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## Droschos - Eulogy on Rav Rumpler zt"l

Rav's *Hesped* on Rav of *Tehillos Yisrael* (Rav Ahron Tzvi Rumpler zt"l (Adar 5781)

*Rav Rumpler: A Tzaddik Who Lived A Life Of Neshamah*

Moshe Rabbeinu was told by Hashem "Remove your shoes from upon your feet" when he approached the Burning Bush, "for this place which you are standing on, is holy ground". This is interpreted by Chazal to mean "Remove your *guf* (body) from your *neshamah* (soul)", to remove your earthiness and materialism, and to expose your soul.

The walls of this *beis midrash* can testify, that the one who led it [Rabbi Aharon Tzvi Rumpler zt"l] made this place into holy ground. He was one of the rare unique individuals of the generation, who was separated entirely from this world and from all that takes place in this world. A person like him is almost never found on this world. There are those who separate from materialism and that is how they remain, with their abstinence - but this individual was different entirely. He went even beyond that. He was a person who lived with his *neshamah*!!

We live here on a world of materialism, of the physical body, but there is a higher world of souls, and the *tzaddikim* live in this world of souls, where they live with their *neshamah* and they are connected to it. He [Rav Rumpler] was such a person who lived a life of the *neshamah*. His greatness was mostly concealed from us, and we were able to see only a little bit of his light. Some were *zoche* to know him closely. He was a person who lived with his *neshamah*, and he was connected, to his pure *neshamah*.

### *The External Layer to Rav Rumpler: His Spiritual Life*

There was both an external and an internal layer to his *avodah*. First, we shall speak about the external layer of his *avodah*.

It could be plainly seen that he lived a life of the *neshamah*. He barely ate, he barely spoke about material matters, and he barely slept.

Because of his purity, he saw the world from a different place, he saw it all from the outside, he saw it all with clarity. He saw what was true on this world and what was false on this world. That is how he led people for decades, not only to inspire and awaken people's hearts, but to show others how to see the truth and falsity on this world. He kept revealing to others how we could live a life of truth. He would regularly show from the words of Chazal how we could see the reality taking place in our world.

All of the thousands of times that he gave advice to those in Eretz Yisrael and in *chutz l'aretz*, it was

all from a very clear understanding into the soul, he saw from a higher perspective, what the problems of this generation are and what the roots of the problems were, whether it was about raising children, our standards of living, and living frugally versus living with pursuits of materialism.

It is true that not always did other Gedolim agree with him, but he saw a certain perspective, he was coming from a certain understanding in which he saw things from.

But even more so, his *avodah* was to purify others. He couldn't stand advertisements and fame, but it wasn't because of what was being advertised, it was because he was bothered by how it was negatively affecting the *pnimiyus* of others.

That was the external layer to him, which anyone could see.

### *The Inner Layer To Rav Rumpler: Acting From His Own Neshamah*

But there was also a more inner layer to him. He lived a life of the *neshamah*, a concept which is far from most people.

He would sit for hours in the *beis midrash*, and for part of his time he would say Tehillim with great focus and concentration, for hours, until he fell asleep, and then he would awake and continue saying Tehillim again, and again. This was not simply because he was tired. Here lived a man who lived totally with his *neshamah*. It was like the Chazon Ish's words that a person can live like an angel on this world for a few moments. He would say Tehillim, then he would enter into a state of *d'veykus* from it, and then go back to saying Tehillim and keep awakening his *neshamah*, in a cycle.

His *avodah* was very inner. In Chassidus it is taught that one should act upon the tzaddikim of previous generation or to act like a certain tzaddik. His approach was to first think about a matter very well, until he had exhausted the matter intellectually, and at a certain point he would act from deep within his *neshamah* – he was acting upon the *daas* of his *neshamah*.

Chazal state that Hashem dispersed the tzaddikim throughout the generations to help the world survive. He sensed this in his soul: that he was from these *tzaddikim* sent to the generation.

He was very connected to the light of his *neshamah*. So much so that he said that he believed that when he opens his eyes, it is his *neshamah* moving his eyes. That was his way of life, though it was hard to understand. He lived very calmly and with a settled mind, thinking things through very well, but that was only his external part to his *avodah*. He was very connected to *sefer Tehillim*, he could say Tehillim for hours on end, and this was not coincidental.

We can now say what was said about him which was also said in his lifetime. He awaited every day for the Geulah, every day and every second. He called this Beis Midrash "*Tehillos Yisrael*", from the word *Tehillos*, praises. He recognized, and he felt, that there was a spark in his soul of Dovid HaMelech, an illumination of Mashiach ben Dovid in his soul. In this *beis midrash* they say that the *gematria* of his name, *Aharon Tzvi*, is equal to Mashiach. Because there was a spark of Mashiach in his soul, and he awaited the Redemption with all of his energy.

### *Elevating and Remembering Rav Rumpler's Soul*

Now that he is gone from the world, any sensible person understands that it is not the same world anymore, on its external surface. There are lies and exaggerations about the situation now, but it is definitely not the same world anymore. He prepared the next stage which we need to reach.

It is hard to speak a lot about him, and even the little that was said here was only to honor him. But

what he wanted in his life, and what he wants now, his role on this world, which was to reveal Hashem on this world, was that we should see clearly that we are on a world of falsity, that we need to live a life of *ruchniyus*, that each person should connect deeply to his soul on his own level. Of course, most people cannot live the life he lived. The *Beis Midrash* he led was the *kli* (container) that enabled his path, but the goal of this *Beis Midrash* which he established is to live with the *neshamah*, each person on their own level.

*Tzaddikim* in their death are called alive. To actually imitate his way of life is something that is too far for most of us. Each person can emulate from his life whatever he can emulate, but it's not possible for most people to completely imitate his way of life. His path could only be reached by rare individuals.

In order for each us to properly remember him and elevate his soul, we should awaken the light that he shined on the world. Everyone who saw him saw his purity, the *Shechinah* that enveloped him, someone who resembled the *tzelem Elokim*, someone who walked with Hashem.

We cannot know how much more confusion and troubles the world will undergo. When he was here, he would daven and cry to Hashem about every new trouble in the world. Now he is not here, but one thing is very clear. Everything has been overturned into confusion. Besides for connecting to Hashem and to His Torah and to the *neshamos* of Klal Yisrael, many new things have come into our world ever since he has left the world, more and more confusion, but we need to separate from it all. Certainly we need to do it with careful thought and to be considerate to others. But we need to live a life of the *neshamah*. Here was a person who lived with his *neshamah*, constantly.

#### *In Conclusion*

May Hashem give us the *zechus* to merit the complete Redemption quickly, in our days, now. May the light of Hashem shine completely in the world. And if *chas v'shalom* the Redemption is being prevented, may each individual on his own level find no rest until he connects himself and helps others to find the light of Hashem, the light, the deep pure simplicity (*p'shitus*), not to do anything major, just to live a life of genuine *ruchniyus*. That was his last will that he left for the world, that was his place in the world, that is how he revealed Hashem in the world.

May these words be an illumination to reveal his *neshamah* in his *beis midrash*, with the complete light at the complete Redemption, may it come quickly in our days. Amen.