

# MEOROS HATZADDIKIM

— Lights Of Our Righteous —

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

**Kedushas Levi, Parshas Noach (Bereishis 7:1)**

## Parshas Terumah & Parshas Shekalim

CHASSIDUS ON THE PARSHA

נדפס באדיבות

**RAMAPOST**  
MARKETING | DESIGN | PRINT | MAIL

לזכר נשמת

ר' זכרי' שמעון הכהן בן יצחק

"ESSENTIALLY" ABOVE & BEYOND!

To add your shul, or request additional copies, please email: [mitzvos@ramapost.com](mailto:mitzvos@ramapost.com)

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

### Experts And Rulers

#### Rav Chaim Ibn Attar, the Ohr HaChaim

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

The *Ohr HaChaim HaKodosh* has a unique interpretation of our *pasuk*: he begins by way of introduction (see *Bova Basra 8b*) that normally *tzedoka* collectors must

collect in groups of two, because we do not allow individuals to collect money and impose their will on the community as rulers in such matters alone. In fact, he cites the opinion of *Tosafos* and the *Ran (Rabbeinu Nissim)* that even two are insufficient except in matters where the amounts collected are fixed, but when estimates need to be made and an appraisal calculated of each person's net worth to fix the amount of the donation, then three collectors must work together to arrive at the correct figure. Now the *Ohr HaChaim* says that the *Halocha* is (*Sanhedrin 5*) that an individual who is an expert can in fact judge these monetary matters alone, and his rule is law. *Tosafos* there say that he can force anyone to pay a donation and act alone without a need for two. They derive this logically: since an expert can judge matters alone when normally three judges are required, surely here, in matters of rule of law where normally we require just two, he can rule [and calculate and collect *tzedoka* donations and the *teruma*].

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

### My Teruma

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

The *Ohr HaChaim* continues his novel interpretation, and suggests that this *pasuk* implies that regarding people who have *nedivus lev* (a charitable heart) that encourages him to give, perhaps no appraisal calculations were made. Since we

expect that people know how much they can afford to give perhaps since they were self-motivated to be charitable, we just accept whatever they bring. Others have an appraisal. Such a donation, points out the *Ohr HaChaim*, is called by *Hashem* “My *teruma - terumosi*”, whereas the first half of the *pasuk* calls the donations collected [sometimes by force] simply *teruma*.

### Terumas HaMishkon

“From every man” (25:2).

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

### An Exception to the Rule

Now the *Ohr HaChaim* explains why *terumas haMishkon* is such an outstanding exception to all the normal rules of *tzedoka*, based on the *Medroshim of Chazal*: *Yerushalmi Shekalim 1:1* and *Medrash Tanchuma* teach that the *Mishkon* atones for the *chet ho’egel* - the sin of the Golden Calf. Furthermore, *Chazal* explain how it was that *Bnei Yisrael* had all this wealth to build the *Mishkon* and donate

toward its construction, even though they had recently been released from slavery and were wandering in the desert. In *Shemos Rabba ch. 33*, Chazal tell us that together with the mon, gems and precious stones rained down. In *Medrash Tanchuma on Beshallah* we are told that the spoils of the Exodus from Egypt were so great that even the smallest had something like forty laden donkeys of gold, silver and precious stones, and in *Medrash Shir HaShirim Rabba*, on the words *torei zohov*, we are told that the spoils of the Egyptians at *Kerias Yam Suf* were even greater than the spoils of Egypt itself! If so, we see clearly, says the *Ohr HaChaim*, that *Bnei Yisrael* were actually very wealthy people. Now we can understand why regarding *terumas haMishkon* the normal rules of *tzedoka* did not apply and they accepted donations from orphans, women and the overly charitable spendthrifts. Orphans' donations are only accepted when this lends them a good name; here, the *Mishkon* atoned for them and for the *chet ho'egel*. Normally, we accept only small donations from women, but here they were all so wealthy that that rule also did not apply. We do not accept the gifts of overly charitable spendthrifts and we don't send *gabbo'im* to collect from them because normally we worry about pressuring them; again, they were so wealthy that this rule no longer applied.

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

### **Praises for the Ohr HaChaim HaKodosh**

Every Shabbos After *Mussaf*

Rav Yitzchok used to relate the custom of his father, the *Berzoner Rav*, Rav Sholom Mordechai Shwadron: Every Shabbos, he would delay his return home from *shul* and would remain behind after davening *mussaf*, studying the *Parsha*

with the commentaries of *Rashi* and the *Ohr HaChaim*. (Kuntres Ben Yechabed Av - from the sefer *Techeles Mordechai*)

### Every Day After *Shacharis*

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

### Every Day and Every Week Without Fail

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

# Stories on the Parsha & Parshas Shekalim



## Shabbos Shekalim

Rav Melech Biderman told how two brothers, Rav Meir and Rav Zanvil Kahana, came together to visit the *Tzaddik*, the *Imrei Yosef* of Spinka, on *Parshas*

*Shekalim*. Both brothers had suffered greatly and needed a *yeshua*: Rav Meir's wife was ill and they had no children, and Rav Zanvil's children were weak and sickly.

On *Erev Shabbos*, Rav Meir entered and asked for a *beracha*. He was told to donate a *pidyon* of a hundred gold coins and he would have a complete salvation! And so he did. His brother did not have time to enter the *Rebbe's* room before *Shabbos* and instead approached on *Shabbos*. At the *tisch* the *Chassidim* have the *minhag* to donate bottles of wine, and as each *Chassid* laid down his bottle at the table, Rav Zanvil approached. Soon it was his turn and he laid down his bottle and asked the *Rebbe* for a *beracha* for his sick children. The *Imrei Yosef* blessed them with a *beracha* for a *refua sheleima* and then he explained:

On *Shabbos Shekalim* all *tefillos* can be answered! The *Gemara* says in *Berachos* 26b that the *tefillos* were instated by *Chazal* to correspond to the *korbanos*. Now the purpose of the *machatzis hashekel* donation was to raise the funds needed to purchase the *korban tamid* for the entire upcoming year. Thus, the *mitzva* of *shekalim* prepared the *korbanos* for the entire year. *Shabbos Shekalim* is therefore a time when we can *daven* for the prayers of the entire year to be accepted and fulfilled *lerachamim uleratzon* - and be answered! Needless to say, both brothers' prayers were fully answered and they got their needed salvation! (*Pe'er Yosef* p. 25)

# Gedolim Be'misasm Yoser



**Yahrzeits for the 1st of Adar ~ Begins Friday Night  
( 03-01-2025 )**



**Rav Avrohom Ibn Ezra (4924 / 1164 - 861st Yahrzeit)**

Rabbi Avrohom ben Meir Ibn Ezra (usually called simply "*Ibn Ezra*"), a true giant of the spirit surpassed all his contemporaries, and his influence upon learning and writing in Italy, Southern France and England was greater than that of any other Jewish figure. His adventurous, almost legendary life began in Tudela, Spain, where he was born about the year 4852 (1092). He was a man of so many excellent gifts, and such a wealth of universal knowledge, that one is at a loss to judge his mastery of learning, poetry, philosophy, Jewish grammar, astronomy or mathematics. He spent the first half of his life in the various cities of the Arabic part of Spain, always in financial difficulties and dire need. At the age of about 75 years he died in Calahorra, between Navarra and Castilia.



**Rav Azarya Figu/Figo/Piccio (5407 / 1647 - 378th Yahrzeit)**



**Rav Shabsai HaKohen Katz - Shach (5423 / 1663 - 362nd Yahrzeit)**

Rav Shabsai HaKohen Katz (*Shach*), *mechaber* of *Sifsei Kohen* is recognized as one of the most basic and authoritative commentators on the *Shulchon Aruch*. Born in Vilna, he learned in Tyktizin, Cracow and Lublin.



**Rabbeinu Shmuel of Krakow - Olas Tomid (5460 / 1700 - 325th Yahrzeit)**



**Rav Refoel Immanuel Chai Ricchi - Mishnas Chassidim (5503 / 1743 - 282nd Yahrzeit)**

Rav Refoel Immanuel Chai Ricchi was a *mekubol* and the *mechaber* of *Mishnas Chassidim*. He received *semicha* from Rav Chaim Abulafia in Tzefas.



**Rav Yitzchok Isaac Eichenstein of Safrin (5560 / 1800 - 225th Yahrzeit)**  
(Some say the Yahrzeit is on the 2nd of Adar)

Rav Yitzchok Isaac was the founder of the Komarno and Zidatshuv dynasties. He was a hidden *Tzaddik*.



**Rav Yitzchok Isaac (5560 / 1800 - 225th Yahrzeit)**



**Rav Menachem Mendel Ashkenazi (5587 / 1827 - 198th Yahrzeit)**

Rav Menachem Mendel ben Rav Boruch Bendet of Shklov was one of the most famous *talmidim* of the *Gra*. He was known as an expert in *Kabbola*, and immigrated to Eretz Yisrael in 1808.



**Rav Boruch Halberstam of Gorlitz - Divrei Boruch (5666 / 1906 - 119th Yahrzeit)**

Rav Boruch Halberstam of Gorlitz was born in Rudnik, Poland, to Rav Chaim of Sanz and his second wife. In his early thirties, he was appointed Rav of Rudnik, and later Rav of Gorlitz.



**Rav Uri HaKohen Yalas of Sambor (5670 / 1910 - 115th Yahrzeit)**



**Rav Mordechai (5676 / 1916 - 109th Yahrzeit)**



**Rav Yitzchok Isaac Eichenstein - Kiviashter Rav of Forest Hills, Queens (5764 / 2004 - 21st Yahrzeit)**

Rav Yitzchok Isaac Eichenstein, the *Kiviashter Rav* of Forest Hills, Queens, was born in Kashau, Czechoslovakia, to Rav Meir, the *Zhidichov Rav* of Kashau. In 1953, under the auspices of the *Satmar Rav*, he established the Central Rabbinical Council of the United States and Canada.



**Rav Boruch Dovid Rosenberg (5764 / 2004 - 21st Yahrzeit)**

Rav Boruch Rosenberg, *Rosh Yeshiva of Kenesses Yisrael*, Slabodka, in Bnei Brak, was born in Moholiev, Russia, to Rav Gershon Chanoch Rosenberg, whose father, Rav Michel Yechiel Rosenberg, was one of Rav Chaim Brisker's *chavrusos*.

**Yahrzeits for the 2nd of Adar ~ Begins Saturday Night (03-02-2025)**



**Rav Yosef**



**Rav Meir Paprish - Ohr Tzaddikim (5422 / 1662 - 363rd Yahrzeit)**

At the young age of thirteen, Rav Meir began learning *Kabbala* as a *talmid* of Rav Yaakov Tzemach, who studied under Rav Shmuel Vital, the son of Rav Chaim Vital.



**Rav Dovid Madjar (5560 / 1800 - 225th Yahrzeit)**



**Rav Yitzchok Isaac Eichenstein of Safrin (5560 / 1800 - 225th Yahrzeit)**

*(Some say the Yahrzeit is on the 1st of Adar)*

Rav Yitzchok Isaac was the founder of the Komarno and Zidatshuv dynasties. He was a hidden *Tzaddik*.



**Rav Yom Tov Algazi - Maharit Algazi (5562 / 1802 - 223rd Yahrzeit)**

Rav Yom Tov Algazi, the *Maharit Algazi*, was one of the main students of the famed *Mekubol*, Rav Sholom Sharabi. Rav Yom Tov was born in 1727 in Izmir, and studied together with Rav Chaim Yosef Dovid Azulai (*the Chida*) as a youth. In 1758, he was appointed *Rosh Yeshiva* of Neveh Sholom. In 1782, after the *petira* of Rav Sholom Sharabi, Rav Yom Tov was appointed *Rosh Yeshiva* of Bais El and served as *Rishon LeTzion* following the *petira* of Rav Refoel Meyuchas.



**Rav Aharon Arye Leib Leifer (5573 / 1813 - 212th Yahrzeit)**

Rav Aharon Aryeh (Aron Leib) of Premishlan was the son of Rav Meir haGadol and *talmid* of Rav Yechiel Michel of Zlotschov.



**Rav Binyomin Zev Lev Rokeach - Shaarei Torah, Benjamin Wolf Löw (5611 / 1851 - 174th Yahrzeit)**

In 5537 (1777) a great light began to shine forth from the small town of Vadislav, namely the birth of R' Binyomin Zev Lev *ztvk"l*. His father, the *Shemen Rokeach*, taught him as a young boy. For six years he studied without any financial burden, being supported by his father and father-in-law. When those years were over he accepted rabbonus in Raspersov and subsequently he became *rov* in Amshinov. As *rov* in Kellin, Behman, he raised the banner of Torah high. The peak of his rabbonus was in Verbau.



**Rav Yitzchok Meir Heschel of Zinkov (5615 / 1855 - 170th Yahrzeit)**

Rabbi Yitzchok-Meir of Zinkov (*Adar* 5615), became the Rebbe of thousands of chasidim after the passing of his illustrious father, Rabbi Avrohom Yehoshua Heschel, in 5585. It is said that his life was a constant stream of Tzedakah and chesed ('charity' and deeds of kindness).



**Rav Yaakov Yechizkiyohu Grunwald - Vayaged Yaakov (5701 / 1941 - 84th Yahrzeit)**

Rav Yaakov Yechizkiyohu Grunwald of Pupa, the *Vayaged Yaakov*, was the son of Rav Moshe Grunwald, Rav and *Rosh Yeshiva* of Chust. In 1929, Rav Yaakov Yechizkiyohu was chosen as Rav of Pupa, Hungary. He established a *Yeshiva* there, which soon numbered three hundred students.



**Rav Avrohom Kalmanowitz (5724 / 1964 - 61st Yahrzeit)**

Rav Avrohom Kalmanowitz was *Av Bais Din* of Tiktin and *Rosh Yeshiva* Mir-U.S. He was a *talmid* of Slobodka, a Rav of Rakov, and a close friend of Rav Chaim Ozer Grodzinski of Vilna. He was also the founder and head of a *kollel*, and a leader of *Agudas Yisrael* of Poland. During the War, the Rav was one of the leading personalities of the *Va'ad Hatzola*.



**Rav Yisroel Alter of Gur - Gerrer Rebbe, Beis Yisrael (5737 / 1977 - 48th Yahrzeit)**

Rabbi Yisroel Alter (2 *Adar*), known as the *Beis Yisroel*, was the fourth Rebbe in the Gur dynasty. Following the death of his father in 1948, Ger grew under his leadership to be the largest Chasidic group in Israel. He lost his wife, children and grandchildren in the Holocaust, and although he married a second time, had no further children. He was succeeded by his brother, Rabbi Simcha-Bunim Alter, and then his youngest brother, Rabbi Pinchas-Menachem Alter.



**Rav Moshe Schwab (5739 / 1979 - 46th Yahrzeit)**



**Rav Yosef Dov Soloveitchik - Reb Beryl, Rosh Yeshivas Brisk (5741 / 1981 - 44th Yahrzeit)**



**Rav Mordechai Wulliger (5755 / 1995 - 30th Yahrzeit)**



**Rav Simcha Bunim Waldenberg (5765 / 2005 - 20th Yahrzeit)**

Rav Simcha Bunim Waldenberg was the only son of Rav Eliezer Yehuda Waldenberg (the *Tzitz Eliezer*), Rav of the Ezras Torah neighborhood of Yerushalayim and of the *Bais Yisrael Bais Medrash* for over thirty years.

**Yahrzeits for the 3rd of Adar ~ Begins Sunday Night  
(03-03-2025)**



**Rav Mordechai Yaffe - Baal HeLevushim (5372 / 1612 - 413th Yahrzeit)**

Rav Mordechai Yaffe, author of *Levush Mordechai*, and known as the *Baal HaLevushim* (1530-1612). Born to the Rav of Prague, he was sent to Poland to study under the Maharshal and Rama in his youth. Married in 1553, he founded a yeshiva in Prague. However, in 1559, King Ferdinand decreed that the Jews of Prague be evicted. Despite the successful efforts of Pope Pius IV on behalf of the Jews (which resulted in a 2-year delay), the Jews of Prague left the city in 1561. Rav Mordechai settled in Venice, where he learned with Rav Avraham Abuhav and Rav Mittsyahu Delcorte. He became Rav of Horodna (Grodno) in 1572, then Lublin in 1588. In 1598, when the Maharal left Posen for Prague, Rav Mordechai became rabbi of Posen until his death.



**Rav Noach of Cracow (5398 / 1638 - 387th Yahrzeit)**



**Chacham Eliezer Di Avila or De Avila - Rav Adda of Morocco (5521 / 1761 - 264th Yahrzeit)**

Avila was a prolific writer, and among his manuscripts were found notes dating from his sixteenth year. He passed away on Feb. 7, 1761 and was laid to rest in Rabat. To this day the Jews of Morocco go on pilgrimage to his grave.



**Rav Noach Chaim Tzvi Berlin (5562 / 1802 - 223rd Yahrzeit)**



**Rav Efraim of Butchatch (5567 / 1807 - 218th Yahrzeit)**



**Rav Binyomin Morgenstern (5626 / 1866 - 159th Yahrzeit)**



**Rav Eliyohu of Mezritch (5628 / 1868 - 157th Yahrzeit)**



**Rav Tzvi Hirsh Sofer - of Sarospatak (5630 / 1870 - 155th Yahrzeit)**


A paternal grandson of Rav Naftali Hirsch Katzenellenbogen, Av Beis Din Manheim and maternal grandson of Rav Yaakov Ha-Kohen Av Beis Din Katzenellenbogen.



**Rav Eliyohu Dovid Rabinowitz-Teomim - Aderes (5665 / 1905 - 120th Yahrzeit)**




**Rav Yehuda Greenfeld - Kol Yehuda (5667 / 1907 - 118th Yahrzeit)**


 **Rav Yechiel Malach (5766 / 2006 - 19th Yahrzeit)**

**Yahrzeits for the 4th of Adar ~ Begins Monday Night  
( 03-04-2025 )**

 **Rav Achai (4266 / 506 - 1,519th Yahrzeit)**

 **Rav Chaim Weill of Prague (5391 / 1631 - 394th Yahrzeit)**


 **Rav Yehuda Leib Yaltushkov - Reb Leib Sarehs (5551 / 1791 - 234th Yahrzeit)**

 **Rav Arye Leib Sarah's (5556 / 1796 - 229th Yahrzeit)**


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

 **Chaim Yosef Gottlieb of Stropkov - Tiv Gitten V'Kiddushin (5627 / 1867 - 158th Yahrzeit)**

 **Rav Shraga Tzvi Tenenbaum - Neta Sorek (5657 / 1897 - 128th Yahrzeit)**


 **Rav Elimelech of Ozerov (5660 / 1900 - 125th Yahrzeit)**

 **Yehuda Vernikovsky of Slonim (5661 / 1901 - 124th Yahrzeit)**

 **Rav Eliezer Gordon - Lazer (5670 / 1910 - 115th Yahrzeit)**

 **Rav Dovid Freidman - Dovid'l Karliner (5675 / 1915 - 110th Yahrzeit)**

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

 **Rav Mordechai Leib Mann (5757 / 1997 - 28th Yahrzeit)**

 **Rav Avrohom Blumenkrantz (5767 / 2007 - 18th Yahrzeit)**

**Yahrzeits for the 5th of Adar ~ Begins Tuesday Night  
( 03-05-2025 )**



**Rav Yosef of Rushkov (5580 / 1820 - 205th Yahrzeit)**



**Rav Zev Wolf of Tcharna-Ostroh - Velvele (5583 / 1823 - 202nd Yahrzeit)**



**Rav Avrohom Bing of Wurzburg - Zichron Avrohom (5601 / 1841 - 184th Yahrzeit)**



**Rav Shmuel Avrohom Abba Shapira (5627 / 1867 - 158th Yahrzeit)**

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



**Rav Yeshaya Mushkot of Prague - Harei Besomim (5628 / 1868 - 157th Yahrzeit)**



**Rav Avrohom Landau - Tchechenover Rebbe, Zechuta Avrohom (5635 / 1875 - 150th Yahrzeit)**

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



**Rav Shlomo Boruch Tenenbaum of Stropkov - Chidushei Harashvat (5651 / 1891 - 134th Yahrzeit)**



**Rav Moshe of Kishanov (5675 / 1915 - 110th Yahrzeit)**



**Rav Mordechai Shlomo Friedman - Boyaner Rebbe (5731 / 1971 - 54th Yahrzeit)**



**Rav Yosef Farbstein (5766 / 2006 - 19th Yahrzeit)**

**Yahrzeits for the 6th of Adar ~ Begins Wednesday Night  
( 03-06-2025 )**



**Rav Shmuel ben Natronai (4957 / 1197 - 828th Yahrzeit)**



**Rav Dovid of Ostroh (5510 / 1750 - 275th Yahrzeit)**



**Rav Avrohom Alkalai of Bulgaria - Zechor L'Avrohom (5571 / 1811 - 214th Yahrzeit)**



**Rav Alexander Ziskind of Plotzk (5597 / 1837 - 188th Yahrzeit)**


 **Rav Moshe of Stenitz (5604 / 1844 - 181st Yahrzeit)**

 **Rav Doniel Prostitz-Steinschneider (5606 / 1846 - 179th Yahrzeit)**

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

 **Rav Yitzchok Issac Auerbach - Divrei Chaim, Av Beis Din of Luntshitz (5606 / 1846 - 179th Yahrzeit)**


 **Rav Efraim Gottlieb of Stropkov (5668 / 1908 - 117th Yahrzeit)**


 **Rav Naftoli Amsterdam (5676 / 1916 - 109th Yahrzeit)**

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

 **Rav Moshe Ginz Schlesinger - Chut Hameshulash, Av Beis Din of Kerestir (5685 / 1925 - 100th Yahrzeit)**

 **Rav Chanoch Tzvi Levin - Bendiner Rav, Yechanen Pe'er (5695 / 1935 - 90th Yahrzeit)**


 **Rav Yosef Baumgarten (5696 / 1936 - 89th Yahrzeit)**

 **Rav Dovid Povarsky (5759 / 1999 - 26th Yahrzeit)**

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


**Yahrzeits for the 7th of Adar ~ Begins Thursday Night  
( 03-07-2025 )**

 **Moshe Yered Avigdor Chever Avi Socho**

 **Moshe Rabbeinu (2488 / -1273 - 3,297th Yahrzeit)**

 **Rav Shlomo Efrayim Luntshitzer - Kli Yokor (5379 / 1619 - 406th Yahrzeit)**

 **Rav Avrohom Tzvi Hirsch Patznovski (5579 / 1819 - 206th Yahrzeit)**

 **Rav Yitzchok Isaac Taub - Kaliver Rebbe (5581 / 1821 - 204th Yahrzeit)**  
Yitzchok Isaac was the son of Rav Moshe Yechezkel and Raizel. Rav Yitzchak Isaac was born in Serentsh, Hungary in 5511 (1751). In his youth he was taught by Rav Isaac of Pshevorsk. He studied under the Rebbe Reb Shmelke and the Rebbe Reb Meilech of Lizhensk until 5541, when he returned to Kaliv. Rav Yitzchak Isaac lived in Kaliv for forty years teaching Torah and *chassidus* across Hungary. He was famed as the first rebbe in Hungary and someone who drew back thousands to do *teshuvah*.

 **Rav Yosef Klein - Ahavas Tzion, Rav & Av Beis Din of Serdehali (5657 / 1897 - 128th Yahrzeit)**

 **Rav Menachem Mendel Landau of Zabeirtze - (5695 / 1935 - 90th Yahrzeit)**

 **Rav Tzvi Kinstlicher - Be'er Tzvi (5725 / 1965 - 60th Yahrzeit)**

 **Rav Chaim Yaakov Goldvicht (5755 / 1995 - 30th Yahrzeit)**

 **Rav Yaakov Yissocher Ber Rosenbaum - Nadvorna Bnei Brak Rebbe (5772 / 2012 - 13th Yahrzeit)**

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

# Biographies of the Tzaddikim





**Rav Avrohom Ibn Ezra (*Adar I 1, 4924 / 1164 - 861st Yahrzeit*)**



Rabbi Avrohom ben Meir Ibn Ezra (usually called simply "*Ibn Ezra*"), a true giant of the spirit surpassed all his contemporaries, and his influence upon learning and writing in Italy, Southern France and England was greater than that of any other Jewish figure.

His adventurous, almost legendary life began in Tudela, Spain, where he was born about the year 4852 (1092). He was a man of so many excellent gifts, and such a wealth of universal knowledge, that one is at a loss to judge his mastery of learning, poetry, philisophy, Jewish grammar, astronomy or mathematics. He spent the first half of his life in the various cities of the Arabic part of Spain, always in financial difficulties and dire need. In one of his poems he makes fun of his ill fortune and complains that "if he were to sell candles, the sun would never set; if he should deal in shrouds, no one would ever die." Life was made somewhat easier by the generosity of his admirers, who appreciated the elegance and stylishness of his poetry and other writings.

Rabbi Avrohom Ibn Ezra spent the second half of his life travelling from country to country, studying peoples and countries, languages and cultures. About the same time as his great contemporary, Rabbi Yehuda Halevi, he set out for-the Orient, together with his son Yitzchok. He visited Africa, Egypt, and the Holy Land, where he learned Kabbalah, the deepest and most mysterious part of Torah study, from the sages in Safed and Tiberias. Then he traveled to Babylon and Persia, where the Caliph of Baghdad had permitted the Jews to have their own prince. Finally he returned to Italy where he lived in Rome, Salerno, Lucca and Mantua. There he wrote most of his great commentaries to the Torah, and his books on Jewish grammar and philosophy. He wrote poems in honor of his friends and spent much of his time teaching a great number of disciples who gathered about him.

*Ibn Ezra* did not stay in Italy. He moved to Provence, in Southern France, where he was

received with much honor and respect. For it was there that the two great lines of Jewish tradition, the Sephardic in Spain, and the Ashkenazic from Northern France and Germany, met. After three years of quiet study, in Beziers, Rabbi Avrohom Ibn Ezra again took up the wanderer's staff and went across the channel to London, where at that time a rich colony of enthusiastic Jews were eager to have this great representative of Jewish learning and art in their midst. Yet before his death Rabbi Avrohom wanted to return to his old home. At the age of about 75 years he died in Calahora, between Navarra and Castilia.

[https://www.chabad.org/library/article\\_cdo/aid/111872/jewish/Rabbi-Abraham-Ibn-Ezra.htm](https://www.chabad.org/library/article_cdo/aid/111872/jewish/Rabbi-Abraham-Ibn-Ezra.htm)



**Rav Shabsai Katz Shach (Adar I 1, 5423 / 1663 - 362nd Yahrzeit)**



Rav Shabsai HaKohen Katz (*Shach*), *mechaber* of *Sifsei Kohen* is recognized as one of the most basic and authoritative commentators on the *Shulchon Aruch* . Born in Vilna, he learned in Tyktizin, Cracow and Lublin. He married a great-granddaughter of the Rema. In 1648, the communities of Russian Poland were devastated by Chmielnicki, and Rav Shabsai HaKohen was among the sufferers. He authored *selichos* in tragic memory of the events. He was *niftar* at the age of forty-one in Holleschau, Germany, having completed his commentary to two of the four sections of the *Shulchon Aruch*: *Yoreh De'ah* (at age twenty-four) and *Choshen Mishpot*. Among his other works are *Sefer Ha'Aruch* on the *Tur*, *Poel Tzedek* on the 613 *mitzvos*, and *Gevuros Anoshim*, on cases in which a wife can legally compel her husband to give her a *get* (divorce document).



**Rav Refoel Immanuel Chai Ricchi Mishnas Chassidim (Adar 1, 5503 / 1743 - 282nd Yahrzeit)**

Rav Refoel Immanuel Chai Ricchi was a *mekubol* and the *mechaber* of *Mishnas Chassidim*. He received *semicha* from Rav Chaim Abulafia in Tzefas. He is buried in Zento, Italy. He wrote a commentary on *Tehillim* entitled *Chozeh Tzion* and *Yosher Leivov*.



**Rav Yitzchok Isaac Eichenstein (Adar 1, 5560 / 1800 - 225th Yahrzeit)**  
(Some say the Yahrzeit is on the 2nd of Adar)

Rav Yitzchok Isaac was the founder of the Komarno and Zidatshuv dynasties.

He was a hidden *Tzaddik*; the *Chozeh* dressed him in white robes in the manner of the *Chassidische Rebbes* of those times.

His son Rav Herschel Zidatshuver testified that his father never ate a meal without a guest at his table and never spoke one negative word against another Jew.

His five sons were:

Rav Tzvi Hirsch of Zidatshuv, Rav Moshe of Samvur, Rav Alexander Sender of Komarno, Rav Yissocher Beirish of Zidatshuv, and Rav Lipa of Samvur.

He also had a daughter, Perel Gittel.

Rav Yitzchok Isaac once sighed deeply. When questioned, he complained that he was unsure with what merits he would ascend to the next world after when his time came. His wife responded to him, "We will ascend through our sons **-BeMesilah Na'aleh.**" The acronym was the name of his renowned sons, the *Tzaddikim*:

**B**eirish of Zidatshuv, **M**oshe of Samvur, **S**ender of Komarno, **L**ipa of Samvur, and **H**irsch of Zidatshuv.

Rav Yitzchok Isaac was *niftar* on *Rosh Chodesh Adar* 5560/1800.



**Rav Menachem Mendel Ashkenazi (Adar 1, 5587 / 1827 - 198th Yahrzeit)**



Rav Menachem Mendel ben Rav Boruch Bendet of Shklov was one of the most famous *talmidim* of the *Gra*. He was known as an expert in *Kabbola*, and immigrated to Eretz Yisrael in 1808.



**Rav Boruch Halberstam Divrei Boruch (Adar 1, 5666 / 1906 - 119th Yahrzeit)**

Rav Boruch Halberstam of Gorlitz was born in Rudnik, Poland, to Rav Chaim of Sanz and his second wife. At age fourteen, he married Pessel, the daughter of Rav Yekusiel Yehuda Teitelbaum, the *Yetev Lev* of Sighet. In his early thirties, he was appointed Rav of Rudnik, and later Rav of Gorlitz. In 1886, after his wife's passing, he married Lea, a granddaughter of the *Bnei Yissoschor*.



**Rav Yitzchok Isaac Eichenstein Kviashder Rav of Forest Hills, Queens (Adar 1, 5764 / 2004 - 21st Yahrzeit)**



Rav Yitzchok Isaac Eichenstein, the *Kviashder Rav* of Forest Hills, Queens, was born in Kashau, Czechoslovakia, to Rav Meir, the *Zhidichov Rav* of Kashau. As a youth, he learned under the *Kashauer Rav*, Rav Shaul Brach. Upon his marriage, he replaced his father-in-law (who had moved away) as Rav of Kviashd, and established a *Yeshiva*. He stayed for six years, until the Nazis arrived in 1944. The Rav was sent to Auschwitz and Bergen-Belsen, where he lost his parents, his wife and his three young children. Despite his *nisyonos*, he spent his time infusing his time with *chizuk*. Following the war, he married his wife's younger sister, established a *Bais Din* to be *matir* (release) hundreds of *agunos* (women whose husbands have vanished and may not remarry) and arranged for the education of many orphans. He moved to America and settled in Queens in 1950. In 1953, under the auspices of the *Satmar Rav*, he established the Central Rabbinical Council of the United States and Canada.



**Rav Boruch Dovid Rosenberg (Adar 1, 5764 / 2004 - 21st Yahrzeit)**



Rav Boruch Rosenberg, *Rosh Yeshiva of Kenesses Yisrael*, Slabodka, in Bnei Brak, was born in Moholiev, Russia, to Rav Gershon Chanoch Rosenberg, whose father, Rav Michel Yechiel Rosenberg, was one of Rav Chaim Brisker's *chavrusos*. In his teens, Rav Boruch attended Mir, where he became close to Rav Chaim Shmuelevitz and Rav Yechezkel Levenstein. During World War II, Rav Boruch went to Vilna, and then to Shanghai with the *Yeshiva*. In 1950, he continued his studies in Mir Yerushalayim. The year after his *chasuna*, he accepted an invitation to be *Maggid Shiur* at the Slabodka Yeshiva in Bnei Brak, where he stayed for fifty years.



**Rav Meir Paprish Ohr Tzaddikim (Adar 2, 5422 / 1662 - 363rd Yahrzeit)**

At the young age of thirteen, Rav Meir began learning *Kabbola* as a *talmid* of Rav Yaakov Tzemach, who studied under Rav Shmuel Vital, the son of Rav Chaim Vital.



**Rav Yitzchok Isaac Eichenstein (Adar 2, 5560 / 1800 - 225th Yahrzeit)**  
(Some say the Yahrzeit is on the 1st of Adar)

Rav Yitzchok Isaac was the founder of the Komarno and Zidatshuv dynasties.

He was a hidden *Tzaddik*; the *Chozeh* dressed him in white robes in the manner of the

*Chassidische Rebbes* of those times.

His son Rav Herschel Zidatshuver testified that his father never ate a meal without a guest at his table and never spoke one negative word against another Jew.

His five sons were:

Rav Tzvi Hirsch of Zidatshuv, Rav Moshe of Samvur, Rav Alexander Sender of Komarno, Rav Yissocher Beirish of Zidatshuv, and Rav Lipa of Samvur.

He also had a daughter, Perel Gittel.

Rav Yitzchok Isaac once sighed deeply. When questioned, he complained that he was unsure with what merits he would ascend to the next world after when his time came. His wife responded to him, "We will ascend through our sons -**BeMesilah Na'aleh.**" The acronym was the name of his renowned sons, the *Tzaddikim*:

**B**eirish of Zidatshuv, **M**oshe of Samvur, **S**ender of Komarno, **L**ipa of Samvur, and **H**irsch of Zidatshuv.

Rav Yitzchok Isaac was *niftar* on *Rosh Chodesh Adar* 5560/1800.



**Rav Yom Tov Algazi Maharit Algazi (Adar I 2, 5562 / 1802 - 223rd Yahrzeit)**



Rav Yom Tov Algazi, the *Maharit Algazi*, was one of the main students of the famed

*Mekubol*, Rav Sholom Sharabi. Stemming from a long line of great Torah sages originating in Spain, his father, Rav Yisrael Yaakov, was *Av Bais Din* in Izmir, Turkey, for over forty years before being appointed *Rishon LeTzion* in Yerushalayim. Rav Yom Tov was born in 1727 in Izmir, and studied together with Rav Chaim Yosef Dovid Azulai (*the Chida*) as a youth. In 1758, he was appointed *Rosh Yeshiva* of Neveh Sholom. In 1782, after the *petira* of Rav Sholom Sharabi, Rav Yom Tov was appointed *Rosh Yeshiva* of Bais El and served as *Rishon LeTzion* following the *petira* of Rav Refoel Meyuchas.

Rav Yom Tov Algazi passed away on 2 *Adar Aleph*, 5562 (1802) and was buried in Har Hazeisim in Yerushalayim, next to the *kevorim* of his father, *Rishon LeZion* Rav Yisrael Yaakov Algazi, and of his *rebbe*, Rav Sar Shalom Sharabi.

He left behind a legacy of *piskei halocha*: *Shu"t Simchas Yom Tov*, *Hilchos Yom Tov*, and *Kedushas Yom Tov*, *Yom Tov DeRabbanan - derashos*, and *Peirush MeHarit* - on the Torah.

During his travels as a *Shadar* (shlucha de'Rabbanan rabbinic emissary) to Europe and North Africa together with Rav Yaakov Chazan between the years 1770-1775 they discovered a manuscript by *Ramban* on *Hilchos Bikkurim*, *Challah*, *Nedarim*, *Bechoros* and more, on which Rav YomTov Algazi wrote his *sefer Hilchos YomTov*. They also found other *kisvei yad* such as the *Yad Ramah*, on *mesechta Bava Kama*, which they were the first to publish, in Salonika (Thessaloniki Greece) in 1790.

He left one son (Rav Yaakov) and three daughters.

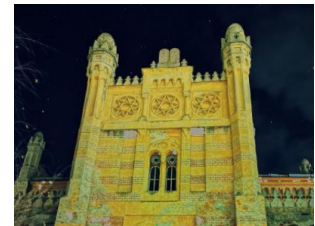


**Rav Aharon Arye Leib Leifer (*Adar I 2, 5573 / 1813 - 212th Jahrzeit*)**

Rav Aharon Aryeh (Aron Leib) of Premishlan was the son of Rav Meir haGadol and *talmid* of Rav Yechiel Michel of Zlotschov.



**Rav Binyomin Zev Lev Rokeach Shaarei Torah, Benjamin Wolf Löw (Adar II 2, 5611 / 1851 - 174th Yahrzeit)**



In 5537 (1777) a great light began to shine forth from the small town of Vadislav, namely the birth of R' Binyomin Zev Lev *ztvk*"l. His father, the *Shemen Rokeach*, taught him as a young boy, when he already decided to study the difficult *sefer Nezikim*.

He learned in the *yeshivos* of R' Eliezer Kempne of Prostitz, and of his brother-in-law R' Yirmiyohu of Mattersdorf.

When he became of age he married Feigele, the daughter of HaRav Yitzchok Eisik Elkish *zt*"l, Rav of Ushpitzin from the dynasty of the Rebbe R' Heschel and the *Moginei Shlomo*.

For six years he studied without any financial burden, being supported by his father and father-in-law. When those years were over he accepted *rabbonus* in Raspersov and subsequently he became rof in Amshinov.

As a young *avreich* he wrote the first volume of his *sefer Shaarei Torah* and a unanimous decision was made by the rabbonim of Poland that it should be printed right away despite the young age of its author--he was only twenty four at the time. However he refused to have it printed until he reached the age of forty.

When it finally came out in print, the sefer was adorned with the warm approbations of all the *gedolei hador*: his father the *Shemen Rokeach*, the *Chasam Sofer*, R' Akiva Eiger, R' Mordechai Banet, the *Boruch Taam*, the *Beis Efraim*, and the *Nesivos*, HaRav Shmuel Landau, HaRav Elozor Flekeles of Prague. It immediately gained wide acclaim in the Torah world.

As rov in Kellin, Behman, he raised the banner of Torah high, fighting boldly against the *Maskilim* who, realizing against whom they were battling, were considerably subdued. They did not dare to air their depraved views as long as the *Shaarei Torah* was in town.

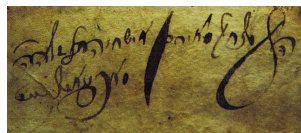
The peak of his rabbonus was in Verbau. There he founded a *yeshiva* which became famous for its outstanding *talmidim*, many of whom served later as rabbonim of prestigious *kehillas*.

He raised a distinguished family, starting with his son R' Yirmiyohu *zt"l*, rov of Ujheil and author of *Divrei Yirmiyohu*.

On *Adar 2*, 5611, the great light was extinguished as the *Shaarei Torah's neshomoh* returned to its source. The *Levushei Mordechai*, R' Mordechai Winkler, recounted that at the time of his passing a pillar of flaming fire was seen rising from his house. He was buried in Verbau [Vrbové or German: Vrbau (modernized: Werbau); Hungarian: Verbó] where his *kever* can be seen today.  
<http://www.chareidi.org/archives5761/mishpatim/features2.htm>



**Rav Yitzchok Meir Heschel (*Adar 2*, 5615 / 1855 - 170th *Yahrzeit*)**



Rabbi Yitzchok-Meir of Zinkov (*Adar 5615*), became the Rebbe of thousands of chasidim after the passing of his illustrious father, Rabbi Avrohom Yehoshua Heschel, in 5585. It is said that his life was a constant stream of Tzedakah and chesed ('charity' and deeds of kindness).



**Rav Yaakov Yechizkiyohu Grunwald Vayaged Yaakov (Adar 2, 5701 / 1941 - 84th Yahrzeit)**



Rav Yaakov Yechizkiyohu Grunwald of Pupa, the *Vayaged Yaakov*, was the son of Rav Moshe Grunwald, Rav and *Rosh Yeshiva* of Chust, and *mechaber* of several works, each entitled *Arugas HaBosem*. Rav Moshe's brother, Rav Eliezer Dovid Grunwald, known as the *Keren LeDovid*, also headed an important *Yeshiva*. Although Rav Yaakov Yechizkiyohu's father was not born into a *Chassidic* family, he had gravitated toward the *Shiniva* and *Belzer Rebbes* and had taken his son on his many visits to those *Rebbes*. Rav Yaakov Yechizkiyohu studied under his father until his marriage. In 1929, Rav Yaakov Yechizkiyohu was chosen as Rav of Pupa, Hungary. He established a *Yeshiva* there, which soon numbered three hundred students. Rav Yaakov Yechizkiyohu's son, Rav Yosef Grunwald, succeeded his father.



**Rav Avrohom Kalmanowitz (Adar 2, 5724 / 1964 - 61st Yahrzeit)**

Rav Avrohom Kalmanowitz was *Av Bais Din* of Tiktin and *Rosh Yeshiva Mir-U.S.* He was a *talmid* of Slobodka, a Rav of Rakov, and a close friend of Rav Chaim Ozer Grodzinski of Vilna. He was also the founder and head of a *kollel*, and a leader of *Agudas Yisrael* of Poland. After World War I, the *Mirrer Yeshiva* appointed him as its president. His wife's grandfather was Rav Betzalel HaKohen, a *Dayan* in Vilna and *mechaber* of *Mareh Kohen*. At the beginning of World War II the Rav and his family reached the United States, while

his beloved *Mirrer Yeshiva* escaped from Mir to Vilna, to avoid Soviet persecution. During the War, the Rav was one of the leading personalities of the *Va'ad Hatzola*.



**Rav Yisroel Alter Gerrer Rebbe, Beis Yisrael (Adar 2, 5737 / 1977 - 48th Yahrzeit)**



Rabbi Yisroel Alter (2 Adar), known as the *Beis Yisroel*, was the fourth Rebbe in the Gur dynasty. Following the death of his father in 1948, Ger grew under his leadership to be the largest Chasidic group in Israel. He lost his wife, children and grandchildren in the Holocaust, and although he married a second time, had no further children. He was succeeded by his brother, Rabbi Simcha-Bunim Alter, and then his youngest brother, Rabbi Pinchas-Menachem Alter.

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

## **HIS SEGULOS:**

### **Segulas Shabbos Teshuva**

The Gerrer Rebbe, the Bais Yisrael, writes (*Bais Yisrael vaYeilech tov-shin-tes-vov*) that the first Shabbos of the new year can give us the vitality and *chiyus* we need to charge us up for the entire coming year! The Medrash tells us that when Odom HoRishon sinned, he did *teshuva* on the first Shabbos of creation, and his *teshuva* was accepted. Odom then infused that Shabbos with the power of *teshuva* so that all subsequent generations would share the power of *teshuva*, to return to Hashem



**Rav Simcha Bunim Waldenberg (*Adar II 2, 5765 / 2005 - 20th Yahrzeit*)**

Rav Simcha Bunim Waldenberg was the only son of Rav Eliezer Yehuda Waldenberg (the *Tzitz Eliezer*), Rav of the Ezras Torah neighborhood of Yerushalayim and of the *Bais Yisrael Bais Medrash* for over thirty years.



**Rav Mordechai Yaffe Baal HeLevushim (*Adar II 3, 5372 / 1612 - 413th Yahrzeit*)**

Rav Mordechai Yaffe, author of *Levush Mordechai*, and known as the *Baal HaLevushim* (1530-1612). Born to the Rav of Prague, he was sent to Poland to study under the Maharshal and Rama in his youth. Married in 1553, he founded a yeshiva in Prague. However, in 1559, King Ferdinand decreed that the Jews of Prague be evicted. Despite the successful efforts of Pope Pius IV on behalf of the Jews (which resulted in a 2-year delay), the Jews of Prague left the city in 1561. Rav Mordechai settled in Venice, where he learned with Rav Avraham Abuhav and Rav Mittsyahu Delcorte. He became Rav of Horodna (Grodno) in 1572, then Lublin in 1588. In 1598, when the Maharal left Posen for Prague, Rav Mordechai became rabbi of Posen until his death. Two important *peirushim* on the *Levush* were written many years later: In *Elya Rabba*, Rav Eliyahu Shapiro answers many refutation of the *Levush* brought in the *Malbishei Yom Tov*, (written by the author of *Tosefos Yom Tov*), and in *Levushei Tzedakah*, Rav Tzadok Hakohen answers difficulties raised by the *Smah* in *Levush Choshen Mishpat*.

<https://matzav.com/todays-yahrtzeits-3-adar-4/>



**Chacham Eliezer Di Avila or De Avila Rav Adda of Morocco (Adar I 3, 5521 / 1761 - 264th Yahrzeit)**



1714-1761 According to tradition he saved Rabat from a tsunami caused by the Lisbon earthquake in 1755. His commentaries on the Talmud, were written while he was still a youth, and are noteworthy for their chochmah & chiddush. His works were published posthumously by his grandson Yosef including: *Magen Gibborim*, on the Talmud (2 vols., Leghorn, 1781-85); *Milchemet Mitzvah*, also on the Talmud (Leghorn, 1805) and including *derashos* entitled *Chesed ve-Emet*; *Be'er Mayim Chayyim*, responsa (Leghorn, 1806); *Ma'yan Gannim*, on the *Turim*. Another part of his responsa, entitled *She'elot u-Teshuvot de-Rav Adda*, and a work on the *Tanach*, remain in manuscript. His responsa are a valuable source of information on the condition of the Jews of Morocco in the 18<sup>th</sup> century.

Avila was a prolific writer, and among his manuscripts were found notes dating from his sixteenth year. After his death the following of his works appeared: "*Magen Gibborim*" (The Shield of the Mighty), Leghorn, 1781-85, in two volumes; the first containing novellæ to the treatises, *Bava Mezi'a* and *Horayot*; the second, novellæ to the treatises *Ketubot* and *Kiddushin*. "*Milchemet Mitsvah*" (The War for the Law), ib., 1806, containing the principles of the Talmudic and post-Talmudic Halakah. Some eulogies & hesedim are appended under the title "*Chesed we-Emet*" (Kindness and Truth). "*Be'er Mayyim Hayyim*" (A Well of Living Waters), ib., 1806, consisting of thirty-six responsa, treating of questions relating to jurisprudence and cases of '*Agunah*'. "*Ma'yan Gannim*" (A Fountain

of Gardens), explanations and elucidations of *Rabbeinu Yaacov ben Yehiel's "Arba Turim,"* especially of the second and third parts (ib., 1806).

Avila left one child, a daughter, who married her cousin *Shlomo de Avila*, a man of wealth and a distinguished Talmudist. The sons by this marriage, *Moshe and Shmuel*, were successors of their grandfather, both being rabbis and Talmudic teachers in Rabat. Yoseph de Avila, son of Moses, was the publisher of the works of his great-grandfather *Eliezer*.

He passed away on Feb. 7, 1761 and was laid to rest in Rabat. To this day the Jews of Morocco go on pilgrimage to his grave.



**Rav Tzvi Hirsh Sofer of Sarospatak (*Adar I 3, 5630 / 1870 - 155th Yahrzeit*)**

A paternal grandson of Rav Naftali Hirsch Katzenellenbogen, Av Beis Din Manheim and maternal grandson of Rav Yaakov Ha-Kohen Av Beis Din Katzenellenbogen. His uncles were Rav Meir Katzenellenbogen of Lublin; Yitzchok Baer Manheimer and Avraham Hirsch Katzenellenbogen of Vienna. His son Rav Yisrael Ephraim Fischel Sofer was Av Beis Din Nanash and authored *Afsei Eretz*.



**Rav Arye Leib Sarah's (*Adar II 4, 5556 / 1796 - 229th Yahrzeit*)**

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

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



**Rav Dovid Freidman Dovid'l Karliner (Adar 4, 5675 / 1915 - 110th Yahrzeit)**



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

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

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

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

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



## Rav Shmuel Avrohom Abba Shapira (Adar I 5, 5627 / 1867 - 158th Yahrzeit)



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

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

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

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

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



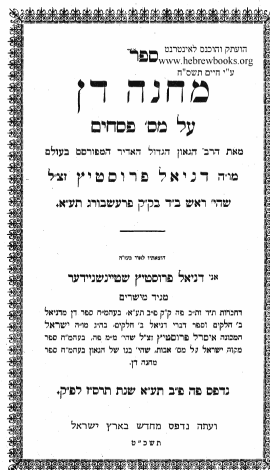
**Rav Avrohom Landau Tchechenover Rebbe, Zechuta Avrohom (Adar I 5, 5635 / 1875 - 150th Yahrzeit)**

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

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



**Rav Doniel Prostitz-Steinschneider (Adar 6, 5606 / 1846 - 179th Yahrzeit)**



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

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

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



**Rav Naftoli Amsterdam (*Adar I 6, 5676 / 1916 - 109th Yahrzeit*)**



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

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



**Rav Dovid Povarsky (Adar 6, 5759 / 1999 - 26th Yahrzeit)**



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

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

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

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



## Rav Yitzchok Isaac Taub Kaliver Rebbe (Adar II 7, 5581 / 1821 - 204th Yahrzeit)



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

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

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

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

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

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

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

XXXX

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

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

Szól a kakas már, majd megvirrad már.

Zöld erdőben, sík mezőben sétál egy madár.

De micsoda madár, de micsoda madár!

Sárga lába, gyöngy a szárnya, engem oda vár.

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

Ha az Isten néked rendel, a tiéd leszek már!

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

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

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

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

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

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

But what a bird, but what a bird!

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

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

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

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

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

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

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

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

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

Erdő, erdő,

which he adapted to Judaism by changing the words. In Yitzack Isaac's version, the love in the song is

for the *Shechina* (Divine Presence) that is in exile until the Messiah:

Forest, O forest, how vast are you!

Rose, O rose, how distant you are!

Were the forest not so vast,

My rose wouldn't be so far.

Who will guide me out of the forest,

And unite me with my rose?

Then he sang it as Rabbi Leib Sarah's heard it.

Exile, O exile, how vast are you!

*Shechinah, Shechinah*, how distant you are!

Were the exile not so vast,

The *Shechinah* wouldn't be so far.

Who will guide me out of the exile,

And unite me with the *Shechinah*?

Another famous song by the *Kaliver Rebbe* is *Sírnak, rínak a bárányok* - also in Hungarian.



**Rav Yaakov Yissocher Ber Rosenbaum Nadvorna Bnei Brak Rebbe (Adar 7, 5772 / 2012 - 13th Yahrzeit)**



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

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

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

*Yehi zichro boruch.*

{Yair Alpert-Matzav.com Israel}

# Gedolim Be'Masayhem



## Stories & Anecdotes

---

### Rav Avrohom Ibn Ezra (Adar I 1)

---

#### THE IMPORTANCE OF HONORING SHABBOS

A Letter From Shabbos to the *Ibn Ezra*

By: Rav Sholom Klass

The *Ibn Ezra*, one of the great *Rabbonim* of the Middle Ages, was born in 1092 in Tudela, Spain. Many stories are told about him and his wanderings. The *Ibn Ezra* traveled throughout Europe. He visited Egypt, Eretz Yisrael and many African countries.

The *Ibn Ezra* wrote such beautiful poems and commentaries on the Torah that *Rabbeinu Tam*, the greatest of the *Ba'alei Tosafos*, sent him this letter:

“My father, Avrohom Ezra, I am a servant to Avrohom and his cattle, I kneel and bow before you.”

The *Ibn Ezra*, in his humility, hastened to reply:

“Is it right for the leader of the nation, the chieftain, to lower himself in writing to the shamed of the people? Heaven forbid that an angel of Hashem should bow and humble

himself to *Bilom*.”

It happened in the year 4919 (1159) on Shabbos night, the fourteenth day of *Teves*, *Ibn Ezra*, then in London, fell into a deep and enjoyable sleep. While asleep, he had a dream in which he saw a tall, aristocratic man carrying a sealed letter.

“Are you the *Ibn Ezra*?” asked the man.

“Yes,” he answered.

“I have a letter for you from *Shabbos HaMalka*,” the man said.

The *Ibn Ezra* bowed low and said, “Know that from the day I began to recite the holy name of Hashem, I have always loved Shabbos. Before she would arrive on Friday night, I would always rush in advance to greet her and when she would leave I would send her off with song and happiness. I am her most loyal and devoted subject.”

“I know,” answered the man. “That is why she writes you this letter.”

With trembling hands, the *Ibn Ezra* unfolded the letter and as he read the words they entered his heart as sweet honey drops.

“To my loyal friend,” the letter began. “I am *Shabbos HaMalka*, adorned in holy laws. I am the fourth of the *Aseres HaDibros*, and I am the binding sign between Hashem and His children for all future generations.”

The letter continued, “On my day, Hashem rested from His work. On my day, no man would fall. I am the one day of happiness, light and enjoyment for the tired mortals on this earth. Even the dead in *Gehinnom* bless me for the one day of respite afforded them.”

And now the letter continued in a pleading tone. “I come to you, my good and loyal friend, to help me. One of your educated pupils has now published a book commenting on the Torah. In this book he urges the people to violate Friday night and to begin the Shabbos on Saturday morning. He attempts to prove from the Torah that I was born in the morning and not the evening before. By doing that he will virtually cut me in half. Please help me!”

The *Ibn Ezra* awoke with a start. Rushing into his library he picked up a sefer given to him by a talmid. Sure enough, it attempted to prove that Shabbos was to be observed from Saturday morning until Sunday morning.

Realizing that this would be another attempt to destroy the holy Torah, the *Ibn Ezra* strengthened himself to do battle for his beloved Shabbos, and he penned his famous, "*Igeres HaShabbos - A Letter From Shabbos.*"

In scathing words, he denounced the author. "May your arm wither and your eyes become dark for daring to impugn our *Shabbos HaMalka...*"

He then tore apart the flimsy arguments and pointed to the sentence in *Vayikra* 23:32 "From evening to evening thou shalt rest..."

It is said that to this day, whenever the name *Ibn Ezra* is mentioned, the *Shabbos HaMalka* smiles benevolently.

The details of the letter were published in the *Arizal's Shulchon Aruch* and teach us the importance of honoring Shabbos.

[www.jewishpress.com/kidz/tales-of-the-gaonim/a-letter-from-shabbos-to-the-ibn-ezra/2014/08/01/0/](http://www.jewishpress.com/kidz/tales-of-the-gaonim/a-letter-from-shabbos-to-the-ibn-ezra/2014/08/01/0/)

---

### **Rav Boruch Halberstam Divrei Boruch (Adar 1)**

---

#### **JEST AND REBUKE IN DISGUISE**

When Rav Chaim Reisher Hirschman came before Rav Aharon of Belz and introduced himself as a *Gorlitzer Chassid*, Rav Aharon responded that his father, Rav Yissochor Dov of Belz, said of Rav Boruch, "no hint of laughter was ever seen on his holy lips!" This despite the fact that he was known to jest and poke barbs of rebuke at many of the *Tzaddikim* of his own generation! We must conclude that these "jokes" and "barbs" had a hidden purpose and were not to be taken at face value. (*Rabbeinu HaKodosh MiSanz* Vol. II p. 331)

Rav Boruch greatly admired his older brother, the *Shinover Rav*. In their youth they would arise early and study Torah before daybreak *lishma* (for its own sake), purely to give *nachas ruach* (satisfaction) to Hashem!

He once described the difference between themselves as follows: "My brother greatly admires truth and I simply detest falsehood. When my brother sees a matter that is full of falsehood and lies, if he still finds an ounce of truth in it, he honors and respects the matter and draws it close, because of this small truth which he values so highly. However, if I find a matter in which I discern even an ounce of falsehood, I cannot stand it!" (*Vayaged Yaakov*, Vol. IV Intro.)

As was his custom, his sharp barbs of rebuke were reserved for his brother as well. A *Shinover Chassid* once spent a *Shabbos* in Gorlitz and listened in pain and distress, as jibe after jibe was aimed at his beloved *Rebbe*, the *Shinover Rav*! All *Shabbos*, *Rav Boruch* referred to his brother the *Shinover* mockingly as the *Dybbuk*, [because he had previously chased out a *Dybbuk* from someone] until the *Chassid* could no longer control his emotions and simply could not hold back, yelling, "Enough!"

Rav Boruch gave him a stern knock on the head and remarked, "Fool! Don't you know the meaning of *Dybbuk*? It means that he is constantly *dovuk* - bound and attached to the *Ribbono Shel Olom!*" (*Ateres Chaim*, Vol. I Intro.)

When his own *Chassidim* asked him why he seemingly spoke against his brother when there were many more deserving of his rebuke, he replied, "When I arrive before the heavenly court and they rule against me that I deserve *Gehinnom* because of this, they shall ask me to face my brother, the *Tzaddik* against whom I spoke and - don't worry - when he sees me, he himself will be the one to redeem me and take me out of there as a favor!"

The *Stropkover* once told Rav Chaim Meir of Vizhnitz that Rav Boruch would pause before reciting the *Shabbos Kiddush* on Friday night, relating some jest or barb of rebuke as a joke against one of the *Tzaddikim* of the generation. Even his nephew, Rav Shlomo of Bobov, was no exception. He too was the brunt of his uncle Rav Boruch's comic comments. During Rav Shlomo's last years, Rav Boruch's sister, Rebbetzin Nechama Rubin, begged and pleaded that he desist. He finally listened to her. Not long after, Rav

Shlomo passed away while in Badenheim for his health. His body was recovered from the resort town to be laid to rest and that *Shabbos*, many *Chassidim* who had traveled from far and wide spent *Shabbos* in Gorlitz. No one wished to reveal the matter to Rav Boruch until he questioned his son, Rav Sinai of Zemigrod, as to the reason for the unusually large number of *Shabbos* guests. At first Rav Sinai tried to avoid the matter; yet when his father commanded him to fulfill the *mitzva* of *Kibbud Av* (the biblical command to honor one's father) he had no choice but to tell him the truth. When he heard the sad news he cried out in pain and distress, "I told her [my sister] to leave me be and not stop me! I kept him alive all these years and now - *oy vavoy!*"

Before he passed away, he asked his attendant for a cup of tea and recited the *berocha shehakol* - that everything was created by Hashem's words. He drank half the cup and began to recite words of Torah, returning his *neshoma* in the middle of reciting the *derosha* [see *Avos DeRabbi Nosson* 25:2 that this is a good sign] on *Rosh Chodesh*, 1st of *Adar*, *tov-reish-samech-vov*, at the age of seventy-six. (Based on *Al HaTzaddikim ve'al HaChassidim*, p. 45-49, *Tzaddikei Olom*, p. 116-122)

---

## **Rav Binyomin Zev Lev Rokeach Shaarei Torah, Benjamin Wolf Löw (Adar II 2)**

---

### **THE SHAAREI TORAH IN HONOR OF HIS YAHRTZEIT 2ND ADAR**

By Yisroel Friedman

"If you have learnt much Torah, do not keep the good to yourself, because for this you were created (to spread it to others)."

These words of *Chazal* cited in *Pirkei Ovos* are the reason why our *gedolim*, in addition to shouldering the responsibility of their generation, invested endless time and effort in teaching their *talmidim*, who drank their words thirstily. Thus they passed the Torah down from one generation to the next.

The *Shaarei Torah* was known for his genius and his immensely sharp mind even as a youngster.

When he had finished the first volume of his *sefer Shaarei Torah*, the *Boruch Taam zt"l*

wrote that even the *gedolei hador* would find the *sefer* helpful in their learning -- as was proven when he published it. Indeed, many great and elderly *talmidei chachomim* learned regularly from his *sefer*, toiling to understand the deep concepts he had written as a young man of only twenty- four.

His greatness in Torah and unusual *hasmodoh* in its study was a lesson to his *talmidim*, as one of them related in awe: "When the brother of the *Shaarei Torah*, HaRav Leib Mintz, came to visit him after an absence of twenty years, *Rabbenu* greeted him joyfully, inquired as to his welfare and that of his family and immediately led him to his study where he began to learn with him for many hours."

Once, a *talmid* heard him exclaiming earnestly, "I cannot think of a greater pleasure, even that of *Gan Eden*, than if I were given a crate full of *seforim* of *Shas* and *poskim* to pore over day and night; then I would need no worldly pleasures at all."

Indeed to sit in the *yeshiva* with the *Shaarei Torah* was an uplifting experience. The whole study hall was like a market, only with words being bought and sold. Questions and answers were exchanged, the *Shaarei Torah* bouncing from the words of the *gemora* to *Rambam* to *Rashbo*, *Ramban*, *Ritvo*, from the *Rishonim* to the *Acharonim* -- and to everything he had something to question or to add, ensuring the lively participation of all his *talmidim*.

As a father cares for an only son, the *Shaarei Torah* tested the level of each *bochur* to see if he excelled in his learning or if perhaps he needed a bit of extra coaching. He knew each one of them personally and tried to sharpen each to the maximum ability of the *talmid*.

When the *sefer Nodo Biyehudoh* came out he scheduled a lesson in the new *sefer* with four *talmidim* who, he reckoned, could thereby gain a clear *derech halimud*.

During a regular *shiur* the *Shaarei Torah*, as was his style, introduced the *sugya* with various questions and contradictions, discussing all angles until he gave a novel answer that tied up all the loose ends and presented a perfectly clear picture of the *sugya*, causing the eyes of his *talmidim* to light up in recognition of the truth.

Then, turning to a bochur close by, he asked him to bring a *sefer Rambam Hilchos Me'ilah* from where he would bring a clear proof to his *chiddush*. His mind still preoccupied with the lesson itself, the *talmid* did not fully concentrate on what he had been told to do and brought in a *Rambam Hilchos Miloh*!

His friends noticed his mistake as soon as he put the *sefer* down in front of the rov and a moment later it hit him too. The *Shaarei Torah* realized that he had to act fast if he wanted to save the boy, as smirks were already appearing on the faces of some of the *bochurim*. His amazing sharpness and overwhelming pity for the boy propelled him into quick thinking.

After a moment's hesitation he proclaimed loudly, "In *Hilchos Miloh* we find a wonderful proof." With astounding depth he explained a perfect proof of his *chiddush*.

He later explained, "I did not intend to bring this *raiyo* and though I usually do not like to veer from the initial *pshat*, this time I made an exception to avoid embarrassing a *talmid*."

Many years on, the *talmidim* were discussing this incident, marveling at the presence of mind of their rov and at how he managed to fabricate a proof from a totally different subject. However, they decided in conclusion, "Of his greatness and genius we always knew and tried to learn from him. But here we learnt something new: that in order to save a Yid from embarrassment one must do the utmost, even if it requires bringing heaven to earth as the *Shaarei Torah* did, summoning all his powers of thought and concentration to create a perfect answer where it surely did not exist previously. This we must truly aspire to emulate!" <http://www.chareidi.org/archives5761/mishpatim/features2.htm>

---

## Rav Yitzchok Meir Heschel (Adar 2)

---

### THE WRITINGS THAT WERE LEFT OVER FROM THE TZADDIK

Rav Meshulam Zisha of Zinkov, grandson of the *Apta Rav*, related a story he had heard from his father Rav Yitzchak Meir of Zinkov regarding Rav Levi Yitzchak of Berditchev. Once the *Berditchever* was visiting the *Apta Rav* in Kolbosov, and he asked to see some of the *Apta Rav's* writings on the *parashah*. The *Apta Rav* happily lent them to Rav Levi Yitzchak. Rav Levi Yitzchak was so immersed in his *avodas Hashem* that he completely

forgot to return the writings to the *Apta Rav*. After Rav Levi Yitzchak passed on, these writings were found among his own writings, and the publishers thought that these belonged to Rav Levi Yitzchak as well, and they published them mistakenly in his name.

---

### **Rav Mordechai Yaffe Baal HeLevushim (Adar II 3)**

---

#### **LEVUSHIM**

Rav Simcha Bunim of Otwezchek, grandson of Rav Yitzchok, son of the *Vorker Rebbe*, told:

When Rav Mordechai Yaffe was a young man, he was exceedingly handsome. A gentile noblewoman saw his beauty, desired him for herself and hatched a plot to ensnare him. When he realized her evil intentions and tried to escape, she threatened him with torture and imprisonment. Seeing no other way out, he escaped through a sewer grate and ran off. While in the sewers, he was befouled and choked from the stench and the putrid fumes of decay and despoiled garbage.

All ten of his garments were soiled and ruined, covered in sludge and sewage. When he emerged, a great tumult occurred in Heaven. They recognized his great self-sacrifice and it was decreed that he would merit authoring ten magnificent *seforim* corresponding to the ten garments he had lost during his flight from the evil temptress. He therefore called his ten writings and *seforim Levushim* - clothes or garments: *Levush Chur*, *Techeles*, *Ateres Zohov* and so on.

After he succeeded in overcoming this test, he *davened* that none of his descendants should be comely or attractive so that they would never be tested in a similar way. His *tefillos* were accepted and all his descendants were of dark complexions thereafter. Rav Simcha *Bunim* concluded, "Nine of his *seforim* were printed in his lifetime. How I wish someone would reveal and print the tenth!" (*Bais Yitzchok*, p. 270)

---

### **Rav Eliyohu Dovid Rabinowitz-Teomim Aderes (Adar I 3)**

---

## HOW MUCH THE NETZIV ADMIRING THE ADERES

The *Aderes* writes, "It was on *Leil Shishi* (Thursday night) that I left Bialystok for Warsaw to travel to see the *Gaon the Netziv*, who was very fond of me, though I had not yet ever met him. I arrived *Erev Shabbos* after having traveled all night long. After *davening* and eating breakfast, I asked my *mechutan* to accompany me to meet the *Gaon the Netziv*, and we found him sitting in the company of Dr. Rottenberg and Rav Kasavski. Rav Kasavski introduced me to *the Netziv* as the son-in-law of Rav Leib Chazan. Then *the Netziv* realized who I must be and he called out, "This must be then the Rav of Ponevezh, Rav Eliyohu Dovid!" They replied in the affirmative.

He then quickly stood up fully and with trembling he recited the full *berocha* with *Shem Umalchus of Shehecheyonu vekiymonu vehigi'onu lazman hazeh!* Since I did not sit without his leave, he continued standing on his feet and his wife the *Rebbetzin* berated him for standing while sick. He answered her back, "Don't you see that he is standing? How can I sit while he stands?"

And so I asked leave to sit and was granted, and we both sat down. Everyone present was amazed at his love for Torah and those who engage in its study and that he pronounced the *berocha* of *Shehecheyonu* over me with *Shem Umalchus*. As long as I was in Warsaw over the next two weeks, I visited the *Netziv* daily and we delighted in discussing topics of Torah. I highlighted some ideas and remarked on some of his *chiddushim* and points of his Torah commentary, which he was editing to reprint, and he showed his writings on *Shas* and some of his responsa in *Halocha*." (Seder Eliyohu p. 84)

---

### Rav Shmuel Avrohom Abba Shapira (Adar I 5)

---

#### A KIDDUSH HASHEM

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

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

In those days, military beatings were administered by *spiessruten* (knouts), a punishment introduced to Russia by Prussian army officers. A more sophisticated method of administering this punishment was "driving one through the *stroy* (line-up)." This meant running (or rather, being slowly led through) a gauntlet of two rows of 250 soldiers armed with knouts. Resultant death from heart failure or blood poisoning was not uncommon. To receive 1,500 blows, the brothers would pass between the rows three times.

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

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

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

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

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

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

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

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

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

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

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

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

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

### **THE TRUTH AND NOTHING BUT THE TRUTH**

When the grandsons of Rav Pinchos Koretzer, who ran the Slovita Press, were libeled and

falsely accused, many tried to prove their innocence, that all the accusations against them were false, to no avail.

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

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

**HURRAY WE ARE JEWS REJOICE!**

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

Kohen:

During the time that the two Shapiro brothers of Slovita were imprisoned they did their best to daven and recite *Tehillim*. There was among the prisoners, an apostate and heretic who knew enough Jewish law and halachah to try to harm the brothers. His hatred of all Jewish matters led him to act, and so he filled the chamber pot and befouled the cell to prevent them from reciting any holy words. Rav Pinchos Koretzer's grandson were momentarily dismayed and downcast, what would they do now? How could they *daven*? Suddenly, one of the two was struck with inspiration: It's true we cannot say *Tehillim* but is that a reason for our spirits to fail or falter?! We must rejoice and be happy that as Jews that alone is an *avodah*! The very fact that we refrain also fulfills the Divine Will of our Creator! And if so we need to be *beSimchah* and thus they began to dance in jail over their very Jewishness! (Shmuos VeSippurim Volume I pg 244)

#### **NOT EVEN ONE STEP WITH HIS HEAD UNCOVERED**

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

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

## WHEN THEY STOPPED PUBLISHING THE OHR HACHAIM HAKADOSH

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

This is because Rashbi had the *neshama* of Moshiach of his generation, and also Rav Chaim ben Attar author of the Ohr haChaim haKadosh also had the *neshama* of Moshiach of his generation. He ordered his descendants, the Shapiro grandchildren of the Slovita Press to publish the Sefer Ohr haChaim HaKadosh and that that would save them from evil and harm. They fulfilled his command until there were so many published editions of the Ohr haChaim, that the seforim greatly outnumbered the demand and there were no buyers left to purchase copies. Therefore, they stopped publishing copies of the *sefer*, that very year that they ceased publishing the Ohr haChaim the infamous libel occurred and they were falsely accused. (Migdal Oz pg 268 cited by Likkutei Imrei Pinchos Sha'ar haTorah 15)

## THE NIGGUN, THE HAVDALLAH CUP AND THE EVIL SPIRIT

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

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

## WHO PUT THE YETZER IN JAIL WITH US?

During the time that the two Shapiro brothers of Slovita, Rav Shmuel Avraham Abba and Rav Pinchos, were jailed the warden came and explained that the rule was that such a terrible crime that they were imprisoned for called for a harsh sentence; the cell that they would be held in was forbidden to have a window. They were forbidden from having any light whatsoever! Upon hearing such a harsh pronouncement, that they would be held in a dank dark gloomy cell, with no light or air, Rav Shmuel Abba was thoroughly downcast. Seeing this, his brother Rav Pinchos turned to him and said: Why is the evil one - the *yetzer hara* called a king and an old fool? (Koheles 4:13 Rashi). Is he not wise? Does he not make fools out of others?! Rather, the truth is that he is in fact a fool! See here, look at us, we are jailed and imprisoned by decree of the Czar! However, the evil one, the *yetzer hara*, what is he doing here together with us in this prison, who put him in jail?! Rav Shmuel Abba understood the rapport, this despondancy and sadness was none other than the evil *yetzer hara*'s doing, he caused Rav Shmuel Abba's feelings of depression and not the jail warden's words. No sooner did he realize this then his calm and good mood were restored! (Shemuos Tivos 44:2 cited by Likkutei Imrei Pinchos Sha'ar Sippurim 123)

## ANGELS TOOK THE BLOWS

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

---

## Rav Yitzchok Isaac Taub Kaliver Rebbe (Adar II 7)

---

## THE VANISHING REBBE

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

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

Soon they arrived at a city which Yankel did not recognize. The *Rebbe* abruptly stopped

the wagon, and began to walk down a narrow path that led to a *mikveh*. He instructed his passenger to wait while he immersed himself there.

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

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

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

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

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

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

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

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

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

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

The *Rebbe* extracted a promise from Yankel not to reveal this incident in his lifetime; it

became known only after the *Rebbe* passed away in 1821.

### **HALLEL ON PARSHAS BESHALACH**

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

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

# Segulos Yisroel



## SEGULOS FOR PARSHAS TERUMAH & PARSHAS SHEKALIM

### **Shovavim**

See Appendix Below

את הפסוקים הללו יש לומר כל יום בימי השובבים :

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

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

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

(3) וְהוּא רְחוּם יְכַפֵּר עֲוֹן וְלֹא יִשְׁזוּת וְהִרְבָּה לְהָשִׁיב אָפוֹ וְלֹא יַעִיר כָּל זִמְתּוֹ: 3 פעמים

(4) בֵּן פָּרַת יוֹסֵף בֵּן פָּרַת עָלִי-עֵין בְּנֹת צְעָה עָלִי-שׁוֹר:  
וַיְמַרְרוּהוּ וְרָבוּ וַיִּשְׁטַמְּהוּ בְּעַלֵּי זֹצִים:  
וְהָשִׁיב בְּאִתָּן קִשְׁתּוֹ וַיִּפְּזוּ זָרְעוֹ יָדָיו מִיַּדֵּי אַבְיֵר יַעֲקֹב מִשָּׁם רָעָה  
אֲבֵן יִשְׂרָאֵל:  
מֵאֵל אַבְיָה וַיַּעֲזֹרְךָ וְאֵת שַׁדִּי וַיְבָרְכֶךָ בְּרַכַּת שָׁמַיִם מֵעַל בְּרַכַּת  
תְּהוֹם רַבְּצָת תַּנּוֹת בְּרַכַּת שָׁדִים וְרוֹזִים:  
בְּרַכַּת אַבְיָה גָּבְרוּ עַל-בְּרַכַּת הַזֵּרִי עַד-תַּאֲוֹת גְּבַעַת עוֹלָם תְּהִלָּין  
לְרֵאשׁ יוֹסֵף וּלְקַדְקַד נָזִיר אֲזוּזִיו: 3 פעמים

(5) לומר את השם יוסף. 24 פעמים

(6) לומר המילה יסוד. 24 פעמים

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

(8) לומר וידוי בכוונה.

(9) מעל הכל אמירת \*קריאת שבעה עשר המטה בכוונה\* מכפרת את כל עוונותיו  
של אדם.

# 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 אבראמאווויטש 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**

7701

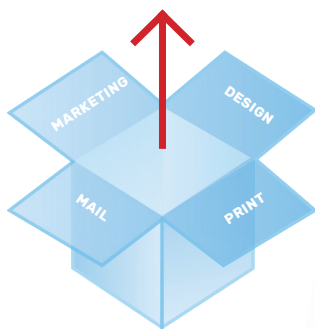
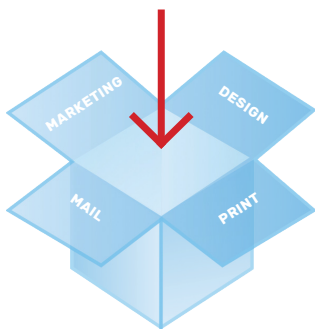


WE DO IT ALL RIGHT HERE.  
FROM CONCEPT TO COMPLETION.

*In The Box*

THAT'S WHAT MAKES US

*Out of The Box*



**RAMAPOST. ABOVE AND BEYOND.**

info@ramapost.com | www.Ramapost.com | P: 845.369.9600 | F: 845.369.9601

382 Route 59 Suite 264, Airmont, NY 10952

# 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



**CARE 365 NORTH**

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

☎ 845.CARE.365

NEW LOCATION!