

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 Achrei Mos & Parshas Kedoshim & Pesach Sheni

CHASSIDUS ON THE PARSHA

נדפס באדיבות

RAMAPOST
MARKETING | DESIGN | PRINT | MAIL

"ESSENTIALLY" ABOVE & BEYOND!

To add your shul, or request
additional copies, please email:
mitzvos@ramapost.com

לזכות רפואה שלמה
מלכה בת רחל
מיכאל בן שולמית יעקב
משה בן דבורה שירה
ואברהם יהודה בן שרה רבקה

לזכר נשמת

ר' זכרי' שמעון הכהן בן יצחק

Support Bnei Torah And Do Not Cheat Them Or Steal
Their Parnassah

Rav Chaim Ibn Attar, the Ohr HaChaim

"Do not oppress your fellow and do not steal from him" (19:13).

The *Ohr HaChaim* sees in this *pasuk* a hint at the unfortunate practice of some people, who cheat *Torah* scholars and *Talmidei Chachomim* of their rightful *parnossa* by denying support for them and not sustaining them and their *limud Torah*.

The *Ohr HaChaim* asks why it is that we see that *Bnei Torah* lack *parnossa* in this world. Why is it that it seems like Hashem, Heaven forbid, does not provide for them? The *Medrash (Yalkut Mishlei #904)* personifies the *Torah* and depicts her as asking, "Why are my children poor?" The *Ohr HaChaim* answers based on a teaching of the holy *Arizal*: This material, lowly, physical world is simply incapable of holding and containing the bounty of greatness and goodness that the *Tzaddikim* deserve to receive. Hashem therefore sustains the average people and gives them *parnossa*; they, in turn, are supposed to support the *Bnei Torah*. Says the *Ohr HaChaim* that this teaching from the *Arizal* tells us that the wealthy and those who have a livelihood are a channel through which the blessing and support of the *Torah* scholars must pass through; they serve as a conduit from Hashem to give the *Bnei Torah* their rightfully deserved earnings that this world cannot otherwise withstand. If so, concludes the *Ohr HaChaim*, if they withhold their support for *Bnei Torah*, they are denying the *Torah* scholars their rightful *parnossa* and are little better than cheats and thieves. This is why our *pasuk* admonishes us not to cheat or steal from our fellow, called in our *pasuk rei'acha*, meaning the *Tzaddikim* and *Bnei Torah*, as in (*Tehillim 122*) where we are asked to act *lemaan achai verei'ai* - "for the benefit of our brethren and friends".

Praises for the *Ohr HaChaim HaKodosh*

In Meron

In a letter written to his parents in Leghorn, Italy, the youngest *talmid* of the *Ohr HaChaim*, Avrohom Yishmo'el Sangeviniti, described their journey to the Holy Land in detail. Here is his description of their time spent in Meron at the kever of Rav Shimon bar Yochai:

We made our way toward Meron, where the burial cave of Rav Shimon bar Yochai

and his son, Rav Elozor, and other holy *Tzaddikim* are. After reading the *Megilla* on the 15th of *Adar* we left and arrived near Meron. From afar we could already see the dome of the *Ner Yisrael*, the *Rashbi*. Meron itself is a large, non-Jewish village and no Jews live there. Below the village is a large courtyard and there is found the dome of the *Rashbi*. Along the entranceway Rav Yitzchok is buried, and on the left is a mound marking the *kever* of Rav Yeva Saba of Mishpotim. Inside the courtyard is a great dome and inside it a small room on the right and one on the left. On the left is the entrance to *Rashbi* and there is a *matzeiva* there, as I shall draw for you in my letter.

The Daily Bonfires

Above the *matzeiva* is a deep hole in which they light a bonfire every night in the following manner: They take fine, white linen clothes, each according to what he can afford to donate, and they rip them to shreds, dip them in olive oil and fill the hole with more oil, then set them ablaze. Its light shines all the way to Tzefas and this is a great honor for *Rashbi*. A wealthy woman from Constantinia once sent a fine garment interwoven with silver, worth one hundred pesos, and they lit it and burned it in honor of *Rashbi*; each one does according to his means. The Rav [the *Ohr HaChaim*] lit and burned several articles of clothing. (Translator's note: the incident below, described in *Elef Kesav* by Rav Weiss, probably took place then.) I also lit and burned a few for my mother's *neshoma*, may her soul rest in Eden. On the right is the dome of Rav Elozor and above there is a hole for lighting a bonfire, just like his father's, and also above Rav Yitzchok. When all three bonfires are set ablaze we can understand the depiction of the *Mishna* that it appears as if the entire Diaspora is one blazing fire all across. Happy and praised be the eye that witnessed all this!

Their Study and the Miraculous Fragrance

We entered Meron on a Wednesday and remained there some twenty hours, during which time we sat and studied in the *Rashbi's* dome with great desire, passion, love and joy. We studied the *Zohar* into the night and then we ate. Afterward, we continued to study and we learned *Zohar* for some six hours straight. At this time, the entire place filled with a sweet fragrance, the likes of

which none of us had ever smelled before in our whole lives. Everyone smelled this amazing, miraculous scent; all present testified as to the fragrance: men and women and a rich guest who was present there at the time as well. We rejoiced and studied for eight more hours into the night and went to sleep. Before daybreak, we resumed our studies, our entire sleep lasting little more than two hours. When the east grew light, we prayed at *Vosikin* and resumed study for eighteen hours straight with no interruptions. After we ate, we resumed our studies till Thursday, eight hours into the night.

Shabbos in Meron

On Friday morning we visited the *kevorim* of other *Geonim* and *Tzaddikim*...We made our way back *Erev Shabbos* to Meron and spent Shabbos there in the house of *Rashbi*. All Shabbos long we studied the *Zohar*, and on *Motzo'ei Shabbos* we studied *Mishmar* all night long in the *Idros* of the *Zohar*, and we all felt a great enlightenment in our souls. The Rav and Master [the *Ohr HaChaim*] told all his students that each should rectify one *tikkun* and we were afraid. We concluded the *Idros* before dawn and we studied *Bar Yochai* in joy and *simcha*, and we prostrated ourselves there and cried and beseeched, asking and *davening*, praying for mercy, and we sang songs in great joy. We *davened* in the morning and came back a third and final time and asked for mercy for the *Shechina* and for all of you - none were left out - and then we made our departure and left in peace. We went back to Tzefas and stayed in Ein Zeisim on the way by the *kever* of Rav Yehuda Bar Illai."

The Ohr HaChaim in Meron

This was the one and only time Rav Chaim ben Attar was in Meron and so the two well-known descriptions of this visit, although they seem to say it was on *Lag BaOmer*, are mistaken as to the date - but their testimony of what transpired is still moving.

Rav Shmuel Heller, chief Rav of Tzefas, wrote:

In my youth, I heard from the elder *Sefardim* of Tzefas, whose forefathers told

them how when the holy Rav Chaim ben Attar ascended the mountain toward Meron, when he reached the point from where you climb up the mountain toward *Rashbi*, he dismounted from the donkey and proceeded to climb the mountain hand and foot, and the entire way up he cried and called out, "Where am I ascending? To what a holy place such a lowly, despicable creature as myself do I climb to enter such a holy place, aflame with holy fire! The Holy One and all His heavenly Hosts are all here, as well as the souls of the righteous *Tzaddikim*!" (*Kuntres Kevod Melochim*)

Rav Yitzchok Weiss, Rav of Verboj, writes:

Reb Mendel Litman of Tzefas testified that "He [Rav Chaim ben Atar] cried during the bonfire lit in honor of *Rashbi* and stood afar, and the *Ohr HaChaim* said: 'How can I approach the mist where the souls of the *Avos* are present - Avrohom, Yitzchok and Yaakov - and all the other holy souls stand there together with them?'" (*Elef Kesav* #684)

Gedolim Be'misasm Yoser



**Yahrzeits for the 8th of Iyar ~ Begins Friday Night
(04-25-2026)**



Rav Shlomo Segal (5424 / 1664 - 362nd Yahrzeit)

Son of Rav Dovid HaLevi Segal, author of the *Taz* (his and whose first wife was the daughter of the Bach). Both Rav Shlomo and his brother Rav Mordechai died martyrs' deaths *al Kiddush Hashem* on 8 Iyar תכ"ד in Lemberg.



Rav Mordechai Segal (5424 / 1664 - 362nd Yahrzeit)

Son of Rav Dovid HaLevi Segal, author of the *Taz* (and whose his first wife was the daughter of the Bach). Both Rav Mordechai and his brother, Rav Shlomo died martyrs' deaths *al Kiddush Hashem* on 8 Iyar תכ"ד in Lemberg.



Sara Azulai - Mother of the Chidah (5492 / 1732 - 294th Yahrzeit)

Daughter of the mekubal Rav Yosef Bialer. From her mother's side she was descended from Rav Yehoshua Falk author of *Perisha Derisha* and *Sema* (Maagal Tov pg 27 as related by her sister Gitel to the Chida during his visit to Kaliv) She passed away on Shabbos Kodesh 8 Iyar תצ"ב during a plague that struck Yerushalayim when the Chida was just eight years old.



Rav Yerachmiel Rabinowitz of Peshischa - The Yid Hakadosh of Peshischa (5594 / 1834 - 192nd Yahrzeit)

Born to Reb Yaakov Yitzchak, the *Yid HaKadosh* of Peshischa, in 5544 (1784). In תקע"ד, while many of his father's chassidim became his followers, most of them became followers of Rav Simchah Bunim of Peshischa.



Rav Mordechai Michoel Yaffe - Maharam Yaffe (5628 / 1868 - 158th Yahrzeit)



Rav Moshe Mordechai Twerski of Trisk-Lublin - (5703 / 1943 - 83rd Yahrzeit)

A scion of the Trisker dynasty (the third of three generations of the dynasty). Born in תשיג. Passed away in תרל"ז.



Rav Zundel Kroizer - Ohr Hachama (5774 / 2014 - 12th Yahrzeit)

Rav Kroizer was one of the *tzaddikei hador* and *gedolei Yerushalayim* who spent his life immersed in Torah and *tefillah* away from the limelight. Unknown to many beyond the *olam hatorah*, Rav Kroizer was an *Ish Elokim*, residing in humble quarters and in Botei Broide in Yerushalayim.

Yahrzeits for the 9th of Iyar ~ Begins Saturday Night (04-26-2026)



Rav Avigdor Kara - Chief Rabbi of Prague, Hakanneh Hagadol (5199 / 1439 - 587th Yahrzeit)



Rav Shlomo Stern (5604 / 1844 - 182nd Yahrzeit)



Rav Chaim Friedlander - Tal Chaim (5664 / 1904 - 122nd Yahrzeit)



Rav Moshe Hager of Shotz (5686 / 1926 - 100th Yahrzeit)



Rav Eliyohu Posek - Kores Habris (5692 / 1932 - 94th Yahrzeit)



Rav Moshe Hager - Rosh Yeshiva of Yachel Yisroel, Seret-Vizhitz Haifa, Birkas Moshe (5759 / 1999 - 27th Yahrzeit)

Harav Moshe Hager was born on 5 Tammuz 5686/1926 in Grosswardein. His father was the illustrious *Mekor Baruch of Seret-Vizhnitz, zy" a*. Following his father's *petirah* in 5725/1965, Reb Moshe became *Rosh Yeshivah* of *Yeshivas Yachel Yisrael* in Haifa, which he headed until his last day.

**Yahrzeits for the 10th of Iyar ~ Begins Sunday Night
(04-27-2026)**



Eli Hakohen & his sons Chofni & Pinchos HaKohen (2870 / -891 - 2,916th Yahrzeit)



Chofni HaKohen ben Eli (2870 / -891 - 2,916th Yahrzeit)



Pinchos HaKohen ben Eli (2870 / -891 - 2,916th Yahrzeit)



Rav Yitzchok Alfasi - the Rif (4864 / 1104 - 922nd Yahrzeit)

Rabbi Yitzchok Alfasi, one of the greatest of the early codifiers of Jewish Law, whose name is familiar to all students of the Talmud, was born in Kalat ibn Hamad, a village near Fez, in North Africa, in the Jewish year 4773, or 1013 of the Common Era. His name "Alfasi" (or Alfes) means (in Arabic) a native of Fez. He is also known as RIF (from the initials of Rabbi Isaac Fasi).



Rav Meir Margolios - Meir Nesivim, Sod Yochin u'Boaz (5550 / 1790 - 236th Yahrzeit)

Av Beis Din Lwow (Lvov) and Ostrog. Author *Meir Nesivim* and *Sod Yachin U'Boaz*. Son of Rav Tzvi Hirsch Margolios *Av Beis Din* Yazlowitch / Yazlovits, and his second wife Sheintzia. Rav Meir studied under his maternal uncle Rav Aryeh Leibush of Stanislov and with the wise sages in the famed *kloiz* in Brody together with the author of the *Noda BeYehudah*, Rav Gershon Kitover, Rav Moshe Otsrover and Rav Chaim Sanzer.



Rav Yosef Tumim - Pri Megodim (5552 / 1792 - 234th Yahrzeit)

Author of the *Pri Megadim* on the *Shulchan Aruch*.



Rav Moshe Goldman of Zvhill (5591 / 1831 - 195th Yahrzeit)



Rav Azriel of Munkatch (5601 / 1841 - 185th Yahrzeit)



Rav Shmuel of Kaminka (5603 / 1843 - 183rd Yahrzeit)

Rabbi Shmuel of Kaminka, a senior student of the Baal Shem Tov, was known as "*Ish Elokim Kodesh Maod*," - "a very holy G-dly man." He lived the latter part of his life in the Holy Land, settling first in Tsfat, and was nearly 100 years of age when he passed away. Many of his teachings are printed in *Chesed L'Avraham*.



Rebbe Yitzchak Isaac Yehudah Yechiel Safrin of Komarna - Komarna Rebbe, Heichal Habrocha (5634 / 1874 - 152nd Yahrzeit)

Rav Yitzchak Isaac was born 25 *Shevat* 5556 (1806) in Sambor, Galicia. In 5600 (1840), his uncle Rav Moshe passed away, and the *chassidim* of his uncles began to flock to him.



Rav Dovid Twerski of Tolna - Birkas Dovid (5642 / 1882 - 144th Yahrzeit)

Rabbi Dovid Twerski of Tolna 10 Iyar 5642 son of the famed tzadik, Rabbi Mordechai of Chernobyl, had thousands of chasidim that relied on his leadership. His works include *Birkas Dovid*. There is a Tolner Shul in Tzfas even today.



Rav Hillel Lichtenstein of Kolomaya - Eis La'asos (5651 / 1891 - 135th Yahrzeit)

Son of Rav Boruch Bendit Lichtenstein Av Beis Din Vetsh, Pressburg. Born 11 Kislev in Vetsh 1814 (תקע"ה). In his early years, Rav Hillel Lichtenstein studied under his father and was one of the primary disciples of the Chasam Sofer. After he married, he settled in Galanta where he studied Torah for the next 13 years. In תר"ו he was appointed as Rav in Margareten and afterwards in Klausenberg. After a disagreement with the government-appointed rabbi of the area, he left for Grossvardayan and afterwards returned to Margareten. There he traveled to Rav Chaim of Sanz and became an ardent follower. He was appointed Rav of Sikes and afterwards of Kolomaya.

**Yahrzeits for the 11th of Iyar ~ Begins Monday Night
(04-28-2026)**



Rebbetzin Gittel, daughter of Yettel Eiger (5571 / 1811 - 215th Yahrzeit)

Gittel was the daughter of the *gaon* Rabbi Akiva Eiger 1st author *Mishnas DeRabbi Akiva Eiger* Rav in Tziltz and Pressburg, her brothers Rav Yehuda Leib Eiger was Rav in Halberstadt and Rav Binyamin Wolf Eiger Rosh Yeshiva in Breslau. She passed away 11 Iyar תקע"א.



Rav Naftoli Tzvi Horowitz - Admor MiRopshitz, Zera Kodesh (5587 / 1827 - 199th Yahrzeit)

Rabbi Naftali of Ropshitz [6 Sivan 5520 (the same day as the *Baal Shem Tov's* passing!) - 11 Iyar 5587] became the rebbe of many thousands of chassidim. He was noted for his sharp wit and humor and his elusive sparkling aphorisms. Some of his teachings are collected in his works, *Zera Kodesh*, *Ayalah Sheluchah*, and *Imrei Shefer*. Many stories about him appear in the book, *Ohel Naftoli*.



Rav Yitzchok of Radvil - Or Yitzchok (5595 / 1835 - 191st Yahrzeit)

Son of Rav Yechiel Michel of Zlotshuv. Son-in-law of Rav Moshe Shoham of Dolina. His second marriage was to the daughter of Rav Tzvi Hirsch of Nadworna. He was named after his grandfather Rav Yitzchok of Derhobitsch. His father said of him that he corresponded to *Chumash Shemos*. He was a *gadol baTorah* and served as Rav of several *kehillos* that were very far distance one from the other and the reasons for his extensive wanderings remain a mystery to this day.



Devorah - Daughter of Rav Chaim Tirar (5601 / 1841 - 185th Yahrzeit)

The daughter of Rav Chaim Tirer of Czernowitz author *Be'er Mayim Chaim*. Wife of Rav Aharon of Botishan. She passed away 11 Iyar תר"א and was laid to rest in Tzefas near her father.



Rav Yehuda Tzvi Brandwein - Strettiner Rebbe (5604 / 1844 - 182nd Yahrzeit)

Rabbi Yehuda Zvi-Hirsch Brandwein of Strettin [11 Iyar 5604] was the leading disciple of Rabbi Uri of Strelisk, whom he succeeded in 1826, and whom he resembled in his ecstatic mode of prayer. He was highly praised by many of the tzadikim of his generation. His teachings may be found in *Degel Machaneh Yehuda*. He was succeeded by his son Rabbi Avraham Brandwein of Strettin.



Rav Chaim Yehudah Meir Hager of Vishiva (5729 / 1969 - 57th Yahrzeit)

A scion and descendant of the Vishnitz dynasty. Born 17 Elul 1912 תרע"ב. Son-in-law of Rav Elazar Reisman *Av Beis Din*, Bitshkov. He studied under both his father, and his grandfather, Rav Yisroel Hager of Vishnitz, also known as the *Ahavas Yisroel*. In תרצ"ו, he was ordained and received *semichas horaah* from Rav Pinchos Tzimtboim of Grossvardayan. In תש"ו he left for the United States and re-established the Vishiva chassidic court. In תש"ך he was asked to come and help the Vishiva *chassidim* in Eretz Yisroel and opened his *bais medrash* in Tel Aviv.



Rav Aharon Pfeuffer of Johannesburg, South Africa - Kitzur Shulchan Aruch Bassar B'Chalav (5753 / 1993 - 33rd Yahrzeit)

Yahrzeits for the 12th of Iyar ~ Begins Tuesday Night (04-29-2026)



Rav Moshe Zerach Eidlitz - Or L'Yeshorim (5546 / 1786 - 240th Yahrzeit)

Rav Zerach Eidlitz was a *gadol baTorah* who mastered secular wisdom as well--especially mathematics and astronomy. He was also a wealthy individual who generously supported his talmidim. The epitaph on his *matzeiva* read: "He taught his talmidim for forty years and never took from others."



Rav Yeshaya of Yanov - Tzavoas Haribash (5554 / 1794 - 232nd Yahrzeit)



Rav Binyomin Zev Wolf Hirschler - Tiferes Shabbos (5626 / 1866 - 160th Yahrzeit)



Rav Mas'oud Abuchatzaira (5668 / 1908 - 118th Yahrzeit)



Rav Yehuda Tzvi Eichenstein of Dolina (5669 / 1909 - 117th Yahrzeit)

**Yahrzeits for the 13th of Iyar ~ Begins Wednesday Night
(04-30-2026)**



Rav Yosef Naimintz - Av Beis Din of Piltz, Maaseh Choshev (5560 / 1800 - 226th Yahrzeit)



Rav Pinchos Shapira - Katzellenbogen of Ostila (5635 / 1875 - 151st Yahrzeit)

**Yahrzeits for the 14th of Iyar ~ Begins Thursday Night
(05-01-2026)**



Rav Meir baal Hanes (3881 / 121 - 1,905th Yahrzeit)

Rabbi Meir Baal Hanes passed away on the 14th day of the Hebrew month of *Iyar*. He is buried on the shores of Lake Kinneret, only a short distance from the city of Teveria. The grave of Rabbi Meir Baal Hanes is one of the holiest sites in the Jewish world and thousands of people flock there to pray for their salvation. Rabbi Meir Baal Hanes (the miracle maker) was a Jewish sage who lived in the time of the Mishna. According to the Talmud, his father was a descendant of the Roman Emperor Nero who had converted to Judaism. His wife Bruriah is one of the few women cited in the Gemara. He is the third most frequently mentioned sage in the Mishnah.



Rav Akiva Ginsburg - Frankfurter of Frankfurt (5357 / 1597 - 429th Yahrzeit)

Son of Rav Yaakov of Nois, Germany. Also known as Rabbi Akiva Baal Nes of Frankfurt (Kelilas Yofi - Dembitzer vol. 1 p. 78b). His father, Rav Yaakov, was the grandson of the *paytan* (liturgical poet) Rabbi Akiva B'Rabi Elazar, a descendant of Rabbi Akiva Kohen of Alte Oven, who was descended from Aharon HaKohen. Rav Akiva remained in Frankfurt from ח"ט until his passing at age seventy-seven on Pesach Sheini 14 *Iyar* ע"ש.



Rav Shmuel of Karov - Shir L'Chassidim (5580 / 1820 - 206th Yahrzeit)

Son of Rav Avrohom Yeshayahu. Originally from Cracow. He was a disciple of the Noam Elimelech and of the Chozeh of Lublin. He served as the Rav of Sokolov and afterwards of Karov and Wengrove. He is considered to be one of the first to spread Chassidus in Poland.



Rav Yehuda Leib of Zokilkov - Likutei Maharil (5586 / 1826 - 200th Yahrzeit)



Rav Yehuda Tzvi of Stretin (5667 / 1907 - 119th Yahrzeit)



Rav Eliyahu Chaim Meisel of Lodz (5672 / 1912 - 114th Yahrzeit)



Rav Tuvia Goldstein - Rav & Rosh Yeshivas Emek Halacha - Boro Park, Ish Halacha (5763 / 2003 - 23rd Yahrzeit)

Harav Tuvia Goldstein was born in 5677/1917 in the Polish town of Vlodova. His father, Reb Chaim Meir, *z"l*, was the town's *shochet*. In the early 1930s, he was admitted to *Yeshiva Ohel Torah* of Baranovitch, headed by Harav Elchanan Wasserman, *zt"l*. From Baranovitch, he went to learn in *Yeshivas Kamenitz* under Harav Baruch Ber Leibowitz, *zt"l*. The Goldsteins immigrated to the United States and settled on the Lower East Side of Manhattan. Reb Tuvia joined the staff of *Yeshiva Rabbeinu Yaakov Yosef* (RJJ) and also served as a *Dayan* on the *beis din* of Harav Yosef Eliyahu Henkin, *zt"l*. A prominent *posek* of his time, Rav Goldstein established *Yeshivas Emek Halachah*. Rav Goldstein led the yeshiva for around 30 years.

Biographies of the Tzaddikim



Rav Shlomo Segal (Iyar 8, 5424 / 1664 - 362nd Yahrzeit)

Son of Rav Dovid HaLevi Segal, author of the *Taz* (his and whose first wife was the daughter of the *Bach*)

Both Rav Shlomo and his brother Rav Mordechai died martyrs' deaths *al Kiddush Hashem* on 8 *Iyar* תכ"ד in Lemberg.



Rav Mordechai Segal (Iyar 8, 5424 / 1664 - 362nd Yahrzeit)

Son of Rav Dovid HaLevi Segal, author of the *Taz* (and whose his first wife was the daughter of the *Bach*).

Both Rav Mordechai and his brother, Rav Shlomo died martyrs' deaths *al Kiddush Hashem* on 8 *Iyar* תכ"ד in Lemberg.



Sara Azulai Mother of the Chidah (*Iyar 8, 5492 / 1732 - 294th Yahrzeit*)

Daughter of the mekubal Rav Yosef Bialer

From her mother's side she was descended from Rav Yehoshua Falk author of *Perisha Derisha* and *Sema* (Maagal Tov pg 27 as related by her sister Gitel to the Chida during his visit to Kaliv)

She passed away on Shabbos Kodesh 8 *Iyar* תצ"ב during a plague that struck Yerushalayim when the Chida was just eight years old.



Rav Yerachmiel Rabinowitz The Yid Hakodosh of Peshischa (*Iyar 8, 5594 / 1834 - 192nd Yahrzeit*)

Son of Reb Yaakov Yitzchok, the *Yid HaKadosh* of Peshischa

Born 1784 תקמ"ד

Son-in-law of Rav Dovid *AvBeisDin* Sadeh Lavan

During his father's lifetime he spent thirteen years earning a living as a watchmaker and hid his loftier ways with humility.

Rav Chaim Meir Yechiel of Mogolintza compared him to Rabbi Shimon Bar Yochai who spent thirteen years hidden away in a cave before his revelation to the world and meriting a great supernal light. In a similar manner did Rav Yerachmiel hide by disguising himself as a clockmaker.

In תקע"ד, while many of his father's chassidim became his followers, most of them became

followers of Rav Simchah Bunim of Peshischa.

His *divrei Torah* were collected in *Mei Daas*, *Tiferes Chaim*, and *Kedushas haYehudi*.

He passed away on 8 *Iyar* 1834 תקצ"ד.

His sons were Rav Noson Dovid of Shidlovtza and Rav Yaakov Yitzchok of Peshischa; his sons-in-law were Rav Tzvi Rappaport of Dubenka and Rav Elimelech of Grodzhisk.

HIS SEGULOS:

Segulah For Yiras Shamayim

Rav Yitzchak Meir Alter of Ger, the genius of Chassidus, used to say: "Mere mention of the *kedushah* and sanctity of the holy Yid HaKadosh is itself a *segulah* for *yiras Shamayim* and can cause the awe of Heaven to enter into the heart of man."



Rav Moshe Mordechai Twerski (*Iyar 8, 5703 / 1943 - 83rd Yahrzeit*)

A scion of the Trisker dynasty (the third of three generations of the dynasty)

Born in תש"ג

Passed away in תרל"ז



Rav Zundel Kroizer Ohr Hachama (Iyar 8, 5774 / 2014 - 12th Yahrzeit)



Rav Kroizer was one of the *tzaddikei hador* and *gedolei Yerushalayim* who spent his life immersed in Torah and *tefillah* away from the limelight. Unknown to many beyond the *olam hatorah*, Rav Kroizer was an *Ish Elokim*, residing in humble quarters and in Botei Broide in Yerushalayim.

Rav Kroizer, who was a close talmid of Rav Isser Zalman Meltzer *zt"l*, was well-versed in *nigleh* and *nistar*. He was the *mechaber* of *Ohr Hachamah* and other volumes on all of *Tanach* and *Shas*.

matzav.com



**Rav Moshe Hager Rosh Yeshiva of Yachel Yisroel, Seret-Vizhintz Haifa, Birkas Moshe
(Iyar 9, 5759 / 1999 - 27th Yahrzeit)**



Harav Moshe Hager was born on 5 *Tammuz* 5686/1926 in Grosswardein. His father was the illustrious *Mekor Baruch of Seret-Vizhnitz, zy" a.*

Two months before Reb Moshe was born, his uncle Harav Moshe of Shatz, *zt"l*, brother of the *Ahavas Yisrael of Vizhnitz, zt"l*, was *niftar*; the child was named after him. (Reb Moshe was later *niftar* on the *yahrtzeit* of this uncle.)

In 5707/1947, Reb Moshe reached the shores of Eretz Yisrael on the illegal immigrant ship *Knesset Yisrael*. Upon arrival he was deported to Cyprus, where he remained for a year. In Cyprus he organized *shiurim* for the refugees and instilled in them *emunah* and *bitachon*.

On 16 *Shevat* 5609/1949, he married Peninah Perel, the daughter of his uncle, Harav Chaim Menachem Horowitz, Rav of Dzikov.

Following his father's *petirah* in 5725/1965, Reb Moshe became *Rosh Yeshivah* of *Yeshivas Yachel Yisrael* in Haifa, which he headed until his last day. He displayed *mesirus nefesh* for his *talmidim* and made each and every one feel important.

He assumed not only the spiritual burden but also the heavy financial burden of the illustrious institutions founded by his father. He undertook to assist his brother, the *Seret-Vizhnitz Rebbe, zt"l*, as well.

After being diagnosed with a debilitating disease, he still continued in his *avodas hakodesh* and *Torah* learning as if nothing were wrong. When his health continued to deteriorate, he was flown to the United States to undergo treatment. But on 9 *Iyar* 5759/1999, in New York, his pure *neshamah* returned to Hashem. His brother, the *Seret-Vizhnitz Rebbe*, was at his bedside at the time of the *petirah*.

The *levayah*, led by his brother the *Rebbe*, set out from the *Seret-Vizhnitz beis medrash* in Boro Park. According to the *minhag* of *Vizhnitz*, there were no *hespeidim*. From there, the *aron* was flown to Eretz Yisrael, where it was met by many *Rebbes* and *Rabbanim*.

It proceeded with a police escort to Ramat Vizhnitz in Haifa, where the *niftar* had been *marbitz Torah* for 35 years.

From there the large *levayah* went on to the *Seret-Vizhnitz beis medrash* in Bnei Brak.

Reb Moshe was buried in the *ohel* of the *Vizhnitzer Rebbes* in Bnei Brak, next to his father, the *Mekor Baruch*.

Zecher tzaddik livrachah.

hamodia.com



Rav Yitzchok Alfasi the Rif (*Iyar 10, 4864 / 1104 - 922nd Yahrzeit*)

Rabbi Yitzchok Alfasi, one of the greatest of the early codifiers of Jewish Law, whose name is familiar to all students of the Talmud, was born in Kalat ibn Hamad, a village near Fez, in North Africa, in the Jewish year 4773, or 1013 of the Common Era. His name "Alfasi" (or Alfes) means (in Arabic) a native of Fez. He is also known as RIF (from the initials of Rabbi Isaac Fasi).

The RIF studied the Talmud under the famous Rabbinical authorities Rabbenu Nissim and Rabbenu Hananel in Kairwan, a city not far from Fez, which, by virtue of these two great luminaries, was then one of the leading centers of Talmudic learning. Afterwards he returned to Fez, where he became the head of the Jewish community. When his two great teachers passed away (about the year 1050), Rabbi Yitzchok Alfasi became the greatest recognized Talmud authority of his day, which was the second generation after the period of the *Geonim* came to an end, with the closing down of the great Yeshivos in Bavel.

<https://www.chabad.org>



Rav Meir Margolios Meir Nesivim, Sod Yochin u'Boaz (*Iyar 10, 5550 / 1790 - 236th Yahrzeit*)

Av Beis Din Lwow (Lvov) and Ostrog

Author *Meir Nesivim* and *Sod Yachin U'Boaz*

Son of Rav Tzvi Hirsch Margolios *Av Beis Din* Yazlowitch / Yazlovits, and his second wife Sheintzia .

In sefer *Shemen HaTov* (Vol 2 #106) in the name of the Baal Shem Tov, there are three famed families with impeccable *yichus* that can be traced generation after generation, and they are: the Margolios, Shapira, and Horowitz families. The Baal Shem had three beloved disciples, each from these families: Rav Meir Margolios, author of *Meir Nesivim*; Rav Pinchos Shapira of Koretz, author *Imrei Pinchos*; and Rav Tzvi Hirsch HaLevi Horowitz of Tshortshkov, the father of the famed Rav Shmelka of Niksolsberg; and Rav Pinchos of Frankfurt, author *Haflaah*.

Rav Meir studied under his maternal uncle Rav Aryeh Leibush of Stanislov and with the wise sages in the famed *kloiz* in Brody together with the author of the *Noda BeYehudah*, Rav Gershon Kitover, Rav Moshe Otsrover and Rav Chaim Sanzer.

He authored *Meir Nesivim*, 2 volumes on Shu"t Halachic Respona, and *chiddushei Torah* on Shas and Chumash, *Ohr Olam* on the Four Turim in prose, *Kasnos Ohr* on *taryag mitzvos* (as a poem), *Derech HaTov veHayasher* on *Shulchan Aruch* (also in prose and verse), as well as his *sefer* on Chassidus: *Sod Yachin U'Boaz*.

His children:

His sons: Rav Shaul *Av Beis Din* Zabraz and Komarna and was Rosh Yeshiva in Lublin; Rav Yosef Nachman, *Av Beis Din* Polnoy; Rav Naphtali Mordechai, *Av Beis Din* of Hormilov; Rav Shlomo DovBer; and Rav Betzalel, *Av Beis Din*, Zhvill and afterwards, his father's successor in Ostrog.

His daughters: The wife of Rav Naphtali Hertz Kohen, *AvBeisDin* Sharingrad; and the wife of Rav Simchah Katz.



Rav Yosef Tumim Pri Megodim (Iyar 10, 5552 / 1792 - 234th Yahrzeit)

Author of the *Pri Megadim* on the *Shulchan Aruch*.



Rav Shmuel (Iyar 10, 5603 / 1843 - 183rd Yahrzeit)

Rabbi Shmuel of Kaminka, a senior student of the Baal Shem Tov, was known as "*Ish Elokim Kodesh Maod*," - "a very holy G-dly man." He lived the latter part of his life in the Holy Land, settling first in Tsfat, and was nearly 100 years of age when he passed away. Many of his teachings are printed in *Chesed L'Avraham*.

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



Rebbe Yitzchak Isaac Yehudah Yechiel Safrin Komarna Rebbe, Heichal Habrocha (Iyar 10, 5634 / 1874 - 152nd Yahrzeit)

Rav Yitzchak Isaac was born 25 *Shevat* 5556 (1806) in Sambor, Galicia.

At a young age he began to experience visions and display open *ruach hakodesh*. His uncle Tzvi Hirsch of Zidichov originally paid him two refinish a week to answer all of his questions, but when he was six years old, his uncle feared that these revelations would damage his spiritual well being and that such *ruach hakodesh* could hurt his *yiras Shamayim*, so he took away these powers and put an end to them.

Rav Yitzchak Isaac traveled alongside his father to meet with such *tzaddikim* as Rav Zev Wolf of Zbarazh and Rav Yitzchak Charif, *Av Beis Din* of Sambor, as well as the *Chozeh of Lublin*, who was also his *shadchan*, marrying the daughter of Rav Avraham Mordechai of Pintshuv. The *Chozeh* drew him very close and even handed the young nine year old his *zeroah*, the shankbone from his *Seder* plate.

When at age twelve he was orphaned, this led to a dangerous downward spiral of depression and spiritual malaise that threatened to overcome the young prodigy. He describes battling with the "evil one", until eventually he entered a *shul*, cried to Hashem, and returned to *avodas Hashem* wholeheartedly.

He withstood the trial and eventually returned to the home of his uncle, Rav Tzvi Hirsch of Zidichov, who became his mentor and *rebbe*. After his uncle's passing, he moved to

Komarna and accepted the mentorship of his uncle Rav Moshe of Sambor. He also travelled to Rav Yisrael of Ruzhin, Rav Moshe Tzvi of Savran, and others.

In 5600 (1840), his uncle Rav Moshe passed away, and the *chassidim* of his uncles began to flock to him. Besides his greatness in Torah he began to be well known as a miracle worker and someone whose advice was sought after.

He was also very close with his cousin Rav Yitzchak Isaac of Zidichov and after his passing, the *Komarna Rebbe*, as he was now known, recited *Kaddish* for him even though he had his own sons.

He passed away on 10 *Iyar* 5634 (1874) and was laid to rest in Komarna.

His sons were Rav Alexander of Komarna, who passed away in his father's lifetime, and Rav Eliezer Tzvi, who succeeded him. His daughter Hinda Sarah was the wife of Rav Menashe Yaakov Kleinberg.

His disciples included Rav Yosef Meir of Spinka, Rav Yehuda Gershon of Pickholz Rozdal, Rav Tzvi Hirsch of Liska, Rav Tzvi Hirsch Teicher of Krakow, Rav Menachem Mendel of Potilutsh, Rav Moshe HaLevi Jungreis, author of *Toras Moshe Nosson*, and Rav Dovid Feigels.

His *sefarim* include:

Otzar haChaim and *Heichal Haberacha* on *Chumash* and *Taryag Mitzvos*

Zohar Chai commentary on the *Zohar HaKadosh*

Kesem Ofir on *Megillas Esther*

Nidvas Pi on *Meseches Kinnim*, *Toras Kohanim* and *Shekalim*

Notzer Chessed on *Pirkei Avos*

Nesiv Mitzvosecha, Introduction to *Otzar HaChaim* and *Derech Hachassidus*

Atzei Eden, Maaseh Oreg and Pnei Zaken on Seder Taharos, Moed, Nashim, Nezikin and Kodshim

Asiris HaEifa on Toras Kohanim

Pnei Zaken on Yerushalmi Shekalim

Shulchan HaTahor a collection of customs and *halachos* of chassidus



Rav Dovid Twerski Birkas Dovid (Iyar 10, 5642 / 1882 - 144th Yahrzeit)

Rabbi Dovid Twerski of Tolna 10 Iyar 5642 son of the famed tzadik, Rabbi Mordechai of Chernobyl, had thousands of chasidim that relied on his leadership. His works include *Birkas Dovid*. There is a Tolner Shul in Tzfas even today.

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



Rav Hillel Lichtenstein Eis La'asos (Iyar 10, 5651 / 1891 - 135th Yahrzeit)

Son of Rav Boruch Bendit Lichtenstein Av Beis Din Vetsh, Pressburg

Born 11 Kislev in Vetsh 1814) (תקע"ה

In his early years, Rav Hillel Lichtenstein studied under his father and was one of the primary disciples of the Chasam Sofer. After he married, he settled in Galanta where he studied Torah for the next 13 years.

In תר"ו he was appointed as Rav in Margareten and afterwards in Klausenberg. After a disagreement with the government-appointed rabbi of the area, he left for Grossvardayan and afterwards returned to Margareten. There he traveled to Rav Chaim of Sanz and became an ardent follower. Rav Chaim received him warmly.

Eventually, Rav Hillel took upon himself the mantle of leadership and received *pidyonos* and *kvitelach* even while he continued traveling to Sanz. Even Rav Yecheil of Alexander sent him a *kvitel*. The number of his followers grew and he had so many chassidim that Rav Menachem Mendel Paneth of Deish complained about it to Rav Chaim of Sanz.

He was appointed Rav of Sikes and afterwards of Kolomaya.

He was active in communal affairs and became one of the founders of the Orthodox Congress of Hungary. He was also part of Machzikei HaDas in Galicia together with Rav Shimon Sofer of Cracow. He was a popular speaker and traveled from place to place delivering speeches to strengthen Yiddishkeit. He was one of main opponents who fought against the Hasakalah.

During his tenure in Kolomaya, a dispute arose between him and Rav Menachem Mendel of Vishnitz who had many followers and whose influence was great in the city. Rav Chaim of Sanz interceded and did his best to bring about conciliation.

Rav Hillel helped his son-in-law, Rav Akiva Yosef Shelesinger to acquire land in Petach Tikvah. The rav passed away 10 Iyar 1891) (תרנ"א) and was laid to rest in Kolomaya.

His seforim include:

Avkas Rochel - mussar, Bais Hillel Chizuk Letters, El HaAdarim-- in Yiddish for children, Makri Dardaki-- on the parshah, Maskil el Dal Derashos, Es Laasos-- derashos in Yiddish, Shirei Maskil - mussar, Tochachas Meguleh --letters of chinuch and a dissent against Rav Ezriel Hildesheimer, Teshuvos Bais Hillel—responsa.



Rebbetzin Gittel, daughter of Yettel Eiger (Iyar 11, 5571 / 1811 - 215th Yahrzeit)

Daughter of Rabbi Akiva Eiger 1st of Pressburg.

Gittel was the daughter of the *gaon* Rabbi Akiva Eiger 1st author *Mishnas DeRabbi Akiva Eiger* Rav in Tziltz and Pressburg, her brothers Rav Yehuda Leib Eiger was Rav in Halberstadt and Rav Binyamin Wolf Eiger RoshYeshiva in Breslau.

She passed away 11 *Iyar* אקרת.

Mother of Rabbi Akiva Eiger the 2nd *AvBeisDin* Posen.

She had two other sons Rav Simcha Bunim of Mattersdorf and Shmuel Mikiri of Eisenstadt.

Her daughter Sarah married Rabbi Eliezer Weiler.



Rav Naftoli Tzvi Horowitz Admor MiRopshitz, Zera Kodesh (*Iyar 11, 5587 / 1827 - 199th Yahrzeit*)

Rabbi Naftali of Ropshitz [6 *Sivan* 5520 (the same day as the *Baal Shem Tov's* passing!) - 11 *Iyar* 5587] became the rebbe of many thousands of chassidim. He was noted for his sharp wit and humor and his elusive sparkling aphorisms. Some of his teachings are collected in his works, *Zera Kodesh*, *Ayalah Sheluchah*, and *Imrei Shefer*. Many stories about him appear in the book, *Ohel Naftoli*.

HIS SEGULOS:

Answers To Our Tefillos Achdus And Brotherhood

We all want Hashem to hear and answer our *tefillos*. The heilige Ropshitzer, in the *Likkutim* of *Zera Kodesh*, uses our pasuk to describe a *segula* for having our tefillos answered. That *segula* is *achdus* and brotherhood. There is a tefilla we recite before *davening* and doing mitzvos called *leShem yichud* - in order to unify the divine attributes. We ask in that tefilla that our prayers be accepted beshem kol Yisrael - "in the name of all of Klal Yisrael". Through this *achdus*, explains the Ropshitzer, our tefillos are answered even if we ourselves are not so righteous. Even if we are unworthy and do not always walk the straight path of Torah observance as we should, nonetheless, if we unite as one body and daven together, beseeching Hashem in the name of *Kol Yisrael*, it is considered as if we too are among the righteous who do fulfill the Torah properly.

This *segula* is hinted at by our pasuk. *Es achai* - when I attach myself to all Yidden, united as brothers, then *anochi mevakesh* - I beseech of Hashem and ask. Then my prayers are answered, even if I am unworthy and not on the proper level of daas Torah alluded to by the word *Dosan*.

In the previous pasuk, the Ropshitzer finds an allusion to the idea that *achdus* leads to answered prayers: "And he sent him from the valley of Chevron" (37:14). The word *emek* ("valley") forms the *roshei teivos* (acronym) - *kabbolas ol malchuso* - "the acceptance of the yoke of Hashem's kingship". Chevron shares the same linguistic root as *chibur* ("connection"). Through Chevron, *hischabrus*, then "we all accept the yoke of the kingdom of Heaven upon ourselves from one another and lovingly give each other permission". (See Birkas Yotzer Ohr of Shacharis)

Reshus ("permission") equals the gematria of the *roshei teivos* of the last stanza of the tefilla *Ana BeKoach* (authored by Rav Nechunia ben HaKana): *shavoseinu kabel ushma tzaakoseinu yodeia taalumos*, which translates as "Accept our entreaty and hear our cry, O Knower of mysteries", through which our tefillos are answered. (Reshus = reish = 200 + shin = 300 + vov = 6 + sov = 400. Total = 906. The *roshei teivos* of the tefilla from *Ana BeKoach* are: *shin* = 300 + *kuf* = 100 + *vov* = 6 + *tzaddi* = 90 + *yud* = 10 + *sov* = 400. Total = 906). Through *Emek Chevron*, our tefillos are answered and heard; through *hischabrus* and accepting the yoke of Hashem's kingship, we are granted *reshus* which is equivalent to having our prayers answered, as we find in *Ana BeKoach*.



Rav Yitzchok Or Yitzchok (Iyar 11, 5595 / 1835 - 191st Yahrzeit)

Son of Rav Yechiel Michel of Zlotshuv

Son-in-law of Rav Moshe Shoham of Dolina

His second marriage was to the daughter of Rav Tzvi Hirsch of Nadworna.

He was named after his grandfather Rav Yitzchok of Derhobitsh.

His father said of him that he corresponded to *Chumash Shemos*.

He was a *gadol baTorah* and served as Rav of several kehilos that were very far distance one from the other and the reasons for his extensive wanderings remain a mystery to this day. He would appear in Nadworna, Opatshana, Botashan, Faltishan, Rymanov and Radvil. In this manner he served as Rav in Galicia, Poland, and Romania. During his tenure in Nadworna, he had a dispute with Rav Menachem Mendel of Kosov and the Apta Rav defended him. When Rav Yitzchok moved, the disagreement came to an end. Eventually the houses of these two *tzaddikim* would eventually join in the form of a *shidduch*.

Rav Yitzchok passed away on 11 *Iyar* 1832 (תקצ"ב).

His handwritten manuscript of *sefer Ohr Yitzchok* was preserved for many years in the personal library of Rav Nachum Dov Fridman of Sadigura and was subsequently published in תשכ"א in Jerusalem. His son-in-law, Rav Yeshaya Muskat of Praga's *Siddur Harei Besamim* contained Rav Yitzchok's commentary to *Pirkei Avos* and *Likkutim* which were added to the *Ohr Yitzchok*.

His son, Rav Dan of Radvil, became the son-in-law was Rav Avrohom Yehoshua Heschel of Apta



Devorah Daughter of Rav Chaim Tirar (*Iyar 11, 5601 / 1841 - 185th Yahrzeit*)

The daughter of Rav Chaim Tirer of Czernowitz author *Be'er Mayim Chaim*. Wife of Rav Aharon of Botishan. She passed away 11 *Iyar* תר"א and was laid to rest in Tzefas near her father.



Rav Yehuda Tzvi Brandwein Strettiner Rebbe (*Iyar 11, 5604 / 1844 - 182nd Yahrzeit*)

Rabbi Yehuda Zvi-Hirsch Brandwein of Strettin [11 *Iyar* 5604] was the leading disciple of Rabbi Uri of Strelisk, whom he succeeded in 1826, and whom he resembled in his ecstatic

mode of prayer. He was highly praised by many of the tzadikim of his generation. His teachings may be found in *Degel Machaneh Yehuda*. He was succeeded by his son Rabbi Avraham Brandwein of Strettin.

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



Rav Chaim Yehudah Meir Hager (Iyar 11, 5729 / 1969 - 57th Yahrzeit)

A scion and descendant of the Vishnitz dynasty. Born 17 *Elul* 1912 תרע"ב. Son-in-law of Rav Elazar Reisman *Av Beis Din*, Bitshkov. He studied under both his father, and his grandfather, Rav Yisroel Hager of Vishnitz, also known as the *Ahavas Yisroel*.

In תרצ"ו, he was ordained and received semichas horaah from Rav Pinchos Tzimtboim of Grossvardayan.

When World War II broke out, he was taken prisoner. On *acharon shel Pesach*, תש"ד, the Vishiva ghetto was established, and by 2 *Sivan* of that year, liquidated. The *rebbe* ended up in Auschwitz where, keeping the faith, he managed to somehow blow *shofar*, fast, and even sit in the *sukkah*.

He was transferred to Gleivitz, GrossRosen and eventually to Dachau. His next transfer was to Muldorf where he and others were to build an underground airport. There, he ended up conducting the *Pesach seder*. On 14 *Iyar*, תש"ה, he was liberated by the American armed forces. Immediately upon being freed, he worked tirelessly to rejuvenate Jewish life in Bergen Belsen. When he discovered that the *rebbetzin* survived and was in Sweden, he headed there. Once in Sweden, he did all he could there to help the refugees and survivors.

In תש"ו he left for the United States and re-established the Vishiva chassidic court. In תש"ך he was asked to come and help the Vishiva *chassidim* in Eretz Yisroel and opened his *bais medrash* in Tel Aviv. He brought his father's remains for burial in the Holy Land.

Rav Chaim Yehudah Meir passed away on 11 *Iyar* 1969 תשכ"ט and was laid to rest beside

his father and grandfather in Bnei Brak.

He was succeeded by his nephew, Rav Naphtali Tzvi Hager.

His *divrei Torah* were published in *Zecher Chaim*, which includes a commentary on *parshah* as well as treatment of the topic of *teshuvah m'ahavah* based on a *Likut*. He published his ancestor's *sefer*, the *Imrei Boruch* and *Sifsei Tzadik* written by Rav Shmuel Abba of Horodenka.



Rav Moshe Zerach Eidlitz Or L'Yeshorim (Iyar 12, 5546 / 1786 - 240th Yahrzeit)

Rav Zerach Eidlitz was a *gadol baTorah* who mastered secular wisdom as well-- especially mathematics and astronomy. He was also a wealthy individual who generously supported his talmidim. The epitaph on his *matzeiva* read: "He taught his talmidim for forty years and never took from others."

He authored a large work on mathematics, geometry, and astronomy which was published in Prague in תקל"ה called, *Melech Machsheves* (written in *lashon kodesh* and in Yiddish).

In תקמ"ה, his son, Rav Moshe, published fourteen of his father's *derashos* as, *Ohr LeYasharim* with a *haskama* by the *Noda BeYehuda* of Prague.

He passed away 12 Iyar 1786 תקמ"ז.

Rav Elazar Fleckels eulogized him in a hesped published in his *sefer*, *Olas Chodesh* Vol 2, saying how Rav Zerach left behind hundreds, if not thousands of talmidim who he helped master Torah learning. In all that time, he never benefited monetarily from his Torah occupation.

According to tradition, Rav Zerach never accepted gifts or donations in any situation. Towards the end of his life, he lost his wealth and the *parnas* (president of the congregation) sent him a sum of money in the form of a package filled with gold coins.

Rav Zerach staunchly refused to accept gifts; yet, he was in a quandary. How could he refuse the *parnas*? It would be an insult. So, he gratefully accepted the pouch of coins and hid it. In his will, he left the money to be returned to its owner. After Rav Zerach passed away, the bag was found sealed. It had been unopened.

HIS SEGULOS:

Segulas Ha'sefer Ohr Leyesharim

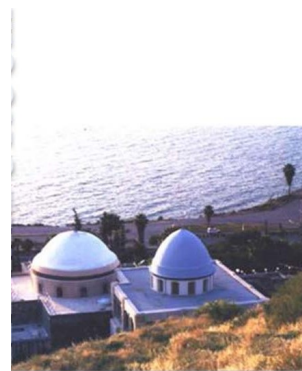
In his *haskama* to the *sefer Ohr LeYasharim*, Rav Yechezkel Landau of Prague, author of the *Noda BeYehudah* and *Tzelach* writes:

“Surely, whoever studies these *derushim* will have had impressed upon him *yiras Shomayim* (awe and fear of Heaven) and will become as courageous and fierce as a lion to do complete *teshuvah*, returning wholeheartedly to his Creator.”

Rav Sholom Eliezer of Ratzfurt, the son of the Divrei Chaim of Sanz, promised in his *haskama* the following: “It is a great *mitzvah* to support the printing of this *sefer*. Every single person should purchase and own a copy of this holy work. In so doing, the author's merit will stand by those who help publish it and support it. They will merit a great *yeshuah* and be saved from the birth pangs of moshiach--the *chevlei moshiach*.”



Rav Meir baal Hanes (Iyar 14, 3881 / 121 - 1,905th Yahrzeit)



Rabbi Meir Baal Hanes passed away on the 14th day of the Hebrew month of *Iyar*. He is

buried on the shores of Lake Kinneret, only a short distance from the city of Teveria.

The grave of Rabbi Meir Baal Hanes is one of the holiest sites in the Jewish world and thousands of people flock there to pray for their salvation.

Rabbi Meir Baal Hanes (the miracle maker) was a Jewish sage who lived in the time of the Mishna. According to the Talmud, his father was a descendant of the Roman Emperor Nero who had converted to Judaism. His wife Bruriah is one of the few women cited in the Gemara. He is the third most frequently mentioned sage in the Mishnah.

Rabbi Meir Baal Hanes said he would help those that gave to the poor of Israel. Before his death, Rabbi Meir Baal Hanes promised - as his legacy to all generations - that he will personally intercede in Heaven, on behalf of anyone in distress, who will give charity to the poor for the sake of his *neshama* (soul), in Israel in his memory.

To this very day it has been a sacred tradition for Jews, in crisis or need, to recite the words "G-d of Meir - answer me!" while giving *Tzedakah*.

Countless stories abound of men and women who during a personal crisis, experienced miraculous help when they gave charity to this holy fund in memory of Rabbi Meir Baal HaNes.

The story behind the *segula* has its basis in Mesechtes Avodah Zarah 18a-b of the Talmud. When Rabbi Meir's in-laws were found teaching Torah publicly, they were executed and his sister-in-law was taken by the Romans. Determined to win her release, Rabbi Meir took a large bag of golden dinars and approached her warden with the bribe. "Take the dinars, and give her to me!" he demanded.

The warden, fully aware of his fate should the escape be discovered, refused. Rabbi Meir then instructed him that if his superiors would try to harm him, he need only cry out, "G-d of Meir, answer me!" and the threat would disappear. The warden was skeptical, so Rabbi Meir proved the efficacy of the *segula* by throwing a stone at the vicious jail dogs. When the dogs rushed to attack him, Rabbi Meir cried, "G-d of Meir, answer me!" and they retreated meekly. The Roman warden, satisfied that he could rely on the miracle, released the girl. Sure enough, her disappearance was quickly discovered, and the guard was taken to be hanged. At the last moment, he exclaimed, "G-d of Meir, answer me!" The

executioner suddenly stopped, took him down from the gallows, and questioned him. When the guard revealed the entire episode, the Romans engraved a likeness of Rabbi Meir on the city gates and hunted him down as a wanted man. Rabbi Meir narrowly escaped, but felt it necessary to run away to Babylon to avoid the Romans.

There is a custom that when something is lost, a person should give charity in the memory of the soul of Rebbe Meir Baal Hanes in the merit of finding what was lost. Then, the following prayer is said 3 times in a row:

אמר רבי בנימין, הכל בחזקת סומין, עד שהקדוש ברוך הוא מאיר את עיניהם. מן הכא, ויפקח אלוקים את עיניה ותרא באר מים, ותלך ותמלא את החמת. אלהא דמאיר ענני, אלהא דמאיר ענני, אלהא דמאיר ענני. בזכות הצדקה שאני נודב לעילוי נשמת רבי מאיר בעל הנס, זכותו יגן עלינו, למצוא את האבידה שאיבדתי

Rabbi Binyamin said: All are in the presumed status of blind people, until The Holy One, Blessed Be He, enlightens their eyes.

{Bereishit 21:19}, "And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink."

{The concept is that the well was always there, but Hagar did not see it. Only after praying did G-d open her eyes and she saw what was already there.

Sources for the minhag to recite *Eloka DeMeir Aneni* for a *Yeshua* include:

Kesser Shem Tov 388. Shu"t Responsum Chasam Sofer, Likutim 27, as well as Midrash Talpios, Aveidah, to help locate and find lost items. The Lubavitcher Rebbe would often encourage people to give specifically to the charity of Rabbi Meir Baal Hanes (see, for example, Likutei Sichos, vol. 31, p. 264, 270, vol. 36, p. 276, 289.)

Rav Chaim Yosef David Azulai (the Chida) explains (Pesach Einayim on Gemara Avodah Zarah 18a-18b) that the source for the custom to call out in times of danger, "G-d of Rabbi Meir, Eloka de'Meir Aneni! answer me!" comes from the following incident recorded in the Talmud Avodah Zarah 18a-18b:

When the Romans found Rav Chanina ben Teradyon engaging in teaching Torah in public, they barbarically executed him and condemned one of his daughters to a life of shame in a brothel. Beruriah, another daughter of Rabbi Chanina, appealed to her husband, Rabbi Meir, to save her sister.

She said to her husband: "It is a disrespectful matter for me that my sister is sitting in a brothel; you must do something to save her." Rabbi Meir took a vessel full of dinars and went. He said to himself: "If no transgression was committed with her, a miracle will be performed for her; if she committed a transgression, no miracle will be performed for her." Rabbi Meir went and dressed as a Roman knight, and said to her: "Accede to my wishes (i.e., engage in intercourse with me)." She said to him: "I am menstruating [dashtana] and cannot." He said to her: "I will wait." She said to him: "There are many women in the brothel, and there are many women here who are more beautiful than I." He said to himself: "I can conclude from her responses that she did not commit a transgression, as she presumably said this to all who come."

Rabbi Meir went over to her guard, and said to him: "Give her to me." The guard said to him: "I fear that if I do so, I will be punished by the government." Rabbi Meir said to him: "Take this vessel full of dinars; give half to the government as a bribe, and half will be for you." The guard said to him: "But when the money is finished, what shall I do?" Rabbi Meir said to him: "Say: 'G-d of Meir, answer me!' And you will be saved." The guard said to him: "And who can say that this is the case, that I will be saved by this utterance?" Rabbi Meir said to him: "You will now see."

There were these carnivorous dogs that would devour people; Rabbi Meir took a clod of earth, threw it at them, and when they came to devour him, he said: "G-d of Meir, answer me!" The dogs then left him alone. After seeing this, the guard gave the daughter of Rabbi Chanina ben Teradyon to Rabbi Meir.

Ultimately, the matter was heard in the king's court, and the guard, who was brought and taken to be hanged, called out: "G-d of Meir, answer me!" They then lowered him down, as they were unable to hang him. They said to him: "What is this?" He said to them: "This was the incident that occurred." And he proceeded to relate the entire story to them.

They then went and engraved the image of Rabbi Meir at the entrance of Rome where it would be seen by everyone, and they said: "Anyone who sees a man with this face should bring him here." One day, Romans saw Rabbi Meir and ran after him, and he ran away from them and entered a brothel to hide. Some say he then escaped capture because he saw food cooked by gentiles and dipped [temash] this finger in the food and tasted it with the other finger, and thereby fooled them into thinking that he was eating their food, which they knew Rabbi Meir would not do. And some say that he escaped detection

because Eliyahu came, appeared to them as a prostitute and embraced Rabbi Meir. The Romans who were chasing him said: "Heaven forbid, if this were Rabbi Meir, he would not act in that manner." Rabbi Meir arose, fled, and arrived in Babylonia.

But what is the reasoning behind this seemingly strange prayer? Rabbi Chaim Yosef David Azulai goes on to quote the kabbalist, Rabbi Menachem Azariah of Fano (1548-1620), who explains that the supplicant's intention is that he accedes to whatever the lofty intentions were behind Rabbi Meir's own prayer to the Almighty. (Asarah Maamoros, Maamer Chikur Din 1:26)

HIS SEGULOS:

Tzedaka For The Poor Of Eretz Yisroel

The Maharm 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)

This Weeks Segula In Honor Of Rav Meir Baal Hanes - Yahrzeit 14Th Iyar

There is a well-known *segula* to help find lost objects (I have tried it and found it to work many times): You say the following *Medrash* (*Medrash Rabba, Bereishis, Parsha Nun Gimmel*) and then give *tzedoka* to elevate the soul of Rav Meir Ba'al HaNes and recite twice "*Elaka de Rav Meir Aneni.*"

Vayifkach es eineha - Amar Rav Binyomin Hakol be'chezkas sumin ad sheHaKodosh Boruch Hu meir es eineihem - min hacha Vayifkach es eineha va'teilech va'timolei es hachemes.

Translation: And Hashem opened her [Hagar's] eyes - Rav Binyomin said, "We are all as blind people until Hashem enlightens our eyes so that we can see. From this *pasuk* we prove it: 'And Hashem opened her eyes and she went and filled the water flask.'"



Rav Akiva Ginsburg - Frankfurter (Iyar 14, 5357 / 1597 - 429th Yahrzeit)

Son of Rav Yaakov of Nois, Germany

Also known as Rabbi Akiva Baal Nes of Frankfurt (*Kelilas Yofi* - Dembitzer vol. 1 p. 78b)

His father, Rav Yaakov, was the grandson of the *paytan* (liturgical poet) Rabbi Akiva B'Rabi Elazar, a descendant of Rabbi Akiva Kohen of Alte Oven, who was descended from Aharon HaKohen.

He married Ella the daughter of Rav Shimon Ginsburg of Frankfurt d'Mein. On 6 *Elul*, ט"ו, after she passed away, he married her sister, Frumit. She passed away 11 *Nissan* ט"א. (See: *Avnei Zikaron* of Frankurt by Rav Mordechai haLevi Horowitz pp. 336 and 480)

He served as a *shochet* and also as one of the rabbonim in the *mesivta* and as *darshan* (his talmid, Rav Yosef Yuzpa Han Noerlingen of Frankfurt in his sefer, Yosef Ometz, described Rabbi Akiva as “*hadarshan ha’gadol* who says *derashos* every Shabbos and all year long”). Rav Akiva remained in Frankfurt from ח"ו until his passing at age seventy-seven on Pesach Sheini 14 *Iyar* ש"ט (gematria = *shem tov*).

Among the famous published *hespedim* (eulogies) delivered was that of the Maharal of Prague which he delivered on the 17 *Iyar* during the days of the *shiva* for Rabbi Akiva.

Rabbi Akiva’s talent as a great orator and *darshan* were famed, and his moving sermons galvanized the *kehillah* in Frankfurt to establish several tzedakah institutions and organizations.

He instituted the concept of *kupas yeshuos* (tzedakah boxes for donations in times of distress), among the *segulos* he is known for, as related below. In the Tzemach David by Rav David Ganz who described him as “Rabbi Akiva of Frankfurt--the great *darshan* in the aforementioned *kehillah* [Frankfurt], who was the son-in-law of Rav Shimon Ginzburg. and who was the one who started the *kupos* [tzedakah.]”

HIS DESCENDANTS:

We know of a son, the Dayan Rav Yehudah Leib, whose passing was motzei Shabbos and buried on Sunday, *Rosh Chodesh Elul* א"ט, and a daughter who was wife of Rav Yehuda Yidel Kara, *AvBeisDin* of Gluga.

HIS DISCIPLES INCLUDE:

Rav Yosef Yuzpa Han Noerlingen of Frankfurt, author of *Yosef Ometz* and Rav Eliyahu Luantz *AvBeisDin* of Fulda, Freidberg, Metz and Worms known as Rav Eliyahu Baal Shem of Worms who published his rebbe, Rabbi Akiva’s sefer, *Zemiros V’Sishbachos LeShomreinu* with poems and songs for Shabbos. Rabbi Akiva’s other published *sefer* was named *Techinos BeKol Yom LaE”l Nora V’Ayom*, also containing songs and liturgical poetry. Another disciple was Rav Yaakov *AvBeisDin*, of Tzuzmir and author of *Peirush HaMesorah* and *Taamei haMesorah*.

HIS SEGULOS:

Kupas Tzedakah

Rav David Ganz in his sefer, *Tzemach Dovid*, attributes Rabbi Akiva Frankfurter as the initiator of the *kupas tzedakah* as a source of *yeshuah* in times of danger, for when in need of salvation, and to avert tragedy.

The Chasam Sofer's Segulah For Yeshuos

Rav Shlomo Sofer, son of the *Kesav Sofer*, and grandson of the *Chasam Sofer* testified that they continued this custom in his family based on what his grandfather, the author of the *Chasam Sofer*, established.

The *Chasam Sofer's* custom was that whenever he needed a *yeshuah* -some salvation in any matter, be it large or small, would donate charity for the sake of the ascension of the pure soul of the chassid, Rav Akiva of Frankfurt.

He [Rav Akiva of Frankfurt himself] was the first to establish the *kupos* (the tzedakah *pushkas*). He enjoined others to give a donation of tzedakah *le'illui nishmaso* at any time of danger or disaster - Heaven save us - to effect salvation. (Chut HaMeshulash p. 197)

The Chasam Sofer's Segulah For Lost Objects And Hatzlacha

In the name of the *Chasam Sofer* [a *segulah*] for success in finding lost objects, it is good to make a vow [to give tzedakah] *l'illui nishmas* HaGaon HaKadosh Rabbi Akiva of Frankfurt. (Rav Yitzchok Weiss of Verbov, in the name of an anonymous talmid chacham who was a disciple of the Chasam Sofer. Alef Kesav vol. 2p. 840)



Rav Shmuel Shir L'Chassidim (Iyar 14, 5580 / 1820 - 206th Yahrzeit)

Son of Rav Avrohom Yeshayahu

Originally from Cracow

He was a disciple of the Noam Elimelech and of the Chozeh of Lublin

He served as the Rav of Sokolov and afterwards of Karov and Wengrove

He is considered to be one of the first to spread Chassidus in Poland

He passed away on 14 Iyar תק"פ (Seder haDoros HaChadash p58)



Rav Tuvia Goldstein Rav & Rosh Yeshivas Emek Halacha - Boro Park, Ish Halacha (Iyar 14, 5763 / 2003 - 23rd Yahrzeit)



Harav Tuvia Goldstein was born in 5677/1917 in the Polish town of Vlodova. His father, Reb Chaim Meir, *z"l*, was the town's *shochet*. When Reb Tuvia was only two years old, both his parents succumbed to typhoid. The young orphan was raised by his grandfather, the Rav of Vlodova, and his older sister.

In the early 1930s, he was admitted to *Yeshivah Ohel Torah* of Baranovitch, headed by

Harav Elchanan Wasserman, *zt"l*. From Baranovitch, he went to learn in *Yeshivas Kamenitz* under Harav Baruch Ber Leibowitz, *zt"l*. He was in Kamenitz when World War II broke out, forcing him and his peers to flee.

Eventually Reb Tuvia, together with several other *bachurim*, found themselves in Russia, where they were sent to perform forced labor in Siberia. Reb Tuvia later related how the *bachurim* would help each other and how they would sit and think of innovative ways to work without transgressing Shabbos.

After the war, Reb Tuvia returned to his hometown, where he found that of his entire extended family, only one aunt had survived.

Reb Tuvia left Poland and made his way to Paris, where he met his *Rebbetzin*, who had spent the war in the Slabodka ghetto. Harav Mordechai Pogromansky, *zt"l*, enthusiastically advised her to marry Reb Tuvia.

The Goldsteins immigrated to the United States and settled on the Lower East Side of Manhattan. Reb Tuvia joined the staff of *Yeshiva Rabbeinu Yaakov Yosef* (RJJ) and also served as a *Dayan* on the *beis din* of Harav Yosef Eliyahu Henkin, *zt"l*.

Reb Tuvia lived in the same building as Hagaon Harav Moshe Feinstein, *zt"l*, and they became lifelong friends.

Reb Moshe and Reb Tuvia could be found discussing halachic matters at all hours of the day and night.

Reb Tuvia was so attuned to Reb Moshe's way of thinking that he was able to tell whether what was said or written in Reb Moshe's name was genuine or fabricated.

Reb Tuvia was particular about not wasting time. He had a strong sense of responsibility to the *tzibbur*, always making himself available for *she'eilos*. His humility was legendary.

A prominent *posek* of his time, Rav Goldstein established *Yeshivas Emek Halachah*, where *yungeleit* would focus on learning *halachah l'maaseh*. Under his guidance, they would be trained to serve as *poskim*, according to his particular *derech* of *psak halachah*.

Rav Goldstein led the yeshivah for around 30 years.

Over the last few months of his life, Reb Tuvia's health deteriorated. On Friday night, 15 Iyar, Reb Tuvia's pure *neshamah* rose to the Heavenly spheres accompanied by the thousands of *blatt Gemara*, *piskei halachah*, *maasei chessed* and *mitzvos* that characterized his life. He was buried on Har Hamenuchos in *chelkas haRabbanim*.

Zechuso yagen aleinu.

hamodia.com

Gedolim Be'Masayhem



Stories & Anecdotes

Rav Yitzchok Alfasi the Rif (Iyar 10)

GUIDED BY THE RIF

Once, in his youth, Rav Menachem Mendel of Rimanov was studying in the *Bais Medrash* under Rav Doniel Yaffe in Berlin. He studied the works of the *Rif* on the *Talmud* diligently, and his soul thirsted for self-perfection. Once, he learned so much in one sitting that his tongue stuck to his palate. He began to *daven* deep in his heart and cried to Hashem to enlighten him and brighten his darkness. He *davened* and *davened*, until he fell into a deep sleep and dreamed. In his dreams he saw the *Rif* himself. The *Rif* showed him an image of Rebbe Reb Elimelech of Lizhensk and told him to travel to the *Rebbe*, for there he would succeed in attaining his goal.

(*Ohel Elimelech* 183)

**Rebbe Yitzchak Isaac Yehudah Yechiel Safrin Komarna Rebbe, Heichal Habrocha
(Iyar 10)**

BRIBERY EVEN BLINDS THE EYES OF THE TZADDIKIM

“Because bribery blinds the wise and distorts the words of the Tzaddikim” (23:8).

Rav Yitzchok Isaac of Komarna writes (*Heichal HaBerocha Mishpotim 2:4*) that according to our Sages in *Kesubos 105a*, even a complete *Tzaddik* who takes a bribe will be blinded. However, this statement is wondrous and strange indeed, says the *Komarna*. How can someone who takes bribes be called a complete *Tzaddik*?! The answer to this, explains the *Komarner*, can be understood based on the following true story about the *Apta Rav*, Rav Avrohom Yehoshua Heschel, *mechaber of Ohev Yisrael*:

In his younger days, Rav Avrohom Yehoshua Heschel was Rav in Kolbasof and served as a *Dayan* in the rabbinical court of that city and its environs. He once sat with two other judges to rule on a matter of some importance, when the other two had accepted a bribe to rule in favor of one of the litigants in the case. They tried to rule on this matter in favor of the man who had bribed them but the *Ohev Yisrael* kept insisting that their judgment was incorrect and inconsistent with the *Halocha*. The other *Dayanim* advised this man to bribe the *Ohev Yisrael* as well. The litigant, however, realized that it would not work because the *Ohev Yisrael* was a *Tzaddik* and would never accept a bribe from him directly.

They gave the litigant an idea - to place the bribe money secretly into the pockets of his *Rosh Chodesh bekeshe*, the long fine satin coat he wore in honor of *Rosh Chodesh*. The man filled the Rav's pockets with gold and no one knew. When the Rav sat in judgment, he was amazed that all of a sudden he began to hear the “truth” in their arguments and that their previously false and skewed judgments now sounded correct to him. However, he knew it was wrong and so he kept pushing off ruling on the matter. The *Ohev Yisrael* was confused how his judgments could be so perverted and clouded as to agree to something he knew in his heart to be wrong and against the *Halocha*.

Then came *Rosh Chodesh*. When he went to put on his garments, he felt them to be unusually heavy. The *Ohev Yisrael* was dumbfounded when he placed his hands in his pockets and discovered them to be full of gold coins. He questioned his household and

found out that the litigant had been spotted visiting his rooms. He realized that he must have been secretly bribed! Now he understood why his previous judgments were being perverted and how his mind was being distorted by the bribe that he had unknowingly received! He summoned the litigant and the latter admitted to his attempt to bribe the Rav. Immediately, the Rav handed him back the bribe money and removed himself from the case.

Now, said the *Ohev Yisrael*, I understand the *pasuk* that says bribes “distort the words of *Tzaddikim*”. Even a complete *Tzaddik* who accepts a bribe unknowingly will have his words and judgments distorted!

THE BRIS THAT CANCELLED THE FUNERAL

Once, when Rav Eizekel of Komarna was traveling, he reached a small village near Kleinwerdayn. He was greatly surprised at the cold welcome he received, so he asked one of the villagers where everyone was. The latter explained that a tragedy had happened, and the whole village was gathered at so and so's house. There the father lay in bed, in the throes of imminent death, and in the next room cried his eight-day-old son whose *bris mila* was supposed to take place that day. Sighing sadly, the man continued, “The villagers are all waiting for the father to leave this world so that when they perform the *bris* they will name the poor orphan after his father.”

Hearing this sad tale, the Komarner immediately told his coachman to hurry to the house. Sure enough, there he found the villagers mourning the coming death and delaying the *bris*. “Hurry up”, said the *Tzaddik*, “get ready for the *bris* - no delay!” So saying, he wrapped himself in his *Tallis* and sat himself down as *sandak*, himself performing the *bris*. Afterward, he sent one of the villagers with some money and instructions, “Go purchase some bread, herring and wine for the *seudas mitzva*.” Soon the villagers were seated at the table, unable to refuse the *Tzaddik*, and they celebrated the *bris*, while next door the father lay on his deathbed.

Before *bensching* (the Grace After Meals), their astonishment grew. “And now,” announced the *Tzaddik*, “please sing *Yom LeYabosha* (a traditional song at a *bris*) and let's dance.” Unable to turn down the honorable *Tzaddik*, the astonished villagers did as they were told. Suddenly, the father himself stopped making death-rattle noises, and his eyes miraculously opened. “I am cold,” he cried out. “Bring me some clothes.” Soon he

was dressed and dancing, celebrating at the *bris* of his son. The man was healthy all the days of his life.

(*Ner Yehoshua*).

Rav Dovid Twerski Birkas Dovid (Iyar 10)

LEAVING WITH THE SAME GOY YOU CAME WITH

Once, one of Rav Dovid Tolna's *Chassidim* came to take his leave as soon as Shabbos was over. "What's the rush?" asked the Tolna *Rebbe*.

"The *goy*, the *ba'al agola*, is already waiting for me outside," rushed the *Chassid* to explain.

"*Miten zelbe goy gekimen miten zelben goy furstu a'heim*," declared the *Rebbe* (injecting a double meaning into his words: "You came with the same *goy* and are leaving with the same *goy*. You came here with the same un-Jewish *yetzer hora* and are leaving unchanged!") (*Otzar Yisrael*)

STERLING BAAL MIDDOS

Rav Dovid'l Tolner was a great *ba'al middos* - he had a big heart and sterling character. The following incident serves to illustrate: Once the *Rebbe* sat surrounded by family and *Chassidim* at a *seudas mitzva*. As was his custom, he wore the sable fur *shtreimel* on such occasions and sat near the open window. The window was much higher than the outside street level and to passersby it must have appeared that the *shtreimel* was just sitting there on the open windowsill. A passerby saw the *shtreimel*, grabbed it and ran off.

Meanwhile the house was a tumult - the *Chassidim* and family were in an uproar! What *chutzpa*! To steal the *Rebbe's shtreimel*, right off his very head, no less?! They were about to run off to catch the lowly thief but Rav Dovid'l would hear none of it. "Leave him be. I order you not to pursue him. He is no thief; obviously he must be in a really bad situation and needs the money, so he probably went to pawn the *shtreimel* to feed his hungry family - poor souls, they must be starving. Listen, he is no thief, the *shtreimel* is ownerless, I relinquish all ownership of it - *hefker*!! I hereby declare it *hefker*, and no one should be

held responsible or punished on my account! Why should you pursue him and shame him? We will simply buy a new *shtreimel!*”

(*Ner Yehoshua*)

Rav Hillel Lichtenstein Eis La'asos (Iyar 10)

KOSHER FOOD

The *Bobover Rebbe* told how once Rav Hillel was traveling by train, when he was seen by a Jew who had left the fold. Unfortunately, this Jew was known even to eat non-kosher food. When he alighted from the train and gazed upon the fine, spiritual features of the *Tzaddik*, he stood transfixed and was simply unable to take his eyes off Rav Hillel, who sat right near the door of the train. He stood in this manner transfixed for some time before he was able to move on.

When he came home, a curious change took place; his family remembered his eating habits to verge on the gluttonous, but now he had no appetite for anything at all and refused all meals! Finally, they were invited to a family affair where kosher food was served and he pounced upon the food with hunger! That was when the family realized what had happened; the vision of the saintly *Tzaddik* had so refined and purified the man, that he was simply unable from then on to eat non-kosher food! Such was the greatness of Rav Hillel of Kolomaya! (*Bais Tzaddikim Ya'amod Bobov* Vol. II page 77)

UNABLE TO HEAR HIS OWN PRAISE

Once, during Rav Hillel's travels as a *Maggid*, a preacher who would tell tales of inspiration and rebuke the congregation to encourage their repentance and adherence to *Torah* and *mitzvos*, came to Sanz. The holy *Divrei Chaim* of Sanz honored him greatly, saying, "Here comes a *Maggid* whose sermons are truly sincere and solely said *le'shem shomayim* - for the sake and honor of Heaven."

The *Sanzer Rav* then honored him by introducing the speaker and saying words of *Torah* followed by words of praise. However, a strange and shocking incident occurred. Rav Hillel sat listening with rapt attention to the *Divrei Chaim's* speech and, while he focused

on the words of Torah, no sooner had the Sanzer begun to praise Rav Hillel, when Rav Hillel began to strain and gesture that he could not hear well. He cupped his hands around his ears as if to hear better and paid closest attention to each word the *Tzaddik* said in praise of him! When the *Divrei Chaim* switched to a *devar Torah* he went back to normal, but as soon as the *Divrei Chaim* said words of praise, again he listened with rapt attention.

The people were beside themselves - how could the *Divrei Chaim* praise someone who was seemingly so full of himself as to listen to his own praise, not with shy embarrassment, but with such punctilious attention that he actually strained to hear it more than words of Torah!

Later, when they joked about this and asked the *Sanzer Rebbe*, the *Divrei Chaim* was taken aback and declared in shock, "Fools, you have no measure of the *Tzaddik* Rav Hillel at all! He is so holy and has trained his limbs so much that he hears Torah perfectly well, yet when I praised him, he could not hear his own praise at all! That is why he strained to listen - he thought I must be whispering."

(*Ner Yehoshua*)

Rav Naftoli Tzvi Horowitz Admor MiRopshitz, Zera Kodesh (Iyar 11)

THE ROPSHITZER'S MIRACLE OIL

The *Shinover Rav*, *mechaber* of *Divrei Yechezkel*, did not refrain from saying *Tachanun* on the *yahrzeits* of various *tzaddikim*. Similarly, he did not have the custom to visit the gravesites of *tzaddikim*. There was one exception: He observed the *yahrzeit*, and visited the *tziyun* of the *heilige Ropshitzer Rav*, *mechaber* of *Zera Kodesh* to whom the *Shinover Rav* felt he owed his very life. This is the story why: When Rav Yechezkel Shraga was seven-years old when his life was almost cut short by a terrible accident. Rav Yechezkel Shraga's uncle, Rav Avigdor of Dukla, was in town visiting his brother, Rav Chaim of Sanz in Rudnick. At the end of the visit, when Rav Avigdor entered his carriage to leave, he realized that he had forgotten something back in the house and sent young Yechezkel Shraga on an errand to fetch the forgotten object.

In his zeal to help his uncle, he dashed across the street. A passing wagon carrying a heavy load of lumber came careening down the road at high speed, running him over! The heavy wheels had crushed his body. When the doctors rushed to examine his mangled body, they shook their heads. They despaired for his life as the surgeon determined that the wheel had sliced his liver in half!

Hearing the terrible diagnosis, Rav Avigdor raised his hands heavenward and cried, "*Ribbono Shel Olam* - Master of the World, if I am destined to have a son, I would gladly exchange him so that this young man's life be spared." And so it was that Rav Avigdor never had any sons born to him, only daughters.

The holy *Divrei Chaim* examined his son's broken body and each limb he touched, the bones grew back together and straightened themselves out! Even later, in his old age, people would remark - especially the physicians - how straight and stately a stature the *Shinover Rav* had!

The *Divrei Chaim* still feared for his young child's life, as Yechezkel Shraga's internal organs had been damaged beyond natural repair. He sent word with one of the chassidim to his own rebbe, the great *tzaddik*, Rav Naftoli Ropshitzer, to *daven* for his son's life. The Rebbe did this and more: he sent back a flask of pure olive oil with instructions to anoint and massage the child's body. In a short while, miraculously, the child healthy again.

In the weakened state of old age, the *Shinover Rav* would recount his miraculous salvation. He would recall how when he was massaged with the oil sent by the *Ropshitzer*, he could feel his bones repair themselves and how his organs regenerated and straightened themselves until his body became healed and whole again. He would then sigh and remark longingly, "From where could we get such pure, holy oil today if we needed it?" (*Divrei Yechezkel* pp. 2-3)

HOW THE ROPSHITZER EVENTUALLY BECAME A TALMID OF REBBE REB ELIMELECH OF LIZHENSK

The following tradition was related by Rav Avigdor, the *Av Beis Din* of Novo Sanz, who heard it from his grandfather, the *Divrei Chaim*:

When the two *Tzaddikim*, Rebbe Reb Melech of Lizhensk, and his brother, Rebbe Reb

Zusha of Hanipoli, were wandering together in self-imposed exile, they suffered extreme deprivation, going from place to place like beggars, sleeping on benches in the *Bais Medrash*, often fasting for lack of food, simultaneously loving and drawing their fellow *Yidden* to *teshuva*, *Ahavas Hashem* and *Ahavas Yisrael* wherever their holy feet led them. This journey served as a *kappora* for all *Klal Yisrael*, as well as to perfect themselves, and lasted some nine years. Toward the end of their travels they ended up in Linsk for *Shabbos*.

The *Rav* of Linsk was the renowned *Gaon*, *Rav Mendel Linsker*, the father of *Rav Naftoli Ropshitzer*. The two holy brothers came dressed in rags and tatters, and this is how they appeared in the *Bais Medrash* of the *Linsker Rav*. No one took any notice of them all *Shabbos* long. No one invited them to partake of a Friday night meal and they were reduced to eating whatever crumbs of bread they carried in their packs. The same scenario repeated itself *Shabbos* day and at *Sholosh Seudos*, when they drew close to hear the *Divrei Torah*. They thought it was strange that no one took any notice or invited them at all and wondered at this fact even as they drew close on *Motzo'ei Shabbos* to hear the *berocha* of *Havdola* and recite *borei me'orei ho'aish* on the candle.

It was then that the young lad *Naftoli* laughed at them and poked fun, calling them silly names. "Ha! Ha!! *Meleich - Freilich*, and *Zisha - Kishya!!!*"

His father, *Rav Mendel Linsker*, turned to the two holy brothers and remarked, "You think I don't recognize you or know who you are? If I had wandered in self-imposed exile as long as you two, my face would look better and more radiant than yours! You would do better to rectify the world by eating more than by fasting!"

He gave them three coins for charity and sent them on their way. When they examined the coins, they discovered them to be three silver francs, a princely sum indeed. They were worried that this was a mistake, but *Rebbe Reb Zusha* exclaimed, "Wait, the *Rav* told us to serve *Hashem* by eating. Let's see if this money is enough to purchase all the food we need, then we can give back the change; if not, we will know it's no mistake." They spent an additional year this way in *golus* and when they again stopped in Linsk, the *Rav* snapped his fingers and said, "Now you have succeeded in fulfilling my intentions!"

Later, the *Rebbe Elimelech* became well known as a great *Tzaddik* and *Rebbe*. When the

Linsker Rav passed away, his son *Rav Naftoli* wanted to travel to *Rebbe Reb Elimelech* and study under him and become his *talmid*. He was deterred, however, by the memory of how he had poked fun at the *Tzaddikim* as a young boy. Nonetheless, after some hesitation, *Rav Naftoli* decided to approach *Rebbe Reb Elimelech*, ask his forgiveness and to ask the *Rebbe* to accept him as a *talmid*.

The *Rebbe Reb Elimelech* had the ability to know from Wednesday on who would be his upcoming guests for *Shabbos*. As soon as *Rebbe Reb Melech* felt that *Rav Naftoli* was traveling to *Lizhensk* for *Shabbos* he warned his *gabbo'im* and his *shamash*, "When the *Ropshitzer* arrives, do not let him into my rooms without my express permission!"

When *Rav Naftoli* arrived in *Lizhensk*, the *shamash* came straight to *Rebbe Reb Elimelech* to report on his arrival. When *Rav Naftoli* approached the threshold, *Rebbe Reb Elimelech* stopped him from entering through the doorway, and declared, "Here comes the son of that murderer!" and he slammed the door in his face, barring his entry. At that moment the *Ropshitzer* fainted.

Rebbe Reb Elimelech gave him some brandy to revive him and sent him on his way. The *Ropshitzer* took the remaining brandy with him and went to the *Bais Medrash*. There he found a throng of *Chassidim* in heated discussion about an upcoming *simcha*, a wedding to take place that evening between two orphans. The problem was that the *chosson* lacked a *tallis* as his gift and there were no drinks or food to be had! The *chasuna* was in danger of being canceled.

When *Rav Naftoli* heard this news, he went into town and, since he was from a wealthy family, he had no trouble borrowing some money and purchasing other goods on credit. Quickly he bought all the missing items: a new *tallis* for the *chosson* and food and drinks for the wedding feast! Soon the *chosson* and *kalla* were brought in and the *Ropshitzer* set a lavish banquet before them. Then he got up and stood himself on the table in front of all assembled and he began to recite *badchonus* - grammen, rhymes, jokes and all manner of witty and clever songs and dances to bring cheer to the crowd and a smile to the lips of the *chosson* and *kalla*! Everyone was overjoyed and there was great *simcha*!

(The *sefer Ayala Shelucha* describes one of the *gematrias* that *Rav Naftoli* employed during his *badchonus*, how he blessed the couple that their union should be beautiful and

good - *der zivug zol oleh yafeh.*)

Meanwhile, Rebbe Reb Elimelech was expecting Rav Naftoli to come back, but after waiting he told his *shamash* that he had no choice but to daven *Maariv*, even though he could see it would not be successful. He then said that he would eat supper, but delayed in favor of reciting *Tikkun Chatzos*, mourning the destruction of the *Bais HaMikdosh*. However, this *tefilla* too was unsuccessful and Rebbe Reb Elimelech was left dissatisfied with his unsuccessful attempts at *Maariv* and *Tikkun Chatzos*. The *Rebbe* was downcast and he reasoned that if both his *Maariv* and *Chatzos* had failed, perhaps he was guilty of some wrongdoing.

“There is a *chasuna* tonight; perhaps boys and girls are engaged in mixed dancing or some other sinful behavior and I need to protest,” he reasoned. “Please go and see if anything improper is going on and report back to me,” asked the *Rebbe* of his *shamash*.

Meanwhile, the *Ropshitzer* had dressed up as a hunchback and used flax to make himself a long, silly beard, and he stood disguised on the table engaged in *badchonus*, rhymes, jokes, dancing, and playacting. The *shamash* did not recognize him, but Rav Naftoli recognized the *shamash* all right! He jumped off the table, grabbed the *shamash* and began to dance with him until the *shamash* felt all his bones mending and straightening out. The *shamash* felt a great spiritual bliss and was drawn in, mesmerized by the performance, standing transfixed with no desire to go back.

Seeing that the *shamash* had left and not returned, Rebbe Reb Elimelech decided, “I must go myself and see what needs to be done!” When the *shamash* saw Rebbe Reb Elimelech approaching from afar, he quickly ran out to him and said, “Please, *Rebbe*, don’t go in there. It’s not honorable for your stature - there is some crazy lunatic in there who grabs random newcomers and dances with them on and on. Surely he will grab you too, *Rebbe!* Also, there is no improper behavior at the *chasuna* itself. Hearing these words, the *Rebbe* turned to go back home.

In the morning, the *Ropshitzer* barged through Rebbe Reb Elimelech’s door and asked, “So, *Rebbe*, how was your *Chatzos* last night?”

“*Naftultshe*, how do you know about my *chatzos?*” countered Rebbe Reb Elimelech.

The *Ropshitzer* answered, "We were together on high; they forbade Your Honor to enter, yet I was allowed access. The reason I was given a pass to enter is because I made everyone happy at the *chasuna* and in *shomayim* they did not want your mournful *Chatzos* to disrupt the *simcha* of the wedding." (*Gan Hadasim* p. 7-10)

A SHEINA KOSHER KORBAN PESACH'EL

In Warsaw sat a *bochur* named Asher Yeshaya in the *Bais Medrash* engrossed in his learning. The *Ropshitzer*, *mechaber* of *Zera Kodesh*, was visiting. He entered the *Bais Medrash* and found the *bochur* sitting and learning, and began exchanging *Divrei Torah* with him. The *bochur* found great favor in his eyes. He asked the *bochur* about his father, and when he found out that he was a tailor, he inquired as to where he worked, for the *Ropshitzer Rav's* *bekeshe* was torn and he needed someone to mend it.

As he stood watching the tailor mend his torn clothes, the *Ropshitzer* entered into a discussion with the tailor and offered to make a *shidduch* between his own daughter and the precious young budding Torah scholar, Asher Yeshaya, whom he had met in the *Bais Medrash*. The tailor, seeing the *Ropshitzer's* ripped clothes, imagined him to be someone with no means and he laughed, shrugging off the suggestion with a backhanded gesture.

"I have already been offered some good suggestions from my own townsfolk and I turned them all down, even though they offered me thousands of rubles in dowry and upkeep. Until now I have not agreed to any suggestion at all."

"Go and tell the Rav of the town, the *Chemdas Shlomo*, that the *Ropshitzer Rav* is suggesting you make a *shidduch* with him."

Hearing that he was a Rav, the tailor took the matter more seriously and ran off to the *Chemdas Shlomo*, who told him to seize such a good opportunity.

According to the *She'eiris Boruch*, by Rav Boruch Rubin, who heard these traditions and stories from his father Rav Meir of Gloguv, who heard them in turn from Rav Yosef Dombrover, his father-in-law, the *minhag* was that the *Chassidim* and *talmidim* of the *Chozeh* (among whom Rav Naftoli Ropshitzer was counted) came to Lublin with *shidduch* suggestions and wrote the names of the suggested match, *chosson* and *kalla*, on a *kvittel* and presented it to the *Chozeh*; he would then declare if it was a good match.

The *Ropshitzer* had two choices for his only daughter Ratzchi: Rav Asher Yeshaya and another possibility. He came to Lublin to ask the *Chozeh* which *shidduch* he should choose to complete. The *Chozeh* actually thought the other *chosson* was a good match, but the *Ropshitzer*, in his wisdom, realized that Rav Asher Yeshaya would be a better match, and so he immediately traveled to Warsaw and completed the *shidduch* with Asher Yeshaya. He then returned to Lublin to ask the *Rebbe*, the *Chozeh*, to wish him *Mazel Tov* as was customary on finishing a *shidduch*. When the *Chozeh* read the *kvittel* with the *chosson's* name and saw it was not the one he had suggested as a match, the holy *Chozeh* remarked, "Nu? *Chochom adif minovi* - A sage is better than a prophet!" alluding to the superiority of the *Ropshitzer's* choice, for he was well known as a sage and the *Chozeh* was so far-seeing with *Ruach HaKodesh* that he was like a prophet. The *Chozeh* then concluded, "A *sheina Korban Pesach'el!* - What a nice Pesach offering!" No one understood this remark at the time, but many years later, when Rav Asher Yeshaya Rubin was niftar on *Erev Pesach*, the *Chozeh's* remark was understood. His soul was accepted on high as the *Korban Pesach* that year.

Other traditions tell us that the *Ropshitzer* made the *shidduch* first and then went to Lublin after the *tenno'im*, and the *Chozeh* was not happy with his choice. Afterward, when the young *chosson* was orphaned of both parents, the *Ropshitzer* took the *chosson* to Lublin to meet the *Chozeh*. When the *Chozeh* actually met him, he was pleased and remarked, "*Chochom adif minovi.*" After the *chasuna* and during *Shabbos Sheva Berochos*, the *Chozeh* honored the young *chosson* with leading *Birkas HaMozon*. When this scenario occurred again during the daytime *Shabbos* meal, the *Ropshitzer* told the *Chozeh* that he was afraid of *ayin hora* and the *Chozeh* remarked about Rav Asher Yeshaya, "A *Kosher Korban Pesach'el!*"

(Based on *She'eiris Boruch* Vol. II p. 9 #40 and *Ohr Rabbeinu Asher* p. 7-8)

HOW TO EAT A TEFILLA

The *Heilige Ropshitzer* used to *daven* quite quickly while the *Chozeh of Lublin*, who was also one of the *Ropshitzer's* *rebbe's*, *davened* quite slow. The *Ropshitzer* once led the *Chozeh's* *minyán* and as usual despite his best to keep a slower pace to match his *rebbe's* he still finished quickly. Why do you *daven* so fast? Asked the *Chozeh*. As usual the *Ropshitzer* answered back with wit and jest, "If one likes the food he gobbles it up quickly - (alluding to his love for each and every word of *davening*)," "Ahh I see," replied the

Chozeh, "I too like the fare, however I prefer to savor each morsel and draw out the flavor in each mouthful!" The *Ropshitzer*, though would not be outsmarted or outdone his retorted jest followed: "*Rebbe* your food is piping hot and so you need to eat it slow, whereas my own . . ." (*Luach haHillula*)

THE RAV'S PESAK IS THE DOCTOR'S CURE

There was once a *Sheila* - a complicated halachic query about a chicken that was brought before the *Ropshitzer rav* to answer. The Rav ruled that it was kosher and his *talmidim* began to argue and dispute the ruling trying to bring support for their decision that the chicken was *treif* and that the *Ropshitzer's pesak* was mistaken. After the discussion went on for some time the *Ropshitzer* halted the *talmidim* in midstride, cut them off and announced "I *pasken* and rule that this chicken is Kosher and that is that nothing you say can change my words or sway my ruling decision!" Just then in walked a deathly ill man with a *kvitel* and asked the *Ropshitzer* for a *beracha*. The *Ropshitzer* replied aloud: "Just now a chicken with supposedly the very same ailment as this sick Jew was brought before me for a *pesak*, and I ruled that the chicken was kosher, therefore I tell you it is not *treif* you can surely live even with such a condition," and he turned to the sick *Yid* and declared, "Do you hear my ruling? I say you can live and so you too shall have a *refuah sheleima!*" And he did. (*Luach haHillula*)

BADCHAN EXTRAORDINAIRE

When Rav Naphtali Ropshitzer first came before the Rebbe Reb Melech of Lizensk author of *Noam Elimelech*, the *rebbe* sent him away and said he wasn't looking for *meyuchasim*, those of illustrious lineage. Rav Naphtali was very brokenhearted and he cried as he left. Just then his ears caught notes of joy and music. He inquired after the songs and merriment and found himself at a *Yiddishe Chassunah*. As was the custom the wedding needed a *badchan* to tell jokes and make everyone happy. Rav Naphtali used his wit and clever ways to use joke and rhyme to compose grammen and to delight and enrapture the audience and bring joy to *Chosson* and *Kallah* with words as *Rashi* on *Berachos* 6b explains.

Meanwhile the holy Rebbe Reb Melech was trying to recite the lamentations of *Tikkun Chatzos* and something was preventing him. Something was holding him back. He sent his *shamash* to seek out the disturbance, perhaps somewhere in the vicinity there was a sinner and a criminal whose tainted deeds were holding his prayers back? The *shamash*

searched to no avail. He back empty handed. The *rebbe* was undeterred and he sent him forth again to seek and search, this time he came upon the wedding and in the midst of the celebrations he spotted the same *yungerman* who his holy *rebbe* had cast out. This must be the cause of the *rebbe's* disturbance. He went back and reported to the Rebbe Elimelech that surely the *yungerman's* jokes and frivolous banter was what was obstructing his prayers. "No, you and I have it all wrong," explained the Rebbe Elimelech as realization dawned on him, "this *yungerman* has caused all the entire heavenly hosts on high to delight and rejoice in the *simcha* of *Chosson* and *Kallah*. Therefore that is why my sad lamentations are unacceptable on high. This is why I cannot recite *Tikkun Chatzos* for making them happy is like rebuilding one of the ruins, the very same ruin mentioned in *Berachos* 3a, there it says that in the ruins a voice like a dove calls out and cries Woe to My children, because of their sins I destroyed My house, burned My sanctuary and dispersed them to be exiled among the nations! And now though when there is such joy, who can cry and lament at a time like this!" ended the Rebbe Elimelech. (as heard from R' Moshe Weinbach *shlit'a*, *Mashpia Ruchani* of Clevelander Shul - Beitar Elite)

A DISTANT RELATION

Rav Elimelech Biderman shared the following story: There was once a Jew who desperately needed a *yeshuah*, salvation for some personal matter and so as was customary he wrote down his name and his request on a slip of paper known as a *kvitel* and approached the reknowned *tzaddik* the holy *Chozeh* or Seer of Lublin. However, when he entered the *rebbe's* inner sanctum and placed the *kvitel* before the *tzaddik* and petitioned him for salvation to answer his request, the *tzaddik* remained silent. The Jew understood that his salvation must be far and distant and difficult to achieve, therefore he tried his luck another way, he reminded the *Chozeh* that they were related, *Rebbe* please help one of your own flesh and blood! He pleaded. The truth was that they were related through being second and third cousins through their shared grandparents and so the *Chozeh* answered back "Nu it's a distant relation." And left the matter settled. The Jew turned away sadly and left. Just then the *Chozeh's* disciple the holy Rav Naphtali of Ropshitz saw the Jew walk out so despondent and with his face so down, he approached him asking the matter. The Jew spilled out all his woes concluding with the story of his failed reminder of his and the *rebbe's* family ties. Smiling Rav Naphtali said to the Jew, "Don't worry I know just the thing, soon the *rebbe* will go an *daven mincha*, while he is in the midst of the afternoon prayers when he recites the first blessing of the silent *amidah* he will say the words "G-d of our forefathers, G-d of Avraham, G-d of Yitzchok and G-d of

Yaakov," listen in and seize the moment, as soon as the *rebbe* says that, whisper back at him his own words of retort, "Nu its just a distant relation!" Surely that will work!" said the *Ropshitzer*. The Jew did what he was told and as the *tzaddik davened* when he reached the place in the prayers where we remind *Hashem* of our *zechus avos* and we mention our forefather the patriarchs the Jew whispered to the *rebbe* "Nu its just a distant relation!" After the prayers the *Chozeh* approached the Jew and delighted him by saying, "you have succeeded and you have achieved the salvation, let me just ask you one thing, tell me, if this wasn't one of Naphtali's tricks?!"

THE LIGHT OF THE REBBES GARTEL

Related by the rav of Madin, a grandson of the Ropshitzer:

Rebbe Elimelech had a custom that after the afternoon *minchah* service he would converse with his close followers. He would then proceed to a special private room to pray the evening *ma'ariv* service in seclusion, purity, and sanctity. Rav Naftali Ropshitzer, a disciple of the *Rebbe*, yearned to also be in that room. He constantly wished to observe the deeds of his *Rebbe* and so wanted to see how he prayed there. Once, he stole into the room unnoticed and hid beneath the bed. The holy *Rebbe* entered and closed the door behind him. He took out his *gartel* and proceeded to fasten it about himself.

The first time the *Rebbe* wound the *gartel* about his waist, the entire room was filled with an awesome unbelievable light. The second time he tied the *gartel*, the light grew in intensity until the *Ropshitzer* could no longer endure it. He grew weak and found himself feeling faint. He could not help himself and called out in a loud voice. *Rebbe Elimelech* heard the cries of distress coming from his disciple and recognized their source. "Naftali, my son, are you here?" the *Rebbe* asked. "Fortunately you did not remain here for the third and final time I wound the *gartel*. If you had remained, your soul would have surely left your body from the intensity of the great light."

(*Eser Tzachtzachos* 27; *Ohel Elimelech* 248)

THE DEVEIKUS OF REBBE ELIMELECH

The son-in-law of the *Rebbe* of Dzikov once related that the holy master Rebbe Naftali of Ropshitz was eating *shalosh seudos* with his teacher, the *Noam Elimelech*. He sat at the table, observing the *Rebbe*, and realized that if Rebbe Elimelech continued in his state of

rapture, his soul could, Heaven forbid, expire and leave his body. The *Ropshitzer* banged on the table and said jokingly, “The verse says that Hashem will turn to us from His place in mercy. One can ask: Are there brooms in Heaven with which to sweep?” (The Yiddish expression *kehern*, to turn, is the same word used for sweeping with a broom.) “The answer is that the verse simply means that He should turn from His place with mercy.”

This witty remark disturbed the *Rebbe*, for it had interrupted Rebbe Elimelech’s state of rapture. Rav Naftali Ropshitzer, not wanting to face the *Rebbe*’s disapproval, fled, running from the table back to his lodgings.

Rebbe Elimelech sent someone to call him back. When Reb Naftali returned, Rebbe Elimelech said to him, “How dare you interrupt my state of *deveikus* and ecstasy!”

Reb Naftali told his holy teacher, “We still need the *Rebbe* to remain here in this world.”

Rebbe Elimelech realized that his *talmid*’s intentions had been honorable and said, “*Yasher ko’ach!*” and he honored the *Ropshitzer* with leading the *bentching*.

(*Devarim Areivim*, p. 21; *Ohel Elimelech* 300)

ONE FINAL WISE CRACK

The *Ropshitzer* was well known for his witty and humorous wisecracks, in which he hid his true Divine and G-dly wisdom. There is another final crack he is known for, the crack that stretches across his *matzeiva* in Lanczut where he is buried.

Before his passing the *Ropshitzer* commanded his family and followers that they should inscribe on his *matzeiva* stone - “*Yachid beDoro BeChochmas Elokim*” which translates as - One of a Kind or Unique in his generation in G-dly Divine Wisdom.

The *nusach* of his *matzeiva* reads: “Here lies the man of G-d passed away in a good name on 11 *Iyar Tav Kuf Pay Zayin* on this our hearts weep and our eyes are darkened Woe is to us because the crown of our heads has been removed, *Admor* our master and teacher, the holy rav renowned and a scion of prestigious lineage and pedigree, unique and one of a kind in Divine G-dly wisdom, and other praises we are forbidden from writing as we were commanded by him, Rav Naphtali Tzvi Av *Beis Din* Ropshitz son of the renowned Rav

Menachem Mendel Av *Beis Din* of Liska, May his soul be bound up for everlasting life.”
(*Yud Gimel Oros* Vol II p165)

They fulfilled his wishes but not completely, because he also commanded them not to add any other praises at all. Unfortunately they did not heed his words and added to his name common praises and titles such as “The crown of our heads, our master and teacher *Admor*, the holy *Rav*, renowned and of holy lineage and *yichus*” and these words were obviously against the *Ropshitzer’s* wishes. We assume so, anyway because the *matzeiva* cracked and the crack that stretches straight across the *matzeiva* from one side to the other erasing those very words, the extra words of praise and the titles that the *heilige Ropshitzer* ordered them to omit! (As seen and eye witnessed by me every time I have been there.)

HOW THE ROPSHITZER DISTRIBUTED HIS MON

The *Yashnitzer Rav* was once asked by his students to relate some wondrous tale about his Rebbe, Rav Naphtali Ropshitzer. He told the following:

When I was a youth in Rymanow, I had a friend, and together we traveled often to the holy *Ropshitzer*. The *Ropshitzer’s* custom was that he personally distributed the *challos* to his disciples and Chassidim who came to the *tisch* to eat at their Rebbe’s Shabbos table. Whenever my friend and I came before the Rebbe, he would always hand us two *challos* that were still attached to each other. Since we were good friends attached to one another, we took this as a sign from our Rebbe that he acknowledged our great friendship and how we were well-matched and suited to each other to the extent that we stuck together! One day we had a disagreement and argued over some matter that caused our friendship to fracture. That Shabbos, at the Friday night *tisch*, when the Rebbe handed us the *challos*, he handed each of us a single *challah*, for he could feel our hearts were not together. After the *seudah* I sought out my friend and we renewed our bond of friendship. Sure enough, at the Shabbos day *seudoh*, we once again came before the Rebbe, and he handed us two *challos*, attached once more!

NO CHIDDUSH

The *Divrei Chaim* of Sanz once told Rav Shimon Sofer of Cracow regarding his father the *Chasam Sofer* that:

“It was no *chiddush* that your father the *Chasam Sofer* was so great and holy and rose to such heights when he had a rebbe such as Rav Nassan Adler.

Regarding whom I heard from my own rebbe Rav Naphtali of Ropshitz who heard in turn from his rebbe the Rebbe Reb Melech of Lizensk author of *Noam Elimelech* who said that ‘for many years a soul such as Rav Nosson Adler’s had not descended to this world besides the soul of the *Baal Shem Tov*.’”

Rav Yitzchok Or Yitzchok (Iyar 11)

WHICH AVODA IS BETTER - MINE OR YOURS?

When he was still a young man living in his father’s home, Rav Yitzchok used to fast and afflict himself, depriving himself of sleep and thus hoping to better serve Hashem. He would secretly give his daily fare to the servants and he fasted until nightfall. He did this for one entire year. That year, on *Yom Kippur* night, as he stood before his father, Rav Yechiel Michel of Zlotchov, he was so overcome with fatigue that he fell asleep standing and had a vision. In that vision he wandered the heavenly palaces from chamber to chamber and there he saw that his *avoda* and his lack of sleep, his deprivation and fasting had an unwholesome stench, whereas when he observed his father’s beautiful chamber and his father’s *avoda*, all the sleep his father slept and the food he ate and drinks he drank, Rav Yechiel Michel smelled like fragrant flowers and glowed and shone with splendor.

When he awoke from his vision, his father, the *Tzaddik* Rav Yechiel Michel of Zlotchov, turned to him and said, “So whose way of serving Hashem is better - mine or yours? My eating and sleeping or your fasting and afflictions?” (*Kisvei Kodesh* Rav Moshe Midner)

Rav Mas'oud Abuchatzzeira (Iyar 12)

THE STAIN OF SIN

On the day when Rav Masoud passed on and was buried, a terrible thing occurred: the local *goyim*, jealous of the honor and respect accorded the Rav at the large *levaya*, opened his freshly dug grave and dishonored the body. Needless to say, the family was greatly

upset and disturbed. That night, Rav Masoud appeared to his son Rav Dovid in a dream and told him, "Know, my son, that you should not be troubled by this. The reason this occurred was because among those people who attended to me after I died was a Jew whose name was such-and-such, and he washed my feet during the *tahara*. On that day, he had engaged in such-and-such a sin and its stain besmirched me and caused this to happen."

After the dream, Rav Dovid researched the matter and the dream was revealed to be true. (*Malchei Rabbonon*)

Rav Yosef Naimintz Av Beis Din of Piltz, Maaseh Choshev (Iyar 13)

WHAT'S IN A NAME

"I named this sefer Ma'asei Choshev in order to purify and refine my thoughts and in order that none shall be left behind and continue on to the next eternal world." (Intro to *Ma'asei Choshev* on *Gemora Maseches Shavuos*)

Rav Shmuel Shir L'Chassidim (Iyar 14)

THE GREATNESS OF REB ELIMELECH

Rav Shmuel of Karov was originally from Neustadt near Cracow when he heard of the Rebbe Elimelech and travelled to study under him.

When he initially arrived the Rebbe Elimelech rebuked him saying "I can smell the stench of something rotten coming from you!" Rav Shmuel was at first taken aback and greatly offended. But after hearing his new rebbe and mentor repeat this rebuke several times over during the weeks he spent in Lizensk, Rav Shmuel began to review his own deeds. He decided that surely he had some character flaws and that the moral failing that his rebbe meant must be arrogance and false pride. Then after he began to work on this flaw the Rebbe Elimelech drew him close.

At the time there was a cholera epidemic that plagued the region and Rav Elimelech sought a *segula* to end the plague.

One of the local villagers had an older daughter. Aged thirty six that he was unable to marry off due to his poverty and inability to provide her with a suitable dowry.

He approached the Rebbe Elimelech and since there was a well known *segulah* against plagues and epidemics to marry of the poor, indigent and orphans, Rav Elimelech proposed a match and made her a *shidduch* with the water carrier who was a thirty year old orphan.

The Kozhnitzer Maggid grabbed a fiddle and the Chozeh from Lublin cracked jokes acting as a jester and badchan to entertain the assembled at what was to be sure a wedding never to forget.

Rav Elimelech turned to Rav Shmuel and said to him, "come let us go together to *simchas chassan ve'kallah* and lets make the groom (*chosson*) and bride (*kallah*) happy."

As they stood they heard the grammen - the rhymed couplets of Yiddish prose and verse that the Chozeh of Lublin used to entertain the dancing guests.

Rav Elimelech asked Rav Shmuel of Kariv "Can you see how the fire dances and swirls surrounding them all?" When Rav Shmuel replied in the negative that he could not see it, "here you must have some speck or dirt clouding your vision," so saying Rav Elimelech took out his handkerchief and proceeded to clean and rub Rav Shmuel's eyes. Then Rav Shmuel saw for himself how the fire danced around the merrymaking partygoers and dancers!

Then the tzadik himself joined the dance and Rav Elimelech danced for longer than an hour!

He then declared "*Chessed veEmes*" is the same *gematria* and has the numerical value of *Chassan* and *Kallah*!

Then Rav Elimelech davened: "*Ribono Shel Olam* - Master of the World! In the merit of our dancing *mitzvah tantz* may we merit to put out at least one fiery coal that was prepared for us in *Gehinom*!"

(Ohel Elimelech 153)

Rav Eliyahu Chaim Meisel (Iyar 14)

A SILVER SNUFFBOX AND A SNEAKY THIEF

“Be slow and cautious to judge” (Avos 1:1)

Rav Ovadia Yosef used to illustrate our *Mishna* using the following story:

A merchant approached Rav Eliyohu Chaim Meisel of Lodz and complained, “I came from Lomza to conduct business here in Lodz and stayed at a local inn. When I headed to the train station, I realized that I had forgotten my wallet and watch back at my hotel room under my pillow. However, when I came back to the hotel, the proprietor claimed he did not find them. Rav, I know I left them under my pillow - what am I to do?”

Rav Eliyohu Chaim knew that the innkeeper was untrustworthy when it came to money matters, and that his reputation was none too good. He called him in and presented the arguments and accusations of the visiting merchant, but the innkeeper stood his ground and emphatically declared his honesty. Taking out his silver snuffbox and taking a pinch, he declared, “Rav, I tell you he made a mistake. I didn’t find any wallet or watch in his room.”

“May I have a pinch of snuff?” asked the Rav.

“Of course,” agreed the innkeeper.

As the Rav took the silver snuffbox and began to take snuff, he asked the two litigants to wait outside while he deliberated, and he called in his attendant. “Quick, hurry down to the inn, give the innkeeper’s wife this silver snuffbox and say, “Your husband asked me to pick up the watch and the wallet he found in the room. Here is his silver snuffbox as proof that he sent me.”

The attendant ran off to fulfill his errand and soon came back with the watch and the wallet. Rav Eliyohu Chaim called in the merchant and asked for identifying *simonim* on

the watch, how much money was in the wallet and in what denominations. He then returned them to their rightful owner, called in the innkeeper, returned his snuffbox and sent him home. (*Anaf Etz Avos* p. 4)

“Rav Shimon ben Gamliel said: The world stand on three things - on judgment, truth and peace” (*Avos* 1:18).

WHITEWASHED AND STOLEN

Rav Ovadia Yosef used to illustrate the judgment and justice in our *Mishna* using the following stories:

There once came before Rav Eliyohu Chaim Meisel and his court two women who were neighbors and had a dispute. They had both laundered their families’ respective clothing and hung out the wash to dry in the yard. Thieves passed by and stole all the laundry hanging on the line from one family and left the wash on the second laundry line untouched. It so happened that the laundry was white and basically identical, so that each neighbor claimed that hers had been spared and the other’s stolen!

“Your clothes were stolen and mine have been left behind!”

“No, it’s yours that were stolen and mine that were spared!”

Rav Eliyohu Chaim asked that the clothes be brought before him. When the laundry was brought in, he asked the ladies to leave the room. Once the neighbors had departed, he called in his own wife and asked her to add some of their own white laundry identical to the clothes laid out. He then called in one of the ladies and asked her, “Can you recognize which articles of clothing are yours among this pile of whites?”

“Yes, Rebbe, I can,” answered the woman.

“Be careful to select only your clothing and not to make a mistake,” he warned her.

She began to select from the laundry. “This one is mine, and this, this other one, no, that’s not mine.” And so she selected all her laundry and left the Rav’s on the other pile. The Rav thanked her, asked her to step out again, called the other neighbor and asked her to do

the same.

“This is mine, and this, and this one, in fact they are all mine!” the second lady declared.

The Rav rebuked her sharply. “You are not telling the truth - this laundry belongs to your neighbor!”

THE PORITZ AND THE WALLET

Another case that came before Rav Eliyohu Chaim of Lodz was that of a man who found a wallet: “About a month ago, as I walked down the street I found a wallet and picked it up. At home I counted the money and discovered that it contained a thousand rubles,” he told the Rav. “The next day I read in the paper that the Polish nobleman had lost his wallet and offered a reward for its return. I promptly returned the wallet but the *Poritz* grew enraged and yelled at me, ‘Jewish thief! This wallet contained thousands of rubles and you give it back with only one thousand!’ He began cursing and threatening me, and now he has sued me in secular court. Rav, what am I to do?! Please help!”

The Rav calmed him down and asked if he had a lawyer to represent his case. “Yes, I do,” answered the finder.

“Please ask him to meet with me,” requested the Rav.

The day of the trial arrived and in the court stood the nobleman, who stated his case before the judge. “I lost my wallet containing thousands of rubles and this Jew found it and returned it with only one thousand rubles!”

The Jew tried to defend himself and declared that the wallet he had found contained only one thousand rubles. The defense attorney tried to defend his client by presenting a logical argument: “Your Honor, if someone finds a lost object and returns it, why would he proceed to steal some of the money? He could just as easily have kept the entire wallet and no one would have been any the wiser!”

“Your Highness,” the defense attorney turned to the *Poritz*, “can you swear that you lost a wallet containing thousands of rubles?”

“Of course!” declared the nobleman and at once he swore to the effect before the judges and took an oath.

“Your Honors, surely the *Poritz’s* oath must stand and be accepted as truth. Well, then, this surely proves that the wallet my client found must be in fact a different wallet and not the one belonging to the *Poritz* at all. It is logical and sound to assume that he who returns a lost object is a truthful, honest man. Thieves and cheats wouldn’t return the money at all, and if this wallet only contained a thousand rubles it is reasonable to assume it is not the wallet that the *Poritz* lost - but a different wallet! I ask the *Poritz* to return the wallet to my client, since his own oath proves that it is not his!”

The *Poritz’s* face flushed. The judges concluded that he must have lied under oath and, not daring or wishing to accuse him of having sworn falsely, they accepted the attorney’s line of defense and ruled in favor of the Jew. The wallet containing one thousand rubles was returned to the Jew, he was released, the case closed. Rav Eliyohu Chaim Meisel’s advice had brought about justice once again. (*Anaf Etz Avos* p. 65-66)

Segulos Yisroel



SEGULOS FOR PARSHAS ACHREI MOS & PARSHAS KEDOSHIM & PESACH SHENI

This Weeks Segula For Parnassah

(Please note: I am not affiliated with this organization in any way. I have seen a *yeshua* for *parnossa* by using this *segula* and by printing *seforim* from the *Maharal Tzintz* and my *Rebbe, Shlit”a*, the *Clevelander*, told me that he also did so once and saw a *yeshua* in it. As such, I am presenting it for his *Yahrzeit* on the 3rd of *Iyar*.)

Praga, a suburb of the European Jewish capital of Warsaw, the 3rd of Iyar, 5593 - more than 180 years ago! The *Gaon* and revered Rav Aryeh Leib Tzintz, known as the *Maharal Tzintz*, or the *Gaon MiPlatzek*, lay on his deathbed surrounded by his most senior *talmidim* (one of whom was the famous *Chiddushei HaRim* of Gur). The great man's soul would soon be parted from his pure body as it traveled to rest on high, in the place reserved for only the holiest and purest.

An atmosphere similar to *Neila* (closure) on *Yom Kippur* pervaded the room. The *talmidim* were looking at the face of their *Rebbe*, a man who taught Torah to thousands and had given blessings and salvation to everyone who ever knocked at his door, but now his lips did not stop as he mumbled incessantly. Some of the *talmidim* were bending forward and cupping their ears to hear him say, "What is the difference between learning Torah here and learning it in the world above...?"

Suddenly, the *Tzaddik* awakened and his eyes were wide open. His hand pointed to the wooden board in the corner of the room and he asked that it be brought to him. With whatever strength he still had, he wrote on the board the text that he wanted engraved on his *matzeiva* (headstone). The *talmidim* watched silently as this mighty Torah scholar wrote; finally, his wonderful promise was written: I will be an intermediary with Hashem (*meilitz*) in the World to Come for anyone who tries to bring to publication the books that I have compiled.

The looks of astonishment on his *talmidim*'s faces did not leave his pure eyes. The shock and emotion had gripped everyone around him. This was not an empty statement. It was a promise that was all-encompassing and comprehensive, and it will be etched in stone forever, for all generations. It was to be the epitaph engraved into eternity at his final resting place ...

For a short moment, he spoke in a clear voice, "When a man hangs a sign on his store, he is telling us that he has something to sell!"

This "sign" has survived until now and is the holy message of our *Rebbe*, the Tzintz *Rebbe*, of blessed memory, as he lies in the main cemetery located in Genesha Street in Warsaw. The many writings about all aspects of the Torah published by the *Maharal Tzintz* have been reprinted on many occasions over the years, and those who have been

involved in their publication have been rewarded with wonderful prosperity, both spiritual and material.

“And these were not mere words, for we have seen and heard of the amazing miracles that have been visited through this act, for they are no longer on a downward slide and thanks to this *mitzva* they have been saved and healed.” (*Shem HaGedolim*)

“Indeed, he promised good things to all who try to help in publishing his work, and this is what has happened for everyone involved.” (Rav Tzodok *HaKohen* of Lublin)

“This is a *segula* for all kinds of problems and will help many!” (*Orchos Rabbeinu HaSteipler*, of blessed memory)

To download and print *seforim* go to <http://hebrewbooks.org/advanced.aspx> and copy and paste a search for ךׁיׁצ under author. This will help you find many free *seforim* to download and print

Send a *kvittel*:

http://www.tzintz.org/system/scripts/show_page.cgi?page=kvitel

Download and Print *Seforim*:
http://www.tzintz.org/system/scripts/modules/admin/pages/show_page.cgi?p=55

לעילוי נשמת לזכר עולם יהי' צדיק



התנא רבי חנינא בן דוסא

הרה"ק רבי משה חיים בן הרה"ק ר' יעקב זצוקללה"ה זי"ע

הרה"ק רבי ישעיה בן הרה"ק ר' משה שטיינער מקערעסטיר זצוקללה"ה זי"ע

הרה"ק רבי חיים זאנוויל בן הרה"ק ר' משה אבראמאוויטש מריבניץ זצוקללה"ה זי"ע

זכותו הגדול יגן עלינו ועל כל ישראל אמן

הרה"ח אברהם חיים בן מוה"ר שלום ז"ל

מרת זיסל בת מוה"ר מאיר זאב הכהן ז"ל

מוה"ר שלום בן הרה"ח אברהם חיים ז"ל

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

מוה"ר משה יחזקאל-ל שרגא בן הרה"ח אברהם חיים ז"ל

מרת שרה ביילא בת מוה"ר ארי' לייב ז"ל

ר' יוסף בן שמואל הלוי ז"ל

ר' ברוך בענדיט חיים בן יצחק יעקב ז"ל

ימליץ טוב בעד משפחתו היקרה

ויקום לגורלו לקץ הימין במהרה



MARKETING



DESIGN



DIGITAL



SOCIAL MEDIA



WE DO IT ALL.



PRINT



PROMO

info@ramapost.com
www.Ramapost.com

P: 845.369.9600
F: 845.369.9601



382 Route 59 Suite 264,
Airmont, NY 10952



MAIL

TWO LOCATIONS

To better serve you!



CARE 365

1 MAIN STREET
(ON THE CORNER OF ROUE 59 & 306)
MONSEY, NY
10952

☎ 845.CARE.365

CLOSE TO HOME



FAR FROM ORDINARY



CARE 365 NORTH

1633 ROUTE 202, SUITE #100
(RAMAPO PLAZA SHOPPING CENTER)
POMONA, NY
10970

☎ 845.CARE.365

NEW LOCATION!