

ME'OROS HA'TZADDIKIM

LIGHTS OF OUR RIGHTEOUS TZADDIKIM



נדפס באדיבות

RAMAPOST
MARKETING | DESIGN | PRINT | MAIL

To add your shul, or request
additional copies, please email:

mitzvos@ramapost.com

זכות רפואה שלמה

מלכה בת רחל ומיכאל בן שלי

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)

משנכנס אדר מרבין בשמחה

תתצוה **TETZAVEH** תתצוה

❖ CHASSIDUS ON THE PARSHA ❖

Sowing the Seeds of the Zera Kodesh

Dvar Torah

Why is Moshe's Name Missing? – Moshe's Ultimate Self-Sacrifice and Unity

"And you shall command Bnei Yisrael" (27:20).

As we well know, Moshe Rabbeinu's name is absent from our *Parsha*. To explain this omission, the *heilige* Ropshitzer quotes the *Zohar HaKodosh* (III 246a), which tells us that when Bnei Yisrael sinned at the *chet ho'egel*, Moshe responded to Hashem's threat to wipe them out by saying, "Erase me from Your *sefer*." Hashem complied by erasing Moshe from this *Parsha*.

The Ropshitzer expands this idea: When Moshe sacrificed himself for Bnei Yisrael, this act of *mesirus nefesh* on their behalf was an act of fusion. When Moshe gave himself in self-sacrifice to ensure their continuity, he was effectively fusing himself and connecting himself to the body of Klal Yisrael to the ultimate degree - his entire individual self was subsumed into their whole, negating his individual self.

Moshe was able to do this because his soul comprised the entire soul of Klal Yisrael

(*Mechilta* Yisro 1:1). The Ropshitzer cites the *Maamar Chazal* found in several places (such as *Tanchuma Pekudei* 9; *Shir HaShirim Rabba* 1:3) that one woman gave birth to six hundred thousand children at once, referring to the birth of Moshe, whose soul was a collective one that incorporated all the six hundred thousand archetypal souls of all of Klal Yisrael (see *Shela HaKodosh*, *Toldos Odom*, *Bais Chochma* 31). This is how the Ropshitzer reads our *pasuk*: *Ve'ata tetzaveh es Bnei Yisrael* – the word *tetzaveh* comes from the same root as *tzavsa* (a unified group) and can thus mean attachment or connection. “And you, Moshe, shall attach and unify yourself to Bnei Yisrael.” Therefore, concludes the Ropshitzer, Moshe is not mentioned in our *Parsha*, because he was unified and absorbed fully into all of Klal Yisrael.



The Inner Tzaddik

The Ropshitzer offers another idea as to why Moshe is missing from the *Parsha*. He begins by explaining the deeper meaning behind the garments of the *Kohen*, describing the differences between the various garments. The Ropshitzer notes that there are layers to our garments; there are inner garments and there are outer garments. Sometimes we wear inner garments that are very important in function or purpose. These garments are protected by outer garments, which shield them from ruin. These outer garments are therefore of lesser importance, since their sole purpose is to protect the more important inner garments.

So too there are strata in the nation and the body of our people. The heart of the nation is its important inner core, made up of *Tzaddikim*; the outer layers are the common people, who act as protective outer garments, shielding the *Tzaddik*.

As an example, the Ropshitzer teaches that *Tzaddikim* are sometimes forced to clothe themselves in even baser, more soiled garments when they interact with the wicked in order to elevate them or to give outside forces some foothold so that they take their sustenance from the outer layers of the wicked rather than from the inner layers of the righteous. He cites the vision in *Zecharia* 3:1-5 as an illustration of how the *Novi* was clothed in soiled garments so that the *Soton*, the accuser who stood at his right hand, could have a hold on them; afterward, he was clothed in pure, clean garments from his good deeds.

The *Mishkon* was built in a similar form. The inner vessel was the *aron ho'eidus*, which contained the *luchos*. These are the most inner and important *keilim*. They were inside a structure made of lesser external materials: wooden boards covered with animal skins.

Hashem asked us to construct a *Mishkon*, so that He could dwell within us – *besochom*. This refers to the aspect of Moshe, the central inner figure who represents the inner *daas* of all of Klal Yisrael. For this reason, Moshe is absent from the *Parsha*, for he symbolizes the inner *daas* of all the other *middos*. This is also why, of all the garments, the *tzitz* is also not mentioned – because it was worn on the forehead, the seat of the mind, alluding to Moshe, the inner mind of *daas*.

The Ropshitzer ties this idea to *Purim*, since the miracle of *Purim* was an inner, hidden miracle. Ultimately, we desire openly revealed miracles that publicize *Hashem's* Name in the world, similar to a person who becomes wealthy and does not care exactly how he gets the money. This is what it means that (*Esther* 8:15) “Mordechai went out...in royal garments” – it is not just a story, explains the Ropshitzer. The *pasuk* is telling us that the miracle was clothed and hidden in royal garments so that the nations could mistake the miraculous story of *Purim*

for a sequence of natural events that follow natural laws. Mordechai was a leader like Moshe in his generation; therefore he too alludes to the concept of the inner *Tzaddik* clothed in garments.

This lack of publicity for *Hashem*, this failure to recognize and see *Hashem's* kingship is the true exile of the Divine Presence known as *Golus HaShechina*. We rectify this state by recording the *nissim* in a *sefer* like the *Megilla*. By writing these miraculous events in a *sefer* that is read, we are publicizing miracles and converting a once-hidden miracle into an openly revealed one.



OHR HACHAIM

"The gates of heaven opened up and I saw G-dly visions, the Creator of the four corners of the earth, and I gazed and meditated upon that which I had permission to, and began to explain at the beginning of Hashem's holy words" Ohr HaChaim, Bereishis

Praises For The Holy Ohr HaChaim HaKodosh

Every Shabbos After Mussaf

Rav Yitzchok used to relate the custom of his father, the Berzoner *Rav*, Rav Sholom Mordechai Shwadron: Every *Shabbos*, he would delay his return home from *shul* and would remain behind after *davening mussaf*, studying the *Parsha* with the commentaries of *Rashi* and the *Ohr HaChaim*. (*Kuntres Ben Yechabed Av* – from the *sefer Techeles Mordechai*)



Every Day After Shacharis

The holy *Tzaddik*, the Satmar *Rav*, Rav Yoel, often used to study the *seforim* of Rabbeinu Chaim *ben Attar*, especially the *Ohr HaChaim HaKodosh*. His custom was to learn after *Shacharis* while he was still wrapped in his *tallis* and crowned with his *Rabbeinu Tam tefillin*, using a *Chumash* that contained the commentaries of *Rashi* and the *Ohr HaChaim*. (*Ner HaMaaravi*, p. 453)



Every Day and Every Week Without Fail

The holy *Tzaddik*, Rav Yisrael Abuchatzera, the *Baba Sali*, was renowned for his tremendous power in studying *Torah*, both the hidden and revealed. There was not a single day that he did not study from the *Zohar HaKodosh* and from the *Ohr HaChaim HaKodosh*. Even when he grew older and reading *seforim* was difficult for him, he asked others to read to him from these *seforim*. And never did a week pass when the *Baba Sali* did not complete the entire *Ohr HaChaim* on that *Parsha*. (As told by Rav Dovid Abuchatzera, his grandson, *Chaim Kulchem HaYom*, p. 555)

The Holy Lights Of The Ohr Hachaim

The Geula Depends on Toil in Torah and Mitzvos

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

The *Ohr HaChaim* finds in our *pasuk* a hint at the need for toiling in *Torah* in order to end the exile and bring about the *Ultimate Redemption*. He cites the *Zohar* (*Bereishis* 8) that Bnei Yisrael were redeemed from each of the four exiles in the merit of one of the *Tzaddikim*: the *Avos* and Moshe. We were redeemed from the first *Golus* in the *zechus* of Avrohom, the second in the *zechus* of Yitzchok and from the third *Golus* in the *zechus* of Yaakov. The *Geula* from the fourth and final *Golus* will be in the *zechus* and merit of Moshe.



The Golus is So Long Because Moshe Does Not Want to Redeem Batlonim

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

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



“You shall fashion the holy garments for your brother Aharon for *kovod* (honor) and *tiferes* (beauty)” (28:2).

Eight Holy Garments, Four Gold and Four White, for Two Divine Names

The *Ohr HaChaim* asks why *Hashem* commanded Moshe to make eight garments: four white and four gold. The answer the *pasuk* gives us is that these garments were made for *kovod* and *tiferes* – honor and beauty.

The *Ohr HaChaim* explains based on the *Zohar* (*Tikkunim*) that the eight garments allude to the two divine Names of *Hashem* each spelled with four letters, *YHV”H* and *ADN”Y*. The four white garments hint at the four letters of *YHV”H* and the four gold garments at *ADN”Y*. The name of *Hashem* (*YHV”H*) is associated with *tiferes* and the name *ADN”Y* is associated with *kovod*.

This is why the *pasuk* tells us that Moshe is told to fashion the garments for *kovod* and *tiferes*; *kovod* refers to the golden garments and *tiferes* to the white ones.



Why Aharon and Not Moshe?

Explains the *Ohr HaChaim*, *Hashem* commanded us to fashion these eight garments in order to atone for sins and blemishes that our human failings cause on high. Why then, asks the *Ohr HaChaim*, did *Hashem* only command Aharon and not Moshe to wear these garments? *Chazal* say (*Arachin* 16a) that the eight garments atone for eight types of sins that Bnei Yisrael transgressed. The *Kohen*, whose job is to serve together with his sons and atone for all of Klal Yisrael, is therefore commanded to wear these garments, whereas Moshe, who only served once during the seven-day inaugural period called *Yemei HaMiluim*, did so in order to atone solely for Aharon and his sons, to prepare them to serve before *Hashem*. Because he was not atoning for all of Klal Yisrael, Moshe did not need these garments.



The anniversary of the *petira* of a *Tzaddik* is known as a *Hilula*, which means “A Day of Joy”.

One of the tools that *Kabbala* teaches is to connect to a *Tzaddik* (righteous person). The method to connect to a *Tzaddik* is to adopt the following ritual:

1) Learn the anniversary of his *petira* or, if this information is not available, the days of *Erev Rosh Chodesh*, *Rosh Chodesh* and the fifteenth day of the Hebrew month can be utilized for a connection.

2) Light a twenty-five-hour candle in his or her honor. There is no specific *berocha*. Some say the following: This candle is being lit in the merit of _____.

Others say that it is the custom within *Klal Yisrael* to light a *yahrzeit* candle on the day that a relative or a *Tzaddik* has passed away. The lighting has no accompanying blessing, and people would like to express themselves in a *tefilla* when lighting the candle. This is not only true on a *yahrzeit* but on every *Yom Tov* as well.

The author of the *Pele Yo'etz*, Rav Eliezer Papo (1785–1828), did in fact compose such a *tefilla*. Rav Papo was the *Rav* of the city of Selestria in Bulgaria. Bulgaria was a part of the Ottoman Empire at the time. The *tefilla* of the *Pele Yo'etz* is reproduced and translated below, as a public service.

Hebrew Tefilla for Lighting a Yahrzeit or Hilula Candle

[תְּפִילָה הַנִּמְצָאת בְּסֵפֶר אֶלֶף הַמְּגוֹן מִבַּעַל הַפֶּלֶא יוֹעֵץ עַל פְּרִשְׁת וַיֵּצֵא עֲמוּד כ"ד]

הַרְיֵנִי מִדְּלִיק נֵר זֶה לְמִנוּחַת וּלְעִילוּי נְשִׁמַת אָבִי / אִמִּי מוֹרְתִי / הַצַּדִּיק _____
בְּ/בֵת _____, יְהִי רָצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתִּקְבַּל בְּרַחֲמִים
וּבְרָצוֹן כָּל מַעֲשֵׂה הַטוֹב שֶׁאֲנִי עוֹשֶׂה, בֵּין בְּמַחֲשָׁבָה, בֵּין בְּדִבּוּר, בֵּין בְּמַעֲשֵׂה וְיִהְיֶה הַכֹּל
לְזָכוֹת וּלְמִנוּחַת וּלְעִילוּי לְנִשְׁמוֹת עַמְךָ יִשְׂרָאֵל, וּבְפָרֵט לְנַפְשׁ רוּחַ וְנִשְׁמָה שֶׁל אָבִי / אִמִּי /
צַדִּיק _____ . יְהִי רָצוֹן שְׁתֵּהֵינָה נַפְשׁוֹתֵיהֶם צְרוּרוֹת בְּצִרוּר הַחַיִּים.

Translation:

Behold I am lighting this lamp for the resting and uplifting of the soul of my father/my mother/the *Tzaddik* _____ the son/daughter of _____. May it be Your will before you, *Hashem*, our G-d and the G-d of our forefathers, that all my good deeds whether

in thought, speech or action be done for a merit and a resting and an elevation of the souls of your nation Yisrael. It should be especially for the soul of my father/mother/the *Tzaddik* _____. May it be Your will that their souls be bound in the bond of life.

3) Learn about the person including history, culture, writings and teachings.

4) Study some of his teaching or writings.

See more at: www.yeshshem.com/hilulah.htm



☞ GEDOLIM BE'MISASAM YOSER ☞



Yahrzeits Beginning Shabbos Tetzaveh

http://www.chinuch.org/gedolim_yahrzeit/Adar

Biographical information and yahrzeits compiled by Reb Manny Saltiel and www.anshe.org

* **11th of Adar** ~ Begins Friday Night (Feb 15th)

- * **Rav Gershon Ashkenazi** (1625–1693). Born to Rav Yitzchok Ashkenazi in Holtz, Germany, he left home to learn in the *Yeshiva* of Rav Yoel Sirkes, the *Bach*, in Cracow, Poland. He was also a close *talmid* of Rav Yehoshua, the *Maginei Shlomo*. Rav Gershon lost his first wife in 1649, and subsequently married the daughter of Rav Menachem Mendel Kruchmal, the *Tzemach Tzedek*. But she too was *niftar* young, in 1654. His third wife, Rebbetzin Raizel, was *zocheh* to *arichus yomim*, outliving her husband by thirty years. Rav Gershon served as *Dayan* in Cracow, and in 1650 served the *kehilla* of Prussnitz, Moravia. With the *petira* of his father-in-law, the *Tzemach Tzedek*, in 1661, he became *Rav* of Nikolsburg and a year later of the entire province of Moravia. He served as chief *Rav* of Austria until the expulsion of 1670. At that point, he became *Rav* of Metz, Germany, where he remained until his *petira*. He is the *mechaber* of *Avodas HaGershuni*, which deals with a wide range of *halochos*. Much of what we know about the Chmielnicki massacres is based on this work. A prolific writer, he also composed *Tiferes HaGershuni*, comprising his *deroshos* on the *Torah*, and *Chiddushei HaGershuni* on *halocha*, [*Hamodia* says 10th of *Adar*] (5453/1693 – *Adar* II);
- * **Rav Chaim Yosef Dovid Azulai**, (the *Chida*), (1724–1806). Arguably the *Sefardic* equivalent to the *Vilna Gaon*, the *Chida* was born in Yerushalayim. At the age of eighteen, he learned under Rav Chaim ben Atar (the *Ohr HaChaim*). His works include a collection of responsa known as *Yosef Ometz*, the *Shem HaGedolim* (a biographical work on 1,300 authors and 1,200 writings, dating back to the *Ge'onim*), and many others. He passed away in Livorno (Leghorn), Italy, (5566/1806);
- * **Rav Eliezer Lipman**, father of Rebbe Reb Elimelech of Lizhensk and Rebbe Reb Zusha of Annipoli, (date of *petira* unknown);
- * **Rav Mordechai Posner**, *Rav* of Ursha and brother of Rav Shneur Zalman of Liadi, (5583/1823);
- * **Rav Shmuel Strashun** (Shtrasen/Shtershun; Shtrasson), the *Rashash* of Vilna (1794–1872). He was a *Rav* and a very wealthy banker in Vilna; he also administrated a free loan fund. His commentary on virtually the entire *Talmud* is printed in most editions of the *Talmud*, (12th of *Adar*, per *Yated* 2006; 13th of *Adar* 1885 per *Yated* 2008), (5632/1872 – *Adar* II);

- * **Rav Avrohom Borenstein** (Bornsztain) of Sochatchov (Sochaczew, near Warsaw), (1839–1910), *mechaber* of *Avnei Nezer* (seven volumes of responsa) and *Eglei Tal* (encyclopedia of the laws of *Shabbos*). He was born in Bendin to Rav Ze'ev Nachum, *mechaber* of the *Agudas Eizov*, a descendant of the *Rema* and the *Shach*, and the *Rav* of Elkush and Biala. In 1853, he married Sora Tzina, one of the two daughters of the *Kotzker Rebbe*; the *Rebbe* was his daily *chavrusa* for almost seven years. After the *petira* of his father-in-law in 1859, Rav Avrohom accepted the *Chiddushei HaRim* of Ger as his *Rebbe*. After the *petira* of the *Chiddushei HaRim* in 1866, he accepted Rav Chanoch Heinich *HaKohen* of Alexander as his new *Rebbe*. In 1883, he became *Rav* of Sochatchov. His lectures in the *Yeshiva* lasted six to eight hours, often starting at midnight and continuing until morning, except for a fifteen-minute break when he napped. Rav Borenstein is frequently quoted in his son's classic work, *Shem MiShmuel*, (5670/1910);
- * **Rav Yosef Rosen** of Dvinsk, the *Gaon* of Rogatchov, *mechaber* of *Tzofnas Pane'ach* (1858–1936). His father, Rav Fishel Rosen, was a leader of the Jewish community of Rogatchov in general, and of the *Lubavitcher Chassidim* in particular. When he was *bar mitzva*, his father brought Rav Yosef to the *Rav* of Slutsk, Rav Yosef Dov Soloveitchik, the *Bais HaLevi*. Together with Rav Chaim (Rav Yosef Dov's son), Rav Yosef learned with the *Bais HaLevi* for an entire year. He then learned with Rav Yehushua Diskin in Shklov. When he was eighteen, he married the daughter of Rav Moshe Garfinkel, a *Gerrer Chassid* in Warsaw, who supported the couple for eight years. In 1891, he took the position of *Rav* in Dvinsk, a position he kept until his *petira*, (5696/1936);
- * **Rav Shmuel Brudny**, *Rosh Yeshivas* Mir (1915–1981), born in Smorgon, Lithuania, between Oshmina and Vilna. At fourteen years of age, he entered the *Rameilles Yeshiva* in Vilna under Rav Shlomo Heiman. Three years later, he entered the *Mirrer Yeshiva* under Rav Eliezer Yehuda Finkel. Whereas his parents and siblings were murdered by the Nazis, he escaped to Shanghai. After the *Yeshiva* relocated to New York, he was appointed *Rosh Yeshiva*, (5741/1981);
- * **Rav Yehoshua Moshe Orenstein**, *mechaber* of *Yam HaTalmud*, (5584/1824).
- * **12th of Adar ~ Begins Motzai Shabbos (Feb 16th)**
 - * **Rav Moshe Pardo**, founder of *Or HaChaim* Seminary in Bnei Brak;
 - * **Rav Pinchas Hager** of Borsha (1869–1941). He was raised not only by his father, the *Imrei Boruch* of Vizhnitz, but also by his grandfather, Rav Menachem Mendel, the *Tzemach Tzaddik* of Vizhnitz. When he was only eighteen, Rav Pinchas was thrust into the position of a *Rebbe* in Borsha, a town on the *Vishiva* River at the foot of the Carpathians. Borsha was one of the 160 Jewish communities of the approximately 500-square kilometer *Maramures (Marmerosh)* district of northwestern Romania. After the outbreak of the First World War, the *Rebbe* fled to Budapest, and then to *Vishiva* and *Sighet* after the war. In 1926, his son, Rav Alter Menachem Mendel, succeeded him as *Rebbe* in Borsha. He and his two brothers perished in the Holocaust, (5701/1941);
 - * **Rav Yosef Adler**, the *Turda Rav*. *Turda* is a city with a history of over two thousand years. It is famous for its salt mine (*Salina Turda*), whose origins date back to the Roman times. In June 1942, following impressive German victories in Russia and following the Romanian army's advance in the Caucasus, Prime Minister Ion Antonescu agreed to implement the "Final Solution" with regard to

Romanian Jews. The first transports were to depart from southern Transylvania, from the districts of Arad, Timisoara and Turda, (5737/1977);

- * **Rav Chaim Dovid HaLevi** (1924–1998). *Sefardic* chief *Rav* of Tel Aviv for the last twenty-five years of his life, he was known to many as the *mechaber* of the multi-volume responsa *Aseh Lecha Rav*, on many contemporary *halachic* and *hashkafic* issues, and a six-volume *halachic* work entitled *Mekor Chaim*, (5758/1998).

* **13th of Adar ~ Begins Sunday Night (Feb 17th)**

- * **Rav Yochanon Sofer**, Erlau *Rebbe*, (5776/2016 – *Adar* I);
- * **Rav Yehuda HeChassid**, *mechaber* of *Sefer Chassidim* (1150–1217). His father, Rav Shmuel (1120–1175), led a famous *Yeshiva* in Speyer, and served as Rav Yehuda's *Rebbe*. (*Yated* 2007 says 8th of *Adar*), (4977/1217);
- * **Rav Moshe Langner**, the fifth *Strettiner Rebbe*, born to Rav Yehuda *Hirsch*, *Rebbe* in the town of *Strettin*. In 1921, he moved the family from Galicia to Toronto, (5719/1959 – *Adar* II);
- * **Rav Moshe Feinstein** (1895–1986). Born in *Uzda* (near *Minsk*), *Belorussia*, he was the son of Rav Dovid Feinstein, who was a grandchild of the *Be'er HaGola*. His mother was *Feige Gittel*, daughter of Rav *Yeziel*, *Rav* of *Kopolia*. He joined the *Yeshiva* of Rav *Isser Zalman Meltzer* in *Slutzk* at the age of twelve. At the age of sixteen, Rav *Moshe* completed *Shas* and *Shulchon Aruch*. He was *Rav* of *Lyuban* from 1921 to 1936. He escaped the *Stalinist* regime in 1936 and settled in *New York* as *Rosh Yeshiva* of *Tiferes Yerushalayim*. He authored *Igros Moshe*, *Dorash Moshe* and *Dibros Moshe*, (5746/1986 – *Adar* II).

* **14th of Adar ~ Begins Monday Night (Feb 18th)**

- * **Rav Ze'ev Wolf** of *Zhitomir*, *talmid* of the *Maggid* of *Mezritch*, *mechaber* of *Or HaMeir*, one of the early foundation texts of *Chassidus*, (5560/1800);
- * **Rav Shimon Schwab** (1908–1995). Born in *Frankfurt am Main*, Rav Schwab learned at *Mir* and *Telshe* before becoming *Dayan* in *Darmstadt*, and *Rav* in the district of *Ichenhausen* in *Bavaria*. Escaping *Nazi Germany* in 1936, Rav Schwab served as *Rav* in *Baltimore*, then in *New York* in the *Washington Heights* area, following Rav *Yosef Breuer*, (5755/1995);
- * **Rav Menashe Frankel** of *Lizhensk* (1903–1965). Born in *Yadlowa* in eastern *Galicia* to Rav *Shlomo Zalman Frankel*, *Rav* of the town. He married the daughter of Rav *Yechezkel HaLevi Landau*, *Rav* of *Lizhensk*, and remained in *Lizhensk*. He was elected *Dayan*, and when his father-in-law was *niftar* in 1938, he became *Rav* of the city. *Lizhensk* was one of the first cities to fall to the *Nazis* in 1939. Rav *Menashe* escaped, but was sent to *Siberia*, then to *Uzbekistan* (*Buchara*). He settled in *New York* in 1948 and founded his own congregation, *Ateres Shlomo*, (5725/1965);
- * **Rav Yaakov Osher Kopf**, grandson of the *Lelover Rebbe*, Rav *Moshe Mordechai Biederman*, (5715–5765/1955–2005).

* **15th of Adar ~ Begins Tuesday Night (Feb 19th)**

- * **Rav Zvi Hirsch Kaidanover** of *Vilna* and *Frankfurt*, *mechaber* of *Kav HaYoshor*, (5472/1712 – *Adar* II);
- * **Rav Yosef Leifer** of *Pittsburgh*, the *Tzidkas Yosef* (1891–1966). Born to Rav *Ber* of *Satmar*, Rav *Yosef* was a descendant of Rav *Meir HaGodol* of *Premishlan*. After marrying and living in *Krula* for seven years, he traveled to *America* in 1924 to raise funds for his orphaned sisters (his father was *niftar* when Rav *Yosef* was fifteen years old). One of his stops was

Pittsburgh, and he decided to stay. His brothers, Rav Meir and Rav Sholom, also came to America, taking positions in Cleveland and Brighton Beach respectively. His youngest son, Yitzchok Eizik, passed away when he was eleven. Two other sons, Rav Yissochor Ber and Rav Mordechai, were murdered by the Nazis in 1944. Only his oldest son, Rav Avrohom Abba, escaped and succeeded him after his *petira*. Rav Avrohom Abba moved to *Eretz Yisrael* in 1970 and founded *Yeshiva Tzidkas Yosef* in Ashdod, (5726/1966);

✧ **Rav Chaim Kamil**, *Rosh Yeshiva* Ofakim, one of the prime builders of *Torah* in the Negev (1933–2005). As a *bochur*, he learned in *Yeshiva Slobodka* in Yerushalayim. Following his marriage to the daughter of Rav Mordechai Porush, he learned at the Mir and became a *talmid muvhok* of Rav Chaim Shmuelevitz. After many years, he was appointed *Rosh Yeshiva* of *Me'or Einayim* of Rachmistrivka in Yerushalayim, and from 1979 at Ofakim. He was survived by his daughter, (5765/2005 – *Adar* II).

✧ **16th of Adar ~ Begins Wednesday Night (Feb 20th)**

✧ **Rav Sholom “Charif” Ulman**. Having learned under Rav Pinchas *HaLevi* Horowitz (the *Ba'al Haflo'a*) in Frankfurt for many years, Rav Sholom became *Rav* and *Rosh Yeshiva* in Ansbach, a town in Bavaria, Germany. He later moved to Hungary and served as *Rav* in Stampen, Frauenkirchen and Lanckenbach. Only one of his manuscripts, *Divrei Rash*, on several *masechtos*, has been published. Rav Sholom was *niftar* on his seventieth birthday, (5585/1825);

✧ **Rav Elozor Menachem Mendel Biderman**, *Lelover Rav* in Yerushalayim, the son of Rav Moshe Biderman, (5587–5643/1827–1883 – *Adar* II);

✧ **Rav Pinchas Menachem Alter**, the *Pnei Menachem* of Ger (1926–1996). The fifth son of Rav Avrohom Mordechai Alter (the *Imrei Emes*), Rav Pinchas was born in the resort town of Palinitz, Poland, when his father was sixty years old. Along with his father and other family members, he escaped to *Eretz Yisrael* during World War II. In 1946, he married his cousin, and two years later, his father passed away. Three of the *Imrei Emes'* sons became *Rebbs* of Ger: Rav Yisrael (the *Bais Yisrael*, *niftar* 1977), Rav Simcha Bunim (the *Lev Simcha*, *niftar* 1992), and Rav Pinchas Menachem (the *Pnei Menachem*, *niftar* 1996). However, Rav Pinchas Menachem was *Rosh Yeshiva* of *Sefas Emes* of Ger in Yerushalayim from the time he was thirty, and was head of *Agudas Yisrael* after the *petira* of Rav Yitzchok Meir Levine, (5756/1996).

✧ **17th of Adar ~ Begins Thursday Night (Feb 21st)**

✧ **Rav Yitzchok Friedman** of Boyan, founder of the Boyaner *Chassidim*, *mechaber* of *Pachad Yitzchok* (1849–1917). He was the third son of Rav Avrohom Yaakov of Sadigora, the son of Rav Yisrael of Rizhin, (5677/1917);

✧ **Rav Chaim Davidson** (1760–1854). Born in Pinchov, he lost his father at an early age. Soon after his *bar mitzva*, the Warsaw *gevir*, Rav Naftoli Tzvi Tzinimer, made the *shidduch* for Rav Chaim to marry his daughter, Rochel. Rav Chaim moved to Warsaw, making it his home for the next eighty years. When Hoffmann, the chief Prussian administrator of Warsaw, insisted that every Jew adopt a surname for use on official documents in 1795, Rav Chaim took the name Davidson, in honor of his father. In addition to studying at the *Yeshiva* of the *Nesivos* in Lissa, Rav Chaim often visited and studied with Rav Akiva Eiger. In the early 1800s, the Jewish population of Warsaw was skyrocketing, largely because of refugees coming in from Ukraine and other places. From 2,519 Jews in 1765, the Jewish presence shot up to fifteen thousand by 1816. In 1802, the *maskilim* were numerous enough to open their own *shul*, which they named the “German Synagogue”. After 1815, when Russia

annexed Warsaw, a deadly partnership developed between the autonomous Polish government and the *Haskola* Jews. An edict in 1821 decreed the abolition of the *kehillos*, and substituted them with “Congregational Boards” consisting of the *Rav*, his assistant and three trustees. In 1822, Rav Chaim was chosen as one of Warsaw’s three trustees and held this position for two years. After the passing of the *Chemdas Shlomo* in 1839, a council appointed Rav Chaim to be the new *Rav* of Warsaw. Thereafter, his wealthy son, Rav Naftoli, supplied him with funds to continue the numerous *chessed* projects he had financed while he himself had been a wealthy man, (5614/1854);

- * **Rav Shimon Sofer**, *Rav* and *Av Bais Din* of Cracow (1821–1883). Born in Pressburg, Rav Shimon was the second son of the *Chasam Sofer*, (5643/1883 – *Adar II*);
- * **Rav Yisrael Ze’ev Mintzberg** (Minzberg), *Av Bais Din* of *K’hal Chassidim* (or *K’hal Masmidim*) in Yerushalayim, (5722/1962 – *Adar II*);
- * **Rav Avrohom Menachem Danziger**, the ninth *Admor* of Alexander (1921–2005). The earliest *Chassidim* of Alexander followed Rav Shraga Feivel of Gritza (*niftar* 1848) who was a close *talmid* of Rav Simcha Bunim of Peshis’cha. After Rav Shraga Feivel’s *petira*, they followed Rav Menachem Mendel of Vorki. After his *petira* in 1864, they followed Rav Yechiel (1828–1894), the son of Rav Shraga Feivel. He set up court in Alexander near Lodz, Poland. Rav Yechiel had three sons. One of them, Rav Yerachmiel Yisrael Yitzchok, led the Alexander *Chassidim* from 1894 to 1910 and was the *mechaber* of *Yismach Yisrael*. After his passing, his younger brother, Rav Shmuel Tzvi (the *Tiferes Shmuel*), led the court until 1924. The third brother, Rav Betzalel Yair, followed. Rav Shmuel Tzvi’s son, Rav Yitzchok, took over leadership until the Holocaust. The Alexander *Chassidim*, who outnumbered all others in Europe except for Ger, all but perished. The broken pieces were put together by Rav Yehuda Moshe, son-in-law of Rav Betzalel Yair; he had departed Poland for *Eretz Yisrael* in 1934. Of his nine sons, only one survived, Rav Avrohom Menachem. He was survived by three sons, four daughters and thousands of pages of *chiddushei Torah* yet to be published, (5765/2005 – *Adar II*).



❁ HILLULA DE'TZADDIKA ❁

WHAT’S BEHIND YAHRZEIT MEANINGS & CUSTOMS

The *Maharil*, in *Hilchos Taanis*, teaches us that the reason why there is a custom to visit the *Bais hachaim* on a fast is because “this place is the resting place of the *Tzaddikim* and is therefore sanctified, pure and holy and our tefillos are more readily heard, accepted and answered when *davened* on holy ground. When you *daven* there, do not make requests of the dead who are buried there; rather ask *Hashem* to answer you mercifully in their merit. Then circle around the graves and donate charity before reciting tefillos.”

בית הקברות הוא מקום מנוחת הצדיקים ומתוך כך הוא מקום קדוש וטהור התפילה נתקבלה שם יותר, אך אל ישים מגמתו נגד המתים, אך יבקש מהשי"ת שיתן עליו רחמים בזכות הצדיקים שוכני עפר, ויקיף הקברות, ויתן צדקה קודם שיאמר התחינות.

The *Zohar* in *VaYeira* page 71 teaches us that if we suffer any calamity or tragedy we have the custom to go and daven at the kevorim of *Tzaddikim*. The reason for this is that we approach them with fasting, remorse and repentance, and we have in mind that the departed souls ask and *daven* for us before *Hashem* on High, as opposed to the prohibition against speaking to the dead

which is an idolatrous practice where the idol worshippers sought out the impure dead souls and bodies using sorcery and witchcraft. Instead, beseech our *Tzaddikim* who, in *gan eden*, are truly alive, and ask through *tefilla* and fasting and *teshuva* alone.



❁ GEDOLIM BE'MASAYHEM ❁

STORIES & ANECDOTES

Rav Chaim Yosef Dovid Ben Refoel Yitzchok Zecharya Azulai, 11th of Adar

The *Chida*

A New Yeshiva and a New Talmid of the Ohr HaChaim

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



The Chida’s Testimony on the Ohr HaChaim’s Preparation for Kiddush

Once, when the *Chida* was on one of his travels in the lands of *Ashkenaz*, one of the *Admorim* asked him to relate a story

that described his *Rebbe’s* holy *avoda* in *nigla* and in *nistar*, and here is one of the tales he told:

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



The Ohr HaChaim’s Berocha That He Should be Like Aharon HaKohen

Rav Yekusiel Yehuda of Sanz-Klausenberg told the following story one *Sholosh Seudos* [see *Shefa Chaim* on

Parshas Naso tov-shin-mem-daled] (also found in the *kuntres Tav Chaim* as a prelude to certain editions of the *Chida's sefer Shem HaGedolim*):

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

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

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

One day, a community leader came before the *Chida* and complained to him that his wife had been seen alone in the company of another man. "If this is so," said the *Chida*, "you must divorce her, give her a *get* and she loses any rights to collect her *kesuba*."

The *Dayonim* heard his decision and were baffled; how could he decide such a matter without any testimony or evidence? But they dared not contradict his ruling. The *Chida* asked that the wife be summoned to the place in the *Bais*

Medrash where he sat and studied, immersed in *Torah*. The *Chida* tried to persuade her gently and kindly to accept a *get* of divorce from her husband, but the woman was brazen and arrogant. She answered the *Rav* back with *chutzpa* and as she spat back her arguments to the *Rav*, the *Chida* remembered the *berocha* he had received from the *Ohr HaChaim*, his *Rebbe*, all those years ago.

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

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



What Delayed the Ohr HaChaim From His Shiur in Yeshiva

Rav Chaim Yosef Arye Prager of Brisk writes how the *Chida* once met the *Gaon* Rav Dovid Ashkenazi of Bichov, who lived in Teverya and was sent by Rav Avrohom Kalisker to collect funds for the nascent and struggling *Chassidische yishuv* there. Rav Dovid traveled in the west for some seven years collecting, and on one of his travels he met the *Chida* in Livorno. During their discussion about how greatly esteemed his *Rebbe*, the *Ohr HaChaim*, was among the *Chassidim*, the *Chida* replied humbly that he did not consider

himself worthy of being called a true *talmid* who knew the *Ohr HaChaim*, claiming that he was just someone who had studied there in his *Yeshiva*. He then related to Rav Dovid the following amazing story about his *Rebbe*, Rav Chaim ben Attar, the *Ohr HaChaim*:

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



Rav Avrohom Ben Ze'ev Nachum Bornstein of Sochatchov, 11th of Adar I

Mechaber of Avnei Nezer Eglei Tal

The Broken Shidduch

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

It Was Only L'shem Shomayim

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

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

and roared:

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

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



The Rebbe’s Ahavas Yisrael

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

And so the *Tzaddik* sat himself down to learn, aflame with the fire of *Torah*! Soon a person arrived in modern dress, clean-shaven and wearing a short jacket and asked to see the *Rebbe*. Moshe Duvid’l laughed at him. “Right now you want to see the *Rebbe*?” Especially since the *Rebbe* had expressly forbidden him to bring anyone in. The guest offered Moshe Duvid’l fifteen gold rubles for his trouble, a vast sum. Reb Moshe Duvid’l was struck with awe. He took the gold fifteen-ruble coin, entered the *Rebbe*’s study and told the *Tzaddik* what had transpired, showing him

the coin he stood to earn.

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

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

The man left and that was that.

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

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

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

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

better.

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

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



The Value of the Avnei Nezer's Torah in Shomayim

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

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

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

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



The Undervalued Torah of the Avnei Nezer to Those Who Sought His Berochos

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



The Avnei Nezer and Eglei Tal

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

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

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

Even in his youth, the *Avnei Nezer's* power of *Torah* was already apparent. He once sat learning *Torah* in the *Bais Medrash* when a crowd of crying *Yidden* came in. The crowd began to tearfully recite *Tehillim* and *daven* for the *refua* of a terribly sick Jew whose end was near. Perhaps Heaven would have mercy! Their

cries and loud *tefillos* disturbed the *Avnei Nezer's* learning. "Listen," he told them, "if you promise to *daven* quietly and not disturb my study, I in turn promise you that he will recover." The crowd heeded the young *Torah* scholar and, amazingly, the dying man recovered!

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

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

Not long after they were married, the Kotzker's daughter, the *Avnei Nezer's* wife Sora, burst into her father's home, crying uncontrollably. Amid sobs she explained that her young husband had contracted pneumonia and was coughing up blood.

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

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

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



Rav Moshe Feinstein, 13th of Adar

In November 1921, when Rav Moshe Feinstein was the chief Rav of the town of Luban, a certain *Torah* scholar from the town fell seriously ill with a very unusual disease, the main symptom of which was that his tongue swelled up enormously. The doctors could not figure it out, and soon the man was on his deathbed from this illness.

Rav Moshe went to visit him. As soon as he walked into the sick man's room, the man sent everyone else out, saying he had to speak to Rav Moshe in private.

After everyone left, the sick man turned to Rav Moshe and told him that he knew why he had contracted this bizarre illness. It quickly became clear that talking was difficult for him because of his tongue. He said that the week before, when the weekly reading was *Vayeira*, he had given a sermon in which he had berated the daughters of Lot for what they had done. In it he spoke very harshly about their act (*Bereishis* 19: 30–38) and criticized them, especially the brazenness of the older one in naming the child after the deed [*Moav* –

“from Father”] and thereby publicizing it to everyone. He questioned why they merited having Moshiach descend from them, considering what they had done [Moshiach has to be a descendant of Dovid HaMelech, who is a descendant of Rus, the convert from Moav, the grandson of Lot].

He then related to Rav Moshe that the night before, two elderly women had come to him in a dream, identifying themselves as the daughters of Lot. They were upset at the way he had spoken about them and wanted to respond. They told him that he should not have accused them of being depraved and committing such shameful acts. He should have considered that they were from the family of Avrohom and everything they did had a purpose.

They explained that they thought they were the last people on earth to survive the destruction and they had to ensure the continuity of mankind. That required them committing such an act, even though it was heinous. According to their perspective, they had no other choice.

Nevertheless, they felt that they had to publicize it, because if they did not, future generations might make a deity out of any child born to them, for they would consider it a miraculous birth! After all, no other man was around and surely they would not have lived with their own father! No matter how shameful, they had to ensure that everyone understood that there is no such thing as a birth without a father.

They concluded that that is exactly the reason they merited having Moshiach descend from them – because of the self-sacrifice they had displayed through their actions.

Lastly, they told him, that is why he had to be punished [through his tongue] measure for measure, for the harsh words he had spoken against them.

He concluded telling the story to Rav Moshe, turned to the wall, and passed away.

(Adapted by Yerachmiel Tilles from lifeinisrael.blogspot.com as translated from *Igros Moshe*, Volume 8, Introduction.)



Rav Ze'ev Wolf of Zhitomir, 14th of Adar

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

After a long time wandering about, he saw in the distance a shining light. Immediately he set out in that direction. As he got closer, he saw a house. He went in, and there was a crowd of men sitting

around a long table, with a distinguished-looking old man at the head. The latter was expounding *Torah*, and everyone was listening intently. The *Chassid* listened too, and was quite impressed by the brilliant insights.

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

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

The *mohel's* custom was to go to his *Rebbe's* house every day, in order to gaze at his holy face. That Sunday, upon his return, he went directly there. This time, however,

the *Rebbe's* attendant did not allow him to enter. Then, on Monday and Tuesday, he again refused to let him in. Surprised, the *Chassid* finally asked him, "What is going on? Why won't you allow me to see the *Rebbe*?"

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

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

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

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

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

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

control of himself. "*Feh, feh, feh!* Impure, impure, impure!" he screamed and spat emphatically.

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

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

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

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

The *mohel* left the house in the forest in peace, trembling in excited anticipation of his return to Zhitomir, and to once again be privileged to see the *Rebbe's* holy face.

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



Rav Pinchas Menachem Ben Avrohom Mordechai Alter, 16th of Adar

The *Pnei Menachem* of Ger

The Tagalong

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



The Proprietor of a Bookstore

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



The Admiration of Rav Moshe Feinstein

On the *Pnei Menachem*'s first visit to the US, he was to participate in the Aguda Convention, at which the *Gaon* and *Godol*, Rav Moshe Feinstein, was to present him as a guest of honor. Rav Moshe, however, was in a quandary as to how to present the *Pnei Menachem*. A standard introduction, explained Rav Moshe, was out of the question; on the one hand, how can you introduce the son of the *Imrei Emes* and the brother of the *Bais*

Yisrael of Ger as just any honorable guest? On the other hand, Rav Moshe did not know the *Pnei Menachem* personally at all. The solution was that although Rav Moshe had a packed schedule, a single hour was set aside for the two *Torah* giants to meet beforehand. This single solitary meeting slated for a short one-hour slot extended to many hours. When Rav Moshe exited, he told those close to him, “I couldn't believe my ears! [He knows] the entire *Torah*, and I mean the entire *Torah mamash!*” Suffice it to say that at the convention, Rav Moshe heaped praises upon the *Pnei Menachem* and was able to say to the audience assembled that he testified to these praises from personal experience.

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

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

Rav Yitzchok Friedman, 17th of Adar

The *Pachad Yitzchok* of Boyan

Among the many attributes that a person must acquire in order to ascend the ladder of *Torah* and *mitzvos* is the *midda* (character trait) of truly fearing one's *Rebbe*, as the *Mishna* writes in *Pirkei Ovos*: “*Yehei mora raboch kemora shomayim – fear your teacher as you fear Hashem.*”

This *midda*, which is usually acquired only after much toil and hard work, was easily attained by even the most simple of the thousands of *Chassidim* who flocked, en masse, to the first Boyaner *Rebbe*, Rav Yitzchok Friedman. He was known as the *Pachad Yitzchok*, not because of a *sefer* (book) that he had authored with that name, but because of the tremendous fear which one felt in his presence. The Boyaner *Chassidim* would tremble in fright at the mere mention of the *Rebbe's* name.

The *Rav* of Yerushalayim, *HaGaon* Rav Velvel Mintzberg, was once in Boyan and decided to take the opportunity to meet the *Pachad Yitzchok*. When Rav Velvel arrived in the *Rebbe's Bais Medrash*, he found the *Chassidim* standing, waiting for the *Rebbe* to enter to start *davening*. As the *Rebbe* approached, he perceived the newcomer and, lifting up his head, the *Rebbe* gazed at Rav Velvel with eyes that penetrated him deeply. “How can I explain what I felt?” Rav Velvel said. “I know that I am not an emotional person, nor am I easily impressed or frightened, yet when I felt the *Rebbe's* eyes boring deep inside me I became so frightened that my whole body started to shake and quiver. I was suddenly so overcome that my feet refused to support me. I felt so weak that I had to lie down and, tottering into a bed, I lay there and cried like a baby.” Then Rav Velvel concluded, “If the Boyaner *Rebbe* was able to have such a profound impact on people just by looking at them, it shows what a great and holy *Tzaddik* he must have been.”

One of the greatest of the Boyaner *Chassidim* was the *Gaon* Rav Dudia of Berditchev, *mechaber* of the classic *sefer Tehilla leDovid* on *Shulchon Aruch* (code of Jewish Law). Once, when Rav Dudia was speaking to the *Rebbe*, the door to the *Rebbe's* room suddenly opened and Rav Dudia darted out and sat down on the first chair he saw. No sooner had he sat down than he jumped up and ran back into the *Rebbe's* room.

After Rav Dudia had finished speaking with the *Rebbe* he explained to the *Chassidim* the reason for his unusual behavior. While Rav Dudia was speaking with the *Rebbe*, the *Rebbe* asked him to take a seat. The *Rebbe's* request put Rav Dudia in a quandary. To sit in the *Rebbe's* presence was out of the question, yet to disobey his request was equally impossible. The only solution was to run outside quickly and sit down, thereby fulfilling the *Rebbe's* command that he be seated, without sitting in his presence.

The following story, which was related by the Bohusher *Rebbe* of Tel Aviv, shows the extent to which the *Chassidim* were in awe of their *Rebbe*. A man once came to the *Pachad Yitzchok*, crying that his son had left the path of *Yiddishkeit* (Judaism) and had decided to marry a *goyishe* woman. The man begged the *Rebbe* to save his son and somehow prevent the marriage from taking place. None of the *Chassidim* knew what the *Rebbe* told the man, but as soon as the man returned home from Boyan his son canceled the marriage and repented, becoming a true *ba'al teshuva* (penitent).

For years the *Chassidim* tried to find out what the *Rebbe* had said, but the man refused to disclose anything, saying that he had promised the Boyaner *Rebbe* that he wouldn't reveal what he had told him. In

1917, after the Boyaner *Rebbe* was *niftar*, the Bohusher *Rebbe* was in the city of Kishinov, Russia, where he met this person. Now that the Boyaner *Rebbe* was *niftar* the man said that he was allowed to reveal what the *Pachad Yitzchok* had instructed him. The *Pachad Yitzchok* had simply said, "When you arrive home, go to your son and whisper my name, Yitzchok *ben* Miriam, in his ear three times."

The *Rebbe* was regarded as a *chiddush* (something novel) from his youngest years. Despite the fact that he was only a year old when his *zeide* (grandfather), the Ruzhiner, was *niftar*, he said that he had known him and even repeated a number of things that he remembered hearing from him. His father, the Sadigerer *Rebbe*, would refer to his son as "the *Otzar HaTorah*" (*Torah* treasury), in tribute to his vast knowledge. When the *Gaon*, Rav Dudia of Berditchev, came to Boyan he refused to answer the many *sha'alos* (queries in Jewish Law) put to him, saying, "Here I am not a *posek* (decisor) and I don't know how to learn!"

When he turned fifteen he married Rebbetzin Malka, the daughter of the Rachmistrivka *Rebbe*, Rav Yochanon Twersky. The *Chassidim* who came to Rachmistrivka were very impressed with their *Rebbe's* new son-in-law, his conduct already then placing him far above them. During his first *Rosh HaShana* after the *chasuna* (wedding), Rav Yitzchok cried so much that a puddle of tears formed on the floor around his feet. That a young man just after his *chasuna* found so much to cry about was truly a wonder. When the Tolna *Maggid* saw him, he exclaimed, "This young man is totally spiritual; his body serves only as a cover for his *neshoma*."

Being the eldest of the Sadigerer *Rebbe's* children, Rav Yitzchok assumed his father's position in Sadiger together with his younger brother, Rav Yisrael, after their father's *petira* in *Elul* 5643 (1883). For over three years they sat together in

Sadiger leading their father's *Chassidim*. Although the two brothers were quite happy with this arrangement, the *Chassidim* did not take so kindly to the joint leadership. They found it difficult to cope with the new situation and they longed for the time when they would once again have just one *Rebbe*.

The brothers decided to cast lots between them to see who would stay on in Sadiger and who would leave. It fell to the *Pachad Yitzchok* to leave Sadiger, and on the 18th of *Cheshvan* 5647 (1887), he moved to the neighboring town of Boyan, thus creating a new *Chassidus* – Boyan. The 18th of *Cheshvan* became a day of rejoicing in the calendar of his *Chassidim*. As the *Rebbe's* son, Rav Menachem Nuchem of Czernowitz, once remarked, "From that day, on the *Chassidim* were able to draw themselves even closer to their *Rebbe*."

Many are the stories of the close bond the Boyaner *Rebbe* formed with his *Chassidim*. A *Chassid* who used to be a regular visitor to the *Pachad Yitzchok* was not in Boyan for over seven years due to various problems that had prevented his trip. When the *Yid* finally traveled to Boyan, he apologized for his absence, saying it had been a long time since his previous visit. "I know," the *Rebbe* told him. "It's already three years since you were here last."

Although the *Yid* was puzzled by the *Rebbe's* words, he didn't dare ask for an explanation. Instead he went to the *Rebbe's* son, Rav Menachem Nuchem, and asked him for an explanation. "If my father said that you were here three years ago, then he must have had a reason," Rav Menachem Nuchem told him. "Perhaps you intended to come and then in the end you didn't make it."

The *Yid* suddenly remembered and exclaimed, "So it was! Three years ago I decided to come to the *Rebbe* and I made all the necessary preparations to come. I

was already at the train station waiting for the train to leave to Boyan, when I was suddenly forced to turn back and cancel the trip!”

“You should know,” Rav Menachem Nuchem told him, “As soon as someone prepares himself to come to my father, my father takes him on his shoulders, and it is as if that *Yid* is already here.”

The *Rebbe* instilled in his *Chassidim* that their every act must be *leshem shomayim* (totally for the sake of Heaven). He said that although a person who spends the day fasting, or abstains from sleep in order to learn through the night is praiseworthy, sometimes such conduct does not stem from the person’s *yetzer tov* (good inclination), but from his stubbornness to give in even when he is overstraining himself. A person should eat when he needs to eat and sleep when he needs to sleep and thereby be able to serve *Hashem* with his full strength, rather than be in danger of exhausting himself. At one of the *Rebbe’s* first *tischen* (*Rebbe’s* table, *Chassidic* gathering), he used this theme to explain the words of *Chazal*: *Ein kiddush ela bemokom seuda* – if a person wants to be *mekadesh* himself, it is only possible *bemokom seuda*. Through sanctifying his every mundane act, his eating, sleeping and all his daily acts become *leshem shomayim*.

The great awe and respect accorded the *Rebbe* was not limited to his *Chassidim*. The *Rebbe’s* immediate family also treated him with the same reverence and deference. When the *Pachad Yitzchok* was *niftar*, his eldest son, Rav Menachem Nuchem, was heard saying, “We have lost our father and our *Rebbe*.” Similarly, when one of the *Chassidim* called to the *Rebbe’s* third son, Rav Avrohom Yaakov of Lemberg, “*Rebbe, Moshiach* should come already!” Rav Avrohom Yaakov answered him in a tear-choked voice, “Yes, but the *nechoma* (consolation) will only be after *techiyas hameisim* (revival of the dead)...”

The great esteem in which the sons

held their father knew no bounds. Once, the *Rebbe’s* son, Rav Menachem Nuchem, was asked why it was that while the *Sadigerer Rebbe* was alive his *Chassidim* were well-to-do and did not have to worry for their daily bread, while in Boyan many of the *Chassidim* lived in poverty. After a long silence Rav Menachem Nuchem answered, “My holy father had no connection with his generation. He should really have come to this world much earlier!”

The *Rebbe* had an only daughter, *Rebbetzin Miriam*. When she came of age, she married Rav Dov Ber of Chortkov in the year 5659 (1899). To the *chasuna* came the *chosson’s zeide*, the *Chortkover Rebbe*, Rav Dovid Moshe. The *Chortkover Rebbe* asked his *gabbai* to tell him when the *Boyaner Rebbe* went to *daven Shacharis*. When the appointed time arrived, Rav Dovid Moshe got up from his place and went over to the window to watch the *Boyaner Rebbe* go by. As the *Chortkover Rebbe* watched, he exclaimed, “All the *malochim* (angels) are accompanying him on his way.”

Although the *Rebbe* never visited *Eretz Yisrael* (in fact he hardly ever left Boyan, not even going to the towns that had large groups of *Boyaner Chassidim*), a large number of his *Chassidim* settled in *Eretz Yisrael*, in *Yerushalayim*, *Tzefas* and *Teverya*. The *Rebbe* was president of *Kollel Volhin*, which was based in *Yerushalayim*, and shouldered the heavy burden of seeing to its upkeep, supporting many families in the *Old Yishuv*. The *Rebbe* was also instrumental in setting up *Botei Horenstein* in the *Geula* neighborhood of *Yerushalayim*. A wealthy *Boyaner Chassid*, Rav Dov Ber Horenstein, had no children, so the *Rebbe* advised him to build the houses as a memorial to himself.

Another wealthy *Boyaner Chassid* who lived in *Yerushalayim* was Rav *Yisrael Eliezer Goldwicht*, the *gabbai* of the *Tiferes Yisrael Shul* in the *Old City*. Despite his wealth he was very unhappy, for he had not

been *zoche* (merited) to children. On one occasion when Rav Yisrael Eliezer was in Boyan, he poured out his heart to the *Rebbe*, begging him for help. After a moment's thought, the *Rebbe* told him, "We find in *Chazal* that there are four categories of people who are considered as if they are not alive (*choshuv kemeis*). Two of these categories are someone who has no children and a poor man who has no money...."

Rav Yisrael Eliezer understood the *Rebbe's* words and answered, "Even if it has been decreed on me to be amongst those who are not considered living, I don't have to be included in the first category, I could be in the second group instead." Within a short time Rav Yisrael Eliezer lost all his money, suddenly becoming a pauper. Not only did this not serve to dampen his spirits, it confirmed the *Rebbe's* words, for not long afterward, his wife gave birth to a baby boy. His third child was the *Gaon* (genius) Rav Chaim Yaakov Goldwicht, *Rosh Yeshiva Kerem BeYavneh*, (*niftar* 5755, 1995).

With the outbreak of the First World

War, the town of Boyan was totally destroyed. The *Rebbe* and his family managed to escape at the last minute to Vienna, where they settled. Two years later, the *Rebbe* became desperately ill and a *yom tefilla* (prayer vigil) was arranged which was attended by all the *Gedolim* (Torah Sages) in Vienna. As the *Husyatiner Rebbe*, Rav Yisrael, arrived to join in the *tehillim*, he said, "Let us daven for the recovery of the *Tzaddik hador* (righteous one of the generation)." The *Rebbe* did indeed have a miraculous recovery and regained his health.

A year later, on the 17th of *Adar* 5677 (1917), the *Rebbe* suddenly took ill. He summoned his wife and children and took leave of them all, one by one. After he bade them all farewell, the *Rebbe* started to sing a *dveikus niggun* (a melody of spiritual longing) and while he was singing, his holy *neschoma* ascended.

Zechuso yogein oleinu (may his merit protect us).

www.nishmas.org/gdynasty/chapt5.htm



ליזכר נשמת אמנו החשובה, נפש יקרה ועדינה
 אישה יראת ה' ובעלת מדות טובות מרת זיסל ז"ל
 בת הרה"ה מו"ה מאיר זאב הכהן כ"ץ ע"ה הי"ד מעיר נירעדהאז יע"א
 ונכדת הרה"ק רבי אהרן צבי טערקלטויב זי"ע מבריד
 אשת הרה"ח מו"ה אברהם חיים ע"ה גאלדענבערג

She was a Holocaust survivor who never let that period of time define her life. Although she lost most of her family - she claimed that *Hashem* gave her an amazing life. She had a unique knack of making everyone who encountered her feel like they were the most important loved person. Her inimitable smile never left her face.

She transmitted a strong value system stressing *Emunas Hashem* and *Tzaddikim*. Her love for stories of *tzaddikim* gave her *chiyus* and she conveyed that *chizuk* to anyone who met her. In her eighty-nine years of life, there wasn't one person who had an untoward word or adverse feelings about her. She loved her family deeply and immensely. May *Hashem* console her family and may she be a constant *melitza yeshura*, אמן.

(מתוך אמונה טהורה) בדרך המסורה (והתנהגה כאשה כשרה) לכל משפחתה, היא הודרה היא הדרה - נקיה וטהורה היוצר וצר צורה (וקיבלה הגזירה) נפטרה בש"ט בת תשעים שנה ביום כ"ד לחודש כסלו (ערב חנוכה) שנת תשע"ח לפ"ק תמליץ טוב בעד משפחתה היקרה ותקים לתחיה לקץ הימין מהרה תינצ'ב'ה'

WE ARE YOUR
**ONE-STOP
 SHOP**
 TO MARKETING SUCCESS



WE ARE A ONE-STOP ADDRESS FOR ALL
 YOUR MARKETING, GRAPHIC DESIGN,
 PRINTING & MAILING NEEDS.



MARKETING



DESIGN



PRINT



MAIL



**WHAT DO THESE
 HAVE IN COMMON?**

THEY'RE ALL **EXACTLY WHAT
 THE COMMUNITY ORDERED™**

The result of two years of research,
Care365 is Rockland's one and
 only geocare center.

Step in for medical services
 designed around the
 local community's
 actual health needs:



INSTANT CARE UNIT

State-of-the-art walk-in health center,
 open late every single day of the year,
 offering **Throat Cultures, onsite X-ray,
 CT scan, sonogram, express blood test,
 EKG and more**

ADVANCED SPECIALTIES UNIT

Only facility in the tri-state area skilled
 in detecting and treating **atherosclerosis
 and COPD**—in addition to offering **onsite
 infusions, life - saving cardio devices
 and more**



Under
 Rabbinical
 guidance &
 advice, Care365
 is owned by
 frum Jews &
 non-Jews.

**1 MAIN STREET • MONSEY, N.Y. 10952
 ON THE CORNER OF ROUTE 59 & 306**