

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 Tetzaveh & Purim & Parshas Zachor

CHASSIDUS ON THE PARSHA

לזכר נשמת

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The Geula Depends On Toil In Torah And Mitzvos

Rav Chaim Ibn Attar, the Ohr HaChaim

“And you shall command *Bnei Yisrael* that they should take for you pure olive oil pressed for illumination to light the *ner tomid* - continual lamp” (27:20).

The *Ohr HaChaim* finds in our *pasuk* a hint at the need for toiling in Torah in order to end the exile and bring about the Ultimate Redemption. He cites the

Zohar (Bereishis 8) that *Bnei Yisrael* were redeemed from each of the four exiles in the merit of one of the *Tzaddikim*: the *Avos* and Moshe. We were redeemed from the first *Golus* in the *zechus* of Avrohom, the second in the *zechus* of Yitzchok and from the third *Golus* in the *zechus* of Yaakov. The *Geula* from the fourth and final *Golus* will be in the *zechus* and merit of Moshe.

The *Ohr HaChaim* then says an amazing statement: "This is why the exile is so long. The *Golus* has been extended for such a long time because *Bnei Yisrael* do not engage and actively toil in Torah study and *mitzvos* and Moshe does not wish to redeem a people who are *batlonim* from Torah!"

This is all hinted at in our *pasuk*: "You shall command *Bnei Yisrael*" - *Tetzaveh* is a directive for royalty and kingship, and the condition that Moshe should rule as our king once again is that we toil in Torah. This is why it says to take "pure olive oil"; the Torah is compared to olive oil, for just as oil illuminates the world, so does the Torah. It is "pure" oil just as the Torah needs to be pure and refined - *lishma* - purely and sincerely for its own sake. Ulterior motives, such as the desire to use Torah as a means to become great or honored are like dregs and impurities that need to be filtered out. The *pasuk* continues, *kosis lamo'or* - "pressed or beaten for illumination". A person who toils in Torah needs to press himself, beat himself and subjugate his body, as *Chazal* say (Berochos 63b) on the *pasuk* in *Bamidbar* 19:14, *Zos haTorah odam ki yomus* - "This is the Torah law of he who dies..." The Torah can only exist and perpetuate in one who kills himself pushing past his limit and exerting himself to death to acquire it!

Mordechai Was The Reincarnation Of Yaakov

Rav Chaim Yosef Dovid Azulai

From Yaakov to Mordechai

From the teachings of Rav Chaim Yosef David Azulai

[When Yaakov saw that Esau was coming] he went ahead of [his family] and

bowed down seven times until he reached his brother. (*Bereishis* 33:3)

It says in *Sefer Hakinuyim* that Mordechai was the reincarnation of Yaakov and Haman the reincarnation of Esau. Since Yaakov did wrong by bowing before Esau seven times, Mordechai came and repaired Yaakov's failing by refusing to bow down to Haman.

Yaakov was guilty of giving a false impression....

[The question is:] how could Yaakov, the most perfect of the patriarchs, bow down to the wicked Esau? He surely knew that it is forbidden to greet an evildoer.

[The answer is:] Yaakov did not do anything wrong. When he prostrated himself he was bowing down to the *Shechina* that was coming to meet him.

Then why is it counted as a failing that needs rectification?

Yaakov was guilty of giving a false impression to his wives and his children, causing them to think that he was bowing down to Esau.

Mordechai repaired this misstep by refusing to bow down to Haman.

זכר צדיק וקדוש לברכה

Stories on the Parsha & Purim & Parshas Zachor



Explaining Purim's Non-Jewish Timing To The Priest

A priest once asked Rav Yonason Eibeschutz, the Rav of Prague, a question about *Purim*. He said, "You Jews celebrate all your holidays at night and then the day, because for you, the day follows the night. So why do you celebrate the feast of *Purim* during the night after the day?"

Rav Yonason answered, "I wonder the same thing about you. You celebrate all your holidays during the day and at night, because for you, the night comes after the day. But on the holiday of the birth of your savior, you celebrate beginning the night before. But we're right, and you're right. Our *Purim* came to us through a non-Jew, so we celebrate like your custom. Your holiday came to you through a Jew, so you follow the custom of Yisrael!" (*Chayim Sheyesh Bohem*).

Gedolim Be'misasm Yoser



Yahrzeits for the 11th of Adar ~ Begins Friday Night (02-28-2026)



Rav Chaim Yosef Dovid Azulai - Chida (5566 / 1806 - 220th Yahrzeit)

HaRav Chaim Yosef Dovid Azulai, *zt"l*, was born in Yerushalayim in *Sivan* 5484 (1724) within the old city walls where his father, R' Yitzchok Zerachiah Azulai lived. With the ascent of the *Ohr Hachaim Hakodesh* to Yerushalayim (5502-1742), the *Chida* acquainted himself with him, becoming his closest and most devoted follower. In 5535 (1775) he once again set out to travel into *golus* on behalf of the Jews of Chevron and, upon completing his mission, he settled for a time in Livorno. On Friday night, *Parshas Zochor*, 11th *Adar*, the *Chida* returned his pure soul to his maker, bringing a heavy pall of mourning over Livorno.



Rav Eliezer Lipman Weissblum (5573 / 1813 - 213th Yahrzeit)

 **Rav Mordechai Posner (5583 / 1823 - 203rd Yahrzeit)**

 **Rav Moshe Yehoshua Heschel Orenstein - Yam Hatalmud (5584 / 1824 - 202nd Yahrzeit)**

 **Rav Shmuel Strashun - Rashash (5632 / 1872 - 154th Yahrzeit)**

R. Shmuel Strashun - the Rashash (1793-1872) was a leading Vilna Torah scholar. Disciple of R. Avraham Danzig, author of *Chayei Odom*. Son of R. Yosef of Zaskevich and son-in-law of the wealthy R. Dovid from the village of Strashun, who moved with his family to Vilna and became one of the leaders of the Vilna community.

 **Rav Avrohom Borenstein - Sochatchover Rebbe, Avnei Nezer (5670 / 1910 - 116th Yahrzeit)**

Rabbi Avrohom Borenstein of Sochatchov was a descendant of the Ramah and the Shach. Already a leading authority in Jewish law, in 1883 he became the rebbe of thousands of chasidim and the founder of the Sochatchover dynasty.

 **Rav Avrohom Abuchatzaira - Ginzei Hamelech (5673 / 1913 - 113th Yahrzeit)**

 **Rav Yosef Rosen - Rogatchover Gaon (5696 / 1936 - 90th Yahrzeit)**

Rabbi Yosef Rosen, known as the Rogatchover Gaon [11 Adar, 5696], was an unparalleled genius, whose in-depth understanding of all Talmudic literature left the greatest of scholars awestruck. He authored tens of thousands of responsa on the Talmud and Jewish law, of which many have been compiled in the numerous volumes of *Tzafnat Paneach*. He served for decades as the chief rabbi of the chasidic congregations of the Latvian city of Dvinsk (Daugavpils).

 **Rav Shmuel Brudny (5741 / 1981 - 45th Yahrzeit)**

Yahrzeits for the 12th of Adar ~ Begins Saturday Night (03-01-2026)

 **Rebbetzin Glikcha Eiger (5556 / 1796 - 230th Yahrzeit)**

Rebbetzin Glikcha was the wife of Rav Akiva Eiger and mother-in-law of the *Chasam Sofer*.

 **Rav Shlomo Meyer of Sassov - Mincha Chadosho (5679 / 1919 - 107th Yahrzeit)**

 **Rav Aharon Horowitz of Bytsh (5687 / 1927 - 99th Yahrzeit)**

 **Rav Yehoshua Shapira - Keren Yeshua (5692 / 1932 - 94th Yahrzeit)**

 **Rav Alter Eliezer of Bytsh (5697 / 1937 - 89th Yahrzeit)**

 **Rav Pinchas Hager - Borsha Rebbe (5701 / 1941 - 85th Yahrzeit)**

 **Rav Yosef Adler - Turda Rav (5737 / 1977 - 49th Yahrzeit)**

 **Rav Moshe Pardo (5756 / 1996 - 30th Yahrzeit)**

 **Chacham Chaim Dovid HaLevi (5758 / 1998 - 28th Yahrzeit)**

Hacham Chaim Dovid Halevy was born in Yerushalayim's Ohel Moshe neighborhood to Victoria Kracow and Moshe, who emigrated from Turkey to Israel. He was ordained to the rabbinate in 1948 by Hacham Ezra Attiah, and subsequently by the *yeshiva* president, *Rishon LeZion* Hachacham Ben Zion Meir Hai Uziel. In 1951 he was appointed Rabbi of the city of Rishon LeZion. In 1964 he was elected to the Chief Rabbinic Council as its youngest member; in 1973 he was appointed Chief Head of the Rabbinic Courts and Rabbi of Tel Aviv - Yaffo. Hacham Chaim Dovid Halevy passed away on 12 *Adar*, 5758 (1998), and was buried in Yerushalayim's Har HaMenuchos cemetery.

 **Rav Naftoli Tzvi Halberstam of Bobov (5765 / 2005 - 21st Yahrzeit)**

**Yahrzeits for the 13th of Adar ~ Begins Sunday Night
(03-02-2026)**

 **Rav Yehuda Klonimus Hachossid - Sefer Chassidim (4975 / 1215 - 811th Yahrzeit)**

 **Rav Yisroel Isserles of Cracow (5328 / 1568 - 458th Yahrzeit)**

 **Rav Shlomo Zalman (5548 / 1788 - 238th Yahrzeit)**

 **Rav Avrohom Menachem Mendel of Rovno (5562 / 1802 - 224th Yahrzeit)**

 **Rav Betzael of Ostroh - Meir Netivim (5581 / 1821 - 205th Yahrzeit)**

 **Rav Zev Wolf Einhorn - Medrash Tenaim (5622 / 1862 - 164th Yahrzeit)**

 **Rav Chaim Yaakov Zilberberg (5690 / 1930 - 96th Yahrzeit)**

Rabbi Chaim Yaakov Naftali Zilberberg [1850-1930] was one of the great rabbis of Warsaw. He studied with Rabbi Yisrael Salanter and the Beis HaLevi. Entrusted by the Netziv of Volozhin and the Chafetz Chaim. Rabbi Elchanan Wasserman was particular to call him "*HaGaon HaTzaddik*."

 **Rav Moshe HaLevi Gottleib - Admor of Stanislav (5703 / 1943 - 83rd Yahrzeit)**

 **Rav Yitzchok Issac Menachem Eichenstein - Admor of Podheitz (5703 / 1943 - 83rd Yahrzeit)**

 **Rav Moshe Langner - Strettiner Rebbe (5719 / 1959 - 67th Yahrzeit)**



Rav Moshe Feinstein (5746 / 1986 - 40th Yahrzeit)

Rabbi Moshe Feinstein was born in the year 1895 in Uzda, near Minsk, Belorussia where his father was rabbi. In 1921 he became rabbi of Luban, near Minsk, where he remained until he came to the United States in 1937. In America he became the *Rosh Yeshiva* (dean) of *Mesivta Tiferes Yerushalayim*, a *yeshiva* in New York. When he passed away in 1986 the Jewish people lost a great and caring leader and one of our last connections to the greatness of European Jewry.



Rav Yochanan Sofer - Erlauer Rebbe (5776 / 2016 - 10th Yahrzeit)

Rav Yochanan Sofer was born in the town of Erlau, Hungary, in the year 5683. His father, Rav Moshe Sofer *Hy"d*, the author of *Yad Sofer*, was a son of Rav Shimon Sofer *Hy"d*, the author of *Hisorerus Teshuvah*. Rav Shimon's father was the *Kesav Sofer*, son of the *Chasam Sofer*. The Erlauer Rebbe's mother was a daughter of Rav Moshe Yochanan Scheinfeld, one of the foremost *talmidim* of the *Kesav Sofer*.

**Yahrzeits for the 14th of Adar ~ Begins Monday Night
(03-03-2026)**



Rav Menachem Mendel Auerbach - AV Beis Din of Kretchin (5489 / 1729 - 297th Yahrzeit)



Rav Zev Wolf of Zhitomir - Ohr Hameir (5558 / 1798 - 228th Yahrzeit)

Rabbi Ze'ev Wolf of Zhitomir [14 Adar 1800] was one of the inner circle of disciples of the Maggid of Mezritch. He is the author of *Ohr Hameir*, one of the early foundation texts of general Chassidus.



Rav Yaakov Kahana - Gaon Yaakov (5586 / 1826 - 200th Yahrzeit)



Rav Shaul Yechezkel Greenfeld of Litshik - Magen Shaul (5609 / 1849 - 177th Yahrzeit)



Rav Dov Berish Ashkenazi of Slonim - Noda B'Shearim (5612 / 1852 - 174th Yahrzeit)



Rav Tzvi Hirsch Roth (5624 / 1864 - 162nd Yahrzeit)



Rav Yitzchok Sternhartz of Tultshin (5630 / 1870 - 156th Yahrzeit)



Rav Menashe Frankel (5725 / 1965 - 61st Yahrzeit)



Rav Shimon Schwab (5755 / 1995 - 31st Yahrzeit)

**Yahrzeits for the 15th of Adar ~ Begins Tuesday Night
(03-04-2026)**

 **Rav Tzvi Hirsch Kaidanover - Kav Hayoshor (5472 / 1712 - 314th Yahrzeit)**
Rav Tzvi Hirsch was the son of Rav Aharon Shmuel Kaidanover.

 **Rav Yaakov Koppel of Likover - Rebbi Koppel Likover (5529 / 1769 - 257th Yahrzeit)**

 **Rav Dov Berish Meislich - AV Beis Din of Krakow Warsaw, Chidushei Mahardam on Sefer Hamitzvos (5630 / 1870 - 156th Yahrzeit)**

 **Rav Yosef Stern - Av Beis Din of Sighet (5645 / 1885 - 141st Yahrzeit)**

 **Rav Avrohom Simcha Horowitz of Barnov - Chamra Tava (5676 / 1916 - 110th Yahrzeit)**

 **Rav Meir Karelitz - Av Beis Din Lechovitz (5715 / 1955 - 71st Yahrzeit)**

 **Rav Yosef Leifer - Pittsburgher Rebbe, Tzidkas Yosef (5726 / 1966 - 60th Yahrzeit)**

He was succeeded by his son Rav Avraham Abba Leifer of Pittsburgh who built up the *chassidus* in Eretz Yisroel in Ashdod.

 **Rav Chaim Kamil (5765 / 2005 - 21st Yahrzeit)**

 **Rav Shmaryahu Yosef Chaim Kanievsky - Reb Chaim (5782 / 2022 - 4th Yahrzeit)**

Rav Shmaryahu Yosef Chaim Kanievsky was born January 8, 1928 in Pinsk to Rav Yaakov Yisrael Kanievsky, the Steipler Gaon, and Rebbitzin Miriam Karelitz, sister of Rav Avraham Yeshayahu Karelitz, the *Chazon Ish*, Rav Chaim later married Batsheva Elyashiv, daughter of Rav Yosef Sholom Elyashiv. In his youth, Rav Chaim studied with his father, the *Steipler*, and with his uncle, the *Chazon Ish*. He also studied at Yeshivas Tiferes Tzion of Bnei Brak under Rav Yechiel Michel Lefkowitz, and later on in the Lomza Yeshiva of Petach Tikvah under the rosh yeshiva Rav Yechiel Michel Gordon and the *mashgiach* Rav Eliyahu Dushnitzer. Rav Chaim was revered by every segment of the Jewish world.

**Yahrzeits for the 16th of Adar ~ Begins Wednesday Night
(03-05-2026)**

 **Rav Chaim Simcha of Boybrika**

 **Rav Sholom Ullmann - Reb Sholom Charif (5585 / 1825 - 201st Yahrzeit)**

 **Rav Tzvi Hirsch Katzenellenbogen of Vilna - Nesivos Olam (5628 / 1868 - 158th Yahrzeit)**



Rav Elozor Menachem Mendel Biderman - Lelover Rebbe (5643 / 1883 - 143rd Yahrzeit)

Rabbi Elazar Menachem-Mendel (ben Moshe Biderman) of Lelov (1827 - 16 Adar 1883), moved to Eretz Yisroel at age 24 with his father in 1841. After his father passed away that same year, he became the chasidic leader of the Yerushalayim Old City community for the next 42 years, and was also highly respected by all the non-chasidim as well.



Rav Pinchas Menachem Alter - Gerrer Rebbe (5756 / 1996 - 30th Yahrzeit)

Rabbi Pinchas Menachem Alter [16 Adar B, 5756], also known as the *Pnei Menachem* after the works he authored, was the sixth Rebbe of Ger, a position he held for the last four years of his life. He was the only offspring of the second marriage of his father, Rabbi Avraham Mordechai Alter, the third Rebbe of Ger. The fourth Rebbe of Ger, Rabbi Yisroel Alter, and the fifth Rebbe, Rabbi Simcha Bunim Alter, were his much older half-brothers. In the 1950s, he was appointed *rosh yeshiva* of *Sefas Emes*, the flagship yeshiva of Ger in Jerusalem. After his passing, he was succeeded as Rebbe by his nephew, Rabbi Yaakov Aryeh Alter (the current Rebbe as of this writing), son of Rabbi Simcha Bunim Alter.

**Yahrzeits for the 17th of Adar ~ Begins Thursday Night
(03-06-2026)**



Rav Moshe ben Tudros - Rav Moshe Zeligs, (5519 / 1759 - 267th Yahrzeit)

Rav Moshe was known as Rav Moshe Zeligs, founder of the Ramraz family, whose descendants used the acronym Ramraz as their surname (stands for Rav Moshe Rav Zeligs). Rav Moshe ben Tudrus was a ninth generation descendant of *Tudrus HaLevi*.



Rav Avrohom Friedman of Prohbisht (5573 / 1813 - 213th Yahrzeit)



Rav Chaim Davidson (5614 / 1854 - 172nd Yahrzeit)



Rav Shimon Sofer - Michtav Sofer, Rav of Cracow (5643 / 1883 - 143rd Yahrzeit)



Rav Naftali Sofer - Mateh Naftali (5659 / 1899 - 127th Yahrzeit)



Rav Yitzchok Friedman - Boyaner Rebbe, Pachad Yitzchok (5677 / 1917 - 109th Yahrzeit)



Rav Yosef of Dinov (5692 / 1932 - 94th Yahrzeit)



Rav Meir Shlomo Yehuda of Mezritch - Zichron Mishlei (5702 / 1942 - 84th Yahrzeit)



Rav Yisrael Zev Mintzberg - Velvel (5722 / 1962 - 64th Yahrzeit)

 **Rav Zalman Shimon Dworkin - Rabbi in Crown Heights (5745 / 1985 - 41st Yahrzeit)**

Rabbi Zalman Shimon Dworkin [Adar 17, 1985] received semicha, rabbinic ordination, the world-famous Rogotchover Gaon, Reb Yosef Rozin. In 1953, Reb Zalman Shimon and his wife arrived in the United States and lived in Pittsburgh, In 1960, they moved to Brooklyn, where he subsequently served as the sole official rabbinical authority of the Crown Heights Chabad community for nearly twenty-five years, until his passing.

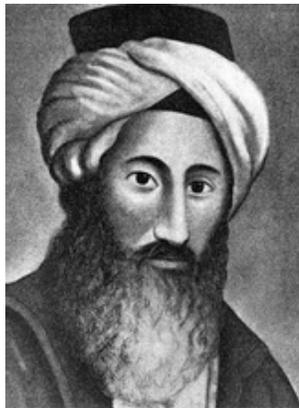
 **Rav Avrohom Menachem Dancyger - Alexander Rebbe, Imrei Menachem (5765 / 2005 - 21st Yahrzeit)**

 **Rav Yaakov Osher Kopf - Lelov-Baranowitz Rebbe (5765 / 2005 - 21st Yahrzeit)**

Biographies of the Tzaddikim



Rav Chaim Yosef Dovid Azulai Chida (Adar 11, 5566 / 1806 - 220th Yahrzeit)



HaRav Chaim Yosef Dovid Azulai, *zt"l*, was born in Yerushalayim in *Sivan* 5484 (1724) within the old city walls where his father, R' Yitzchok Zerachiah Azulai lived. At six years, his toiling in Torah had already begun. He learned with his Rebbi, R' Yisroel Mizrahi in the *beis medrash Beis Yaakov* with his uncle R' Yonah Navon, *zt"l* and with the chazzan Nachum, *zt"l*.

He married the Rabbanit Rochel, daughter of Rabbi Nissim Bracha, *zt"l*, one of the *dayanim* in Yerushalayim.

With the ascent of the *Ohr Hachaim Hakodesh* to Yerushalayim (5502-1742), the *Chida* acquainted himself with him, becoming his closest and most devoted follower. However, those sublime days were cut short when, after less than a year, the *Ohr Hachaim* passed away leaving his close *talmid* following in his footsteps, continuing in his customs and *derech* in Torah that he had learned in this short period of time.

After finishing all he could learn in the revealed part of Torah he turned to learning its mystical secrets of *Kabalah* with R' Sholom Sharabi.

The *Chida* was sent by the *rabbonim* to travel and raise funds for the Jews living in Chevron and his travels took him as far as Spain, France and Germany. He toured many libraries for their Jewish literature and upon finding various handwritten manuscripts of the *Rishonim*, he deciphered their writings and later printed them in his *seforim*.

In 5524 (1764) he accepted *rabbonus* in Egypt. In keeping with the dictum, "And hate the *Rabbonus*," the *Chida* looked forward to finishing the five years he had agreed upon and then he returned to Eretz Yisroel, where he settled in Chevron.

In 5535 (1775) he once again set out to travel into *golus* on behalf of the Jews of Chevron and, upon completing his mission, he settled for a time in Livorno (Leghorn) so that he could print his *seforim* there. He spread Torah and gave *droshos* from a *yeshiva* and *beis medrash* that a wealthy philanthropist placed for his use.

The local Jews tried to persuade him to be their official *rov* but the *Chida* refused, conceding only to speak on four *Shabbosim* of the year - *Shabbos Hagadol*, *Shabbos Shuvoh*, *Shabbos Zochor* and *Shabbos lifnei Shavuos*. However, in practice, he was the

spiritual leader of Italy's Jews and particularly so in Livorno. Requests were repeatedly made to the *Chida* from various communities all over that he be their rov, from Amsterdam, Tzfas, and, after the *petirah* of the *Rishon Letzion*, from Yerushalayim. The answer was always the same, for the *Chida* truly "hated the *rabbonus*."

His yearning to return to the Holy Land never abated and on various occasions he prepared himself and his family for the long journey home. In 5547 (1787) they were actually ready to leave when they received a message that a terrible plague was rampant in Eretz Yisroel, canceling their trip.

When his son R' Avrohom left for Eretz Yisroel in 5543 (1783), the *Chida* also wanted to join him but was prevented from doing so; many are the thoughts in the heart of man, but *Hashem's* plan prevails and the *Chida* remained in Livorno.

On Friday night, *Parshas Zochor*, 11th *Adar*, the *Chida* returned his pure soul to his maker, bringing a heavy pall of mourning over Livorno. The rabbonim made an announcement that all Purim festivities that were in preparation should be halted due to the somber news, and fixed a *takonoh* that each year they would mourn the passing of the *Chida*.

His many works, spread over 85 *seforim* on all areas of Torah -- *halacha*, *aggodoh*, *drush*, *sheilos uteshuvos*, *chiddushei masechtos*, *chidushei Shulchan Oruch*, *Seder Hadoros*, and more. Sixty of these *seforim* went to print and the rest remained in manuscripts that apparently have been lost to us over the years.

<http://www.chareidi.org/archives5761/terumah/features2.htm>



Rav Shmuel Strashun Rashash (Adar II 11, 5632 / 1872 - 154th Yahrzeit)



R. Shmuel Strashun - the *Rashash* (1793-1872) was a leading Vilna Torah scholar. Disciple of R. Avraham Danzig, author of *Chayei Odom*. Son of R. Yosef of Zaskevich and son-in-law of the wealthy R. Dovid from the village of Strashun, who moved with his family to Vilna and became one of the leaders of the Vilna community. His glosses on the Talmud were printed in the Vilna editions of the Talmud under the title *Hagahos HaRashash*, and they cover the entire Talmud (with the exception of only 8 pages - Gedolei HaDorot, II, p. 683). *Hagahos HaRashash* is a classic work on the Talmud, widely discussed in the books of the Achronim and in discourses of yeshiva deans. His glosses to the Mishnah, Midrash Raba and the Rambam were also printed. His son was the well-known Torah scholar and bibliophile R. Matisyahu Strashun of Vilna whose private collection of books and manuscripts formed the basis for the Strashun Library of Vilna.

<https://www.kedem-auctions.com/en/content/kreiti-upleiti-%E2%80%93-vienna-1819-%E2%80%93-signatures-rabbi-shmuel-strashun-rashash-vilna-and-gloss-his>



Rav Avrohom Borenstein Sochatchover Rebbe, Avnei Nezer (Adar I 11, 5670 / 1910 - 116th Yahrzeit)

Rabbi Avrohom Borenstein of Sochatchov [5600 - 11 Adar 5670 (October 14, 1839 - February 1910 C.E.)] was a descendant of the Ramah and the Shach. Years before his *bar mitzvah* he was recognized as a Torah genius. At age 13, he married a daughter of the

Kotzker Rebbe, with whom he learned almost daily for nearly 7 years, until the latter's death, whereupon he became a follower first of his uncle, R. Yitzchak-Meir of Ger, and then of R. Chanoch-Henech of Alexander. Already a leading authority in Jewish law, in 1883 he became the rebbe of thousands of chasidim and the founder of the Sochatchover dynasty. His writings include the classic, *Avnei Nezer* (seven volumes of posthumously-published responsa), and *Eglei Tal* (on the laws of Shabbat). He was succeeded by his only son, R. Shmuel (1856-1926), author of *Shem MiShmuel*.

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



Rav Yosef Rosen Rogatchover Gaon (Adar 11, 5696 / 1936 - 90th Yahrzeit)



Rabbi Yosef Rosen, known as the Rogatchover Gaon [11 *Adar*, 5696], was an unparalleled genius, whose in-depth understanding of all Talmudic literature left the greatest of scholars awestruck. He authored tens of thousands of responsa on the Talmud and Jewish law, of which many have been compiled in the numerous volumes of *Tzafnat Paneach*. He served for decades as the chief rabbi of the chasidic congregations of the Latvian city of Dvinsk (Daugavpils).

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



Rebbetzin Glikcha Eiger (Adar I 12, 5556 / 1796 - 230th Yahrzeit)

Rebbetzin Glikcha was the wife of Rav Akiva Eiger and mother-in-law of the *Chasam Sofer*.



Chacham Chaim Dovid Halevi (Adar 12, 5758 / 1998 - 28th Yahrzeit)

Hacham Chaim Dovid Halevy was born in Yerushalayim's Ohel Moshe neighborhood to Victoria Kracow and Moshe, who emigrated from Turkey to the Land of Israel. As a child he studied *Torah* at the *Orach Haim Talmud Torah* with Hacham Ezra Hadaya. He continued his studies at the *Porat Yosef yeshiva*, along with Hacham Ovadia Yosef, Hacham Dovid Chaim Shlush, Hacham Zion Levi and Hacham Ben Zion Abba Shaul. He was ordained to the rabbinate in 1948 by Hacham Ezra Attiah, and subsequently by the *yeshiva* president, *Rishon LeZion* Hacham Ben Zion Meir Hai Uziel. He completed his teacher training at the HaMizrachi Teacher Training Seminary concurrently with his *yeshiva* studies.

During Israel's 1948 War of Independence Hacham Chaim Dovid Halevy served in the *Tuvia yeshiva* student battalion. He married Miriam Ouaknine in 1949, after the war ended, and was appointed as rabbi of Yerushalayim's Lifta and Romema neighborhoods. He also officiated as *Rosh Metifta* at the *Shaarei Zion yeshiva* and served as Secretary to *Rishon LeZion* Hacham Ben Zion Meir Hai Uziel.

In 1951 he was appointed Rabbi of the city of *Rishon LeZion*. In 1964 he was elected to the Chief Rabbinic Council as its youngest member; in 1973 he was appointed Chief Head of the Rabbinic Courts and Rabbi of Tel Aviv - Yaffo.

Hacham Chaim Dovid Halevy regularly gave Torah classes to laypeople. These classes form the basis of his book *Mekor HaHaim HaShalem*, the first volume of which was published in 1967 and the last in 1974. A year later, the section of the book entitled *Kitsur Shulchan Aruch - Mekor HaHaim*, was published and then chosen as the principal textbook for *Halacha* in state religious schools. In 1997 he was awarded the Israel Prize for Torah Literature.

Hacham Chaim Dovid Halevy passed away on 12 *Adar*, 5758 (1998), and was buried in Yerushalayim's Har HaMenuchos cemetery.

He authored numerous books, including *Bein Israel La'Amim*, *Mekor Haim* - on the weekly Torah Readings, *Devar HaMishpat* - Maimonides' *Halachos* on the Sanhedrin, *Netzach Israel* - Jewish thought on the Torah, '*Aseh Lecha Rav* and *Ma'im Chaim*, both collections of his Responsa.

hyomi.org.il



Rav Chaim Yaakov Zilberberg (*Adar 13, 5690 / 1930 - 96th Yahrzeit*)

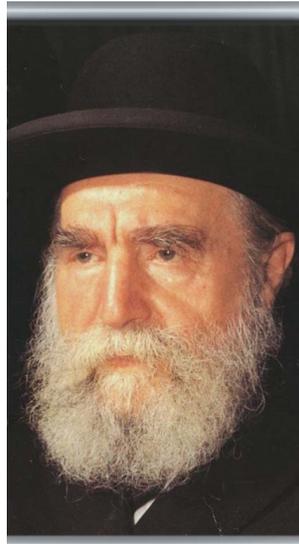
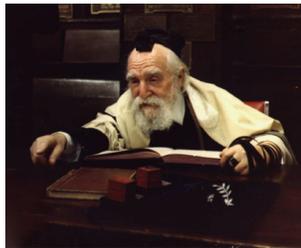


Rabbi Chaim Yaakov Naftali Zilberberg [1850-1930] was one of the great rabbis of Warsaw. He studied with Rabbi Yisrael Salanter and the Beis HaLevi. Entrusted by the Netziv of Volozhin and the Chafetz Chaim. Rabbi Elchanan Wasserman was particular to call him "*HaGaon HaTzaddik*." He dealt with strengthening Shabbos observance and purity, he printed *kol koreh* posters encouraging observance of *halachah*. Printed his father's, Rabbi Avraham Binyamin, Av Beis Din of Wiershov's writings, as well as those of his grandfather, the gaon of Kutna, author of *Zayis Raanan*.

<https://winners-auctions.com/en/items/letter-by-rabbi-chaim-yaakov-naftali-zilberberg-the-tzaddik-of-warsaw/>



Rav Moshe Feinstein (Adar II 13, 5746 / 1986 - 40th Yahrzeit)



Rabbi Moshe Feinstein was born in the year 1895 in Uzda, near Minsk, Belorussia where his father was rabbi. In 1921 he became rabbi of Luban, near Minsk, where he remained until he came to the United States in 1937. In America he became the *Rosh Yeshiva* (dean) of *Mesivta Tiferes Yerushalayim*, a *yeshiva* in New York.

Rabbi Feinstein became the leading halachic (religious law) authority of his time and his rulings were accepted worldwide. Rabbi Feinstein was a dedicated and selfless leader for the Jewish people to whom anyone could approach at any time with any problem.

Rabbi Feinstein's halachic decisions have been published in a multi-volumed collection titled *Igros Moshe* (The Letters of Moshe). He also published several volumes of in depth discussions about the *Talmud*.

Rabbi Moshe Feinstein was one of the last of the great leaders and sages from Europe and was a representative of the greatness the Jewish people had before the destruction of the Jewish communities during World War II. We were greatly privileged to have such a giant here in America. When he passed away in 1986 the Jewish people lost a great and caring leader and one of our last connections to the greatness of European Jewry.

jewishvirtuallibrary.org



Rav Yochanan Sofer Erlauer Rebbe (Adar I 13, 5776 / 2016 - 10th Yahrzeit)



Rav Yochanan Sofer was born in the town of Erlau, Hungary, in the year 5683. His father, Rav Moshe Sofer *Hy"d*, the author of *Yad Sofer*, was a son of Rav Shimon Sofer *Hy"d*, the author of *Hisorerus Teshuvah*. Rav Shimon's father was the *Kesav Sofer*, son of the *Chasam Sofer*. The Erlauer Rebbe's mother was a daughter of Rav Moshe Yochanan Scheinfeld, one of the foremost *talmidim* of the *Kesav Sofer*.

It is difficult to explain in words the special position that the Erlauer Rebbe occupied in our society. For one thing, he was a spiritual leader who presided over more than one generation. There is no other Chassidish rebbe living today who has held his position for so many years. This made the Erlauer Rebbe the senior admor in Eretz Yisroel. In addition, like the Ponovezher Rov and the Klausenberger Rebbe, he lived through the horrors of the Holocaust and managed, *bechasdei Shomayim*, to reach Eretz Yisroel. Like those other venerated leaders, the Rebbe of Erlau did not give in to despair. On the contrary, he managed to uplift his followers and to provide spiritual succor for the survivors of the devastation.

The Rebbe was also heavily involved in events in Eretz Yisroel. When he saw fit, he would stand guard to uphold the standards of Torah observance. He was capable of calling a public official and commanding him to join in a struggle that the Rebbe considered important. He had connections with the gedolei Yisroel from every circle and with all of the public figures in the country. He was beloved not only among chassidim, but in the

Litvishe and Sephardic communities as well. In fact, his admirers extended to the Dati-Leumi community. He radiated nobility and a sense of responsibility for Klal Yisroel that caused thousands of people to view him as their rebbe.

For many days, the Rebbe lay on his sickbed while the entire Jewish people beseeched Hashem for mercy, but on Monday morning, we received the bitter news of his passing at the age of 93. The Rebbe, who was known for his vast knowledge of the entire Torah, had spent over 70 years teaching Torah to thousands of Jews.

<https://yated.com/the-erlauer-rebbe-rav-yochanan-sofer-ztl/>



Rav Zev Wolf Ohr Hameir (Adar 14, 5558 / 1798 - 228th Yahrzeit)



Rabbi Ze'ev Wolf of Zhitomir [14 Adar 1800] was one of the inner circle of disciples of the Maggid of Mezritch. He is the author of *Ohr Hameir*, one of the early foundation texts of general Chassidus.

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



Rav Tzvi Hirsch Kaidanover Kav Hayoshor (Adar II 15, 5472 / 1712 - 314th Yahrzeit)

Rav Tzvi Hirsch was the son of Rav Aharon Shmuel Kaidanover. As famous as his *sefer Kav HaYoshor* is, we know little about the *mechaber* himself and his life. The little we do know can be gleaned from what he writes in the introduction to his *sefer* and his father's *seforim*, many of which the *Kav HaYoshor* printed. His father's *seforim* include: *Birkas HaZevach* on *Kodshim*, *Tiferes Shmuel* on the *Rosh*, and *Birkas Shmuel* on the *Chumash*, as well as *Shu"t* and responsa *Emunas Shmuel*.

Apparently, in the year *Tav Tes Vav*, there was some kind of pogrom in which Rav Shmuel describes how he was attacked, and left naked and bleeding in the streets while thieves stole all his worldly possessions. He uses the introduction to *Birkas HaZevach* as a *Korban Toda* to thank Hashem for sparing his life and that of his wife and son, saving them from death, till he escaped and fled to Mehrin and then to Nikolsburg. In the introduction to his father's sefer, *Birkas Shmuel*, which his son printed after his father's passing (it contains many teachings from Rav Tzvi Hirsch in *Kabbola* interwoven with his father's teachings), the *Kav* completes the story and adds: When we were attacked and stricken in Poland, in the city of Lublin and its environs, the wicked enemies attacked us by the sword and they struck and almost killed me. My father tried to escape and fell from a great height and his leg was dislocated. I had the sword literally on my neck and my two sisters were murdered. My father begged for mercy and I was spared since the rest of his children were murdered. We lost all our money, worldly possessions and many holy *seforim*, and were lucky to escape with our lives and the clothes on our backs. I was left in the gutter, in the dirt and licking dust and ash, but Hashem had mercy and saved us and my father succeeded in redeeming me and saving my life.

If that were not enough suffering, the *Kav HaYoshor* describes how later, in his adult life, he and his family were imprisoned due to false charges brought about through a vicious libel against him. His family was imprisoned in Slutzk and he wandered far and wide raising money to bribe the officials to release them. He reached Frankfurt am Main and there he raised the money to print his father's *seforim*. He saw the imprisonment as a heavenly punishment for not printing his father's *seforim* and thus made a vow to do so. He sold them together with his own *sefer* to raise the money needed to redeem his wife and children from captivity.

His *seforim* were warmly received by all *Gedolei Yisrael*, and were extremely popular, especially because of the stories interspersed with *mussar*, as well as the Yiddish translation that he himself composed, all of which are included in the first edition. The stories and Yiddish made the sefer popular and accessible to simpler Jews and women, who were either unfamiliar with or even totally ignorant of *Loshon HaKodesh*.

The *Toras Chessed* said that the *Noam Elimelech* studied the *Sefer Kav HaYoshor* 102 times like the *gematria* of the word *Kav*. The *Kozhnitzer Maggid* said that any statement of the *Zohar* studied in the *sefer Kav HaYoshor* has the *segula* to awaken others and bring

them to *hisorerus* even more than studying the same *ma'amar* in the *Zohar* itself. (*Meir Einei Chachomim, Emor*)

HIS SEGULOS:

Silver Segulah Ring From Rav Yoel Baal Shem Of Zamotsch

A segulah from Rav Yoel Baal Shem of Zamotsh that was received by the Kav HaYashar is to fashion a ring out of pure silver and to inscribe on it the following holy Divine Names:

שד"י

צמר"ד

אנקת"ם

פסת"ם

פספסי"ם

דיונסי"ם

יוה"ך

אדני"י

and afterwards to immerse the ring in a kosher *mikvah* that contains forty *seah* of water. Afterwards he should wear the ring and he can go wherever he so wishes and his heart can trust in Hashem and he can be confident that he will be saved from the sin of *tumas keri*, and he can dwell with confidence and rest peacefully without fear of this sin. This is found in the sefer Kav HaYashar Chapter 70 and cited by Yesh Manchilin)



Rav Yosef Leifer Pittsburger Rebbe, Tzidkas Yosef (Adar 15, 5726 / 1966 - 60th Yahrzeit)



He was succeeded by his son Rav Avraham Abba Leifer of Pittsburgh who built up the *chassidus* in Eretz Yisroel in Ashdod.



Rav Shmaryahu Yosef Chaim Kanievsky Reb Chaim (Adar II 15, 5782 / 2022 - 4th Yahrzeit)



Rav Shmaryahu Yosef Chaim Kanievsky was born January 8, 1928 in Pinsk to Rav Yaakov Yisrael Kanievsky, the Steipler Gaon, and Rebbitzen Miriam Karelitz, sister of Rav Avraham Yeshayahu Karelitz, the *Chazon Ish*, Rav Chaim later married Batsheva Elyashiv, daughter of Rav Yosef Sholom Elyashiv.

In his youth, Rav Chaim studied with his father, the *Steipler*, and with his uncle,

the *Chazon Ish*. He also studied at Yeshivas Tiferes Tzion of Bnei Brak under Rav Yechiel Michel Lefkowitz, and later on in the Lomza Yeshiva of Petach Tikvah under the rosh yeshiva Rav Yechiel Michel Gordon and the *mashgiach* Rav Eliyahu Dushnitzer.

Rav Chaim was revered by every segment of the Jewish world. He received hundreds of queries in person and in the mail every single week from every corner of the globe on every topic. Rav Chaim's influence on the Torah world was unparalleled. He was known widely as the *Sar HaTorah* and was seen as the preeminent Torah authority and *posek acharon* for *Klal Yisroel*.

On virtually every issue of important for the last decades, Rav Chaim was consulted by the greater Torah world. From halacha to hashkafah and everything in between, Rav Chaim was the address for Torah Jewry.

The void that has been created with his *petirah* is incalculable.

Rav Chaim was the preeminent Torah authority of his day. His leadership and impact on the Torah world are difficult to describe and put into words. Few in contemporary history have ever held such a unique position of leadership across the entire spectrum of Torah Jewry.

Besides his phenomenal yedios haTorah and his recall of *kol haTorah kulah* - which he famously competed every year and was unmatched - Rav Chaim authored many classic works including *Shona Halachos*, *Derech Emunah*, *Derech Chochmoh Shekel Hakodesh*, *Nachal Eisan*, *Siach Hasadeh*, *Taama Dekra*, *B'sha'ar Hamelech*, *L'mechase Atik*, *Kiryas Melech*, and commentaries on *Maseches Tzitzis*, *Maseches Avadim*, *Maseches Kusim*, *Maseches Geirim*, *Perek Shira*, *Braisa D'Meleches HaMishkan*, *Braisa D'Maseches Middos*, and many others.

Torah, Torah chigri sak. Klal Yisroel is bereft.

Kevurah took place at the Ponovezher Bais Hachaim next to the *kever* of his father, the Steipler.

Rav Chaim is survived by his children, Rebbetzin Leah Koledetzky, Rav Rabbi Avraham

Yeshayahu Kanievsky, Rebbetzin Rus Tzivion, Rav Shlomo Kanievsky, Rebbetzin Bracha Braverman, Rebbetzin Dina Epstein, and Rav Yitzchak Shaul Kanievsky. His daughter, Rebbetzin Chana Shteinman a"h passed away eight years ago. Reebbetzin Batsheva Kanievsky passed away approximately ten years ago.

Umacha Hashem dimah me'al kol ponim.

Yehi zichro boruch.

May we be reunited with Maran Rav Chaim with the coming of Moshiach bekarov.

matzav.com



Rav Elozor Menachem Mendel Biderman Lelover Rebbe (Adar II 16, 5643 / 1883 - 143rd Yahrzeit)

Rabbi Elazar Menachem-Mendel (ben Moshe Biderman) of Lelov (1827 - 16 Adar 1883), moved to Eretz Yisroel at age 24 with his father in 1841. After his father passed away that same year, he became the chasidic leader of the Yerushalayim Old City community for the next 42 years, and was also highly respected by all the non-chasidim as well.

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



Rav Pinchas Menachem Alter Gerrer Rebbe (Adar 16, 5756 / 1996 - 30th Yahrzeit)



Rabbi Pinchas Menachem Alter [16 Adar B, 5756], also known as the *Pnei Menachem* after the works he authored, was the sixth Rebbe of Ger, a position he held for the last four years of his life. He was the only offspring of the second marriage of his father, Rabbi Avraham Mordechai Alter, the third Rebbe of Ger. The fourth Rebbe of Ger, Rabbi Yisroel Alter, and the fifth Rebbe, Rabbi Simcha Bunim Alter, were his much older half-brothers. In the 1950s, he was appointed *rosh yeshiva* of *Sefas Emes*, the flagship yeshiva of Ger in Jerusalem. After his passing, he was succeeded as Rebbe by his nephew, Rabbi Yaakov Aryeh Alter (the current Rebbe as of this writing), son of Rabbi Simcha Bunim Alter.

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



Rav Moshe ben Tudros Rav Moshe Zeligs, (Adar 17, 5519 / 1759 - 267th Yahrzeit)

Rav Moshe was known as Rav Moshe Zeligs, founder of the Ramraz family, whose descendants used the acronym Ramraz as their surname (stands for Rav Moshe Rav Zeligs).

Rav Zelig refers to his father-in-law, the *Tzaddik* and *Kodosh*, Rav Aharon Zelig, son of Rav Yehuda Zundel Segal of Chachmei Brody.

Rav Moshe ben Tudrus was a ninth generation descendant of *Tudrus HaLevi*.



Rav Zalman Shimon Dworkin Rabbi in Crown Heights (Adar 17, 5745 / 1985 - 41st Yahrzeit)



Rabbi Zalman Shimon Dworkin [Adar 17, 1985] received semicha, rabbinic ordination, the world-famous Rogotchover Gaon, Reb Yosef Rozin. In 1953, Reb Zalman Shimon and his wife arrived in the United States and lived in Pittsburgh, In 1960, they moved to Brooklyn, where he subsequently served as the sole official rabbinical authority of the Crown Heights Chabad community for nearly twenty-five years, until his passing. Still today, many Lubavitcher rabbis throughout the world guide themselves with the halachic (Jewish Law) decisions that Reb Zalman Shimon issued. The Lubavitcher Rebbe would refer people with complicated halachic questions, as well as those with personal dilemmas that needed a bright and caring individual to assist them, to Reb Zalman Shimon. The Rebbe once declared in public, "He is my *Moro D'Asra*" (my Rav). A significant amount of his writings were published in "*Kovetz Razash*," including some of his stories of Chabad history in addition to a sampling of his halachic decisions and correspondence.

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

Gedolim Be'Masayhem



Stories & Anecdotes

Rav Chaim Yosef Dovid Azulai Chida (Adar 11)

A NEW YESHIVA AND A NEW TALMID OF THE OHR HACHAIM

When the *Tzaddik* Rav Chaim ben Attar came to live in Eretz Yisrael, his main focus was to establish a holy lofty *Yeshiva* and *Bais Medrash*, whose purpose was to study *Torah lishma* on the highest level. Its students would sit all day immersed in their studies, never uttering any mundane words, wrapped in *tallis*, crowned in *tefillin* and unifying the *Shechina* as they studied *Gemora* and *Rambam*, delving into the depths of the *Talmud*, swimming in its seas and immersing in the words of *dvar Hashem zu Halocho*. As he himself testified in a letter written on the 22nd of *Shevat tov-kuf-bais* to the financial supporters of the *Yeshiva* in Mantuba, Italy, he named the *Bais Medrash* "Heichal Ahava - *Medrash Kenesses Yisrael* - the Chamber of Love", to awaken *Hashem's* love for *Kenesses Yisrael* (*Kenesses Yisrael* alludes to the *Shechina*). From the Diaspora, Rav Chaim ben Attar brought with him *talmidim*, and gained new ones in Yerushalayim - among whom was the great Rav Chaim Yosef Dovid Azulai - *the Chida*. (*Ner HaMaaravi*, ch. 24 p. 227)

THE CHIDA'S TESTIMONY ON THE OHR HACHAIMS PREPARATION FOR KIDDUSH

Once, when the *Chida* was on one of his travels in the lands of *Ashkenaz*, one of the *Admorim* asked him to relate a story that described his *Rebbe's* holy *avoda* in *nigla* and in *nistar*, and here is one of the tales he told:

The *Ohr HaChaim* had a special *minhag* to prepare himself to make *Kiddush* on Shabbos. Every *Erev Shabbos* he would sit and study and review with his *talmidim* the laws of

testimony and witnesses - *Hilchos Eidus* in the *Rambam*. They would especially review the laws dealing with what things disqualified a witness and rendered him *posul* - unfit to give testimony. They studied this in order to do full *teshuva* [over any of these disqualifications.] Not only did the *Ohr HaChaim* do this as a preparation before making *Kiddush*, but when he picked up the *Kiddush* cup to recite the *berocha* over it, he would be aflame with such excitement and thoughts of *teshuva* and *kedusha* that all those present were also seized with pangs of regret and remorse so great that they would beg and plead that they too should merit to be *eidim keshirim* (proper witnesses) to testify to the Creation of the world in six days! (By Rav Yitzchok Alfaya in *Kuntres HaYachieli* Section *Bais Hashem* Chapter *Middos Tovos* #18)

THE OHR HACHAIM'S BROCHA THAT HE SHOULD BE LIKE AHARON HAKOHEN

Rav Yekusiel Yehuda of Sanz-Klausenberg told the following story one *Sholosh Seudos* [see *Shefa Chaim* on *Parshas Naso tov-shin-mem-daled*] (also found in the *kuntres Tav Chaim* as a prelude to certain editions of the *Chida's sefer Shem HaGedolim*):

Although the *Chida* was counted among the younger of the *Ohr HaChaim's talmidim*, still Rav Chaim ben Attar greatly admired him, drew him close and bestowed upon the *Chida* a special and unique *berocha* that from Heaven the *Chida* should be sanctified with the *kedusha* of Aharon HaKohen!

At first the *Chida* misconstrued his *Rebbe's* meaning and thought he had been blessed with the ability to give *berochos* to *Am Yisrael be'ahava* just as Aharon and the *Kohanim* bless the Jewish people. However, decades later, the true meaning of this special *berocha* was revealed in the following amazing manner:

In his old age, the *Chida* ended up in Leghorn, Italy, which the Jews know as Livorno. He had refused the position of *Rav* again and again, although the various communities' elders and leaders tried to have him take up the post. Instead, the *Chida* preferred to sit and learn Torah uninterrupted except for a four-year stint when he took up the post of *Rav* while he was in Egypt. Nonetheless, although he held no official title or position, all the Jews knew of his greatness and accorded him the honor and respect due to a sage and *Talmid Chochom*, one of the *Gedolim* of the generation.

One day, a community leader came before the *Chida* and complained to him that his wife

had been seen alone in the company of another man. "If this is so," said the *Chida*, "you must divorce her, give her a get and she loses any rights to collect her *kesuba*."

The *Dayonim* heard his decision and were baffled; how could he decide such a matter without any testimony or evidence? But they dared not contradict his ruling. The *Chida* asked that the wife be summoned to the place in the *Bais Medrash* where he sat and studied, immersed in Torah. The *Chida* tried to persuade her gently and kindly to accept a *get* of divorce from her husband, but the woman was brazen and arrogant. She answered the Rav back with *chutzpa* and as she spat back her arguments to the Rav, the *Chida* remembered the *berocha* he had received from the *Ohr HaChaim*, his *Rebbe*, all those years ago.

Turning to the insulting woman, the *Chida* asked, "Please, I have just one request. Listen as I read aloud to you a portion from the *Parsha* in the Torah."

The arrogant woman acquiesced to this one request and stood still as the *Chida* took out a Torah and began to recite the *Parsha* of *Naso* where the Torah describes the *sota*. As the *Chida* read the *pesukim* the woman began to leave in the middle - but she did not escape in time, for just as she reached the stairs, the *Chida* concluded reading the *Parsha* of the *sota*, and no sooner did he finish the last words than she stopped with her foot resting on the step, while her face contorted and her eyes bulged out of their sockets. With a shriek she collapsed and dropped dead. Hearing her outcry, many people rushed to the scene as she breathed her last, and witnessed this miraculous event.

WHAT DELAYED THE OHR HACHAIM FROM HIS SHIUR IN YESHIVA

Rav Chaim Yosef Arye Prager of Brisk writes how the *Chida* once met the *Gaon* Rav Dovid Ashkenazi of Bichov, who lived in Teverya and was sent by Rav Avrohom Kalisker to collect funds for the nascent and struggling *Chassidische yishuv* there. Rav Dovid traveled in the west for some seven years collecting, and on one of his travels he met the *Chida* in Livorno. During their discussion about how greatly esteemed his *Rebbe*, the *Ohr HaChaim*, was among the *Chassidim*, the *Chida* replied humbly that he did not consider himself worthy of being called a true *talmid* who knew the *Ohr HaChaim*, claiming that he was just someone who had studied there in his *Yeshiva*. He then related to Rav Dovid the following amazing story about his *Rebbe*, Rav Chaim ben Attar, the *Ohr HaChaim*:

Once, the *Ohr HaChaim* was late to arrive at the *Yeshiva*. This was uncharacteristic of him and all the *talmidim* who had gathered at the appointed time for his *shiur* wondered at this departure from custom. When the hour grew late and the delay continued, the *Chida* gathered his courage and himself went to his *Rebbe's* home to see what the delay was about and to call on the *Ohr HaChaim*. When he got there, he engaged Rav Chaim in conversation and the *Ohr HaChaim* told the *Chida* in a totally nonchalant and dismissive manner as part of the conversation, "I was late because I was stuck on a difficult *Tosafos* which I simply couldn't unravel or understand at all until...*Rabbeinu Yitzchok*, one of the *Ba'alei Tosafos*, came and explained to me what he meant."

IT WAS ONLY L'SHEM SHAMAYIM

The *Ohr HaChaim* used to make frequent trips with his *talmidim* to *daven* at *kivrei Tzaddikim* in *Yerushalayim*. The *Chida* described one such trip that he himself went on and accompanied the *Ohr HaChaim* and what he saw the *Ohr HaChaim* do on that occasion:

"In my youth I merited to travel together with the wondrous holy *Chassid*, our Master, Rav Chaim ben Attar and the students of his *Yeshiva*, to travel to *daven* at the *kivrei Tzaddikim* in *Yerushalayim*. When we reached the *matzeiva* of the Rav, author of the *sefer Pri Chodosh*, we watch as the Rav [the *Ohr HaChaim*] remained there alone for some fifteen minutes or more, *davening* at the *kever*, and his lips moved as he was talking and we understood that he was asking *mechila* from the *Pri Chodosh* that he be forgiven [for Rav Chaim ben Attar, in his *sefer Pri To'ar*, would rule against him and argue on some of his points] and that all that he did was purely *L'shem Shomayim* (for the sake of Heaven)." (*Shem HaGedolim*, Section on *Seforim*, Entry for *Pri To'ar*)

'PLEASE DO THIS TASK BY YOURSELF'

One of Rav Mordechai Eliyohu's early predecessors as *Rishon L'Tzion*, Sephardic Chief Rav of Eretz Yisrael, was Rav Yitzchak Nissim, who had a special appreciation and admiration for the *Chida*. One of Rav Nissim's friends was Dr. Shlomo Umberto Nachon, a native of Livorno (Leghorn), where the *Chida* lived the end of his life and was buried.

In the late 1950's, Dr. Nachon learned that the Italian authorities wished to build a highway through the Jewish cemetery of Livorno. He quickly informed Chief Rav Nissim and, understanding the urgency of the situation, they decided it was time to move the

Chida to Eretz Yisrael. Dr. Nachon made the arrangements with the authorities in Livorno, and in 1960 Rav Nissim commissioned, after much coaxing, the then thirty-one-year-old Rav Mordechai Eliyohu, who was known to be intimately familiar with the *Chida's* writings, to head a team of esteemed Sephardic rabbonim (which included Rav Yisrael Abuhitzeira, the *Baba Sali*, and his brother the *Baba Haki*, Rav Yitzchak Abuhitzeira, chief Rav in the city of Ramle, who was an expert in Jewish burials in his native Morocco) for the reintering of the bones of the *Chida* in Yerushalayim.

Rav Eliyohu related that when he arrived at Lod Airport with the other rabbonim, he met with the agency representative who had brought the bones of the *Chida* in a small wooden coffin. When the Rav saw it, he was appalled "What is this?" he asked. "The bones of the *Chida* are rolling around in a miniature coffin? How can such a thing be?"

He asked that a larger coffin be brought, so that the bones could be transferred to it and be laid out properly for an honorable burial. Then he requested that the *Baba Haki's* driver go with his driver, and that they immerse in a *mikva* [ritual bath], and afterwards buy a Phillips screwdriver to open the coffin.

When they returned, Rav Mordechai Eliyohu made a large hole in the bottom of the new large coffin so that there would be no barrier between the bones and the soil upon burial, but temporarily closed the hole with a stopper. Then the small coffin was inserted into the larger one.

Rav Eliyahu had the small coffin opened, whereupon he put his hand in to arrange the bones. But after a few moments, he trembled and closed his eyes. Saying in a broken voice that he had no power to do it, he asked pleadingly that the *Chida* 'please do this task by yourself' to put his own bones in order!

Immediately, a powerful, almost explosive sound was heard, the coffin began to shake, and a rattling sound - made by the *Chida's* remains striking the coffin's walls -- was heard. All the other *rabbonim* fainted on the spot. Rav Mordechai did not faint, explaining afterwards that his absorption in the *mitzva* helped him remain conscious.

It was beyond belief! The banging and shaking continued until, bone by bone, until the entire skeleton was arranged perfectly - in the merit of the holy Rav, the *Chida*!

"Hashem will grant you special Providence, and bring my remains out of this place."
[*Bereishis* 50:25]

"He said to me, 'Can these bones live?'...As I prophesied, there was a roaring sound, and the bones came together and joined one another.... 'I am going to open your graves; I will take you out of your graves, My People, and bring you to the Land of Israel.'" [*Yechezkel* 37:3, 7, 12]

Thousands accompanied the funeral procession from the Yerushalayim neighborhood of Sanhedria to the cemetery at Har HaMenuchos. At the burial, Rav Eliyohu described the events that had taken place as "*Nisei nissim* - absolute miracles."

At a later date, Rav Mordechai Eliyohu announced that whoever needs personal salvation can go to pray at the grave of the *Chida*.

It is no wonder that when Rav Mordechai Eliyohu passed on to his heavenly great reward fifty years later that he was buried near the *Chida* on Har HaMenuchos!

The *Chida* had finally come home.

His memory continued to live in the hearts of his people. Many Jews used to make pilgrimages to his grave or send *kvittlach* to be deposited there, praying that the saintly *Rav* be an intercessor for them in the Heavenly Court.

(Ed. Note: Rav Mordechai Steiner *Shlita* related that the *B'nei Yisasschar* often was quoted that even if he can't always find the source for the *Chida's Torah chidushim*, he fully believes that they are accepted by the *Bais Din Shel Ma'ala* and his *segulos* are *kodesh* and divine. See *B'nei Yisasschar Tishrei* 4:14:39).

THE CHIDOH IN HONOR OF HIS YAHRTZEIT, 11TH ADAR

It is of interest to note that the *Noam Elimelech*, R' Elimelech of Lizhensk remarked that *Hashem* always keeps things equal. At the time that Mendelssohn came and wrote his heretical explanations on the *Chumash*, *Hashem* sent the *Chida* to counteract, with his holy *seforim*, strengthening our basic beliefs in *Hashem*.

In the *yeshiva* of the *mekubalim* in Yerushalayim Beis El sat the holy *mekubal* HaRav Sholom Sharabi better known as the *Rashash*. Drinking his words of Torah were the future giants of *Kabalah*: Rabbeinu Yom Tov Algazi, the *Chida*, and more.

Once they had learned their fill of the Torah as we see it, they listened as their rov delved into the depths of the secrets of *Kabalah*. These exalted men formed a pact together, working on themselves and taking on certain *takonos*. One of the most prestigious members of these holy groups was the *Chida*.

One day word spread that the *Chida* had taken upon himself to separate from the group and go out into the great world outside Eretz Yisroel to collect funds for the poor and needy of Chevron. The reason too soon became known.

Rabbeinu R' Shalom Sharabi felt that the time was now a favorable one in heaven to *daven* and try to hasten the final redemption. Under his instructions all the members of his holy group cut themselves off from all worldly matters, afflicting themselves in various ways after which they sanctified their bodies with a fast of 3 days without a break. However, the time was not yet ripe and after the three-day fast was over they heard a heavenly voice calling out to them, "My dear sons, my time for the redemption is not yet ripe. You have no right to hasten it by force. Besides one of you will have to suffer the trials of going out into *golus*."

Since there was no mention of who would be the one, they drew lots, the *Chida* being the one picked out. When the men of Chevron asked the *Chida* soon after this if he could travel abroad to collect funds, they were pleasantly surprised at his quick agreement. They had planned to ask him, for his great name and personality and powerful oratory would cause people to contribute handsomely to their worthy cause but they hadn't been prepared for him to accede so easily to their request.

The *Chida* immediately left by way of Egypt and then on to other countries to persuade Jews in foreign lands to donate their money for the poor of Eretz Yisroel. His travels led him to Livorno, the greater part of Italy and over to the German states.

Early on in his wanderings, he was warmly greeted and given great honor, for his name and greatness had preceded him, the rabbonim already learnt from his *seforim* and some of the laymen knew who he was.

In contrast, in the greater part of Europe the name of the *Chida* had not yet spread, causing the people to ask him wherever he went for his letter of proof and approbation. Somewhere along the tiring journey, the *Chida* lost all his documents. Upon arriving at the next city, he went to the rov and introduced himself. However he had no proof to present showing that this was indeed the *Chida* and not an imposter out to trick the people.

Seeing that he had no documents, the rov demanded that he say some *chiddushim* that are written in the *seforim* of the *Chida*. If he knew them really well that would be adequate proof.

Hearing this, the *Chida* refused to speak. His aide the Chacham Shmuel Ben Chaim tried to persuade him to talk for if the locals would not see his greatness they would drive him out in shame and disgrace and no money would be collected for the poor. Moreover in Italy and all the other places the *Chida* had spoken at great lengths teaching Torah wherever he went, and just here he would be struck dumb.

The *Chida* was obstinate, however, insisting he cannot say *divrei Torah* to these people. Degraded and scoffed at by the people, the *Chida* saw he was getting nowhere and had no choice but to write a letter to Chevron suggesting that they quickly send new papers to replace the last once, proving that he was in fact the *Chida*.

As soon as the awaited letter arrived, the elders of the community apologized profusely to the *Chida*, begging him to give public speeches and discussed Torah subjects with him as students to their rabbi. Puzzled, they asked the *Chida*, "Why did *Rabbeinu* not tell us his Torah earlier, thus saving himself all the humiliation. Had we heard a few words out of your holy mouth we would have realized that there stands before us a *Godol Hador* of unique caliber."

"In a place where people know me and ask me to speak the words of Hashem or to stir their hearts and bring them close to our Father in heaven, I do not refuse," replied the

Chida. "For this is the purpose of man -- to glorify the Torah. But to gain personal honor and fame through *divrei Torah* I cannot do. You wanted, through Torah, to test me and discover who I am, forcing me to use the Torah to show my personality and strength which is not allowed. I preferred, therefore, the humiliation of being suspected as a deceiver and a cheat to using the crown of Torah for my personal gain."

The residents who heard his words were extremely impressed and rushed to do his bidding, collecting a large amount of money towards his cause. How great is the Torah of a man who refuses to be personally glorified by it, at the cost of his own dignity.

<http://www.chareidi.org/archives5761/terumah/features2.htm>

Rav Shmuel Strashun Rashash (Adar II 11)

A MATCH MADE IN HEAVEN

HaGaon Maran Rav Ovadia Yosef related the following story about Rav Shmuel Strashun, the *Rashash* of Vilna:

The *Rashash* ran a free-loan *gemach* where he lent handsome sums to needy individuals. He was, however, extremely strict about returning the loans on time. Once there came a G-d-fearing tailor to borrow the sum of one thousand rubles for a period of three months. When the date arrived the borrower entered the *Rashash's* study to repay the loan. The *Rashash* sat engrossed in a deep *sugya* and so the tailor paid his debt and left the money on the page of the *Gemora* that the *Rashash* was studying from.

The *Rashash* was so engrossed in his learning that he paid no attention to the tailor and did not notice the proceedings at all. His attention was completely diverted to the *sugya* at hand and all he noticed was someone standing and saying something; out of habit and courtesy he simply nodded his head in acknowledgment, which the tailor misinterpreted as an acknowledgment of the debt repaid! When the *Rashash* finished his study of the complex *sugya* he closed the volume of *Talmud*, returned the *sefer* to the shelf, with the money unnoticed, still inside!

After another month had passed, when the *Rashash* checked his *gemach's* ledger, he

noted the outstanding loan. He sent word to the tailor that he had an outstanding debt and he was asked to appear and pay up the loan.

The tailor appeared before the *Rashash* and explained that he had repaid the loan a month before. "How can that be?" said the *Rashash*. "Where then is your receipt? I do not remember you coming and paying."

The tailor insisted that he had repaid the loan and since the *Rashash* had been so busy learning he had not troubled him to ask him to write a receipt. The *Rashash* countered that his custom was always to write a receipt to acknowledge the repayment of a loan and record it in his ledger. The tailor stuck to his story and stubbornly insisted that he had paid up the debt in full.

The *Rashash* decided to take him to *Bais Din*, and the matter became public knowledge. As the rumors and stories spread, the majority of the public opinion was in favor of the *Rashash*, and many openly disparaged, shamed and ostracized the tailor for his audacity to cheat and steal from the *gemach* and to further accuse the *Rashash* of lying. The tailor bore the brunt of the people's displeasure and was transformed to the lowliest citizen of Vilna. Many of his customers deserted him, and his livelihood suffered as no one wanted to deal with a good-for-nothing thief! The tailor's son, who was learning in *Yeshiva*, was so embarrassed at his father's ruined reputation, that he left *Yeshiva* and hid his shame.

Time passed and the *Rashash* reviewed his learning and removed the very same volume of *Talmud* to study the same knotty, complex sugya as before. When he opened the *Gemora*, to his amazement, he found money inside! Bills that added up to the sum of one thousand rubles lay there in the *Gemora*. In seconds the matter had resolved itself, and he realized that the tailor's story must have been true! He had come to repay the loan, and seeing the *Rashash* so involved in learning he hadn't troubled him for a receipt. His face paled as he realized the implications of the matter and what he had done to the tailor, his reputation and his family!

He sent for the tailor and admitted his error. He saw the tailor walk in but it was not the same tailor he had previously known. Now, standing before him, was a sad, forlorn, broken individual with a shadow cast over his once fair face. "Please forgive me for my mistake!" cried the *Rashash*. "I will call the congregation together and stand before them,

confess my mistake and publicly declare you guiltless and innocent!”

The sad tailor explained, “Honorable Rav, I appreciate what you wish to do, but what will your confession and admission achieve? Look at me! I am the laughing stock of all Vilna. People hate and despise me, and shame me and my name. My reputation and business are ruined and my livelihood is gone. My son ran away from *Yeshiva*, he is so ashamed. Even if the Rav were to publicly exonerate me, people will just say that the Rav did this as a favor to help me extricate myself from my situation and that I am not really innocent.” He hung his sad head as the *Rashash* pondered the truth of his words and what to do!

The *Rashash* had an idea, his face flushed with excitement and he declared, “Send for your son to come to me, for I wish to take him as my grandson-in-law, a chosson for my granddaughter. Then everyone will see the truth and know that you must be innocent.”

A gleam shone in the once-dull eyes of the tailor as his disbelieving ears heard the words of the *Rashash*. As his eyes shed tears of joy he grasped the *Rashash’s* hands and kissed them. He had never, in his wildest dreams, expected this! To be the *Rashash’s mechutan*? He departed with true affection.

A few days later the news spread - the debt had been repaid before, the mistake was admitted, the lost money was found and the tailor’s son was engaged to the *Rashash’s* granddaughter. The community leaders agreed, a match made in Heaven - but who would have had the audacity to suggest such a *shidduch* to the *Rashash* if not for Heaven?

(*Anaf Eitz Avos*, p. 222)

Rav Avrohom Borenstein Sochatchover Rebbe, Avnei Nezer (Adar I 11)

THE BROKEN SHIDDUCH

There was once a *Chassid* from Warsaw whom everyone nicknamed *Der Kleine Moishelch*, who made a *shidduch* for his daughter. Soon after, they discovered that the *chosson* had a lung disease, and when the *kalla* found out, she refused to continue with the *shidduch*. The father of the *kalla* received permission from a *Bais Din* to dissolve the *shidduch*, but when the *chosson* heard this, he suffered such great distress that the *agmas nefesh*

amplified his disease. His condition worsened from day to day, until finally he died, sick and heartbroken.

Afterward, the former *kalla* also grew ill and as she lay in her sickbed, she complained that the departed spirit of her former *chosson* kept vigil at her side, constantly imploring her to follow him and that he was taking her to court...in the *Bais Din Shel Ma'ala* (the Heavenly Court)! This continued for some days and her condition worsened, until her father was worried and the doctors began to despair of her ever getting better! And so her father traveled to Sochatchov to the *Avnei Nezer*. When the holy *Rebbe* heard how the departed *chosson* stood by her bed ordering her to a *Din Torah* in *Shomayim*, he grew excited and roared:

“Heh! The *Halocha* is that we rule that he who sues in rabbinical court must follow the sued to his *Bais Din* in his locale! Now go back home and tell your daughter in my name that if the departed *chosson* returns, she should tell him that back in Sochatchov they say that if he has any reason to sue her in *Bais Din*, they need not take the matter up before the *Bais Din Shel Ma'ala*; rather, they should take the matter up with me right here in Sochatchov and he can take her to a *Din Torah* here! She should repeat this to him three times.”

And so it was. She did so and after the third time he never returned, she recovered and never saw him again.

THE REBBE'S AHAVAS YISROEL

Rav Moshe Duvid'l once took the place of the usual *shamash*, Rav Avrohom Yitzchok, who was called to Warsaw for an important matter, and he tended to the *Avnei Nezer's* needs. Once, early in the morning, the *Avnei Nezer* approached Reb Moshe Duvid'l and told him, “Quick - bring me some water to wash, but hurry, now the air is pristine and clean of all sins and crimes and from all worldly desires. It is an opportune time to learn Torah. Take care that no one disturbs me at all. Even if a person should come with a golden crown, do not bring him before me!”

And so the *Tzaddik* sat himself down to learn, aflame with the fire of Torah! Soon a person arrived in modern dress, clean-shaven and wearing a short jacket and asked to see the *Rebbe*. Moshe Duvid'l laughed at him. “Right now you want to see the *Rebbe*?” Especially

since the *Rebbe* had expressly forbidden him to bring anyone in. The guest offered Moshe Duvid'l fifteen gold rubles for his trouble, a vast sum. Reb Moshe Duvid'l was struck with awe. He took the gold fifteen-ruble coin, entered the *Rebbe's* study and told the *Tzaddik* what had transpired, showing him the coin he stood to earn.

The *Rebbe* wondered aloud, "What?! Do you mean to say that you can earn such a vast sum through me? Bring him in! Just remember - three minutes and no more!"

Reb Moshe Duvid'l pocketed the coin and brought the guest before the *Rebbe*. He waited. After about ten minutes, he could no longer hold back and came in to extricate the man from the *Rebbe's* room. What he heard was the *Rebbe* telling him, "Remember to fulfill these three things that I said, and she will have a *yeshua!*"

The man left and that was that.

One day Moshe Duvid'l was in Kalisch, when a frum, bearded Jewish stranger in a long coat approached him and asked, "Do you come from Sochatchov?" When he applied in the affirmative, the stranger asked further, "And do you sometimes attend to the *Rebbe?*"

"Yes," answered the bewildered Moshe Duvid'l, whose bewilderment and wonder only grew when the Jew grasped him warmly and said, "If so, you must come to my house to celebrate with us and enjoy a fancy meal."

So saying, he steered Moshe Duvid'l off to his home. When the stranger entered, he ordered his wife to quickly prepare a lavish feast. "Prepare a *seuda* for the man who saved your life - here he is!"

And so it happened that our bearded, long-froked friend was none other than our formerly beardless, short-jacketed stranger, who had once paid Moshe Duvid'l handsomely to get in to see the *Rebbe*. He explained that his wife had been very sick, almost at death's door, and he had traveled to Sochatchov to seek the *Rebbe's* blessing and advice. Among the three things that the *Tzaddik* had told them to do to save his wife's life was to transfer all his children from the modern schools into the traditional *cheder*. At first, his wife had resisted, but eventually she agreed, and as soon as she did, she got better and better.

“And now she is as fit as a fiddle and healthy as can be!”

They gifted Moshe Duvid'l handsomely and sent him off to Kalisch in style. See just how much *Ahavas Yisrael* the *Rebbe* had, concludes the *mechaber* of the *sefer Abir HaRo'im*. In order that Moshe Duvid'l earn a nice tidy sum, the *Tzaddik* the *Rebbe* gave up a few precious minutes of his holy morning learning!

THE VALUE OF THE AVNEI NEZER'S TORAH IN SHOMAYIM

Just how precious that time was in the story above can best be illustrated by the next two tales:

Once, Rav Gronim of Gur, the *ba'al koreh* for the *Sefas Emes*, told of how he visited the *Avnei Nezer* for *Sukkos* when he still lived in Kroshnivitz. He was the *Rebbe's* guest and he slept in the *Rebbe's sukka*.

“The *Rebbe* himself made the bed and patted down the sheets and blankets to guarantee a comfortable and warm repose. I lay down to sleep and the *Rebbe* sat down to learn, aflame with excitement and *hislahavus*! The *Rebbe* kept checking to see I was asleep and so I made myself as if I was sleeping and just then torrential rain began to fall. It was so strong and buffeted the *sukka* so hard that the floor was already full of water. I peeked out and saw the *Rebbe* approach the window in the *sukka*. He opened the window and called out, saying, “What *chutzpa* these clouds have, that they dare *mevatel* me and disturb my learning!!!”

No sooner had the *Tzaddik* uttered this admonishment, than the rain stopped and the clouds discontinued their downpour!” See how precious the *Tzaddik's* Torah study was in the Heavens!

THE UNDERVALUED TORAH OF THE AVNEI NEZER TO THOSE WHO SOUGHT HIS BERACHOS

It is also a well-known fact among all who came to Sochatchov that the *Rebbe* would often repeat this saying: “If people only knew and realized what good favors I could accomplish for them through my Torah study, no one would ever dare cross my threshold again [to ask for a *berocha*].” (*Abir HaRo'im*, Volume II, 283, 288, 291-292)

THE AVNEI NEZER AND THE EGLEI TAL

The *Avnei Nezer's* father, Rav Ze'ev Nachum, was the Rav in Biala. The *Avnei Nezer's* future father-in-law, Rav Menachem Mendel of Kotzk, once revealed to Rav Ze'ev Nachum how he merited having such a holy son:

It was *Purim*, and all over the world the *Yidden* rejoiced. So much so that even all the greatest *lomdim*, those *Yidden* who always sat and studied Torah, were also busy with preparations and joyful *Purim* business. There was no one studying Torah! No one, that is, except Rav Ze'ev Nachum. Since the world cannot exist if no there is no Torah, Rav Ze'ev Nachum was at the time supporting the entire world!

Meanwhile, in Heaven, there was a great uproar. No one was studying Torah! ... until they discerned Rav Ze'ev Nachum, and it was decided on high that his reward would be a gifted son, a child whose light of Torah would illuminate the entire world that he had saved. This was the reason his first-born son would be the *Avnei Nezer*. So revealed the *Kotzker*. (Abir HaRo'im 7)

Even in his youth, the *Avnei Nezer's* power of Torah was already apparent. He once sat learning Torah in the *Bais Medrash* when a crowd of crying *Yidden* came in. The crowd began to tearfully recite *Tehillim* and daven for the refua of a terribly sick Jew whose end was near. Perhaps Heaven would have mercy! Their cries and loud tefillos disturbed the *Avnei Nezer's* learning. "Listen," he told them, "if you promise to daven quietly and not disturb my study, I in turn promise you that he will recover." The crowd heeded the young Torah scholar and, amazingly, the dying man recovered!

The *Divrei Chaim* of Sanz tested the young genius as a possible suitor for his daughter. Afterward he remarked that "he learns like the *Noda BeYehuda*, but I cannot take him as a *chosson* for my daughter - he is too sharp for me!"

The *Seraf of Kotzk*, Rav Menachem Mendel, took him instead for a son-in-law, and as he stood under the *chupa*, the *Kotzker* declared, "May it be Your will, Hashem, that his sick, weak body be able to hold such a great, genius mind!"

Not long after they were married, the *Kotzker's* daughter, the *Avnei Nezer's* wife *Sora*, burst into her father's home, crying uncontrollably. Amid sobs she explained that her

young husband had contracted pneumonia and was coughing up blood.

“No need to worry,” the *Kotzker* told her, “he will live a long life. He is named Avrohom and you are Sora - the *pasuk* says, “Avrohom and Sora were old, coming along in days.”

Sure enough, this *berocha* was fulfilled, until age seventy-two, when the *Avnei Nezer's Rebbetzin* passed on. He then grew weak and sick, and realized that because his father-in-law had blessed him through this *pasuk*, it had tied him to Sora's long life. Now that hers had ended, his *berocha* was up as well. When the *Imrei Emes* of Gur came to console him on his wife's passing, he related the above story, his father-in-law's blessings, and the explanation of how he realized that now his end was near as well.

On the last day of his life, he arose early and his son and family were at his bedside. His condition had rapidly deteriorated since his wife's passing and they saw he was breathing his last. He motioned them to help him and he prepared himself, purified himself, and donned his *tefillin* for the final time. As he *davened Shemone Esrei*, he grew weaker, and during the *berocha* of *mekabetz nidchei amo Yisrael*, he motioned for them to remove his *tefillin*. A light of peace and tranquility shone from him as he recited this *berocha*, and he passed away with a heavenly kiss. May his merit shield us. (Al HaTzaddikim ve'al HaChassidim, p. 186-191, B'darchei Polin HaAveilos)

Rav Moshe Feinstein (Adar II 13)

THE ADMIRATION OF RAV MOSHE FEINSTEIN

On the *Pnei Menachem's* first visit to the US, he was to participate in the *Aguda* Convention, at which the *Gaon* and *Godol*, Rav Moshe Feinstein, was to present him as a guest of honor. Rav Moshe, however, was in a quandary as to how to present the *Pnei Menachem*. A standard introduction, explained Rav Moshe, was out of the question; on the one hand, how can you introduce the son of the *Imrei Emes* and the brother of the *Bais Yisrael* of Ger as just any honorable guest? On the other hand, Rav Moshe did not know the *Pnei Menachem* personally at all. The solution was that although Rav Moshe had a packed schedule, a single hour was set aside for the two *Torah* giants to meet beforehand. This single solitary meeting slated for a short one-hour slot extended to many hours. When Rav Moshe exited, he told those close to him, “I couldn't believe my ears! [He

knows] the entire *Torah*, and I mean the entire *Torah mamash!*" Suffice it to say that at the convention, Rav Moshe heaped praises upon the *Pnei Menachem* and was able to say to the audience assembled that he testified to these praises from personal experience.

Years later, the *Pnei Menachem's* son, Rav Yehuda Arye, married the daughter of the *Mishne Halochos*, the *Ungvar Rav* in America, and his father asked him to be tested for *semicha* from *Gedolim* and *Rabbonim* in the US. The first one on the list that the *Pnei Menachem* gave his son was Rav Moshe.

Rav Yehuda Arye, however, was disappointed to hear from Rav Moshe's family that due to his advanced age and weak constitution, the *Godol HaDor* had already ceased testing and giving *semicha*. When Rav Moshe heard what was happening at the door he agreed with the statement, but also inquired as to the identity of the young man. When he introduced himself, Rav Moshe asked whose son he was. Upon hearing the *Pnei Menachem's* name, he responded that his decision had not been made in all circumstances. "For your father, the *Gaon*, I am making this special exception because I hold he is a *Ge'on Olom mamash!*" And so, as a rare exception, Rav Moshe tested him and gave him *semicha*. (*HaMevaser HaTorani Adar tov-shin-ayin-alef* by Rav Yaakov Heizler)

HACHNOSAS KALLA

Rav Elimelech Biderman related:

Rav Mordechai of Zvhill, before he became *Rebbe*, needed twenty-six thousand dollars for an upcoming *chasuna*. He went to the office of the *Eitz Chaim Yeshiva*, where he studied, and asked the director of the *Yeshiva* to give him the addresses of wealthy donors in America, because he wanted to send them letters, asking for money for the *chasuna*.

The director did not want to give him the addresses (because he wanted their support for the *Yeshiva*) so he gave Rav Mordechai Zvhiller some old addresses from people who used to support the *Yeshiva*, but hadn't given a donation for a long time.

When Rav Mordechai returned home with the list, his wife rebuked him, "Do you really think that these are going to help you? The director certainly gave you the addresses of people who don't have money any more." Rav Mordechai explained to her that he was doing *hishtadlus*.

"If your goal is *hishtadlus*, why do you have to send letters to all of them? Just send one letter, and that will be your *hishtadlus*..." she chided.

Rav Mordechai replied, "You're right. I'll send only one letter."

He sent off one letter and soon received an envelope in return with a check for twenty-six thousand dollars inside. Rav Mordechai went to the director to thank him for the addresses.

The manager was shocked. "You mean your letters were answered?"

"Not the letters. I only sent one letter, and I received twenty-six thousand dollars." And he told him the name of this *ba'al tzedoka*.

The manager called up this *ba'al tzedoka* and asked, "I see that you have money, because you just gave one of our *talmidim* twenty-six thousand dollars for *hachnossas kalla*, so why did you stop sending money to the *Yeshiva*?"

The man replied, "I don't have money any more. The money was from my daughter, who is a *kalla*. After her engagement, we discovered that she has an illness. We went to Rav Moshe Feinstein, and asked him whether we must tell the *chosson* and the *mechutonim* about it. Rav Moshe inquired as to the nature of the illness, and then ruled that we don't need to say anything. 'However,' Rav Moshe advised, 'if your daughter has some money of her own, it is a good idea for her to give it for *hachnossas kalla*. In the merit that she helps another *kalla* go to the *chuppa*, she will also merit going to her *chuppa*.' Just then, we received Rav Mordechai's letter, and his request for *hachnossas kalla*. My daughter works, so she had some money saved up. She emptied her account, and immediately sent it to Rav Mordechai, for his daughter's wedding." Rav Mordechai had *bitochon*, and received all the money he needed with one letter.

This story is an example of *hashgocha protis*. Immediately after Rav Moshe advised them to donate money for *hachnossas kalla*, Rav Mordechai's letter arrived in the mail.

(Wellsprings, *Parshas Teruma*, by Boruch Twerski)

HARAV MOSHE FEINSTEIN IN HONOR OF HIS 15TH YAHRTZEIT 13TH ADAR

A strong tree has healthy roots. So too were the roots of R' Moshe Feinstein, strong and special from the start. His father, R' Dovid Feinstein, *zt"l*, was a grandchild of the *Be'er Hagolah* and of the brother of the *Gra*, R' Avrohom. His mother was Feige Gittel, daughter of the *Gaon*, R' Yechiel *zt"l*, rov of Kopolia.

He was born on 7th *Adar*, 5655 (1895), a date which in his own words gave him the feeling that he was obligated to follow in the ways of Moshe Rabbeinu in Torah and in *middos*.

R' Dovid invested much time, money and effort into the education of his son Moshe, asking the *melamed* who usually learned with a group of ten *talmidim* to make Moshe's a group of five and he, R' Dovid, would subsidize the rest of the money from his own pocket. Even before he started to learn in the local *cheder*, R' Moshe learned the entire *Chumash* with his father and by the time he was *bar mitzvah* he was fluent in more than two *sedorim* of *Shas*.

He joined the *yeshiva* of R' Isser Zalman Meltzer in Slutzk at the age of twelve, where he also learned under the tutelage of HaRav Pesach Pruskin, *zt"l*. When the latter opened his own *yeshiva* in Shklov, R' Moshe went with him and recounted that at the grand opening ceremony of the new *yeshiva*, R' Isser Zalman himself was present.

At the age of sixteen, R' Moshe completed *Shas* and *Shulchan Oruch*. During this period he was called to serve in the army. R' Moshe traveled with his father to the *Chofetz Chaim* in Homil to request his blessing. "Heaven had originally decreed that you join the army," said the *Chofetz Chaim*. "But since you took upon yourself wholeheartedly the *ol Torah*, the *ol Malchus* has been removed from you." R' Moshe was never conscripted.

In the year 5676 (1916) he was appointed rov in Uzdah in order to avoid army service and, after two years when the laws were changed he returned to his father in Strobin.

From 5681 (1921) to 5696 (1936) he was rov in Lyuban, after which he decided that this was not the right place to bring up his children and educate them in the Torah's ways. He traveled to Riga and there he obtained visas to go to America.

An impressive delegation met R' Moshe as the ship docked at the port at Ellis Island. He was immediately offered numerous positions as *maggid shiur* in various existing yeshivos, but refused all the offers until, in 5697 (1937), he became a lecturer in *Yeshivas Tiferes Yerushalayim*, where after a year he became head of the *yeshiva*. From this position he disseminated Torah for the rest of his life and his shiurim are printed in his *sefer Dibros Moshe*.

Aside from the *yeshiva*, R' Moshe did not take on any official rabbinical position. Nevertheless, he became a center point, a point to which people turned from all directions from all parts of the world to hear the word of Hashem. Thousands of *teshuvos* in *halochos* were issued by him, many of these being printed in the eight volumes of *Igros Moshe*. There wasn't one matter in the world of Torah and *halochoh* that wasn't brought to him for his opinion.

The *gedolei haTorah* were all in awe of him, as seen in an example: HaRav Yonoson Shteif of Budapest used to put on his hat out of respect for R' Moshe whenever he spoke to him on the telephone!

Towards the end of his life, when the doctors wanted to insert a pacemaker in his heart, R' Moshe only agreed after he had made sure there was no halachic problem involved, that the insertion does not inflict the type of blemish in his body that would render him unfit to be a member of *Sanhedrin* should *Moshiach* come.

On the night of *Taanis Esther*, 5746, R' Moshe was *niftar*. The *levaya* on *Taanis Esther* morning in New York City was like none that New York had never seen; about one hundred and fifty thousand people accompanied R' Moshe on this step of his final journey. Even the American flag on the East Side was flown at half-mast as the non-Jews' sign of mourning that the leader of the Jews had died.

His *oron* was brought to Eretz Yisroel and on *Shushan Purim* in Yerushalayim, hundreds of thousands of Israeli Jews from all walks of life accompanied the *levaya* to *Har Hamenuchos* where he is buried close to the *Gaon of Tchebin*, the *Belzer Rov*, in the portion near his *Rebbe*, R' Isser Zalman Meltzer, *zt"l*.

"R' Moshe." Just that, without any extra titles or descriptions. So was R' Moshe known by all Jews: *Ashkenazim* and *Sephardim*, *Chassidim* and *Misnagdim*, *Rabbonim*, *Roshei Yeshivos* and *Admorim*, *Rabbis* and laymen; all knew R' Moshe and all saw in him their rabbi and leader - whether in a complicated halachic query such as permitting an agunoh to remarry, or a private instruction for a *yeshiva bochur* or an *avreich* - to all the address on the East Side was the place to which to turn.

It is impossible on a single page to describe even a fraction of his greatness in Torah and *halocho*. However, we cannot with this dismiss the whole subject. Let us at least take a glimpse into the sparks of his greatness in *middos* and try to emulate his wonderful and refined ways.

The following fact once slipped out when R' Moshe was trying to impress on his family the right approach to Torah.

As a child of eight he was playing chess with a friend, when he suddenly realized that he was concentrating deeply, so engrossed in his game that it was no longer a form of relaxation but an effort. If it requires effort, isn't it better to use these powers of concentration for Torah learning? From then on, he never played chess again.

He once added that since he was of short build, he was afraid to play with friends his age for they were taller and stronger than he was. "I saw this as *Hashgocho protis* for due to this, I spent more time delving into Torah."

It is no wonder, therefore, that he had finished *Noshim* and *Nezikim* by the time he was eleven years old.

Once, his uncle HaRav Eliyohu Pruzhiner, *zt"l*, came to visit their house and when the eleven year old Moshe entered the room, his uncle arose to his full height, saying, "For a boy who knows two *sedorim*, one must stand up."

His father, R' Dovid immediately sent the boy to bring something for the guest to eat. "When I left the room," R' Moshe would recount, "I caught my father admonishing my uncle: Do you want to ruin my son? To turn him into a *baal gaavah*, *chas vesholom*?"

His words had a profound effect on the young boy who internalized their lesson of humility forever.

In his later years too, when his name was mentioned with awe and respect by all, he remained as unassuming as Moshe Rabbeinu himself, his humility even preventing him from visiting *Eretz Yisroel*. When he came to the Holy Land in 5724 (1964), thousands flocked to his door, individuals with private *sheilos*, *rabbonim* with halachic queries that were rocking the rabbinic world, the brokenhearted to pour out their problems and ask for practical advice - twenty-four hours a day they came in a steady stream.

Upon returning to New York, R' Moshe was heard to say, "To receive all the people who wanted to see me was impossible, yet who am I to turn away a Jew? I can no longer go on a short-term visit to Eretz Yisroel!" He was even absent at the wedding of his grandchild that took place in Yerushalayim for this reason.

His family related a remarkable incident that took place after R' Moshe *paskened* a famous *sheilo* as permitted. There were *rabbonim* who disagreed with his *psak* as is often since we are in *golus*. "We have no *novi* . . ."

A follower of one of these, a man of bad *middos* stood up publicly against R' Moshe's *psak* and even degraded R' Moshe himself. R' Moshe, true to the Torah's command, "You shall not fear any man," did not sway from his *daas Torah*, and held his own.

Not long after, this man was caught by the American authorities for a minor crime. His court case was imminent and he knew that he could receive a very harsh sentence if the court was against him. He turned to R' Moshe, not to apologize and beg forgiveness, for perhaps this happened because he had humiliated a *godol hador*, but to request that the rabbi write a letter in his favor to the judge, as even the non-Jews respected the rabbi's word.

Immediately, Reb Moshe took out a paper and pen and wrote a warm letter which, after reading it, one would think was written about a close friend, and handed it to his adversary saving him from a harsh verdict.

His astonished family explained their wonder: how could he so wholeheartedly help

someone who had besmirched his name only a short while earlier? The wonder of wonders was that Reb Moshe was not working on his middos in writing this letter; he did it naturally and in total innocence did not understand his family's amazement. "If I am in a position to help this man, how can I refuse to extend a helping hand to a fellow Jew in need?"

His wonderful *middos* did not allow him to even slightly harm the feelings of another, even at his personal cost. His sister, the Rebbetzin Chanah, related that when Reb Moshe was *rov* in Lyuban, before he was married, a woman was appointed to cook for him. The food she cooked was literally inedible, but to Reb Moshe, embarrassing a Jewish woman was even more inconceivable and he always finished his meals to the last crumb.

Thinking that the *rov* enjoyed her food so much, the cook served him even larger portions and these too were finished each time. "One day I went to visit my brother and joined him for lunch. I just about tasted the food and almost threw up the bit that I had swallowed, so nauseating was the taste. 'How could you eat such disgusting food?' I asked my brother. His answer was simple. 'I force myself in order to avoid embarrassing the cook.'

Reb Moshe once told his sister that she did him a great favor that day by stuffing all the food into her bag so at least one day he didn't have to eat it.

On another occasion a *talmid* of Reb Moshe took him home in his car. He opened the door of the passenger seat and Reb Moshe got out, whereupon the *talmid* slammed the door on his hand. The pain was unbearable, but Reb Moshe contained himself with superhuman control in order not to alert the *talmid*, who would surely be mortified by his mistake.

Indeed, how appropriate are the words uttered by Reb Moshe himself, not long before he was *niftar*: "As far as I know, to the furthest extent of my memory, I never harmed anyone, nor did I ever hurt a person's feelings."

This short, concise admission coming from the holy mouth of Reb Moshe himself is sufficient testimony and the greatest *mussar* book for us. <http://www.chareidi.org/archives5761/tezave/features.htm>

Rav Zev Wolf Ohr Hameir (Adar 14)

REGAINING THE PRIVILEGE TO SEE THE REBBE

In Zhitomir lived a *mohel* (one who performs circumcisions) and *shochet* (kosher slaughterer) who was a close follower of the well-known *Rebbe*, Rav Ze'ev Wolf of Zhitomir, one of the inner circle of disciples of the *Maggid of Mezritch*. Once he was invited to be the *mohel* at a *bris mila* (circumcision ceremony) in a nearby village. Since the *bris* was scheduled to take place early on Sunday morning, he decided to travel there on *Motzo'ei Shabbos*. On the way, however, he got lost when the path went through a dark forest.

After a long time wandering about, he saw in the distance a shining light. Immediately he set out in that direction. As he got closer, he saw a house. He went in, and there was a crowd of men sitting around a long table, with a distinguished-looking old man at the head. The latter was expounding Torah, and everyone was listening intently. The *Chassid* listened too, and was quite impressed by the brilliant insights.

Shortly after, several of the listeners came over to him and said, "Nu? How do you like our *Rebbe's* words of Torah? Do you approve?"

"Yes!" answered the *Chassid* enthusiastically. Several times now they approached him, and the same dialogue was repeated. Finally, he left and found his way.

The *mohel's* custom was to go to his *Rebbe's* house every day, in order to gaze at his holy face. That Sunday, upon his return, he went directly there. This time, however, the *Rebbe's* attendant did not allow him to enter. Then, on Monday and Tuesday, he again refused to let him in. Surprised, the *Chassid* finally asked him, "What is going on? Why won't you allow me to see the *Rebbe*?"

"Because the *Rebbe* told me not to," replied the attendant.

"Oh, no!" exclaimed the *Chassid* in dismay. "Why not? Surely there is a reason. Please, have mercy on me! Ask the *Rebbe* what I have done. What is my sin to deserve such a terrible punishment - to be denied access to the *Rebbe*?"

The attendant went in, and soon returned with a reply. "The *Rebbe* said to tell you that the house in the forest belongs to the Evil Forces. Since you approved and accepted their words, you became connected to them. Therefore, he cannot admit you in his presence."

The *Chassid* was crushed. "But the *Rebbe* must know how I can rectify this," he said to the attendant. "Please, please go in again and ask him what I should do."

Back came the answer, "You have to go again on a *Motzo'ei Shabbos* to that forest and find that house. Then, each time they expound Torah, respond, '*Feh, feh, feh,*' and spit. That is how you can escape their clutches."

The *Chassid* set out that very *Motzo'ei Shabbos*. He found the house in the forest, and the same people were sitting around the same table with the same elder again saying amazing words of Torah. Again, the students approached him to ask what he thought. Although the depth and creativity of the Torah were overwhelming, he thought of his beloved *Rebbe* and his wretched exile from him and regained control of himself. "*Feh, feh, feh!* Impure, impure, impure!" he screamed and spat emphatically.

Everyone froze. There was absolute silence. All heads turned toward him, and a few approached him menacingly. "Wait," their leader said to them. He addressed the *Chassid*, "Who are you to dare to speak thus?"

"I am a follower of the holy *Rebbe*, Rav Ze'ev Wolf of Zhitomir." The leader turned again to his ranks.

"Bring the record books of our Torahs," he exclaimed. "All the Torahs that were spoken and written with improper, self-serving intentions are contained there. If his *Rebbe's* name appears in our books, this follower of his is ours to do with as we wish. If not, we have to let him go."

Two huge tomes were brought out. Every page was turned and examined. Nowhere appeared the name of Rav Ze'ev Wolf of Zhitomir. Incredibly, he had never once wavered from learning Torah purely for the sake of Hashem and His commandments.

The *mohel* left the house in the forest in peace, trembling in excited anticipation of his

return to Zhitomir, and to once again be privileged to see the *Rebbe's* holy face.

(Source: Living Jewish: Translated and adapted by Rav Yerachmiel Tilles from Rishimas Devorim Vol I - Rav Yehuda Chitrik's four-volume series. [I also heard an almost identical story told by someone who heard it from a Vizhnitz Rebbe, but the Rebbe in the story was Menachem Mendel of Vitebsk, not the Zhitomirer. I added some details from that lengthier version. —Y.T.]

Rav Elozor Menachem Mendel Biderman Lelover Rebbe (Adar II 16)

THE JOURNEY TO ERETZ HAKODESH

When the *tzaddik*, the *Shinover Rav*, reached the age of sixty-four, he went into self-imposed exile. He decided to undertake the long, arduous journey to the Holy Land, and thereby to warn the *kohanim* not to defile themselves with ritual impurity by visiting *kivrei tzaddikim*, a mission he saw as his responsibility as a master of *halacha*.

The *Divrei Yechezkel* spent some twelve months on his journey, setting out in the summer of the year תרכ"ט. Before he climbed the gangplank to board the boat in Constantinople, he received a letter from his father, the *Divrei Chaim*. Knowing his father's misgivings about his journey, and fearing that the letter contained a missive that would prevent his setting out on the trip (if it contained an outright command that would obligate him because of *kibbud av* to forgo the journey), he tucked the unopened letter away to be read at some later time.

During the sea journey, he attracted the attention of one of the wealthy seamen who recognized the *tzaddik's* holiness and realized that he was a Jew of great stature. He subsequently wrote the *Shinover* a letter of recommendation that would be useful when he landed as a newcomer in the Holy Land. The *rav* would be able present the endorsement to those who could help support him and his cause. Secure in these thoughts, he continued his journey with comfortable anticipation. Soon, however, the *Shinover* felt his *tefillos* were compromised because of the letter and the false security it brought. He attributed his lack of devotion and concentration in his prayers to his having relied on human help instead of trusting in Hashem alone. These thoughts plagued him until he tossed the seaman's letter overboard.

A similar incident occurred when one of his wealthy supporters gave him a valuable promissory note which could be cashed against the debt owed for a hefty sum. This too was discarded when the *Divrei Yechezkel* felt that reliance on the material world interrupted his spiritual devotions. Upon arrival, the *tzaddik* traveled to our *avos* in *Chevron*. While he was there, a letter arrived from Rav Elozor Mendel of Lelov. The emissary who brought the letter was astonished to see that it was written with seemingly no order; it contained just random letters of the *alef-bais*. But the *Shinover Rav* read the letter and remarked that if a *tzaddik* can compose such a wondrous letter, he must meet him in Yerushalayim without delay. The very next day, he left *Chevron* and set out for Yerushalayim.

That year, a plague was decimating the population, but as soon as the *Shinover Rav* entered the city's holy gates, the plague ceased. The *Shinover* stayed with Rav Elozor Mendel of Lelov in his home and together they visited the great *mekubalim* and *tzaddikim* of Yerushalayim-- especially the *tzaddik* and *mechaber* of *Shemen Sasson* on the *Zohar*. While he was in *Chevron*, he greatly wished to daven at *Meoras Hamachpela*, but the Muslims prevented it. In order to bypass them, the *Shinover* and the *Lelover* disguised themselves as Arab Muslims and attempted to blend in to the local crowd and evade detection. It almost worked. They entered the *Meora* unhindered, but as they came closer to the site of the *avos*, they were seized with overwhelming fear and awe, and fled.

From Yerushalayim, the *Shinover* made his way to Tzefas where the *Tzaddik* and *Chassid*, Rav Shmuel Heller, a descendant of the *Tosafos Yom Tov*, served as chief Rav. The *Shinover* slept near Teveria and continued on his way toward Tzefas. All the city came out to greet him, but waited long hours in anticipation for the arrival of the caravan he was traveling with. When they finally arrived long after expected, they asked the guide what had held them up. He told them how the *Shinover Rav* stopped by one hills to *daven*. He was in such a state of *dveikus* that he remained in prayer for many hours on the site. Rav Shmuel Heller then explained what attraction that hill had had for the *Shinover Rav*:

Tradition has it that hidden on that particular hill is the location where the *efer pora* -- the ashes of the red heifer used to ritually purify the *kohanim* for *avodas haMikdosh*. The story goes that once an Arab dug there and discovered a golden pot filled with ashes. He coveted the treasure and took it home. That night, a magnificent vision appeared to him in his dream. A tall, fearsome-looking Jew ordered him to return the vessel to its proper

place:

“This golden pot is full of the holy ashes of the *pora aduma*. You must rebury it,” the apparition commanded.

The Arab took no heed even after the dream recurred several times. Finally, the Jew warned that the Arab’s children would die one by one as long as the pot remained in his possession. Again, the Arab paid no heed until the last of his children mysteriously died. Then the Arab himself fell sick and with his last ounces of strength, he reburied the ashes and tried to keep the gold pot. Only when he felt he was close to death himself did he reinter the golden pot with the ashes of the *pora aduma* there on that hill. And that is the spot to which the *tzaddik* was drawn. He felt its vibrations and this is where he *davened*!

Another tradition has it that while in Tzefas, the *Shinover* encountered one of the thirty-six hidden *tzaddikim*. When he was in the *mikvah* on erev Shabbos, he noticed someone immersing in a unique manner. He tried to follow him, but the Jew moved quickly and was out of sight before he could speak with him. Even when the *Shinover* inquired after his address, he discovered that the *lamed-vovnik* could not be found; the elusive figure had packed up his family and possessions that very day and moved to nearby Biriya! Even when the *Divrei Yechezkel* attempted to follow him to the Biryia on *motzei Shabbos*, the hidden *tzaddik* had run away and the *Shinover* never found him or discovered who he was.

The *Shinover* had wanted to travel from Tzefas to Meron for *Lag BaOmer*. Before the trip, he opened the letter from his father and found that it included a command that he not visit Meron. This turned out to be great *hashgocha protis* for it was discovered that a bandits lay in wait to capture him during that journey and then ransom him.

In the summer of תרל"ה he traveled again to Yerushalayim and stayed there until the date of the *Ohr HaChaim HaKodosh's* *yahrzeit*, in order to daven at his *tziyun*.

When he returned to Tzefas, he perceived that from *Shomayim* he was meant to return to Europe. He traveled to the Yaffo port to board a ship home.

Upon his return, he found a group of *Chassidim* sitting in discussion. When asked what they were talking about, they admitted to discussing why the *Shinover* worked so hard to

have the *sefer, Ohr HaChama* printed. This *sefer*, which the *Shinover* had discovered in a handwritten manuscript while in Yerushalayim, was written by the *Mekubol Rav Avrohom Azulai*, chief rav of Chevron and one of the forebears of the *Chida*.

“Yes,” remarked the *tzaddik*, “printing that *sefer* was one achievement of mine during that journey; but my real reasons for going...well, let’s just say that they will be revealed only with the arrival of *Moshiach*.” (*Divrei Yechezkel* pp. 10-12)

Rav Pinchas Menachem Alter Gerrer Rebbe (Adar 16)

THE TAGALONG

The *Pnei Menachem* would often recount, “In my youth, I heard the following saying from elder *Chassidim*: The *yetzer hora* likes to accompany us wherever we go; he follows us when we have a gathering or *farbrengen*, when we have a *seuda*, when we study *Chumash Rashi*, when we study *Mishnayos*, when we study *Medrash* - but when you study a *blatt Gemora* with *Tosafos*, there he gets erased!” (*Shnos Bikkurim*, Vol I, p. 218)

THE PROPRIETOR OF A BOOKSTORE

After his *chasuna*, the *Pnei Menachem* refused all offers of a position in *chinuch*. Although his genius and erudition caused him to be buffeted by offers, his great humility prevented him from accepting any position and so he turned to his love of *Torah* as a source of income. He opened a *seforim* store and, as the *Pshevorsker Rebbe* testified, the *Pnei Menachem* could be seen seated absorbed in his beloved *seforim* for hours, all day, while buyers came and went and they bought and he sold his wares. (*Torosom Mishtameres*, p. 113)

THE ADMIRATION OF RAV MOSHE FEINSTEIN

On the *Pnei Menachem*’s first visit to the US, he was to participate in the *Aguda* Convention, at which the *Gaon* and *Godol*, Rav Moshe Feinstein, was to present him as a guest of honor. Rav Moshe, however, was in a quandary as to how to present the *Pnei Menachem*. A standard introduction, explained Rav Moshe, was out of the question; on the one hand, how can you introduce the son of the *Imrei Emes* and the brother of the *Bais Yisrael* of Ger as just any honorable guest? On the other hand, Rav Moshe did not know the *Pnei Menachem* personally at all. The solution was that although Rav Moshe had a

packed schedule, a single hour was set aside for the two *Torah* giants to meet beforehand. This single solitary meeting slated for a short one-hour slot extended to many hours. When Rav Moshe exited, he told those close to him, "I couldn't believe my ears! [He knows] the entire *Torah*, and I mean the entire *Torah mamash!*" Suffice it to say that at the convention, Rav Moshe heaped praises upon the *Pnei Menachem* and was able to say to the audience assembled that he testified to these praises from personal experience.

Years later, the *Pnei Menachem's* son, Rav Yehuda Arye, married the daughter of the *Mishne Halochos*, the *Ungvar Rav* in America, and his father asked him to be tested for *semicha* from *Gedolim* and *Rabbonim* in the US. The first one on the list that the *Pnei Menachem* gave his son was Rav Moshe.

Rav Yehuda Arye, however, was disappointed to hear from Rav Moshe's family that due to his advanced age and weak constitution, the *Godol HaDor* had already ceased testing and giving *semicha*. When Rav Moshe heard what was happening at the door he agreed with the statement, but also inquired as to the identity of the young man. When he introduced himself, Rav Moshe asked whose son he was. Upon hearing the *Pnei Menachem's* name, he responded that his decision had not been made in all circumstances. "For your father, the *Gaon*, I am making this special exception because I hold he is a *Ge'on Olom mamash!*" And so, as a rare exception, Rav Moshe tested him and gave him *semicha*. (*HaMevaser HaTorani Adar tov-shin-ayin-alef* by Rav Yaakov Heizler)

Rav Shimon Sofer Michtav Sofer, Rav of Cracow (Adar II 17)

AV BEIS DIN CRACOW - MECHABER OF MICTAV SOFER

Rav Shimon Sofer of Cracow would see the citizens of Cracow and attend to their needs each day, and at night he studied Torah until late. Once, a child was deathly ill and his fever climbed dangerously. The distraught father sought the help of Rav Shimon and found him late at night studying the sweet words of the holy Torah. Sadly the father described his plight. As soon as Rav Shimon heard that the child was at death's door he instructed the father, "Please take this handkerchief and place it on the child and *im yirtze Hashem* he will have a *refua sheleima*; however, please return it to me immediately the next day and tell no one."

The father did as instructed and miraculously, no sooner had he placed Rav Sofer's handkerchief on his sick son, the child's fever went down, the boy opened his eyes and asked for some water. The child had a miraculous recovery. Later that day the father came back and visited the *Rav* to thank him and return the sacred handkerchief.

"Now I shall explain to you what has happened here and my two conditions. This was no miracle; rather, as you know, all day long I gladly carry the burden of Cracow's Jewish community on my shoulders. Only at night can I study Torah undisturbed. This handkerchief is my nightly companion. I use it to wipe the sweat of my brow as I toil in Torah study with intense concentration.

The merit of that study is what cured your son. My salary is not great and so I cannot afford a new handkerchief, which is why I requested it back - right away - so I can continue my studies uninterruptedly again tonight. As for the second condition, you see how busy I am by day; if word of this gets out, my nights will be filled with the needs of the community as well." (*Ner Yehoshua*).

Segulos Yisroel



SEGULOS FOR PARSHAS TETZAVEH & PURIM & PARSHAS ZACHOR

Shovavim

See Appendix Below

Segulah For Taanis Esther

The *Kav HaYashar* tells us that on *Taanis Esther* we should recite *Tehillim* Chapter 22 and pour out hearts before *Hashem* and mention the merits of Mordechai and Esther just as

Hashem opened the Heavenly gates of mercy for them and accepted their prayers so should he do so for us as well.

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

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

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

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

(5) לומר את השם יוסף. 24 פעמים

(6) לומר המילה יסוד. 24 פעמים

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

(8) לומר וידוי בכוונה.

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

סגולה לתענית אסתר

ביום תענית אסתר יאמר פרק כ"ב בתהילים, ישפוך שיחו לפני השם ויבקש בקשתו, ויזכיר את מרדכי"
"ואסתר אשר בזכותם נעתר הקדוש ברוך הוא, ויפתח לו שערי רחמים ויתקבל תפילתו"



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Segulah for Taanis Esther



The Kav HaYashar tells us that on Taanis Esther we should recite Tehillim Chapter 22 and pour out hearts before Hashem and mention the merits of Mordechai and Esther just as Hashem opened the Heavenly gates of mercy for them and accepted their prayers so should he do so for us as well.

מובא בספר "קב הישר": "ביום תענית אסתר יאמר פרק כ"ב בתהילים, ישפוך שיחו לפני השם ויבקש בקשתו, ויזכיר את מרדכי ואסתר אשר בזכותם נעתר הקדוש ברוך הוא, ויפתח לו שערי "רחמים ויתקבל תפילתו

תהלים פרק כב

- (א: לְמִנְצָחַ עַל אֵילַת הַשָּׁחַר מִזְמוֹר לְדָוִד)
(ב: אֵלֵי אֵלֵי לָמָּה עֲזַבְתָּנִי רְחוּק מִיִּשְׁוּעָתִי דַּבְרֵי שְׁאֲגָתִי)
(ג: אֱלֹהֵי אֶקְרָא יוֹמָם וְלַיְלָה תַעֲנֶנּוּ וְלִילָה וְלֹא דוֹמְיָה לִי)
(ד: וְאַתָּה קְדוֹשׁ יוֹשֵׁב תְּהַלּוֹת יִשְׂרָאֵל)
(ה: בָּדַד בְּטַחוֹ אֲבַתִּינוּ בְּטַחוֹ וַתִּפְלְטֵמוּ)
(ו: אֵלֶיךָ זָעַקוּ וְנִמְלָטוּ בָדַד בְּטַחוֹ וְלֹא בּוֹשׁוּ)
(ז: וְאַנְכִי תוֹלַעַת וְלֹא אִישׁ חֲרָפַת אָדָם וּבְזוּי עָם)
(ח: כָּל רֹאֵי יִלְעָגוּ לִי יִפְטִירוּ בְּשִׁפְהַ יְנִיעוּ רֹאשׁ)
(ט: גַּל אֵל ה' יִפְלְטֵהוּ יִצְלִיֵהוּ כִי חָפֵץ בּוֹ)
(י: כִּי אַתָּה גֹחִי מִבְּטָן מִבְּטִיחִי עַל שְׁדֵי אֲמִי)
(יא: עֲלִיךָ הַשְּׁלֹכְתִי מֵרְחֹם מִבְּטָן אֲמִי אֵלֵי אַתָּה)
(יב: אֵל תִּרְחַק מִמֶּנִּי כִי צָרָה קְרוּבָה כִּי אִין עוֹזֵר)
(יג: סָבְבוּנִי פְרִים רַבִּים אֲבִירֵי בָשׁוּן כְּתֵרוּנִי)
(יד: פָּצוּ עָלַי פִּיהֶם אֲרִיֵה טִרְרָ וְשֹׁאֵג)
(טו: כַּמֹּתִים נִשְׁפָּכְתִי וְהִתְפָּרְדוּ כָּל עֲצָמוֹתַי הִזָּה לִבִּי כַּדּוֹנָג נִמְסַ בְּתוֹךְ מַעֲי)
(טז: יָבֵשׁ כַּחֲרָשׁ כַּחֲי וּלְשׁוֹנִי מִדְּבַק מִלְקוֹחִי וְלַעֲפֹר מוֹת תִּשְׁפָּתֵנִי)
(יז: כִּי סָבְבוּנִי כְּלָבִים עֲדַת מְרַעִים הַקִּיפּוּנִי כְּאִרֵי יְדֵי וְרִגְלֵי)
(יח: אֲסַפֵּר כָּל עֲצָמוֹתַי הֵמָּה יִבִּטּוּ יִרְאוּ בִי)
(יט: יִחַלְקוּ בְּגֵדֵי לָהֶם וְעַל לְבוּשֵׁי יִפִּילוּ גוֹרֵל)
(כ: וְאַתָּה יִקְוֶה אֵל תִּרְחַק אֵילוּתִי לְעֲזָרְתִי חוֹשָׁה)
(כא: הַצִּילָה מִחֲרָב נִפְשִׁי מִיַּד כְּלָב יַחֲדִיתִי)
(כב: הוֹשִׁיעֵנִי מִפִּי אֲרִיֵה וּמִקֶּרְנֵי רַמִּים עֲנִיתָנִי)
(כג: אֲסַפְּרָה שִׁמְדָה לְאֶחָי בְּתוֹךְ קִהָל אֲהַלְלֶךָ)
(כד: יִרְאֵי ה' הַלְלוּהוּ כָּל זֶרַע יַעֲקֹב כַּבְּדוּהוּ וְגוּרוּ מִמֶּנּוּ כָּל זֶרַע יִשְׂרָאֵל)
(כה: כִּי לֹא בָזָה וְלֹא שִׁקֵּץ עֲנוֹת עֲנִי וְלֹא הִסְתִּיר פָּנָיו מִמֶּנּוּ וּבִשְׁוֹעוֹ אֵלָיו שָׁמַע)
(כו: מֵאַתָּה תִּהְלָתִי בְּקִהָל רַב נְדָרֵי אֲשַׁלֵּם נֶגֶד יִרְאֵי)
(כז: יֹאכְלוּ עֲגוּוֹם וְיִשְׁבְּעוּ יִהְלְלוּ יִקְוֶה דְרָשׁוּ יַחֲי לְבַבְכֶם לַעַד)
(כח: יִזְכְּרוּ וְיִשְׁבּוּ אֵל יִקְוֶה כָּל אֲפָסֵי אֶרֶץ וְיִשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל מְשַׁפְּחוֹת גּוֹיִם)

- (כט) כִּי לֹהַ' הַמְּלוּכָה וּמִשָּׁל בְּגוֹיִם ()
(ל) אָכְלוּ וַיִּשְׁתַּחֲווּ כָּל דָּשָׁנֵי אֶרֶץ לְפָנָיו יִכְרְעוּ כָּל יוֹרְדֵי עָפָר וְנִפְשׁוּ לֹא חִיָּה ()
(לא) זָרַע יַעֲבֹדְנוּ יִסְפָּר לֵאדֹנָי לְדוֹר ()
(לב) יִבְאוּ וַיִּגִּידוּ צְדָקְתוֹ לְעַם נֹלָד כִּי עָשָׂה ()



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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