

SPONSORED BY



בין תורה לחכמה
יואל ווערצבערגער,
נשיא מכון

THE Zera Emes זרע אמת PROJECT

VOLUME 2: ISSUE 1

והגדת
לבנך
Keeping
Their
Torah Alive.



TAZRIA - METZORA • APRIL 17, 2026 • 30 NISAN 5786

L'REFUA SHELEIMA BEKAROV MAMASH: DANIELLE BAT LUCIE COHEN BETOCH KOL CHOLEI AM YISRAEL.

It is with profound gratitude to Hakadosh Baruch Hu that we mark the beginning of the second year of the Zera Emes Weekly gilyon. One year ago, we began circulation with just a few hundred people; now, we have several thousand subscribers and readers who find it in their shuls each week, thanks to the dedication of some dear friends who are committed to this worthy endeavor. We have been *zocheh* to share in several miraculous simchos of people who have been actively involved and have seen *yeshuos*, such as the birth of a child after several years and engagements of children and grandchildren. It is our fervent tefillah that Hakadosh Baruch Hu will continue to guide us with open *siyatta diShmaya* as we embark on several related projects under the Zera Emes umbrella.

The Zera Emes Project by Rabbi Moshe Hubner was created to honor and share the Torah of over 250 Gedolim who weren't *zocheh* to descendants of their own. Their legacy lives on through their words of Torah and emunah that continue to inspire and touch countless lives. By bringing their timeless divrei Torah and wisdom to life, we create a powerful connection to the past to help inspire today's generation. For sponsorship opportunities or to sign up to the weekly newsletter, email weekly@zeraemes.com or visit www.zeraemes.com

Segulos

Parashas Tazria opens with the laws of tumah and taharah surrounding childbirth. In that context, the Torah adds in the detail: “On the eighth day, a bris should be performed.” From here, Chazal derive that the mitzvah of milah overrides even Shabbos.

Beyond the halachic framework, Chazal uncover deeper guidance embedded in these opening *pessukim* regarding *segulos* to merit having children—and even influencing which gender will be produced.

The Gemara (*Niddah* 31b) teaches that certain behaviors between husband and wife can influence whether a child will be male or female. Similarly, (*Shavuos* 18b) Rabbi Yehoshua ben Levi derives from the juxtaposition between the end of Parashas Shemini and the beginning of Tazria that proper observance of *taharas hamishpacha* can merit a son who becomes a talmid chacham.

The Midrash adds that one who carefully

observes the laws of family purity is blessed with a son upon whom he will fulfill the other mitzvah mentioned in this parashah – milah. Rav Moshe Sternbuch notes that the Midrash may be emphasizing not only one who keeps these laws, but even more so one who teaches to others their laws or their importance—expanding the scope of this merit.

The Chida points out a beautiful *remez*: the words “כי תזריע וילדה זכר” form the acronym זכות (*zechus*), which we can explain teach us the merits found in this parashah that can help one produce a child.

NEW SEGULAH

Rav Chaim Zanzvil Abramowitz, the Ribnitzer was a well-known miracle worker. It appears as if he possibly had another *segulah* related to this parashah that he believed could help those in need, produce a child.

A couple struggling to have children came to him for a *brachah*. When this parasha is read during Mincha on the

preceding Shabbos or on Monday or Thursday during the week, the first person called up to the Torah would be reading the words that contain, “when a woman conceives and gives birth to a boy.”

He instructed the husband to attend his minyan, with the hope that he would receive an *aliyah* to the *pessukim* describing the birth of a boy. However, when the time came, he was in the middle of Shemoneh Esrei and missed that *aliyah*. Instead, he was called for the next one, which begins with the birth of a girl—and indeed, months later, they were blessed with a daughter. (*Artscroll, the Ribnitzer, pg 214*).

ELIYAHU

As stated, we learn about the importance of the mitzvah of milah in this parashah which teaches us that on the 8th day that a boy is born he is to be circumcised.

Eliyahu appears at each bris. Nearly all



of the people do not see him, but there are countless stories regarding great individuals with heightened perception who recognize Eliyahu and use that knowledge for good.

The Ribnitzer Rebbe himself embodied extraordinary *mesirus nefesh* for the mitzvah of milah. Under Soviet oppression, he risked his life repeatedly to perform circumcisions. He would travel in secrecy, sometimes through forests, hiding his tools, while families masked the sounds of a bris to avoid detection.

In some cases, both parents were in favor of a bris but in other homes, the mother was hesitant as her husband was a KGB agent. Even in those situations he usually found a way to have the baby be circumcised (pg. 41).

Reb Yankel Klein merited being close to the Ribnitzer, and recently, at the mila of his great grandson, Shmuel Glatter, he related how the Ribnitzer told him of an occasion when he traveled through the woods, and then realized the knife he had with him was not sufficiently sharp—a potentially dangerous situation. Despite the risk, he proceeded with calm faith. Later, he explained why his initial hesitation did not prevent him from continuing. “I was in doubt, but when I saw Eliyahu there and realized everything would be fine.” Although, after the bris, the baby seemed to be very ill, the Ribnitzer took the wine and stated the



AT R' YANKEL KLEIN HOUSE

words that are said by every bris, “בדמיוך חיי –with blood you will live;” (*Yechezkel* 16:6) and everything turned out well.

The Ribnitzer related that many times he would go to the home and the parents would turn on the water and make other loud noises in order to make sure the neighbors did not hear a baby crying one week after it was born and report them.

He later related to Rav Moshe Bick, that he had performed milah on hundreds of children and that not one bad result happened to any of the boys, “all of the children to whom I circumcised are healthy and have grown up to have children of their own.” (pg. 39)

MAZEL TOV

The Zera Emes Project and Chasdei Lev extend a heartfelt Mazel Tov to the Eisenberg/Fried and Friedlander families on their children’s engagement.

The Zera Emes Project and Chasdei Lev teamed up this year to reproduce the Fisher Family Legacy Haggadah, a “shidduch” that was facilitated by the Eisenberger family. The process started around Sukkos, and in December when it was confirmed, many of those involved were commenting that they hoped it would be a segulah for their son to get engaged (as people would begin learning from the Haggadah). He did so the week before Pesach!

ר' חיים זנוויל אברמוביץ

Rav Chaim Zanvil Abramowitz, the Ribnitzer, was born in 1902, in Botoşani Romania. His father, Reb Moshe, was a follower of Rav Avraham Matisyahu of Shtefanesht, who was a grandson of the Ruzhiner. The Ribnitzer’s mother begged the Shtefaneshta For another child after it had been 14 years since other child had been born. When Chaim Zanvil was three years old, his father passed away, and he was raised by the Shtefaneshta as his own child. The Shtefaneshta was not *zocheh* to merit children. The Ribnitzer said that he learned everything from his rebbi, “from *alep-f-beis* to *osiyos dr’ Akiva* (kabbalistic matters).

“I asked my adoptive father to inherit everything he had, and he gifted me grace, *ruahch hakodesh* and his *tzurah*. Sadly I forgot to ask him to grant me the talent of knowing how to be sociable when dealing with other people while simultaneously personally still climbing the spiritual.”

The Shtefaneshta was later interred in Eretz Yisrael, and when the Ribnitzer first arrived there in 1973, one of the first things that he did was to go to the Nachlas Yitzchak cemetery in Tel Aviv and removed his shoes and lay down on the kever, remaining for many hours crying during a rainstorm (pg. 90). He remained a life-long *chaver* to the Skulener who was also a talmid of the Shtefaneshta (pg. 117).

He also received semicha from Rav Yehudah Leib Tsielson (pg. 35).

Before he married his first wife, Sarah [Surika] (25 Elul 1979), he confirmed to her father, Rav Shloma Berman that he had already finished *shas* nine times. He was famous for going to the mikvah in extreme conditions. In 1974 he arrived in U.S.A.

The Ribnitzer passed away 24 Tishrei, 1995, and is buried in the Vishnitz section in Monsey. It is a place that is regularly visited by thousands of people who still continuously see *yeshuos*. His second wife, Freida Malka passed away in 2015.