

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 Bo

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לזכר נשמת

ר' זכרי' שמעון הכהן בן יצחק

A Diamond In The Rough

Rav Yisrael Freidman, the Ruzhiner

"But for all of *Bnei Yisrael* there was light in their dwellings (settings)" (10:23).

What was this dirty, shapeless mass? Yankel was exasperated. He had been digging and mining for weeks. Day after day he had made his way to the mines, donned heavy work clothes and lowered himself to the seemingly bottomless pit. There, the excavations proceeded in the pitch dark, a darkness of never-ending night. One thing held him: the promises that this mine had yielded diamonds worth a fortune. He had toiled and labored in grime and dust, and at the end of

each disappointing day dragged his weary aching muscles back, scrubbed off the muck and grime and filth, vowing that the next day would bring the treasure. Now his pickaxe struck something hard and he dislodged an unwilling dark, hard mass. What was it? Could it be? He washed off the clinging mud and dirt and shouted out, "Eureka! I have it!"

The other miners gathered around. "Uh, what do you have there, Yankel?" asked Moish. Moish was a bit slow. Yankel showed him the rough, uncut stone.

"What? This hunk of rock? This piece of stone? What's so special about it?"

"What's so special?" yelled Yankel incredulously. "Just you wait till I have it cleaned, cut, polished and set in a golden setting! Then we will see!!!"

When a person first discovers a diamond, it looks like little more than a dark, black, grimy stone. It is dirty and does not shine from its place nested in the wall of the mine. First it has to be chipped away and removed from the wall. Even then it looks nothing like a diamond. Then it must be scrubbed and cleaned. Even then it bears no resemblance. One must have it cut and polished to reveal its sparkle. Even then its true splendor is not yet revealed, for only when it is set in the proper setting of gold or silver does it glow, allowing its beauty and splendor to truly shine through.

The holy *Rizhiner*, Rav Yisrael, explained our *pasuk* using the *mashal* of a precious stone as follows: "But for *Bnei Yisrael* there was light *be'Moshavosam*" - in their settings, just like a precious stone needs a proper setting, as any jeweler will tell you. Every Jewish soul is a diamond in the rough. It can be in a state of lowliness and suffering, living a dark and bleak life. But even in the darkest times a Jew must remember that he has a lofty soul, a diamond that can be cleaned and polished through Torah study and *mitzvah* observance. But a lot depends on the setting. A *Yid* must be in the proper setting, in a Jewish neighborhood, in a *Yiddishe* home, in the *Beis Medrash*, *Yeshiva*, *seminary* or *kollel*. Then, set in its proper setting, the Jewish soul will truly shine with an otherworldly brilliance.

Gedolim Be'misasm Yoser



**Yahrzeits for the 6th of Shevat ~ Begins Friday Night
(01-24-2026)**



Rav Chaim Sanzer of Chachmei Brod (5543 / 1783 - 243rd Yahrzeit)



Rav Dovid Biderman - Lelover Rebbe, Divrei Dovid (5574 / 1814 - 212th Yahrzeit)

(Some say the Yahrzeit is on the 7th of Shevat)

Rabbi Dovid Biderman of Lelov (1746 - 7 Shvat 1814) was a close follower of the "Seer" of Lublin. He was known for his extraordinary compassion for, and inability to see faults in, his fellow Jews. His main disciple was Rabbi Yitzchak of Vorki, whose son, Yaakov David, was the first Amshinov Rebbe. Two printed collections of stories about him are *Migdal David* and *Kodesh Halulim*.



Rav Yitzchok of Kalish (5600 / 1840 - 186th Yahrzeit)



Rav Refoel Yom Tov Lipman Halpern - Oneg Yom Tov (5639 / 1879 - 147th Yahrzeit)



Rav Chaim Tzvi Teitelbaum - Sigheter Rebbe, Atzei Chaim (5686 / 1926 - 100th Yahrzeit)

Rebbe Chaim Tzvi Teitelbaum, author of *Atzei Chaim* (1880-1926), son of Rebbe Chananya Yom Tov Lipa Teitelbaum, the *Kedushas Yom Tov*. In 1904, he succeeded his father as rabbi of Sighet and as rebbe of the Sighet Chassidic court. He was the son-in-law of Rebbe Shalom Eliezer Halberstam of Ratzfert son of the *Divrei Chaim* of Sanz. He was an outstanding Torah scholar, exceptionally holy and G-d-fearing. Reputedly, he never forgot anything he learned, and he was renowned from his great perspicacity.



Rav Dovid Yitzchok Rabinowitz - Skolya Rebbe, Tzemach Dovid (5739 / 1979 - 47th Yahrzeit)

**Yahrzeits for the 7th of Shevat ~ Begins Saturday Night
(01-25-2026)**



Rav Dovid Biderman - Lelover Rebbe, Divrei Dovid (5574 / 1814 - 212th Yahrzeit)

(Some say the Yahrzeit is on the 6th of Shevat)

Rabbi Dovid Biderman of Lelov (1746 - 7 Shvat 1814) was a close follower of the "Seer" of Lublin. He was known for his extraordinary compassion for, and inability to see faults in, his fellow Jews. His main disciple was Rabbi Yitzchak of Vorki, whose son, Yaakov David, was the first Amshinov Rebbe. Two printed collections of stories about him are *Migdal David* and *Kodesh Halulim*.



Rav Nosson Dovid Rabinowitz of Partzov - V'Eileh Ha'devarim She'ne'emru L'Dovid (5580 / 1820 - 206th Yahrzeit)



Rav Mordechai Dovid Ungar - Dombrover Rebbe (5603 / 1843 - 183rd Yahrzeit)



Rav Chaim Zelig of Shrentzek - Nitzutzei Zohar (5607 / 1847 - 179th Yahrzeit)



Rav Yitzchok Aharon Segal Etinga - Mahari Halevi (5651 / 1891 - 135th Yahrzeit)



Rav Pinchas of Zinkov (5676 / 1916 - 110th Yahrzeit)



Rav Mordechai Dovid Levin (5727 / 1967 - 59th Yahrzeit)



Rav Reuven Biala (5766 / 2006 - 20th Yahrzeit)



Rav Yaakov Yitzchok Neiman - Pupa Rav (5767 / 2007 - 19th Yahrzeit)

**Yahrzeits for the 8th of Shevat ~ Begins Sunday Night
(01-26-2026)**



Rav Tzvi Hirsch Kara - Av Beis Din of Butchatch, Neta Shashuim (5574 / 1814 - 212th Yahrzeit)



Rav Boruch of Pinsk (5594 / 1834 - 192nd Yahrzeit)



Rav Shmuel of Shinova - Remosim Tzofim (5635 / 1875 - 151st Yahrzeit)



Rav Dov Ber Leibelowitz - Divuvei Chen (5696 / 1936 - 90th Yahrzeit)



Rav Nosson Aminodov Yona Cassuto (5705 / 1945 - 81st Yahrzeit)



Rav Yosef Meir Kahana - Spinka Rebbe (5738 / 1978 - 48th Yahrzeit)

Admor Yosef Meir Kahana of Spinka was born in Spinka in 1910. He served as rabbi in Seredneye and managed to immigrate to Palestine on the last boat that reached the country before the war. He opened a yeshiva in Jerusalem in which he gave classes. He passed away in 1978. His sons, sons-in-law, and grandsons serve as Admors.



Dr. Rav Menachem Mendel Breier (5767 / 2007 - 19th Yahrzeit)

**Yahrzeits for the 9th of Shevat ~ Begins Monday Night
(01-27-2026)**



Rav Yitzchok Isaac of Stria



Rabbeinu Nissim Gerondi - Ra"N (5136 / 1376 - 650th Yahrzeit)



Rav Eliyohu Yisrael (5544 / 1784 - 242nd Yahrzeit)



Rav Yisrael Yaakov Turim (5587 / 1827 - 199th Yahrzeit)



Rav Yaakov Heilbrun - Rav of Zenta (5610 / 1850 - 176th Yahrzeit)



Rav Yehosef Schwartz (5625 / 1865 - 161st Yahrzeit)



Rav Yaakov Katina - Rachamei Ha'av (5650 / 1890 - 136th Yahrzeit)



Rav Avrohom Aminov - Talmudi (5699 / 1939 - 87th Yahrzeit)



Rav Yeshayohu Zev Winograd (5716 / 1956 - 70th Yahrzeit)



Rav Eliezer Silver (5728 / 1968 - 58th Yahrzeit)



Rav Nachum Abba Grossbard (5753 / 1993 - 33rd Yahrzeit)

Rav Nachum Abba Grossbard, *mashgiach* of Ponovezh (1993). He was one of the leading students of Rav Shimon Shkop of Grodno and Rav Boruch Ber Leibowitz of Kamenitz. He joined Yeshivas Mir in exile, and he formed a close bond with Rav Yechezkel Levenstein in Shanghai. Rav Grossbard is considered one of the leading rebuilders of the yeshiva world of America after the Holocaust. His son is Rav Shmuel Grossbard, rosh yeshiva of the Telstone Yeshiva Gedoloh in Eretz Yisrael.



Rav Dovid Twersky - Skverer Rebbe (Borough Park) (5761 / 2001 - 25th Yahrzeit)

**Yahrzeits for the 10th of Shevat ~ Begins Tuesday Night
(01-28-2026)**



Rav Meir Katzenellenbogen - Maharam Padua (5325 / 1565 - 461st Yahrzeit)



Rav Sholom Mizrachi Didye Sharabi - Rashash (5542 / 1782 - 244th Yahrzeit)

Rav Sar-Shalom Mizrachi Didia ben Yitzchak Sharabi, the "*Rashash*" was born in 5480 (1720) in Sana'a, the capital of Yemen. After being saved through a miracle, he vowed to move to the Holy Land, and after fulfilling this *neder* he moved to Eretz Yisrael in order to live in Yerushalayim. His journey led him through India, Baghdad and Damascus, and finally he arrived in Yerushalayim where he served as *Rosh Yeshivah of Beit E"l*.



Rav Shlomo Flam of Lutzk - Dibras Shlomo (5573 / 1813 - 213th Yahrzeit)

Rav Shlomo Flam passed away on 10 *Shevat* 5573. י' בשבט התקע"ג. Teacher of Sar Sholom of Belz, who used to leave home through window at night, because of his father in law not allowing him to learn Chassidus. Student of the Maggid of Mezritch (next in line to *Baal Shem Tov*) and writer of his sayings In *Likute Amarim* (*Maggid Devorov Leyakov*) along with *Dibras Shlomo*.



Rav Yaakov Heilbrun (5610 / 1850 - 176th Yahrzeit)



Rav Dov Berish HaKohen Rapaport - Derech Hamelech (5666 / 1906 - 120th Yahrzeit)



Rebbetzin Rivka Schneerson (5674 / 1914 - 112th Yahrzeit)

Rebbetzin Rivka Schneerson (10 *Shevat* 1914) a granddaughter of Rabbi DovBer, the 2nd Rebbe of Chabad-Lubavitch, at age 16 married her first cousin, Rabbi Shmuel, who later became the fourth Lubavitcher Rebbe. Surviving her husband by 33 years, for many years she was the esteemed matriarch of Lubavitch, and chasidim frequented her home to listen to her accounts of the early years of Lubavitch. She is the source of many of the stories recorded in the talks, letters and memoirs of her grandson, Rabbi Yosef Yitzchak (the sixth Lubavitcher Rebbe). The Beis Rivka network of girls' schools are named after her.



Rav Eliezer Tzucker (5680 / 1920 - 106th Yahrzeit)

Rav Eliezer married Rivka, daughter of Rav Avrohom Yehuda HaKohen Schwartz of Bergsaz and Mad, *mechaber* of *Kol Arye*. He authored *Shu"t Damesek Eliezer* on *Shulchon Aruch*, *Migdenos Eliezer* on the Torah and *Mosok Midevash* on *Mo'adim*.



Rav Yosef Yitzchok Schneerson - Frierdiker Rebbe, Rebbe Rayatz, Lubavitcher Rebbe (5710 / 1950 - 76th Yahrzeit)

Rabbi Yosef Yitzchak Schneersohn [10 Shevat 5710], known as the Rebbe Rayatz, was the sixth Lubavitcher Rebbe, from 1920 to 1950. He established a network of Jewish educational institutions and Chassidim that was the single most significant factor for the preservation of Judaism during the dread reign of the communist Soviets. In 1940 he moved to the USA, established Chabad world-wide headquarters in Brooklyn and launched the global campaign to renew and spread Judaism in all languages and in every corner of the world, the campaign continued and expanded so remarkably successfully by his son-in-law and successor, Rabbi Menachem Mendel Schneerson.



Rav Yitzchak Isaac Sher (5712 / 1952 - 74th Yahrzeit)



Chacham Rachamim Chai Chavita (5719 / 1959 - 67th Yahrzeit)

Yahrzeits for the 11th of Shevat ~ Begins Wednesday Night (01-29-2026)



Rav Shmuel Shmelke Yehuda Leib - Imrei Zutri (5565 / 1805 - 221st Yahrzeit)



Rav Yehuda Leib Frankel (5566 / 1806 - 220th Yahrzeit)



Rav Nosson Dovid Deutsch - Nefesh Dovid (5639 / 1879 - 147th Yahrzeit)



Rav Chaim Yehoshua HaKohen Blumenthal (5648 / 1888 - 138th Yahrzeit)



Rav Yehuda Tzvi HaKohen (5679 / 1919 - 107th Yahrzeit)

Yahrzeits for the 12th of Shevat ~ Begins Thursday Night (01-30-2026)



Chacham Chaim Kapusi (5391 / 1631 - 395th Yahrzeit)



Rav Tzvi Hirsch Schorr (5395 / 1635 - 391st Yahrzeit)



Rav Boruch Kapilish (5499 / 1739 - 287th Yahrzeit)



Rav Zev Dov Wolf Ber Schiff (5602 / 1842 - 184th Yahrzeit)



Rav Meir Atlas - Founder of Telz (5686 / 1926 - 100th Yahrzeit)

Rav Meir was born in 1848 in Baisagola, Lithuania and in 1881 founded the *Telz Yeshiva* alongside Rabbi Zvi Yaakov Oppenheim, later Rov in Kelm; and Rabbi Shlomo Zalman Abel zt"l (Rabbi Shimon Shkop zt"l's brother-in-law). He was Rav in a number of cities, including Libau in Latvia, Salant in Lithuania and Kobryn in Belarus. In 1904, about a year after Rabbi Yosef Zecharya Stern's passing, Rav Meir Atlas succeeded him as Rav of Shavel (Siauliai). He was the rabbi of the community of Shaveli (Lithuania) for more than 20 years.



Rav Yosef HaKohen Schonfeld - Kesef Yoshiv (5693 / 1933 - 93rd Yahrzeit)



Rav Yisrael Avrohom Alter Landau - Choson Yeshaya (5702 / 1942 - 84th Yahrzeit)



Rav Shabtai Aton (5766 / 2006 - 20th Yahrzeit)



Rav Shabsai Aron - Ram in Yeshivas Porat Yosef, Chever Moetzes Chachmei Hatorah, Rosh Yeshivas Reishis Chochma (5766 / 2006 - 20th Yahrzeit)



Rav Shlomo Yitzchok Schwartz - Schwartzie (5777 / 2017 - 9th Yahrzeit)

Rabbi Shlomo-Yitzchak ("Schwartzie") Schwartz [12 Shevat 5777] became in 1969 one of Chabad's first full time college campus rabbis, serving UCLA and other UC system colleges for almost twenty years. In the 1980's the widowed Schwartzie married Olivia, and in 1989 they opened Chai Center, independent of Chabad, to give full expression to his creative--and wild--ideas for adult education for "every Jew that moves." Over the years he had a life-changing effect on thousands of Jews. For the last two decades of his life, he was Ascent's "Summer Rabbi-Scholar in Residence"-- accompanied and aided by Olivia, of course.

Biographies of the Tzaddikim





Rav Dovid Biderman Lelover Rebbe, Divrei Dovid (Shevat 6, 5574 / 1814 - 212th Yahrzeit)

(Some say the Yahrzeit is on the 7th of Shevat)

Rabbi Dovid Biderman of Lelov (1746 - 7 Shvat 1814) was a close follower of the "Seer" of Lublin. He was known for his extraordinary compassion for, and inability to see faults in, his fellow Jews. His main disciple was Rabbi Yitzchak of Vorki, whose son, Yaakov David, was the first Amshinov Rebbe. Two printed collections of stories about him are *Migdal David* and *Kodesh Halulim*.

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



Rav Chaim Tzvi Teitelbaum Sighet Rebbe, Atzei Chaim (Shevat 6, 5686 / 1926 - 100th Yahrzeit)



Rebbe Chaim Tzvi Teitelbaum, author of *Atzei Chaim* (1880-1926), son of Rebbe Chananya Yom Tov Lipa Teitelbaum, the *Kedushas Yom Tov*. In 1904, he succeeded his father as rabbi of Sighet and as rebbe of the Sighet Chassidic court. He was the son-in-law of Rebbe Shalom Eliezer Halberstam of Ratzfert son of the Divrei Chaim of Sanz. He frequented the courts of the Tzaddikim of his generation, in particular his uncles Rebbe Yechezkel Shraga of Shinova and R. Baruch of Gorlitz, as well as Rebbe Yehoshua of Belz. He was an outstanding Torah scholar, exceptionally holy and G-d-fearing. Reputedly, he never forgot anything he learned, and he was renowned from his great perspicacity. Shortly following his appointment as rabbi and rebbe of Sighet (capital of the Maramureş county) at the age

of 24 (!), he became known as one of the leaders of Hungarian Jewry, who established the national policies of the Orthodox bureau of the country. He had a great impact over almost all Orthodox communities in Hungary, whether in Chassidic or Ashkenazi circles. His opinion bore weight regarding the appointment of rabbis, dayanim and shochem, especially in communities with a dominant constituency of Sighet Chassidim (Sighet was the largest and principal Chassidic court in Maramureş). He was the prime teacher of his younger brother Rebbe Yoel Teitelbaum of Satmar.

<https://www.kedem-auctions.com/en/content/long-letter-responsum-atzei-chaim-rebbe-sighet-%E2%80%93-one-line-his-handwriting-signed>



Rav Dovid Biderman Lelover Rebbe, Divrei Dovid (Shevat 7, 5574 / 1814 - 212th Yahrzeit)

(Some say the Yahrzeit is on the 6th of Shevat)

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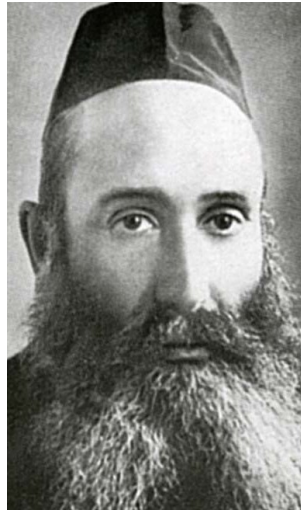
Rav Yosef Meir Kahana Spinka Rebbe (Shevat 8, 5738 / 1978 - 48th Yahrzeit)

Admor Yosef Meir Kahana of Spinka was born in Spinka in 1910. He served as rabbi in Seredneye and managed to immigrate to Palestine on the last boat that reached the country before the war. He opened a yeshiva in Jerusalem in which he gave classes. He passed away in 1978. His sons, sons-in-law, and grandsons serve as Admors.

<https://winners-auctions.com/en/items/prayerbook-of-admor-yosef-meir-kahana-of-spinka/>



Rav Nachum Abba Grossbard (Shevat 9, 5753 / 1993 - 33rd Yahrzeit)



Rav Nachum Abba Grossbard, *mashgiach* of Ponovezh (1993). He was one of the leading students of Rav Shimon Shkop of Grodno and Rav Boruch Ber Leibowitz of Kamenitz. He joined Yeshivas Mir in exile, and he formed a close bond with Rav Yechezkel Levenstein in Shanghai. Rav Grossbard is considered one of the leading rebuilders of the yeshiva world of America after the Holocaust. His son is Rav Shmuel Grossbard, rosh yeshiva of the Telstone Yeshiva Gedolah in Eretz Yisrael.

matzav.com



Rav Sholom Mizrachi Didye Sharabi Rashash (Shevat 10, 5542 / 1782 - 244th Yahrzeit)



Rav Sar-Shalom Mizrachi Didia ben Yitzchak Sharabi, the "*Rashash*" was born in 5480

(1720) in Sana'a, the capital of Yemen. After being saved through a miracle, he vowed to move to the Holy Land, and after fulfilling this *neder* he moved to Eretz Yisrael in order to live in Yerushalayim. His journey led him through India, Baghdad and Damascus, and finally he arrived in Yerushalayim where he served as *Rosh Yeshiva* of Beit E"l.

Among his *talmidim* were Rav Yosef Dovid Chaim Azulai, *the Chidah*, and the *Maharit Algazi* who succeeded him as the *Rosh Yeshiva* after his passing.

He wrote a commentary on the *Etz Chaim* of which Rav Yeddiya Abulafia said that whoever learns *Etz Chaim* without the commentary of the *Rashash* is like a blind man feeling his way in the dark. Among his most famous writings is the *Siddur HaRashash*, known for its special Kabbalistic intentions for prayer, which has become the standard for all [Sephardic] Kabbalists today.

The *Rashash* passed on to his heavenly reward on the 10th day of the Jewish month of *Shevat*, in the year 5537 (1777) at the age of 57, in Jerusalem. He is buried on the Mount of Olives, where his grave is a pilgrimage site until this day.

HIS SEGULOS:

Hataras Klalos - Cancel Curses And Ayin Hara

*** See Appendix Below*



Rav Shlomo Flam Dibras Shlomo (*Shevat 10, 5573 / 1813 - 213th Yahrzeit*)

Rav Shlomo Flam passed away on 10 *Shevat* 5573. י' בשבט התקע"ג

Teacher of Sar Sholom of Belz, who used to leave home through window at night, because of his father in law not allowing him to learn Chassidus.

Student of the Maggid of Mezritch (next in line to *Baal Shem Tov*) and writer of his sayings In *Likute Amarim* (*Maggid Devorov Leyakov*) along with *Dibras Shlomo*.

geni.com



Rebbetzin Rivka Schneerson (*Shevat 10, 5674 / 1914 - 112th Yahrzeit*)



Rebbetzin Rivka Schneerson (10 *Shevat* 1914) a granddaughter of Rabbi DovBer, the 2nd Rebbe of Chabad-Lubavitch, at age 16 married her first cousin, Rabbi Shmuel, who later became the fourth Lubavitcher Rebbe. Surviving her husband by 33 years, for many years she was the esteemed matriarch of Lubavitch, and chasidim frequented her home to listen to her accounts of the early years of Lubavitch. She is the source of many of the stories recorded in the talks, letters and memoirs of her grandson, Rabbi Yosef Yitzchak (the sixth Lubavitcher Rebbe). The Beis Rivka network of girls' schools are named after her.

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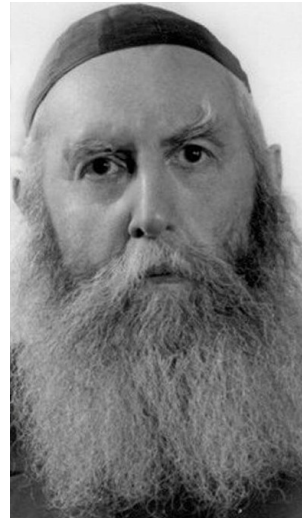
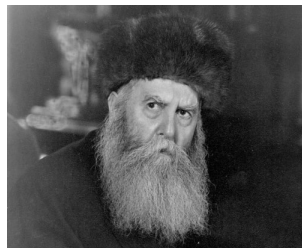


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Rav Eliezer married Rivka, daughter of Rav Avrohom Yehuda HaKohen Schwartz of Bergsaz and Mad, *mechaber of Kol Arye*. He authored *Shu"t Damesek Eliezer* on *Shulchon Aruch*, *Migdenos Eliezer* on the Torah and *Mosok Midevash* on *Mo'adim*.



Rav Yosef Yitzchok Schneerson Frierdiker Rebbe, Rebbe Rayatz, Lubavitcher Rebbe
(Shevat 10, 5710 / 1950 - 76th Yahrzeit)



Rabbi Yosef Yitzchak Schneerson [10 Shevat 5710], known as the *Rebbe Rayatz*, was the sixth Lubavitcher Rebbe, from 1920 to 1950. He established a network of Jewish educational institutions and Chassidim that was the single most significant factor for the preservation of Judaism during the dread reign of the communist Soviets. In 1940 he moved to the USA, established Chabad world-wide headquarters in Brooklyn and launched the global campaign to renew and spread Judaism in all languages and in every corner of the world, the campaign continued and expanded so remarkably successfully by his son-in-law and successor, Rabbi Menachem Mendel Schneerson.

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



Rav Meir Atlas Founder of Telz (Shevat 12, 5686 / 1926 - 100th Yahrzeit)



Rav Meir was born in 1848 in Baisagola, Lithuania and in 1881 founded the *Telz Yeshiva* alongside Rabbi Zvi Yaakov Oppenheim, later Rov in Kelm; and Rabbi Shlomo Zalman Abel *zt"l* (Rabbi Shimon Shkop *zt"l*'s brother-in-law). He was Rav in a number of cities, including Libau in Latvia, Salant in Lithuania and Kobryn in Belarus. In 1904, about a year after Rabbi Yosef Zecharya Stern's passing, Rav Meir Atlas succeeded him as Rav of Shavel (Siauliai). He was the rabbi of the community of Shaveli (Lithuania) for more than 20 years.

His son-in-law was the Gaon Rabbi Elchanan Wasserman, who sometimes took his father-in-laws place. Rav Wasserman was later Rav and Rosh Yeshivah in Baranowitch. Another son-in-law, who lived in Shavel, was Rabbi Yudel Kahana Shapiro, the son of Rabbi Zalman Sender Kahana Shapiro of Krinika. Rabbi Chaim Ozer Grodzinski was also his son in law. Rabbi Meir Atlas passed away in 1926.



Rav Shlomo Yitzchok Schwartz Schwartzie (Shevat 12, 5777 / 2017 - 9th Yahrzeit)



Rabbi Shlomo-Yitzchak ("Schwartzie") Schwartz [12 Shevat 5777] became in 1969 one of Chabad's first full time college campus rabbis, serving UCLA and other UC system colleges for almost twenty years. In the 1980's the widowed Schwartzie married Olivia, and in 1989 they opened Chai Center, independent of Chabad, to give full expression to his creative--and wild--ideas for adult education for "every Jew that moves." Over the years he had a life-changing effect on thousands of Jews. For the last two decades of his life, he was Ascent's "Summer Rabbi-Scholar in Residence"-- accompanied and aided by Olivia, of course.

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Gedolim Be'Masayhem



Stories & Anecdotes

Rav Dovid Biderman Lelover Rebbe, Divrei Dovid (Shevat 6)

Please note that this story is repeated another date due to a discrepancy in the Yartzeit Date

I HAVE HEARD OF LELOV BEFORE

When Rav Dovid Lelover passed away, his son, Rav Moshe, and his talmid, Rav Yisroel Yitzchok of Vurka, were unsure of which *rebbe* they should travel to from that point on. They decided to visit Rav Mordechai of Czernoble and when they arrived, he asked them from where they hailed:

"I come from Zarik," answered Rav Yisroel Yitzchok who was a chassan.

"Hmmm," murmured the *Czernobler Maggid* thoughtfully, "I cannot say that I have ever heard of that place before." Zarik was a small town and in those pre-railroad days, travel was limited; outside one's local environs, not every township was known.

"And you?" asked the *Czernobler Maggid*, this time turning towards his second guest. "I come from Lelov," answered Rav Moshe. "Ahh, now Lelov-- yes, that is a place I have heard of," replied Rav Mottele'eh. "Let me tell you both how I have heard of Lelov." And this is the story he told his two guests:

"After my father, Rav Menachem Nuchem (author of the *Meor Eynaim*) passed away, he would descend from on High and visit me each night and we would study Torah together." The two guests sat spellbound hearing this nonchalant description of otherworldly visits and spiritual chavrusas.

The *Maggid* continued: "Then, suddenly, a period of some forty days and nights passed when my holy father did not appear. I had no idea what had happened. Perhaps I had done something wrong? Then after forty days and nights my father reappeared and we continued to study together once more just as we had previously. I asked my father why he had been absent for these forty days and nights. Why had he not come? He answered me with the following:"

'When a great *tzaddik* leaves this world, he is honored up in the heavens with delivering a *derasha*. From the time Rav Dovid Lelover had passed away and for forty days and nights

hence, he delivered his heavenly discourse. The attendance of all the *tzaddikim* in heaven was mandatory, as was the presence of the entire heavenly hosts - the *pamaliya shel maalah*.

'We all listened and heard the derasha for all forty days and nights and this is why I was absent and could not come to you and study with you until now.'

"This is how I have heard of Lelov," concluded Rav Motteleh of Czernoble. Unable to hold back, Rav Yisroel Yitschok of Vurka steered Rav Moshe Lelov towards the *Czernobler Maggid "Rebbe,"* he addressed Rav Mottele, "this here, is Rav Dovid Lelover's son!" Rav Moshe was very poor and his clothes were tattered. When the Czernobler understood who his guest was - none other than the son of Rav Dovid Lelover - he dressed Rav Moshe in new clothes and he showered them both with honor and respect. (Migdal Dovid p. 8)

Rav Dovid Biderman Lelover Rebbe, Divrei Dovid (Shevat 7)

Please note that this story is repeated another date due to a discrepancy in the Yartzeit Date

I HAVE HEARD OF LELOV BEFORE

When Rav Dovid Lelover passed away, his son, Rav Moshe, and his talmid, Rav Yisroel Yitzchok of Vurka, were unsure of which *rebbe* they should travel to from that point on. They decided to visit Rav Mordechai of Czernoble and when they arrived, he asked them from where they hailed:

"I come from Zarik," answered Rav Yisroel Yitzchok who was a chassan.

"Hmmm," murmured the *Czernobler Maggid* thoughtfully, "I cannot say that I have ever heard of that place before." Zarik was a small town and in those pre-railroad days, travel was limited; outside one's local environs, not every township was known.

"And you?" asked the *Czernobler Maggid*, this time turning towards his second guest. "I come from Lelov," answered Rav Moshe. "Ahh, now Lelov-- yes, that is a place I have heard of," replied Rav Mottele'eh. "Let me tell you both how I have heard of Lelov." And this is the story he told his two guests:

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Rav Yosef Meir Kahana Spinka Rebbe (Shevat 8)

A KOHEN MEYUCHOS

Rav Alter Kahana of Ziditshov/Spinka, the son of Rav Yosef Meir, testified that they have a pedigree of *yichus* that traced back their family tree directly to the *mechaber* of *Kuntres HaSefeikos*, Rav Yaakov Yosef HaKohen, who in turn traced his lineage directly back to Eli

HaKohen.

Rav Yosef Tzvi Dushinsky, the chief Rav of Yerushalayim, used to send all those who asked which *Kohen* to use for a *Pidyon Haben* to go to Rav Yosef Meir Kahana of Spinka, because he was a *Kohen* with a strong pedigree and reliable *yichus*.

Once, an elderly Jew, a *bechor* (firstborn), came to Rav Aharon of Belz, complaining of pain, suffering and various calamities. The *Belzer Rav* told him to go and redeem himself a second time, using Rav Yosef Meir Kahana as his *Kohen*. And so he did. From then on, he was transformed into a new person! (Otzar Pidyon HaBen, Vol I p. 87, p. 66 footnote 9)

Rav Sholom Mizrachi Didye Sharabi Rashash (Shevat 10)

THE SAR SHALOM AND THE SIDDUR RASHASH

The first *Belzer Rav*, the *Sar Sholom*, had a *Chassid* who always traveled to Eretz Yisrael to procure an *esrog* for the *Rebbe* for *Sukkos*. One summer, when this *Chassid* was preparing for the journey, the *Rebbe* gave him an additional mission: to procure the *sefer Nahar Sholom* and the various volumes of the siddur of the holy *Rashash*, which was rare back then, and only available as a hand-written manuscript – and only in *Yeshiva Beis E"l* in the old city of Yerushalayim.

The *Chassid* accepted the mission and when he traveled to Eretz Yisrael he succeeded in procuring the manuscripts of the *Rashash's* writings, as well as the siddur for the *Sar Sholom*.

When word reached the *Rebbe*, his joy knew no bounds, and when he heard of his *Chassid's* arrival, the *Tzaddik* dressed in Shabbos clothes and went out to the city limits to meet the approaching caravan and horses. When the *Chassid* saw the *Rebbe* approach, bedecked in his Shabbos finery, he alighted and approached the *Rebbe*.

"Where are the seforim of the holy *Rashash*?" inquired the *Rebbe*.

The *Chassid* pointed to one of the trunks and, to his amazement, the *Rebbe* lifted the heavy trunk off the horse and carried it by hand himself all the way back to town!

Afterward, the *Rebbe* closeted himself in his room for some three days straight to study the *seforim*. When he emerged on the fourth day, a holy light shone from his countenance and he declared, "For some years now I greatly desired to study the *sefer Nahar Sholom* and the *siddur* of the *Rashash*. Now that I have achieved my heart's desire and have studied them, I see that we are both of the same mind on certain matters; many things I thought, the *Rashash* also teaches!" The *Rebbe* then handed out cake and *bronfen* and they drank *lechaim!* (Moron HaRashash, p. 232-235)

THE CHAZON ISH IN BEIS E'L - AND THE ATTEMPT AT HASTENING THE GEULA

When the *Chazon Ish* visited the *Kosel* and the Old City, together with Rav Osher Zelig Margolios, he stopped at the famed *Yeshiva* of the *Mekubolim, Beis E"l*, where he sat studying by heart in *dveikus* and remarked when he departed, "It is a great *zechus* to visit such a holy *Beis Medrash* of the *Rashash*, where great, holy *Tzaddikim* studied and *davened* with the secrets of Hashem - *sod Hashem liyerei'ov!*"

There in the *Yeshiva* is a side room where a hole leads down a stairway to a wide courtyard where a cavern is found. In this cavern, the *Tzaddikim* meditated in *hisbodedus* (seclusion), using *yichudim* and kabbalistic prayers and devotions. The *Chazon Ish* entered that room, descended those stairs, entered that cavern and declared, "This is truly a good place for *hisbodedus*." There are those who claim that what happened in that cavern was that the *Rashash*, together with the *Chida* and Rav Chaim DiLaRoza fasted three days straight, *davened*, engaged in *yichudim*, rolled in the snow and attempted to hasten the end of days and the coming of *Moshiach*. After three days, they heard a heavenly voice declare, "My sons, you are forbidden to hasten the end; I must separate you so that you three do not remain as a group. I decree that one of you must go into exile!"

The three *Tzaddikim* drew lots and so it was that the *Chida* sold his possessions and left for Livorno, Italy, where he lived out the rest of his days. (Based on Rav Pe'alim and Chibas Yerushalayim as cited in Moron HaRashash, p. 241-244)

Rav Yosef Yitzchok Schneerson Frierdiker Rebbe, Rebbe Rayatz, Lubavitcher Rebbe (Shevat 10)

ONE ANGEL OF MERCY VERSUS ONE THOUSAND

Rav Shlomo Kazranovsky told how once the *Rebbe Rayatz* sent him and his son-in-law, the *Rashag*, on a shelichus mission to Toronto, Canada. Due to the snow, the transportation was delayed and they were stranded at the hotel. As they sat, several *Chabad Chassidim* arrived, as well as one of the local *Rabbonim*, who told the following story:

“One of my *ba’alei batim*, a member of our congregation, was sick, and lay in the hospital as his sickness spread and attacked his body, causing him to be bedridden and unable to walk. When I found out, I personally went to visit him. His family told me that his condition was very serious and that I could not even go in to see him, but he heard my voice and called them to tell me to come in.

“‘I heard that the *Lubavitcher Rebbe* is in America,’ the sick man said. ‘Please write to him and ask him how can I redeem myself and get well!’

“I quickly sent a telegram to the *Rebbe Rayatz*, explaining the situation, and his answer arrived back quickly as well: ‘Tell the sick man that they are in the midst of constructing a *Lubavitcher Yeshiva Tomchei Temimim* in Montreal and that he should donate one thousand dollars, because an angel of one thousand is worth more than of one hundred, as we say: *im yesh olov maloch meilitz achad minI olef.*’

“I quickly brought the *Rebbe’s* reply to the hospital. The family heard and one uncle said in disgust, ‘You see - already these people find ways of squeezing out money.’

“I kept my silence and brought the *Rebbe’s* holy words to the sick man. He heard me read the letter and immediately told his son, ‘Quick - send the money to Montreal - I want to live!’

“And so they did. A few days later, the family told me what had happened. Apparently, the doctor came in anger and accused them of using another doctor and changing the medication and treatment without notifying the hospital or staff. When the family argued and countered that they had done no such thing, the doctor replied, ‘If so, it’s a miracle! For his entire disease is abating and leaving him and his body is going back to normal, resuming its functions, and he will be released completely well in a few days’ time!’

“This is indeed what happened. Afterward, the son asked me if he had to delay his wedding. ‘I was engaged and we pushed off the wedding date because of my father’s sickness. Now that he is well again, we wished to proceed, but my uncle whom you met at the hospital suddenly died.’

“I told him not to push off the wedding again.” (Shemuos Vesippurim I, p. 218-219)

WHAT IS CHASSIDUS AND WHAT IS TANYA?

An entry from the journal of the *Rayatz* in the year *tov-reish-pei-tes*, in America:

An American Jew approached me and asked, “What is *Chassidus* and what is *Tanya*?”

I answered him, “*Chassidus* is a *emes lichtiker leibedikeit* – A truly shining life! And *Tanya* is a collection of advice and healing for sick souls. It is a work culled from the positive benefits and virtues that people have, as well as their shortcomings. It is unlike other written works by authors because only when you follow the advice and do what it says – only then can you understand what it says for you to do. (Shemuos Vesippurim I, p. 219-220)

HOLY MATBEI'OS WITH HOLY INSTRUCTIONS

Rav Refoel Kahn, father of the *Rebbe's chozer*, Rav Yoel Kahn, once told how once the *Rebbe Rayatz* was invited to a *Melave Malka* in the year *tov-reish-tzadi* in the USA.

At the *Melave Malka*, two *gevirim* (wealthy Jews) were present and the *Rebbe Rayatz* gave each of them a silver *matbei'a*, a coin given as a segula for *shemira* and *berocha*. To one of the *gevirim* he gave instructions that he should carry the *matbei'a* on his person at all times. To the other he told him that he should sew the *matbei'a* onto his *tallis kotton* (his tzitzis garment).

Everyone present was surprised and amazed as to the reason behind the *Rebbe Rayatz's* different instructions to each of the *gevirim*, until they compared notes. One said, “Now, isn’t that puzzling – the *Rebbe* told me to sew this coin onto my *tallis kotton*, but I don’t even wear one!”

Then they all realized the intention behind the *Rebbe's* holy instruction. (Shemuos

Segulos Yisroel



SEGULOS FOR PARSHAS BO

Shovavim

See Appendix Below

Appendix: Hataras Klalos - Cancel Curses and Ayin HaRa

Hataras Klalos

As mentioned in the Tefillah Yeshara (Berditchever Siddur) the holy Rav Shalom Sharabi – the Rashash instituted to recite on Erev Shabbos this nusach of Hataras Klalos to Cancel, all Curses Ayin HaRa, Ki and Bad Dreams

סדר התרת נדרים וביטול קללות וחלומות

Often a minyan is gathered together and the doors of the Aron Kodesh are opened:

(שמעו נא רבותינו)
הרי אנו מבקשים ממעלתכם להתיר לנו ולנשינו ולבנינו ולבנותינו ולכל הנלוים לנו
כל נדרים, שבועות, חרמות, נדויים, נזיפות, ולבטל כל קללות, אלות שמתות, וכל
דברים רעים וחלומות רעים, וכל מיני עין הרע, הן וכיוצא בהן

והמתירים אומרים:
בצירוף קודשא בריך הוא ושכינתיה ובית דין של מעלה ובית דין של מטה
מותרים לכם ג' פעמים
שרויים לכם ג' פעמים
מחולים לכם ג' פעמים

אין כאן נדרים, אין כאן שבועות, אין כאן חרמות, אין כאן שמתות, אין כאן עין
הרע, אין כאן נדויים, אין כאן קללות, בין שקללתם אחרים, בין שאחרים קללו
אתכם, בין שקללתם את עצמכם או שנתחייבתם שום קללה, או חרם או קונם, או שום
גזירה רעה, או חלומות רעים, או פתרונות רעים, בין שחלמתם על אחרים או אחרים
חלמו עליכם, כולם בטלים ומבוטלים כחרס הנשבר וכדבר שאין בו ממש, וכשם
שהסכימו והתירו לכם בית דין של מטה, כך יסכימו ויתירו לכם בית דין של מעלה
וכל הקללות וחלומות רעים, יתהפכו עליכם ועלינו לטובה ולברכה, כדכתיב: "ויהפוך
'ה' אלוקיך לך את הקללה לברכה כי אהבך ה' אלוקיך" וכתיב: "ואתם הדבקים בה
"אלוקיכם חיים כולכם היום", "יהיו לרצון אמרי פי והגיון ליבי לפניך ה' צורי וגואלי

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

(2) אֹרֶךְ יָרֵעַ לַצַּדִּיק וּלְיִשְׁרֵי לֵב שְׂמוֹנָה: 17 פעמים (מכפר על העוונות)

(3) וְהוּא רְחוּם יְכַפֵּר עֲוֹן וְלֹא יִשְׁזוּת וְהִרְבָּה לְהָשִׁיב אָפּוֹ וְלֹא יַעֲיִר כָּל זִמְתּוֹ: 3 פעמים

(4) בֵּן פֶּרֶת יוֹסֵף בֶּן פֶּרֶת עָלִי-עֵין בָּנוֹת צַעֲדָה עָלִי-שׁוּר:
וַיְבַרְכֵהוּ וַרְבּוּ וַיִּשְׁטַמְּהוּ בַּעֲלֵי זִצִּים:
וְהָשִׁיב בְּאֵיתָן קִשְׁתּוֹ וַיִּפְּזוּ יָרְעֵי יָדָיו מִיַּדִּי אֲבִיר יַעֲקֹב מִשָּׁם רָעָה
אֲבֵן יִשְׂרָאֵל:
מֵאֵל אֲבִיךָ וַיַּעֲזֹרְךָ וְאֵת שִׁדְּי וַיְבָרְכְךָ בִּרְכַּת שָׁמַיִם מֵעַל בִּרְכַּת
תְּהוֹם רַב־צֶדֶת תַּנּוֹת בִּרְכַּת שָׁמַיִם וָרָחוֹם:
בִּרְכַּת אֲבִיךָ גָּבְרוּ עַל-בִּרְכַּת הַזֵּרִי עַד-תַּאֲוַת גְּבַעַת עוֹלָם תְּהִלָּין
לְרֹאשׁ יוֹסֵף וּלְקֶדֶד 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 שמע ~~על עשר~~ במטה 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

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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 יחזקא-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

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