom*. He learned in the famed *Kodshim Kollel* in Radin where he was a *chavrusa* of HaRav Elchonon Wassermann.

At the age of nine, he left his town to enter a *yeshiva* in Kovno. He was younger than the other *bochurim* so that the *rosh yeshiva* asked his father jokingly, "Where is his crib?" He received a letter from his former rebbi that said, "Someday this young *bochur* will be a *godol beYisroel*." (The family still has the letter.) He was accepted and learned with complete devotion.

Rav Pam would eat Shabbosim at the home of HaRav Yaakov Kamenetsky *zt'l*, who was learning at the time in the famed *Kovno Kollel*. They would cross paths again later in life when they were both on the hanhalla of Yeshiva Torah Vodaas. Rav Yaakov would affectionately refer to Rav Pam as the "*Kohen Godol*."

Rav Pam's father immigrated to the U.S. when his son was 11 years old; the rest of the family came two years later. He attended *Mesivta Torah Vodaas* and became a devoted *talmid* of the *Rosh Yeshiva*, HaRav Dovid Leibowitz *zt'l*, a Slobodker *talmid* who had also learned in the *Kovno Kollel* and was the nephew of the *Chofetz Chaim*. He always considered HaRav Leibowitz as his primary rebbi in life. He wrote a beautiful tribute about his Rebbi after he passed away signed "*A Talmid*."

At the age of 21, he faced a dilemma: In those days, most *bochurim* his age went to work and didn't learn in *beis medrash* any more. He wanted to continue with his learning but had no one to learn with! He learned by himself in a *shul* in Brownsville for five years until he became a *rebbe*.

Rav Pam started saying *shiurim* in the *Mesivta* in 1937, and for the next 64 years he said *shiurim* to thousands of *talmidim* who went through Torah Vodaas. He started as a 10th grade rebbi, then moved up to 12th grade -- and for the last 25 years he said the *Yoreh*

De'ah shiur. He felt it was a *zechus* for him to say this particular *shiur* in his old age, for in his prime as a *bochur*, he learned *Chulin* with a lot of *hasmodoh*. He would eat and take care of what he had to, but it was always with *Chulin* on his mind. He thus felt it fitting that he should say a *shiur* on that which he toiled so hard on, in his advanced years.

When HaRav Aaron Kotler came to the U.S. in 1941 he said *shiurim* on *Zeroim* to a select group of *avreichim*; HaRav Pam was never among that group. HaRav Gedaliah Schorr *zt'l* who also later became a *rosh yeshiva* in Torah Vodaas, was also a part of the group.

Rav Pam had a special affinity for the *sefer Mishna Berurah*. He knew every *se'if* with the *Mishna Berurah* and *Biyur Halacha*. When it was hard for him to see and people would learn with him, he would correct them if they read the *Biyur Halacha* improperly. His set of *Mishna Berurah* was buried with him as a testament to his love for those *seforim*.

He married Sarah Balmuth who was from a Galician family. HaRav Hutner *zt'l* was the *shadchan*; he told the girl's father that "he was going to be a *godol beYisroel*," echoing the sentiments of Rav Pam's youth rebbi.

A Rebbi to Talmidim

His *shiur* was known for its emphasis on clarity. He would say that a *bochur* has to know the *gemora*, *Rashi*, and *Tosafos* clearly before he goes deeper into the *sugya*. He didn't like to use the *gemora* as a springboard to delve into the *sugya* without a clear understanding of the basic facts first.

Those of us who didn't learn by him got a taste of his *shiur* at the last *Siyum Hashas* in 1997. He started the new cycle at the main siyum in New York City by learning with everyone the first *mishna* in *Brochos*. He explained each part of the *mishna* with simple eloquence; we felt as if we were all sitting in his *shiur* room in Torah Vodaas listening to his *blatt shiur* on *Brochos daf beis*.

His love for his *talmidim* was boundless. He was available to them anytime they needed something from him -- an answer in *halacha*, a *hashkofoh* question, or advice about life. They reciprocated his love by helping him out as much as possible. They took up his causes as their own and always assisted him when he was ill. In fact, when he was *niftar*

at 1:15 Friday morning, 35 *talmidim* were at his bedside; some having been there for days.

Sterling Middos

Rav Pam personified the *middoh* of *pashtus*. He looked and dressed like a simple person; he never wore a long coat or even sat on the *mizrach* in Torah Vodaas.

Rav Pam visited Eretz Yisroel 35 years ago with his wife. They went to Bnei Brak to see the Ponevezh Yeshiva, which was hosting its *Yarchei Kallah* at the time. The *beis medrash* was alive with the *kol Torah* of the participants. He told his Rebbetzin that he would like to join them on one condition: the minute someone starts referring to him as a *rosh yeshiva* in Torah Vodaas, he is leaving.

They moved into the dormitory and stayed together with the other members of the *Yarchei Kallah*. Rav Pam learned in total anonymity for two weeks. One day there was a *pidyon haben* in the *Yeshiva*. Someone came over to him and suggested that since he is a *rosh yeshiva*, he should sit at the head table for the *seuda*. His anonymity breached, he left that very day back to Yerushalayim, where he was originally staying.

He measured his words carefully. Everything he said was thought out and was said for a reason. He would mention the *Sheloh* that says two *mal'ochim* accompany a person and write down everything he says. "They don't write shorthand. If a person would see this personally, how careful he would be when he utters a word!" he said emotionally. He lived with this *Sheloh* as his guide in watching what to say.

Whenever he spoke and demanded a certain *middoh* from the audience, one had the feeling that he himself had worked on the *middoh* first before addressing the public. He would speak about *emes* because he lived with that *middoh*.

He demanded from *bnei Torah* a certain extra sensitivity in *middos* and interpersonal relationships as befitting a *talmid chochom*. He would say that the *Rambam* writes that a *talmid chochom* should not walk around with even a stain on his shirt; so surely he should speak and act as befitting a *ben Torah*.

A grandson related that his grandmother offered a *bochur* some watermelon and the *bochur* responded "Yes." Rav Pam was so agitated that the *bochur* did not say, "Yes, please," as a courtesy, that he had to go to his room to rest afterwards!

Concern for Others

His *ahavas Yisroel* was legendary; he hated *machlokes* with a passion. He once remarked at an Agudah Convention that if a married couple feel they must divorce, why must they put themselves through such strife and turmoil by fighting with each other?

The evil of speaking *loshon hora* was something he emphasized his whole life. He once mentioned in a *shmuess* that his mother did not know what it meant to speak negatively of a fellow man. This was the environment in which he was raised.

He would say that the underlying cause for *loshon hora* is a lack of *ahavas Yisroel*. He suggested many times that people should learn the *Chofetz Chaim's sefer Ahavas Chesed* as a way of increasing their concern for their fellow man.

He said from *Chazal* that the reason the *meraglim* were able to speak *loshon hora* about Eretz Yisroel is because they lacked *ahavas Eretz Yisroel*. When the love for something is lacking, there is nothing to stop a person from speaking ill about it!

A *bochur* was once caught stealing from his roommate. The roommate, who was very sensitive, was afraid to stay in the dorm. Rav Pam invited him to sleep in his home. His wife thought the *bochur* moved in because the heat in the *yeshiva* wasn't working properly and needed extra care, so her husband was being nice to him. She never found out the real reason why he brought the *bochur* home!

His address was a place for every individual who needed wise counsel and a listening ear. Many people came just to cry their hearts out to him. He would listen to them and they would leave feeling relieved without him giving advice on how to resolve their issues! They felt as if they unloaded their "weight" on him and he relieved them of their burden just by giving them the time of day to vent their pain and anguish. They felt someone -- a real caring person -- was listening to them.

His son HaRav Aron Pam said at the *levaya* that HaRav Shneur Kotler mentioned to someone when he was ill that if he dies, he is sure that the *mosdos* he felt responsible for will be taken care of, but who will be busy with the many individuals who came to him for help? "Similarly, the *mosdos* my father felt responsible for will find someone else to guide them, but who will take care of the many people who needed his help?"

He refused to have a *gabbai* or a secretary assisting him with the many requests for his time. At one point, the family decided he should take one day off from seeing people just so he could have a break. He replied that they are right, but what happens to the person who needs him today and cannot wait until tomorrow? He will have lost his chance. "I cannot do that to a person."

A lot of money went through his hands that he gave as *tzedokoh* to those he knew needed it. This past *Shiva Ossor BeTammuz*, he had just arrived home from the hospital and was in a very weakened condition. He said, "We must do *gemilus chassodim*." He summoned an older person who lived in the neighborhood and needed a lot of *chizuk*. Rav Pam kissed him on the hand and gave him a check for \$1800. He next got on the phone with a *talmid* and requested \$10,000 for someone he knew who needed the money. The *talmid* came over immediately with the money. Only after this was all taken care did he say, "Now I can go lie down."

The *Rosh Yeshiva* demonstrated enormous respect to other *talmidei chachomim*. When HaRav Reuven Fine *zt'l* was *rosh yeshiva* in Torah Vodaas, he would frequently travel to Eretz Yisroel to visit his family. The *bochurim* would accompany him to the airport to see him off. One time, the *bochurim* were at HaRav Fine's house getting ready to go to the airport when HaRav Pam came in to say good by. After he talked for a few minutes with HaRav Fine, the entourage began the trip to Kennedy Airport. HaRav Pam stayed on the street and walked behind the cars for a few steps so he could fulfill a *mitzva* by escorting a *talmid chochom*!

Leader of the Klal

The last years he was involved in all major decisions facing *Klal Yisroel*. He was a member of the *Moetzes Gedolei Hatorah* of Agudas Yisroel of America. HaRav Shach asked him to become chairman of Chinuch Atzmai, which he served with total devotion.

For the last ten years HaRav Pam was the backbone of the Shuvu organization, which has educated some 10,000 Russian children in *Torah* and *Yahadus*. He spoke at the Agudah Convention one year and said, "We are not doing enough for the Russian children in Eretz Yisroel, we must do more." These simple, heartfelt words penetrated the hearts of the assembled guests. Immediately after he finished speaking, people came over to him asking "What could we do?" They had a meeting that night and Shuvu was born.

He was selflessly devoted to that cause. He was in constant contact with those running the organization in Eretz Yisroel. He attended every function -- parlor meetings, dinners even when it required a considerable amount of *mesiras nefesh*.

Just a few weeks ago, the annual Shuvu parlor meeting took place. HaRav Pam was extremely weak yet he insisted he must go. The doctors spent the entire day taking him off the machines he was on and hooking him up to portable ones. Three doctors went with him to ensure everything was all right. He spoke a few heartfelt words about Shuvu but really nothing had to be said: Just to see how Rav Pam came and how much effort he exerted to come, conveyed to everyone his strong and deep feelings about the organization.

He was *niftar* early Friday morning. When people went to *Shacharis* they were greeted with signs that informed them of the sad news. The *levaya* was at the *Torah Vodaas beis medrash*, a *mokom* that meant so much to him as a *bochur* and later, as part of the *hanhala*.

As per his explicit wishes, there were no *hespedim*. He mentioned this request numerous times to his family and was very passionate about it. His oldest son, HaRav Aaron Pam, said a few words in the name of the family. The thousands who attended then accompanied HaRav Pam on his final journey.

The family members relate that Rav Pam would get very emotional when he would *duchen* on *yomim tovim*. It was as if he felt the generation resting on his shoulders and wanted to give the *bircas kohen* to all of them. Now that he is at the *Kisei Hakovod*, he should be a *meilitz yosher* for his family, his talmidim, and all of Klal Yisroel for he truly knows what they all need.

HARAV AVROHOM YAAKOV PAM ZTL

by S. Bruchi, D. Rubinowitz and Yated Ne'eman Staff

On Friday 28 Av, tens of thousands of bereft Torah-loyal Jews, headed by *maronan verabonan*, the *gedolei haTorah vechaChassidus*, accompanied HaRav Yaakov HaKohen Pam, zt"l, on his last earthly journey. HaRav Pam was the *rosh yeshiva* of Torah VoDaas. One of the great *marbitzei Torah* in the United States, he produced tens of thousands of students. He was the president of the American Chinuch Atzmai and of the Shuvu and the Nechomas Yisroel organizations. He was *niftar* Thursday night, 28 Av, after an illness, during the 89th year of his life.

Upon learning the bitter news of HaRav Pam's *petirah*, a heavy pall of mourning descended upon all *beis Yisroel* and the *yeshiva* world in particular. HaRav Pam was one of the formulators of the *derech* of the *yeshiva* world in the United States; one who created and sustained the American Torah world, and one of its most venerable *roshei yeshiva*. He was also a venerated model figure to countless Jews, due to his unique manner of *avodas Hashem*.

On Thursday night after *chatzos*, the bitter news of his *petirah* spread quickly throughout American chareidi centers. The news reached Eretz Yisroel on Friday morning, while many were still *davening* for his recovery.

HaRav Pam's health had severely deteriorated in recent months, and his illness aroused concern among the *Torah* world that hastened to plead for his speedy recovery. Prayers uniting all circles of chareidi Jewry in the United States were uttered fervently, expressing the great esteem in which all held this illustrious *godol* who guided *beis Yisroel* for so many decades.

Close to *chatzos* on Thursday night, his health took a drastic downward turn, and family and students streamed to his room in Boro Park's Maimonides Hospital, where they mournfully cried out "*Shema Yisroel*," and "*Hashem Hu HoElokim*." His family and students did *kriya*, as obligated by *halocho*.

All felt bereft and orphaned. In the morning, his bier was brought to the study hall of the

Torah VoDaas yeshiva in Flatbush, where he taught *Torah*, *yir'oh*, *mussar* and *halocho* to tens of thousands of students over a period of more than sixty years. The *beis medrash* that had been a beacon for his many students, from which the light his *Torah* had shone forth for long distances, resounded with the weeping of those who had come to lament the *petirah* of the *tzaddik*, one of the last vestiges of the previous generation.

On Friday afternoon, his *levaya*, attended by tens of thousands of students and mourners who had arrived from all parts of the United States, formed a massive entourage that proceeded from the *yeshiva*. He was buried Friday afternoon in the plot of his fathers in the cemetery in Queens.

Over 10,000 men and women came to pay respect to the *Rosh Yeshiva*. The streets were closed off from 18th Avenue to Courtelyou Road, and from Coney Island Avenue to Ocean Parkway, including the service road. It was very organized. Police barricades kept the women across the street with a special section in between for the cars and *roshei yeshiva* to get across.

Almost all the *Roshei Yeshiva* and *gedolim* were there. People came back from the mountains specially for the *levayo*.

Here is the list of *gedolim* (perhaps not comprehensive) who attended: Novominsker Rebbe, HaRav Elya Svei, HaRav Aharon Schechter, Mattersdorfer Rebbe, HaRav Henoch Leibowitz, Rachmasrivka Rebbe, HaRav Malkiel Kotler, Bluzhever Rebbe, Munkatcher Rebbe, and HaRav Shmuel Birnbaum.

The group said *Tehillim* and his son, HaRav Aharon Pam, spoke for a few minutes on behalf of the family. He stressed how HaRav Pam *ztz'l* did not want a *hesped* -- he was a father to all. He asked *mechila* from his father and thanked everyone for all that they did.

Hundreds followed the procession through Crown Heights to the Interboro to the cemetery. Everything was very organized -- there were police all along the route directing traffic.

The *Rosh Yeshiva* was buried near other *Torah Vodaas gedolim*: Rabbi Herman, HaRav Reuven Grozovsky and HaRav Yaakov Kamenetzky.

His Biography

HaRav Avrohom Yaakov HaKohen Pam, son of HaRav Meir, a *ram* in the *Chaim Berlin yeshiva* who had studied in the Slabodka and Radin *yeshivos* in Lithuania, was born in *Tamuz* 5673, into a home filled with *Torah* and pure *yiras Shomayim*. In his *sefer*, *Atara LaMelech*, HaRav Avrohom Yaakov describes his father and his *dveikus* to *Torah*, imbibed as a young man in Slabodka. During that period, HaRav Pam's father was immersed in *Torah* day and night, sharing a common language with the fervent *lomdim* of the *yeshiva*. In time, he was appointed to the position of *maggid shiur* in the *yeshiva* of the *ga'avad* of Ponovezh (HaRav Yosef Shlomo Kahaneman), along with HaRav Eliyahu Dushnitzer.

In the *sefer*, HaRav Avrohom Yaakov also speaks about his righteous mother, who was the epitome of *chessed*. She assisted the poor and brokenhearted in a remarkable manner. He wrote: "Once a person complained: 'My father-in-law promised me a huge sum for my wedding, but did not fulfill his promise. He tricked me.' My mother consoled him by saying: 'From the amount your father-in-law promised you, it is evident how much esteem he has for you, and how deserving you are in his eyes of so large a dowry.'"

In that home, HaRav Avrohom Yaakov's unique personality was formed. He showed distinct signs of being destined for greatness. He constantly sought to grow in *Torah* and to rise in spiritually, and his diligence, greatness, refinement and purity of thought were manifest even when he was young. He was noble of spirit, outstanding in his *middos*, and meticulous in his interpersonal relationships.

As a child, he studied in Kovna. His family later moved to the United States, where his father was appointed to the position of *ram* of the *Rabbenu Chaim Berlin yeshiva*. Once in America, the thirteen-year-old Avrohom Yaakov began to study in *Torah VoDaas*. He became very close with his mentors, the *rosh yeshiva*, HaRav Dovid Lebowitz, *zt"l*, and HaRav Shraga Feivel Mendelowitz, *zt"l*, rapidly becoming the *yeshiva's* finest student.

The *rosh yeshiva* and the *mashgiach* were especially fond of him, seeing that he was a *bor sud she'eino me'abeid tippa* who was destined to light up the skies of Jewry with his *Torah* and unique character traits.

He was known for his outstanding *hasmodo* as well as for his work on his *middos* and his

study of *mussar*. His entire life centered around Torah study and *middos* improvement, and was one long saga of deep immersion in Torah study and exertion in *avodas Hashem* in an unassuming manner.

After marrying the former Sara Belmuth, *tibodel lechaim tovim ve'arukim*, who helped him in a most dedicated manner her entire life, he was asked to serve as *ram* in the *Torah VoDaas Yeshiva Ketana*, and later as the *rosh yeshiva* of the *yeshiva gedola*. For more than sixty consecutive years he delivered *shiurim* and *mussar* discourses to the *yeshiva* students. His discourses would penetrate his students' souls and form a path in their hearts leading to *beis Hashem*. He was a *mechanech* in his very essence and conduct and a manifestation of the fact that *Torah* and *yiras Shomayim* are the core of life. His image lit up their hearts long after they had left the *yeshiva*.

HaRav Pam had a tremendous impact upon his tens of thousands of students. From his *shiurim*, they derived guidance in *avodas haBorei* and acquired the eternal *kinyonim* of pure *Torah* and *yiras Shomayim*. They regarded him as an archetype of the genuine *oved Hashem*, whose life focused only on serving *Hashem* with his entire heart and soul, raising *kevod Shomayim* and disseminating *Torah* and *mussar*, especially among the younger generation. His students regarded him as a compassionate figure who sought only their welfare and whose desire was to guide them along the paths of *Torah* and *mussar*.

For some six decades, the great HaRav Avrohom Yaakov HaKohen Pam was an anchor for hundreds and thousands of students deeply attached to him with strong bonds of love. They sensed that he was their support during times of happiness and during times of distress, and felt that they could turn to him for counsel.

He would study *Chulin* with *Shulchan Oruch* with the *avreichim* of the *Torah VoDaas Kollel*, and after testing them, he would grant them *yoreh yoreh, yodin, yodin*.

His students note his fatherly image and the warm manner in which he influenced them to pursue *Hashem's* path. He personally fulfilled whatever he demanded of his students, and was a model of humility, the noble trait from which he elicited his quality of tolerance and the *pashtus* noted by his many students. He never sat at the *Mizrach* in the *yeshiva*, but rather among his students, like one of them. He wore a short jacket, not a rabbinical frock: a model of humility, modesty and simplicity. It was no mistake that he merited to be

called, "the *Chofetz Chaim* of America."

His home in Flatbush was a center of Torah guidance. Every single corner in that home, which was the utmost in *pashtus*, radiated with *kedusha* and embodied the *daled amos* of *halocho* from which Torah emanated to chareidi Jewry the world over. In that home, HaRav Pam was consulted as a partner in all decisions pertaining to chareidi Jewry. He welcomed all in a warm manner, opening his doors to every Jew in need, listening attentively to them and making all-out efforts to help.

His appearances at the meetings and conventions of Agudas Yisroel in the United States had a tremendous impact. His speeches were heard each time with *cherdas kodesh*, for he was a beloved figure, accepted by all circles of the chareidi community. He spoke calmly, with measured, well- chosen words that penetrated the hearts of his listeners.

Although he didn't participate in the last Agudah convention, a speech that he had recorded at home was presented. He spoke about the trait of emes, saying that it should be the guiding light of the entire chareidi sector. As a man of truth, for whom truth was the central point of his life, he spoke penetratingly about the sin of *chilul Hashem* caused by a lack of integrity.

His profound, weekly *shiurim* in *parshas hashovua* in Torah VoDaas were famed throughout the United States, and many people attended them. Hundreds of tapes of his *shiurim* on the *parshos* and on *middos* serve as the mainstay of the *chinuch* of every *ben yeshiva* in the United States. They constitute the bulk of his *sefer*, *Atara LaMelech*, which contains discourses on *hashkofoh* as well as guidance, *chiddushim* and explanations, with particular stress on integrity in one's interpersonal relationships. These *shiurim* generally focused on *middos tovos* and the good practices he himself exemplified.

Alongside his leadership of many of the struggles of Torah Jewry in the United States, he was very concerned about the problems of Torah Jewry in Eretz Hakodesh. The issue of the *chinuch* of Jewish children was close to his heart, and he was the first to offer his aid in every effort in this area. He was particularly interested in the Torah-true *chinuch* in Eretz Hakodesh. After the *petirah* of HaRav Moshe *Feinstein, zt"l*, he was appointed president of Chinuch Atzmai in the United States. He was also a member of the presidium of the largest Torah organization in America, Torah Umesorah. During recent years he

was president of the Nechomas Tziyon organization, active in American secular schools.

He founded the Shuvu organization for the chinuch of Russian children in Eretz Yisroel, and was its patron during the past few decade. He became involved in this organization when HaRav Avrohom Yosef Laizeron, one of the heads of the Chinuch Atzmai in Eretz Yisroel, arrived at an Agudah convention in the United States. At the directives of the *gedolei HaTorah*, HaRav Laizeron then raised the problem of the education of the children of Russian immigrants who want to study in Chinuch Atzmai schools.

The subject was raised at the convention and HaRav Pam, very upset over the difficulties encountered in the area of the chinuch of immigrant children, accorded the issue a pivotal place at the Agudah convention. In his stirring, tear- filled speech, he addressed the thousands of participants at the convention, making them keenly aware of the urgent need to rally to the aid of Russian immigrant children. Then and there, he set up a special committee for rescue activities, and in that manner, Shuvu was born. He was its loyal patron until his final day. HaRav Pam said that in the *beis din shel ma'aloh* it will surely be noted that he had a part in the founding of Shuvu.

Four years ago, he contracted a serious illness and underwent surgery. The Torah world prayed for his *refuah*, and with Hashem's help, he resumed his regular *Torah* activity. Two months ago, his health began to deteriorate. Prayers were recited for his recovery in all the *yeshivos*. Despite his difficult condition, three weeks ago he participated in the annual convention of Shuvu, setting out for the meeting on a stretcher by ambulance. At the meeting, he spoke for five minutes about the tremendous importance of granting Jewish children a Jewish education. At that, his final public appearance, he conveyed the message that every Jew under all circumstances is obligated to do his maximum for the sake of the education of Jewish children.

Last week, his health rapidly deteriorated, and he was rushed to Maimonides Hospital in Boro Park, where he returned his pure soul to its Maker on Thursday night at 12:30, in the presence of his family and many of his students and close acquaintances.

The *levaya* left *Torah VoDaas* on Friday morning, and was attended by tens of thousands of mourners. Before the procession set out for the cemetery, chapters of *Tehillim* were recited. As per his final request, no *hespedim* were delivered. His son, HaRav Aharon

Pam, delivered words of parting.

He is survived by an illustrious family: sons that are *gedolei haTorah* and grandchildren and great- grandchildren, all of whom are pursuing the path he charted for them. His sons are: HaRav Aharon, a *ram* in Darkei Torah in New York; HaRav Dovid, a *rav* in Beis Medrash Shneour in Toronto; and Rav Usher, a *ram* in the Talmud Torah of Lakewood.

5761/shoftim/SHFTaravpam.htm

Rav Yeshaya Weltfried Dibros Chaim (Elul 1)

TWO CANDLES

Rav Dovid Lelover drew Rav Yeshaya and the *Yid HaKadosh* into the inner circle of the Chozeh of Lublin. The *seforim* describe the event as follows:

Rav Dovid Lelover approached Rav Yaakov Yitzchok, the Chozeh ("Seer") of Lublin, to take his leave. "When you go," the Chozeh told him, "make sure to travel through Pshedburzh. There are two candles burning there. Do your best to bring them here to me."

When he arrived in Pshedburzh, Rav Dovid Lelover went straight to the *beis midrash*. He immediately discovered the two "candles" he was searching for: the *Rav* and *Av Beis Din* of Pshedburz, Rav Yeshaya, studying with his *chavrusa*, Rav Yaakov Yitzchok of Peshischa, later known as the *Yid HaKadosh*.

When the *Yid HaKadosh* approached the bookcase to look something up in a *sefer*, Rav Dovid told him, 'You know, if you've never met the Chozeh of Lublin, you cannot even understand one page of *Gemara* properly.' When Rav Yeshaya came past, he told him the same thing.

At the time, Rav Yeshaya and the *Yid HaKadosh* disregarded the stranger's curious pronouncement. Yet somehow, in the midst of their studies, his words kept coming back to them. They decided to look for him, but he was gone. They went out searching through the town - but in vain, for he had disappeared. Only the next day did the mysterious traveler reappear in the *beis midrash* as they sat and studied. When they approached him, they told him that they had decided to travel to Lublin to meet the Chozeh. They were surprised when Rav Dovid answered them, "First you must learn the secret of the *tzaddik's* soul before you merit to travel to meet him and bask in his presence."

After sitting in deep thought and contemplation, they realized that the Chozeh's soul originated from the holy Tanna Rav Yosi HaKohen, one of the five disciples of Rav Yochanan Ben Zakkai, who is defined in *Pirkei Avos* as a "chassid."

When they arrived in Lublin, the two geniuses met one of the Chozeh's disciples, Rav Peretz, who had just returned from a visit to Eretz Yisroel. To their astonishment, they heard the Chozeh ask Rav Peretz:

"Did you daven at the gravesite of the Tanna Rabbi Yosi HaKohen in Tiveria? The soul that resides within my body shares the soul of that Tanna."

They thus saw with their own eyes that the power of *ruach hakodesh* rested on the Chozeh's *beis midrash*.

Rav Dovid Lelover used to say that one of the main reasons why he himself had to come to Lublin was to draw close those two lions to the pack of the holy *chevraya*. (*Dibros Chaim*)

THE TRAVELING TRUNK OF BOOKS

The Chozeh of Lublin once travelled with his son Rav Tzvi to the town of Tshechiyov, not far from Lublin. Rav Tzvi requested that they take a trunk of *seforim* along with them on their travels. "No," answered the Chozeh, "that will not be necessary." He pointed to Rav Yeshaya of Pshedburzh, who was accompanying them, and remarked, "Here is our trunk of *seforim*. The light of his *Torah* shines from one end of the world to the other!" (*Tiferes haYehudi* 7b)

IF THE YID IS GONE, THE WORLD WILL END

When the Yid HaKadosh passed away on *Chol HaMoed Sukkos*, Rav Yeshaya said he saw a great darkness descend on the world. He realized it must be as a result of his rebbe's passing. However, Rav Yeshaya was convinced that the world would be destroyed upon the death of the *Yid HaKadosh*! When he went outside and saw that the world continued going on as before, he thought he must have been mistaken and that the *Yid HaKadosh* was still alive. Only when he saw that the *Yid HaKadosh* was in the upper worlds did he accept the fact of his passing.

(*Ohr Zarua LaTzaddik*, introduction to *Aron Eidus*)

In his own words: "When I went outside on the day the *Yid HaKadosh* passed away and I saw the sun still shining and the world still existing as it had before, I thought that he must still be alive. I believed that, if the *Yid HaKadosh* had passed away, surely the sun would stop shining and the world would revert back to the chaos of *tohu va-vohu* before Creation."

Segulos Yisroel



SEGULOS FOR ELUL

Segulah To Help Others Become Baalei Teshuvah

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

Appendix: Segulah to Help Others Become Baalei Teshuvah

בעזה"ש

סגולה למי שנטה מן דרך הישרה ח"ו בר מינך¹

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

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

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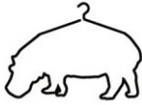
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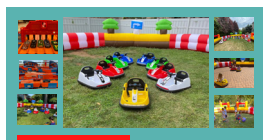
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