

# ME'OROS HA'TZADDIKIM

LIGHTS OF OUR RIGHTEOUS TZADDIKIM



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זכות רפואה שלמה

מיכאל בן שלי

מלכה בת רחל

*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)

❧ **BESHALACH** ❧

❧ CHASSIDUS ON THE PARSHA ❧

*Ahava Rabba, the Ohev Yisrael*

## Dvar Torah

### Teshuva before learning Torah and Tefilla

"Speak to Bnei Yisrael that they should settle down (lit. 'return') and encamp before Pi HaChiros" (14:2).

The Apta Rav taught this *pasuk* in the form of *derush*, as a directive for all generations. The holy *Torah* is hinting to us as to the proper path of conduct and guiding us when we sit down to study *Torah* or prepare ourselves for *tefilla*.

First, the *pasuk* says, "settle down and encamp"; that is, you should relax your mind and thoughts so that your mind is clear and prepared for study or *tefilla*. The *pasuk* continues, "before"; you must prepare yourself before your Maker, to realize before Whom you are standing, as it is taught (*Berochos* 28b): "Know before Whom you are standing [in prayer]", and (*Berochos* 30b) that the original pious ones – the *Chassidim HoRishonim* – would spend an hour in advance preparation before *davening*, in order to prepare their minds and direct their thoughts and hearts toward *Hashem*.

This is how we interpret the words "they should settle down and encamp"; they should settle their mind and thoughts "before Pi HaChiros", before they achieve freedom – *pi*

*cheirus* – before they free their mouths for *tefilla* and study. It also means that they should “return and repent” before they achieve freedom for their mouths. (*Ohev Yisrael, Parshas Beshallach*)

*Torah* and *tefilla* are called *cheirus* (freedom) as in *Avos* (6:2): “Do not read ‘inscribed’ – *charus al haluchos*; rather, read the word as *cheirus* – ‘freedom’”. It is known that before studying *Torah* and before *tefilla* a person must do *teshuva* before *Hashem* and grant rest to his soul. But if he does not do *teshuva*, then the *pasuk* in *Tehillim* (50:16) applies: “And to the wicked *Hashem* says, ‘What connection do you have to My book of laws?’” (*Yalkut Ohev Yisrael, Parshas Beshallach*)



### **Transformed by the Mon**

“And Bnei Yisrael saw it and said to each other, “It is Mon, because they did not know what it was, and Moshe told them, ‘It is the bread that Hashem has given to you to eat’” (16:15).

The *Rav* of Batishan taught in the name of the *Apta Rav* that this *pasuk* can be reread in a novel manner to teach us an important lesson:

Bnei Yisrael looked at each other with great love and affection. And they were so surprised at what they saw that they said each one to his fellow, “*Mon hu* – Who are you?!” They simply did not recognize each other! They did not recognize each other because they were not the same people as they had been before; they had been transformed into new people such that they did not recognize each other. Previously, each one had had various questions and complaints about each other and their behavior toward one another caused anger and strife. Now they were united in *achdus* and *dveikus*, affection and friendship. And Moshe said to them, “This is because of the bread that *Hashem* gave you to eat! This unity and love came about because before you fought over your *parnossa* and financial matters, but now that *Hashem* has given you bread from Heaven and you see that *parnossa* comes from Him, your attitudes have changed and you can see each other in a new light. (*Bigdei Yesha* 12, p. 18b, cited in *Yalkut Ohev Yisrael*)



### ***Shabbos Noam Haneshomos – Noam Elimelech***

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

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

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

[The *Gemora* there tells the story of how Rav Pinchas *ben* Yair was on his way to perform the *mitzva* of redeeming captives – *pidyon shevuyim* – when he reached the riverbank of the Ginai river and needed to cross. He commanded the river to split and allow him to cross to the other side. The river answered him, “You are on your way to fulfill the will of your Creator and so am I. However, there is some doubt and uncertainty whether or not you will fulfill the Creator’s will, whereas I shall certainly do so.”

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

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

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

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

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

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

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



## ***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**

#### **Through the Study of Ohr HaChaim he Merited to be With the Ohr HaChaim Himself**

Rav Nachum Mordechai From was one of the founders of the famed Yavneh *shul* in Tel Aviv. He writes that he once had a dream in which his father, Rav Boruch Menashe, appeared to him with complaints that he, Rav Nachum Mordechai, did not come to visit his *tziun* and *daven* there. When Rav Nachum protested that his father was buried in Skver, and he was in Tel Aviv, his father gave him an amazing answer: "You should know that in the merit of learning the holy *sefer Ohr HaChaim HaKodosh* on a daily basis, I now have a permanent place together in the *Ohr HaChaim HaKodosh's* burial cave on Har HaZeisim." The next day, when he awoke, Rav Nachum Mordechai went and davened at the *tziun* of the *Ohr HaChaim HaKodosh* on Har HaZeisim. (*Imru Tzaddik*, p. 306)



#### **Moshiach Studies the Ohr HaChaim**

The holy *Ba'al Shem Tov* said about the *Ohr HaChaim*: I saw him sitting on a chair in the heavenly palace of *Moshiach*, and he was studying his *sefer*, and his ways are close to our ways. (Rav Moshe Midner, cited by *Ner HaMaaravi*, p. 412)



#### **A Different Yedid Nefesh**

The *Rebbe* of Karlin-Pinsk guided his followers and *Chassidim* and instructed them to study together the *Ohr HaChaim HaKodosh* every Thursday night – *Leil Shishi* –explaining that this custom was received from Rav Yochanon of Karlin, whom he quoted as having said, "*Az mi'lernt Ohr HaChaim HaKodosh donnershtig bai'nacht, hot der Yedid Nefesh be'mincha shel Shabbos a undere punim* – If you study the *Ohr HaChaim* Thursday night, your *Yedid Nefesh* at *Shabbos Mincha* will be a totally different experience!" (cited in *Ner HaMaaravi*, p. 452)



## **The Holy Lights Of The Ohr Hachaim**

### **The Archangel of Egypt**

*"And Pharaoh drew near...and Mitzrayim chased them"* (14:10).

The *Ohr HaChaim* is puzzled why the *pasuk* begins by describing Paro chasing Bnei Yisrael and then says that Mitzrayim was chasing them. Furthermore, why is the verb "chasing", referring to Mitzrayim, which consisted of many individuals, in the singular form

and not in the plural?

In order to answer these questions, the *Ohr HaChaim* points out another puzzling thing: Bnei Yisrael complain to Moshe that Paro and Mitzrayim are chasing them, and voice their protest: "Why did you take us out here to die? Aren't there enough graves in Egypt to bury us?" Why did they protest in such wonder? Didn't Moshe warn them already previously that *Hashem* would harden Paro's heart and that afterward he would chase them? If so, they should have expected this, so why were they so afraid? Didn't they already know that this was all about to happen?

The *Ohr HaChaim* first suggests that perhaps it was the great and vast numbers of the Egyptian army whose force Bnei Yisrael hadn't properly fathomed or imagined. But finally the *Ohr HaChaim* answers that the reason for Bnei Yisrael's great fear was that they saw an angelic being, the *Sar Mitzrayim*, chasing them together with Paro. He cites the *Medrash (Shemos Rabba ch. 21)*, where *Chazal* point out the singular form used for chasing in reference to Mitzrayim. *Chazal* say there regarding the word *nosei'a* that "this refers to the *Sar* of Mitzrayim, whose name is Mitzrayim." According to *Chazal*, this word refers to the archangelic heavenly minister or patron of the Egyptian nation, and because it is customary, explains the *Ohr HaChaim*, that each patron angel aids his nation, this heavenly minister accompanied Paro and the Egyptian armed forces to chase Bnei Yisrael.

The *Ohr HaChaim* cites another *Maamar Chazal* in *Yoma 69b*, where Alexander the Great saw heavenly angels at war. Explains the *Ohr HaChaim*: usually the angelic minister stands next to the king at his right side, and not before the people, and usually the soldiers and the people stand in front of the king and he brings up the rear. However, the *pasuk* says, "Paro drew near" – in his zeal he went out to war chasing Bnei Yisrael in front of and ahead of his people. "And Bnei Yisrael lifted up their eyes and behold, there was Mitzrayim" – the *Sar*, the patron angel of Mitzrayim, was there alongside Paro – and this is why Bnei Yisrael saw the angelic minister, because Paro had drawn near, ahead of his people, and the angel stood at his side.

Bnei Yisrael did not know that the angel always stands beside the king, since usually the king stands at the rear, hidden behind the people. This is why they were so frightened; they thought heavenly angels had been sent down to wage war against them. When they saw an angel, they believed it was a sign that perhaps *Hashem* had forsaken them and allowed this angelic force to attack them. This is what caused them to cry out in distress.

The *Ohr HaChaim* gives two reasons why *Hashem* frightened them in this way. First, the *pasuk* says later that Bnei Yisrael saw Mitzrayim dead on the seashore. There, the *Zohar* II 52b also comments that this refers to the patron archangel of Egypt, whose name is Mitzrayim. *Hashem* wanted them to see the angel dead and defeated. Second, *Hashem* wanted them to do *teshuva*, and this event frightened them into repentance, as it says in *Shemos Rabba ch. 21*, "Paro drew near – *Paro hikriv es libom le'ovinu shebashomayim* – Paro drew their hearts close to their Father in Heaven.



### **Is Evil "Nature" or "Nurture"?**

Rav Franco cites a *moshol* from the *Ohr HaChaim* in his *sefer Maor Chaim*:

A king and a philosopher once argued over whether or not the trait of wickedness and



cruelty was ingrained naturally in a person or whether it was learned – the famous debate about nature versus nurture.

Meanwhile, a son was born to the king and they decided to conduct an experiment to investigate and resolve the debate. The king built a secluded house where the prince and the philosopher would live together with just one servant. The servant lived upstairs in the attic, hidden and secreted away, and there he prepared their physical needs such as food and drink. When the prince grew up and began to become more aware, he asked the philosopher about himself and his surroundings. This room we live in, explained the philosopher, is *Olam HaZeh*, the physical world, and the place above in the attic is *Olam HaBa*, the heavens, where stars and constellations are all found. Once the child matured and reached age fourteen, the philosopher told him he wanted to show him more about the outside world. He took the young prince up to the attic and took him out on a balcony. Below, he had prearranged that the villagers would appear, each dressed according to his station and manner of work, each with his uniform and tools of trade, along with all their animals, tools and implements. As each tradesman, villager, farmer, craftsman and their animals passed by below, the philosopher pointed out and introduced them together with their positions and names, what they did and how they labored and contributed to society and life. Then he called all the young maidens to come dressed in their finery, and these he introduced as if they were temptresses. He then asked the young prince if he liked what he had seen and what had found the most favor in his eyes. When the prince answered that the temptresses were the most favorable, that is when the king and philosopher concluded that nature is supreme and the desire to do evil is ingrained naturally within a person.



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

One of the tools that *Kabbola* 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

[תפילה הנמצאת בספר אלה המגן מבעל הפלא יועץ על פרשת ויצא עמוד כ"ד]

הריני מדליק נר זה למנוחת ולעילוי נשמת אבי / אמי מורתי / הצדיק \_\_\_\_\_  
בן/בת \_\_\_\_\_, יהי רצון מלפניך ה' אלקינו ואלקי אבותינו, שתקבל ברחמים  
וברצון כל מעשה הטוב שאני עושה, בין במחשבה, בין בדיבור, בין במעשה ויהיה הכל  
לזכות ולמנוחת ולעילוי לנשמות עמך ישראל, ובפרט לנפש רוח ונשמה של אבי / אמי /  
צדיק \_\_\_\_\_. יהי רצון שתהינה נפשותיהם צרורות בצרור החיים.

### 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](http://www.yeshshem.com/hilulah.htm)



## GEDOLIM BE'MISASAM YOSER



YAHREITS BEGINNING SHABBOS BESHALACH

[http://www.chinuch.org/gedolim\\_yahrtzeit/Shevat](http://www.chinuch.org/gedolim_yahrtzeit/Shevat)

Biographical information and yahrzeits compiled by Reb Manny Saltiel and [www.anshe.org](http://www.anshe.org)

### \* 13<sup>th</sup> of Shevat ~ Begins Friday Night (Jan 18<sup>th</sup>)

- \* **Rav Mordechai ben Rav Noach** of Lechovitch, founder of Kobrin and Slonim dynasties, a descendant of the *Levush*, *talmid* of Rav Boruch of Mezhibuz and *talmid muvhok* of Rav Shlomo of Karlin and Rav Moshe of Kobrin. He always told his *Chassidim* that he first learned *Torah* from Rav Aharon of Karlin, who taught him *Torah* from the heart. Rav Mordechai is known by his mother's name Rav Mordechai *ben* Adel (or Udel). He was succeeded by his son, Rav Noach, (5570/1810);
- \* **Rav Yaakov Shimon** of Zaslow, son of Rav Pinchas of Koretz, (5568/1808);
- \* **Rav Boruch Sorotzkin**, *Rosh Yeshiva* of Telshe in Cleveland, born in Zhetl, Lithuania, where his father, Rav Zalman Sorotzkin, was *Rav* (the father was later known as the Lutzker *Rav*). Rav Boruch's mother was the daughter of Rav Eliezer Gordon, *Rosh Yeshiva* of Telshe. As a young man, Rav Boruch studied under Rav Elchonon Wasserman in Baranovich, and then under Rav Boruch Ber Leibovitz in Kamenitz. In 1940, he married Rachel Bloch, daughter of the Telsher *Rav* and *Rosh Yeshiva*, Rav Avrohom Yitzchok Bloch. With the advent of World War II, they escaped to America and settled in Cleveland, where he joined his wife's uncles, Rav Eliyohu Meir Bloch and Rav Chaim Mordechai Katz, who re-established Telshe in America. In 1943, Rav Boruch began delivering *shiurim* in the *Yeshiva*. In 1964, Rav Boruch, together with Rav Mordechai Gifter, assumed responsibility for the *Yeshiva*. He was also very active with *Chinuch Atzmai*, *Torah Umesorah* and *Agudas Yisrael* of America, (5677–5739/1917–1979).

✳ **14<sup>th</sup> of Shevat ~ Begins Motzai Shabbos (Jan 19<sup>th</sup>)**

- ✳ **Rav Yaakov Yehoshua Falk** *ben* Rav Tzvi Hirsch Katz, the *Pnei Yehoshua* (1680–1756), was born in Cracow, Poland, the scion of a rabbinic family. Rav Yaakov studied at Lvov (Lemberg), where he became *Rav* in 1718, succeeding the *Chacham Tzvi*; he became *Rav* of Berlin in 1730 and Metz in 1734, succeeding Rav Yaakov Rischer (the *Shevus Yaakov*), then *Rav* of Frankfurt in 1740. At the tender age of twenty-two, Rav Falk's life was forever changed: on the 3<sup>rd</sup> of *Kislev* 1702, he was trapped under fallen rubble, following an explosion that killed a total of thirty-six Jews of Lemberg, including his wife, Lea, and their only daughter, Gittel. He vowed that if he got out alive, he would write a *sefer*. Miraculously saved, he gathered the strength and courage to complete what would be his life's mission: to carry on in the tradition of his grandfather and commit himself completely to *Torah* study. In doing so, he created the *Pnei Yehoshua*. Rav Falk also became renowned for his diligence and piety. It is told that before he began writing his *Pnei Yehoshua* he studied the entire *Talmud* thirty-six times, corresponding to the thirty-six lives that were lost in the explosion. But Rav Falk was also famous for his stubbornness, and his unwillingness to compromise forced him to move from community to community. At the height of his career, he was appointed chief *Rav* of Frankfurt am Main. There he became embroiled in the Emden-Eibeschutz controversy. Due to his vociferous support of Rav Yaakov Emden, he was forced to leave Frankfurt in 1751. When he was invited back to Frankfurt several years later, his opponents prevented him from teaching publicly, causing him to flee once again. Rav Falk lived in Worms and Offenbach until his *petira* in 1756. Although he requested no eulogy, he was eulogized by Rav Yechezkel Landau, the famed *Noda B'Yehuda*, and was buried in Frankfurt, (5516/1756);
- ✳ **Rav Doniel Ben Naftoli Hertzka Frisch**, *Mechaber* of *Mosok Midevash* on *Zohar*, (5765/2005);
- ✳ **Rav Yechiel Danziger (Danczyger)**, first *Rebbe* of Alexander. Born to Rav Shraga Feivel of Gritz-Makova, he became a *Chassid* of Rav Yitzchok Kalish of Vorki, then his son, Rav Mendel of Vorki. Following Rav Mendel's *petira*, Rav Yechiel became a follower of Rav Dov Ber of Biala. After his own *petira*, Rav Yechiel was succeeded by his son, Rav Yisrael, (5654/1894);
- ✳ **Rav Arye Kaplan** (1935–1983). Born in New York City, Rav Arye had a prolific but tragically brief career, producing over sixty works. After his early education in *Torah Vodaas* and *Mir Yeshiva* in Brooklyn, he studied at the *Mir Yeshiva* in Yerushalayim. He also received a master's degree in physics and was listed in the *Who's Who in Physics*, (5743/1983);
- ✳ **Rav Aharon Aryeh Leib Leifer**, *Nadvorner (Nadworna) Rebbe*, *mechaber* of the *Yad Aharon*, the son of Rav Yissochor Dov Bertzi Leifer of Nadvorna, succeeding him as *Rebbe*, (5577–5657/1817–1897);
- ✳ **Rav Elozor Hendeles**, close aide to the *Gerrer Rebbes*. Born in Lodz, Poland, he immigrated to *Eretz Yisrael* in 1937. He was a confidant of the *Lev Simcha* and a loyal messenger of the *Bais Yisrael*, establishing homes for refugees, working on *hachnossas kalla*, helping the sick and poor, and establishing Orthodox communities in Tel Aviv, Ashdod and Arad, (5673–5764/1913–2004).

✳ **15<sup>th</sup> of Shevat ~ Begins Sunday Night (Jan 20<sup>th</sup>) – Tu B'Shevat**

- ✳ **Rav Chaim Mordechai Margulies** *ben* Rav Mordechai Manish, *mechaber* of *Sha'arei Teshuva* on *Shulchon Aruch*, (5583/1823);



- ✧ **Rav Gedalya Aharon Rabinowitz** of Linetz *ben* Rav Yitzchok Yoel, *mechaber* of *Chein Aharon*, grandson of the *mechaber* of *Teshuas Chein*, Rav Gedalya of Linitz, (5638/1878 [some say 1877]);
- ✧ **Rav Refoel Shlomo Laniado**, *Rosh Yeshiva Poras Yosef*, (5685/1925, according to *Yated* 2008);
- ✧ **Rav Boruch Kunstat**, born in Pressburg, Hungary, to Rav Avrohom Aryeh, a descendant of the *Chasam Sofer*. He studied in the *Yeshiva* of Rav Simcha Bunim Sofer (the *Shevet Sofer*) and his son, Rav Akiva Sofer (the *Daas Sofer*), and was appointed *Rav* of Fulda in 1907 at the age of twenty-two. There, he married Tzippora, daughter of Rav Elchonon Moshe Emanuel, and he founded a *Yeshiva*. After spending time in Buchenwald, he was released and moved to *Eretz Yisrael*. Along with Rav Yechiel Michel Shlesinger (who also survived the camps), he founded *Yeshiva Kol Torah* in 1939. It was the first *Azhkenazi Yeshiva* in *Eretz Yisrael* in which *shiurim* were delivered in Hebrew and not Yiddish, the format having been approved by the *Chazon Ish*. In his will, Rav Shlesinger, who was *niftar* in 1946, expressed the hope that Rav Shlomo Zalman Auerbach would replace him as *Rosh Yeshiva*, (5645–5727/1885–1967).

## ✧ **16<sup>th</sup> of Shevat ~ Begins Monday Night (Jan 21<sup>st</sup>)**

- ✧ **Rav Dovid** of Kolomai, a *talmid* of the *Ba'al Shem Tov*, (5492 or 5502/1732 or 1742);
- ✧ **Rav Yona Navon**, *Rav* of Yerushalayim (1713–1760). Appointed *Rosh Yeshiva* of *Yeshiva Gedulas Mordechai* in Yerushalayim at the age of nineteen, he later moved to Italy due to the harsh poverty. Supported by relatives, he published *Nechpa Bakessef*, his *sefer* of responsa. He also authored *Get Mekushar* on the *sefer Get Poshut* of Rav Moshe ibn Chaviv, as well as *Pri Mipri* to refute the questions on *Pri Chodosh* raised by the *Pri To'ar* and the *Simla Chadasha*. Among his many *talmidim* was Rav Chaim Yosef Dovid Azoulai, the *Chida*, (5520/1760);
- ✧ **Rav Osher Tzvi** of Ostraha, *mechaber* of *Maayan HaChochma*, (5577/1817);
- ✧ **Rav Yaakov Hager** of Zablatov *ben* Rav Dovid, grandson of Rav Menachem Mendel of Kosov, (5641/1881);
- ✧ **Rav Sholom Mordechai HaKohen Schwadron**, the *Maharsham* (1835–1911), also known as the *Brezaner Rav*. He gave *semicha* to Rav Meir Shapiro of Lublin. He was the ultimate rabbinical authority, not only for the *Rabbonim* of Galicia, Poland and even Lithuania, but for the entire Diaspora. His writings include *Mishpat Sholom* on *Choshen Mishpot*, *Darchei Sholom* on the *Talmud* and its commentators, *Da'as Torah* on the laws of kosher slaughter and *Gilui Da'as* on sections 61–69 of *Yoreh De'a*. One prominent opponent of the latter book was Rav Tzvi Hirsch Shapira, *mechaber* of *Darchei Teshuva*, head of the rabbinical court of Munkatch. Rav Sholom Mordechai was the grandfather of the *Maggid* of Yerushalayim, who bore the same name, (5671/1911);
- ✧ **Rav Alter Yechezkel Horowitz** (1930–1994). At the age of fifteen, he was deported with his father to Auschwitz, then to Gluzen in Austria. His mother had been *niftar* when he was twelve, and his father did not survive the war. In 1946, he joined a *Yeshiva* for refugees in Austria. When he was nineteen, he came alone to America. He met Rav Aharon Kotler and joined the *Yeshiva* in Lakewood. At the same time, he also became a close follower of the *Satmar Rebbe*. In the 1960s, he moved his family to Monsey and became part of the *Kollel* of *Bais Medrash Elyon*. In 1968, he opened his *Bais Medrash*, the *Sanzer Kloiz*. In 1984, the *Viener Kehilla* in Boro Park asked him to serve as their *Dayan*. Thereafter, he also took on the position of *Rosh Bais Din* of *Kehillas Adas Yere'im*, (5754/1994);

- \* **Rav Avrohom Shlomo Biderman**, the Lelover *Rebbe* of Yerushalayim (1927–2000). Son of Rav Moshe Mordechai of Lelov, he was born in Cracow, Poland, on *Rosh Chodesh Adar*. He was only four years old when his father decided to immigrate to *Eretz Yisrael*, settling in the Botei Warsaw neighborhood of Yerushalayim. When his father moved to Tel Aviv in 1943, he transferred to the *Bais Yosef* Novardok *Yeshiva*. He married the daughter of Rav Zundel Hager. In 1965, when his father moved from Tel Aviv to Bnei Brak, he was appointed *Rav* of the *Bais Medrash* in Tel Aviv. With the *petira* of his father, Rav Avrohom Shlomo was appointed *Admor*, and he moved to Yerushalayim, (5760/2000).

## \* 17<sup>th</sup> of Shevat ~ Begins Tuesday Night (Jan 22<sup>nd</sup>)

- \* **Rav Chaim Falagi (Palagi)** *ben* Rav Yaakov, *Rav* of Izmir (1788–1858). Rav Chaim was a *mekubol* and *halachist*. He derived much of his *Torah* knowledge from his grandfather, Rav Refoel Yosef (the *Chikrei Lev*), and together with him, wrote the work *Semicha L'Chaim*. After his father's *petira* in 1828, he accepted the positions of *Dayan* and *Mashgiach Ruchani* in the *Bais Yaakov Rav Yeshiva*. In 1855, he was appointed to the position of *Rav HaKollel*, the highest rabbinical position in Izmir. He authored *Kaf HaChaim*, *Moed L'chol Chai*, and at least seventy other *seforim*. He also wrote a *sefer* called *Tenufas Chaim*. Seventy-two of his works are known, but some of his manuscripts were destroyed in the great fire that struck Izmir in 1841. It is said that he wrote seventy-two *seforim* to connect him to the mystical aspect of his studies.

In one of his works, Rav Falagi describes his own life as follows:

I call heaven and earth to testify that from the age when I could control my faculties until I was twenty, I used to devote myself single-mindedly to *Torah* study, day and night, with no wasted time. I had no involvement with worldly matters. From age twenty to age forty, when my children were dependent on me, I dealt with worldly matters as a broker. Nevertheless, whenever I had no work, I did not turn to frivolity and wasteful things, but rather I returned to my studies. From age forty, when I was appointed to be a rabbinical judge and teacher and to handle matters of concern to the public, until this day, there is not a minute when I am not surrounded by litigants or by public affairs. These matters come both from this city and its environs, and also various decrees of the government keep me busy with matters affecting the public. Therefore my heart worries within me that I do not spend sufficient time studying. I therefore force myself to use the limited time that I have for studying, and may others see me and do the same; may they learn from me that when distractions come along, whether they come from public or private matters – for one's eyes and heart search for a spare moment – that spare time, when it comes, should not be wasted. If one lives thus, his *Torah* studies will be blessed.



- \* **Rav Yechezkel** *ben* Rav Tzvi Hirsch Taub of Kuzmir (1772–1856). Born in Plonsk, Poland, a disciple of the *Chozeh* of Lublin, he was the grandfather of the first Modzitzer *Rebbe*. After opponents of *Chassidus* drove Rav Yechezkel out of Plonsk, he moved to Shanana. Rav Yechezkel became an *Admor* in 1827. After becoming famous throughout Poland, Rav Yechezkel moved to Kuzmir. One of the most idyllic towns in Poland, Kuzmir lies next to the Vistula river, in the shadow of a fourteenth-century castle, reputedly built by King Casimir the Great. A Jewish community had existed there since 1406 and, by Rav Yechezkel's time, Jews comprised half the town's population. Today, Jewish visitors to

Poland pass through the town to visit the surviving *shul* and cemetery that date back to the sixteenth century. Rav Yechezkel's *Torah* insights were collected by a son-in-law and published in the *sefer Nechmad MiZohov*, which was reprinted, along with other *Divrei Torah* of the dynasty, in the *sefer Toras Yechezkel*, in 1973, (5616/1856);

- ✳ **Rav Yehuda Chitrik** (1899–2006), a Lubavitcher *Chassid* known for his encyclopedic memory, and for passing on the *Chassidic mesora* of previous *Rebbes*. A book of translations of his stories, *From My Father's Shabbos Table*, was published in 1991. Rav Chitrik was born in Russia and was sent by his father at the age of fifteen to study at the central Lubavitch *Yeshiva* near Smolensk, Russia. After World War II, he moved to the Netherlands and then to Montreal. He moved to New York City in 1983 after the *petira* of his wife. He is survived by well over three hundred children, grandchildren, great-grandchildren and great-great-grandchildren, (5766/2006).

## ✳ **18<sup>th</sup> of Shevat ~ Begins Wednesday Night (Jan 23<sup>rd</sup>)**

- ✳ **Rav Yaakov Margulies**, *Av Bais Din* Nuremberg (*Early Acharonim* states 1501; *Yated* 2008 says 1520]. *Mechaber* of *Seder HaGet V'haChalitzah*, which is quoted extensively by the *Rema*. His son, Rav Yitzchok, was a *Rav* in Prague and was the one who compiled his father's *sefer*, (5252/1492) ;
- ✳ **Rav Binyomin Beinish Finkel**, *Mirrers Rosh Yeshiva* (1911–1990), born in Mir on *Yom Kippur*. In 1931, he studied under the *Chofetz Chaim*, and in 1934–35 under Rav Yitzchok Zev Soloveitchik of Brisk. Rav Beinish married the daughter of Rav Shmuel Greineman, the *Chazon Ish*'s brother-in-law. He took over as *Rosh Yeshiva* for his father, Rav Eliezer Yehuda Finkel after the latter's *petira* in 1965, (5750/1990);
- ✳ **Rav Moshe** of Kitov (Kitover), *talmid* of the *Ba'al Shem Tov*, (5498/1738).

## ✳ **19<sup>th</sup> of Shevat ~ Begins Thursday Night (Jan 24<sup>th</sup>)**

- ✳ **Rav Elimelech Menachem Mendel Landau** of Strikov (1859–1936), born Menachem Mendel (Elimelech was added a year before his *petira*) to Rav Dov Berish of Biala. After the *petira* of Rav Yitzchok of Vorka in 1848, the majority of Vorka *Chassidim* chose to follow Rav Menachem Mendel's father, Rav Dov Berish. After his *petira* in 1876, none of the sons were willing to accept leadership, so the *Chassidim* followed Rav Dov Berish's primary *talmid*, Rav Yechiel of Alexander. Rav Menachem Mendel and his brothers moved to Alexander to follow Rav Yechiel, and – after his *petira* in 1894 – his son, the *Yismach Yisrael*. When the *Yismach Yisrael* passed away childless in 1910, Rav Menachem Mendel's brother, Rav Aharon Tzvi, founded a court. Only when he was *niftar* did Menachem Mendel accept leadership of the *Chassidim* and set up court in Strikov. After World War I, he settled in the town of Zhgierz, adjacent to Lodz, and founded *Yeshiva Bais Aharon*, named after his brother. When he visited *Eretz Yisrael*, he founded *Yeshivas Zechusa DeAvrohom*. His *Divrei Torah* were printed in *Maggid Devorov L'Yaakov* and in *Bayeshishim Chochma*. His son, Rav Yaakov Yitzchok Don, succeeded him and was murdered by the Nazis (4<sup>th</sup> of *Cheshvan* 1943). His son, Rav Avrohom, survived the war and reestablished Strikover *Chassidus* in *Eretz Yisrael*, (5696/1936);
- ✳ **Rav Binyamin Zev Shapiro** of Prague, (5478/1718);
- ✳ **Rav Yitzchok Boruch ben Rav Eliyohu Sofer**, father of the *Kaf HaChaim*, (5665/1905);
- ✳ **Rav Shmuel Weinberg** of Slonim, the *Divrei Shmuel*, grandson of Rav Avrohom of Slonim, the *Yesod HaAvoda*. He was succeeded by his sons, Rav Yissochor Leib and Rav Avrohom, the *Bais Avrohom*, (5676/1916 [*Yated* 2008 says 1936]);
- ✳ **Rav Shimon Greenfeld** of Somihali (Szemihaly), the *Maharshag*, a *talmid* of the *Maharam*

*Shick*. His nephew and *talmid*, Rav Shmaya, was the first *Rav* of the Satmar *Kehilla* in Montreal, (5690/1930);

- ✳ **Rav Shmuel Carlebach** (1927–1999). Educational director of the Bnei Brak *Or HaChaim* Seminary and the *Bais Yaakov* Seminary of Ashdod. Born in Frankfurt, Germany, he was sent to Belgium during the War. In 1939, the Carlebach family settled in Tel Aviv. Rav Shmuel merited being one of the first *talmidim* of *Yeshivas Kol Torah* under Rav Yechiel Michel Schlesinger, its founder. In 1946, he learned in Ponovezh and became close to Rav Abba Grossbard and Rav Eliyohu Dessler. After his marriage in 1951, he continued his studies at the Ponovezh *Kollel*. In 1954, Rav Wolf asked him to direct the *Or HaChaim* Seminary for girls. He headed this institution for thirty years. In 1985, he was appointed head of the *Seminar Avos* of the Ponovezh Institutions of Ashdod, and the educational director of *Be'er Miriam* in Bnei Brak, retaining those positions until his final day, (5759/1999);
- ✳ **Rav Hershel Mashinsky**, co-founder of *Kupas Ezra* of Rockland County. He began teaching at *Yeshiva* of Spring Valley in 1947, and then, after marrying Malka Leah Felsenburg and moving to Monsey, at the *Talmud Torah* and *Mesivta Ohr Reuven*, (5685–5764/1925–2004).



## ❧ 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 Mordechai of Lechovitch, 13<sup>th</sup> of Shevat

Forefather of the Slonimer Dynasty

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



#### Small Steps on the Journey of Teshuva

There was once a prince who was captured by a band of cutthroat thieves, and they took him so far away from his father, the king, that if he had tried to walk home, it would have taken him ages to arrive. The king sent messengers to tell his son, the prince, that he was awaiting his return.

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

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



### Rav Yaakov Yehoshua Falk, 14<sup>th</sup> of Shevat

The *Pnei Yehoshua*

#### The Vow that Saved His Life

Author of the *Talmudic* commentary *Pnei Yehoshua*, and grandson of the famed Rav Yehoshua, *mechaber* of the *Maginei Shlomo* and responsa *Pnei Yehoshua*, for whom he was named, Rav Falk served as the head of the rabbinical court in Lwów after the *Chacham Tzvi* and afterward in Berlin, Metz and Frankfurt.

During his tenure in Lwów, a calamity occurred in which an explosion of several barrels of gunpowder caused a terrible fire that killed some thirty-six Jews, including his in-laws, his wife and daughter.

It was during this tragic episode, which the *mechaber* of *Pnei Yehoshua*

describes in great detail in the introduction to his multi-volume *Talmudic* commentary, that he was trapped under the rubble. Lying there beneath the heavy beams of his destroyed home, paralyzed by shock, he waited for the collapsing structure to subside. As he lay there immobile, he vowed to *Hashem* that just as his illustrious maternal grandfather, the *mechaber* of *Maginei Shlomo*, for whom he was named, authored a commentary on the *Talmud*, should G-d help him to survive this disaster, he vowed that he too would not rest until he had studied, reviewed and authored a similar *Talmudic* commentary.

Miraculously, no sooner had he vowed this, than the rubble mysteriously



parted and he found a path through which he crawled out – unscathed. Seeing this open miracle and understanding that *Hashem* had accepted his vow, he undertook to study and write novel

interpretations and commentary on the *Talmud* and its commentaries, *Rashi* and the *Tosfos*. It is this famous multi-volume work which has preserved his fame till this day.



## **Rav Doniel Ben Naftoli Hertzka Frisch, 14<sup>th</sup> of Shevat**

*Mechaber of Mosok Midevash on Zohar*

### **A Holy Man With a Holy Mission – Sweeter Than Honey**

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

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

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

The *Divrei Emuna* handed Rav Frisch a handwritten manuscript. Tears

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

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



## **Rav Sholom Mordechai Ben Moshe HaKohen Schwadron, 16<sup>th</sup> of Shevat**

*Av Bais Din of Berzhon, Mechaber of Shu”t Maharsham*

The *Maharsham*’s father, Rav Moshe, was a *talmid* of Rav Meir of Premishlan, and he himself received *semicha* from the *mechaber* of *Shoel*

*UMeishiv* and from Rav Shlomo Kluger of Brod. The *Maharsham* also traveled to see many *Tzaddikim*, including Belz, Stretin, Zidichov, and Tchortkov.

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

The *Yeshuos Moshe* of Vizhnitz related how when the Berzhoner Rav grew old and lay on his sickbed, many great *Talmidei Chachomim* came to visit him. As

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

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

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



### Rav Dovid of Kolomai, 16<sup>th</sup> of Shevat

Rav Dovid of Kolomai once lost his way during a trip on behalf of "*Chanuka Gelt*" for ransoming Jewish captives. He wandered into the home of the *Ba'al Shem Tov* before his revelation and was welcomed by his wife. Accustomed to receiving guests from the village, she prepared a table for him and offered him a room in which to rest. The *Ba'al Shem Tov* meanwhile returned and joyfully served Rav Dovid a meal prepared by his wife. He made his bed and prepared water for him to wash his hands.

Lying asleep on his bed that night, Rav Dovid suddenly awoke to notice a fire blazing from beneath the stove. Afraid that the blaze would spread, he cried aloud, "Fire!" He seized the pitcher of water and

ran to pour its contents on the stove. But when he reached the blaze he saw an unbelievable sight. The *Ba'al Shem Tov* was seated next to the stove saying *tikun chatzos* (a prayer recited after midnight) and a bright light shone about him. Rav Dovid fainted and lay almost lifeless on the floor until the *Ba'al Shem Tov* revived him. Awakening, Rav Dovid turned to the *Ba'al Shem Tov* for an explanation of the strange sight he had seen. "I was only saying some chapters of *Tehillim* but it is possible that my attachment to *Hashem* created the blazing light which you saw."

That very night the *Ba'al Shem Tov* removed his mask and revealed his true identity to Rav Dovid. The latter swore his allegiance and eventually developed into

one of his foremost disciples and

disseminators of his *Torah*.



## Rav Yechezkel Taub of Kuzmir, 17<sup>th</sup> of Shevat

Grandfather of Rav Yisrael of Moditz

### The One That Got Away

Rav Yechezkel of Kuzmir always did whatever he could to arrange a special fish delicacy for *Shabbos*.

The *mitzva* of honoring the *Shabbos* by eating fish was beloved to all Jews, but especially to the *Tzaddikim* of each generation. It is said that the *Ba'al Shem Tov* chose to dwell in Medzibuzh rather than in Nemirov, because of its proximity to a river that contained fish with which to honor the *Shabbos*.

Rav Yechezkel of Kuzmir had a special regard for this *mitzva*, and did whatever he could to find a special fish delicacy for *Shabbos*. Everyone in Kuzmir – down to the non-Jewish fishmongers – knew that if they came across a special, large fish, they could command a good price for their efforts by bringing it to the *Rebbe*.

*Chassidim* are accustomed to bring a *kvittel* (note) to their *Rebbe* with their names and requests on it, so that the *Rebbe* might bless and/or pray for them. This *kvittel* would be accompanied by a *pidyon* (redemption), usually a sum of money, which the *Rebbes* generally used to support poor people and orphans, redeem captives, and for other charitable activities. However, Rav Chatzkel's *Chassidim*, aware of his special way of honoring the *Shabbos*, knew that the best *pidyon* they could bring him would be a choice fish for *Shabbos*.

And so it was that one of Rav Chatzkel's *Chassidim*, who needed help from the *Rebbe*, had a strong desire to bring him a *kvittel*. However, he was very poor, and he wouldn't allow himself to give the mere few pennies he had available for a *pidyon*. He therefore constantly postponed

his journey to the *Rebbe*, hoping to come across some special coin that he could bring as a suitable *pidyon*.

This *Chassid* lived in a town located on the banks of the same river that flowed through Kuzmir. From time to time, he would go fishing at this river to provide a meal for his household. Whilst sitting on the riverbank, the *Chassid* pondered the water and grew jealous, for while he was "stuck" in his place, these waters flowed all the way to Kuzmir!

One day, while engaged in such thoughts, he felt a strong tug on his fishing line. He held on tightly, realizing that this was no small fish that he might catch. Concerned that his line might break, he carefully drew it in until the fish was close to the riverbank, its mouth firmly caught on the fishing line.

As soon as the fish poked its head out of the water, the *Chassid* realized that this was a fitting *pidyon* sent to him from Heaven, for which he had been waiting for such a long time. This fish was destined to be served at the *Rebbe's* table, and would be the means for this to happen. The *Chassid* did not allow these thoughts to distract him from his task of fishing; he was very careful to pull on the fish, not allowing it to escape.

Upon pulling the fish out of the water, he saw that it was not only extraordinarily large for him, but even the fishmongers did not have such a huge fish in their stores. The fish began jumping and moving convulsively, trying to make its way back into the water. But the *Chassid*, a skilled fisherman, maintained his control over the fish, holding it tightly in his arms. He put it into a sack, tying it closed tightly.

Only then did he allow himself to sit down near the riverbank, reveling in the wonderful *pidyon* that he would bring the *Rebbe* – and thinking of the wonderful salvation it would bring him.

In the midst of these pleasant thoughts, a terrifying idea arose in his mind. Since there was quite a distance to Kuzmir, surely the fish would die on the way – and by the time he arrived in Kuzmir, it would not be fit to eat at all! He began to panic and despair of any way that he could bring a fresh fish, fit to eat, to the *Rebbe*.

But as we know, “nothing can stand in the way of one’s will”. He began to probe his mind for some way he could bring such an outstanding *pidyon* to the *Rebbe*. Suddenly, he had an idea! He got up, removed his *gartel* (a prayer sash worn by *Chassidim*), opened the sack with the fish still convulsing inside, and tied the long *gartel* around the fish. As he did so, he thought, “Indeed, this fish should come to the *Rebbe* wearing a *gartel* like a dedicated *Chassid*.” He kept wrapping the belt around the fish until it was completely tied up.

He then took the fish and cast it back into the water, all the while maintaining his grasp on the other end of the *gartel* as a “leash”. He then made his way toward Kuzmir. When the fish tried, from time to time, to get away, the *Chassid* maintained a firm grip on his “leash” to make sure that this would not happen.

Filled with joy, he continued on his way toward the *Rebbe*. But he couldn’t follow the shortest or easiest path, since he was forced to stay along the riverbank. His feet bumped into rocks along the way, the sun beat down upon his head, and the fish did not cease trying to break loose – and the *Chassid* had to hold on tightly so that it would not get away. His pain and distress vanished, however, when he thought of the moment he would appear before the *Rebbe* with this fish.

As the path became an arduous one, he thought to himself, “A *pidyon* without some difficulty is not a *pidyon*. A man earns his livelihood by the sweat of his brow, and then must take from it to give to the *Rebbe* as a *pidyon*. You didn’t work so hard to catch this fish, it came to you from Heaven - what value does it have? But now that you have to work so hard for it, this fish is a real *pidyon*, and oh, what a *pidyon*!”

Owing to the length of the journey to Kuzmir, the *Chassid* had to rest from time to time. When he did, he took the end of the *gartel* that was in his hand and tied it firmly to rocks and stones. Only then would he sit down on a rock himself. He then pondered the fish, which was a foot or two beneath the surface of the water. He would smile as he thought that this “*Chassidic* fish”, wearing a *gartel*, was immersing itself in the river, purifying itself in preparation to come before the *Rebbe*.

As he was eager to get to Kuzmir, he never allowed himself to rest for too long. After a brief respite, he would get up and take hold of the *gartel* and continue on his way. When he felt a strong tug by the fish, he tightened his grip. Sometimes, however, he felt that the fish was pulling him to Kuzmir. He thought that surely the fish knew to whom it was heading, and was rushing to get there. “Slow down, Mr. Fish. You’ll get to the *Rebbe*, but together with me,” he thought.

Eventually, though, his thoughts became haughty. “Who else ever merited to bring such a *pidyon* to the *Rebbe*? Even the wealthiest *Chassidim* could never find such a fish as this!” Such thoughts began to run through his mind, without his realizing that he had lost all the innocence and simplicity that he had had up till now.

He continued with such arrogant thoughts, when suddenly there was a fierce tug on the “leash”. He tried to hold on tightly, but lost his balance and almost fell into the river. He was able to extricate



himself – but not the fish. The *gartel* slipped out of his hands, together with the fish, who returned to its “friends” in the deep waters. He soon saw the end of the *gartel* disappear beneath the surface of the water, and was dumbfounded.

His previous thoughts vanished, and he felt as if his world had been destroyed. Standing on the riverbank, he stared into the water, where the fish that was once “his” was now swimming to its freedom...

Brokenhearted, he sat down on the ground, and began to feel the pain in his feet and the exhaustion in his entire body from the long journey. His hand that had held the *gartel* up till now was also in pain from the immense effort of holding onto his *pidyon*.

Halfway to Kuzmir, the *Chassid* sat and wept over his misfortune, and his dashed hopes. He felt like a rich man whose ship had sunk at sea. After a long cry, he took hold of himself and resigned himself to his fate – he would go to Kuzmir anyway, and give the *Rebbe* his *kvittel*, without a *pidyon*.

Being that it was now Thursday, the *Chassid* realized that if he wanted to spend *Shabbos* with the *Rebbe*, he should leave the riverbank and take the shorter way to Kuzmir. Now he could certainly go at a quicker pace, without encountering all the stones and other obstacles near the river. But his broken heart was very heavy, and if it were not for the approach of *Shabbos*, he would not have been able to budge.

In place of his previous joyous thoughts, he was now filled with sorrow and dejection. He began to think, “Why did this happen to me? What sin did I commit to deserve this?” And thus began his *cheshbon hanefesh* (introspection). “The *Rebbe* doesn’t need my gift, nor those of the other *Chassidim*,” he thought. “The *Rebbe* is always giving to others. What then, is the meaning of this custom, that *Chassidim*, rich or poor, bring gifts to the

*Rebbe* – and the *Rebbe* receives them so graciously? It should be just the opposite!”

He came to the realization, that even by receiving, the *Rebbe* is really giving. For when a distinguished man consents to receive a gift from anyone, his taking is really a gift to the one who gave to him. So it is with the *Rebbe*. He receives only from the One Above. From everyone else, whether they give or receive, the *Rebbe* gives to them.

This was the *Chassid*’s sin and the reason for his loss. When he had the huge fish with him, his heart was filled with pride and joy; he forgot his own poverty and lost his humility. He then thought that *he* was actually *giving* something to the *Rebbe*. If he were to come to the *Rebbe* with such thoughts, could the *Rebbe* then do anything for him? If he were coming to give to the *Rebbe*, how could the *Rebbe* give him what he needed?

From Above it was known that this *Chassid* ultimately had pure intentions. *Hashem* had mercy on him, so that all his trouble would not be in vain. He who brought the fish to his line, was the One who caused it to get away – in order that he should learn this lesson.

Concluding his self-examination, the *Chassid* thought, “It was worth losing such a fish, and even [if it were] a bigger one, if only to learn this lesson. *Hashem* was kind to me. Imagine if I had come to the *Rebbe* with that huge fish in hand, and my head and heart swollen even bigger than that?” Not only did the *Chassid* accept what had befallen him, he even praised *Hashem* for it. With these thoughts he approached Kuzmir. “Now I can go in to the *Rebbe* and give him my *kvittel*. My *pidyon* will be my poverty. *Hashem*’s help comes in the blink of an eye.”

Meanwhile, as the *Chassid* was undergoing his self-examination, the fish was on its way to Kuzmir. Still bound up in the *gartel*, which severely limited its



movements, the fish had no choice but to go with the current of the river, flowing toward Kuzmir.

It was Thursday night, and the non-Jewish fishermen of Kuzmir were busy at work in their fishing boats. They had to be diligent, in order to appear on Friday morning at the market with fish to sell to the Jews for *Shabbos*. Pulling in their nets, their eyes beheld an amazing spectacle – a huge fish wrapped in a *gartel* like a real *Chassid*! This wondrous sight brought smiles to all their faces.

Even without the *gartel*, they would have brought such a fish to the *Rebbe*, knowing it would command a good price. But now that it appeared with a *gartel*, it was obvious to all that its place was at the *Rebbe's* table. And so they brought it to *Rebbe* Chatzkel's house. His family could not make sense of what their eyes saw, but the *Rebbe* saw in the fish what they did not.

As the *Rebbe's* family was preparing the fish for *Shabbos*, the *Chassid* arrived at his destination, *kvittel* in hand, brokenhearted. As he entered the *Rebbe's* chamber, the *Rebbe* received him warmly, joyfully saying, "What are you so worried about? Your *pidyon* arrived before your *kvittel*!"

*This translation-adaptation by Rav Yitzchok Dorfman, an old dear friend living in Yerushalayim, based on a story told by the Chassid Mendel Berichta, of blessed memory, is taken from the official Moditzer website, www.moditz.org.*



### **The Rebbe Skips Town To Go To Har Sinai For Shavuos**

The *Rebbe*, Rav Shlomo of Radomsk, the *mechaber* of *Tiferes Shlomo*, initially refused to accept the burden of being a *Rebbe*. The week before *Shavuos*, he saw that a large group of *Chassidim* were beginning to flock to him, in order to be with him for *Yom Tov*. He warned them to return to their homes, adding that he was not a *Rebbe* and had no intention of

letting anyone stay with him.

When he saw that the *Chassidim* were not paying attention to him, and the group was growing larger, he packed up and left. He himself traveled to his *Rebbe*, the *Admor*, Rav Yechezkel of Kuzmir, to bask in his presence for the *Chag Mattan Torah*.

"Is it proper to abandon a large *kahal* like sheep without a shepherd?" asked Rav Yechezkel in astonishment. "Doesn't *Rashi* explain on the pasuk "And Moshe descended from the mountain to the people" that Moshe did not turn to his business but directly to the people. The question is: what kind of business did Moshe have? Was Moshe *Rabbeinu* a businessman?"

The *Rebbe* continued, "The explanation is that Moshe did not turn to his spiritual business. Moshe *Rabbeinu*, who was on such a high *madreiga* (spiritual level), needed to prepare for *Kabbolas HaTorah* even more than the rest of Yisrael. Despite this, he didn't turn to his "business" but straight to the people to prepare them for *Kabbolas HaTorah*."

The *Rebbe* then repeated his question, "How could you leave the *kahal* of Yisrael in order to come here?!"

The *Tiferes Shlomo* answered, "Moshe *Rabbeinu* was at *Har Sinai* and therefore did not need so much preparation – I also want to be at *Har Sinai*..."

The *Rebbe* of Kuzmir did not answer, and the *Admor* of Radomsk remained in Kuzmir for *Shavuos*! (*Chayim Sheyesh Bahem*)

[www.revach.net/tefila/article.php?id=2306](http://www.revach.net/tefila/article.php?id=2306)



### **All Part of the Same Body of Klal Yisrael**

The story is told of Rav Yechezkel of Kuzmir who once visited his colleague, the legendary Rav Bunim of Peshis'cha.

Toward the end of their conversation, Rav Yechezkel took out a box of snuff and offered some to his friend. After delighting in a whiff, Rav Bunim asked, "Tell me, Yechezkel, how did you know that precisely at this moment I needed some snuff?"

Rav Yechezkel replied, "Tell me, Rav Bunim, how does the hand know when the nose desires a bit of snuff...?"

[www.chabad.org/parshah/article\\_cdo/aid/1263142/jewish/Im-a-Jewish-Body-Part.htm](http://www.chabad.org/parshah/article_cdo/aid/1263142/jewish/Im-a-Jewish-Body-Part.htm)



### **Recognition**

The voice of Rav Yechezkel of Kuzmir rang out, "Why are you staring at me so much?"

One Friday night in Kuzmir, a man arrived at Rav Yechezkel of Kuzmir's *tisch* (table) whom none of the hundreds of *Chassidim* present recognized. For the duration of the entire evening, this man stood opposite the *Rebbe* and stared directly at him. The *Rebbe* continued in his usual way with *Shabbos* songs. At the end, the *Rebbe* wished his guests, "Good *Shabbos*," and went off to his room. The strange man left as well. No one asked about his unusual behavior; in fact, no one spoke to him.

This strange behavior repeated itself at the *tisch* on *Shabbos* morning after the *tefillos*, with the man again standing opposite the Kuzmirer and staring at him for the entire time. And at *Sholosh Seudos* (the third meal, held close to sunset), again this man came and stared at the *Rebbe*. At nightfall, the custom was to have candles brought to the table (either by a non-Jewish attendant, or by one of the *Chassidim* who was prepared in advance to *daven Ma'ariv* immediately at nightfall, and was then permitted to light a fire). This unusual guest then positioned himself where he could see the *Rebbe's* face directly in the light of the candles, and stared at

him once again.

The *Rebbe* then said words of *Torah*, accompanied by cries of *dveikus* (devotion). His lofty words, said in a very sweet and pleasant voice, caused everyone present to forget his own problems and to become attached to our Heavenly Father.

But suddenly, the *Rebbe's* voice rang out, "Why are you staring at me so much? Don't you recognize me?" Immediately thereafter, the *Rebbe* asked for *mayim achronim* ("final waters" used to wash one's hands at the end of a meal) to be brought, *bensched* (said the Grace after Meals), *davened Ma'ariv* and made *Havdola*.

There was one *Chassid* present who was really curious about what the *Rebbe* intended by his words to this strange man whom nobody knew. Surely there was "more than meets the eye" going on here. He was so intent in finding out that he followed this man out of the *shul* after *Havdola*, and when they reached an isolated spot, a dark alleyway, he asked him what this encounter with the *Rebbe* was all about.

"Oh, this is an old story," replied the man, trying to avoid a full answer. But the *Chassid* was not satisfied with this reply and insisted on hearing all the details. "In that case," replied the man, "you'll have to come with me to my place of lodging, and I'll tell you the whole story."

Over a cup of tea, the man began: "I left *Olam HaZeh* (this world) for the *Olam HaEmes* (the World of Truth, where the *neshoma* (soul) goes after death) some twenty-two years ago." The *Chassid* began to tremble, seized with a terrible fright – could it be that he was speaking to some kind of spirit or ghost? Reassuring him, the man said, "Allow me to speak, and then you'll understand everything."

"Twenty-two years ago, I was a *melamed* (a teacher of young children). Even though my livelihood only allowed us

to have some black coffee and dry black bread, but no meat, fish or fancy clothes, my wife, our two children and I were happy with our lot and never complained. We accepted our lot in life with love.

“Around that time, I contracted a severe case of pneumonia. The doctors attempted to treat it with medicine, but I could tell by the look on their faces that they didn’t hold out too much hope for me; my days on earth were limited. Nevertheless, they informed my family that I was improving and that I would be able to return home in a few days. You can just imagine what it’s like for a young man of twenty-two years to leave this world and leave behind a young widow and two small children!

The man continued, “You know, when a person departs *Olom HaZeh*, he still thinks he’s alive. So it was with me – I merely thought that I didn’t have the strength to get up. I thought my family didn’t want to hear what I wanted to say to them. They invited the *Chevra Kadisha* (Jewish burial society) to begin their holy work on me (preparing the body for burial). My wife and children were crying. It was then that I realized that I had left this world, and I thought, What a tragedy – a young man leaves behind young orphans – who’s going to care for their welfare, that they should receive a proper *Torah chinuch* (education) and in such a society! Who is going to care for my little children?

“Perhaps I should have been concerned over what was happening to my *neshoma*, but maybe because I was a *melamed*, all I could think about was the *chinuch* of my children – and I was broken-hearted thinking about their future. My soul began to feel the absence of the body, and it began to rise, higher and higher, turning and rising, and I was thinking, What will happen now, who knows me, and how will I end up?

“Suddenly, I felt different from before, and didn’t understand why I had

risen so high. I saw thousands upon thousands of souls, and tried to stop myself, when suddenly the soul of another young man came up to me and asked, ‘Who are you, and where are you going?’

“I felt as if I knew him, and asked, ‘Perhaps you can tell me where I can find out why my soul was taken from *Olom HaZeh* at such a young age, and who’s going to watch over my children that they should go in the ways of *Hashem*?’

“‘You are in the World of Souls (*Olom HaNeshomos*),’ the man answered. Pointing into the distance, he said, ‘Over there, the Heavenly Tribunal (*Bais Din Shel Ma’ala*) sits, and judges who is fit to be cleansed from *Olom HaZeh*, and who is fit to enter *Olom Haba* (the heavenly world). I will tell you something that can be very helpful to you. You should go to that distant place where the judges are. Among them is one of the *Tzaddikei HaDor* (most righteous in his generation), a man of *Olom HaZeh*. He was chosen to be on the tribunal because he is so righteous; in fact, he is the only one from *Olom HaZeh* – with a body and soul – who is on the tribunal. Since he is still involved with *Olom HaZeh*, he can find merits for your case, and fully understand it.’ Upon finishing his advice, the soul of this man vanished.

“So I went to the place which the man had told me about, and tried to find the *Tzaddik HaDor*. Not before long, the judge who was sitting in the middle called me and asked in a very pleasant and sensitive voice, ‘What do you want?’

“I began to cry profusely, and was so overcome with emotion that I could not utter a word. The *Tzaddik* reassured me, in the same voice, that he would listen carefully to every word of mine. It took all my strength to rein in my emotions, and I was finally able to cry out to the heavenly court, ‘How could it be that I was taken away at such a young age from *Olom HaZeh*, and left behind young orphaned children without any guidance?’

"The *Tzaddik* then asked me, 'Do you mean that your only concern is for your children, that they should grow up to be *ehrllich* (spiritually refined; not coarse)?'

"And I responded, 'Of course! My whole life was dedicated to *chinuch*; we lived in abject poverty only so that I could give the proper *chinuch* to my children.'

"I watched as the judges discussed my case, and then the *Tzaddik* called me over to give their decision: 'The clear and pure words that you have uttered before us indicate that they are completely true, and we have decided to allow you to remain in *Olom HaZeh* for another twenty-two years.'

"Back at my funeral, the *Chevra Kadisha*, my family and all those who attended were astonished to see me sit up suddenly, and in their extreme fear, they all fled the cemetery. I was left alone in the cemetery with hundreds of graves, but I remembered everything that had happened. At nightfall, I got up and walked home. Of course, there was a great tumult throughout Galicia about this awesome *techias hameisim* (revival of the dead), but over time, things quieted down and it was forgotten.

"But I never forgot! I always wanted to know who this *Tzaddik* from *Olom HaZeh* was, who was part of the Heavenly Tribunal, and in whose merit I was granted more years of life. I wanted to see his face and thank him personally. I began to travel throughout Galicia and Hungary in search of the *Tzaddik*, whose image was always before my eyes. But I didn't find him! I gave up my search and returned home, but whenever someone from out of town came to our town, I told him my story and described the *Tzaddik*; perhaps someone would know where I could find him.

"Over the course of time, I began to forget exactly what the *Tzaddik* looked like. When I reached my forty-fourth birthday, I realized that the additional time allotted to me by the *Bais Din* was soon to expire. It

upset me very much that I still hadn't found him in order to thank him. So I began again to inquire in all the *shuls* and *Botei Medrashos*, until I found a Polish Jew who had come to my town. I told him the story, and he asked for a description of the *Tzaddik*. I remembered that his most distinguishing feature was that he was extremely tall; in fact, he was a head taller than the other judges.

"It must be Rav Yechezkel of Kuzmir, who is indeed very tall,' he told me. 'In fact, when he needed a new hat, they needed to make a special order for it; and also for his walking stick.' (This walking stick has been passed down from father to son in the Kuzmir-Zvolin-Modzitz dynasty, and is indeed much taller than normal).

"I left everything and went to Kuzmir, Poland. At the *tisch* on Friday night, I couldn't remember if the *Rebbe's* face was the same as the judge who was on that Heavenly Tribunal. However, his pleasant voice was somewhat familiar. Similarly, at the second meal, I still wasn't sure if this *Tzaddik* was the judge who had helped me. But at *Sholosh Seudos*, when I heard his awesome *Divrei Torah*, I remembered clearly that this was exactly how his voice sounded when he was discussing my case in the Heavenly Court.

"It was at that very moment, when I was certain that he was that *Tzaddik HaDor* who had told me that I could live for another twenty-two years, that he finished his *Divrei Torah* and said to me, 'Why are you staring at me so much? Don't you recognize me?'"

(Excerpted and adapted by Rav Yerachmiel Tilles from "Why Are You Staring at Me?" as translated and adapted by his good friend Rav Yitzchok Dorfman, who prepared this story, for publication on [www.modzitz.org](http://www.modzitz.org), and states that it was told by Rav Yitzchok Lipa Fishbein in the presence of the previous Modzitzer *Rebbe*, the *Imrei Aish* of blessed memory, on the



17<sup>th</sup> of Shevat 5740/1980 in the name of Rav Elazar Gewirtz, a *mekubol* who lived in Yerushalayim and was present in Kuzmir

when the incident occurred.)

[www.ascentofsafed.com/cgi-bin/ascent.cgi?Name=380-23](http://www.ascentofsafed.com/cgi-bin/ascent.cgi?Name=380-23)



## Rav Chaim Ben Rav Palagi (Palaji), 17<sup>th</sup> of Shevat

*Rav of Izmir (Smyrna), Turkey – Mechaber of Kaf HaChaim and over Eighty Other Seforim*

### 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 *Halacha*, 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*)



לזכר נשמת אמנו החשובה, נפש יקרה ועדינה  
אשה יראת ה' ובעלת מדות טובות מרת זיסל ז"ל  
בת הרה"ח 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 כאשר כשרה) לכל  
משפחתה, היא הודה 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  
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