



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 Mishpatim & Parshas Shekalim

CHASSIDUS ON THE PARSHA

לזכר נשמת

ר' זכרי' שמעון הכהן בן יצחק

**The Wicked Burn And Damage Everyone - And
Hashem Punishes Them**

Rav Chaim Ibn Attar, the Ohr HaChaim

"If a fire goes forth and finds thorns and a stack of grain or a standing crop or a field is consumed, the one who set the fire shall surely pay for the damage" (22:5).

The *Ohr HaChaim HaKodosh* teaches us that this *pasuk* hints at the price we pay for the misdeeds of the *resho'im*:

In order to awaken us from our mind's slumber and stupor and to get us to realize the extent of the damage that the wicked inflict upon us [so that we do teshuva and avoid them and their sins], the Torah teaches us that the wicked not only cause damage and distress to themselves and their immediate vicinity, but they also bring evil upon the entire world!

"If a fire goes forth" - all forms of *tzoros* - disasters and calamities - are called "fires", as we see from the angel *Gavriel* (*Yoma* 77a), who summoned fire from among the cherubs. This is a form of increase in judgments. "And it finds thorns" - "thorns" refer to the *resho'im*, who are nothing but scratching thorns that pain us. The wicked have no master, for Hashem the Master has given up His claim over them and hidden His face from them, so that whoever finds them can attack them and do what they will to them.

The *pasuk* now hints that once the fire spreads, not only does it burn the wicked, it spreads and burns the grain and the crops. "Grain" alludes to the young *cheder* boys - the *tinokos shel beis rabbon* - who are not yet old enough to stand up like crops do; they are the first to be implicated and, due to sins, they too are caught up in the troubles of the world. Then the fire spreads to the "crops" and they are burned; then the sword is placed on the necks of the leaders and they are sacrificed for the good of the generation, and the *Tzaddikim* suffer for the sins of the general populace. They are known as *kama* - "crops", because the *Tzaddikim* are compared to tall, standing date palms as in *Shir HaShirim* 7:8: *Zos komosech domsa leTamar*, and *Tzaddikim* are as date palms, as in *Tehillim* 92:13: *Tzaddik katamar yifroch* - "a *Tzaddik* shall flourish like a date palm. Sometimes the sins are so great that the fire spreads even further and is not satiated by consuming the *Tzaddikim*; it attacks the general populace, hinted at by the field - implying *Klal Yisrael* - the general populace, and then the *cheder* boys and the *Tzaddikim* are not sufficient to save the generation. Then Hashem will attack and avenge Himself on those wicked ones who are the cause of the demise of the young children and the *Tzaddikim*, as it says, "He who sets the blaze shall pay for the damage and make restitution" - those thorns who are the wicked will have to pay

dearly for all the death, damage and destruction that they caused to spread like wildfires.

Now the *pasuk* emphasizes the payment of restitution for damages by repeating the phrase *shalem yeshalem* - "he shall surely pay". This refers to the *yetzer hora*, for it is the one that sets the blaze; it sets the hearts of the wicked aflame, ignites the spark and pushes them to transgress and do evil. So not only will Hashem punish the wicked, He will also punish the evil *yetzer hora* that causes them to sin, as it says in *Sukka* 52a that in the future, Hashem will judge the wicked *yetzer* and slaughter it.

Praises for the *Ohr HaChaim HaKodosh*

Shloma Rabba Min Shemaya

There is a tradition that the *Ohr HaChaim* heard a heavenly voice every Shabbos night that blessed him and said to him, "*Shloma loch* - Peace be upon you!"

(Shivchei Ohr HaChaim, p. 6-7)

Torah Lishma

Rav Shneur Zalman of Liadi, *mechaber* of the *Tanya* and founder of *Chabad*, testified that the *Ohr HaChaim* studied Torah purely for its own sake - *lishma* - and that his Torah study formed the twenty-four mystical ornaments for the heavenly bride - (*kishutei kalla*).

(Shivchei Ohr HaChaim, p. 6-7)

A Genius Among Geniuses

Rav Levi Yitzchok of Berditchev writes in his approbation to the *Ohr HaChaim's* *sefer Rishon LeTzion*, "Many drank from the living wellsprings - the *Be'er Mayim Chaim* - of this great luminary, who is a genius among geniuses - *gaon*

sheba'ge'onim, a holy *Chassid*, renowned world over for his greatness and splendor and the boundless *shefa* of the light of his Torah and his fear and awe of Heaven, as is seen from his *sefer*, the *Ohr HaChaim*."

(Shivchei Ohr HaChaim, p. 6-7)

Stories on the Parsha & Parshas Shekalim



Bribery Even Blinds The Eyes Of The Tzaddikim

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

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

In his younger days, Rav Avrohom Yehoshua Heschel was Rav in Kolbasof and served as a *Dayan* in the rabbinical court of that city and its environs. He once sat with two other judges to rule on a matter of some importance, when the other two had accepted a bribe to rule in favor of one of the litigants in the case. They tried to rule on this matter in favor of the man who had bribed them but the *Ohev Yisrael* kept insisting that their judgment was incorrect and inconsistent with the *Halocha*. The other *Dayanim* advised this man to bribe the *Ohev Yisrael* as well.

The litigant, however, realized that it would not work because the *Ohev Yisrael* was a *Tzaddik* and would never accept a bribe from him directly.

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

Then came *Rosh Chodesh*. When he went to put on his garments, he felt them to be unusually heavy. The *Ohev Yisrael* was dumbfounded when he placed his hands in his pockets and discovered them to be full of gold coins. He questioned his household and found out that the litigant had been spotted visiting his rooms. He realized that he must have been secretly bribed! Now he understood why his previous judgments were being perverted and how his mind was being distorted by the bribe that he had unknowingly received! He summoned the litigant and the latter admitted to his attempt to bribe the Rav. Immediately, the Rav handed him back the bribe money and removed himself from the case.

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

Shabbos Shekalim

Rav Melech Biderman told how two brothers, Rav Meir and Rav Zanzvil Kahana, came together to visit the *Tzaddik*, the *Imrei Yosef* of Spinka, on *Parshas Shekalim*. Both brothers had suffered greatly and needed a *yeshua*: Rav Meir's wife was ill and they had no children, and Rav Zanzvil's children were weak and

sickly.

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

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

Gedolim Be'misasm Yoser



**Yahrzeits for the 27th of Shevat ~ Begins Friday Night
(02-14-2026)**



Rav Alexander Sender Shor - Tevuos Shor (5497 / 1737 - 289th Yahrzeit)
Rav Alexander Sender was the son of Rav Efraim Zalman Shor, *Maggid of Lvov*, and was orphaned as an infant.



Rav Elozor Rokeach - Shemen Roke'ach, Elazar Low (5597 / 1837 - 189th Yahrzeit)

Rav Elozor was born in Stanislow, Poland, he was the son of Rav Arye Leib and a grandson of the *Ba'al Ateres Poz* of Lask. At the age of twenty, he became Rav in Piltz, Poland. In 1800, he accepted the Rabbonus of Tritch. In 1812, he took over the Rabbonus of Ransburg.



Rav Emanuel Veltfried of Prezdborz (5625 / 1865 - 161st Yahrzeit)

נסתלק כ"ז שבט תרכ"ה ומנו"כ בווארשא



Rav Menachem Nachum Twersky (5631 / 1871 - 155th Yahrzeit)

Rav Menachem Nachum was named after his great-grandfather, the *Me'or Einayim*.



Rav Yosef Zundel Hutner (5679 / 1919 - 107th Yahrzeit)

Rav Yosef Zundel was born in Dvinsk. In 1897, he became Rav of Eishishok, a position he held until his *petira*.



Rav Mordechai Yosef Elozor Leiner - Radziner Rebbe, Tiferes Yosef (5689 / 1929 - 97th Yahrzeit)

Rav Mordechai Yosef Elozor, the *Rebbe* of Radzin, was the son of the *Ba'al HaTecheiles* and great-grandson of Mordechai Yosef of Izhbitz.



Rav Aharon Yosef - Avodas P'nim (5729 / 1969 - 57th Yahrzeit)



Rav Mordechai Ze'ev Shulman (5742 / 1982 - 44th Yahrzeit)

Rav Mordechai Shulman was the son-in-law of Rav Chaim Yitzchok Isaac Sher. Rav Mordechai succeeded his father-in-law as *Rosh Yeshiva* of Slabodka.



Rav Dovid Moshe Friedman (5748 / 1988 - 38th Yahrzeit)

Rav Dovid Moshe was born to Rav Dov Ber of Chortkov in Boyan, Ukraine, moving with his family to Vienna as a youth. Shortly after Kristallnacht (November 9, 1938), Rav Dovid Moshe moved to England and settled in the suburb of Edgware, London.

Yahrzeits for the 28th of Shevat ~ Begins Saturday Night (02-15-2026)



Rav Efraim Ezra Laniado (5565 / 1805 - 221st Yahrzeit)



Rav Yosef Dovid Zindheim of Strasbourg, France - Yad Dovid (5572 / 1812 - 214th Yahrzeit)



Rav Aryeh Leibush Nathanson - Beis El (5633 / 1873 - 153rd Yahrzeit)



Rav Naftali Rokeach of Naveria (5665 / 1905 - 121st Yahrzeit)



Rav Menachem Nachum Twerski - Rachmastrivka Rebbe (5696 / 1936 - 90th Yahrzeit)



Rav Yosef (Yuzpa) Friedlander - Liska Rebbe (5731 / 1971 - 55th Yahrzeit)

Rav Yosef ben Rav Tzvi Hirsch Friedlander was the *Liska Rebbe* and *mechaber* of *Tzvi V'Chamid*. Arriving in the United States in 1947, he was one of the first *Rebbes* to establish his *kehilla* in Boro Park.



Rav Mordechai Goldman - Zhviller Rebbe, Yikra D'Malka (5739 / 1979 - 47th Yahrzeit)

Harav Mordechai Goldman was born in Zhvill, Volhynia, in present-day Ukraine, on 11 *Cheshvan* 5666/1905. His father, Harav Gedaliah Moshe, *zy"a*, was the son of the famous Harav Shloime (Shlomke) of Zhvill, *zy"a*. In 5685/1925, Rav Mordechai went to learn in Eretz Yisrael in *Yeshivas Sfas Emes* in Yerushalayim. Following the *petirah* of Rav Shloime in 5705/1945, Rav Gedaliah Moshe was named *Rebbe*, a post he held until his *petirah* four years later (5709/1948), upon which Rav Mordechai was appointed *Rebbe* in his father's stead.



Rav Eliezer Alpha (5750 / 1990 - 36th Yahrzeit)

Born in the Russian town of Olshan, Rav Eliezer joined the Novardok school in Charkov when he was only eleven. He headed a *Yeshiva* in the Galician city of Gorlitz, but did not remain long because, in 1935, the *Chazon Ish* and other prominent *Rabbonim* urged him to settle in Eretz Yisrael. At first, he moved into the one-room home of his uncle, the *Chazon Ish*. Not long afterward, Rav Eliezer decided to move to *Chaifa* in order to found a *Yeshiva* in that spiritual wasteland.



Rav Nesanel Quinn (5765 / 2005 - 21st Yahrzeit)

Rav Nesanel HaKohen Quinn was the *menahel* of *Mesivta Torah Vodaas*, where he taught for almost eighty years.



Rav Shmuel Binyomin Rosenberg (5765 / 2005 - 21st Yahrzeit)

Rav Shmuel Binyomin Rosenberg was the senior *Rosh Mesivta* of *Yeshiva Bais Avrohom-Slonim*. A descendant of the *Chasam Sofer* and the *Kesav Sofer*.



Rav Nosson Dovid Rosenbaum - Zutshka Rebbe (5779 / 2019 - 7th Yahrzeit)

Harav Nosson Dovid was born in *Nisan* 5705/1945, to his father Harav Yitzchak Eizik Rosenbaum, the *Nachal Yitzchak* of Zutshka. In 5731/1971, after several years in Kiryat Sanz, Netanyah, he moved to the United States, at the request of his father-in-law, who had founded the community in Union City, New Jersey. There he was appointed Rav and *Rosh Yeshivah*. After the *petirah* of his father, in 5760/2000, he was appointed *Rebbe*, leading the community in the *Zutshka Beis Medrash* in Bnei Brak.

**Yahrzeits for the 29th of Shevat ~ Begins Sunday Night
(02-16-2026)**



Rav Eliyohu Levita (Ashkenazi) - HaBochur (5309 / 1549 - 477th Yahrzeit)



Rav Menachem Mendel of Shklov (5587 / 1827 - 199th Yahrzeit)



Rav Chananya Yom Tov Lipa Teitelbaum - Kedushas Yom Tov (5664 / 1904 - 122nd Yahrzeit)

Rav Chanina YomTov Lipa Teitelbaum was born on Shavous, the 6th of *Sivan* around 5596/1836 to the *Yetev Lev*, Rav Yekusiel Yehudah, Rav of Sighet (Máramarossziget). He was recognized as a child prodigy and a gadol in Torah scholarship. In chassidus, he was a disciple of Rav Chaim Halberstam of Sanz. He served as rav in Tetsh from 5624/1864 and afterwards he succeeded his father as rav and chassidic rebbe of Sighet in 5643/1883.



Rav Chaim Meir of Pintshov - Minchas Yehuda (5669 / 1909 - 117th Yahrzeit)



Rav Shlomo Zalman Sender Kahana-Shapira (5683 / 1923 - 103rd Yahrzeit)

Rav Shlomo Zalman Sender Kahana-Shapira was born in Nesvhiz, in the Minsk region of Belarus, to Rav Moshe Shapira, *Av Bais Din* of Lida. He eventually became Rav of Maltsch and started a *Yeshiva* there, *Anaf Eitz Chaim*, modeling it after *Eitz Chaim* of Volozhin. In 1902, he moved the *Yeshiva* to Kriniki where he became Rav. In 1921, he moved to the Shaarei Chessed section of Yerushalayim.



Rav Dovid of Bikavosk (5684 / 1924 - 102nd Yahrzeit)



Rav Yitzchok Yerucham Diskin (5685 / 1925 - 101st Yahrzeit)

Rav Yitzchok Yerucham Diskin was born in Valkovisk, Russia, the son of Rav Yehoshua Leib Diskin of Brisk (the *Maharil Diskin*). After his father's *petira* in 1898, he was asked to succeed him as president of the Diskin Orphanage and head of the *Ohel Moshe Yeshiva*. At first, he refused, but in 1908, when he saw that Yerushalayim's Torah institutions were in danger due to the Zionists' efforts to destroy them, he decided to immigrate to Eretz Yisrael.



Rav Nosson Tzvi Finkel - Der Alter, Alter of Slabodka (5687 / 1927 - 99th Yahrzeit)

Rav Nosson Tzvi Finkel, *the Alter of Slabodka*, was born in Rasei, Lithuania. He became a devoted follower of Rav Simcha Zissel, *the Alter of Kelm*. Rav Nosson Tzvi organized a kollel of ten men in Slabodka in about 1877. He began a *Yeshiva Ketana* there and was later instrumental in starting the *Yeshiva* in Telz. He founded the *Slabodka Yeshiva* in 1884. In the summer of 5685/1925, Harav Nosson Tzvi ascended to Eretz Yisrael with many *talmidim*, and the yeshivah was reestablished in Hevron.



Rav Nosson Horowitz (5761 / 2001 - 25th Yahrzeit)

Rav Nosson Horowitz was Rav of *K'hal Sh'eiris Yisrael* of Williamsburg, then Rav of *Kehillas Bais Yisrael* of Monsey.

**Yahrzeits for the 30th of Shevat ~ Begins Monday Night
(02-17-2026)**



Rav Reuven HaLevi Horowitz of Dzornovtza - Dudoim Basodeh (5589 / 1829 - 197th Yahrzeit)



Rav Shmuel Avrohom Abba Hager of Horodonka - Sifsei Tzaddik (5655 / 1895 - 131st Yahrzeit)



Rav Avrohom of Shendishuv (5665 / 1905 - 121st Yahrzeit)



Rav Dovid HaKohen Zelcer - Rav & Av Beis Din of Munkatchq, Divrei Dovid (5668 / 1908 - 118th Yahrzeit)



Rav Mordechai of Keristshub (5676 / 1916 - 110th Yahrzeit)



Rav Yerucham Fishel Perla (5694 / 1934 - 92nd Yahrzeit)

Rav Yerucham Fishel Perla was born in Warsaw in 1846. He studied under Rav Yehoshua Leib Diskin in Lomza and under Rav Yosef Dov HaLevi Soloveitchik. While still young, he was offered prestigious rabbinates, including in Lublin and Cracow, but he turned them down in order to continue his studies.



Rav Yosef Tzvi Kalish (5717 / 1957 - 69th Yahrzeit)



Rav Yitzchok Isaac Rosenbaum - Cleveland Rebbe (Ra'anana), Yitzchak Eisig (5780 / 2020 - 6th Yahrzeit)

Rav Yitzchok Isaac Rosenbaum *zt"l*, of Ra'anana, who was niftar at the age of 88. The Romanian-born rebbe was a son of the Strozmitzer Rebbe and Rebbetzin. The rebbe led a *bais medrash* in Cleveland, Ohio for years before relocating to the Israeli city of Ra'anana, where he established his court and was *mekarev* many Yidden over the years while leading his *mosdos* of chinuch, Torah and chesed.



Rav Aharon Moshe Yitzchok Greenbaum - Ger Tzedek of Amsterdam, Zera Yitzchok (5567 / 1807 - 219th Yahrzeit)



Rav Aharon Marcus of Krakow - Kesas Hasofer (5676 / 1916 - 110th Yahrzeit)

**Yahrzeits for the 1st of Adar ~ Begins Tuesday Night
(02-18-2026)**



Rav Avrohom Ibn Ezra (4924 / 1164 - 862nd Yahrzeit)

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



Rav Azarya Figu/Figo/Piccio (5407 / 1647 - 379th Yahrzeit)



Rav Shabsai HaKohen Katz - Shach (5423 / 1663 - 363rd Yahrzeit)

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



Rabbeinu Shmuel of Krakow - Olas Tomid (5460 / 1700 - 326th Yahrzeit)



Rav Refoel Immanuel Chai Ricchi - Mishnas Chassidim (5503 / 1743 - 283rd Yahrzeit)

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



Rav Yitzchok Isaac Eichenstein of Safrin (5560 / 1800 - 226th Yahrzeit)

(Some say the Yahrzeit is on the 2nd of Adar)

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



Rav Yitzchok Isaac (5560 / 1800 - 226th Yahrzeit)



Rav Menachem Mendel Ashkenazi (5587 / 1827 - 199th Yahrzeit)

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



Rav Boruch Halberstam of Gorlitz - Divrei Boruch (5666 / 1906 - 120th Yahrzeit)

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



Rav Uri HaKohen Yalas of Sambor (5670 / 1910 - 116th Yahrzeit)



Rav Mordechai (5676 / 1916 - 110th Yahrzeit)



Rav Yitzchok Isaac Eichenstein - Kiviashter Rav of Forest Hills, Queens (5764 / 2004 - 22nd Yahrzeit)

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



Rav Boruch Dovid Rosenberg (5764 / 2004 - 22nd Yahrzeit)

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

Yahrzeits for the 2nd of Adar ~ Begins Wednesday Night (02-19-2026)



Rav Yosef



Rav Meir Paprish - Ohr Tzaddikim (5422 / 1662 - 364th Yahrzeit)

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



Rav Dovid Madjar (5560 / 1800 - 226th Yahrzeit)



Rav Yitzchok Isaac Eichenstein of Safrin (5560 / 1800 - 226th Yahrzeit)

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

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



Rav Yom Tov Algazi - Maharit Algazi (5562 / 1802 - 224th Yahrzeit)

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



Rav Aharon Arye Leib Leifer (5573 / 1813 - 213th Yahrzeit)

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



Rav Binyomin Zev Lev Rokeach - Shaarei Torah, Benjamin Wolf Löw (5611 / 1851 - 175th Yahrzeit)

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



Rav Yitzchok Meir Heschel of Zinkov (5615 / 1855 - 171st Yahrzeit)

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



Rav Yaakov Yechizkiyohu Grunwald - Vayaged Yaakov (5701 / 1941 - 85th Yahrzeit)

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



Rav Avrohom Kalmanowitz (5724 / 1964 - 62nd Yahrzeit)

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



Rav Yisroel Alter of Gur - Gerrer Rebbe, Beis Yisrael (5737 / 1977 - 49th Yahrzeit)

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



Rav Moshe Schwab (5739 / 1979 - 47th Yahrzeit)



Rav Yosef Dov Soloveitchik - Reb Beryl, Rosh Yeshivas Brisk (5741 / 1981 - 45th Yahrzeit)



Rav Mordechai Wulliger (5755 / 1995 - 31st Yahrzeit)



Rav Simcha Bunim Waldenberg (5765 / 2005 - 21st Yahrzeit)

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

**Yahrzeits for the 3rd of Adar ~ Begins Thursday Night
(02-20-2026)**



Rav Mordechai Yaffe - Baal HeLevushim (5372 / 1612 - 414th Yahrzeit)

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



Rav Noach of Cracow (5398 / 1638 - 388th Yahrzeit)



Chacham Eliezer Di Avila or De Avila - Rav Adda of Morocco (5521 / 1761 - 265th Yahrzeit)

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



Rav Noach Chaim Tzvi Berlin (5562 / 1802 - 224th Yahrzeit)



Rav Efraim of Butchatch (5567 / 1807 - 219th Yahrzeit)



Rav Binyomin Morgenstern (5626 / 1866 - 160th Yahrzeit)



Rav Eliyohu of Mezritch (5628 / 1868 - 158th Yahrzeit)



Rav Tzvi Hirsh Sofer - of Sarospatak (5630 / 1870 - 156th Yahrzeit)

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



Rav Eliyohu Dovid Rabinowitz-Teomim - Aderes (5665 / 1905 - 121st Yahrzeit)



Rav Yehuda Greenfeld - Kol Yehuda (5667 / 1907 - 119th Yahrzeit)



Biographies of the Tzaddikim



**Rav Alexander Sender Shor Tevuos Shor (Shevat 27, 5497 / 1737 - 289th
Yahrzeit)**



Rav Alexander Sender was the son of Rav Efraim Zalman Shor, *Maggid of Lvov*, and was orphaned as an infant. In 1704, Rav Alexander Sender went to live in Zholkov (Zolkiew) where he remained for the rest of his life, devoting himself to study and writing, and earning his living working in a distillery. He was the *mechaber* of *Tevuos Shor*, first published in 1733, on *shechita* and *kashrus*. He was a great-great-nephew of Rav Efraim Zalman Shor, the *mechaber* of a *sefer* by the same name, *Tevuos Shor*, a condensation of the *Bais Yosef*.



Rav Elozor Rokeach Shemen Roke'ach, Elazar Low (Shevat 27, 5597 / 1837 - 189th Yahrzeit)



The Gaon Reb Elozor was born in 5518 (1758) in Stanislow, Poland. His father R' Arye Leib was a grandson of the *baal Ateres Poz* of Lask and at a young age Elozor was sent to his grandfather's yeshivah.

When he was thirteen he celebrated three landmarks: his *bar mitzvah*, his engagement and his completion of *Shas*. At the age of twenty in 5538 (1778) he became rov in Piltz, Poland. Due to a *Din Torah* that took place soon after his arrival, his great name spread fast. One of the defendants was known to be an influential person who would be sure to take revenge if the court judged him unfavorably. The *Shemen Rokeach*, without any qualms, gave the correct *psak*, to the loss of this man. The latter slandered the rov to the mayor of the town but upon summoning the rabbi the mayor saw this was no ordinary person and treated him with due respect, compelling the slanderer to obey his ruling.

During this period, he wrote his sefer *Sheilos Uteshuvos Shemen Rokeach* in which he printed his correspondence with the *Nodoh Beyehudoh*. It is interesting to note that the replies of the latter are also found in the sefer of the *Nodoh Beyehudoh*, the only difference being that the *Shemen Rokeach* omitted the exalted titles with which the *Nodoh Beyehudoh* addressed the young rov of only thirty years.

In 5560 (1800) he accepted rabbonus in Tritch, seeing that they had a weaker resistance against the *maskilim* than his present town Piltz.

In 5572 (1812) he took over the rabbinate of Ransburg and its suburbs and it was there that he waged his famous battle against the reformer Aaron Chaviner [nicknamed by the Chasam Sofer "Acher"] who tried to reform our hallowed customs and abolished parts of the *tefillos*. Together with the other *gedolei* hador, the Chasam Sofer, R' Akiva Eiger and R' Chaim Banet zt"l he fought against the reformers in letters that are printed in the *sefer Eileh Divrei Habris*.

In the year 5590 (1830), already an elderly rov, he took the mantle of leadership in Santov where he spread Torah and *yiras Shomayim* till the end of his days and fought the reformer Alexanderson. At one point the latter insulted the *Shemen Rokeach* and was excommunicated by the Chasam Sofer, R' Akiva Eiger and the Yismach Moshe.

Even after he lost his eyesight, he continued teaching Torah every day until his death.

On the night of 27th *Shevat* 5597 (1837), the *Shemen Rokeach* requested that the *Chevra Kadisha* stay with him overnight. As he said farewell to each of his family, a miracle occurred and he opened his heretofore unseeing eyes looking at each one, advising them personally as to the course of their lives and giving them his will.

Seeing their astonishment at the fact that his vision was restored after so many sightless years, the *Shemen Rokeach* explained, "One who protects his eyes ensuring they see only holiness is the ruler of his eyes and is given the ability by Hashem to open them and see when he wants to."

As dawn broke he put on *tefillin* and began to *daven*. Upon reaching the words in *Yigdal*, "He is One and there is no Oneness like His Oneness," his holy soul left him.

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

His kever in Abaújszántó, Dobó István u. 18, 3881 Hungary remains a place of pilgrimage til this day.

His Sefer Shaaalos and Teshuvos Shemen Rokeach Volume 1 and Shemen Rokeach 2 are online. He also authored Sama DeChaya



Rav Emanuel Veltfried (Shevat 27, 5625 / 1865 - 161st Yahrzeit)



נסתלק כ"ז שבט תרכ"ה ומנו"כ בווארשא



Rav Menachem Nachum Twersky (Shevat 27, 5631 / 1871 - 155th Yahrzeit)

Rav Menachem Nachum was named after his great-grandfather, the *Me'or Einayim*. He passed away about a year before his father on *Shabbos Shekolim/Mevorchim, Parshas Mishpotim*. His father made reference to this, saying: - "Behold I send my *Malach* before you". This is a slight change from a *pasuk* in *Mishpotim* (*Shemos* 23:20).



Rav Yosef Zundel Hutner (Shevat 27, 5679 / 1919 - 107th Yahrzeit)



Rav Yosef Zundel was born in Dvinsk and was taught by his father at an early age. At the

age of twenty-five, he published *Bikurei Yosef*. (In the introduction, he bemoans the passing of his young wife.) Thereafter, he moved to Bialystok, where he remarried and learned *bechavrusa* with Rav Meir Simcha HaKohen of Dvinsk. In 1897, he became Rav of Eishishok, a position he held until his *petira*.



Rav Mordechai Yosef Elozor Leiner Radziner Rebbe, Tiferes Yosef (Shevat 27, 5689 / 1929 - 97th Yahrzeit)

Rav Mordechai Yosef Elozor, the *Rebbe* of Radzin, was the son of the *Ba'al HaTecheiles* and great-grandson of Mordechai Yosef of Izhbitz. He was the *mechaber* of *Tiferes Yosef*. He was succeeded by his son, Rav Shmuel Shlomo, and then by his son-in-law, Rav Avrohom Yissochor England.



Rav Mordechai Ze'ev Shulman (Shevat 27, 5742 / 1982 - 44th Yahrzeit)

Rav Mordechai Shulman was the son-in-law of Rav Chaim Yitzchok Isaac Sher. Rav Mordechai succeeded his father-in-law as *Rosh Yeshiva* of Slabodka. His only son was Rav Nosson Tzvi Shulman, who married a daughter of Rav Yechiel Schlesinger.



Rav Dovid Moshe Friedman (Shevat 27, 5748 / 1988 - 38th Yahrzeit)

Rav Dovid Moshe was born to Rav Dov Ber of Chortkov in Boyan, Ukraine, moving with his family to Vienna as a youth. When his grandfather, Rav Yisrael, the *Chortkover Rebbe*, was *niftar* in 1934, he was succeeded by both of his sons, Rav Nachum Mordechai and Rav Dov Ber. When Rav Dov Ber tragically passed away just two years later, Rav Dovid Moshe humbly refused to take his place. Shortly after Kristallnacht (November 9, 1938), *Rav Dovid Moshe* moved to England and settled in the suburb of Edgware, London. In 1968, he married Leah in Switzerland and was blessed with three children. In 1988, he gave his final shiur in Golders Green.



Rav Yosef (Yuzpa) Friedlander Liska Rebbe (Shevat 28, 5731 / 1971 - 55th Yahrzeit)

Rav Yosef ben Rav Tzvi Hirsch Friedlander was the *Liska Rebbe* and *mechaber* of *Tzvi V'Chammid*. Arriving in the United States in 1947, he was one of the first *Rebbes* to establish his *kehilla* in Boro Park. He was a successor of the *Ach Pri Tevua*, the *Tal Chaim* and the *Sha'arei HaYoshor*. He was succeeded by his son, Rav Tzvi Hirsch Friedlander, *mechaber* of *Chamudei Tzvi*.



Rav Mordechai Goldman Zhviller Rebbe, Yikra D'Malka (Shevat 28, 5739 / 1979 - 47th Yahrzeit)



Harav Mordechai Goldman was born in Zhvill, Volhynia, in present-day Ukraine, on 11 *Cheshvan* 5666/1905. His father, Harav Gedaliah Moshe, *zy"a*, was the son of the famous Harav Shloime (Shlomke) of Zhvill, *zy"a*.

In 5685/1925, Rav Mordechai went to learn in Eretz Yisrael in *Yeshivas Sfas Emes* in *Yerushalayim*.

He married the daughter of Harav Shmuel Mordechai of Neshchiz.

Rav Mordechai's father, Harav Gedaliah Moshe, *zy"a*, came to Eretz Yisrael in 5697/1937, after many years of exile in Siberia. Following the *petirah* of Rav Shloime in 5705/1945, Rav Gedaliah Moshe was named *Rebbe*, a post he held until his *petirah* four years later (5709/1948), upon which Rav Mordechai was appointed *Rebbe* in his father's stead.

Rav Mordechai had a unique *hanhagah*: Unlike most *Rebbes* and *Rabbanim*, he had no set time for receiving petitioners — his door was always open. He also had no *gabbai* or attendant; in his humility, he tended to his own needs.

Rav Mordechai was *niftar* on 28 *Shevat* 5739/1979, at the age of 74, and buried on *Har Hazeisim*.

<https://hamodia.com/columns/day-history-february-10-28-shevat/>



Rav Eliezer Alpha (*Shevat* 28, 5750 / 1990 - 36th *Yahrzeit*)

Born in the Russian town of Olshan, Rav Eliezer joined the Novardok school in Charkov when he was only eleven. During that period, he studied incessantly with his *chavrusa*, Rav Chaim Shmuelewitz, the future *Rosh Yeshiva* of Mir. During the ravages of World War I, the *bochurim* went to Poland and joined the Novardok *Yeshiva's* branch in Bialystok. There, Rav Eliezer learned *b'chavrusa* with Rav Yaakov Yisrael Kanievsky, the *Steipler Gaon*. He married Shulamis, the daughter of Rav Meir Karelitz. Upon recommendation, he headed a *Yeshiva* in the Galician city of Gorlitz, but did not remain long because, in 1935, the *Chazon Ish* and other prominent *Rabbonim* urged him to settle in Eretz Yisrael. At first, he moved into the one-room home of his uncle, the *Chazon Ish*, where the *Steipler Gaon* and his wife were also staying. Not long afterward, Rav Eliezer decided to move to *Chaifa* in order to found a *Yeshiva* in that spiritual wasteland.



Rav Nesanel Quinn (Shevat 28, 5765 / 2005 - 21st Yahrzeit)



Rav Nesanel HaKohen Quinn was the *menahel* of *Mesivta Torah Vodaas*, where he taught for almost eighty years. Rav Nesanel's parents, Rav Zalman Pinchas and Devora Miriam, were neighbors of the Rogatchover Rav in Dvinsk, Lithuania, and were childless for ten years. Upon the advice of Rav Sholom Ber of Lubavitch, they moved to America (they were promised a family and *arichas yomim*; they had five children, and she lived to be 111.) Rav Nesanel was a *talmid* of Rav Dovid Leibowitz. He later became the *talmid muvhok* of Rav Shraga Feivel Mendelovitz at *Torah Vodaas*, and stayed there as an educator. In conjunction with his first *Yahrzeit*, the *sefer Birkas Mo'adecha* on *Maseches Beitza* was released [along with] a supplement, *Zichron Nesanel*, which includes short stories about Rav Quinn and letters he wrote (Hamodia Feb. 22, 2006).



Rav Shmuel Binyomin Rosenberg (Shevat 28, 5765 / 2005 - 21st Yahrzeit)

Rav Shmuel Binyomin Rosenberg was the senior *Rosh Mesivta* of *Yeshiva Bais Avrohom-Slonim*. A descendant of the *Chasam Sofer* and the *Kesav Sofer*, he learned for many years at *Slonim* and married the daughter of Rav Shmuel Weinberg, one of the heads of *Chinuch Atzmai* and the son of the *Birkas Avrohom* of *Slonim*. His brother-in-law, Rav Tzvi Weinberg, is *Rosh Kollel Slonim* in *Yerushalayim*.



Rav Nosson Dovid Rosenbaum Zutshka Rebbe (Shevat 28, 5779 / 2019 - 7th Yahrzeit)



Harav Nosson Dovid was born in *Nisan* 5705/1945, to his father Harav Yitzchak Eizik Rosenbaum, the *Nachal Yitzchak of Zutshka, zy"a*, and his mother Rebbetzin Chanah, *a"h*, the daughter of Harav Nosson Dovid Hollander, *zt"l*, Rav of Amsana in Galicia, after whom he was named.

When he came of age, Reb Nosson Dovid married, *lhbch"l*, Rebbetzin Sarah, the daughter of Harav Mordechai Goldman, the *Zhvillel Rebbe, zy"a* - whose *yahrtzeit* is marked *Motzoei Shabbos, 28 Shevat*, the same day as the passing of his son-in-law.

In 5731/1971, after several years in Kiryat Sanz, Netanyah, he moved to the United States, at the request of his father-in-law, who had founded the community in Union City, New Jersey. There he was appointed Rav and Rosh Yeshivah. The *Klausenberger Rebbe* settled in Union City the following year.

As an *avreich*, the Rebbe served as *menahel ruchani* of a number of *Talmudei Torah*, in America and later in Eretz Yisrael.

After the *petirah* of his father, in 5760/2000, he was appointed Rebbe, leading the community in the *Zutshka beis medrash* in Bnei Brak.

The Rebbe was a tremendous *masmid*, and well versed in all aspects of the Torah. Many attended his *tischen* in Bnei Brak, on *Shabbosos* and *Yamim Tovim*.

In recent months, since before *Lag BaOmer*, the Rebbe was hospitalized, after he was rushed to the hospital after suffering from shortness of breath. Since then he was in the ICU and his condition took a turn for the worse in the last week. With a *minyan* of family

around his bed, the Rebbe returned his soul to its maker on *Motzoei Shabbos* in the Maayaeni Hayeshuah hospital.

The *levayah* set out from the *Zutchka beis medrash* in Bnei Brak, continuing to Yerushalayim, where the Rebbe was buried on Har Hazeisim late *Motzoei Shabbos*.

The Rebbe is survived by his sons, Harav Asher Yeshayah Rosenbaum; Harav Gedalyah Moshe Rosenbaum; Harav Shlomo Rosenbaum; and Harav Mordechai Rosenbaum, and his daughters, Rebbetzin Batya Chayah Gross, wife of Harav Yaakov Yeshayah Zev Gross, Rav of Holmin in Beitar Ilit; Rebbetzin Malkah Biderman, wife of noted mashpia Harav Elimelech Biderman; Rebbetzin Ettli Leifer, wife of the Temeshvar-Elad Rebbe; Rebbetzin Esther Kalisch, wife of Harav Menachem Kalisch, the son of the Amshinover Rebbe, shlita, and many grandchildren and great-grandchildren.

Yehi zichro baruch.

<https://hamodia.com/2019/02/02/zutchka-rebbe-zya/>



Rav Chananya Yom Tov Lipa Teitelbaum Kedushas Yom Tov (Shevat 29, 5664 / 1904 - 122nd Yahrzeit)



A handwritten signature in black ink, enclosed in an oval shape. The signature appears to be 'Lipka Teitelbaum'.

(1836-1904 / 5596- 5664)

Rav Chanina YomTov Lipa Teitelbaum was born on Shavous, the 6th of *Sivan* around

5596/1836 to the Yetev Lev, Rav Yekusiel Yehudah, Rav of Sighet (Máramarossziget).

He was recognized as a child prodigy and a *gadol* in Torah scholarship. In *chassidus*, he was a disciple of Rav Chaim Halberstam of Sanz.

He was the son-in-law of Rav Menashe Horowitz of Ropshitz. His second marriage was to the daughter of his uncle, Rav Yoel Ashkenazi of Zlatshuv which was based on a *heter meah rabbonim*. His first marriage ended in *machlokes* when his wife refused to accept a *get* even though they had no children. In the end he had no choice and remarried using the *heter*.

He served as rav in Tetsh from 5624/1864 and afterwards he succeeded his father as rav and chassidic *rebbe* of Sighet in 5643/1883. He greatly expanded the Sigheter court, and his followers and *chassidim* numbered in the thousands.

His sons were: Rav Chaim Tzvi Teitelbaum, author of *Atzei Chaim* and who succeeded him in Sighet, and Rav Yoel Teitelbaum of Satmar, in Williamsburg, New York.

His daughter Esther married Rav Chanoch Henich of Sassov; his daughter Hesia married Rav Nissan Teitelbaum (her second husband was Rav Chaim Meir Yechiel Horowitz); and his daughter Sarah was the second wife of Rav Dovid Shapira.

His *sefer* was named *Kedushas YomTov* and includes volumes on the Torah and *Moadim*.

He passed away 29 *Shevat* 5664/1904.



Rav Shlomo Zalman Sender Kahana-Shapira (Shevat 29, 5683 / 1923 - 103rd Yahrzeit)



Rav Shlomo Zalman Sender Kahana-Shapira was born in Nesvhiz, in the Minsk region of Belarus, to Rav Moshe Shapira, *Av Bais Din* of Lida and son-in-law of Rav Chaim of Volozhin. Rav Zalman Sender learned under the *Bais HaLevi* and his son, Rav Chaim Brisker, in Volozhin. He married and lived in Kobrin, where he raised five children (four boys and a girl). When his wife tragically passed away, he married the widow of Rav Binyomin Wolf Hayahalomstein, Rav of Maltsch, and moved to that city. He eventually became Rav of Maltsch and started a Yeshiva there, *Anaf Eitz Chaim*, modeling it after *Eitz Chaim* of Volozhin. In 1902, he moved the Yeshiva to Kriniki where he became Rav. Among his talmidim there were Rav Yaakov Kamenetsky and Rav Aharon Kotler. In 1921, he moved to the Shaarei Chessed section of Yerushalayim.



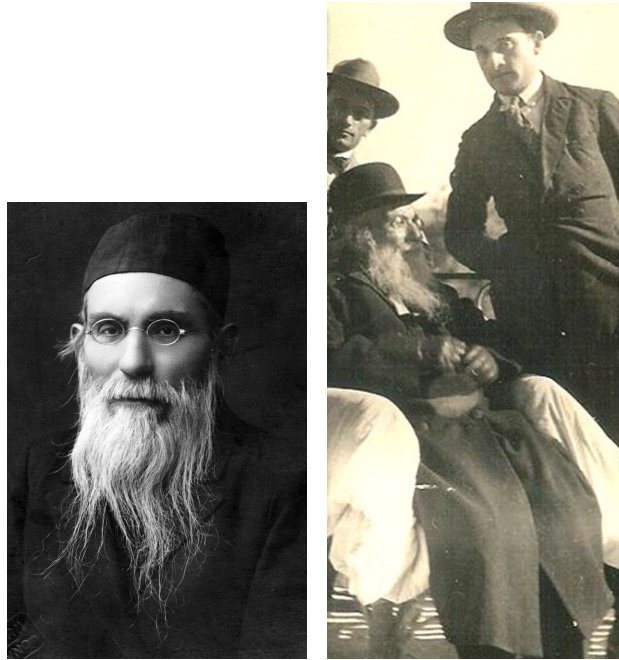
Rav Yitzchok Yerucham Diskin (Shevat 29, 5685 / 1925 - 101st Yahrzeit)



Rav Yitzchok Yerucham Diskin was born in Valkovisk, Russia, the son of Rav Yehoshua Leib Diskin of Brisk (the *Maharil Diskin*) and Rebbetzin Hinda Rochel. He started studying *Gemora* on his own at the age of five. After his *bar mitzva*, he studied in seclusion for fourteen hours a day. At sixteen, he left for Volozhin. After his father's *petira* in 1898, he was asked to succeed him as president of the Diskin Orphanage and head of the *Ohel Moshe Yeshiva*. At first, he refused, but in 1908, when he saw that Yerushalayim's Torah institutions were in danger due to the Zionists' efforts to destroy them, he decided to immigrate to Eretz Yisrael. Together with Rav Yosef Chaim Sonnenfeld, he fought against the *Maskilim*. Both of them were elected honorary presidents of the *chareidi Vaad Ha'ir*, which soon became known as the *Eida HaChareidis*.



Rav Nosson Tzvi Finkel Der Alter, Alter of Slabodka (*Shevat 29, 5687 / 1927 - 99th Yahrzeit*)



Rav Nosson Tzvi Finkel, *the Alter of Slabodka*, was born in Rasei, Lithuania. He was orphaned at an early age and was raised by a relative in Vilna. He became a devoted follower of Rav Simcha Zissel, *the Alter of Kelm*. Rav Nosson Tzvi organized a *kollel* of ten men in Slabodka in about 1877. He began a *Yeshiva Ketana* there and was later instrumental in starting the *Yeshiva* in Telz and having Rav Eliezer Gordon appointed as *Rosh Yeshiva*. He founded the Slabodka *Yeshiva* in 1884. In 1897, the *Yeshiva* split over the teaching of *mussar*. Seventy of the three hundred students sided with the *Alter* and formed a new *Yeshiva*, *Kenesses Yisrael*. In 1897, he founded the *Yeshiva* in Slutsk and appointed Rav Isser Zalman Meltzer its *Rosh Yeshiva*. After World War I, the *Yeshiva* in Kletzk, headed by Rav Nosson Tzvi's *talmid*, Rav Aharon Kotler, developed. He also helped Rav Shimon Shkop develop *Yeshivos* by sending his own students. In 1909, a *Yeshiva* was set up in Stutchin, led by the *Alter's talmid*, Rav Yehuda Leib Chasman, and the Lodz *Yeshiva* was the first outpost of *mussar* in Poland. His influence was also felt in long-standing *Yeshivos*, as his *talmidim* joined them. His son, Rav Eliezer Finkel, became *Rosh Yeshiva* of Mir, for example. In 1925, he fulfilled a long-standing personal vow by moving to Eretz Yisrael, settling in Chevron. His discourses are collected in *Or HaTzofun*.

Harav Nosson Tzvi was born in the year 1849 (5609) in the town of Raseiniai, Russia. Before 1795, it was part of the Polish Lithuanian Commonwealth, but it was annexed by Russian Tsarina Catherine into the Russian Empire and its city rights were annulled. In the Russian Empire, the town was the center of Rossieny County. From 1801 to 1843, the county was in the Vilna Governorate, and from 1843 on it became part of the Kovno Governorate.

HIS HOME TOWN

Eighteen years before he was born, an insurrection against Tsar Nicholas I and his Tsarist oppression began in Raseiniai. On March 26, 1831, rebels took Raseiniai and formed a provisional district government. Within a few days the insurrection spread throughout the entire country - and was later known as the 1831 Rebellion.

The town long had a large Jewish presence. It was among the first Jewish communities established in Lithuania, and the city, which is known in Yiddish as Raseyn, became known as the "Jerusalem of Zamut." Jews continued to settle there in large numbers throughout the 17th century.

During most of the 19th century, the greater proportion of the town's population was Jewish and it was a center of the Jewish Haskalah (Enlightenment) movement. In 1842, the city had 7,455 inhabitants, the majority of whom were Jews. In 1866, the town had 10,579 inhabitants, of whom 8,290 were Jews. In 1897, the population of Jews was 17,000.

In 1849, *the Alter* was born to Reb Moshe Finkel, a prominent community figure. At a young age he was orphaned of both his parents, and a relative from Vilna took him in. Unfortunately, the official records of his birth during the years that surrounded his birth have been completely lost.

As a young *bachur*, Reb Nosson Tzvi gained fame as a *lamdan*, an *iluy* and a master of deep thought.

Reb Meir Bashis, the son-in-law of the Rav of Kelm - Harav Eliezer Guterman - chose Reb Nosson Tzvi to marry his daughter, Gittel, and supported him for a number of years, which enabled him to continue to sit and learn without disturbance.

He was known for his exceptional oratorical skills. Interestingly enough, later in life, he entirely changed his method of speech. After his introduction to *Mussar* (and his mastery of it), he delivered his *Mussar* thoughts to others in a quiet manner and tone. He felt that *Mussar* and Torah thought had to be given over to others – without charismatic appeal. He had two reasons for this – to ensure that the *Mussar* was entirely intellectual without danger of influencing others out of emotional appeal and the second to enable students to develop themselves and their own personalities. Once, when his student Rav Yeruchem Levovitz came to Slabodka to visit – he strongly lectured him to not be so charismatic. He told him that the charismatic approach would stifle their growth as individuals. One *talmid* who was there at the time (Rav Yitzchok Ruderman) later commented, “Had I spoken to my students in such a harsh tone – they would surely have left me. Only the *Alter* could have done this.”

INTRODUCTION TO MUSSAR

Once, while a young Rav Nosson Tzvi Finkel was, delivering a drashah in his hometown of Rasein, the Rav, Harav Alexander Moshe Lapidos *zt”l* (1819-1906) a close disciple of Harav Yisrael Salanter *zt”l* - realized Rav Nosson Tzvi’s great potential and suggested that he travel to the giant of mussar, Harav Simcha Zisel Ziv, *zt”l*, the *Alter* of Kelm. Rav Lapidos wrote a letter to Rav Simcha Zissel and told him to help form this young man – with such enormous potential.

After coming to know Harav Simcha Zisel, Reb Nosson Tzvi became his *talmid muvhak*. Harav Simcha Zisel put Reb Nosson Tzvi in charge of his *Talmud Torah* in Kelm.

Sometime before Rav Yisroel Salanter moved to Germany in 1857, *The Alter* met with him and asked Reb Yisrael what his *avodah* and *tafkid* in life should be in this world. Reb Yisrael answered with the *pasuk*: “*L’hachayos ruach shefalim u’lhachayos lev nidkaim* — to revive the spirit of the meek and revive the hearts of the depressed” (Yeshayahu 57:15).

Sometime in the 1860’s or 70’s, Reb Nosson Tzvi developed a relationship with a wealthy Berlin inventor named Reb Ovadiah Lachman. Reb Ovadia was a supporter of Rav Yisroel Salanter, a good friend of his student Rav Yitzchok Blazer, and one of the founders of the *Telze Yeshiva* in 1875. He had invented a number of inventions, including wings for ships

so that they would not capsize, a new type of alarm, and some other inventions too. Reb Ovadiah became quite wealthy and a supporter of the *Mussar* Movement. Once, when the newspaper HaMeilitz tried to sow dissent in the Torah community by falsely claiming that Lachman and Rav Blazer had had a falling out, Reb Ovadia wrote a scathing letter to the paper. Reb Ovadia soon became the financial backbone of the *Mussar* projects of *the Alter*. [This author has hired a researcher to obtain more information about this remarkable individual].

With the help of Reb Ovadia Lachman, in 5637/1877, a 28 year old Reb Nosson Tzvi founded a *kollel* in Slabodka, and later, a learning program for bachurim. When Harav Yizchak Elchanan Spektor, *zt"l*, of Kovno, founded *Kollel Perushim*, Rav Nosson Tzvi Finkel joined its *hanhalah* and instilled in its membership the *mussar* approach. In 1881, he founded the *Yeshiva* of Slabodka - again with the help of Reb Ovadiah.

VOLOZHIN CLOSES

On February 2nd, 1892, the famed *Volozhin Yeshiva*, started by Rav Chaim of Volozhin student of the *Vilna Gaon* - had closed its doors by order of the Russian government. This had repercussions in the world of the Yeshivos, as other Yeshivos began to rise in enrollment - namely the *Mirrer Yeshiva* in Mir, Poland, Telze, the *Kovno Kollel*, (not to be confused with a later *Kovno Kollel* in which Slabodka *talmidim* partook) and the *Alter's* new *Yeshiva*. There were 170 members in that early *Kovno Kollel* and the majority support was from Reb Ovadia Lachman.

BEGINNINGS OF SLABODKA

Harav Nosson Tzvi had initially joined the *Yeshivah Ohr Hachaim of Slabodka*, and served as its *Mashgiach*. This *yeshivah* was the seed-institution of the future *yeshivah gedolah* of Slabodka.

Soon, hundreds of *bachurim* flocked to the *Slabodka Yeshivah*, which became famous as a bastion of Torah and *mussar*. With his riveting *shmuessen* and humility, Rav Finkel inspired thousands of *talmidim*.

THE MUSSAR DEBATE

In 5657/1897, a raging debate about the *shitah* of mussar *divided* the *yeshivah*, which caused most of the *talmidim* to leave. When the embers of controversy finally cooled, Harav Nosson Tzvi remained with only 70 *talmidim*. He named his new *mosad Yeshivah Knesses Yisrael*, in honor of his *Rebbi*, Harav Yisrael Salanter. The other camp named their's *Yeshivah Knesses Beis Yitzchok*.

Within a short time, *Knesses Yisrael* again began growing rapidly, and Harav Nosson Tzvi once again led hundreds of *talmidim*.

The *Alter* hired two top *Roshei Yeshiva* who had studied in Volozhin before it had closed. Rav Moshe Mordechai Epstein and Rav Isser Zalman Meltzer, the author of the *Even Ha'Azel* and the future father-in-law of Rav Aharon Kotler. When the *Radbaz* from Slutzk had asked the *Alter* to help launch a *Yeshiva* in that city, he sent him and ten top *talmidim*. The *Alter* did the same for the *Mirrer Yeshiva* and for Telze.

THE MOVE TO HEVRON

When World War One had broken out, most of the *Yeshivos* relocated and or split up - including the *bochurim* had to leave. The last one out of Slabodka in 1914, was Rav Eliezer Menachem Shach. The *Alter* did not come back to Slabodka until 1920.

By that time, there were enormous changes that happened. The town of Kovno switched from old-style Lita to German Orthodoxy - *Torah im Derech Eretz*. The suburb of Slabodka and the city of Kovno were no longer under Russia, but under the New Republic of Lithuania.

Originally, the *Slabodka Yeshiva* was considered a school of higher learning and its students were exempt from the draft, because Rav Avrohom Grozinsky had made such an arrangement. But not for long.

Soon a crisis emerged.

As soon as the new Poland began chomping upon its borders, Lithuania needed to institute a draft. They gave the *Yeshiva* an ultimatum: Either allow the older students to be drafter in the Lithuanian Armed Forces, or start introducing secular studies into the

program.

The *hanhallah* thought hard and decided to split into two. The younger students - below draft age would stay in Slabodka. The older ones would have to go to Eretz Yisroel.

The *Alter* sent Rav Avrohom Grodzinsky and Rav Yechezkel Sarna to scope out the situation in Eretz Yisroel. At first, prior to the crisis, the plan was just to send ten students to Yerushalayim. They were to adopt Yerushalmi garb and blend in. Now, however, after the Lithuanian Draft Crisis - they needed to find a different location and move to it - en masse. They chose Hevron. After the return to Europe, it was decided that Rav Yitzchok Isaac Sher and Rav Avrohom Grodzinsky would head the *Yeshiva in Slabodka*. The *Alter* and his son Rav Moshe Finkel would be in Eretz Yisroel.

Money was raised. The *Rosh Yeshiva*, Rav Moshe Mordechai Epstein was in America and did enormous work. Exit visas were obtained and entrance visas to Erets Yisroel. It took herculean efforts contacting all sorts of people.

In the summer of 5685/1925, Harav Nosson Tzvi ascended to *Eretz Yisrael* with many *talmidim*, and the *yeshivah* was reestablished in Hevron. The *Alter* continued in his enormous work and continued to build *Talmidim*.

During the final period of his life, while living in Eretz Yisrael, Harav Nosson Tzvi became increasingly weak. He was *niftar* on 29 *Shevat* 5687/1927 and was buried on Har Hazeisim. *Hashem* took him away before the tragedy of the Hebron massacre in 1929.

SOME OF HIS SAYINGS

- Why do we say, "*Shalom Aleichem*" to others during *Kiddush Levanah*? Because right beforehand we said the words, "*tipol aleihem aimasa upachad* - let terror and fear fall upon them." The impact of these words could affect our neshamos in negating others and becoming revenge seekers - thus we say "*Shalom Aleichem*" to entrench within us *ahavah* and brotherly love. (V'Ohr HaMussar p. 205)
- "*Rashi* says about Yaakov Avinu (*Bereishis* 28:16) - "had he known about the *kedusha* of the place - he would not have slept there." Even though he achieved such

spiritual heights that night – it is a *chisaron* of *derech erez* to sleep in a holy place – even to achieve prophecy, because *derech erez kadma laTorah*.” (Chayei HaMussar II p.62)

- Someone noticed that the *Alter* used to fast frequently, and discovered that he would fast whenever he saw a student not succeeding in his learning and growth. When asked why he did so, the *Alter* responded, “If one truly understood that each student is a *ben melech* – there is no other choice.” (Darchei Mussar p.221)
- “Why do we pour drops of wine at the *seder* at the mention of each of the *Makos*? Perhaps it is to develop our sensitivity toward suffering – even though they caused so much pain to *Klal Yisroel*.” (Chayei HaMussar p. 205)
- “*Chazal*, in their depth of understanding, ruled that a father not make a *shehecheyanu* at his own son’s bris, because his inner feelings is to feel the pain of the baby. Yet they also ruled that when receiving a *yerusha* – a *bracha* is made – because of the inner feeling of financial relief. How full of insights *chazal* were!” (Chayei HaMussar p.70)
- “The *Gemorah* in *Gittin* 64b tells us that you see wisdom in a child if he throws out a rock, but takes a walnut. Why a walnut? Because a walnut appears useless on the outside, but inside has value. A child who understands that is discerning and wise.” (Chayei HaMussar p. 107)
- “Rabbi Yehudah made *simanim* for the *Makos* – *Datzach, Adash, Ba”aChab*. What is so significant about merely making abbreviations? These are no mere abbreviations, however, they impart the highest of lessons – to watch ourselves not to say things that are *megunah*.” (Chayei HaMussar p. 285).

IMPACT

The *Alter*’s students went on to establish *Yeshivos* throughout the world and, in turn, were responsible for bringing *Torah* to tens of thousands of *Yeshiva* students.

- The *Mirrers Yeshiva* in Poland and later in Eretz Yisroel was headed by his own son, Rav Eliezer Yehuda Finkel (Rav Lazer Yudel)
- Rav Yeruchem Levovitz of the Mirrer was a *talmid* of the *Alter*
- Rav Reuvain Grozofsky of *Beis Medrash Elyon* in Monsey
- Rav Yitzchok Hutner of *Yeshiva Chaim Berlin* in Brooklyn, had studied under the *Alter* in Europe and in Hevron;
- Rav Yaakov Kamenetsky of *Yeshiva Torah Vodaas* was a *Talmid*;
- Rav Aharon Kotler, a *talmid*, headed the *Yeshiva* in Kletzk. The *Alter* said about him that the entire *Yeshiva* of Slabodka would have been worth it just to have influenced Rav Aharon
- He also established BMG in Lakewood, New Jersey, now the largest *yeshiva* in the world;
- Rav Dovid Leibowitz of *Yeshiva Chofetz Chaim* first in Williamsburg and now in Queens, with branches across the United States;
- Rav Yaakov Yitzchok Ruderman of *Yeshivas Ner Yisroel* in Baltimore, Maryland;
- Rav Yechezkel Sarna, head of *Hevron Yeshiva*, Jerusalem, Israel;
- Rav Yitzchok Isaac Sher, his son-in-law who headed the *Slabodka Yeshiva* of Bnei Brak, Israel;
- Rav Eliezer Menachem Shach of *Ponevech* was a *talmid* of Slabodka and Kletzk
- Rav Yechiel Yaakov Weinberg who headed the Rav Azriel Hildesheimer Rabbinical Seminary in Berlin, Germany

- Rav Avigdor Miller
- Rav Meir Chodosh of the *Hevron Yeshiva*
- And many more..

All of them were all *talmidim* of the *Alter*.

By Rabbi Yair Hoffman

Rabbi Yair Hoffman is working on reprinting a 1000 page collection of the *Alter's* thoughts and sayings - with three full indexes to the work, along with a website, tracing his *talmidim*, their Torah, and his influence on the world. The hope is to further spread the Torah of the *Alter*. Anyone who wishes to assist financially in this endeavor should please contact the author at yairhoffman2@gmail.com

<https://www.theyeshivaworld.com/news/headlines-breaking-stories/1947198/94th-yahrtzeit-of-the-alter-of-slabodka-architect-of-todays-torah-world.html>



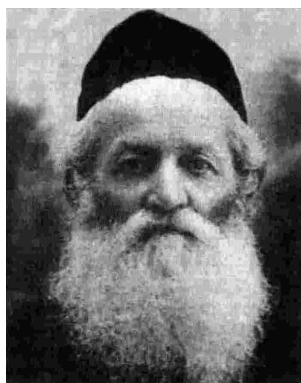
Rav Nosson Horowitz (Shevat 29, 5761 / 2001 - 25th Yahrzeit)



Rav Nosson Horowitz was Rav of *K'hal Sh'eiris Yisrael* of Williamsburg, then Rav of *Kehillas Bais Yisrael* of Monsey. He was born in Vienna, the son of the *Riglitzer Rav* and grandson of the *Altshteter Rav* and the *Liminover Rav* (the *Me'oros Nosson*), for whom he was named.



Rav Yerucham Fishel Perla (*Shevat 30, 5694 / 1934 - 92nd Yahrzeit*)



Rav Yerucham Fishel Perla was born in Warsaw in 1846. He studied under Rav Yehoshua Leib Diskin in Lomza and under Rav Yosef Dov HaLevi Soloveitchik. While still young, he was offered prestigious rabbinates, including in Lublin and Cracow, but he turned them down in order to continue his studies. He is known for his encyclopedic commentary to the *Sefer HaMitzvos* by Rav Saadia Gaon.



Rav Yitzchok Isaac Rosenbaum Clevelander Rebbe (Ra'anana), Yitzchak Eisig (*Shevat 30, 5780 / 2020 - 6th Yahrzeit*)



Rav Yitzchok Isaac Rosenbaum *zt"l*, of Ra'anana, who was niftar at the age of 88. The Romanian-born rebbe was a son of the Strozmitzer Rebbe and Rebbetzin.

The rebbe led a *bais medrash* in Cleveland, Ohio for years before relocating to the Israeli city of Ra'anana, where he established his court and was *mekarev* many Yidden over the years while leading his mosdos of chinuch, Torah and chesed.

The rebbe is survived by his son, Rav Uri Leib Rosenbaum.

Yehi zichro boruch.

<https://matzav.com/the-cleveland-rebbe-ztl-of-raanana/>

HIS SEGULOS:

This Weeks Segula For Parnassah

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

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

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

Suddenly, the *Tzaddik* awakened and his eyes were wide open. His hand pointed to the wooden board in the corner of the room and he asked that it be brought to him. With

whatever strength he still had, he wrote on the board the text that he wanted engraved on his *matzeiva* (headstone). The *talmidim* watched silently as this mighty Torah scholar wrote; finally, his wonderful promise was written: I will be an intermediary with Hashem (*meilitz*) in the World to Come for anyone who tries to bring to publication the books that I have compiled.

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

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

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

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

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

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

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

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Rav Avrohom Ibn Ezra (Adar I 1, 4924 / 1164 - 862nd Yahrzeit)



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

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

Rabbi Avrohom Ibn Ezra spent the second half of his life travelling from country to country, studying peoples and countries, languages and cultures. About the same time as his great contemporary, Rabbi Yehuda Halevi, he set out for the Orient, together with his son Yitzchok. He visited Africa, Egypt, and the Holy Land, where he learned Kabbalah, the deepest and most mysterious part of Torah study, from the sages in Safed and Tiberias.

Then he traveled to Babylon and Persia, where the Caliph of Baghdad had permitted the Jews to have their own prince. Finally he returned to Italy where he lived in Rome, Salerno, Lucca and Mantua. There he wrote most of his great commentaries to the Torah, and his books on Jewish grammar and philosophy. He wrote poems in honor of his friends and spent much of his time teaching a great number of disciples who gathered about him.

Ibn Ezra did not stay in Italy. He moved to Provence, in Southern France, where he was received with much honor and respect. For it was there that the two great lines of Jewish tradition, the Sephardic in Spain, and the Ashkenazic from Northern France and Germany, met. After three years of quiet study, in Beziers, Rabbi Avrohom Ibn Ezra again took up the wanderer's staff and went across the channel to London, where at that time a rich colony of enthusiastic Jews were eager to have this great representative of Jewish learning and art in their midst. Yet before his death Rabbi Avrohom wanted to return to his old home. At the age of about 75 years he died in Calahorra, between Navarra and Castilia.

https://www.chabad.org/library/article_cdo/aid/111872/jewish/Rabbi-Abraham-Ibn-Ezra.htm



Rav Shabsai Katz Shach (*Adar I 1, 5423 / 1663 - 363rd Yahrzeit*)



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

In 1648, the communities of Russian Poland were devastated by Chmielnicki, and Rav Shabsai HaKohen was among the sufferers. He authored *selichos* in tragic memory of the events. He was *niftar* at the age of forty-one in Holleschau, Germany, having completed his commentary to two of the four sections of the *Shulchon Aruch: Yoreh De'ah* (at age twenty-four) and *Choshen Mishpot*. Among his other works are *Sefer Ha'Aruch* on the *Tur*, *Poel Tzedek* on the 613 *mitzvos*, and *Gevuros Anoshim*, on cases in which a wife can legally compel her husband to give her a *get* (divorce document).



Rav Refoel Immanuel Chai Ricchi Mishnas Chassidim (Adar 1, 5503 / 1743 - 283rd Yahrzeit)

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



Rav Yitzchok Isaac Eichenstein (Adar 1, 5560 / 1800 - 226th Yahrzeit)
(Some say the Yahrzeit is on the 2nd of Adar)

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

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

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

His five sons were:

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

He also had a daughter, Perel Gittel.

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

Beirish of Zidatshuv, **Moshe** of Samvur, **Sender** of Komarno, **Lipa** of Samvur, and **Hirsch** of Zidatshuv.

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



Rav Menachem Mendel Ashkenazi (Adar 1, 5587 / 1827 - 199th Yahrzeit)



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



Rav Boruch Halberstam Divrei Boruch (Adar 1, 5666 / 1906 - 120th Yahrzeit)

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



Rav Yitzchok Isaac Eichenstein Kviashder Rav of Forest Hills, Queens (Adar 1, 5764 / 2004 - 22nd Yahrzeit)



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



Rav Boruch Dovid Rosenberg (Adar 1, 5764 / 2004 - 22nd Yahrzeit)



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



Rav Meir Paprish Ohr Tzaddikim (Adar 2, 5422 / 1662 - 364th Yahrzeit)

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



Rav Yitzchok Isaac Eichenstein (Adar 2, 5560 / 1800 - 226th Yahrzeit)
(Some say the Yahrzeit is on the 1st of Adar)

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

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

Chassidishe Rebbes of those times.

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

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



Rav Yom Tov Algazi Maharit Algazi (Adar I 2, 5562 / 1802 - 224th Yahrzeit)



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

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

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

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

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

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

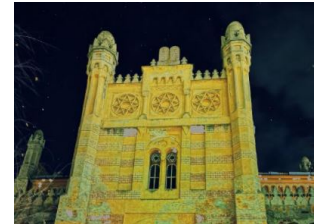


Rav Aharon Arye Leib Leifer (*Adar I 2*, 5573 / 1813 - 213th *Yahrzeit*)

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



Rav Binyomin Zev Lev Rokeach Shaarei Torah, Benjamin Wolf Löw (Adar II 2, 5611 / 1851 - 175th Yahrzeit)



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

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

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

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

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

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

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

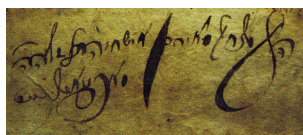
The peak of his rabbonus was in Verbau. There he founded a *yeshiva* which became famous for its outstanding *talmidim*, many of whom served later as rabbonim of prestigious *kehillos*.

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

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



Rav Yitzchok Meir Heschel (*Adar 2, 5615 / 1855 - 171st Yahrzeit*)



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



Rav Yaakov Yechizkiyohu Grunwald Vayaged Yaakov (Adar 2, 5701 / 1941 - 85th Yahrzeit)



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



Rav Avrohom Kalmanowitz (Adar 2, 5724 / 1964 - 62nd Yahrzeit)

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

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



Rav Yisroel Alter Gerrer Rebbe, Beis Yisrael (Adar 2, 5737 / 1977 - 49th Yahrzeit)



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

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

HIS SEGULOS:

Segulas Shabbos Teshuva

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



Rav Simcha Bunim Waldenberg (Adar II 2, 5765 / 2005 - 21st Yahrzeit)

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



Rav Mordechai Yaffe Baal HeLevushim (Adar II 3, 5372 / 1612 - 414th Yahrzeit)

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

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



Chacham Eliezer Di Avila or De Avila Rav Adda of Morocco (Adar I 3, 5521 / 1761 - 265th Yahrzeit)



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

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

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

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

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



Rav Tzvi Hirsh Sofer of Sarospatak (*Adar I 3, 5630 / 1870 - 156th Yahrzeit*)

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

Gedolim Be'Masayhem



Stories & Anecdotes

Rav Elozor Rokeach Shemen Roke'ach, Elazar Low (Shevat 27)

THE SHEMEN ROKEACH IN HONOR OF HIS YAHRZEIT 27TH SHEVAT

Already advanced in years, the *Shemen Rokeach* sat in the yeshivah in Santov teaching Torah to his many *talmidim*, where as usual the atmosphere was charged with holiness. Fiery discussions and arguments, questions and answers thrown back and forth, students and teacher swirling in the sea of learning, oblivious to their surroundings.

All at once the momentum was broken by a cry: "Fire." A man burst into the *shul* pale and shaken, "Fire! House after house is being consumed and you're all sitting here calmly! Soon the whole city will be engulfed in flames." Then turning to the rabbi, "*Rabbeinu*, come let us flee for our lives before the fire harms the people as well *Rachmono litzlan*."

Bewildered and panicky the *talmidim* wanted to rush out and help those fighting the fire, who were drawing water from the wells and trying unsuccessfully to gain control while the flames spread from house to house, rooftop to rooftop, reducing whole streets to ashes.

Raising his hand, the *Shemen Rokeach* restrained them, commanding them to continue learning. Calmly, he stood up and walked towards the door where he placed his hand over the *mezuzoh*. "When I was in Mikolasch a fire broke out in that city. I went to the *mezuzoh* and pronounced three times: '*Vatishka ho'esh*,' and that is exactly what happened. Now too I announce: '*Vatishkah ho'esh, vatishkah ho'esh, vatishkah ho'esh!*'"

The *talmidim* sitting with him could scarcely believe the miracle they were witnessing. Through the windows of the *beis medrash* they could see the city silhouetted against an orange-red sky clouded by billowing smoke, bringing despair to even the most hopeful of hearts. Yet after a few minutes the news arrived that the fire had miraculously died down on its own accord.

This wondrous story was passed down the generations together with many others. When the *Shemen Rokeach's* grandson, the *Divrei Yirmiyahu* of Ujheil, came to *daven* at his grandfather's *kever* in Santov, the people came streaming to greet him and he was surrounded by individuals who retold all the miracles and personal salvations that had been wrought by his holy grandfather, the above story being repeated in graphic detail by the leaders of the community.

"The greatest wonder," replied the *Divrei Yirmiyahu*, "is that my grandfather the *Shemen Rokeach* was a *boki* in *Shas* and *poskim*, *Sifrei*, *Safro Tosefta* and the whole Torah, and all his days were spent in endless pursuit of more Torah and to ever elevate his service of Hashem, spreading His word and passing on our holy tradition -- that is the greatest wonder of all."

It was a terribly stormy day in the winter of 5593. Torrential rains flooded the country and the howling of ferocious winds was punctuated by crashes of thunder and streaks of lightening. Suddenly the town was lit up for a long moment by a weird white light and then the terrible smell of fire filled the air. Some buildings had been struck by lightning, among them the house of the *Shemen Rokeach*. In the ensuing confusion it was discovered that the rabbi had lost his vision. All efforts of the greatest doctors were in vain; the *Shemen Rokeach* our guiding light remained blind until the day of his death [literally, see above!].

However his new handicap did not deter him from furthering the spread of Torah. Almost without any discernible change, he continued teaching. Only those who looked closer could notice the one difference: whereas up to now the Rabbi had quoted the *gemora* and *rishonim* from his *sefer*, he now did so by heart. Hardly believing their eyes and ears, his *talmidim* sat around him listening to him reciting the exact words that were spread out in the *seforim* in front of them, and he without a *sefer* to refer to and without eyes to see the text. Moreover if one of them would stumble over a phrase or word, whether from the *Rashbo* or *Shulchan Oruch*, he would assist and correct the mistake.

Neither did his lost vision inhibit his work of publishing *seforim*. The fact that he had already written *chidushim* on most *masechtos* of *Shas* and hundreds of *teshuvos* in *halocho*, and that some of his *seforim* had already been printed, did not leave him complacent. He dictated to *talmidim* who wrote down his new *chidushim*, word for word. At the end of every *sugya* they would read out all they had written under his instruction and the *Shemen Rokeach* would counter and check, add and retract, ensuring the text was fit to be printed. (Recently, a handwritten manuscript of his *chidushim* on *Nezikim*, written by one of his *talmidim*, was discovered and at the top was an annotation that the *Shemen Rokeach* had instructed his *talmid* to write due to his blindness.)

"As long as Hakodosh Boruch Hu sustains my life," he used to say, "I'll stand like a loyal

soldier on duty; and if He took away my eyesight then the power of concentration of my eyes have been transferred to my other senses and I'll use those to serve Him."

Ten days after his passing on 27th of *Shevat*, the holy Chasam Sofer gave a long *hesped* during which he said, "The ways of Hashem are hidden, we have no way of understanding the reason behind various concepts such as His distribution of poverty and riches, sickness and health etc. However, it seems to me that the reason why the gaon of Santov became blind in his later years is as follows: Throughout his earthly life, a tzaddik toils, rising ever higher until he almost reaches the peak of holiness. However, his physical body with its mundane qualities keeps him somewhat anchored to the *gashmiyus* of this world preventing him from reaching the spiritual summit to which his soul aspires. Hashem therefore removed the sight of this angel among us, freeing him from that physical chain so that his soul could ascend the lofty heights unencumbered by his body. Having understood this, let us now appropriately eulogize the tzaddik that has been taken from our midst."

Zechuso yogen oleinu. chareidi.org/archives5761/yisro/features2.htm

Rav Mordechai Goldman Zvhiller Rebbe, Yikra D'Malka (Shevat 28)

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.

Rav Chananya Yom Tov Lipa Teitelbaum Kedushas Yom Tov (Shevat 29)

THE BRACHOS THAT THEY BOTH GAVE

During one of his visits to the *Kedushas Yom Tov*, Rav Menachem Mendel asked him to give him a *bracha*. The *Kedushas Yom Tov* answered him, "Shouldn't it be the other way around? You are older than I, and the word *zaken* stands for *Zeh Kana Chochma* ("you have acquired more wisdom"). You are also a *talmid* of the *Chasam Sofer*. Therefore, it would surely be more proper for me to receive your blessing!" Rav Menachem Mendel disagreed: "But you are descended from the holy *Yismach Moshe* of Uhjel, whom I once merited to meet face-to-face, and I heard *drashos* from his holy mouth that blazed like a flaming fire - so it would be more proper for you to bless me!" In the end, each *tzaddik* spread his hands over the head of the other, and in this manner they blessed each other! (*Gedulas Mordechai*)

SHRAYIM TO HEAL THE SICK

As heard directly from the *Kedushas Yom Tov's* son - Rabbeinu Yoel *zt"l*.

When Rav Yoel was a child, he once observed his father enter his room while he was sleeping and prepare some pieces of cake by the window. The *Kedushas Yom Tov* was a known gentleman and would always remove his shoes while entering a place where someone was sleeping in order to avoid waking them. However, this did not deter Rav Yoel - since he needed little sleep and was always keen on observing his father. This action got the best of his curiosity and he waited to see what would happen.

The next day, the (Nir)*Bater Rav* came to the *Kedushas Yom Tov* and announced that he would like to stay for Shabbos. The *Kedushas Yom Tov* replied that although he appreciated his company, however he would like for him to return to (Nir)*Bater* immediately. The *Kedushas Yom Tov* informed him that the wife of the *Rosh HaKuel* (President) of the (Nir)*Bater's* shul was sick. Then the *Kedushas Yom Tov* took the prepared pieces of cake and gave it to the (Nir)*Bater Rav* and told him to give it to the sick wife with the instructions of the *Kedushas Yom Tov* as follows:

"It says: 'ועבדתם את ה' אלקיכם וברך את לחמך ואת מימך והסרתי מחלה מקרבך' (You shall worship *Hashem*, your God, and He shall bless your bread and your water, and I will remove illness from your midst, [Parshas Mishpatim 23:25]) – consequently eating *shirayim*, (the *Rebbe/Tzaddik's* leftover food) is *mesugal* (good omen) for health."

Being that the *Rebbe* was his uncle, the (Nir)*Bater Rav* had no choice but to follow directions. He went home and asked the *Rosh HaKuel* to come see him and repeated what the *Kedushas Yom Tov* told him. The *Rosh HaKuel* was shocked because his wife just became sick that day and he was in awe of the *Kedushas Yom Tov's Ruach HaKodesh* (holy spirit / seer).

Years later, when Rav Yoel repeated the story – he would add that there are many fascinating features with this story: How did his father know the *Rosh HaKuel's* wife was sick? How did he know that the (Nir)*Bater Rav* was coming to visit him and would be able to take back the *shirayim*?

However, most intriguingly to Rav Yoel was the fact that the *Kedushas Yom Tov* said that [his] *shirayim* would heal the sick.

Credit: Reb Shloma Yankel Gelbman, z"l

Rav Avrohom Ibn Ezra (Adar I 1)

THE IMPORTANCE OF HONORING SHABBOS

A Letter From Shabbos to the *Ibn Ezra*

By: Rav Sholom Klass

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

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

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

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

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

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

"Are you the *Ibn Ezra*?" asked the man.

"Yes," he answered.

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

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

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

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

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

The letter continued, "On my day, Hashem rested from His work. On my day, no man would fall. I am the one day of happiness, light and enjoyment for the tired mortals on this

earth. Even the dead in *Gehinnom* bless me for the one day of respite afforded them.”

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

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

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

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

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

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

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

www.jewishpress.com/kidz/tales-of-the-gaonim/a-letter-from-shabbos-to-the-ibn-ezra/2014/08/01/0/

Rav Boruch Halberstam Divrei Boruch (Adar 1)

JEST AND REBUKE IN DISGUISE

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

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

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

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

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

When his own *Chassidim* asked him why he seemingly spoke against his brother when there were many more deserving of his rebuke, he replied, “When I arrive before the heavenly court and they rule against me that I deserve *Gehinnom* because of this, they shall ask me to face my brother, the *Tzaddik* against whom I spoke and – don’t worry –

when he sees me, he himself will be the one to redeem me and take me out of there as a favor!"

The *Stropkover* once told Rav Chaim Meir of Vizhnitz that Rav Boruch would pause before reciting the *Shabbos Kiddush* on Friday night, relating some jest or barb of rebuke as a joke against one of the *Tzaddikim* of the generation. Even his nephew, Rav Shlomo of Bobov, was no exception. He too was the brunt of his uncle Rav Boruch's comic comments. During Rav Shlomo's last years, Rav Boruch's sister, Rebbetzin Nechama Rubin, begged and pleaded that he desist. He finally listened to her. Not long after, Rav Shlomo passed away while in Badenheim for his health. His body was recovered from the resort town to be laid to rest and that *Shabbos*, many *Chassidim* who had traveled from far and wide spent *Shabbos* in Gorlitz. No one wished to reveal the matter to Rav Boruch until he questioned his son, Rav Sinai of Zemigrod, as to the reason for the unusually large number of *Shabbos* guests. At first Rav Sinai tried to avoid the matter; yet when his father commanded him to fulfill the *mitzva* of *Kibbud Av* (the biblical command to honor one's father) he had no choice but to tell him the truth. When he heard the sad news he cried out in pain and distress, "I told her [my sister] to leave me be and not stop me! I kept him alive all these years and now - oy vavoy!"

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

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

THE SHAAREI TORAH IN HONOR OF HIS YAHRTZEIT 2ND ADAR

By Yisroel Friedman

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Rav Yitzchok Meir Heschel (Adar 2)

THE WRITINGS THAT WERE LEFT OVER FROM THE TZADDIK

Rav Meshulam Zisha of Zinkov, grandson of the *Apta Rav*, related a story he had heard from his father Rav Yitzchak Meir of Zinkov regarding Rav Levi Yitzchak of Berditchev. Once the *Berditchever* was visiting the *Apta Rav* in Kolbosov, and he asked to see some of the *Apta Rav's* writings on the *parashah*. The *Apta Rav* happily lent them to Rav Levi Yitzchak. Rav Levi Yitzchak was so immersed in his *avodas Hashem* that he completely forgot to return the writings to the *Apta Rav*. After Rav Levi Yitzchak passed on, these writings were found among his own writings, and the publishers thought that these belonged to Rav Levi Yitzchak as well, and they published them mistakenly in his name.

Rav Mordechai Yaffe Baal HeLevushim (Adar II 3)

LEVUSHIM

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

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

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

After he succeeded in overcoming this test, he *davened* that none of his descendants

should be comely or attractive so that they would never be tested in a similar way. His *tefillos* were accepted and all his descendants were of dark complexions thereafter. Rav Simcha Bunim concluded, "Nine of his *seforim* were printed in his lifetime. How I wish someone would reveal and print the tenth!" (*Bais Yitzchok*, p. 270)

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

HOW MUCH THE NETZIV ADMIRERED THE ADERES

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

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

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

Segulos Yisroel



SEGULOS FOR PARSHAS MISHPATIM & PARSHAS SHEKALIM

Rav Kaduri's Segulah To Help Win A Court Case On Trial

Rav Kaduri's Segulah to Help Win a Court Case on Trial

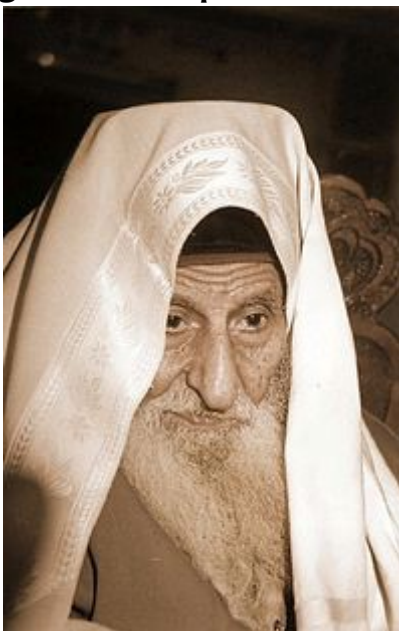
From now until after the trial he should recite the following 4 chapters of *Tehillim* every day on a daily basis: 20, 21, 29, 91

Shovavim

See Appendix Below

Appendix: Rav Kaduri's Segulah to Help Win a Court Case on Trial

Rav Kaduri's Segulah to Help Win a Court Case on Trial



סגולה להצלחה במשפט

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From now until after the trial he should recite the following 4 chapters of Tehillim every day on a daily basis: 20, 21, 29, 91

מהיום ועד סוף המשפט לקרוא כל יום תהילים פרקים כ' – כ"א – כ"ט – צ"א

פרק כ

- א. לְמִנְצָחַ, מִזְמוֹר לְדָוִד
- ב. יַעֲנֶךָ יְהוָה, בְּיוֹם צָרָה; יִשְׁגָּבֶךָ, שֵׁם אֱלֹהֵי יַעֲקֹב
- ג. יִשְׁלַח-עֲזָרְךָ מִקֹּדֶשׁ; וּמִצִּיּוֹן, יִסְעֶדֶךָ
- ד. יִזְכֹּר כָּל-מִנְחָתְךָ; וְעוֹלָתְךָ יִדְשֶׁנָּה סֵלָה
- ה. יִתֵּן-לְךָ כָּל־בָּבֶד; וְכָל-עֲצָתְךָ יִמְלֵא
- ו. נִרְנְנָה, בִּישׁוּעָתְךָ – וּבְשֵׁם-אֱלֹהֵינוּ נִדְגַל
- יְמֵלֵא יְהוָה, כָּל-מִשְׁאֲלוֹתֶיךָ
- ז. עֲתָה יִדְעֵתִי – כִּי הוֹשִׁיעַ יְהוָה, מִשִּׁיחוֹ
- יַעֲנֵהוּ, מִשְׁמֵי קֹדֶשׁ – בְּגִבְרוֹת, יִשַׁע יְמִינוֹ
- ח. אֱלֹהֵי בִרְכָב, וְאֱלֹהֵי בְּסוּסִים
- וְאֵנְחֵנוּ, בְּשֵׁם-יְהוָה אֱלֹהֵינוּ נִזְכִּיר
- ט. הִמָּה, כָּרְעוּ וְנָפְלוּ; וְאֵנְחֵנוּ קִמְנוּ, וְנִתְעוֹדַד
- י. יְהוָה הוֹשִׁיעָה: הַמֶּלֶךְ, יַעֲנֵנוּ בְּיוֹם-קִרְאָנוּ

פרק כ"א

- א. לַמְנַצַּח, מִזְמוֹר לְדָוִד.
 ב. יְהוָה, בְּעֶזֶךְ יִשְׁמַח-מֶלֶךְ; וּבִישׁוּעֶתְךָ, מֵה-יִגִּיל (יָגֵל) מֵאֵד.
 ג. תֵּאוֹת לְבוֹ, נִתְּתָה לוֹ; וְאַרְשֵׁת שִׁפְתָיו, בַּל-מִנְעַת סֵלָה.
 ד. כִּי-תִקְדָּמֶנּוּ, בְּרֻכּוֹת טוֹב; תִּשִּׁית לְרֹאשׁוֹ, עֲטֹרַת פָּז.
 ה. חַיִּים, שָׂאֵל מִמֶּךָ-נִתְּתָה לוֹ; אַרְךְ יָמִים, עוֹלָם וְעַד.
 ו. גָּדוֹל כְּבוֹדוֹ, בִּישׁוּעֶתְךָ; הוֹד וְהָדָר, תִּשְׁוֶה עָלָיו.
 ז. כִּי-תִשִּׁיתָהוּ בְּרֻכּוֹת לְעַד; תַּחֲדָהּ בִּשְׁמִיחָה, אֶת-פָּנֶיךָ.
 ח. כִּי-הִמְלִיךְ, בִּטָּח בִּיהוָה; וּבַחֲסֵד עֲלִיוֹן, בַּל-יִמוּט.
 ט. תִּמְצָא יָדְךָ, לְכָל-אִיבֶיךָ; יְמִינְךָ, תִּמְצָא שֹׁנְאֶיךָ.
 י. תִּשְׁתַּמּוּ, כְּתַנּוּר אֵשׁ – לַעֲת פָּנֶיךָ.
 יְהוָה, בָּאֵפוֹ יִבְלַעֵם; וְתֹאכְלֵם אֵשׁ.
 יא. פָּרִימוֹ, מֵאֲרָץ תֹּאבֵד; וְזֶרַעֲם, מִבְּגֵי אָדָם.
 יב. כִּי-נָטוּ עָלֶיךָ רָעָה; חֲשָׁבוּ מִזְמָה, בַּל-יִוָּכְלוּ.
 יג. כִּי, תִּשְׁתַּמּוּ שָׂכָם; בְּמִיתָרֶיךָ, תִּכּוֹנֵן עַל-פָּנֵיהֶם.
 יד. רוֹמָה יְהוָה בְּעֶזֶךְ; נִשְׁיָרָה וְנִזְמָרָה, גְּבוּרָתְךָ.

פרק כ"ט

- א. מִזְמוֹר, לְדָוִד: הָבוּ לַיהוָה, בְּגִי אֱלִים; הָבוּ לַיהוָה, כְּבוֹד וְעֹז.
 ב. הָבוּ לַיהוָה, כְּבוֹד שָׁמוֹ; הִשְׁתַּחֲווּ לַיהוָה, בְּהִדְרַת-קֹדֶשׁ.
 ג. קוֹל יְהוָה, עַל-הַמַּיִם;
 אֱל-הַכְּבוֹד הָרָעִים; יְהוָה, עַל-מַיִם רַבִּים.
 ד. קוֹל-יְהוָה בַּכַּח; קוֹל יְהוָה, בְּהָדָר.
 ה. קוֹל יְהוָה, שֹׁבֵר אֲרָזִים; וַיִּשְׁבֹּר יְהוָה, אֶת-אֲרָזֵי הַלְבָנוֹן.
 ו. וַיִּרְקִידֵם כְּמוֹ-עֵגֶל; לִבְנוֹן וְשִׁרִּין, כְּמוֹ בֶן-רֶאמִים.
 ז. קוֹל-יְהוָה חֲצֹב; לַהֲבוֹת אֵשׁ.
 ח. קוֹל יְהוָה, יַחֲלִיל מִדְּבָר; יַחֲלִיל יְהוָה, מִדְּבַר קָדֵשׁ.
 ט. קוֹל יְהוָה, יַחֲלִיל אֵילוֹת – וַיַּחֲשֹׁף יַעְרֹת
 וּבִהִיכְלוֹ – כָּלוּ, אִמֵּר כְּבוֹד.
 י. יְהוָה, לַמַּבּוּל יֵשֶׁב; וַיֵּשֶׁב יְהוָה, מֶלֶךְ לַעֲוֹלָם.
 יא. יְהוָה-עֹז, לַעֲמוֹ יִתֵּן; יְהוָה, יִבְרַךְ אֶת-עַמּוֹ בְּשָׁלוֹם.

פרק צ"א

- א. יֵשֶׁב, בְּסִתֵּר עֲלִיוֹן; בְּצֵל שֹׁדֵי, יִתְלוֹנֵן.
 ב. אִמֵּר-לַיהוָה, מַחְסֵי וּמִצּוֹדֹתַי; אֱלֹהֵי, אֲבֹטָח-בוֹ.
 ג. כִּי הוּא יִצִּילְךָ, מִפַּח יָקוֹשׁ; מִדְּבַר הוֹוֹת.
 ד. בְּאַבְרָתוֹ, יִסֹּךְ לְךָ-וְתַחַת-כְּנָפָיו תִּחְסֶה; צָנָה וְסַחְרָה אֲמַתּוֹ.
 ה. לֹא-תִירָא, מִפֶּחַד לִילָה; מִחַץ, יַעֲוֶף יוֹמָם.
 ו. מִדְּבַר, בְּאֶפֶל יְהִלְךָ; מִקֶּטֶב, יִשּׁוּד צְהָרִים.
 ז. יִפֹּל מִצִּדְךָ, אֶלְךָ-וּרְבֵבָה מִימִינְךָ: אֵלֶיךָ, לֹא יִגָּשׁ.
 ח. רַק, בְּעֵינֶיךָ תִּבְיֹט; וְשַׁלְמַת רָשָׁעִים תִּרְאֶה.
 ט. כִּי-אֲתָה יְהוָה מַחְסֵי; עֲלִיוֹן, שְׁמַת מְעוֹנֶךָ.
 י. לֹא-תֵאָנָה אֵלֶיךָ רָעָה; וְנִגַּע, לֹא-יִקְרַב בְּאֵהֶלְךָ.

יא. כִּי מִלְאָכָיו, יִצְוֶה-לָךְ; לְשִׁמְרֶךְ, בְּכָל-דְּרָכֶיךָ.
 יב. עַל-כַּפִּים יִשְׁאוּנֶךְ: פֶּן-תִּגָּף בְּאֶבֶן רִגְלֶךְ.
 יג. עַל-שַׁחַל וּפְתָן, תִּדְרֹךְ; תִּרְמָס כִּפִּיר וְתַנִּין.
 יד. כִּי בִי חֲשֵׁק, וְאַפְלִטָהוּ; אֲשַׁגְּבֶהוּ, כִּי-יִדַּע שְׁמִי.
 טו. יִקְרָאֵנִי, וְאֶעֱנֶהוּ—עֲמוּ-אֲנֹכִי בְצָרָה; אַחֲלֶצְהוּ, וְאַכְבְּדֶהוּ.
 טז. אֲרֹךְ יָמִים, אֲשַׁבֵּיעָהוּ; וְאַרְאֶהוּ, בִּישׁוּעָתִי.

After reciting the 4 chapters of Tehillim he should say the following prayer that Hashem help him win the trial and be found not guilty cleared of any charges and cancel any evil eye against him:

יהי רצון מלפני ד' אלוקינו ואלוקי אבותינו, שיהיה חשוב ומקובל ומרוצה פרקי תהילים שקראתי לפניך, ובזכות אותיותיהם ונקודותיהם וטעמיהם, והשמות היוצאים מהם, מראשי תיבות, ומיסופי תיבות, וחילופי תיבות, ובזכות אבותינו הקדושים, אברהם, יצחק ויעקב, משה ואהרן, יוסף הצדיק ודוד המלך, עליהם השלום, שתפתח מזלי, ותנני לחן וחסד בעיניך, ובעיני כל רואי, ובעיני השופט, ויצא זכאי בדיני, ותבטל מעלי כל מין עין הרע וכל מיני עיכובים וכשפים, ויהיה שש ושמח כל הימים, אמן.
 ויהא בהצלחה

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 בֵּן פֶּרֶת עָלִי-עֵין בָּנוֹת צָעָה עָלִי-שׁוֹר:
וַיְבַרְכֵהוּ וַרְבּוּ וַיִּשְׁטַמְּהוּ בְּעָלֵי זִצִּים:
וְהָשִׁיב בְּאֵיתָן קִשְׁתּוֹ וַיִּפְּזוּ זָרַעִי יָדָיו מִיַּדִּי אֲבִיר יַעֲקֹב מִשָּׁם רָעָה
אֲבֵן יִשְׂרָאֵל:
מֵאֵל אֲבִיךָ וַיַּעֲזֹרְךָ וְאֵת שִׁדִּי וַיְבָרְכְךָ בִּרְכַּת שָׁמַיִם מֵעַל בִּרְכַּת
תְּהוֹם רַב־צֶלֶת תַּנּוֹת בִּרְכַּת שָׁמַיִם וָרֶחָם:
בִּרְכַּת אֲבִיךָ גָּבְרוּ עַל-בִּרְכַּת הַזֵּרִי עַד-תֵּאָנוֹת גְּבַעַת עוֹלָם תִּתְּלִין
לְרֹאשׁ יוֹסֵף וּלְקֶדֶד נָזִיר אֲזוּזִיו: 3 פעמים

(5) לומר את השם יוסף. 24 פעמים

(6) לומר המילה יסוד. 24 פעמים

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

(8) לומר וידוי בכוונה.

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

לעילוי נשמת לזכר עולם יהי' צדיק



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