

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 Beshalach & Tu B'shevat

CHASSIDUS ON THE PARSHA

לזכר נשמת

ר' זכרי' שמעון הכהן בן יצחק

Walking On Dry Land Even In The Sea

Noam Elimelech

"And Bnei Yisrael walked on dry land in the sea" (Shemos 14:29)

How can you walk on dry land in the sea? The *Noam Elimelech*, in *Likkutei Shoshana*, explains this contradictory-sounding *pasuk* as follows:

When Bnei Yisrael experienced the Exodus and the splitting of the sea, they

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ואברהם יהודה בן שרה רבקה

witnessed tremendous miracles and unbelievable wonders. There are *Tzaddikim* among us whose hearts are always attuned to Hashem's wonders and miracles even on a daily basis; they see not common, ordinary occurrences - they see miracles and wonders. As opposed to Bnei Yisrael, who witnessed the miraculous only when they walked on dry land in the split sea, these *Tzaddikim* see a miracle as great as the "splitting of the sea" even when walking on so ordinary, everyday dry land! Everything they experience and witness in the world is a miracle to them. This is the meaning of our *pasuk*: there are some among Bnei Yisrael who, even while walking on dry land, experience Hashem's greatness and awesome miracles just like in the sea! This is what we mean when we say that Hashem transformed the sea into dry land. Hashem causes the *Tzaddik* to witness and experience miracles as wondrous as the splitting of the sea, even on dry land, because the *Tzaddik* constantly walks attuned to Hashem's greatness and exaltedness.

In *Likkutei Shoshana* at the back of the *Noam Elimelech*, we find that the Rebbe Reb Melech cites a *pasuk* in *Tehillim* (66:6) "[He] transformed the sea into dry land, they shall cross the river on foot".

The Rebbe Reb Melech is puzzled why this *pasuk* begins with a singular form (He) and concludes in plural (they). In addition, why does it begin in past tense (transformed) and conclude in future tense (shall cross)? The Rebbe Reb Melech interprets the *pasuk* and at the same time explains why the *pasuk* opens with a sea and concludes with a river.

The *pasuk*, explains the Rebbe Reb Melech, refers to two different distinct events in the history of Klal Yisrael. The beginning of the *pasuk* refers to *Keriyas Yam Suf* by Moshe *Rabbeinu* after *Yetzias Mitzrayim*, whereas the conclusion of the *pasuk* refers to a later event described by the *Gemora* in *Chullin* 7a where Rav Pinchas ben Yair crossed the River Ginai by splitting it.

[The *Gemora* there tells the story of how Rav Pinchas ben Yair was on his way to perform the mitzva of redeeming captives - *pidyon shevuyim* - when he reached the riverbank of the Ginai river and needed to cross. He commanded the river to split and allow him to cross to the other side. The river answered him, "You are on

your way to fulfill the will of your Creator and so am I. However, there is some doubt and uncertainty whether or not you will fulfill the Creator's will, whereas I shall certainly do so."

With this logical argument, the river seemed to have defeated Rav Pinchas ben Yair, but he retorted, "If you do not split I will decree upon you that water shall never flow through here again!" The river split for him.

A man carrying wheat for *Pesach* then appeared. Those grains could not get wet or they would become *chometz*. Rav Pinchas ben Yair ordered the river to split for him as well, since he was occupied in performing a mitzva - and it split again. An Arab accompanied them and Rav Pinchas ben Yair ordered the river to split for him too, since he did not want people to say that whoever accompanies others and sees them off does not deserve this miracle - and the river split a third time!

Rav Yosef commented about this, "See how much greater this man [Pinchas ben Yair] was than Moshe and the 600,000 Jewish people, because for them the sea split but once, and here the river split three times, and if it had split here only once, Rav Yosef would have said that he was just as great and not greater.]"

Asks the Rebbe Reb Melech: How did Rav Yosef demonstrate from the story of Rav Pinchas ben Yair that he was greater than Moshe? Perhaps the reason why the sea split just once was simply because it was unnecessary to split another time; maybe it just wasn't needed!

He answers that we have a well-known principle that the actions of our forefathers are a sign for us, their descendants. We call this *Maasei Avos Siman Labonim* (see *Ramban Bereishis* 12:6). This means that whatever our forefathers achieved the first time opens up an easier opportunity for us to achieve the same thing or something similar. Every miracle they wrought, as difficult as it was, is now much easier for us to do as well. Therefore, even something that was very hard to do just once can now be done many times by later *Tzaddikim* with much greater ease since the gate has been opened.

The new explanation of the above Gemora is as follows: How great is that person

Rav Pinchas ben Yair, meaning: From where did he have the ability to do such a great miracle? And the answer is “from Moshe and the 600,000 people” [not that he was greater than them; rather, he was great from - i.e., because of - them, reading the prefix mem as “from” rather than “than”]. Moshe opened the gate and Rav Pinchas ben Yair was able to bring about the same miraculous event. Although in the past Moshe did it just once, “here it happened three times” - Rav Pinchas ben Yair was able to achieve this miraculous split even three times.

Now we can understand the *pasuk* as well: “He transformed the sea into dry land”. These words refer to Moshe Rabbeinu, who transformed the sea into dry land just one time. However, through his holy actions he achieved an opening of spiritual gates and gave access to this miraculous power, bringing about that “they shall cross the river on foot”; Rav Pinchas ben Yair crossed the river three times with others, which explains why the *pasuk* begins in singular and concludes in plural, and why it begins in past tense and concludes in future [and also why it begins with a sea and concludes with a river]!

Stories on the Parsha & Tu B'Shevat



Hallel On Parshas Beshalach

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

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

Gedolim Be'misasm Yoser



**Yahrzeits for the 13th of Shevat ~ Begins Friday Night
(01-31-2026)**



Rav Yaakov Shimshon Shapira (5568 / 1808 - 218th Yahrzeit)



Rav Mordechai Yaffe of Lechovitch - Ohr Yeshorim, Mira D'chi (5570 / 1810 - 216th Yahrzeit)



Rav Yom Tov Netil of Tchechnov - Tahor Rayonim (5577 / 1817 - 209th Yahrzeit)



Rav Moshe Dan of Skver (5680 / 1920 - 106th Yahrzeit)



Rav Yissocher Shlomo Teichtel - Mishna Sechiro (5705 / 1945 - 81st Yahrzeit)



Rav Avrohom Bentzion Shapiro of Yerushalayim (5707 / 1947 - 79th Yahrzeit)



Rav Refoel Boruch Sorotzkin (5739 / 1979 - 47th Yahrzeit)

**Yahrzeits for the 14th of Shevat ~ Begins Saturday Night
(02-01-2026)**



Rav Yaakov Yehoshua Falk - Pnei Yehoshua (5516 / 1756 - 270th Yahrzeit)



Rav Yechiel Dancyger - Alexander Rebbe (5654 / 1894 - 132nd Yahrzeit)



Rav Aharon Arye Leib Leifer - Nadvorna Rebbe (5657 / 1897 - 129th Yahrzeit)



Rav Dovid Shapiro of Yerushalayim - Bnei Tzion (5731 / 1971 - 55th Yahrzeit)



Rav Arye Moshe Eliyohu Kaplan (5743 / 1983 - 43rd Yahrzeit)



Rav Elozor Hendeles (5764 / 2004 - 22nd Yahrzeit)



Rav Doniel Frisch - Mosok Midevash (5765 / 2005 - 21st Yahrzeit)

Rav Frisch would spend his days immersed in study and *dveikus* in Meron at the *Tziun HaRashbi*. As he sat there, the wellsprings of wisdom opened for him and the power of the sanctity of the remains of the G-dly *Tanna* [Rav Shimon bar Yochai] gave him the ability to begin the task of composing his sefer [the commentary *Mosok Midevash* on the *Zohar*.]

**Yahrzeits for the 15th of Shevat ~ Begins Sunday Night
(02-02-2026)**



Rav Gedalia Aharon of Linitz - Chen Aharon



Rav Yitzchok Issac - Tevuos Shor (5497 / 1737 - 289th Yahrzeit)



Rav Chaim Mordechai Margulies (5583 / 1823 - 203rd Yahrzeit)



Rav Nechemia of Dobrovne - Divrei Nechemia (5612 / 1852 - 174th Yahrzeit)



Rav Gedalya Aharon Rabinowitz - Linitzer Rebbe, Teshuas Chen (5638 / 1878 - 148th Yahrzeit)



Rav Shlomo Yehoshua Dovid Gutterman - Radzimin Rebbe (5662 / 1902 - 124th Yahrzeit)



Rav Refoel Shlomo Laniado (5685 / 1925 - 101st Yahrzeit)



Rav Boruch Kunstat - Benno (5727 / 1967 - 59th Yahrzeit)



Rav Avraham Weinfeld of Monsey - Lev Avraham (5749 / 1989 - 37th Yahrzeit)

Born in Kashau he studied under Rav Moshe Neuschloss of Serdhali and Vadmir, he was also a talmid of the Klausenberg Rav. He was dedicated to Torah and *Avodas Hashem*, he later lived in Monsey NY, and authored the *seforim* *Lev Avraham*.

Yahrzeits for the 16th of Shevat ~ Begins Monday Night (02-03-2026)



Rav Dovid of Kolomai (5492 / 1732 - 294th Yahrzeit)



Rav Dovid of Kalamya (5492 / 1732 - 294th Yahrzeit)



Rav Yona Navon (5520 / 1760 - 266th Yahrzeit)



Rav Moshe Ginz (5550 / 1790 - 236th Yahrzeit)

Rav Moshe was the father of Rav Akiva Eiger.



Rav Yissocher Ber Bloch - Binas Yissocher, Av Beis Din of Mattersdorf, Rabbi Ber Chossid (5558 / 1798 - 228th Yahrzeit)



Rav Osher Tzvi of Ostraha - Maayan Hachochma (5577 / 1817 - 209th Yahrzeit)



Rav Asher Tzvi - Rav of Koritz (5577 / 1817 - 209th Yahrzeit)



Rav Yaakov Shimshon of Cracow (5597 / 1837 - 189th Yahrzeit)



Rav Boruch Sholom Schneerson (5629 / 1869 - 157th Yahrzeit)

Rabbi Baruch-Shalom Schneersohn was the firstborn of the 3rd Rebbe of Chabad, the *Tzemach Tzedek*, and the great-great-grandfather of the 7th Rebbe (1902-1994). Unlike his younger brothers became the, he remained inflexible in his determination not to accept any position as head of a Chassidic community, even though he was eminently qualified. He was exceptionally humble.



Rav Yaakov Hager - Zablatov Rebbe (5641 / 1881 - 145th Yahrzeit)



Rav Shlomo Yehoshua Dovid Gutterman - Radzimin Rebbe (5663 / 1903 - 123rd Yahrzeit)



Rav Sholom Mordechai Schwadron - Maharsham (5671 / 1911 - 115th Yahrzeit)

R' Sholom Mordechai Hacoheh was born on 27th *Nisan*. His father, R' Moshe zt'l made a good income from his winery. In 5627, during the war between Austria and Germany, he lost all he had and accepted a position as rof in Potok, near Sadigura. He later became rof in Yoslovitch, Butchotch, and then in Berzhan. Over the years he became the *posek*.



Rav Alter Yechezkel Horowitz (5754 / 1994 - 32nd Yahrzeit)



Rav Avrohom Shlomo Biderman - Lelover Rebbe (5760 / 2000 - 26th Yahrzeit)

**Yahrzeits for the 17th of Shevat ~ Begins Tuesday Night
(02-04-2026)**



Rav Yaakov Margulies (5252 / 1492 - 534th Yahrzeit)



Rav Moshe of Kitov (5498 / 1738 - 288th Yahrzeit)



Rav Yechezkel Taub - Kuzmirer Rebbe, Nechmod Mizohov (5616 / 1856 - 170th Yahrzeit)

Rabbi Yechezkel of Kuzmir [17 *Shevat* 1856], a disciple of the Seer of Lublin, was the grandfather of the first Modzitzer Rebbe, a famous chassidic dynasty best known for its creative and exciting chassidic music.



Rav Chaim Palagi of Izmir (5628 / 1868 - 158th Yahrzeit)

Hacham Chaim Palagi was born in Izmir to Cali Kadin and to Hacham Yaakov Palagi in 1788. In 1807, at the age of 19, Hacham Chaim Palagi married, and in 1813 he received his ordination as Hacham Shalem from his grandfather, Chief Rabbi Rishon LeZion Hacham Raphael Yoseph. Hacham Chaim Palagi did not accept any public position while his father was still living, and it was only in 1828 that he agreed to serve as a dayan in the Rabbinic Court and as Head of the Beit Yaakov Rabi yeshiva in Izmir. In 1837 Hacham Chaim Palagi was appointed President of the Great Rabbinic Court of Izmir, and in 1857 he was appointed Hacham Bashi, the highest rabbinic office in Izmir.



Rav Binyomin Beinisch Finkel (5750 / 1990 - 36th Yahrzeit)




Rav Yehuda Chitrik (5766 / 2006 - 20th Yahrzeit)

**Yahrzeits for the 18th of Shevat ~ Begins Wednesday Night
(02-05-2026)**

 **Rav Yisroel Yonah Segal Landau - Maon Habrochos (5584 / 1824 - 202nd Yahrzeit)**

 **Rav Moshe HaLevi of Ludmir (5589 / 1829 - 197th Yahrzeit)**

 **Rav Mordechai Yehuda of Interdam (5667 / 1907 - 119th Yahrzeit)**

 **Rav Avrohom Moshe (5675 / 1915 - 111th Yahrzeit)**


 **Rav Tzvi Hirsch Levinson - Menahel of Yeshivas Radin (5681 / 1921 - 105th Yahrzeit)**

 **Rav Moshe Eisemann - Rosh Yeshiva Beis Meir, Vineland NJ (5754 / 1994 - 32nd Yahrzeit)**

 **Rav Meshulam Dovid Soloveitchik (5781 / 2021 - 5th Yahrzeit)**

Rav Meshullam Dovid Soloveitchik was the fifth of the twelve children of Rav Yitzchak Zev and Rebbetzin Alte Hindel Soloveitchik. Born in Brisk in the early 1920s, Rav Dovid grew up under the vigilant eye of his father, who took a firm and meticulous approach to his children's *chinuch*.

**Yahrzeits for the 19th of Shevat ~ Begins Thursday Night
(02-06-2026)**

 **Rav Binyomin Zev Shapiro (5478 / 1718 - 308th Yahrzeit)**


 **Rav Yitzchok Boruch Moussa (5665 / 1905 - 121st Yahrzeit)**


 **Rav Shmuel Weinberg - Slonimer Rebbe, Divrei Shmuel (5676 / 1916 - 110th Yahrzeit)**

 **Rav Shimon Greenfeld - Maharshag (5690 / 1930 - 96th Yahrzeit)**

 **Rav Shlomo Zalman - Tel Talpiot (5692 / 1932 - 94th Yahrzeit)**

 **Rav Elimelech Menachem Mendel Landau of Strikov (5696 / 1936 - 90th Yahrzeit)**

 **Rav Shmuel Carlebach (5759 / 1999 - 27th Yahrzeit)**

 **Rav Hershel Mashinsky (5764 / 2004 - 22nd Yahrzeit)**



Rav Chaim Yisroel Belsky - Rosh Yeshiva Torah Vodaas (5776 / 2016 - 10th Yahrzeit)

Rav Belsky was the decades-long Rav of *Camp Agudah*, and senior *halachic* consultant for the Orthodox Union's kashrus division, the largest kashrus agency in the world. Born in 1938, Rav Belsky's parents were Harav Berel and Chana Tzirel Belsky, his maternal grandfather was Harav Binyomin Wilhelm, a founder of *Torah Vodaath*.

Biographies of the Tzaddikim



Rav Doniel Frisch Mosok Midevash (Shevat 14, 5765 / 2005 - 21st Yahrzeit)



הגאון המקובל רבי דניאל פריש זצוקללה"ה
בעל המתוק מדבש זי"א

A Holy Man With a Holy Mission - Sweeter Than Honey

Rav Yaakov Meir Shechter grew excited as he remembered and described how Rav Frisch would spend his days immersed in study and *dveikus* in *Meron* at the *Tziun HaRashbi*. As

he sat there, the wellsprings of wisdom opened for him and the power of the sanctity of the remains of the G-dly *Tanna* [Rav Shimon bar Yochai] gave him the ability to begin the task of composing his *sefer* [the commentary *Mosok Midevash* on the *Zohar*.]

Rav Gamliel Rabinowitz added, "Rav Frisch attached himself in *dveikus* to *Rashbi*. At the end, he merited an *ibbur neshoma*, where the soul of the *Tzaddik* impregnated itself within him, as the talmidim of the *Arizal* once merited, and through this *ibbur neshoma*, a pure spirit took hold and allowed him to compose the *sefer* in a supernaturally fast manner."

The whole story began when Rav Doniel Frisch started spending time in Meron. He was summoned by the *Rebbe of Toldos Aharon*, the *Divrei Emuna*, and given a mission and a *shelichus*.

The *Divrei Emuna* handed Rav Frisch a handwritten manuscript. Tears filled Rav Frisch's eyes as he gazed at a new commentary on the *Zohar* that the *Toldos Aharon Rebbe* was authoring. Then the *Rebbe* said, "I have a tradition that the *Chozeh of Lublin* said to his *talmidim* that before the coming of *Moshiach*, a Jew will come forth who will compose and author a new commentary on the *Zohar* and enlighten the eyes of *Klal Yisrael* who await the redemption! I thought I would be that person," explained the *Divrei Emuna*, "and so I began to compose a commentary, as you can see, but I feel that I am growing weak and my ability is not what it once was. I am asking you to let me appoint you as my *shaliach* (emissary) to fulfill this mission, to author a commentary on the holy *Zohar* that will be appropriate for anyone and all souls, that will open the gates of the *Zohar* and allow everyone to understand the *Toras HaRashbi*."

Rav Doniel nodded his consent and the *Divrei Emuna of Toldos Aharon* enumerated for him several benefits and ideas that the commentary should contain. Rav Frisch agreed, and so the *Mosok Midevash* was composed. (Ba'al *Mosok Midevash* p. 100-101)



Rav Avraham Weinfeld Lev Avraham (Shevat 15, 5749 / 1989 - 37th Yahrzeit)



Born in Kashau he studied under Rav Moshe Neuschloss of Serdhali and Vadmir, he was also a *talmid* of the Klausenberg Rav. He was dedicated to Torah and *Avodas Hashem*, he later lived in Monsey NY, and authored the *seforim Lev Avraham*.



Rav Moshe Ginz (Shevat 16, 5550 / 1790 - 236th Yahrzeit)

Rav Moshe was the father of Rav Akiva Eiger.



Rav Boruch Sholom Schneerson (Shevat 16, 5629 / 1869 - 157th Yahrzeit)

Rabbi Baruch-Shalom Schneersohn [22 MarCheshvan 5566 - 16 Shevat 5629 (Oct. 1805 - Feb. 1869)] was the firstborn of the 3rd Rebbe of Chabad, the *Tzemach Tzedek*, and the great-great-grandfather of the 7th Rebbe (1902-1994). Unlike his younger brothers became the, he remained inflexible in his determination not to accept any position as head of a Chassidic community, even though he was eminently qualified. He was exceptionally humble. It was only after his passing that numerous manuscripts he had authored came to light, which provided evidence of his profound intelligence and wisdom.

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



Rav Sholom Mordechai Schwadron Maharsham (Shevat 16, 5671 / 1911 - 115th Yahrzeit)



R' Sholom Mordechai Hacoen was born on 27th *Nisan*. His father, R' Moshe *zt'l* made a good income from his winery but as his son testified, even while he was dealing with customers and wine dealers, he constantly learnt Torah by heart until he had finished *Shas* six times and had mastered all chapters of the *Rambam* and *Tur*, *Shulchan Oruch* and the *Zohar Hakodosh*.

The *Maharsham's* exceptional talents and incredible memory became famous when he was still very young and the *Maskilim* envisioned this precious soul as one of theirs. They gave him one of their grammar books on the pretense of requiring his help, hoping to ensnare him in their net. Just around that time, his father travelled with the young genius to Premishlan to the holy R' Meir'l *zy"a*. The latter turned to the innocent boy quoting: "*Beni al teilech bederech itom, mena raglecho minesivosom* - do not read a single book before your father has censored it and given you permission to do so." In this way he was saved from the clutches of the *Maskilim*.

At 17 he married and spent many years with his father-in-law, R' Avrohom Yakir *z"l*. With the latter's passing, the years of his financial support ended and he returned to his hometown Zlotchov. Since he refused to take on *rabbonus*, he worked as a timber-dealer until he was thirty-two years old. His grandchild later said he had heard from his grandfather that in those two years as a worker he reviewed all the *Shulchan Oruch* many times over.

In 5627, during the war between Austria and Germany, he lost all he had and accepted a position as rov in Potok, near Sadigura. He later became rov in Yoslovitch, Butchotch, and then in Berzhan. Over the years he became the *posek*, answering over three thousand eight hundred *teshuvos* in *halocho*, which are printed in the nine volumes of *Sheilos Uteshuvos Maharsham*. Almost all of the *seforim* printed in his time bear his approbation. He was niftar on Tuesday Parshas Yisro, the 16th of *Shevat*.



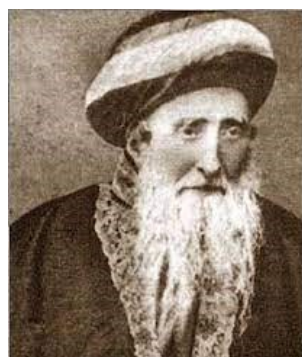
Rav Yechezkel Taub Kuzmirer Rebbe, Nechmod Mizohov (*Shevat 17, 5616 / 1856 - 170th Yahrzeit*)

Rabbi Yechezkel of Kuzmir [17 *Shevat* 1856], a disciple of the Seer of Lublin, was the grandfather of the first Modzitzer Rebbe, a famous chassidic dynasty best known for its creative and exciting chassidic music.

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



Rav Chaim Palagi (*Shevat 17, 5628 / 1868 - 158th Yahrzeit*)



Hacham Chaim Palagi was born in Izmir to Cali Kadin and to Hacham Yaakov Palagi in 1788. In 1807, at the age of 19, Hacham Chaim Palagi married, and in 1813 he received his ordination as Hacham Shalem from his grandfather, Chief Rabbi Rishon LeZion Hacham Raphael Yoseph.

Hacham Chaim Palagi did not accept any public position while his father was still living,

and it was only in 1828 that he agreed to serve as a dayan in the Rabbinic Court and as Head of the Beit Yaakov Rabi yeshiva in Izmir.

In 1837 Hacham Chaim Palagi was appointed President of the Great Rabbinic Court of Izmir, and in 1857 he was appointed Hacham Bashi, the highest rabbinic office in Izmir.

Hacham Chaim Palagi spoke out for the poor of his community and would reprimand its wealthy individuals in his sermons. He legislated *takanot* (Halachic enactments) and founded charitable institutions; he toiled to establish a Jewish hospital in Izmir and enlisted the support of renowned philanthropists.

Hacham Chaim Palagi began writing at the age of 16 and is famous for his numerous books, over 80 in number. His books deal in a broad range of topics, and include 7 books on the Bible, 9 on the Talmud, 15 on Midrash and sermons, books on morals, and 24 books on Halacha, Kabbala, Responsa. When he completed a book, Hacham Chaim Palagi would hold a *se'udas mitzvah* - a consecrated festive meal - and distribute his books gratis. He never sold his books.

On 11 Av, 5601 (1841), a fire broke out in Izmir, destroying the Jewish neighborhood and burning 54 of his books. Over the years, Hacham Chaim Palagi restored many of his writings and had them reprinted, leaving a small number in manuscript form.

Hacham Chaim Palagi passed away 17 Shevat, 5628 (1868). He was buried in the ancient cemetery of Izmir in an official state funeral, attended by Turkish military and state officials as well as representatives of foreign countries.

His books include *Pe'ulat Tzaddik LeHaim* - his first book, *Semicha LeHaim Responsa* - which he authored with his grandfather and teacher, Hacham Raphaek Yoseph Hazan - *Rachamim LeHaim*, *Artzot HaHaim*, *Lev Haim*, *Haim LeRosh*, *Kol HaHaim*, *Matza Haim*, *Tzeddakah Haim*, *Pe'ulat Tzaddik LeHaim*, *Ginzei Haim*, and *Birkat Mo'adecha LeHaim* - his last book, published a day before his death.

A few quotes from the Rabbi on 'Love of Israel' in which he teaches that a person who has no merit of their own has a share in their fellow-person's merit, as they are partners. All Israel have a portion in the World-to-Come. This can be interpreted to mean that since we share the understanding that "All of Israel are responsible for one another", they are

to be considered partners in fulfilling the commandments, and in upholding and studying the Torah. And just as partners share benefits, the People of Israel share each other's merit in one another's Torah and good deeds... The Bible does bring evidence: "And your people, all of them are righteous" - and each has her or his own. Should you ever find totally empty people among Israel, they nevertheless "Shall possess the land for all time". "For all time" means that this includes even those who have nothing of their own.

Pe'ulat Tzeddek LeHaim, p.a, Siach Israel Publishing, Jerusalem 1998

<https://hyomi.org.il/eng/mobile/page.asp?id=186>



Rav Meshulam Dovid Soloveitchik (Shevat 18, 5781 / 2021 - 5th Yahrzeit)



Rav Meshullam Dovid Soloveitchik was the fifth of the twelve children of Rav Yitzchak Zev and Rebbetzin Alte Hindel Soloveitchik. Born in Brisk in the early 1920s, Rav Dovid grew up under the vigilant eye of his father, who took a firm and meticulous approach to his children's *chinuch*.

Rav Dovid was still a young bachur when the onset of the Second World War turned his own world upside-down. Years later, he remembered an Erev Shabbos in the summer when the sky suddenly filled with German planes. Rav Dovid hurried to a small local shul, where he recited the entire *sefer Tehillim* with great emotion. He attested years later that it was the most fervent recitation of *Tehillim* that he experienced in his life. Two weeks later, the Germans occupied Brisk and the Soloveitchik family fled.

In the aftermath of the German invasion, the family was torn asunder. The Brisker Rav managed to escape to Vilna along with four of his sons: Rav Yosef Dov, Rav Chaim, Rav Raphael, and Rav Meshullam Dovid. Several months later, three more children managed

to evade the Nazis' clutches and join them: Rav Meir Soloveitchik and his two sisters, the future Rebbetzins Lifsha Feinstein and Rivka Schiff. Tragically, the rebbetzin and her three remaining children (two other children had passed away years earlier) were not destined to reunite with their family; they remained trapped in Brisk and were murdered by the Nazis. The Brisker Rav and his surviving children ultimately made their way to Eretz Yisrael, where he became one of the foremost spiritual leaders of the generation and established his own yeshiva.

The Brisker Rav's eldest son, Rav Yosef Dov (Berel) Soloveitchik, took over the leadership of the Brisk yeshiva in Geulah after his father's passing, while Rav Meshullam Dovid and Rav Meir Soloveitchik went on to open prestigious yeshivos of their own. After Rav Berel's passing, his own eldest son, Rav Avraham Yehoshua, took the helm of the original yeshiva of Brisk.

Rav Dovid's memories of the town of Brisk remained crystal clear even in his old age. Rabbi Shimon Yosef Meller, the acclaimed biographer of the Brisker dynasty, once traveled to Belarus in an effort to save part of the Jewish cemetery from demolition. Before his trip, he met with Rav Dovid Soloveitchik to ask if the rosh yeshiva remembered anything about the grave of the Bais Halevi, his great grandfather. To Rabbi Meller's surprise, Rav Dovid dictated a series of flawless, detailed directions to the grave—nearly eight decades after his departure from Brisk.

Rav Dovid Soloveitchik was suffused with the reverence for his forebears that typifies the members of the Brisker dynasty. Every word of a Brisker gadol was a treasure, every anecdote priceless. When Rabbi Meller was preparing his multivolume biography of Rav Chaim Soloveitchik, he discovered that he had enough stories about Rav Chaim's acts of chessed alone to fill a separate volume. Nevertheless, he was concerned that dedicating an entire volume to that subject would detract from the image of Rav Chaim as a master Torah scholar that he was seeking to develop. Rav Dovid Soloveitchik, however, had a different view. "Every story that isn't published is a shame," he asserted.

Today, Rav Dovid Soloveitchik's yeshiva is located in the Gush Shmonim neighborhood in Yerushalayim. While he was raising funds for the building's construction, Rav Dovid conveyed a powerful lesson to the members of his kollel. One day, he announced to the *avreichim* that they were to blame for the fact that the building hadn't yet been

erected.

Flabbergasted, the *avreichim* stared at their rosh yeshiva. They lived on shoestring budgets, emulating Rav Dovid's example of profound frugality and *mesirus nefesh* for the sake of Torah learning. None of them were in a position to help sponsor the construction of a yeshiva building.

But Rav Dovid quickly explained his intent. "I don't expect money from you," he said, "but why aren't you davening for me?"

Rav Dovid Soloveitchik lived in a world where the only reality was spiritual. As far as he was concerned, if the construction was delayed, it wasn't a lack of funds that was to blame; it was a lack of prayer.

For decades, Rav Dovid Soloveitchik taught his students rigorous adherence to the traditions of Brisk, faithfully transmitting the legacy of his illustrious forebears. And now that silence has fallen in the apartment on Rechov Eli Hakohen where he received innumerable visitors and conducted countless Torah discussions, the sounds of his ceaseless Torah learning will continue to resonate in the yeshiva shel maalah.

<https://mishpacha.com/a-century-of-torah-draws-to-a-close/>



Rav Chaim Yisroel Belsky Rosh Yeshiva Torah Vodaas (Shevat 19, 5776 / 2016 - 10th Yahrzeit)



Rav Belsky was known for his breathtakingly wide knowledge in both all

four *chalakim* on *Shulchan Aruch* and science. His frequent “Ask the Rav” sessions covered the entire gamut of *Halachah* and *hashkafah*.

He was the decades-long Rav of *Camp Agudah*, and senior *halachic* consultant for the Orthodox Union’s kashrus division, the largest kashrus agency in the world.

Born in 1938, Rav Belsky’s parents were Harav Berel and Chana Tzirel Belsky, his maternal grandfather was Harav Binyomin Wilhelm, a founder of *Torah Vodaath*.

Rav Belsky was very active in promoting the *kedushah* of Brooklyn and in kiruv of people from the former Soviet Union.

Yehi zichro baruch.

hamodia.com

Gedolim Be'Masayhem



Stories & Anecdotes

Rav Mordechai Yaffe Ohr Yeshorim, Mira D'chi (Shevat 13)

SMALL STEPS ON THE JOURNEY OF TESHUVA

Please enjoy selected stories and teachings of Rav Mordechai of Lechovitch from the *sefer* Returnity, The Way Back to Eternity – Selected Teachings from the *Chassidic* Masters on *Teshuvah* by Rav Tal Zwecker

There was once a prince who was captured by a band of cutthroat thieves, and they took

him so far away from his father, the king, that if he had tried to walk home, it would have taken him ages to arrive. The king sent messengers to tell his son, the prince, that he was awaiting his return.

“If you do not begin your journey,” he wrote, “then the king can’t draw closer to you either.” The prince had to take the first step and set out on the journey, even though his steps might have seemed small and insignificant, and he might have thought that he was not getting anywhere. But if he started out, then the king would come toward him, taking long, powerful strides – and then surely they would be reunited very soon.

The *Novi* (prophet) says, “Return to Me [says Hashem], and I will return to you” (*Malachi* 3:7). This is what the verse means: “Return to Me,” even if it means taking small steps, “and I will return to you” — I will return with abundant mercy.

Rav Sholom Mordechai Schwadron Maharsham (Shevat 16)

HE WAS NOT BORN AS THE BERZHONER RAV

The *Maharsham*’s father, Rav Moshe, was a *talmid* of Rav Meir of Premishlan, and he himself received *semicha* from the *mechaber* of *Shoel UMeishiv* and from Rav Shlomo Kluger of Brod. The *Maharsham* also traveled to see many *Tzaddikim*, including Belz, Stretin, Zidichov, and Tchorikov.

The *Yeshuos Moshe* of *Vizhnitz* related how his grandfather, the *Ahavas Yisrael*, sent his father, Rav Chaim Meir, to be tested for *semicha* by the *Maharsham*, the *Gaon of Berzhon*. He was not born as the *Berzhoner Rav* – he had to work at it, continued the *Yeshuos Moshe*. For example, every Shabbos he studied and completed the entire *Maseches Shabbos*. Do you have any idea what *chazora* on the entire *Maseches Shabbos* means? However, this is a case in point – the very fact that he reviewed it weekly caused him to know it so well by heart, like you and I recite *Ashrei*! That is how one must accustom oneself from the younger years to study and review. What was his greatness? He knew how to use his time wisely and how to use each opportunity to serve Hashem, his Creator. He would review his learning countless times – this is the way *Gedolim* reach greatness.

The *Yeshuos Moshe* of *Vizhnitz* related how when the *Berzhoner Rav* grew old and lay on

his sickbed, many great *Talmidei Chachomim* came to visit him. As they stood outside his room they began to discuss whether or not in today's times there was a *mitzvah* to give gifts of *Matnos Kehuna*. Hearing the heated discussion, the *Berzhoner Rav* turned to Rav Meir Shapira and asked what was being discussed. When he was told the topic, he replied, "This is answered explicitly by the *Darchei Moshe* in *Hilchos Mezuzah*!"

Upon hearing his words, they thought that in his old age his wisdom had dimmed and senility had crept up on him, for why would such a topic be discussed in the laws of *Mezuzah*?

When the *Berzhoner Rav* heard them continuing to discuss the matter, he asked if they had looked up the *Darchei Moshe*. When they did, they were astounded to see that he was correct! He then asked someone to bring a copy of his *Shulchan Aruch* and when it was brought they all saw written in his volume how he had reviewed the entire *Shulchan Aruch* four hundred times, when he began the cycle and when each review concluded! (Sarfei Kodesh Vizhnitz, p. 231-234)

I HAVE REVIEWED THE SEFER HATUR ONE HUNDRED AND ONE TIMES

"I have reviewed the *sefer haTur* one hundred and one times." These words were uttered by the *Maharsham* himself. The fact was not known to many and would probably have remained a secret were it not for the incident that occurred during his illness.

Lying weak on his sickbed, the *Maharsham* caught wind of an argument in learning taking place between the two *talmidim* who had come to visit him. Speaking in whispers so as not to disturb the *rov*, the two began to argue whether nowadays one should give *matnos kehuno* or if it would be considered an act driven by pride (*mechezi keyoharo*).

From his bed the *Maharsham* murmured to himself that the answer can be found in *Darchei Moshe*, *Hilchos Mezuzah*, whereupon the startled *talmidim* became worried that he was delirious and talking out of context, for what did their point have to do with *hilchos mezuzah*?

Their discussion continued and again the *Maharsham* asked them if they had looked up the *sefer* he had told them. Attempting to explain the issue brought the same reply from the *rov* until one of the *talmidim* agreed. To their immense surprise they found a clear

explanation exactly where they had been told to look. Astounded by his thorough knowledge and clarity of mind despite his weakened body, those who were present asked him, "*Rabbeinu*, how is it possible to remember all the tiny writing of the commentaries of the *Tur*?"

"Have a look at what I have written in the back cover of my own *Tur*," replied the rov. Opening the *sefer* they found inscribed in the *Maharsham's* handwriting, "Today I managed be'ezras Hashem to finish the *Tur* one hundred and one times." The above story is told by his talmid R' Meir Shapira, rov of Lublin and rosh yeshiva of *Yeshivas Chachmei Lublin*.

Naturally his time was fully devoted to Torah learning, but his kind heart compelled him to steal just a bit of his time to go out into his yard every morning to throw seeds and crumbs to the waiting birds and fowl.

He also invested much effort on behalf of his brethren in the Austrian army, trying to acquire a few days off for the *yomim tovim*. Much of his precious time was sacrificed for this task, usually resulting in success.

On one occasion the *Maharsham* went as usual to a certain officer who this time refused to accede to his request. The *Maharsham* continued to plead and cajole, describing what a Jewish home would look like on Yom Tov without the head of the household -- who would make *kiddush* and say *hamotzi*, who would recount the history of the festival, who would teach the children, answer their questions and test their knowledge etc.

His entreaties fell on deaf ears; the officer obstinately refused to give in. Seeing he was getting nowhere, the *Maharsham* looked the officer in the eye, warning him, "In the end you will regret your wickedness," and left.

A few days later, the aforementioned sergeant was seriously injured in an accident. He immediately understood that the *Maharsham's* curse was the cause and sought the latter out, begging forgiveness and that he be healed. "Am I a G-d?" admonished the rov, "I want you to know you are the harbinger of your own fate. If you promise me that you'll always release the Jewish soldiers in your units for the duration of our festivals I'll forgive you and you'll recover."

The commandant humbly apologized, promised to do as he was bidden and indeed, he subsequently recovered.

When the *Maharsham* was very close to death, the doctor suggested that he be given strong wine to intoxicate him slightly, alleviating his pain. The *Maharsham* refused to drink, explaining, "A person who has drunk wine is forbidden to *pasken halochos* for his thinking may not be totally clear; since I am reaching the end of my days I am preparing my *drosho* to present before the heavenly court--how can I drink now, confusing my train of thought? I prefer to suffer physical pain and have a lucid mind to prepare a fitting *drosho*."

And so, still steeped in Torah learning as he had been all his life, he passed away.

<http://www.chareidi.org/archives5761/bo/features.htm>

LOVE EACH AND EVERY JEW

For a long time, the *Maharsham* was confused with a problem that bothered him considerably. Being a *Kohen*, one of his *mitzvos* was *bircas kohanim* which automatically touches on another commandment: "*Levoreich es amo Yisroel be'ahavo*." He wondered how it is possible to love every *Yid*, for even Dovid Hamelech says that evildoers are his enemies. Yet the *Zohar Hakodosh* expressly points out that one who does not love all Yisroel should refrain from saying *bircas kohanim*!?

The words of R' Schmelke of Nikolsburg that he came across one day, put him at ease. The Rebbe writes that since we are commanded to love every Jew, at least the few good deeds and worthy character traits of a *rosho* can be loved, for surely even a *rosho* has something good about him. The idea pleased him and from then onwards he went up to *bircas kohanim* with a pacified conscience and heart full of love for every *Yid*.

Rav Chaim Palagi (Shevat 17)

THE SUPERNATURAL AUTHOR

Among the *seforim* Rav Chaim Palagi authored and printed is the well-known *Kaf HaChaim* on *Orach Chaim* and twenty-three other *seforim* in the realm of *Halocha*, fifteen

on *Medroshim* and *Derushim*, nine on *Chiddushim* on *Shas*, *Bavli* and *Yerushalmi*, seven on *Tanach* including *Tehillim*, three on *Mussar* topics and many others. He conducted a *Seudas Mitzva* upon the printing of each *sefer* and never sold them, instead giving them as presents to *Talmidei Chachomim*. His first *sefer* was finished when he was just sixteen years old and his last was completed a day before he was *niftar*. Some people thought his gift in penmanship must be supernatural and through using divine Names, but his son Avrohom [whose famous photo is often mistaken for his father] testified, "My father's fear and awe of Heaven, and his wisdom were much greater and stronger than any divine Name used to write with!" (Oros Mimizrach)

Segulos Yisroel



SEGULOS FOR PARSHAS BESHALACH & TU B'SHEVAT

Toil In Torah Abir Yaakov's Segulah For Health

There is a great *segulah* that Hashem hid within Torah study. We know that intense exertion in Torah study weakens the body and can break a person as toiling in Torah study uproots him from the physical world.

At the same time, spiritual suffering and privation that accompanies Torah study and mitzvah observance takes the place of physical suffering, sickness, or illness, Heaven forbid. As a person can only suffer an allotted amount, *Ovdei Hashem* fill their quota—so to speak—through straining themselves in their *avodah*.

Chazal say (*Sanhedrin* 99b) "Rabbi *Elazar* says everyone was created to toil as it says in *Iyov* 5:7, 'A person was born to toil'; and if we are unsure if this toil is achieved by speech of our mouth or by the toil of our hands, we can resolve it from a line in *Mishlei* 16:26, "His mouth was saddled" From here, we see that we mean the toil of our mouth."

When it says that our mouths should toil, are we talking about using our mouths for Torah, or is the *pasuk* referring to mundane talk as well? This is resolved by what it says in Yehoshua 1:8, "The *sefer Torah* should not depart from your mouth". We were created to toil in Torah.

This *segulah* is hinted to in the *pasuk* (*Shemos* 15:26) "All the sickness that I put on Egypt I won't put on you." *Machalah* מחלה (sickness) whose *gematria* with the "kollel" (the inclusive form) of the word itself equals 89 which is the same value for the word, *guf* - גוף (the body) which is 89. Hashem won't bring about any physical sickness of the body since we will exempt ourselves by fulfilling our obligations through pain of toil in Torah study. (Pituchei Chosam BeShalach)

Parshas Hamon And Feeding The Birds

The *Perisha* in *Orach Chaim* cites the *Yerushalmi* that it is a good practice to recite "parshas hamon" daily. The reason for this *segula* for *parnossa* (livelihood) is *emuna*. The *Yismach Yisrael* of Alexander explains:

A person may fool himself into thinking that when he works hard and earns a living, it is "kochi ve'otzem yodi osa li es hachayil hazeh (*Devorim* 8:17) - my hard work and my toil is what built this up and it is my own two hands that created this livelihood and success". This is the illusion. For when a person lacks *emuna* and is arrogant enough to think that he himself is the source of his financial success, then he is clogging up his own "spiritual plumbing". The pipelines of blessing and shefa (abundance) get clogged from such thoughts. However, daily repetition of *parshas hamon* ingrains in us the truth that it is all really from Hashem and He is the true source of blessing and *parnossa*.

This is also one of the reasons for the *minhag* to feed the birds on *Shabbos Shira*. The *Yismach Yisrael* notes the objections of the *Mogen Avrohom* who rules against this practice, saying that since the birds do not rely on us for their food, we should not feed them (OC 324). The *Alexander Rebbe* counters:

That, itself, is the very lesson of the monn. We are like the birds: We do not rely on human hands to feed us as domesticated animals and beasts of burden do. If we rely on sustenance from human hands, then we can be likened to beasts of burden - and no better! Rather, we feed the birds because it reminds us that we are like them - relying on

Hashem alone to feed and nourish us!

Parnassa - Parshas Hamon

There is a well-known *segula* to study *Parshas HaMon shnayim mikra ve'echad Targum* from the *Rymanower*.

Shovavim

See Appendix Below

Segulah For A Beautiful Esrog

יהי רצון מלפניך ה' אלקינו ואלקי אבותינו שתברך כל אילנות האתרוג, להוציא פירותיהם בעתם ויוציאו אתרוגים טובים יפים ומהודרים ונקיים מכל מום ולא יעלה בהם חזזית ויהיו שלמים ולא יהיה בהם שום חסרון ואפילו עקיצת הקוץ ויהיו מצויים לנו ולכל ישראל אחינו בכל מקום שהם, לקיים בה מצות נטילה עם הלולב בחג הסוכות שיבוא עלינו לחיים טובים ולשלום כאשר צויתנו בתורתך ע"י משה עבדך ולקחתם לכם ביום הראשון פרי עץ הדר וכפות תמרים וענף עץ עבות וערבי נחל. ויהי רצון מלפניך ה' אלקינו ואלקי אבותינו שתעזרנו ותסייענו לקיים מצוה זו של נטילת לולב והדס וערבה ואתרוג כתיקונה בזמנה בחג הסוכות שיבא עלינו לחיים טובים ולשלום בשמחה ובטוב לב ותזמין לנו אתרוג יפה ומהודר ושלם וכשר כהלכתו ² ויהי רצון מלפני ה' אלקינו ואלקי אבותינו שתברך כל מיני האילנות ויוציאו פירותיהם בריבוי שמנים וטובים ותברך כל הגפנים שיוציא ענבים הרבה שמנים טובים כדי שיהיה היין היוצא מהם מצוי לרוב לכל עמך ישראל לקיים בו מצות קידוש ומצות הבדלה בשבתות וימים טובים ויתקיים בנו ובכל ישראל אחינו מקרא שכתב "לך אכול בשמחה לחמך ושתה בלב טוב יינך כי כבר רצה אלוקים את מעשיך" באתי לגני אחותי כלה אריתי מורי עם בשמי, אכלתי יערי עם דבשי שתיתי ייני עם חלבי אכלו רעים שתו ושכרו דודים יהיו לרצון אמרי פי והגיון לבי לפניך ה' צורי וגואלי.

Tu Bishevat Prayer Techina

A Tefilah to help us Grow in the ways of the attributes of the Fruits

A Tu BiShevat Prayer from the Heart

תחינה לט"ו בשבט להורדה

אֱלֹקֵי,

תן בִּי אֶת קֶמַח הַחֹטֶה, שְׂאוֹכֵל לְהַבִּין מֵהִי הַסֵּלֶת,

תן בי את קנה השעורה, שאוכל להשכיל מהי הפסלת

Hashem!

Please grant me the power of a grain of wheat so that I might understand distinctions like fine flour,

Please grant me the insight of barley to understand what is chaff and discard it. . .

תן בי קמטו של צמוק, שאוכל לקמט מצחי במחשבה,
תן בי את הצטמקות התאנה, שאוכל להשליט על עצמי ענוה

Please grant me the wrinkles of a raisin, so I can wrinkle my brows in concentration [on Torah study]

Please allow me to fold myself inwards like a fig and control myself and my urges so I can gain humility

תן בי גרעיניו של רמון, שאוכל לשימם לי תמרור מאותת.
תן בי שמנו הטהור של הזית, שאוכל לטהר נשמותי החוטאת

Please grant me as many pips as a pomegranate has, so I can use them to signal a reminder [of all the merits and mitzvos]

Please grant me pure refined oil like an olive so I can cleanse and refine my soul of all sin

תן בי לבנו הפגימי של תפוח, שאוכל טעויתי ללבן ביחידות.
תן בי שקדנות השקד, שאוכל על אישיותי לשקד בתמידות.
מרירות האשכולית שאוכל להבליג בקלות

Please grant me the inner white flesh of an apple so I can white out my errors and mistakes

Please grant me shakdanus like a shaken - the attribute of the almond to diligently work on myself and persevere in mending my character

Please grant me] the bitterness of a grapefruit so I can purse my lips and refrain [from saying what is better left unsaid]

תן בי קלפתו של אגוז, שאוכל לפצח לפי העקש.
תן בי בשרו של משמש, שאוכל במעשי תמיד לפשפש.
ריחו הטוב של אתרוג, שאוכל כוונתי הטובות לממש

Please grant me the outer shell like case of a nut, so I can crack my obstinate heart open,
laying it bare

Please grant me the flesh of an apricot - called mishmish so I can do some careful soul
searching - le'mashmesh

[Please grant me] the pleasant fragrance of the Esrog fruit so I can fulfill the best
intentions and actualize my potentials

תן בי מתיקותו של תמר, שאוכל להחזיר מתיקות הדיית.
תן בי תמירותו של לולב, שאוכל להזדקף בגאון יהודית

Please grant me the sweetness like honey of a date, so we can share sweet things with
each-other

Please grant me the straight backed height of the palm frond - the Lulav so I can stand
tall and proud as a Jew!

But above all Hashem - My Master!

ומעל לכל, רבוני!
נטע בי את ט"ו הכחות בלי לחדל
שאוכל בעזרתם תמיד לגדול

Plant within me all these 15 powers without fail, so that with their aid and Your help I
shall continue to grow!

את הפסוקים הללו יש לומר כל יום בימי השובבים :

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

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

(2) אִוֵּר זָרַע לַצִּדִּיק וּלְיִשְׂרָאֵל לֵב שִׁמּוֹנָה: 17 פעמים (מכפר על העוונות)

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

(4) בֵּן פֶּרֶת יוֹסֵף בֶּן פֶּרֶת עָלִי-עֵין בָּנוֹת צָעָה עָלִי-שׁוֹר:
וַיְבַרְכֵהוּ וַרְבּוּ וַיִּשְׁטַמְּהוּ בַּעֲלֵי זִצִּים:
וְהָשִׁיב בְּאֵיתָן קִשְׁתּוֹ וַיִּפְּזוּ זָרַעִי יָדָיו מִיַּדִּי אֲבִיר יַעֲקֹב מִשָּׁם רָעָה
אֲבֵן יִשְׂרָאֵל:
מֵאֵל אֲבִיךָ וַיַּעֲזֹרְךָ וְאֵת שִׁדִּי וַיְבָרְכְךָ בִּרְכַת שָׁמַיִם מֵעַל בִּרְכַת
תְּהוֹם רַב־צֶדֶת תַּנּוֹת בִּרְכַת שָׁרִים וְרוֹחַ:
בִּרְכַת אֲבִיךָ גָּבְרוּ עַל-בִּרְכַת הַזֵּרִי עַד-תֵּאָנוֹת גְּבַעַת עוֹלָם תִּתְּלִין
לְרֹאשׁ יוֹסֵף וּלְקֶדֶד נָזִיר אֲזוּזִי: 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.

Appendix: Segulah for a Beautiful Esrog

15 Shvat / Tu BiShvat תפילה לאתרוג נאה

This prayer for a beautiful Esrog and song for Tu BiShvat was composed by the great author of Ben Ish Chai



HaRav Rabbi Yosef Chaim of Baghdad

בט"ו בשבט ראש ההשנה לאילנות, על כן טוב ונכון לומר ביום
ט"ו בשבט בשחרית פסוקים אלו ובקשה זו, וידוע הוא
שיש קבלה ביד חכמי אשכנז ז"ל שצריך לבקש ביום ט"ו שבט
בפרטות על האתרוג שיזדמן לישראל אתרוג טוב ויפה כהג:

The Bnei Yisaschar (Month of Shevat, 2:2) writes that "A person should pray on Tu BeShevat to find a kosher, beautiful, mehudar esrog with which to fulfill the mitzvah."



The Ben Ish Chai composed a special tefilah especially for the esrog and arba minim to be said on Tu BeShevat. He writes that "It is a tradition from the sages of Ashkenaz that on the 15th of Shevat we pray especially for an esrog that the Jewish people should find good and beautiful esrogim for the holiday of

Succos."

וַיֹּאמֶר אֱלֹקִים תִּדְשָׂא הָאָרֶץ דָּשָׂא עֲשֹׁב מִזְרִיעַ זֶרַע
 עֵץ פְּרִי עוֹשֶׂה פְּרִי לְמִינוֹ אֲשֶׁר זָרְעוּ בּוֹ עַל
 הָאָרֶץ וַיְהִי כֵן: וַתּוֹצֵא הָאָרֶץ דָּשָׂא עֲשֹׁב מִזְרִיעַ זֶרַע
 לְמִינֵהוּ וְעֵץ עֹשֶׂה פְּרִי אֲשֶׁר זָרְעוּ בּוֹ לְמִינֵהוּ וַיֵּרָא
 אֱלֹהִים כִּי טוֹב: אָנָּה ה' הוֹשִׁיעָה נָּא הַיּוֹם הַזֶּה לְאֵילָן
 הוּא רֹאשׁ הַשָּׁנָה:

אָנָּה ה' הַצְלִיחָה נָּא הַיּוֹם הַזֶּה לְאֵילָן הוּא רֹאשׁ
 הַשָּׁנָה:

אָנָּה ה' הַרְוִיחָה נָּא הַיּוֹם הַזֶּה לְאֵילָן הוּא רֹאשׁ הַשָּׁנָה:
 אָנָּה ה' הַטִּיבָה נָּא הַיּוֹם הַזֶּה לְאֵילָן הוּא רֹאשׁ הַשָּׁנָה:
 אָנָּה ה' בִּרְךְ נָּא הַיּוֹם הַזֶּה לְאֵילָן הוּא רֹאשׁ הַשָּׁנָה:
 אֵל נָּא פֶּצֶה שָׁנָה זוֹ מִשְׁמִיר וְשִׁית וּבִרְךְ עֵץ שֶׁמֶן וְזֵית:
 אֵל נָּא בְּמָטָר רוּחַ חֲרֻבוֹנִי יְשִׁימוֹן וּבִרְךְ גֶּפֶן וַתֵּאֵנָה
 וְרִמּוֹן:

אֵל נָּא רוּחַם עֲצָרֶת עוֹלָלֵי טְפוּחִים וּבִרְךְ אֶגֶז וַתֵּמֶר
 וַתְּפוּחִים:

אֵל נָּא צִדְקָךְ מַעֲמָךְ כֹּל יִפְסֹק וּבִרְךְ חֲרוּב וְקוֹרְסֻטָּמֶל
 וְאַפְרֹסֶק:

אֵל נָּא חֲלֵץ קְהֵלָה אֲשֶׁר אֵלֶיךָ תַעֲרֹג וּבִרְךְ הַתּוֹת
 וְהָאֶגֶז וְהָאֶתְרוֹג:

וַיְהִי רָצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּבָרֵךְ
 כָּל הָאֵילָנוֹת הָאֶתְרוֹג לְהוֹצִיא פִּירוֹתֵיהֶם בְּעֵתָם,
 וַיּוֹצִיאוּ אֶתְרוּגִים טוֹבִים יָפִים וּמְהֻדָּרִים וְנִקְיִים מִכָּל
 מוֹם. וְלֹא יַעֲלֶה בָּהֶם שׁוֹם חֲזָזִית, וַיְהִיו שְׁלֵמִים וְלֹא
 יִהְיֶה בָּהֶם שׁוֹם חֲסָרוֹן וְאֶפִּילוֹ עֲקִיצַת קוֹץ וַיְהִיו מְצוּיִים

לָנוּ וּלְכָל יִשְׂרָאֵל בְּכָל מְקוֹם שֶׁהֵם. לְקִיּוֹם בָּהֶם מִצּוֹת
נְטִילָה עִם הַלּוּלָב בַּחֲג הַסְּכּוֹת שְׂיֵבָא עֲלֵינוּ לְחַיִּים
טוֹבִים וּלְשָׁלוֹם, בְּאֶשֶׁר צִוִּיתָנוּ בְּתוֹרָתְךָ עַל יְדֵי מֹשֶׁה
עַבְדְּךָ, וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן פְּרִי עֵץ הָדָר כַּפּוֹת
תְּמָרִים וְעֵנָף עֵץ עָבֹת וְעֵרְבֵי נָחַל. וַיְהִי רָצוֹן מִלִּפְנֵיךָ
ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתַּעֲזְרֵנוּ וּתְסַיְעֵנוּ לְקִיּוֹם
מִצְוָה זוֹ שֶׁל נְטִילַת לּוּלָב וְהִדָּס וְעֵרְבָה וְאַתְרוֹג, בְּתַקְנָה
בְּזִמְנָה בַּחֲג הַסְּכּוֹת שְׂיֵבָא עֲלֵינוּ לְחַיִּים טוֹבִים וּלְשָׁלוֹם
בְּשִׂמְחָה וּבְטוֹב לֵבָב, וְתִזְמִין לָנוּ אֶתְרוֹג יָפֶה וּמַהֲדָר
וְנִקֵּי וְשָׁלֵם וְכָשֶׁר. כִּהְלַכְתּוּ:

וַיְהִי רָצוֹן מִלִּפְנֵיךָ ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתַּבְרֹךְ
כָּל מִיָּנִי הָאֵילָנוֹת, וַיּוֹצִיאוּ פְרוּתֵיהֶם בְּרַבּוּי
שְׂמָנִים וְטוֹבִים, וְתַבְרֹךְ אֶת הַגִּפְנִים שִׁיּוּצֵיאוּ עֲנָבִים
הַרְבֵּה שְׂמָנִים וְטוֹבִים דִּי שִׁיְהִיָּה הֵינן הַיּוֹצֵא מֵהֶם
מִצּוֹי לָרוֹב לְכָל עַמְּךָ יִשְׂרָאֵל, לְקִיּוֹם בּוֹ מִצְוֹת קְדוֹשׁ
וּמִצְוֹת הַבְּדִלָּה בְּשִׁפְתוֹת וַיִּמֵּים טוֹבִים, וַיִּתְקַיֵּם פָּנוּ
וּבְכָל יִשְׂרָאֵל אֲחֵינוּ מִקְרָא שְׂפָתוֹב לָךְ אֲכַל בְּשִׂמְחָה
לַחֲמֶךָ וּשְׂתֵה בִלְב טוֹב יִינֶךָ כִּי כָכָר רָצָה הָאֱלֹהִים אֶת
מַעֲשֶׂיךָ: וַיֹּאמֶר בְּאֵתִי לְגַנִּי אַחוּתִי כָלָה אֲרִיתִי מוֹרֵי עִם
בְּשָׁמִי שְׁתִּיתִי יֵינִי עִם חֶלְבִי אֲכָלוּ רַעִים שְׁתוּ וְשָׁכְרוּ
דוֹדִים, יִהְיוּ לְרָצוֹן אֲמַרִי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ ה' צוּרִי
וְגוֹאֲלִי:

שִׁיר לַט"ו בְּשַׁבָּט סִימֵן אֲבִירֵיךָ י"ה

אֲזִ יִרְנֵן עֵץ הַיְעָרִים. לְפָנֶי אֵל אֲדִיר אֲדִירִים. עִיר
זְמִירוֹת וְשִׁירִים. אֲשִׁיר שִׁיר חֲדָשׁ. יִתְפָּאֵר אֵל חַי
צוּרֵנוּ וְשִׁמוֹ יִתְקַדָּשׁ:

בְּרוּךְ אַל שׁוֹכֵן עֲרֻבוֹת. הַבּוֹרָא נִפְשׁוֹת רַבּוֹת. וּבָרָא
 אֵילָנוֹת טוֹבוֹת. אֲשִׁיר שִׁיר חֲדָשׁ: יתפאר וכו'
 רַם אַל בְּשָׁמֵי מַעֲוָנִים. בְּרוּךְ מְבָרֵךְ הַשָּׁנִים. מַצְמִיחַ
 עֲנָבֵי גִפְנִים. אֲשִׁיר שִׁיר חֲדָשׁ: יתפאר וכו':
 כִּבְדּוֹ אַל בְּאוּרִים. הַגְדִּיל עֲנָפִים וְזִמְרִים. וּבָרָא זֵיתִים
 וְתַמָּרִים. אֲשִׁיר שִׁיר חֲדָשׁ: יתפאר וכו'
 יתְבָרֵךְ חֵי דָר מַעֲוָנָה. מַצְמִיחַ פְּרִי תֵּאנָה. נוֹדָה לוֹ
 בְּשִׁיר וְרִנָּה. אֲשִׁיר שִׁיר חֲדָשׁ: יתפאר וכו'
 הִלְלוּ אַל חֵי בְּזִמְרוֹת. הַמְגְדִּיל עַל מֵי נְהָרוֹת. רְמוֹנִים
 וּמִינֵי פִירוֹת. אֲשִׁיר שִׁיר חֲדָשׁ: יתפאר וכו'
 חֲזָקוֹ לְכַבּוֹת שׁוֹכְבוֹת. שְׂמִחוֹ בָּנִים עִם הָאֲבוֹת. כֹּה
 נִזְכָּה לְשָׁנִים רַבּוֹת. אֲשִׁיר שִׁיר חֲדָשׁ: יתפאר
 וכו'



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אֵלֶּיךָ,

תן בי את קמח החטה, שאוכל להבין מהי הסלֵת,
תן בי את קנה השעורה, שאוכל להשפיל מהי הפסֵלֶת,

תן בי קמטו של צמוק, שאוכל לקמט מצחי במחשבה,
תן בי את הצטמקות התאנה, שאוכל להשליט על עצמי ענוה.

תן בי גרעיניו של רמון, שאוכל לשימם לי – תמרור מאותת.
תן בי שמנו הטהור של הזית, שאוכל לטהר נשמת החוטאת.

תן בי לבנו הפנימי של תפוח, שאוכל טעותי ללבן ביחידות.
תן בי שקדנות השקד, שאוכל על אישיותי לשקד בתמידות.
מרידות האשכולית שאוכל להבליג בקלות.

תן בי קלפתו של אגוז, שאוכל לפצח לבי העקש.
תן בי בשרו של מושמש, שאוכל במעשי תמיד לפשפש.
ריחו הטוב של אתרוג, שאוכל פגותי הטובות לממש.

תן בי מתיקותו של תמר, שאוכל להחזיר מתיקות הדדית.
תן בי תמירותו של לולב, שאוכל להזדקף בגאון יהודית.

ומעל לכל, רבונִי!
נטע בי את ט"ו הפחות בלי לחדל
שאוכל בעזרתם תמיד לגדול.



לעילוי נשמת לזכר עולם יהי' צדיק



התנא רבי חנינא בן דוסא

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

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

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

זכותו הגדול יגן עלינו ועל כל ישראל אמן

הרה"ח אברהם חיים בן מוה"ר שלום ז"ל

מרת זיסל בת מוה"ר מאיר זאב הכהן ז"ל

מוה"ר שלום בן הרה"ח אברהם חיים ז"ל

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

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

מרת שרה ביילא בת מוה"ר ארי' לייב ז"ל

ר' יוסף בן שמואל הלוי ז"ל

ר' ברוך בענדיט חיים בן יצחק יעקב ז"ל

ימליץ טוב בעד משפחתו היקרה

ויקום לגורלו לקץ הימין במהרה