

## מקורות התורה

### 50 - קדמונים ואחרונים (1600-1900)

מכללת מבשרת ירושלים

#### **A] THE CLASSIC COMMENTATORS ON SHULCHAN ARUCH<sup>1</sup>**

RAV DAVID HALEVI	The Taz (1586-1667)
RAV SHABBTAI HAKOHEN	The Shach (1622-1663)
RAV AVRAHAM GOMBINER	The Magen Avraham (1634-1682)

#### **A1] THE TAZ**



#### **1. Biography of the Taz**

1586	Born Ludmir, Poland
1590s	Studied under his brother and later under the <b>Bach</b> who became his father-in-law
1610s	Learnt in great poverty in Cracow; a number of his children died in infancy. He then became the Rav of Potolitsh, a small town in Poland
1619	Moved to Posen and became the unofficial Rav
1643	Moved back to Volhynia in Poland, now recognized as one of the Gedolei Hador
1646	Published the <b>Turei Zahav (Taz)</b> at the same time as the Shach was published
1648	Fled to Lublin and then Moravia due to the Cossack rebellion
1650s	Moved to Lemberg
1664	His two sons, Mordechai and Shlomo were martyred in the great riots in Lemberg
1666	Sent his nephew and step-son to investigate the claims of Shabbtai Tzvi (see below)
1667	Died in Lemberg

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1. Sometimes known as the Kadmonim

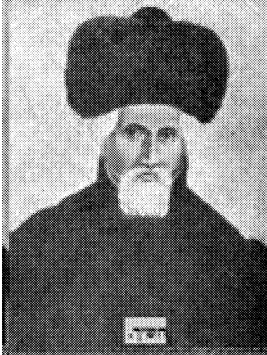
## 2. Torah

• **Turei Zahav (Taz)** on Shulchan Aruch. The commentaries on Orach Chaim and Yoreh Deah are now printed on the sides of all editions of the Shulchan Aruch. They gave rise to many supercommentaries and now form the background of all study of Shulchan Aruch. The commentaries on Choshen Mishpat and Even Haezer are less central, but well known

• **Divrei David** - a supercommentary on Rashi

• **Teshuvot**

## A2] THE SHACH



### 1. Biography of the Shach

1622	Born Amstibovi (?), Lithuania
1634	Accepted as a child prodigy into yeshiva. Studied under <b>Rav Yehoshua Heschel</b> of Cracow
1640s	Married a direct descendant of the Rema
1640s	Went to be a dayan in his wife's home town of Vilna. The Vilna Beit Din was at that time headed by the <b>Chelkat Mechokek</b> - another important commentary on the Shulchan Aruch
1645	Moved to Cracow
1646	Published the <b>Siftei Kohen</b> - תפ"ו - aged 24
1648	The Cossack massacres interrupt all normal life. The Shach composed <b>Selichot VeKinnot</b> to commemorate the massacres on 20 Sivan
1655	The Shach fled Vilna when the Cossacks reached there in summer and escaped to Lublin
1656	The Cossacks reached Lublin and massacred 10,000 Jews - the Shach escaped to Prague and then moved to Moravia
1663	Died in Moravia at the age of 41 on Rosh Chodesh Adar

## 2. Torah

• **Siftei Cohen** on the Shulchan Aruch Yoreh Deah - a line-by-line commentary forming the basis of ALL later commentaries on Yoreh Deah. Learning the Shach is now fundamental to any Semicha study

• **Nekudat Hakessef** on the perush of the Taz to Shulchan Aruch. The Shach was very critical of some of the halachic positions of the Taz, although insisted that there was no personal feud; the Taz was senior by 35 years

• **Siftei Cohen** on Shulchan Aruch Choshen Mishpat - a shorter work complimenting the existing line-by-line commentary of the **Sefer Meirat Einayim (S'ma)**

• **Tekafo Cohen** - on the halachot of self-help remedies in financial disputes

• **Poel Tzeddek** - a poetical arrangement of the 613 commandments

• **Megillat Eifah** - on the tribulations of the 1648 Massacres

**A3] THE MAGEN AVRAHAM****1. Biography of the Magen Avraham**

1634	Born in Gombin, Poland
1655	His parents were murdered by Cossack mobs in the Cossack uprising
1655	Left to study in Lissa in Lithuania
c.1658	Moved to Kalish and became a teacher of young children where he taught Eliyah Shapira, later Rav and author of commentary on Shulchan Aruch, <b>Eliyah Rabbah</b> . His greatness was as yet unnoticed
1660	Met the <b>Shach</b> when he came to Kalish for a wedding of his son. The Shach discovered him when one of the Magen Avraham's young students gave a stunning answer to a question the Shach raised in a guest lecture. The Shach then sought a meeting with the Magen Avraham and made the town aware of his greatness The Magen Avraham was then appointed as Moreh - posek of the town and later as Dayan
1671	Completes the <b>Magen Avraham</b>
1673	His brother travels to Amsterdam publish the work but dies on route
1682	Dies in Kalish
1692	Magen Avraham finally published

**2. Torah**

- **Magen Avraham** on Shulchan Aruch, Orach Chaim. The commentary is now standardly published with the Taz on Orach Chaim and together they form the backbone of contemporary psak on Orach Chaim issues - quoted extensively by the Vilna Gaon and the Mishna Berura. The perush incorporates many of the minhagim in Poland. The Magen Avraham was also a kabbalist and stresses the views of the kabbala (especially the Arizal and the Shlah) in his psak. Many perushim have been written on the Magen Avraham, in particular the **Pri Megadim** and the **Machatzit Hashekel**
- **Zayit Raanan** on the Yalkut Shemoni
- **Shemen Sasson** on the Chumash

**A4] OTHER IMPORTANT 17C POSKIM**

R' Tzvi Ashkenazi - Chacham Tzvi  
 R' Yair Bacharach - Chavot Yair  
 R' Mordecai Yaffe - The Levush

## **B] SHABBTAI TZVI (1626-1676)**

### **1. Timeline**

1626	Born in Smyrna, Turkey. His family was probably descended from Spanish exiles and his parents were from Greece. His father became a wealthy merchant He is reputed to have been born on Tisha B'Av
1630	Received a traditional Jewish education and excelled
c. 1645	Ordained as a Chacham and well regarded in Turkey
1640s	Started to stress kabbala and mysticism. He began to practice asceticism - self-flagellation, total isolation, frequent going to the mikveh. People were attracted to his apparent godliness
1648	Married twice by 22, both ending in divorce since he refused to consummate the marriages. Began to manifest signs of manic-depression
1648	Tzvi started to experience Messianic delusions. He pronounced the Shem Hamefurash
1650	Almost drowned and claimed that his delivery was miraculous
1651	Threatened with excommunication by the Rabbinate of Smyrna, Tzvi mocked them publicly. He was flogged publicly and banished
1651-58	Wandered around Jewish communities in Greece, Albania and Turkey, building a following. Began to publicly break halacha. He also had a 'wedding' with a Torah scroll publicly standing under a chupah with it
1658	Arrived in Constantinople, was again excommunicated and returned to Smyrna where his "new faith" was born
1662	Left Smyrna for Egypt and then Eretz Yisrael
1663	Settled in Yerushalayim and met Nathan of Gaza who was a well-know talmudist and kabbalist
1665	Nathan convinced himself that he was Eliyahu HaNavi and that Shabbtai Tzvi was Mashiach. His status as Mashiach was publicly proclaimed on Rosh Hashana with trumpets and shouting of 'Yechi Melech Hamashiach'
1665	Married 'Queen Sarah'. She was a refugee from the 1648 Massacres whose parents were murdered. She was baptized by Catholic nuns and raised as a Christian. She was found wandering at night in a Jewish cemetery saying that her dead father had brought her there and told her that she would marry the Messiah. She then returned to Judaism, went to Amsterdam and proclaimed herself to be the destined spouse of Mashiach. She left Amsterdam for Livorno in Italy where she worked as a prostitute. Tzvi claimed that a marriage to such a woman was destined for the Messiah, based (lehavdil) on the account in Tanach of the marriage of Hoshea
1665-66	His fame spreads far and wide - thousands flock to him. Jews all over Europe and the Middle East are in hysteria and punish 'non-believers'. Changes are made to prayer services due to his Messianic status. People threatened their non-Jewish neighbors with bitter revenge now Mashiach was here and chartered ships to come to Eretz Yisrael. Some unroofed their houses.
1666	The <b>Taz</b> (see above) send a delegation to investigate the claim of Shabbtai Tzvi. People claimed that the Taz supported him and used his name as to give Tzvi credibility Tzvi established himself as Emperor and held Court in Smyrna and Constantinople. He deposed the Rabbi of Smyrna and appointed his own man. The Sultan became aware but initially turned a blind eye.

Wild rumors spread of the 10 Lost Tribes appearing in ships (in Scotland!) speaking Hebrew and returning to Israel.

Tzvi cancelled 10 Tevet sending the following message:-

"The first-begotten Son of God, Shabbethai Tebi, Messiah and Redeemer of the people of Israel, to all the sons of Israel, Peace! Since ye have been deemed worthy to behold the great day and the fulfillment of God's word by the Prophets, your lament and sorrow must be changed into joy, and your fasting into merriment; for ye shall weep no more. Rejoice with song and melody, and change the day formerly spent in sadness and sorrow into a day of jubilee, because I have appeared."

Many Rabbis supported him. Those (few) who opposed narrowly escaped with their lives.

Tzvi had a Pesach lamb sacrificed which he proceeded to eat together with its chelev - fats which are treif - and in milk! He innovated a new beracha 'matir issurim' - who permits that which is forbidden. He also advocates public sexual immorality. This was all in the name of "sanctifying" that which is profane and even forbidden. The fasts of 17 Tammuz and 9 Av were then cancelled.

Jewish Communities all around the world included a new prayer in shul services on Shabbat: *ברוך אדונינו ומלכנו הקדוש והצדיק שבתי צבי משיח אלקי יעקב* and those opposed it were forced to answer Amen

When he announced that he would be marching on the Jerusalem to liberate it from the Sultan, he was arrested and imprisoned. He managed however to bribe his jailors and continued to run his Court from prison. His followers claim that this is part of the 'birth pangs' of Mashiach. Expectations were raised even higher!

In the middle of September the Sultan placed him on trial and he denied that he was the Mashiach. Then when offered a choice between martyrdom or conversion to Islam, he chooses to convert.

He took the name Aziz Mehmed Effendi and accepted a royal stipend and a job at the Sultans Court. Sarah and many of his followers converted with him

Some faithful stuck to their claim that this was just another phase in his revelation as Mashiach but most were totally devastated. Tzvi claimed to the Jews that he was working underground to convert Muslims and he claimed to the Sultan he was working underground to convert Jews. He did a little of both and created an underground Sabbatean sect of Judeo-Turks of whom there are still tens of thousands around the world, mostly in Turkey, Greece and California. 100 years later Jacob Frank was one of them and caused further upheaval in the Jewish world



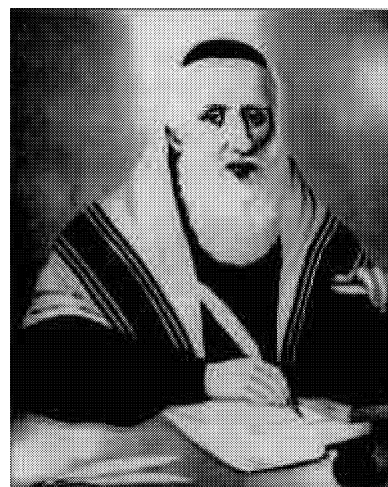
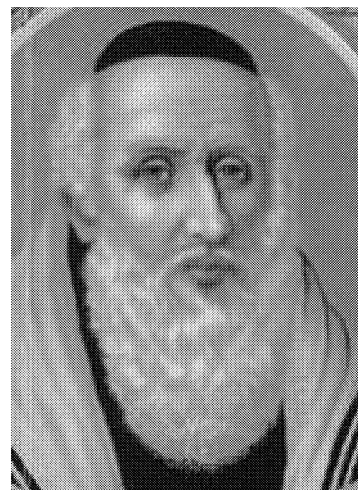
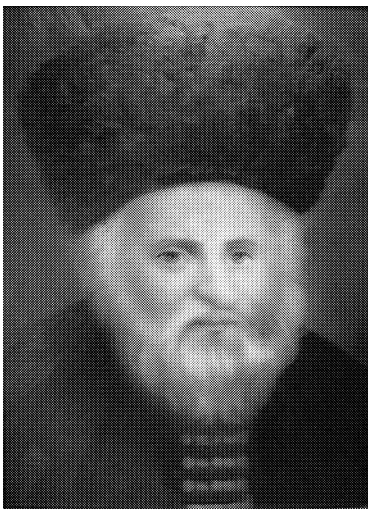
From a sefer at the time - showing Shabbtai Tzvi enthroned as Mashiach

- 1668 Claims to be overcome by "Holy Spirit" on Pesach. The Muslims grow tired of him and removed his stipend
- 1670s He is caught saying Tehillim with a group of Jews and is banished to Montenegro
- 1676 Died in Dulcigno, Montenegro

Consequences of the Shabbtai Tzvi disaster:-

- a weakening of faith in Mashiach
- a growing mistrust of kabbala and messianism
- for some, a weakening of faith in general and a willingness to consider non-traditional alternatives

### **C] RAV ELIYAHU b. SHLOMO ZALMAN KRAMER The Vilna Gaon ~ THE GR'A (1720-1797)**



**Likenesses of the Vilna Gaon**

#### **1. Biography of the Vilna Gaon**

- 1720 Born in Vilna
- 1723 An *illuiy* as a child - he had a photographic memory and is said to have memorized the Tanach at 3
- 1727 Began study of Talmud aged 7 from Rav Moshe Margolit and gave his first public derasha

1728	Began the study of astronomy in his spare time
1730	Continued learning on his own
1731	Was said to have memorized Shas by 11
1740	By the age of 20, great scholars were already sending him submitting complex halachic questions
c.1743	Went into voluntary galut for 5 years, travelling westwards incognito and suffering the deprivations and abuses of the unknown traveller. After he was recognised in Germany, he turned back and his journey back through Prussian, Poland and Lithuania was somewhat like a royal tour! The motivations for his galut were (i) personal teshuva; (ii) to find and reveal other scholars to boost Torah learning in unknown places; (iii) to check rare manuscripts to emend the Talmud
1748	Returned to Vilna with great renown
1749	The public execution of Avraham ben Avraham - the Ger Tzedek of Vilna
1755	Rav Yonatan Eibershutz turned to him for support in his dispute with Rav Yaacov Emden. The Gaon did support him but said that he did not feel that his own view was weighty enough to determine the matter
1777	Backed the first major Cherem in Vilna against the Chassidim
1781	Backed a second Cherem, aimed in particular at the leadership of Rav Shneur Zalman of Liady - the founder of Chabad
1790s?	Attempted to move to Eretz Yisrael - made all the arrangements, wrote his farewells and left his ethical will. However, physical obstructions and poor health forced him to turn back after only 2 months
1796	Again confirmed by letter his opposition to the Chassidim
1797	Died in Vilna on 19 Tishrei and buried in Vilna. In the 1952 the Soviet government bought the cemetery site to be built over as a stadium and concert hall but allowed the reintering of the body of the Gaon to a new site

## 2. Character

- The towering character of the Gaon is complex and brilliant
- Known in his life as "**the** Gaon" and "**the** Chassid"
- He avoided official leadership positions and was never the Rav of a shul, school, academy or community - he was offered the post of Chief Rabbi of Vilna, which he declined
- A very private, solitary person, achieving fame by reputation not contact
- He lived in poverty and gave 20% of his income to tzedaka
- He refused to see a doctor on the understanding that he was on the level described by the Ramban whereby bitachon overrides hishtadlut

## 3. Torah Works

- The stature of the Gaon is so great that his Torah is often ranked as that of a Rishon and not an Acharon
- He restored the idea of scholarship and greatness in Torah to the position it had held before *Tach Ve'Tat*
- This may have been less appealing to the masses than the growing Chasidut of the time but it built the foundation for the construction of the Yeshiva Movement and the Mussar Movement in the 19th Century
- He logical and rational approach to Talmudic study effectively eliminated the *pilpul* methodology previously popular in the Polish schools
- He taught a small private circle of students and emphasized study of parts of the Torah corpus that had hitherto been neglected, including Midrashic writings, Talmud Yerushalmi and the '*Mesechtot Ketanot*' (minor tractates) of Talmud Bavli
- He devoted significant time to understanding Hebrew grammar

His Torah Works (all published posthumously) include:-

- **Biurei HaGra on Shas** Many textual emendations to the printed Talmud text based on his extensive research of manuscripts on his travels around Europe. His talmid Rav Chaim of Volozhin states that the Gaon fasted in tefilla and teshuva before making any of these changes
- **Biurei HaGra on Sh. Aruch** a very terse commentary on Shulchan Aruch. The Gaon is not afraid to pasken against the Shulchan Aruch and his rulings became more well-known and practiced through the publication of the Mishna Berura in the 20th C
- **Commentary on Shir Hashirim**
- **Commentary on Mishlei**
- **Shenot Eliyahu** commentary on the Mishna
- **Aderet Eliyahu** commentary on Torah
- **Ma'aseh Rav** a collection of his dinim and minhagim collected by his students

#### 4. Kabbala

The Gaon was one of the greatest kabbalists since the Arizal and, in this sense, was an amazing combination of *nistar* and *nigla* - mystical and rational. He son quotes him as saying that he wrote more than 30 sefarim on the Zohar. Much of his opposition to the Chassidim was based on fundamental differences in how to understand key kabbalistic concepts eg *Tzimtzum*

The Gaon himself is recorded by very reliable sources as having studied with a Magid, assisted departed neshamot, and even having been involved in an aborted creation of a Golem before his Bar-Mitzva

#### 5. Non-Torah Works

The Gaon rejected any pursuit which was divorced from Torah and was extremely particular about bitul zman from learning. However, as part of his own schedule, he integrated science, maths, philosophy, musics and medicine into his life:-

##### (a) Philosophy

The Gaon knew Plato and Aristotle well through the writings of the Rambam, R. Yehuda HaLevi, Rav Saadia Gaon and the Ramchal. Yet, whilst he was a rationalist in Torah study, he felt that the Rambam had been over-influenced by philosophy away from some of the more mystical aspects of Torah. His own piety and greatness rendered him immune from criticism for his own knowledge of philosophy

1. הרמב"ם ... אבל כל הבאים אחריו חלקו עליו שהרי הרבה לחשים מאצרו בגמרא והוא נמשך אחר הפילוסופיא. לכן כתב שכשפים ושמות ולחשים ושדים וקמעות הכל הוא שקר. אבל כבר הכו אותו על קדקדו שהרי מצינו הרבה מעשיות בגמרא ע"פ שמות וכשפים .... והפילוסופיא הטתו ברוב לקחה לפרש הגמרא הכל בדרך הלציי ולעקור אותם מפשטם. וחזי איני מאמין בהם ולא מהם ולא מהמונם אלא כל הדברים הם כפשטם אלא שיש בהם פנימיות לא פנימיות של בעלי הפילוסופיא שהם חיצוניות אלא של בעלי האמת

פ' הגר"א שם

##### (b) Mathematics

The Gaon was know as a great mathematician and encouraged his student, Rav Baruch of Shklov, to translate the works of Euclid into Hebrew. The Gaon wrote the work **Ayil Meshulash** on algebra and trigonometry



### (c) Sciences

His student, Rav Yisrael of Shklov, writes that the Gaon had studied algebra, geometry, engineering, surgery and anatomy. Some ascribe the work on astronomy **Sefer Hatechunah** to the Gaon

### (d) Music

Rav Yisrael of Shklov also quoted the Gaon as emphasizing the role of music in achieving spiritual elevation and ecstasy without which one would be unable to understand the notes for the leyning of the Torah, the secrets of the songs of the Leviim and the secrets of the Tikkunei Zohar

The Gaon did NOT however advocate including these studies in a standard educational curriculum and his student, Rav Chaim of Volozhin, did not include them in the syllabus of his new Yeshiva

## 6. Minhag HaGra

The students of the Gaon spread the practices of their teacher and established new minhagim based on his rulings. These were often controversial and did not always gain hold in the established communities of Lithuania, even Vilna. However, they did spread to Eretz Yisrael, in particular to Yerushalayim upon the aliyah of many of the students of the Gra.

Some of the halachic rulings and practices of 'Minhag HaGra' include:-

- bircat cohanim every day
- not interrupting in Ma'ariv between *hashkiveinu* and *kaddish*, even on Shabbat with *veshameru*
- saying a special perek tehillim on Yamim Tovim rather than the standard one of the day of the week
- *yitgadE!* v'*yitkadEsh* in kaddish rather than *yitgadA!* v'*yitkadAsh*
- *kiddush bemakom seuda* on Shabbat must be with bread and not cake
- to say Shehechiyahu at a Brit Milah
- saying Hallel in shul on Seder night
- not to wear tefillin on Chol Hamoed
- that everyone should write a prozbul at the end of Shmita year
- not to say the *harachaman* additions in bentching on Shabbat
- to be more lenient in the dinim of 'ruach rah' after the martyrdom of Avraham ben Avraham
- using shem Hashem at the end of the berachot of 'borei nefashot' and 'modim derabannan' in Chazrat haShatz

## 7. Talmidim

His main talmidim were his 3 sons, 3 sons-in-law and also included:-

- brothers - Rav Chaim and Rav Zalman of Volozhin
- Rav Binyamin Rivlin of Shklov
- Rav Yisrael Rivlin of Shklov - spiritual father of the Ailyah to found the Old Yishuv
- brothers - Rav Menachem Mendel and Simcha Bumin of Shklov - founders of the Old Yishuv
- Rav Yaakov Kahane

They spread the Gaon's Torah through Lithuania, Latvia, White Russia, parts of Poland and Eretz Yisrael

## 8. The Prushim and the Foundation of the Old Yishuv

The Aliyah of the Gaon's students - often known as the Prushim - in the early 1800s laid foundation of the Ashkenazi Old Yishuv before the rise of modern Zionism. They came mostly from Shklov and made the arduously 15 month journey to Israel on foot and in wagons. They settled initially in Sfat as they were barred from Y-m by the Arabs who would only allow the Sefardi community to settle there. Some did settle in Y-m pretending to be Sefardim (hence the gold Yerushalmi coat).

After Sfat was destroyed by the earthquake of 1837 many Prushim moved to Y-m overcoming the Arab ban and rebuilt the Hurva synagogue. By 1857, there were 750 in the community and some moved out to found the neighborhoods of Nachalat Shiva, Mishkenot Sha'ananim and Meah Shearim



**The Great Synagogue of Vilna (1575-1944)**

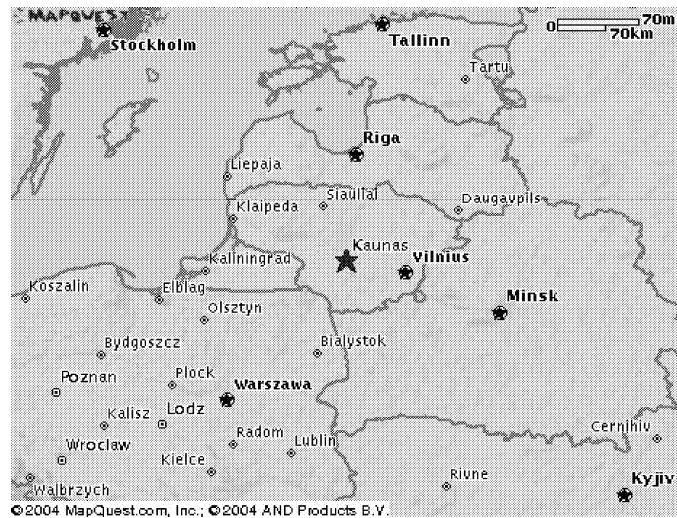


**Interior of the Great Synagogue**

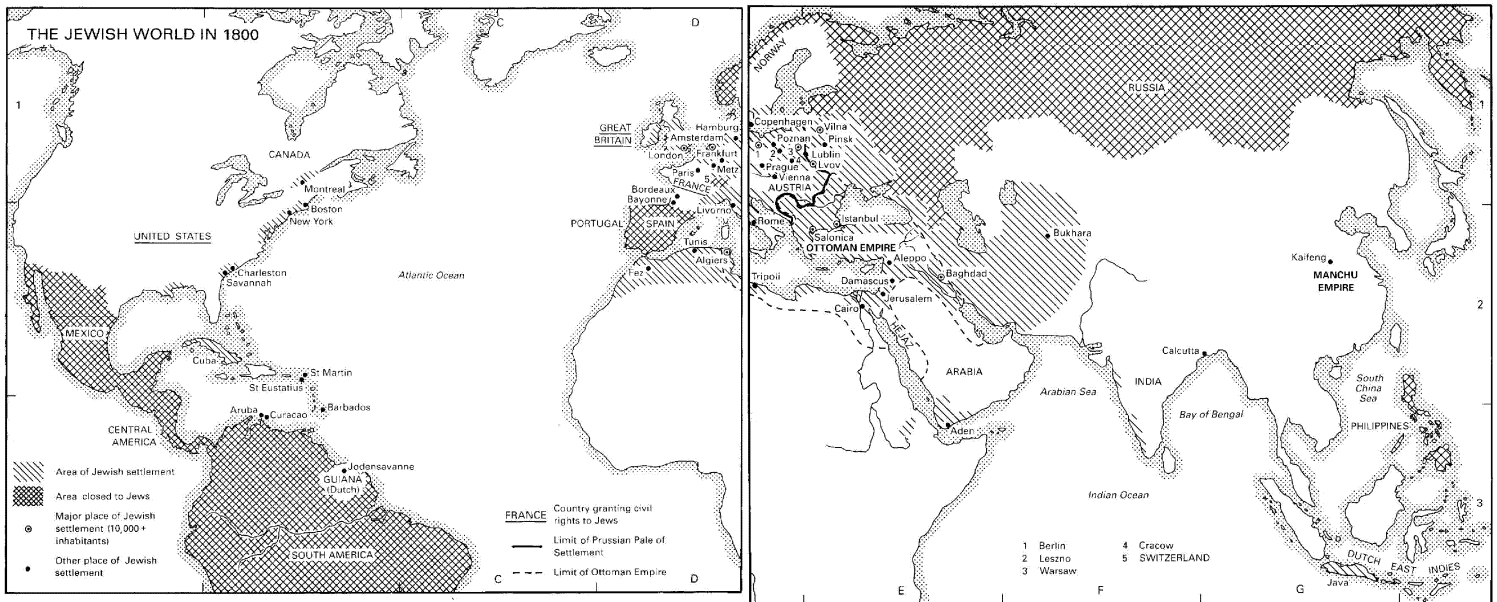


**The Monument to the Gaon in Vilna  
on the site of the Great Synagogue**

## of Vilna



Main towns in Lithuania

**OTHER IMPORTANT 18C POSKIM**

R' Shneur Zalman of Liadi - Shulchan Aruch HaRav

R' Chaim Joseph David Azulai - Chida

R' Akiva Eiger

R' Yaakov Emden

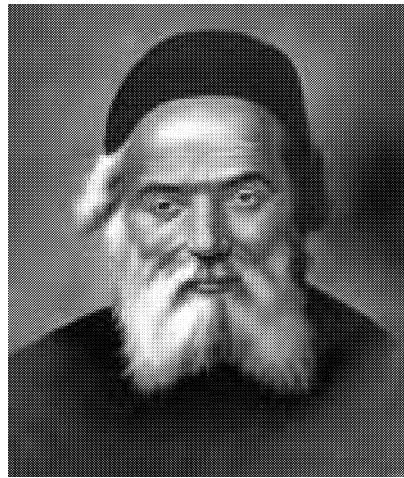
R' Yechezkel Landau - Noda Bihudah)

(R' Moshe Chaim Luzzatto - Ramchal)

## **D] RAV YISRAEL MEIR HACHOEN KAGEN (1838-1933) - THE CHAFETZ CHAIM**



**The Chafetz Chaim?**



**The Chafetz Chaim?**



**The Chafetz Chaim**

### **1. Biography of the Chafetz Chaim**

1838	Born in Zhetl, (today) Belarus
1848	Father died and the family moved to Vilna. The young Yisrael Meir studied there under Rav Yaakov Barit and
1850's	Mother remarried (Poupko) and the family moved to Radin
1856	Married his step-sister and for a short time became the Rav of Radin
1860's	Taught Torah in Minsk and other places. For a time he ran a small shop selling household items, which his wife managed. Money was not in large supply but the Chafetz Chaim took responsibility for keeping the books scrupulously in accordance with halacha
1869	Resigned his positions to set up the Radin Yeshiva, which was a great success and later became Yeshivat Chofetz Chaim of Radin.
1912	Formation of Agudat Yisrael in Poland
1933	Died Radin

## 2. Role in World Jewry

The Chafetz Chaim travelled widely around the Jewish world, visiting many communities. He played a key role in the new Agudat Yisrael movement

## 3. His Torah Works

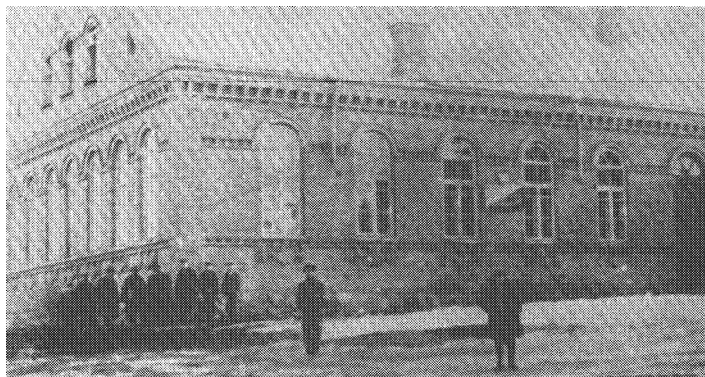
- **Chafetz Chayim** (1873) - on the halachot of lashon hara and rechilut
- **Sh'mirat HaLashon** (1876) - on the hashkafa behind the Jewish concepts of the power of speech
- **Mishna Berura** (1884-1907) - a comprehensive commentary in 6 volumes on the first section of Shulchan Aruch (Orach Chaim) also comprising two other side-commentaries of his: **Biur Halacha**, extended essays giving complex halachic analysis of the legal rulings of earlier poskim, and **Sha'ar HaTziyyun**, giving detailed sources for the halachot quoted in the Mishna Berura
- **Ahavas Chesed** - on Mitzvot Bein Adam Lechavero
- **Machaneh Yisrael** - giving guidance and chizuk to those trying to be shomer mitzvot in the Russian army
- **Tiferes Adam** - on the importance of having a beard and peyot
- **Geder Olam** (1890) - on the importance of a married Jewish woman covering her hair
- **Nidchei Yisrael** (1893) - giving guidance and chizuk to Jews living in places far from Torah (eg America!)
- **Shem Olam** (1893)
- **Chomas Hadas** (1905) - on the obligation of Talmud Torah
- **Likutei Halachos** (1900-1925) - in 5 volumes
- **Gibores Ari** (1907)
- **Taharas Yisrael** (1910) - on the importance of mikvah
- **Toras Kohanim** (1911)
- **Asifas Zikainim** (1913)
- **Chovas Hashmirah** (1915)
- **Toras Habayis** (1923)
- **Zechor Limiriam** (1925)
- **Beis Yisrael** (1925)
- **Sefer Hamitzvos Hakatzer** (1931) - on those Torah mitzvot applicable today
- **Tzipita L'Yeshuah** - on anticipating Mashiach (the Chafetz Chaim would always have special clothes to change into immediately Mashiach came)

## 4. Radin Yeshiva

1869	Established by the Chafetz Chaim
1883	Expansion under the Chafetz Chaim's son-in-law, Rav Hirsch Levinson
1904	R' Naftali Trop becomes the Rosh Yeshiva
1913	New purpose built Yeshiva building



**Rav Naftali Trop**



**Radin Yeshiva**

- 1914-18 First World War - Yeshiva splits and moves around Russia to avoid the approaching German armies
- 1928 Rabbi Mendel Zaks (also son-in-law of the Chafetz Chaim) became Rosh Yeshiva. The Yeshiva also included a kollel, which focused on the study of Kodashim. Rabbi Elchonon Wasserman and Rabbi Yosef Shlomo Kahaneman were among those who studied there
- 1939 Outbreak of Second World War. The Soviet Union took Radin and the Yeshiva moved to Vilna. Following the Soviet annexation of Lithuania the Yeshiva closed down
- 1950s After the War, the Yeshiva relocated to America and remains there under the leadership of the Zaks family

Famous talmidim of Radin: **Rabbi Samuel Belkin** (later Rosh Yeshiva of YU); **Rabbi Yosef Shlomo Kahaneman** (later Rosh Yeshiva of Ponevitz); **Rabbi Yechezkel Levenstein** (later Mashgiach of the Mir); **Rabbi Elchonon Wasserman**

### Modern Tributes

- Yeshivas Rabbeinu Yisrael Meir HaKohen (Chofetz Chaim) in Queens, New York founded by his great-nephew in 1933
- The Chofetz Chaim Heritage Foundation
- Kibbutz Chafetz Chaim near Ashdod



**The Chafetz Chaim's home - 1929**

### OTHER IMPORTANT 19C POSKIM

- R' Naftali Zvi Yehuda Berlin - Netziv
- R' Zvi Hirsch Chajes - Maharatz Chayes
- R' Yosef Chayim - The Ben Ish Hai
- R' Yechiel Michel Epstein - The Aruch Ha-Shulchan
- R' Yaakov Ettlinger
- R' Shimshon Raphael Hirsch
- R' Meir Leibush ben Jehiel Michel Wisser - The Malbim
- R' Moshe Sofer - The Chatam Sofer
- R' Chaim Soloveitchik