

Biography / By Yochanon Donn

Hagaon Harav Dovid Lifshitz, zt"l: A Rosh Yeshivah Who Cared for Every Yid

In honor of the Suvalker Rav's 20th Yahrtzeit

"Are you sure you could accurately portray Rav Lifshitz?"

Rabbi Binyamin Yudin, a *talmid* of Harav Dovid Lifshitz, the famed Suvalker Rav who was a *Rosh Yeshivah* in Yeshivas Rabbeinu Yitzchok Elchanan for nearly a half century, was doubtful that such a great mind, yet a man not as well-known as other *Gedolim*, would be accurately portrayed in a newspaper article.

But for the 20th *yahrtzeit* commemoration Monday, Rabbi Yudin agreed that the attempt must be made.

Rabbi Yudin was described by the family of Harav Lifshitz, whose *yahrtzeit* was marked this week with *shiurim* and events across the tri-state area, as someone firmly in the family loop during the 1960s, when he was in the Suvalker Rav's *shiur*.

During an extended interview, the Rav of Fair Lawn, N.J., gives no hint of the esteem his great *rebbe* held him in, during a discussion about the enigma of a *Rosh Yeshivah* who spoke a poor English yet managed to capture the hearts of American-born and -bred *talmidim* many decades his junior.

"What made Reb Dovid unique was his incredible warmth," said Rabbi Yudin, who gives a weekly *shiur* on the radio. "One of his favorite expressions was 'Kumpt nenter — come closer.' And he really meant it."

Reb Dovid, 86 at the time of his *petirah*, was known among his *talmidim* for his ability to condense his vast knowledge gained as a prime *talmid* of Harav Shimon Shkopp, zt"l, along with his expertise in all of the commonly learned *Rishonim* and *Acharonim* that he knew by heart, and funnel it into the minds of his *talmidim*.

"He had the ability to transport and bring Suvalk and the great personalities of European Jewry that we were not exposed to here in America," Rabbi Yudin said. "He was able to bring it by the way he dressed and the way he acted... to bring it to American *talmidim* in the yeshivah. He was able to bring the *mesorah* to us."

"We felt there was a connection to an earlier generation," Harav Moshe Weinberger, a *talmid* from the 1970s, affirmed in an interview. "We heard stories, but with him it was very powerful. We felt a connection to something bigger, something greater."



Rabbi Weinberger, Rav of Congregation Aish Kodesh in Woodmere, came to YU seeking a yeshivah to learn in, but also a *rebbe* to guide him in life and lead him in personal growth and direction.

An American teenager who spoke not a word of Yiddish, he found that *rebbe* in Reb Dovid, who gave him all the time in the world.

"Not a day goes by that I don't think of my *rebbe*," Rabbi Weinberger said at the Yeshiva University *hazkarah* for Reb Dovid on Sunday. "He made me into who I am today."

Elaborating on that theme, Rabbi Weinberger told *Hamodia* that "He didn't speak English, he came from a totally different culture. And yet, I don't recall a *rebbe* understanding the nuances of the life of an

American boy like Reb Dovid."

Mrs. Sarah Ittel Stein, one of Reb Dovid's three daughters and a daughter-in-law of Harav Chaim Stein, zt"l, the late *Rosh Yeshivah* of Telshe Yeshivah in Cleveland, recalled her childhood where phone calls, a rarity and maybe a cause for alarm in those days, were common in her home as her father dedicated himself to an array of causes in the Torah world.

"Don't be nervous," she recalled her father saying. "The early, early morning (defined as five in the morning) phone call is from Rav Avraham Kalmanovitch, and late at night it is from Rav Aharon Kotler. Phone calls during the day are from Rav Moshe Feinstein."

Reb Dovid was in constant contact with the *Gedolei Hador* as a member of the Vaad

Hatzolah during WWII, a founding member of Chinuch Atzmai, an early leader of Torah Umesorah, and later as a member of the Agudas Harabbanim and president of Ezras Torah.

"I remember picking up the phone and asking, 'Who is it?'" Mrs. Stein recalled, "and a voice would say, 'Meishe Feinshtein,' and I would yell across the house, 'Papa, its Meishe Feinshtein.'"

He took his work with Ezras Torah, undertaken at the personal urging of Harav Yosef Eliyahu Henkin, zt"l, extremely seriously — especially before Yamim Tovim, his daughter said, when he was asked to sign off on huge sums for poor families.

"I remember him in the study, reading over the letters

on Erev Pesach," said Mrs. Stein. "Some nights he would stay up through the night" to read of the pain people expressed in their letters.

'We Are All Suvalkers'

But aside from Reb Dovid being a *lamdan*, an *askan* and a *Rosh Yeshivah*, he was a Rav and *posek* in Suvalk. The reputation that preceded him led the Skokie, Illinois, *kehillah* where he was initially hired as *Rosh Yeshivah* of Beis Medrash L'Torah after coming to the U.S., to declare: "We are all Suvalkers."

It was in Suvalk, a city in northeastern Poland close to the border with Lithuania, that Reb Dovid first became known to the world.

Born in 1906 to Reb Yaakov Arye and Ittel Lifshitz, Reb Dovid showed an eye for Torah from a young age. Together with a friend, Avraham the 10-year-old wrote a *peirush* called *Tal Yelados* — the Dew of Children — on *sifrei Daniel, Mishlei* and *Ezra*.

The two children divided the *kisvei yad* between themselves. Reb Dovid was devastated years later when he lost his part of the *sefer* while traveling on a train.

Shortly after that, the events that turned Reb Dovid's life on its trajectory began evolving.

Reb Dovid's paternal grandfather, Harav Shlomo Zalman Lifshitz, was a *baal habayis* who devoted so much of his time to learning that he authored the *Olas Shlomo* on *Kodshim* from his home in Grodna. As the Great War raged on around them, the Lifshitz family gathered in Grodna as Reb Shlomo Zalman lay on his deathbed. When he was *niftar*, Reb Yaakov Arye remained with his family in Grodna, where Dovid celebrated his bar mitzvah.

In 1920, the majority of Europe's Rabbanim gathered in Vilna to discuss how the *olam haTorah* could survive the onslaught caused by the double assault of the convulsions of the First World War and the farming out of Jewish youth to the ideologies of Communism, Bundism or Zionism.

"Give me Yavneh and her sages," declared Rabban Yochanan ben Zakkai 2,000 years ago.

"Give me Grodna and her yeshivah," Harav Chaim Ozer Grodzensky proclaimed to Harav Shimon Shkop at the Vilna *knessiah*.

Reb Chaim Ozer, Europe's

undisputed *Gadol Hador*, charged Reb Shimon with the job of revivifying Torah in Poland by becoming the head of Yeshiva Shaar HaTorah in Grodna.

Arriving in Grodna shortly afterward, Reb Shimon found ready ears in the form of Reb Dovid and a small coterie of his friends. The relationship blossomed when shortly after his arrival, regional events forced Reb Shimon to consider closing the yeshiva. Reb Dovid and a small number of *talmidim* were invited to the *Rosh Yeshiva's* room to discuss how to keep the *kol Torah* strong.

They were successful, and Reb Dovid developed a lifelong love for Reb Shimon that did not end even decades after the latter's passing.

And Reb Dovid succeeded in passing on that reverence he had for his *rebbe* to successive generations of his own *talmidim*.

"I heard from *Mori v'Rabi Rav Shimon, zt"l*," punctuated with a deferential rise from his seat and a tremble in his voice, was a common refrain during his *shiur*.

In 1926, Reb Shimon suggested that his *talmid* go to the Mirrer Yeshiva, where Europe's best *talmidim* learned. Reb Dovid emerged during that time learning under Harav Leizer Yudel Finkel, *zt"l*, the *Rosh Yeshiva*, and Harav Yerucham Levovitz, *zt"l*, the *Mashgiach*, as a *baki* in all the primary *Rishonim* and *Acharonim*, which he had learned by heart, as well as a serious man with a refined nature.

In later years, sitting next to Reb Dovid during *shiur*, Rabbi Weinberger saw him look into a Rashba and excitedly repeat a long passage. Unbeknownst to the class, he was turned to a different page and was reciting it verbatim.

"He was very excited and he said the entire thing from beginning to the end. It was a long Rashba and he was screaming it out loud," Rabbi Weinberger said. "And it was all by heart, he was on the wrong page."

"He seemed to us that he knew the entire Torah by heart. There wasn't anything that we asked him that he wasn't completely comfortable with."

One noted *Rosh Yeshiva* in the United States who learned with Reb Dovid during those days once said in wonder, "Rav Lifshitz knew the following *sefarim*: *Ketzos Hachoshen*, *Nesivos Hamishpat*, *Shev Shmaatsa* and *Meshovev Nesivos* — he knew these *sefarim* like *aleph-beis*!"

It was Reb Leizer Yudel who suggested Reb Dovid when Harav Yosef Yuselevich, the Rav of Suvalk, came seeking a *shidduch* for his only daughter, Tzipora Chava. It was understood at the time that her husband would one day take over the prestigious *rabbanus* of



Harav Lifshitz dancing (L) at a *chasunah* with two of his *mechutanim*, Harav Chaim Stein (R) and Harav Yaakov Kamenetzky, in the mid 1970s.



Harav Lifshitz speaking at the Ezras Torah *chanukas habayis* in Ramat Aharon in 1969. (L-R): Unidentified, Harav Elazar Shach, Harav Yaakov Kamenetsky, Harav Yisroel Gustman, Rabbi Shlomo Lorencz, Harav Dovid Lifshitz (speaking), unidentified, *ybl"c*, Harav Shmuel Wosner.

that city.

The couple got married in 1933 and settled in Suvalk. The esteem Reb Dovid was held in by the Mir was evident in the fact that when the *Mashgiach*, Reb Yerucham, was *niftar* in 1936, the *hanhalah* asked him to travel to Mir to deliver the *yeshiva's hesped* on behalf of the *talmidim* traditionally given at the end of the *shivah*.

(Throughout the years Reb Dovid was also asked to be *maspid* various *Gedolim*, such as Harav Yaakov Kamenetzky, *zt"l*, his *mechutan* and *Rosh Yeshiva* of Yeshiva Torah Vodaath; Harav Moshe Feinstein, *zt"l*, and Harav Aharon Kotler, *zt"l*, *Rosh Yeshiva* of Bais Medrash Govoha in Lakewood — all singular honors.)

The awe Reb Dovid, as all the *talmidim*, had for Reb Yerucham was astounding.

On a ship in 1941 from Europe to San Francisco — along with Harav Avraham Yaffan, *zt"l*, *Rosh Yeshiva* of Novardok, and Harav Moshe Shatzkes, *zt"l*, the Lomza Rav — was Reb Yerucham's son.

During the trip, Reb



Harav Lifshitz with Harav Chaim Stein, holding one of their mutual *einaklach*.

Yerucham's son's wife gave birth to a boy, now known as Reb Yerucham Levovitz, who currently lives in Lakewood. When Reb Dovid was honored with *krias hashem* and heard the name of his *Mashgiach*, he fainted from *hisragshus*.

Reb Dovid's *shver* was *niftar* in 1935, and Reb Dovid, at the young age of 29, was appointed by Reb Chaim Ozer as Rav of a city of more than 20,000

Yidden.

Beloved by His Contemporaries

Reb Dovid's new title remained with him his entire life, through a short-lived stay in Skokie and a half century of teaching in YU. The name "Suvalker Rav" evoked an awe in *Gedolim* who were familiar with him.

During a visit to Bnei Brak

in the 1970s, Rabbi Weinberger said that he went to the Steipler's home to purchase a set of *Kehillas Yaakov*. The Steipler, Harav Yaakov Yisrael Kanievsky, *zt"l*, refused to sell the entire set to a young *bachur*, arguing that he didn't need more than the volume on the *masechta* he was learning.

But when he was informed that the *bachur* before him was a *talmid* of Reb Dovid, the Steipler backtracked.

"The Suvalker Rav?" he inquired. "Reb Dovid Lifshitz is a very *chashuve* person, a very respected *talmid chacham*."

He then went to his *sefarim shrank* and removed an entire set of *sefarim* to sell to Rabbi Weinberger.

While the Rav — Harav Yoshe Ber Soloveitchek, *zt"l*, the *Rosh Yeshiva* — was considered a thinker and a truthful purveyor of the Brisker *mesorah* in YU, Reb Dovid's *shiur* was authentically Litvish, heavy on *Rishonim*. But the respect the two had for each other was remarkable to watch — such as when an elderly woman who was in the middle of sitting *shivah* came to Reb Yoshe Ber asking if she were allowed to attend her grandchild's *chasunah*.

Go to Reb Dovid, the Rav advised.

"The Rav knew *hilchos aveilus*!" Rabbi Yudin exclaimed in amazement. "But the Rav knew that if there was anybody who could — who would — find a *heter*, it was Reb Dovid."

A Chassid of the Satmar Rebbe, Harav Yoel Teitelbaum, *zt"l*, related that he was once *meshamesh* the Rebbe during a trip to Florida in the 1960s. Staying in the same city was Harav Simcha Elberg, editor of the *Hapardes* Torah periodical, and Reb Dovid.

The Chassid said the two decided to visit the Rebbe in order to speak in learning. They arrived at 8:00 p.m., and remained absorbed in their discussion until midnight.

When eleven of the foremost *Roshei Yeshiva* in the U.S. issued their landmark ban in 1956 to join an organization with a non-Orthodox component, a decision that reverberates until today, Reb Dovid was among them.

Mrs. Stein remembers clearly waking up early one morning to hear loud sobbing coming from her father's room. He had just received word that his close friend from the Mir, Harav Leib Malin, *zt"l*, *Rosh Yeshiva* of Beis Hatalmid, had been *niftar*.

"It was the saddest face I ever saw on my father," she said.

One of Reb Dovid's closest friends in life was Harav Chaim Shmulevitz, *zt"l*, the son-in-law of Reb Dovid's *Rosh Yeshiva*, Reb Leizer Yudel, and a *chavrusa* from both Grodna and the Mir.

During a trip to Eretz

Yisrael in 1962, the Lifshitzes were invited for the first night *seudah* on Rosh Hashanah by Harav Yechezkel Sarna, *zt"l*, *Rosh Yeshivah* of Chevron, and the second night to eat with Reb Chaim Shmulevitz, who was then too sick to get out of bed.

Reb Chaim indicated that he wanted Reb Dovid to sit at the head of the table in his place, and to make *Kiddush*. (Reb Dovid refused, to Reb Chaim's obvious disappointment.)

A member of the Shmulevitz family said that when Reb Dovid would come visit Reb Chaim, "It was a Yom Tov in *shtub*."

Harav Shlomo Haberstam, the Bobover Rebbe, *zt"l*, asked Reb Dovid to come to Boro Park to test the *talmidim* of his yeshivah.

Survival and Tragedy

During his abbreviated stint as Suvalker Rav, Reb Dovid concerned himself with strengthening Torah and *halachah*. There was a nearby army base with many Jewish soldiers and he concerned himself with their well-being. He once even made a Pesach *seder* for them before heading home to his own *seder* with his family.

Reb Dovid's idyllic existence as a rising star of Poland's and Lithuania's Rabbanim, as he began to build his family with the birth of a daughter, crashed in 1939 with the German invasion.

Entering his home to find out where the wealthy people of the city were hiding, a Nazi discovered a *chalaf* — a *shochet's* knife — on the table. He seized it, pressed it against Reb Dovid's throat and threatened, "*Der rabbiner vellen mir shlachten auf kosher* — we will *shecht* the Rabbi in a kosher way."

Although the incident ended peacefully, Reb Dovid realized that it was time to escape from the city with his wife.

During that time a tragic incident occurred that left a deep and lasting scar on both of them. On the way out of Suvalk they heard shots being fired, causing everyone in the vicinity to seek shelter in a nearby forest. In the tumult, Reb Dovid's six-month-old daughter Avivit Rashel passed away.

It was an event that they never forgot, although they seldom discussed it. But they remained forever bound to the memory of Avivit Rashel, *a"h*, who was named in honor of her maternal grandfather — Avi, "my father" and Rashel, after her grandmother.

When Rebbetzin Tzipora Chava became ill in 1995 with her final illness, Mrs. Stein asked her sister if she thought she would survive to her birthday on Chanukah.

"You know that Tuesday is Avivit's *yahrtzeit*," her sister replied.

Indeed, while Rebbetzin Lifshitz's situation turned

graver by the day, it was on 28 Cheshvan, Avivit's *yahrtzeit*, that she appeared with an ethereal glow when her children came to visit her. Later that day she passed away, confident that her young child's *yahrtzeit* would remain bound with hers, unforgotten.

"The lengths that this *Yiddische mamma* went through to make sure that her daughter's *yahrtzeit* should not be forgotten," Reb Chaim Stein exclaimed when he heard this.

Teaching a Way of Life

Rabbi Weinberger, who today presides over a *kehillah* of more than 300 families, described Reb Dovid's warmth, but more importantly, his genuineness as the thing that fascinated his *talmidim*.

"In the world that we grew up in, our heroes were baseball players and celebrities," Rabbi Weinberger said. "Here we had a person who not only taught us Torah on the highest level, but there was something great and heroic about it. He represented earlier times."

Reb Dovid thrived in taking a half-baked *sevara* or *kushya* asked by a *talmid* and developing it into a well-constructed idea, then repeating it as if that is what the *talmid* had meant all along. He would then call the fathers of the *talmidim* to tell him that their sons "said such a beautiful *sevara*."

A most eagerly awaited event of the year came on Simchas Torah night, when dozens of *talmidim* came to Reb Dovid's house around the corner from the YU campus to escort him to the yeshivah for *hakafos*. Hundreds of necks craned to watch how Reb Dovid would walk majestically into the hall, to the thunderous strains of "*Baruch Elokeinu She'beraanu Lichvodo*," or a favorite of his, "*Tzavei Yeshuos Yaakov*."

But what was his initial attraction for American youths — many of whom had come to YU more for its college program — that caused them to throw away their dreams and pursue a full-time career in Torah study?

"He was beautiful," Rabbi Weinberger said simply. "He



Harav Lifshitz (seated left) as a 15-year-old *bachur* in Grodno in 1921. Harav Chaim Shmulevitz is seated in the middle.



R-L: Harav Eliezer Yehuda Finkel and Harav Chaim Shmulevitz with Harav Lifshitz (C) speaking at an event in Yerushalayim in 1954 during his first trip to Eretz Yisrael.

had an unbelievable *hadras panim* and he carried himself in a very regal way. I just was attracted to the appearance of something very authentic. ... I was never *zocheh* to have a grandfather, and there was something about him that inspired in me a feeling that 'if I had a *zeide*, that's the kind of *zeide* I would like to have.'

Rabbi Weinberger recalled a

year-end *bechinah*, a written test that took the five dozen *bachurim* taking it about six hours to complete.

Suddenly they heard Reb Dovid mumbling to himself, his tone getting louder each time.

"What a *heilige* time this is, what a *heilige* time this is," he repeated many times.

As the *bachurim* looked at him quizzically, Reb Dovid

explained that during *shiur* it is possible that someone's mind would wander. But now during the test, everyone was totally absorbed in Torah. Saying that, in the middle of the *bechinah* the boys had worked so hard on, Reb Dovid began singing "*Vetaher libeinu l'avdecha b'emes*."

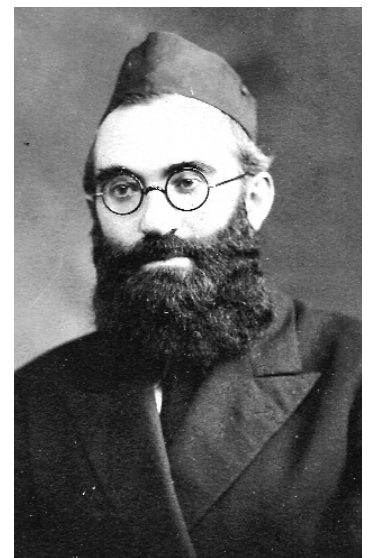
"He was literally crying," Rabbi Weinberger said. "We



Harav Lifshitz *davening* at the *kever* of his *shver*, Harav Yosef Yoselevitch, during his sole return visit to the city of Suvalk, Poland, in the 1980s.



Harav Shlomo Zalman Lifshitz, Reb Dovid Lifshitz's paternal grandfather.



Harav Yosef Yoselevitch, Reb Dovid Lifshitz's father-in-law.

were all singing ‘*Vetaher libeinu.*’”

Knowing that Rabbi Weinberger enjoyed delving into chassidische *sefarim*, Reb Dovid asked him once as they were returning from baking matzos to tell him over a chassidische *vort*. Rabbi Weinberger recalled telling him something from the *Avnei Nezer*.

“I began to speak,” he said, “and he said, ‘Quick, we have to get off the highway; this is not something to talk about during driving.’”

Rabbi Weinberger turned off onto a side street in Manhattan, where Reb Dovid asked him to repeat the Torah. After listening to it again, he grabbed Rabbi Weinberger’s hand and began singing.

“And we sang that *niggun* over there, on some street in Manhattan,” he says with a laugh.

Rabbi Weinberger admits that he always had a leaning toward *Chassidus* – his shul is named for the Piacezna Rebbe, Harav Klonimus Kalman Shapiro, *Hy”d* – and he had been looking for a Rebbe when he found Reb Dovid.

“In Yitzchak Elchanan, he was a Rebbe,” Rabbi Weinberger said. “Not by pedigree – he was a straight Litvak through and through. But in his personality, and the warmth, and the way he saw everything in a very positive way. Those who were looking for a Rebbe in that Litvishe world – we found it in him.”

“The fact that he seemed so detached from American culture, and so completely enwrapped in *kedushah* because of the world that he came from, I found that the most attractive thing. That drew me to him very strongly.”

One aspect of that *kedushah* was Reb Dovid’s insistence on speaking only Yiddish or *Lashon Kodesh* during learning or at a Shabbos table.

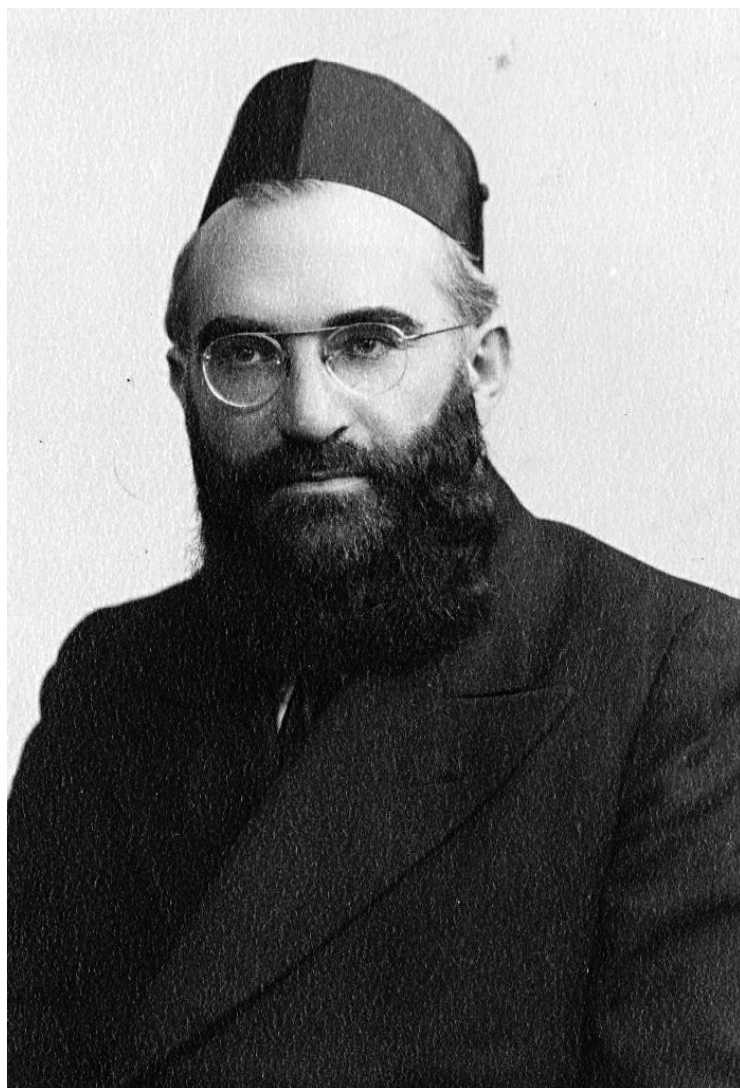
In the 1960s, sensitive to the fact that many of their newer *talmidim* were not as well-versed in Yiddish, YU began urging *maggidei shiur* to deliver their *shiurim* in English. Uncomfortable speaking *divrei Torah* in English, Reb Dovid developed a perfect *Lashon Kodesh*, in the Ashkenazi *havarah*, in which he gave his *shiurim*.

“His sincerity overcame the generation gap,” Rabbi Yudin says, “and became a bridge to an American youth so foreign to his upbringing.”

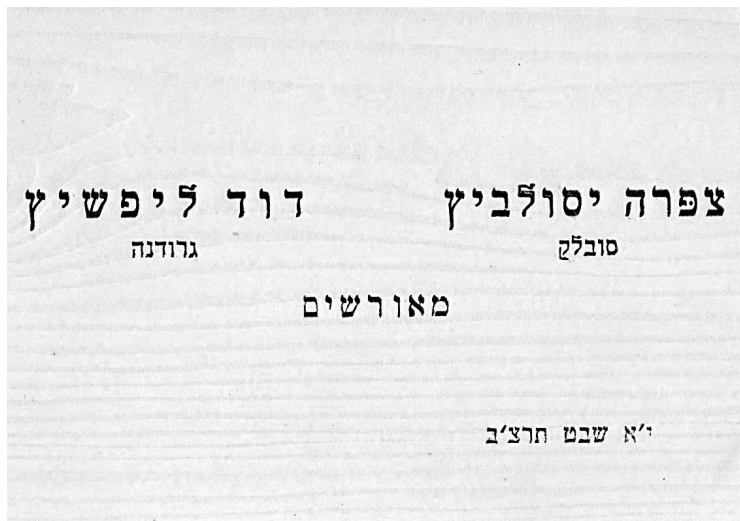
For Rabbi Yudin, Reb Dovid was more than a *rebbe*, he was a mentor for life. Reb Dovid was his *mesader kiddushin*, *sandak* at his eldest son’s bris, and trained him in for *rabbanus*. When he had difficulties during his initial years in Fair Lawn, Reb Dovid was there to help.

“During all that time,” Rabbi Yudin says, “he was there for me.”

When Rabbi Yudin became a *chassan*, Reb Dovid called his



Harav Lifshitz in the early 1940s.



An invitation to the *vort* of Harav Lifshitz and Tzipora Chava Yoselevitch.

kallah to wish her *mazel tov* and ask her about her furniture purchases.

“It meant the world to her,” Rabbi Yudin marvels.

He said that when it came to select a name for his shul, aware that there was a large Reform temple in the city, Reb Dovid insisted that the name include the word “Torah” in it so that it should be clear where he belonged. (He chose “Shomrei Torah.”)

During the annual tests that Reb Dovid gave, where the *talmidim* would write answers to oral questions the *Rosh Yeshivah* asked, one of the first questions he would invariably ask was, “Did everybody eat?” If not, he would send the *bachur* out to go eat.

When meeting a former *talmid*, the first thing was a “*Shalom aleichem*,” followed in rapid succession by “*Vu haltstu in lernen* – how are you learning?”

When greeting someone he would grasp the person’s hand in both of his own, make eye contact, always making sure he was wearing his *kapote* when someone came to his home. His regal bearing was commented upon even by their non-Jewish postal deliveryman, who would say, “When Rabbi Lifshitz goes by it’s a prince walking by.”

Reb Dovid’s method of reproof was by emphasizing the positive, rather than focusing on the negative.

“He was the type of person who, if he were at a *chasunah* and there was inappropriate dancing, he would start a new circle of appropriate dancing,” Rabbi Yudin said. “He did things in a positive way by being proactive instead of simply protesting.”

Reb Dovid’s three daughters – Mrs. Shulamis Kamenetsky and Mrs. Chaya Waxman, both of Yerushalayim, and Mrs. Sara Ittel Stein of Cleveland – recall



With Harav Aharon Kotler.



With Harav Moshe Feinstein.

him as a very warm and emotional family man who would learn *Chumash* with them every Shabbos.

As his daughters left the house to begin their own families, Reb Dovid would mention them on Friday night, “*Ich bentch der fun veiten* – I bless this daughter from afar.”

Although 20 years have passed since his *petirah* on 9 Tammuz, 1993, organizers and family members who attended the multiple *yahrtzeit* events on Sunday and Monday were surprised at the hundreds of people who turned out to honor him. Years after they left his *shiur*, the image of the smiling Reb Dovid and his warmth remained with his *talmidim*, infusing them with his enthusiasm for Torah.

“The *rebbe* is still with us,” one participant summed up the feeling that permeated the hall.

Others who prided themselves to call Reb Dovid their *rebbe* include Harav Yaakov Moshe Kulefsky, *zt”l*, the celebrated *Rosh Yeshivah* of Ner Yisroel in Baltimore, whose notes were used to publish one of the volumes of *Chiddushei Rav Dovid Lifshitz*, and, *yblc”t*, Harav Chaim Dov Keller, current *Rosh Yeshivah* of Telshe in Chicago.

“I learned in his *shiur* for one year,” Harav Keller wrote in an appreciation based on his *hesped* at Reb Dovid’s *levayah*, “yet I gained from him a *derech* in learning for my whole life, and I remained, as did many, a *talmid* my entire life.”