

CAN YOU ANSWER THESE QUESTIONS?

1. HaRav Yisrael of Shklov, the leader of the *Perushim* in *Eretz Yisrael*, passed away in the year 1839. Who took over his responsibilities?
2. Describe the attitude of the Sefardic community to the Lemel School. How did it differ from the Ashkenazic community's attitude?
3. Who were the mentors of HaRav Yosef Zundel of Salant?
4. Name two of his most outstanding disciples.
5. Describe Rav Moshe ben HaRav Hillel Rivlin and the impact that he had upon Jerusalem's Jewish community.

This and much more will be addressed in the first lecture of this series:

**“In the Footsteps of the Gaon of Vilna:
The Gaonim Rav Zundel and Rav Shmuel Salant
and the Preservation of the Sanctity of Jerusalem.”**

To derive maximum benefit from this lecture, keep these questions in mind as you listen to the lecture and read through the outline. Go back to these questions once again at the end of the lecture and see how well you answer them.

PLEASE NOTE: This outline and source book were designed as a powerful tool to help you appreciate and understand the basis of Jewish History. Although the lectures can be listened to without the use of the outline, we advise you to read the outline to enhance your comprehension. Use it, as well, as a handy reference guide and for quick review.

This lecture is dedicated to the memory of
ר' איתן עקיבא בן אברהם ע"ה
Dr. Edward “Eddie” Gordon of blessed memory

THE EPIC OF THE ETERNAL PEOPLE
Presented by Rabbi Shmuel Irons

Series XXI Lecture #1

IN THE FOOTSTEPS OF THE GAON OF VILNA:
THE GAONIM RAV ZUNDEL AND RAV SHMUEL SALANT
AND THE PRESERVATION OF THE SANCTITY OF JERUSALEM

I. HaRav HaGaon Rav Yeshaya Bardaki and the Lemel School

A.

הגאון המפורסם חכם הכולל ר' ישעיהו בה"ר ישכר בער ברדאקי, וחתנו של הגאון הרב ר' ישראל בעל המחבר ספר "פאת השלחן", ומובא שם בהקדמתו וז"ל: "את בתי הצנועה מרת שיינדיל נתתי לאיש חשוב ות"ח, הוא חתני הרב החר"ף ובקי, ירא ד' המפורסם, כבוד מו"ה ישעיה נ"י, מעיה"ק ירושלים ת"ו." הוא עסק הרבה לחזק כוללות האשכנזים הפרושים אשר באה"ק, ואחרי מות חותנו הגאון נתמנה להיות הממונה הראשי עליהם, וברוב תבונת שכלו והנהגתו עלתה בידו להעמיד מוסדות הישוב על בסיס קים ונאמן, והיה רועה נאמן לעדתו, ושקדן גדול בתורה, משים לילות כימים בנגלה ונסתר, גאון מקובל וצדיק יסוד עולם. יצתה נשמתו בטהרה ביום ח"י מרחשון שנת ר"ב ל'ה'ר"ש"ע (תרכ"ג) בעיה"ק ירושלים. . . הוא עמד בראש הנהגת בית המדרש "סוכת שלו" בחצר שקנה הרב הצדיק ר"ע לעהרן והקדישה לבית הכנסת כולל הפרושים, במקום שהיה שם ישיבת הגאון ר"ח ן' עטר, והחצר הזה נקרא עד היום בשם "חצר ר' ישעיה". תולדות חכמי ירושלים, ר' אריה ליב פרומקין עמ' 227-229

Regarding the prominent *gaon* (Torah genius) and worldly sage, Rabbi Yeshaya b. Harav Yisachar Ber Bardaki, the son-in-law of the *gaon* Harav R. Yisrael, the author of the *Sefer P'ass haShulchan*, it is written in the preface of that work, "I gave over my modest daughter, Shaindel, in marriage to a person who was [both] prestigious and a Torah scholar, my son-in-law, a person who is both incisive and knowledgeable, someone who is widely known for his fear of G-d, the honorable Rabbi Yeshayah, may his lamp shine brightly, of the city of Jerusalem, may it be built and established." [Rav Yeshaya] was very involved in strengthening the Ashkenaz communities (*kollels*) of the Perushim (followers of the teachings of the Gaon of Vilna), which were in the Holy Land. After the death of his father-in-law, the *gaon*, he was appointed to be their leader. Through his immense intelligence and leadership he was able to establish the institutions of the *Yishuv* (Settlement) on a firm and lasting foundation. He was a faithful shepherd to his flock and an extremely diligent Torah scholar, studying night and day in both the revealed and hidden teachings of the Torah. He was a Torah genius, mystic scholar, and a *tzaddik* (saint) upon whom the world rested. His soul departed in purity on the eighteenth day of Cheshvan, the year (whose numerical value is equal to the phrase:) *Rav L'hoshia* i.e. (5)623 (1862) in the city of Jerusalem. . . . He stood at the head of Bais Medrash (study hall) Sukkas Shalom in the courtyard that was purchased by the Rav HaTzaddik (saintly scholar) R. Akiva Lehren which he dedicated to be a synagogue for the Kollel Perushim (community of the followers of the Gaon of Vilna), in the place where the yeshiva of the *gaon* Rav Chaim ibn Attar stood. Till this day, the courtyard is called, "Rav Yeshaya's Courtyard." **Toldos Chachmei Yerushalayim, R. Aryeh Leib Frumkin, Section 3, pages 227-229**

B.

[לודוויג אוגוסט פראנקל]: נוסע, רופא, מליץ, ונדיב. נולד בעיר בראסט כביהם בשנת 1810 ומת בוויין 12 מארץ' 1894. הוא למד למודי עברית אצל ר"ז פראנקל . . . ולמודים כללים בגימנסיום בפראג. בשנות 1828–37 למד חכמת הרפואות בבתי המדעים בוויין ואיטליא והשיג התואר "דוקטור בחכמת הרפואה" בהאוניברסיטא בפאדובה. אך לא השתמש באומנתו זאת רק זמן קצר. בשנת 1838 נתמנה לסופר הקהל בוויין והחזיק במשמרתו במשך ארבעים שנה. הוא כתב ספרים רבים במליצה ושיר ויצא לו שם לתהלה במקצוע הזה. והיה עורך העתון "עסטערייכישעס מארגענבלאט" בשנת 1841 והעתון "זאנטאגסבלעטטער" בשנת 1842 עד שנת 1848. הוא התערב במרידה בשנת 1848 כתב שיר לכבוד החרות בשם "די אוניפערזיטעט" עם תוי זמרה. והפיצו ממנו יותר מחצי מיליון אכסמפלרים בכל רחבי גרמניא ואסטריא. בשנת 1856 הלך במלאכות האשה הנדיבה עליזע פאן הערץ–לעמעל לירושלם ליסד שם בית ספר ומחסה לנערי בני ישראל. הוא נסע דרך אסיא וארץ יון ותאר את קורות מסעותיו בשני חלקים מספרו "נאך ירושלם" (לייפציג 1858) והוסיף עוד חלק שלישי בשם "אויס עגיפטן" (וויין 1860), ושניהם נעתק ללשון הקדש ע"י לעטעריס. וגם יסד את בית הספר ירושלם שעודנו עומד שם היום. אף כי התנגדו האשכנזים לו מתחת והחרימו אותו. . . . אוצר ישראל חלק ה' עמ' 295–296

Ludwig August Frankel, traveler, doctor, literary figure, and philanthropist, was born in the city of Brast in Bohemia in the year 1810 and died in Vienna on the twelfth of March, 1894. His Hebrew studies were under the auspices of Rabbi Zecharia Frankel (the founder of Conservative Judaism). . . . [He began his] general studies at the gymnasium in Prague. Between the years 1828 and 1837 he studied medicine at schools in Vienna and Italy and received his degree as a "Doctor of Medicine" from the University of Padua, [Italy]. He only practiced medicine, however, for a short period of time. In the year 1838 he was appointed as Secretary of the Viennese Jewish community and served in that capacity for some forty years. He wrote many works of prose and poetry and gained much fame in this area. He served as editor of the "Estreichshe Morgenblatt" (the "Austrian Morning Newspaper") in the year 1841 and as the editor of the "Zuntagsbletter" (the "Sunday Newspaper") from the years 1842 to 1848. He was involved in the revolution of 1848 and wrote the words of a song in honor of the freedoms [about to be obtained through the revolution] together with musical notation. More than a half a million copies of the song were distributed throughout all of Austria and Germany. In the year 1856 he traveled as an emissary of the philanthropist Aliza von Hertz Laemel to Jerusalem in order to found a school and shelter for Jewish youth. He traveled by way of Asia and Greece and described the details of his travels in his two volume work, "Nach Jerusalem" ("Towards Jerusalem"), published in Leipzig in 1858. He added a third volume entitled, "Aus Egyptan", published in Vienna in 1860. Both these works were translated into Hebrew through Letteris. He also founded the school in Jerusalem which still stands to this day (1911), despite the opposition of the Ashkenazim to undermine his efforts and being excommunicated by them. . . . **Otzar Yisrael, Volume 8, pages 295-296**

C.

ד"ר פריינקל בספרו "ירושלימה (צד 194) בדבריו על ה"פרושים" בירושלים אומר שם . . . העומד בראשם הוא רבי ישעיה ברדקי מפינסק, ורובם תחת ממשלת עסטרייך. ושם (201–204) מספר ע"ד האספת רבני ירושלים כנגד יסוד בית ספרו ואומר: "איש בא בשנים אשר פניו כשלג חורו, עטוי מעיל פולוניא, זקנו ארוך ופאות שער רקתו יורדות על פי מדיו, פתח אמריו בדרכו את חצי עיניו הנוצצות כברק למולי, הנהו המדבר בשם האשכנזים אשר החרישו כלמו כל עת האספה, הוא הרב ברדקי אשר כל מדברותיו בשפת עבר. . . . (ושם דבר הרב ברדקי קשות נגד חנוך ההשכלה והביא ראיה ממש מדעסויא) בעצם היום הזה קדם הרב ברדקי עם שני רבנים את פני לבקרני להשיב מפני

הכבוד עלי בקרי אותו ואף כי היה האיש הזה כאחד הלוחמים מול מפעלי בכל זאת שמחתי לראות כי ידע להפליא בין המעש לעושהו, וכי נכבוד בעינו חוקי תהלוכות החברה". הגהת ר' אליעזר ריבלין לס' תולדות חכמי ירושלים, חלק ג' עמ' 227-228

Dr. Frankel in his work, "To Jerusalem" (page 194) in his description of the Perushim of Jerusalem wrote the following, "The one who stood at the head of the Perushim was Rabbi Yeshaya Bardaki of Pinsk. Most of them were Austrian citizens." In that work, relating the details of the assembly of the rabbis of Jerusalem in opposition to his school, he wrote (pages 201-204), "[Rabbi Yeshaya Bardaki] was well advanced in age, his face white as snow. He was wrapped in a Polish cloak, his beard was long and the *pe'os* (side locks) of his temples descended all the way to his collar. He began speaking in his fashion, with his eyes projecting lighting bolts towards me. He was the spokesman for the Ashkenazim, who were themselves silent during the entire assembly. I am referring to HaRav Bardaki, whose entire speech was conducted in the Hebrew language. . . . (At that meeting HaRav Bardaki spoke harshly against enlightenment influenced education and supported his position from [what had occurred in Germany through the influence of] Moses [Mendelssohn] of Desau.). That very same day, Rav Bardaki, together with two other rabbis, paid me a visit, in response to my having visited him earlier. Even though he was actively opposed to my efforts, nonetheless I was happy to see that he was able to differentiate between [judging] the act and [judging] the actor and that he highly regarded social etiquette." **The Glosses of R. Eliezer Rivlin to the Sefer Toldos Chachmei Yerushalayim, Section 3 pages 227-228**

D.

ור' יהושע ילין בספרו זכרונות לבן ירושלים צד 5 במספר על ר"י ברדקי שהיה נוהג ממשלתו ברמה ומנה לו משרת "קוס" ונתן בידו מטה גדול וגולת כסף בראשו ללכת לפניו בעת בקור רשמי, כן מנה לו תורגמן את ר' יצחק פ"ח (בן שלמה פ"ח הנז"ל), אשר ידע את השפה הערבית היטב ויהי לו לפה לפני הממשלה. ועיין אשורו על מנוי הרב משה מגיד ריבלין למ"מ בירושלים, במאמר "כתב מנוי" בלוח א"י שנת כ"א-כ"ב בסופו. הוא היה ראש המיסדים והגבאים של הת"ת עץ חיים בחורבת רבי יהודא החסיד . . . ועיין בשערי ירושלים" שער ד' הספור הידוע על ר' ישעיה שערבי אחד הכהו עד מות וכפודו לשאת לו על כתפו שק חטים אל ביתו וזה היה לפני שנת הת"ר בעוד שלא היתה חסות הקונסולים בירושלים. הגהת ר' אליעזר ריבלין לס' תולדות חכמי ירושלים, חלק ג' עמ' 228

Rabbi Yehoshua Yellin, in his work, "Memories of a Son of Jerusalem", page 5, relates that Rav Yeshaya Bardaki ruled with a strong hand and appointed a Turkish guard or "Kawass", holding in his hand a large cane with a silver knob, to escort him (lit. to walk in front of him) whenever he made an official visit. He also appointed as a dragoman (interpreter) R. Yitzchak [ben Shlomo] Pach, who knew Arabic well and acted as his interpreter in his dealings with the government. - See [Rav Bardaki's] confirmation of HaRav Moshe Rivlin as *Magid Meishorim* (official preacher) of Jerusalem, at the end of the article entitled, "The document of the appointment of HaRav Moshe Rivlin," in year 21-22 of Luncz's Almanac of Eretz Yisrael. [Rav Bardaki] was one of the original founders and trustees of the *Talmud Torah Etz Chaim*, which was located in the *Churva* of Rabbi Yehudah Chasid. . . . See *Shaarei Yerushalayim, Shaar Dalet*, where the famous story regarding Rav Yeshaya is cited, when a certain Arab beat him within an inch of death and forced him to carry a sack of wheat for him to his house. This occurred before the yer 5600 (1840) when there still was no protection [for the Jews] by the foreign consulates of Jerusalem. **The Glosses of R. Eliezer Rivlin to the Sefer Toldos Chachmei Yerushalayim, Section 3 page 228**

II. HaRav HaGaon Rabbi Yosef Zundel of Salant

A. A Giant of Torah

הרב הגאון צדיק יסוד עולם, ר' יוסף זונדל ב"ר בנימין ביניש מעיר סלאנט נולד בראש השנה שנת תקמ"ו, ובן שמונים שנה ושלושים ושלשה ימים היה במותו. בא לעיה"ק ירושלם ביום ח' כסליו התקצ"ח, בהיותו בן נ"ג שנה, ונפטר לעולמו הצדק בשלשה למרחשון תרכ"ו בעיה"ק ירושלם. וצוה באזהרה חמורה שלא להספידו, ושלא להציב שום תאורים על מצבת קברו, ונתקיימו דבריו, וכתבו בציונו: "פ"נ ר' יוסף זונדל ב"ר בנימין ביניש מסלאנט, נלב"ע ג' למר חשון תרכ"ו". הוא היה משיירי דור הישן. משיירי אנשי כנסת הגדולה, ומעשרה הראשונים אשר זרח עליהם אור שמשו של הגאון האמתי ר' חיים מוואלאזין ז"ל וזכה לקבל ממנו רוב תורתו בנגלה ובנסתר, על פי הדרך אשר סלל לו הגר"א ז"ל. ועליו אמרו המושלים שהיה פה שלישי לאליהו. ואחרי פטירת רבו מהר"ח מוואלוזין בשנת תקפ"א, הלך לדרוש אלקים בבית מדרשו של הגאון שר התלמוד ר' עקיבא איגר זלה"ה והביט אחרי תרומות מדותיו של ר' עקיבא. הוא היה בעל מקרא גם ע"ד הפשט, ומדקדק עצום במסורה וכל דקדוקי לשון הקדש. ובעל משנה ותלמוד ופוסקים שהיו ערוכים על לשונו להלכה ולמעשה, ונוסף על כל זה היו שגורים כמעט על לשונו כל כתבי האר"י ז"ל וכתבי מרן הגר"א ז"ל בנגלה ובנסתר. והיה חכם מדיני בכל הידיעות הנחוצות בתבל. תולדות חכמי ירושלים, ר' אריה ליב פרומקין חלק ג' עמוד 220

HaRav HaGaon, Tzaddik Yesod Olam (the saint upon whom the world stands) Rav Yosef Zundel b. Rav Binyamin Beinish of the city of Salant was born on Rosh Hashana, 5586 (1785) and passed away at the age of eighty years and thirty three days. He came to the Holy City of Jerusalem on the eighth of Kislev, 5598 (1837), in his fifty third year, and departed to his eternal resting place of righteousness on the third of Marcheshvan 5626 (1865) while in the Holy City of Jerusalem. He gave strict orders that he not be eulogized nor that any titles appear on his tombstone and his will was adhered to. [All that] was written on his tombstone were the words, "Here lies R. Yosef Zundel b. R. Binyamin Beinish of Salant. He departed to his eternal resting place on the third of Marcheshvan 5626 (1865)". He was from the remnants of the old generation, from the remnants of the Great Assembly, and was one of the first ten disciples upon which the light of the sun of the true Gaon, R. Chaim of Volozhin, of blessed memory shone. He merited to receive from [R. Chaim] the majority of his Torah, both in the revealed teachings and in the esoteric teachings [of Kabbalah], in the way which the Gaon of Vilna, of blessed memory, had paved for him. Regarding him (R. Zundel) it was said that he was the third voice (lit. mouth) of [R.] Eliyahu [of Vilna]. After the passing of his Rebbi (mentor) Rav Chaim of Volozhin in the year 5581 (1821), [R. Zundel] merited to seek out Hashem in the Bais Medrash (study hall) of the Gaon, Prince of the Talmud, Rabbi Akiva Eiger, may his memory be a blessing for the world to come, and carefully noted his superior character traits. [R. Zundel] was an expert in Scripture, [not only in his knowledge of Medrashim but] also in understanding the simple meaning of the text], as well as the Masoretic text and in all of the grammar of the Holy Tongue. He was also an expert in Mishna, Talmud, the halachic authorities, and their practical application, which was literally on his tongue. Furthermore, he had memorized, almost word for word, all of the writings of the Arizal and the Vilner Gaon, of blessed memory, both in his exoteric and esoteric teachings. He was [also] a worldly scholar and possessed all of the necessary knowledge that was then available on earth. **Toldos Chachmei Yerushalayim, R. Aryeh Leib Frumkin, Section 3, page 220**

B. The Hidden Tzaddik (Saint)

(1) ויותר מכל זאת גדלה מדת ענוותנותו ושפלות רוחו שהיה מחשיב עצמו לאין ואפס, ולאדם שלא ידע אותו לא היה ניכר שהוא מכלל צורבא מרבנן, ובצדק נוכל לומר עליו: משמת ר' יוסף בטלה ענוה. בהיותו בחוץ לארץ בעירו התפרנס רק מעמל כפיו, ולא קבל מעודו שום משרה ורבנות, רק היה סוחר בפרייזין (גרמניא), ואיש לא ידע ממנו ממעלת גדלו וגבורתו בתורה ומע"ט, היה נחבא אל הכלים והצנע לכת, ספר תורתו לא מש מפיהו, וישב לו אחוז בקרן זוית וספרו בידו או שונה וקורא בעל פה. ותלמידו הגאון הנודע רשכבה"ג, ר' ישראל סאלאנטר, בהקדמתו לספר התבונה שיצא לאור בשנת תרכ"א כתב, וזה לשונו: ויצקתי מים על ידי מורי הרב ר' יוסף זונדל היושב בירושלם תוב"ב, ועד כה לא הגעתי לקרסולו הוא היה סולם מוצב ארצה טרוד ברעיוני המסחר לבקש טרפו כדרך בעלי בתים אשר מחייתם כבד לפניהם, וראשו מגיע השמימה בטרדה גדולה מדי לחיי נפשו. משפט למודו העקרי היה בעיון הנצרך לו למעשה, למד הגמרא כו', הב"י וכל האחרונים בעיון, וביותר, העיון הגדול בבאורי הגר"א ז"ל וכשלמד הסעיף שו"ע או הענין עם כל אזורייהו, היה הציור לפניו כמו שבא הדין אליו למעשה, ועיין וחקר היטב משפטו, עד שהעמידו לפסק נצב, ואז חזר פעמים רבות עד שהיה בידו כמונח בקופסא. כל למודו בתנ"ך, גמרא, מדרשים וזהר היה היסוד לחפש ידיעת המעשה, ועל כל אלה גודל הידיעה לישר המדות ולחובת הלבבות. הארכתני מעט במעלת האדם הנדול הזה – אור עולם לפי השערתי – יאריך' ד' ימיו ושנותיו, למען ישמעו הבעלי בתים וילכו באורחותיו" עכ"ל. תולדות חכמי ירושלים, ר' אריה ליב פרומקין חלק ג' 220-221

More than all of the above, was his extraordinary humility and self denigration, for he considered himself to be totally worthless. To a person who was not personally acquainted with him, he would not appear at all to be a rabbinic scholar. It can be truthfully be said that when Rav Yosef died (see Sota 49b) humility ceased [from this world]. While he was living outside of Eretz Yisrael, in his city, he was solely supported through the toil of his own hands and never accepted any position or rabbinate. Rather, he supported himself by being a merchant in Prussia. No one was aware of his great spiritual heights, his extraordinary Torah knowledge or of his good deeds. He was "hidden amongst the baggage" (*nechbo el hakailim* - see Samuel I 10:22) and modest in his ways. The Sefer Torah was never removed from his mouth (see Joshua 1:8). He would be tucked away in some corner and his *sefer* (holy book) would be in his hand, or he would recite from memory Talmudic or Scriptural literature. His disciple, the prominent *gaon*, leader of the entire exile, Rav Yisrael Salanter, in the preface to his work, "HaTevuna", which was published in the year [5]621 (1861), wrote, "And I poured water over the hands of (i.e. served) my master, HaRav Rabbi Yosef Zundel, who presently resides in Jerusalem, may it be built and established speedily in our days, and till this day I haven't reached up to his ankles. He was like a ladder standing on the ground, involved in thoughts of business in order to provide food [for his family] in the manner of laymen (lit. householders) who provide for their needs only after much difficulty, yet [at the same time] his head reached up into the heavens, extremely involved in providing for his spiritual life. His learning was mainly focused on research that led to practical conclusions. He studied with thoughtful analysis (*b'iyun*), the gemora (Talmud) [with its commentaries], the *Bais Yosef* and all of the later authorities and even more so when it came to the commentary of the Gaon of Vilna, of blessed memory. Whenever he studied a paragraph of the Shulchan Aruch or a subject with all of its sources, he would imagine as if this case would actually come before him and he would carefully analyze the subject until he would come to a final conclusion. He would then review the subject many times over until he would have mastery over it like something lying in his purse (that was ready to be taken out at any time - see Pesachim 72a). All of his studies in Scripture, Talmud, Medrashim, and Zohar were always with an eye to find some practical lesson. But above all of that was his great knowledge in the sphere of character development and in his knowledge of the duties of the heart. I elaborated a bit

regarding this great man, who in my opinion is the light of the world, - may Hashem lengthen his days and years, so that laymen (lit. householders) may take heed and go in his ways.” **Toldos Chachmei Yerushalayim, R. Aryeh Leib Frumkin, Section 3, pages 220-221**

(2) מקומו ודירתו היה בעירנו סאלאנט. פעם אחת מצאו אותו בלילה שעושה בידיו מרצפת אבנים ברחוב אחד מלוכלך בטיט ורפש לכבוד אמו שהיתה מהלכת ועוברת שם תמיד לבית המדרש. כן פעם אחת מצאו אותו עומד אצל הדלת קטן שבחצר שלו ובידו פטיש ומסמורים ומכה בפטיש במסמורים בזריזות. ומודע אח"כ טעם העסק מפני שנתקלקל המנעל והיה מסגר מאליו עד שהעניינים המחזירים על הפתחים לו יוכלו לפתוח הדלת והוא נגד הגמ' בב"ב דף ז' למימרא דבית שער מעליותא הי כו'. הא דאית ליה פותחת כו'. כן ספרו ממנו הרבה מילי דחסידותא כיוצא באלו להפליא.

וכמו גודל גבורות צדקותיו ופרישותו והאהבה והיראה שהיה בוער בקרבו בפנימיות כן היה גודל עמלו להיות הצנע לכת לבל יכיר בו מאומה בחיצוניות עד כי אנשי העולם שלא היו מכירין אותו למראה עיניהם שפטו אותו לאיש פשוט. כי לא היה נהנה מן התורה לקבל מן העולם כנהוג רק נתפרנס מיגיע כפיו וחי בדחקות. ולא היה לו פרנסה קבועה רק פעם החזיק תלמיד ופעם התעסק באיזה מסחור לעיר מעמל בפרייסיין הסמוכה. ובאמצע היה נוסע ללמוד בפרישות על משך שנה פעם אחד נסע ללמוד בפרישות בעיר מיר. ולמד שם תורה שנה תמימה ולמד תורה מתוך הדחק בהוצאה ב' זהובים לכל שבוע.

כן סיפרו מגודל ענותנותו עד שהיה מפליא מבהיל כל שומעיו. כאשר נסע בחזרה מעיר מיר לשוב לביתו ולעירו סאלאנט מזדמן לו לנסוע יחד בעגלה עם אנשים סוחרים שנסעו לעיר מעמעל לרגלי מסחרם, אשר לא ידעו ולא הכירו אותו, ולמראה עינים החזיקו אותו לאיש פשוט עני הדיוט. האנשים הסוחרים לא היו מאנשי היראה וכל הדרך לעגו עליו והרבו עליו דברי שחוק ולצון. ויהי בדרך במלון, החסיד הנ"ל שכב לישן על איזה ספסל כדרך העניים הפחותים. הסוחרים הנ"ל כטוב לבם התלחשו יחד הנה העני הפחות הזה ישן נגיע נר דלוק אל זקנו לשרוף מעט שער זקנו וכן עשו. וכאשר הרגיש החסיד בתוך שנתו פתאום שמעו קול דבור יוצא מפיו לאמר "עוד מעט" כי נתעורר בקרבו השמחה מן הבזיון הגדול הזה שמקבל מהם. כמעט קט חרדו ונבהלו, אכן בכ"ז לא שמו אל לבם וכל הדרך שחקו ולעגו ממנו באין מעצור לרוחם. האנשים הסוחרים באו לעיר מעמעל ונתישבו שם לרגלי מסחרם והחסיד מהרי"ז הנ"ל שב לעירו והתחיל אז לעסוק באיזה מסחור. ובהמשך הימים נקרה ג"כ לעיר מעמעל. פעם אחד פגעו האנשים הסוחרים בשוק את החסיד הנ"ל, והנה הוא מדבר וממתיק סוד עם איש אחד גדול ונכבד מאוד. ותתמהו האנשים איש אל רעהו. וכאשר חקרו אחריו נודע להם כי זהו הגאון החסיד מהרי"ז קדוש ד' מכובד ובאו ונשתטחו לפניו ובקשו ממנו שימחול להם על אשר עשו לו בדרך נסיעתו עמהם, ונעתר להם ומחל להם אך בתנאי שיקבלו על עצמם שלא ללעוג ולהתלוצץ שום אדם כל ימי חייהם. וכן היה נוהג תמיד לברוח מן הכבוד עד קצה האחרון ויש עוד סיפורים ממדת הענוה שלו תקצר הגליון מהכיל. ס' נתיבות אור מהרה"ג ר' יצחק בלאזר בשם הרה"ג ר' נפתלי אמסטרדם

His place [of activity] and residence was in our city of Salant. One time they discovered him, at night, paving a street with stones, with his own hands, which, at the time, was filled with mud and muck. He did this as a way of honoring his mother, as she always walked on that street on her way to the Bais HaMedrash (study hall/synagogue). Similarly, they once found him standing next to a small door in his courtyard holding a hammer and nails, briskly pounding the nails with the hammer. He later informed the people that the reason for this was that the lock on the door was broken and it would lock on its own. The problem was that the poor who would go from door to door were not able to open the door [of the courtyard and seek help from its inhabitants].

This was contrary to the statement of the gemora in Bava Basra 7b, “This would seem to show that a porter's lodge (*bais shaar*) is an improvement [for which all the residents of the courtyard must contribute]: yet how can this be, seeing that there was a certain pious man with whom Elijah [the prophet - *Eliyahu HaNavi*] used to converse until he made a porter's lodge (*bais shaar*), after which he did not converse with him any more? . . . [The answer is that] in the one case there is a latch [which prevented the poor from entering and therefore it was forbidden] and the other there is no latch.” Similarly many extraordinary pious acts were told about him.

As great as his heroic acts of justice and piety were and the [enormous extent of the] love and fear of G-d that burned deep within him, so too, was the tremendous effort that he expended to make sure that all of his actions be hidden from public view so that no one would recognize anything different about him, to the extent that for those who didn't personally know him, he appeared to be a simple person. He didn't derive any pleasure from his Torah knowledge to receive support from the community, as was the common custom. He supported himself solely through the toil of his hands and lived a subsistent existence. He didn't have a fixed source of income. Rather, sometimes he spent his time studying with a student and other times he would deal with some merchandise in the city of Memel, which was in [East] Prussia, adjacent [to Lithuania], and in the middle of all of this he would travel to learn in seclusion for a year at a time. One time, he traveled to learn in seclusion in the city of Mir, [Poland] and learned there for a full year, living in extreme poverty, spending on himself only two guilders for an entire week. The following incident, one that usually leaves the listener awestruck, occurred shortly afterwards: When R. Zundel traveled back from Mir to return home to his city, Salant, he happened to travel together in a carriage with merchants who were journeying to the city of Memel on business. They didn't know [R. Zundel] at all and, due to his external appearance, looked at him as merely a poor simpleton. These merchants were not of the G-d fearing type and throughout the trip they were mocking him and he was the subject of their laughter and scorn. It came to pass, as they rested in an inn for the night and the *chasid* (pious one) laid down to sleep on some bench, as is the case with impoverished simpletons, that those merchants, being in a good mood, whispered amongst themselves and said, “This poor simpleton is fast asleep, let us take a candle to his beard and burn off some of the hairs of his beard.” And they followed through with their plan. As soon as the *chasid* realized what was happening, while still in the midst of his sleep, the merchants heard a voice issuing from his mouth saying, “Just a little more!” for it arose from within him the joy [of atonement from his sins] that came about from the humiliation that he had just experienced. For a short time they were taken aback, but, nonetheless, during the rest of the trip they continued to laugh at him and mock him without any hesitation. Those merchants [finally] arrived in Memel and remained there to pursue their business interests and the *chasid*, *Moreinu HaRav* Rabbi Yosef Zundel, returned to his own city. He soon began to become involved in some business dealing. Over the course of time, he also happened to come to the city of Memel. It so happened that those merchants happened to meet the *chasid* in the market place and, behold, he was speaking and carrying on a deep and personal conversation with a certain great and much esteemed individual. They each turned to the other with a puzzled look. After making inquiries they realized that [the “poor simpleton” was none other than] the *gaon* (Torah genius) and *chasid* (pious), our master, Rabbi Yosef Zundel, a holy man of G-d worthy of being treated with much honor. They came and prostrated themselves before him and beseeched him that he forgive them for all that they had done to him during their trip together. He acquiesced to their request and forgave them on condition, however, that they make a firm commitment never to mock or make fun of any person throughout their lifetimes.

Sefer Nesivos Ohr by HaRav HaGaon Rav Yitzchak Blazer, in the name of HaRav HaGaon R. Naftali Amsterdam

(3) כן עמל ויגע במדת הבטחון וספרו ממנו מעשים נוראים ונפלאים ממתן בטחון שהיה משתמש בו והשיג דברים אף למעלה מן הטבע שהיה מבהיל כל שומעיו. כאלה וכאלה ספרו ממנו גדולות ונפלאות תוקף זהירותו ועוצם חסידותו. וכן אדמו"ר זצוק"ל היה מספר ממנו פרטי מעשיו איך היה בדקדוק עצום ובהשקפה גדולה ודברי חסידות אשר עולה על לב בני אדם. . . גם מזה לא הניח ידו מלקיים עשה לך רב וקנה לך חבר. כידוע היה תלמיד מובהק של הגאון הגדול החסיד רשכבה"ג מוהר"ח זצוק"ל מואלאזין והיה נוסע תמיד וקבל ממנו דרכו בקודש ואחרי שנסתלק הגה"ח מוהר"ח זצוק"ל לגנזי מרומים ונשמע אז מגודל חסידותו של הגאון הג' רשכבה"ג מוהר"ח זצוק"ל כתת החסיד מהרי"ז את רגליו לעיר פוזנא להתבונן על דרכי צדקתו וחסידותו של הג' רשכבה"ג וישב שם זמן מה: ס' נתיבות אור מהרה"ג ר' יצחק בלאזר בשם הרה"ג ר' נפתלי אמסטרדם

Similarly, he put much effort in perfecting and achieving absolute trust in Hashem. Amazing stories are told regarding his complete and absolute trust in Hashem and how he obtained things through it in a most miraculous manner, something that leaves dumbstruck anyone who hears them. Similarly, there are accounts of the extraordinary care he took in fulfilling mitzvos and the intensity of his piety. In the same vein, the master [R. Yisrael Salanter] of blessed memory, would relate with great detail his actions and how they were done with tremendous exactness and with much forethought and piety, thinking of things which wouldn't enter the mind of an ordinary individual. . . . He also was not remiss in fulfilling the dictum (Avos 1:6), "Make for yourself a teacher (*rav*) and acquire for yourself a colleague." As is well known, he was a distinguished disciple of the great *gaon*, the *chasid*, the Master of the Entire Exile, our Master, Rav Chaim of Volozhin of blessed memory and would constantly travel there and learned from him his elevated approach to life. After his passing, after hearing about the great piety of the great *gaon*, the Master of the Entire Exile, our Master, Rav Akiva Eiger, of blessed memory, the *chasid* [Rav Zundel] made the trip to Posen to study [Rav Akiva Eiger's] approach to righteousness and piety and stayed there for some time. **Sefer Nesivos Ohr by HaRav HaGaon Rav Yitzchak Blazer, in the name of HaRav HaGaon R. Naftali Amsterdam**

(4) . . . אנכי הכותב זוכר אני בימי בחורתי בעיר סאלאנט אחרי נסיעת החסיד מהרי"ז הנ"ל לעיר הקדש וראיתי בעיני כמה ניירות מכת"י הטהור אשר שם יסופר השאלות ששאל מרבו הגאון החסיד מוהר"ח זצוק"ל מוואלאזין. גם סיפורי מעשים נפלאים מן רבו הגה"ח הנ"ל. וראיתי שם אשר שאל מרבו הגה"ח הנ"ל בעת פרידתו מוואלאזין איזה ספרי מוסר טוב לעסוק והשיב לו בזה"ל "כל ספרי מוסר טוב ללמוד אך ספר מסילת ישרים הוא יהיה מנהלך". עתה נחזור לכ"ק אדמור זצוק"ל הנה כאשר היה בימי חלדו בתוקף גדולתו וגאונותו התחיל ליצוק מים ע"י רבו החסיד ר"ז זצוק"ל ורק ממנו קבל את החכמה והלימוד הגדול הלזה לימוד המסורי ללמוד ולחזור הרבה מאמרי חז"ל וספרי מוסר בהתבוננות רב. והיה משמש אותו וקבל אותו עליו לרב מובהק והיה אומר כי הקים אותו על רגליו בעבודת ד' ודרך הקדש וכאשר נסע רבו החסיד לעיר הקודש נסע אדמו"ר ללותו ג' פרסאות כדין לוייה לרבו מובהק. והנה אדמו"ר זצוק"ל סיפר לנו כי כאשר שמע את הקול יוצא מרבו ציווי לימוד המוסרי הנה כאש בוער ירדה תוך חדרי לבו והחל לעסוק גם בלימוד הזה. ועלינו להתבונן מה פרי עשה לימוד המוסרי באיש החסיד אדמו"ר ז"ל אשר היה לאור עולם שמו יצא במדינות. . . . ס' נתיבות אור מהרה"ג ר' יצחק בלאזר בשם הרה"ג ר' נפתלי אמסטרדם

. . . I, the writer, remember seeing in my youth, in the city of Salant, after the *chasid*, our master Rav Yosef Zundel went to the Holy City, many sheets of paper which contained his [holy and] pure handwriting, wherein he described the questions that he asked of his teacher, the *gaon* and *chasid*, Rav Chaim of Volozhin of blessed memory, and also recorded some extraordinary stories about his teacher Rav Chaim [of Volozhin]. I saw written there that he asked his teacher, Rav Chaim, at the time that he took leave of him in Volozhin, "Which of the works of *mussar*

(spirituality and ethics) would be best to devote one's time?" He replied, "All works of mussar are good to learn, however, the work, *Mesilas Yesharim*, shall be your guide." Now let us return to the life of our master of blessed memory [Rav Yisrael Salanter]. Behold when he had reached adulthood and was already a giant in Torah, he began to pour water on the hands of (i.e. serve) his teacher, the chasid, Rav Zundel, of blessed memory, and it was only from him that he did receive this area of wisdom and this great lesson, i.e. the [proper] study of *mussar* which, [in order to be effective,] one must constantly repeat the statements of our Sages and the works of mussar with great introspection. [Rav Yisrael] served [R. Zundel] and accepted him to be his principle teacher. He used to say that [Rav Zundel] gave him the proper direction (lit. stood him up on his feet) in regards to serving Hashem and implementing his holy approach [to life] and when his teacher, the *chasid*, departed to the Holy City, our master [Rav Yisrael] traveled with him a distance of three parsangs (app. 7 miles), as is the rule regarding one's principle teacher (*rabbo muvhak*). Behold, our master, of blessed memory, told us that when he heard the voice of his teacher ordering him to study *mussar*, it was as if a burning fire went into the innermost recesses of his heart and thus he began to be involved in that area of study. We have to seriously consider the effect that the study of *mussar* had upon this *chasid*, our master, [Rav Yisrael,] of blessed memory, who was a shining light to the world and whose reputation spread throughout the countries [of Europe]. **Sefer Nesivos Ohr by HaRav HaGaon Rav Yitzchak Blazer, in the name of HaRav HaGaon R. Naftali Amsterdam**

5) והנה על דבר מה שכתב הרב מוהר"נ הנ"ל כי החסיד רבו של אדמו"ר לא היה ניכר עליו בחיצוניותו כי הוא מאנשי המעלה הנה בילדותי שמעתי מפי הרב המפורסם בעולם מוה' גרשון אמשטרדם זצ"ל מוילנא כי הוא לא הכיר את החסיד הנ"ל אף פעם אחת נקרה החסיד לוילנא והביא מכתב מאחד מסאלאנט להרב הור"ל הנ"ל. ועמד אצל הפתח והושיט לו המכתב. הרב מוהר"ג הנ"ל חשב אותו לאיש פשוט כמו אחד מהעגלונים וכדומה ורצה לההנותו בעד טרחתו. קרא אותו החדרה והושיט לו כוס של י"ש אח"כ אמר לו הרב מוהר"ג ובקש אותו לשתות. מובן מאליו כי החסיד לא סירב בדבר כי כל מה שאומר לך בעה"ב עשה ושתה מעט י"ש. אח"כ אמר לו הרב מוהר"ג הלא אתם הנכם מעיר סאלאנט מה שלו' החסיד ר' זונדיל וענה אותו מה שענה. אח"כ התחיל הרב מוהר"ג הנ"ל להרחיב עמו הדבור אודות החסיד הנ"ל. והתחיל לגמגם בתשובות למעט את מעלתו. מתוך הדברים עלה בלבבו אולי זהו החסיד כאשר למשמע אוזן שמע כי אין ניכר עליו כלל. אמר לו הרב מוהר"ג תגידו לי האמת מה שמכם. אמור שמי זונדא. אמר לו הרב מוהר"ג ד' ד' רצון יראיו יעשה אשר לא יהיה ניכר עליכם כלל. ס' נתיבות אור מהרה"ג ר' יצחק בלאזר

C. Jerusalem's Guide

בבוא הצדיק הלז לעיה"ק היה מורה הוראה בין לאשכנזים ובין לספרדים, ולא נהנה מזה גם כאצבע קטנה, זכותו וזכות תורתו יגן עלינו ועל כ"ש. הגאון ריז"ס זי"ע היה הראשון שנתמנה למו"ץ לעדת האשכנזים בירושלם, ובבית הועד שבחורבה נתייסדה ישיבת בד"צ, אשר בראשה עמד חתנו הגאון ר' שמואל סלאנט זצלה"ה, ואחרי זאת נעתק ישיבת הבד"צ לחצר כולל ווארשא תחת פקודת הגאון הר"ם אויערבאך ז"ל. תולדות חכמי ירושלים, ר' אריה ליב פרומקין חלק ג' עמ' 221

When that aforementioned *tzaddik* [R. Zundel] came to the Holy City, he gave halachic rulings and direction to both Ashkenazim and Sefardim, but didn't receive any remuneration at all (lit. even a small finger's worth) from this. May his merit and the merit of his Torah studies protect us and all of the Jewish people. The *gaon*, Rav Yosef Zundel, may his merit protect us, was the first one who was officially appointed as a *Moreh Tzedek* (a halachic authority) for the Ashkenazic community in Jerusalem. In the assembly room of the Churva, the yeshiva of the *Bais Din Tzedek* was established, which was [eventually] headed by his son-in-law, Rav Shmuel Salant, of blessed memory. Afterwards, the yeshiva of the *Bais Din Tzedek* moved to the

courtyard of the Kollel Warsaw under the auspices of the *gaon* Rav Meir Auerbach, of blessed memory. **Toldos Chachmei Yerushalayim, R. Aryeh Leib Frumkin, Section 3, page 221**

III. HaRav Moshe Rivlin

A.

הרב הגדול ר' משה ב"ר הלל ריבלין הוא הרב הדרשן המפורסם בשם "המגיד" והמוכיח מק"ק שקלאב, ובן בנו של הגאון החסיד ר' בנימין תלמיד הגר"א ז"ל שנזכר לעיל פרק ה' סימן י"ב. היה ממונה על צאן עניי עמו ק"ק פרושים אשכנזים בעיה"ק ירושלים. ועסק הרבה בצורכי צבור, והיה לו לב טוב להראות פנים צהובות ומסבירות לכל עניי עמו, והיה חכם נפלא לדבר עמם דברי פיוסים, ולהחיות את נפשם ככל מה דאפשר. וביום ש"ק יום כ"ח אלול שנת התר"ו התחזק בחליו ועלה לתורה וקראו לפניו פרשת "הן קרבו ימיך למות" ונתאנה, וצוה אחריו על הנהגת הכולל ובו ביום נסלק השכינה ונעלה ארון ד' לבית עולמו לחיי עד. ונזכר בפנקס הישן של הח"ק של האשכנזים, וכתוב עליו: "הרב המפורסם שלשלת היוחסין כש"ת מו"ה משה ב"ר הלל, המגיד המפורסם משקלאו זללה"ה, יצתה נשמתו בטהרה ביום ז' כ"ח לחודש אלול ש' התר"ו ליצירה. תולדות חכמי ירושלים, ר' אריה ליב פרומקין, חלק ג' ע' 224-225

This is regarding the great rabbi, R. Moshe b. Rav Hillel Rivlin, the famous preacher (דרשן), known as the "Magid" and the "Reprover" of the holy city of Shklov, who was a grandson of the *gaon* and pious R. Binyamin, a disciple of the Gaon of Vilna, Rabbainu Eliyahu, of blessed memory, who was previously mentioned in [this work in] the fifth chapter, paragraph 12. [Rav Moshe Rivlin] was appointed over the flock of the impoverished of his people in the holy community of the Perushim, the Ashkenazim of the holy city of Jerusalem and was extremely involved in the needs of the community. He was possessed with a good heart and always showed a cheerful and sympathetic disposition when greeting the impoverished of his people. To the extent that it was humanly possible, he displayed great genius in appeasing and invigorating their downtrodden spirits. On the holy day of Shabbos, on the 28th day of Elul, 5606 (1846), in the midst of a severe illness, he was called to the Torah. As they read the words (Deut. 31:14), "Behold, your days approach that you must die," he let out a sigh. [Afterwards] he let his will be known regarding the proper way of leading the community and then, that very same day, the Divine presence [of his soul] rose up [to Heaven] and the Divine ark rose up to its permanent abode for eternal life. He is mentioned in the old journal (*pinkas*) of the *Chevrah Kadishah* (Burial Society) of the Ashkenazim. Regarding him it is written, "The prominent Rav, the scion of a prestigious lineage, the crown of Torah, our master, Rav Moshe b. Rav Hillel, the famous Magid (preacher) of Shklov, may his memory be blessed in the world to come. His soul left his body in purity on Shabbos, the twenty eighth of Elul, 5606 from creation (1846)." **Toldos Chachmei Yerushalayim, R. Aryeh Leib Frumkin, Section 3 pages 224-225**

B.

הרב משה ריבלין החליט לעלות לירושלים בסוף המאה הששית, אז נמנה ע"י גאוני ווילנא, שקלאו ומינסק, ובראשם הגאון ר' יצחק מוואלאזין להיות "מגיד מישרים ודורש במקלות בירושלים. . . בשבתות ובימים טובים ובימים הנוראים וביומי תעניתא ובכל יומי דכנופיא. . . וכל מילי דמישך שייכי למנוי מגיד מישרים לעיין ולפקח במילי דשמיא וצבורא. . . ונטוע מטעי שלו". והוא עלה יחד עם הגאון הצעיר אז לימים ר' שמואל סלאנט. ר' משה מגיד מתקבל בכבוד ומנויו למגיד ומנהיג העדה נתאשר מרבני ירושלים, ככתוב בהעתק הכתבים ע"ד האמור במאמר "כתב מנוי של הרב הגאון משה ריבלין" בלוח א"י לונץ שנת תרע"ח. ושם מסופר מחכמת לבו וממה שעלה בידו לעשות שלו' בין הסיעות בירושלים. בניו היו: הרב יצחק אייזיק רבלין שהיה ממלא מקומו בתור מגיד בעיר

שקלאוו, והרב אברהם בנימין ריבלין ור' אלי' יהושע ריבלין בירושלם . . . ובנותיו נשאו לטובי הרבנים בירושלם, הגאון ר' שמואל סלאנט והגאון ר' נחום משאדיק ועוד. הגהת ר' אליעזר ריבלין לס' תולדות חכמי ירושלים, חלק ג' עמ' 225

HaRav Moshe Rivlin decided to go up to Jerusalem at the end of the sixth century [of the sixth millennium i.e. in the year 5600]. He was then appointed, through the *gaonim* of Vilna, Shklov, and Minsk, led by Rav Yitzchak of Volozhin, to be the “*Magid Meishorim* (official preacher) and expounder of Torah in Jerusalem. [He was appointed] to address [the Perushim] on Shabbos, Yom Tov, the High Holy Days, on fast days, and on any day of special assembly . . . and to be involved in all areas that pertain to a *Magid Meishorim*, i.e. to supervise all religious and communal matters . . . and cultivate a peaceful environment.” He came up together with the youthful *gaon*, Rav Shmuel Salant. Rav Moshe *Magid* was honorably received by the community and his appointment as preacher and leader of the community was confirmed by the rabbis of Jerusalem, as it was reproduced in an article entitled, “The document of the appointment of HaRav Moshe Rivlin,” in Luncz’s 1918 Almanac of Eretz Yisrael. The article describes Rav Rivlin’s wisdom and how he was able to make peace between the various factions within Jerusalem. The following is a list of his sons: Rav Yitzchak Isaac Rivlin, who was his successor as *Magid* in the city of Shklov, HaRav Avraham Binyamin Rivlin, and Rav Eliyahu Yehoshuah Rivlin of Jerusalem. . . . His daughters married the most outstanding of the rabbis of Jerusalem, R. Shmuel Salant and the Gaon Rav Nachum of Shadik, and others. **The Glosses of R. Eliezer Rivlin to the Sefer Toldos Chachmei Yerushalayim, Section 3 page 225**

IV. HaRav HaGaon Rav Shmuel Salant

A. Rabbi Samuel Salant, who held the position of Chief Rabbi in Jerusalem for seventy years, was born to his father, Rabb Hirsch (Zvi), on the second day of Shvat, in the year 5576 (1816). While still a child, he was known as “the genius” (*ilui*), and his father who was a rabbi himself in the following communities: Drezin, Walconic, Track, and Piesk, brought up and raised his son in his own way, and gradually, the child was known throughout Lithuania as the wonder child. Before reaching the age of seven, a misfortune overtook the little one; his father died, and he remained all alone to find his way in the world. However, friends came to his aid and upon their advice, he went to the city of Salant in order to study under the supervision of the then very famous Rabbi Hirsh Broide, who was also called Rabbi Hirsh Salant. There he stayed until the age of 22. There also he met and became acquainted with another child as big a genius as himself, by the name of Israel (Yisrael), afterwards known as Rabbi Israel Salanter, and they became tied to one another by ties of pure friendship and love. They studied together and also suffered together, until their rabbi, who loved them as his own children, became aware of their sufferings through the philanthropist Joseph Yosil Lyon . . . and though suffering greatly of rheumatism and being hardly able to walk, took along food and brought it to the two hungry students, and compelled them to receive it. Since that incident they did not suffer any longer, for the people of the city, noticing the great love and admiration that their beloved rabbi had for the two students, realized that it is their duty to help the two out. Particularly interested in them was the aforesaid Lyon, who spent a great deal of money all the time that they lived in Salant. **Rabbainu Shmuel Salant by Rabbi Nosson Nota Salant (original English version)**

B. When Rabbi Samuel Salant went to the Holy Land, Joseph Y. Lyon went together with him. In later years, when Rabbi Benyamin Beinisch, [the] only son of Rabbi Samuel, was about to marry, Rabbi Samuel chose for him the daughter of Lyon, notwithstanding the fact that many a rich family of Jerusalem were anxious to have the name of Salant in their family. His main

reason for doing so was that he recalled the days when he was in Salant with his friend, Rabbi Israel Salanter, together with their great Rabbi Joseph Sundel Salanter, and lodged at the house of Lyon, where Lyon supported and provided them with their needs. Lyon's little daughter, who was then hardly more than a baby, was trained to carry meals to the shuls for the great genius. It was this daughter that Rabbi Samuel chose as a wife for his son. **Rabbainu Shmuel Salant by Rabbi Nosson Nota Salant (original English version)**

C. At Salant, Rabbi Samuel also became acquainted with the great scholar and moralist (בעל מוסר) Rabbi Joseph Sundel Salant (who later gave him his daughter for a wife) and from him, he and Rabbi Israel were taught Ethics (מדות). When Rabbi Samuel reached the age of 8 he became engaged to the daughter of Rabbi Simon Kadaner, who was rabbi of the city of Birz, and before he was Bar Mitzvah he was married (?). At the age of 13 he was given his rabbinical license (סמיכה) by the well known Rabbi Abele Pasweler of Wilna, Rabbi Jacob Karlin, author of the book משכנות יעקב, and Rabbi Hirsch Broide, his master. For three years he stayed with his wife during which time she gave birth to a daughter, but for reasons unknown to me he divorced her and went back to Salant to study. Before that, he went to Wilna to visit his rabbi, Rabbi Paswaler in Wilna, and there stayed a month. Later he went to visit his mother in Track and seeing how poverty had stricken her, he gave her the few rubles that he had and left for himself only a few cents for his fare to Salant. In the meantime, he received a letter from Rabbi Paswaler in which he states that he should hold divorce proceedings between a husband and wife in the city, because it is a very difficult case to handle and of all the noted rabbis of the cities around Wilna, he found him the most competent to handle this case. Rabbi Salant gave the divorce and this delayed him a few more days in Track. **Rabbainu Shmuel Salant by Rabbi Nosson Nota Salant (original English version)**

D. Later he received a letter from the great Rabbi Joseph Z. Salanter. He wrote that he would be very pleased if Rabbi Samuel Salanter would choose his daughter for a wife. He went to Salant and the *chosid* (pious) Zundel Salanter received him with great honor and took special care that everything should come out well. A day later Rabbi Zundel Salant showed him a letter from Rabbi Paswaler stating that in the meantime he should [hold off from engaging] (keep in touch with) Rabbi Samuel Salant because many noted people (גדולי הדור) are [making the effort that he] (anxious to see him) get back together with his first wife, and [Rabbi Paswaler] also requests [of him] that (Rabbi Zundel Salant) [he] try to influence Rabbi Samuel Salant [that should] (and if) Rabbi Shimon Kadaner (will) consent, Rabbi Salant shall not [be opposed] (go against him). Rabbi Salant answered that [he takes Rabbi Paswaler's words most seriously (זינע רייד איז ביי) (איהם הייליג)] (he will keep his word) and will not [consider entering into another marriage until his first wife remarries] (marry again if his first wife does not marry). He went to Volosin and the noted Gaon Rabbi Isaac Volosiner, the son of Rabbi Chaim Volosiner, received him very pleasantly and gave him a separate room to study and Rabbi Samuel studied for a full year, until he received a letter from Rabbi Sundel Salanter in which he lets him know that his first wife married Rabbi Asher Nison, [the rabbi of Birz]. Then he (R. Shmuel) went to Wilna and visited the Gaon Rabbi Paswaler. The rabbi reminded him about the divorce [that he oversaw] and praised him for his intelligence. Rabbi Samuel Salant stayed with Pabbi Paswoler for a short time and Rabbi Paswoler asked him to take his daughter for a wife, and also told him that she is affected with a certain ailment. Rabbi Samuel Salant told him that he deemed it a great honor to be his son-in-law, but on account of the matter with her, which he told him, he can't marry her. **Rabbainu Shmuel Salant by Rabbi Nosson Nota Salant (original English version)**

E. Rabbi Paswoler jumped up from his seat, went to his desk and started to write. Rabbi Samuel Salant became frightened and wanted to leave the house, but realized that it would not be the proper thing to do and he sat down and waited. After Rabbi Paswoler was through writing, he handed the paper to Rabbi Samuel Salant. How amazed he became, when he saw that it was an honorary diploma (סמיכה), and a title attached to it. Rabbi Samuel Salant told him, first, he did not ask him for any diploma, secondly, he decided not to be a rabbi, so what need is there for the diploma, and thirdly he already has a diploma from him. Rabbi Paswoler answered that he gave him this writing as a token of true friendship even though Rabbi Samuel Salant did refuse his daughter. **Rabbainu Shmuel Salant by Rabbi Nosson Nota Salant (original English version)**

F. The two Gaonim, Rabbi Samuel and Rabbi Israel Salanter, made a resolution never to become rabbis. That was the reason [R. Shmuel] refused Brisk in the year 5600 (1840) to become their rabbi. Two representatives of Brisk came with signatures of rabbis to Rabbi Samuel Salant to ask him to become rabbi of Brisk. When he refused, they asked him whether his refusal was due to the cause of his being too young, and if that is the case they will allow Rabbi Israel to go along with him. He answered them thus: "If Rabbi Israel Salanter will agree to go, I will go along, but know positively that he will refuse to go." . . . Rabbi Samuel used to say, "I am not the rabbi of Jerusalem. I am only the head of the Tribunal (בית דין)." **Rabbainu Shmuel Salant by Rabbi Nosson Nota Salant (original version)**

G. Hardly a week passed since he returned to Salant when Rabbi Josef Zundel Salanter, having learned what had happened came to him in the synagogue [of Brisk] and asked him if he was willing to become his son-in-law. Rabbi Samuel considered it a great honor and privilege to marry the daughter of Rabbi Joseph Sundel Salanter, and accepted the proposal. Shortly after this conversation, the marriage ceremony took place, and the young couple lived in Salant till the year 5600. In the year [5598] (5599) Rabbi Joseph Sundel Salanter left for the Holy Land and settled in Jerusalem. There he was appointed to act as presiding officer of the Jewish Tribunal (בית דין). In (the same year) 5599, the lungs of Rabbi Samuel Salanter became affected, and he went to Wilna to consult the physicians. They told him that he must live in a country where the climate is mild, and suggested Italy, but he chose the Holy Land, the climate of which is as mild as that of Italy. Being already known as one of the most famous scholars of Lithuania, the leading Jews of Wilna, who were also in charge of affairs in Jerusalem, appointed him as a מורה הוראה (halachic authority) to the city of Jerusalem, and he set out for the Holy land. **Rabbainu Shmuel Salant by Rabbi Nosson Nota Salant**