

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 Terumah

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Rav Chaim Ibn Attar, the Ohr HaChaim

Daber el Bnei Yisrael - "Speak to Bnei Yisrael, and let them take for Me a teruma, from every man whose heart is charitable shall you take My portion - terumosi" (25:2).

The *Ohr HaChaim HaKodosh* has a unique interpretation of our *pasuk*: he begins by way of introduction (see *Bova Basra 8b*) that normally *tzedoka* collectors must collect in groups of two, because we do not allow individuals to collect money and impose their will on the community as rulers in such matters alone. In fact, he

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cites the opinion of *Tosafos* and the *Ran* (*Rabbeinu Nissim*) that even two are insufficient except in matters where the amounts collected are fixed, but when estimates need to be made and an appraisal calculated of each person's net worth to fix the amount of the donation, then three collectors must work together to arrive at the correct figure. Now the *Ohr HaChaim* says that the *Halocha* is (*Sanhedrin* 5) that an individual who is an expert can in fact judge these monetary matters alone, and his rule is law. *Tosafos* there say that he can force anyone to pay a donation and act alone without a need for two. They derive this logically: since an expert can judge matters alone when normally three judges are required, surely here, in matters of rule of law where normally we require just two, he can rule [and calculate and collect *tzedoka* donations and the *teruma*].

Based on this concept that an expert can rule, calculate and collect by force, the *Ohr HaChaim* reinterprets the word *daber* to mean "rule" and "control" instead of "speak". The *Ohr HaChaim* understands from the pasuk that Hashem commanded Moshe to rule over *Bnei Yisrael* as an expert individual, who can rule alone on matters of donation, calculate the net worth and ability of individuals and how much they should give and collect from them even by force if need be. *Daber el Bnei Yisrael* - "rule over *Bnei Yisrael*" - and calculate and collect from them on your own, even though appraisal normally requires three and collection two, because you, Moshe, are an expert individual and you can take the place of three and, of course, two, in matters of collection that require rule of law. This idea, says the *Ohr HaChaim*, is demonstrated in *pasuk 36:3*, where we see Moshe collecting the donations on his own.

My Teruma

"From every man whose heart is charitable shall you take My portion - *terumosi*" (25:2).

The *Ohr HaChaim* continues his novel interpretation, and suggests that this *pasuk* implies that regarding people who have *nedivus lev* (a charitable heart) that encourages him to give, perhaps no appraisal calculations were made. Since we expect that people know how much they can afford to give perhaps since they were self-motivated to be charitable, we just accept whatever they bring. Others

have an appraisal. Such a donation, points out the *Ohr HaChaim*, is called by *Hashem* "My teruma - *terumosi*", whereas the first half of the *pasuk* calls the donations collected [sometimes by force] simply *teruma*.

Terumas HaMishkon

"From every man" (25:2).

The *Ohr HaChaim* points out that this part of our *pasuk* teaches that we include three categories of people whose donations are normally rejected but are accepted for *terumas haMishkon*. These three categories include: orphans, women and overly charitable spendthrifts. Normally, we do not take charitable donations from these three types of people because of special rules that apply to each category type: In *Bova Basra* (8a) we learn that orphans cannot be forced to give charity except when it gives their family name honor and prestige or atones for them. In *Bova Kama* (119) we learn that women's donations must be minimal except when they are wealthy. *Bova Basra* (ibid) rules that *tzedoka* collectors should not visit overly charitable spendthrifts, because *Taanis 24a* tells us that under pressure they will give too much and under duress they will force themselves to donate beyond their means. When collecting for *terumas haMishkon*, however, donations were accepted *me'es kol ish asher yidvenu libo* - "from every man whose heart is charitable" - even from these three categories, [*me'es* - to include women, *kol* - to include orphans, *ish asher yidvenu libo* - this includes overly charitable spendthrifts. From these three types of people we accept even large sums and gifts for *terumas haMishkon*.

An Exception to the Rule

Now the *Ohr HaChaim* explains why *terumas haMishkon* is such an outstanding exception to all the normal rules of *tzedoka*, based on the *Medroshim of Chazal*: *Yerushalmi Shekalim 1:1* and *Medrash Tanchuma* teach that the *Mishkon* atones for the *chet ho'egel* - the sin of the Golden Calf. Furthermore, *Chazal* explain how it was that *Bnei Yisrael* had all this wealth to build the *Mishkon* and donate toward its construction, even though they had recently been released from slavery and were wandering in the desert. In *Shemos Rabba ch. 33*, *Chazal* tell us that

together with the mon, gems and precious stones rained down. In *Medrash Tanchuma* on *Beshallah* we are told that the spoils of the Exodus from Egypt were so great that even the smallest had something like forty laden donkeys of gold, silver and precious stones, and in *Medrash Shir HaShirim Rabba*, on the words *torei zohov*, we are told that the spoils of the Egyptians at *Kerias Yam Suf* were even greater than the spoils of Egypt itself! If so, we see clearly, says the *Ohr HaChaim*, that *Bnei Yisrael* were actually very wealthy people. Now we can understand why regarding *terumas haMishkon* the normal rules of *tzedoka* did not apply and they accepted donations from orphans, women and the overly charitable spendthrifts. Orphans' donations are only accepted when this lends them a good name; here, the *Mishkon* atoned for them and for the *chet ho'egel*. Normally, we accept only small donations from women, but here they were all so wealthy that that rule also did not apply. We do not accept the gifts of overly charitable spendthrifts and we don't send *gabbo'im* to collect from them because normally we worry about pressuring them; again, they were so wealthy that this rule no longer applied.

Finally, the *Ohr HaChaim* applies what we learned to teach us a lesson that when donating for *terumas haMishkon*, *Bnei Yisrael* attached their souls in *dveikus* to Hashem. This is because the soul is also known as *teruma* (see *Yirmiyohu* 2:3, where *Bnei Yisrael* are called *Reishis*, and *Reishis* also means *teruma*). By giving the donation of *teruma* they were actually donating their very souls to Hashem, and so His Divine Presence - the *Shechina* - alighted upon them and dwelled among them.

Praises for the Ohr HaChaim HaKodosh

Every Shabbos After *Mussaf*

Rav Yitzchok used to relate the custom of his father, the *Berzoner Rav*, Rav Sholom Mordechai Shwadron: Every Shabbos, he would delay his return home from *shul* and would remain behind after davening *mussaf*, studying the *Parsha* with the commentaries of *Rashi* and the *Ohr HaChaim*. (Kuntres Ben Yechabed Av - from the sefer *Techeles Mordechai*)

Every Day After *Shacharis*

The holy *Tzaddik*, the *Satmar Rav*, Rav Yoel, often used to study the *seforim* of *Rabbeinu Chaim ben Attar*, especially the *Ohr HaChaim HaKodosh*. His custom was to learn after *Shacharis* while he was still wrapped in his *tallis* and crowned with his *Rabbeinu Tam tefillin*, using a *Chumash* that contained the commentaries of *Rashi* and the *Ohr HaChaim*. (Ner HaMaaravi, p. 453)

Every Day and Every Week Without Fail

The holy *Tzaddik*, Rav Yisrael Abuchatzera, the *Baba Sali*, was renowned for his tremendous power in studying Torah, both the hidden and revealed. There was not a single day that he did not study from the *Zohar HaKodosh* and from the *Ohr HaChaim HaKodosh*. Even when he grew older and reading *seforim* was difficult for him, he asked others to read to him from these *seforim*. And never did a week pass when the *Baba Sali* did not complete the entire *Ohr HaChaim* on that *Parsha*. (As told by Rav Dovid Abuchatzera, his grandson, Chaim Kulchem HaYom, p. 555)

Gedolim Be'misasm Yoser



Yahrzeits for the 4th of Adar ~ Begins Friday Night (02-21-2026)



Rav Achai (4266 / 506 - 1,520th Yahrzeit)



Rav Chaim Weill of Prague (5391 / 1631 - 395th Yahrzeit)



Rav Yehuda Leib Yaltushkov - Reb Leib Sarehs (5551 / 1791 - 235th Yahrzeit)



Rav Arye Leib Sarah's (5556 / 1796 - 230th Yahrzeit)

Rabbi Leib Sarah's [4 Adar I 5556] was held in high esteem by the *Baal Shem Tov*. One of the "hidden tzaddikim," he spent his life wandering from place to place to raise money for the ransoming of imprisoned Jews and the support of other hidden tzaddikim. The Lubavitcher Rebbe stated the possibility that Rabbi Leib Sarah's and the Shpoler Zeide are the same person.



Chaim Yosef Gottlieb of Stropkov - Tiv Gitten V'Kiddushin (5627 / 1867 - 159th Yahrzeit)



Rav Shraga Tzvi Tenenbaum - Neta Sorek (5657 / 1897 - 129th Yahrzeit)



Rav Elimelech of Ozerov (5660 / 1900 - 126th Yahrzeit)



Yehuda Vernikovsky of Slonim (5661 / 1901 - 125th Yahrzeit)



Rav Eliezer Gordon - Lazer (5670 / 1910 - 116th Yahrzeit)



Rav Dovid Freidman - Dovid'l Karliner (5675 / 1915 - 111th Yahrzeit)

Rabbi Dovid Friedman was born in 1828 in the Polish city of Biala. In his early youth he was already acclaimed as a child prodigy who was proficient in Talmud Bavli and Yerushalmi, the Shulchan Aruch, and all the commentaries. Great Torah scholars such as Rabbi Shloma Eiger and other giants of learning loved conversing with this young genius. In his youth he studied under Rabbi Zalman Rivlin of Shklov and later on married his daughter. In 1866 Rabbi Friedman was invited to the prestigious position of Chief Rabbi of the Lithuanian city of Karlin. Rabbi Friedman held this position until his death fifty years later.



Rav Mordechai Leib Mann (5757 / 1997 - 29th Yahrzeit)



Rav Avrohom Blumenkrantz (5767 / 2007 - 19th Yahrzeit)

**Yahrzeits for the 5th of Adar ~ Begins Saturday Night
(02-22-2026)**



Rav Yosef of Rushkov (5580 / 1820 - 206th Yahrzeit)



Rav Zev Wolf of Tcharna-Ostroh - Velvele (5583 / 1823 - 203rd Yahrzeit)



Rav Avrohom Bing of Wurzburg - Zichron Avrohom (5601 / 1841 - 185th Yahrzeit)



Rav Shmuel Avrohom Abba Shapira (5627 / 1867 - 159th Yahrzeit)

He continued his father's publishing house and printed many important seforim. Together with his brother Rav Pinchos they were both imprisoned during the infamous libel of the year 5699. He was sentenced to flogging and exiled to Siberia although he remained in Moscow.



Rav Yeshaya Mushkot of Prague - Harei Besomim (5628 / 1868 - 158th Yahrzeit)



Rav Avrohom Landau - Tchechenover Rebbe, Zechuta Avrohom (5635 / 1875 - 151st Yahrzeit)

Rabbi Avraham Landau of Chechanov [1784 - 5 Adar 1875], a disciple of R. Fishel of Strikov and R. Simcha Bunim Of Pesishcha, was a renowned scholar and rabbinical judge. He served as Rav and Rebbe in his community for 56 years, refusing all offers to serve in larger, more prestigious posts.



Rav Shlomo Boruch Tenenbaum of Stropkov - Chidushei Harashvat (5651 / 1891 - 135th Yahrzeit)



Rav Moshe of Kishanov (5675 / 1915 - 111th Yahrzeit)



Rav Mordechai Shlomo Friedman - Boyaner Rebbe (5731 / 1971 - 55th Yahrzeit)



Rav Yosef Farbstein (5766 / 2006 - 20th Yahrzeit)

Yahrzeits for the 6th of Adar ~ Begins Sunday Night (02-23-2026)



Rav Shmuel ben Natronai (4957 / 1197 - 829th Yahrzeit)



Rav Dovid of Ostroh (5510 / 1750 - 276th Yahrzeit)



Rav Avrohom Alkalai of Bulgaria - Zechor L'Avrohom (5571 / 1811 - 215th Yahrzeit)



Rav Alexander Ziskind of Plotzk (5597 / 1837 - 189th Yahrzeit)



Rav Moshe of Stenitz (5604 / 1844 - 182nd Yahrzeit)



Rav Doniel Prostitz-Steinschneider (5606 / 1846 - 180th Yahrzeit)

Rosh Beis Din Pressburg. Rabbi Prostitz was the closest colleague and confidant of the Chasam Sofer, he is largely credited with negotiating the appointment of the Chasam Sofer as the religious leader of the Pressburg community. Considered a foremost authority in matters of Halacha he served the Pressburg community for over 50 years. He is buried in the Rabbinic graveyard that is now known as the Chasam Sofer memorial and his grave is immediately adjacent to Sofer. Rabbi Prostitz was the great grandson of Rabbi Schmiedl who had come to the area of Moravia in the 17th century from Amsterdam.



Rav Yitzchok Issac Auerbach - Divrei Chaim, Av Beis Din of Luntshitz (5606 / 1846 - 180th Yahrzeit)



Rav Efraim Gottlieb of Stropkov (5668 / 1908 - 118th Yahrzeit)



Rav Naftoli Amsterdam (5676 / 1916 - 110th Yahrzeit)

Rabbi Naftoli Amsterdam (1832-1916), a holy man, pious and humble. One of the four great disciples of Rabbi Yisrael of Salant and a leader of the Mussar Movement. Born in Salant, from his youth connected to the guidance of his close teacher Rabbi Yisrael Salanter until he became one of his foremost disciples. In 1867, following his teacher's instructions, he went to serve as Rabbi of Helsinki, the capital city of Finland. In 1875, he returned to Kovno and taught Torah and mussar.



Rav Moshe Ginz Schlesinger - Chut Hameshulash, Av Beis Din of Kerestir (5685 / 1925 - 101st Yahrzeit)



Rav Chanoch Tzvi Levin - Bendiner Rav, Ye Chanen Pe'er (5695 / 1935 - 91st Yahrzeit)



Rav Yosef Baumgarten (5696 / 1936 - 90th Yahrzeit)



Rav Dovid Povarsky (5759 / 1999 - 27th Yahrzeit)

Rabbi Dovid Povarsky (1902-1999) is known for his erudite Talmudic lectures and his deanship as Rosh Yeshiva of Ponevezh Yeshiva. He was asked by Rabbi Yosef Shlomo Kahaneman to join the previous two heads of the institute, Rabbi Elazar Menachem Shach and Rabbi Shmuel Rozovsky to create a triumvirate in leading the Yeshiva.

**Yahrzeits for the 7th of Adar ~ Begins Monday Night
(02-24-2026)**



Moshe Rabbeinu (2488 / -1273 - 3,298th Yahrzeit)



Rav Shlomo Efrayim Luntshitzer - Kli Yokor (5379 / 1619 - 407th Yahrzeit)

 **Rav Avrohom Tzvi Hirsch Patznovski (5579 / 1819 - 207th Yahrzeit)**

 **Rav Yitzchok Isaac Taub - Kaliver Rebbe (5581 / 1821 - 205th Yahrzeit)**
Yitzchok Isaac was the son of Rav Moshe Yechezkel and Raizel. Rav Yitzchak Isaac was born in Serentsh, Hungary in 5511 (1751). In his youth he was taught by Rav Isaac of Pshevorsk. He studied under the Rebbe Reb Shmelke and the Rebbe Reb Meilech of Lizhensk until 5541, when he returned to Kaliv. Rav Yitzchak Isaac lived in Kaliv for forty years teaching Torah and *chassidus* across Hungary. He was famed as the first rebbe in Hungary and someone who drew back thousands to do *teshuvah*.

 **Rav Yosef Klein - Ahavas Tzion, Rav & Av Beis Din of Serdehali (5657 / 1897 - 129th Yahrzeit)**

 **Rav Menachem Mendel Landau of Zabeirtze - (5695 / 1935 - 91st Yahrzeit)**

 **Rav Tzvi Kinstlicher - Be'er Tzvi (5725 / 1965 - 61st Yahrzeit)**

 **Rav Chaim Yaakov Goldvicht (5755 / 1995 - 31st Yahrzeit)**

 **Rav Yaakov Yissocher Ber Rosenbaum - Nadvorna Bnei Brak Rebbe (5772 / 2012 - 14th Yahrzeit)**

The Rebbe, Rav Yaakov Yissocher Ber Rosenbaum was born in Siget, Romania, a son of Rav Chaim Mordechai Rosenbaum, the Devar Chaim, and Rebbetzin Sima Raizel, a daughter of Rav Eliezer Zev of Kretchnif. After World War II, he immigrated with his father to Eretz Yisroel and settled in Yaffo. Upon his father's passing in 1972, he assumed the position at the helm of the Nadvorna chassidus.

Yahrzeits for the 8th of Adar ~ Begins Tuesday Night (02-25-2026)

 **Rav Yosef Yavetz - Yesod Ha'emunah (5267 / 1507 - 519th Yahrzeit)**

 **Rav Gershon of Lotzk - (5548 / 1788 - 238th Yahrzeit)**

 **Rav Yitzchok Gershon of Luzk - (5548 / 1788 - 238th Yahrzeit)**

 **Rav Arye Leib Falk - Pnei Arye (5549 / 1789 - 237th Yahrzeit)**

 **Rav Yechezkel Yalzahn (5645 / 1885 - 141st Yahrzeit)**

 **Rav Tuvia of Brigel (5672 / 1912 - 114th Yahrzeit)**

 **Rav Yosef Yedid (5690 / 1930 - 96th Yahrzeit)**

 **Rav Avrohom Noach Paley (5692 / 1932 - 94th Yahrzeit)**

 Rav Moshe Aharon Stern (5758 / 1998 - 28th Yahrzeit)

**Yahrzeits for the 9th of Adar ~ Begins Wednesday Night
(02-26-2026)**

 Rav Mordechai Meisel (5361 / 1601 - 425th Yahrzeit)

 Rav Shlomo Zalman of Volozhin - Reb Zalmele (5548 / 1788 - 238th Yahrzeit)

 Rav Menachem Mendel Stern - Derech Emunah, Av Beis Din of Sighet (5594 / 1834 - 192nd Yahrzeit)

 Rav Yaakov Paket - Emes L'Yaakov (5688 / 1928 - 98th Yahrzeit)

 Rav Yisroel Yaakov Leifer of Chust (5689 / 1929 - 97th Yahrzeit)

 Rav Mordechai Segal Lowy of Tosh (5696 / 1936 - 90th Yahrzeit)

 Rav Shmuel Dovid HaLevi Ungar of Nitra - Neos Deshe, Av Beis Din of Nitra (5705 / 1945 - 81st Yahrzeit)

 Rav Yechiel Michel Schlesinger (5709 / 1949 - 77th Yahrzeit)

 Rav Chaim Efraim Zeitchik (5749 / 1989 - 37th Yahrzeit)

 Rav Shmuel Auerbach - Rosh Yeshivas Maalos Hatorah (5778 / 2018 - 8th Yahrzeit)

**Yahrzeits for the 10th of Adar ~ Begins Thursday Night
(02-27-2026)**

 Rav Pinchas of Voldova (5423 / 1663 - 363rd Yahrzeit)

 Rav Gershon Ashkenazi - Avodas HaGershuni (5453 / 1693 - 333rd Yahrzeit)

 Rav Yosef Yoel of Stefin (5530 / 1770 - 256th Yahrzeit)

 Rav Yosef Boruch Epstein - The Gutter Yid of Neustadt (5627 / 1867 - 159th Yahrzeit)

 Rav Alexander Moshe Lapidus - Avnei Zikaron (5666 / 1906 - 120th Yahrzeit)

 Rav Nosson Nota of Oshpitzin - Kenaf Renana (5667 / 1907 - 119th Yahrzeit)

 Rav Avrohom Zorach Aryeh Yehuda Leibush of Brezen - Imrei Yehuda (5689 / 1929 - 97th Yahrzeit)



Rav Avrohom Yosef Yoska HaLevi Gottesman of Bucharest - Emunah Shleimah (5708 / 1948 - 78th Yahrzeit)



Rav Sholom Goldstein (5744 / 1984 - 42nd Yahrzeit)

Biographies of the Tzaddikim



Rav Arye Leib Sarah's (Adar II 4, 5556 / 1796 - 230th Yahrzeit)

Rabbi Leib Sarah's [4 Adar I 5556] was held in high esteem by the *Baal Shem Tov*. One of the "hidden tzaddikim," he spent his life wandering from place to place to raise money for the ransoming of imprisoned Jews and the support of other hidden tzaddikim. The Lubavitcher Rebbe stated the possibility that Rabbi Leib Sarah's and the Shpoler Zeide are the same person.

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



Rav Dovid Freidman Dovid'l Karliner (Adar 4, 5675 / 1915 - 111th Yahrzeit)



Rabbi Dovid Friedman was born in 1828 in the Polish city of Biala. In his early youth he was already acclaimed as a child prodigy who was proficient in Talmud Bavli and Yerushalmi, the Shulchan Aruch, and all the commentaries. Great Torah scholars such as Rabbi Shloma Eiger and other giants of learning loved conversing with this young genius. In his youth he studied under Rabbi Zalman Rivlin of Shklov and later on married his daughter.

In 1866 Rabbi Friedman was invited to the prestigious position of Chief Rabbi of the Lithuanian city of Karlin. Rabbi Friedman held this position until his death fifty years later.

Rabbi Dovid Friedman was revered by all the Jewish leaders of his generation. He authored famous works such as "*Sheilas Dovid*" and "*Yad Dovid*", which are masterpieces of Talmudic genius and are studied by Torah scholars and Rabbinical heads the world over.

Rabbi Dovid Friedman corresponded copiously with Rabbi Shmuel Salant in matters pertaining to the Jewish settlement in Yerushalyaim in general and the Rabbi Meir Baal Haneis Salant charity fund in particular.

<https://www.rabbimeirbaalhaneis.com/Rabbi%20Dovid%20Friedman.asp>



Rav Shmuel Avrohom Abba Shapira (Adar I 5, 5627 / 1867 - 159th Yahrzeit)



He continued his father's publishing house and printed many important seforim. Together with his brother Rav Pinchos they were both imprisoned during the infamous libel of the year 5699. He was sentenced to flogging and exiled to Siberia although he remained in Moscow.

"They were punished and sentenced to run the gauntlet between rows of soldiers who flogged them with cruel blows and due to Hashem's kindness and *chessed* they survived the ordeal. The efforts of their friends and relatives bore some fruit and the Siberian exile was delayed to Moscow. There for seventeen years the brothers remained until the death of the wicked Czar Nikolai the first. When his benevolent second Czar Nikolai II emancipated and liberated many he also granted the brothers some clemency and they were finally allowed home.

On the 11th of Adar 5601 (1840) a fire broke out that consumed the Vilna press, all the seforim and machines went up in flames and two workers lost their lives in the deadly fatal blaze, the partners were left impoverished and the Vilna Romm Press's fate was seen by some as the hand of Divine Punishment." (MeOran Shel Yisroel)

Chabad tradition has it that as the two Shapiro brothers, Rav Shmuel Abba and Rav Pinchos of Slovita ran the gauntlet between the blows of the soliders who carried out the Czar's decree to flog them over the false libel as is known, in the midst of the ringing blows as they were flogged, they sang a niggun, a song of the soul's lofty ascent, the power of Yaakov's pride with trust in Hashem! This Niggun's notes have been recorded in

Chabad's Sefer Niggunim Niggun 41 and can be heard sung by Chabad chassidim to this very day, known as the Niggun Slovita. (cited by Likkutei Imrei Pinchos Sha'ar Sippurim 125)



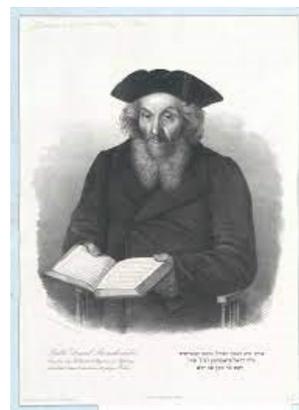
Rav Avrohom Landau Tchechenover Rebbe, Zechuta Avrohom (Adar I 5, 5635 / 1875 - 151st Yahrzeit)

Rabbi Avraham Landau of Chechanov [1784 - 5 Adar 1875], a disciple of R. Fishel of Strikov and R. Simcha Bunim Of Pesishcha, was a renowned scholar and rabbinical judge. He served as Rav and Rebbe in his community for 56 years, refusing all offers to serve in larger, more prestigious posts. He authored Zechuta d'Avraham, Ahavas Chesed, and many others. In 1943 his grave was dug up, and his body and even his burial shrouds were completely intact!

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



Rav Doniel Prostitz-Steinschneider (Adar 6, 5606 / 1846 - 180th Yahrzeit)



Rosh Beis Din Pressburg. Rabbi Prostitz was the closest colleague and confidant of the Chasam Sofer, he is largely credited with negotiating the appointment of the Chasam Sofer as the religious leader of the Pressburg community. Considered a foremost authority in matters of Halacha he served the Pressburg community for over 50 years. He

is buried in the Rabbinic graveyard that is now known as the Chasam Sofer memorial and his grave is immediately adjacent to Sofer. Rabbi Prostitz was the great grandson of Rabbi Schmiedl who had come to the area of Moravia in the 17th century from Amsterdam.

<https://www.geni.com/people/Rabbi-Daniel-Prossnitz-Prusstitz-Steinschneider-%D7%A8%D7%91-%D7%93-Pressburg/6000000004344776707>



Rav Naftoli Amsterdam (*Adar I 6, 5676 / 1916 - 110th Yahrzeit*)



Rabbi Naftoli Amsterdam (1832-1916), a holy man, pious and humble. One of the four great disciples of Rabbi Yisrael of Salant and a leader of the Mussar Movement. Born in Salant, from his youth connected to the guidance of his close teacher Rabbi Yisrael Salanter until he became one of his foremost disciples. Together with his dear friend Rabbi Yitzchak (Itzele) Blazer Av Beit Din of Petersburg, he was one of the first ten disciples of Kollel Kovno founded by Rabbi Yisrael Salanter in 1849. In 1867, following his teacher's instructions, he went to serve as Rabbi of Helsinki, the capital city of Finland. In 1875, he returned to Kovno and taught Torah and mussar. At that time, he was among the most radiant mussar figures, whose impact was felt in all Lithuanian yeshivot. Ten years before his death in 1906, he immigrated to Jerusalem and settled in the Strauss courtyard and continued studying Torah and mussar, his great spirit influencing his surroundings.

<https://www.kedem-auctions.com/en/content/personal-seal-rabbi-naftali-amsterdam>



Rav Dovid Povarsky (Adar 6, 5759 / 1999 - 27th Yahrzeit)



Rabbi Dovid Povarsky (1902-1999) is known for his erudite Talmudic lectures and his deanship as Rosh Yeshiva of Ponevezh Yeshiva. He was asked by Rabbi Yosef Shlomo Kahaneman to join the previous two heads of the institute, Rabbi Elazar Menachem Shach and Rabbi Shmuel Rozovsky to create a triumvirate in leading the Yeshiva.

In his youth, Dovid Povarsky studied in the Kelm Talmud Torah, where he became a student in Mussar to Rabbi Yeruchom Levovitz eventually coming to accompany the latter on all his travels and memorizing all of his speeches. He followed Reb Yeruchom when Reb Yeruchom transferred to Mir yeshiva to serve as the Mashgiach there. In Mir Yeshiva, Reb Dovid was the roommate of Rabbi Yechiel Michel Feinstein.

By marrying Tzipporah Kreiser, Reb Dovid became the son-in-law of Rabbi Dovid Dov Kreiser, making him brother-in-law to Rabbi Aryeh Leib Malin. Following his marriage, Reb David studied as married fellow in the Kollel of Rabbi Elchonon Wasserman in Kovno, while enduring many hardships.

<https://www.geni.com/people/Rabbi-Yehoshua-Dovid-Povarsky/6000000010460770805>



Rav Yitzchok Isaac Taub Kaliver Rebbe (*Adar II 7, 5581 / 1821 - 205th Yahrzeit*)



Son of Rav Moshe Yechezkel and Raizel, Rav Yitzchak Isaac was born in Serentsh, Hungary in 5511 (1751).

In his youth he was taught by Rav Isaac of Pshevorsk, who was then a *melamed* in Galicia who had been invited to teach in Serentsh. According to tradition, it was Rav Leib Sarah's who drew him close to *chassidus* and brought him to Rav Shmelke of Nikolsberg. Rav Leib Sarah's told Rav Yitzchak Isaac widowed mother that he had a high lofty soul from the supernal world of Song.

He studied under the Rebbe Reb Shmelke and the *Rebbe* Reb Meilech of Lizhensk until 5541, when he returned to Kaliv. He married the daughter of his uncle Rav Uziel Katz of Tertzal. Rav Yitzchak Isaac lived in Kaliv for forty years teaching Torah and *chassidus* across Hungary. He was famed as the first rebbe in Hungary and someone who drew back thousands to do *teshuvah*.

Among his *chassidim* and disciples were Rav Chaim Yosef Gottlieb of Stropkov, Rav Mendel and Rav Wolf, of whom Rav Isaac of Zidatchov testified that they knew all the writings of the *Arizal* by heart; Rav Yosef and Rav Michoel of Nanash, Rav Mordechai of Tertzal, and Rav Aharon of Potik, his stepson.

His songs, especially those in Hungarian, became famous for their heartfelt messages, especially Szól a kakas már.

He passed away on *Shabbos Kodesh*, 7 Adar 5581 (1821).

His sons were Rav Moshe Chaim of Rozdal (son in law of Rav Tzvi Hirsch of Zidatchov), Rav Meir, and Rav Yaakov.

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Kaliv is a Hasidic dynasty founded by Yitzchak Isaac Taub (1744-1821) of Nagykálló Hungary He was famous for composing the traditional Hungarian Hasidic tune "Szól a kakas már".

He composed many popular Hasidic Nigunim (melodies). Often he adapted Hungarian folk songs, adding Jewish words, by that transforming it to sacred songs. He taught that the tunes he heard were really from the Holy Temple in Jerusalem, and were lost among the nations over the years, and he found them and returned them to the Jewish people. He said that the proof that it was true was that the gentile who would teach him the song would forget it as soon as the rebbe learned it. He was famous for composing the traditional Hungarian Hasidic tune Szól a kakas már.

Szól a kakas már, majd megvirrad már.

Zöld erdőben, sík mezőben sétál egy madár.

De micsoda madár, de micsoda madár!

Sárga lába, gyöngy a szárnya, engem oda vár.

Várj madár, várj! [Te csak mindig várj!]

Ha az Isten néked rendel, a tiéd leszek már!

De mikor lesz az már, de mikor lesz az már?

„Jibone háMikdos, ir Cijajn tömálé,” akkor lesz az már.

[De miért nincs az már, de miért nincs az már?

„Mipné chátóénu golinu méárcénu,” azért nincs az már.]

The rooster is calling already, it will be dawn soon.

In a green forest, in a flat field a bird is walking.

But what a bird, but what a bird!

Its leg is yellow, its wing is pearl[-like], it waits me [to go] there.

Wait bird, wait! [You shall always wait!]

If God destines [me] for you, then I will be yours!

But when it will be, but when it will be?

“Yiboneh haMiqdosh, ir Tziyayn temaleih,” it will be then.

[But why isn't it already, but why isn't it already?

“Mipnei chatoeinu golinu meiartzeinu,” that is why not already.]

Words in square brackets are sometimes omitted. See Hungarian phonology about proper pronunciation.

When Leib Sarah's found him, he sang in Hungarian a song he knew from the shepherds,

Erdő, erdő,
which he adapted to Judaism by changing the words. In Yitzack Isaac's version, the love in
the song is
for the *Shechina* (Divine Presence) that is in exile until the Messiah:
Forest, O forest, how vast are you!
Rose, O rose, how distant you are!
Were the forest not so vast,
My rose wouldn't be so far.
Who will guide me out of the forest,
And unite me with my rose?
Then he sang it as Rabbi Leib Sarah's heard it.
Exile, O exile, how vast are you!
Shechinah, Shechinah, how distant you are!
Were the exile not so vast,
The *Shechinah* wouldn't be so far.
Who will guide me out of the exile,
And unite me with the *Shechinah*?
Another famous song by the *Kaliver Rebbe* is *Sírnak, rínak a bárányok* - also in
Hungarian.



Rav Yaakov Yissocher Ber Rosenbaum Nadvorna Bnei Brak Rebbe (Adar 7, 5772 / 2012 - 14th Yahrzeit)



The Rebbe, Rav Yaakov Yissocher Ber Rosenbaum was born in Sighet, Romania, a son of Rav Chaim Mordechai Rosenbaum, the Devar Chaim, and Rebbetzin Sima Raizel, a daughter of Rav Eliezer Zev of Kretchnif. After World War II, he immigrated with his father to Eretz Yisroel and settled in Yaffo. Upon his father's passing in 1972, he assumed the position at the helm of the Nadvorna chassidus.

He leaves behind an illustrious family. His children include Rav Eliezer Zev Rosenbaum, *av bais din* of Nadvorna Bnei Brak; Rav Meir Yitzchok Isaac Rosenbaum, *av bais din* of Nadvorna Yerushalayim; Rav Asher Yeshaya Rosenbaum, *av bais din* of Nadvorna Beitar; Rav Yosef Naftoli Rosenbaum, *av bais din* of Nadvorna Elad; Rav Shmuel Shmelke Rosenbaum; Rav Aharon Dovid Rosenbaum; and Rav Yisroel Rosenbaum, mashgiach of the Nadvorna Yeshiva. His sons-in-law include Rav Sholom Aharon Ashkenazi, rosh yeshiva of the Nadvorna Yeshiva, Rav Zalman Shapiro and Rav Naftoli Schneeberg.

The *levaya* took place at the Nadvorna Bais Medrash in Bnei Brak, followed by a *levaya* at the Nadvorna Bais Medrash on Rechov Tzefaniah in Yerushalayim and *kevurah* on Har Hazeisim.

Yehi zichro boruch.

{Yair Alpert-Matzav.com Israel}

Gedolim Be'Masayhem



Stories & Anecdotes

Rav Shmuel Avrohom Abba Shapira (Adar I 5)

A KIDDUSH HASHEM

The brothers accepted their fate with *bitachon* and equanimity. The night before their beating, they were visited by two *chassidim*, Rav David of Vaslikov and Rav Nota of Chaslivitch. After speaking enthusiastically in Torah, as if nothing unusual was about to happen, Rav Shmuel Abba quietly told them, "Tomorrow, we will be beaten and it should be arranged that there is a *minyan*, a doctor, ice, and lemon juice [as an antiseptic]. Also, any blood or fragments should be collected."

The two visitors recorded the impact upon them: "We stood there astounded. Holy fear overwhelmed us and we could not say a word. The impression was so powerful that it will never be erased from our memory all our lives. Before our eyes, we saw, as it were, Avraham Avinu before the *Akeidah*, totally devoted to do the will of his Creator, and Rabbi Akiva before they combed his flesh, without saying anything and without ruffling their tranquility a hairsbreadth."

In those days, military beatings were administered by *spiessruten* (knouts), a punishment introduced to Russia by Prussian army officers. A more sophisticated method of administering this punishment was "driving one through the *stroy* (line-up)." This meant

running (or rather, being slowly led through) a gauntlet of two rows of 250 soldiers armed with knouts. Resultant death from heart failure or blood poisoning was not uncommon. To receive 1,500 blows, the brothers would pass between the rows three times.

As the two brothers approached the place of their sentence, they sang a special *niggun*, which is preserved until this day.

During the beating, Rav Pinchas Shapiro immortalized his memory by refusing to move on after his *yarmulke* fell off. Unable to go back and pick it up because he was being led along by two long ropes tied to his hands, he simply stood stock still as blows rained on his back until someone replaced the *yarmulke* on his head.

The two brothers regained consciousness on Shabbos and their first words were, "We must recite *Kiddush!*" After saying *Kiddush*, Rav Shmuel Abba washed and said *Hamotzi*, but was too weak to eat a morsel of bread. Whenever he recalled this incident in later years, he said that he was still sorry about this *beracha levatalah*.

It took them months to recuperate enough to begin walking in chains to Siberia and, by the time they arrived in Moscow, at the end of 5600/1840, they were too ill to proceed. After months of recuperation, officials petitioned that the brothers be permitted to return to Slovia, but Czar Nicholas I insisted that "if they are ill, they should be left in Moscow in a *bogadelnia* (old age home), but they must not be returned home."

Even after fifteen years, the brothers were still not allowed to return to a normal Jewish community.

As Bibikov, now Minister of Internal Affairs, explained, "They can exert a harmful influence upon those Jews among whom they will settle and, in addition to this, it can also inspire in other criminals a hope for such types of ameliorations."

The brothers' only consolation was that, in 5607/1847, their sons won the tender to open the Russian Empire's second authorized Jewish printing house, in Zhitomir. The first was the Romm Printing House in Vilna. All other Jewish printing establishments had been closed down.

The brothers were only released in June 5616/1856 by Czar Nicholas I's more liberal son, Czar Alexander II, who is famous for his emancipation of the Russian serfs.

Surprisingly, Rav Shmuel Abba did not greet the news joyfully.

"I fear that I am now losing my freedom," he moaned. "There, at home, when they greet us as martyrs, will my strength be sufficient to weather the test? When will they demand of us that we become *gutten Yidden (rebbe)*? I implore Hashem to protect me from that path ..."

His fears materialized after Rav Aharon the Second of Karlin handed him a *kvittel*. Admirers insisted that he become a *rebbe* in Shepetovka and both brothers were revered as *rebbe*s for the rest of their lives.

Nowadays, their memory is immortalized not only by their martyrdom, but also by their holy *sefarim*. As Rav Aharon Roth, the Shomrei Emunim Rebbe writes in his *sefer*, Taharas HaKodesh: "Therefore every G-d-fearing person should strive to acquire *sefarim* of old prints ... especially from the print of Slovita and Zhitomir, [of the Shapiro brothers,] the grandsons of the holy Rav of Koretz, who were exaltedly holy men."

(Chief source: *The Drama of Slovita*, by Saul Moiseyevich Ginsburg, University Press of America, Inc. 1991. Translated from the Yiddish by Ephraim H. Prombaum)
<http://strangeside.com/printing-press-the-slovita-controversy/>

THE TRUTH AND NOTHING BUT THE TRUTH

When the grandsons of Rav Pinchos Koretzer, who ran the Slovita Press, were libeled and falsely accused, many tried to prove their innocence, that all the accusations against them were false, to no avail.

Finally the authorities agreed that if three prominent Jewish leaders and rabbis would testify as to the innocence of the Shapira brothers of Slovita then they would be exonerated and cleared.

One of the selected leaders was none other than Rav Pinchos Koretzer's prominent disciple, Rav Raphael of Bershad, who inherited his rebbe's penchant for truth and *emes* at all costs. So much so that they nicknamed Reb Raphael der Emesser! They used to say that he was so truthful and so careful not to utter even a doubtful truth or a possible

falsehood that if for example it was raining outside, and you asked him once he came in doors if it's raining out there? He would reply: "When I was outside it was raining." Since perhaps in the interim when he came in doors it had maybe ceased to rain, therefore he could not answer in the present tense to something he could not directly see right now! This was the very same elder chassid who had been bentshed by none other than the holy Baal Shem Tov's blessing for *arichas yomim* - a long life. (Kovetz HaTamim VIII Letter 284). When he was asked to come testify on behalf of Rav Pinchos Shapira he did not know what to do. On the one hand it was a matter of life and death and therefore fell under the *heter* for *pikuach nefesh*. On the other hand, although he was sure that Rav Pinchos was innocent and that the libel was a fabricated falsehood, he could not bring himself to say with certainty an out right lie, that he had personally witnessed this innocence when the truth was that he was sure of it but had never seen so himself. Initially he agreed to testify, yet as the date approached he began to *daven* to Hashem: Master of the World! I have never let a false word cross my lips, and I have never uttered a lie my entire life! I have never testified to a certainty that I cannot verify, nor have I ever resolved a doubt that I myself did not know its veracity! *Ribono Shel Olam!* I ask of You please, with every expression of pleasing I plead, please take away the blessing for long life so that I not be forced to say something that I myself did not witness!" His prayers were answered, the very next day he passed away, and when they needed his testimony he was no longer among the living. . .and since Rav Raphael's testimony was one of the three, the entire matter was null and void and the judgment of the Shapira brothers of Slovita was a sentence of torture and exile. (Shmuos VeSippurim Volume I pg 243)

HURRAY WE ARE JEWS REJOICE!

The chabad chassid Rav Raphael Kohen heard this from his father Rav Baruch Sholom Kohen:

During the time that the two Shapiro brothers of Slovita were imprisoned they did their best to daven and recite *Tehillim*. There was among the prisoners, an apostate and heretic who knew enough Jewish law and halachah to try to harm the brothers. His hatred of all Jewish matters led him to act, and so he filled the chamber pot and befouled the cell to prevent them from reciting any holy words. Rav Pinchos Koretzer's grandson were momentarily dismayed and downcast, what would they do now? How could they *daven*? Suddenly, one of the two was struck with inspiration: It's true we cannot say *Tehillim* but

is that a reason for our spirits to fail or falter?! We must rejoice and be happy that as Jews that alone is an *avodah*! The very fact that we refrain also fulfills the Divine Will of our Creator! And if so we need to be *beSimchah* and thus they began to dance in jail over their very Jewishness! (Shmuos VeSippurim Volume I pg 244)

NOT EVEN ONE STEP WITH HIS HEAD UNCOVERED

When the Shapiro brothers of the Slovita Press were about to run the gauntlet through rows of soldiers to carry out their sentence and flog them for the false libel, the authorities feared that the first troop had been bribed to only deliver soft perfunctory blows and so at the last minute they switched the troops, and they stripped the two brothers down bare so that the deadly blows were dealt harshly and cruelly indeed! In the midst of all this, the *yarmulke* - the *kippa* or head covering fell off one of the brother's heads, he retrieved it despite the blows that continued to rain on him, as obviously anyone who ran quickly fared better, yet despite all this he suffered it, rather than take even one step with his head uncovered. (Rav Raphael Kohen as heard from Rav Shmuel Gronem) (Shmuos VeSippurim Volume I pgs 243-244)

Another tradition is that it was the younger brother whose head covering fell off, despite being tied and bound by ropes that led him to run the gauntlet, and therefore being unable to retrieve the fallen cap, he stood still as the blows rained down upon him, he accepted the Heavenly decree upon him with love and paid no heed to the pain and suffering of the bludgeoning as the soldiers struck his immobile form, eventually someone replaced his head covering and only then did he consent to move on and miraculously he survived the ordeal with the grace of Heaven. (Seder HaDoros MiTalmidei Baal Shem Tov as cited in Likkutei Imrei Pinchos Sippurim 124)

WHEN THEY STOPPED PUBLISHING THE OHR HACHAIM HAKADOSH

I once heard from a Bershader chassid that Rav Pinchos Koretzer used to say that studying the sefer Ohr haChaim haKadosh is a *segulah* for the *neshamah*, similar to studying the Zohar haKadosh.

This is because Rashbi had the *neshama* of Moshiach of his generation, and also Rav Chaim ben Attar author of the Ohr haChaim haKadosh also had the *neshama* of Moshiach of his generation. He ordered his descendants, the Shapiro grandchildren of the Slovita Press to publish the Sefer Ohr haChaim HaKadosh and that that would save them from evil and harm. They fulfilled his command until there were so many published editions of

the Ohr haChaim, that the seforim greatly outnumbered the demand and there were no buyers left to purchase copies. Therefore, they stopped publishing copies of the *sefer*, that very year that they ceased publishing the Ohr haChaim the infamous libel occurred and they were falsely accused. (Migdal Oz pg 268 cited by Likkutei Imrei Pinchos Sha'ar haTorah 15)

THE NIGGUN, THE HAVDALLAH CUP AND THE EVIL SPIRIT

During the time that the two Shapiro brothers of Slovia were imprisoned they were cast into a jail cell with many other prisoners. Due to the dirty, filthy state of the cell, they were halachically forbidden to daven. One of them said to the other: Let us sing a niggun! The niggun they sang roused the spirits of all the inmates and before long they all broke out in a dance. When the warden and guards saw this they ordered the Shapiro brothers separated from the other prisoners and as soon as they were in their own cell they breathed a sigh of relief! Here, they would now be able to serve Hashem properly. One brother said to the other: I now understand the meaning of a kameo amulet that the Baal Shem Tov once gave to a wealthy man that invited him as his guest.

The *Baal Shem* stayed with him, and all Shabbos he did not utter a word. on Motzaei Shabbos the wealthy man's wife requested that the Baal Shem *daven* that they achieve salvation and have children. The *Baal Shem Tov* made *havdalah* and called the wealthy man to look into the cup, where he saw in the reflection an evil harmful spirit seeking to harm and injure him! On the spirit were written letters *Yud Shin Bais, Shin Bais*. Until now I had no idea what this meant. However, now I think that perhaps it stood for the acronym *Yehi Shalom BeCheilach Shalva BeArmonosayich* (Tehillim 122:7). (Sippurei Maran HaRamach Baal Shem #15, Shemous veSippurim Volume I pg 244 as cited by Likkutei Imrei Pinchos Sha'ar Sippurim 122)

WHO PUT THE YETZER IN JAIL WITH US?

During the time that the two Shapiro brothers of Slovia, Rav Shmuel Avraham Abba and Rav Pinchos, were jailed the warden came and explained that the rule was that such a terrible crime that they were imprisoned for called for a harsh sentence; the cell that they would be held in was forbidden to have a window. They were forbidden from having any light whatsoever! Upon hearing such a harsh pronouncement, that they would be held in a dank dark gloomy cell, with no light or air, Rav Shmuel Abba was thoroughly downcast. Seeing this, his brother Rav Pinchos turned to him and said: Why is the evil one - the

yetzer hara called a king and an old fool? (Koheles 4:13 Rashi). Is he not wise? Does he not make fools out of others?! Rather, the truth is that he is in fact a fool! See here, look at us, we are jailed and imprisoned by decree of the Czar! However, the evil one, the *yetzer hara*, what is he doing here together with us in this prison, who put him in jail?! Rav Shmuel Abba understood the rapport, this despondancy and sadness was none other than the evil *yetzer hara*'s doing, he caused Rav Shmuel Abba's feelings of depression and not the jail warden's words. No sooner did he realize this then his calm and good mood were restored! (Shemuos Tovos 44:2 cited by Likkutei Imrei Pinchos Sha'ar Sippurim 123)

ANGELS TOOK THE BLOWS

The Holy tzadik Rav Pinchos Koretzer was able to achieve that when his grandson, the Shapiro brothers of Slavita were being flogged, angels stood at their backs to receive the blows. (Sippurei Maran HaRamach cited by Likkutei Imrei Pinchos Sippurim 126)

Rav Yitzchok Isaac Taub Kaliver Rebbe (Adar II 7)

THE VANISHING REBBE

On the day preceding each Biblical festival, Rabbi Yitzchak-Isaac Taub of Kaliv would disappear for many hours; no one knew where he went. One year on erev Sukkot, the lay leader of the Kaliv Jewish community, Mr. Yaakov Fisch, was determined to discover the *tzadik*'s secret. While the *Rebbe* was occupied, Fisch hid himself in the wagon, where he remained undiscovered until the *Rebbe* was well on his journey.

When Reb Yankel revealed himself, the *Rebbe* became visibly distressed. He exclaimed, "What can I do with you now?" He made the stowaway promise not to ask any questions, not of himself nor of anyone else.

Soon they arrived at a city which Yankel did not recognize. The *Rebbe* abruptly stopped the wagon, and began to walk down a narrow path that led to a *mikveh*. He instructed his passenger to wait while he immersed himself there.

Yankel waited in the wagon until he was overcome with curiosity and impatience. Forgetting the *tzadik*'s warning, he hopped off the wagon and sought to question the people nearby. "Excuse me," he asked in Yiddish the first man he stopped, "but where am I?"

"Don't you know where you are?" the astonished fellow replied, thinking that he was dealing with a madman. "Where do you think you are?"

"Well, I was just in Kaliv, Hungary, a few hours ago," Yankel began.

"Now I know you're mad," said the man, "How could you possibly get from Kaliv to Tzfat in a few hours?"

"Tzfat?!" cried Yankel. "You're the one who is mad! How could I be in Tzfat, in Eretz Yisrael, if I was just in Kaliv?"

The argument intensified, and in the heat of the debate Yankel forgot to get back to the wagon before the *Rebbe* reappeared. To his dismay, he arrived back at the *mikveh* just in time to see the wagon pulling away. Yankel was beside himself. Here he was, stranded in a town of "*meshuga'im*" (insane people) who thought they were living in Tzfat!

However, he had no choice but to ask one of them to take him in to his home for the Sukkot holiday. Already during the first hours of the festival, seeing the different customs and hearing people speaking in the Holy Tongue and in Arabic as well as Yiddish, Yankel realized that indeed he was in Tzfat, Astonished, it dawned on him as an epiphany that the *Kaliver* used a Divine Holy Name for *kefitzat haderech* (a miraculous contraction of a journey) to come to Tzfat every erev *Yom Tov* in order to immerse himself in the *mikveh* of the holy *Arizal*, Rabbi Yitzchak Luria.

His amazement was quickly joined by shock as he realized that he was compelled to remain in Tzfat until the *Rebbe* would return the following *Yom Tov*. How else could he possibly get all the way back to Europe?

Meanwhile, back in Kaliv, the Fisch family was frantic about Yankel's sudden disappearance. They ran to the *Rebbe* for advice. The *Kaliver* smiled as he assured them that there was no need for concern, promising that Mr. Fisch would return just in time for the *Passover Seder*!

And so it was. Six months later, Yankel Fisch was delighted to see the *tzadik's* wagon arriving at the *Arizal's mikveh* on *Erev Pesach*. This time he made sure not to miss the ride back home.

The *Rebbe* extracted a promise from Yankel not to reveal this incident in his lifetime; it became known only after the *Rebbe* passed away in 1821.

HALLEL ON PARSHAS BESHALACH

Rav Yitzchok Isaac of Kaliv was once in Lizhensk during *Parshas Beshalach*. The *Rebbe* Elimelech asked the *Kaliver* to be absent when he recited Torah at the *tisch* for some secret reason that the *Rebbe* would not divulge, but the *Kaliver* did not wish to miss the opportunity to hear the *Rebbe's Chassidic* discourse and so he remained.

As soon as the *Noam Elimelech* began to say Torah, the *Kaliver* jumped up away from the table and began to run to and fro in the entire house, singing *Hallel* at the top of his voice! Everyone present was very surprised by such aberrant behavior. Afterward, the *Kaliver* explained himself: "When the *Rebbe* said Torah about the weekly *Parsha*, I was infused by such excitement and it set me aflame with such *hislahavus* that I imagined myself to be in the midst of offering the *Korban Pesach* - and so I sang *Hallel!*" (*Ohel Elimelech* #274)

Rav Chaim Efraim Zeitchik (Adar II 9)

A SIBERIAN GEMORA

Rav Zeitchik was *Rosh Yeshiva* in Buczacz when he was drafted into conscription in the Russian army. Eventually he was taken to Siberia, where half a kilo of bread and water from the distant, icy ravines were his only means of sustenance and nourishment, since all local water was poisoned and unfit to drink. The people, including himself, were unkempt and dressed in rags and tatters, sick, exhausted and in despair.

One day, Rav Chaim volunteered to draw the water from the far-off well, a distance of over three kilometers of frozen Siberian wasteland. His reason was that he had discovered somehow that a Jew lived in that area. Secretly, he hid the buckets and made his way, sneaking from tree to tree, from grove to grove, until he reached this Jewish family. He edged closer to the house and indeed discerned a *mezuzah* on the doorpost. When the lady of the house answered his feeble knocking and saw a man dressed in rags, she was fearful of him as an escapee from the Siberian camps, but she was compassionate and offered him a treasure: a slice of bread! She was amazed when he shook his head. No, he didn't want the bread. "I am a Jew. I don't want your bread. Please, do you have a *sefer?*"

She called her husband. "I am so sorry," the husband told Rav Zeitchik. "I am not a Rav - I only own one single *sefer* and I am not willing to part with it - it is a *Gemora.*"

"Please," begged Rav Zeitchik and began to cry. "Please have mercy on me!" he sobbed. "At least give me just one *daf!* Don't leave me like this!"

And so the *ba'al habayis* tore the *Gemora* in half. It was an edition of *Nedorim* and *Nozir*, and Rav Zeitchik got *Maseches Nedorim*. There was no one happier in the world at that

moment!

The disinterested guards and workmen paid no heed to the safety of the working conditions; they did not value the lives of their charges much at all. And so one day as he was working, chopping and sawing wood, a heavy branch fell on Rav Chaim's head and injured him. He fell to the ground, bleeding from the wound. His fellows gathered him up and were about to transport him to the local hospital for medical attention, when he stopped them. Before they took him any further, he directed them to make a stop on the way to the grove where he had hidden his secret treasure that he refused to leave behind - his torn portion of *Maseches Nedorim*, so that he could take it with him to the hospital! (*Hirhurei Teshuva, Maamar 27*)

Rav Yosef Boruch Epstein The Gutter Yid of Neustadt (Adar 10)

L'CHAIM HASHEM, GOOD NIGHT

Once Rav Yosef of Neustadt came to visit the *Tiferes Shlomo* in Radomsk. As the two *tzaddikim* sat side by side enjoying each other's company, Rav Yosef asked if the *Tiferes Shlomo* could share an anecdote from his *rebbe*, Rav Fishel of Strikov since the *Tiferes Shlomo* was one of his disciples. The *Tiferes Shlomo* related how strong was Rav Fishel's *emuna* (faith) in *hashgacha pratis* (Divine Providence). "He always believed that anything and everything that happened was directly related to him and specifically for his sake.

For example, when the weather turned cold, the frost would make immersion in the *mikvah* a formidable ordeal. He would say: "I believe with full faith - *b'emuna sheleima* that this a test from Hashem whether I will immerse despite the cold and discomfort; but know, you Evil one, *yetzer hara* that you will not dissuade me nor block me from serving Hashem!"

Another story the *Tiferes Shlomo* shared was that before retiring to bed each night, Rav Fishel would take a *glezzeleh bronfen* (a glass of brandy or liquor) in hand and wish Hashem, "*L'Chaim! L'Chaim Ribono Shel Olam sheAta MeKor HaChaim veChai HaChaim - a gitte Nacht! L'Chaim, L'Chaim Master of the World; You are the source of all life; I wish you a good night!*"

He wished Hashem *L'Chaim* and a good night in Yiddish.

Rav Fishel even once explained the reason behind this unusual *minhag* (custom) of his:

“You must know that there are sick Jews everywhere in the world, and oftentimes it is at night that suffering intensifies. I attempt to bring some relief to them with my *L'Chaim* to Hashem based on the principle that He suffers in our suffering. I wish Hashem a good night, if He wants a peaceful night free of pain and distress, He must heal all the Jews' suffering first! And so, I drink to Hashem and wish Him a good night - *Gitte Nacht!*”
(*Siach Sarfei Kodesh*)

Segulos Yisroel



SEGULOS FOR PARSHAS TERUMAH

Shovavim

See Appendix Below

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 יְהוָה דְּבָרְךָ נִצָּב בַּשָּׁמַיִם: 12 פעמים (מכפר על דיבורים אסורים)

(2) אֹר זָרַע לְצַדִּיק וּלְיִשְׂרָאֵל לֵב שְׂמוּזָה: 17 פעמים (מכפר על העוונות)

(3) וְהוּא רְחוּם יְכַפֵּר עֲוֹן וְלֹא יִשְׁזוּת וְהִרְבָּה לְהָשִׁיב אָפּוֹ וְלֹא יַעִיר כָּל זָמַתּוֹ: 3 פעמים

(4) בֵּן פָּרַת יוֹסֵף בֵּן פָּרַת עָלִי-עֵין בְּנֹת צְעָה עָלִי-שׁוֹר:
וַיְמַרְרוּהוּ וְרָבוּ וַיִּשְׁטַמְּהוּ בְּעַלֵּי זֹצִים:
וְהָשִׁיב בְּאִתָּן קִשְׁתּוֹ וַיִּפְּזוּ זָרְעוֹ יְדָיו מִיַּדִּי אֲבִיר יַעֲקֹב מִשָּׁם רַעֵה
אֲבֵן יִשְׂרָאֵל:
מֵאֵל אֲבִיךָ וַיַּעֲזֹרְךָ וְאֵת שַׁדֵּי וַיְבָרְכֶךָ בְּרִכַּת שָׁמַיִם מֵעַל בְּרִכַּת
תְּהוֹם רַבְּצַת תַּנּוּזַת בְּרִכַּת שָׁדַיִם וְרִחוּם:
בְּרִכַּת אֲבִיךָ גָּבְרוּ עַל-בְּרִכַּת הַזֵּרִי עַד-תַּאֲוַת גְּבַעַת עוֹלָם תְּהִלָּין
לְרֵאשׁ יוֹסֵף וּלְקַדְקַד נָזִיר אֲזוּזִיו: 3 פעמים

(5) לומר את השם יוסף. 24 פעמים

(6) לומר המילה יסוד. 24 פעמים

(7) לכוון בתפילה בברכת מקבץ נדוזי עמו ישראל שהקב"ה יוזיר את כל
העוונות למקומם ואת כל הזוטאים שזוטא למקומם העליון.

(8) לומר וידוי בכוונה.

(9) מעל הכל אמירת *קריאת שבע ועל המטה בכוונה* מכפרת את כל עוונותיו
של אדם.

לעילוי נשמת לזכר עולם יהי' צדיק



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