



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 Shemos

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The Beggars Purse

Rav Avrohom Mordechai Alter, the Gerrer Rebbe

The king sighed a heavily. What was to be done with his son, the prince? The young man simply had no regard for money, and he spent it like water. He wasted money on lavish balls and affairs, fancy clothes, vain pursuits, gambling, and any sport he wished. He kept running up debts until the king could no longer ignore the prince's reckless, frivolous lifestyle.

"I have no other choice," the king said to himself as he shook his head, and resolved to punish the prince in order to teach him the value of money and

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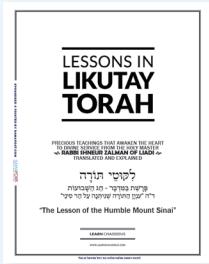
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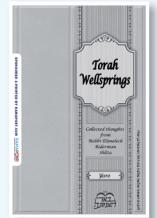
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responsibility.

The prince hung his head in shame as the king spoke. "You are hereby banished from the palace. You may not take anything with you but the clothes on your back--maybe then you will learn to value hard work and money!"

The prince made his way to town. There, he found that none of his former "friends" wanted anything to do with him now that he was penniless. Eventually, he took to begging along with the rest of the paupers and made his home among the hovels of the destitute.

It was to this slum that the king's magistrate made his way many years later in search of the prince. He was sent by the king on a mission of reconciliation. His Majesty had decided that enough was enough; by now, surely his son had learned his lesson. The official searched for the prince in all sectors of the town until he was finally told to look among the hovels of the poor. It was there that he discovered the prince.

"My dear prince - your father, the king, has sent me to find you," the magistrate said as he pinched his nose with fine silk gloves to fend off the malodors of the wretched shack. Dressed in tattered rags the nearly unrecognizable, the prince looked up. His eye, which had dulled from years of hardship and despair, now gleamed with hope.

"My...my father? His Majesty the king?" His voice shook with emotion as he struggled to remember his father and his former station in a previous life.

"Yes," the magistrate declared. "His Majesty sent me to locate you, and so I have done. Now I have been sent to ask you if there is anything - anything at all - that you wish and need?"

"What? What did you say? Anything?" asked the startled pauper-prince.

"Yes," smiled the magistrate. "Anything at all." Surely, he thought, the prince would ask for permission to come out of exile - and then the magistrate would

bring him new clothes, a washup and a coach to deliver him back home. But the magistrate was shocked by the pauper prince's answer.

"Wow! What a great father! Anything at all, you say? Please, please bring me a new beggar's purse." He held up his frayed pouch to show the magistrate. "You see, mine has seen better days! If you could do that for me, it would be the kindest thing. That way, I can collect alms more easily."

The Gerrer Rebbe, Rav Avraham Mordechai Alter, used the above *mashal* (parable) to explain the *pasuk* (Shemos 6:6) "And I took you out from the suffering of Egypt and saved you from their slave labor." We are no different from the pauper-prince, explained the Gerrer Rebbe. We too have been in exile for so long that we seem to forget our true origins and former station. So, when we *daven* and ask Hashem for help, what do we ask for? Do we truly yearn and ask for redemption, reconciliation and a return to our former stature? Or are we satisfied with a mere beggar's purse? G-d willing, the *geula* will be here soon; then we shall all see that there are much higher and loftier things to yearn for than a new beggar's purse."

Gedolim Be'misasm Yoser



**YAHRZEITS FOR THE 21ST OF TEVES ~ BEGINS FRIDAY NIGHT
(01-10-2026)**



Shimon ben Yaakov Ovinu (2316 / -1446 - 3,470th Yahrzeit)



Rav Yehuda Aryeh Leib of Polnoy - Moshiach of Polnoy (5530 / 1770 - 256th Yahrzeit)

Rav Yehuda Aryeh Leib was one of the talmidei Baal Shem Tov and a disciple of the great Mezritch Maggid. He settled in Polnoy and became famed as the Mochiach of Polnoy.



Rav Shmuel of Vilna (5552 / 1792 - 234th Yahrzeit)



Rav Yisroel Avrohom - Av Beis Din of Tshernaostra (5574 / 1814 - 212th Yahrzeit)

Rav Yisroel Avrohom was the Av Beis Din Tshernaostra. He was the son of Rav Zisha of Anipoli.



Rav Yisrael Dov Ber of Vilednik - She'eris Yisrael, Maggid of Vilednik (5610 / 1850 - 176th Yahrzeit)

Rabbi Dov Ber of Vilednik [1789-1850] was Rabbi Mordechai of Chernobyl's primary disciple. He became famous as a wonder worker. The *Admo'r*, the author of *Tzemach Tzedek* of Lubavitch, sent Jews in need of salvation to him. His grave site is known as a place of prayer and salvation. Even during the Soviet regime in Russia, many would exert themselves to visit his grave site for blessing and salvation.



Rav Yosef Shatzkes (5631 / 1871 - 155th Yahrzeit)



Rav Moshe Yosef of Ohel - Milei Demeitiv (5657 / 1896 - 129th Yahrzeit)



Rav Moshe Elyokim Briya Haufstein of Dombrow - (5677 / 1917 - 109th Yahrzeit)



Rav Chaim Kadir Matzliach Mazuz - Ish Matzliach (5731 / 1971 - 55th Yahrzeit)

YAHRZEITS FOR THE 22ND OF TEVES ~ BEGINS SATURDAY NIGHT (01-11-2026)



Rav Yosef Yuzpa Segal Shtern of Zolkava - Rav Yuzpe, Rosh Yeshivas Zolkava Zhovkva Zolkiew (5586 / 1826 - 200th Yahrzeit)

A famed Galician Rosh Yeshiva, Rav Yosef Yuzpa headed the Yeshivas Zolkava near Lwow and many great *poskim* and *gedolim* were among his talmidim and disciples.



Rav Shlomo Landman of Strelisk (5587 / 1827 - 199th Yahrzeit)



Rav Shmuel Heller of Tzfas (5645 / 1885 - 141st Yahrzeit)



Rav Yissocher Dov Berish Avrohom Bennet - Av Beis Din of Nir Kaliv (5662 / 1902 - 124th Yahrzeit)



Rav Sholom Moskowitz - Shotzer Rebbe, Daas Sholom (5718 / 1958 - 68th Yahrzeit)

Rabbi Sholom Moskowitz of Shotz (1877-1958) was a descendant of the Maggid of Zolotchov. He was a Torah giant, an expert in halachah and kabbalah, and he authored halachic works. In his youth, he received *semichah* from the Maharsham of Berezhany who highly praised him. In 1929, he moved to London where he became known as the Shotzer Rebbe and a miracle-worker.



Rav Yechiel Michel Michlowitz - Admor of Zlotchov Netanya, Reb Mechele M'Netanya (5775 / 2015 - 11th Yahrzeit)

YAHRZEITS FOR THE 23RD OF TEVES ~ BEGINS SUNDAY NIGHT (01-12-2026)



Yaakov HaKohen Paprush - Av Beis Din of Frankfurt, Shev Yaakov (5500 / 1740 - 286th Yahrzeit)



Rav Menachem Manish Margulies (5561 / 1801 - 225th Yahrzeit)



Rav Yehuda Arye Leib Epstein - Ozherover Rebbe, Reb Leibush (5598 / 1838 - 188th Yahrzeit)



Rav Avraham Falagi of Izmir, Istanbul (5659 / 1899 - 127th Yahrzeit)

Rav Avraham Falagi was the eldest son and successor of Rav Chaim Falagi, Rav HaKollel of Izmir. Rav Avraham Falagi studied alongside his father, Rav Chaim Falagi and grandfather, Rav Yaakov Falagi in Yeshivas Rabbi Yaakov Rabi - an institution that supported many of the great sages of Izmir.



Rav Gedalya Hertz (5738 / 1978 - 48th Yahrzeit)



Rav Elazar Mordechai Koenig (5779 / 2018 - 7th Yahrzeit)



Rav Pesach Eliyahu Falk of Gateshead (5780 / 2020 - 6th Yahrzeit)

Rav Pesach Eliyahu was born in Manchester - Tammuz ה'תש"ד He was a posek in Gateshead and well known for his works on Halachah - Jewish Law concerning the laws of modesty - tznius and Shabbos. He passed away on טבת ה'תש"ג. *כ"ג טבת ה'תש"ג*

YAHRZEITS FOR THE 24TH OF TEVES ~ BEGINS MONDAY NIGHT (01-13-2026)



Rav Naftali HaKohen Katz - Rav of Pozna, Smichas Chachomim (5479 / 1719 - 307th Yahrzeit)

He served as Rav and Rosh Yeshiva in several large cities in Europe. When his father-in-law passed away, he took over the post as chief rabbi of Ostrog. In ט"מ, he was designated rav of Pozna where he served for fifteen years. He then served as rav in Frankfurt for seven years. Towards the end of his life, Rav Naphtali was appointed chief rabbi of Tzefas.



Rav Yosef Rabinowitz of Yampola - Ish Ho'emes, Ginzei Yosef (5572 / 1812 - 214th Yahrzeit)

Rabbi Yosef of Yampola had, as enumerated in his will (published in Birkas Yosef, p.117), three sons and two daughters. His sons, in age order: Rabbi Chaim of Satanov, Rabbi Yisroel of Tshehan and Rabbi Yitzchok of Yampol. His daughters were Miriam and Yenta, one of whom - it is uncertain which - was married to Rabbi Getzel Liebersohn.



Rav Shneur Zalman Schneerson of Liadi - Baal HaTanya, Alter Rebbe (5573 / 1812 - 213th Yahrzeit)

Rav Schneur Zalman Of Liadi was born in ה"קנ in Liozna. In ט"כקנ, he accepted a position as *maggid* in his birthplace, Liozna. In נ"טקנ, he settled in Liadi where he conducted his court.



Rebbetzin Tzizia Channa (5597 / 1837 - 189th Yahrzeit)

Rebbetzin Tzizia Channa was the daughter of Rav Zev Wolf of Tsherniostra and wife of Rav Yisroel Avrohom Av Beis Din Tshernaostra. After her husband passed away at the age of forty-two and was laid to rest in Tshernaostra, Podolia, she took over as Rebbe and conducted the Chassidus as it had been during his lifetime. In נ"צקנ, she left Podalia and moved to Eretz Yisroel to her father's home in Teveria.



Rav Meir Eisenstadter - Meir Ash, Maharam Ash, Imrei Aish (5612 / 1852 - 174th Yahrzeit)

Born in Shoshburg, Rav Meir studied under Rav Raphael Galona and afterwards under his rav and rebbe muvhak, the Chasam Sofer. He was appointed as rav of Ungvar in the year ה"צקנ.



Rav Meir Greenwald (5612 / 1852 - 174th Yahrzeit)



Rav Avrohom Dov Berish Flamm (5634 / 1874 - 152nd Yahrzeit)

Rebbetzin Chava Leah Sofer (5652 / 1892 - 134th Yahrzeit)

Rebbetzin Chava Leah was the wife of the Kesav Sofer.



Rav Moshe Yosef Teitelbaum of Uhjel (5657 / 1896 - 129th Yahrzeit)

Born in year ה'תרנ, Moshe Yosef received much guidance from his father Rav Yekusiel Yehuda. He was a chassid of his grandfather, the Sanzer rebbe, the "Divrei Chaim", and his uncle the Shinover Rav. He served as rabbi of several towns including Uhjel.



Rav Shmuel Borenstein - Sochatchover Rebbe, Shem MiShmuel (5687 / 1926 - 99th Yahrzeit)



Rav Avrohom Shmuel Binyomin Sofer - Divrei Sofer (5708 / 1948 - 78th Yahrzeit)



Rav Eliyahu Eliezer Dessler (5714 / 1953 - 72nd Yahrzeit)



Rav Chaim Hager of Shatz - Shatzer Rebbe (5737 / 1977 - 49th Yahrzeit)

Rav Chaim was the son of Rav Moshe Hager of Shatz. A scion and descendant of the Kosov Vizhnitz dynasty. At age sixteen, Rav Chaim Hager was crowned to succeed his father as Shatzer Rebbe. In י"שנ, he moved to Eretz Yisroel and settled in Kiryas Shmuel. Afterwards, he moved to Haifa and opened a beis medrash named Ohel Moshe. In ט"כשנ, he moved to Bnei Brak and discontinued his role as rebbe.



Rebbetzin Miriam Mizrachi - The Holy Washer Woman of Yerushalayim (5747 / 1987 - 39th Yahrzeit)



Rav Moshe Mordechai Biderman - Lelover Rebbe, Birkas Moshe (5748 / 1988 - 38th Yahrzeit)

Born in Yerushalayim in ט"סנ, he was named "Moshe" for his great grandfather Rav Moshe Biderman of Lelov, and "Mordechai" after Rav Mordechai of Lechovitch. After his grandfather passed away, he traveled to his father's court in Cracow and later to Rav Yissocher Dov of Belz and Rav Aharon of Kozhnitz. He was very attached to the rebbes of Karlin. He filled the post as rebbe that his father had left vacant.



Rav Moshe Akiva Tikochinsky (5748 / 1988 - 38th Yahrzeit)



Rav Mordechai Gifter (5762 / 2002 - 24th Yahrzeit)

**YAHRZEITS FOR THE 25TH OF TEVES ~ BEGINS TUESDAY NIGHT
(01-14-2026)**



Rav Moshe Tzvi Giterman of Savaran - Likutei Shoshanim (5598 / 1838 - 188th Yahrzeit)

Moshe Tzvi was born in 5535/1775, his father, Rav Shimon Shlomo, was the Maggid of Savran and a disciple of the Maggid of Mezeritch. Sometimes he took over his rebbe's post, filling in for him in Berditchev until he was himself appointed rav in Savran. He later became the Rabbi of the towns of Uman and Kishinev as well. When Rav Baruch'l of Mezhibuzh was *niftar* in 5571/1811, Rav Moshe Tzvi assumed the mantle of leadership and officially began leading Chassidim. He had thousands of chasidim in Volhynia and Bessarabia. In his later years he moved to Chichelnik.



Rav Yosef Dovid Landau of Alik (5609 / 1849 - 177th Yahrzeit)

(Some say the Yahrzeit is on the 25th of Av)

Rav Yosef Dovid was the son of Reb Tzvi Aryeh. In ב"עפנ, Reb Tzvi Aryeh succeeded his father as rav and *rebbe* in Alik. He established and expanded the Chassidus his father founded, and was close to Rav Mottele Tshernobler and Rav Avraham Yehoshua Heschel of Apt.



Rav Eliyahu Meir Feivelson - Av Beis Din of Kopishak (5688 / 1928 - 98th Yahrzeit)



Rav Shlomo Mazoz - Sho'el U'meishiv (5742 / 1982 - 44th Yahrzeit)

YAHRZEITS FOR THE 26TH OF TEVES ~ BEGINS WEDNESDAY NIGHT (01-15-2026)



Rav Avrohom Chaim of Zlotchov - Zlotchover Rebbe, Orach LeChaim (5576 / 1816 - 210th Yahrzeit)

R. Avrohom Chaim of Zlotchov (ca. 1726-1816; Encyclopedia L'Chassidus, I, pp. 80-81), was one of the greatest Torah scholars and Chassidim in his generation. He was the son of R. Gedalia Rabbi of Zhovkva, and the son-in-law of R. Pinchos Horowitz, the Haflaah. Through his second marriage he came to be the son-in-law of R. Yissochor Dov of Zlotchov, the author of *Bat Eini*. He was a disciple of the Maggid of Mezeritch, of R. Yechiel Michel of Zlotchov, of the Haflaah and of his brother R. Shmuel Shmelke of Nikolsburg.



Rav Yissocher Ber (5600 / 1840 - 186th Yahrzeit)



Rav Boruch Bendit Glicksman - B'Ohr U'Medrash Torah (5608 / 1848 - 178th Yahrzeit)

YAHRZEITS FOR THE 27TH OF TEVES ~ BEGINS THURSDAY NIGHT (01-16-2026)



Rav Shmuel Oster of Brod - *Toras Ha'Od*om (5589 / 1829 - 197th *Yahrzeit*)

Rav Shmuel was the grandson of Rav Moshe Oster, *mechaber* of *Kesav Yosher* and *Toras Odom*, and is counted among the famed Chachomim of the Kloiz in Brody.



Rav Shimshon Refoel Hirsch (5649 / 1888 - 137th *Yahrzeit*)

German rabbi; born in Hamburg June 20, 1808; died in Frankfort-on-the-Main Dec. 31, 1888. His father, though a merchant, devoted much of his time to Hebrew studies; his grandfather, Mendel Frankfurter, was the founder of the Talmud Torah in Hamburg and unsalaried assistant rabbi of the neighboring congregation of Altona; and his granduncle, Löb Frankfurter, was the author of several Hebrew works. Hirsch was a pupil of Chacham Bernays, and the Biblical and Talmudical education which he received, combined with his teacher's influence, led him to determine not to become a merchant, as his parents had desired, but to choose the rabbinical vocation.



Rav Avrohom Shlomo Elias (5690 / 1930 - 96th *Yahrzeit*)



Rav Shmuel Hillel Shenker (5717 / 1956 - 69th *Yahrzeit*)



Rav Kalman Avrohom Goldberg (5729 / 1969 - 57th *Yahrzeit*)



Rav Menashe Yitzchok Meir Eichenstein - Ziditchov-Petach Tikva Rebbe (5732 / 1972 - 54th *Yahrzeit*)



Rav Avrohom Simcha Kaplan (5751 / 1991 - 35th *Yahrzeit*)



Rav Pinchas Hirschprung (5759 / 1999 - 27th *Yahrzeit*)

Biographies of the Tzaddikim





Rav Yehuda Aryeh Leib Moshiach of Polnoy (*Teves 21, 5530 / 1770 - 256th Yahrzeit*)



Author of *Kol Aryeh*

Son of Rav Yechiel Michel

One of the talmidei Baal Shem Tov and a disciple of the great Mezritch Maggid.

He was a fiery orator whose *derashos* inspired the masses in Poland to join Chassidus.

He settled in Polnoy and became famed as the Mochiach of Polnoy.

He passed away 21 *Teves* 1769 5530 and was laid to rest beside the Rav and author of *Toldos Yaakov Yosef* in Polnoy.

His *divrei Torah* were published posthumously in the *sefer Kol Aryeh* published in Koretz תקנ"ח



Rav Yisroel Avrohom Av Beis Din of Tshernaostra (*Teves 21, 5574 / 1814 - 212th Yahrzeit*)

Rav Yisroel Avrohom was the Av Beis Din Tshernaostra. He was the son of Rav Zisha of

Anipoli and his second wife was called Hendil. Born תקל"ב (others say 1774) (תקל"ד).

He was a *ben zekunim*. His father, the Rebbe Reb Zisha testified that he had the *neshama* of Chizkiyahu HaMelech. He married Tzizia Channa the daughter of Rav Zev Wolf of Tsherniostra. After his father-in law moved to Teveria in Eretz Yisroel, he succeeded him as Rav of Tsherniostra. From the year ט"ק, he began to lead his followers as a rebbe as well.

He had four sons and a daughter. His daughter was the wife of Rav Dovid of Tolna, the son of Rav Mottele Tshernobler.

One of his four sons was named Yichiel Michel.

Rav Yisroel Avrohom passed away on 21 Teves 1814) (תקע"ד) at age forty-two.

Some of his *divrei Torah* are cited in *Menoras Zahav*



Rav Yisrael Dov Ber She'eris Yisrael, Maggid of Vilednik (Teves 21, 5610 / 1850 - 176th Yahrzeit)



Rabbi Dov Ber of Vilednik [1789-1850] was Rabbi Mordechai of Chernobyl's primary disciple. He became famous as a wonder worker. The *Admo"r*, the author of *Tzemach Tzedek* of Lubavitch, sent Jews in need of salvation to him. His grave site is known as a place of prayer and salvation. Even during the Soviet regime in Russia, many would exert themselves to visit his grave site for blessing and salvation.



Rav Yosef Yuzpa Segal Shtern Rav Yuzpe, Rosh Yeshivas Zolkava Zhovkva Zolkiew (Teves 22, 5586 / 1826 - 200th Yahrzeit)



A famed Galician Rosh Yeshiva, Rav Yosef Yuzpa headed the Yeshivas Zolkava near Lwow and many great *poskim* and *gedolim* were among his talmidim and disciples. He passed away on 22 *Teves*. He authored *Yad Yosef* on *Yore Deah*, and *Yad Yosef* on *Bava Metzia*.



Rav Sholom Moskowitz Shotzer Rebbe, Daas Sholom (Teves 22, 5718 / 1958 - 68th Yahrzeit)



Rabbi Sholom Moskowitz of Shotz (1877-1958) was a descendant of the Maggid of Zolotchov. He was a Torah giant, an expert in halachah and kabbalah, and he authored halachic works. In his youth, he received *semichah* from the Maharsham of Berezhany who highly praised him. In 1929, he moved to London where he became known as the Shotzer Rebbe and a miracle-worker. In his will, he promised to inspire Divine mercy for all those who pray at his grave and accept upon themselves to strengthen their mitzvah

observance and light candles. His grave became a place of pilgrimage, particularly on Fridays.

<https://winners-auctions.com/en/items/letter-from-the-admor-of-shotz-london-rabbi-shalom-moskowitz-and-his-son/>



Rav Avraham Falagi (Teves 23, 5659 / 1899 - 127th Yahrzeit)

Son of Rav Chaim Falagi

Born in 1810 ט"ה, he was the eldest son and successor of Rav Chaim Falagi, Rav HaKollel of Izmir.

Rav Avraham Falagi studied alongside his father, Rav Chaim Falagi and grandfather, Rav Yaakov Falagi in Yeshivas Rabbi Yaakov Rabi - an institution that supported many of the great sages of Izmir.

His father, Rav Chaim was a prolific author who wrote one hundred twenty-two *seforim*! Rav Avraham helped raise the money to print and publish many of these works. Unfortunately, a great fire raged in Izmir in ט"ר and fifty-four of Rav Chaim's *seforim* were burned and lost. The fire consumed almost the entire Jewish quarter and the loss was so great that it affected his health.

Amazingly, his son Rav Avraham was able to recite many of his father's greatest *chiddushim* from memory. In this way, he retrieved a great portion of the lost writings.

In the end, sixty-eight (gematria "chaim") *seforim* were published and fifty-four (gematria "dan") *seforim* were lost (*dan=din* symbolizing the harsh Divine judgment regarding the *seforim* which were lost after being found unworthy).

At a young age, Rav Avraham began to author *chiddushim* and *seforim* at his father's behest. He composed approximately twenty of his own *seforim* on various Torah subjects. Perhaps the best well known are: *Shama Avraham* on *Choshen Mishpat*, *VaYaan Avraham*

on all four volumes of *Shulchan Aruch*, *Shemo Avraham - dirushim* and *pilpulim* on the greatness of Avraham Avinu and his life, and a commentary to the *Pesikta* (collection of *aggadic* midrash).

Rav Avraham Falagi passed away on Thursday 23 Teves 1899 טרנ"ט.



Rav Pesach Eliyahu Falk (Teves 23, 5780 / 2020 - 6th Yahrzeit)



Rav Pesach Eliyahu was born in Manchester in an age when learning Torah was not fashionable. His parents, Mr. and Mrs. Avrohom Zvi Falk, were paragons of *yashrus*. Mr. Falk sold *sifrei kodesh* and was *mekarev* many of his customers with his integrity and uprightness. The walls of their house were ingrained with pure *yiras Shamayim* and *kvod Rabbanim*. This was the atmosphere that surrounded Pesach Eliyahu in his youth. Even when he was young, he became known as a *masmid*. His *tefillos* were always said slowly and with *kavanah*. He went to Yeshivas Beis Yosef Gateshead, learning under the Roshei Yeshivah, Harav Leib Gurwicz and Harav Leib Lopian, *zecher tzaddikim livrachah*. Even in those days, Pesach Eliyahu was known to have a good influence over other bachurim who came in contact with him. He later learned in the Brisker Kollel in Yerushalayim, when he married his *eishes chayil*, daughter of Reb Shraga Steinhaus, *z"l*. After a time, they moved back to England and settled in Gateshead, where he would stay for the rest of his life.

Harav Pesach Eliyahu was a member of the Gateshead Kollel for many years. Even after he officially left kollel, he still *davened* there. While in kollel, he began to concentrate on practical halachah, focusing on clarifying each topic *shmaatsa aliba d'hilchasa*. During these years he began giving shiurim on Mishnah Berurah to small groups of bachurim. These groups would later develop into the large shiurim in many *mosdos* which followed.

Eventually, Rav Falk decided to leave kollel and devote his life to spreading halachah. Initially, this was through his regular shiurim in the yeshiva for bachurim and the seminary for girls. His shiurim became popular due to their precision and clarity. He put much effort into making them available in the form of sefarim. Rav Falk personally supervised the preparation of the original typed texts and similarly later when they were published. *Zachor v'Shamor* presents *hilchos Shabbos* in unprecedented clarity, and *Oz v'Hadar* elucidate the fundamental principles of *hilchos tznius*.

However, his masterwork is the two-volume *Sefer Machzeah Eliyahu*. This sefer contains a classic collection of *She'eilos U'teshuvos* on many practical *Orach Chaim inyanim*. The sefer has valuable warm *haskamos*, including Harav Shlomo Zalman Auerbach, Harav Moshe Feinstein, Harav Yitzchok Yaakov Weiss and Harav Shmuel Wosner, *zecher tzaddikim livrachah*. It is said that when Harav Shlomo Zalman examined Rav Falk's work, he exclaimed that it was in the style of *teshuvos* from the older generations, and Rav Falk would merit a place in Gan Eden next to the Chofetz Chaim, *zt"l*, because of it.

Rav Falk became very much in demand for shiurim in halachah and hashkafah. He spoke in many of the *mosdos* of Gateshead. He was the guest speaker on many occasions in other towns. The words that came from his pure heart were able to penetrate the hearts of his listeners. Eventually, he became recognized worldwide as a top authority in halachah. Despite his busy schedule, Rav Falk always made himself available at any time of the day or night for anyone who had a problem and wanted to ask advice. Rav Falk never wanted fame, and shunned the limelight. But he wrote for the needs of the generation. His sefer *Oz v'Hadar Lvushah* was translated into English: Modesty — An Adornment for Life, and instantly became popular. The sefer sets out in practical terms the Torah parameters in *tznius*. Rav Falk continued his heavy schedule of shiurim despite ill health right up till the end of his life.

<https://hamodia.com/2020/01/20/harav-pesach-eliyahu-falk-ztl/>



Rav Naftali Katz Rav of Pozna, Smichas Chachomim (Teves 24, 5479 / 1719 - 307th Yahrzeit)



Rav Naphtali Hakohen Katz was born in the year ១៧៧ in Ostrog. He was renowned as a holy individual and a *gaon*, in both the revealed and hidden aspects of Torah. As a young child he was taken captive by the marauding Tartar hordes and miraculously redeemed. His salvation is described in the poem he composed to commemorate the event. The poem is printed in his sefer. He served as Rav and Rosh Yeshiva in several large cities in Europe including Ostrog, Pozna, and Frankfurt. He married the daughter of Rav Shmuel Shmelka of Ostrog who appointed his new son-in-law as rosh yeshiva. This too, is described in the above-mentioned poem. When his father-in-law passed away, he took over the post as chief rabbi of Ostrog .

In ១៧៧, he was designated rav of Pozna where he served for fifteen years. He then served as rav in Frankfurt for seven years until a great fire broke out and spread to over five hundred homes. The flames destroyed the rav's house and a large portion of the Jewish quarter. The shul was left gutted and in ashes and an estimated 8,000 souls were left homeless.

Soon, a libel spread among both gentiles and Jews that the rabbi was to blame. He was summarily jailed on suspicion of arson. The rumor was that the rabbi, eager to prove his spiritual powers, had started the fire in order to then invoke the powers of a kabbalistic amulet to put out the conflagration. Mistakenly, the story went - he summoned angels of fire instead of water.

Obviously, this tall tale was fabricated in order to shame the rabbi and the Jews, but it nevertheless gained traction even among some Jews who found themselves among the homeless, angry masses. Ultimately, the source of the fire was discovered: A tailor had been working late at night to feed his family and he left a candle unattended which led to the outbreak of the fire. Rav Naphtali's name was cleared and he was released but *machlokes* surrounding the terrible episode and his possible liability persisted. He decided to leave the town and travel back to Prague, the land of his forebears.

Once there, he thought to find some respite from troubles. But at that time, Nechemia Chiya Chayun, a follower of Shabbai Tzvi, the false messiah, had sprung up and this new challenge required his attention and intervention. Having just arrived from Turkey, Chayun, had at first deceived Rav Naphtali and succeeded in getting him to write him a *haskama* letter. However when Chayun began to spread tales of how he was a master over angels, could raise the dead, and conjure the forces of kabbala, Rav Naphtali realized that Chayun was a fraudster. He chased him out of town and later followed him to Breslau and Berlin in order to expose the hoax that Chayun was about to foist on the Jewish communities.

Rav Naphtali Hakohen Katz managed to force Chayun from those cities and Chayun then headed to Amsterdam. Rav Naphtali wrote to the Chacham Tzvi of Amsterdam to come to his aid and expose Chayun as a fraud. The *machlokes* engulfed the city as Chayun deceived the sefardic rabbi into siding with him against the Chacham Tzvi. This caused the Chacham Tzvi to leave his post in Amsterdam and move to Breslau.

In Breslau the lives of Rav Naphtali and the Chacham Tzvi interfaced. Sharing the common fate of each having been driven from their rabbinic post due to *machlokes*, their destinies further intertwined through matrimony. Rav Naphtali's granddaughter, Rachel, married the Chacham Tzvi's son, Rav Yaakov of Emden. It was remarked that this couple had the likeness of Yaakov (Avinu) and Rachel (Imenu).

Towards the end of his life, Rav Naphtali was appointed chief rabbi of Tzefas. He traveled to Eretz Yisroel by way of Turkey and while there, he got sick. Before his passing he revealed that he had the soul of Chezkiya, Melech Yehuda and he told over secrets and even some details of events yet to come. When his death grew near, he named and greeted every soul from his family as they descended to greet him and then accompany

him on his final journey, saying, “Baruch haBa” to each one as they entered the room. He passed away on Shabbos 24 Teves, in the year ۱۹۴۷ in Constantinople, Turkey where he was laid to rest in the Ortakoy Jewish Cemetery, Ortaköy Musevi Mezarlığı, Mecidiye, 34347 Beşiktaş/İstanbul, Turkey.

His most famous sefer is his magnum opus *Semichas Chachamim*
<https://www.hebrewbooks.org/20141>

He also authored

Birkas Hashem

Pi Yesharim

Kedusha uBerachah

Shaar Hachana

Shaar Naphtali

The dynasties of Zidatshuv, Stretin and Belz and descendants of the *Semichas Chachamim*.

HIS SEGULOS:

Eleven Chapters Of Tehillim That Were Revealed As A Segulah For Yeshuah

*** See Appendix Below*

The Eleven Chapters of Tehillim that were revealed as a segulah for yeshuah by Rav Naphtali Hakohen Katz of Pozna author of *Semichas Chachamim* whose *Yahrzeit* is 24 Teves.

10 Chapters Of Tehilim By The Semichas Chachamim

*** See Appendix Below*

Rav Itche Meir Morgenstern distributes these as a segulah and recommends saying them



Rav Yosef Rabinowitz Ish Ho'emes, Ginzei Yosef (Teves 24, 5572 / 1812 - 214th Yahrzeit)

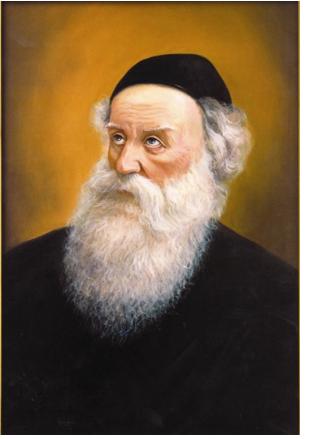
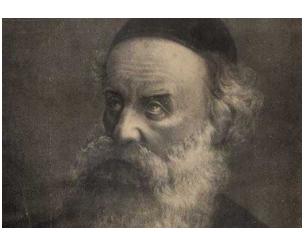
Rabbi Yosef of Yampola had, as enumerated in his will (published in Birkas Yosef, p.117), three sons and two daughters. His sons, in age order: Rabbi Chaim of Satanov, Rabbi Yisroel of Tshehan and Rabbi Yitzchok of Yampol. His daughters were Miriam and Yenta, one of whom - it is uncertain which - was married to Rabbi Getzel Liebersohn.

His descendants had many different family names (Moszkowicz, Rabinowicz, Jungerleib, Zak, etc.), so it is impossible to know what Rabbi Yosef's own family name was, if he had any.

<https://www.geni.com/people/Admor-Yosef-Rabinowitz-of-Yampola-son-1/6000000007427625410>



Rav Shneur Zalman Schneerson Baal HaTanya, Alter Rebbe (Teves 24, 5573 / 1812 - 213th Yahrzeit)



Rav Schneur Zalman Of Liadi was born in ה"קנ in Liozna. At the age of three he merited to have seen the holy Baal Shem when he accompanied his father for a visit. He was renowned as a genius from a very young age and at nineteen he first traveled to the Maggid of Mezritch who greatly cared for him. In י"כט, he accepted a position as *maggid*

in his birthplace, Liozna.

The Maggid of Mezritch requested that he rework the *Shulchan Aruch* in a way that would present brief and concise decisions in halacha (Jewish law). Such a work was meant to provide the masses with access to clear rulings which would facilitate practice. He founded a new school of Chassidic thought named “ChaBaD” an acronym for “Wisdom, Insight and Knowledge or, Chochma, Bina, Daas”, which emphasized the study of Chassidus in depth and analyzes its teachings. He was among the leaders of the Chassidic movement in White Russia and his disciples became masters and experts of meditative prayer using profound reflection.

In 1809, he printed his work *Likkutei Amarim* - Tanya which became the fundamental exposition of his new school of thought. His sefer was accepted by many great leaders and heralded as a key foundational work to the holy path of Chassidus. In 1812 he was jailed due to a libel against him by the opponents of Chassidus. He was freed on the 19th of Kislev which has been marked as a festive holiday by his followers until this day.

In 1812, he settled in Liadi where he conducted his court. During the war between the French and the Russians, in discourse with some of his contemporaries who backed Napoleon, Rav Schneur Zalman argued that they would bring great heresy (*apikorsus*) if they were to be victorious. He fled during the war and passed away while traveling on the 24th of Teves and was buried in Haditsh, Poltava.



Rebbetzin Tzizia Channa (Teves 24, 5597 / 1837 - 189th Yahrzeit)



Daughter of Rav Zev Wolf of Tshernostra

Wife of Rav Yisroel Avrohom Av Beis Din Tshernaostra (the son of Rav Zisha of Anipoli and

his second wife Hendil)

After her husband passed away at the age of forty-two and was laid to rest in Tshernaostra, Podolia, she took over as Rebbe and conducted the Chassidus as it had been during his lifetime. Many chassidim flocked to her and one Shabbos when Rav Mottele Tshernobler passed through Tshernaostra he went to her *shalosh seudos tisch*.

In תקצ"א, she left Podalia and moved to Eretz Yisroel to her father's home in Teveria.

She passed away on 24 Teves תקצ"ז during the earthquake in Teveria.



Rav Meir Eisenstadter Meir Ash, Maharam Ash, Imrei Aish (Teves 24, 5612 / 1852 - 174th Yahrzeit)



Born in Shoshburg, Rav Meir studied under Rav Raphael Galona and afterwards under his rav and rebbe muvhak, the Chasam Sofer. He married the daughter of Rav Dovid Deutsch, author of *Ohel Dovid*. He was appointed as rav of Ungvar in the year תקצ"ה where he taught many students and was renowned for his sanctity, as a master of revealed and hidden aspects of Torah, and as being among the greatest poskim in his generation. He passed away ב תרי"ב and was buried in Ungvar.

HIS SEGULOS:

Tzedaka For The Poor Of Eretz Yisroel

The Maharam A"sh explains the following regarding the custom to giving tzedaka in the name of Rabbi Meir Baal HaNess:

If a person gives tzedaka for the sake of Rabbi Meir Baal HaNess for a reason or purpose other than it being to help the poor who live in Eretz Yisroel, then he should not expect the soul of the tzaddik, Rabbi Meir Baal HaNess to intercede on his behalf. Hashem does not generally withhold reward for any good deed. Yet, according Rabbi Meir Baal HaNess' stipulation, giving tzedakah in his name for any other purpose than for helping the poor in Eretz Yisroel, fails to fulfill his last will and testament and remains ineffectual. On the other hand, performing the tzedakah in the way proscribed by the tzaddik shall bring peace and give the person life both in this world and in the eternal world of Olam Haba.

The reason why we promise tzedakah for the sake of the ascension of the soul of Rabbi Meir Baal HaNess is because during his lifetime, he witnessed firsthand the privation and distress of the poor people living in the Holy Land. Before his passing, Rabbi Meir Baal HaNess left a command in his will that for whomever gives tzedakah for the sake of his soul, he shall intercede on their behalf; he will plead for their success before the heavenly court - the beis din shel maala. We know that the prayers of tzaddikim who have already passed away continue to ascend before Hashem as is stated in many sources. Rabbi Meir Baal HaNess is known as a true miracle worker and we believe that his words will not fail us. This seems to me to be true and proper and lays the foundation for this custom which has spread throughout many locations in Eretz Yisroel; surely it is not an empty matter. (Based on Shut Imrei Ash Yore Deah 102)



Rebbetzin Chava Leah Sofer (Teves 24, 5652 / 1892 - 134th Yahrzeit)

Rebbetzin Chava Leah was the wife of the Kesav Sofer and the daughter of Roza. She passed away on 4 Teves ב' תרנ"ב.



Rav Moshe Yosef Teitelbaum (Teves 24, 5657 / 1896 - 129th Yahrzeit)

Born in year תר"ח, Moshe Yosef received much guidance from his father Rav Yekusiel Yehuda, author of Yetev Lev. He married the daughter of Rav Dovid of Kashinov. He was a chassid of his grandfather, the Sanzer rebbe, the "Divrei Chaim", and his uncle the Shinover Rav. He served as rabbi of several towns including Uhjel. He was renowned as an amazing *darshan* and left behind a *sefer* on *Shas: Milei DeMaytav*. Rav Moshe Yosef Teitelbaum passed away in תרנ"ז at age 49 and was laid to rest in Sighet.



Rav Chaim Hager Shatzer Rebbe (Teves 24, 5737 / 1977 - 49th Yahrzeit)

Rav Chaim was the son of Rav Moshe Hager of Shatz. He was born in the year 1910 ע"ה in Shatz.

A scion and descendant of the Kosov Vizhnitz dynasty. Son-in-law of Rav Shlomo Zalmanya Tzukerman of Roskov.

At age sixteen, Rav Chaim Hager was crowned to succeed his father as Shatzer Rebbe. His influence extended to all his close followers and chassidim.

In ט"ו, he moved to Eretz Yisroel and settled in Kiryas Shmuel. Afterwards, he moved to Haifa and opened a *beis medrash* named Ohel Moshe after his father which served as a center for the chassidim and Bukowina Jews who moved to the Holy Land after the Holocaust.

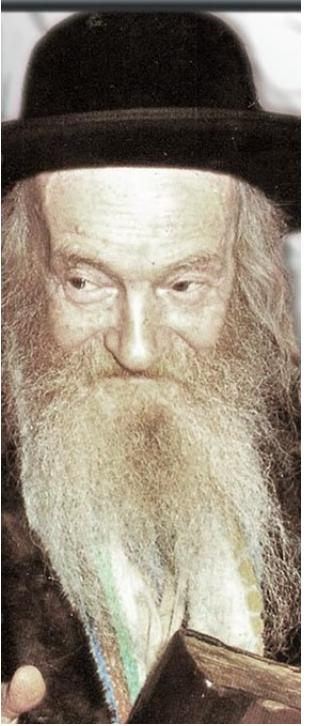
He was known as a humble person who veiled his accomplishments and displayed no outward signs of greatness.

In ט"כ, he moved to Bnei Brak and discontinued his role as rebbe. One of his daughters married Rav Eliezer Gottleib of Haifa.

He passed away on 24 Teves 1977 תשל"ז in Bnei Brak.



Rav Moshe Mordechai Biderman Lelover Rebbe, Birkas Moshe (Teves 24, 5748 / 1988 - 38th Yahrzeit)



Born in Yerushalayim in ת"ס, he was named "Moshe" for his great grandfather Rav Moshe Biderman of Lelov, and "Mordechai" after Rav Mordechai of Lechovitch. He was recognized from early on as being outstanding in Torah and as someone destined for greatness. His tefillos were a wonder to behold. At the young age of eight, people testified that he was able to discern the difference between a keli that had been immersed in the mikvah and one that had not been toiveled.

His level of sanctity and *yiras Shomayim* did not come easily; he toiled and cried out in *tefilla* in a persistent struggle to reach spiritual elevation. He was raised by his grandfather Rav Dovid Tzvi Shlomo. As a bochur he studied in Yeshivas Chaye Olam in the Old City and could be seen reciting *tikkun chaztos* at the *kosel*.

After his grandfather passed away, he traveled to his father's court in Cracow and later to Rav Yissocher Dov of Belz and Rav Aharon of Kozhnitz. He was very attached to the

rebbe of Karlin who honored him and appreciated his stature. He filled the post as rebbe that his father had left vacant. Chassidim flocked to be uplifted and warmed in the presence of the new rebbe on Shabbos and Yom Tov. He was known for his fiery *avoda*, fasts, self-affliction, and for being scrupulous about guarding his eyes.

He passed away on the 24th of *Teves* תשמ"ז and was buried on Har HaZeisim. His Torah has been collected and published under the title, *Birkas Moshe*.



Rav Moshe Tzvi Giterman Likutei Shoshanim (*Teves 25, 5598 / 1838 - 188th Yahrzeit*)



Moshe Tzvi was born in 5535/1775, his father, Rav Shimon Shlomo, was the Maggid of Savran and a disciple of the Maggid of Mezeritch. Already at a young age, Moshe Tzvi acquired much Torah, even mastering all of seder Nezikin by heart. He grew to become a gaon in both revealed and hidden aspects of Torah. He became attached to the tzadik, Rav Levi Yitzchok of Berditchov from whom he inherited immense *ahavas Yisroel*, the affectionate love of all fellow Jews. He was known as a *baal tzedaka*.

Sometimes he took over his rebbe's post, filling in for him in Berditchev until he was himself appointed rav in Savran. Counted among his rebbes were rav Baruch of Mezibuz and Rav Avrohom Yehoshua Heshel of Apt. He was known for his sanctity and asceticism and once remarked about himself: "I can be held accountable for every moment of my life from the age of eight!" His second marriage was to the daughter of Harav Dovid Halevi of Stefin, the son-in-law of the Zlotchover Maggid, *zy"a*.

He later became the Rabbi of the towns of Uman and Kishinev as well. When Rav Baruch'l

of Mezhibuzh was *niftar* in 5571/1811, Rav Moshe Tzvi assumed the mantle of leadership and officially began leading Chassidim. He had thousands of chasidim in Volhynia and Bessarabia. In his later years he moved to Chichelnik. In the year ה'צ' a cholera epidemic broke out and the Savraner laid down his own life to cancel the decree for the sake of the Jewish people. On the 25th of *Teves* his holy soul departed and soon after, the epidemic ceased. He was laid to rest in Chichelnik. His *divrei Torah* were printed in the sefer *Likkutei Shoshanim*. His son, Shimon Shlomo, succeeded him as Savraner Rebbe.

The Ribnitzer Rebbe, a chassid of Rav Baruch of Chichelnik, testified that the most famous *kever* he knew for answered prayers was that of Rav Moshe Tzvi, especially for *banei, chayeい umezonei* (children, life and livelihood). The *ohel* attracted the largest *nesiah* in Ukraine, especially on his *yahrtzeit*.

The Jewish cemetery is located approximately 150m behind the Polish Catholic Cemetery, stretched right along the road to Obodovka Coordinates: 48°13'N 29°21'E see Google Maps



Rav Yosef Dovid Landau (*Teves 25, 5609 / 1849 - 177th Yahrzeit*)
(Some say the Yahrzeit is on the 25th of *Av*)

Son of Reb Tzvi Aryeh.

Son-in-law of Rav Yaakov Kobilansky, who is son-in-law of Rav Meir Horodotsky, who is the son of Rav Dovid Leikes, a *talmid* of the *Baal Shem Tov*.

In ה'ע'קנ, Reb Tzvi Aryeh succeeded his father as rav and rebbe in Alik. He established and expanded the Chassidus his father founded, and was close to Rav Mottele Tshernobler and Rav Avraham Yehoshua Heschel of Apta.

Some of his Torah was published in his son's sefer, *Gedulas Mordechai* and later published together with the Torah of the other *tzaddikim* of Alik in *Likkutei Torah* and *Tal Oros*.

He passed away in Alik / Olek 25 *Teves* / *Av* 1849 ט"ה.

His sons were: Rav Tzvi Aryeh of Falshtein, Rav Mordechai his successor in Alik, and Rav Yisroel of Dilitin.

A 660- page, hand- written manuscript of his *chiddushim* on Torah and *Shas* called *Keser Malchus* on Torah and *Shas* resides in the Jerusalem National Library (unpublished).



Rav Avrohom Chaim Zlotchover Rebbe, Orach LeChaim (Teves 26, 5576 / 1816 - 210th Yahrzeit)

R. Avrohom Chaim of Zlotchov (ca. 1726-1816; Encyclopedia L'Chassidus, I, pp. 80-81), was one of the greatest Torah scholars and Chassidim in his generation. He was the son of R. Gedalia Rabbi of Zhovkva, and the son-in-law of R. Pinchos Horowitz, the Haflaah. Through his second marriage he came to be the son-in-law of R. Yissochor Dov of Zlotchov, the author of *Bat Eini*. He was a disciple of the Maggid of Mezeritch, of R. Yechiel Michel of Zlotchov, of the Haflaah and of his brother R. Shmuel Shmelke of Nikolsburg.

A long foreword by R. Efraim Zalman Margolies of Brody (in his sefer *Orach Lechaim*) ends with praise for the author: "...He was great in Torah and Chassidus, spent much of the day in prayer, involved himself extensively in charity and good deeds and brought many to repentance. He was proficient in the hidden facets of the Torah". R. Avrohom Chaim once sent a letter to the *Ohev Yisrael* of Apt requesting that the *Ohev Yisrael* pray for his recovery, to which the *Ohev Yisrael* replied that he was surprised by the request, since a person such as R. Avrohom Chaim can certainly pray for himself and be sure that his prayers will be answered (*Igrot HaOhev Yisrael*, *Igeret 23b*). The author himself prepared the book *Orach LeChaim* for print, between 1804 and 1814, and received approbations from many leading Chassidic masters. However, he did not merit seeing his book in print; it was finally printed in 1817, a year after his passing.

<https://www.kedem-auctions.com/en/content/orach-lachaim-%E2%80%93-berditchev-1817-%E2%80%93-first-edition-0>



Rav Shmuel Oster Toras Ha'Odor (Teves 27, 5589 / 1829 - 197th Yahrzeit)

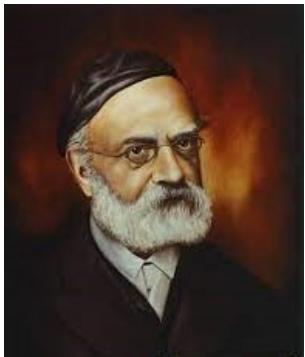
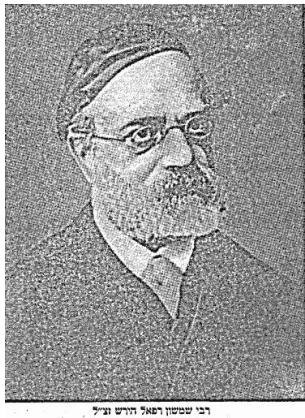
Rav Shmuel was the grandson of Rav Moshe Oster, *mechaber of Kesav Yosher* and *Toras Odom*, and is counted among the famed Chachomim of the Kloiz in Brody.

He built himself his own *Beis Medrash* and private *mikve* so that he could live in seclusion and *hisbodedus*.

He passed away 27 *Teves* ט'קנ.



Rav Shimshon Refoel Hirsch (Teves 27, 5649 / 1888 - 137th Yahrzeit)



German rabbi; born in Hamburg June 20, 1808; died in Frankfort-on-the-Main Dec. 31, 1888. His father, though a merchant, devoted much of his time to Hebrew studies; his grandfather, Mendel Frankfurter, was the founder of the Talmud Torah in Hamburg and unsalaried assistant rabbi of the neighboring congregation of Altona; and his granduncle, Löb Frankfurter, was the author of several Hebrew works. Hirsch was a pupil of Chacham Bernays, and the Biblical and Talmudical education which he received, combined with his teacher's influence, led him to determine not to become a merchant, as his parents had desired, but to choose the rabbinical vocation. In furtherance of this plan he studied Talmud from 1823 to 1829 in Mannheim under Yaakov Ettlinger. He then entered the University of Bonn, where he studied at the same time as his future antagonist, Avraham Geiger.

Rav Shimshon Raphael Hirsch. In 1830 Hirsch was elected chief rabbi ("Landrabbiner") of the principality of Oldenburg, where he remained until 1841, when he was elected chief rabbi of the Hanoverian districts of Aurich and Osnabrück, with his residence in Emden.

During this period he wrote his "Neunzehn Briefe über Judenthum," which were published, under the pseudonym of "Ben Usiel" (or "Uziel"), at Altona in 1836. This work made a profound impression in German Jewish circles because it was something new—a brilliant, intellectual presentation of Orthodox Judaism in classic German, and a fearless, uncompromising defense of all its institutions and ordinances. From the appearance of the "Nineteen Letters" dates the origin of the so-called "Neo-Orthodoxy," or the revival of Orthodox Judaism in somewhat modernized and esthetic form. The "Letters" have been translated into Hebrew and English ("Iggerot Zafon," by M. S. Aronson, Wilna, 1892; and "The Nineteen Letters of Ben Uziel," by Bernard Drachman, New York, 1899). In 1838 Hirsch published, as a necessary concomitant of the "Letters," his "Horeb, oder Versuche über Jissroel's Pflichten in der Zerstreuung," which is a text-book on Judaism for educated Jewish youth; in 1839, "Erste Mittheilungen aus Naphtali's Briefwechsel," a polemical essay against the reforms in Judaism proposed by Holdheim and others; and in 1844, "Zweite Mittheilungen aus einem Briefwechsel über die Neueste Jüdische Literatur," also polemical in tendency.

In 1846 Hirsch was called to the rabbinate of Nikolsburg in Moravia, and in 1847 he became chief rabbi of Moravia and Austrian Silesia. In Austria he passed five years in the reorganization of the Jewish congregations and the instruction of numerous disciples; he was also, in his official capacity as chief rabbi, a member of the Moravian Landtag.

In 1851 he accepted a call as rabbi of an Orthodox separatist group in Frankfort-on-the-Main, a part of the Jewish community of which had accepted Reform. This group, known as the "Israelitish Religious Society" ("Israelitische Religions-Gesellschaft"), became under his administration a great congregation, numbering about 500 families. Here Hirsch continued to labor until his death. He organized the Bürger- und Realschule, in which thorough Jewish and secular training went hand in hand; he founded and edited the monthly "Jeschurun" (1855-70; new series, 1882 et seq.), and wrote the following independent works: "Jüdische Anmerkungen zu den Bemerkungen eines Protestantent" (anon.), 1841; "Die Religion im Bunde mit dem Fortschritt" (anon.), 1854; "Uebersetzung und Erklärung des Pentateuchs," 1867-78 (5 vols; 3d ed. of vol i., 1893); "Das Princip der Gewissensfreiheit," 1874; "Der Austritt aus der Gemeinde," 1876 (the last two were written in advocacy of the Lasker law, adopted July 28, 1876, permitting Israelites to sever their connection with local congregations without leaving Judaism); "Uebersetzung und Erklärung der Psalmen," 1882; "Ueber die Beziehungen des Talmuds zum

Judenthum," 1884, a defense of Talmudic literature against anti-Semitic slanders. He left in manuscript at the time of his death a translation and explanation of the prayer-book which was subsequently published. The publication, in several volumes, of his collected writings ("Gesammelte Schriften") was begun in 1902.

<https://www.jewishencyclopedia.com/articles/7741-hirsch-samson-raphael>

Gedolim Be' Masayhem



Stories & Anecdotes

Rav Yisrael Dov Ber She'eris Yisrael, Maggid of Vilednik (Teves 21)

THE VILEDINKERS MOTHER (FAMED CARLEBACH STORY)

One day the holy Viledniker was told that the wife of one of his Chassidim had moved back to her parents. He was so heartbroken - he called the woman and this is what he said: "I want you to know, your husband loves you so much. He is up all night in the shul, reciting *Tehillim* and *davening* that you should come back to him, because he loves you so much. So I'm begging you, please, please, please, go back to your husband who loves you."

And this is what she said, "Rebbe, let it be clear to you: I didn't leave my husband because I don't love him. On the contrary, I love him so much. But Hashem hasn't blessed us yet with children, and a house without children is more destroyed than the *Bais HaMikdosh*. A house without laughter, without crying of children, is so lonely, so empty. I couldn't bear it anymore, so I went back to my parents' home. But Rebbe, if you want me to go back to my husband, bless me with children." She was a very clever woman, so she added, "Rebbe, if you bless me with children, bless me to have a son like you."

The holy Viledniker just smiled and said to her, "I'll be so happy to bless you to have a son like me, but you have to promise me something: If you will be a mother like my mother, then you will have children like me. Let me tell you about my mother: It should never happen to any child in the world. My father left the world when I was seven, and I had a brother who was only five years old, and my mother was taking care of us. My mother was so good to us; *gevalt* was she sweet - *gevalt* was she holy - *gevalt* was she beautiful. One morning, she woke up and she said, '*Yisraelk'le mien tier kind* [Yisrael'ek'le, my precious son], please bring me a siddur. I have to *daven* but I am too sick to get out of bed.' I brought my mother the siddur and she held it in her holy hands. This is what she said: 'Master of the world, *Tatte Zeese, Heilige Tatte* [Sweet Father, Holy Father], I'm so sick. I can't even *daven*. But Master of the World, You know the truth; if I won't take care of my children, there is nobody else who will take care of them. So just for the sake of my children, *Tatte Zeese*, Master of the world, make me well.' I swear to you: she got up, she was well.

"One more story about my mother: Can you imagine how many tears my mother shed, how many *tefillos* she offered, when she kindled the lights before Shabbos? I was so little, yet I knew; the only one who prayed more than my mother, was the *Kohen Godol* on Yom Kippur in the Holy of Holies. So one Friday she was crying so much, and I guess she bent over the candles, and her tears fell on the candles. When she opened her eyes, it was already Shabbos. There were no more candles. The tears extinguished the fire. My mother said, 'Master of the World, *Heilige Tatte in Himmel* [Holy Father in Heaven], I can't live without the light of Shabbos. Master of the world, Master of the world, Master of the world, how can I have Shabbos without my *Shabbosdike licht* [light of Shabbos]? But it's already Shabbos, so I'm begging You, Master of the world, please - You, You Master of the world, rekindle my light, rekindle my *Shabbosdike Licht*.'"

The Viledniker Rebbe said to the woman, "I swear to you, I saw a hand coming down from Heaven and kindling the lights of Shabbos."

In one of the cities in the Ukraine a terrible plague broke out. As the death toll rose, the community leaders decided to seek out sinners and transgressors, for they felt if they could root them out they could stop the plague from spreading and taking lives.

There was one family in town where it was well known that the husband and wife did not live together, because he was a simpleton and she was sophisticated. Since their family matters were well publicized the council determined that the wife must be at fault; surely it was her infidelity and promiscuous behavior that had brought this plague upon them. They decided to give her lashes. After they had meted out their punishment to atone for her suspected sins, the woman could not hold back her shame. She declared boldly that she was pure and blameless and that their accusation and suspicions were false. She asked that they travel to the Tzaddik, the Viledniker Rebbe, to whom all secrets were revealed and all things known, so that he too could reveal her righteousness and proclaim her not guilty and clear her besmirched reputation.

When they arrived she immediately began to scream and berate the community leaders. But the Tzaddik turned to her and said, "My dear woman, hold your tongue, for though you are blameless for the sin they have accused you of, nonetheless you are worthy of lashes. For it has been decreed in Heaven that you are to be punished. So what if your husband is no wise man?! Is that a reason for your mistreatment of him? You ignore him and his love, and his wretched soul is so pained by your mistreatment of him that he has sat and sobbed through many chapters of Tehillim. He has true yiras shomayim. In Heaven they heard his cries and anguish and have judged you guilty and sentenced you to lashes, which you have rightfully received. Now go home and act like a good kosher Jewish wife and all shall be well." It was then that the woman turned to the Tzaddik and said, "If the Rebbe will promise me a son as righteous as he himself is, then I will listen to everything the Rebbe tells me to do."

"You wish to merit a son such as I am? Well, if you wish to have a son like me, you must be as my mother was. If you will be like my mother then you will merit such a son."

The woman asked, "How was the Rebbe's mother?"

"Let me tell you of my mother," answered the Vildeniker.

"When I was very young I was orphaned from my father. I was raised by my mother, but when I was just nine or ten she became deathly ill. As she lay in bed, wasting away, she called me over and asked for a sefer.

"I knew that she could not read Hebrew, so I was amazed, but asked her which *sefer* I should bring. 'Whichever *sefer* you wish - it does not matter,' my mother answered.

"I brought her a large volume which was the *Rif*'s commentary to the Talmud. My mother took the *Rif* in her hands and said: '*Heilige Osios! Bet dem obishter das mein Yisrael Ber zol zein ein erlicher yid!* - Holy Letters, please approach and beseech Hashem that my son Yisrael Ber will be a holy and righteous Jew!' For she foresaw her untimely passing and knew that she would not live to raise me.

"Now," concluded the Viledniker, "do you understand the type of mother I had? When you will be like her, then your son will be like me."

(cited from the story told by Eliezer Dov Friedman in the name of Rav Betzalel Vilshansky - *She'eiris Yisrael*, p. 14-15)

Rav Yosef Shatzkes (Teves 21)

HIS CHAVRUSA IN GEMORA YERUSHALMI

Rav Shatzkes was a *boki*, well versed in the Gemora Yerushalmi. Before he passed away, he requested that only a person well versed in Yerushalmi be buried beside him, because he wanted a *chavrusa* in the next world who could learn with him! The *chevra kadisha* read this and accepted it. They were astonished when some time later, the *mechaber* of the commentary *Pnei Moshe* on the Yerushalmi visited Brod, got sick and passed away - and so he was buried next to Rav Shatzkes and became his *chavrusa* in Yerushalmi in *Olam HaBa!* (Pinkus of the Brod Kloiz, printed in *Arim VeImahos BeYisroel* Volume 6, p. 333)

Rav Yosef Yuzpa Segal Shtern Rav Yuzpe, Rosh Yeshivas Zolkava Zhovkva Zolkiew (Teves 22)

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 amid. 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 Lzhensk.

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 Sholom Moskowitz Shotzer Rebbe, Daas Sholom (Teves 22)

THE PHOTO - A SEGULA FOR YIRAS SHAMAYIM

There is a photo of the Shatzter taken with his permission. Written on its reverse side is the pasuk: *ba'avur tiheye yiroso al pneichem levilti secheto'u* - "in order that fear of

Hashem be on you to prevent you from sin". This is the story of such a special photo and its signature:

Once, the Shatzer's daughter, Rebbetzin Chaya, came to visit and requested a photo. Initially he refused, and quipped, "What will you do with such a photo? Will it help your *Yiras Shomayim*?" She said that yes, it would - and so he agreed and stipulated that he would inscribe the photo on its reverse, which is why his photo is inscribed by himself as a *segula* for *Yiras Shomayim*.

(Ohr HaGonuz II, Kuntres Likkutei Dibburim 18)

Rav Avraham Falagi (Teves 23)

CAESAR'S CORONATION

Rav Avraham Falagi cites the account of Augustus Caesar's coronation in his *sefer*, *V'Yi'Maher Avraham* (Shin #582) from *Seder HaDoros*:

When they came to crown Augustus as Caesar, he was young but humble and he possessed great wisdom. He took the crown and placed it down before him and spoke as if he was addressing the crown itself:

"Crown O' Crown! If wise men and the masses only knew all the troubles, worries, and fears that took place beneath you! If they understood this, even if they would find you cast aside in some corner of the public marketplace, lost between rocks and stones, they would not dare to lift you from the ground.

"I, however, have been sold into slavery as a slave to this nation. Not as their leader or ruler, oh no; make no mistake. This is no crown or sign of royalty; rather, these are iron shackles and chains of bondage - a sign of slavery."

(In Nachlas Avos on Mishnah Avos 4:4 "Rabbi Levitas of Yavneh says: Be exceedingly humble." Rav Don Yitzchok Abarbanel cites this story from the history of the Romans. The Abarbanel praises Ocataviunus' words of wisdom and concludes that therefore his reign was longest among the Caesars of Rome.)

Rav Naftali Katz Rav of Pozna, Smichas Chachomim (Teves 24)

THE GIFTS FROM RAV ALFANDRI TO THE SEMICHAS CHACHAMIM

The Sabba Kadisha Rav Shlomo Eliezer Alfandri told the Minchas Elazar of Munkacsz the following when they met each other in Eretz Yisroel:

"When Rav Naphtali Katz, author of *Semichas Chachamim* arrived in Constantinople on his way to make aliya to Eretz Yisroel, my grandfather, Rav Alfandri met him and tried to convince him to stay in Constantinople. They built him a grand synagogue in his honor that stands until this day. Unfortunately, he made some enemies there who desired to harm him. My grandfather sent him a golden box containing a scribe's pen and ink and a large golden sword. He told the *Semichas Chachamim* that with these weapons he could stand up to his enemies. And so it was that anyone who dared utter a single word against Rav Naphtali immediately dropped dead! All the people who saw this took care not to start with the rav. The sword was eventually gifted to the sultan who used it in his own battles. (Masaos Yerushalayim Munkacsz p. 271)

THE HOLY AMULET OF THE SEMICHAS CHACHAMIM

Rav Dovid Moshe of Tshortkov related that when the holy *Baal Shem Tov* passed through Istanbul on his way to Eretz Yisroel, he heard rumors regarding certain amulets that Rav Naphtali Katz, the *Semichas Chachamim* had written.

"How could he dare use Divine Names in amulets?" they challenged. The *Baal Shem Tov* asked to see one. When he opened the amulet, he saw that it was simply the handwritten name of the *Semichas Chachamim*.

Rav Dovid Moshe used to say that this story explains the statement of *Chazal Sanhedrin* 100a that whoever calls his *rebbe* by name is liable to the death penalty. We could wonder, asked Rav Dovid Moshe, why so harsh a sentence should be pronounced for seemingly so light a crime as calling your *rebbe* by his name? The answer is because just as when someone pronounces Hashem's Divine Name, he is punished harshly (*ibid* 90a), we see--as illustrated by our story-- that one's *rebbe*'s name is also considered like one of the holy Divine Names. This is true to such degree that we see that it can even be used as an amulet! (*Eser Oros* 10:16)

A HOLY AURA

Once, when a young Tzaddik was a Yeshiva bochur, he was unsure about which Yeshiva to attend, until a heavenly voice directed him to Pozna, to the Yeshiva of the *Semichas Chachomim*. When the young Tzaddik arrived and attended a *shiur*, he was greatly astonished to see a bright, shining aura, burning like a candle, above the head of the Maggid Shiur, the Rosh Yeshiva, Rav Naftoli Katz, *mechaber* of the *Semichas Chachomim*!

He decided to shadow the Rosh Yeshiva and try to learn what special deeds he must have accomplished to earn such a shining aura like a burning flame. And so he tagged along and observed that he fed many guests, including the poor and indigent at his table - but this was not enough reason. He further investigated and discovered that he served his guests himself and personally attended to their needs, even while he himself ate nothing, for he was fasting - yet he concluded that this too was not enough reason for the shining aura. He continued to follow the Rav around and witnessed how he slept. He stole into his bedroom, hid himself and saw how Rav Katz closed the door, locked it, opened a sealed chest, took out a stone and lay down on the ground and slept on the stone as a pillow! After about an hour, he rose, went over to the bed, messed up the sheets, covers and pillows and rearranged them to make the bed appear slept in, and proceeded to study Torah secretly. This, he concluded, was the reason why he merited the shining aura of a candle burning above his holy head! (Teshuas Tzaddikim p. 480-481)

GUARD YOUR EYES

The Spinka Rebbe, *mechaber* of *Imrei Yosef*, used to be very careful to guard his eyes from inadvertently gazing at or seeing any forbidden sights. So much so, that when he walked outside in the street he kept one eye closed; the other he opened just a small slit to see. One day, he studied the *sefer Semichas Chachomim* and saw written there that whoever gazes with only one eye is doing something that has a negative sign. This is because the wicked Bilaam was one-eyed. From then on, he would walk with both eyes shut and someone would lead him. (Introduction to Chakal Yitzchok, Maamar 5:1)

Rav Yosef Rabinowitz Ish Ho'emes, Ginzei Yosef (Teves 24)

THE ONLY WAY TO CANCEL THE DECREE

Rav Yosef of Yampola and Rav Boruch of Mezhibuzh were *mechutonim* (Rav Yosef's son Yitzchok married Rav Boruch's daughter Chana Chaya). The two *mechutonim* were on excellent terms and there was great love and friendship between Rav Yosef and Rav Boruch. It was Rav Yosef's custom to visit Rav Boruch at least twice a year, on *Parshas Bechukosai* and on *Parshas Ki Savo*, when both the *rebukes* of the *tochacha* are read. After Shabbos, when Rav Yosef took his leave, Rav Boruch often accompanied his *mechutan* well past the town's border to escort him with honor.

During one of their visits, Rav Boruch urged Rav Yosef to meet him secretly in the forest. "I must speak with you urgently regarding an important matter in total secrecy. No one else should be around - no family, no gabbo'im - just you and me. Make sure that even the coachman should be a gentile!"

Rav Yosef heeded Rav Boruch, but as the two made their way they failed to notice Rav Yosef's son Yitzchok, Rav Boruch's son-in-law, secretly following them. When he saw that his father and his father-in-law had secreted themselves in the forest, he went to eavesdrop and learn what urgent matter had caused them to behave in a manner so secret, so bewildering and and so bizarre!

As the two *Tzaddikim* spoke, he stood listening intently, rooted to the spot in shock! This is what he heard:

"*Mechuton leiben!*" began Rav Boruch, "surely you saw what I saw written in the Heavens this year during *Rosh HaShana* and *Yom Kippur*."

"Yes, indeed," replied Rav Yosef, in a sad, somber tone, as he shook his head. "I saw a grave and great *kitrug* - a prosecution, against *Am Yisrael*, that is a heavy, dark decree!"

"*Mechuton leiben*, what did you do?" asked Rav Boruch.

"Unfortunately, everything I did failed. Nothing I did was able to cancel or rescind the decree," he concluded sadly.

"*Mechuton leiben*," this time Rav Yosef addressed Rav Boruch, "what do you propose that

we should do?"

"There is no other way to end this decree. There must be two *Tzaddikim*, heads and leaders of the generation, who accept upon themselves to leave this world and with their passing atone for the generation and so cancel the decree!" Rav Boruch replied.

"I see no other greater *Tzaddikim* in this generation than you and I. I am ready and willing and so now I ask, *Mechutan leiben*, will you agree at once and do this? Will you join me? We must save the people! We must save the generation! Will you join me and do this?"

Rav Yosef hesitated. "Is there no other way? I need some time to think this over."

"Time? There is no time! Way? There is no other way! *Klal Yisrael* is in mortal danger and you ask for time and other ways?!" bellowed Rav Boruch.

Rav Yosef saw that there was no other way and he acquiesced to Rav Boruch's demands.

Hearing this terrible pronouncement and seeing that his father had agreed, Rav Yosef's son Yitzchok could no longer hold back. How could he contain his anguish and bitter sobs at the thought that he would lose beloved father and father-in-law all at once? As he sighed and sobbed in misery, the sounds of his pain reached the two *Tzaddikim*.

Rav Boruch's anger flared. "This was a secret meeting! No one else was supposed to be present or hear what we agreed to here! If you dare reveal anything you have seen or heard there will be nothing left of you but a pile of bones and your family a barren hillside! I am warning you, promise that you will never, ever reveal our plans so long as we live!"

Rav Yitzchok agreed.

By *Cheshvan* of that year, Rav Boruch grew weaker and weaker, until finally on *Chai Kislev* his holy soul departed. Before leaving this world, Rav Boruch said to those present about himself, citing *pesukim* from the *berocha* preceding *Pesukei Dezimra*: "*Boruch she'omar vehoya ho'olom* - whenever Boruch says something, then all the worlds rejoice, because Chazal say that *vehoya* is a language connoting happiness and joy. *Boruch gozer*

umekayem - *Boruch* rescinds and cancels harsh negative decrees from *Am Yisrael* and he fulfills all positive good decrees for *Bnei Yisrael*. *Boruch omer ve'oseh* - *Boruch omer* - *Boruch* says something, *veHaKodosh Boruch Hu oseh* - and the Holy One fulfills. I have never lied; the only falsehoods I utter are the words of my confession." And so he recited the sins of the *viduy* and was *niftar*. He commanded that his *Rabbeinu Tam tefillin*, his bed and some articles of silver be given to his beloved *mechutan* Rav Yosef of Yampola so that he would recite *Kaddish* for him.

Rav Yosef tried to visit his beloved *mechutan* Rav Boruch, and he journeyed to see him just one last time but it was too late. When he reached Tsherni-Ostra he felt the night fall and realized that Rav Boruch had passed on. After the *shiva*, he received the inheritance and recited the *Kaddish* that Shabbos night. Then he himself grew weaker until he passed away on 24 *Teves*. (Based on *Kehal Chassidim HeChodosh* 384 p. 18 and *Siach Eliezer HeChodosh* Introduction.)

Rav Shneur Zalman Schneerson Baal HaTanya, Alter Rebbe (Teves 24)

WHO SAYS YOU HAVE TO ATTEND EVERY FAIR

There was an ongoing dispute between the two Chassidic leaders, the holy Tzaddik Rav Boruch of Mezhibuzh, the biological grandson and heir of the holy Ba'al Shem Tov, and his rival, the holy Tzaddik Rav Schneur Zalman of Liadi, founder of Chabad and *mechaber* of the *sefer HaTanya*, who considered himself a spiritual grandson and heir of the Ba'al Shem Tov by virtue of being a talmid of the Maggid of Mezritch, the Ba'al Shem's successor. Their rivalry was holy, profound and ran deeper than we can ever understand. Who can claim to really know the true reasons behind their *machlokes*?

The Ba'al HaTanya once traveled on a pilgrimage to Mezhibuzh, where he *davened* at the *tziun* of the holy Ba'al Shem Tov, and afterward he went to visit Rav Boruch. Their dispute was well known and Rav Boruch openly challenged some of the practices that the founder of Chabad held, including the custom to refrain from reciting *Veshomru* in Friday night *davening* before Maariv.

"Why do you not recite *Veshomru* in the Maariv of Shabbos?" asked Rav Boruch.

“And where does it state the one must recite *Veshomru*?” replied Rav Schneur Zalman. [Despite the custom, neither of the two most recognized authorities, the *Shulchon Aruch* and the *Rema*, rules that one recites *Veshomru*.]

At this point, Rav Yosef of Yampola, who was present, interjected to defend his *mechuton*, Rav Boruch, by saying, “Surely your honor knows that in Heaven there is a great gathering like a festive fair, when Bnei Yisrael recite *Veshomru*, so how can your honor ask where it says one must recite *Veshomru*?”

The *Ba'al HaTanya* remained unfazed and defended his own stance, replying, “And who says that you have to attend every fair? Some you attend and others not!” (Based on Botzina DeNehora p. 12b, Mekor Boruch 12b, *Toras HaMaggid MiZlotshuv* Vol. 1 p. 121.)

SACRIFICE TO SAVE THE CROWN PRINCE

The holy Mezritch Maggid was very ill. As his talmidim prayed for his well-being, they sent a *pidyon nefesh* to Rav Pinchas Koretzer, along with a request for his help to daven for the Maggid’s health.

Despite his best efforts, Rav Pinchas saw that it was to no avail; something was blocking his requests. In order to get to discover the source of this interference, he decided to come and visit the Maggid himself.

When he arrived, he met Rav Shneur Zalman of Liadi, the *mechaber* of the *Sefer HaTanya* and founder of Chabad Chassidus, outside in the antechamber. “The Maggid is resting now, he is asleep,” explained the *Ba'al HaTanya* to Rav Pinchas. After they spoke, Rav Pinchas proceeded on to the Bais Medrash. There to his horror he discovered various writings, teachings of Chassidus and the Maggid’s discourses lying haphazardly on the ground like discarded debris. He lifted up the holy writings with reverence and kissed them. In anger and haste, he made his way back to confront the *Ba'al HaTanya*, holding the incriminating sheaf of papers aloft as evidence.

“Aha! Now the matter is clear to me! I have been doing my best, davening and pleading, attempting to intercede on behalf of the Maggid. Something was holding me back and blocking my *tefillos*. Now I understand the root of the matter and the cause of the Maggid’s illness! There are harsh judgments because you have let the spread of the

deepest teachings of the inner Torah spread outward and this was holding back my prayers!"

The *Ba'al HaTanya* understood Rav Pinchas' angry accusations and so he responded to him with the following famed *moshol*:

In a faraway land there lived an aged king. One day in his later years he finally had a son. The child was beloved to him and he worried and fretted over his every need and want. He worried over his health and began to suspect that perhaps one day he might need some medicine that would need to be prepared with ingredients from a distant land that were unavailable in his kingdom. He therefore ordered all the apothecaries and those learned in herbal lore to gather together various potions, medicinal herbs and salves from the world over and to safeguard them so that just in case one day there would be need of them, they would be ready at hand. Among the various remedies there was one precious potion that was extremely rare, used to cure fainting sickness.

Then one day the crown prince fainted and despite the physicians' best efforts they could not care for him. All their attempts failed. The prince's mouth was shut, clamped tight like a vise and nothing would pass his lips.

The king commanded that they hurry and fetch the precious rare potion. But despite their best efforts they could not pry his jaw open. They worried and fretted over the rare potion; what would happen if it spilled?

The king yelled at them, "Why are you worried about the previous potion?! My only concern and effort was for my son! Pour the whole draught into his mouth. Even if just a small drop penetrates his lips - perhaps it will save his life!"

They heeded the king's royal decree and proceeded to pour out the entire potion. Indeed, most of the precious draught spilled onto the floor foaming and hissing, but a few small drops did manage to penetrate the prince's clenched lips. His spirit was revived and he was healed!

The precious prince is the Jewish people, Hashem's beloved child. For their sakes and the sake of their souls, Hashem gave us His most holy precious Torah to revive their body and

soul. Despite the fact that it is so holy and precious and we do worry that perhaps it will spill on the floor and end up in undesirable places, if just a drop will penetrate and do its job, this will atone for the entire waste.

The *Ba'al HaTanya* concluded his parable and Rav Pinchas replied, "You have revived me and given me life. All the harsh judgments have been sweetened and now surely the holy Maggid will be healed and his strength will return!" And so it was. (As found in a handwritten manuscript by Rav Yisrael Chortkover, published in *Kerem Bais Yisrael* p. 7 and cited by *Likkutei Imrei Pinchas Shaar Sippurim* 73)

Another version of this tradition:

Rav Pinchas Koretzer was once in Mezritch and during his visit he discovered holy writings blowing in the wind among the debris and garbage, and this matter greatly pained him.

The Alter Rebbe, Rav Shneur Zalman of Liadi (mechaber of the Tanya and founder of Chabad Chassidus) was present, and knowing Rav Pinchas' angry disposition and his opposition to the spread of *Toras HaChassidus* in a revealed manner, he tried his best to calm and assuage his holy spirit and told him the following *moshol*:

There was once a mighty king who had an only son. He desired that his son rise in all manner of wisdom and train himself to gain strength and might. He sent his son off to the farthest reaches of the kingdom and beyond. He sent the prince to foreign lands over mountains and seas, to tropical islands and exotic distant lands. There, the prince would study and gather various species of plants and herbs and learn to hunt animals, birds and all manner of rare things. He would travel and visit the most distant and dangerous locales.

One day word reached the king that his one and only precious son was in mortal danger; he had become ill and was at death's door on some far-off island. The doctors had given up hope and declared his illness terminal. Despite their best efforts they could find no cure for his strange malady.

The king spared no time and effort. He ordered his men to send out runners and to

announce far and wide that whoever was learned in the art of healing and could find a cure for the crown prince should come before the king immediately.

All the greatest doctors and famed physicians, all the wisest healers and apothecaries gathered in the royal court, but despite their efforts none of them could come up with a cure to save the life of the dying prince.

Then one day a man arrived who told the king that he knew of a special cure that could surely heal the crown prince and deliver him from death's door. However, he warned, this cure could only work by using the correct ingredient, to be found in a very rare and precious gemstone.

If that gemstone could be procured and pulverized into a fine powdered dust, and that mixed with good fine wine, and if the prince would drink this potion - he would be healed!

The king immediately issued an executive order that the greatest gemologists and geological experts be found to begin searching for this precious stone among the king's treasure hoards. Using the various descriptions and elements that this man gave, they were to find and locate the gemstone to save the life of the dying crown prince.

The wise men gathered all the precious stones and jewels and examined them one by one, and to their great joy they did indeed discover one gemstone with the correct properties and characteristics as described to heal the prince. There was just one problem: the only such jewel was the crown jewel itself, the very gem that graced the diadem upon the king's own crown!

At first they were overjoyed at the discovery, but once they realized that in order to create this remedy they must remove the king's crown, unseat the stone, crush and pulverize it into powder and dust, they were greatly saddened and dismayed. They had no choice but to tell the king what they had discovered.

When the king heard that they had indeed found the gemstone, he was overjoyed. Now he could heal his one and only precious beloved son!

"Quickly remove the gemstone from the crown and pulverize it to create the potion to give

my son!"

At that moment an evil report reached the king - the prince's condition had worsened and his sickness and fever caused his mouth to be shut tight; his lips were so parched that they had stuck together and could not be pried apart! Alas! How would he now drink the precious healing potion?

The gemologists and apothecaries hesitated. They had removed the crown jewel from its setting, but why should they now pulverize it in light of this dire development? Surely the king would now not command them to destroy his own crown jewel.

When the king saw their hesitation he amazed them and bellowed, "Hurry and rest not, crush the gem as fast as you can! Prepare the potion and pour it into my son's mouth now! It is worth destroying my precious crown jewels and pouring them down my son's parched lips, even if they spill and are lost! So long as just one drop might by some miracle penetrate his lips and enter his mouth and save my one and only beloved son, maybe, just maybe, he will be healed!"

The ministers were amazed and said, "Your Majesty, when your son's mouth was limp and his lips were parted, his mouth was open and he could receive food and drink, then it was worth it to lose your crown jewels to heal him, but now his lips are sealed - how was it worth destroying your crown that graced you on the throne for this?!"

The king looked at his ministers with contempt and roared, "If my son should perish, what good is my crown?! If he lives and survives, this will be my crowning achievement - that my one and only son fulfilled his father's command and endangered himself to go and study to fulfill my royal will. He endangered his life to do my bidding until he reached this state of sickness. Now he will be healed by me and my crown!"

When Rav Pinchas Koretzer heard this *moshol* he was relieved and his spirit revived. It is a well-known tradition that the Mezritch Maggid thanked the Alter Rebbe for this and felt he owed him a favor. (Hatamim p.802 and cited by Likkutei Imrei Pinchas Shaar Sippurim 74)

THE REBBE'S SEFORIM ARE FUNDAMENTAL IN JEWISH LITERATURE THEY ARE TRANSFORMATIVE AND UPLIFT THE SOUL

The Tosher Rebbe used to say that "The sefer, *Likkutei Amarim* also known as Tanya is among the most fundamental writings of *Toras HaChassidus*, it has the power to uplift the human soul from the lowest pits to the loftiest heights. The author took upon himself to elucidate the concepts of chassidus using broad, expressive language. Deep and sophisticated ideas became digestible and in this way, fundamental foundations of chassidus became accessible to all. The Tanya is the key to understanding many other chassidic works which were written in a cryptic manner. These esoteric works-- written in shorthand, and filled with hints and allusions-- were largely abstruse, provided only slight glimpses into ideas which remained more concealed than revealed. (Avodas Avoda, Sichos on Shemos)

JUST A SLIGHT TOUCH TO AWAKEN HIM

Once, Rav Shneur Zalman of Liadi told his *mechutan*, Rav Levi Yitzchok of Berditchev, the following story regarding the *dveikus* of the Ohr HaChaim:

There was once a terrible decree enacted against *Bnei Yisrael* by the *goyim* and the leaders of the *kehilla* decided that they must *daven* and bribe the authorities to attempt to rescind the harsh judgment. They voted and unanimously agreed that they must take emergency measures and ask the Ohr HaChaim to *daven* on their behalf.

Quickly they rushed in alarm to the Ohr HaChaim's *Bais Medrash*, where they found him sunk deep in holy thoughts. They could see with their own eyes that the Tzaddik was in a world of his own and they feared to approach him. They waited, patiently hoping that any minute he would awaken from this state, but were disappointed to see that as time passed the Tzaddik's condition remained the same; he was in a state of such intense *dveikus* that he neither responded nor even acknowledged their presence.

They knew that if anyone should touch him even just slightly, or brush against his clothes, he would immediately awaken, and they were sure that he would gladly come to their aid in such a time of distress and need. Still, they were afraid to disturb the Tzaddik, because they knew just how careful he was and how upset he became when anyone touched him or disturbed his immediate surroundings, interrupting his state of intense *tahara*. They therefore finally decided to bring a young, pure child, who had never sinned or thought

negative thoughts. They immersed the child in the *mikve* and dressed him in brand new clothing; only then did they allow the child to touch the cloak of the Ohr HaChaim HaKodosh gently, just for a second. As soon as the child's fingers brushed the Tzaddik's cloak, he awakened from his *dveikus* and returned to normal.

Concluded Rav Shneur Zalman of Liadi to Rav Levi Yitzchok of Berditchev, "See just how great a level of *dveikus* the Ohr HaChaim HaKodosh had; his love and awe of Hashem were also amazingly lofty as well. (*Lemaan Yeidu Bonim Yivoldu* #91)

THE SEFER HATANYA

Some say that when the heilige Berditchever Rav learned *Tanya* for the first time he exclaimed, "Wondrous Wonder!!! How did he [Rav Shneur Zalman, the *mechaber*] manage to get such a great G-d into such a small sefer?!" (*Yiftach Libeinu BeSoraso*, p. 312)

Rav Ahrele Roth, *mechaber* of *Shomer Emunim* and founder of the Toldos Aharon Chassidus, once visited the Satmar Rav, Rav Yoel, in Chutz La'aretz. During their conversation, Rav Ahrele asked a question on the *pasuk* (Bereishis 4:7), which teaches that although you desire evil you can overcome the *yetzer hora*. Rashi comments there: "If you so will it, you can defeat him." Rav Ahrele asked the Satmar Rav, "How do you get such a will to begin with? From where can you acquire the will to defeat the *yetzer*?"

For that, answered the Satmar Rav, you need to study the *sefer HaTanya*. (*Teshuas Tzaddikim* p. 495, in the name of Zechor LeAvrohom)

THE BLACK CARRIAGE

By: Reb Yerachmiel Tilles

The 19th of *Kislev* is celebrated throughout the Chassidic world as the day of the liberation of the founder of Chabad, Rav Schneur Zalman of Liadi (1745-1812). Rav Schneur Zalman was arrested by the czarist regime under the accusation that his teachings undermined the imperial authority, and his release allowed the vigorous growth of Chassidus and the uninhibited dissemination of its teachings.

During the "intermediate days" of *Sukkos* of 1798, an armed officer arrived in Liozna to arrest Rav Schneur Zalman of Liadi, the founder of the Chabad movement. Deciding that

it would be advisable at this point to take the biblical advice, "Hide yourself for a brief moment" (Isaiah 26:20), the Rebbe slipped out a side door. The officer returned to his headquarters empty-handed.

Back in the house, the Rebbe decided that if the agent were to return, he would allow himself to be arrested. Some say that he decided this only after consultation with Rav Shmuel Munkes, one of his close Chassidim, who happened to be in the Rebbe's home at the time. Rav Shmuel reputedly said to the Rebbe, "If you are a true Rebbe, you have nothing to fear by being arrested. If you are not, you deserve whatever they will do to you (!), for what right did you have to deprive thousands of Chassidim from enjoying the pleasures of this world?"

When the officer reappeared on the day after Simchas Torah, which fell on Thursday that year, the Rebbe did not hide. Within a few hours, he was already seated in the infamous "Black Mary", the carriage reserved by the Czarist regime for rebels who were under capital sentence. Covered on all sides with heavy black metal panels, and with no windows whatsoever, it was designed to cast dread on all those who saw it. Guarded by heavily armed soldiers, the ironclad black carriage pulled out of Liozna on Thursday night and clanked its fearsome way down the highway to Saint Petersburg, via Vitebsk and Nevel.

At half past ten the next morning, some six hours before candle-lighting time, the Rebbe asked that they stop where they were until after Shabbos. The officer in charge ignored his request. A moment later the axles of the carriage broke. No sooner had they repaired them, than one of the horses collapsed and died. Fresh horses were brought, but they could not move the carriage from its place. By this time the gendarmes gathered that it would be impossible to press on with their journey against the Rebbe's will, so they asked their prisoner if they could detour to a nearby village and spend the next day there. The Rebbe refused, but did agree that the carriage be moved off the highway to an adjacent field.

The spot at which the Rebbe spent that Shabbos is about three miles from the village of Seliba-Rudnia, which is near the town of Nevel. An old Chassid who survived into the twentieth century, Rav Michael of Nevel, used to relate that he knew Chassidim who were able to point out the exact spot at which the Rebbe had spent that lonely Shabbos. He

himself had gone there to see it with his own eyes. All the way there he had seen old and drooping trees on both sides of the road, but that memorable spot was marked by a tall tree with luxuriant foliage.

DERELICT IN HIS DUTIES

A talmid once came before the *Ba'al HaTanya* and asked to be taught a new lesson in *hisorerus* - awakening excitement for *davening*. When the *Ba'al HaTanya* asked him what type of *davening* he had focused on till now, the Chassid answered with the following amazing example:

I was once called in to deal with an official matter with the Russian authorities. As I stood outside the courthouse I noticed a prisoner, a former soldier in uniform, being mercilessly and cruelly beaten. When I asked the reason for such punishment, I was told that this soldier was being punished for being derelict in his duty. It was winter and bitterly cold outside. "He came back from his duty with frozen ears!" they thundered. "This soldier is supposed to be on guard duty," continued one of the officers. "How can it be that a soldier who is charged with duty to guard His Majesty the Czar would have frozen ears?! The very fact that he is fulfilling his duty to His Majesty the Czar, the very fact that he is fulfilling His Majesty's command - that should warm his whole being and should cause his blood to boil from head to toe and circulate throughout his entire being as it resonates with his duty! How could his ears freeze, if not that he was derelict in his duty!"

And so they judged him worthy of punishment. This made a great impression on me and with this manner of meditative contemplation on His Majesty and my duty to Hashem, I *davened* with *hisorerus* for some six years. But now I am ready for something new!" (Otzar Yisrael, p. 261)

PERMISSION NEEDED

On the first Shabbos after their wedding, Rav Shneur Zalman of Liadi delivered a lengthy Chassidic discourse in the manner of Chabad. When he concluded, he asked his new son-in-law if he understood the *ma'amar*.

He was somewhat taken aback and confused by Rav Yaakov Yisroel's answer: "I didn't hear a thing." Rav Yaakov Yisroel explained, "I did not yet get permission from my father, the Czernobler Maggid, to see if I am allowed to listen to the *ma'amar*. Whatever I do not

have permission to listen to, I do not hear at all."

The *Baal HaTanya* was pleased with his new grandson in law's answer and he responded, "Please ask your father permission to listen from now on." Rav Yaakov Yisroel did so, and from then on, he listened and understood all he heard from the holy mouth of the founder of Chabad.

THE SHIDDUCH

The *Baal HaTanya* (Rav Shneur Zalman of Liadi) desired to make a *shidduch* with the *Meor Eynaim*'s descendants. He once came to the *Meor Eynaim* in Czernoble seeking a *shidduch* for his granddaughter (his son, Rav DovBer's daughter). The *Meor Eynaim* invited the *Meor Eynaim* in to the next room where his grandchildren were sleeping. "Select the one that you want, except for Aharon who is already a *chassan*."

The *Baal HaTanya* placed his hand on the heads of each sleeping child, and when his holy hands rested on the head of Rav Yaakov Yisroel, the *Baal HaTanya* declared: "This one is of my mind!" At age sixteen, on 6th *Shevat* נ"י ינואר in Liadi, he married Devora Leah, the daughter of Rav Dov Ber, the Mittler Rebbe of Chabad.

Rav Meir Eisenstadter Meir Ash, Maharam Ash, Imrei Aish (Teves 24)

THE IMPURE MILK

The Maharam A"sh once visited a local squire to plead on behalf of his Jewish brethren. The count had his servants bring coffee and milk as a gesture of honor towards his guest. When the Maharam declined the refreshments, even when the count insisted that the rabbi accept the offer, the Graf asked why he wouldn't drink his coffee and milk. The Maharam explained that for reasons of kashrus, milk produced by a non-Jew is suspect. It may, in fact, be non-kosher milk from a horse or swine. Hearing this suggestion, the Graf grew upset. He lost his temper and even threatened the Maharam A"sh's life.

"What impudence!" he shouted. "How dare you suggest that I would ever drink something so vile as horse milk!"

In the middle of the count's rant, the maid-servant entered, white from fear.

"Pl Pl Please, your honor forgive me!" she stammered, "I am so sorry, it wasn't my fault. You see, I was in such a rush to prepare the refreshments and I knew important guests were coming. So, in my haste I was clumsy and I spilled all the milk. There was no time to get anymore and I didn't know what to do so I, I, I..."

"What is it? Out with it now!" the Graf raged.

"...So, I milked the mare stabled with the horses!" she blurted out.

The Graf was astonished. He turned to the Maharam A"sh with new admiration and said, "How great are the words and proclamations of the Jewish sages and leaders!" (Based on Shut Birkas Chaim Altshtadt p. 222b)

Rav Moshe Yosef Teitelbaum (Teves 24)

EACH SIGH OF REGRET CREATES ANOTHER BRILLIANT DIAMOND FOR HASHEM'S CROWN

The *beis medrash* was packed. Every seat was occupied by someone deeply engrossed in Torah study, earnestly reciting *Tehillim*, or absorbed in fervent prayer. *Elul zeman* was in full swing and the atmosphere reverberated with a tangible sense of *teshuva* that came with upcoming *yomim noraim*.

It was this intense environment into which the *Uhjler Rav*, Rav Moshe Yosef Teitelbaum entered. To his great consternation, however, he felt cold and impassive to the electric energy of *Elul*! He was bitterly disappointed in himself when the feeling didn't dissipate. Rather, but the matter grew worse through all the days of *selichos* the *aseres yamei teshuva*.

"What is wrong with me?" the *Uhjler rav* sighed. *Elul* passed without so much as a flutter of passion in his heart. "Why do I feel unmoved by these auspicious days of mercy and good will - *rachamim ve'ratzon*!?" he cried.

His answer arrived from none other than his *zeide*, the holy *Sanzer Rav*, the *Divrei Chaim*. Immediately following the *yomim noraim* (the days of awe), the *Uhjler Rav* made his way to Sanz.

That Shabbos as the *Divrei Chaim* was in the midst of conducting his *Friday Night tisch*, he recited the words to the *Arizal's* poem in honor of Shabbos “*Na'avid lehon kisrin bemilin yakirin* - We shall create crowns with precious words.” He then paused and said:

“When *Klal Yisroel* serve Hashem with prayer and devotion, their *avoda* creates the crown jewels for Hashem. The luster of each jewel is based on the quality of each person’s *avoda*. Some shine bright and some are duller; and some jewels...” Here, the *Divrei Chaim* paused for emphasis “...some jewels dazzle the most from those who agonize over their apparent lack of feeling and who are unable to muster enthusiasm though they yearn to be close to Hashem. This is why we say “*Na'avid lehon kisrin bemilin yakirin* - We shall create crowns with precious words,” as these words for Hashem’s crown are “*yakirin*”: substantial, consequential, precious, because they were said with a heavy heart that longs for Hashem!”

Rav Moshe Yosef had received his answer; the *Uhjler Rav* rejoiced. (*Zichron Ish Chayil Naipes* p. 152)

“WHO APPOINTED YOU A MURDERER?”

“Just look how his hands are shaking,” one *shoichet* pointed out to his friend, one of the other *shoichtim*. His friend just shook his head in silent agreement. It wasn’t the elder *shoichet’s* fault; he had simply reached a venerable old age, and as old age set in, so did rheumatism, and trembling hands. One thing the townsfolk agreed on: they no longer trusted the *shoichet’s* unsteady hands; they wanted him to retire. But the *shoichet* had his pride and refused to be forced into retirement. He and the townsfolk reached an impasse, with neither wishing to yield.

In the middle of the dispute, a new rabbi arrived—and with him, new hope for the resolution of the town’s problem. Rav Sholom Sofer (scion of the illustrious family of the *Chasam Sofer*) was hired to replace their recently retired rabbi. At the time, he was but a *yungerman*, a young *avreich* lacking the authority to remove the old *shoichet* from his position. Yet, as each side became more entrenched in their opinion, *machlokes* took over the town. Distinct feuding lines were drawn with some supporting the respected, but elderly *shoichet*, and others opposing him because of his shaky hands.

“How can you dare retire our beloved *shoichet* who has dedicated his life to ensuring that we eat kosher meat? Have you no shame?” argued one side.

“How can you not retire an old *shoichet*? It is precisely our dedication to kosher meat that forces us to replace someone whose hands tremble and can no longer serve as a competent *shoichet*! Have you no *yiras shomayim*?” argued the other side.

The new Rav, observing the controversy decided to speak with the *Shoichet*. He advised him as follows: “Look, my good *shoichet*, you see how bitter this dispute is. I am on your side; I don’t think there is any substance to their complaint. As a new rabbi here however, I lack the authority to take any concrete action to help you keep your position and put an end to the *machlokes*. My suggestion is that you go to the *gaon*, Rav Moshe Yosef Teitelbaum of Uhjel and ask him to test your abilities. Once he sees that your abilities as *shoichet* have not deteriorated, he will surely write you a letter of approbation. He will attest to the fact that the meat is kosher and that will settle the matter!”

The *shoichet* agreed and left for Uhjel.

When the *Uhjler Rav*, Rav Moshe Yosef Teitelbaum saw the *Shoichet*, he saw for himself how unsteady his hands were. Yet, he was unwilling to embarrass the elderly man. The rav suggested the following:

“I don’t have time this minute to sit and write up the letter. I have an idea; you go back home and as soon as I have the time, I shall write up a letter and send it straight to your rabbi, Rav Sofer back in Brezhna where you live.”

The *shoichet* agreed and returned home.

Some time passed and the *yohrzeit* of the *Yismach Moshe* approached. When Rav Sholom Sofer made his way to Uhjel for the *yohrzeit*, he stopped in to visit Rav Moshe Yosef as well.

“Well, well, I owe you a letter,” apologized the *Uhjler Rav* to the *Breznher Rav*, Rav Sofer. “Please check what has happened to the letter you wished me to compose.” He pointed to a stack of papers on top of which lay letter rendered illegible due to a great blot of ink smeared all over it.

“Let me tell you the story of this letter: When I met your *shoichet* and I saw firsthand how

his hands shook I realized I should write to you. Still, I didn't want to shame the poor old man so I sent him home and promised to send you the letter. When I finally sat down to write the letter and address it, I fell asleep. As I slept, I had a dream. In my vision I saw my venerable *zeide*, the holy *Yismach Moshe* who questioned me in consternation:

"If they are searching high and low across the whole country for a murderer, someone who wishes to harm the livelihood and to shame an old man, spilling his blood, couldn't they find anyone better than you?"

When the vision ended, I awoke with a start and the ink pot tipped over and ink spilled over the freshly written letter and ruined it, just as you see it here. I took this as a sign that I was not to be the one to send you this letter. Therefore, I haven't sent you anything until today." (*Teshuas Tzaddikim* p. 511)

Rav Avrohom Chaim Zlotchover Rebbe, *Orach LeChaim* (Teves 26)

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)

Segulos Yisroel



SEGULOS FOR PARSHAS SHEMOS

Shovavim

See Appendix Below

Appendix: Eleven Chapters of Tehillim that were revealed as a segulah for yeshuah

The Eleven Chapters of Tehillim that were revealed as a segulah for yeshuah by RAV NAPHTALI HAKOHEN KATZ OF POZNA author of Semichas Chachamim whose Yahrzeit is 24 TEVES

סדר פרקי תהילים מיוחד מבעל ה"סמכת חכמים" המסוגלים לשימירה ולישועה

רבי נפתלי צ'ה הכהן, בעל "סמכת חכמים", היה גדול בתורה ובקבלה. גילה 11 מזמורי תהילים המסוגלים לשימירה ולישועה בעת צרה

פרק א

א אָשֵׁר יָאֵשׁ אָשֵׁר לֹא הָלַךְ בְּעֵצֶת רְשָׁעִים וּבַדָּרֶךְ חֲטָאים לֹא עָמַד, וּבָמוֹשֵׁב לְצִים לֹא יָשַׁב; בּ כִּי אִם-בְּתוֹרָת י-הוָה חָפֵצָו וּבְתוֹרָתוֹ יְהִגָּה יוֹמָם וּלְילָה; גּ וְהִיה כַּעַץ שְׁתוּל עַל-פְּלָגִים מִים אָשֵׁר פְּרִיו יַתֵּן בְּעֵתָו וּעַלְהוּ לֹא-יָבֹל, וְכָל אָשֵׁר-יָעַשָּׂה יָצַלְיכָה; דּ לֹא כָּן הַרְשָׁעִים, כִּי אִם-כִּמֵּץ אָשְׁר-תְּדִפְנוּ רֹוֹת; הּ עַל-כָּן לֹא-יָקְמוּ רְשָׁעִים בְּמִשְׁפֶּט, וְחֲטָאים בְּעֵדָת צָדִיקִים; וּכִ-יּוֹדֵעַ י-הוָה דָּרֶךְ צָדִיקִים, וּדָרֶךְ רְשָׁעִים תָּאַבֵּד

(פרק קכא לחזור 6 פעמים)

א שִׁיר לְמַעְלוֹת אֲשֶׁר עַיִּニ אֶל-הַהָרִים, מַאיִן יָבָא עֹזְרִי; בּ עֹזְרִי מַעַם י-הוָה, עָשָׂה שְׁמִים וְאֶרֶץ; גּ אֶל-יִתְנוּ לִמְוֹת רָגְלָךְ, אֶל-יִנוּם שְׁמָרָךְ; דּ הִנֵּה לֹא-יִנוּם וְלֹא יִשְׁן, שׁוֹמֵר יִשְׂרָאֵל; הּ י-הוָה שְׁמָרָה, י-הוָה צָלָךְ עַל-יָד יִמְנַח; וּיּוֹמָם הַשְׁמָשָׂל אֶל-יִכְבָּה וַיַּרְחַם בְּלִילָה; זּ יּוֹהָה יִשְׁמָרָךְ מִכְלָרָע, יִשְׁמָר אֶת-נְבָשָׂךְ; חּ י-הוָה יִשְׁמָר-צִאָתְךָ; יּוֹבֹאָךְ, מַעַתָּה וְעַד-עוֹלָם

פרק קג

א לדוד ברכי נפשי את יהוה, וכל-קربבי את-שם קדשו; ב ברכי נפשי את יהוה, ואל-תשבחיו כל-גמוליו; ג הסלח לכל-עוינבי, הרפאה לכל-תחלואיכי; ד הגואל משחת חייכי, המעתירבי חסד ורחמים; ה המשביע בטוב עדיין, תתחדש פנשר נועריכי; ו עשה צדקות יהוה, ומשפטיים לכל-עשוקים; ז יודיע דרכיו למשה, לבני ישראל עלילותיו; ח רחום ותנוון יהוה, ארך אפים ורב-חסד; ט לא-לנצח יריב, ולא לעולם יטור; י לא כחטאינו עשה לנו, ולא בעורנותינו גמל עליינו; יא כי בגבה שמיים על-הארץ, גבר חסדו על-יראיו; יב ברחק מזרח ממערב, הרחיק ממנה את-פשעינו; יג ברחם אב על-בניים, רחם יהוה על-יראיו; יד כי-הוא ידע יצירנו, זכור כי-עפר אנחנו;טו אונוש כחציר ימי, יציע השדה כן יציע; טז כי רוח עברה-בו ואיננו, ולא-יכירנו עוד מקום; יז וחסד יהוה מעולם ועד-עולם על-יראיו, וצדתו לבני בניים; יח לשמי ברייתו, ולזכרי פקדיו לעשותם; יט יהוה בשמי הchein כסאו, ומלכותו כלל משלה; כ ברכו יהוה מלאכיו גבורי כח עשי דברו, לשמע בקול דברו; כא ברכו יהוה כלל-צבאיו, משרתיו עשי רצונו; כב ברכו יהוה כלל-מעשיו בכלל-מקומות; ממשלתו, ברכי נפשי את יהוה

פרק סז

א למינצח בנגינת מזמור שיר; ב אל-הים יחגנו ויברכנו, יאר פניו אתנו סלה; ג לדעת הארץ דרכך, בכלל-גויים ישועתך; ד יודוק עמים אל-הים, יודוק עמים כלם; ה ישמחו וירגנו לאמים כי-תשפט עמים מישר, ולאםים הארץ תנחים סלה; ו יודוק עמים אל-הים, יודוק עמים כלם; ז הארץ נתנה יבולה, יברכנו אל-הים אל-להינו; ח יברכנו אל-הים, ויראו אותו כלל-אפס-ארץ

פרק כג

א מְזֻמָּר לְדוֹד, י-הוָה רָעֵי לֹא אָחָסֶר; בְּבָנָות דְּשָׁא יְרַבִּיצָנִי, עַל-
מֵי מְנֻחָות יְנַהֲלִנִי; גְּנִפְשִׁי יְשׁוּבָב, יְנַחֲנִי בְּמַעֲגָלִי-צָדָק לְמַעַן שְׁמוֹ;
דְּגָם כִּי-אָלֵךְ בְּגַיָּא צְלָמֹות לֹא-אִירָא רָע כִּי-אָפָה עַמְּדִי, שְׁבָטָךְ
וּמְשֻׁעֲנַתְךְ הַמָּה יְנַחֲמִנִי; הַתְּעַרְךְ לְפָנִי שְׁלַחְנוּ נֶגֶד צְרָרִי, דְּשָׁנַת
בְּשָׁמָן רָאשִׁי כּוֹסִי רָוִוחָה; וְאֵךְ טָב וְחָסֵד יְרַדְפּוֹנִי כָּל-יִמִי חַיִי,
וּשְׁבָתִי בְּבֵית יְהוָה לְאַרְךְ יָמִים

פרק קמח

א הַלְלוִיָּה הַלְלוּ אֶת יְהוָה מִן-הַשָּׁמִים, הַלְלוּהוּ בְּמִרוּמִים; בְּ
הַלְלוּהוּ כָּל-מְלָאכִיו, הַלְלוּהוּ כָּל-צְבָאִיו; גְּנִפְשִׁי שְׁמָשׁ וִירָחָם,
הַלְלוּהוּ כָּל-כּוֹכְבִי אֹור; דְּהַלְלוּהוּ שְׁמֵי הַשָּׁמִים, וְהַמִּים אֲשֶׁר מַעַל
הַשָּׁמִים; הַיְהַלְלוּ אֶת-שֵׁם יְהוָה, כִּי הַוָּא צֹהָה וְגַבְרָאָה; וְנוּעֲמִידָם
לְעַד לְעוֹלָם, חָק-גָּנָן וְלֹא יַעֲבֹר; זְהַלְלוּ אֶת יְהוָה מִן-הָאָרֶץ,
תַּגְנִינִים וּכְל-תַּהֲמוֹת; חַאֲשׁ וּבָרֶד שְׁלָג וּקִיטָּר, רֹוֶת סָעָרָה עֲשָׂה
דְּבָרוֹ; טַהָרִים וּכְל-גְּבֻעוֹת, עַזְפָּרִי וּכְל-אֲרַזִּים; יִחְיָה וּכְל-
בְּהַמָּה, רַמְשׁ וּצְפּוֹר בְּגַף; יִאֲמַלְכֵי-אָרֶץ וּכְל-לְאָמִים, שָׁרִים וּכְל-
שְׁפְטִי אָרֶץ; יִבְחֹרִים וּגְמַ-בְּתִולֹת, זְקִנִּים עַם-גְּנָעָרִים; יִגְיַלְלוּ
אֶת-שֵׁם יְהוָה כִּי-נְשָׁגֵב שְׁמוֹ לְבָדוֹ, הַזְּדוֹ עַל-אָרֶץ וּשָׁמִים; יִדְנוּרָם
קְרֹנוּ לְעַמוֹ תְּהִלָּה לְכָל-חִסִּידָיו לְבָנִי יִשְׂרָאֵל עִם קָרְבָּו הַלְלוִיָּה

פרק ו

א לְמַנְאָחָ בְּגִינּוֹת עַל-הַשָּׁמִינִית מְזֻמָּר לְדוֹד; בְּ יְהוָה אֶל-בְּאָפָה
תוֹכִיחַנִי, וְאֶל-בְּחַמְתָךְ תִּיסְרַנִי; גְּנִגְנִי יְהוָה כִּי אַמְלָל-אָנִי רְפָאַנִי
יְהוָה, כִּי נְבָהָלָו עַצְמִי; דְּגִנְפְּשִׁי נְבָהָלָה מַאֲד, וְאָתָה יְהוָה עַד-
מַתִּי; הַשׁוּבָה יְהוָה חֲלַצָה נְפָשִׁי, הַשְׁיעָנִי לְמַעַן חִסְדָךְ; וְכִי אֵין
בְּמֹתָז זְכָרָה, בְּשָׁאָלָמִי יְוָדָה-לְךָ; זְגַעַתִּי בְּאַנְחָתִי אַשְׁחָה בְּכָל-
לִילָה מַטְתִּי, בְּדִמְעָתִי עַרְשִׁי אַמְסָה; חַעֲשָׁה מְכֻעָס עַיִנִי, עַתְקָה
בְּכָל-צְוֹרָרִי; טְסֻרוּ מִמְנִי כָּל-פְּעָלִי אָנוּ, כִּי-שָׁמַע יְהוָה קֹל בְּכִיִּי; יְ
שָׁמַע יְהוָה תְּחִנַּתִּי, יְהוָה תְּפִלַּתִּי יְקַח; יִאֲבְשֵׁו וְיִבְהָלוּ מַאֲד כָּל-

פרק קה

א הָדוֹ לְיִ-הֹהֶה קָרָא בְשָׁמוֹ, הָזְדִיעוּ בְעֵמִים עַלְילָותָיו; ב שִׁירָוּ-לוּ זְמָרוּ-לוּ, שִׁיחַוּ בְכָל-גְּפָלָותָיו; ג הַתְהַלֵּלוּ בְשָׁם קְדָשָׁו, יִשְׁמַח לִבּוּ מִבְקָשִׁי יִ-הֹהֶה; ד דָרְשַׁוּ יִ-הֹהֶה וְעַזּוּ, בְקַשְׁוּ פְנֵיו תְּמִיד; ה זְכַרְוּ גְּפָלָותָיו אֲשֶׁר-עָשָׂה, מִפְתִּיו וּמִשְׁפְּטִי-פִיו; ו זְרַע אֲבָרָהָם עַבְדוּ, בְנֵי יַעֲקֹב בְחִירָיו; ז הֵא יִ-הֹהֶה אֶל-הַיּוֹנוֹ, בְכָל-הָאָרֶץ מִשְׁפְּטָיו; ח זְכַר לְעוֹלָם בְרִיתָתוֹ, דָבַר צֹהָה לְאַלְפַיְלָרָדָר; ט אֲשֶׁר כְּרָת אֶת-אֲבָרָהָם, וְשִׁבְוּעָתוֹ לִישְׁחָק; י וַיַּעֲמִידֵה לִיעֲקֹב לְחֹק, לִיְשָׁרָאֵל בְרִית עַוְלָם; יא לְאָמֵר לְךָ אַתָּנוּ אֶת-אָרֶץ כְּנָעָן, חַבֵּל נְחַלְתָּכֶם; יב בְהִיוֹתָם מַתִּי מִסְפָּר, כְּמַעַט וְגָרִים בָּהּ; יג וַיַּתְהַלֵּכוּ מְגֹוִי אֶל-גּוֹי, מִפְמָלָכָה אֶל-עַם אַחֵר; יד לְא-הַנִּיחָ אָדָם לְעַשְׁקָם, וַיַּוְכֵחַ עַלְיָהָם מַלְכִים;טו אֶל-תָּגָעָו בְמִשִּׁיחִי, וְלֹנְגִבְיאֵי אֶל-תְּרָעָו; טז וַיַּקְרָא רָעָב עַל-הָאָרֶץ, כָּל-מִטָּה-לְחָם שָׁבָר; יז שְׁלָח לְפָנֵיכֶם אִישׁ, לְעַבְדֵנְמִבְרֵי יוֹסֵף; יח עָנוּ בְּפָבָל רְגָלוּ, בְּרָזֵל בָּאָה נְפָשָׂו; יט עַד-עַת בָּא-דָבָרוּ, אָמָרָת יְהֹהֶה צְרָפְתָהָו; כ שְׁלָח מֶלֶךְ וַיַּתְיַרְהָו, מִשְׁלָל עַמִּים וַיַּפְתַּחַהָו; כא שָׁמוּ אֲדוֹן לְבִיתָו, וְמִשְׁלָל בְכָל-קְנִינוֹ; כב לְאָסֵר שְׁרֵיו בְּנְפָשָׂו, וְזָקְנִיו יְחִיכָם; כג וַיָּבֹא יִשְׁרָאֵל מִצְרָיִם, וַיַּעֲקֹב גָּר בָּאָרֶץ-חָם; כד וַיַּפְרֵר אֶת-עַמּוֹ מָאֵד, וַיַּעֲצִמֵּהוּ מִצְרָיִם; כה הַפְּקֵד לְבָם לְשָׁנָא עָמוֹ, לְהַתְנִיכָל בְעַבְדֵיו;כו שְׁלָח מֵשָׁה עַבְדוֹ, אַהֲרֹן אֲשֶׁר-בָּחר בָו; כז שָׁמוּ בָם דְבָרֵי אֶתְוֹתָיו, וּמִפְתִּים בָאָרֶץ-חָם; כח שְׁלָח חֶשֶׁךְ וַיַּחַשֵּׁךְ, וְלֹא מָרוּ אֶת-דָבָרוּ; כט הַפְּקֵד אֶת-מִימִיהָם לְדָם, וַיִּמְתַּח אֶת-דִגְתָּם; ל שְׁרֵץ אֲרָצָם צְפְרָדָעִים, בְחֶדְרֵי מַלְכִיָּהָם; לֹא אָמֵר וַיָּבֹא עַרְבָּ, כְנִים בְכָל-גְבוּלָם; לְבָנָתָן גְשִׁמְיָהָם בְּרָד, אַש לְהַבּוֹת בָאֲרָצָם; לְג וַיַּדְגַּנְנֵם וְתִאְגַּתָּם, וַיִּשְׁבַּר עַז גְבוּלָם; לְד אָמֵר וַיָּבֹא אֲרָבָה, וַיַּלְק וְאַיִן מִסְפָּר; לְה וַיִּאֲכַל כָל-עַשְׂבָבָאֲרָצָם, וַיִּאֲכַל פָרִי אֶדְמָתָם; לו וַיַּהַכְלֵב בְכּוֹר בָאֲרָצָם, רָאשֵית לְכָל-אָנוֹם; לו ז וַיַּצְאֵים בְכָסָף וְזָהָב, וְאַיִן בְשָׁבְטָיו כּוֹשֵׁל; לְח שְׁמַח מִצְרָיִם בְצָאתָם, כִּי-גַנְפֵל פְחָדָם עַלְיָהָם; לְט פְרָש עָנוּ לְמִסְךָ, וְאַש לְהָאִיר לִיְלָה; מ שָׁאַל וַיָּבֹא שָׁלוּ, וְלֹחָם

שָׁמִים יִשְׁבִּיעַם; מִאָפָתָח צָור וַיַּזְבוּ מִים, הָלְכוּ בָּצִיּוֹת נֶהֶר; מִבְּכִינָר אֶת-דָּבָר קָדְשׁו, אֶת-אַבְרָהָם עַבְדוּ; מִג וַיַּזְכֵּא עָמוֹ בְּשָׁשָׁן, בְּרִנָּה אֶת-בְּחִירִיו; מִד וַיַּתְנוּ לְהָם אֶרְצֹתָ גּוֹים, וַעֲמֵל לְאַמִּים; יִירְשֻׁוּ; מִה בַּעֲבוּר יִשְׁמְרוּ חֲקִיו וַתּוֹרְתִּיו יִגְּצְרוּ הַלְלוּיָה

פרק לג

א רְנָנוּ צְדִיקִים בַּי-הָוה, לִישְׁרִים נָאוֹה תְּהִלָּה; בַ הַזְדּוֹ לִי-הָוה בְּכִינָר, בְּגַבְלָל עַשְׂרָה זָמְרוּ-לוּ; ג שִׁירוּ לוּ שִׁיר חָדֵש, הַיְטִיבָה נְגַן בְּתְרוּעָה; ד כִּי-יִשְׁרֵךְ דָּבָר-יִהָוה, וּכְל-מַעֲשָׂהוּ בְּאַמּוֹנָה; הַאֲהָב צְדָקָה וּמִשְׁפָט, חָסֵד יִהָוה מְלָאָה הָאָרֶץ; וּבְדָבָר יִהָוה שָׁמִים נְעָשָׂו, וּבָרוּחַ פִיּוּ כָּל-צְבָאָם; ז פְּנָס כְּפַד מֵי הַיָּם, נָתַן בְּאוֹצְרוֹת תְּהוּמוֹת; ח יִירְאֵוּ מֵי-הָוה כָּל-הָאָרֶץ, מִפְּנָנוּ יִגְּרוּ כָּל-יִשְׁבֵי תְּבֵל; ט כִּי הָוָא אָמֵר וְנִיהִי, הַוְא-צָוָה וַיַּעֲמֹד; יִ-הָוה הַפִּיר עַצְתָּ גּוֹים, הַנִּיא מִחְשָׁבֹות עַמִּים; יִא עַצְתָּ יִהָוה לְעוֹלָם תַּעֲמֹד, מִחְשָׁבֹות לְבּוּ לְדָר וְדָר; יִב אָשָׁרִי הָגּוֹי אָשָׁר יִהָוה אֶלְתָּיו, הַעַם בְּחָר לְנִחְלָה לוּ; יַג מִשְׁמִים הַבִּיט יִהָוה, רָאָה אֶת-כָּל-בְּנֵי הָאָדָם; יַד מִמְכּוֹן-שְׁבָתוֹ הַשְּׁגִיחָה, אֶל כָּל-יִשְׁבֵי הָאָרֶץ; טו הַיִּצְרָא יְחִיד לְבָם, הַמִּבְין אֶל-כָּל-מַעֲשֵׂהֶם; טז אֵין הַמֶּלֶךְ נוֹשֵׁעַ בְּרַב-חִיל, גָּבוֹר לֹא-יִגְּצָל בְּרַב-כָּחָ; יַז שְׁקָר הַסּוֹס לְתִשְׁוֹעָה, וּבָרְבָּ חִילוּ לֹא יִמְלֹט; יָח הַגָּהָ עַיִן יִהָוה אֶל-יַרְאָיו, לִמְיָחְלִים לְחָסְדוֹ; יִט לְהַצִּיל מִמְּנוֹת נְפָשָׁם, וְלִחְיוֹתָם בְּרַעַב; כ נְפָשָׁנוּ חַכְתָּה לִי-הָוה, עַזְרָנוּ וּמְגַנָּנוּ הַוָּא; כָא כִּי-בּוּ יִשְׁמַח לְבָנוּ, כִּי בְּשָׁם קָדְשׁו בְּטִיחָנוּ; כָב יְהִי-מִסְדָּךְ יִהָוה עַלְינוּ, כִּאָשָׁר יִתְלַנוּ לְךָ;

פרק יז

א תְּפִלָּה לְדָוִד שְׁמַעָה יִהָוה צְדָקָה הַקְשִׁיבָה רְנָתִי הָאָזִינָה תְּפִלָּתִי, בְּלֹא שְׁפִתִּי מְרָמָה; ב מְלָפְנֵיךְ מִשְׁפָטִי יֵצֵא, עַיִינִיךְ תְּחִזְיָנָה מִישְׁרִים; ג בְּחִנָּת לְבִי פְּקִדָת לִילָה צְרָפְתָנִי בְּל-תִּמְצָא, זְמָתִי בְּל-יִעָבָר-פִי; ד לְפָעָלוֹת אָדָם בְּדָבָר שְׁפָטִיךְ, אַנְי שְׁמָרָתִי אֶרְחֹות פְּרִיאָ; ה תִּמְךָ - 62 of 70 -

אָשֶׁרִי בְּמַעֲגָלוֹתִיךְ, בְּלַ-נְמֹטוֹ פָּעָמִי; וְאָנִי קְרָאתִיךְ כִּ-תְּעִנִּי אֶל,
 הַט-אָזְנָךְ לִי שָׁמַע אָמָרְתִּי; זֶ הַפְּלָה חָסְדִיךְ מַוְשִׁיעַ חֹסִים,
 מַמְתָּקוּמִים בַּיָּמִינָךְ; חֶשְׁמָרְנִי כָּאִישׁוֹן בַּת-עַיִן, בְּצָל כְּנָפִיךְ
 תַּסְתִּירְנִי; טֶ מְפִנִּי רְשָׁעִים זוֹ שְׁדוֹנִי, אִיבִּי בְּגַפֵּשׁ יַקְיָפּוּ עַלִּי; יְ
 חַלְבָּמָוּ סָגָרוּ, פִּימֹו דְבָרוּ בְּגָאוֹת; יָא אָשְׁרִינָו עַתָּה סְבָבוֹנוּ, עַיְנִים
 יְשִׁיתָוּ לְגִטּוֹת בָּאָרֶץ; יְבָדִינוּ כָּאַרְיָה יְכִסּוּ לְטָרָף, וּכְכָבֵיר יִשְׁבּ
 בְּמִסְתָּרִים; יְגַכּוּ כָּמָה יְהֹוָה קְדָמָה פְּנֵיו הַכְּרִיעָהוּ, פְּלָטָה נְפָשִׁי
 מְרַשְׁעַ מְרַבָּךְ; יְדָ מְמַתִּים יְדָךְ יְהֹוָה מְמַתִּים מְחַלֵּד חַלְקָם בְּחַיִים
 וְצְפּוֹנָךְ תִּמְלָא בְּטָנוֹם יְשִׁבּוּ בָנִים, וְהַגִּיחָוּ יְתָרָם לְעוֹלָלִים; טֹו
 ; אָנִי בְּצָדָק אָחָזָה פְּנֵיךְ, אָשְׁבָעָה בְּהַקִּיעַ תִּמְוֹנָתָךְ

פרק טז

אָמְכַתָּם לְדוֹד, שְׁמָרְנִי אֶל כִּי-חָסִיתִי בָּךְ; בְּ אָמְרָתָ לְיְהֹוָה אֶ-דְּנִי
 אָתָה, טֹבָתִי בְּלַ-עֲלֵיךְ; גַּלְקְדוֹשִׁים אָשְׁר-בָּאָרֶץ הַמָּה, וְאַדִּירִי בְּלַ-
 חַפְצִ-בָּם; דַּיְרְבוּ עַצְבּוֹתָם אַחֲרָמָהָרָוּ בְּלַ-אֲסִיךְ נְסָפִיָּהָם מְדָם,
 וּבְלַ-אֲשָׁא אֶת-שְׁמוֹתָם עַל-שְׁפָתִי; הַיְהֹוָה מְנַת חַלְקִי וּכּוֹסִי, אָתָה
 תּוֹמֵיקְ גּוֹרְלִי; וְחַבְלִים נְפָלוּ-לִי בְּנָעָמִים, אַפְ-נִחְלָת שְׁפָרָה עַלִּי; זֶ
 אָבְרָךְ אֶת יְהֹוָה אָשְׁר יַעֲצָנִי, אַפְ-לִילּוֹת יִסְרָוִנִי כְּלִיוֹתִי; חַשְׁוִיתִי
 יְהֹוָה לְנֶגֶדִי תָּמִיד, כִּי מִימִינִי בְּלַ-אֶמֶות; טֶ לְכָנוּ שְׁמָחָ לְבִי וַיָּגֵל
 כְּבָודִי, אַפְ-בָּשָׁרִי יַשְׁכֵן לְבָטָח; יִכְיַלְאָ-תְּעֹזָב נְפָשִׁי לְשָׁאָול, לֹא-
 תִּתְּנוּ חָסִידָךְ לְרָאוֹת שְׁחָתָה; יָא תְּזִדְעָנִי אֶרְחָחָתִים שְׁבָע שְׁמָחוֹת
 אֶת-פְּנִיךְ, נְעָמוֹת בַּיָּמִינָךְ נְצָחָ

Appendix: 10 Chapters of Tehilim by the Semichas Chachamim

עשרה מזמורים מסוגלים לכל דבר

לעילוי נשמה
האהה הצדנית מורת יוכבד סימן מארגנשטיין ע"ה
בת הרה"ח מוהר"ר אברהם שמעון ז"ל

עשרה מזמורים מסוגלים לכל דבר

מרבינו הגאון הקדוש נושא ישראל המפורסם כמוחר"ר נפתלי ב"ץ זצ"לה"ה
בעמ"ס סמיכת חכמים נלב"ע כ"ד טבת התע"ט

בית רחל שעיר הבטחון סימן יב: מצאתי כתוב מבני ארץ ישראל, מי שהוא זוהר ורוח סודות תורתינו הקדושה, לא ימוש מפיו [לומר] לכל הפחות פעם אחת ביום אל עשרה המזמורים בכוונה גדולה, שהם מסוגלים לכל דבר שבקדושה, ובפרט בשעת המגפה ב"מ על כל צרה שלא תבא יתפלל אותה ותעצר המגפה", ואלו הן המזמורים:
אשרי האיש אשר לא הלק בעצת רשותם וברוך מטהים לא עמד ובמושב לצים לא ישב: כי אם בתרורת יהונתן יהפכו ובתרורת יהנמה יהפכו ובליליה: והיה בעז שתוול על פלגי מים אשר פריו ותן בעתו ועליה לא יוביל וכל אשר יעשה יצליח: לא כן הרשותם כי אם במזן אשר תקדפו רוח: על כן לא יקמו רשותם במשפט וחטאיהם בעדרת צדיקים: כי יודע יהונתן יהנמה לך צדיקים ודרך רשותם תאבר:

שיר למלות אשא סימן קכ"א, לומר ששה פעמים. והוא נגד ספרית חכמה עילאה. והשם הוצע ממנו לא נודע שיר למלות אשא עני אל הרים מאיין יבא עורי: עורי עם יהונתן יהנמה עשה שמים ואזרץ: אל יתן למוט רגליך אל ינום שמרך: הנה לא נום ולא יישן שומר ישראל: יהונתן יהנמה שמרך יהונתן יהנמה צלך על יד ימגנץ: יומם המשמש לא ובקה ורוח בלילה: יהונתן יהנמה ישמרך מבל רע ישמר את נפשך: יהונתן יהנמה ישמר עתך ובואך מעתה ועד עולם:

לוד ברכי בפשי סימן ק"ג. נגד ספרית בינה. והשם שלו אה, ולא נודע מזאו לוד ברכי נפשי אה יהונתן יהנמה וכל קרבי את שם קרשׂ: ברכי נפשי אה יהונתן יהנמה ואל תשבחו כל גמוליו: הטלה לכל עוגבי הרפא לכל תחלאייכי: הגיאל משחת חייכי המעתרכי חסד ורחמים: המשביע בטוב עדיך תהדר בנסור נערוייכי: עשה עדקות יהונתן יהנמה ומשפטים לכל שעוקים: יודיע ברכיו למשה לבני ישראל עלילותיו: רחום ומונע יהונתן יהנמה ארך אפים ורב חסד: לא נצח ביריב ולא לעולם יטור: לא בחתאינו עשה לנו ולא בעונתינו גמל עליינו: כי בגביה שמים על הארץ גבר חסדו על יראיו: ברחק מפארב הרחיק מפנו את פשעינו: ברחם אב על בנים רחם יהונתן יהנמה על יראיו: כי הוא ידע יצירנו נבר כי עפר אנחנו: אנו שבחציר ימיו בציון השדרה בן יצין: כי רוח עברה בו ואינו ולא יכירנו עוד מקום: וחסד יהונתן יהנמה מעולם ועד עולם על יראיו

וצדקהו לבני בנים: לשמרי בריתו ולזכרי פקדיו לעשׂותם: יהונתן יהודיה בשמות הכהן כסאו ומלכותו בבל משלחה: ברכו יהונתן יהודיה מלאכיו גבריו בם עשי דברו לשמע בקהל דברו: ברכו יהונתן יהודיה בלב אבאיו משרותיו עשי רצונו: ברכו יהונתן יהודיה כל מעשיו בבל מקומות ממשלתו ברכיו נפשך את יהונתן יהודיה:

למנצח בנגינות מזמור שיר: אליהם יחננו וברכנו יאר פניו אתנו סלה: לדעת הארץ דרכך בכל גוים ישועתך: יודוך עמים אלהים יודוך עמים כלם: ישבחו וירננו לאומים כי תשפט עמים מישור ולאמים הארץ תנחים סלה: יודוך עמים אלהים יודוך עמים כלם: ארץ נתנה בלילה ברכנו אליהם ויראו אתך כל אפסי הארץ:

מזמור לדוד ה' רועי סימן כ"ג. נגד ספרית **פחד גבורה**. והשם שלו הוא גם כן יה' רועה ה' בחילוף אותו נ"ז מפשי והחילוף הוא מן אל"פ ב"ה בתב"ה דרבי חייא מן אוטיות הב"ד [וכן מאיר בבל' מזמור לדוד יהונתן יהודיה רעי לא אחר: בנות דשא ורביצני על מיל מלחות יגהני: נפש ישובב יגהני במעגלי צדק למפני שמו: גם כי אלך בגיא צלמות לא אריא רע כי אתה עמדי שבתק ומשענתק הפה יגהני: פערך לפני שלחן גוד צרי דשנת בשמן ראשיו כוסי רזיה: אך טוב וחסד ורדרפני כל ימי תי ושבתי בבית יהונתן יהודיה לאך ימים:

הלו את ה' מן השמים סימן קמ"ה. נגד ספרית **תפארת** והשם לא נודע **הלויה** הלויה את יהונתן יהודיה מן השמים הלווה במרקומים: הלווה כל מלאכיו הלווה כל אבאיו: הלווה שמש וירח הלווה כל כוכבי אור: הלווה שמי השמים והימים אשר מעל השמים: יהלו את שם יהונתן יהודיה כי הוא ציה ונבראו: ועמידם עד לעולם חק נמן ולא ישבור: הלויה את הארץ תנינים וכל תהומות: אש וברד שלג וקיטור רוח סערה עשה דברו: החרים וכל גבעות עץ פרי וכל ארזים: התיה וכל בהמה רמש וצפור בנה: מלכי הארץ וכל לאומים שרים וכל שפטו ארץ: בחורים וגם בתולות זקנים עם נעריהם: יהלו את שם יהונתן יהודיה כי נשגב שמו לbehז' הוזע על הארץ ושמים: נירם קון לעמו תהלה לכל חסידיו לבני ישראל עם קרבו הלויה:

למנצח ה' אל באך תוכחני סימן ו'. נגד ספרית **נצח ישראל**. והשם שלו הוא ישעה, י' מ תוכחני, ש' מושבה, ע' מן עשרה, י' מן יבשו, ה' מן ובדלו **למנצח** בנגינות על השמיינית מזמור לדוד: יהונתן יהודיה אל באך תוכחני ואל בחרטך תנפרני: חנני יהונתן יהודיה כי אמלל אני רפאני יהונתן יהודיה כי נבהלו עצמי: נפשי נבהלה מאד אתה יהונתן יהודיה עד מתי: שובה יהונתן יהודיה

חלצה נפשי הושיעני למן מסדרך: כי אין במוות זכרך בשאול מי יודה לך: געתה באנחתך אשחה בכל לילה מתחי בדמעתי ערשי אמשה: עשרה מפעים עני עתקה בכל צורך: סורו מני כל פועליו און כי שמע יהונתן יהודה קול בכיו: שמע יהונתן יהודה תחנתך יהונתן יהודה תפלה וקח: יבשו ויבחו מאד כל איביך ישבו יבשו רגע:

הודו לה קראו סימן ק"ה. נגד ספרה הווד. והשם לא נודע

הודו ליהוה קראו בשמו הודייע בעמים עליותיו: שירו לו זמרו לו שיחו בכל נפלאותיו: התהלהו בשם קדרו ישם לב מבקשי יהונתן יהודה: הדרשו יהונתן יהודה ועו בקשו פניו תפמי: זכרו נפלאותיו אשר עשה מפתיו ומשפטיו פיו: רע אברם עבדו בני יעקב בחיריו: הוא יהונתן יהודה אלהינו בכל הארץ משפטיו: זכר לעולם בריתו צוה לאף דור: אשר ברת את אברם ושבעתו לישחק: ועמידה ליעקב לחק לישראל ברית עולם: לאמר לך את ארץ בנו חבל נחלתכם: בהיותם מתי מספר במעט ונורם בה: ויתהלך מגוי אל גוי ממולכה אל עם אחר: לא הניח אדים לעשקם וויבח עליהם מלכים: אל תנעו במושיח ולנביי אל פרעה: ויקרא רעב על הארץ כל מטה להם שבר: שלח לפניהם איש לעבד נמבר יוסף: ענו בכל רגלו בReLU בא נפשו: עד עת בא רברוא אמרת יהונתן יהודה צפחתה: שלח מלך ויתירהו משל עמים ויפתחהו: שמו אדון לבתו ומשל בכל קניינו: לאסר שרי בנספו זוקני יהבם: ויבא ישראל מצרים ויעקב נר באץ חם: ויבר את עמו מאד ויעזמו מצרייו: הפק להם לשנה עמו להתנבל בעבדיו: שלח משה עבדו אהרן אשר בחר בו: שמו גם דבריו אמותיו ומפתים בארץ חם: שלח חזק ויחשך ולא מרו את דברו: הפק את מימיהם לדם וימת את דגיהם: שרי ארץ צפראדים בחריו מליכיהם: אמר ויבא ערבי בניים בכל גבולם: נתן גשמייהם ברד אש להבות הארץ: ויך נפשם ותאנתם וישבר עץ גבולם: אמר ויבא ארבה וילק ואין מספר: ויאכל כל עשב הארץ ויאכל פרי ארמותם: ויך כל בכור הארץ ראשית לכל אונם: וויצוים בקסוף וויבב ואין בשבטיו כושל: שמה מצרים ביצאתם כי נפל פחדם עלייהם: פרש ענו למסך ואש להאריך לילה: שאל ויבא שלו ולهم שמים ישביעם: פטה צור וויבנו מים הלבו בזיות נחר: כי זכר את דבר קדרשו את אברם עבדו: וויצא עמו בשושן ברעה את בחיריו: ויתן להם ארחות צים ועמל לאומים ירושו: בעבור ישמרו חקיו ותורתו נצרו הלויה:

רנו זדיים סימן ל"ג. נגד ספרה יסוד. והשם לא נודע

רנו צדיים בירעה לשרים נאה תהלה: הודו ליהוה בכנור בנבל עשור זמרו לו: שירו לו שיר חדש היטבו לנו בתרועה: כי ישר דבר יהונתן יהודה וכל מעשהו באמונה: אהב צדקה ומשפט חסך יהונתן יהודה מלא הארץ: ברכך יהונתן יהודה שמי נעשנו

וברוחם פיו כל אבאים: גם פגד מי הים נתן באוצרות תהומות: ייראו מיהוּתָה איהוּתָה כל הארץ מפניהם גורו כל ישבי חבל: כי הוא אמר נמי הוא ציה ויעמד: יהוּתָה איהוּתָה ה' פיר עצת גוּם תנייא מוחשבות עמים: עצת יהוּתָה איהוּתָה לעולם תעמד מוחשבות לבו לדור ודור: אשרי הנוי אשר יהוּתָה איהוּתָה אליהם העם בחר לנחללה לו: משימים הבית יהוּתָה איהוּתָה ראה את כל בני הארץ: מפכו שבותו השגיח אל כל ישבי הארץ: ה' יציר יחד לבם ובין אל כל מעשיהם: אין המלך נושא ברב חיל גבור לא ונצל ברב כח: שקר הטעות לתשועה ורב חילו לא ימלט: הנה עין יהוּתָה איהוּתָה אל יראו למיחלים לחסדו: להציל מפנות נפשם ולחיותם ברעב: נפשנו חפתה ליהודה עוזנו ומגנו הוא: כי בו ישמח לבנו כי בשם קדשו בטחני: וכי חסוך יהוּתָה איהוּתָה עליינו באשר יחלנו לך:

תפלה לדוד שמעה יהוּתָה איהוּתָה צדק הקשيبة רנתי האזינה תפלה ולא שפתה מרמה: מלפניך משפטך יצא עזיך תפוחינה מישרים: בחתה לפני פקרת לילה צרפתני בל תמצא זמותי בל עבר פיו: לפועלות אדם בדבר שפטיך אני שמרתי ארחות פרץ: תמן אשרי במעגלותיך בל נמותו פעמי: אני קראתיך כי מענני אל רט אונך לי שמע אמרתני: הפללה חסידך מושיע חוסים ממתוקמים בימיך: שמרני באישון בת עין באל בנצח פסתרינו: מפני רשעים זו שעוני אובי בנפש וקיפו עלי: חלבמו סגנו פימו דברו בגאות: אשרינו עתה סבבונו עיניהם ישיתו לננות הארץ: דמיינו באירה יסוף לטרוף וככפיר ישב במסטרים: קומה יהוּתָה איהוּתָה קדמה פניו הכרעהו פלטה נפשי מרשע חרבך: ממתרים זך יהוּתָה איהוּתָה ממתרים מחלך חלכם בזמנים ואפוגך תמלא בתם ושבעו בנים והעיזו ותרם לעולליהם: אני בצדך אחות פניך אשבעה בהקץ תמניתך:

נשות אחר: מכם לדוד סימן ט"ז. נגד ספירת מלכות. והשם של הוּא חי, ח' מן תבלים, י' מן עלי': מכתם לדוד שמרני אל כי חסתי בך: אמורת ליהוה אדני אתה טובתי בל עליך: לקודושים אשר הארץ מהה ואדריו כל חפצי בם: ירבו עצבותם אחר מחרוי בל אפיק נסביהם מדם ובאל אשא את שמותם על שפטתי: יהוּתָה איהוּתָה מנת חלקי וכוסי אתה תומיך גורלי: חבלים נפללו לי בנעמים אף נחלת שפרה עלי: אברך את יהוּתָה איהוּתָה אשר יענני אף לילות וטרוני כלותי: שווי יהוּתָה איהוּתָה לנגיד תמד כי מימי ני בל אמות: לבן שמח לבוי ויגל בבודוי אף בשורי ישכן לבטח: כי לא תעוז נפשי לשאול לא תהן חסידך לראות שחת: תודענני ארח חיים שבע שמחות את פניך נعمות בימיך נצח:

ג'ועם פטוקי תחליט לפניך יגעמו **המנזיה בפורה הפלרים לשפט**

Appendix: Shovavim

את הפסוקים הללו יש לומר כל יום בימי השובבים:

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

1) **לעֹלָם יְהֹהֶה דָּבָרֶךְ נָצַב בְּשָׁמִים:** 20 פעמים (מכפר על דבראים אסורים)

2) **אָוֶר אָרֶץ לְצַדִּיק וְלִשְׁרִי לְבָשָׁמָה:** 17 פעמים (מכפר על העוונות)

3) **וְהֹא רָזּוֹם יְכַפֵּר עָוֹן וְלֹא יִשְׁזֹׁוּת וְהַרְבָּה לְהַשְׁיב אָפֹו וְלֹא יִעַר כָּל וּמָתוֹ:** 3 פעמים

4) **בְּנֵי פְּרַת יוֹסֵף בְּנֵי פְּרַת עַלְיָעֵן בְּנֹות צָעֵדָה עַלְיִ-שְׁוֹר וַיִּמְבְּרֹהוּ וְרַבְּיוֹ וַיִּשְׂטְּבֹהוּ בְּעַלְיִ זְצִים וְתַשְּׁבָ בְּאִתְּנֵן קַעַתּוֹ וַיַּפְּאֵן אָרֶץ יְהֹוָה מִידֵי אָבִיר יְעַקָּב מִשְׁם רַעָה אֶבֶן יִשְׂרָאֵל מַאֲלָאָבִיר וַיַּעֲזֹר וְאֵת שְׁדֵי וַיִּבְרֹךְ בְּרִכּוֹת שָׁבִים מַעַל בְּרִכּוֹת תְּהֻום רַבְצָת תְּנוֹת בְּרִכּוֹת שְׁדִים וְרָזּוֹם בְּרִכּוֹת אָבִיר גָּבָרוּ עַל-בְּרִכּוֹת הַוְּרִי עַד-תְּאֹת גָּבְעָת עַזְלָם תְּהִלֵּן כְּרָאשׁ יוֹסֵף וְלִקְדָּמָד גָּזִיר אָזְיוֹ:** 3 פעמים

5) **לוֹמֵר אֶת הַשֵּׁם יוֹסֵף.** 24 פעמים

6) **לוֹמֵר הַבִּילָה יִסּוּד.** 24 פעמים

7) **לְכוֹן בַּתְּפִילָה בְּבִרְכָת מִקְבֵּץ נְדוֹזִי עַמּוֹ יִשְׂרָאֵל שְׁהַקְבִּיד יִזְׁזֵיר אֶת כָּל הַעֲוֹנוֹת לִמְקוּם וְאֶת כָּל הַזּוֹטָא שְׂזֹטָא לִמְקוּם הַעֲלִיוֹן.**

8) **לוֹמֵר וַיְדֵי בְּכֹוֹנָה.**

9) **מַעַל הַכָּל אָבִירָת *** קְרִיאָת שְׁמֵעַנְעַמְתָּה בְּכֹוֹנָה * מִכְפְּרָת אֶת כָּל עֲוֹנוֹתיו שְׁלָאָדָם.

לעילוי נשמת לזכר עולם יהיו צדיק



התנא רבי חנינא בן דוסא

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