

MEOROS HATZADDIKIM

— Lights Of Our Righteous —

A Tzaddik, or righteous person, makes everyone else appear righteous before Hashem by advocating for them and finding their merits. -

Kedushas Levi, Parshas Noach (Bereishis 7:1)

Parshas Vaera

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A Different Divine Name For A Different Revelation

Rav Chaim Ibn Attar, the Ohr HaChaim

"And I revealed Myself to Avrohom etc with name *E"l Shad"ai*, but My name *YH"VH* I did not reveal to them" (6:3).

The *Ohr HaChaim* explains what this *pasuk* means based on the *peshat* - the simple, straightforward meaning of these two divine names. The name *E"l Shad"ai* refers to how Hashem gives boundaries to His strength and might, and how He created things and gave those creations set rules and limits. He created the world in this manner till He declared, "*Dai* - enough!"

The name YH"VH, however, is the name of *rachamim* – divine mercy and loving-kindness that goes beyond the letter of the law. Using these two definitions, the *Ohr HaChaim* now explains what Hashem was saying to Moshe in our *pasuk*:

Hashem was answering Moshe's question as to why He, Hashem, was redeeming the Jewish people early – before their time in *Mitzrayim* was completed. In the *Bris Bein HaBesorim*, Hashem decreed to Avrohom that his descendants would be exiled for some four hundred years in a foreign land. Only 210 of those years had passed so far, and Moshe was perplexed. Why was he being sent before the time was up? What point did Moshe's *shelichus* to Paroh on behalf of *Am Yisrael* serve if they were not yet to be redeemed? [In other words, why anger Paroh if the time was not yet ripe?]

The *Ohr HaChaim* explains that in our *pasuk* lies the answer to Moshe's questions. Hashem answers Moshe, "To Avrohom and the other *Avos* I was only revealed as *E"l Shada"i*. In that revelation Avrohom understood Me as He Who sets boundaries and rules, and I set down the exile in Egypt for a four-hundred-year term. Now, however, I am revealing Myself to you and *Am Yisrael* in a way unknown to the *Avos*: by My name of mercy and loving-kindness – YH"VH. This reveals an end to the *Golus* not bound by time, rules and boundaries, but instead based on *rachamim*, because of My love for *Klal Yisrael*, who are crying out and davening to Me, knocking on the doors of divine mercy, begging Me to open the locked gates and to redeem them. I see their suffering and hearken to their prayers, and in My mercy I shall end their *Golus* and redeem them even before their allotted time is up – because I am revealed in the name YH"VH to you and them, as I was not previously revealed to the *Avos*." This is why the *pasuk* begins with the statement "I am Hashem", spelled YHV"H. Understand this.

Praises for the *Ohr HaChaim HaKodosh*

Keeping the Faith

The *Skverer Rebbe* testified that during the terrible years that he spent in the camps during WWII, three *seforim* kept his faith and *emuna* alive: the *Meor*

Einayim, the *Zohar* and the *Ohr HaChaim*. In the merit of these three *seforim*, he remained strong. It is too awful to contemplate what would have been without the *zechus* of these three *seforim*. (Mayan HaBerocha, Gilyon 19 Tammuz tav-shin-samech-bais p. 4)

The *Baba Sali*'s Weekly Seder

Every Erev *Shabbos* the *Baba Sali* would immerse himself in the *mikve* before *chatzos* and afterward sit at home and study the *sefer Ohr HaChaim* on the weekly *Parsha* from beginning to end. In this manner he had great *bekiyus* (wide knowledge) and an *amkus* (deep understanding) of the *Ohr HaChaim*. (Chaim Kulchem Hayom, p. 419)

The Holy Power and Influence of the *Ohr HaChaim*

The *Rachamstrivka Rebbe* of America once delivered a public speech in which he praised the study of the *sefer Ohr HaChaim HaKodosh*. One of the participants was a Jew who owned one of those technological devices that the sages do not approve of [called by the euphemism *kelim hamashchisim* or *tomei keilim*]. He was caught in its grip and powerless to disconnect himself from it. He was greatly awakened by the *derosha* urging the *Chassidim* to study the holy *sefer Ohr HaChaim* and decided that he, too, would begin to learn the *Ohr HaChaim*. A short while later he came home one day and of his own volition he simply threw away that *kli* - that device.

When the *Rebbe* heard this he became very excited and exclaimed, "The *Ohr HaChaim* does not talk at all about getting rid of dangerous devices or impure technology. He doesn't discuss the matter or even hint at it, so how was this Jew awakened to do so? What urged him on? The reason is that the study of the *sefer Ohr HaChaim HaKodosh* influences us and draws down a *shefa* - an abundance of sanctity and holiness - to a person, purifying and refining him and his soul. It is therefore no wonder that by learning the *Ohr HaChaim HaKodosh*, the power of *kedusha* became entrenched and took root within this Jew, giving him the power to throw those *keilim* away!" (Imros Tehoros Rachamstrivka, Beshallach, p. 190)

Gedolim Be'misasm Yoser



**Yahrzeits for the 28th of Teves ~ Begins Friday Night
(01-17-2026)**



Rav Berachya Berach Shapira (5423 / 1663 - 363rd Yahrzeit)

Rav Berachya Berach was the son of Rav Yitzchok Isaac. Rav Berachya served as *Dayan* and *darshan* in Cracow.



Rav Dovid Nieto of Livorna & London - Mateh Dan/Kuzari Sheni (5488 / 1728 - 298th Yahrzeit)

Rav Dovid was the son of Rav Pinchas of Holland. He served as a *dayan*, *darshan*, *rosh yeshiva* of *Yeshivas Reishis Chochmah*. He also practiced medicine in Livorno (Leghorn), Italy, where he settled in spring of 1684 תמ"ד. In *Sivan* or *Elul* of ה'תס"א he was appointed to serve as the *Chacham* —the Chief Sefardi Rav in London, succeeding Rav Shlomo Ailion (who was later discovered to be a secret Sabbatean). He served in this capacity for some twenty-seven years.



Rav Chanoch HaKohen (5600 / 1840 - 186th Yahrzeit)

Rav Chanoch was the son of Rav Tuvia. He was a disciple of Rav Yechiel Michel of Zlatshuv, Rav Zisha of Anipoli, the Kozhnitzer Maggid, and the Chozeh of Lublin.



Rav Avrohom Antebi of Aram Sova - Yoshev Ohalim (5618 / 1858 - 168th Yahrzeit)



Rav Avrohom Shapira (5625 / 1865 - 161st Yahrzeit)



Rav Menachem Mendel Horowitz of Linsk (5628 / 1868 - 158th Yahrzeit)



Rav Hillel of Radoshitz (5661 / 1901 - 125th Yahrzeit)

Rav Hillel was the son of Rav Yitzchok Av *Beis Din* Radoshitz. Rav Hillel was a disciple of the *Tiferes Shlomo* of Radomsk. After the *Tiferes Shlomo's* passing, both he and his younger brother Chaim Meir, took on the role of *rebbe*. Hillel who was the elder son, served as *rebbe* in Radoshitz, and his younger brother, Chaim Meir was *rebbe* in Pintshuv.



Rav Yissocher Ullman - Parnes in Grosswardein (5678 / 1918 - 108th Yahrzeit)



Rav Eliyohu Meir Bloch - Elya Meir (5716 / 1956 - 70th Yahrzeit)



Rav Yissocher Ber of Straznitz - Divrei Yissocher (5741 / 1981 - 45th Yahrzeit)



Rav Yissachar Ber Rosenbaum of Strozhnitz (5741 / 1981 - 45th Yahrzeit)



Rav Refoel Shmuel Berenbaum (5768 / 2008 - 18th Yahrzeit)

Yahrzeits for the 29th of Teves ~ Begins Saturday Night (01-18-2026)



Rav Yisrael Charif of Stanov - Ateres Tiferes Yisroel, Av Beis Din of Stanov (5541 / 1781 - 245th Yahrzeit)



Chief Rav Dr. Nathan Adler (5650 / 1890 - 136th Yahrzeit)



Rav Moshe Tzvi Hager of Stanovitz (5656 / 1896 - 130th Yahrzeit)

Rav Moshe Tzvi was born in the year תר"ב to Rav Baruch Giterman of Savran, a grandson of Rav Moshe Tzvi of Savran. He was appointed as the *av beis din* of Stanovich and its environs where he presided over some 1,200 families. The *Tzemach Tzadik* appointed him as rebbe (as one who would continue the dynastic chain of the Savraner rebbes)



Rav Moshe Yehoshua Yehuda Leib Diskin of Brisk - Maharil Diskin (5658 / 1898 - 128th Yahrzeit)

The *Maharil Diskin* was appointed and served as rabbi of Lomza, Kovno, and Brisk. In תרל"ז, he made *aliya* to serve as rav of Yerushalayim.



Rav Menachem Nachum Ben Tzion of Keristshub (5669 / 1909 - 117th Yahrzeit)



Rav Yerachmiel Yisrael Yitzchok Dancyger - Alexander Rebbe, Yismach Yisrael (5670 / 1910 - 116th Yahrzeit)

Rav Yerachmiel Yisroel Yitzchok was the *Alexander Rebbe*. He did not have any children and his brother, the *Tiferes Shmuel* took over as *rebbe* after him.



Rav Refoel of Berbesh - (5677 / 1917 - 109th Yahrzeit)



Rav Aryeh Leib Malin (5722 / 1962 - 64th Yahrzeit)

Rav Aryeh Leib Malin, widely known as "Rav Leib," was born near Bialystok in 1906 to Rav Avraham Moshe Malin, who served as the local dayan. The Malins originated in Brisk, where Rav Leib's ancestor, Rav Isser Yehuda Malin, was one of the town's rabbinical leaders. Young Leib Bialystoker began to gain repute as a serious Torah scholar during his formative years in Grodno's Shaar HaTorah Yeshivah. It was in this environment that he quickly made a name for himself, as he gravitated toward the rosh yeshivah, Rav Shimon Shkop.



Rav Shlomo Zalman Zelaznik (5735 / 1975 - 51st Yahrzeit)



Rav Meir Chodosh - Mashgiach Yeshivas Chevron (5749 / 1989 - 37th Yahrzeit)

Some people study Mussar. Some people teach Mussar. Few people are Mussar. Such a person was Rabbi Meir Chodosh. Few were as great as he. Few were as successful in concealing their greatness. Few so embodied what they studied, learned, and taught. Rabbi Chodosh was a quintessential talmid of Rabbi Nosson Tzvi Finkel, the legendary mashgiach of Slabodka in Lithuania and then in Chevron. Reb Meir absorbed his great rebbi's teaching and with it he imbued thousands of talmidim wherever he was, especially as mashgiach of several outstanding yeshivos.



Rav Doniel Levy (5764 / 2004 - 22nd Yahrzeit)



Rav Chaim Shamshon Swiatycki (5764 / 2004 - 22nd Yahrzeit)



Rav Yitzchak Kaduri (5766 / 2006 - 20th Yahrzeit)

Rav Yitzchak was born in Baghdad. As a youth he studied under the *Ben Ish Chai*. After he moved to Eretz Israel, in 1923 he studied in the famed Yeshivah Porat Yosef Yeshiva in Yerushalayim's Old City. In his later years his son established a yeshivah in the Bucharran neighborhood, Nachalat Yitzchok with his father at the head.

**Yahrzeits for the 1st of Shevat ~ Begins Sunday Night
(01-19-2026)**



Avinodov (2883 / -879 - 2,903rd Yahrzeit)



Malki-shua (2883 / -879 - 2,903rd Yahrzeit)



Shaul (2883 / -879 - 2,903rd Yahrzeit)



Yehonoson (2883 / -879 - 2,903rd Yahrzeit)



Rav Avrohom Meshulem Zalman of Ostroh (5537 / 1777 - 249th Yahrzeit)



Rav Nosson Nota Lehrer of Chelm - Nota [Neta] Shashuim (5572 / 1812 - 214th Yahrzeit)

Rabbi Nota of Chelm [1 Shevat 5572], a disciple of Rebbe Elimelech of Lizhensk, became a Rebbe in his own right and acquired many followers. He is the author of *Nota Sha'ashuim*.



Rav Eliezer Leizy Berlin of Hamburg - Mishnas D'Rebbi Eliezer (5574 / 1814 - 212th Yahrzeit)



Rav Avrohom Zev Wolf Frankel of Pshevorsk - Meishiv Kehalocho (5609 / 1849 - 177th Yahrzeit)



Rav Moshe Schick - Maharam Schick (5639 / 1879 - 147th Yahrzeit)

Born in 1807/5567 in Birkenhein, Hungary (today known as Brezová, Slovakia) to Rav Yosef Schick and his wife from the Frankel family. The Schicks were descended from two renowned talmidei chachamim: Rav Yom Tov Lipman Heller, author of the *Tosfos YomTov* on Mishnayos and Rav Meir Katzenellenbogen of Padua, known as the Maharam Padua. In 1868, the year of his rebbe, the *Chasam Sofer's petira*, he became Rav in Chust, and he transferred his entire student body numbering some 800 yeshiva students there.



Rav Yosef Leifer (5662 / 1902 - 124th Yahrzeit)



Rav Meir Spitzer (5665 / 1905 - 121st Yahrzeit)



Rav Yisroel Sholom Taub of Bergsaz (5687 / 1927 - 99th Yahrzeit)



Rav Moshe Yechiel Epstein - Ozherover Rebbe (5731 / 1971 - 55th Yahrzeit)



Rav Avrohom Yehuda Farbstein (5757 / 1997 - 29th Yahrzeit)



Rav Binyomin Rabinowitz (5762 / 2002 - 24th Yahrzeit)



Rebbetzin Menucha Ettel Nekritz (5766 / 2006 - 20th Yahrzeit)

**Yahrzeits for the 2nd of Shevat ~ Begins Monday Night
(01-20-2026)**



Rav Yosef HaKohen Katz - She'eiris Yosef (5351 / 1591 - 435th Yahrzeit)



Rav Menachem Mendel Krochmahl - Tzemach Tzedek (5421 / 1661 - 365th Yahrzeit)



Rav Meshulem Zusha Weissblum of Anipoli - The Rebbe Reb Zisha (5560 / 1800 - 226th Yahrzeit)

Rebbe Elimelech and his brother Rebbe Zisha were among the greatest students of the *Mezritcher Maggid*, the *Ba'al Shem Tov's* successor and leader of all the *chassidim* at that time. It was the older Reb Zisha who first introduced his younger brother to the wellsprings of *Chassidus* and brought him under the tutelage of the *Maggid*. Together they became great *chassidic* leaders in their own right, traveling from town to town in self-imposed exile, inspiring all who saw them to repent and come close to Hashem.



Dr. Nochum Zev Ziv - Broide - Son of the Alter of Kelm (5619 / 1859 - 167th Yahrzeit)

Rabbi Nochum Zev (or as he was called, Rabbi Nochum Velvel) was a businessman during his whole life. He managed large business ventures in wood and timber products, yet at the same time he studied Torah for at least six hours each day. He never changed his study hours, which were fixed. At the end of the year 5670 (1910), Rabbi Nochum Zev went to live in Kelm and there he directed the Beis HaTalmud with his brother-in-law, Rabbi Tzvi Broide. Rabbi Yerucham Levovitz, the Mashgiach of the Mir Yeshiva, considered Rabbi Nochum Zev as his greatest Rav. He said that through his words and wisdom, he could draw everyone towards Mussar, yet because he was extremely humble he considered himself to be unworthy of such a task. He stated that Rabbi Nochum Zev was Rabbi Simcha Zissel's most beautiful creation.



Rav Simcha Bunim Kalish - Vorka Rebbe, HaAdmor MiOtvotsk (5667 / 1907 - 119th Yahrzeit)



Rav Tzvi Hirsch Rabinowitz (5670 / 1910 - 116th Yahrzeit)

Among the great Torah personalities of Russia, Rabbi Tzvi Hirsh Rabinowitz (the Rav of Kovno) occupies a particularly honorable position. He was a pleasant man filled with great character traits, who shone not only in Halachah, but also in his way of living. He loved truth and peace, and he never flattered anyone. More than that, he knew how to give his truth an aspect of caring and love. Rabbi Hirshel, as people would call him, was born in 5608 (1848) in Nischwitz, a city where his father, Rabbi Yitzchok Elchonon - the light of the exile - served as Rav.



Rav Moshe Meshulem Zusia Twersky (5680 / 1920 - 106th Yahrzeit)



Rav Yisrael Chaim Kaplan (5730 / 1970 - 56th Yahrzeit)



Rav Mansour Ben Shimon (5758 / 1998 - 28th Yahrzeit)

**Yahrzeits for the 3rd of Shevat ~ Begins Tuesday Night
(01-21-2026)**



Rav Shmuel Eliezer



Rav Yosef Rakover (5463 / 1703 - 323rd Yahrzeit)



Rav Aharon (5566 / 1806 - 220th Yahrzeit)



Rav Pinchas of Plutzk (5583 / 1823 - 203rd Yahrzeit)



Rav Moshe Yehuda Leib Zilberberg - Kutna Rav (5625 / 1865 - 161st Yahrzeit)



Rav Yechezkel Shraga Frankel Teomim - Divrei Yechezkel (5645 / 1885 - 141st Yahrzeit)



Rav Yosef Yerachmiel Aharon Kalish - Amshinover Rebbe (5696 / 1936 - 90th Yahrzeit)



Rav Moshe HaLevi Soloveitchik (5701 / 1941 - 85th Yahrzeit)



Rav Yechezkel Shraga Halberstam (5703 / 1943 - 83rd Yahrzeit)



Rav Shmuel Dovid Munk (5741 / 1981 - 45th Yahrzeit)

Yahrzeits for the 4th of Shevat ~ Begins Wednesday Night (01-22-2026)



Rav Yisroel Politzker (5544 / 1784 - 242nd Yahrzeit)



Rav Moshe Yehuda Leib Erblich - Sassover Rebbe (5567 / 1807 - 219th Yahrzeit)

Rabbi Moshe-Leib of Sassov (4 Shevat 1807) was the leading disciple of Reb Shmelke of Nicholsburg. He also received from the Maggid of Mezritch and from Elimelech of Lyzhinsk. Subsequently a Rebbe in his own right with many followers, he was famous primarily for his love of his fellow Jews and his creative musical talent.



Rav Avrohom HaKohen Katz of Kalisk - Chesed l'Avrohom (5570 / 1810 - 216th Yahrzeit)



Rav Dovid Ormacher - Yafeh Einaim (5576 / 1816 - 210th Yahrzeit)



Rav Chaim Shneur Zalman of Liadi (5640 / 1880 - 146th Yahrzeit)



Rav Menachem Nachum Twersky of Trisk - Zichron Menachem (5647 / 1887 - 139th Yahrzeit)



Rav Avrohom Aharon Yudelevitch (5691 / 1931 - 95th Yahrzeit)



Rav Yechiel Yaakov Weinberg (5726 / 1966 - 60th Yahrzeit)



Rav Menachem Shlomo Taub - Kaliver Rebbe, Ba'al Chakal Tapuchin (5738 / 1978 - 48th Yahrzeit)

His father was Rav Moshe Taub of Kalov (died 1936) — son of Rav Yehuda Tzvi. He lived in Mihapalovia, Transylvania (Zibenburgen) and later in Arad where there were many Kaliver chassidim. After the second World War in 5706 he moved to the United States and lived in Boro Park and later in Williamsburg where he settled and established the Kalover bais medrash of New York.



Rav Yisrael Abuchatzeira - Baba Sali (5744 / 1984 - 42nd Yahrzeit)

Born on *Rosh Hashanah* of 5650/1889 in Tafilaleet, Morocco, to the illustrious Abuchatzera family. From a young age he was renowned as a sage, miracle maker and master kabbalist. In 1964 he moved to the Holy Land, eventually settling in the southern development town he made famous, Netivot.



Rav Yaakov Elozor Friedman (5762 / 2002 - 24th Yahrzeit)

YAHREZITS FOR THE 5TH OF SHEVAT ~ BEGINS THURSDAY NIGHT (01-23-2026)



Yitzchok Leifer of Kalish (5600 / 1840 - 186th Yahrzeit)



Rav Chaim Dovid Chazan - Rishon LeTzion (5629 / 1869 - 157th Yahrzeit)



Rav Sholom Shachne Yellin - Rashash (5634 / 1874 - 152nd Yahrzeit)



Rav Dovid Friedman of Bohosh (5649 / 1889 - 137th Yahrzeit)



Rav Yehuda Aryeh Leib Alter - Sfas Emes (5665 / 1905 - 121st Yahrzeit)

HaRav Hakodosh R' Yehuda Leib Alter was the son of R' Avrohom Mordechai zt"l, the eldest son of the *Chidushei Harim of Gur*. The *Chidushei Harim* was *niftar* on 23rd *Adar* 5626 (1866) and the young Yehuda Leib was appointed *av beis din*.



Rav Avrohom Eliezer Alperstein (5677 / 1917 - 109th Yahrzeit)



Rav Avrohom Aharon Yudelovich (5690 / 1930 - 96th Yahrzeit)



Rav Naftali Erlich of Deletin (5701 / 1941 - 85th Yahrzeit)



Rav Shlomo Zalman Friedman - Rachover Rav (5740 / 1980 - 46th Yahrzeit)

Biographies of the Tzaddikim



Rav Berachya Berach Shapira (Teves 28, 5423 / 1663 - 363rd Yahrzeit)

Author of *Zera Berach*

Son of Rav Yitzchok Isaac

A disciple of Rav Nosson Shapira author of *Megaleh Amukos*. Rav Berachya served as *Dayan* and *darshan* in Cracow.

He authored the popular *sefer Zera Berach* (Amsterdam תכ"ב) *derashos* on the Torah.

He passed away in Constantinople on his way to Eretz Yisroel on 28 Teves 1663) תכ"ג



Rav Dovid Nieto Mateh Dan/Kuzari Sheni (Teves 28, 5488 / 1728 - 298th Yahrzeit)



Author *Mateh Dan*, also known as *Kuzari Sheni*

Son of Rav Pinchas of Holland

Born in Venice 29 Teves 1654 תי"ד

Died: January 10, 1728, London, United Kingdom

Books: *Triumphs of Poverty*, *The Rabbi's Advocate*, *The Inquisition and Judaism: A Sermon Addressed to Jewish Martyrs on the Occasion of an Auto Da Fe at Lisbon, 1705*)

His father was from Dutch origins and probably from the conversos - Jews forced into conversion during the Spanish and Portuguese Inquisitions.

He studied under Rav Shmuel Abuhav in Venice and later in Reggio and Rome.

He was a *gadol* in Torah and well-versed in many secular branches of knowledge including sciences such as mathematics, astronomy, medicine, and philosophy.

He studied medicine in the University of Padua (the only European University that tolerated Jews in its student body). His family consisted of other famous doctors and physicians such as Dr. David Nieto of Amsterdam.

He served as a *dayan*, *darshan*, *rosh yeshiva* of *Yeshivas Reishis Chochmah*. He also practiced medicine in Livorno (Leghorn), Italy, where he settled in spring of 1684 תמ"ד.

He authored a *sefer* in Italian that he named "*Pascologia*" - discussing the astronomical calculation for the date of the Christian Pascha (Greek, Latin) holiday of spring and its relationship to the Jewish Pesach. In it, he exposes the mistakes they made in its calculations.

In *Sivan* or *Elul* of א"תס he was appointed to serve as the *Chacham*—the Chief Sefardi Rav in London, succeeding Rav Shlomo Ailion (who was later discovered to be a secret Sabbatean). He served in this capacity for some twenty-seven years until his passing at age 74 on Shabbos 28 (25) Teves 1728 תפ"ח. He was succeeded by his son Rav Yitzchok

Nieto.

His Legacy:

Rav Dovid Nieto's magnum opus was the *Mateh Dan* which is also known as *Kuzari Sheni*. He modeled the work after the original *Kuzari* of Rav Yehudah haLevi which reads as a debate between the King of the Khazars and a Jewish sage. He focused on the truth of the Oral Law, arguing against the Karaites and others who discredited that part of Torah. It was published simultaneously in Hebrew and Spanish Ladino.

Another sefer he authored was *Aish Das* (the bilingual edition was a *Fuego Legal* to aid the conversos) against the heretical views of the Sabbatean *Nechemia Chayun* and against his heretical books *HaTzad Tzvi*, *Shalheves Kah* and *Oz LeElokim*. Both seforim by Nieto are presented as a debate by Dan against Naphtali (*Dan* stands as an acronym of **Dovid Nieto**). This sefer was also published bilingually in both Hebrew and Spanish.

Some of his halachic responsa were published in the collection *Pri Etz Chaim* preserved in *Etz Chaim* library of Amsterdam. He began a work to codify and arrange the entire Talmud by subject as a concordance. This was named *Sha'ar Dan*, but was never completed. Only a few volumes were ever published.

Rav Dovid Nieto also authored some liturgical poetry published in the collection *Kol Oneg*.

He and his wife Sarah had three children, Moshe, Pinchos and Yitzchok (Yitzchok succeeded his father in London).



Rav Chanoch (Teves 28, 5600 / 1840 - 186th Yahrzeit)

Son of Rav Tuvia.

Rav Chanoch authored *Yesod Emunah* and *Midas Anavah*.

He was a disciple of Rav Yechiel Michel of Zlatshuv, Rav Zisha of Anipoli, the Kozhnitzer Maggid, and the Chozeh of Lublin.

Rav Chanoch passed away 28 Teves ת"ר and was laid to rest in Warsaw.



Rav Hillel (Teves 28, 5661 / 1901 - 125th Yahrzeit)

Son of Rav Yitzchok Av Beis Din Radoshitz

Rav Hillel's father was the *Sabba Kadisha* of Radoshitz's son-in-law

Rav Hillel was a disciple of the *Tiferes Shlomo* of Radomsk.

After the *Tiferes Shlomo*'s passing, both he and his younger brother Chaim Meir, took on the role of *rebbe*. Hillel who was the elder son, served as *rebbe* in Radoshitz, and his younger brother, Chaim Meir was *rebbe* in Pintshuv.

He passed away 26 Teves תרס"א and was laid to rest in the *ohel* in Radoshitz.



Chief Rav Dr. Nathan Adler (Teves 29, 5650 / 1890 - 136th Yahrzeit)

Orthodox Chief Rabbi of the British Empire from 1845 until his death.



Rav Moshe Tzvi Hager (Teves 29, 5656 / 1896 - 130th Yahrzeit)

Born in the year תר"ב to Rav Baruch Giterman of Savran, a grandson of Rav Moshe Tzvi of Savran. Moshe Tzvi was educated by his maternal grandfather the Rav David Hager of Zavletov. After his grandfather passed away in תר"ח, Moshe Tzvi's family moved to Tarnipol when his mother remarried. Her second husband was the *gaon*, the author of *Minchas Chinuch*. In Tarnipol, the *Minchas Chinuch* continued his stepson's education, until he became a "*keli machzik beracha* - a vessel that could hold its own fill of blessings".

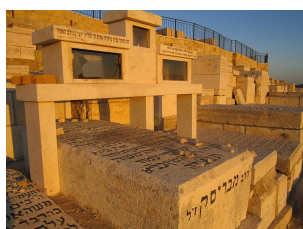
His mother brought him before his uncle the *Toras Chaim* of Kosov who showed the young

lad great affection. As he grew, so did his good name. He married Mariam Yenta, the daughter of Rav Yosef Binyamin Volf of Tiverev. He drew close to the author of *Tzemach Tzadik* - the *Vizhnitzer Rebbe*, and became one of his closest followers. Eventually, he was appointed as the *av beis din* of Stanovich and its environs where he presided over some 1,200 families. He eventually adopted his mother Rebbetzin Folya Hager, daughter of Rabbi David Hager's maiden name and changed his last name from Giterman to Hager. The *Tzemach Tzadik* appointed him as *rebbe* (as one who would continue the dynastic chain of the *Savraner rebbes*) and so he accepted *kvitelach* and *pidyonos* (the notes of petition and monetary gifts of his followers) like other *rebbes*. He davened with the *nusach* of *Kosov /Vizhnitz* adding a unique sweetness to his supplications. Rav Moshe Tzvi Hager passed away on the 29th of *Teves* and is buried in Stanovitz. He was succeeded by his son Rav Yitzchak Meir Hager of Satanovich (1860-1926).

The *Imrei Chaim* of Vizhnitz used to say about him, "Rav Masye - as he was affectionately known - was my grandfather, the *Tzemach Tzadik's* right hand man. The *Tzemach* used to say about him, 'My Masyeh is my general; when he *davens* together with us, the entire *davening* goes great and it is a totally different experience from 'Hodu' to 'Aleinu' - from beginning to end!'" (Sarfei Kodesh)



Rav Moshe Yehoshua Yehuda Leib Diskin Maharil Diskin (*Teves 29, 5658 / 1898 - 128th Yahrzeit*)



The *Maharil Diskin* was born in year תקע"ט. Appointed and served as rabbi of Lomza,

Kovno, and Brisk. In תרל"ז, he made *aliya* to serve as rav of Yerushalayim at a time when the winds of change were blowing fiercely the world over and specifically threatened the Torah true community in Eretz Yisroel. He was the pillar of the old *yishuv* who staunchly resisted inroads being made by those that threatened Torah principles and Torah life in the Holy Land. He was known as a fierce warrior against the *maskilim* who jeopardized the traditional purity of *chinuch* (education). He feared none and was the chief defender of the faith against all such breaches.

Rav Yehoshua Leib Diskin authored *seforim* such as, *Shu"t Maharil Diskin*, *Toras HaOhel* and *Maharil Diskin Al HaTorah*. He passed away in תרנ"ח and was buried on Har HaZeisim (Mt. of Olives) in Yerushalayim.

"I once watched how the gaon, the *Maharil Diskin*, recited *birkas haTorah*," said Rav Yosef Chaim Scheiberger. "The *Maharil* was honored with an *aliya*. When the *Maharil* said the *beracha* over the Torah, he was aflame with such *hislachavus* that he resembled what it must have been like to be present when the *Kohen Gadol* (whose face "burned like a pillar of fire") recited the Divine Name. The rav brought such intensity of awe to the moment that the sinews and veins in his face protruded. The impression of the sight was such that its powerful impact lasted for half a year." (*Maasei Tzadikim* p. 216)



Rav Yerachmiel Yisrael Yitzchok Dancyger Alexander Rebbe, Yismach Yisrael (*Teves 29, 5670 / 1910 - 116th Yahrzeit*)

In his youth, Yerachmiel Yisroel Yitzchok basked in the glow of *tzaddikim* such as the *Rebbes* of Vurka and Radzimin. Renowned as a pure, holy individual, a miracle worker, as well as a sharp minded *gaon* (genius) in Torah, thousands flocked to him from all over. He of Alexander and he authored the *sefer Yismach Yisroel*. He did not have any children and his brother, the *Tiferes Shmuel* took over as *rebbe* after him. He passed away in *tav reish ayin*, and was buried in Alexander.

HIS SEGULOS:

Parshas Hamon And Feeding The Birds

The *Perisha* in *Orach Chaim* cites the *Yerushalmi* that it is a good practice to recite “*parshas hamon*” daily. The reason for this *segula* for *parnossa* (livelihood) is *emuna*. The *Yismach Yisrael* of Alexander explains:

A person may fool himself into thinking that when he works hard and earns a living, it is “*kochi ve’otzem yodi osa li es hachayil hazeh* (Devorim 8:17) – my hard work and my toil is what built this up and it is my own two hands that created this livelihood and success”. This is the illusion. For when a person lacks *emuna* and is arrogant enough to think that he himself is the source of his financial success, then he is clogging up his own “spiritual plumbing”. The pipelines of blessing and shefa (abundance) get clogged from such thoughts. However, daily repetition of *parshas hamon* ingrains in us the truth that it is all really from Hashem and He is the true source of blessing and *parnossa*.

This is also one of the reasons for the *minhag* to feed the birds on *Shabbos Shira*. The *Yismach Yisrael* notes the objections of the *Mogen Avrohom* who rules against this practice, saying that since the birds do not rely on us for their food, we should not feed them (OC 324). The *Alexander Rebbe* counters:

That, itself, is the very lesson of the monn. We are like the birds: We do not rely on human hands to feed us as domesticated animals and beasts of burden do. If we rely on sustenance from human hands, then we can be likened to beasts of burden - and no better! Rather, we feed the birds because it reminds us that we are like them - relying on Hashem alone to feed and nourish us!



Rav Aryeh Leib Malin (*Teves* 29, 5722 / 1962 - 64th *Yahrzeit*)



Leader of the Lions: The Story of Rav Leib Malin

By Dovi Safier and Yehuda Geberer September 14, 2021

Rav Leib Malin was a young talmid in prewar Mir when he heard the words that would become his mission

It was the summer of 1940 in Lithuania. The students of the Mir Yeshivah, who had escaped from occupied Poland, were in turmoil. The Soviet takeover of the region meant that their lifeblood — Torah learning and observance — was in imminent danger. Yet a savage war was raging. How could they risk leaving their refuge and incurring the very real possibility of a punishing Siberian exile?

Then, from amid the confusion and uncertainty, emerged a voice of clarity. A small group of talmidim — bearing no official titles but accorded respect and deference by the entire yeshivah — had determined that the yeshivah could not remain in Lithuania, subject to antireligious Soviet domination. They had to escape. And they had to escape together, as a single unit.

The vision, the authority, and the tenacity behind the escape plan traced back to a talmid who was the “leader of the lions.” He was unmarried and clean-shaven and held no official position. But Rav Leib Malin had long gained renown as a leader. And with the ensuing decades, he would demonstrate his capacity to build, save, preserve, and recreate the essence of the yeshivah.

“Stand By Your Decision”

Rav Aryeh Leib Malin, widely known as “Rav Leib,” was born near Bialystok in 1906 to Rav Avraham Moshe Malin, who served as the local dayan. The Malins originated in Brisk, where Rav Leib’s ancestor, Rav Isser Yehuda Malin, was one of the town’s rabbinical leaders. Young Leib Bialystoker began to gain reputé as a serious Torah scholar during his formative years in Grodno’s Shaar HaTorah Yeshivah. “Just as one breathes air, we breathe Torah in Grodno,” was the mantra during the yeshivah’s interwar golden age. It was in this environment that he quickly made a name for himself, as he gravitated toward the rosh yeshivah, Rav Shimon Shkop.

While studying in Grodno, Rav Leib and his close friend Rav Dovid Lifshitz (later the Suvalker Rav and rosh yeshivah at RIETS) approached Rav Shimon Shkop to discuss a personal matter. After a lengthy and fruitful discussion, they apologized for taking precious time that he could have otherwise spent learning. Rav Shimon countered with

the statement of Chazal: “ ‘*Aser bishvil she’tis’asher* — Tithe your earnings [aser] so that you will become wealthy [*tis’asher*].’ This principle isn’t limited to monetary contributions, but includes spiritual ones as well. Thus, a rosh yeshivah who spends time with his students only gains, and will ultimately see more success with his shiurim.”

Those prescient words would later shape Rav Leib’s outlook.

Rav Leib spent some time learning in Baranovich under Rav Elchonon Wasserman, but it was in the Mir Yeshivah that he found his mandate. In the Mir, young Leib Malin found his place among the other senior talmidim — the “lions of the Mir” — eventually emerging as the leader of the lions, in keeping with his name “Leib.” And it was in the Mir as well that he grew enraptured by the rebbi who would define the rest of his life and educational approach, the great mashgiach Rav Yerucham Levovitz. His esteem for Rav Yerucham was so great that Rav Leib referred to him as “the teacher and leader of the yeshivos during the prewar time period.”

Rav Shmuel Berenbaum arrived in the Mir after Rav Yerucham’s passing, yet the reverence for the venerated Mashgiach was still palpable. He related how Rav Leib saw Rav Yerucham as such a towering figure that he was like dust before him, “to the point where had the Mashgiach instructed him to go into a fire, he would have done so!”

In Rav Yerucham’s *mussar shmuessen*, Rav Leib found not just ethical and educational messages, but also a *derech halimud*. The incisive analysis that Rav Yerucham would apply to the words of Chazal, he explained, was a lesson in how one should plumb the depths of every word of Torah.

Rav Leib was once so bothered by something that occurred in yeshivah that he felt compelled to register a *mecha’ah* (protest). He gathered several other bochurim, and they rose to walk out of the beis medrash to declare their disagreement. Suddenly, they caught the eye of Rav Yerucham standing at the door of the beis medrash, arms crossed and eyes flashing fire, clearly willing them to sit back down. The group backed down and returned to their seats.

Later on, Rav Yerucham called in Rav Leib. “I didn’t agree with what you wanted to do,” he said, “but you had obviously made the *cheshbon* and felt it was the correct decision. So

why, then, did you change your mind when you saw me? If you felt that it was right, then you should have been prepared to stand by your decision. You have to take *achrayus* [responsibility].”

Those words encapsulated Rav Leib’s mission for decades to come. His outsized sense of responsibility would fuel him to arrange the rescue of an entire yeshivah, and later to rebuild the quintessential beis medrash on new shores.

But Rav Leib assumed a position of *achrayus* even before the winds of war began to buffet Eastern Europe. The Mir Yeshivah was unique for the latitude it gave to the senior students of the yeshivah, who assumed active leadership roles in the day-to-day management of the beis medrash. Several of them, like Rav Leib, could have been roshei yeshivah in their own right, and were treated as such by bochurim and hanhalah alike.

Rav Leib and the other “lions of the Mir” — the term awarded to the senior talmidim of Rav Yerucham — would assign new arrivals to their respective *chaburahs*, where the maggidei shiur were those same senior talmidim. This role only increased with Rav Yerucham’s passing in the summer of 1936, after which his senior talmidim held even more authority on the internal affairs of the yeshivah.

Following Rav Yerucham’s passing, Rav Leib and Rav Yerucham’s sons led a group of talmidim and alumni in an effort to publish his words of *mussar*, *Daas Chochmah U’Mussar*. Rav Leib’s notes, among others, were used by Rav Simcha Zissel Levovitz in this publication.

Rav Leib also presided at the gathering of Rav Yerucham’s talmidim on his first *yahrtzeit*. This endeavor produced the first volume of *maamarim* published in Vilna in 1940 in the shadow of the war, and they continued publishing additional pamphlets throughout the years of their Shanghai exile.

His sudden passing elicited an expression of mourning that the American Torah world had perhaps never seen before. Rav Aharon Kotler was so distraught that he became ill and bedridden. After he recuperated a bit, he accompanied the coffin to Eretz Yisrael for the burial, where he was maspid Rav Leib. Rav Aharon painfully mourned the man he saw as the ultimate “doer.”

"Iz avek der groise baal achrayus! The man who felt the greatest sense of responsibility has departed!" He then revealed what many in Lakewood had heard from their rebbi many times: "I believed that he would be there to take achrayus for the American Torah community."

As Klal Yisrael's preeminent baal achrayus, Rav Aharon wasn't just mourning one of the greatest geonim in the postwar United States. He was grieving for American Jewry and their loss of a true leader, one who he believed possessed a true sense of responsibility. He elaborated on what Rav Leib had accomplished by citing the pasuk, " 'Yehudah, atah yoducha acheicha — Yehudah, your brothers will praise you.' Yehudah grew up as one of the shevatim, and then rose to royalty through his leadership and initiative. Rav Leib was one of the bnei hachaburah. And yet he rose above the rest of the chaburah, and became someone extraordinary."

Rav Leib's colleague from his Grodno days, Rav Yisroel Gustman, delivered a hesped as well. "The Menorah in the Beis Hamikdash had all kinds of decorative ornaments. In contrast, the Aron Kodesh lacked any external decorations. Veil di Aron iz gevein Torah! For the Aron represents Torah itself, and the Torah needs no decorations. The Torah shines with its essence. Rav Leib didn't need any externalities, for he personified the Torah itself!"

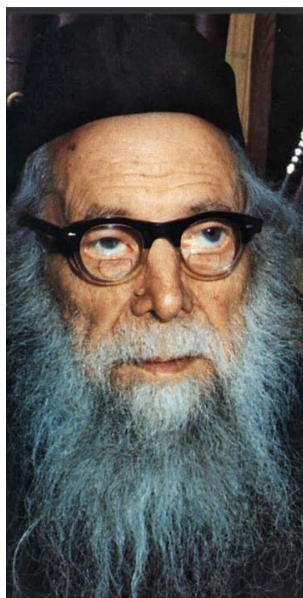
Rav Leib's written legacy was published posthumously by his nephew Rav Berel Povarsky, under the title Chiddushei Rav Aryeh Leib. It has become a classic Torah source in yeshivos worldwide. More recently, Rav Leib's close talmid Rav Chaim Ozer Gorelick has published the popular Chiddishei U'biurei Rav Aryeh Leib.

Though he was taken from This World at the age of 56, Rav Leib Malin's legacy and impact reverberate within the hallowed halls of yeshivos around the globe nearly six decades after his untimely passing. For Rav Leib's influence wasn't limited to his own Beis HaTalmud, or the students of prewar Mir, or the chaburah of the Brisker Rav, or the exiled yeshivah in Shanghai. Rav Leib accepted the charge to construct the *tzuras hayeshivah* itself, and those borders are the walls of the beis medrash wherever they may be.

(Originally featured in Mishpacha, Issue 878)



Rav Meir Chodosh Mashgiach Yeshivas Chevron (Teves 29, 5749 / 1989 - 37th Yahrzeit)



Some people study Mussar. Some people teach Mussar. Few people are Mussar.

Such a person was Rabbi Meir Chodosh. Few were as great as he. Few were as successful in concealing their greatness. Few so embodied what they studied, learned, and taught.

Rabbi Chodosh was a quintessential talmid of Rabbi Nosson Tzvi Finkel, the legendary *mashgiach* of Slabodka in Lithuania and then in Chevron. Reb Meir absorbed his great rebbi's teaching and with it he imbued thousands of talmidim wherever he was, especially as *mashgiach* of several outstanding yeshivos.

His long and fruitful career encompasses the kaleidoscope of Yeshivah-Mussar life in the 20th century:

Europe between the World Wars, and the social upheavals that swept the continent; Israel, from the turbulent events of 5689 (1929) to the founding of the Jewish State; The wars, the social upheavals, the overwhelming numbers of immigrants, the challenges, the building of Torah institutions, the spiritual safeguarding of the yeshivos and yeshivah

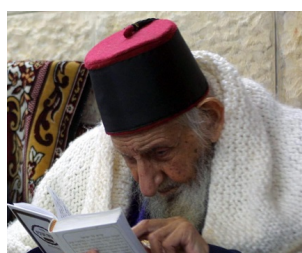
life.

In his unobtrusive yet pivotal way, Rabbi Meir Chodosh was at the center of this reestablishment of Torah, and his spirit animated more achievement than anyone can possibly know. At his side was the Rebbetzin, his selfless, courageous, idealistic, generous partner in life. Together they were role models, guides, and surrogate parents for countless families.

<https://www.greenfieldjudaica.com/the-mashgiach-the-life-and-times-of-rabbi-meir-chodosh-MSGH.html>



Rav Yitzchak Kaduri (Teves 29, 5766 / 2006 - 20th Yahrzeit)



Born in Baghdad as a youth he studied under the *Ben Ish Chai*. In Baghdad he studied *Kabbalah* under the leading *mekubalim* of his time, including Rav Yehuda Fatiya, author of *Beis Lechem Yehudah*, and Rav Yaakov Chaim Sofer, author of *Kaf Ha'Chaim*. After he moved to Eretz Yisrael, in 1923 he studied in the famed *Yeshivah Porat Yosef Yeshiva* in Yerushalayim's Old City, where he also studied *Kabbalah* with the *Rosh Yeshivah*, Rabbi Ezra Attiya, Rav Saliman Eliyahu (father of Sephardic Chief Rabbi Mordechai Eliyahu), and other rabonim. In his later years his son established a yeshivah in the Bucharran neighborhood, Nachalat Yitzchok with his father at the head. He passed away well over the age of one hundred on Motzaei Shabbos *Erev Rosh Chodesh Shevat 29 Teves* תשס"ו. Since the year of his birth is unknown he was estimated to have been between 107-112 years old. He was well known and famed for the amulets or kameos that he wrote based on the teachings of his rebbe Rav Fatiya.

HIS SEGULOS:

Rav Kaduri's Segulah For Parnassah

**** See Appendix Below**

Recite the following chapters of *Tehillim* for forty days straight - in a row

Chapters 20, 21, 23, 24, 29, 91

Afterwards on each day recite the *tefillah* at the end then, on day forty recite at the *kotel* if possible and light a candle for Rabbi Meir Baal haNess.

Hatzlacha Rabbah

Rav Kaduri's Segulah For Finding Your Soulmate - Proper Zivug

**** See Appendix Below**

Recite the following chapters of *Tehillim* for 40 days:

Chapters 30, 32, 70, 72, 124

Afterwards on each day recite the *tefillah* at the end then, on day forty recite at the *kotel* if possible and light a candle for Rabbi Meir Baal haNess. *Hatzlacha Rabbah*

Rav Kaduri's Segulah To Help Win A Court Case On Trial

**** See Appendix Below**

Rav Kaduri's Segulah to Help Win a Court Case on Trial

From now until after the trial he should recite the following 4 chapters of *Tehillim* every day on a daily basis: 20, 21, 29, 91

Rav Kaduri's Segulah Against Ayin Hara The Evil Eye

**** See Appendix Below**

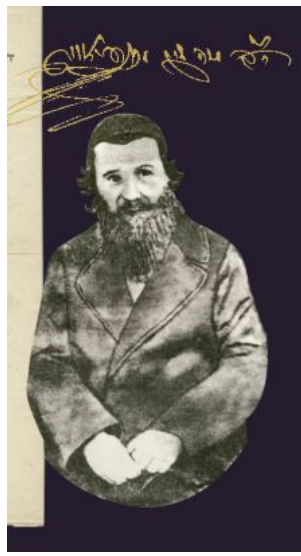


Rav Nosson Nota Lehrer Nota [Neta] Shashuim (Shevat 1, 5572 / 1812 - 214th Yahrzeit)

Rabbi Nota of Chelm [1 Shevat 5572], a disciple of Rebbe Elimelech of Lizhensk, became a Rebbe in his own right and acquired many followers. He is the author of *Nota Sha'ashuim*.



Rav Moshe Schick Maharam Schick (Shevat 1, 5639 / 1879 - 147th Yahrzeit)



(1807-1879 / 5567-5639)

Born in 1807/5567 in Birkenhein, Hungary (today known as Brezová, Slovakia) to Rav Yosef Schick and his wife from the Frankel family.

The Schicks were descended from two renowned *talmidei chachamim*: Rav Yom Tov Lipman Heller, author of the *Tosfos YomTov* on Mishnayos and Rav Meir

Katzenellenbogen of Padua, known as the Maharam Padua.

At the age of 11 he was sent to study Torah and learned with his uncle, Rav Yitzchok Frankel, AvBeisDin in Regensburg. When he was 14, he was sent to learn under the *Chasam Sofer* in Pressburg where he remained for six years. The *Chasam Sofer* was very affectionate towards his disciple and he nicknamed him "*otzar seforim* (seforim shrank, or a treasure trove of Torah)."

At age 20, he married his cousin, Gittel Frankel. In 1838, with the *Chasam Sofer's* recommendation, he was appointed rav of Yergen (Szent György or Georgen; Yergen in Hebrew sources) and he opened a yeshivah. He remained there for well over twenty years, marking the yeshivah's success.

In 1868, the year of his rebbe, the *Chasam Sofer's petira*, he became Rav in Chust, and he transferred his entire student body numbering some 800 yeshiva students there. He also developed a warm relationship with the Sighet Rav, the author of *Yetev Lev*.

The *Maharam* was a vocal opponent of the Haskalah and fought the maskilim and their innovations, calling for the establishment of a counter Orthodox movement. Even the status quo communities that adhered to halachah found themselves his opponents. For example, his response to the infamous Reform Rabbinical Conference of 1844 at Braunschweig was to rule that it was forbidden for any G-d fearing Jews to marry Reform Jews.

The Maharam Schick authored halachic responsa with over a thousand letters of correspondence with the *gedolim* of his time.

He was niftar at the age of 72 on *Rosh Chodesh Shevat* 5639/1879 in Chust.

He authored a number of seforim including *Responsa Shailos U'Tshuvos Maharam Schick*, chiddushim on Shas, Chumash, Haggadah Shel Pesach, and Drashos.



Rav Meshulem Zusha Weissblum The Rebbe Reb Zisha (Shevat 2, 5560 / 1800 - 226th Yahrzeit)



After Rebbe Elimelech passed away, his disciples approached his brother the Rebbe Reb Zisha and asked him to be their new leader. Reb Zisha declined. This is what he told them:

“The Torah is eternal and alludes to everything that has happened and will happen for all generations. The *pasuk* ‘And a river went forth from *Eden* to water the garden, and from there it split into four paths’ (Bereishis 2:10) alludes to the paths of *Chassidus* and great *Tzaddikim* of our times. ‘*Eden*’ alludes to our holy master the *Ba’al Shem Tov*. The river is his disciple, the holy *Mezritcher Maggid*, and the garden refers to my brother, the Rebbe Reb Elimelech. The Torah flows as water from the *Ba’al Shem Tov* by way of the *Mezritcher Maggid* to the Rebbe Elimelech. From there it separates into four paths, and they are the holy Rebbe the *Chozeh of Lublin*, the holy Rebbe the *Koznitzer Maggid*, the holy Rebbe Reb Mendel Rimanover, and the holy *Ohev Yisrael* the Apta Rav. You need no Rebbe other than them.”

Rebbe Elimelech and his brother Rebbe Zisha were among the greatest students of the *Mezritcher Maggid*, the *Ba’al Shem Tov*’s successor and leader of all the chassidim at that time. It was the older Reb Zisha who first introduced his younger brother to the wellsprings of *Chassidus* and brought him under the tutelage of the *Maggid*. Together they became great *chassidic* leaders in their own right, traveling from town to town in self-imposed exile, inspiring all who saw them to repent and come close to Hashem.



Dr. Nochum Zev Ziv - Broide Son of the Alter of Kelm (*Shevat 2, 5619 / 1859 - 167th Yahrzeit*)



Outside of Israel there are small, remote cities that have gained universal recognition in the Jewish world because of the great men of Torah that resided in them. Among these is Kelm, a city in Lithuania that became famous because of such Tzaddikim as the Maggid of Kelm (Rabbi Leib Chassid), and above all by the man of Mussar, Rabbi Simcha Zissel Ziv, known in the yeshiva world as the Alter of Kelm. In fact the name Kelm became a synonym in the yeshiva world for Rabbi Simcha Zissel's system of Mussar. It was in Kelm, in the "Beit HaTalmud" that he built for the benefit of wise, G-d-fearing Torah scholars, that he spread his teachings of Mussar.

During his entire life, Rabbi Simcha Zissel devoted himself primarily to education. He was a great teacher who knew how to penetrate to the depths of the human soul, which is why he devoted himself to teaching Torah and Mussar to the young. He managed to educate students who became great in Torah and Mussar, and who in turn became the greatest Mussar teachers of their generation. He also merited having children who followed in his footsteps and became exemplary figures.

Rabbi Simcha Zissel had three children: A son by the name of Nochum Zev, and two daughters, Rachel Gittel and Nachama Liba. It has been said that to get an idea of Rabbi

Simcha Zissel's greatness, it is sufficient to look at his children, for a tree is recognized by its fruits.

Rabbi Nochum Zev (or as he was called, Rabbi Nochum Velvel) was a businessman during his whole life. He managed large business ventures in wood and timber products, yet at the same time he studied Torah for at least six hours each day. He never changed his study hours, which were fixed.

People say that when he managed his business in Koenigsberg, Prussia, he would wake up at 3:00 am and study until the time of the Morning Prayer. After praying and eating breakfast, he worked in his shop until noon, and then devoted the remainder of his time to community and Torah matters. Every merchant who did business with him knew that he could only be reached before noon, and if by chance a merchant tried to reach him in the afternoon, he had to wait until the following day.

As it happened, Rabbi Nochum Zev became involved in some non-profitable business ventures, losing all his money as a result. Despite everything, however, he did not modify his schedule in any way, and it was impossible to discern the slightest change in him. Even his bodily sufferings could not remove the peace that his soul felt, and he would say, "Sufferings are sent by the Holy One, blessed be He, and one must accept them with love." For the same reason, he refused to take medication to alleviate his pains.

Rabbi Nochum Zev was modest in everything that pertained to his service of the Almighty, and he took great care to hide his good deeds. He had the makings of a rich merchant, dressing like a member of the upper middle class rather than as a Rav. From outward appearances, nothing enabled a person to guess that he was a great Tzaddik and that all his thoughts were directed toward serving G-d.

One day a Polish Rav arrived in Koenigsberg. When he came to shul, Rabbi Nochum Zev (who excelled in the mitzvah of hospitality) approached him with an invitation to his home. The Rav, who was extremely meticulous in his observance of *mitzvos*, did not want to go with him because he had the makings of an ordinary German Jew - and dressed like one too! Rabbi Nochum Zev greatly insisted, however, and the Rav finally accepted his invitation. When he entered his house, the Rav saw that it was apparently the home of a wealthy man who seemed to follow all German customs. He therefore decided not to trust

his kashrus, eating only dry foods for which there could be no concerns.

In the middle of the night, the Rav heard the sounds of weeping coming from Rabbi Nochum Zev's room. Frightened, he quickly arose and approached the room, and from outside the door he could hear Rabbi Nochum Zev repeating the same verse over and over: "Whatever you are able to do with your might, do it. For there is neither doing nor reckoning nor knowledge nor wisdom in the grave where you are going" (Ecclesiastes 9:10). Once Rabbi Nahum Zev finished his Mussar session, the Rav heard him begin to study Gemara with a beautiful voice until the early morning hours. He found all this rather odd, and it was only the next day that he learned who his host really was.

At the end of the year 5670 (1910), Rabbi Nochum Zev went to live in Kelm and there he directed the Beis HaTalmud with his brother-in-law, Rabbi Tzvi Broida. He wholeheartedly devoted himself to this task, putting all his time into it. He received no salary whatsoever from the institution, and he often paid its budget shortfall from out of his own pocket.

Rabbi Yerucham Levovitz, the Mashgiach of the Mir Yeshiva, considered Rabbi Nochum Zev as his greatest Rav. He said that through his words and wisdom, he could draw everyone towards Mussar, yet because he was extremely humble he considered himself to be unworthy of such a task. He stated that Rabbi Nochum Zev was Rabbi Simcha Zissel's most beautiful creation.

Rabbi Nochum Zev's students spoke much about the last days of their Rav. He suffered greatly during his final illness, which eventually took his life, yet despite everything he rested with complete serenity. When his non-Jewish doctor told him that his days were numbered, he was asked why he had given him such news, since it could have a negative affect on his health. The doctor replied that he knew the Rav, and that for him death was but a passage from one world to another. On the day before he died, he gave a Mussar lesson before the public in the Beis HaTalmud. It was entitled, "The day of death is better than the day of birth."

He was perfectly lucid up until his final moments. He gave various instructions on how his funeral should be conducted, as well as on how the mourning afterwards should proceed. He ordered his family not to eat fish on the Shabbos that followed his passing, lest by reason of their sadness they might swallow a bone and suffer as a result. He asked that no

tributes be paid to him after his death, but rather that after a week of mourning, Rabbi Yisrael Stam from the Beis HaTalmud should make one statement in his honor: That he had the desire to come closer to his faith.

On Friday, 2 *Shevat* 5619 (1916), Rabbi Nochum departed from this world at the age of almost 50. He left behind three daughters who married the most talented men of the Beis HaTalmud: Rabbi Daniel Movshovitz, Rabbi Gershon Miadnik, and Rabbi Eliyahu Eliezer Dessler. The first two replaced Rabbi Nochum as head of the Beis HaTalmud, later dying in the Holocaust. The third assumed the duties of Mussar instruction in various Torah institutions abroad, and near the end of his life he was the Mashgiach of the Ponevezh Yeshiva in Bnei Brak.

https://hevratpinto.org/tzadikim_eng/135_rabbi_nahum_zev_ziv.html



Rav Tzvi Hirsch Rabinowitz (*Shevat 2, 5670 / 1910 - 116th Yahrzeit*)



Among the great Torah personalities of Russia, Rabbi Tzvi Hirsh Rabinowitz (the Rav of Kovno) occupies a particularly honorable position. He was a pleasant man filled with great character traits, who shone not only in Halachah, but also in his way of living. He loved truth and peace, and he never flattered anyone. More than that, he knew how to give his truth an aspect of caring and love.

Other than the fact that he was brilliant in Torah and an expert in all its fields, he was also someone very skillful and sociable, a man who perfectly understood the ways of the world. The poor were always warmly welcomed at his home, and the wealthy supported and helped him in his heavy tasks for the Jewish community. He also had a noble and handsome countenance that awakened the respect and admiration of all those who came into contact with him.

Rabbi Hirshel, as people would call him, was born in 5608 (1848) in Nischwitz, a city where his father, Rabbi Yitzchok Elchonon - the light of the exile - served as Rav.

He exhibited exceptional talents from early childhood, having a lively mind and great memory, and he was known as a child prodigy. His father apparently could not find a suitable tutor for him, so he himself taught the boy Torah. He enabled him to acquire a vast knowledge of the Talmud and the *Poskim*, and from an early age he was known as a Torah great.

At the age of 18 he married the daughter of a very wealthy man, Rabbi Meir Saltz of Slotznik, a small town near Vilna. For eight years he lived with his father-in-law, where he studied Torah day and night.

While still a young man, he was offered a position as Rav. However he was not inclined to use the Torah for personal gain, since by nature he had a delicate soul and a noble spirit, and he was very modest and fled from honor.

People say that as Rav of Kovno, he was once walking in the street and encountered a drawer of water who was carrying filled buckets on his shoulders. Rabbi Hirsh said to the person accompanying him, "Believe you me, I envy this man and his occupation, for he's free and independent."

In the meantime, his farther became the Rav of Kovno, and Rabbi Hirshel went to settle down and open up a factory there. Yet even when he was a hard working businessman, a period that lasted nine years, he devoted the majority of his time to Torah study. His office was constantly filled with rabbis and scholars who came to speak with him. In addition, he expended a great deal of money to support Torah scholars that were without means, and so it was not surprising that he was unsuccessful in his endeavors and that nothing

remained of his business. The story goes that when Rabbi Yitzchak Elchanan learned that his son had lost all his possessions, he was quite content and said, "Now I'm sure that my son will become a Rav."

His first position as Rav was in the city of Mittov, in the province of Kurland (in present day Latvia). During the entire time that he stayed there, he maintained a steady correspondence with his father on subjects of Torah. There he was able to study in peace and tranquility, as he prepared himself to become one of the greatest Poskim of his generation.

In 5548 (1888), the leaders of the New York City Jewish community addressed themselves to Rabbi Tzvi Hirsh with an offer to be the Chief Rabbi of the city. However he refused, saying that he was capable of being a rabbi of a well-organized community that was built on ancient traditions, but not of a new community that lacked a religious tradition (brought by Rav M.S. Shapira, Talpiyot Vol. 3, Nos. 1-2). Yet when Rabbi Yaakov Yosef became the Chief Rabbi of New York City, Rabbi Tzvi Hirsh replaced him as the rector and head of the Vilna Beit Din. In little time, he conquered the hearts of his listeners as a speaker, teacher, and leader in every field of study, knowing how to respond to each one's individual personality.

After the death of his father Rabbi Yitzchak Elchanan in 5656 (1896), Rabbi Hirsh became the Rav of Kovno. A new period of his life began there. During his time the city became the center of Russian Jewish life, and whenever a calamity occurred or an evil decree enacted, people came to him from all corners of the country. He became one of the greatest Poskim of his generation. From every stretch of Russia and Germany, people sent him all sorts of questions, and he replied to all of them.

On most Shabbossos, the *avrechim* of the Kovno kollel gathered around him after the third meal, at which time he would expound on his commentaries and responsa. This gave his listeners tremendous pleasure, even though each one of them was great in Torah as well.

He worked extensively for the community, and he was chosen by Minister Dornova as the Chairman of the assembly of rabbis that took place in St. Petersburg, a meeting that brought together the most important rabbis and community leaders of Russia. He was extremely vigilant concerning the holiness of the Jewish people. When the Russian

government decreed a law forcing Jewish teachers to be accredited in secular studies (which represented a danger to the Chadarim), Rabbi Tzvi Hirsh worked with all his might to have it annulled, a goal that he ended up achieving. In 5653 (1893), he greatly helped Dr. Demba in his famous fight against having *Shechita* banned by the Russian government.

In the beginning of the 1880's, there was a decree expelling all Lithuanian Jews living in Kurland, which represented a danger for thousands of people who had been living there for many years. Rabbi Tzvi Hirsh gave himself no respite before having gathered the signatures of Kurland high officials on a document expressing their view that this expulsion would have a tremendously negative impact the region's economy. He himself traveled to St. Petersburg, where he went to great lengths to get this decree annulled.

Not only did Rabbi Tzvi Hirsh possess a prodigious mind, he also had a great understanding heart. He took great pleasure in doing good, and rejoiced when he succeeded in helping others who came to him. Rav Moshe Shemuel Shapira, director of the Rabbi Chaim Berlin Yeshiva, recounts the following: "Once an emissary from Rabbi Zalman Sender's yeshiva came to see him. It was a very harsh winter day, and the man was trembling from head to toe because of the cold. He wanted to purchase some fur-lined shoes to warm his feet, but he didn't know where to go. Rabbi Tzvi Hirsh asked me to show the man where he could buy some, and when I returned he said to me, 'You cannot imagine what a great *mitzvah* you performed. You really saved a life!' "

Rabbi Tzvi Hirsh was content with little. He hated corruption and refused to accept gifts under any circumstances. When doctors told him to travel to Germany in order to recover from an illness, he was unable to do so because of financial reasons, but he didn't tell anyone, not even hinting at his predicament.

He was among the greatest *masmichim* (those who give *semichah* [rabbinic ordination]) of his generation. After finishing their studies, the *avrechim* in the Kovno kollel were given ordination by Rabbi Tzvi Hirsh, and it was considered a great honor to receive it from him.

Rabbi Tzvi Hirsh passed away on *Shevat* 2, 5670 (1910) and was buried in Kovno.



Rav Moshe Yehuda Leib Erblich Sassover Rebbe (Shevat 4, 5567 / 1807 - 219th Yahrzeit)

Rabbi Moshe-Leib of Sassov (4 Shevat 1807) was the leading disciple of Reb Shmelke of Nicholsburg. He also received from the Maggid of Mezritch and from Elimelech of Lyzhinsk. Subsequently a Rebbe in his own right with many followers, he was famous primarily for his love of his fellow Jews and his creative musical talent. His teachings are contained in the books, *Likutei RaMal*, *Toras ReMaL Hashalem*, and *Chidushei RaMal*.

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



Rav Menachem Shlomo Taub Kaliver Rebbe, Ba'al Chakal Tapuchin (Shevat 4, 5738 / 1978 - 48th Yahrzeit)



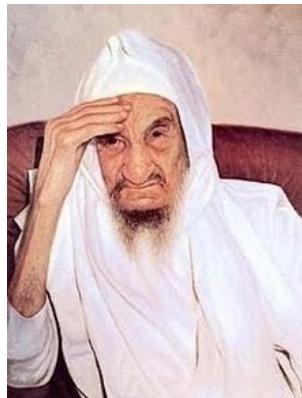
His father was Rav Moshe Taub of Kalov (died 1936) — son of Rav Yehuda Tzvi, Rav Moshe was the author of *Es Ratzon*.

Rav Menachem Shlomo (1901-1978) (תרס"ב - תשל"ח) he authored the *sefer Chakal Tapuchin*, he was son in law of Rav Yissocher Dov of Linsk. He lived in Mihapalovia, Transylvania (Zibenburgen) and later in Arad where there were many Kaliver chassidim. After the second World War in 5706 he moved to the United States and lived in Boro Park and later in Williamsburg where he settled and established the Kalover bais medrash of New York. His sons in law were Rav Yisroel of Stanislav Monsey (son of the Zutshka Rebbe), Rav Yitzchok Ashkenazi of Olesk, Rav Nosn Duvid Rosenberger of moshav Gamzu.

Rav Menachem Shlomo's son Rav Moshe Taub Shlita is the current Kalover Rebbe of Williamsburg in Brooklyn, NY.



Rav Yisrael Abuchatzeira Baba Sali (Shevat 4, 5744 / 1984 - 42nd Yahrzeit)



Baba Sali zt"l



Born on *Rosh Hashanah* of 5650/1889 in Tafilalet, Morocco, to the illustrious Abuchatzera family. From a young age he was renowned as a sage, miracle maker and master kabbalist. In 1964 he moved to the Holy Land, eventually settling in the southern development town he made famous, Netivot. He passed away in 1984 on the 4th of *Shevat*. His graveside in *Netivot* has become a holy site visited by thousands annually.

The young Rav Yisrael observed how his father, Rav Masoud, would lock himself in an attic for hours, deep in study of both the revealed and hidden Torah. His brother Rav Dovid, 24 years his senior, never slept in a bed; rather, he would doze off a bit at the table, over his *sefer*.

Unlike most children his age, the young Rav Yisrael never longed for toys or sweets. All he wanted was a new siddur. He learned to *daven* with great devotion.

After his *bar mitzvah*, he went on to master *Shas* with many *Rishonim* and became expert in such areas as *shechitah*, *milah* and *safrus*.

Most of Moroccan Jewry began emigrating to Eretz Yisrael after 1948. Rav Yisrael's brother Rav Yitzchak founded a *kehillah* in Ramle, and urged Rav Yisrael to share the challenge of reorienting Moroccan Jewry to their new environment.

In *Elul* 5711/1951, Rav Yisrael boarded a ship for Eretz Yisrael, which arrived on *Erev*

Rosh Hashanah at the Haifa port.

Rav Yisrael went to Yerushalayim, where he intended to settle. He was deeply pained by the spiritual condition of Yerushalayim at that time. After much thought, he decided to leave Eretz Yisrael.

At first, he went to France. In 5713/1953 he decided to return to Tafilaleet, which had a then-stable government.

Rav Yisrael lived near his son, Rav Meir, who served as the regional Rabbi and Dayan. In 5723/1963 Rav Yisrael turned 73, the age when both his father and grandfather were *niftar*. That year Rav Yisrael did not travel, so that if he was *niftar* he could be buried alongside them in Tafilaleet, in accordance with *Chazal's* teaching that when a man reaches the life span of his father, he should prepare himself for death.

But the year passed and Rav Yisrael was healthy and vigorous. In 5724/1964 he moved back to Eretz Yisrael and settled in Netivot, a small city in the Negev with a largely Moroccan-Jewish population.

From the moment Rav Yisrael arrived in Netivot, it became a magnet for people in need of a *tzaddik's* wise counsel.

The *Baba Sali* had a profound impact on Netivot and its surrounding settlements. Many residents of these towns changed their lifestyle and began to observe *mitzvos*.

HIS SEGULOS:

Segula To Receive Noam Kedushas Shabbos - The Pleasure And Delight Of The Sanctity Of Shabbos

When Rav Avrohom Elimelech of Karlin was in America visiting his *Chassidim*, he told them to form groups and study together the holy sefer, the *Ohr HaChaim HaKodosh*, each *leil shishi* (Thursday night). He explained that this is a segula to receive *noam kedushas Shabbos* - the pleasure and delight of the sanctity of Shabbos.

Afterward, when he returned to Eretz Yisrael, he confirmed that his *Chassidim* did indeed experience a greater, more pronounced delight and sweetness of *kedushas Shabbos* by learning the *Ohr HaChaim HaKodosh* as he had instructed them.

Another *Tzaddik* also used to say that one of the *ikorim* - the primary principles of *Avodas Ho'Odom*, serving Hashem on *Shabbos Kodesh*, is to study the sefer *Ohr HaChaim HaKodosh*. The reason he gave was that many *Tzaddikim* taught that the study of the *Ohr HaChaim* is beneficial to the soul, just like the study of the holy *Zohar*, and since *Shabbos* is called *Yoma DeNishmosa* - a day of the soul, studying the *Ohr HaChaim* is intimately bound up with the sanctity of *Shabbos Kodesh*. (Shivchei Ohr HaChaim)



Rav Yehuda Aryeh Leib Alter Sfas Emes (Shevat 5, 5665 / 1905 - 121st Yahrzeit)



HaRav Hakodosh R' Yehuda Leib Alter was the son of R' Avrohom Mordechai *zt"l*, the eldest son of the *Chidushei Harim of Gur*.

He was born on *erev rosh chodesh Iyar* 5607 (1847) and as a boy of only two, he was orphaned of his mother. When he was about nine years old, his father too was *niftar* and he was brought up by his holy grandfather who treated him as a son, even rebuking him when necessary.

Once when the young boy came late to *shiur*, the *Chidushei Harim* rebuked him publicly which he accepted in silence. His friends, who knew that he had been up all night learning asked him why he did not tell his grandfather so. "It wouldn't have been worth forfeiting my grandfather's rebuke," replied the boy.

The *Sefas Emes* slept the bare minimum and ate very little throughout his youth, but when he became weak in his later years he admitted. "I feel that my body is weak

probably due to my minimal sleep and food when I was young. I don't regret the missing sleep because *mi'ut sheino* is one of the ways with which Torah is acquired but I do regret not having eaten properly for now I am suffering the consequences."

After his *bar mitzva* he married the granddaughter of R' Boruch Taam, and continued living in Gur with the *Chidushei Harim*.

The latter was *niftar* on 23rd *Adar* 5626 (1866) and the young Yehuda Leib was appointed *av beis din*. He refused to act as rebbe and travelled together with the *chassidim* to R' Chanoch Henochof Alexander zy"o until the latter's passing in 5630. He turned to the *Admor of Kotsk* in keeping with the advice of the *Chidushei Harim* who had told him before his death: "Buy truth and do not sell - as long as you can acquire truth do not sell."

On Shavuot, when he saw the massive crowd which had gathered around him, he agreed to join the *chassidim* in "giving ourselves *chizuk*" but still did not say *divrei Torah* in public until Succot the following year. Finally, when he started giving forth his pearls of Torah wisdom, the world was astounded. These *divrei Torah* were printed in his famous *sefer Sefas Emes al Hatorah*. His *seforim* on *Shas* were also printed many times.

On Sunday 24th *Teves* 5665 (1905) a rare illness poisoned his body and at dawn of the 5th of *Shevat* he returned his pure soul to its Maker.

Throughout our long and bitter exile, the times when young Jewish men and boys were conscripted into the army of their host country was always an *eis tzoro*. It denoted fear of the unknown, dread of what the future would bring and desperate efforts to bribe anyone who had a say in the government.

The days of the *Sefas Emes* zt"l were no different. As soon as the conscription time began, a long queue would form outside his home in Gur and, like a caring shepherd, he would give each person in turn a *brocho*, comfort and *chizuk*. To the *bnei Torah* he would cite the *mishna* in *Pirkei Ovos*: 'He who takes upon himself the yoke of Torah will be freed from the yoke of the government!'

The *chassidim* used to say that one could tell from the *Rebbi's* advice and blessing whether the person standing before him would be sent to the army or not.

Once, two young men, one who barely made a living and the other a man of considerable means, came to ask the *Sefas Emes* if and how much they should bribe the officials in order to avoid conscription. The rich man he advised, "It's a shame to waste your money on bribes as even a hundred rubles will be of no avail. Rather invest it so that your wife will have a good business to live on (indicating that she would have to manage on her own, as indeed it turned out)." Whereas the poor man he advised to scrape together twenty-five rubles and that will suffice to save him (as it did).

At one point the Russian government began to suspect that the *Sefas Emes* was preventing people from joining the army, and sent a spy to confirm their suspicions. A Jewish *meshumad* of draftable age was chosen for the job. He entered the room of the holy *Sefas Emes* disguised as a *chassid*, to request a *brocho* from the *Rebbi* and guidance in his inevitable enlistment. To the wonder of all those present, the *Rebbi* shrugged, "Nu, the Russian army needs soldiers; without fighters we cannot win wars."

The reply that evoked such astonishment among the *chassidim* was only later understood, when they heard that this "*chassid*" was just a spy planted by the Russian authorities.

In his later years war, broke out between Russia and Japan and this time all bribery and ransom was to no avail. Whoever was of age received a draft order to appear in the town square on a certain date and from there they were despatched directly to the battlefield. Thousands of young men and boys were torn away from the *beis medrash* and uprooted from their homes, leaving behind terror-stricken parents, wives and children.

All through the war the *Sefas Emes zt"l* never slept on his bed at all. Instead when the hour turned late he lay on the floor with only a thin garment spread underneath him. After he got up in the morning, his assistants would find the garment soaked with the tears that he had cried all night for the young Jewish soldiers on the front lines.

In addition to the pain of being far from home, the *chassidim* were broken at being cut off from their spiritual world, the hallowed walls of the *beis midrash* and the court of their holy *Rebbe*. Letters full of longing arrived to him, from one *chassid* describing how,

having no *shofar* on *Rosh Hashonoh* they just sat together discussing the *shofar* and its awakening power!

Another *chassid* wrote that during *Succos* while digging trenches, they somehow found the strength and will to set up three boards within the trench, forming a *succah* so that they could each eat a *kezayis* inside! One *talmid* who excelled in *Torah* learning sent a lengthy explanation with his own *chiddushim* on the *Rabbenu Yonah*!

The *Rebbe* was so moved that he sent a letter back which later became world-famous. Quoting the *posuk* from *Ha'azinu*: *Ha'idosi bochem eis hashomayim ve'eis ho'oretz* - using *ha'idosi* to mean decorate as in "*adi adoyim*" - the *Rebbe* wrote: "With heroic people like you my dear *chassidim*, *Hashem* adorns the heaven and earth."

When the war intensified, a general order was given again for those who had remained behind, to fight for the mother country. Men and their wives, mothers and their sons gathered at the entrance to the *Rebbe's* house, pleading with him to save them. Immediately, he instructed them to go to *shul*, light candles and start saying *Tehillim*. The *Rebbe* himself joined them and their tearful prayers rising in loud cries that must surely have pierced the heavens.

Following this, the *Rebbe* turned to all those assembled and in a now calm tone assured them that *be'ezras Hashem* all would be well. A short while later news that the war had ended spread through the country, bringing home the soldiers and saving the rest from having to leave.

However the returning hordes of barbaric Russian soldiers from the front plundered and robbed their way back home leaving a trail of havoc and sorrow in their wake. The sight of the returning Jewish soldiers, crushed in body and spirit, many of them wounded or with missing limbs, and the troubles that had been *Klal Yisroel's* lot in his times, broke the *Sefas Emes*. His pure body, unable to bear the heavy burden it was carrying fell ill with a strange malady that no one could cure, slowly paralyzing his vital organs.

In a desperate attempt to heal him, Polish Jewry stormed the heavens, gathering all over to say *Tehillim* and fast. In *Gur* itself, prayers were said on his behalf around the clock without a break. But as dawn broke on the 5th of *Shevat* the angels won the battle over

this pure soldier, taking the *aron hakodesh* to the heavenly spheres.

The *Avnei Nezer*, who arrived the day before in Gur to visit the Rebbe, did not sleep all night, keeping a constant vigil and tefillos at his bedside. At the *levaya* he revealed why the *Sefas Emes zt"l* had to be stricken with such a rare illness. "*Chazal* tell us one who prays for his friend while he himself is in need of that yeshua is answered first. All his life our Rebbe the *Sefas Emes* bore the burden of all our illnesses, our pains and sorrows, pouring out his heart in prayer for *Klal Yisroel*, that sick people be healed and the healthy not fall ill. Had he become ill with a common illness, he would immediately have been answered. So, when the Creator wanted to take him away from this world, He struck him with an unknown illness for which the Rebbe had never davened for a fellow Jew and thus took him to *Gan Eden*.

<http://www.chareidi.org/archives5761/voera/features.htm>

Gedolim Be'Masayhem



Stories & Anecdotes

Rav Moshe Yehoshua Yehuda Leib Diskin Maharil Diskin (Teves 29)

THE MAHARIL'S BIRKAS HATORAH

"I once watched how the *gaon*, the *Maharil Diskin*, recited *birkas haTorah*," said Rav Yosef Chaim Scheinberger. "The *Maharil* was honored with an *aliya*. When the *Maharil* said the *beracha* over the Torah, he was aflame with such *hislahavus* that he resembled what it must have been like to be present when the *Kohen Gadol* (whose face "burned like a pillar of fire") recited the Divine Name. The rav brought such intensity of awe to the moment that the sinews and veins in his face protruded. The impression of the sight was such that its powerful impact lasted for half a year." (Maasei Tzadikim p. 216)

TORAH WORTH MORE THAN GOLD AND PEARLS

In the *Maharil's Yeshiva, Ohel Moshe*, there was a joint *siyum*. Four *talmidim* had completed four *masechtos* and they conducted a festive meal in honor of their joint *simcha*. Two *talmidim* had completed shorter tractates like *Taanis* and *Shekolim*, whereas the other two had completed *Shabbos* and *Bova Basra*, which were longer *masechtos*. The *Maharil* spoke at the *siyum* and taught, "We say that the Torah is *mipaz umipenanim yekora* - the Torah is more precious than gold and pearls. Why do we use this comparison? Each of these precious metals and stones has its pros and cons. Let me explain: A *paz* is a gold nugget. Its value is based on weight. The heavier it is, the more valuable; the lighter, the less valuable. Its sole value is based on its weight. It has an advantage, though: if you break it, even a small sliver of gold has value. A pearl, on the other hand, is valued by size. Whereas gold that weighs double is worth just double, a pearl double the size can be worth many times more! But there is a great disadvantage when compared to gold, for if you break a pearl, it can lose all its value. Torah surpasses them both. It is more precious than gold and pearls, for it has all the advantages and none of the disadvantages. A smaller-sized *masechta* is also worth *Olam HaBa*! A larger *masechta* can be worth myriad *Olomos*, many, many more times than how many *blatt* it contains, just like a pearl! Unlike the pearl, however, you cannot break it to lose its value, for even just one *blatt* or *daf Gemora* is priceless, and if you study just that you get *sechar* (reward) and you don't break the *masecheta*!" (Teshuas Tzaddikim, p. 514, in the name of BaYeshishim Chochma)

A HOLY HAT

The *Maharil Diskin* was once in Lomza when he passed by a sick Jew in the street. This Jew was mentally disabled, *nebech*, so that he walked around without a head covering. When the *Maharil* noticed this, he asked the sick Jew, "Where is your *yarmulke*?"

"I don't have one," answered the sick man.

Without hesitation, the *Maharil* removed his own *yarmulke* and placed it on the sick man's head. Immediately, his sickness departed and his mind began to operate normally - he was miraculously healed on the spot! From then on, he always wore the *Maharil's yarmulke*; he never took it off, and even wore it when he went to the *mikve*! (Maasei Tzaddikim, p. 215)

A SHABBOS SEGULA

Rav Diskin once used a Shabbos food as a segula to heal a sick child. When Rav Yisrael Dovid Braverman was a young child, he was sick with an ailment that attacked his throat. His situation was so grave that his mother feared for his life. It was *Erev Shabbos*, right before *shkiya* (sunset).

At her wits' end, she grabbed the sick child and ran to her neighbor, the *Maharil Diskin*, begging the *Tzaddik* to save her sick son. Quickly, the *Maharil* took the child, and rushed over to a pot of hot Shabbos soup that was simmering on the stove. The *Tzaddik* took one spoonful of Shabbos soup and fed the child. Immediately the child calmed down and his situation improved until miraculously he recovered and his health was restored! (Heichal HaShabbos I, p. 72)

THE MAHARIL DISKIN

HaGaon Reb. Yehoshua Leib Diskin was born in Horodno, where his father Reb Binyomin was *rov* and *rosh yeshiva*.

Although Reb Binyomin was extremely busy with communal matters and the yeshiva, he preferred to teach his son Torah himself rather than send him to a private *melamed* as everyone else did. Thus he taught him personally from a tender age until he was a grown man.

It is told that one year on *Kol Nidrei* night HaRav Binyomin was late for *shul*. The men sent to investigate found him learning with his son.

The father apologized saying he had made an account of his deeds of the past year and had not found any worthy deeds to present as merits on the *Yom Hadin* and he therefore quickly wanted to fulfill the *mitzva* of *veshinantom levonecho*.

Reb Yehoshua Leib was engaged before his *bar mitzva* and at the age of fourteen he married the daughter of HaRav Brode and lived with his father-in-law in Wolkowitz.

He became *rov* in various cities such as Lomza, Mezritch, Kovno, Shklov, and finally in Brisk from where his fame spread and whose name is associated with him until today: old *Yerushalmim* stand up as they mention his name in awe - *the Brisker Rov*.

He was imprisoned following a libel against him and after being freed on *Yom Kippur* 5637 (1876) he decided that *Succos* to leave Russia for Paris and then on to Eretz Yisroel.

When he arrived there he refused to accept an official rabbinical post, but nonetheless in practice he led the city and all its affairs: the *talmidim*, *kollelim*, his famous battle against the *Maskilim* and against those who wanted to work in the fields during *shmittah*.

He was the first rabbi to protest the unfounded heteirim and he encouraged *shmittah* observance in Eretz Yisroel.

On *motzei Shabbos Erev Rosh Chodesh Shevat* 5658 (1898) he left this world and was buried the next morning on *Har Hazeisim* opposite the *Har Habayis*. *Zechuso yogen oleinu!*

"I once saw my father the gaon Reb Chaim writing a letter to Reb Yehoshua Leib *zt"l*," related the last rov of Brisk, HaRav Yitzchok Zev Soloveitchik *zt"l*. "He dipped his nib into the ink and was suddenly seized by a trembling, and was unable to continue writing. A cold sweat broke out on his forehead as he got up and began pacing up and down the room - until he sat down again and wrote: *Lichvod*. Again his whole body began to shake and tremble violently as he tried unsuccessfully to decide with which title to address the holy gaon. If the mighty cedars are so struck, what should we puny bushes say?"

His immense grasp of Torah and even worldly matters is legendary. Once, passing a large tree, he announced the number of leaves growing on it, whereupon the person accompanying him argued that no one could prove him right or wrong. "Remove one branch while my back is turned and count the leaves on it and I'll tell you then how many leaves remain on the tree." The other person did so and Reb Yehoshua Leib gave him the new number, subtracting exactly the amount of leaves in the man's hand.

A *shaila* was once brought to him concerning a piece of material, to which the Rov immediately gave the *psak halocho*. Thinking that in his haste he had not looked at the *shaila* properly, the one who asked sent his friend the next day with the same *shaila* as though it was a new one. As soon as the Rov saw the piece of material, he retorted, "This is the one I saw yesterday. I recognize this fabric by its weave. It has so-and-so many horizontal threads and so-and-so many vertical ones."

Passing by an Arab restaurant, he commented casually on the number of clients sitting inside with barely a glance.

The following anecdote, retold by HaGaon Reb Yaakov Orenstein, a talmid of R' Yehoshua Leib, demonstrates the Rov's immense depth in learning.

After the Rov came to Eretz Yisroel he formed a group of elite *talmidim* with whom he learned *Bava Basra*. For forty days he taught them one page [!] without repeating himself or revising what he said even once. Thus they delved deep into the *sugya*, swimming its entire length and breadth. When the forty days were up and each distinguished pupil could understand the material according to his ability, the Rov perceived that his pupils felt they had finally merited to understand a *daf gemora* and were pleased that they need no longer study this page.

In his sweet, ever-pleasant way, the Rov told them, "If you imagine that you are now in full comprehension of this *daf* you are mistaken. At this stage we are likened to the little *cheder* boys who have finished learning *alef beis* and are sure that they now know all there is to learn. Our limited comprehension of this *daf* is a drop in the ocean compared to the depth of the *tannaim* and *amoraim*. However it is impossible to tarry longer over one page, for then we would never get to learn the whole Torah'

"You may be sure," Reb Yaakov concluded, "that the slightest trace of pride or self-satisfaction that may have crept into the hearts of the *talmidim*, was instantly erased."

Relates a *talmid* in his *sefer*: When R' Yehoshua Leib was still rov in Lomza, his busy day of learning and giving *shiurim* always ended with a nightly study session with an outstanding pupil for six hours at a stretch. His chavrusa describes these sessions in brief and, though the lines are few and short, a lifetime's lessons can be derived from them. "During the regular nightly learning hours the Rov, reaching a difficult point, would sink deep in thought, standing motionless for a long time, grappling with the questions and answers that were overtaking his whole being. After a while he would awaken from this trance, his eyes bright with revelation and cite several explanations to this one difficulty.

"There were times when, even after concentrating so, the answers still evaded him. In such an instance he would ask me to repeat the *gemora* aloud, word by word, while he

paced the length and breadth of the room, totally absorbed in his efforts to grasp the true pshat until he would burst into tears. Turning to the wall he would cry out in prayer, 'Aneini Hashem aneini - enlighten my eyes with Your Torah.'

"He would then put *tzedoko* in the *pushke* for the poor in Eretz Yisroel and humbly pray for Divine assistance in the merit of Rav Meir Baal Haness. Subsequently R' Yehoshua Leib's holy countenance would light up in total comprehension of all that had eluded him and, like a triumphant warrior returning from war, he would return to his seat to continue learning." <http://www.chareidi.org/archives5761/shemos/features2.htm>

Rav Yerachmiel Yisrael Yitzchok Dancyger Alexander Rebbe, Yismach Yisrael (Teves 29)

REWARD FOR HONORING THE TORAH

People were holding *Sifrei Torah* in hand, while others held hands with each other as the merrymakers sang and danced circuits around the *bima*. It was during the *hakafos* of *Simchas Torah* in Alexander and one *chassid* stood out from the crowd of dancing, singing congregants. His comical and whimsical motions expressed overabundant joy, setting him apart to the extent that the *rebbe*, the *Yismach Yisroel* of Alexander took notice of his unabashed manner. His entire being was suffused with *simchas haTorah*. He was also, unfortunately, childless.

The *rebbe* seized the opportunity, turned to the *chassid* and said, "You surely know that *Michal*, the daughter of *Shaul*, never had children (Shmuel II 6:23). She was punished because she shamed *Dovid haMelech* who was willing to disregard his personal honor for the sake of *kevod haTorah*. We know the principle that good *middos* are stronger than negative ones. If she was punished with no children for **dishonoring** the Torah, you, who disregarded your own shame and honor **for the sake** of *simchas Torah*, should be rewarded with a son: Your salvation is at hand!" The *rebbe's beracha* was fulfilled and that year our *chassid* was a happy father to a baby boy. (Tiferes Rabuseinu Alexander p. 117)

THE PREPARATION IS OUR AVODAH

The story is told of the *Alexander Rebbe*, the *Yismach Yisrael*, who did not allow the

Chassidim into his room during candle lighting on *Chanuka*. One *Chassid*, however, refused to be dissuaded. His desire to see the *Rebbe* light candles was so strong that he hid himself in one of the closets and peered out from the crack of the door.

He observed the *Tzaddik's* face in preparation before lighting the *menora*; the *Yismach Yisrael's* face shone and burned like a torch suffused with an otherworldly light as he made his *hachanos*.

Then, just as he was about to perform the *mitzva* and actually kindle the wicks, the *Rebbe* divested himself of this passionate burning and clothed himself in spiritual garments of a demure demeanor as he lit the *menora* and performed the *mitzva* itself. The *Chassid* thought to himself that this was strange indeed, before the *mitzva*, while involved in the *hachanos*, his *Rebbe* was burning with passionate fire for Hashem, whereas during the *mitzva* he seemed so calm, collected and reserved. Of course, he could say nothing nor ask, for that would reveal that he had secretly stolen into the room and seen what he was forbidden to have seen.

The next day, the *Rebbe* approached his *Chassid* and casually commented to him with no advance introduction, "The awakening that a man has while doing the *mitzva* comes from on High and not from himself or his efforts down here below. *Ober vus der mentsch ken un vus der mentsch darf* - whereas what a person can achieve he must do - that is the awakening with which he must awaken himself while he prepares in advance to do the *mitzva*. This requires him to awaken his heart to love and awe of Hashem. This excitement and enthusiasm will then ignite his heart and set it aflame in *dveikus* with his Creator." This of course was the answer to the *Chassid's* secret question!

Rav Yitzchak Kaduri (Teves 29)

SLOW TO ANGER

Rav Sosana, the *Rosh Kollel* of *Ohr Dovid* from *Rishon LeTzion*, told the following story:

I once traveled to meet Rav Kaduri to ask him to write a *kamiya* (amulet) for a friend who needed his help. The writing of kabbalistic amulets is a painstaking and time-consuming process. It would require concentrated preparations - *yichudim* and other kabbalistic

forms of *kavanos*. So, I was hesitant to request it, except that my friend's need was great.

When I sat with Rav Kaduri and explained what I needed, he immediately smiled characteristically and agreed. He sat down and got to work, while I sat patiently waiting. After an hour or so, the voice of the rebbetzin was heard calling the *rav* to supper. The *rav* was so engrossed in the task at hand that he did not hear her calling.

Seeing that there was no response, the *rebbetzin* came in, not knowing about the amulet or what the *rav* was engaged in. She was simply looking after him, ensuring that he ate his regular meals as she worried about him taxing his health with his rigorous schedule.

As she approached, the *rav* was so engrossed that he did not respond, even when she repeated herself, saying that his food would get cold. In order to get his attention, she shook the table a bit, but that bit was all that it took! The table shook and the inkpot spilled, ruining all the work that the *rav* had done! I sat on the side, watching and not knowing what to do. Instead of getting upset at the rebbetzin, who had accidentally ruined all his work, Rav Kaduri began to laugh! He then turned to me and said, "She knows what she is doing!"

I learned a great lesson and glimpsed the *gadlus* (greatness) of the that day.

Rav Benayahu Shmueli once testified that he never saw Rav Kaduri get angry, even when there seemed to be a justifiable reason for doing so. He laughed off even the most infuriating circumstances. He was totally absorbed in Torah and his whole being cried out: "I am a servant of Hashem!" (Rav Kaduri Chap 13 pp. 154-155)

SEPTEMBER 11 - 9/11

The date September 11, 2001 will be remembered historically as a tragic day. The events of the horrific terrorist attack on U.S. soil touched so many lives. Nonetheless there are many accounts of *hashgacha* (Divine Providence) and *emuna* (faith) that have come down to us from that event. Here is one account of a miracle that the protagonist attributes to the power of Rav Kaduri's *berachos* (blessings):

I am a businessman whose operations span many continents. My office was in the World Trade Center and I had a company that employed many workers, conducting business

there for many years. I always consulted Rav Kaduri before entering into my many business ventures. I saw continual success from receiving his blessing and advice at each turn.

The date was September 1. I took my scheduled flight and landed in Eretz Yisrael. I made my way to the hotel where I had booked a room and spent the week in business meetings. I recorded the details of proposals and deals and prepared to bring them before the Rav for his advice and blessings. I visited the rav on the last day of my trip and he listened attentively. He gave his advice and his blessings for success. Then he made a most unusual request: "Please remain here in Eretz Yisrael for another day. Do not go back to the U.S. today; go back the next day - tomorrow."

The request was strange, but as someone who has enjoyed Rav Kaduri's blessings and advice, I did not hesitate to fulfill it. I began to make preparations. First, I called my travel agent and canceled my flight and taxi to the airport, and had him rearrange them for the following day. I also had to book an additional day at my hotel. Then I remembered my employees. They were on vacation until my return. I had to make several calls to have them all notified that their vacation would be extended by a day and that the office would remain closed. Rebooking everything and making all these calls and changes cost me no small amount of time, effort and money, but the thought of not heeding the rav's request did not even cross my mind. In the end, it saved all of our lives.

On September 11, at 6:30 a.m., I arrived at the airport terminal in Ben Gurion. At seven o'clock I sat in the business lounge to relax and review the various deals and transactions I had worked out and was about to close on. By 10:00 a.m., we were in the air and I closed my eyes to nap. By 1:00 p.m., when I opened my eyes, lunch was served and afterward I tried to rest once more. By late afternoon, 8:46 a.m. EST, catastrophe had struck. I sat together horror along with all the passengers, as news of the terrorist attack unfolded. I was shocked more than those around me, as I realized that the rav's request had saved my life and the lives of all my employees! His far-seeing holy eyes had perceived what others had not. His seemingly strange request to stay one more day had spared me and my employees from being at the Twin Towers on that terrible day.

(Rav Kaduri Chap 14, pgs 166-169)

THE SECRET OF HIS LONG LIFE

Best known for his amazing wisdom in *Kabbola*, here are some anecdotes from his life:

HIS AHAVAS YISROEL

Rav Kaduri lived to a great old age of over one hundred and ten years old! He used to testify that his secret to long life was in the merit of never becoming angry or upset with any other Jew! His family testified as well that they never saw him get angry at another Jew, never heard him raise his voice and was always smiling. (Oros MiMizrach, ch. 23)

HIS METICULOUS HONESTY

Rav Yaakov Adas told how he heard from Rav Yitzchok's son, Rav Dovid Kaduri, that when Rav Kaduri left *Yeshivas Shoshanim LeDovid* for *Beit E"l* he took a princely sum of money, handed it to Rav Dovid, and asked him to pass this money on to the *hanhola* of *Shoshanim LeDovid*. He explained the reason for this to his son as follows: "When they paid me my salary, it was for my study and teaching. However, how am I to be sure I earned my full wage? Surely, there were times I was late or absent and missed some of my allotted hours of learning. If so, I owe them this money to cover any doubts!" (HaRav Yitzchok Kaduri, p. 276)

HIS MODEST INCOME

For many years, Rav Kaduri earned his living as a bookbinder. He explained that he chose this work for several reasons: it allowed an honest wage, gave him time to devote to studying the *seforim* which he bound and allowed him access to rare volumes, which he would lovingly rebind, study from and often copy. It also kept him home, away from any *nisyonos* that many workplaces put on a person, where they are forced to work with and in close proximity to people, places and things a *yerei shomayim* should avoid. Rav Yosef Ades used to joke that the *Haggoda Shel Pesach's* saying that "Hillel HaZoken used to bind them and consume them at the same time" (referring to the korech sandwich made of matza and moror) applied to Rav Kaduri - that *zoken* also used to bind them and consume them at the same time; he would bind the *seforim* and repair them, while studying them cover to cover! (HaRav Yitzchok Kaduri, p. 274-275)

HIS HASMODA

Rav Adas testifies that Rav Kaduri's hasmoda knew no bounds, no matter how much he

was needed by Klal Yisrael. "In the years we knew the Rav, he was already busy and very involved in public needs, such as the many visitors who sought his advice and blessings, and later on when he was called to strengthen the many public gatherings for *teshuva* and *chizuk*, nonetheless he was always masmid, learning and studying Torah with diligence and unceasing, unwavering devotion. This nonstop *hasmoda* day and night was achieved by sitting in the *Bais Medrash* with no interruptions. He would also sit quietly and mutely for hours on end. He refrained from any idle, unnecessary speech, and only spoke when the public needed his words of blessing or advice." (HaRav Yitzchok Kaduri, p. 274)

Rav Meshulem Zusha Weissblum The Rebbe Reb Zisha (Shevat 2)

EATING OUT OF THE SAME BOWL

The *Maggid*, Rav Boruch of Rika, was a *melamed* who hired himself out as a private tutor to teach Torah in the homes of various *Yidden*. He was being "interviewed" for a new position as private *melamed* in the home of none other than Rav Levi Yitzchok of Berditchev, *mechaber* of the *Kedushas Levi*. This is how Rav Levi Yitzchok checked out Rav Boruch: He had Rav Boruch undress and then Rav Levi Yitzchok of Berditchev examined each limb of his entire body, one at a time, for any "flaws"! Only once he had gone over his entire body and found him flawless did he allow Rav Boruch to be a *melamed* in his home. After the year ended, Rav Levi Yitzchok requested that Rav Boruch tutor in his home the following year as well, with one condition: "You must eat with me from the very same bowl." The *Maggid*, Rav Boruch, replied that such a condition required him to think the matter through.

At the time, the two holy brothers, Rebbe Reb Melech of Lizhensk and Rebbe Reb Zusha of Hanipoli were passing through and the *Maggid*, Rav Boruch, took the opportunity to ask their opinion. He explained Rav Levi Yitzchok's condition to his employment, that they eat together from the same bowl, and Rebbe Reb Elimelech answered him thus:

It says in the pasuk: "And Aharon and all the elders of Yisrael, with the father-in-law of Moshe, came to eat bread before *Elokim*." (Shemos 18:12) The *Gemora* asks: why does it say "before *Elokim*"? Didn't they eat before Moshe? Rather, whoever partakes of a meal where Torah scholars eat together is as if he benefited from the shining rays of the Divine Presence. Now, asked the *Noam Elimelech*, why does the *Gemora* think that this is such a

question? Obviously they did eat before Hashem, since the entire world is full of His glory. The answer is that when one eats in the presence of a *Tzaddik*, his overbearing fear and awe of the *Tzaddik* overshadows the fear of Hashem. They feared Moshe - the Rav and *Tzaddik* - and thus their fear of Hashem was lacking. The *Maggid* understood from *Rebbe* Reb Elimelech's answer that it is better to forgo always constantly eating with such a *Tzaddik* from the same bowl.

ADAM'S SIN

The *Rebbe* Reb Zisha once asked his brother, "My beloved brother, in the holy writings it is written that all the souls were once included and contained in Adam, the first man. If so, we must also have been there at the moment he sinned and ate from the tree of knowledge. Why didn't we prevent him from doing so?" The *Rebbe* Reb Elimelech answered him thus: "Brother, we were obliged to let him eat the fruit. If he had not, the serpent's lie would still stand and would never have been proven false. The serpent said to him, 'Your eyes will open and you will be as Hashem, knowing good and evil and able to create worlds.' This is why Adam had to eat the fruit - once he did so, he saw that even though he had eaten of the fruit, he was still just a human being and no more." (*Ohel Elimelech* 272)

THE WEDDING AT THE INN

When the two brothers the *Rebbe* Reb Elimelech and the *Rebbe* Reb Zisha were wandering disguised as beggars in self-imposed exile, they spent the night in a kretchma, an inn, in which a wedding was being celebrated. The two brothers were among the poor people who had gathered to partake of some of the food, as was the custom in those days. The wedding guests were a rough and crass bunch. Their spirits were merry from drink, and they began to poke fun at the unfortunate poor people. After each round of dancing, they summarily snatched up a poor man, threw him to the ground, and honored him with a string of abuse. Then they would start another round of dancing, throw the poor beggar once more to the ground, and treat him to another round of slaps and punches.

Since the *Rebbe* Reb Zisha was sitting nearest to the crowd, he was the honored recipient of the abuse. *Rebbe* Elimelech, sitting in the corner, was left alone while his hapless brother suffered the brunt of the abuse. In truth, *Rebbe* Elimelech was quite jealous of the suffering his brother had merited, for he was being given the opportunity to atone for his sins. He decided it was his turn to receive such an "opportunity." He waited until Reb

Zisha was sitting down after another bout of abuse and the crowd was busy dancing. He whispered into Reb Zisha's ear, "My beloved brother, let us switch places. Sit here on my seat and I will sit on yours, and then you can rest a bit from the beatings you have received."

They quickly switched places, and the rowdy group came again to snatch their victim. They were about to drag the *Rebbe* Reb Elimelech for a beating when one of the group shouted, "It isn't fair to keep beating only this guest. Let us take that one who is sitting in the corner and honor him with a few blows so that he will be sure to remember this wedding!"

Sure enough, they once more grabbed the poor Reb Zisha from the corner thinking that he had not yet tasted a beating. After they had finished, the *Rebbe* Reb Zisha said to his brother, "See, my beloved brother, whoever is destined to be struck will be struck wherever he sits. They seek him out and deal him his due portion." (*Ohel Elimelech* 177).

TRUE FORGIVENESS

Once, the holy Rebbe Reb Zisha of Anipoli heard a wedding procession passing outside his window. Immediately, he rushed plained his behavior to them with outside and began to dance in wild abandon in front of the new couple to fulfill the mitzvah of *simchas chasan* and *kallah*. When his family members later remarked that this public display did not befit his station as a *chassidic rebbe*, he explained his behavior to them with the following tale:

In my youth I was a disciple of the holy Reb Yechiel Michel, the *Zlotchover Maggid*. Once, he was angry at me and he rebuked me. Later, he appeased me and I offered him my forgiveness. "Zisha, please forgive my angry rebuke and please forgive that I embarrassed you," he said. "Rebbe, I forgive you," I answered. Before I retired for the night, he visited me once more and asked again for my forgiveness, "Zisha, please forgive me!" "Rebbe, I forgive you," I answered.

As I lay down to go to sleep, my *Rebbe's* holy father, Reb Yitzchak of Drohovitch revealed himself to me. I was still awake when his soul visited me, coming down from the supernal world above. He declared, "I left just one son in This World below, one precious son! And just because he embarrassed you, you wish to destroy him!" "But *Rebbe*," I protested, "I have already forgiven him with all my heart and soul! What else should I do?"

"You call that forgiveness?" he demanded. "I will teach you the proper way to forgive. Follow me."

I got up and followed Reb Yitzchak until we reached the mikveh. "Now, go immerse yourself," he said, "and with each immersion declare that you have forgiven my son!" I did as he asked, and when I finished and came out of the *mikveh*, I saw his face shining with a great luminescence, a light so bright I was unable to gaze at his face. I asked him the cause of so brilliant a light, and he explained that he merited such shining rays of light because he was always careful to fulfill the three dictums of Rav Nechunya ben Hakanah who said his longevity was due to three things: "I never took honor in my fellow man's disgrace, I never went to bed having cursed my fellow that day, and I was easygoing with my money and possessions" (Megillah 28b). "You should know," he added, "that what I was able to achieve following these three dictums you can also achieve through joy and *simchah*."

Therefore, concluded Reb Zisha, when I saw an opportunity to rejoice together with the *chasan* and *kallah* in their *simchah*, right here on my own street, I hastened to join them in the *simchah* of a *mitzvah*!

THE REBBE REB ZUSHA DECLINES REB ELIMELECH'S PLACE

After the *Rebbe* Reb Elimelech passed away, his disciples approached his brother, the *Rebbe* Reb Zusha, and asked him to be their new leader. The *Rebbe* Reb Zusha declined. This is what he told them:

The Torah is eternal and alludes to everything that has happened and will happen for all generations. The *pasuk* "And a river went forth from *Eden* to water the garden, and from there it split into four paths" (Bereishis 2:10) alludes to the paths of *Chassidus* and great *Tzaddikim* of our times. *Eden* alludes to our holy master the *Ba'al Shem Tov*. The river is his disciple, the holy *Mezritcher Maggid*, and the garden refers to my brother, the *Rebbe* Reb Elimelech. The *Torah* flows as water from the *Ba'al Shem Tov* by way of the *Mezritcher Maggid* to the *Rebbe* Reb Elimelech. From there it separates into four paths, and they are the holy *Rebbe* the *Chozeh* of *Lublin*, the holy *Rebbe* the *Kozhnitzer Maggid*, the holy *Rebbe* Reb Mendel Rimanover, and the holy *Ohev Yisrael*, the *Apta Rav*. You need no *Rebbe* other than them.

The *Rebbe* Reb Elimelech and his brother, Rebbe Zusha, were among the greatest students of the *Mezritcher Maggid*, the *Ba'al Shem Tov's* successor and leader of all the *Chassidim* at that time. It was the older Reb Zusha who first introduced his younger brother to the wellsprings of *Chassidus* and brought him under the tutelage of the *Maggid*. Together they became great *Chassidic* leaders in their own right, traveling from town to town in self-imposed exile, inspiring all who saw them to repent and come close to Hashem.

Mipeninei Noam Elimelech by Rav Tal Zwecker

A GOOD EYE

There was once a time that a Jew came to the great *Mezritcher Maggid* for his blessings and counsel. It so happened that the holy *Tzaddik* and disciple the *Rebbe* Reb Zusha of Anipoli was visiting his *Rebbe*, the *Maggid*, and he saw this Jew enter. Now the *Rebbe* Reb Zusha had *Ruach HaKodesh* and his far-seeing ability showed him that this particular person was greatly besmirched with sin. Then the *Rebbe* Reb Zusha could contain himself no longer and, unable to hold back, he spat out, "How could you?! How could a person who did such and such (and the *Rebbe* began to detail the lists of foul sins and transgressions the man had done) stand there in front of the holy *Tzaddik* of Mezritch unabashed and unashamed?! How dare you!" he cried out pointing his finger at the tainted individual.

When he had gone the *Rebbe* Reb Zusha was disheartened and felt remorseful for his actions. Then the *Maggid*, seeing this remorse, turned to the *Rebbe* Reb Zusha his disciple and blessed him that henceforth he would no longer be able to see any negative things about another Jew; he would see only good and gaze upon other Jews with a good eye. From then on the *Rebbe* Reb Zusha could see no evil in another Jew and only the good that was within him. (Sippurei Chassidim, Balak)

[Some say that the individual replied to the *Rebbe* Reb Zusha, "Hashem also sees all my iniquities and doesn't see fit to announce them to the world at large. Are you better than Hashem?!?" The *Rebbe* Reb Zusha took it to heart and from that moment on resolved to see only the good in each Jew.]

In fact it is well known that this power of sight the holy *Rebbe* Reb Zusha gifted to the

Chozeh (Seer) of Lublin. For when the *Rebbe* Reb Zusha wandered to and fro in self-imposed exile, dressed as a vagabond, atoning for the sins of *Klal Yisrael*, he once came upon the young Rav Yaakov Yitzchok, who was later to become the *Rebbe* of Lublin. The young boy was about ten years old and the *Rebbe* Reb Zusha stood, as was his custom, at the back of the shul near the oven and davened in a place reserved for beggars. As the *Tzaddik* swayed covered by his tallis, the young Yaakov Yitzchok came upon him and the *Rebbe* Reb Zusha's gaze penetrated the lad's eyes. He held his gaze for a few moments and then he turned back to the wall and continued davening. His holy stare worked its magic on the young boy's eyes, which began to water and tear, pouring forth a steady flow of unstoppable tears for some time.

Afterward, the young child's eyes began to drip blood and it was then that the *Rebbe* Reb Zusha held his gaze once more and said, "I have given you a nefesh and a ruach, a lower soul and a spirit, now turn and go to my brother, the *Rebbe Elimelech* of Lizhensk and he will see to your *neshoma*, your higher soul. And so it was that the young Yaakov Yitzchok was inducted into the ways of *Chassidus* when his newfound tutors brought him before the holy *Maggid* of Mezritch. From then on he had the holy, far-seeing eyes of the *Chozeh* of Lublin. (Eser Oros 44b; Ohel Elimelech 219)

THE DAY THE YETZER HARA RETIRED

When the two holy brothers, the *Rebbe* Reb Melech and the *Rebbe* Reb Zisha wandered together in self-imposed exile to rectify the world and bring *Yiddishe kinder* to *teshuva*, they once entered an inn and found a group of elderly, idle Jews who sat around drinking and playing cards. Seeking to rouse their hearts and awaken them to *teshuva*, Rav Elimelech turned to Reb Zisha and said to him, "Zisha, *zog!* Say something!" Reb Zisha knocked on the table to get their attention and told them:

"*Rabbosai*, you should know that the *yetzer hora* quit his job and retired!"

"Why did he quit?" they asked.

Reb Zisha explained, "Once, the *yetzer hora* went to *Gan Eden*, and there he saw all kinds of *neshomos* of sinners and wicked people. In life, all these people were the *yetzer's* gang, always living a *krum* lifestyle. When he saw them in *Gan Eden*, he wondered how they got there! He was told that they had done *teshuva* and mended their ways, and so they no

longer belonged to him. Now their place was in *Gan Eden*.

"If so, all my hard work is for nothing," he complained. "I spend all my time tricking people to sin, causing them to stumble and transgress, and here they just go and do *teshuva* and become upstanding, reputable citizens of *Gan Eden*! That's it! I quit!" And he retired. In his place a different angel was given the job of testing and trying to tempt others to sin.

Later, the former *yetzer hora* met the new one and asked the angel how his job was going. "Oh, my job is just fine," answered the new *yetzer hora* smugly.

"How come you are so satisfied?" wondered the old *yetzer hora* aloud. "If you expend all your efforts and hard work to get people to sin and transgress, and then they just go and *teshuva* and escape off to *Gan Eden*, what's the point, eh?"

"Oh, that's easy," answered the new *yetzer*. "You see, I am smarter than you and I learned from your failures. Your mistake was that you went after the younger generation. Those youngsters have their whole lives ahead of them and so they have plenty of years left to do *teshuva* and go to *Gan Eden*. I go after the elderly people with no time left. Idle, sinful old geezers like these..." and so saying, Reb Zisha pointed at the throng of card players, having got his message across. "They," concluded the new *yetzer*, "have no time left to do *teshuva* and you'll never find them in *Gan Eden*. They will die wicked! (Needless to say, they internalized the message, did *teshuva* and escaped the *yetzer's* clutches as well!) (Otzar HaSippurim, Volume III - Chapter 10)

WHICH IS THE PROPER PATH FOR MAN TO CHOOSE FOR HIMSELF?

It was *Shabbos Bereishis* in the *beis midrash* of Rav Yisrael Friedman of Chortkov. Among the many guests was the Rav of Sanok, Rav Meir Shapiro, later famous as the *rosh yeshivah* of *Chachmei Lublin* and the founder of the *Daf Yomi* program.

On *Shabbos* morning, after *Krias HaTorah*, the door to the *Rebbe's* private room opened and the *Rebbe* himself made an unusual appearance. Before the astounded *chassidim*, the *Rebbe* honored Rav Meir Shapiro to bless the new month and to lead *mussaf*. This was unusual, to say the least; however, Rav Meir took the *amud*. His powerful, sweet, and melodious voice, and the sweet *niggunim* and songs awoke a strong outpouring of the soul

and a holy excitement among the *chassidim*. Many later recounted that the aura of sanctity resembled *Yom Kippur*. Afterward, as the *chassidim* passed before the *Rebbe* to receive his Shabbos blessing, Rav Meir too passed before him. 'I did not know that the Rav of Sanok knew so well how to lead the prayers!' exclaimed the *Rebbe*. 'I also did not know this' said Rav Meir innocently, until the *Rebbe* revealed this to me as well!

The *Rebbe* invited Rav Meir to the *seudah*, and after the meal they secreted themselves in the *Rebbe's* private room for a long time. When Rav Meir left the *Rebbe's* room, his face shone with an otherworldly aura.

During that conversation, Rav Meir's powerful gift of prayer was mentioned once again and he commented, 'If I have such a gift perhaps I should become a *chazzan*. It would be appropriate since I am a descendant of Rav Pinchas Koritzer, before whom all the gates of prayer were open!'

Upon hearing these words, the *Chortkover* grew suddenly serious, and after a few moments he said, 'Rabbi of Sanok, allow me to tell you a tale about the holy *Rebbe*, Reb Zusha of Anipoli, the brother of the illustrious *Rebbe Elimelech* of Lizhensk.

Once, when Rav Zusha was wandering in self-imposed exile, he arrived in Galicia. He had heard of the wondrous and legendary *shiurim* of Rav Yosef Yuzpa, the famous *Rosh Yeshivah* of Zolkava, and decided to travel. When Reb Zusha reached Zolkava, he entered Rav Yosef Yuzpa's *yeshivah*. At that time, Rav Yosef Yuzpa was in the middle of a Talmudic *pilpul*, a deep discussion of the tractate's *sugya*, and all his students were so absorbed in their *Rebbe's* profound words that no one noticed Rav Zusha. As usual, Rav Zusha was dressed as a wandering vagabond, in tattered rags with his walking stick and bundle in hand. He sat in the corner and listened as well to Rav Yosef Yuzpa without taking his eyes off him for even a moment. After the lecture had ended, Rav Zusha approached the *Rosh Yeshivah* and said, 'Thank you so much, you deserve such a *yasher koach* for the *shiur* you delivered! I heard of your great erudition and scholarliness from afar and about your wonderful *shiurim* and I decided to travel and hear them for myself. It was well worth the long and arduous journey.

Rav Yosef Yuzpa heard the words of praise and answered, 'Well, I'm glad you enjoyed the *shiur* and that you heard words of Torah wisdom that you enjoyed, so I understand why I

find favor in your eyes. However, how can you find favor in my eyes? I do not yet have the pleasure of knowing who you are and where you are from. Oh, how can a vagabond such as myself find any favor in anyone's eyes? I do not even know how to learn or study Torah. Why, I know nothing at all!' declared Rav Zusha.

'Impossible' countered Rav Yosef Yuzpa. 'It cannot be that you have no wisdom or sanctity. I sense that deep inside you there is some hidden treasure that causes you to find favor in my eyes. I only know how to pray,' concluded Rav Zusha. 'Well, what Jew doesn't know how to do that? Every Jew knows how to pray,' exclaimed Rav Yosef Yuzpa with wonder. 'But what is the proper way to pray before the Master of the World,' added Rav Zusha. If so, reveal it to me! Teach me the secrets of your prayer,' said Rav Yosef Yuzpa.

'Very well. Come, let us go somewhere private and I will open the gates of prayer before you,' suggested Rav Zusha.

'And so,' concluded the *Chortkover Rebbe* to Rav Meir Shapiro, 'the two entered a room and secluded themselves. Rav Zusha taught the rosh yeshivah the secrets of prayer and they pierced deep into Rav Yosef Yuzpa's soul. He grew aflame with excitement and declared, ' I will leave my *yeshivah* and follow you, just as Elisha followed Eliyahu. Perhaps during that time I will learn at least how to pray just one proper prayer in my lifetime! I will learn to stand before the Master of the World in prayer and to concentrate with true purity. Yes, I will get up right now and leave my yeshivah!

'No, no, Rav Yosef Yuzpa,' countered Rav Zusha. 'Let me explain something to you. There are millions of people in this world, and each one has a different face. Our Sages taught us that just as every man's facial features are different, so too are their minds different. And just as their outer appearances differ, so do their inner essences, their souls, and their purposes in life, even though each soul can reach its own personal beauty equally.'

'Why did Hashem create so many people?' Rav Zusha continued. 'Because each has a unique purpose. Just as there are many people, there are many goals and aspirations for each individual. Each person has to fulfill his own aspirations and goals with the tools, talents, and character traits that Hashem gave him. This is why our Sages taught that one should always study from where his heart desires, since a man's heart aspires to the

personal goal Hashem expects him to fulfill.'

'You, Rav Yosef Yuzpa, have the talent and power to inspire students and teach them Torah. Heaven gifted you with the ability to deliver such beautiful Talmudic lectures and discourses. Leave the gates of prayer for someone like me,' concluded Rav Zusha.

The *Chortkover* ended the tale and looked at Rav Meir Shapiro, who understood the meaning of the *Rebbe's* words. Later in life, when Rav Meir was the head and *rosh yeshivah* of *Chachmei Lublin*, he told those close to him about that Shabbos in Chortkov. With that story, he said, the *Rebbe* put me in my proper place and set me on the proper path in life to fulfill my unique mission and purpose, to teach and spread Torah through chinuch of the next generation of *am Yisrael*.

(Maasei Avos pgs 60-63',0),(10737,'Rav Elchanan was once asked "Why is learning Torah judged to be more important than all other Mitzvos? What good do I do for another person when I study Torah?" Rav Elchanan replied "if we will stop learning Torah, then the world will go under. The existence of the world depends on Jews learning Torah. So if a Jew learns Torah, he not only has the Mitzvah, but more importantly, he sustains the entire world and prevents its destruction.

A Fire in His Soul: Irving M. Bunim

Rav Moshe Yehuda Leib Erblich Sassover Rebbe (Shevat 4)

AN ORPHAN CROWNED BY THE TEFILLIN OF YOSEF HATZADDIK

When the *Tzaddik* Rav Moshe Leib Sassover lay on his sickbed during his final days, he appointed his friend and colleague, Rav Avrohom Chaim of Zlotshuv, *mechaber* of *Orach LeChaim* on Torah and *Pri Chaim* on *Pirkei Avos*, as his son's guardian to raise and care for him as his own.

Rav Moshe Leib Sassover's son, Rav Yekusiel Shmelka, related:

"When my father, Rav Moshe Leib Sassover, passed away on 4 *Shevat* and left me an orphan at seven years of age, I was adopted by my guardian, the holy *mechaber* of *Orach*

LeChaim, and I moved to his home in Zlotshuv. My holy father had asked that as he was himself childless, Rav Avrohom Chaim should adopt me and raise me as his own child, and he supported and raised me like a father loves his son. He taught me Torah and I called him my uncle and his wife I called my aunt.

“When I reached thirteen years old, they held an honorable *Bar Mitzva* for me, and the *Orach LeChaim* tied the straps of my *tefillin* on me for the first time. As he wound the leather straps onto my arm he told me the following:

‘My precious child, these *tefillin* are the very same that your holy father wore and davened in. Your holy father told me himself that the *parshiyos* in these *tefillin* were written by none other than Yosef HaTzaddik. When I showed my own amazement at this and I asked him what he meant by this testimony he said to me, explain it away any way you understand, but I am telling this to you and I will not change how I say it. This is the truth – please tell this to my son. When I was there in Sassov, he told me before he was *niftar* that I should pass the *tefillin* on to you as your rightful inheritance.’”

The *Darchei Teshuva*, the *Munkaszcer Rebbe*, once explained that surely Rav Moshe Leib Sassover meant that the *sofer* had the *neshoma* or *madreiga*, either the soul or spiritual stature of Yosef HaTzaddik.

Be that as it may, who can guess the meaning of such holy *Tzaddikim*? For nine years Rav Yekusiel Shmelka lived in the *Orach LeChaim*’s home until he was taken by Rav Menachem Mendel of Kossov, *mechaber* of *Ahavas Sholom*, for his son-in-law. (Based on Beis Shlomo 49 p. 21a, Devorim Areivim vol. 1 chap 5 #5 p. 80)

HOW THE OHEV YISRAEL BECAME A TALMID OF THE NOAM ELIMELECH

In the city of Zavanitz there were smugglers who would smuggle goods without paying the levied taxes and there was rampant desecration of the Shabbos. The *Apta Rav*, Rav Avrohom Yehoshua Heschel, was greatly upset by their behavior and sharply rebuked them. Rav Shmelka, the son of Rav Moshe Leib of Sassov, wished to travel and visit the *Apter*, but since he hailed from Zavanitz he was worried that the *Apter* would ask him from where he was and, upon hearing that he was from Zavanitz, he would not let him even cross his threshold!

His friends advised him to completely ignore any questions about where he was from and simply to introduce himself as Rav Moshe Leib Sassover's son. And so it was that when the *shamash* asked him who he was, he told him the son of the *Sassover*. When the *Apter* heard this he ran over to Reb Shmelka and greeted him warmly shaking his hand with both hands. He lit candles in his honor, donned finer clothes in his honor and seated him in a special chair reserved for honored guests shrugging off all protests, saying, "Why, but you are my *Rebbe's* son!"

While Rav Shmelka was thus seated the *Apter Rav* told him, "Let me tell you a story about when I was the Rav of Kolbesov. I was back then a young man, an *avreich*, and I lived in the house set aside for the Rav. Now this house was very large and my small family occupied only one wing. The winters were freezing and my salary was barely enough to feed us and certainly not enough to squander on heating such a large home. So, although it was furnished, we lived in only one wing.

I sat and learned *lishma*, sincerely for the sake of Heaven, and I had plenty of free time since it was a small city with few affairs that needed my attention or intervention. I often studied together with my son and as we were immersed in our studies *lishma*, nothing disturbed us. We were not *Chassidim*, and since our primary *avoda* was Torah study, we even looked upon their ways with disdain and counted ourselves as *Misnagdim* (opponents to Chassidus).

One day two anonymous travelers passed by and knocked at my window, asking if I had room for guests. "Why, yes," I answered, "the entire second wing is at your disposal."

They unloaded their luggage and made themselves at home. I noticed that they seemed like holy individuals and whatever conversations they had among themselves always sounded lofty and that they spoke about things pertaining to *Avodas Hashem*, yet I was too busy with my studies to take their "idle chatter" seriously. I thought that my *derech* (path) was correct and shrugged them off.

They were my guests for some three days and on the third day as they prepared to continue on their way they came to take their customary leave of me. One of them began to engage me in conversation and to tell me a story. I was greatly troubled since they were detracting from my learning and from my sincere Torah study, yet it would have

been rude of me just to interrupt him and so I listened as politely as I could. When he finished the first story he began to tell me another one! At this point my hair stood on end. I was so disturbed at this waste of my precious time. When he finished, the other guest began to tell me a tale as well and the pain I felt was death itself! Finally, they finished the third story and left on their way.

Some three months passed and I found that I understood the meaning of the first story and that I had needed it. Some three more months passed and I found that I understood my need for the second story and three months later for the third story. I was shocked to see how they were able to understand what I would need and what would befall me over the course of this entire year.

I understood that this must be through *Ruach HaKodesh* and I hoped that Hashem would grant me another opportunity to reunite with these two holy individuals. Two years later I looked up out of the window and saw them both traveling past in their carriage. I could not miss such an opportunity! I ran outside to catch them and draw their attention. I was in such a rush I did not dress myself in my coat or my *spodik* (the fur hat worn by important personages such as the town *Rav*) and I ran in my shirt after their coach, chasing it across town. When I finally caught up with them near the inn I asked them in between catching my breath as to their destination. "We are *headed* to Lizhensk, to the *Rebbe* Reb Elimelech," they explained.

"Can I join you?" I asked.

They agreed on the condition that I go to the market while they davened and get some provisions for the journey such as some rolls, bagels and butter. I completely forgot myself, town *Rav* or not, and in just my shirt I went and bought the bread and butter. When I returned, they had finished their *tefillos* and told me to hurry and get ready. I quickly ran home, got dressed, grabbed my *tallis* and *tefillin* and jumped into their carriage.

"We are taking you to the Rebbe Elimelech," they explained, "since we can tell that your soul's root is bound to his."

And so they did. The Rebbe Elimelech became my mentor and I became a *talmid*. Those

two holy *Tzaddikim* were your father, Rav Moshe Leib Sassover, and Rav Levi Yitzchok of Berdichev.

Afterward, Rav Moshe Leib would often say that he should get *shidduch* gelt, a broker's fee for making the match between the *Apter* and the Rebbe Elimelech. To this the *Berditchever* responded, "And I should get double your fee since I also brought the Rebbe Reb Elimelech and the Rebbe Reb Zusha to the *Maggid* of *Mezritch*!"

(*Kisvei Rav Yoshe* #11 p116; *Devorim Areivim* II #2 p. 53-54)

A PRECIOUS SOUL IS SAVED

The author of *Darkei Chaim V'Sholom*, Yechiel Michel Gold, relates the following story, which was told by the *Munkaczer Rebbe*, Rav Chaim Elozor Shapiro, author of *Minchas Elozor*, who heard it from his holy forebears:

Rav Moshe Leib Sassover went traveling with the *Berditchever Rav*. They took along another companion as a *shamash* (and this way he could also serve with them as a tribunal of three rabbinical judges on a *Bais Din*, a necessary arrangement for this particular journey). They also took along a circumcision knife, some wine and other items that are used for a *bris*.

Soon they entered a forest and came across a baby wrapped in sheets and blankets. It was obvious that the infant's mother had abandoned him there. The two *Tzaddikim* decided to perform a circumcision on the child with the intention of converting him as a *ger*. They handed the infant over to an orphanage in nearby Brode and wrote up a ruling that he was *ger tzedek* — a righteous convert who should be immersed in the *mikve* when he came of age.

The child grew up and became a great Torah scholar. He found his *zivug* and the wedding was arranged. At the *chuppa*, Rav Moshe Leib revealed the young man's past and they all rejoiced. (They were no longer afraid to reveal the truth since his gentile mother had long forgotten him.)

Surely these holy *Tzaddikim* knew what they were doing and saw in him a holy spark and a precious soul, so they placed themselves in danger to travel to that place and redeem

him by converting him without asking his gentile parents' permission. I, too (writes the author of the *Darkei Chaim V'Sholom*), heard this story at a *melaveh malka* meal on the *yahrzeit* of Rav Moshe Leib Sassover. They related further that great klezmer musicians were at the wedding of this righteous convert and Torah scholar, and their *niggun* pleased Rav Moshe Leib immensely. The Sassover announced that on the day of his passing, this song, this melody of such sweetness, should be sung and this *niggun* played.

Time passed and years went by. One day, on the 4th of *Shevat*, the klezmer musicians were traveling to a wedding at which they had been hired to play. A great downpour obscured the way, and their wagon took a wrong turn and began to drive in an unknown direction. They came to an inn and decided to stop for a drink. "How can you ask for a drink at a time like this?" exclaimed the innkeeper. "Don't you know that today is a day of grief and mourning? A great minister of the Jewish people has fallen, the holy Rav Moshe Leib Sassover!"

They realized then that they had arrived somehow in Sassov and that Divine Providence had caused them to stray from their path and guided them here. And they remembered the *Tzaddik's* request at that wedding long ago, that he wished the sweet melody from that long-ago wedding to be sung and played on the day of his passing.

And so it was that they escorted the funeral procession to honor the *Tzaddik's* last wishes with music and song. Indeed, it was a day of rejoicing in Heaven, for the great *Tzaddik* Rav Moshe Leib Sassover was coming!

Rav Yisrael Abuchatzaira Baba Sali (Shevat 4)

WHO NEEDS A DRIVER WHEN THE BABA SALI IS BEHIND THE WHEEL?

Rav Dovid Chai Abuchatzaira of Nahariyah used to relate how his father-in-law was often the designated driver for the *Baba Sali* in Morocco. Once, the *Baba Sali* traveled to Casablanca to officiate at a *seudas mitzva* and, as was his custom, he distributed lechaim from a stiff drink called *Machiyah*. When the seuda concluded, he asked my father-in-law to drive him back that day to Tefillalat. When they asked the *Baba Sali* what the hurry was that he could not wait to travel the next day, he explained that he had to get back, since he was having guests. "How do you know you are having guests?" his relatives asked, to

which he smiled and responded, "I know."

Finally, they explained that his driver had had one too many *lechaims* (he couldn't refuse a *lechaim* given to him by the *Tzaddik*) and he was in an inebriated state of "*Gilufin* and Joy!" and not in any fit condition to drive him back. To this he replied, "No need to worry - sit him in the driver seat, turn on the engine and I will do the rest." Accustomed to the *Baba Sali's* miraculous ways and seeing that the *Tzaddik* was adamant and that he somehow thought he could get back in such a way, they did as he bade them.

They sat my father-in-law down, started the car's engine and watched in wonder as it drove itself home! When they arrived in Tefillalat by sunrise, they had to take my father-in-law and put him in bed, since he had no idea where he was - and the *Baba Sali* arrived safe and sound! (Shemuos Tovos)

CHOCHOM ADIF MINOVI - A TALMID CHOCHOM IS BETTER THAN A PROPHET (BOVA BASRA 12A)

When a certain Rav in Eretz Yisrael sought a higher position, he approached the *Baba Sali* for his blessings. He explained that he did not seek more honor or glory but he thought (mistakenly) that his higher position would give him greater respect and authority among the *chiloni* (secular) authorities, leaders, politicians and Knesset members and that they would listen more readily to his ideas and he might be able to influence them to greater *mitzva* observance and Torah study.

Though his aspirations were pure and his motives were good, the *Baba Sali* tried to dissuade him from this mistaken path. He explained that back in Morocco, the *Rabbonim* had real power and authority, they had the police force backing them, and they had the power to fine, jail and punish offenders and even whip criminals and rebels who disregarded their rulings. "But here in Eretz Yisrael, no one will listen to you. Even a child can disregard any *pesak* you issue," explained the *Tzaddik*, to no avail.

"*Admor*, my mind is made up. I did not come to ask if I should do this, just for your blessings."

The *Baba Sali* sadly murmured a blessing for *hatzlocha* and the Rav was overjoyed! Later, the *Baba Sali* turned to his son and explained, "Tonight is the 3rd of *Cheshvan*, the

Yahrzeit of the holy *Rizhiner*, whose lineage goes back to *Malchus Bais Dovid*, and therefore the workings of power and authority are revealed to me. I see that this *Rav* will indeed achieve his heart's desire; he will be elected to the higher post, but not only will his rulings be ignored, the head judge and chief justice of the Supreme Court will rescind and overrule his *pesak* -he will be ridiculed, suffer embarrassment and pain, and eventually be disgraced. Now, however, let us conduct the *Yahrzeit seudas hillula* for the *Tzaddik* with joy."

And so it was that the *Baba Sali* was right. The *Rav* did indeed achieve his dream, which within several short months turned into a nightmare. The chief judge of the Supreme Court overturned his *pesak*, the newspapers and radio all publicized his disgrace and he suffered shame, pain and humiliation, because as the *Baba Sali* had warned him, the position of the *Rabbanut* in Eretz Yisrael was not to be sought after, for it would not give him the authority he had imagined. (Sabba Kadisha, Sidna Baba Sali, Vol. 2 p. 39)

RAIN IN MOROCCO IN THE SUMMER

The *mikve*, dug deep into the ground, received its water supply from a natural spring beneath it. Once during the beginning of summer, in *Tammuz*, the spring dried up and the water disappeared from the *mikve*. How could the town be without a *mikve* through the summer? There would be no rain until autumn!

In their despair, the heads of the community enlisted the aid of *Rav Yisrael Abuchatzzeira*. The *Baba Sali* (as he was popularly known) told them to dig a new *mikve* according to the superior specifications that he outlined for them.

The village workmen prepared the new *mikve* according to *Baba Sali's* instructions and soon it stood, all ready for use. But without water, no one would be able to immerse in it.

Pure rainwater was needed to fill the *mikve*. But in Morocco, rain only fell in the autumn and winter. Where would they find rainwater in *Tammuz*?

Again, the townspeople came to *Baba Sali*. "We have completed the construction of the new *mikve*," they reported, "but we still have no water to fill it. What shall we do now?"

Baba Sali went to inspect the new *mikve*. He looked thoughtfully at the bright blue sky

and said, "Master of the world, You commanded us to be pure and holy and we wish to follow Your teachings. We have done everything in our power. We built this *mikve* as best we could. It is now up to You, Hashem, to help us, for Your sake."

This short *tefilla* was hardly out of his mouth before the skies clouded over and rain poured out of the sky. Enough rain fell to fill up the *mikve* with the required amount of water so that it could be used!

Baba Sali returned to his room to continue learning. In the process, he discovered that the drainpipe leading to the *mikve* had not been built according to the standards of the strictest opinions in the matter. *Baba Sali*, who always tried to do things to the maximum and in the strictest possible manner, was displeased that it did not meet the specifications of all of the sages. Although the *mikve* was *kosher*, he felt it lacked perfection.

He went back to the *mikve* and told the workmen to drain out all the water and to rebuild the drainpipe so that it would meet the most stringent requirements, according to all the authorities.

When they heard that the *Baba Sali* had gone to visit the *mikve* again, the *Rabbonim* of the town came to see what was amiss. They were surprised to hear that he had demanded that all the precious, miraculous rainwater be drained.

His cousin, Rav Yichye Dehaan, turned to *Baba Sali* saying, "Wasn't the *mikve kosher* according to most of the authorities? Why, then, did you order that all the water be drained? Where will we obtain fresh rainwater to fill it again, once the fault is corrected? Miracles don't happen every day, after all!"

But the *Baba Sali* was adamant. He insisted that all the water be let out. The workers, of course, did as he said.

After the necessary corrections had been completed and the work had gained the *Baba Sali's* approval, he went outside, spread his hands heavenward and prayed, "Master of the world, it is perfectly clear to You that I did not do anything for my own glory, nor for the glory of my father's house. I only did what I did in order to increase purity among Your people."

And again, the sky clouded over and blessed rains fell. The *mikve* filled and the town maintained its high standard of purity from that time on.

All those present were overawed by what they saw. They thanked Heaven for having been blessed with a leader who possessed such saintliness and power that even *Hashem* saw fit to fulfill his requests.

Adapted by Yerachmiel Tilles from *Rabbeinu Yisrael Abuchatzaira* by A. Y. Harel, a son-in-law of Baba Sali (English Rendition: Sheindel Weinbach)

Rav Yehuda Aryeh Leib Alter Sfas Emes (Shevat 5)

A TZADDIK IS BORN

Rav Avrohom Mordechai Alter of Warsaw was the *Chiddushei HaRim's* eldest child, and, like all the other children of Rav Yitzchok Meir of Ger, he was unwell. The *Chiddushei HaRim* had lost all his other children and now Rav Avrohom Mordechai, just thirty years old, was sick again; death was calling at his door and it looked like he would succumb and leave the world with no son as his heir. The doctors had given up hope, and it seemed like Rav Avrohom Mordechai was already in the final throes of death, when his childhood friend, Rav Yaakov Arye of Radzimin, leaned over and whispered in his ear, "I have one piece of advice left for you, my dear friend: ask Hashem to grant you life, long enough to merit having a son you don't yet have!"

The *Chiddushei HaRim* also approached the sickbed and told his dying son, "You must know that it is a *mitzva* to desire to live, as it says, 'Choose life - *uvocharta vachaim!*' Please, my son, strengthen yourself - choose life and get well!"

Rav Avrohom Mordechai strengthened himself and with Herculean effort and his last strength, he sat up and cried out, "*Ribbono Shel Olam*, please grant me the gift of life so that I can have a son - I shall name him Yehuda, as it says, 'This time - *odeh es Hashem* - I shall thank G-d!"

A miracle occurred and Rav Avrohom Mordechai recovered! The next year, he did indeed have a son, and with Rav Chaim Meir Yechiel, the *Seraph* of Mogolintza, as his *sandak*,

the baby was brought into the bris of Avrohom Avinu and named "Yehudah Leib" as promised! Rav Avrohom Mordechai told his wife, Esther, "I named him Yehuda and he will cause all the hearts of *Klal Yisrael* to praise and give thanks - *lehodos LaShem!*" The *Sefas Emes* used to say about himself, "My father named me Yehuda, which means "thanksgiving", because he was healed from his sickness in my merit, and I feel this within me as well; each day and night I never tire of ceaselessly giving thanks - *lehodos LaShem!*" (*Marbitzei Torah BeOlam HaChassidus*, Vol, II p. 83-84)

SOME OF HIS WISE SAYINGS AND ANECDOTES

In honor of his *Yahrzeit*, here are some of his sayings and anecdotes:

Force Them Open and Learn

When one of the *Chassidim*, Reb Mendek Ostover, once complained that he simply could not stay awake and kept falling asleep when he tried to learn *Torah*, the *Sefas Emes* did not accept this excuse and told him, "Rip upon your eyelids! Force your eyes open and learn!" This powerful statement made such an impression on the *Chassid* that through its influence, that year Reb Mendel completed all four parts of the entire *Shulchon Aruch!*"

You Can Still Be a Jew

On another occasion the *Sefas Emes* told the same *Chassid*, Reb Mendel, "You can still be a Jew..." meaning, "You still have the opportunity to make something of yourself one day!" His sharp words of rebuke entered the *Chassid* like an elixir and in that year he completely left all worldly pursuits and desires behind, immersing himself in *Torah* and *tefilla!*

The Key to a Jewish Heart

On one *Shavuot* night at the tisch he conducted, the *Sefas Emes* told the *Chassidim*, "It says in *davening* (*Shacharis* in *Uva LeTzion Goel*) 'Hu yiftach libenu besoroso - He, Hashem shall open our hearts through His Torah.' You hear?! It says the key to open our hearts is the *Torah* itself! Only through *Torah* can a Jew open his heart up for *Torah*. In the *Torah* itself is hidden the key to opening up a Jewish heart!!"

These words caused such a storm that that night, every *sefer* was grabbed off the shelf, every bench and *shtender* was occupied, all the *Gemoras*, volumes of *Shulchon Aruch* and *sifrei Chassidus* were snatched off the shelves till they were bare, and the *Chassidim* studied all night, trembling and in awe like at *Har Sinai*!

Never Alone

Once, Rav Arye Leib Kotshitzky, the chief Rav of Vlachlovik, came before the *Sefas Emes*, complaining how he suffered in that he presided over a *kehilla* with no *Chassidim*. "I feel lonely!" was his complaint. The *Sefas Emes* answered him, "Avrohom Avinu was also alone in his time! And besides, whoever holds himself up and steadies himself with a blatt *Gemora* is never alone!"

(Marbitzei Torah BeOlam HaChassidus, Vol. II p. 103)

Segulos Yisroel



SEGULOS FOR PARSHAS VAERA

Shovavim

See Appendix Below

Appendix: Rav Kaduri's Segulah for Parnassah



סגולה לפרנסה טובה

Rav Kaduri's Segulah for Parnassah

Recite the following chapters of Tehillim for forty days straight - in a row

Chapters 20, 21, 23, 24, 29, 91

Afterwards on each day recite the tefillah at the end then,
on day forty recite at the kotel if possible and light a candle for Rabbi Meir Baal haNess
Hatzlacha Rabbah

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'לקרוא 40 יום רצוף תהילים (רק ביום) פרקים כ' - כא' - כג' - כד' - כט' - צא

פרק כ

א. לַמְנַצֵּחַ, מִזְמוֹר לְדָוִד.
ב. יַעֲנֶה יְהוָה, בְּיוֹם צָרָה; יִשְׁגָּבֶה, שֵׁם אֱלֹהֵי יַעֲקֹב.
ג. יִשְׁלַח-עֲזָרָךְ מִקֹּדֶשׁ; וּמִצִּיּוֹן, יִסְעֶדֶךָ.
ד. יִזְכֹּר כָּל-מִנְחָתְךָ; וְעוֹלָתְךָ יִדְשֶׁנָּה סֶלָה.
ה. יִתֶּן-לְךָ כִּלְבֵּבְךָ; וְכָל-עֲצָתְךָ יִמְלֵא.
ו. נִרְנְנָה, בִּישׁוּעָתְךָ - וּבְשֵׁם-אֱלֹהֵינוּ נִדְגֹל.
ז. יִמְלֵא יְהוָה, כָּל-מְשָׁלוֹתֶיךָ.
ח. עֲתָה יִדְעֵתִי - כִּי הוֹשִׁיעַ יְהוָה, מִשִּׁיחוֹ.
ט. יַעֲנֵהוּ, מִשְׁמֵי קֹדֶשׁוֹ - בְּגִבְרוֹת, יִשַׁע יְמִינוֹ.
י. אֱלֹהֵי בְרָכָב, וְאֱלֹהֵי בְּסוּסִים.
יא. וְאֱנַחְנוּ, בְּשֵׁם-יְהוָה אֱלֹהֵינוּ נִזְכִּיר.
יב. הִמָּה, כָּרְעוּ וּנְפְלוּ; וְאֱנַחְנוּ קִמְנוּ, וּנִתְעוֹדָד.
יג. יְהוָה הוֹשִׁיעָה: הַמֶּלֶךְ, יַעֲנֵנוּ בְּיוֹם-קִרְאָנוּ.

פרק כא

א. לַמְנַצֵּחַ, מִזְמוֹר לְדָוִד.
ב. יְהוָה, בְּעֶזְרְךָ יִשְׁמַח-מֶלֶךְ; וּבִישׁוּעָתְךָ, מֶה-יִגִּיל (יִגֹּל) מֵאֵד.
ג. תֵּאוֹת לְבוֹ, נִתְּתָה לוֹ; וְאַרְשֵׁת שִׁפְתָיו, בַּל-מִנַּעַת סֶלָה.
ד. כִּי-תִקְדָּמֵנוּ, בְּרָכוֹת טוֹב; תִּשִּׁית לְרֹאשׁוֹ, עֲטֹרַת פָּז.
ה. חַיִּים, שָׂאֵל מִמֶּךָ - נִתְּתָה לוֹ; אֲרֹךְ יָמִים, עוֹלָם וְעַד.
ו. גָּדוֹל כְּבוֹדוֹ, בִּישׁוּעָתְךָ; הוֹד וְהָדָר, תִּשְׁנֶה עָלָיו.
ז. כִּי-תִשְׁתַּיְתְּהוּ בְּרָכוֹת לְעַד; תִּחַדְהוּ בְּשִׂמְחָה, אֶת-פָּנֶיךָ.

ח. כִּי-הִמָּלַךְ, בִּטַח בִּיהוָה; וּבְחָסֶד עָלִיוֹן, בַּל-יִמוּט.
ט. תִּמְצָא יָדְךָ, לְכָל-אִיבִיד; יְמִינְךָ, תִּמְצָא שִׁנְאִיד.
י. תִּשְׁתַּמּוּ, כְּתִנּוֹר אִשׁ – לַעֲת פְּנִיד.
יְהוָה, בָּאֶפֶס יִבְלַעֶם; וְתֹאכְלֶם אִשׁ.
יֵא פְרִימוֹ, מֵאֶרֶץ תְּאֵבֶד; וְזֶרַעַם, מִבְּנֵי אָדָם.
יב. כִּי-נָטוּ עָלֶיךָ רָעָה; חֲשָׁבוּ מִזְמָה, בַּל-יִוָּכְלוּ.
יג. כִּי, תִּשְׁתַּמּוּ שָׂכָם; בְּמִיתְרֶיךָ, תִּכְוֹנֶן עַל-פְּנֵיהֶם.
יד. רוּמָה יְהוָה בְּעֶזְךָ; נְשִׁירָה וְנִזְמָרָה, גְּבוּרָתְךָ.

פרק כג

א. מִזְמוֹר לְדָוִד: יְהוָה רָעִי, לֹא אֲחָסֶר.
ב. בְּנֹאוֹת דָּשָׁא, יִרְבִּיצָנִי; עַל-מִי מְנַחֲתֵי יִנְהַלְנִי.
ג. נִפְשִׁי יִשׁוּבֵב; יִנְחֵנִי בְּמַעְגְלֵי-צֶדֶק, לְמַעַן שָׁמוּ.
ד. גַּם כִּי-אֵלֶךְ בְּגִיא צַלְמוֹת, לֹא-אִירָא רָע – כִּי-אַתָּה עִמָּדִי.
שְׁבִטְךָ וּמִשְׁעֲנִתְךָ, הֵמָּה יִנְחַמְנִי.
ה. תַּעֲרֹךְ לִפְנֵי, שְׁלַחֲנִי – נֶגֶד צָרָי.
דִּשְׁנֹתַי בְּשֶׁמֶן רֹאשִׁי, כּוֹסֵי רוּיָה.
ו. אֵךְ, טוֹב וְחָסֶד יִרְדְּפוּנִי – כָּל-יְמֵי חַיִּי.
וְשִׁבְתִּי בְּבֵית-יְהוָה, לְאֶרֶךְ יָמִים.

פרק כ"ט

א. מִזְמוֹר, לְדָוִד: הָבוּ לַיהוָה, בְּנֵי אֱלֹהִים; הָבוּ לַיהוָה, כְּבוֹד וְעֹז.
ב. הָבוּ לַיהוָה, כְּבוֹד שָׁמוּ; הִשְׁתַּחֲווּ לַיהוָה, בְּהִדְרַת-קֹדֶשׁ.
ג. קוֹל יְהוָה, עַל-הַמָּיִם.
אֶל-הַכְּבוֹד הַרְעִים; יְהוָה, עַל-מִים רַבִּים.
ד. קוֹל-יְהוָה בַּכַּח; קוֹל יְהוָה, בְּהִדְר.
ה. קוֹל יְהוָה, שֹׁבֵר אֲרָזִים; וְיֹשֶׁבֶר יְהוָה, אֶת-אֲרָזֵי הַלְּבָנוֹן.
ו. וַיִּרְקִידֶם כָּמוֹ-עֵגֶל; לְבָנוֹן וְשָׁרִיֹן, כָּמוֹ בֶן-רֵאמִים.
ז. קוֹל-יְהוָה חֲצֹב; לְהַבּוֹת אִשׁ.
ח. קוֹל יְהוָה, יַחֲלִיל מִדְּבָר; יַחֲלִיל יְהוָה, מִדְּבָר קָדֹשׁ.
ט. קוֹל יְהוָה, יַחֲלִיל אֵילוֹת – וַיַּחֲשֹׁף יַעְרוֹת.
וּבְהִיכְלוֹ – כָּלוּ, אֲמֵר כְּבוֹד.
י. יְהוָה, לִמְבוֹל יֹשֵׁב; וַיֵּשֶׁב יְהוָה, מֶלֶךְ לְעוֹלָם.
יֵא יְהוָה-עֹז, לְעַמּוֹ יִתֵּן; יְהוָה, יִבְרַךְ אֶת-עַמּוֹ בְּשָׁלוֹם.

פרק צ"א

א. יֹשֵׁב, בְּסִתֵּר עָלִיוֹן; בָּצַל שִׁדִּי, יִתְלוֹנֵן.
ב. אֲמַר-לַיהוָה, מַחְסִי וּמְצוּדָתִי; אֱלֹהִי, אֲבִטַח-בּוֹ.
ג. כִּי הוּא יַצִּילָהּ, מִפַּח יָקוֹשׁ; מִדְּבָר הוֹת.
ד. בְּאַבְרָתוֹ, יִסֹּךְ לָךְ-וְתַחַת-כִּנְפָיו תִּחְסֶה; צָנָה וְסַחֲרָה אָמְתוֹ.
ה. לֹא-תִירָא, מִפַּחַד לֵילָה; מִחֶץ, יַעוֹף יוֹמָם.
ו. מִדְּבָר, בְּאֶפֶס יִהְיֶה; מִקֶּטֶב, יִשׁוּד צְהָרִית.

ז. יפל מצדד, אָלף-וּרְבֵּבָה מִימִינֶךָ: אֵלֶיךָ, לֹא יָגֵשׁ
 ח. רַק, בְּעֵינֶיךָ תִּבְיֹט; וְשִׁלַּמְתָּ רָשָׁעִים תִּרְאֶה
 ט. כִּי-אַתָּה יְהוָה מַחֲסִי; עֲלִיוֹן, שִׁמְתָּ מַעוֹנֶךָ
 י. לֹא-תֵאָנֶה אֵלֶיךָ רָעָה; וְנָגַע, לֹא-יִקְרַב בְּאַהֲלֶךָ
 יא. כִּי מִלְּאֲכִיו, יִצוּה-לָךְ; לִשְׁמֹרֶךָ, בְּכָל-דֶּרֶכֶיךָ
 יב. עַל-כַּפֵּיָם יִשְׁאוּנֶךָ: פֶּן-תִּגָּף בְּאֶבֶן רִגְלֶךָ
 יג. עַל-שַׁחַל וּפֶתֶן, תִּדְרֹךְ; תִּרְמָס כַּפִּיר וְתַנִּין
 יד. כִּי בִי חֲשֶׁק, וְאַפְלָטָהוּ; אֲשַׁגְּבֶהוּ, כִּי-יִדַּע שָׁמַי
 טו. יִקְרָאנִי, וְאֶעֱנֶהוּ-עֲמוֹ-אֲנֹכִי בְּצָרָה; אֲחַלְצֶהוּ, וְאֶכְבְּדֶהוּ
 טז. אֲרֹךְ יָמִים, אֲשַׁבֵּיעֶהוּ; וְאַרְאֶהוּ, בִּישׁוּעָתִי

יהי רצון מלפני ד' אלוקינו ואלוקי אבותינו, שיהיה חשוב ומקובל ומרוצה פרקי תהילים
 שקראתי לפניך, ובזכות אותיותיהם ונקודותיהם וטעמיהם, והשמות היוצאים מהם, מראשי
 תיבות, ומיסופי תיבות, וחילופי תיבות, ובזכות אבותינו הקדושים, אברהם, יצחק ויעקב, משה
 ואהרון, יוסף הצדיק ודוד המלך, עליהם השלום, שתפתח מזלי, ותנני לחן וחסד בעיניך, ובעיני
 כל רואי, ותשלח לי פרנסה טובה, מידך הרחבה, ותבטל מעלי כל מין עין הרע, וכל מיני
 עיכובים וכשפים, ואראה ברכה בכל מעשי ידי, אמן

וביום הארבעים לקרוא בכותל (אם אפשר) ולהדליק נר לרבי מאיר בעל הנס. ויהא בהצלחה

Appendix: Rav Kaduri's Segulah for finding your soulmate - proper zivug

Rav Kaduri's Segulah for finding your soulmate – proper zivug



Recite the following chapters of Tehillim for 40 days:

Chapters 30, 32, 70, 72, 124

Afterwards on each day recite the tefillah at the end then, on day forty
recite at the kotel if possible and light a candle for Rabbi Meir Baal
haNess Hatzlacha Rabbah

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'לקרוא 40 יום רצוף תהילים (רק ביום) פרקים: לא' – לב' – ע' – עב' – קכד
'פרק לא

- א. לְמַנְצָח, מְזִמּוֹר לְדָוִד
- ב. בְּךָ-יְהוָה חֲסִיתִי, אֶל-אֲבוֹשָׁה לְעוֹלָם; בְּצַדִּיקְתְּךָ פָּלִטָנִי
- ג. הָטָה אֵלַי, אֲזַנְךָ – מִהֲרָה הַצִּילָנִי
- ד. הָיָה לִי, לְצוֹר-מְעוֹז – לְבֵית מְצוּדוֹת; לְהוֹשִׁיעָנִי
- ה. כִּי-סָלַעִי וּמְצוּדָתִי אָתָּה; וּלְמַעַן שְׁמֹךְ, תִּנְחַנְנִי וּתְנַהֲלֵנִי
- ו. תוֹצִיאֵנִי – מִרְשַׁת זֶה, טָמְנוּ לִי: כִּי-אָתָּה, מְעוֹזִי
- ז. בִּידְךָ, אֶפְקִיד רוּחִי: פָּדִיתָ אוֹתִי יְהוָה – אֶל אִמָּתִי
- ח. שְׁנֵאתִי, הַשְׁמֵרִים הַבְּלִי-שׁוּא; וְאֲנִי, אֶל-יְהוָה בְּטַחַתִּי
- ט. אֲגִילָה וְאֶשְׁמְחָה, בְּחֶסֶדְךָ
- י. אֲשׁוּר רְאִיתִי, אֶת-עֲנִיִּי; יָדַעְתָּ, בְּצָרוֹת נַפְשִׁי
- יא. וְלֹא הִסְגַּרְתָּנִי, בְּיַד-אוֹיֵב; הֶעֱמַדְתָּ בְּמִרְחָב רַגְלִי
- יב. חָנְנִי יְהוָה, כִּי צָר-לִי
- יג. עֲשֵׂשָׁה בְכַעַס עֵינָי; נַפְשִׁי וּבִטְנִי
- יד. כִּי כָלוּ בִיגוֹן, חַיִּי – וּשְׁנוֹתַי בְּאֵנְתָּה

כָּשֶׁל בְּעוֹנֵי כָחִי; וְעֲצָמֵי עֲשָׂשׁוּ.
 יֵב מִכָּל-צָרָרִי הֵייתִי חֲרָפָה, וְלִשְׁכְּנִי מָאֵד – וּפָחַד לַמִּידָעִי
 רָאִי בַחוּץ – נָדְדוּ מִמֶּנִּי
 יִג וְשִׁכַּחְתִּי, כָּמֶת מֶלֶב; הֵייתִי, כְּכֹלִי אֲבָד
 יֵד כִּי שָׁמַעְתִּי, דְּבַת רַבִּים – מִגּוֹר מִסָּבִיב
 בְּהוֹסְדָם יַחַד עָלַי; לִקְחַת נַפְשִׁי זָמְמוּ
 טו וְאֲנִי, עָלִיד בְּטַחְתִּי יְהוָה; אָמַרְתִּי, אֱלֹהֵי אֶתָּה
 טז בִּידָךְ עֲתַתִּי; הֲצִילֵנִי מִיָּד-אוֹיְבִי, וּמִרְדָּפִי
 יז הָאִירָה פָּנֶיךָ, עַל-עֲבֹדְךָ; הוֹשִׁיעֵנִי בַחֲסִדְךָ
 יח יְהוָה – אֶל-אֲבוֹשָׁה, כִּי קָרַאתִיךָ; יִבְשׁוּ רַשָּׁעִים, יִדְמוּ לְשָׂאוֹל
 יט תִּתְּלַמֶּנָּה, שְׁפַתִּי-שָׁקֶר: הַדְּבָרוֹת עַל-צַדִּיק עֲתָק – בְּגֹאֲוָה וּבּוֹז
 כ מה רַב-טוֹבְךָ, אֲשֶׁר-צִפַּנְתָּ לִירְאֶיךָ
 פָּעֲלָתָּ, לַחֲסִים בָּךְ; נִגַּד, בְּנֵי אָדָם
 כא תִּסְתִּירָם, בְּסֶתֶר פָּנֶיךָ – מִרְכָּסֵי-אִישׁ
 תִּצְפֹּנֵם בְּסֶכֶה; מִרִּיב לִשְׁנוֹת
 כב בְּרוּךְ יְהוָה: כִּי הִפְלִיא חֲסִדוֹ לִי, בְּעִיר מְצוֹר
 כג וְאֲנִי, אָמַרְתִּי בַחֲפְזִי – נִגְרַזְתִּי, מִנֶּגֶד עֵינֶיךָ
 אֲכֹן – שָׁמַעְתָּ, קוֹל תַּחֲנוּנִי; בְּשׁוּעֵי אֱלֹיךָ
 כד אֶהְבּוּ אֶת-יְהוָה, כָּל-חֲסִידָיו
 אֲמוּנִים, נִצֵּר יְהוָה; וּמִשְׁלָם עַל-יֵתֶר, עֲשֵׂה גֹאֲוָה
 כה חֲזָקוֹ, וַיֹּאמֶץ לְבַבְכֶּם – כָּל-הַמִּיחָלִים, לִיהוָה

פֶּרֶק לֵב

א לָדוֹד, מִשְׁכִּיל: אֲשֶׁרִי נְשׁוּי-פֶשַׁע; כָּסוּי חֲטָאָה
 ב אֲשֶׁרִי אָדָם – לֹא יַחֲשֵׁב יְהוָה לוֹ עוֹן; וְאִין בְּרוּחוֹ רִמְיָה
 ג כִּי-הִחַרְשֵׁתִי, בְּלוֹ עֲצָמֵי – בְּשִׂאֲגָתִי, כָּל-הַיּוֹם
 ד כִּי, יוֹמָם וּלְיָלָה – תִּכְבֵּד עָלַי, יָדְךָ
 נִהַפֵּךְ לְשֹׁדִי – בַּחֲרַבְנִי קִיץ סָלָה
 ה חֲטָאתִי אוֹדִיעֶךָ, וְעוֹנֵי לֹא-כִסִּיתִי
 וְאָמַרְתִּי, אוֹדָה עָלַי פֶשַׁעִי לִיהוָה
 וְאֶתָּה נִשְׂאֵת עוֹן חֲטָאתִי סָלָה
 ו על-זֹאת, יִתְפַּלֵּל כָּל-חֲסִיד אֱלֹיךָ – לַעֲת מִצָּא
 רַק, לְשֹׁטֵף מִיָּם רַבִּים – אֱלִיו, לֹא יִגִּיעוּ
 ז אֶתָּה, סֶתֶר לִי – מִצָּר תִּצְרֶנִּי
 רַנִּי פִלֵּט; תִּסּוּבְּנִי סָלָה
 ח אֲשִׁכִּילְךָ, וְאוֹרְךָ – בְּדֶרֶךְ-זוֹ תִלָּךְ; אִיעֲצָה עָלֶיךָ עֵינִי
 ט אֶל-תִּהְיוּ, כָּסוּס כְּפָרֶד – אִין הִבִּין

בְּמִתְג־וֹרֶסֶן עָדִיו לְבָלוּם; בַּל, קָרַב אֵלָיָךְ.
י רַבִּים מְכַאוֹבִים, לְרָשָׁע: וְהַבּוֹטָח בִּיהוָה – חֶסֶד, יִסּוּבְּבוּ
יָא שְׁמָחוּ בִיהוָה וְגִילוּ, צַדִּיקִים; וְהַרְנִינוּ, כָּל-יִשְׂרָאֵל-לִב

פרק ע

א-ב לְמִנְצָח, לְדוֹד לְהַזְכִּיר. אֱלֹהִים לְהַצִּילָנִי; יְהוָה, לְעֲזָרְתִּי חוֹשֶׁה
ג יִבְשׁוּ וַיַּחֲפְרוּ, מִבְּקָשֵׁי נַפְשִׁי: יִסְגּוּ אַחֹר, וַיִּכְלְמוּ; חֲפָצִי, רָעַתִּי
ד יָשׁוּבוּ, עַל-עֵקֶב בְּשִׁתָּם – הָאֱמָרִים, הָאֵחָ הָאֵחָ
ה יִשְׁיִשׁוּ וַיִּשְׁמְחוּ, בְּךָ – כָּל-מִבְּקָשֶׁיךָ
וַיֹּאמְרוּ תָמִיד, יִגְדַּל אֱלֹהִים – אֱהִי, יְשׁוּעָתְךָ
וַאֲנִי, עָנִי וְאֶבְיוֹן – אֱלֹהִים חוֹשֶׁה-לִּי
עֲזָרִי וּמַפְלְטִי אַתָּה; יְהוָה, אֵל-תַּאֲחָר

פרק ע"ב

א לְשִׁלְמָה: אֱלֹהִים – מִשְׁפָּטֶיךָ, לְמַלְךָ תָּנוּ; וְצַדִּיקְתְּךָ לְבֶן-מֶלֶךְ
ב יָדִין עַמְּךָ בְּצִדָּקָה; וְעֲנִיֶּיךָ בְּמִשְׁפָּט
ג יִשְׁאוּ הָרִים שְׁלוֹם לָעָם; וְגִבְעוֹת, בְּצִדָּקָה
ד יִשְׁפֹּט, עָנִי-עַם – יוֹשִׁיעַ, לְבְנֵי אֶבְיוֹן; וַיִּדְכָּא עוֹשֶׁק
ה יִירָאוּךָ עַם-שָׁמֶשׁ; וְלִפְנֵי יָרַח, דּוֹר דּוֹרִים
ו יֵרֵד, כְּמִטָּר עַל-גִּזְזִי; כְּרִבִּיבִים, זֶרְזִיף אֶרֶץ
ז יִפְרַח-בְּיָמָיו צַדִּיק; וְרַב שְׁלוֹם, עַד-בְּלִי יָרַח
ח וַיֵּרֶד, מֵיָם עַד-יָם; וּמִנְהָר, עַד-אֶפְסֵי-אֶרֶץ
ט לִפְנֵיו, יִכְרְעוּ צִיִּים; וְאִיָּבוֹ, עֹפֵר יִלְחֲכוּ
י מַלְכֵי תִרְשִׁישׁ וְאַיִים, מִנְחָה יִשִּׁיבוּ
מַלְכֵי שֶׁבַּא וְסָבָא, אֶשְׁכֵּר יִקְרִיבוּ
יָא וַיִּשְׁתַּחֲווּ-לוֹ כָּל-מַלְכִּים; כָּל-גּוֹיִם יַעֲבֹדוּהוּ
יב כִּי-יֵצִיל, אֶבְיוֹן מִשּׁוּעַ; וְעָנִי, וְאִין-עֲזָר לוֹ
יג יַחַס, עַל-דֹּל וְאֶבְיוֹן; וְנַפְשׁוֹת אֶבְיוֹנִים יוֹשִׁיעַ
יד מִתּוֹךְ וּמִחֲמָס, יִגָּאֵל נַפְשָׁם; וַיִּקֶּר דָּמָם בְּעֵינָיו
טו וַיַּחֲי – וַיִּתֵּן-לוֹ, מִזֶּהֱבָ שֶׁבַּא
וַיִּתְּפֹלֵל בְּעַדוֹ תָּמִיד; כָּל-הַיּוֹם, יִבְרַכְנָהוּ
טז יְהִי פֶסֶת-בֵּר, בְּאֶרֶץ – בְּרֹאשׁ הָרִים
יִרְעַשׂ כָּלִבְנוֹן פְּרִי; וַיִּצְיָצוּ מַעִיר, כְּעֶשֶׂב הָאֶרֶץ
יז יְהִי שָׁמוֹ, לְעוֹלָם – לִפְנֵי-שָׁמֶשׁ, יִנִּין (יָנוֹן) שָׁמוֹ
וַיִּתְּבָרְכוּ בוֹ; כָּל-גּוֹיִם יִאֲשֻׁרוּהוּ
יח בְּרוּךְ, יְהוָה אֱלֹהִים – אֱלֹהֵי יִשְׂרָאֵל: עֲשֵׂה נִפְלְאוֹת לְבָדוֹ
יט וּבְרוּךְ, שֵׁם כְּבוֹדוֹ – לְעוֹלָם

וַיִּמְלֵא כְבוֹדוֹ, אֶת-כָּל הָאָרֶץ – אָמֵן וְאָמֵן
כ. כָּלוּ תַּפְלוֹת – דָּוִד, בֶּן-יִשָּׁי

פרק קכ"ד

א. שִׁיר הַמַּעֲלוֹת, לְדָוִד
לוֹלֵי יְהוָה, שְׁהִיָּה לָנוּ – יֹאמֶר-נָא, יִשְׂרָאֵל
ב. לוֹלֵי יְהוָה, שְׁהִיָּה לָנוּ – בָּקוּם עָלֵינוּ אָדָם
ג. אֲזִי, חַיִּים בְּלִעּוֹנוֹ – בַּחֲרוֹת אָפֶם בָּנוּ
ד. אֲזִי, הַמִּים שִׁטְפוֹנוּ – נַחֲלָה, עֶבֶר עַל-נַפְשֵׁנוּ
ה. אֲזִי, עֶבֶר עַל-נַפְשֵׁנוּ – הַמִּים, הַיִּידוֹנִים
ו. בְּרוּךְ יְהוָה – שֶׁלֹּא נִתְּנָנוּ טָרֶף, לְשִׁנֵּיהֶם
ז. נַפְשֵׁנוּ – כְּצִפּוֹר נִמְלָטָה, מִפֶּחַ יוֹקָשִׁים
הַפֶּחַ נִשְׁבֵּר, וְאֶנְחָנוּ נִמְלָטָנוּ
ח. עֲזָרְנוּ, בָּשֵׁם יְהוָה – עֲשֵׂה, שָׁמַיִם וָאָרֶץ

אחר הקריאה יאמר

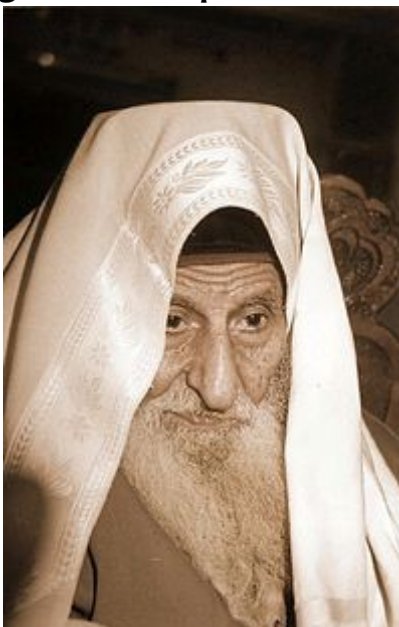
After recitation of these chapters of Tehillim say the following prayer:
יהי רצון מלפני ד' אלוקינו ואלוקי אבותינו, שיהיה חשוב ומקובל ומרוצה
פרקי תהילים שקראתי לפניך, ובזכות אותיותיהם ונקודותיהם וטעמיהם,
והשמות היוצאים מהם, מראשי תיבות, ומיסופי תיבות, וחילופי תיבות,
ובזכות אבותינו הקדושים, אברהם, יצחק ויעקב, משה ואהרן, יוסף הצדיק
ודוד המלך, עליהם השלום, שתפתח מזלי, ותנני לחן וחסד בעיניך, ובעיני כל
רואי, ואמצא בת זוגי, ותבטל מעלי כל מיני עין הרע, וכל מיני עיכובים
וכשפים, ואתחתן במהרה בקרוב, ואבנה בית נאמן בישראל, אמן

On day forty it is best if possible to recite them at the Kosel and to
light a candle for Rabbi Meir Baal haNess and to add the following

וביום הארבעים לקרוא בכותל (אם אפשר) ולהדליק נר לרבי מאיר בעל הנס
ולהוסיף בבקשת הרחמים שבזכותו ישלח השם יתברך זיווג הגון, ולהוסיף כל
משאלות הלב
ויהא בהצלחה

Appendix: Rav Kaduri's Segulah to Help Win a Court Case on Trial

Rav Kaduri's Segulah to Help Win a Court Case on Trial



סגולה להצלחה במשפט

[presented by MeOros haTzadikim visit us online for more segulos tefilos and yahrzeit bios of tzadikim](#)

From now until after the trial he should recite the following 4 chapters of Tehillim every day on a daily basis: 20, 21, 29, 91

מהיום ועד סוף המשפט לקרוא כל יום תהילים פרקים כ' – כ"א – כ"ב – כ"ג

פרק כ

- א. לְמִנְצָח, מִזְמוֹר לְדָוִד
- ב. יַעֲנֶה יְהוָה, בְּיוֹם צָרָה; יִשְׁגָּבֶה, שֵׁם אֱלֹהֵי יַעֲקֹב
- ג. יִשְׁלַח-עֲזָרָךְ מִקֹּדֶשׁ; וּמִצִּיּוֹן, יִסְעֶדֶךָ
- ד. יִזְכֹּר כָּל-מִנְחָתֶךָ; וְעוֹלָתְךָ יִדְשֶׁנָּה סֵלָה
- ה. יִתֵּן-לְךָ כָּל־בָּבֶבֶד; וְכָל-עֲצָתְךָ יִמְלֵא
- ו. נִרְנְנָה, בִּישׁוּעָתְךָ – וּבְשֵׁם-אֱלֹהֵינוּ נִדְגַל
- יְמֵלֵא יְהוָה, כָּל-מִשְׁאֲלוֹתֶיךָ
- ז. עֲתָה יִדְעֵתִי – כִּי הוֹשִׁיעַ יְהוָה, מִשִּׁיחוֹ
- יַעֲנֵהוּ, מִשְׁמֵי קֹדֶשׁ – בְּגִבְרוֹת, יִשַׁע יְמִינוֹ
- ח. אֱלֹהֵי בְרָכָב, וְאֱלֹהֵי בְּסוּסִים
- וְאֱנַחְנוּ, בְּשֵׁם-יְהוָה אֱלֹהֵינוּ נִזְכִּיר
- ט. הִמָּה, כָּרְעוּ וְנִפְּלוּ; וְאֱנַחְנוּ קִמְנוּ, וְנִתְעוֹדַד
- י. יְהוָה הוֹשִׁיעָה: הַמֶּלֶךְ, יַעֲנֵנוּ בְּיוֹם-קִרְאָנוּ

פרק כ"א

- א. לַמְנַצַּח, מִזְמוֹר לְדָוִד.
 ב. יְהוָה, בְּעֶזֶךְ יִשְׁמַח-מֶלֶךְ; וּבִישׁוּעֶתְךָ, מֵה-יִגִּיל (יָגַל) מֵאֵד.
 ג. תֵּאוֹת לְבוֹ, נִתְּתָה לוֹ; וְאַרְשֵׁת שִׁפְתָיו, בַּל-מִנְעַת סֵלָה.
 ד. כִּי-תִקְדָּמֶנּוּ, בְּרֻכּוֹת טוֹב; תִּשִּׁית לְרֹאשׁוֹ, עֲטֹרַת פָּז.
 ה. חַיִּים, שָׂאֵל מִמֶּךָ-נִתְּתָה לוֹ; אַרְךְ יָמִים, עוֹלָם וְעַד.
 ו. גָּדוֹל כְּבוֹדוֹ, בִּישׁוּעֶתְךָ; הוֹד וְהָדָר, תִּשְׁוֶה עָלָיו.
 ז. כִּי-תִשִּׁיתָהּ בְּרֻכּוֹת לְעַד; תַּחֲדָהּ בִּשְׁמָחָה, אֶת-פָּנֶיךָ.
 ח. כִּי-הִמְלֶךְ, בִּטָּח בִּיהוָה; וּבַחֲסֵד עָלִיוֹן, בַּל-יִמוּט.
 ט. תִּמְצָא יָדְךָ, לְכָל-אִיבֶיךָ; יְמִינְךָ, תִּמְצָא שֹׁנְאֶיךָ.
 י. תִּשְׁתַּמּוּ, כְּתַנּוּר אֵשׁ – לַעֲת פָּנֶיךָ.
 יְהוָה, בְּאִפּוֹ יִבְלַעֵם; וְתֹאכְלֵם אֵשׁ.
 יא. פְּרִיָמוֹ, מֵאֲרָץ תֹּאבֵד; וְזֶרַעֲם, מִבְּנֵי אָדָם.
 יב. כִּי-נָטוּ עָלֶיךָ רָעָה; חֲשָׁבוּ מִזְמָה, בַּל-יִוְכְּלוּ.
 יג. כִּי, תִּשְׁתַּמּוּ שָׂכֵם; בְּמִיתָרֶיךָ, תִּכּוֹנֵן עַל-פָּנֶיהֶם.
 יד. רוֹמָה יְהוָה בְּעֶזֶךְ; נִשִּׁירָה וְנִזְמָרָה, גְּבוּרָתְךָ.

פרק כ"ט

- א. מִזְמוֹר, לְדָוִד: הָבוּ לַיהוָה, בְּנֵי אֱלִים; הָבוּ לַיהוָה, כְּבוֹד וְעֹז.
 ב. הָבוּ לַיהוָה, כְּבוֹד שָׁמַיִם; הִשְׁתַּחֲווּ לַיהוָה, בַּהֲדַר-קֹדֶשׁ.
 ג. קוֹל יְהוָה, עַל-הַמַּיִם;
 אֱל-הַכְּבוֹד הָרָעִים; יְהוָה, עַל-מֵיִם רַבִּים.
 ד. קוֹל-יְהוָה בַּכַּח; קוֹל יְהוָה, בַּהֲדָר.
 ה. קוֹל יְהוָה, שִׁבַּר אֲרָזִים; וַיִּשְׁבַּר יְהוָה, אֶת-אֲרָזֵי הַלְּבָנוֹן.
 ו. וַיִּרְקִידֵם כְּמוֹ-עֵגֶל; לְבָנוֹן וְשָׁרִיֹן, כְּמוֹ בֶן-רֵאמִים.
 ז. קוֹל-יְהוָה חֲצֹב; לַהֲבוֹת אֵשׁ.
 ח. קוֹל יְהוָה, יַחֲלִיל מִדְּבָר; יַחֲלִיל יְהוָה, מִדְּבַר קָדֶשׁ.
 ט. קוֹל יְהוָה, יַחֲלִיל אֵילוֹת – וַיַּחֲשֹׁף יַעֲרֹת.
 וּבְהִיכְלוֹ – כָּלוּ, אִמֵּר כְּבוֹד.
 י. יְהוָה, לַמַּבּוּל יֵשֶׁב; וַיֵּשֶׁב יְהוָה, מֶלֶךְ לַעּוֹלָם.
 יא. יְהוָה-עֹז, לַעֲמוֹ יִתֵּן; יְהוָה, יִבְרַךְ אֶת-עַמּוֹ בְּשָׁלוֹם.

פרק צ"א

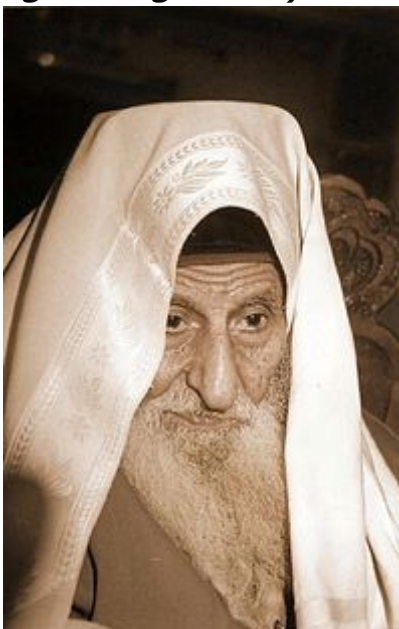
- א. יֵשֶׁב, בְּסִתֵּר עָלִיוֹן; בְּצֵל שַׁדִּי, יִתְלוֹנֵן.
 ב. אִמֵּר-לַיהוָה, מַחְסֵי וּמִצּוֹדֹתֶי; אֱלֹהֵי, אֲבֹטָח-בוֹ.
 ג. כִּי הוּא יִצִּילְךָ, מִפַּח יָקוֹשׁ; מִדְּבַר הוֹוֹת.
 ד. בְּאַבְרָתוֹ, יִסֹּךְ לָךְ-וְתַחַת-כַּנְּפָיו תִּחְסֶה; צָנָה וְסַחֲרָה אָמְתוֹ.
 ה. לֹא-תִירָא, מִפֶּחַד לִילָה; מִחָץ, יַעֲוֶף יוֹמָם.
 ו. מִדְּבַר, בְּאִפֶּל יְהִלְךָ; מִקֶּטֶב, יִשׁוּד צְהָרִים.
 ז. יִפֹּל מִצִּדְּךָ, אֶלְךָ-וּרְבֵבָה מִימִינְךָ: אֵלֶיךָ, לֹא יִגָּשׁ.
 ח. רַק, בְּעֵינֶיךָ תִּבְיֵט; וְשַׁלְמַת רָשָׁעִים תִּרְאֶה.
 ט. כִּי-אֲתָה יְהוָה מַחְסֵי; עָלִיוֹן, שִׁמְתָּ מַעוֹנְךָ.
 י. לֹא-תֵאָנָה אֵלֶיךָ רָעָה; וְנִגַּע, לֹא-יִקְרַב בְּאֵהֶלְךָ.

יא. כִּי מִלְאָכָיו, יִצְוֶה-לָךְ; לְשִׁמְרֶךָ, בְּכָל-דֶּרֶכֶיךָ.
 יב. עַל-כַּפֵּי־יְשׁוּאוֹנֶךָ: פֶּן-תִּגָּף בְּאֶבֶן רִגְלֶךָ.
 יג. עַל-שַׁחַל וּפְתָן, תִּדְרֹךְ; תִּרְמָס כִּפִּיר וְתַנִּין.
 יד. כִּי בִי חֲשֵׁק, וְאַפְלִטָהוּ; אֲשַׁגְּבֶהוּ, כִּי-יָדַע שָׁמִי.
 טו. יִקְרָאֵנִי, וְאַעֲנֶהוּ—עַמּוֹ-אֲנֹכִי בְצָרָה; אֲחַלְצֶהוּ, וְאֶכְבְּדֶהוּ.
 טז. אֲךָ יָמִים, אֲשַׁבֵּיעָהוּ; וְאַרְאֶהוּ, בִּישׁוּעָתִי.

After reciting the 4 chapters of Tehillim he should say the following prayer that Hashem help him win the trial and be found not guilty cleared of any charges and cancel any evil eye against him:

יהי רצון מלפני ד' אלוקינו ואלוקי אבותינו, שיהיה חשוב ומקובל ומרוצה פרקי תהילים שקראתי לפניך, ובזכות אותיותיהם ונקודותיהם וטעמיהם, והשמות היוצאים מהם, מראשי תיבות, ומיסופי תיבות, וחילופי תיבות, ובזכות אבותינו הקדושים, אברהם, יצחק ויעקב, משה ואהרן, יוסף הצדיק ודוד המלך, עליהם השלום, שתפתח מזלי, ותנני לחן וחסד בעיניך, ובעיני כל רואי, ובעיני השופט, ויצא זכאי בדיני, ותבטל מעלי כל מין עין הרע וכל מיני עיכובים וכשפים, ויהיה שש ושמח כל הימים, אמן.
 ויהא בהצלחה

Rav Kaduri's Segulah Against Ayin HaRa the Evil Eye



סגולה נגד עין הרע

Recite the following chapter 31 of Tehillim daily

לקרוא כל יום רצוף תהילים פרק ל"א

פרק ל"א

- א. לַמְנַצֵּחַ, מִזְמוֹר לְדָוִד
- ב. בַּךְ-יְהוָה חֲסִיתִי, אֶל-אֲבוֹשָׁה לְעוֹלָם; בְּצַדִּיקְתָּךְ פָּלֵטֵנִי
- ג. הִטָּה אֵלַי, אֶזְנֶךָ – מִהֲרָה הַצִּילֵנִי
- ד. הִיָּה לִי, לְצוֹר-מְעוֹז – לְבֵית מְצוּדוֹת; לְהוֹשִׁיעֵנִי
- ה. כִּי-סָלַעִי וּמְצוּדָתִי אָתָּה; וּלְמַעַן שְׁמֶךָ, תִּנְחַנֵּי וּתְנַהַלֵּנִי
- ו. תוֹצִיאֵנִי – מִרְשֶׁת זֶה, טָמְנוּ לִי: כִּי-אָתָּה, מְעוֹזִי
- ז. בִּיָּדְךָ, אֶפְקִיד רוּחִי: פְּדִית אוֹתִי יְהוָה – אֵל אֱמֶת
- ח. אֶגִּילָה וְאֶשְׁמְחָה, בְּחֶסֶדְךָ
- ט. אֲשֶׁר רָאִיתָ, אֶת-עֲנִיִּי; יָדַעְתָּ, בְּצָרוֹת נַפְשִׁי
- י. וְלֹא הִסְגַּרְתָּנִי, בְּיַד-אוֹיֵב; הָעֲמַדְתָּ בְּמִרְחָב רַגְלִי
- יא. חָנְנִי יְהוָה, כִּי צָר-לִי

עֲשֵׂה בְכַעַס עֵינַי; נַפְשִׁי וּבִטְנִי.
 יֵא כִּי כָלוּ בִּיגוֹן, חַיִּי – וּשְׁנוֹתַי בְּאַנְחָה
 כָּשָׁל בְּעוֹנֵי כַח; וְעֲצָמֵי עֲשׂוֹ
 יֵב מִכָּל-צָרָרִי הָיִיתִי חֲרָפָה, וְלִשְׁכְּנִי מָאֵד – וּפָחַד לְמִידְעִי
 רָאִי בַחוּץ – נִדְדוּ מִמֶּנִּי
 יִג נִשְׁכַּחְתִּי, כָּמֶת מִלֵּב; הָיִיתִי, כְּכֹלִי אֶבֶד
 יֵד כִּי שָׁמַעְתִּי, דְּבַת רַבִּים – מְגוֹר מִסְבִּיב
 בְּהוֹסֵדִם יָחַד עָלַי; לִקְחַת נַפְשִׁי זָמְמוּ
 טו וְאֲנִי, עָלִיד בְּטַחְתִּי יְהוָה; אֲמַרְתִּי, אֱלֹהֵי אֶתָּה
 טז בִּידָד עֲתַתִּי; הַצִּילֵנִי מִיַּד-אוֹיְבֵי, וּמִרֹדְפֵי
 יז הָאִירָה פָּנֶיךָ, עַל-עַבְדְּךָ; הוֹשִׁיעֵנִי בַּחֲסֶדְךָ
 יח יְהוָה – אֵל-אֲבוֹשָׁה, כִּי קָרַאתִיךָ; יִבְשׁוּ רַשָּׁעִים, יִדְמוּ לְשֹׂאֹל
 יט תִּאֲלַמְנָה, שְׁפַתִּי-שָׁקֶר: הַדְּבָרוֹת עַל-צַדִּיק עֲתָק – בְּגֹאֹה וּבוֹז
 כ מה רַב-טוֹבָךְ, אֲשֶׁר-צָפַנְתָּ לִירֵאִיךָ
 פָּעַלְתָּ, לַחֲסִים בָּךְ; נֶגֶד, בְּנֵי אָדָם
 כא תִּסְתִּירֵם, בְּסֶתֶר פָּנֶיךָ – מִרְכָּסֵי-אִישׁ
 תִּצְפֹּנֵם בְּסֶכָה; מְרִיב לְשֹׁנוֹת
 כב בְּרוּךְ יְהוָה: כִּי הִפְלִיא חֲסֶדוֹ לִי, בְּעִיר מְצוֹר
 כג וְאֲנִי, אֲמַרְתִּי בַּחֲפְזִי – נִגְרַזְתִּי, מִנֶּגֶד עֵינֶיךָ
 אֲכֹן – שָׁמַעְתָּ, קוֹל תַּחֲנוּנֵי; בְּשׁוּעֵי אֱלֹיךָ
 כד אֶהְבּוּ אֶת-יְהוָה, כָּל-חֲסִידָיו
 אֲמוּנִים, נֹצֵר יְהוָה; וּמִשְׁלָם עַל-יָתֵר, עֲשֵׂה גֹאֹה
 כה חֲזָקוֹ, וַיֹּאמֶץ לְבַבְכֶּם – כָּל-הַמִּיחָלִים, לִיהוָה

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After reciting the Tehillim he should say the following prayer that Hashem help
 him win cancel any evil eye against him and bless him:

לאחר הקריאה יאמר

יהי רצון מלפני ד' אלוקינו ואלוקי אבותינו, שיהיה חשוב ומקובל ומרוצה פרק תהילים שקראתי לפניך, ובזכות אותיותיהם ונקודותיהם וטעמיהם, והשמות היוצאים מהם, מראשי תיבות, ומיסופי תיבות, וחילופי תיבות, ובזכות אבותינו הקדושים, אברהם, יצחק ויעקב, משה ואהרן, יוסף הצדיק ודוד המלך, עליהם השלום, שתפתח מזלי, ותנני לחן וחסד בעיניך, ובעיני כל רואי, ותבטל מעלי כל מין עין הרע, וכל מיני כשפים, בין של שונאים בין של אוהבים, בין של אנשים בין של נשים, ותישלח ברכה והצלחה בכל מעשה ידי, אמן

ויהא בהצלחה

את הפסוקים הללו יש לומר כל יום בימי השובבים:

לקט עצות קלות של הרב מוצפי מדברי רבותינו הקדמונים
כדי לכפר על העוונות בימים גדולים אלו:

(1) לְעוֹלָם יִהְיֶה הַבְּרָךְ נָצַח בְּשֵׁמַיִם: 12 פעמים (מכפר על דיבורים אסורים)

(2) אֹר זָרַע לְצִדִּיק וּלְיִשְׁרֵי לֵב שִׁמּוּזָה: 17 פעמים (מכפר על העוונות)

(3) וְהוּא רִחוּם יְכַפֵּר עֲוֹן וְלֹא יִשְׁזוּיַת וְהִרְבָּה לְהַעֲשִׂיב אִפּוֹ וְלֹא יַעֲזִיר כָּל זִמְתּוֹ: 3 פעמים

(4) בֶּן פֶּרֶת יוֹסֵף בֶּן פֶּרֶת עַל־עֵץ בָּנוֹת צִבְרָה עַל־יְשׁוּר:
וַיִּמְרָדוּ וַרְבּוּ וַיִּשְׁטְמֻהוּ בְּעַלֵּי זֻצִּים:

וּתְשֹׁב בְּאִתָּן קִשְׁתּוֹ וּיִפְסְדוּ זְרָעֵי יָדָיו בְּיַדִּי אֲבִיר יַעֲקֹב בְּמִשָּׁם רַעָה
אֲבֹן יִשְׂרָאֵל:

מֵאֵל אֲבִיךָ וַיַּעֲזֹרְךָ וְאֶת שׂוֹדֵי וַיְבָרְכֶךָ בְּרֶכֶת שָׁמַיִם מֵעַל בְּרֶכֶת
תְּהוֹם רַבָּצֶת תְּנוּת בְּרֶכֶת שָׁמַיִם וְרוּחַ:

(5) לומר את השם יוסף. 24 פעמים

(6) לומר המילה יסוד. 24 פעמים

(7) לכוון בתפילה בברכת מקבץ גדולי עמו ישראל שהקב"ה יוזיר את כל העוונות למקומם ואת כל הזטאים שזטא למקומם העליון.

(8) לומר וידוי בכוונה.

9) מעל הכל אבירת *קריאת שבוע של עובדים במטה בכוונה* מכפרת את כל עוונותיו של אדם.

לעילוי נשמת לזכר עולם יהי' צדיק



התנא רבי חנינא בן דוסא

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מוה"ר שלום בן הרה"ח אברהם חיים ז"ל

מוה"ר יצחק מאיר זאב בן הרה"ח אברהם חיים ז"ל

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מרת שרה ביילא בת מוה"ר ארי' לייב ז"ל

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