

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 Vayakhel & Parshas Parah

CHASSIDUS ON THE PARSHA

לזכר נשמת

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ואברהם יהודה בן שרה רבקה

The Work Had Been Enough For All The Work To Do It
- And There Was Extra (Shemos 36:7)

It seems like a contradiction to say that the work was "enough" and at the same time "there was extra." If there was enough, then there wasn't anything extra. See the commentary of the *Ohr HaChaim* at length [who also asks this question].

Hashem is also known by the Name *Kel Shakkai*. *Kel* means "power," as in the

verse “He took away the mighty [יִי אֱלֹהֵי] of the land” (*Yechezkel* 17:13).⁶ *Shakkai* connotes giving, from the word *shadayim* [which supply milk]. Therefore *HaKadosh Baruch Hu* is known as the All-Powerful One who overcomes His own ability to give, as our Sages teach, “He said to His world ‘Dai! Enough!’” (*Chagigah* 12a). Because anything that comes from the Infinite *Ein Sof* can expand and grow without any bounds. And therefore, since Hashem created the worlds, they wished to expand and grow without bounds and *HaKadosh Baruch Hu* had to say, “Dai! Enough!” He had to arrange a specific order in the worlds based on His supernal understanding of what His creations needed, and then He said “Dai! Enough!” In this way He used His attribute of might. He caused a constriction within creation by constrict His own power [so that the worlds He created and to which He gave life would not continue expanding].

This is how Hashem must conduct His world — based on the strength of the receivers and not based on His infinite and boundless strength. At this time [and in this world] the Jewish people are not capable of receiving His great goodness nor His exacting punishments.

The work and labor of the *Mishkan* was a reflection of the creation of heaven and earth. It was organized and constructed according to the dictates of the G-dly intellect, with the same combinations of holy letters and divine Names with which heaven and earth were created. Thus our Sages teach that *Betzalel* [whom Hashem placed in charge of building the *Mishkan*] knew how to combine the letters with which heaven and earth were created (*Berachos* 55a). In other words, Hashem placed in the hearts [of the builders of the *Mishkan*] wisdom, insight, and understanding. And Hashem gave this same power to the righteous *Tzaddikim* in every generation — when a *Tzaddikim* studies Torah and creates new interpretations in the course of his learning, he is in essence creating a new heaven and earth (*Zohar* I:4b). And so when doing the work of *Mishkan*, they directed their thoughts toward the divine wisdom through *ruach hakodesh* and made unifications and used holy combinations [of letters and divine Names]. This is how they formed all the vessels of the *Mishkan* and the rest of the work related to it.

If they had wanted to, they could have broadened their intellect so that there

would be no end, since the spirit of Hashem had alighted upon them. However, it was necessary to place a boundary on it, however they left over some of the work for the *Tzaddikim* in future, who would study the work of the *Mishkan* when they studied the Torah. Each *Tzaddik*, according to the level of his intellect, would recognize the wisdom hidden in the formation of each vessel and each part of the *Mishkan*, and he would spiritually unify it with the upper worlds. Just as Hashem left a latent power in creation itself, placing boundaries on His creations and leaving over the ability to expand the creation for the *Tzaddikim* so that they themselves could create novel things, so it was in the work of the *Mishkan*. This is the meaning of our verse, “The work was enough,” meaning they place boundaries on the work. “To do it” — that is, to rectify it and unify it using the supernal intellect with which they could concentrate on each thing [that they made from the *Mishkan*] according to the level of their intellect. However, “there was extra” — the surplus was left over for the righteous *Tzaddikim* and sages in each generation. Then, in future generations, when they studied the order of the work of the *Mishkan*, they could add their own knowledge to its construction according to how much their intellect could grasp.

Stories on the Parsha & Parshas Parah



No Shalom, No Derasha

At age seven, he was already giving a public *derashah* in *shul* every Shabbos on the weekly *parshah*, which his father taught him. One week, a dispute broke out in Herimilov, and Rav Dov Berish’s father, Rav Yekele, being the Rav of Hrimlov, was naturally involved in trying to help both sides come to some resolution. The Rav was so busy with the *machlokes* that he had no time that week to review the *parshah* or teach young Dov Berish any novel insight or *derush* to share in his

upcoming weekly Shabbos *derasha*. That week, a totally unprepared Dov Beirish got up in *shul* and in front of the entire *kehillah* delivered the following message: "It says in the Chumash that Moshe spoke to all of the congregation saying, "Va'yomer Moshe el kol adas Bnei Yisrael." (Shemos 35:4) Why does it say *kol* - all of them? This teaches us that Moshe Rabbeinu was only able to speak words of Torah when *all* of them, ***kol adas bnei Yisrael***, were united and there was no dispute among them. As long as the dispute in Hrimlov continues," explained Dov Beirish, "and as long as there is no peace or *shalom* among the Jews in this *kehillah*, I will be unable to say any new novel insights on the *parshah* either!"

Gedolim Be'misasm Yoser



**Yahrzeits for the 22nd of Adar ~ Begins Friday Night
(03-22-2025)**



Rav Yeshaya Shimonowitz - Rosh Yeshiva Rav Yaakov Yosef US



Rav Yosef Bloch of Alesk-Stanov - Ginzei Yosef (5550 / 1790 - 235th Yahrzeit)



Rav Chaim Meir Zev HaKohen Zelfreund - Shaarei Chaim (5592 / 1832 - 193rd Yahrzeit)



Rav Shlomo of Apta - Shvilei Torah (5593 / 1833 - 192nd Yahrzeit)



Rav Yitzchok Isaac Weiss of Svelive - Divrei Yitzchok (5654 / 1894 - 131st Yahrzeit)



Rav Yaakov Perlow - Novominsker Rebbe, Shufra D'Yaakov (5662 / 1902 - 123rd Yahrzeit)



Rav Yechiel Michel Epstein - Aruch HaShulchon (5668 / 1908 - 117th Yahrzeit)



Rav Eliezer Dovid of Radoshitz (5687 / 1927 - 98th Yahrzeit)

 **Rav Avrohom Duber Kahana Shapira - Av Beis Din of Kovno, Devar Avrohom (5703 / 1943 - 82nd Yahrzeit)**

 **Rav Reuven Grozovsky - Rosh Yeshivas Kaminitz & Torah Vodaas (5718 / 1958 - 67th Yahrzeit)**

Rav Reuven was a Torah giant who served as *Rosh Yeshiva* in the pre-war Kaminitzer Yeshiva and after the *Churban* in Yeshiva Torah Vodaas and Beth Medrash Elyon in Monsey. He was an engineer of the budding, fledgling Torah community in post war America. He was tremendously active in *hatzalah* work during the Holocaust and *moser nefesh* to try to save the remnant of European Jewry located in Europe, Siberia and Shanghai. Rav Reuven became perhaps the greatest voice of true *hashkafas haTorah* in the first decade after World War II when the difficult question arose of how G-d fearing Jews were to relate to the new phenomenon of the secular State of Israel.

 **Rav Yisroel Moshe Dushinsky (5763 / 2003 - 22nd Yahrzeit)**

Rav Yisrael Moshe Dushinsky (1921-2003). Born in Chust, Hungary, to Rav Yosef Tzvi Dushinsky, Rav of Chust (later to become Rav and *Av Beis Din* of the *Eida Charedis* of Yerushalayim). The family moved to Eretz Yisrael in *Adar* of 1930. On *Erev Sukkos* of 1949, his father was *niftar*, and the 27-year-old Rav Yisrael Moshe was appointed *Rosh Yeshiva* of Dushinsky. In 1969, he was inducted as a member of the *Eidah Charedis*. He became *S'gan Beis Din* after the *Satmar Rebbe's petira* and the *Av Beis Din* in 1996.

Yahrzeits for the 23rd of Adar ~ Begins Saturday Night (03-23-2025)

 **Rav Chaim Chaiké of Amdora - Chaim V'Chesed (5547 / 1787 - 238th Yahrzeit)**

 **Rav Yitzchok Meir Alter Rotenberg of Gur - Chidushei Harim (5626 / 1866 - 159th Yahrzeit)**

Rabbi Yitzchak Meir Rothenberg/Alter (23 *Adar* 1866) of Gur was the successor to Rabbi Menachem Mendel of Kotsk and the founder of the Gur dynasty. He was popularly known as the *Chidushei HaRim*, the title of his classic work of Torah analysis and interpretation. His charisma and concern for the masses resulted in Gerrer chasidus having a very large following.

 **Rav Yaakov Yitzchok Rabinowitz of Biala - Divrei Binah (5665 / 1905 - 120th Yahrzeit)**

 **Rav Meir of Shatz (5681 / 1921 - 104th Yahrzeit)**



Rav Rephael Shapiro - Toras Raphael (5681 / 1921 - 104th Yahrzeit)

Rav Rephael Shapiro (1837-1921) was Rosh Yeshiva of the Volozhin yeshiva and a son-in-law of the "Netziv," Rav Naftali Zvi Yehuda Berlin. After the Volozhin yeshiva was closed down in 1892 by order of the Russian government (the *Netziv* had refused to comply with the authorities' restrictions on Judaic studies), he reopened it in 1899, however on a smaller scale. Rav Shapiro is known as the *Toras Refael* after his primary work.



Rav Shalom Sofer - Shulem Schreiber Rav of Brezhna (5689 / 1929 - 96th Yahrzeit)

Rabbi Shalom Sofer (1855-1929) was the Chief Rabbi in Berezne, Ukraine. His father Rav Yisrael Ephraim Fischel Sofer was *Av Beis Din* in Nanash and died in 1898.



Rav Michel Dovid Rozovsky (5695 / 1935 - 90th Yahrzeit)



Rav Shlomo Zafrany (5730 / 1970 - 55th Yahrzeit)



Rav Yehuda Moshe Dancyger - Emunas Moshe (5733 / 1973 - 52nd Yahrzeit)



Rav Aharon Zilberfarb (5754 / 1994 - 31st Yahrzeit)



Rav Yisroel Grossman (5767 / 2007 - 18th Yahrzeit)

**Yahrzeits for the 24th of Adar ~ Begins Sunday Night
(03-24-2025)**



Rav Chaim Algazi of Kushta - Nesivos Hamishpot



Rav Yitzchok Eizik Margulies of Prague (5285 / 1525 - 500th Yahrzeit)



Rav Betzalel Yair Danziger of Lodz (5521 / 1761 - 264th Yahrzeit)



Rav Avrohom Tzvi HaKohen Rabinstein - Tzaddik Nistar of Makova (5590 / 1830 - 195th Yahrzeit)



Rav Binyomin Diskin of Horodna & Vilna (5616 / 1856 - 169th Yahrzeit)



Rav Yitzchok Meyer of Alesk (5664 / 1904 - 121st Yahrzeit)



Rav Boruch Pinchos Rabinowitz - Skolya Rebbe, Otzar Hachaim (5680 / 1920 - 105th Yahrzeit)

The Rebbe was sixth-generation descendant of both the *Ba'al Shem Tov* and the *Zlotichver Maggid*. He traced his lineage to *Rashi*, *Maharal*, *Rema*, and the "Sheloh" (R. Yeshaya HaLevi Horowitz 1565-1630)

 **Rav Shlomo Elyashiv - Leshem Shevo Ve'achlama (5687 / 1927 - 98th Yahrzeit)**

The Kabbalist Rabbi Shlomo Elyashiv (1841-1926) learned in the Telz Yeshiva, was one of the greatest Kabbalists in Lithuania, and served as Rabbi of Siauliai and Hommel. In 1924 he immigrated to Jerusalem and was known as one of the greatest Kabbalists. He wrote the series of books *Leshem Shevo Ve'Achlama*. Rav Kook said about his books that "No such book of Kabbalah has been published since the time of Rabbi Moshe Cordovero." His grandson was Rabbi Yosef Shalom Elyashiv.


 **Rav Bentzion Weisel - Av Beis Din of Tarda (5698 / 1938 - 87th Yahrzeit)**

 **Rav Yitzchok Horowitz of Stitchin (5700 / 1940 - 85th Yahrzeit)**

 **Rav Chaim Osher of Radoshitz (5701 / 1941 - 84th Yahrzeit)**

 **Rav Yehoshua Menachem Arenberg - Teshuvos Dvar Yehoshua (5736 / 1976 - 49th Yahrzeit)**

Rav Yehoshua Menachem was born on the 12th of *Teves* (1904) in Kemece. He immigrated to Eretz Yisrael in *Elul* of 1945 and settled in Yerushalayim. In 1947, he was asked to serve as the chief Rav of the Cyprus refugee camps, and he stayed there till the camps were disbanded. In 1949, he returned to Eretz Yisrael and was appointed chief Rav of Tel Aviv and Yaffo. He considered himself a *Belzer Chassid* and was very close with Rav Aharon of Belz.

 **Rav Gad Eisner (5745 / 1985 - 40th Yahrzeit)**


 **Rav Eliyohu Boruch Finkel - Bircas Eliyohu (5768 / 2008 - 17th Yahrzeit)**

**Yahrzeits for the 25th of Adar ~ Begins Monday Night
(03-25-2025)**

 **Rav Yitzchok Shapira - Elef Hamogen (5471 / 1711 - 314th Yahrzeit)**

 **Rav Avrohom Gershon Ashkenazi of Kitov - Ohr Ki Tov (5521 / 1761 - 264th Yahrzeit)**

Rabbi Avrohom Gershon of Brody was probably born in or near Kutu, Poland around 1701 and died in Yerushalayim in 1761. He is best known as the *Baal Shem Tov's* brother-in-law. Both Avraham Gershon and his father Rav Ephraim of Brody served in one of the four *beis din* (Jewish Court) of Brody.

 **Rav Yisroel Leifer of Kalish (5640 / 1880 - 145th Yahrzeit)**

 **Rav Yosef Aryeh Leibish Frishman of Tomishov (5676 / 1916 - 109th Yahrzeit)**



Rav Dovid Shaferber of Brazhov - Afraksta D'Anyah (5722 / 1962 - 63rd Yahrzeit)



Chacham Yitzchak Abuchatzaira - Baba Chaki (5730 / 1970 - 55th Yahrzeit)
Rav Yitzchok, or *Baba Chaki*, served as chief Rav of Ramla and Lod. Born in Risani, Morocco, to Rav Massud, he was the grandson of the *Abir Yaakov* and brother of Rav Dovid and the *Baba Sali*.



Rav Yisroel Yaakov Fisher (5763 / 2003 - 22nd Yahrzeit)

Rav Fisher was born in Yerushalayim on the 21st of *Tamuz*. Rav Yaakov Yisrael learned at *Etz Chaim* under Rav Isser Zalman Meltzer, who became his *chavrusa*. In 1961, he was appointed *moreh hora'ah* in the *Eidah Hachareidis*, and in 1975 he joined its *beis din*. In 1963, he was appointed Rav of the *Zichron Moshe shul*, a position he kept for 40 years.



Rebbetzin Zehava Braunstein (5765 / 2005 - 20th Yahrzeit)



Rav Yisroel Avrohom Portugal - Skulener Rebbe, Chessed L'Avrohom (5779 / 2019 - 6th Yahrzeit)

Yahrzeits for the 26th of Adar ~ Begins Tuesday Night (03-26-2025)



Rav Aharon of Ostroh - Doctor Gordon (5570 / 1810 - 215th Yahrzeit)



Rav Eliezer Lipa of Chmelnik - Orach Letzaddik (5573 / 1813 - 212th Yahrzeit)



Rav Itamar HaKohen - Tzaddik Nistar of Tshizikov (5580 / 1820 - 205th Yahrzeit)



Rebbetzin Sara Schenirer (5695 / 1935 - 90th Yahrzeit)

A Polish-Jewish schoolteacher born on July 15, 1883, Sara Schenirer became a pioneer of Jewish education for girls. Highly intelligent, with a strong desire to study, as a young girl, she was envious of her brothers' opportunity to learn and interpret the Torah and wished she had similar opportunities. Recognizing her interest in education, her father provided her with a steady stream of religious texts translated into Yiddish. Her situation was not unique as opportunities for women's education in those years were sparse. The assimilation of her girlfriends troubled her and in response to her efforts to stem the tide of assimilation, they began to call her "the little pious one." By 1939, there were more than 250 schools with an enrollment of more than 40,000 students in Bais Yaakov schools. Although she never had any children of her own, her students considered her their mother and greatly revered her.



Rav Eliyohu Chaim Carlebach (5749 / 1989 - 36th Yahrzeit)

Rav Elya and Rav Shlomo were born in Vienna in the late 1920s to a prominent and wealthy Rabbinic family. Their father, Rav Naftoli Carlebach, moved the family to Germany for the sake of his sons' education, but by the 1930s, they had immigrated to America, early enough to have escaped the war. He established his own *shul* in Staten Island. He became an expert on all types of *Chassidus* and published an encyclopedia of *Chassidus*, respected in many different *kehillos*.



Rav Avrohom Chaim Brim of Yerushalayim - Shirah Chadasha (5762 / 2002 - 23rd Yahrzeit)

Yahrzeits for the 27th of Adar ~ Begins Wednesday Night (03-27-2025)



Tzidkiyahu - Last king of Yehuda (4321 / 561 - 1,464th Yahrzeit)



Rav Yosef Shaul Nathanson of Lemberg - Shoel Umeishiv, Lemberger Rav (5635 / 1875 - 150th Yahrzeit)

At age forty-nine in ת"רנ"ט, after the death of his uncle Rabbi Yaakov Meshulam Orenstein, the author of *Yeshuos Yaakov*, Rav Yosef Shaul was appointed to succeed him as the AvBeisDin of Lwow (Lemberg). He served in the position for eighteen years, while never taking a salary, as his wealth allowed him to live comfortably and study and teach Torah. He was a great *ba'al tzedakah* who supported the poor. His greatness in Torah was well known and people wrote to him with their halachic queries from far and wide.



Rav Yeshaya Shor - Rav of Yas, Klil Efraim (5639 / 1879 - 146th Yahrzeit)



Rav Moshe Meir Rosenstein of Berditchev (5662 / 1902 - 123rd Yahrzeit)

Rabbi Moshe Meir Halevi Rosenstein of Berditchev, one of the great students of the Rabbi of Ruzin and author of the *Avodas Halevi*, on the *sefer Shaare Zedek* - the score book from the Divine Kabbalist, Rabbi Yosef Gictilia. In the third year of aliyah he immigrated to Eretz Yisrael and lived in Tzfas until his old age he moved to Teveria.



Rav Moshe Neuschloss - Av Beis Din of Square (5662 / 1902 - 123rd Yahrzeit)

Rav Moshe Neuschloss, av beis din of New Square. New Square is the anglicized form of Skvira, a village in Ukraine, where the Skver Hasidim dynasty of Chasidism had its roots.



Rav Yaakov Yosef Weiss of Spinka - Siach Yaakov (5676 / 1916 - 109th Yahrzeit)



Rav Shlomo HaKohen Schwartz (5695 / 1935 - 90th Yahrzeit)

Rav Sholom was the son of Rav Avrohom Yehuda HaKohen Schwartz of Bergsaz and Mad, *mechaber* of *Kol Arye*.



Rav Chaim Sinwani of Yehud (5739 / 1979 - 46th Yahrzeit)

Rav Chaim was born in Sinwan town (near the city of Taaz) on *Yom Kippur*. He received rabbinical ordination at the age of 17 by Rabbi Shlomo Ben Yosef Tabib and studied with him in *Kabbalah*. In 1910, after his rabbis' death, he was offered to serve as a rabbi of Sinwan and its environs, and he accepted the offer. Rabbi Sinwani immigrated in 1949 (1949) and refused to serve as rabbi. He lived in Yehud, where he became famous as a miracle (*Poel Yeshuot*) worker and taught students at his home.



Rav Yisroel Bergstein (5758 / 1998 - 27th Yahrzeit)



Rav Chaim Pinchos Scheinberg - Rosh Yeshivas Torah Ore Yerushalayim (5772 / 2012 - 13th Yahrzeit)

Rabbi Scheinberg was born circa 1910 in Poland, the son of a tailor. In the 1960s, Rabbi Scheinberg relocated from the United States to Israel. He was popular among students at *yeshivas* geared towards American students due to his fluency in English and his familiarity with the issues faced by American Orthodox teenagers studying in Israel. Rav Scheinberg was the *Mora D'Asra* (akin to "Chief" Rabbi) of *Kiryat Mattersdorf*, and also a member of the *Moetzes Gedolei HaTorah*.

Yahrzeits for the 28th of Adar ~ Begins Thursday Night (03-28-2025)



Rav Moshe of Cracow (5448 / 1688 - 337th Yahrzeit)

Rav Moshe was the son of Rav Yehoshua, *mechaber* of *Maginei Shlomo* of Cracow.



Chacham Tzemach HaKohen Kohen of Djerba (5573 / 1813 - 212th Yahrzeit)

Rav Tzemach Kohen was born in 5499 (1739) in Djerba to Sayad and Chanina Kohen. His family is descended from Rabbi Yishmael Kohen Gadol and Ezra HaSofer therefore their last name was Kohen Avrish (Avrish is an acronym whose *roshei teyvot* stand for Ani Ben Rabbi Yishmael).

He studied under the wise sages of Chachmei Djerba especially under Rav Aharon Peretz (author of *Bigdei Aharon*, *Mishchas Aharon*) afterwards he moved away from Tunisia and upon his return he gathered around him students and disciples.



Rav Shlomo Yurberger - Be'er Sheva (5581 / 1821 - 204th Yahrzeit)



Rav Yaakov Greenwald - Av Beis Din of Chust (5583 / 1823 - 202nd Yahrzeit)



Rav Nachman Zev Auerbach (5615 / 1855 - 170th Yahrzeit)



Rav Mordechai Rosenblatt of Slonim - Hadras Mordechai (5676 / 1916 - 109th Yahrzeit)

Rabbi Mordechai Veitzel Rosenblatt, or better known as Rabbi Mottele Oshminer was one of the greatest and most famous sages in the 19th and early twentieth century. Rabbi Mordechai Veitzel Rosenblatt was born in 1836 in the city of Antipolya (Antapoli) near Kobrin in the Grodno region. Rabbi Mordechai Rosenblatt was a great Talmudic scholar. At an early age he left Antapoli to study under Rabbi Isaac Tzvi Hirsch, the Rabbi of Siatitz, who enthusiastically gave him '*semicha*' at the tender age of fourteen.



Rav Shimon Zev Ehrenreich (5725 / 1965 - 60th Yahrzeit)

Rav Shimon Zev was a descendant of Rav Yaakov Ehrenreich. He served as Rav of Mishkoltz before the Second World War; after the War he founded the *Keses Shlomo* foundation in Yerushalayim to republish and distribute the *seforim* of his forebears.



Rav Meir Rosenbaum of Moshulu (5761 / 2001 - 24th Yahrzeit)

Biographies of the Tzaddikim





Rav Reuven Grozovsky Rosh Yeshivas Kaminetz & Torah Vodaas (Adar 22, 5718 / 1958 - 67th Yahrzeit)



Rav Reuven was a Torah giant who served as *Rosh Yeshiva* in the pre-war Kaminetzer Yeshiva and after the *Churban* in Yeshiva Torah Vodaas and Beth Medrash Elyon in Monsey. He was an engineer of the budding, fledgling Torah community in post war America. He was tremendously active in hatzalah work during the Holocaust and moser nefesh to try to save the remnant of European Jewry located in Europe, Siberia and Shanghai. Rav Reuven became perhaps the greatest voice of true *hashkafas haTorah* in the first decade after World War II when the difficult question arose of how G-d fearing Jews were to relate to the new phenomenon of the secular State of Israel.

<https://matzav.com/rav-reuven-grozovsky-ztl-on-his-54th-yahrtzeit-today-22-adar/>



Rav Yisroel Moshe Dushinsky (Adar 22, 5763 / 2003 - 22nd Yahrzeit)



Rav Yisrael Moshe Dushinsky (1921-2003). Born in Chust, Hungary, to Rav Yosef Tzvi Dushinsky, Rav of Chust (later to become Rav and *Av Beis Din* of the *Eida Charedis* of Yerushalayim), he was his father's first son, when his father was 50 years old. After many years and many *brachos*, Rav Yosef Tzvi received a *bracha* from Rav Yechezkel Shraga of Shinava, who also gave him his *sefer*, *Ayalah Sheluchah*, printed in the memory of the *Shonava Rav's* son, Naftali, who was *nifter* on the 21st of *Kislev*, 1864. The following year, on the exact date of Reb Naftali's *yahrtzeit*, Yisrael Moshe was born. His middle name was in honor of his great uncle, the *Maharam Shick*. The family moved to Eretz Yisrael in *Adar* of 1930, one month before the *petirah* of Rav Yosef Chaim Zonenfeld. He was married to the daughter of Rav Dovid Yehoshua Gross, *Rosh Hakohol* of the *Satmar Kehillah*, in 1945. On *Erev Sukkos* of 1949, his father was *niftar*, and the 27-year-old Rav Yisrael Moshe was appointed *Rosh Yeshiva* of *Dushinsky*. In 1969, he was inducted as a member of the *Eidah Charedis*. He became *S'gan Beis Din* after the *Satmar Rebbe's petira* and the *Av Beis Din* in 1996.



Rav Yitzchok Meir Alter Rotenberg Chidushei Harim (Adar 23, 5626 / 1866 - 159th Yahrzeit)



Rabbi Yitzchak Meir Rothenberg/Alter (23 Adar 1866) of Gur was the successor to Rabbi Menachem Mendel of Kotsk and the founder of the Gur dynasty. He was popularly known as the *Chiddushei HaRim*, the title of his classic work of Torah analysis and interpretation. His charisma and concern for the masses resulted in Gerrer chasidus having a very large following.

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

HIS SEGULOS:

Segulah For Yiras Shamayim

Rav Yitzchak Meir Alter of Ger, the genius of Chassidus, used to say: “Mere mention of the *kedushah* and sanctity of the holy Yid HaKadosh is itself a *segulah* for *yiras Shamayim* and can cause the awe of Heaven to enter into the heart of man.”



Rav Rephael Shapiro Toras Raphael (Adar 23, 5681 / 1921 - 104th Yahrzeit)



Rav Rephael Shapiro (1837-1921) was Rosh Yeshiva of the Volozhin yeshiva and a son-in-law of the "Netziv," Rav Naftali Zvi Yehuda Berlin. After the Volozhin yeshiva was closed down in 1892 by order of the Russian government (the *Netziv* had refused to comply with the authorities' restrictions on Judaic studies), he reopened it in 1899, however on a smaller scale. Rav Shapiro is known as the *Toras Refael* after his primary work. He ordained Rav Isser Yehuda Unterman, who had studied in the Kollel of the Volozhin Yeshiva before opening his own yeshiva in the neighboring Belarusian town of Vishnevo, and who would later become one of Israel's chief rabbis. In addition, Rav Shapiro gave *semicha* to Rav Moshe Satzkes, who was known as the Łomża Rov, and Rav Meir Joshua Rosenberg. Rav Shapiro was the father-in-law of Rav Chaim Soloveitchik of Brisk and grandfather of Rav Moshe Shmuel Shapira, who settled in Eretz Yisroel in 1938 and years later joined the Moetzes Gedolei HaTorah of Agudas Yisrael.

<https://yeshivavolozhin.org/rav-refael-shapiro/>



Rav Shalom Sofer Shulem Schreiber Rav of Brezhna (Adar II 23, 5689 / 1929 - 96th Yahrzeit)



Rabbi Shalom Sofer (1855-1929) was the Chief Rabbi in Berezne, Ukraine. His father Rav Yisrael Ephraim Fischel Sofer was *Av Beis Din* in Nanash and died in 1898.



Rav Boruch Pinchos Rabinowitz Skolya Rebbe, Otzar Hachaim (Adar 24, 5680 / 1920 - 105th Yahrzeit)



The Rebbe was sixth-generation descendant of both the *Ba'al Shem Tov* and the *Zlotichver Maggid*.

He traced his lineage to *Rashi*, *Maharal*, *Rema*, and the "*Sheloh*" (R. Yeshaya HaLevi Horowitz 1565-1630)

Skolye Beginnings: Skolye, a town in Western Galicia, Reb Baruch Pinchos, a *Ba'al Mofeis* (one who effects miracles) to whom Jews from far and wide flocked, made sure to devote time to his son, Dovid Yitzchok, a young prodigy, to develop his vast potential.

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Rav Shlomo Elyashiv Leshem Shevo Ve'achlama (Adar 24, 5687 / 1927 - 98th Yahrzeit)



The Kabbalist Rabbi Shlomo Elyashiv (1841-1926) learned in the Telz Yeshiva, was one of the greatest Kabbalists in Lithuania, and served as Rabbi of Siauliai and Hommel. In 1924 he immigrated to Jerusalem and was known as one of the greatest Kabbalists. He wrote the series of books *Leshem Shevo Ve'Achlama*. Rav Kook said about his books that "No such book of Kabbalah has been published since the time of Rabbi Moshe Cordovero." His grandson was Rabbi Yosef Shalom Elyashiv.

<https://winners-auctions.com/en/items/manuscript-of-the-kabbalist-rabbi-shlomo-elyashiv-author-of-the-leshem/>



Rav Yehoshua Menachem Arenberg Teshuvos Dvar Yehoshua (Adar 24, 5736 / 1976 - 49th Yahrzeit)

Born on the 12th of Teves (1904) in Kemece, Hungary, Rav Yehoshua Menachem studied in his youth under Rav Naftoli Hertz Bombach, *Av Bais Din* of Samvur, *mechaber* of *Givas HaLevona*, and later under Rav Meir Arik, *Av Bais Din* of Turna. He was awarded *semicha*

and ordained as a Rav and *posek* by Rav Horowitz of Provozhna and Rav Firer of Krasnu.

He married one of Sarah Schenirer's first *talmidos*, Hinda Leah Birnbaum of Cracow, and continued his studies there till the war. He was imprisoned in the Buchnia Ghetto and escaped to Slovakia, from where he made his way to Hungary. Together with his daughters he was among those saved on the Kastner train, arriving in 1944 in Switzerland in Caux.

He immigrated to Eretz Yisrael in *Elul* of 1945 and settled in Yerushalayim. In 1947, he was asked to serve as the chief Rav of the Cyprus refugee camps, and he stayed there till the camps were disbanded.

In 1949, he returned to Eretz Yisrael and was appointed chief Rav of Tel Aviv and Yaffo. He was Rav Unterman's chief advisor in matters of *Even Ho'Ezer* in which he was most proficient. He considered himself a *Belzer Chassid* and was very close with Rav Aharon of Belz.

When he passed away, Rav Aharon delivered the *hesped* in the *Belzer Yeshiva* on Aggripas Street in Yerushalayim and he was buried on *Har HaZeisim*. He left behind three daughters and six volumes of responsa, as well as a *sefer*, *Roshei Besomim*, on the *Roke'ach*.

Some of his *piskei halocha* include:

- It is *ossur* to return lands conquered by Yisrael in any way (Vol. II Siman 48);
- It is *mutar* to open bottles on Shabbos and *Yom Tov* (Vol. II Siman 45);
- Nowadays the *ikar mitzva* of lighting *Chanuka* candles is indoors and not outdoors (Vol. I Siman 40)

It is *mutar* to dance on Shabbos as is the *Chassidic* custom (Vol. II Siman 42;4).



Rav Avrohom Gershon Ashkenazi Ohr Ki Tov (Adar 25, 5521 / 1761 - 264th Yahrzeit)



Rabbi Avrohom Gershon of Brody was probably born in or near Kutu, Poland around 1701 and died in Yerushalayim in 1761. He is best known as the *Baal Shem Tov's* brother-in-law.

A scion of a famous rabbinic family, Avraham Gershon is a descendant (possibly the grandson) of Shabsai Cohen ("the ShACh") (1625-1663).

Both Avraham Gershon and his father Rav Ephraim of Brody served in one of the four beis din (Jewish Court) of Brody. It was here that he and his father encountered Rabbi Yisrael "*Baal Shem Tov*". According to early Chasidic work *Shivchei haBesht*, his father gave his blessing of marriage for his sister Chana to the *Baal Shem Tov* on his deathbed. But once Ephraim died, Avraham Gershon was unaware of this secret betrothal until the *Baal Shem Tov* revealed the engagement contract.

Avraham Gershon rose to a powerful position within the Jewish community of Brody.

In 1747, Avraham Gershon traveled to Yerushalayim, one of the first Chasidim to establish a presence in the holy land. There he embraced the *Rashash*, together with those who were students of Kabbalah. He lived in Chevron for six years. In 1753, he moved to Yerushalayim and was further associated with the (kabbalistic) Yeshivas Beit El. He died in 1761 and was buried on Har Hazeisim. After the Six Day War in 1967, his grave was rediscovered along with the grave of his second wife Bluma.

<https://www.geni.com/people/Rabbi-Abraham-Ashkenazi-of-Kitov/6000000002466244541>



Chacham Yitzchak Abuchatzeira Baba Chaki (Adar 25, 5730 / 1970 - 55th Yahrzeit)



Rav Yitzchok, or *Baba Chaki*, served as chief Rav of Ramla and Lod.

Born in Risani, Morocco, to Rav Massud, he was the grandson of the *Abir Yaakov* and brother of Rav Dovid and the *Baba Sali*.

In 1920, he and the *Baba Sali* escaped to Bodniv when Rav Dovid was murdered and the government issued decrees against the Jews.

In 1936, he moved to Arpud, where he lived under the French, ministering as Rav of the Jewish community.

In 1945, at the age of fifty, he left Morocco and moved to Algeria.

When the state of Israel was established, he and his family moved to Eretz Yisrael. When the *Rishon LeTzion*, Rav Tzion Chai Uzziel, heard of his arrival, he met with him, honoring him with the traditional turban of chief Rav, and appointed him as chief Rav of Ramla and Lod.

He served in this capacity beside the *Ashkenazi* chief Rav Yisrael Gelzer, for some twenty years, until, on the twenty-fifth of *Adar II* (April 2, 1970), he was killed in a car crash. Some twenty thousand participated in his *levaya* (funeral).

His son, Rav Avrohom, was the *Baba Sali's* son-in-law and also served as chief Rav of Ramla and Yavneh.

Every year, the *Baba Chaki* would celebrate the *Hilula* of his grandfather, the *Abir Yaakov*, with a special occasion in his home. One year, he called over a close friend and gave him the honored privilege of standing by the door and pouring each guest that came in a *l'chaim* from a two-liter tin can of Arak. "Please fill each guest's cup," the *Baba Chaki* asked his good friend.

The amazing thing was that the man stood at the door for some four hours and poured hundreds of cups of Arak for hundreds of guests, and the tin canister never seemed to empty! At the end of the *Hilula* celebration, the *Baba Chaki* gave his friend the canister as a present, saying, "Here, take this as a gift and you will never lack for Arak - ever!"

And so it was, that for some two years this canister poured Arak and they never lacked - until one day someone else borrowed it and the miracle ceased.

Rav Yitzchok, the *Baba Chaki*, welcomed everyone with a shining countenance and a smile. He was renowned for his *hachnossas orchim*. Once, one of his guests was loud, rude and violent. The man called Rav Yitzchok insulting names in front of everyone and even slapped him on the cheek. The other guests and family had a hard time holding back and asked Rav Yitzchok how he tolerated such outrageous behavior.

"Rav Yosef Shlush had a sign above his door that read: *Baruch HaBa Chutz Mikfuy Tova* - 'Welcome to all, except the ungrateful'. However, my version reads: 'Even the ungrateful are welcome'! Not only did he attack me for no reason, he is so ungrateful for I am the one who got him his job and have done him many favors! Now I say to you, if he cannot recognize a favor and even acts this ungratefully, surely he is sick and we should have mercy on him!"

(*Ma'aseh Nissim*, pages 237-240)



Rav Yisroel Yaakov Fisher (Adar 25, 5763 / 2003 - 22nd Yahrzeit)

Rav Yisroel Yaakov Fisher (1925-2003), head of the *Eidah HaHareidis* Rabbinical Court in Yerushalayim. Rav Fisher was born in Yerushalayim on the 21st of *Tamuz*, the day that Yisrael Yaakov Dehaan was killed in what many said was the first political assassination in modern Israeli history. Dehaan changed his lifestyle and became a chareidi Jew, and Rav Aharon Fisher named his newborn son Yaakov Yisrael after him. Rav Aharon's father was Rav Shlomo, *av beis din* of Karlsburg, Hungary, and author of *Neiros Shlomo* and *Korbanei lachmi*. Rav Yaakov Yisrael learned at *Etz Chaim* under Rav Isser Zalman Meltzer, who became his *chavrusa*. In 1961, he was appointed *moreh hora'ah* in the *Eidah Hachareidis*, and in 1975 he joined its beis din. In 1963, he was appointed Rav of the *Zichron Moshe shul*, a position he kept for 40 years.



Rebbetzin Sara Schenirer (Adar 26, 5695 / 1935 - 90th Yahrzeit)

A Polish-Jewish schoolteacher born on July 15, 1883, Sara Schenirer became a pioneer of Jewish education for girls. Highly intelligent, with a strong desire to study, as a young girl, she was envious of her brothers' opportunity to learn and interpret the Torah and wished she had similar opportunities. Recognizing her interest in education, her father provided her with a steady stream of religious texts translated into Yiddish.

Her situation was not unique as opportunities for women's education in those years were sparse. The assimilation of her girlfriends troubled her and in response to her efforts to stem the tide of assimilation, they began to call her "the little pious one."

Self-taught but keenly aware of the glorious role women had played in Jewish history, Sara decided to initiate some type of educational activity for the women of her community.

When a lecture series which she organized for adult women failed to improve the situation, Schenirer began to dream of establishing a school for young girls.

By 1939, there were more than 250 schools with an enrollment of more than 40,000 students in Bais Yaakov schools. Although she never had any children of her own, her students considered her their mother and greatly revered her.

Tragically, most of her students lost their lives in the Holocaust, but a few surviving students transplanted her mission and ideals in their new homes in the US and Eretz Yisroel. Her vision inspired not only her generation but each successive generation since and more than one million students have benefited from Sara's belief in the Jewish

woman.

<https://sarasch.com/history-of-sara-schenirer/>



Rav Eliyohu Chaim Carlebach (Adar 26, 5749 / 1989 - 36th Yahrzeit)



A Tribute To My First Rov

Many people know of Rav Elya's famous twin brother, Rav Shlomo Carlebach. In fact, I also found Rav Elya through Rav Shlomo's reputation, but it is Rav Elya whom I will always consider my first Rav.

Rav Elya and Rav Shlomo were born in Vienna in the late 1920s to a prominent and wealthy Rabbinic family. Their father, Rav Naftoli Carlebach, moved the family to Germany for the sake of his sons' education, but by the 1930s, they had immigrated to America, early enough to have escaped the war. Rav Naftoli Carlebach established a shul on West 79th Street in Manhattan, which is now run by his great-grandson, Rav Elya's grandson, Rav Naftoli Citron.

Rav Naftoli Carlebach was not *Chassidish*, but when his sons grew older, they became close to the *Lubavitcher Rebbe*. Rav Elya married the *Lubavitcher Rebbe's* first cousin, Hadassa, may Hashem bless her with a long and healthy life. They had children and he established his own shul in Staten Island. He became an expert on all types of *Chassidus* and published an encyclopedia of *Chassidus*, respected in many different *kehillos*. I like to

think that his *tefillos* helped bring me to my current point in life, a *Chassidista* of the *Stoliner Rebbe*.

Rav Shlomo, who was the elder twin, succeeded his father as Rav of the 79th Street shul, but at some point, the brothers began to run it jointly. They used to alternate Shabbosos; one Shabbos would be led by Rav Shlomo, the next by Rav Elya, and when Rav Shlomo was touring, Rav Elya led for many weeks in a row. Therefore, when I went to the *shul* looking for Rav Shlomo, I met Rav Elya “by accident”.

I had first heard of Rav Shlomo Carlebach in the East Village, of all places. Skipping over the details, I was a cosmically confused teenager, dabbling in leftist politics and astrology. I went to the shul at 79th Street, and had a memorable experience, but nothing that immediately changed my life. It wasn't until I'd spent a few years in college getting even more cosmically confused that I finally decided to go check out the *Carlebach shul* again.

I was surprised that Rav Shlomo wasn't there, but in many ways Rav Elya was even more welcoming. He heartily invited me to the *seuda*, and after it, the *Rebbetzin* told me I could stay upstairs and read for the afternoon. Unfortunately, I took the subway home that afternoon, but I liked the experience enough that I went back for another *Shabbos* shortly thereafter. Rav Elya welcomed me again, saying he was very happy to see me. So I kept going back, and as I got to know him better, I began to espouse some of the views I'd picked up in college and in political meetings. And the fact that I could do so is the greatest tribute to Rav Elya. No matter how far I had strayed, no matter what outrageous view came out of my mouth, Rav Elya Chaim always made me feel welcome and loved.

Rav Eliyohu Chaim Carlebach, may the memory of this *Tzaddik* be a blessing, left this world right before *Shabbos*, in March 1990. The congregation was gathered for Shabbos, waiting to see him, when they told us. That Shabbos, we sang his favorite songs, told over his teachings, and shared memories. It was a hard, but healing Shabbos. People broke down in tears at different times. I remember watching my own teardrops fall on the tablecloth while some stranger looked at me sympathetically. I must have been crying harder than I realized.

One phrase people attributed to Rav Elya in their stories was, “Just be normal.” He had never actually said that phrase to me, but it succinctly summed up the message he had

been conveying to me throughout the entire year of our acquaintance. Normalcy was a good value for me to strive for. It certainly wasn't a value in hippiedom or leftism, and after years of identification with both those worldviews, I certainly was not my normal self.

After the loss of a dear authority figure, it is very common that the young and bereft resolve to follow the path of the deceased more devotedly. How else can they connect with the *niftar*, the person who left this world? The person is gone in body, so the connection must be on a purely spiritual plane. I've been told that the *Tanya* says that a *Tzaddik* accomplishes more in this world when he leaves it because then he is not encumbered by physicality. I don't claim to understand how that works, but I think that the effect on the bereft that I described must be part of it. As Rav Shlomo used to say, "What do I know?"

May Rav Elya be a *meilitz yosher* for *Klal Yisrael*. Oh, how I miss him!

My father was a strong believer in everyone being master of himself. With *Hashem* guiding us, we have no excuse for stupidity or even depression. He believed that we can all reach the top. He often told us, "Just be smart." And, if anyone ever dared to hurt my feelings, he would say to me, "You let that cockroach crawling on the floor have control over you?"

He was a magnificent father and a terrific grandfather, too. Fortunately, he lived to see ten of the many grandchildren born. The stories are being relayed to the great grandchildren as well.

(Sheina Carlebach Berkowitz)



Rav Yosef Shaul Nathanson Shoel Umeishiv, Lemberger Rav (Adar I 27, 5635 / 1875 - 150th Yahrzeit)

(1808-1875 / 5568[70]-5635)

Born in Brezhan in 1808/5568 (others say 1810/5570) to Rav Aryeh Leibush, author of the sefer, *Bais E"l*.

He married Shifra Buna the daughter of Rav Yitzchok Aharon HaLevi Etinga of Lwow. Even as a young *chassan*, he was already recognized as an outstanding talmid chacham and a gaon who was master of all of *Shas* and *poskim*.

In his father-in-law's home, he became close with his new brother-in-law, Rav Mordechai Zev Etinga and the two studied together as partners for many years.

They collaborated to author the sefer, *Mefarshei HaYam*, a commentary on the sefer, *Yam HaTalmud* on Bava Kama. They also exchanged responsa and halachic queries with four great *geonim* of the generation: Rabbi Akiva Eiger of Posen, Rav Moshe Schreiber, the Chasam Sofer of Pressburg, Rav Mordechai Benet and Rav Hirsch Charif of Bonihad, and these are published there as well.

They also authored together works such as *Magen Gibborim* on Shulchan Aruch -- Orach Chaim, and *Meiras Aynaim* on treifos haReiya, *Maasei Alfes* on the Rif, *Yad Yosef* and *Yad Shaul* on Shulchan Aruch Yoreh Deah, as well as many other joint writings.

Alone, Rav Yosef Shaul authored fourteen volumes of *shu"t* (responsa) named *Shoel U'Mashiv* as well as *Toras Moshe* on the Rema's *Toras Chatas* and *Ner Maaravi* on the *Yerushalmi* among others.

At age forty-nine in תר"ט, after the death of his uncle Rabbi Yaakov Meshulam Orenstein, the author of *Yeshuos Yaakov*, Rav Yosef Shaul was appointed to succeed him as the AvBeisDin of Lwow (Lemberg). He served in the position for eighteen years, while never taking a salary, as his wealth allowed him to live comfortably and study and teach Torah. He was a great *ba'al tzedakah* who supported the poor. He founded a soup kitchen and could even be found from time to time sitting and eating his meal together with those whom he supported.

The *Shoel U'Meshiv* also took an active role and interest in communal affairs. He was involved in the great rabbinic decisions and debates in his region and generation. His greatness in Torah was well known and people wrote to him with their halachic queries from far and wide.

He passed on 27 Adar I, 5635.



Rav Moshe Meir Rosenstein (Adar 27, 5662 / 1902 - 123rd Yahrzeit)



Rabbi Moshe Meir Halevi Rosenstein of Berditchev, one of the great students of the Rabbi of Ruzin and author of the *Avodas Halevi*, on the *sefer Shaare Zedek* - the score book from the Divine Kabbalist, Rabbi Yosef Gictilia. In the third year of aliyah he immigrated to Eretz Yisrael and lived in Tzfas until his old age he moved to Teveria.

<https://il.bidspirit.com/ui/lotPage/source/catalog/auction/8421/lot/134726/Signature-of-Rabbi-Moshe-Meir?lang=en>



Rav Moshe Neuschloss Av Beis Din of Square (Adar 27, 5662 / 1902 - 123rd Yahrzeit)



Rav Moshe Neuschloss, av beis din of New Square. New Square is the anglicized form of Skvira, a village in Ukraine, where the Skver Hasidim dynasty of Chasidism had its roots. The community began in 1954, when twenty Skver families moved from Williamsburg to a 130 acre farm north of Spring Valley, under the leadership of their Rebbe Rav Yakov Yosef Twersky. In 1961 New Square became the first village in New York state to be governed by a religious group. Over the years annexations have increased its size. Its population increased 78% between 1990 and 2000.

<https://matzav.com/todays-yahrtzeits-and-history-27-adar-3/>

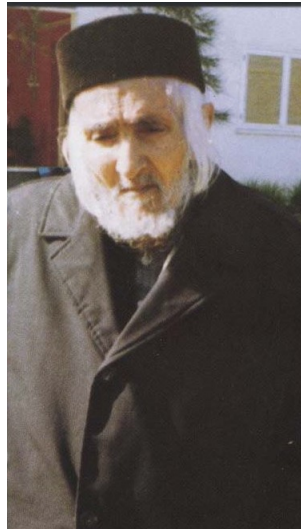


Rav Shlomo Schwartz (Adar I 27, 5695 / 1935 - 90th Yahrzeit)

Rav Sholom was the son of Rav Avrohom Yehuda HaKohen Schwartz of Bergsaz and Mad, *mechaber* of *Kol Arye*.



Rav Chaim Sinwani (Adar 27, 5739 / 1979 - 46th Yahrzeit)



Born in Sinwan town (near the city of Taaz) on *Yom Kippur*. He studied with his father and later in the town of Jabel Zabar. He received rabbinical ordination at the age of 17 by Rabbi Shlomo Ben Yosef Tabib and studied with him in *Kabbalah*.

At the age of eighteen, he married a woman, and shortly afterward his *Rabbis's* offered him to serve as *Dayan*, but he refused acceptance. In 1910, after his rabbis' death, he was offered to serve as a rabbi of Sinwan and its environs, and he accepted the offer.

As rabbi of the Sharab district, he used to roam the towns and villages to teach and supervise the *dayanim* and slaughterers. Composed poems and books. After suffering from a rift, he could no longer roam among the communities in the district and so moved to Aden. The rabbis of the city, Rabbi Salem Yaakov Menachem and Rabbi Yahya Abraham appointed him a member of the tribunal there. During his stay there he underwent fracture surgery.

Rabbi Sinwani immigrated in 1949 (1949) and refused to serve as rabbi. He lived in Yehud, where he became famous as a miracle (*Poel Yeshuot*) worker and taught students at his home.

Avraham Levy writes that Rabbi Sinwani believed that the State of Israel was burdened

with the grief of the *Shechinah* and therefore refused to visit Jerusalem. And also banned participation in Israeli elections. Also in the leaflet published after his passing, his name appears to oppose participation in elections, including the local authorities. In contrast, Rabbi Yitzchak Dadon, who interviewed his son, daughter, son-in-law, grandson, and more, writes on their behalf that he was a Zionist, treated the state positively, and even celebrated Independence Day every year, including the saying of Hallel. They also said that he greatly respected Rabbi Kook and Rabbi Shlomo Goren.

After the *Yom Kippur* War, he asked for the names of the fallen, prayed for each of them, and wept, asking what we would receive for them.

In one of his poems, he praises the departure of the exile and the aliyah to *Eretz Yisrael*, and even anticipates that the day of redemption is approaching.

He died on May 31 in *Adar* 5739 and was buried in the Jewish cemetery. His grave reads: "Israel's defense attorney."

May the merit of the *tzadik* Rabbi Chaim Sinwani protect us all. Amen

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Rav Chaim Pinchos Scheinberg Rosh Yeshivas Torah Ore Yerushalayim (*Adar* 27, 5772 / 2012 - 13th *Yahrzeit*)



The author receiving a blessing from Rabbi Scheinberg, zt'l



Rabbi Scheinberg was born circa 1910 in Poland, the son of a tailor. He moved to America at the age of nine and he attended public school, afterwards he left to attend the Rabbi Jacob Joseph yeshiva (RJJ) until the age of fourteen. He then studied in Rabbi Yehuda Levenberg's *Bais Medrash LeRabbonim Yeshiva* (at the time located in New Haven, Connecticut). At seventeen Rabbi Scheinberg progressed to the Rabbi Isaac Elchanan Theological Seminary, now affiliated with Yeshiva University. There he learned under Rabbis Shlomo Polachek - known as the "*Meitcheter Illui*", Moshe Soloveichik and Shimon Shkop (who lived in New York for a short period). Rav Scheinberg received *semicha* from Rabbi Borch Ber (*Bemechitzosom* book by R. Shlomo Lorincz Z"L).

After marrying the daughter of Rabbi Yaakov Yosef Herman at the age of 19, the couple embarked for the *Mir Yeshiva* in what was then Poland (and is now Belarus), where he studied for 5 years. The *Mir* had very few American students, although his brother Shmuel Scheinberg and others such as Rabbi Shachne Zohn and Rabbi Nosson Wachtfogel (future *Mashgiach* of the Lakewood Yeshiva) also learnt there.

While studying in *Mir*, Rabbi Scheinberg once visited a leader of Ashkenazi Jewry at the time, the *Chofetz Chaim*. When informed of a group of students who had travelled all the way from America in order to learn *Torah*, the *Chofetz Chaim* was not overly impressed. He quipped, "If G-d came down all the way from heaven to earth in order to give us the *Torah*, a student can be expected to travel from America to Europe in order to learn His *Torah*".

Upon returning to the USA, Rabbi Scheinberg became a faculty member of his alma mater, the New Haven Yeshiva, which ultimately closed in 1938. He then became the *Mashgiach* at the *Yeshiva Chofetz Chaim* founded by Rabbi Dovid Leibowitz.

In the 1960s, Rabbi Scheinberg relocated from the United States to Eretz Yisrael. Among other things, he was famous for wearing many layers (numbering perhaps near one hundred) of *tzitzis* at the same time. Although he never publicly revealed the reason, one conjecture is that he does this to satisfy diverging rabbinical opinions as to exactly how this *mitzvah* must be fulfilled. Another is that he took on this practice while his daughter was ill so that he took the wearing of the multitude of *tzitzis* upon himself as a vow, resulting in increasing *mitzvos* being performed in her merit.

He was popular among students at *yeshivas* geared towards American students due to his fluency in English and his familiarity with the issues faced by American Orthodox teenagers studying in Israel. Rav Scheinberg was the *Mora D'Asra* (akin to "Chief" Rabbi) of *Kiryat Mattersdorf*, and also a member of the *Moetzes Gedolei HaTorah*.

His son-in-law was Rabbi Nisson Alpert.

On October 21, 2009, Rabbi Scheinberg's wife Basya died after a marriage of 80 years, one of the longest on record.

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Rav Moshe (*Adar I 28, 5448 / 1688 - 337th Yahrzeit*)

Rav Moshe was the son of Rav Yehoshua, *mechaber* of *Maginei Shlomo* of Cracow. He married Chava, the daughter of Rav Mordechai Parnas of Cracow.

They had a son who became known as Rav Mordechai of Cracow, and a daughter who married Rav Naftoli Hertzka of Tzuzmir, who was also a cousin, the son of her paternal uncle, Rav Avrohom. Their third child was a daughter, Teivel, who married Rav Shmuel Shmelke Margolis, *Av Bais Din* of Elkish; their son was Rav Elozor Roke'ach of Brody and Rav of Amsterdam, *mechaber* of *Maasei Roke'ach*. Their fourth child was Sora, the wife of Rav Shmuel Shmelke HaLevi Horowitz, *Av Bais Din* of Tarnow.

Rav Moshe published his father's responsa as *Shu"t Pnei Yehoshua*.



Chacham Tzemach Kohen (Adar II 28, 5573 / 1813 - 212th Yahrzeit)



Rav Tzemach Kohen was born in 5499 (1739) in Djerba to Sayad and Chanina Kohen. His family is descended from Rabbi Yishmael Kohen Gadol and Ezra HaSofer therefore their last name was Kohen Avrish (Avrish is an acronym whose roshei teyvos stand for Ani Ben Rabbi Yishmael).

He studied under the wise sages of Chachmei Djerba especially under Rav Aharon Peretz (author of *Bigdei Aharon*, *Mishchas Aharon*) afterwards he moved away from Tunisia and upon his return he gathered around him students and disciples.

He passed away on 28 Adar II 5573 (1813)

On 10 Cheshvan his bones were reinterred and he was laid to rest in Moshav Eitan in the *ohel haMekubalim* alongside Rav Avrohom Kohen, Rav Khalifa Kohen, Rav Moshe Kohen, Rav Raphael Jami and Rav Shaul Kohen.

His Seforim include *Midrash Haggadah* on the Pesach Haggadah, *Binyan Avos* on Pirkei Avos, <http://hebrewbooks.org/21279> *Cholas Ahavah* on Torah and Five Megillos, *Terumas haDashen* 6 volumes of chiddushim on Shas and *Tzafnas Paneach* on Rashi, *Torei Zahav* on Shir HaShirin.



Rav Mordechai Rosenblatt Hadrass Mordechai (Adar 28, 5676 / 1916 - 109th Yahrzeit)



Rabbi Mordechai Veitzel Rosenblatt, or better known as Rabbi Mottele Oshminer was one of the greatest and most famous sages in the 19th and early twentieth century. It was said that three pictures hung on the wall of every Jewish home in Lithuania; the photo of Rabbi Nochum of Horodna, Rabbi Yitzchok Elchonon Spector, and Rabbi Mottele Oshminer.

Rabbi Mordechai Veitzel Rosenblatt was born in 1836 in the city of Antipolya (Antapoli) near Kobrin in the Grodno region. Although his father Rabbi Avrohom Menachem Mendel had rabbinical ordination and was invited to serve as Rabbi in various cities, he preferred to make a living by engaging in the business of grinding wheat kernels, as his ancestors before him. This branch of the Rosenblatt family was therefore nicknamed "Veitzel", which in Yiddish means kernel of wheat.

Rabbi Mordechai Rosenblatt was a great Talmudic scholar. At an early age he left Antapoli to study under Rabbi Isaac Tzvi Hirsch, the Rabbi of Siatitz, who enthusiastically gave him '*semicha*' at the tender age of fourteen. After his marriage to Chaya, the daughter of Rabbi Shimon Velvel of Antapoli, Rabbi Mordechai moved to Pinsk and studied under the renowned Rabbi of Pinsk, Mordechai Zakheim who ordained him as a Rabbi. In Pinsk he developed a close relationship with the sage Rabbi Shmuel Avigdor of Karlin. After receiving rabbinical ordination from these two great rabbis he returned home in 1864 to Antipolia. He wanted to continue his studies quietly and unobtrusively,

but his fame soon spread and he was invited to become assistant to the chief Rabbi of Antapoli, Pinchas Michoel Rokeach Grosleit, author of "*Leket Hakotzrim*", and "*Divrei Pinchas*", who cherished and dearly loved Rabbi Mordechai Rosenblatt as a son. It was during these years that Rabbi Mordechai Rosenblatt dedicated a part of his day to study Kabbalah. In 1870 Rabbi Mordechai Rosenblatt was appointed Chief Rabbi of Boten (Butten) near Grodno, a position he held for eighteen years. There he led a totally ascetic and abstinent lifestyle, and soon became known as a pious and sagacious Tzaddik, and Miracle Worker whose blessings were fulfilled. His fame grew and multitudes of people, Jew and non-Jew alike, including the nobility, flocked to him from near and far, to seek advice and receive a blessing. His photo hung in many homes throughout Lithuania as a Talisman. This was a remarkable and unique phenomenon, since Lithuanian Jewry was not as carried away by the concept of "miracle workers" as were the Polish, Russian, and Hungarian Chasidim. He was also very involved in doing acts of kindness to the townspeople and founded '*Chevras Malbish Arumim*', to provide clothing for the city's poor and destitute, and '*Hachnasas Orchim*' to provide lodging for itinerant wanderers as well as travelers. Sadly, his wife Chaya passed away in 1881, leaving him alone with a household of young orphans to bring up. In 1887 Rabbi Mordechai Rosenblatt was appointed chief Rabbi of Korelitz (Pinsk District) when the previous chief Rabbi Eliyahu Boruch Kammai moved away. Four years later, in 1891, he was appointed Chief Rabbi of Ashmina, a city near Vilna. In Ashmina he remarried; his second wife was the daughter of Rabbi Avraham Greenberg of Ashmina. Rabbi Mordechai wrote numerous rabbinical decisions in response to halachic questions which were sent to him for his legal opinion. Huge numbers of petitioners travelled to Ashmina from all over to receive a blessing and for his sagacious advice. Although in 1940 he moved to Slonim to serve as their Chief Rabbi, he is remembered best as Chief Rabbi of Ashmina.

In the memoirs of a resident of Ashmina, the writer remarks that there were many mystical stories with Rabbi Mordechai. He tells one of these as follows as he heard from townspeople who hosted a woman with a deaf and dumb child: It happened that a woman came to the Rabbi with a child about two years old in her arms. Since the Rabbi was still in the Synagogue, the woman entered a neighboring house to rest there until the Rabbi returned. The woman told her hosts that she has been married to a man for many years but did not bear any children. Remarkably, two years ago she gave birth to the child in her arms. The little boy looked beautiful, but could not speak at all. The doctors claimed that he was a 'mute' and would never speak. When she heard this medical diagnosis she

came to Ashmina to beg the Rabbi to bless her child and restore her speech. The Rabbi came home and the woman and her child left their belongings with the host and were led into the Rabbi's home. Shortly after that, the woman ran out of the Rabbi's house in great haste, her face wet with tears. She rushed back to get her belongings and then left town in a great hurry. It later became known that when the woman told the Rabbi about her child, he said: Perhaps it is preferable that the child not speak. The woman cried and said that the boy was an only child and her only consolation in life. How could he stay a mute all his life? The Rabbi responded once again once more asked: Perhaps it is preferable that the child not speak. When the woman was insistent that the Rabbi bless the boy with speech, the Rabbi turned to the boy and asked: My son, why do you not speak? The child was silent. The Rabbi addressed the boy once more: My son, I ask you, why do you not speak? Then a miracle occurred. The child opened his mouth and said: Rabbi, what shall I say, that I am a bastard? The woman burst out into deep weeping and cried out: Rabbi, let him be silent, it's much better that he be silent all his life than speak! With that she ran from the Rabbi's home.

Rabbi Mordechai Veitzel Rosenblatt had two sons and two daughters. His oldest born Rabbi Asher Veitzel Rosenblatt was the Rabbi of Drohichyn, and one of the Rabbinical Board Members of Yeshiva Etz Chaim in Yerushalayim which was established by Rabbi Shmuel Salant in 1841, shortly after Rabbi Salant arrived in Jerusalem. Rabbi Mordechai Rosenblatt's second son, Rabbi Shmuel Yoshua Veitzel Rosenblatt was a great scholar who rejected all rabbinical offers, and instead engaged in business in Slonim. Rabbi Mordechai Rosenblatt's sons-in-law were also great rabbis; one was the Chief Rabbi of the Goldlieve Congregation (Sobelsk District), and the other was Rabbi Eliyahu David Epstein, chief Rabbi of Boten (Grodno District). He was an older brother of Rabbi Moshe Mordechai Epstein, the famed Rosh Yeshiva of Slobodka-Hebron. Rabbi Mordechai Rosenblatt wrote hundreds of brilliant halachic decisions which were published by his students in 1899 under the name Hadrass Mordechai. Many of the great pre-war rabbis were either his students, or had received their rabbinical ordination from him. Rabbi Mordechai Veitzel Rosenblatt corresponded frequently with Rabbi Shmuel Salant, the Chief Rabbi of Jerusalem, and was instrumental in ensuring that the funds collected on behalf of Rabbi Meir Baal Haneis Salant reached their destination. In 1902 Rabbi Mordechai Rosenblatt wrote a very powerful and enthusiastic letter on behalf of Rabbi Meir Baal Haneis Salant which was printed in '*Gvul Olam*' Yerushalayim 1903. Rabbi Mordechai Veitzel Rosenblatt passed away in 1916 on the 28th of the first *Adar* at the age of 76. The titles that were

engraved on Rabbi Mordechai Rosenblatt's gravestone speak volumes of the reverence and awe that he commanded. It reads: "Here Lies the Holy Ark, the Prince of Torah, the Storehouse of Fear of G-D, the Teacher & Light of Israel" Rabbi Yisroel Meir Hacoheh of Radin, the Chofetz Chaim, said "Who is so great as to merit being with him in Gan Eden"! May the memory of this great Gaon & Tzaddik be a blessing to all.

<https://www.rabbimeirbaalhaneis.com/Rabbi%20Mordechai%20Rosenblatt.asp>



Rav Shimon Zev Ehrenreich (Adar I 28, 5725 / 1965 - 60th Yahrzeit)

Rav Shimon Zev was a descendant of Rav Yaakov Ehrenreich, who in turn was a scion of the *Shefa Tal*, who was the son-in-law of the *Kol Arye* of Bergsaz and Mad.

He served as Rav of Mishkoltz before the Second World War; after the War he founded the *Keses Shlomo* foundation in Yerushalayim to republish and distribute the *seforim* of his forebears.

Gedolim Be'Masayhem



Stories & Anecdotes

Rav Chaim Chaiké Chaim V'Chesed (Adar 23)

DIRTY RAGS FOR THE KING

Once, right before bedtime, Rav Chaikel fainted. The *Chassidim* had difficulty reviving him, and when they did he explained the reason for his fainting with a parable. This is the *moshol* he told:

Once upon a time there was a king who employed a troupe of royal weavers and tailors. The craftsmen had the job of tailoring, sewing and fixing all the royal garments. Each one was given a different garment that needed tailoring, fitting, sewing and some other work. Whatever garments they finished that day were then handed over to the king's wardrobe. There was one servant, explained Rav Chaikel, who was incompetent and lazy; instead of fixing and tailoring the king's garments, he ruined them and reduced the beautiful clothes to rags! At the end of the day each tailor brought his fixed garments to the king's wardrobe for safekeeping. The king sat on his throne and as each beautifully tailored garment was presented, shining and dazzling, the king smiled, nodding his approval, until the turn came of the lazy, incompetent servant. He arrived holding a bundle of rags and deposited them before the king for his wardrobe, overcome with such shame and disgrace [that he fainted!](*Sippurei Chassidim*)

YIRAS SHOMAYIM

Rav Yitzchak Isaac of Kormana said that Rav Chaika of Amdur's *Yiras Shomayim* was so great that all his hair fell out, leaving him bald ! He also said this in the name of Rav Herschel of Zidachov, who used this concept to illustrate a *pasuk* in *Parshas Tazria* (*Vayikra* 13:40): "If the hair of a man's head falls out, he is bald and pure". If all of a man's hair falls out because he fears *Hashem*, he is surely pure, because this is indeed a lofty level, just like Rav Chaikel of Amdur!" (*Nesiv Mitzvosecha, Nesiv Emuna, Heichal HaBerocha, Ki Sisa*)

A FIERY ANGEL

Some relate the following saying from the *heilige Rizhiner*, others from the *Rebbe* Reb Zisha: *Memeint az Reb Chaikel iz givein a bosor vedom, yetzt is er a malach vesorof vus brent be idem Kisei HaKovod* - "Some thought that Rav Chaikel was a flesh and blood human being, but now they all agree that he is a fiery angel standing before the Throne of Glory! (*Toldos Rav Chaim Chaikel* of Amdur p. 3)

Rav Yitzchok Meir Alter Rotenberg Chidushei Harim (Adar 23)

AYIN TOVAH

The *Chiddushei HaRim* said that he worked on himself for some seventeen years to acquire the trait of *ayin tova* (a good eye) that allowed him to see only the best traits and

good in other people. His grandson, Rav Pintshe of Piltz, *mechaber* of *Sifsei Tzaddik* testified that he worked on himself tirelessly to be able to see only the good in other Jews and ignore any shortcomings or evil. Once he became a *Rebbe*, however, and many *Chassidim* traveled to him seeking his *berochos* and advice and he wanted to help each and every one of them, he realized that he had no choice but to recognize their shortcomings so that he could advise them what to correct and help them on their path to *teshuva*.

The *Chiddushei HaRim* once declared, "I have the power and ability to remove the *Yetzer Hora* completely from all the limbs of a person so that he will be ready to accept the yoke of *Malchus Shomayim*, but that is not Hashem's will. He wills instead that we have a *yetzer* and that we struggle with it and overcome it.

When their financial situation was dire indeed, the *Chiddushei HaRim's* wife complained that they lacked basic needs. The *Rebbe*, however, seemed to ignore her words and sat and learned, studying Torah and *davening* as if everything was fine. When his wife expressed her surprise at him and asked, "Doesn't everyone worry about their *parnossa*, and you sit there and study and *daven* as if everything is fine? Don't you worry at all about our financial situation?" he countered, "How do you know I don't worry about it?"

She answered, "I don't see you worrying! All I see is that you *daven* and learn regularly as if nothing has changed."

The *Rebbe* responded, "Your father took me as his son-in-law because I was a prodigy in Torah - an *illui*. So whatever requires much effort I can accomplish quickly because of my keen mind. The same worrying that people worry for three days straight I can worry in a minute!"

"And what have you accomplished by this feat of worrying for just a minute?" his wife demanded.

"And what does he who worries for three days straight accomplish? At least I finish with all the worry in a minute!" (*Meir Einei HaGola* p. 304-306, Vol III #10)

HE IS JUST LIKE HIS NAME

Rav Alexander Zisha of Platzk and Rav Feivel of Gritza were colleagues, they studied together in the *yeshivah* of Rav Yaakov of Lisa, author of *Chavas Daas*. They became disciples of the *Chozeh of Lublin*. One day they brought the *Chiddushei HaRim's kvitel* to the *Chozeh* who remarked upon reading the name on the note, "He is just like his name, Meir: he shines all of the worlds with light!" From then on, the *Chiddushei HaRim*, the founder of the *Gerrer* dynasty, held himself a disciple and *talmid* of the *Chozeh*. (*Meir Einei haGola* pp. 54-55, 144)

A TZADDIK IS BORN

Rav Avrohom Mordechai Alter of Warsaw was the *Chiddushei HaRim's* eldest child, and, like all the other children of Rav Yitzchok Meir of Ger, he was unwell. The *Chiddushei HaRim* had lost all his other children and now Rav Avrohom Mordechai, just thirty years old, was sick again; death was calling at his door and it looked like he would succumb and leave the world with no son as his heir. The doctors had given up hope, and it seemed like Rav Avrohom Mordechai was already in the final throes of death, when his childhood friend, Rav Yaakov Arye of Radzimin, leaned over and whispered in his ear, "I have one piece of advice left for you, my dear friend: ask Hashem to grant you life, long enough to merit having a son you don't yet have!"

The *Chiddushei HaRim* also approached the sickbed and told his dying son, "You must know that it is a *mitzva* to desire to live, as it says, 'Choose life - *uvocharta vachaim!*' Please, my son, strengthen yourself - choose life and get well!"

Rav Avrohom Mordechai strengthened himself and with Herculean effort and his last strength, he sat up and cried out, "*Ribbono Shel Olam*, please grant me the gift of life so that I can have a son - I shall name him Yehuda, as it says, "This time - *odeh es Hashem* - I shall thank G-d!"

A miracle occurred and Rav Avrohom Mordechai recovered! The next year, he did indeed have a son, and with Rav Chaim Meir Yechiel, the *Seraph* of Mogolintza, as his *sandak*, the baby was brought into the bris of Avrohom Avinu and named "Yehudah Leib" as promised! Rav Avrohom Mordechai told his wife, Esther, "I named him Yehuda and he will cause all the hearts of *Klal Yisrael* to praise and give thanks - *lehodos LaShem!*" The *Sefas Emes* used to say about himself, "My father named me Yehuda, which means

“thanksgiving”, because he was healed from his sickness in my merit, and I feel this within me as well; each day and night I never tire of ceaselessly giving thanks - *lehodos LaShem!*” (*Marbitzei Torah BeOlam HaChassidus*, Vol, II p. 83-84)

Rav Shalom Sofer Shulem Schreiber Rav of Brezhna (Adar II 23)

“WHO APPOINTED YOU A MURDERER?”

“Just look how his hands are shaking,” one *shoichet* pointed out to his friend, one of the other *shoichtim*. His friend just shook his head in silent agreement. It wasn’t the elder *shoichet*’s fault; he had simply reached a venerable old age, and as old age set in, so did rheumatism, and trembling hands. One thing the townsfolk agreed on: they no longer trusted the *shoichet*’s unsteady hands; they wanted him to retire. But the *shoichet* had his pride and refused to be forced into retirement. He and the townsfolk reached an impasse, with neither wishing to yield.

In the middle of the dispute, a new rabbi arrived—and with him, new hope for the resolution of the town’s problem. Rav Sholom Sofer (scion of the illustrious family of the *Chasam Sofer*) was hired to replace their recently retired rabbi. At the time, he was but a *yungerman*, a young *avreich* lacking the authority to remove the old *shoichet* from his position. Yet, as each side became more entrenched in their opinion, *machlokes* took over the town. Distinct feuding lines were drawn with some supporting the respected, but elderly *shoichet*, and others opposing him because of his shaky hands.

“How can you dare retire our beloved *shoichet* who has dedicated his life to ensuring that we eat kosher meat? Have you no shame?” argued one side.

“How can you not retire an old *shoichet*? It is precisely our dedication to kosher meat that forces us to replace someone whose hands tremble and can no longer serve as a competent *shoichet*! Have you no *yiras shomayim*?” argued the other side.

The new Rav, observing the controversy decided to speak with the *Shoichet*. He advised him as follows: “Look, my good *shoichet*, you see how bitter this dispute is. I am on your side; I don’t think there is any substance to their complaint. As a new rabbi here however, I lack the authority to take any concrete action to help you keep your position and put an

end to the *machlokes*. My suggestion is that you go to the *gaon*, Rav Moshe Yosef Teitelbaum of Uhjel and ask him to test your abilities. Once he sees that your abilities as *shoichet* have not deteriorated, he will surely write you a letter of approbation. He will attest to the fact that the meat is kosher and that will settle the matter!”

The *shoichet* agreed and left for Uhjel.

When the *Uhjler Rav*, Rav Moshe Yosef Teitelbaum saw the *Shoichet*, he saw for himself how unsteady his hands were. Yet, he was unwilling to embarrass the elderly man. The rav suggested the following:

“I don’t have time this minute to sit and write up the letter. I have an idea; you go back home and as soon as I have the time, I shall write up a letter and send it straight to your rabbi, Rav Sofer back in Brezhna where you live.”

The *shoichet* agreed and returned home.

Some time passed and the *yohrzeit* of the *Yismach Moshe* approached. When Rav Sholom Sofer made his way to Uhjel for the *yohrzeit*, he stopped in to visit Rav Moshe Yosef as well.

“Well, well, I owe you a letter,” apologized the *Uhjler Rav* to the *Brezhner Rav*, Rav Sofer. “Please check what has happened to the letter you wished me to compose.” He pointed to a stack of papers on top of which lay letter rendered illegible due to a great blot of ink smeared all over it.

“Let me tell you the story of this letter: When I met your *shoichet* and I saw firsthand how his hands shook I realized I should write to you. Still, I didn’t want to shame the poor old man so I sent him home and promised to send you the letter. When I finally sat down to write the letter and address it, I fell asleep. As I slept, I had a dream. In my vision I saw my venerable *zeide*, the holy *Yismach Moshe* who questioned me in consternation:

“If they are searching high and low across the whole country for a murderer, someone who wishes to harm the livelihood and to shame an old man, spilling his blood, couldn’t they find anyone better than you?”

When the vision ended, I awoke with a start and the ink pot tipped over and ink spilled over the freshly written letter and ruined it, just as you see it here. I took this as a sign that I was not to be the one to send you this letter. Therefore, I haven't sent you anything until today." (*Teshuas Tzaddikim* p. 511)

Rav Avrohom Gershon Ashkenazi Ohr Ki Tov (Adar 25)

MEETING THE OHR HACHAIM

There are various traditions regarding how and when the *Ba'al Shem Tov's* brother-in-law met Rav Chaim ben Attar, *mechaber* of the *Ohr HaChaim*, in Eretz Yisrael:

After the printing of the *chumashim Ohr HaChaim* in Venice in the year *tov-kuf-bais*, they reached the *Ba'al Shem Tov*, who greatly rejoiced in them. He found in them an author whose heart and soul were filled with emotion and excitement for *Avodas Hashem*. He sent his brother-in-law, Rav Gershon of Kitov, to Yerushalayim to visit Rav Chaim ben Attar's *Yeshiva*. He told Rav Gershon that Rav Chaim ben Attar had two *Yeshivos*, one where they studied *nigle* (the revealed Torah) and one where they studied the hidden secrets of *Toras HaKabbola*. The *Ba'al Shem* warned Rav Gershon to try to attend the *Yeshiva* for *nistar* and not to reveal to the *Ohr HaChaim* who he was, hiding his identity until the *Ohr HaChaim* would feel it and understand for himself.

When Rav Gershon arrived he requested permission to hear a *derosha* from the *Ohr haChaim*. Permission was granted and he studied in *Yeshivas HaNigle* for about a week. Afterward, he requested admission to the other *Yeshiva* for *Kabbola*.

"Who revealed to you that I have a *Yeshiva* for *nistar*?"

He answered that his brother-in-law, the *Ba'al Shem*, had told him. The *Ohr HaChaim* did not know him, but he scrutinized Rav Gershon from head to toe and declared him fit and ready to study *Kabbola*. After studying there for three days, the *Ohr HaChaim* gave word to prevent him from coming back and Rav Gershon found his way blocked from entry. When Rav Gershon approached the Rav's house to find out why he had been banned, the *Ohr HaChaim* saw him and said, "I am angry at you. Why didn't you say your brother-in-law was the *Ba'al Shem Tov*? You just said, 'Rav Yisrael Ba'al Shem!' I don't know any Rav

Yisrael Ba'al Shem, but I know who the *Ba'al Shem Tov* is! I know him from seeing him in the supernal worlds!" and he no longer allowed Rav Gershon access to the Yeshiva, explaining that he needed no other Rebbe or Rav if he already had the *Ba'al Shem Tov*. (*Doresh Tov Tshortkov, Acharon Shel Pesach* p. 194)

KIRUV RECHOKIM

Rav Yitzchok of Neshchiz related on *Motzoei Shabbos Parshas Behaalosecha, tov-reish-kaf-zayin*:

Rav Gershon of Kitov met the *Ohr HaChaim* in *Eretz Yisrael* and told him about his brother-in-law the *Ba'al Shem Tov*. The *Ohr HaChaim* replied that he had heard of him and that his name was Yisrael. Rav Gershon Kitover also asked the *Ohr HaChaim* why he kept a certain *talmid* in his *Yeshiva* whom Rav Gershon had seen behaving improperly, unbecoming for a *Yeshiva* student. "This is our way," answered the *Ohr HaChaim*. "We draw closer those who are distant - we are *mekarev rechokim*." (*Zichron Tov* p. 16 #8)

When Rav Gershon of Kitov traveled to *Eretz Yisrael*, the *Ba'al Shem Tov* told him to meet with the *Ohr HaChaim*. "If he doesn't know of his greatness, send him regards from me and tell him I see him in *Moshiach Heichal* - the supernal palace, where *Moshiach* sits on a throne and studies the *Ohr HaChaim*."

When Rav Gershon came to *Eretz Yisrael*, he arrived at the *Ohr HaChaim's* *Yeshiva* and asked why he studied with *talmidim* who behave inappropriately; others say that he asked why he studied with people with lowly souls.

The *Ohr HaChaim* asked Rav Gershon from where he hailed. When he said that he was from Polnoy, the *Ohr HaChaim* responded that he should return the following day. The next day, the *Ohr HaChaim* told him, "I saw your Rebbe and he is a very great man."

Rav Gershon then related his regards from the *Ba'al Shem* and relayed the *Ba'al Shem's* message. The *Ohr HaChaim* responded, "I don't know what favor he does me by revealing my greatness. Tell him I saw the Angel of Death and that he stands with one foot on Polnoy and the other on the entire world." This was a hint at the danger facing European Jewry and that they would need mercy. He also responded that the reason he studied with people with lowly souls was because he sought to redeem holy sparks from places that

they had been captured and held hostage. (*Kisvei Ri Shuv of Brisk*)

Rebbetzin Sara Schenirer (Adar 26)

REBBETZIN SARA SCHENIRER: THE MOTHER OF GENERATIONS

A seamstress in Cracow, she became keenly aware of the spiritual poverty of the growing generations of girls, so she created a school, and clothed the naked souls of generations to come, by Joseph Friedenson (with additions by Chaim Shapiro).

(This article originally appeared in the Jewish Observer and is also available in book form in the ArtScroll/Mesorah Publications Judaiscope Series. It is reprinted here with permission.

She did not lecture as insistently regarding devotion to her fellow's needs, but her personal conduct was more eloquent than any lecture. Rav Binyomin Zusman tells:

It was late one evening. Sora Schenirer came into my house, apologizing a thousand times. It was urgent, she said. She knows a young, married man who needs help badly, and here it was - two weeks before *Pesach!* Giving him charity openly would insult him terribly. She therefore asked me, since I *daven* next to him in *shul*, to slip fifty zlotys into his coat pocket. Fifty zlotys was a lot of money, but I had to fulfill her wish. I did exactly as she said, and I then watched the young man put on his coat after *davening*, place his hands into his pocket - and I watched his eyes light up to the heavens.

No wonder she was called "the female version of the *Chofetz Chaim*".

When she took ill and was admitted to the hospital for an operation, she wrote: For the first time in twenty-three years I did not *daven be'tzibbur*, and did not spend Shabbos with my girls.

She was only fifty-two when she passed away on the 26th of *Adar*, 5695 (1935), but she enjoyed the great satisfaction of seeing the widespread success of her revolution *Leshem Shomayim* (for the sake of Heaven). She was not blessed with children of her own. And yet she was a mother. In fact, one could rightly say that no mother in our generation had as

many children as she did.

When she departed this life in 1935, hundreds of Jewish girls walked behind her aron, toward the Cracow cemetery, and wept with heartrending cries, as one does for one's own departed mother. And when news of her *petira* became known throughout the cities and towns of Jewish Poland, thousands of Jewish girls tore *kria* and sat *shiva* as if for a mother. The very same year, hundreds of young Jewish mothers named their new-born daughters Sora, after a woman, who - two decades earlier - was still an unknown Jewish seamstress, but who had since become Rebbetzin Sora Schenirer, the legendary mother of a new Torah-true generation of Jewish women in pre-war Eastern Europe.

By: Zygmunt Put, Ami Magazine

Rav Mordechai Rosenblatt Hadras Mordechai (Adar 28)

SMALL STEPS

Rav Mordechai taught us that the *Novi* says, "Return to Me [says Hashem], and I will return to you" (*Malachi* 3:7). There was once a prince who was captured by a band of cutthroat thieves, and they took him so far away from his father, the king, that had he tried to walk home, it would take him ages to arrive. The king sent messengers to tell his son, the prince, that he was awaiting his return.

"If you do not begin your journey," he wrote, "then the king cannot draw closer to you either."

The prince had to take the first step and set out on the journey, even though his steps might have seemed small and insignificant, and it might have seemed that he was not getting anywhere. But if he started out, then the king would come toward him, taking long, powerful strides, and then surely they would be reunited very soon.

This is what the *pasuk* means: "Return to Me," even if it means taking small steps, "and I will return to you" — I will return with abundant mercy. (*Toras Avos*)

לעילוי נשמת לזכר עולם יהי' צדיק



התנא רבי חנינא בן דוסא

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

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

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

זכותו הגדול יגן עלינו ועל כל ישראל אמן

הרה"ח אברהם חיים בן מוה"ר שלום ז"ל

מרת זיסל בת מוה"ר מאיר זאב הכהן ז"ל

מוה"ר שלום בן הרה"ח אברהם חיים ז"ל

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

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

מרת שרה ביילא בת מוה"ר ארי' לייב ז"ל

ר' יוסף בן שמואל הלוי ז"ל

ר' ברוך בענדיט חיים בן יצחק יעקב ז"ל

ימליץ טוב בעד משפחתו היקרה

ויקום לגורלו לקץ הימין במהרה

T"01

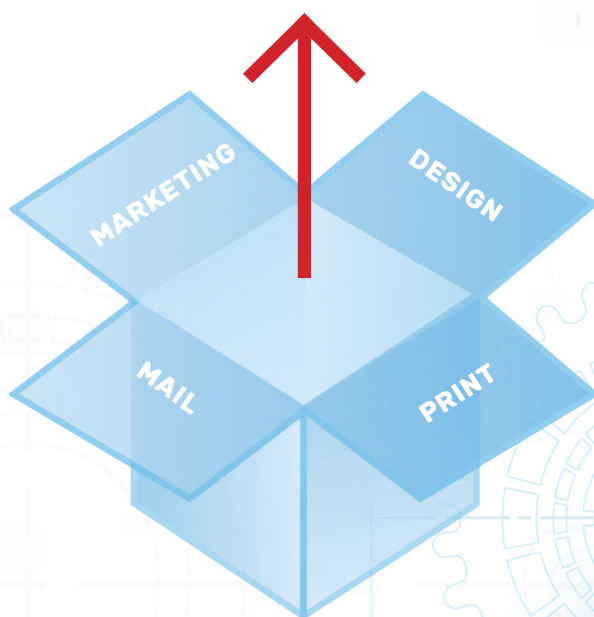
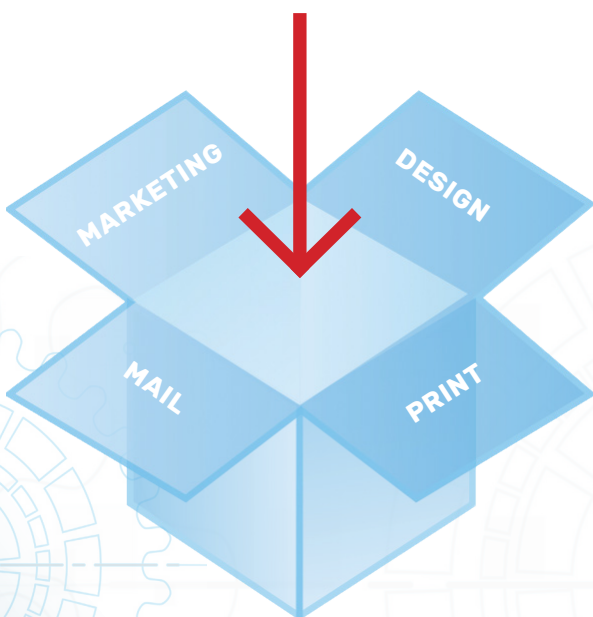


WE DO IT ALL RIGHT HERE. FROM CONCEPT TO COMPLETION.

In The Box

THAT'S WHAT MAKES US

Out of The Box



RAMAPOST. ABOVE AND BEYOND.