

# 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 Yisro

CHASSIDUS ON THE PARSHA

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ר' זכרי' שמעון הכהן בן יצחק

### A Supernatural People

**Rav Chaim Ibn Attar, the Ohr HaChaim**

"And you shall be for Me a segula from all the peoples" (19:5).

One way that the *Ohr HaChaim HaKodosh* defines a *segula* is something with supernatural powers that defy nature. As an example, some medicinal herbs have properties that seem to be against nature, for in medicine an herb that has a cold nature should work against sicknesses that have a hot nature, but herbal lore finds that such cold herbs heal cold sicknesses and this is not a natural phenomenon. Similarly, *Bnei Yisrael* are said by Hashem to be an *Am Segula* - a

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supernatural people, whose properties defy the natural order, a people who operate by a different set of rules and standards and who do not conform to what is observed as nature and its set of laws.

The *Ohr HaChaim* gives an example: *Chazal* teach in *Shabbos* 63 that if a Jew was prepared and ready to perform a *mitzva* and through no fault of his or her own was prevented from fulfilling that *mitzva*, he still gets reward, for it is counted as if he has done that *mitzva*, whereas this is not true regarding a transgression. This rule, however, does not hold for the other nations of the world; in fact, the opposite is the case. Logically speaking, if this rule were natural, it should play out that if thoughts can cause a reaction, it should apply to the desire or will to transgress as well, not just to do good and perform *mitzvos*. And why, for the other nations, should this work in an opposite manner [that if they wished to do good it does not count and if they wish to sin, it counts as a transgression, even if they did not act on it]?

Another example the *Ohr HaChaim* gives of *Bnei Yisrael's* supernatural power is the law (*Sanhedrin* 59a) that a non-Jew who engages in Torah study or who keeps Shabbos is liable for capital punishment. If the act itself were a positive one, shouldn't anyone who engages in Torah study and Shabbos observance be rewarded? If it is a negative act by its very nature, how can it be a *mitzva* for us? This is why the *pasuk* says, "You shall be an *Am Segula* from all the peoples": the power and *segula* of the Torah and its *mitzvos* depend on you; your observance is what defines them as positive, not any natural, inherent set of rules or conditions.

Praises for the *Ohr HaChaim HaKodosh*

When *Moshiach* Comes, We Will *Pasken Halocha* Like the *Ohr HaChaim*

Once, the *Chassid Rav Nachum Taub Shochet* of Teverya visited the *Frankfurter Rav* and complained how much it bothered him that regarding the laws of *shechita*, the rulings in *Halocha* do not follow the opinions of the *Ohr HaChaim HaKodosh* in his *sefer Pri To'ar* on *Yoreh De'a*. The *Frankfurter Rav* stood up and declared, "It is possible that this is similar to the controversy in *Halocha* between

the rulings of *Bais Hillel* and *Bais Shammai*, and that when *Moshiach* comes we will in fact *pasken Halocha* according to the opinion in the *Pri To'ar!*" (Di Berocha In Shtib, Year 5 Vol. 9, #22)

The *Great Zechus* of the *Ohr HaChaim's Sefer* That he Printed Himself

Once, someone gave the *Satmar Rav*, Rav Yoel Teitelbaum, a rare gift: a copy of the first printing of the *Ohr HaChaim HaKodosh*. When he was presented with this special gift he rose from his seat and grasped the volume, holding it close to his heart in deep *dveikus* and rapture. He stood in this manner for about half an hour, and then declared just how great was the *zechus* (merit) to be able just to hold a *sefer* which the *Ohr HaChaim HaKodosh* had himself been personally involved in printing and distributing. (Ner HaMaaravi, p. 584)

# Stories on the Parsha



## Why Did You Come To Me?

Rav Avrohom of Slonim Baranovitch, once turned to one of his followers and asked him:

"What did Yisro hear when he 'came'? He heard of the splitting of the sea and of the war with Amalek." (*Rashi Yisro 18:1* from *Zevachim 116a*, and *Mechilta*, combining the views of Rabbi Yehoshua and Rabbi Eliezer )

Some people come to me to be enlightened by the spiritual *avodas Hashem* like the splitting of the sea. Others come to me because they are battling their inner foes - the evil one, the *yetzer hara* - like the war with Amalek.

Tell me, why did you come to me; for which purpose are you here?" (Based on

# Gedolim Be'misasm Yoser



## Yahrzeits for the 17th of Shevat ~ Begins Friday Night ( 02-15-2025 )



**Rav Yaakov Margulies (5252 / 1492 - 533rd Yahrzeit)**



**Rav Moshe of Kitov (5498 / 1738 - 287th Yahrzeit)**



**Rav Yechezkel Taub - Kuzmirer Rebbe, Nechmod Mizohov (5616 / 1856 - 169th Yahrzeit)**

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



**Rav Chaim Palagi of Izmir (5628 / 1868 - 157th Yahrzeit)**

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



**Rav Binyomin Beinish Finkel (5750 / 1990 - 35th Yahrzeit)**



**Rav Yehuda Chitrik (5766 / 2006 - 19th Yahrzeit)**

## Yahrzeits for the 18th of Shevat ~ Begins Saturday Night ( 02-16-2025 )



**Rav Yisroel Yonah Segal Landau - Maon Habrochos (5584 / 1824 - 201st Yahrzeit)**



**Rav Moshe HaLevi of Ludmir (5589 / 1829 - 196th Yahrzeit)**



**Rav Mordechai Yehuda of Interdam (5667 / 1907 - 118th Yahrzeit)**



**Rav Avrohom Moshe (5675 / 1915 - 110th Yahrzeit)**



**Rav Tzvi Hirsch Levinson - Menahel of Yeshivas Radin (5681 / 1921 - 104th Yahrzeit)**



**Rav Moshe Eisemann - Rosh Yeshiva Beis Meir, Vineland NJ (5754 / 1994 - 31st Yahrzeit)**



**Rav Meshulam Dovid Soloveitchik (5781 / 2021 - 4th Yahrzeit)**

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

### **Yahrzeits for the 19th of Shevat ~ Begins Sunday Night ( 02-17-2025 )**



**Rav Binyomin Zev Shapiro (5478 / 1718 - 307th Yahrzeit)**



**Rav Yitzchok Boruch Moussa (5665 / 1905 - 120th Yahrzeit)**



**Rav Shmuel Weinberg - Slonimer Rebbe, Divrei Shmuel (5676 / 1916 - 109th Yahrzeit)**



**Rav Shimon Greenfeld - Maharshag (5690 / 1930 - 95th Yahrzeit)**



**Rav Shlomo Zalman - Tel Talpiot (5692 / 1932 - 93rd Yahrzeit)**



**Rav Elimelech Menachem Mendel Landau of Strikov (5696 / 1936 - 89th Yahrzeit)**



**Rav Shmuel Carlebach (5759 / 1999 - 26th Yahrzeit)**



**Rav Hershel Mashinsky (5764 / 2004 - 21st Yahrzeit)**



**Rav Chaim Yisroel Belsky - Rosh Yeshiva Torah Vodaas (5776 / 2016 - 9th Yahrzeit)**

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

**Yahrzeits for the 20th of Shevat ~ Begins Monday Night  
( 02-18-2025 )**



**Osher ben Yaakov Ovinu (2196 / -1565 - 3,589th Yahrzeit)**



**Rav Yehuda HaLevi Ashkenazi - Rav & Av Beis Din of Vilna (5552 / 1792 - 233rd Yahrzeit)**



**Dr. Rav Chaim Dovid - Holy Doctor of Piotrkow (5618 / 1858 - 167th Yahrzeit)**

Rav Chaim Dovid was a secular doctor, whom Rav Dovid of Lelov made into a *Ba'al Teshuva* and brought to the *Chozeh*. After the *Chozeh's petira*, he became a *talmid* of the *Radoshitzer*. He became a great *Chassidic Rebbe*.



**Rav Ovadia Hedaya (5729 / 1969 - 56th Yahrzeit)**

The second son of Rabbi Shalom Hedaya and Sarah Labaton was Rabbi Ovadya Hedaya (1890 Aleppo -1969 Jerusalem), who was brought to Yerushalayim from Aleppo at age nine. During World War I, he fled the country in fear of the Sultan and spent four years in exile. He returned to Yerushalayim at the end of the war.



**Rav Avrohom Abba Freedman (5762 / 2002 - 23rd Yahrzeit)**

Rav Avraham Abba was sent from Brooklyn to Detroit in 1944 by his *Rebbe*, Rav Shraga Feivel Mendlowitz, to help launch the day school that had been established there by Rav Simcha Wasserman. Rav Freedman is credited with the growth of Detroit into a Torah metropolis, including a *Yeshiva Ketana*, a *Mesivta*, a *Bais Yaakov*, a *Bais Medrash*, and a *Kollel*.

**Yahrzeits for the 21st of Shevat ~ Begins Tuesday Night  
( 02-19-2025 )**



**Rav Yehuda Leib - Maharlach, Chanale's (5356 / 1596 - 429th Yahrzeit)**



**Moshe Galante (Galanti) - Mogein (5449 / 1689 - 336th Yahrzeit)**

Rabbi Moshe ben Yonatan Galante [5449], was the grandson of Rabbi Moshe ben Mordechai Galante. He moved from Tsfat to Jerusalem around the year 5415 (1655 C.E.), where he became the Chief Rabbi of the city and was known as "*Rav HaMogein*." He also founded a large yeshiva there, and was succeeded as its head by his main student, the great rabbinical authority known as the "*Pri Chadash*."



**Rav Yitzchok of Neshchiz - Toldos Yitzchok (5628 / 1868 - 157th Yahrzeit)**

Rebbe Yitzchak of Neshchiz (1789-1868), youngest son of Rebbe Mordechai of Neshchiz, close disciple of Rabbi Levi Yitzchak of Berditchev, whose granddaughter he married. He was also a disciple of Rabbi Baruch of Medzhibuzh and the *Chozeh* of Lublin. He was appointed Rebbe at a young age and served in this capacity for over 60 years.



**Rav Yechiel Meir Lifschitz of Gostynin - Ba'al HaTehillim, Tzuf Harim (5648 / 1888 - 137th Yahrzeit)**

R. Yechiel Meir Lifschitz of Gostynin [21 Shevat 1888] was sometimes known as Der Tilim Yid (the Psalms Jew) because of his constant instruction to those who came to him for advice and support that they turn to the reading of the Book of Psalms. He was a disciple of R. Menachem Mendel of Kotsk and of R. Yaakov Aryeh of Radzymin, after whose death he became chassidic leader in Gostynin. His selfless and unsophisticated mode of living induced people to refer to him as "one of the 36 hidden tzadikim." His teachings appear in *Merom HaRim* and *Mei HaYam*.



**Rav Yaakov Weidenfeld - Kochav MiYaakov, Yekele (5654 / 1894 - 131st Yahrzeit)**

His one volume of responsa, entitled *Kochav MiYaakov*, was a mere fraction of the thousands of responsa that he wrote, but which were lost in the two world wars. Rav Yaakov's glosses to *Seder Taharos* and *Talmud Yerushalmi* were written in one day, as is indicated by their original title, *Hagahos Chad Yoma*, (5654/1894).



**Rav Yehuda HaKohen Kraus - Kol Yehuda, Ohel Olamim, Av Beis Din of Lackenbach (5699 / 1939 - 86th Yahrzeit)**



**Rav Yechiel Yehoshua Rabinowitz of Biala - Chelkas Yehoshua (5742 / 1982 - 43rd Yahrzeit)**

Rav Yechiel Yehoshua was born in Biala, Poland, to Rav Yerachmiel Tzvi, the son of the *Divrei Bina* of Biala and a direct descendant of the *Yid HaKodosh*. In 1924 he was formally installed as *Rebbe* of Biala, setting up court in Shidlitz, with a population of 200,000 Jews. He was exiled to Siberia with his family in 1940. In 1947, he moved to Eretz Yisrael, living in Tel Aviv for eight years before setting up his *Bais Medrash* and *Kollel* in *Zichron Moshe* in Yerushalayim, where he remained for the next twenty-seven years.



**Rav Yehoshua Heschel Brim (5746 / 1986 - 39th Yahrzeit)**

**Yahrzeits for the 22nd of Shevat ~ Begins Wednesday Night (02-20-2025)**



**Rav Shimon Oppenheim - Har Hamoriah, Av Beis Din of Pest (5611 / 1851 - 174th Yahrzeit)**



**Rav Menachem Mendel Morgenstern - Kotzker Rebbe, Ohel Torah (5619 / 1859 - 166th Yahrzeit)**

Born in Goray, near Lublin, Poland, *Rav Menachem Mendel* received a thorough *Torah* education from his father, Leibush Morgenstern. He became an ardent follower of the *Chozeh of Lublin* and Rav Simcha Bunim of Peshis'cha, whom he eventually succeeded. Rav Menachem Mendel was a new type of *Chassid*. If the *Ba'al Shem Tov* embodied chessed (loving-kindness), Rav Mendel represented *din* (strict justice).



**Rav Yehuda Arye Leib Eiger - Toras Emes, Reb Leibele (5648 / 1888 - 137th Yahrzeit)**

Rav Yehuda Leib Eiger was born in Posen in 5576/1816. His father, Rav Shlomo, son of Rav Akiva Eiger, was Rav of the city. When the family moved to Warsaw, Rav Leibel learned in the famous *Yeshiva* of the *Chiddushei HaRim*. Rav Leibel held court in Lublin, where he taught the ways of *Avodas Hashem*. He was known for *mofsim*.



**Rav Yehuda Leib Eiger - Lubliner Rebbe, Toras Emes (5648 / 1888 - 137th Yahrzeit)**



**Rav Yehuda Leibush HaKohen Landau - Yad Yehuda, Av Beis Din of Sadigura (5660 / 1900 - 125th Yahrzeit)**



**Rebbetzin Chaya Mushka Schneerson (5748 / 1988 - 37th Yahrzeit)**

Rebbetzin Chaya "Moussia" Schneerson (25 Adar 5661- 22 Shvat 5748) was the daughter of the sixth Lubavitcher Rebbe, Rabbi Yosef-Yitzchak Schneersohn. On 14 Kislev 5689 (Dec. 1928 C.E.), She married the next-Rebbe-to-be, her distant cousin, Rabbi Menachem Mendel Schneerson (5662-5754), in Warsaw, in a wedding attended by many Chasidic rebbes and leading Torah scholars of the generation. She devoted herself totally to supporting her husband in his role as a leader of world Jewry, and was known in her own right for her modesty, eruditeness and plethora of good deeds.



**Rav Yehuda Zev Segal - Manchester Rosh Yeshiva (5753 / 1993 - 32nd Yahrzeit)**

Rav Yehuda Zev was born in London to Rav Moshe Yitzchok Segal, the *Rosh Yeshiva* and a former talmid of the *Alter of Novardok*. At the age of twenty, Rav Yehuda Zev attended the *Mir*, where he learned with Rav Chaim Shmuelevitz. He formed a close bond with Rav Yechezkel Levenstein. On April 16, 1950, he was officially inducted as *Rosh Yeshiva* by Rav Yechezkel Abramsky, supported by Dayan Yitzchok Yaakov Weiss (the *Minchas Yitzchok*), then the Manchester Av *Bais Din*.



**Rav Sholom Flam (5763 / 2003 - 22nd Yahrzeit)**

Born in Montreal, Rav Sholom was the fifth of eight children born to Rav Dovid Flam, *the Olesker Rebbe*.

**Yahrzeits for the 23rd of Shevat ~ Begins Thursday Night  
( 02-21-2025 )**



**Rav Aharon Perachia (5457 / 1697 - 328th Yahrzeit)**

Rav Aharon was a wealthy man appointed chief Rav of Salonika in 1688.



**Rav Yehoshua Roke'ach of Belz - Ohel Yehoshua, Yehoshua'le, Der Mittler Rav, Belzer Rav (5654 / 1894 - 131st Yahrzeit)**

Rav Yehoshua (Yehoshua'le) Roke'ach of Belz, fifth son and the successor of Rav Sholom, *the Sar Sholom*, founder of the Belz dynasty. After Rav Sholom was *niftar* in 1855, the Belz Chassidim had no leader for two years, after which Rav Yehoshua replaced his father. He led the Belz Chassidim for thirty-nine years.



**Hamekubal Yaakov Chaim Yisroel Refael Alfia - Raiach L'Yitzchok (5676 / 1916 - 109th Yahrzeit)**



**Rav Yitzchok Chai Bochovza - Lechem L'fi Ha'taf (5690 / 1930 - 95th Yahrzeit)**



**Rav Moshe Kliers of Teveria - Toras Ho'oretz (5694 / 1934 - 91st Yahrzeit)**

Rav Moshe was born in Tzefas. At the age of twenty-six, in response to a request by Rav Shmuel, *the Slonimer Rebbe*, Rav Moshe founded a *Yeshiva (Ohr Torah)* by the *kever* of Rav Meir Ba'al Haness.



**Rav Osher Eliach (5764 / 2004 - 21st Yahrzeit)**

Born in Yerushalayim's Shaarei Chessed neighborhood, Rav Osher learned at *Yeshiva Kol Torah*, where he cleaved to Rav Shlomo Zalman Auerbach. Later, he studied at *Yeshivas Ponovezh* under Rav Shach, Rav Povarsky and Rav Rozovsky. For the last five years of his life, he served as *mashgiach* at *Yeshiva Rabbeinu Chaim Ozer*.



**Rav Avrohom Cardozo (5766 / 2006 - 19th Yahrzeit)**

Rav Avrohom Lopes Cardozo was appointed *Chazzan of Congregation She'eiris Yisrael*, the historic Spanish and Portuguese shul in New York City, in 1946. Rav Cardozo was born in Amsterdam, Netherlands, in 1914, the great-grandson of the Chief Rav of the Sephardic community in Amsterdam, and attended *Yeshiva Etz Chaim* in that Dutch city. In 1939, he was appointed by Queen Wilhelmina of the Netherlands to be the Rav of the *Sephardi* community in Paramaribo, Dutch Guiana, now Surinam.

# Biographies of the Tzaddikim



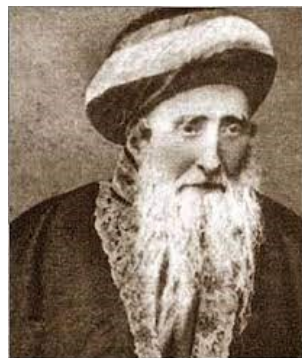
**Rav Yechezkel Taub Kuzmirer Rebbe, Nechmod Mizohov (Shevat 17, 5616 /  
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**Rav Chaim Palagi (Shevat 17, 5628 / 1868 - 157th Yahrzeit)**



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

Hacham Chaim Palagi did not accept any public position while his father was still living, and it was only in 1828 that he agreed to serve as a dayan in the Rabbinic Court and as Head of the Beit Yaakov Rabi yeshiva in Izmir.

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

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

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

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

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

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

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

we share the understanding that "All of Israel are responsible for one another", they are to be considered partners in fulfilling the commandments, and in upholding and studying the Torah. And just as partners share benefits, the People of Israel share each other's merit in one another's Torah and good deeds... The Bible does bring evidence: "And your people, all of them are righteous" - and each has her or his own. Should you ever find totally empty people among Israel, they nevertheless "Shall possess the land for all time". "For all time" means that this includes even those who have nothing of their own. Pe'ulat Tzedek LeHaim, p.a, Siach Israel Publishing, Jerusalem 1998

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



**Rav Meshulam Dovid Soloveitchik (Shevat 18, 5781 / 2021 - 4th Yahrzeit)**



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

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

In the aftermath of the German invasion, the family was torn asunder. The Brisker Rav managed to escape to Vilna along with four of his sons: Rav Yosef Dov, Rav Chaim, Rav

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

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

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

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

Today, Rav Dovid Soloveitchik's yeshiva is located in the Gush Shmonim neighborhood in Yerushalayim. While he was raising funds for the building's construction, Rav Dovid conveyed a powerful lesson to the members of his kollel. One day, he announced to

the *avreichim* that they were to blame for the fact that the building hadn't yet been erected.

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

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

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

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

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



**Rav Chaim Yisroel Belsky Rosh Yeshiva Torah Vodaas (*Shevat 19, 5776 / 2016 - 9th Yahrzeit*)**



Rav Belsky was known for his breathtakingly wide knowledge in both all four *chalakim* on *Shulchan Aruch* and science. His frequent "Ask the Rav" sessions covered the entire gamut of *Halachah* and *hashkafah*.

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

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

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

*Yehi zichro baruch.*

hamodia.com

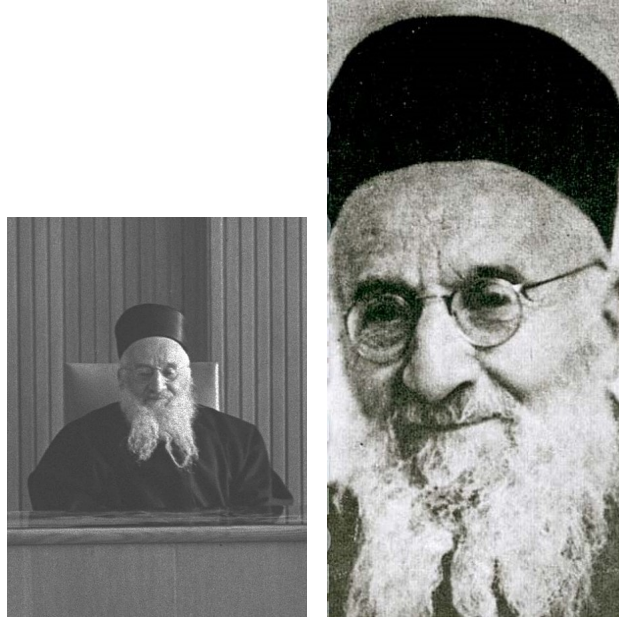


**Dr. Rav Chaim Dovid Holy Doctor of Piotrkow (Shevat 20, 5618 / 1858 - 167th Yahrzeit)**

Rav Chaim Dovid was a secular doctor, whom Rav Dovid of Lelov made into a *Ba'al Teshuva* and brought to the *Chozeh*. After the *Chozeh's petira*, he became a *talmid* of the *Radoshitzer*. He became a great *Chassidic Rebbe*.



**Rav Ovadia Hedaya (Shevat 20, 5729 / 1969 - 56th Yahrzeit)**



The second son of Rabbi Shalom Hedaya and Sarah Labaton was Rabbi Ovadya Hedaya (1890 Aleppo -1969 Yerushalayim), who was brought to Yerushalayim from Aleppo at age nine. During World War I, he fled the country in fear of the Sultan and spent four years in exile. He returned to Yerushalayim at the end of the war.

At the age of 18, he wrote his first book titled, *Servant of the King*, based on the Rambam. He received many awards for his writing including the Israel Prize as well as the Honor of Those Who Hold Jerusalem Dear. Rabbi Ovadya was made principal of Yeshiva Porat Yosef in the Old City of Yerushalayim, where he remained until 1945. He also served as Chazan at Oz Vehadar, the kabbalistic yeshiva next to Porat Yosef. Rabbi Ovadya succeeded his father as dean of the Yeshiva Bet El and became Sephardic Chief Rabbi of Petach Tikva in 1939. In 1951, he became a member of the chief rabbinate of Israel, authoring many books on Jewish law and speeches. He also served as a Dayan, judge of the Beis Din.

A pious man, Rabbi Ovadya went to the *mikveh* daily, regardless of the weather or season. According to his granddaughter, Ruth Nakash, his handwriting was very neat and he was very efficient. "People wrote to him from all over the world asking his opinion. He had a special room with books from floor to ceiling. He typed the answers and decisions himself. He was very independent."

When the Arabs burned the old building of Yeshiva Bet El in 1948 in the Old City of Yerushalayim, Rabbi Ovadya took on the task of rebuilding the yeshiva in the new section of the city.

Rabbi Ovadya married Sulha Shrem (1893 Aleppo-1975 Yerushalayim) and they had three girls and one boy - Sarah (b: 1912), Mazal (1916-1983), Shalom (b: 1926) and Esther (b: 1930) - and 29 grandchildren. Their son, Shalom, became a rabbi. Sulha was an educated woman for her time, who attended school and learned to read and write during an era when it was uncommon for women to do so. Rabbi Ovadya Hedaya is buried on Haritz Mountain in Eretz Yisrael.

<https://www.jewishgen.org/rabbinic/journal/sephardrab.htm>



**Rav Avrohom Abba Freedman (Shevat 20, 5762 / 2002 - 23rd Yahrzeit)**

He was sent from Brooklyn to Detroit in 1944 by his *Rebbe*, Rav Shraga Feivel Mendlowitz, to help launch the day school that had been established there by Rav Simcha Wasserman. On his first Shavuot there, the only two people to stay up learning Torah were Rav Freedman and Rav Wasserman. Rav Freedman is credited with the growth of Detroit into a Torah metropolis, including a *Yeshiva Ketana*, a *Mesivta*, a *Bais Yaakov*, a *Bais Medrash*, and a *Kollel*. His biography, written by Gary Torgow, is named *Holy Warrior: A Portrait of Strength and Determination*. The “warrior” reference in the book’s title describes Rav Freedman’s legacy: fifty-eight years of relentless striving in Detroit to instill in children and share with adults - especially the waves of Russian immigrants - his love for Torah and dedication to the religious way of life. Rav Freedman wrote an essay entitled ‘We Are A Historical Society’, which abounds with joy in the here and now and optimism for the future. “Everything,” he assures us, “is in God’s hands. While the once-mighty ancient empires that oppressed us are but forgotten dust, under God’s shepherding, the Jewish people and our Torah have survived for thousands of years and will survive forever. Our future is “as clear and vivid to us as our past”.



**Moshe Galante (Galanti) Mogein (Shevat 21, 5449 / 1689 - 336th Yahrzeit)**

Rabbi Moshe ben Yonatan Galante [5449], was the grandson of Rabbi Moshe ben Mordechai Galante. He moved from Tsfat to Jerusalem around the year 5415 (1655 C.E.), where he became the Chief Rabbi of the city and was known as "*Rav HaMogein*." He also founded a large yeshiva there, and was succeeded as its head by his main student, the great rabbinical authority known as the "*Pri Chadash*."

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



**Rav Yitzchok Toldos Yitzchok (*Shevat 21, 5628 / 1868 - 157th Yahrzeit*)**

Rebbe Yitzchak of Neshchiz (1789-1868), youngest son of Rebbe Mordechai of Neshchiz, close disciple of Rabbi Levi Yitzchak of Berditchev, whose granddaughter he married. He was also a disciple of Rabbi Baruch of Medzhibuzh and the Chozeh of Lublin. He was appointed Rebbe at a young age and served in this capacity for over 60 years. He was famous for his prayers and wonders and heavenly revelations. Revered in all Chassidic circles as a holy man and exceptional Chassid. (Highly praised in a letter by Rabbi Baruch Shapira, an outstanding Chassid of Przysucha and of Kotzk). Rebbe Elimelech of Grodzisk and Rabbi Ya'akov Zvi of Parysów were among his celebrated disciples.

<https://www.kedem-auctions.com/en/content/tehillim-warsaw-1864-%E2%80%93-incomplete-copy-%E2%80%93-segula-book-%E2%80%93-edition-printed-rebbe-yitzchak>



**Rav Yechiel Meir Lifschitz Ba'al HaTehillim, Tzuf Harim (*Shevat 21, 5648 / 1888 - 137th Yahrzeit*)**

R. Yechiel Meir Lifschitz of Gostynin [21 *Shevat* 1888] was sometimes known as Der Tilim Yid (the Psalms Jew) because of his constant instruction to those who came to him for advice and support that they turn to the reading of the Book of Psalms. He was a disciple of R. Menachem Mendel of Kotsk and of R. Yaakov Aryeh of Radzymin, after whose death he became chassidic leader in Gostynin. His selfless and unsophisticated mode of living induced people to refer to him as "one of the 36 hidden tzadikim." His teachings appear in *Merom HaRim* and *Mei HaYam*.



**Rav Yaakov Weidenfeld Kochav MiYaakov, Yekele (Shevat 21, 5654 / 1894 - 131st Yahrzeit)**

His one volume of responsa, entitled *Kochav MiYaakov*, was a mere fraction of the thousands of responsa that he wrote, but which were lost in the two world wars. Rav Yaakov's glosses to *Seder Taharos* and *Talmud Yerushalmi* were written in one day, as is indicated by their original title, *Hagahos Chad Yoma*, (5654/1894).



**Rav Yechezkel Yehoshua Rabinowitz Chelkas Yehoshua (Shevat 21, 5742 / 1982 - 43rd Yahrzeit)**



Born in Biala, Poland, to Rav Yerachmiel Tzvi, the son of the *Divrei Bina* of Biala and a direct descendant of the *Yid HaKodosh*, the *Divrei Bina* passed away when Yechezkel Yehoshua was only four, and tragically, Rav Yerachmiel Tzvi passed away shortly thereafter at the age of twenty-six. In 1919, Rav Yechezkel married Beila Chana Pesha, and in 1924 was formally installed as *Rebbe* of Biala, setting up court in Shidlitz, with a population of 200,000 Jews. He was exiled to Siberia with his family in 1940. In 1947, he moved to Eretz Yisrael, living in Tel Aviv for eight years before setting up his *Bais Medrash* and *Kollel* in *Zichron Moshe* in Yerushalayim, where he remained for the next twenty-seven years. He authored the sefer *Chelkas Yehoshua*.



**Rav Menachem Mendel Morgenstern Kotzker Rebbe, Ohel Torah (Shevat 22, 5619 / 1859 - 166th Yahrzeit)**

Born in Goray, near Lublin, Poland, Rav Menachem Mendel received a thorough Torah education from his father, Leibush Morgenstern, a zealous opponent of *Chassidus*. After his marriage at fourteen, his father introduced him to the world of *Chassidus*. Thereafter, he became an ardent follower of the *Chozeh of Lublin* and Rav Simcha Bunim of Peshis'cha, whom he eventually succeeded. Rav Menachem Mendel was a new type of *Chassid*. If the *Ba'al Shem Tov* embodied *chessed* (loving-kindness), Rav Mendel represented *din* (strict justice). While the *Ba'al Shem* sought to reach all the people, Rav Mendel knew that what he sought could only be attained by the elite. The *Ba'al Shem* lifted the people up; Rav Mendel rebuked them for their inadequacies and always demanded more. Rav Leibel Eiger was entranced by Kotzk, to the despair of his father, Rav Shlomo. Rav Mendel and Rav Mordechai Yosef of Izhbitz had been close friends and *talmidim* of Rav Simcha Bunim of Peshis'cha. After Rav Bunim's passing, Rav Mendel became Rebbe. However, because of Rav Mendel's extreme aloofness the two friends were traveling on a collision course. Finally, on *Simchas Torah* of 1840 there was an irrevocable split between the two and Rav Mordechai Yosef left with his *Chassidim* to form a new *Chassidus*. Most prominent among his talmidim were the *Chiddushei HaRim* of Ger and Rav Chanoch of Alexander.



**Rav Yehuda Arye Leib Eiger Toras Emes, Reb Leibele (Shevat 22, 5648 / 1888 - 137th Yahrzeit)**

Rav Yehuda Leib Eiger was born in Posen in 5576/1816. His father, Rav Shlomo, son of Rav Akiva Eiger, was Rav of the city. Young Leibel grew up on the knee of his illustrious grandfather.

When the family moved to Warsaw, Rav Leibel learned in the famous *Yeshiva* of the *Chiddushei HaRim* (later the *Rebbe* of Ger), where many top *lomdim* (learners) gathered.

The *Chiddushei HaRim* attracted many of them to *Chassidus*, among them Rav Leibel. His father, Rav Shlomo, was upset, and sent him back to Posen, where *Chassidus* had not yet

taken hold. Rav Leibel learned with his grandfather, saying later that these were his best learning years, and that he regretted not making the most of them.

In 5595/1835, Rav Leibel married the daughter of the *noggid* Rav Ezriel Gratenstein, and settled in his wife's hometown of Lublin. Lublin at that time was a metropolis of *Chassidus*, still under the influence of the *Chozeh* (despite his *petira* several years earlier), and Rav Leibel found his place among the *Chassidim*. He davened in the *Bais Medrash* of the *Chozeh*.

At that time, the *Kotkzer Rebbe* lived in Tomashov. Rav Leibel's friends suggested that he join them on a *nesia* (trip) to their Rebbe.

With the consent of his wife, and in spite of fierce opposition from his family and his in-laws, Rav Leibel traveled to Tomashov. His father and grandfather sent messengers to convince him to leave, but Rav Leibel stood firm: there he found his place and way of *Avodas Hashem*, and he was there to stay. With time, resistance weakened — notably his grandfather's, who saw that his intent was solely *l'shem shomayim* (for the sake of heaven).

Under the watchful eye of the Rebbe, Rav Leibel became a devoted *Chassid*. The Rebbe appointed as his *madrich* in *Chassidus* one of the lions of the *chabura* (group) — Rav Mordechai Yosef of Izhbitza. Rav Leibel soon became one of the foremost *Chassidim*.

In 5600/1839, when Rav Mordechai Yosef left Kotzk and founded his own court in Izhbitza, Rav Leibel joined him. In Izhbitza, Rav Leibel was considered the right hand of Rav Mordechai Yosef.

After the *petira* of Rav Mordechai Yosef on the 7th of *Teves* 5614/1854, Rav Leibel considered returning to Kotzk. He discussed this with Rav Tzodok HaKohen, another of the leading *Chassidim* in Izhbitza. Rav Tzodok returned to him with a kvittel, thus appointing him as the new Rebbe.

Rav Leibel held court in Lublin, where he taught the ways of *Avodas Hashem*. He was known for *mofsim*.

Despite agreeing to become a Rebbe, Rav Leibel did not deliver *Divrei Torah* as long as the *Kotzker Rebbe* was alive, in deference to his Rebbe. He kept many of the *Kotzker* ways, like lengthy preparations before *davening*, which were done with much emotion.

On the 22nd of *Shevat* 5648/1888, the *yahrzeit* of the *Kotzker Rebbe*, Rav Leibel was *niftar* at the age of seventy-two and buried in Lublin. He was succeeded by his son, Rav Avrohom.

Rav Leibel's manuscripts, printed after his *petira*, were *Toras Emes* and *Imrei Emes*.

*Zechuso yagen aleinu.*

[www.hamodia.com/features/day-history-22-shevatjanuary-23/](http://www.hamodia.com/features/day-history-22-shevatjanuary-23/)



**Rebbetzin Chaya Mushka Schneerson (*Shevat 22, 5748 / 1988 - 37th Yahrzeit*)**



Rebbetzin Chaya "Moussia" Schneerson (25 Adar 5661- 22 Shvat 5748) was the daughter of the sixth Lubavitcher Rebbe, Rabbi Yosef-Yitzchak Schneersohn. On 14 Kislev 5689 (Dec. 1928 C.E.), She married the next-Rebbe-to-be, her distant cousin, Rabbi Menachem Mendel Schneerson (5662-5754), in Warsaw, in a wedding attended by many Chasidic rebbes and leading Torah scholars of the generation. She devoted herself totally to supporting her husband in his role as a leader of world Jewry, and was known in her own right for her modesty, eruditeness and plethora of good deeds.

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



**Rav Yehuda Zev Segal Manchester Rosh Yeshiva (Shevat 22, 5753 / 1993 - 32nd Yahrzeit)**



Rav Yehuda Zev was born in London to Rav Moshe Yitzchok Segal, the *Rosh Yeshiva* and a former *talmid* of the *Alter of Novardok*, who received *semicha* from Rav Yecheiel Michel Epstein, the *Aruch HaShulchon*. Rav Yehuda's father, at the age of nineteen, had been drafted into the czar's army, where he insisted on observing *mitzvos* as well as he could. One day, as Rav Moshe was searching for water, he fled to the border and crossed over to Germany. From there, he headed to England, where he settled and Rav Yehuda was born. At the age of twenty, Rav Yehuda Zev attended the Mir, where he learned with Rav Chaim Shmuelevitz. He formed a close bond with Rav Yechezkel Levenstein, whom he referred to as *mori verabi* (my master and teacher). After he married in 1934, he learned in Gateshead, but moved to Manchester after the Germans bombed Gateshead in 1940. On April 16, 1950, he was officially inducted as *Rosh Yeshiva* by Rav Yechezkel Abramsky, supported by Dayan Yitzchok Yaakov Weiss (the *Minchas Yitzchok*), then the Manchester *Av Bais Din*.



**Rav Sholom Flam (Shevat 22, 5763 / 2003 - 22nd Yahrzeit)**

Born in Montreal, Rav Sholom was the fifth of eight children born to Rav Dovid Flam, the *Olesker Rebbe*, and his Rebbetzin Sora, the daughter of Rav Moshe Langner, the *Strettiner Rebbe* of Toronto.



**Rav Aharon Perachia (Shevat 23, 5457 / 1697 - 328th Yahrzeit)**

Rav Aharon was a wealthy man appointed chief Rav of Salonika in 1688. He authored a responsa called *Porach Mateh Aharon*.



**Rav Yehoshua Roke'ach Ohel Yehoshua, Yehoshua'le, Der Mittler Rav, Belzer Rav (Shevat 23, 5654 / 1894 - 131st Yahrzeit)**



Rav Yehoshua (Yehoshua'le) Roke'ach of Belz, fifth son and the successor of Rav Sholom, *the Sar Sholom*, founder of the Belz dynasty (1825-1894). He married a granddaughter of the *Ohev Yisrael*, *the Apter Rav*. After Rav Sholom was *niftar* in 1855, the *Belz Chassidim* had no leader for two years, after which Rav Yehoshua replaced his father, in compliance with his father's wishes, despite the fact that Rav Yehoshua had four older brothers. He led the *Belz Chassidim* for thirty-nine years. He was also the founder of *Machzikei HaDas*, perhaps the first Orthodox Jewish organization to be involved in government politics. Some of his discourses are published in *Ohel Yehoshua*, a supplement to the book of his father's teachings, *Dover Sholom*. He was succeeded by his second son, Rav Yissochor Dov.



**Rav Moshe Kliers Toras Ho'oretz (Shevat 23, 5694 / 1934 - 91st Yahrzeit)**



Born in Tzefas, Rav Moshe married the daughter of a prominent *Talmid Chochom* of the Slonim community in *Teverya*, and went to live there. At the age of twenty-six, in response to a request by Rav Shmuel, the *Slonimer Rebbe*, Rav Moshe founded a *Yeshiva (Ohr Torah)* by the *kever* of Rav Meir Ba'al Hanes on the shores of the Kinneret. He was involved in the *Teshuva* Campaign of 1914. Rav Moshe authored the *sefer Toras HaAretz*.



**Rav Osher Eliach (Shevat 23, 5764 / 2004 - 21st Yahrzeit)**

Born in Yerushalayim's Shaarei Chessed neighborhood, Rav Osher learned at *Yeshiva Kol Torah*, where he cleaved to Rav Shlomo Zalman Auerbach. Later, he studied at *Yeshivas Ponovezh* under Rav Shach, Rav Povarsky and Rav Rozovsky. He learned *Maseches Eruvin* with all the *Rishonim* and *Acharonim* over twenty times, becoming an expert on the subject, and numerous *chareidi* communities consulted with him. He was involved in setting up *erubin* in every part of Eretz Yisrael. For the last five years of his life, he served as *mashgiach* at *Yeshiva Rabbeinu Chaim Ozer*. Tragically, he died suddenly of a heart attack during a *Melave Malka*.



**Rav Avrohom Cardozo (Shevat 23, 5766 / 2006 - 19th Yahrzeit)**

Rav Avrohom Lopes Cardozo was appointed *Chazzan of Congregation She'eiris Yisrael*, the historic Spanish and Portuguese shul in New York City, in 1946. The congregation had

been founded in 1654 in Lower Manhattan by the first Jewish settlers in North America. Rav Cardozo was born in Amsterdam, Netherlands, in 1914, the great-grandson of the Chief Rav of the Sephardic community in Amsterdam, and attended *Yeshiva Etz Chaim* in that Dutch city. His was a rabbinical family that traced its origins to the Iberian Peninsula in the fifteenth century, when the Jews were expelled. In 1939, he was appointed by Queen Wilhelmina of the Netherlands to be the Rav of the Sephardi community in Paramaribo, Dutch Guiana, now Surinam, and in 1951 he married Irma Robles of Surinam. Soon after he left Amsterdam, the Nazis invaded the Netherlands, killing tens of thousands of Jews, including Rav Cardozo's parents and siblings. Rav Cardozo published several books of liturgical music, including *Music for the Sephardim* and *Sephardic Songs of Praise* and maintained the position of *Chazzan at Congregation She'eris Yisrael* for forty years, continuing there until 1986. On June 7, 2000, Queen Beatrix of the Netherlands presented him with the decoration of Knight in the Order of Orange-Nassau, for his work in preserving Dutch Jewish culture. At the age of ninety-one, on February 21, 2006, Rav Cardozo passed away in Lenox Hill Hospital in Manhattan, New York, after a sudden heart attack.

# Gedolim Be'Masayhem



## Stories & Anecdotes

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**Rav Chaim Palagi (Shevat 17)**

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### **THE SUPERNATURAL AUTHOR**

Among the *seforim* Rav Chaim Palagi authored and printed is the well-known *Kaf HaChaim* on *Orach Chaim* and twenty-three other *seforim* in the realm of *Halocha*, fifteen on *Medroschim* and *Derushim*, nine on *Chiddushim* on *Shas*, *Bavli* and *Yerushalmi*, seven on *Tanach* including *Tehillim*, three on *Mussar* topics and many others. He conducted a *Seudas Mitzva* upon the printing of each *sefer* and never sold them, instead giving them

as presents to *Talmidei Chachomim*. His first *sefer* was finished when he was just sixteen years old and his last was completed a day before he was *niftar*. Some people thought his gift in penmanship must be supernatural and through using divine Names, but his son Avrohom [whose famous photo is often mistaken for his father] testified, "My father's fear and awe of Heaven, and his wisdom were much greater and stronger than any divine Name used to write with!" (Oros Mimizrach)

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### Dr. Rav Chaim Dovid Holy Doctor of Piotrkow (Shevat 20)

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#### THE HOLY DOCTOR - A SAVIOR FOR PATIENTS

Rebbe Reb Elimelech of Lizhensk blessed Yissochor Ber and his wife Hinda with longevity and a child, whose good deeds would illuminate the world, after they ransomed a Jewish family and gave all their possessions in order to remove the father of the family from prison. When Hinda heard the blessing, she burst out laughing, since she had begun to show signs of aging. Nevertheless, in the year 5530 she gave birth in Zoloshin, Poland, and their son was called Chaim Dovid after his paternal and maternal grandfathers.

At the age of one year, he began to speak and at the age of 3, he knew how to read Hebrew. At the age of 10 years he was already famous for his knowledge of the Talmud and at the advice of the town's Rav, he was sent to study at the *Yeshiva* in Piotrkow, Poland. However, two years later, he fell ill and the *Rosh Yeshiva* sent him to one of the Jewish doctors in the city, who was among the assimilationists. The doctor's wife began to teach him secular studies and the German language, and together with her husband managed to convince him to leave the *Yeshiva* and go to Berlin, Germany, in order to progress in his studies. After completing his studies with honors, he abandoned the Jewish way of life, and began to study medicine at the university in Breslau (Wroclaw) (Germany at that time, today - Poland). He worked at the military hospital in Breslau, married the daughter of the banker Samuel Segal Landau and lived in Berlin at the palace that his father-in-law bought them. He worked as deputy director of the military hospital in Berlin, became famous as a medical specialist, and became the personal physician of the king of Prussia, Friedrich Wilhelm William II, and the king of Poland, Zigmund Augustus.

One day, he met *Admor* Rav Dovid Biderman from Lelov and began to do *teshuva*. He continued to practice medicine, but gave the money he earned to the needy, retaining for

himself only his home expenses. He regularly studied Torah and *Kabbola*, tried hard to fulfill the *mitzva* of hospitality. He healed the poor without taking wages, he immersed every day in the *mikve*, said *Tikun Chatzos* and fasted on Mondays and Thursdays.

After he met Rav Yaakov Yitzchok HaLevi Horowitz, *the Chozeh of Lublin*, he began to grow a beard and *peyos* and *davened* with devotion and reverence. When he was visited by the *Admor* Rav Shlomo HaKohen-Rabinowitz from Radomsk, who told him that the 'first days' had fallen, he replied that thanks to the holy book *Or HaChaim* that he knew by heart, he was confident that the 'first days' would be added to him.

He became famous as a savior for patients, was called by the Jews the "Holy Doctor", while among the Polish nobility he was known as the "Marvel Doctor". After the passing of the *Chozeh of Lublin*, he was asked to fill his place, and serve as *Admor*. However, at the request of his wife, Helena Hadassa, he refused, and suggested Rav Simcha Bunim of Peshis'cha for the position, on the grounds that the *Chassidim* did not need doctors and a pharmacist was enough for them.

After the passing of his wife, Helena Hadassa, in the year 5598, he married Rebbetzin Feigele, and on Thursday, the 20th of *Shevat*, in the year 5618, he was *niftar*.

#### **YOUTHFUL PAST TRANSFORMED INTO MERIT THROUGH THE OHR HACHAIM**

When Rav Chaim Dovid, the doctor of Pietrokow, lay on his sickbed, he was visited by the *Tiferes Shlomo*. The *Rebbe* found the good doctor crying and he thought that he was crying over the misdeeds of his youth, since he was a *ba'al teshuva*. The *Tiferes Shlomo* asked him, "Why are you crying? Don't worry your past. Those days will fall away and be forgiven and forgotten."

Rav Chaim Dovid answered the *Tiferes Shlomo*, "I do not wish them to fall away and be forgotten. Rather, I wish to do *teshuva* out of love! Then all my intentional transgressions will be transformed into merits! And in the merit of studying the *sefer Ohr HaChaim HaKodosh* on a weekly basis and memorizing it, surely they will all become *zechuyos* (merits)!" (*Kodesh Hillulim* p. 75)

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## Rav Yitzchok Toldos Yitzchok (Shevat 21)

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### ALWAYS ON THE TABLE

The *Tosher rebbe* once related:

Rav Mottel Neshchizer used to keep a copy of the *Rambam's Yad haChazaka* on his table at all times. When his son, Rav Yitzchok of Neshchiz was questioned as to why his father had this custom, he explained: My father had a vision in which the *Rambam* appeared before him with a complaint: "Why do you not study my *sefer*?"

"I apologize," answered my father, "but with people coming to me day and night with their problems, I just don't have the time; I am simply unable to help them and also find time to study your *sefer*."

The *Rambam* then returned, "At least keep a copy of my *sefer* on your table," I promise that if you keep a copy before you on your table at all times, whenever you need to help a Jew and achieve some *yeshua* for someone, just open my *sefer* and take a look inside. I assure you that you will find some cure and manner of healing." That is the reason for this custom, he concluded. (L'Yesharim Tehilla, see also Avodas Avoda Sichos Shemos)

### 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*)

#### **ONLY THE GOOD**

Rav Yitzchok of Neshchiz was once in Alik and, while wrapped in his *tallis* and crowned with his *tefillin*, one of his attendants entered and began to complain and tell the *Rebbe* about someone else's misconduct and misdeeds. The *Tzaddik* grew very upset and he grasped the door handle, saying to his *gabbai*, “You have been my attendant in this house for several years already. Don't you know by now that before a person even grasps hold of the *kolimka* - the handle of my door - that right away I can already sense everything that person has done since the day he was born? What can I do? It says, regarding Hashem in *Bamidbar* (23:21) that He sees no iniquity or wrongdoing in Yaakov. Hashem does not look at the evil that *Bnei Yisrael* do, and if Hashem does not, how can I? My way and custom is that I do not look at the negative side of people - only at their positive side, because if I did see their negative sides, I would never let anyone cross my threshold and enter through this door to see me!”

When the *Rebbe* Rav Yitzchok of Neshchiz left Berditchev to take over the leadership as *Neshchizer Rebbe*, he davened to Hashem and succeeded in achieving that he should never see the negative side of a person - only the positive side. (*Zichron Tov - Mei'avodas*

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## Rav Yechiel Yehoshua Rabinowitz Chelkas Yehoshua (Shevat 21)

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### BEING A WELL KNOWN REBBE IS A PUNISHMENT

The *Biala Rebbe* of Lugano explained that *Tzaddikim* held that to become well known as a *Rebbe* was a form of punishment or torture, and said that his father, the *Chelkas Yehoshua*, used to say, "Better to be a shoemaker than a *Rebbe*!" (Mevaser Tov Yeshuas Avrohom p. 10)

### JUST TWO DEMANDS

The *Biala Rebbe* of Lugano said that his father, the *Chelkas Yehoshua*, used to awaken the hearts of *Bnei Yisrael* to serve Hashem and would ask of them two things: "The main things I ask of you are *Kedusha* (holiness) and *Tikkun HaMiddos* (correcting character traits)." (Mevaser Tov Yeshuas Avrohom, p. 233)

### BELIEF IN AM SEGULA

The *Chelkas Yehoshua* established that as one of the main principles of faith, we should daily declare that "I believe with full faith - *Ani maamin beemunah sheleima* - that *Bnei Yisrael* are Hashem's *segula* [supernatural and above the laws of the natural order], they are His portion and they are the inheritance of Hashem, the Creator. He even incorporated this into his *siddur* after reciting the *Rambam's* thirteen *Ikrei Emuna*. (Mevaser Tov Yeshuas Avrohom, p. 363)

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## Rav Menachem Mendel Morgenstern Kotzker Rebbe, Ohel Torah (Shevat 22)

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### SEEING, BELIEVING AND LOSING FREE WILL

The holy *mechaber* of the *Sefas Emes* once told of his first visit to Kotzk.

He observed that there was no order and no one watching and safeguarding *the Kotzker's* household and court. People and guests came and went and the doors were always open. This lack of organization and supervision led to a series of "missing" objects which no doubt went "missing" along with those "missing" persons who had pilfered them.

The *shamash*, the *Kotzker's* attendant, was named Feivel, and his argument with the *Rebbetzin* was so loud as he bemoaned the missing - presumed stolen - silver candlesticks on that *Erev Shabbos*, that everyone in the house heard it - even the *Rebbe* himself.

"Feivel, what is all the commotion?!" *the Kotzker* demanded.

Rav Feivel was yelling, "And why shouldn't they steal, eh? Why not? When everything here is *hefker* - open and free for all!? Why shouldn't they steal?!"

"What!" roared *the Kotzker*. "Feivel, how can anyone steal? It says in the Torah: "Thou shalt not steal"!!!

Years later the *Sefas Emes* related, "When I heard the holy *Kotzker* roar those words, it seemed to me at that very moment that there was no possibility of stealing anything at all because of the negative commandment not to do so!"

This is what the *Sefas Emes* took back with him from his first visit to *Kotzk*.

#### **SIACH SARFEI KODESH**

There is a fine line between "should not" and "cannot". We are given free will and we are also challenged with the evil urges and temptations that try to tempt us to sin. We are free to resist and overcome temptation and thus be rewarded. We are free to give in and succumb to our desires and be punished for our misdeeds. The choice is ours. This is because we do not see or experience divine revelation first hand. Hashem is hidden from us. We believe and our *emuna* (faith) carries us to the strength needed to overcome those urges, temptations and desires. However, we do not see. If we did see or hear Hashem first hand, we would automatically lose our free choice. There is no choice or freedom to disbelieve that which is clearly and plainly right in front of your eyes. If Hashem's presence is first-hand knowledge and you hear Him command, you are not free to disobey any longer.

It seems to me that the *Sefas Emes* was transported on that *Erev Shabbos* to *Har Sinai*. The holy *Tzaddik*, *the Kotzker*, became a channel, a medium for the *Shechina* that spoke from his throat as he uttered the commandment "Thou shalt not steal". The *Sefas Emes* heard this *mitzva* as if from Hashem Himself, and thus, at that moment, he was

transformed from a free-willed chooser to one who had no choice but to obey. This is why he felt that at that moment he could not understand how anyone could steal! How can you steal if Hashem tells you not to? It went from "you shall not steal" to "you cannot steal". It is impossible to steal, it cannot be done, it is simply not a choice.

We all go through such stages in our lives. Our intellect and our logic tell us we should not do things, yet the evil urges tempt us beyond reason to do them - and so we give in. However, at the point where we strengthen our resolve and say, "No, I cannot do this!" At the point where we triumph and defeat the evil urge, then we lose the free will to choose evil and we transform the suggestion of "you shall not sin" into "you cannot sin". Sin becomes impossible.

### **SICK OF MONEY AND FOOD**

Rav Feivel of Gritza, (father of Rav Yechiel of Alexander) once approached the *Seraph of Kotzk* and said, "Good news! The wealthy Jewess Tamarel is supposed to arrive tomorrow and then we will have some money to relieve the abject poverty.

*The Kotzker* bellowed, "Money!!! *Fech* (Disgusting)!"

"From that moment on," related Rav Feivel, "money disgusted me so, that I simply could not handle any without becoming so nauseous that I almost vomited. It took me over six months before I was able to even touch money again without becoming sick."

Rav Chanoch Henich of Alexander once told *the Kotzker*, "Tonight I am preparing a seuda with fish and meat." *The Kotzker* thundered back, "Meat? Fish? Who needs those?! Bread and borscht are plenty!"

"From then on," admitted Rav Henich, "I could taste no flavor in any food save bread and borscht for the rest of my life. Every other food was loathsome to me, all except bread and borscht." When he traveled on Shabbos to the *Gerrer Rebbe, the Chiddushei HaRim*, he ordered that they cook borscht for Rav Henich so he could delight in the taste of *Oneg Shabbos*, otherwise what would he enjoy? (*Bais Kotzk* 29)

### **A CHASSIDIC RENAISSANCE**

His whole life he waged a war for the truth - the external and internal truth. This was the

essence of Rav Menachem Mendel Morgenstern, better known as *the Kotzker Rebbe*. The word "Kotzk" has become synonymous with a burning and piercing kind of truth, a truth so hot it singes anyone who dares to delve deep enough to uncover it.

*The Kotzker* was born in 5547/1787 and lived at a time when *Chassidus* was making great inroads into the mainstream of Jewish society. He felt that *Chassidus* needed to be "fine-tuned" by correcting some of its basic flaws. *Chassidus* had become too *Chassidish* for him. He wanted to restore *Torah* as the focal point of all *Avodas Hashem* and get people to become more self-reliant and not subjugate their God-given minds to the *Rebbe*. A person, he felt, needed to take responsibility for his life and his ways, and to develop his own personal relationship with Hashem.

He left no *seforim*, no tales of miracles and no biography. He did not seek honor, fortune or fame. He sought to raise *Chassidus* to a movement for the elite. He longed to metamorphose *Chassidus* into a movement with truly inspired *Avodas Hashem* and intense Torah learning as its cornerstone. His lone legacy is his short, sharp sayings that he became famous for, to the world outside Kotzk.

When *the Kotzker* was asked why he did not want to write a *sefer*, he said that in Kotzk they work hard all week. The only time to read his *sefer* would be Friday night after the meal. Then, however, a person is tired from the entire week and will lay down on the couch with it. He will shortly thereafter fall asleep without reading anything and the *sefer* will fall on the floor. So why should he write a *sefer* whose only use will be to lie on the floor in shame? Such was the Kotzker truth.

He was born into a family of *Misnagdim* and eventually became a *talmid* of the *Chozeh of Lublin*, later leaving Lublin for Peshis'cha, where he became a *talmid* of Rav Simcha Bunim of Peshis'cha. After Rav Simcha Bunim's *petira*, most of his *talmidim* who were peers of Rav Menachem Mendel, including the *Chiddushei HaRim*, the founder of the *Gerrer* dynasty, chose to follow Rav Menachem Mendel and make him their leader. His other main *talmid* was Rav Mordechai Yosef Leiner who eventually broke away and founded the *Izhitza Chassidus*. Rav Leibele Eiger, the grandson of Rav Akiva Eiger (whose *yahrzeit* is also the 22nd of *Shevat*), was also attracted to Kotzk, much to his father's great dismay. *The Kotzker's* son-in-law was the *Avnei Neizer* and he was succeeded by his son, Rav Dovid.

*The Kotzker* was *niftar* in 5619/1859. He spent the last twenty years of his life in seclusion, frustrated by his inability to create the flock of his ideals, while refusing to play the role of the ideal *Rebbe* as the *Chassidim* wished.

*Yehi Zichro Boruch.*

[www.revach.net/stories/gedolim-biographies/Rav-Menachem-Mendel-of-Kotzk-A-Chassidic-Renaissance/1772](http://www.revach.net/stories/gedolim-biographies/Rav-Menachem-Mendel-of-Kotzk-A-Chassidic-Renaissance/1772)

### **A TANNA**

Whenever Rav Zev Wolf of Strikov came before his *Rebbe*, Rav Menachem Mendel of Kotzk, *the Kotzker* asked him to review some *chiddush* that his father had taught. *The Kotzker* was very strict about this procedure - so strict that if the *Strikover* could produce no *chiddush*, *the Kotzker* would not greet him with *sholom* and refused to see him!

On one occasion, the *Strikover* was in Warsaw on some business and happened to visit his *Rebbe* afterward in Kotzk without advance preparation and thus he had not prepared any *chiddush* beforehand. As expected, the *Kotzker* greeted him with a request for one of his father's *chiddushim*; when none was forthcoming he refused to see the *Strikover* or extend his hand in *sholom*, instead sending him packing and telling him to come back with a *chiddush*!

On the way back to Tchechonow *the Strikover* stopped off in Warsaw and went to see the *Chiddushei HaRim*, telling him what had happened in Kotzk. The *Chiddushei HaRim* asked him to stop off and relate his father's *chiddush* to him as well the next time he came back that way. And so the *Strikover* went to his father and heard a *chiddush* from him. On the way to Kotzk, he stopped off in Warsaw and related the *chiddush* to the *Chiddushei HaRim* who was greatly impressed with it and praised it highly.

"Please stop off here after relating this to the *Kotzker* and tell me what his reaction to this *chiddush* was," he requested.

When the *Strikover* returned, he stopped off again at the *Chiddushei HaRim* and told him that he had been in Kotzk and related the *chiddush* to the *Rebbe* and *the Kotzker* had retorted back, "That can't be right - it's against an explicit *Gemora*!"

“Aha!” exclaimed the *Chiddushei HaRim*. “It is no wonder that the *Kotzker* responded thus, for he himself is like a *Tanna* from the *Gemora!*” (Siach Sarfei Kodesh, #87)

### THE FEAR OF A REBBE

Rav Michel of Sheps was once in Kotzk and related what he saw:

It was Shabbos and the two *Tzaddikim* and *Geonim*, the *Gerrer Rebbe* and the *Alexander Rebbe*, both *talmidim* of the *Kotzker*, sat facing one another in the *Bais Medrash*, discussing *Divrei Torah*, when all of a sudden the *Kotzker Rebbe's* footsteps were heard coming toward the closed door that led from the *Rebbe's* room to the *Bais Medrash*. Immediately, such a terror seized all those present, that before the *Tzaddik* could open the door, the *Gerrer Rebbe* took flight and hid behind the stove and the *Alexander Rebbe* ran away and jumped out of the window! Rav Hirsch Tomashover, the *Rebbe's gabbai*, was so seized with panic that he hid under the table. Then the door opened and the *Rebbe* declared in a voice that burst forth like fiery flames words of *mussar* and *hisorerus* that reached the highest heights and moved the soul to its depths! He finished and then closed the door to his room.

That is what it means to fear your *Rebbe!* concluded the Rav of Sheps. (Siach Sarfei Kodesh, #89)

Another time, *the Koztker* burst into the *Bais Medrash* and yelled, “Ha! That’s what I thought, eh? I thought I would have ten white-robed *talmidim* and no more!”

Almost everyone present fled in terror that the *Rebbe* should not be angry at them; only Rav Yechiel Meir of Gustanin stood rooted to the spot in abject terror, petrified and unable to flee, when *the Kotzker* turned to him and said, “I didnt mean to include you in that.” (Siach Sarfei Kodesh, #90)

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### Rav Yehuda Arye Leib Eiger Toras Emes, Reb Leibele (Shevat 22)

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### A LEAP OF TRUE FAITH FOR YIRAS SHOMAYIM

A great example of Rav Leibele's *yiras shomayim* (fear of heaven) is a story told about him in his youth, as a young *avreich* in his father-in-law's home, as he sat studying Torah.

Oblivious to his surroundings, he did not notice that he had a visitor. It seems that the wife of the local duke had come to see Rav Leibele's wife about some matter. After knocking and receiving no answer, she pushed open the door and was mesmerized by the Tzaddik's singsong voice as he learned, totally absorbed.

Eventually, she grew somewhat annoyed that he had not even noticed her, and she made her presence known. Rav Leibele saw her and, not knowing who she was or why she had come, he thought of only one thing - he was now alone with a woman who not modestly attired and who was not his wife! His eyes darted to the door but she was standing in front of it and seeing no other escape from the *issur yichud* (prohibition of being alone with a woman), he did the only thing he could: he jumped out of the second-story window to the ground below. I believe he limped for the rest of his life. But his immeasurable *mesirus nefesh* and *yiras shomayim* is a lesson for us for all generations.

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## **Rav Yehuda Zev Segal Manchester Rosh Yeshiva (Shevat 22)**

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### **THE LIFE OF THE MANCHESTER ROSH YESHIVA**

During World War II, Rav Yehuda Zev secured sanctuary visas in England for as many war refugees as possible, and the Manchester *Yeshiva* opened its doors to young refugees fleeing the Nazi inferno. As the war intensified, the *Yeshiva* expanded its rescue and relief efforts, organizing daily shiurim for young men who, due to the war, were unable to attend *Yeshiva* full time. Rav Yehuda Zev opened his own home to many of the young refugees. During this period, Rebbetzin Segal assisted her husband in all of his rescue efforts, and was one of the organizers of the community's efforts to prepare food packages for new arrivals from the displaced persons camps. She also helped her husband raise funds for the *Yeshiva*, and was like a mother to its students. On April 16, 1950/5710, he was officially inducted as *Rosh Yeshiva*. Rav Yehuda Zev is probably best known for his dissemination of the awareness of the importance of not speaking loshon hora. "I have set Hashem before me always," was Rav Yehuda Zev's guiding principle.

It is said that Rav Yehuda Zev Segal underwent a marked transformation in his outlook and behavior at the age of eight. This sounds rather far-fetched; how many eight-year-olds have real outlooks, and how many are capable of changing their behavior and attitudes at such a young age? Rav Yehuda Zev, however, was no ordinary youngster.

At the age of eight, an incident occurred that changed his life forever, as he told a close talmid more than fifty years later. "As I was crossing the street in London," he told his *talmid*, "a city bus suddenly veered toward me. The driver turned on the brakes, and the bus halted only inches away from me. I was only eight at the time. Nonetheless, after this incident I realized that if life in this world can end within a second, then we certainly weren't created in order to enjoy the here and now. I also felt that so great a miracle obligated me to dedicate myself to service of Hashem."

## Roots

Rav Yehuda Zev Segal was born in London on the 17th of *Sivan* 5670/1910 to Rav Moshe Yitzchok and Roize Segal. Rav Moshe Yitzchok, a *talmid* of the *Alter of Novardok*, was an outstanding *Talmid Chochom*, who received *semicha* from Rav Yechezkel Michel Epstein, the *Aruch HaShulchon*. At the age of nineteen, Rav Moshe Yitzchok was drafted into the Czar's army, where he insisted on observing *mitzvos* as well as he could, and on fulfilling the *mitzva* of *netilas yodayim* when required by *halacha*, in particular.

Each time Rav Moshe Yitzchok searched for water for *netilas yodayim*, a soldier would follow him. After a while, the soldier grew tired of running after him and permitted him to search for water alone. One day, as Rav Moshe Yitzchok was searching for water, he fled to the border and crossed over to Germany. From there, he headed to England, where he began to study in the *Machzikei HaDas Shul*.

In time, he was appointed *shochet* of the community. This position paid well and enabled him to save up a sizable sum, which he used to found the *Eitz Chaim Yeshiva of London*, the only *Yeshiva* at that time in England.

A number of years later, Rav Yehoshua Dov Silverstone and Rav Tzvi Hirsch Ferber founded a *Yeshiva* in Manchester, and invited Rav Moshe Yitzchok to head it. He accepted the position. Rav Yehuda Zev was only three years old when his family moved to Manchester. At that time, there was no Jewish primary (elementary) school in the city. Since British law obligated all children under the age of fourteen to attend school, Rav Moshe Yitzchok was forced to enroll Yehuda Zev in the local "Jewish school" whose curriculum was entirely secular. However, when Yehuda Zev returned home each afternoon, Rav Moshe Yitzchok studied Torah with him, providing him with a full Torah

chinuch.

Rav Yehuda Zev's unique home environment, together with his deep piety and his resolve to dedicate himself to Hashem, were the factors that fashioned his personality at that time. Rav Mordechai Smith was twenty-two when he studied with the thirteen-year-old Yehuda Zev. He recalls, "Already then, Rav Yehuda Zev was very sensitive to the needs of others. Our study session began very early in the morning. In order to avoid making noise as he walked downstairs, he would climb out of a window on the second story of his house and slide down a drainpipe, reaching the backyard without having woken anyone."

In The *Mir*

When Rav Yehuda Zev graduated from secular school, he began to study full time in his father's Yeshiva. At the age of twenty, he transferred to the Mir Yeshiva, where he learned for three years and developed outstanding character traits. One day, a young man asked if he could study with him on a steady basis. Although Rav Yehuda Zev's schedule was full, he arranged to study *Berochos* with him every morning before *Shacharis*. That young man was Rav Chaim Shmuelevitz.

Rav Mordechai Schwab, the late *mashgiach* of *Mesivta Bais Shraga of Monsey*, who studied in *Mir* at that time, relates, "I began each day with a *mussar* study session. During the first minutes of this session, I would watch Yehuda as he plumbed the depths of the *Gemora*. That sight could inspire anyone to increase his *hasmoda* (diligence in learning)."

Rav Yechezkel Levenstein

They were so devoted to each other that Rav Yehuda Zev would refer to Rav Yechezkel as "*Mori ve'Rabi*", while Rav Yechezkel would say, "Yehuda Zev is my son." In *Mir*, he soon gained acclaim for his outstanding *hasmoda*. Rav Nosson Wachtfogel, the late *mashgiach* of *Bais Medrash Govoha* of Lakewood, another talmid of *Mir* during that period, once said, "From watching Rav Yehuda Zev between learning sessions, it was obvious that he was striving to develop his inner self."

In *Mir*, Rav Yehuda Zev formed a close bond with another *gadol ba'Torah* – Rav Shimon Shkop, *Rosh Yeshiva of Yeshiva Sha'ar HaTorah in Grodno*. Rav Shimon would sometimes

come to England to raise funds for his *Yeshiva*, and Rav Yehuda Zev took advantage of those opportunities to be *meshamesh* him. He also spent one vacation at Rav Shimon's summer resort, studying with him and accompanying him on his walks.

## Marriage

In the winter of 5693/1933, Rav Yehuda Zev's parents asked him to return home because they had found a suitable *shidduch* for him. Rav Yehuda Zev left Mir on an icy winter day. Rav Yechezkel Levenstein accompanied him to the wagon that was to take him to the train. When they reached the wagon, Rav Yechezkel handed him his scarf, but Rav Yehuda Zev hesitated to take such a gift from his mentor. At last, the two decided that Rav Yehuda Zev would wear the scarf on the trip, and then mail it back to Rav Yechezkel.

On the 15th of *Shevat*, 5694/1934, Rav Yehuda Zev married Yocheved, the youngest daughter of Rav Shlomo Zalman Cohen, a *Gerrer Chassid* from Gateshead. Although Rav Shlomo Zalman Cohen was involved in business, he made Torah his primary pursuit and earning a living a secondary one. Rav Yehuda Zev planned to return to Mir after his wedding. However, when his mother-in-law fell seriously ill, he canceled these plans and remained in Gateshead. After his marriage, he devoted himself to full-time Torah study.

## World War II

During World War II, England, like all other countries in the free world, refused to accept refugees who might become dependent on the state. Thus, any refugee who applied for admission to the country had to present a statement signed by a British citizen who promised to assume responsibility for the refugee's material needs.

In order to rescue as many refugees as possible, Rav Solomon Schonfeld of London launched a project to secure affidavits from British Jews. Rav Yehuda Zev greatly assisted him in these efforts, working primarily among Gateshead's Jews.

In 5700/1940, German bombers attacked Gateshead, and many people left the city for safer areas. Rav Yehuda Zev and his family moved to Manchester, where he remained for the rest of his life.

In Manchester, he assumed the position of *Maggid Shiur* in the *Manchester Yeshiva*, where his father served as *Rosh Yeshiva*. From there, he continued to secure visas for war refugees. During the war, the *Manchester Yeshiva* opened its doors to young refugees fleeing the Nazi inferno.

### Like A Father

After the war, Dayan Aryeh Leib Grossnass brought a group of teenage survivors to England. These orphaned and destitute youngsters, who ranged in age from fourteen to sixteen, were welcomed into the *Manchester Yeshiva*, where Rav Yehuda Zev encouraged and assisted them. On their first *Sukkos* in England, Rav Yehuda Zev decided that it would be best for the group to spend the *Yom Tov* together in the *Yeshiva*, instead of at different homes. However, a misunderstanding occurred, and no food was prepared for them. Rav Yehuda Zev learned of this only a short while before *Yom Tov*. Despite the late hour, Rebbetzin Segal went to the *Yeshiva* and prepared a full meal for all twenty boys. Then, she and Rav Yehuda Zev spent the entire meal with them.

As the youngsters acclimated to their new life, their bond with Rav Yehuda Zev strengthened, and they truly felt that he was their father. On *Erev Pesach*, the entire group helped him with the *Yom Tov* preparations, and then joined him for an inspiring and rousing *Seder*.

During this period, Rebbetzin Segal assisted her husband in all his rescue efforts, and was one of the organizers of the community's endeavors to prepare food packages for new arrivals from the displaced persons camps. She also helped her husband raise funds for the *Yeshiva*, and was like a mother to its students.

### The Search For A New Rosh Yeshiva

Rav Yehuda Zev's father, Rav Moshe Yitzchok, was *niftar* on the 12th of *Cheshvan* 5707/1947 after a serious illness, leaving the *Yeshiva* bereft.

Soon after his *petira*, the *Yeshiva's* board of directors began to search for a new *Rosh Yeshiva*. Although Rav Yehuda Zev was already serving unofficially as *Rosh Yeshiva*, some of the modern members of the board felt that due to his high standards of *kedusha* and

meticulous *mitzva* observance, he might be unable to relate to the average layman. As a result, they strongly opposed his appointment.

Rav Yehuda Zev, who was aware of this opposition, showed no interest in the position, in order not to foster ill will among the board members. As a result, the position remained vacant for a number of months.

In February 5708/1948, Rav Yechezkel Abramsky arrived in Manchester to participate in a ceremony at which outstanding students received awards.

At a meeting with the board, Rav Yechezkel declared that Rav Yehuda Zev was best suited for the position of *Rosh Yeshiva* and that the *Yeshiva* would greatly benefit from him.

Seeing the opposition to the appointment, he then suggested that Rav Yehuda Zev be appointed “acting *Rosh Yeshiva*”, adding that he was certain that if someone more qualified were found, Rav Yehuda Zev would not only step down, but would also warmly welcome the new *Rosh Yeshiva*.

During the next year and a half, many *Talmidei Chachomim* came to Manchester to apply for the position of *Rosh Yeshiva*. Throughout this period, Rav Yehuda Zev never displayed resentment or ill will.

In 5709/1949, the *Ponovezher Rav*, Rav Yosef Shlomo Kahaneman, invited Rav Yehuda Zev to join the leadership of the *Ponovezh Yeshiva* in Bnei Brak. Rav Yehuda Zev accepted the offer and prepared to leave England. But then the president of the *Yeshiva*’s board, the eminent and pious Rav Shaul Rosenberg, fell seriously ill. As he lay in the hospital, he told a close acquaintance about a frightening dream he had just had. In the dream, he had been told that he had fallen ill because Rav Moshe Yitzchok was upset by the board’s failure to appoint Rav Yehuda Zev to the position he rightfully deserved.

Although Rav Shaul had not opposed Rav Yehuda Zev’s appointment, he feared that he had also not done enough to secure it for him. As a result, he sent a family member to Rav Moshe Yitzchok’s grave and begged his forgiveness, promising to rectify the matter immediately.

Amazingly, Rav Shaul, who had seemed on the brink of death, soon recovered in full. When he was released from the hospital, he called an emergency meeting of the board and convinced its members that Rav Yehuda Zev was the best possible candidate for the position.

The board unanimously appointed Rav Yehuda Zev as *Rosh Yeshiva*. However, Rav Yehuda had already made plans to leave for Bnei Brak. At a farewell gathering in his honor, Dayan Yitzchok Golditch publicly asked him not to leave Manchester. That evening, Rav Yehuda Zev wrote to Rav Eliyohu Dessler, the *mashgiach of Ponovezh*, asking him to discuss the issue with the *Chazon Ish*. Rav Dessler took the matter to the *Chazon Ish*, who replied that Rav Yehuda Zev should remain in Manchester.

On April 16, 5710/1950, Rav Yehuda Zev Segal was officially inducted as *Rosh Yeshiva* by Rav Yechezkel Abramsky.

His appointment was supported by Dayan Yitzchok Yaakov Weiss, the *Minchas Yitzchok*, head of the Manchester *Bais Din* at that time.

During subsequent years, Rav Yehuda Zev was greatly assisted by Rav Shaul Rosenberg, who assumed responsibility for all of the *Yeshiva's* fundraising activities. He would often say, "The *Rosh Yeshiva* and I have an understanding between ourselves. He doesn't get involved with the budget, and I don't mix in with the *chinuch*." Rav Shaul was also a model of *kibbud Talmidei Chachomim*, a *ba'al chessed* and supporter of Torah.

As *Rosh Yeshiva*

As *Rosh Yeshiva*, Rav Yehuda Zev's sole concern was developing his students' full potential. When a student enrolled in the *Yeshiva*, Rav Yehuda Zev would ask him for his complete Hebrew name as well as his mother's, so that he could *daven* that he grow spiritually. Every morning, before *Shacharis*, he would give *tzedoka* and then *daven* that he merit to see all his *talmidim* following the path of Torah.

As *Rosh Yeshiva*, he was very warm and loving toward his students. If a student was ill, he would summon a doctor for him, visit him in the dormitory and even bring him tea. As a result, students would jokingly say, "If you want the *Rosh Yeshiva's* special attention,

become sick!”

When the *Rosh Yeshiva* felt that a student would develop best somewhere else, he would help him to transfer to a different *Yeshiva*. But if he thought that a student who was having difficulties should nonetheless remain in the *Yeshiva*, he would make an all-out effort to achieve that goal.

Thus, when parents of a French student told their son to return home to pursue a career, Rav Yehuda Zev and his wife traveled all the way to Paris to convince them to let him remain in *Yeshiva*.

Despite his warm and caring nature, Rav Yehuda Zev maintained strict discipline in the *Yeshiva*, inspiring his students to awe and revere him. He did this because he believed that holding one’s Torah mentors in awe is crucial for a *ben Torah’s* development, as it is written, “The awe of your Torah teacher should be like the awe of *Shomayim*” (Pirkei Avos, 4:12).

Once, a mother called him on the phone and when he picked up the phone to speak to her, he automatically took off his glasses because that is what he did when he spoke to women in person.

Many former students called Rav Yehuda Zev every Friday to wish him a good *Shabbos*. Others would call to report on the progress of their children or about *simchas* in their families. One time, the *Yeshiva* students hosted a *sheva berochos* for one of Rav Yehuda Zev’s grandchildren. When he rose to speak, he said, “It is written that one should not mix one festive occasion with another. This gathering is a double *simcha* for me, since it affords me the opportunity to be with my *talmidim*, too. However, a *sheva berochos* is a family affair - and my *talmidim* are my children, too.”

As *Rosh Yeshiva*, he would stress that *talmidim* should use their *Yeshiva* years for optimal growth, especially with respect to amassing Torah knowledge. With an eye toward their future, he told them that the more knowledge they acquired during those years, the greater would be their influence later on.

With his unique *hasmoda*, he was a role model for such spiritual growth and love of Torah.

## An 'Ordinary' Man's Tefillos And Blessings

Before beginning his morning *tefillos*, Rav Yehuda Zev would *daven* that Hashem help him *daven* with *kavona*. To achieve this goal, he recited every single *tefilla* from a text, even *Asher Yotzar*, which one says a number of times a day. He would recite this prayer with the same *kavona* and emotion that one recites *Ne'ila* on *Yom Kippur*.

When eating, Rav Yehuda Zev would also recite *berochos* from a text. Since he could not always carry a *siddur* with him, he kept a card in his pocket that had the various *berochos* printed on it. Before making a *berocha*, he would recite a preparatory *tefilla*, such as, "I am about to utter the blessing of *shehakol*..." On Shabbos, when the *Shemoneh Esrei* is shorter than during the week, it is more difficult to accrue the hundred *berochos* one is required to recite daily. To solve the problem, on Shabbos Rav Yehuda Zev calculated how many blessing he had already made, and during the day he ate small pieces of food in order to arrive at the requisite number of *berochos*.

Quite soon, he became renowned for his manner of *tefillos*, and people from all over the world would seek his *berochos*. Great Torah sages such as Rav Yaakov Kaminetsky would advise people in distress to seek the Manchester *Rosh Yeshiva's berochos*. When Rav Yaakov himself was ill, he asked someone who was going to Manchester to ask that Rav Yehuda Zev *daven* for him.

Similarly, the late *Satmar Rav* told someone who had approached him for a *berocha*, "Why seek a *berocha* from me when you can go to the Manchester *Rosh Yeshiva*?"

During the last decades of his life, Rav Yehuda Zev was flooded by requests for *berochos*, and he related to every single request with deep emotion. Yet in his humility, he often said of his *berochos*, "A *berocha* given by an ordinary person should never be insignificant in one's eyes."

One of his students was diagnosed with a malignant disease. When the boy's father, who had hoped that his son would study a profession, asked Rav Yehuda Zev for a *berocha* for the boy's recovery, Rav Yehuda Zev replied, "If your son dedicates his life to Torah study, he will recover fully."

That night, as Rav Yehuda Zev davened *Shemoneh Esrei*, he was heard saying, “*Tatte*, I promised him.” Not long afterward, the young man recovered.

On another occasion, Rav Yehuda Zev joined a group traveling to Eastern Europe to daven at the graves of *Tzaddikim*. At the *Chasam Sofer’s* grave, he took out a sheet with a long list of names of people who needed a *yeshua*, and began to *daven* for each one. A short while later, the group was ready to leave, but Rav Yehuda Zev still hadn’t finished *davening* for everyone on his list. Having no other choice, he clutched the sheet to his chest and cried out with intense emotion, “*Ribbono Shel Olam*, may the requests of all who those whose names are on this list be fulfilled for the good.”

### A Paragon Of Chessed

Rav Yehuda Zev tried to perform at least one *chessed* each morning before *Shacharis* in order to enhance the efficacy of his *tefillos*. When he lived in his daughter’s home, he would prepare a thermos of hot water before going to shul, so that his son-in-law could have a hot drink before leaving the house. While at his summer resort, he would prepare *negel vasser* for those of his companions who awoke after him.

In his *mussar* talks, he would stress that no opportunity to perform *chessed* - big or small - should be overlooked. This was a lesson he taught by personal example. Whenever he washed his hands, for instance, he filled the cup for the next person. And when he returned home from *Yeshiva* at night, he deposited his students’ letters in a mailbox on his way. Before dropping these letters into the box he would say, “*Hareini mechaven lekayem mitzvas aseï shel chessed* - I intend to full the positive command to do *chessed*.”

Visiting the sick was another *chessed* to which Rav Yehuda Zev dedicated his time. Every Friday, he would visit the aged and the bedridden members of the community, comforting and encouraging them.

Rav Yehuda Zev saw a siddur that contained an inscription praising the ill man’s son for excellence in *tefilla*. With a glowing smile, Rav Yehuda said, “You must be so proud of your son.” Then he noticed a picture of the boy on the wall and exclaimed, “That boy looks like a *Tzaddik*. May you have much *nachas* from him.”

Once, he was asked to *daven* for a number of older *bochurim* who still hadn't found *shidduchim*. Looking over the long list of names, he said, "I feel terrible for them. May Hashem help them."

At *simchas*, he was equally caring and emotional, and as he danced before a *chosson*, his face would literally glow. Once, before he was about to undergo minor surgery, he stopped by the sickroom of a man with a fatal disease; a smile spread across the ill man's face and his pain seemed to ease.

### In Sorrow And In Joy

Rav Yehuda Zev shared both the pain and the joy of others. He once told his doctor before an operation that he was worried that the operation would interfere with his ability to dance at weddings. The doctor jokingly replied, "I didn't know that people your age still dance." Of course, the doctor did not realize that dancing at weddings was a form of *chessed* for the *Rosh Yeshiva*, not a form of recreation. During the Gulf War, Rav Yehuda Zev constantly *davened* for Eretz Yisrael's Jews. When people asked if he was worried about a particular relative in Eretz Yisrael, he would reply, "*Klal Yisrael* is in Eretz Yisrael. I am worried about them all."

In 5752/1992, Rav Yehuda Zev asked Rav Yosef Eckstein, founder and director of the *Dor Yeshorim* organization in Yerushalayim, to include testing for Cystic Fibrosis in his program. Rav Yosef was agreeable to the idea, but he explained that financial difficulties prevented him from realizing such a plan. Then and there, Rav Yehuda Zev launched a drive to solicit funds for the cause.

A week before Rav Yehuda Zev's *petira*, Rav Eckstein told him that the sum of \$250,000 was still needed to implement the program. Immediately, Rav Yehuda Zev began to write letters to collect the remaining funds.

In addition to the numerous calls Rav Yehuda Zev received from callers in need of *berochos*, there were many others from people who merely wished to share their troubles with him. Once, when he was in a summer resort, he spent the day in Vienna. A student who had accompanied him there said, "*Boruch Hashem*, you had no phone calls today. At least you were able to get a bit of rest."

To this Rav Yehuda Zev replied, "I may have rested a bit, but I doubt if those who tried to reach me had any rest."

## Shemiras HaLoshon

Rav Yehuda Zev is probably best known for his dissemination of the awareness of the importance of not speaking *loshon hora*.

It all began at the end of Rav Yehuda Zev's first *zman* in the Mir Yeshiva, when he went to Radin to visit the *Chofetz Chaim*. After that meeting, Rav Yehuda Zev became deeply attached to the *Chofetz Chaim* and his works.

When Rav Yehuda Zev joined a shiur in the Manchester *Yeshiva* in 5700/1940, he inspired his students to study *Sefer Chofetz Chaim*.

In 5727/1967, he suggested that a group of students study *Sefer Chofetz Chaim* every day, according to a fixed schedule. Later, these students prepared a written schedule of the *halochos* to be studied each day of the year, and hung it in the *Bais Medrash*.

In this manner, the first yearly cycle of *shemiras haloshon* study was launched. Every year, from then on, Rav Yehuda Zev published a *shemiras haloshon* calendar, which contained a schedule for the daily study of two *halochos* from *Sefer Chofetz Chaim* and one page from *Sefer Shemiras HaLoshon*, which explains the concepts behind the *halochos*.

In time, students of the Manchester *Yeshiva* spread the idea of studying two *halochos* a day from the *Chofetz Chaim's seforim* to other *Yeshivos* and *Kollelim*.

Rav Yehuda Zev himself was very active in organizing *shemiras haloshon* study groups and classes not just in England, but also throughout the world. He often said that a home in which *shemiras haloshon* is observed and studied is saturated with *kedusha*.

For the remainder of his life, Rav Yehuda Zev devoted great amounts of time to disseminating this calendar, which he called his "passport to *Olam HaBa*".

He was also the founding rabbinic advisor of the *Chofetz Chaim* Heritage Foundation, which has played a leading role in heightening awareness of the importance of *shemiras haloshon*. Inspired by his counsel and direction, this organization promotes dozens of programs throughout the world.

Whenever people sought Rav Yehuda Zev's *berochos*, he would encourage them to undertake the study of these *halochos* on a daily basis. He would explain that the *Chofetz Chaim* felt that the majority of *Klal Yisrael's tzoros* are caused by their failure to guard their tongues, and that *shemiras haloshon* invokes divine compassion, which benefits both the individual and *Klal Yisrael*. Two weeks before his *petira*, Rav Yehuda Zev asked the *Chofetz Chaim* Heritage Foundation to produce a sefer containing *halochos* of *shemiras haloshon* and the concepts behind them, arranged for daily study. The English version of this book, *A Lesson a Day*, is now studied by thousands of Jews worldwide.

It is said that every family that studies these *halochos* according to the daily schedule will surely merit *yeshuos*.

### Striving For Perfection

Rav Yehuda Zev strove for perfection in all his deeds and thoughts. The *kabbolos* he made one *Tishrei* clearly illustrate his life's aspirations. They included the following: To seek to do acts of kindness even for someone who has hurt me; to control my thoughts; to go to sleep while thinking in Torah; to always meditate on Torah or *mussar*; and contemplate the effect of my words before they are uttered.

He also adopted the practice of the great *mussar* sages known as *Asiri Kodesh* - "The tenth day is holy". Starting from *Rosh HaShana*, he would devote every subsequent tenth day to introspection and self-examination, conducting himself with added *kedusha* on those days.

Still, on every day of the year, *Shivisi Hashem Lenegdi Tamid* - "I have set Hashem before me always" was Rav Yehuda Zev's guiding principle.

Until the last days of his life, Rav Yehuda Zev was in full possession of all his faculties, maintaining his regular learning schedules and accepting visitors as usual.

Shortly before *Shabbos Kodesh*, the 21st of *Shevat*, 5753/1993, he suffered a stroke and was rushed to the hospital. On Friday night, the 22nd of *Shevat*, he returned his pure soul to its Maker.

Thousands of people attended his *levaya*. In accordance with a request he had made while alive, he was buried in Manchester - and not in Eretz Yisrael - so that England's Jews would have a place to visit and pour out their hearts. He had also asked to be buried among children, and in a place where *kohanim* are able to daven.

All of Torah Jewry owes Rav Yehuda Zev a tremendous debt of gratitude, especially for his efforts to inculcate *Klal Yisrael* with the importance of *shemiras haloshon*. As a result of these efforts, thousands of Jews worldwide regularly study the *halochos*, and many have experienced long-awaited *yeshuos*. In his merit, may *Klal Yisrael* soon be delivered from all its *tzoros*.

Article by D. Sofer. This article originally appeared in Yated Neeman.

[www.matzav.com/the-manchester-rosh-yeshiva-rav-yehuda-zev-segal-ztl-on-his-yahrtzeit-to-day-2/](http://www.matzav.com/the-manchester-rosh-yeshiva-rav-yehuda-zev-segal-ztl-on-his-yahrtzeit-to-day-2/)

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### **Rav Yehoshua Roke'ach Ohel Yehoshua, Yehoshua'le, Der Mittler Rav, Belzer Rav (Shevat 23)**

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#### **BE MEKAREV ALL BNEI TORAH**

Rav Bromer of Sanik said in the name of the *Mahari of Belz* that while in previous generations there was a custom among *Chassidim* to disparage and distance themselves from anyone whose Torah study was not *leshem Shomayim*, that was the case only when in the past the study of secular subjects was generally foreign, ignored and not widespread. Today, however, when secular subjects are widely studied and Torah study has diminished, we should draw close any *ben Torah* from any background, even those who do not yet study *leshem Shomayim*, in order to distance the masses from secular studies and discourage their dissemination. (Etz Chaim, Gilyon 11, p. 219)

(See also below a story Rav Yehoshua used to say about the Taz, and the story of Rav

Yehoshua of Belz and Rav Shaul Brach of Kashau - 26th of *Shevat*.)

# Segulos Yisroel



SEGULOS FOR PARSHAS YISRO

**Shovavim**

See Appendix Below

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

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

(3) וְהוּא רְחוּם יְכַפֵּר עֲוֹן וְלֹא יִשְׁזוּת וְהַרְבֵּה לְהָשִׁיב אָפוֹ וְלֹא יַעִיר כָּל זִמְתּוֹ: 3 פעמים

(4) בֵּן פָּרַת יוֹסֵף בֵּן פָּרַת עָלִי-עֵין בְּנֹת צְעָה עָלִי-שׁוֹר:  
וַיְמַרְרוּהוּ וְרָבוּ וַיִּשְׁטַמְּהוּ בְּעַלֵּי זֹצִים:  
וְהָשִׁיב בְּאִתָּן קִשְׁתּוֹ וַיִּפְּזוּ זָרְעוֹ יָדָיו מִיַּדֵּי אָבִיר יַעֲקֹב מִשָּׁם רֵעָה  
אֲבֵן יִשְׂרָאֵל:  
מֵאֵל אָבִיךָ וַיַּעֲזֹרְךָ וְאֵת שַׁדֵּי וַיְבָרְכֶךָ בְּרַכַּת שָׁמַיִם מֵעַל בְּרַכַּת  
תְּהוֹם רַבְּצַת תַּנּוּזַת בְּרַכַּת שָׁדַיִם וְרִחוּם:  
בְּרַכַּת אָבִיךָ גָּבְרוּ עַל-בְּרַכַּת הַזֵּרִי עַד-תַּאֲוַת גְּבַעַת עוֹלָם תְּהִלָּין  
לְרֵאשׁ יוֹסֵף וּלְקַדְקַד נָזִיר אֲזוּזִיו: 3 פעמים

(5) לומר את השם יוסף. 24 פעמים

(6) לומר המילה יסוד. 24 פעמים

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

(8) לומר וידוי בכוונה.

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

# לעילוי נשמת לזכר עולם יהי' צדיק



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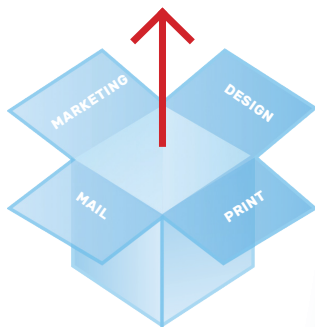
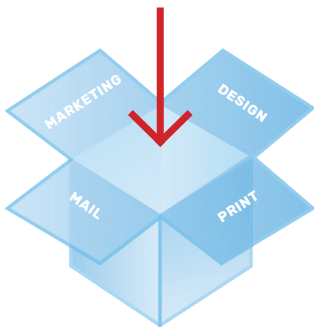


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