

ME'OROS HA'TZADDIKIM

LIGHTS OF OUR RIGHTEOUS TZADDIKIM



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 ❧

Dvar Torah

Stages of Salvation

The Torah tells us that the Jewish people stood on the shores of the sea and sang Shirah to the Almighty. "Then Moshe sang together with the people of Israel this song ..." The words that introduce this passage are *az yashir*, which are translated as "then he sang." But the word *yashir* actually is in the future tense. It seems to refer to a song that will be sung in the future. Furthermore, the word *az* is also generally used with the past perfect tense, referring to something that happened at an earlier, more distant time. It does not seem appropriate in this case where the event is actually unfolding. Why then do two these words appear here?

Before we can explain these words, says Rav Levi Yitzchak, we must look at the statement in the Midrash that the Jewish people said to the Almighty, "When You stood at the sea and we sang the Shirah before You with the word *az*, Your kingship was established. The word *az* established Your kingship." What is the meaning of this Midrash?

When the Almighty commanded the Jewish people to journey forth into the sea, Nachshon ben Aminadav plunged into the waters even before they split apart. Why did he do so? We can say that he sanctified the Name of God by his willingness to follow the divine command even if he drowned in the process. Or else we can say that his faith in the Almighty's salvation was so strong that he was convinced he would be saved and that the Jewish people followed him because they also shared that faith.

This explains the use of the term *az yashir*. The Jewish people sang Shirah even before the sea split, because they had no doubt in their minds that it would split. They sang about the future splitting, as indicated by the word *yashir*, even before it actually was happening, as indicated by the word *az*. That is why the Torah tells us, "And the people of Israel saw God, and they believed in God and His servant Moshe." If they actually saw, why are we told they believed? Of course they believed what they saw. Rather, the Torah is telling us that even though they did not actually see the sea split yet, they saw it in their minds as if it were taking place before their eyes, so strong was their faith and belief in God and Moshe. They sang about their salvation before it actually occurred.

In the end, it was this deep faith that actually triggered the miraculous events and the outpouring of divine mercy. The *is'arusa d'lesata*, the stimulus from below, brought it about. That is what, according to the Midrash, the Jewish people said to the Almighty. When they sang with the word – when they sang Shirah even before the fact – they established the divine kingdom in the lower world.



Story

A chassid of Rav Levi Yitzchak traveled to Berditchev to relate a tale of woe. He had once been an exceedingly wealthy man, but his fortunes had taken a turn for the worse. His investments failed, and his business deals fell through. Moreover, he was forced to borrow heavily in his effort to remain afloat. Before long, all his assets evaporated, and he was left destitute and drowning in a deep sea of debt.

"What can I do?" he asked Rav Levi Yitzchak. "Please help me."

"The Almighty will send you salvation," said Rav Levi Yitzchak. "Buy a lottery ticket."

The chassid smiled with relief, but then a cloud passed over his face. "I believe in the rebbe's blessing with all my heart," he said. "I will buy a lottery ticket, and I have no doubt that it will win. But all that takes time. Even after I buy the ticket, I will have to wait for the winner to be chosen, and then, after my ticket is chosen, I will still have to wait until the money is transferred. And what shall I do in the meantime? My creditors are hounding me day and night."

"Don't worry," said Rav Levi Yitzchak. "The Almighty will send you some money to get by in the interim."

The chassid left Rav Levi Yitzchak's house with a light heart and went off to buy his lottery ticket. Then he set off on his journey homeward. After dark, he stopped in an inn to spend the night. Unknown to him, a famous Polish count was also staying at the same inn. That night, the count dreamed that a Jew staying in the inn had purchased the winning lottery ticket and that he would be well-advised to exchange tickets with that Jew.

The count awoke with a start. What did the dream mean? Was it just nonsense or did it contain an important message for him? He rolled over and covered himself with his blanket, and in a minute, he was fast asleep. Once again, he dreamed about a Jew in the inn who had purchased a lottery ticket. The count opened his eyes and sat up. This was not nonsense.

"Get up right now," he barked at his valet.

The valet shook himself awake and rubbed his eyes. "But it is the middle of the night, my lord," he said. "It is pitch dark outside. Is there a problem?"

"Perhaps," said the count. "I want you to search the inn and see if there is a Jew here who has just bought a lottery ticket."

The valet went off to do as he was commanded. A little while later, he returned to the count with the chassid behind him.

"My good man," said the count, "have you purchased a lottery ticket today?"

"Yes, I have."

"I thought so. Otherwise, my valet would not have brought you here. Well, listen. I have a proposal for you. Are you interested?"

"I cannot answer before I hear it, my lord," said the chassid.

"Yes, of course," said the count. "Obviously. I have also bought a lottery ticket today, and it occurred to me that I would like to exchange tickets with you."

The chassid shook his head. "I'm afraid I can't do that."

"I'll make it worth your while, of course. You give me your ticket, and I'll give you my ticket and nice bundle of cash to go with it."

"I can't make the exchange."

"Why not?"

"Because my rabbi blessed this ticket."

The count's interest was really piqued now. The dream was validated. This was indeed a blessed ticket that was destined to win, and he wanted it.

"I'll give you a thousand gold coins," said the count, "if you exchange tickets with me."

"Your offer is very generous," said the Chassid, "but I simply cannot agree."

The count's patience ran out. "Look, I've been very generous with you, but I will not be denied. I will take it by force if I must. Give me that ticket ... or else."

The chassid shrank back, but he still shook his head.

The count turned to his valet. "Take the ticket from him," he ordered.

The valet knocked the chassid to the floor and emptied his pockets. He found the ticket and gave it to the count. The count kissed the ticket and put it into his pocket. With the ticket securely in his possession, he had second thoughts about what he had done.

"Look here," he said to the Chassid. "I'm not going to give back the ticket, but I will keep my word. Here is my ticket and the thousand gold coins I offered you. Take them, and consider yourself fortunate."

The chassid took the count's ticket and the bag of coins and returned to his room with a heavy heart. But still, he consoled himself, a thousand gold coins went a long way. Certain that his ticket would win, he was about to throw away the count's ticket, but then he thought better of it. He put it into his pocket and promptly forgot about it. When he arrived home, he paid down some of his debts and secured a little relief for himself. He also put away some money for the dowry of his daughter who was of marriageable age.

A short while later, the winning lottery ticket was announced. The chassid had practically

memorized his original lottery ticker number, and the winning number did not sound familiar. Could it be that the ticket in his pocket, the one the count had forced on him, was the winner? With trembling hands, he pulled it out and looked at it. He couldn't believe his eyes. He had won. Moreover, not only had he won the lottery, he also had the thousand gold coins the count had forced on him. He was wealthier than he had ever been.

He immediately set out to Berditchev to tell Rav Levi Yitzchak about his good fortune and thank him.

"I saw that he count's ticket had the winning number," Rav Levi Yitzchak told him. "So I asked the angel known as the Dream Master to persuade him to exchange his ticket with yours. You had been worried about how you would get by in the interim. You needed a minor salvation before you achieved the major salvation. The thousand gold coins were sent to you to help through that time."



הילולא

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

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

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

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

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

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

Hebrew Tefilla for Lighting a Yahrzeit or Hilula Candle

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

הַרְיֵנִי מִדְּלִיק נֶר זֶה לְמִנוּחַת וְלַעֲלֹוֵי נִשְׁמַת אָבִי / אִמִּי מוֹרְתִי / הַצַּדִּיק _____
בֵּן/בֵּת _____, יְהִי רְצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאַלְקֵי אֲבוֹתֵינוּ, שֶׁתִּקְבַּל בְּרַחֲמִים
וּבְרְצוֹן כָּל מַעֲשֵׂה הַטּוֹב שְׁאֵנִי עוֹשֶׂה, בֵּין בְּמַחְשָׁבָה, בֵּין בְּדִבּוּר, בֵּין בְּמַעֲשֵׂה וַיְהִי הַכֹּל
לְזָכוֹת וְלְמִנוּחַת וְלַעֲלֹוֵי לְנִשְׁמוֹת עַמְךָ יִשְׂרָאֵל, וּבְפָרֵט לְנַפְשׁ רֹחַ וְנִשְׁמָה שֶׁל אָבִי / אִמִּי /
צַדִּיק _____ . יְהִי רְצוֹן שְׁתִּהְיֶנָּה נְפֻשׁוֹתֵיהֶם צְרוּרוֹת בְּצְרוּר הַחַיִּים.

Translation:

Behold I am lighting this lamp for the resting and uplifting of the soul of my father/my mother/the *Tzaddik* _____ the son/daughter of _____. May it be Your will before you, *Hashem*, our G-d and the G-d of our forefathers, that all my good deeds whether in thought, speech or action be done for a merit and a resting and an elevation of the souls of your nation Yisrael. It should be especially for the soul of my father/mother/the *Tzaddik* _____. May it be Your will that their souls be bound in the bond of life.

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

4) Study some of his teaching or writings.

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



✻ GEDOLIM BE'MISASAM YOSER ✻



Yahrzeits Beginning Shabbos Beshalach

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

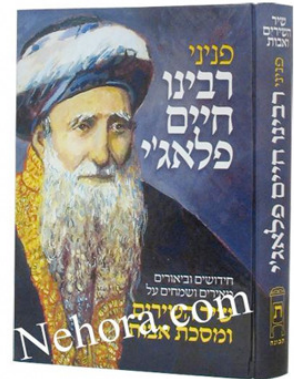
Biographical information and yahrzeits compiled by Reb Manny Saltiel and www.anshe.org

* 17th of Shevat ~ Begins Friday Night (Jan 29th)

* **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 *Rebbs*. 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).

* **18th of Shevat ~ Begins Motzai Shabbos (Jan 30th)**

- * **Rav Yaakov Margulies**, *Av Bais Din* Nuremberg (*Early Acharonim* states 1501; *Yated* 2008 says 1520]. *Mechaber* of *Seder HaGet V'haChalitzta*, 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**, *Mirrer 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).

* **19th of Shevat ~ Begins Sunday Night (Jan 31st)**

- * **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 (4th 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).

* **20th of Shevat ~ Begins Monday Night (Feb 1st)**

- * Birth and *petira* of **Osher ben Yaakov Avinu**, (1565 BCE);
- * **Rav Avrohom Abba Freedman** (1920–2002). He was sent from Brooklyn to Detroit in 1944 by his *Rebbe*, Rav Shraga Feivel Mendlowitz, to help launch the day school that had been established there by Rav Simcha Wasserman. On his first *Shavuos* there, the only two people to stay up learning *Torah* were Rav Freedman and Rav Wasserman. Rav Freedman is credited with the growth of Detroit into a *Torah* metropolis, including a *Yeshiva Ketana*, a *Mesivta*, a *Bais Yaakov*, a *Bais Medrash*, and a *Kollel*. His biography, written by Gary Torgow, is named *Holy Warrior: A Portrait of Strength and Determination*. The “warrior” reference in the book’s title describes Rav Freedman’s legacy: fifty-eight years of relentless striving in Detroit to instill in children and share with adults – especially the waves of Russian immigrants – his love for *Torah* and dedication to the religious way of life. Rav Freedman wrote an essay entitled *We Are A Historical Society*, which abounds with joy in the here and now and optimism for the future. “Everything,” he assures us, “is in God’s hands. While the once-mighty ancient empires that oppressed us are but forgotten dust, under God’s shepherding, the Jewish people and our *Torah* have survived for thousands of years and will survive forever. Our future is “as clear and vivid to us as our past”, (5762/2002);

- * **Rav Yosef** of Yampoli *ben* Rav Yechiel Michael *HaMaggid* of Zlotkov, (5572/1812);
- * **Rav Chaim Dovid** “Doctor” Bernhard of Pietrokov *ben* Yissochor Ber, a secular doctor, whom Rav Dovid of Lelov made into a *Ba’al Teshuva* and brought to the *Chozeh*. After the *Chozeh’s* *petira*, he became a *talmid* of the Radoshitzer. He became a great *Chassidic Rebbe*, (5610/1850);
- * **Rav Ovadya Hadya** *ben* Rav Sholom, a *mekubol* of *Yeshiva Bais El*, *Rav* in Yerushalayim and *mechaber* of *Responsa Yaskil Avdi*, a greatly respected *halachic* work, (5729/1969).

* **21st of Shevat ~ Begins Tuesday Night (Feb 2nd)**

- * **Rav Yehudah Leib Chanales** of Lublin *ben* Rav Meir of Lublin, the *Maharlach*, *mechaber* of *Vayigash Yehuda*, (5356/1596);
- * **Rav Moshe Galante** (Galanti) II of Yerushalayim (1620–1689), son of Rav Yehonoson, who was the son of Rav Moshe Galante the elder (1540–1614), who studied with Rav Yosef Karo. He wrote two *halachic* works, *Elef HaMogen*, which includes a thousand responsa on various topics, *Zevach Shelomim* on the *Talmud* and *Korban Chagiga* on *Maseches Chagiga*. He argued strongly against the popularity of *Shabsai Tzvi*. His grandson was Rav Yehuda Aryeh Leib Alter of Ger, the *Sfas Emes*. Among his students were Rav Chizkiya De Silva, *mechaber* of *Pri Chodosh* (printed in the standard edition of the *Shulchon Aruch*), and Rav Yaakov Chagiz and his son Rav Moshe Chagiz. Refusing to accept the title of “chief *Rav*” that was offered to him, he coined a new title: *Rishon Le’Tzion*, (5449/1689);
- * **Rav Yitzchok** *ben* Rav Mordechai of Neshchitz, *mechaber* of *Toldos Yitzchok*, (5628/1868);
- * **Rav Yechiel Meir Lifschitz** (Lipschutz) of Gustinin [Gostynin; Gastinin] in Poland (1816–1888). He was a *talmid* of Rav Menachem Mendel of Kotsk and of Rav Yaakov Arye of Radzymin, after whose *petira* he became *Chassidic* leader in Gustinin. His teachings appear in *Merom HaRim* and *Mei HaYom*. He was known as the *Ba’al HaTehillim*. The Kotzker said that he was one of the thirty-six hidden *Tzaddikim* of his generation, (5648/1888);
- * **Rav Yaakov Weidenfeld** of Tchebin, the *Kochav MiYaakov*. His one volume of responsa, entitled *Kochav MiYaakov*, was a mere fraction of the thousands of responsa that he wrote, but which were lost in the two world wars. Rav Yaakov’s glosses to *Seder Taharos* and *Talmud Yerushalmi* were written in one day, as is indicated by their original title, *Hagahos Chad Yoma*, (5654/1894);
- * **Rav Yechiel Yehoshua Rabinowitz**, the Bialer *Rebbe* (1901–1982). Born in Biala, Poland, to Rav Yerachmiel Tzvi, the son of the *Divrei Bina* of Biala and a direct descendant of the *Yid HaKodosh*. The *Divrei Bina* passed away when Yechiel Yehoshua was only four, and tragically, Rav Yerachmiel Tzvi passed away shortly thereafter at the age of twenty-six. In 1919, Rav Yechiel married Beila Chana Pesha, and in 1924, he was formally installed as *Rebbe* of *Biala*, and set up court in Shidlitz, with a population of 200,000 Jews. He was exiled to Siberia with his family in 1940. In 1947, he moved to *Eretz Yisrael*, living in Tel Aviv for eight years before setting up his *Bais Medrash* and *Kollel* in *Zichron Moshe* in Yerushalayim, where he remained for the next twenty-seven years. He authored the *sefer Chelkas Yehoshua*, (5742/1982);
- * **Rav Yehoshua Heshel Brim**, *Rosh Yeshiva Tiferes Yisrael* of Ruzhin-Yerushalayim, (5746/1986).

* **22nd of Shevat ~ Begins Wednesday Night (Feb 3rd)**

- * **Rav Menachem Mendel** of Kotzk (1787–1859). Born in Goray, near Lublin, Poland, Rav Menachem Mendel received a thorough *Torah* education from his father, Leibush

Morgenstern, a zealous opponent of *Chassidus*. After his marriage at fourteen, his father introduced him to the world of *Chassidus*. Thereafter, he became an ardent follower of the *Chozeh* of Lublin and Rav Simcha Bunim of Peshis'cha, whom he eventually succeeded. Rav Menachem Mendel was a new type of *Chassid*. If the *Ba'al Shem Tov* embodied *chessed* (loving-kindness), Rav Mendel represented *din* (strict justice). While the *Ba'al Shem* sought to reach all the people, Rav Mendel knew that what he sought could only be attained by the elite. The *Ba'al Shem* lifted the people up; Rav Mendel rebuked them for their inadequacies and always demanded more. Rav Leibel Eiger was entranced by Kotzk, to the despair of his father, Rav Shlomo. Rav Mendel and Rav Mordechai Yosef of Izhbitz had been close friends and talmidim of Rav Simcha Bunim of Peshis'cha. After Rav Bunim's passing, Rav Mendel became *Rebbe*. However, because of Rav Mendel's extreme aloofness the two friends were traveling on a collision course. Finally, on *Simchas Torah* of 1840 there was an irrevocable split between the two and Rav Mordechai Yosef left with his *Chassidim* to form a new *Chassidus*. Most prominent among his *talmidim* were the *Chiddushei HaRim* of Ger and Rav Chanoch of Alexander, (5619/1859);

- * **Rav Yehuda Arye Leib Eiger** (1816–1888). Known as Rav Leibele Eiger, a grandson of the renowned Rav Akiva Eiger, Rav Leibel was born in Warsaw. He learned under Rav Yitzchok Meir Alter, later known as the *Chiddushei HaRim*, in Warsaw. The *Chiddushei HaRim* used to say, "True *Misnagdim* don't really deserve to be punished, because they fight *Chassidus* for the sake of Heaven. Therefore, they are punished with a punishment that is not really a punishment – their sons become *Chassidim*." At twenty, he married and moved to Lublin where he *davened* at the *shul* of the *Chozeh*. There, he befriended Rav Yisrael, the *Chozeh*'s son. He then moved to Kotzk. He became a *Rebbe* after the *Rebbe* of Izhbitz passed away in 1854. After his *petira*, his son, Rav Avrohom, printed his *seforim* *Toras Emes* and *Imrei Emes*, (5648/1888);
- * **Rebbetzin Chaya Mushka Schneerson**, (5661–5751/1901–1991);
- * **Rav Yehuda Zev Segal**, the Manchester *Rosh Yeshiva* (1910–1993), born in Manchester to Rav Moshe Yitzchok Segal, the *Rosh Yeshiva* and a former *talmid* of the *Alter* of Novardok, who received *semicha* from Rav Yechezkel Michel Epstein, the *Aruch HaShulchon*. Rav Yehuda's father, at the age of nineteen, had been drafted into the Czar's army, where he insisted on observing *mitzvos* as well as he could. One day, as Rav Moshe was searching for water, he fled to the border and crossed over to Germany. From there, he headed to Manchester, England, where he settled and Rav Yehuda was born. At the age of twenty, Rav Yehuda Zev attended the Mir, where he learned with Rav Chaim Shmuelevitz. He formed a close bond with Rav Yechezkel Levenstein, whom he referred to as *mori verabi* (my master and teacher). After he married in 1934, he learned in Gateshead, but moved to Manchester after the Germans bombed Gateshead in 1940. On April 16, 1950, he was officially inducted as *Rosh Yeshiva* by Rav Yechezkel Abramsky, supported by Dayan Yitzchok Yaakov Weiss (the *Minchas Yitzchok*), then the Manchester *Av Beis Din*, (5753/1993);
- * **Rav Sholom Flam**, *Strettiner Rebbe* (1929–2003). Born in Montreal, he was the fifth of eight children born to Rav Dovid Flam, the *Olesker Rebbe*, and his Rebbetzin Sara, the daughter of Rav Moshe Langner, the *Strettiner Rebbe* of Toronto, (5763/2003).

* **23rd of Shevat ~ Begins Thursday Night (Feb 4th)**

- * **Rav Aharon** *ben* Chaim Avrohom *HaKohen* Perachia (1627–1697), a wealthy man appointed chief *Rav* of Salonika in 1688. He authored a responsa called *Parach Mateh Aharon*, (5457/1697);

- ✳ **Rav Yehoshua (Shaya'le) Roke'ach** of Belz, fifth son and the successor of Rav Sholom, the *Sar Sholom*, founder of the Belz dynasty (1825–1894). He married a granddaughter of the *Ohev Yisrael*, the Apter Rav. After Rav Sholom was *niftar* in 1855, the Belz *Chassidim* had no leader for two years, after which Rav Yehoshua replaced his father, in compliance with his father's wishes, despite the fact that Rav Yehoshua had four older brothers. He led the Belz *Chassidim* for thirty-nine years. He was also the founder of *Machzikei HaDas*, perhaps the first Orthodox Jewish organization to be involved in government politics. Some of his discourses are published in *Ohel Yehoshua*, a supplement to the book of his father's teachings, *Dover Sholom*. He was succeeded by his second son, Rav Yissochor Dov, (5654/1894);
- ✳ **Rav Moshe Kliers** (1874–1934). Born in Tzefas, he married the daughter of a prominent *Talmid Chochom* of the Slonim community in Teveria, and went to live there. At the age of twenty-six, in response to a request by Rav Shmuel, the Slonimer *Rebbe*, Rav Moshe founded a *Yeshiva (Ohr Torah)* by the kever of Rav Meir *Ba'al Haness* on the shores of the Kinneret. He was involved in the *Teshuva* Campaign of 1914. Rav Moshe authored the *sefer Toras HaAretz*, (5694/1934);
- ✳ **Rav Osher Eliach** (1952–2004). Born in Yerushalayim's Shaarei Chessed neighborhood, he learned at *Yeshiva Kol Torah*, where he cleaved to Rav Shlomo Zalman Auerbach. Later, he studied at *Yeshivas Ponovezh* under Rav Shach, Rav Povarsky and Rav Rozovsky. He learned *Maseches Eruvin* with all the *Rishonim* and *Acharonim* over twenty times, becoming an expert on the subject, and numerous *chareidi* communities consulted with him. He was involved in setting up *eruvim* in every part of *Eretz Yisrael*. For the last five years of his life, he served as *mashgiach* at *Yeshiva Rabbeinu Chaim Ozer*. Tragically, he died suddenly of a heart attack during a *Melave Malka*, (5764/2004);
- ✳ **Rav Avrohom Lopes Cardozo** (1914–2006), appointed *Chazzan* of Congregation *She'eris Yisrael*, the historic Spanish and Portuguese shul in New York City, in 1946. The congregation had been founded in 1654 in Lower Manhattan by the first Jewish settlers in North America. Rav Cardozo was born in Amsterdam, Netherlands, in 1914, the great-grandson of the Chief *Rav* of the Sephardic community in Amsterdam, and attended *Yeshiva Etz Chaim* in that Dutch city. His was a rabbinical family that traced its origins to the Iberian Peninsula in the fifteenth century, when the Jews were expelled. In 1939, he was appointed by Queen Wilhelmina of the Netherlands to be the *Rav* of the *Sephardi* community in Paramaribo, Dutch Guiana, now Surinam, and in 1951 he married Irma Robles of Surinam. Soon after he left Amsterdam, the Nazis invaded the Netherlands, killing tens of thousands of Jews, including Rav Cardozo's parents and siblings. Rav Cardozo published several books of liturgical music, including *Music for the Sephardim* and *Sephardic Songs of Praise* and maintained the position of *Chazzan* at Congregation *She'eris Yisrael* for forty years, continuing there until 1986. On June 7, 2000, Queen Beatrix of the Netherlands presented him with the decoration of Knight in the Order of Orange-Nassau, for his work in preserving Dutch Jewish culture. At the age of ninety-one, on February 21, 2006, Rav Cardozo passed away in Lenox Hill Hospital in Manhattan, New York, after a sudden heart attack, (5766/2006).



❁ 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 Yechezkel Taub of Kuzmir, 17th of Shevat

Grandfather of Rav Yisrael of Modzitz

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 Modzitzer website, www.modzitz.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



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-](http://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 *Olom HaZeh* (this world) for the *Olam HaEmes* (the World of Truth, where the *neschoma* (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 *neschoma*, 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 *ehrich* (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, 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 17th 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.)

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Rav Chaim Ben Rav Palagi (Palaji), 17th of Shevat

Rav of Izhmir (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 *Halocha*, fifteen on *Medroshim* 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*)



Rav Yitzchok Ben Mordechai of Neshchiz, 21st of Shevat

Mechaber of Zichron Tov

Only the Good

Rav Yitzchok of Neshchiz was once in Alik and, while wrapped in his *tallis* and crowned with his *tefillin*, one of his attendants entered and began to complain and tell the *Rebbe* about someone else's misconduct and misdeeds. The *Tzaddik* grew very upset and he grasped the door handle, saying to his *gabbai*, "You have been my attendant in this house for several years already. Don't you know by now that before a person even grasps hold of the *kolimka* – the handle of my door – that right away I can already sense everything that person has done since the day he was born? What can I do? It says, regarding *Hashem* in *Bamidbar* (23:21) that He sees

no iniquity or wrongdoing in Yaakov. *Hashem* does not look at the evil that Bnei Yisrael do, and if *Hashem* does not, how can I? My way and custom is that I do not look at the negative side of people – only at their positive side, because if I did see their negative sides, I would never let anyone cross my threshold and enter through this door to see me!"

When the *Rebbe* Rav Yitzchok of Neshchiz left Berditchev to take over the leadership as Neshchizer *Rebbe*, he *davened* to *Hashem* and succeeded in achieving that he should never see the negative side of a person – only the positive side. (*Zichron Tov – Mei'avodas HaTzaddikim* # 33)



Rav Yechiel Yehoshua Ben Yerachmiel Tzvi Rabinowitz of Biala, 21st of Shevat

Mechaber of Chelkas Yehoshua

Being a Well-Known Rebbe is a Punishment

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



Just Two Demands

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

(correcting character traits)." (*Mevaser Tov Yeshuas Avrohom*, p. 233)



Belief in Am Segula

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



Rav Moshe Galante, 21st of Shevat

There is a story that Rav Galante left his beloved city of Yerushalayim for

Damascus on a mission for the community. While in Damascus, Rav Galante heard of

an Arab sheikh who was said to possess miraculous healing powers. The sheikh would say, "This one will live, this one will die," and his words came true. More than this, the sheikh was said to be proficient in the so-called seven branches of worldly wisdom. The *Rav*, who was also well versed in the known branches of wisdom, was intrigued by the sheikh's seeming ability to decree with such certainty something that was not in the realm of human hands. Our Sages tell us that the key of life and death is not handed over to anyone – not even to a *malach*; *Hashem* retains that key for Himself alone.

Rav Galante's curiosity was so intense that he sent the most influential Jew in Damascus, called the *parnas*, to tell the sheikh that a very wise Jew from Yerushalayim would like to meet with him. The sheikh, having previously heard of the *Rav's* wisdom, was delighted to meet with him in his villa, and quickly turned the conversation to the central issue. "I have heard that you are a wise man," said the sheikh. "Is it true that you are knowledgeable in such-and-such a wisdom?"

"Yes, the Lord has granted me a little knowledge of this wisdom," answered Rav Galante. In order to test him, the sheikh began to ask Rav Galante a series of difficult questions. Rav Moshe answered each query in depth and to the point. "My beloved friend," smiled the sheikh. "I have enjoyed your company immensely. I would be very pleased if you would come to my palace again, say once a week. I see that we have much to discuss."

Two days later, the sheikh sent two of his servants to the *Rav's* residence, with an invitation for another audience with him. "Peace be with you!" said the sheikh, embracing his dear friend. "Since you left here, I have been thinking a lot about our conversation. I could not wait any longer to see you again and therefore I sent for you now." Both seated on cushioned pillows in

one of the sheikh's opulent lounge rooms, again the sheikh asked Rav Galante if he was versed in another one of the seven branches of worldly wisdom. And again he began to ask Rav Galante questions. Once again, he was astonished by the *Rav's* breadth of knowledge. As the conversation drew to a close, the sheikh asked his friend, "If I have found favor in your eyes, would you please come every other day to me?" Rav Galante agreed to his request.

At each new meeting, they discussed another one of the seven branches of wisdom. Each time, the sheikh felt a greater bond with the *Rav*. At last, the sheikh confided in his companion, "To be truthful, my friend, I am lacking certain preparatory details concerning the last branch of wisdom. Without these, I am unable to fully grasp and use this branch. Do you have a comprehensive understanding of it?"

The *Rav* replied, "Yes."

Falling at his feet, the sheikh pleaded with Rav Galante to teach him everything he knew. The *Rav* responded that he was willing to teach him, on condition that he taught him concerning another body of wisdom. The sheikh was dumbfounded. "What do you mean? You are wiser than me. How can there be a branch of wisdom that you are not proficient in?"

The *Rav* replied, "There is a wondrous body of wisdom that you know, of which I am wholly ignorant – you can daven for a sick person and see into the Book of Life and Death. I lack this wisdom. Therefore," concluded Rav Galante, "if you will reveal to me this wisdom, I shall teach you what you want to know."

The sheikh returned slowly to his seat. "Your request is impossible to fulfill. I have sworn to my forefathers not to divulge the secret to anyone."

"Likewise," responded Rav Galante, "I am also sworn not to teach this wisdom I

possess to anyone else. Yet, since it is of great benefit for me to acquire this new knowledge, it is permissible to do so and does not abrogate my oath. You should feel the same; remember, you are not selling it for money; you are exchanging and sharing wisdom. With this new knowledge you will be enlightened and have total command of all the seven branches of worldly wisdom.”

“In that case,” said the sheikh, “listen carefully to me. Return to your abode. When the sun is about to set, take a vow to fast for two consecutive days. At your last meal, be sure not to eat meat or drink wine. After eating, immerse in a pool of water and dress in fine garments. Throughout the two days, meditate on repentance and immerse often. Then, on the third day, return to me.”

“I agree to everything you say,” answered Rav Galante, and returned home and followed all of the conditions laid out by the sheikh to the letter. At the beginning of the third night, Rav Galante decided to refrain from breaking his fast. He wanted to experience this secret wisdom in a true state of humility. When Rav Galante appeared before the sheikh the next morning, his host immediately noticed how weak and feeble he looked. “I see you have fulfilled everything I requested.”

“Yes,” answered Rav Galante. “I am still fasting now.”

The sheikh then led his guest to a locked room to which no one but he had the key. After they entered, the sheikh locked the door behind them. From there they came to a second locked door. This one opened into a magnificent garden. In the middle of the garden was a spring of fresh water. Butterflies danced in the air. The spring flowed into a pool before continuing along a narrow channel. Next to the spring was a bench with two white cloaks on it. “We must first immerse here before dressing in these white garments,” whispered the sheikh. Silently they immersed and donned the new garments.

The sheikh then led the *Rav* through the garden. Finally, hidden behind a grove, they came to an edifice of exquisite beauty. The double doors of the structure were made of pure silver, with marvelous engravings on them.

“Beware,” the sheikh said in a hushed voice. “Follow after me with utter fear and trepidation.”

The sheikh opened the doors. Upon beholding the extraordinary beauty inside, Rav Galante was spellbound. The fragrance was otherworldly. Before them was a chamber. In the entrance to the chamber hung a curtain with precious stones sewn in it. The sheikh bowed on the floor seven times before the curtain. Rav Galante froze in his place. Was there an idol inside? The sheikh motioned for him to bow. His head began to swim. He closed his eyes, and as if in a stupor fell on the floor and whispered, “I shall place *Hashem* before me always.” He had never felt such a state of awe in his life.

“Now,” whispered the sheikh, “you may enter, and there you will find the secret you seek.”

Rav Galante stood up and pushed aside the curtain and entered the chamber. On the walls hung tapestries of gold and silver. On the wall facing the curtain hung an exquisite tablet with an engraving of a *menora* and four Hebrew words: *Shivisi Adonai Le’Negdi Tamid* (“I shall place *Hashem* before me always”). The Ineffable Name of *Hashem* was spelled out in large, bold letters. Rav Galante was overjoyed to see this. He had not bowed in vain! He bowed again and retraced his footsteps into the antechamber.

Outside in the garden, Rav Galante inquired of the sheikh, “You told me that inside the chamber I would find the answer. But more than what my eyes saw was not revealed to me.”

“My dear friend, let me explain,” said the sheikh. “The four large letters you

saw in the tablet are the name of the Creator of the world. When I am asked to pray for a sick person, I immerse in the pool and enter the chamber. Before opening the curtain, I pray wholeheartedly. When I open it and gaze at the tablet, I see one of two things. Either the four-letter Name is glittering and sparks of light seem to emanate from it, or it is dark and unclear. If it is shining, I know the sick person will live, and if it is cloudy I know he will die. With this, I have now revealed to you a secret that no other human being

knows.”

When Rav Galante returned to his residence, he wept. “Woe unto us on the Day of Judgment,” he lamented. “Look at this gentile – because he honors the name of the Creator to such an extent, he is privileged to have such Heavenly secrets revealed to him. But we, the Jewish people, what can we answer? We are even more qualified to have *Hashem* reveal this to us. Yet, look at us and how we approach the name of *Hashem*!”



Rav Menachem Mendel Ben Yehuda Leibish Morgenstern of Kotzk, 22nd of Shevat

I Am I and You Are You

The *Imrei Chaim* of Vizhnitz was fond of citing the Kotzker’s well-known *vort* about being true to yourself:

The Kotzker used to say: “If I am I because I am I and you are you because you are you, then I am I and you are you. But – if I am I because you are you and you are you because I am I, then I am not I and you are not you!” (*Sarfei Kodesh Vizhnitz*)



A Tanna

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

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

or extend his hand in *sholom*, instead sending him packing and telling him to come back with a *chiddush*!

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

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

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

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

The Fear of a *Rebbe*

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

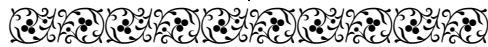
It was *Shabbos* and the two *Tzaddikim* and *Geonim*, the Gerrer *Rebbe* and the Alexander *Rebbe*, both *talmidim* of the Kotzker, sat facing one another in the *Bais Medrash*, discussing *Divrei Torah*, when all of a sudden the Kotzker *Rebbe's* footsteps were heard coming toward the closed door that led from the *Rebbe's* room to the *Bais Medrash*. Immediately, such a terror seized all those present, that before the *Tzaddik* could open the door, the Gerrer *Rebbe* took flight and hid behind the stove and the Alexander *Rebbe* ran away and jumped out of the window! Rav Hirsch Tomashover, the *Rebbe's gabbai*, was so seized with panic that he hid under the table. Then the door opened and the *Rebbe*

declared in a voice that burst forth like fiery flames words of *mussar* and *hisorerus* that reached the highest heights and moved the soul to its depths! He finished and then closed the door to his room.

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

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

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



Rav Yehuda Zev Segal, 22nd of Shevat

The Manchester *Rosh Yeshiva*

During World War II, Rav Yehuda Zev secured sanctuary visas in England for as many war refugees as possible, and the Manchester *Yeshiva* opened its doors to young refugees fleeing the Nazi inferno. As the war intensified, the *Yeshiva* expanded its rescue and relief efforts, organizing daily *shiurim* for young men who, due to the war, were unable to attend *Yeshiva* full time. Rav Yehuda Zev opened his own home to many of the young refugees. During this period, Rebbetzin Segal assisted her husband in all of his rescue efforts, and was one of the organizers of the community's efforts to prepare food packages for new arrivals from the displaced persons camps. She also helped her husband raise funds for the *Yeshiva*, and was like a mother to its students. On April 16, 1950/5710, he was officially inducted as *Rosh Yeshiva*. Rav Yehuda Zev is probably best known for his dissemination of the awareness of the

importance of not speaking *loshon hora*. "I have set *Hashem* before me always," was Rav Yehuda Zev's guiding principle.

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

At the age of eight, an incident occurred that changed his life forever, as he told a close *talmid* more than fifty years later. "As I was crossing the street in London," he told his *talmid*, "a city



bus suddenly veered toward me. The driver turned on the brakes, and the bus halted only inches away from me. I was only eight at the time. Nonetheless, after this incident I realized that if life in this world can end within a second, then we certainly weren't created in order to enjoy the here and now. I also felt that so great a miracle obligated me to dedicate myself to service of *Hashem*."



Roots

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

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

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

A number of years later, Rav Yehoshua Dov Silverstone and Rav Tzvi Hirsch Ferber founded a *Yeshiva* in Manchester, and invited Rav Moshe Yitzchok to head it. He accepted the position. Rav Yehuda Zev was only three years old when his family moved to

Manchester. At that time, there was no Jewish primary (elementary) school in the city. Since British law obligated all children under the age of fourteen to attend school, Rav Moshe Yitzchok was forced to enroll Yehuda Zev in the local "Jewish school" whose curriculum was entirely secular. However, when Yehuda Zev returned home each afternoon, Rav Moshe Yitzchok studied *Torah* with him, providing him with a full *Torah chinuch*.

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



In The Mir

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

Rav Mordechai Schwab, the late *mashgiach* of *Mesivta Bais Shraga* of Monsey, who studied in *Mir* at that time, relates, "I began each day with a *mussar* study session. During the first minutes of this session, I would watch Yehuda as he plumbed the depths of the *Gemora*. That

sight could inspire anyone to increase his *hasmoda* (diligence in learning).”



Rav Yechezkel Levenstein

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

In Mir, Rav Yehuda Zev formed a close bond with another *gadol ba’Torah* – Rav Shimon Shkop, *Rosh Yeshiva* of *Yeshiva Sha’ar HaTorah* in Grodno. Rav Shimon would sometimes come to England to raise funds for his *Yeshiva*, and Rav Yehuda Zev took advantage of those opportunities to be *meshamesh* him. He also spent one vacation at Rav Shimon’s summer resort, studying with him and accompanying him on his walks.



Marriage

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

On the 15th of *Shevat*, 5694/1934, Rav Yehuda Zev married Yocheved, the youngest daughter of Rav Shlomo Zalman Cohen, a *Gerrer Chassid* from Gateshead.

Although Rav Shlomo Zalman Cohen was involved in business, he made *Torah* his primary pursuit and earning a living a secondary one. Rav Yehuda Zev planned to return to Mir after his wedding. However, when his mother-in-law fell seriously ill, he canceled these plans and remained in Gateshead. After his marriage, he devoted himself to full-time *Torah* study.



World War II

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

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

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

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



Like A Father

After the war, Dayan Arye Leib Grossnass brought a group of teenage survivors to England. These orphaned and destitute youngsters, who ranged in age from fourteen to sixteen, were welcomed

into the Manchester *Yeshiva*, where Rav Yehuda Zev encouraged and assisted them. On their first *Sukkos* in England, Rav Yehuda Zev decided that it would be best for the group to spend the *Yom Tov* together in the *Yeshiva*, instead of at different homes. However, a misunderstanding occurred, and no food was prepared for them. Rav Yehuda Zev learned of this only a short while before *Yom Tov*. Despite the late hour, Rebbetzin Segal went to the *Yeshiva* and prepared a full meal for all twenty boys. Then, she and Rav Yehuda Zev spent the entire meal with them.

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

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



The Search for a New *Rosh Yeshiva*

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

Soon after his *petira*, the *Yeshiva's* board of directors began to search for a new *Rosh Yeshiva*. Although Rav Yehuda Zev was already serving unofficially as *Rosh Yeshiva*, some of the modern members of the board felt that due to his high standards of *kedusha* and meticulous *mitzva* observance, he might be unable to relate to the average layman. As a result, they strongly opposed his appointment.

Rav Yehuda Zev, who was aware of this opposition, showed no interest in the

position, in order not to foster ill will among the board members. As a result, the position remained vacant for a number of months.

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

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

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

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

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

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

promising to rectify the matter immediately.

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

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

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

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

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



As Rosh Yeshiva

As *Rosh Yeshiva*, Rav Yehuda Zev's sole concern was developing his students' full potential. When a student enrolled in the *Yeshiva*, Rav Yehuda Zev would ask him for his complete Hebrew name as well

as his mother's, so that he could *daven* that he grow spiritually. Every morning, before *Shacharis*, he would give *tzedoka* and then *daven* that he merit to see all his *talmidim* following the path of *Torah*.

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

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

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

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

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

Many former students called Rav Yehuda Zev every Friday to wish him a good *Shabbos*. Others would call to report on the progress of their children or about *simchas* in their families. One time, the *Yeshiva* students hosted a *sheva berochos* for one of Rav Yehuda Zev's grandchildren. When he rose to speak, he said, "It is written that one should not mix one festive

occasion with another. This gathering is a double *simcha* for me, since it affords me the opportunity to be with my *talmidim*, too. However, a *sheva berochos* is a family affair – and my *talmidim* are my children, too.”

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

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



An ‘Ordinary’ Man’s Tefillos And Blessings

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

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

Quite soon, he became renowned for his manner of *tefillos*, and people from all

over the world would seek his *berochos*. Great *Torah* sages such as Rav Yaakov Kaminetsky would advise people in distress to seek the Manchester *Rosh Yeshiva*’s *berochos*. When Rav Yaakov himself was ill, he asked someone who was going to Manchester to ask that Rav Yehuda Zev *daven* for him.

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

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

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

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

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



A Paragon Of Chessed

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

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

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

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

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

At *simchas*, he was equally caring and emotional, and as he danced before a *chosson*, his face would literally glow. Once, before he was about to undergo minor surgery, he stopped by the sickroom

of a man with a fatal disease; a smile spread across the ill man's face and his pain seemed to ease.



In Sorrow and in Joy

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

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

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

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

To this Rav Yehuda Zev replied, "I

may have rested a bit, but I doubt if those who tried to reach me had any rest.”



Shemiras HaLoshon

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

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

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

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

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

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

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

For the remainder of his life, Rav Yehuda Zev devoted great amounts of time to disseminating this calendar, which he

called his “passport to *Olam HaBa*”.

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

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

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



Striving For Perfection

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

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

added *kedusha* on those days.

Still, on every day of the year, *Shivisi Hashem Lenegdi Tamid* – “I have set Hashem before me always” was Rav Yehuda Zev’s guiding principle.

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

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

Thousands of people attended his *levaya*. In accordance with a request he had made while alive, he was buried in Manchester – and not in *Eretz Yisrael* – so that England’s Jews would have a place to

visit and pour out their hearts. He had also asked to be buried among children, and in a place where *kohanim* are able to daven.

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

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

www.matzav.com/the-manchester-rosh-yeshiva-rav-yehuda-zev-segal-ztl-on-his-yahrtzeit-today-2/



Rav Yehoshua ben Rav Sholom Roke’ach of Belz, 23th of Shevat

Be Mekarev All Bnei Torah

Rav Bromer of Sanik said in the name of the *Mahari* of Belz that while in previous generations there was a custom among *Chassidim* to disparage and distance themselves from anyone whose *Torah* study was not *leshem Shomayim*, that was the case only when in the past the study of secular subjects was generally foreign, ignored and not widespread. Today, however, when secular subjects are

widely studied and *Torah* study has diminished, we should draw close any *ben Torah* from any background, even those who do not yet study *leshem Shomayim*, in order to distance the masses from secular studies and discourage their dissemination. (*Etz Chaim, Gilyon* 11, p. 219)

(See also below a story Rav Yehoshua used to say about the *Taz*, and the story of Rav Yehoshua of Belz and Rav Shaul Brach of Kashau – 26th of *Shevat*.)



Parshas HaMon and Feeding the Birds

The *Perisha* in *Orach Chaim* cites the *Yerushalmi* that it is a good practice to recite *Parshas HaMon* daily. The reason for this *segula* for *parnossa* (livelihood) is *emuna*. The *Yismach Yisrael* of Alexander explains: a person may fool himself into thinking that when he works hard and earns a living, it is *kochi ve’otzem yodi osa li es hachayil hazeh* (*Devorim* 8:17) – my hard work and my toil is what built this up

and it is my own two hands that created this livelihood and success. This is the illusion. For when a person lacks *emuna* and is arrogant enough to think he himself is the source of his own financial success, then he is clogging up his own spiritual plumbing. The pipelines of blessing and *shefa* (abundance) get clogged from such thoughts. However, daily repetition of *Parshas HaMon* ingrains in us the truth

that it is all really from *Hashem* and He is the true source of blessing and *parnossa*.

This is also one of the reasons for the *minhag* to feed the birds on *Shabbos Shira*. The *Yismach Yisrael* notes the objections of the *Mogen Avrohom* who rules against this practice, saying that since the birds do not rely on us for their food we should not feed them (OC 324). However, says the *Alexander Rebbe*, that itself is the very lesson of the Mon. We are like the birds – we do not rely on human hands to feed us, as domesticated animals and beasts of burden do. If we rely on the feeding of human hands, then we too are

like those domesticated animals and beasts of burden – no better! Rather, we feed the birds because it reminds us that we are like them, relying on *Hashem* alone to feed and nourish us!

Rav Mendel of Riminov said that reciting *Parshas HaMon* (*sh'nayim mikra v'echod targum*) on Tuesday *Parshas Beshallach*, is a *segula* for *parnossa*.

Below is a link for *Parshas HaMon*; there are also several pdfs attached with *Parshas HaMon*.

www.tefillos.com/parshas_hamon.asp



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

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

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

She loved her family deeply and immensely. May *Hashem* console her family and may she be a constant *melitza yeshura*, אמן.

(מתוך אמונה טהורה) בדרך המסורה (והתנהגה כאשה כשרה) לכל משפחתה, היא 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
ת"נ צ"ב'ה'

תמליץ טוב בעד משפחתה היקרה
ותקים לתחיה לקץ הימין במהרה

Zera Shimshon
 זרע שמשון
 Shimshon
 Beshalach
 MANTOVA
 CON LAZZARINI E ASSOCIATI

The Zera Shimshon, Rav Shimshon Chaim ben Rav Nachmon Michael Nachmani, was born in 5467 (1706/1707) into an illustrious family with great Rabbinical lineage. He studied the revealed and concealed parts of the Torah by the Torah greats of his day.

He served as Rav of Modena, Pisa, Sienna and Reggio, Italy, and was recognized as a holy and pious individual, as well as a tremendous Torah scholar in all areas of Torah. He passed away on the 6th of Elul 5539 (1779).

His Seforim were named, Toldos Shimshon (The 'Offspring' of Shimshon) on Pirkei Avos and Zera Shimshon (The 'Seed' of Shimshon) on the Parshi'os of the Torah. In his introduction, he explains that since his only son had died during his lifetime, he wrote his Seforim to perpetuate his own memory after his passing.

The following is his passionate request to learn his works.

"I implore of you with ten terms of supplication to choose from my Chiddushim (novella) the piece that finds favor in your eyes, for your learning will sooth my soul etc..."

"This righteousness will stand by you forever – to 'eat' in this world, and be satiated in the next. In this merit, Hashem will repay you with children, health and sustenance.

"...and now my brothers and friends etc. do a true kindness, and with your eyes you will see children and grandchildren surrounding your table, houses filled with all that is good, wealth and honor will not cease from your children..."

לזכר נשמת

רבינו שמשון חיים בן רב נחמן מיכאל זצ"ל

בעל הזרע שמשון זיע"א

ויה"ר שיתקיימו בנו ברכותיו של אותו צדיק

לזכות רבקה נבון בת חנה ואברהם יוסף בן חנה לרפואה שלימה ולזיווג הגון בקרוב ממש ולשנה מבורכת עם כל הברכות הכתובות בתורה

לעילוי נשמת הרב חיים שאול בן בן ציון זצ"ל

לזכות זיווג הגון בקרוב ממש לשושנה נחמה בת חנה פעסא ורבקה רויזא בת פייגא וכבוד בת דבורה לרפואה שלימה

ונחנו מה (טז' ח')

What are we worth? (16:8)

These were Moshe Rabbeinu and Aharon's words when the Jewish people complained to them.

The Gemara (Chullin 89a) says that the words that were used by Moshe and Aharon were greater than those used by Avraham Avinu. When Avraham Avinu wanted to express his lowliness to Hashem, he said (Bereishis 18:27), "I am dust and ashes". Moshe and Aharon expressed an even lower expression - "What are we worth?", implying that they are not even dust and ashes.

With this Gemara, the Zera Shimshon explains the Mishna in Avos (4:4) that teaches, מאד מאד הוי שפל רוח, a person should be very very humble. The Zera Shimshon is bothered by the double wording - very very - in the Mishna.

Based on the aforementioned Gemara, the Zera Shimshon explains that although one can be very humble, nevertheless, there is an additional level of humility. This is the kind expressed by Moshe and Aharon - what are we worth. This is what the Mishna refers to by using a double wording.



זה א'לי ואגודהו (טו' ב')

This is my G-d and I will glorify him (16:2)

The Mishna teaches (Avos 5:17) that one who causes others to sin is not given the chance to do Teshuva. The Zera Shimshon asks - does Hashem really close the doors of Teshuva, even in the face of the worst sinner?

The Zera Shimshon answers by first explaining that sometimes, although a person sins, even so, Hashem will take into account the future good that he will do and hold off punishment until the person does Teshuva, as opposed to punishing him immediately for his present actions. Hashem will even do good to a sinner on account of good that he will eventually do.

This, the Medrash Rabba (Shemos 1:36) learns from the passuk above. The Medrash says that although Hashem knew that the Jews would doubt His power before the Yam Suf split, nevertheless, He also saw that eventually they would say זה א'לי. He even took them out of Egypt based on the future good that they would do.

The Zera Shimshon explains that when one causes others to sin, Hashem does not extend His wrath, refraining from punishing him on account of future good deeds or Teshuva. He punishes the person quickly. According to this, the Mishna is not saying that one who causes others to sin cannot do Teshuva. Rather, Hashem doesn't wait for him to do Teshuva to hold off his punishment. He punishes him right away for this great sin.

זכות רבינו יעמוד לר' חיים דוד בן טויבא חוה וכל משפחתו להצלחה ברכה שפע רב וסייעתא דשמיא מרובה בכל מעשה ידיו ובכל הענינים