



MEOROS HATZADDIKIM

— Lights Of Our Righteous —

A Tzaddik, or righteous person, makes everyone else appear righteous before Hashem by advocating for them and finding their merits. - Kedushas Levi, Parshas Noach (Bereishis 7:1)

Pesach

CHASSIDUS ON THE PARSHA

נא להתפלל לרחמי שמים
ר' זכרי' שמעון הכהן בן צירל
לרפואה שלימה בקרוב

Please daven for rachmei Shamayim for
R' Zecharia Shimon HaKohen ben Tzirel
For a complete and speedy recovery.

The Four Sons Of Krias Shema

Rav Yissocher Dov Rokeach of Belz

Rav Yissochor Dov of Belz was reciting the Haggadah Shel Pesach when he reached the four sons of the seder. He interrupted his recitation with the following tale:

“One Pesach night after concluding his own seder, Rav Tzvi Elimelech of Dinov, author of *Bnei Yissoschar*, was taking a stroll with some of his chassidim to hear how other Jews conducted their seder and recited the Haggadah. They happened to pass by the window of one house when they heard the landlord reciting the Haggadah with an odd variation. The simple Yid had just reached the part where we name the four sons of the seder, yet instead of simply reciting the four sons, he was drawing out the word “*Echad*” preceding each son, as if he were reciting the word “*Echad*” in *Kriyas Shema* where it is meant to be drawn out! *Echaaaaad chacham, Echaaaaaad rasha, Echaaaaaaaad tam, Echaaaaaaaaaad sheayno yodea lishol.*

The reading sounded quite comical and some of the chassidim smirked. The Bnei Yissoschar commented, ‘Why look at that! This Jew has transformed the four sons into a *Kriyas Shema*! One way to explain this is seeing it as being hinted at in the previous segment of the Haggadah.

There the sages were sitting in Bnei Brak reciting the Haggadah all night until their students told them, “The time for recitation of *Kriyas Shema* of *Shacharis* has arrived!” The word *Shacharis* is spelled *shin, ches, reish, yud, sav* and can stand for the acronym of the four sons: *ches* for *chacham*, the wise son; *reish* for *rasha*, the wicked son; *sav* for *tam*, the simple son; *shin* and *yud* for *sheayno yidel lishol*, the youngest child who hasn’t yet learned to ask.”

“When I told this tale and the Bnei Yissoschar’s reaction and explanation to my father, the Rebbe Rav Yehoshua,” concluded Rav Yissoschar Dov of Belz, “I saw his face change colors, and I realized that these were deep matters indeed!” (Haggada Kol Yehuda Makava)

Stories on Pesach

Saved From Heaven

Rav Nosson never ate any food cooked on *Pesach*, only that which had been cooked before *Yom Tov* in his own special *keilim* (This was because before *Pesach* any infinitesimal amount of *chametz* which might have inadvertently entered the food is *batel* - nullified. But in food cooked on *Pesach* itself, not even a *mashehu* of *chametz* is *batel*,

even one part in 1000!).

One year, after his *Pesach* food was prepared and heated, someone unwittingly stirred it with a spoon that was not one of his special *keilim*. The entire dish subsequently fell and shattered and all the food was ruined. The mistake with the spoon was later discovered and people saw how from Heaven had saved him from transgressing his own stringencies. Similarly, someone once brought him wine to make *Kiddush* on Shabbos morning and the bottle fell and broke and all the wine was spilled. They later discovered that the wine had not conformed to his strictures of *kashrus*.

Gedolim Be'misasm Yoser



Yahrzeits for the 15th of Nissan ~ Begins Friday Night (04-16-2022)



Yitzchok Ovinu (2299 / -1462 - 3,483rd Yahrzeit)



Rav Yona Tumim Frankel - Kikoyon D'Yona, Av Beis Din of Metz (5429 / 1669 - 353rd Yahrzeit)



Rav Osher Yaakov Avrohom Kalmankes - Ha'Eishel (5441 / 1681 - 341st Yahrzeit)



Rav Yaakov - Chief Rabbi of Posen (5459 / 1699 - 323rd Yahrzeit)



Rav Shmuel Shmelke Roke'ach (5553 / 1793 - 229th Yahrzeit)

Rav Shmuel Shmelke was the grandson of Rav Elozor Roke'ach of Brody and Amsterdam, mechaber of Maasei Roke'ach. He married Vital, the daughter of Rav Yisrael, son of Mordechai Yokels of Brody, who was the son-in-law of the Tevuos Shor.



Rav Meir of Kristinopali - Yad Hameir (5575 / 1815 - 207th Yahrzeit)



Rav Yeshaya Ashkenazi of Vilna - Sagi Nahor (5608 / 1848 - 174th Yahrzeit)



Rav Zev Wolf Citron - Av Beis Din of Hajdudorog (5687 / 1927 - 95th Yahrzeit)

Yahrzeits for the 16th of Nissan ~ Begins Saturday Night (04-17-2022)

 **Levi ben Yaakov Ovinu (2333 / -1428 - 3,449th Yahrzeit)**


 **Rav Chaim Abulafia of Teveria - Chacham Chaim Abulafia of Teveria Tiberias (5504 / 1744 - 278th Yahrzeit)**


Rav Chaim was born in Hebron in 5420 (1660). When he returned to *Eretz Yisrael* from Turkey, Rav Chaim was asked to serve as *Rav* of Tzefat. In the year 5485 (1725), Rav Yisrael Benveniste passed away and Rav Chaim was chosen to succeed him as the Chief Rabbi of Izmir. After serving as *Rav* of Teveria for four years and rebuilding the *kehillah*, Rav Chaim passed away on 6 (some say 7) *Nissan*.

 **Rav Yechezkel Panet - of Karlsburg (5605 / 1845 - 177th Yahrzeit)**

Rav Yechezkel was born in 5543 (1783) to Rav Yosef Paneth of Bilitz, Rav Yechezkel was a talmid of the Baruch Taam, Rav Baruch Frankel of Leipnik. In 5565 (1805) he was appointed as *Rav* of Istrik and afterwards of Tertzal, Hungary. In 5583 (1823), he was appointed *Rav* of Karlsberg, Transylvania. He passed away 16 *Nissan* 5605 (1845).

 **Rav Avrohom Yitzchok of Lvov (5628 / 1868 - 154th Yahrzeit)**

 **Rav Pinchos Eliyohu Rottenberg - Av Beis Din Piltz (5663 / 1903 - 119th Yahrzeit)**

 **Rav Mordechai Dov Ber Twerski of Tomashpol (5680 / 1920 - 102nd Yahrzeit)**

 **Rav Nosson Ordman (5756 / 1996 - 26th Yahrzeit)**

Rav Nosson Ordman, Rosh Yeshivas Etz Chaim London for more than 50 years. Born in Tavrik, Lithuania and educated in Telz, he came to London in 1936 (1906-1996).

 **Rav Simcha Zissel Brodie (Broyde) - Rosh Yeshiva of Chevron (5760 / 2000 - 22nd Yahrzeit)**

Rav Simcha Zissel served 40 years as Rosh Yeshiva of Yeshiva Knesses Yisroel Chevron.


YAHREITS FOR THE 17TH OF NISSAN ~ BEGINS SUNDAY NIGHT (04-18-2022)

 **Rav Reuven Hakohen Katz of Prague - Yalkut Ha'reuveni (5438 / 1678 - 344th Yahrzeit)**

 **Rav Yirmiyohu Lev - Divrei Yirmiyohu (5634 / 1874 - 148th Yahrzeit)**

 **Rav Yitzchok Twersky of Skver (5645 / 1885 - 137th Yahrzeit)**

 **Rav Moshe Mordechai Heschel - Kopycznitzer Rebbe (5735 / 1975 - 47th Yahrzeit)**

 **Rav Meir Abuchatzeira of Ashdod - Baba Meir (5743 / 1983 - 39th Yahrzeit)**
Rabbi Meir Abuhatzira, popularly called "Baba Meir" (10 Tevet 1917 - 17 Nissan 1983), was the oldest son and designated spiritual successor of the Baba Sali. Born and educated in Tafilalet in Morocco in 1917 (5677) he became one of the most important rabbis of his generation as well as an accomplished Kabbalist. He made aliyah and moved to Ashdod, where, after turning down an offer to be chief rabbi of Jerusalem, he lived reclusively for the rest of his life.

 **Rav Shlomo Wolbe - Mashgiach Yeshivas Givat Shaul, Alei Shur (5765 / 2005 - 17th Yahrzeit)**

Rav Shlomo Wolbe, mashgiach of Yeshivas Givat Shaul in Yerushalayims Sanhedria neighborhood (1916-2005). In 1948, Rav Wolbe became mashgiach at Yeshiva Gedolah of Be'er Yaakov, a position he held for over 35 years. Later, he served as mashgiach in the Lakewood Yeshiva in Eretz Yisrael and he opened Yeshivas Givat Shaul.


Yahrzeits for the 18th of Nissan ~ Begins Monday Night (04-19-2022)

 **Rav Dovid Shlomo of Tultshin - Hisorerus Hatefilla (5600 / 1840 - 182nd Yahrzeit)**

 **Rav Meir Halevi Abulafia - Yad Rama (5604 / 1844 - 178th Yahrzeit)**

 **Rav Chaim Avrohom of Mikeleib (5634 / 1874 - 148th Yahrzeit)**

 **Mekubal Sasson Presido - Shemen Sasson (5663 / 1903 - 119th Yahrzeit)**

 **Rav Ezriel Halevi Litsch Rosenbaum - Nachlas Ezriel (5666 / 1906 - 116th Yahrzeit)**

 **Rav Mordechai of Shpikov (5674 / 1914 - 108th Yahrzeit)**

 **Rav Yosef Dov Soloveitchik (5753 / 1993 - 29th Yahrzeit)**

Rav Yosef Dov Soloveichik (1903-1993) was the son of Rav Moshe Soloveitchik. Born in Pruzhan, Poland, on 30 Shvat. He settled in Boston in the early 1930's. He became Rosh HaYeshiva of Yeshiva University.

 **Rav Moishe Ellinson - Rav of Ohel Torah, Manchester (5761 / 2001 - 21st Yahrzeit)**

Yahrzeits for the 19th of Nissan ~ Begins Tuesday Night (04-20-2022)

 **Rav Yehoshua Falk (5374 / 1614 - 408th Yahrzeit)**


Rav Yehoshua was cited by the acronym Maharuch by the Bach (standing for Rav Valk Kohen) and cited by Tosfos YomTov as Rafak (Rav Falk Kohen). As Rav Falk himself writes in the introduction to his work Sem" a, he studied under the famed Rav Moshe Isserles (the Rema) and under Rav Shlomo Luria (the Maharshal). Before he served as the Rav of Lvov he served as Rav in Belz around the year 5340.

 Rav Aharon Hagadol of Karlin (5532 / 1772 - 250th Yahrzeit)


 Rav Pinchos Eliyahu - Sefer Habris (5581 / 1821 - 201st Yahrzeit)

 Rav Shlomo Yehuda Leib of Lentchna (5603 / 1843 - 179th Yahrzeit)

 Rav Chaim Betzalel - Rav of Balkan, Derech Yivchor (5634 / 1874 - 148th Yahrzeit)

 Rav Menachem Ziemba (Prager) - Totz'os Chaim (5703 / 1943 - 79th Yahrzeit)

 Rav Yaakov Yosef of Spinka - Siach Yaakov (5748 / 1988 - 34th Yahrzeit)

 Rav Shmuel Alexander Unsdorfer of Montreal & Petach Tikva (5762 / 2002 - 20th Yahrzeit)

Rav Shmuel Alexander Unsdorfer of Montreal and Petach Tikva (2002). He served as Rosh Yeshiva of the first Mesivta of Canada, founded in 1948 by the Klausenberger Rebbe. In 1956, he was sent by the Canadian Rescue Committee in Montreal to Vienna to help refugees from Hungary. He later moved to Eretz Yisrael and served as Rav of the Chassidei Tzanz Beis Hamedrash in Petach Tikvah.

Yahrzeits for the 20th of Nissan ~ Begins Wednesday Night (04-21-2022)

 Rav Hai Gaon of Pumpedisa (4798 / 1038 - 984th Yahrzeit)

 Rabbeinu Chaim Vital - Etz Chaim (5380 / 1620 - 402nd Yahrzeit)

 Rav Yaakov Weissblum of Maglintza (5568 / 1808 - 214th Yahrzeit)

 Rav Yechezkel Panet of Karlsberg - Mareh Yechezkel (5605 / 1845 - 177th Yahrzeit)

 Rav Yitzchok Dov Ber of Liadi - Siddur MaHaRiD (5670 / 1910 - 112th Yahrzeit)

Yahrzeits for the 21st of Nissan ~ Begins Thursday Night (04-22-2022)

 Rav Shmuel Shapiro - Elder Breslov Chossid

 Rav Dovid Lehkes (5559 / 1799 - 223rd Yahrzeit)

 Rav Yitzchak Churi - Dayan in Djerba, B'nei Shloshim (5628 / 1868 - 154th Yahrzeit)



Rav Shmuel Tzvi Weiss of Munkatch (5639 / 1879 - 143rd Yahrzeit)



Rav Yissocher Berish of Ziditchov - Malbush L'Shabbos V'Yomtov (5684 / 1924 - 98th Yahrzeit)



Rav Shimon Yisroel Posen - Rav of Shafran, Toras Elef (5729 / 1969 - 53rd Yahrzeit)

Biographies of the Tzaddikim



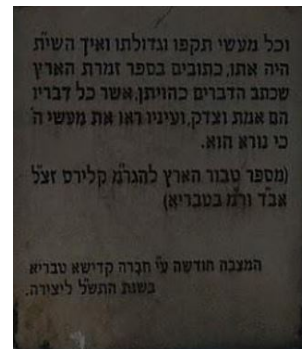
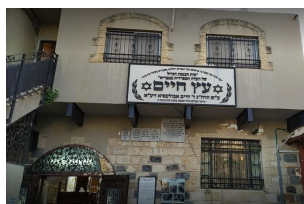
Rav Shmuel Shmelke Roke'ach (Nissan 15, 5553 / 1793 - 229th Yahrzeit)

Grandson of Rav Elozor Roke'ach of Brody and Amsterdam, *mechaber* of *Maasei Roke'ach*. He married Vital, the daughter of Rav Yisrael, son of Mordechai Yokels of Brody, who was the son-in-law of the *Tevuos Shor*.

He had two sons: Rav Sender Chaim of Karov and Rav Elozor Roke'ach, a *talmid muvhok* of Rav Chaim Sanzer of the Kloiz of *Chachmei Brody* (father of the *Sar Sholom* of Belz).



Rav Chaim Abulafia Chacham Chaim Abulafia of Teveria Tiberias (Nissan 16, 5504 / 1744 - 278th Yahrzeit)



Rav Chaim was born in Hebron in 5420 (1660).

His *yichus* traces back to Rav Chaim Abulafia, "*Hamusmach HaZaken*" of Hebron. The *Chida* writes in *Shem Hagedolim* that their *yichus* traces back to *Shevet Yehudah* and *Malchus*.

As a young boy, his family moved to Jerusalem where he studied in the *Bais Yaakov-Viga yeshivah*, (founded by Rav Yaakov Chagiz) under the auspices of the *Rosh Yeshiva*, Rav Moshe Galanti. He also studied under Rav Shlomo Algazi HaZaken and along with Rav Chizkiyahu de Silva, known as the *Pri Chadash*, who was a colleague. There he earned his *semichah* ordination and was sent to Tzefat to teach and serve as the *rav* of the city.

He gave *derashos* every Shabbos and Yom Tov, and published them as *Etz Chaim* in Izmir and *Mikra'ei Kodesh Chiddushei Halachos*, as well as three volumes of *Yosef Lekach*, *derushim* on the Torah. He also authored *Yashresh Yaakov* on the *Ein Yaakov aggados* of the *Talmud*, and *Shevus Yaakov* on the same subject. He also authored *Chanan Elokim*, *derashos* and *pilpulim* (where he included *chiddushim* from *Be'er LeChai* and *Chaim V'Chessed* by his maternal grandfather, Rav Yitzchak ibn Jamil of Hebron).

He left on *shlichus* as a fundraiser to help his poor brethren in Hebron, travelling to Turkey at age 29 in 5459 (1699), then to Saloniki and eventually to Izmir. There he met Rav Yisrael Benveniste, the successor to his father Rav Chaim Benveniste, who authored *Shiurei Knesset HaGedolah* on *Shulchan Aruch*. Rav Chaim Abulafia and Rav Yisrael sparred and jostled in *halachah*. One day, the young *shadar* (acronym for *shaliach d'rabbanan*, messenger of the *rabbanim*) would return to Izmir, not as a fundraiser but as its *rav*.

When he returned to Eretz Yisrael, Rav Chaim was asked to serve as Rav of Tzefat. In the year 5485 (1725), Rav Yisrael Benveniste passed away and Rav Chaim was chosen to succeed him as the Chief Rabbi of Izmir. Amsterdam also sent letters of appointment, but drawn by its peace and quiet, Rav Chaim chose Izmir, and it was there that he published his *sefarim* during his tenure.

He had a profound influence on the *kehillah*, and even the Christian and Muslim populace revered him. As Rav, he looked out not only for their spiritual welfare but for their material welfare as well. Their economic status was very depressed at that time, and he used his many talents to change the face of the *kehillah*.

He had long harbored a wish to rebuild Teveria (which sat desolate with no *shul* or *bais medrash* for some seventy years) and some say that Eliyahu Hanavi appeared to him in a dream and urged him to do so.

After serving as Rav of Teveria for four years and rebuilding the *kehillah*, Rav Chaim passed away on 6 (some say 7) or (Encyclopedia says 16) *Nissan* 5504 (1744) at the age of 84.



Rav Yechezkel Panet of Karlsburg (*Nissan 16, 5605 / 1845 - 177th Yahrzeit*)

Born in 5543 (1783) to Rav Yosef Paneth of Bilitz, Rav Yechezkel was a *talmid* of the Baruch Taam, Rav Baruch Frankel of Leipnik.

After his marriage to the daughter of Rav Moshe Honig, he moved to Linsk and was influenced by Rav Menachem Mendel of Linsk to travel to Rav Menachem Mendel of Rimanov of whom he became his foremost talmid.

In 5565 (1805) he was appointed as Rav of Istrik and afterwards of Tertzal, Hungary.

That year, as a visitor and disciple of the Chozeh of Lublin, he arrived in Lublin with the intention of spending the Yamim Nora'im there with the Chozeh. But to his surprise, the Chozeh commanded him to go back home and sent him packing. Thankfully he listened and returned home in time to save his son's life (*Niflaos HaRebbe* 179).

In 5583 (1823), he was appointed Rav of Karlsberg, Transylvania. There the authorities gave him authority over the entire province.

He authored *Mareh Yechezkel*, comprising *Shu"t Halachic Responsa, Al HaTorah, Moadim, and Haggadah shel Pesach*.

He also authored a well-known letter regarding his rebbe, Rav Menachem Mendel of Rimanov, that was printed at the end of Rav Menachem Mendel's *sefer, Menachem Tzion*.

He passed away 16 *Nissan* 5605 (1845).



Rav Nosson Ordman (*Nissan 16, 5756 / 1996 - 26th Yahrzeit*)

Rav Nosson Ordman, Rosh Yeshivas Etz Chaim London for more than 50 years. Born in Tavrik, Lithuania and educated in Telz, he came to London in 1936 (1906-1996).

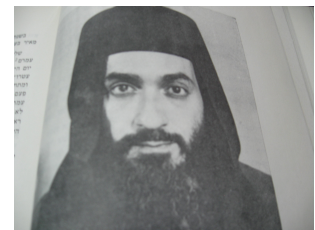
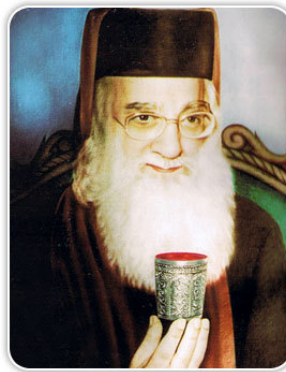


Rav Simcha Zissel Brodie (Broyde) Rosh Yeshiva of Chevron (Nissan 16, 5760 / 2000 - 22nd Yahrzeit)

Rav Simcha Zissel served 40 years as Rosh Yeshiva of Yeshiva Knesses Yisroel Chevron.



Rav Meir Abuchatzeira Baba Meir (Nissan 17, 5743 / 1983 - 39th Yahrzeit)



Rabbi Meir Abuhatzira, popularly called "Baba Meir" (10 Tevet 1917 - 17 Nissan 1983), was the oldest son and designated spiritual successor of the Baba Sali. The Lubavitcher Rebbe indicated in private conversation that he was one of the pillars of the world. He pre-deceased his illustrious father by two years. Born and educated in Tafilalet in Morocco in 1917 (5677) he became one of the most important rabbis of his generation as well as an accomplished Kabbalist. He made aliyah and moved to Ashdod, where, after turning down an offer to be chief rabbi of Jerusalem, he lived reclusively for the rest of his life. Today, one of his five sons, Rabbi David, chief rabbi of Nahariya, is considered the scion of the Abuhatzira clan.



Rav Shlomo Wolbe Mashgiach Yeshivas Givat Shaul, Alei Shur (Nissan 17, 5765 / 2005 - 17th Yahrzeit)

Rav Shlomo Wolbe, mashgiach of Yeshivas Givat Shaul in Yerushalayims Sanhedria neighborhood (1916-2005). Born in Berlin, Rav Wolbe's early education was in the Yeshiva of Frankfurt and in Rav Botchko's yeshiva in Montreux, Switzerland. In the 1930s, he spent several years in Mir, where he became a close talmid Rav Yerucham Levovitz and Rav Chatzkal Levenstein. Rav Wolbe spent the war years in Sweden. After the war, Rav Wolbe moved to Petach Tikvah, where he

married the daughter of Rav Avraham Grodzinsky, hy"d, the last mashgiach of Slobodka. Through her, he became a nephew of Rav Yaakov Kamenetsky, and a brother-in-law of Rav Chaim Kreisworth. In 1948, Rav Wolbe became mashgiach at Yeshiva Gedolah of Be'er Yaakov, a position he held for over 35 years. Later, he served as mashgiach in the Lakewood Yeshiva in Eretz Yisrael and he opened Yeshivas Givat Shaul. Rav Wolbe published his first Hebrew work, *Alei Shur*, to provide today's yeshiva student with a basic guide to assist him to become a ben Torah.



Rav Yosef Dov Soloveitchik (Nissan 18, 5753 / 1993 - 29th Yahrzeit)

Rav Yosef Dov Soloveichik (1903-1993). Son of Rav Moshe Soloveitchik, and older brother of Rav Ahron Soloveichik. Great-grandson of Rav Yosef Ber Soloveitchik, the Beis HaLevy (1820- 1892), and nephew of the Brisker Rav, Rav Velvel. Born in Pruzhan, Poland, on 30 Shvat. He was awarded a Ph.D. from the University of Berlin, and then settled in Boston in the early 1930's. He became Rosh HaYeshiva of Yeshiva University, and gave weekly shiurim to senior students, while delivering philosophy lectures to graduate students.



Rav Yehoshua Falk (Nissan 19, 5374 / 1614 - 408th Yahrzeit)

He married Baila, the daughter of the great *gvir* of Lvov, Rav Yisrael Aidsel. Rav Yisrael married off orphans, and his home was a great meeting place for *Rabbonim* and sages. He was very generous with his money to the poor and he gave his son-in-law a fully furnished multi-storied home and supported him for twenty-eight years, as well as his *Yeshiva* and students.

Rav Yehoshua authored the well-known work *Sefer Meiras Einayim* or *Sem" a*, a commentary on the *Shulchon Aruch*, as well as commentaries named *Derisha* and *Perisha* on the *Tur*.

He is cited by the acronym *Maharuch* by the *Bach* (standing for *Rav Valk Kohen*) and cited by *Tosfos YomTov* as *Rafak* (*Rav Falk Kohen*).

(His son Rav Yosef *HaKohen* adds in his own introduction to his father's *Derisha* that his father also authored commentaries and *seforim* on *Shas*, *Rif*, *Semag*, *Rashi*, *Ran*, *Mordechai* and the *Rosh*, as well as works of *Kabbola*, philosophy, *deroshos* on the *Torah*, *Mishna*, *Aggoda*, *Medrashim* and *responsa*, which unfortunately were all lost in a fire.)

As Rav Falk himself writes in the introduction to his work *Sem" a*, he studied under the famed Rav Moshe Isserles (the *Rema*) and under Rav Shlomo Luria (the *Maharshal*).

Among his *talmidim* were the *Av Bais Din* of Cracow, *mechaber* of *Maginei Shlomo*; Rav Yissochor Ber Eilenburg, *mechaber* of *Be'er Sheva*; and Rav Avrohom Katz Rappaport (Shrentzel), *mechaber* of *Eison HoEzrochi*.

Before he served as the *Rav* of Lvov he served as *Rav* in Belz around the year 5340.



Rav Shmuel Alexander Unsdorfer (Nissan 19, 5762 / 2002 - 20th Yahrzeit)

Rav Shmuel Alexander Unsdorfer of Montreal and Petach Tikva (2002). He served as Rosh Yeshiva of the first Mesivta of Canada, founded in 1948 by the Klausenberger Rebbe. In 1956, he was sent by the Canadian Rescue Committee in Montreal to Vienna to help refugees from Hungary. He later moved to Eretz Yisrael and served as Rav of the Chassidei Tzanz Beis Hamedrash in Petach Tikvah

Gedolim Be'Masayhem



Stories & Anecdotes

**Rav Chaim Abulafia
Chacham Chaim Abulafia
of Teveria Tiberias (Nissan
16)**

THE TWO MOSHIACHS

This story was heard from the chief Rav of Teverya, Rav Yaakov Chai Zerihan:

When Rav Chaim ben Attar, *mechaber* of the *Ohr HaChaim*, arrived in Teverya, he went to the *Bais Medrash*

and found a group of *talmidim* sitting together and studying under their master and teacher Rav Chaim Abulafia, who sat teaching them *Torah* and studying with them, supported by many cushions and pillows propped on either

side for his comfort. When the *Ohr HaChaim* saw all the cushions and pillows, he said quietly to himself in wonder, "Does the *Torah* deserve this? [How can he relax and disrespect the *Torah* like that?]"

Rav Chaim Abulafia saw the *Ohr HaChaim* and immediately called out in a loud voice, "The *Chacham Chaim* has come to us!" When the *Ohr HaChaim* approached, Rav Chaim Abulafia rose to his feet and stood to greet him, reciting the *pasuk*, "Arise before your elders - *mipnei seiva sokum*," and they sat and studied together *sugyas* of *Shas*. Rav Chaim ben Attar was amazed at Rav Chaim Abulafia's great scholarship, erudition and breadth of knowledge in *Torah*. Then Rav Chaim Abulafia told the *Ohr HaChaim*, "The *Torah* does deserve this and requires it, due to my advanced age and weakness!" The *Ohr HaChaim* then asked his forgiveness.

Afterward, they left together to the *kever* of the Tanna Rav Akiva and, not to waste time, they rented an animal to take Rav Chaim Abulafia, who was

some ninety-three years old at the time. When they arrived at the cave of the Tanna, Rav Abulafia dismounted from the donkey and they honored one another to enter first. Rav Chaim ben Attar sat and wept, "Woe are we that both *Moshiachs* have arrived here together at the right time!"

A great fog and mist crept over them and hid them from view. Whisperings and low conversation between them were heard as they both wept quietly. Those present later surmised that it was revealed to both *Rav Chaims* that they would pass away, one a year after the other. And so it was, that due to our sins Rav Chaim ben Attar passed away on the fifteenth of *Tammuz* 5503 and Rav Chaim Abulafia in *Nissan* of that following year 5504. (*Hillula Kadisha* p. 308 cited from *Yalkut Yosef* p. 42)

**Rav Pinchos Eliyohu
Rottenberg Av Beis Din
Piltz (Nissan 16)**

**HOW RAV PINTSHE
ACCEPTED THE RABBANUS
OF PILTZ**

Originally, Rav Pintshe refused

to accept the responsibility and position of Rav. A Rav must teach and guide, and only a complete person can do so, yet he felt himself sorely inadequate and incomplete. Instead, he rented a business and he and his cousin used their dowries to rent a factory that produced alcoholic beverages licensed under the Polish noble, complete with a heter mechira to allow it to operate on Shabbos under the auspices of the non-Jewish workers.

On Shabbos, as Rav Pintshe prepared to daven, new and disturbing thoughts penetrated his usually calm and serene Shabbos atmosphere. The Shabbos queen reigned, yet somehow, somewhere, he owned a business that even now was operating on Shabbos. True, he had a heter and non-Jews were operating the business and the machinery, but Reb Pintshe could feel the chimney of his factory billowing out thick, black smoke, polluting the clean, fresh, pure air of Shabbos! He couldn't stand it! Still wrapped in his tallis, he ran to the factory and simply turned the faucets of the

bronfen barrels, and happily left as the contents poured out onto the floor and the barrels emptied themselves out. With a clear conscience, Rav Pintshe could now daven and serve Hashem on Shabbos.

This incident left Rav Pintshe with no choice. As he now had no means of support and no money left, he would have to accept a position as Rav. When the community of Piltz approached, Rav Pintshe agreed but he stipulated three terms and conditions which left the townsfolk, many of them Chassidim, astounded and dumbfounded:

1. He was not to be disturbed from learning by meaningless and trivial arguments and Dinei Torah.
2. He was not to be asked to give deroshos, for he was not a darshan.
3. He should be allowed to leave and travel to his Rebbe whenever he wished.

The heads of the kehilla did not know what to do with such bizarre conditions. On the one hand they recognized the

stature and sanctity of the young genius and wanted him be their Rav and spiritual leader. On the other hand, how could they agree to such demands? And so they turned to the Sefas Emes to rule on the matter. The Gerrer Rebbe heard the conditions and vehemently disagreed. "Tell Rav Pintshe he left out the fourth condition: that he be allowed to remain at home as before and simply draw a salary from Piltz!"

When Rav Pintshe heard this, he understood his error. He dropped the conditions and accepted the position as Rav of Piltz. He then ascended the bima in shul and delivered his first derosha: "Hear me, Yidden!" he cried. "If you listen to the Torah it will be good for you now and in the future and if you don't listen, woe to you all!" (Bais Kotzk p. 231-2)

NO MERCY FOR THE ARROGANT AND NO END OF MERCY FOR THE DOWNTRODDEN

Whereas Rav Pintshe could never remember the name or identity of wealthy, so-called important individuals, for whom he gave no second

thought and to whom he spared no words of rebuke when deserved, despite their stature and honor in the eyes of others, when it came to widows, orphans, the poor and downtrodden, Rav Pintshe knew them all by name, never forgot to bless them, say hello and goodbye to them - even all the servants in his household did Rav Pintshe greet and recognize with a kind word.

He once observed a huge gathering at the limits of Dubenka. When he inquired as to what had transpired, the townsfolk pointed to a sickly, lame pauper, who sat stunned and silent as the mob raged and shouted at him to go away.

"Why are you chasing him away?" asked Rav Pintshe.

"For some time now," explained one of the Jews, "someone has been stealing from the shul coffers. Now we have caught this rascal red-handed with his hand in the tzedoka pushka! He is a good-for-nothing lowlife, a thief and a drunkard who has been boozing away the funds! We beat him into submission and

we are running him out of town, but he refuses to go!"

Rav Pintshe turned to the head of the mob and berated him, yelling, "Were you an orphan?!"

"Me? No, never."

"Were you ever lame?"

"Me? No, never."

"Did you ever starve for bread?"

"Me? No, never."

"Did you ever wander the streets homeless, with no education and no place to lay your weary head and call home?"

"No!" he finally answered.

"Then how," demanded Rav Pintshe, "can you judge this lame, impoverished man?! Chazal say not to judge your fellow till you have been in his place, and you have never been in his place!"

When asked why he lowered the honor of the important and revealed their shortcomings,

shaming them publicly while at the same time he was full of mercy, kindness and understanding toward the poor and downtrodden, since arrogant, wealthy people are also blemished and surely also deserve mercy and kindness, Rav Pintshe answered, "I have mercy on both kinds of people. The lowly I uplift and strengthen. When they need some kind words, I supply them with those. The arrogant need someone to push them down and lower them and I supply them with their needs as well!" (Bais Kotzk page 254-5)

THE SLEEP OF THE TZADDIK

Every two or three hours, Rav Pintshe lay himself down for a quarter-hour nap. He would awake roaring, and cast himself down from his bed. He threw himself out of bed with such force that he often cracked his head on the floor and called himself lowly names, debasing himself. "This is how you waste your time, by sleeping it away - and you enjoy it too?" he would berate himself. (Bais Kotzk page 255)

THE TEFILLA OF A TZADDIK

The Sefas Emes once sent his

son, Rav Nechemia Alter, to spend Shabbos in Piltz. There, Rav Nechemia overheard the Tzaddik praying softly to himself, "Ribbono Shel Olam, I have a special guest for Shabbos! Please make the kugel tasty and the chulent a success, for the Rebbe's son is my special guest!" (Bais Kotzk p. 256)

Rav Meir Abuchatzzeira Baba Meir (Nissan 17)

SUPERNATURAL HOUSECHORES

Rav Dovid Chai of Nahariya related how in his younger years his father Rav Meir would sometimes ask him to come into his room and set up his bed or pillows. One time he did so and as he punched the pillow into shape, his father asked him to turn it over. When Rav Dovid did so, he saw a huge scorpion, 20-30 cm in length, crouched with its stinger quivering. His father did not seem scared or troubled.

"Take the pillow to your mother," he said.

"My mother," explained Rav

Dovid, “was not in the least bit frightened or worried either. No one asked where the scorpion had come from or seemed in the least bit disturbed, or even wondered if there were more like it. We were used to a supernatural existence in my home,” continued Rav Dovid, “and so she simply knocked the scorpion outside, proceeded to change the pillowcase and handed me the pillow!” (Boruch Hashem Yom Yom p. 237)

Rav Yehoshua Falk (Nissan 19)

WIFE OF THE DERISHA

His wife, Baila, the daughter of Rav Yisrael Aidels, authored a few novel rulings in Jewish law cited by her son in his introduction to his father’s work the *Derisha* on *Yoreh De’a* Volume II. The two novel laws cited regard the manner in which women light the candles on *Yom Tov* and how *Yom Tov* lighting differs from *Shabbos* candle lighting. Although some authorities, such as the commentary *Mogen Avrohom*, ruled against

her, most of the later authorities concurred with her rulings and praised her insight.

(Footnote: It seems that in her time women had two customs that she took issue with. First, they recited the blessing after lighting the candles both on *Shabbos* and *Yom Tov*, and second, they lit the *Yom Tov* candles only when their husbands returned from the prayer service in the evening as opposed to at the onset of the holiday.

Rebbetzin Baila felt that the *berocha* on *Yom Tov* candles should be recited prior to lighting them as opposed to on *Shabbos*, the reason being that many *Rabbonim* are of the opinion that reciting the *berocha* on lighting the *Shabbos* candles is tantamount to accepting upon oneself the sanctity of *Shabbos* as well as the restrictions of *Shabbos*. Therefore, once *Shabbos* has been accepted, one would no longer be able to light a flame or kindle the *Shabbos* candles. So, having no other option, the *berocha* is recited after the candles are lit. However, since it is always

preferable to recite *berochos* before the *mitzvos* are performed, on *Yom Tov* when one is permitted to light a flame from an existing flame, the *berocha* recited should precede the lighting of the *Yom Tov* candles.

Regarding the second practice where women waited for the return of their husbands before lighting the candles on *Yom Tov*, Rebbetzin Baila felt that this should only be done on the second night of *Yom Tov* in the Diaspora. Since just as on *Shabbos* we prepare everything beforehand so that when the *Shabbos* day enters all is ready, waiting and prepared to greet the festive day, similarly on *Yom Tov* everything, including the candles, should be lit beforehand so as to prepare to greet the sanctity of the *Yom Tov* holiday. On the second night of *Yom Tov* in the Diaspora, when we wait till sundown before doing any preparations or work (since one may not prepare from one day of *Yom Tov* for the other), only then is it proper and necessary to light the candles later, after the husband returns from *shul*.)

**Rav Aharon Hagadol of
Karlin (Nissan 19)**

**DRESSED IN DAZZLING
DIAMONDS**

Rav Mottele Rachmastrivker told the following story when he lived in Yerushalayim:

It was Marcheshvan, and Rav Nachum of Czernobyl, the Meor Einayim, had passed away. The entire township of Czernobyl sat in aveilus - even the non-Jews mourned the passing of the Tzaddik. Into this melancholy town, sad and despondent, came the news that the Tzaddik, Rav Shneur Zalman of Liadi, mechaber of the Tanya and Shulchon Aruch HaRav, famed talmid of the Mezritcher Maggid and a colleague of the deceased Rebbe, was on his way to pay a shiva call to the bereaved family.

The entire township and all its citizens lined the boulevards to wait and catch even a glimpse of the holy Tzaddik's visage. Thus they stood in awe as he passed through the throngs, no one even daring to shake his hand or give him a Sholom Aleichem, due to the

glint of fire in his holy eyes.

When the Ba'al HaTanya entered the shiva house, he came before Rav Mordechai, sitting shiva for his father, and the Ba'al haTanya told him:

"My master, the Maggid of Mezritch, once remarked that he had the ability to grant a lofty soul to one of his talmidim, but he did not know who would merit such a gift.

"When Rav Aharon HaGodol of Karlin left this world, the Maggid commanded your father Rav Nachum of Czernobyl to go to his tziun in the bais hachaim and tell him in the name of the Maggid of Mezritch that Rav Aharon Karliner's daughter, the orphaned Chaya Sora, must be wed, and since Rav Nachum himself was destined to soon have a son, Rav Mordechai [to whom the Ba'al HaTanya was telling this tale] they were to be betrothed and wed. Rav Nachum went and fulfilled the word of his Rebbe, the Maggid. He traveled to Karlin to Rav Aharon HaGodol's tziun and afterward returned to the Maggid and to his home.

"The next year, Rav Nachum had a son and named him Mordechai. He married Rav Aharon Karliner's daughter, Chaya Sora, and they had three sons: Rav Aharon of Czernobyl, Rav Moshe of Karistshuv and Rav Yaakov Yisrael of Tsherkas, as well as one daughter, Malka, who later married into the dynasties of Rav Boruch of Mezhibuzh and Rav Yosef of Yampola.

"Now the teno'im and wedding contract between this orphan girl, Rav Aharon HaGodol's young daughter, and Rav Mordechai were drawn up between the families in the home of the Mezritcher Maggid, and all the talmidim and chevraya kadisha participated with their presence. The Maggid honored Rav Menachem Mendel of Vitebsk, mechaber of Pri HaAretz, with reading aloud the teno'im. When Rav Menachem Mendel reached the name of the kalla and read, 'Chaya Sora bas HaRav Rav Aharon who stands by the side of the kalla,' he fainted away! No one could revive him, until the Maggid of Mezritch came and placed his

hand on Rav Menachem Mendel Vitebsker's shoulder and said, 'Why are you seized with such fright? Did you never before meet or see Rav Aharon?!

"Rav Menachem Mendel Vitebsker recovered and said, 'Rebbe, Master - Mori veRabi! I was awed and terrified because I saw Rav Aharon dressed in dazzling white garments that glowed and sparkled as if they were made of pure white diamonds and gemstones! The tradition I received tells me that only one or two single individuals in each generation can merit such garments - and in all my life I had not realized that Rav Aharon had reached such staggering heights!'" (MeOrei Aish p. 81-82)

THE POWER OF EMUNA

Rav Mordechai of Slonim used to tell that Karlin was in Lithuania, whereas when Rav Aharon became part of the Maggid of Mezritch's circle, he became well known as a miracle worker in Volhynia. "Why does the Rebbe work miracles only in Volhyn and not in your own hometown?" they complained. "What

should I do, there they have more emuna (faith) and that draws down the shefa (bounty)!"

(Maamar Mordechai).

A DIFFERENT KIND O BA'AL AVEIRA BECOMES A DIFFERENT KIND OF BAAL TESHUVA

When Rav Avrohom Elimelech of Karlin visited Yerushalayim, Rav Mordechai of Slonim went to see him and he teasingly asked the Tzaddik, "They say that your Zeide, Rav Aharon the Great of Karlin, made some eighty thousand ba'alei teshuva (returnees); nu, so where are yours?!"

Rav Avrohom Elimelech answered him thus, "The sinners in my great-grandfather's day had passions and desires, so my Zeide showed them a way to taste the delight and vitality in Avodas Hashem. He channeled their energy into holiness, each way corresponding to its opposite pole. Thus he turned them around to the path of true goodness. In our generation, however, these sinners are apostates and faithless; they stray after kefira and apikorsus. I doubt

my Zeide would have made from them ba'alei teshuva!"

(Maamar Mordechai).

Rabbeinu Chaim Vital Etz Chaim (Nissan 20)

AN ACCOMPANYING SOUL

It happened on the 29th of the Jewish month of *Menachem-Av*, *Erev Rosh Chodesh Elul*, 5331 (1571). "I want you to go to Kfar Avnis," said Rav Yitzchok Luria, the holy *Ari*, to his main *talmid*, Rav Chaim Vital, "to *daven* at the graves of Abaye and Rova." The *Ari* taught him the special *yichudim* ('Unities') which were necessary, what he had to learn and the *tefillos* he was to say, so that his soul would become bound up with two of the greatest Talmudic sages, thus enabling him to understand the secrets of *Torah* which they were then discussing in the Heavenly *Yeshiva*.

Rav Chaim went to Kfar Avnis. The sun beat down upon his head and he stopped to rest on a mound of stones just outside the village of Biriya. While

sitting there, he reviewed everything his master had taught him so that they would flow smoothly when the time would come to prostrate himself on the grave.

When he arrived, he fulfilled his master's instructions. He *davened*, prostrated himself and concentrated upon all the esoteric words which the *Ari* had prepared for him. Suddenly he felt his heart open up within him and deep secrets became clear which he would never have understood by his own efforts.

Rav Chaim returned to Tzefas in excellent spirits and went at once to tell his master what he had succeeded in learning since last seeing him. When he knocked upon the *Ari's* door and entered, he found him surrounded by the group of people who always attended his lectures. The *Ari* looked up at Rav Chaim standing in the doorway and rose in his honor, exclaiming aloud, "*Boruch haba!* Blessed is he who has come. Welcome!" He made a place for Rav Chaim right next to his own seat. Rav Chaim realized that this betokened something, for his master had

never shown him such deference before.

When the listeners had gone, he could no longer contain himself and asked, "What have I done to deserve this unusual show of respect and welcome?"

"My dear *talmid*," Rav Yitzchok replied, "The deference I showed you was in respect for Benoyohu *ben* Yehoyoda who accompanied you when you entered."

Rav Chaim was surprised and asked, "But I only visited the tombs of Abaye and Rova. Their spirits should have escorted me. How did Benoyohu's spirit become entwined with mine?"

The *Ari* explained, "The souls of these two Talmudic greats are sparks of the soul of Benoyohu, the chief sage and general at the time of Dovid *HaMelech*, and the order of study and *tefilla* which I told you to go through at their grave is fitting for his soul also. Tell me, did you, somewhere on your way to Kfar Avnis, stop to review what I had taught you?"

Rav Chaim nodded his head. "Then," said the *Ari*, "surely the spot where you stopped off must be the precise location of the tomb of Benoyohu *ben* Yehoyoda. That is how his soul came to be bound up with yours!"

Sometime later the *Ari* and his *talmidim* visited many tombs. Along the way, between Kfar Biriya and Kfar Avnis, Rav Chaim saw the mound of stones where he had rested on his previous trip. As the group passed this spot, the *Ari* stopped and said to his followers, "See, this is the grave of Benoyohu *ben* Yehoyoda. Let us *daven* here, for we will then merit the revelation of profound things from him."

Only then, did Rav Chaim fully understand what his master had told him on that *Erev Rosh Chodesh Elul*.

[Adapted by Yerachmiel Tilles from: *The Arizal - The Life and Times of Rav Yitzchok Luria* (Mesorah).]

MISSED OPPORTUNITY

Rav Chaim Vital's reputation for greatness spread even to

the non-Jews of *Eretz Yisrael* – and this in itself sometimes caused him serious problems. Despite his strong wish not to leave the Holy Land, he was once forced to flee for his life to Damascus. Here is that story:

One Friday, all the gates of Jerusalem were sealed off. No one was permitted to enter or leave the city. The Muslims gathered in the mosque that, tragically, stands where our holy Temple once stood in all its glory.

One of their high-ranking officers, a rabid Jew-hater by the name of Abu-Sifin, was passing by one of the gates. In the silence of the empty roads, he heard the sound of water flowing beneath the gate. These were the waters of Nachal Gichon, the stream of water that King Chizkiyohu had sealed off when facing the enemy, Sancheriv [see *Divrei HaYomim* II 32:30].

The official, recalling the existence of this water channel and knowing who had sealed it off, turned to his men.

“Is there any Jew who is

capable of opening this channel?”

“Certainly,” one of his men replied. “Not far from here lives a great *Rav*. He can do anything!”

Within the hour, Abu Sifin was standing in Rav Chaim Vital’s doorway.

“Listen, Jew,” he said. “The people of this city need the waters of the Gichon. I command you to open the channel – on pain of death!”

Rav Chaim did not want to use *Hashem’s* holy Name to perform open miracles in public. Instead, he fled, and with *kefitzas haderech* (miraculous shortening of the way), he arrived in Damascus the same day. He fell asleep and had a dream in which his master in *Kabbola*, the holy *Arizal*, appeared to him.

“Why didn’t you open the Gichon?” the *Ari* asked. “This would have been the proper time to repair what King Chizkiyohu did against the Sages’ wishes. Had you opened the Gichon, it would have been the start of the

Redemption!”

Rav Chaim Vital wished to return to Yerushalayim at once, but the *Arizal* stopped him. “The time has passed,” he said. “We have lost our chance.”

[Source: Adapted and supplemented by Yerachmiel Tilles from *Stories My Grandfather Told Me* (Mesorah) by Zev Greenwald]

HOW RAV CHAIM VITAL CAME TO THE ARIZAL AND DRANK FROM MIRIAM'S WELL

Rav Chaim Vital lived in Damascus and for a period of some months the *Arizal* kept coming to him in his dreams each night and spoke with him, urging him to come to Tzefas to learn from him. “Come and I shall reveal to you secrets that have never before been revealed since the Creation of the world!” Rav Chaim, however, took no heed of these nightly visions, and assumed at the time that his own learning was superior to the *Arizal’s* – after all, he had already authored his own sefer of commentary on the holy Zohar. One day, after contemplating the matter, Rav

Chaim finally agreed to visit the Arizal and see for himself if his nightly visions were true and what the Arizal could teach him.

He traveled to Tzefas and approached the Arizal, testing him through a certain ma'amar in the Zohar, a very difficult passage that Rav Chaim Vital already thought he understood very well. The Arizal revealed the meaning of the passage of Zohar together with profound, hidden secrets that were so powerful and awesome that when Rav Chaim Vital heard them he felt his soul almost leaving his body! Rav Chaim then asked about the meaning of a different passage of Zohar and the Arizal opened for him many more openings of great spiritual light. Eventually, Rav Chaim became humbled before the Arizal like a servant before his master. When he asked for another explanation, the Arizal held up his hand and replied, "Sorry, the boundary is here. You are unworthy of knowing more."

Hearing this, Rav Chaim was extremely distressed. He went home, donned sackcloth and

began to cry and wallow in ashes and dirt, pouring the ashes on himself and wailing, bemoaning his unworthiness, begging to be found worthy of studying Toras HaKabbola from the Arizal. He fasted and cried all night in prayer to Hashem.

The next day he fell before the Arizal, kissing his hands and feet and the hem of his robes and cried, prostrating himself, begging to be worthy of studying and learning from him. "Please, for Hashem's sake, do not send me away empty-handed!"

The Arizal responded, "Really I should turn you away for having held back so long from coming before me for some three months. However, your fasting and mourning in sackcloth and ashes have succeeded and now I shall not hold back any more secrets of Torah from you."

Rav Chaim sat among the talmidim but he would learn and forget, learn and forget, again and again, over and over - until they traveled to Teverya.

When they reached Teverya they took a small boat and sailed on the waters of the Kinneret. They sat in the boat together, Rav Chaim Vital and the Arizal, until they reached two large pillars, the ruins of an ancient shul. The Arizal took a small flask and filled it with water from between the sunken pillars and gave Rav Chaim Vital to drink, and told Rav Chaim, "Now you will be able to hold onto this wisdom and stop forgetting, for these waters are from the wellsprings of the Be'er Miriam." Rav Chaim stopped forgetting and was able to remember and gain insight into the depths of wisdom of the secrets of Torah. (Shivchei Ha'Arizal)

Rav Dovid Lehkes (Nissan 21)

LACK OF FAITH

The following stories were told by Rav Mordechai of Slonim:

Rav Dovid once requested some money from one of the Chassidim and the latter replied that he had none. Rav Dovid grew upset and retorted

that he lacked faith, explaining what he meant with the following story:

“We once sat together with the holy Ba'al Shem Tov and we drank l'chaim. We were drinking honey mead, which at the time was an expensive drink that cost some two gold coins a bottle. The Ba'al Shem turned to me and said, “Reb Dovid, go and buy a bottle of mead for us!” I immediately stuck my hand in my pockets and pulled out two golden coins, even though I was so poor at the time that I knew clearly and logically that there had been no money in my pocket for some two weeks! Nonetheless, I had no doubts and I believed with emuna that if my Rebbe asked me for money I must be able to give it to him and therefore I found in my pockets what he asked for...but now you say you don't have - and that is a lack of emuna.”

YESHUOS FOR SALE

Once, Rav Dovid sorely needed money and he had none. He calculated that his needs amounted to some five gulden. First, he davened to Hashem that whatever he did would be

accepted on high and he then went about and declared so that the word got out that he was selling his berochos: two gulden bought a male baby and one gulden a bouncing baby girl! Hearing this amazing opportunity, a Jew who had not yet been blessed with children approached Rav Dovid. “For such a price and at such an opportunity I'd best grab what I can!” he declared as he paid up five gulden on the spot for berochos for two boys and a girl.

Word spread quickly, but when more people came, Rav Dovid turned them all away explaining, “Sorry, it's over. I already have what I needed.” And that was that. (Maamar Mordechai Slonim p. 21-22)

לעילוי נשמת לזכר עולם יהי' צדיק



התנא רבי חנינא בן דוסא

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

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

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

זכותו הגדול יגן עלינו ועל כל ישראל אמן

הרה"ח אברהם חיים בן מוה"ר שלום ז"ל

מרת זיסל בת מוה"ר מאיר זאב הכהן ז"ל

מוה"ר שלום בן הרה"ח אברהם חיים ז"ל

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

מרת שרה ביילא בת מוה"ר ארי' לייב ז"ל

ר' יוסף בן שמואל הלוי ז"ל

ר' ברוך בענדיט חיים בן יצחק יעקב ז"ל

ימליץ טוב בעד משפחתו היקרה

ויקום לגורלו לקץ הימין במהרה