

בעזהש"ת

Me'Oros Ha'Tzaddikim

LIGHTS OF OUR RIGHTEOUS TZADDIKIM

Issue (# 10)

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

Parshas Vayigash

Kedushas Ha'Levi'im

MAKING THE CONNECTION BETWEEN CHANUKAH AND PURIM

To each of them he gave changes of clothing; but to Binyamin he gave three hundred pieces of silver and five changes of clothing. (Bereishis 45:22)

Our Sages teach (*Megillah* 16a), “Is it possible that regarding something that caused this *Tzaddik* so much trouble [i.e., that he was favored out of all his brothers when his father, Yaakov, gave him the coat of many colors], he would then cause his next of kin to stumble in this [by favoring Binyamin with five garments, giving him more than the others]? Rather, this hints that from Binyamin descended Mordechai, who went out before Achashveirosh in five garments, as it says, ‘And Mordechai went out...’ (*Esther* 8:15).”

The Berditchever explains this and adds a new dimension to the words of our Sages.

In *Kedushas Levi* he writes that with their divine intuition called *ruach hakodesh*, the sages are alluding that Yosef hinted to Binyamin the future miracle of Mordechai. Yosef and Binyamin shared the same mother, and a similar fate would befall them both. Just as Yosef rose to power through the dream that he interpreted for Pharaoh, so Mordechai, who was descended from Binyamin, rose to power through a dream [dreamed by Achashveirosh], as our Sages taught in the *Targum (Esther* 6:1) and the *Midrash (Esther Rabbah* 10:1). The *Midrash* teaches that “on that night the king’s

sleep was disturbed” (*Esther* 6:1) because he dreamed that Haman wished to murder him. Filled with anger toward Haman, he commanded him to dress Mordechai [in royal garb] and lead him through the streets of the city. Similarly, just as Yosef was still subject to Pharaoh’s rule, as Rashi explains on a previous verse, “Only in the throne will I [Pharaoh] be greater than you” (*Bereishis* 41:40), so Mordechai, who was descended from Binyamin, rose to power yet remained subject to the rule of Achashveirosh, as our Sages say, “We are still the servants of Achashveirosh” (*Megillah* 14a).

This is what the Sages mean when they say that by giving Binyamin five changes of clothing [more than all his brothers, putting him in the same position as Yosef], Yosef hinted that Mordechai would descend from Binyamin and would be his equal. It seems to me that all of the actions of the holy tribes of *Bnei Yisrael* were a sign to their progeny that they would follow in their footsteps [and their actions were like a blueprint for the future events that would occur to *Klal Yisrael*]. [By giving Binyamin five garments] Yosef hinted at the redemption of Mordechai and the Jewish people from the wicked Haman.

Similarly, Shimon and Levi’s defeat of Shechem was an allusion to the redemption of *Chanukah* from the wicked nation [of the Greeks]. These events were extremely similar, in that regarding Shechem the victory came about somewhat due to the war that Shimon and Levi waged against him, and *Hashem*’s salvation aided them. On *Chanukah*, the victory, too, was achieved through the war that the Chashmonai and their children waged with the aid of *Hashem* to “hand over the strong and courageous into the hands of the weak...” which was not the case on Purim, when there was no aid from the forces down here below.

Therefore the miracle of *Chanukah* was achieved through Shimon and Levi’s victory in Shechem; this was a blueprint for their descendants’ victory against the Greeks. Therefore the miracle of *Chanukah* was wrought by the hands of the Chashmonaim, who were *kohanim* from the tribe of Levi, just as in Shechem Levi was one of the warriors who waged the war. Also, during the battle of *Chanukah* one of Mattisyahu’s sons was named Shimon, as mentioned in the book of Josephus (chapter 26), and the Jews were victorious and triumphed through war by Shimon’s hands, just as in Shechem.

Likewise, *Hashem*’s Torah enlightens us [regarding the connection between Shimon and Levi to *Chanukah*]. Yaakov said, “Shimon and Levi are brothers... By their will they uprooted the ox” (*Bereishis* 49:5–7). This hints that the actions they took in Shechem enabled them [in the future] to uproot the *shor*, or ox [which symbolizes the Greeks], as our Sages teach, “The Greeks wanted us to write on the horn of an ox that we have no portion in the G-d of Israel” (*Yerushalmi, Chagigah* 2:2). They “uprooted” this, that we should not have to write such a thing on the horn of the ox. This is the meaning of “they uprooted the ox.” Their actions were a blueprint for the Chashmonai and his sons to emerge victorious over the Greeks.

Yaakov also said, “May my honor not be united in their congregation” (*Bereishis* 49:6), and the Ramban comments (on *Bereishis* 49:10), “The Chashmonai and his sons’

vengeance [against the Greeks], they did well and proper, but taking the throne for themselves was improper, since kingship and sovereignty was given to the tribe of Yehudah alone.” “Honor” refers to the kingship, since it is proper for a king to [be described with such adjectives as] honor and might. Thus, “May my honor not be united in their congregation” means that “my honor [or kingship]” should not be associated with theirs, referring to the fact that the Chashmonaim took the throne, which is called “honor,” due to the imprint left by Shimon and Levi’s battle in Shechem, as we explained. I [Yaakov] am not pleased that they will take the throne, since it belongs to Yehudah. Rashi’s commentary to *Bereishis* 49:6 [concurrs that Yaakov is referring to the battle of Shechem], as he explains that “May my soul not enter their conspiracy” refers to their actions in Shechem.

A Chanukah Gift for Purim

One Purim the holy *rav* of Berditchev was visiting the Koznitzer *Maggid*. When the *Maggid* sent the customary gift of *mishlo’ach manos* to the Berditchever, he delivered it using his son-in-law, the *rav* of Grenitz, as the *shaliach*. “The custom,” explained the *Maggid*, “is that we pay the emissary a fee called *sechar shelichus*. Perhaps the Berditchever will bless you with a son as your reward,” since the *rav* of Grenitz didn’t yet have any children.

The *Maggid*’s son-in-law fulfilled his duty and delivered the *mishlo’ach manos* to the Berditchever, who upon receiving the gift began running to and fro across the room, unable to contain his excitement. When the Berditchever calmed down, he noticed that the *rav* of Grenitz was still waiting in the room. He walked over to him and said, “You wish to receive your fee of *sechar shelichus*, is that right? I promise to pay you when I take my leave of your father-in-law.”

Later, when Rav Levi Yitzchak came to bid farewell to the Koznitzer *Maggid*, he said, “Please grant me a parting gift — one of your silver vessels.”

“You may choose any of the silver vessels and take it for your own,” said the *Maggid*.

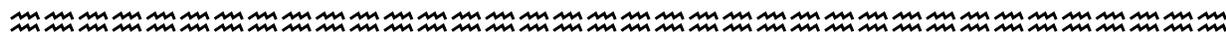
The Berditchever pointed to an exquisite silver *Chanukah menorah*, which he knew the *Maggid* cherished and had required considerable means to acquire. Nonetheless, the *Maggid* readily agreed, and the Berditchever picked up the *menorah* as his own.

To everyone’s astonishment, he immediately handed over the *menorah* to the *rav* of Grenitz and said, “You will have a son, and the *Maggid* will light this *menorah* on *Chanukah* until your son reaches the age of bar mitzvah. When he turns thirteen, you will pass this *menorah* on to your son to light and it will belong to him.”

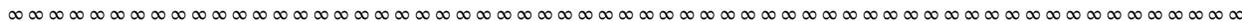
So it was. The *rav* of Grenitz had a son who one day grew up to become Rav Chaim Meir Yechiel, the fiery angel of Moglanitza.

Another tradition of this story was related by the Tzanz-Klausenberger Rebbe:
”I was once visiting my brother-in-law (Rav Yaakov Yitzchak Shapira, a son-in-law of the Rudniker and himself descended from the holy *Seraf* of Moglanitza), and I noticed that he owned a red silk dress with silver buttons. I thought this was bizarre and asked him about it. He told me that the Koznitzer *Maggid’s* daughter was married to Rav Avi Ezra Zelig of Grenitz for many years and had not born any children who survived long. Every time they had a child it would die soon after the birth.

“Once, the Berditchiver was in Koznitz, and the Koznitzer *Maggid* mentioned that his daughter was visiting, and that unfortunately she had no children because none of the babies survived. The *Kedushas Levi* remarked, ‘Well, of course! They are drawing down such lofty souls from the supernal worlds that they simply cannot endure in this world.’ He turned to the Koznitzer’s daughter and said to her, ‘If you wish your children to survive, you should dress in a red dress with twelve silver buttons. Then perhaps the child you bear will live.’ They made her such a dress, and lo and behold she had a child and he survived. This child was none other than the *Seraf* of Mogalintza, a holy *Rebbe* and a *Tzaddik*. “My mother was a great *tzaddeikes*,” the Mogalinitza Rebbe used to say in his humility, “who brought down lofty souls into this world that were so special they could not survive her. When they sewed for her a gaudy dress that was unbecoming her modesty and refined spirit, she gave birth to a child just as lowly and coarse!”



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Mar Cheshvan & Kislev Yahrzeits For Week Of Parshas Vayechi



5 Teves

❖ Rav Mordechai Pinchas Teitz, Rav of Elizabeth, NJ. (1908-1995) Born in Latvia and arrived in USA in 1934. [Hamodia 2005: 4 Teves].

❖ Rav Shlomo Molcho (1500-1532). Born in Lisbon, Portugal, a descendant of Portuguese Marranos. He published 22 essays on the topic of redemption according to the secrets of Kabbalah in his work, Sefer Hamefoar. He met with the Pope and asked him to stop the campaign against the Marranos. He also met Rabbi Yossef Karo in Tzfas and the Kabbalist Rabbi Yosef Taitzik of Salonica who taught R' Molcho Kabbalah. His speeches inspired

many Marranos to publicly return to their faith. Arrested by the officers of the Inquisition, he recited Shema with great joy, as he was burned at the stake by Roman Emperor Charles V in Mantua, Italy.

- ❖ Rav Aharon of Titiov, grandson of the Baal Shem Tov (1828).
- ❖ Rav Avraham Yaakov of Sadiger (1884-1961), named for his grandfather, the first Sadigerer Rebbe. When Reb Avraham Yaakov turned 18, he married Bluma Raizel, the daughter of the Kapischnitzer Rebbe, Reb Yitzchak Meir Heschel. With the outbreak of the First World War in 1914, the Rebbe fled to Vienna, Austria, and lived there for 24 years. When the Nazis entered Vienna in 1938, the Rebbe was seized and forced to sweep the streets clean, to the amusement of the onlooking Germans. After WW2, he lived in Tel Aviv, where he continued the Sadigerer line. He authored Abir Yaakov.
- ❖ Rav Yerachmiel Tzvi Rabinowitz, the Biala-P'shischa Rebbe (2003). Born ~1923, the first-born son of the previous Biala Rebbe, the Chelkas Yehoshua. He became Rebbe after his father was nifter in 1982 and opened his beis midrash in the Har Nof section of Yerushalayim.

6 Teves

- ❖ Rav Yaakov Reischer, author of Minchas Yaakov, Chok Yaakov, Iyun Yaakov (peirush on Eyn Yaakov), and Shevus Yaakov (1661-1733). Born in Prague. Served as Rav in Reische, Worms, and Metz. [9 Shvat, according to Yated 2007, 2008].
- ❖ Rav Yechezkel Shraga Halberstam, the Shinover Rav (1815-1899). He was born in Rudnick, Galicia, eldest son of Rav Chaim of Sanz. He was an ardent follower of Rav Asher of Ropshitz, and a chassid of Rav Tzvi Hirsh of Rymanov, Rav Shalom of Belz, and Rav Meir of Premishlan. Tragically, he was married and widowed 5 times. His first wife was the grand-daughter of the Yismach Moshe, Rav Moshe Teitelbaum of Mujehly, Hungary. He is known as the Divrei Yechezkel.
- ❖ Rav Chaim Shlomo of Koson (1919).
- ❖ Rav Alter Yisrael Shimon Perlow of Novominsk (1873-1933). Author of Tiferes Ish. Scion of the dynasties of Ustila, Koidanov, Lehovitch, Karlin, Apt, Czernobyl and Berdichev, Rabbi Alter Yisrael Shimon settled in Warsaw in 1917. He knew the whole Mishna by heart and to the end of his life he reviewed eighteen chapters every day.
- ❖ Rav Chaim Meidanik (1954). Rav in Chicago and author of Mazkeres Chaim and Hegyonei Chaim.
- ❖ Rebbetzin Beila Morgenstern (1908-2006). First-born daughter of the Admor of Ozerov-Chenchin, Rav Moshe Yechiel Epstein, author of Aish Das and Be'er Moshe. She married Rav Tzvi Hershel Morgenstern, a descendent of the Kotzker Rebbe. Her husband served as a principal of the Bronx Bais Yaakov. She always recited the entire sefer tehillim on the yahrtzeit of every one of her noble forefathers and asked Hasehm that their merit should protect all of klal Yisrael. Among her grandchildren are Rav Dovid Altusky and Rav Yechiel Altusky.

7 Teves

- ❖ Rav Moshe Dovid Walli (Vally; Vali) (1697-1777). The foremost talmid of Ramchal in Padua, Italy, he practiced as a physician in Padova. When the Ramchal was forced to leave Italy, Rav Moshe Dovid was appointed head of the his academy in Padova. Also known as the Rama"d Vali, he wrote a commentary on commentary on Chumash (Ohr Olam on Breishis; Bris Olam on Shemos; Avodas Hakodesh on Vayikra; Shivtei Kah on Bamidbar;

Mishna Lamelech on Devarim), Na"Ch, Likkutim.

- ❖ Rav Tzvi Hersh, son of the Baal Shem Tov (1779).
- ❖ Rav Raphael Shlomo Laniado (1740-1793). Originating from Spain through their progenitor, Rav Shmuel, the Laniado family was among the most famous and well-established in the Syrian city of Chaleb. Rav Raphael Shlomo Laniado was a prolific writer, and he is well-known for the several halachic works: HaMaalos LeShlomo, Beis Dino Shel Shlomo, Lechem Shlomo, and Kisei Shlomo.
- ❖ Rav Mordecai Yosef Leiner of Ishbitz (1800-1854 [1878, according to Yated 2007]), founder of the Chassidic Court at Ishbitz after leading a group of disciples from the court of Rav Menachem Mendel of Kotzk. Born in Tomashov, Poland in 1800, he was a childhood friend of Reb Menachem Mendel Morgenstern, later to become the Kotzker Rebbe, and they studied together in the school of the Chasidic Master, Reb Simcha Bunim of Pshiske. His sefer, Mei HaShiloach, is considered a fundamental work of Izhibitz and Radziner chasidus. Among his talmidim were Rav Tzadok HaCohen miLublin and Rav Leibel Eiger.
- ❖ Rav Shalom Yosef Friedman of Husyatin (1879 [1851, according to Yated 2007]). Sone of the 1st Rebbe of Husyatin, Rav Mordechai Shraga (the youngest son of the Rizhiner Rebbe, who had moved to Husyatin in 1865 and was nifter in 1894. He was the father of Rav Moshe of Boyan-Cracow ("Reb Moshenu").
- ❖ Rav Yosef Elyashiyov (2007). Born in the former Soviet Union to Rav Tzion, who was killed by the authorities for his efforts to promote Judaism, he moved from Samarkand to Tashkent after marrying; there he and his wife raised their seven children. While living in Tashkent he had to spend seven years away from home — four years in custody on suspicion of underground religious activity and three years hiding from the KGB, who had him under surveillance for his activities to promote Judaism. In 1971, he managed to secure an exit visa and left his home and his family, traveling to Eretz Yisroel. He opened the first Shaarei Zion institutions in 1980, naming them after his father. He then started a kollel with the goal of drawing avreichim from Bukharan families as well as a school in Kiryat Ono for Bukharan immigrants. Today, a total of 4,500 students, from kindergartners to avreichim, study at Shaarei Zion institutions.

9 Teves

- ❖ Ezra Hasofer (313 BCE or 320 BCE?) and Nechemya.
- ❖ Rav Ezra of Gerona (1227), the Ramban's teacher in Kabbalah. He himself learned Kabbalah from Rav Yitzchak Sagi Nahor, son of the Ravad III.
- ❖ Rabbeinu Yosef, son of Shmuel Hanaggid, and son-in-law of Rav Nissim Gaon of Kirouan was murdered in an Arab pogrom with another 1500 Jews in Spain (1067).
- ❖ Rav Yehuda ("Reb Yiddel") Weber (1920-2006). Born in Vodkert, Hungary to Rav Yissacher Weber, a descendent of the Bach, and Rebbetzin Chana, a niece of the Arugas HaBosem. After his Bar Mitzvah, Yehuda was sent to learn in Pupa under Rav Yaakov Yechezkel Grunwald, the Vayaged Yaakov, the Pupa Rebbe, who was his rebbi muvhak for 7 years. When he was nifter at the age of 59, he was succeeded by his son, Rav Yosef Grunwald, the Vayechi Yosef. Rav Yehuda then served as mashgiach of Pupa. When the yeshiva was closed in 1944, Rav Yehuda spent 6 months in the local work camps before being deported to Bergen Belsen. In 1946, his sister introduced him to his Rebbetzin, Batsheva. A year later, his sister, Miriam, married the Pupa Rebbe. Both families settled in Antwerp, then moved to Williamsburg, in New York, in 1950. In 1952, he was appointed Rosh Yeshiva of the newly established Pupa Yeshiva, first located in Queens, then in Ossining, in Westchester County. Although his family stayed in Williamsburg, Reb Yiddel made the 40-mile drive for four decades.

10 Teves

- ❖ Zecharia ben Berachya ben Ido Hanavi (320 or 313 BCE).
- ❖ Malachi Hanavi (320 or 313 BCE). His death ended the era of prophecy.
- ❖ Rav Yehuda Eilenberg, author of *Minchas Yehudah* (1610).
- ❖ Rav Nosson Sternhartz (or Sternberg) of Breslav, author of *Likutei Halachos* (1844). As a young man, he lived in Nemirov, nine miles north of Breslav. Despite family opposition, Nosson became the disciple who recorded Nachman's thoughts, edited his writings and wrote the early history of the Breslaver Chasidim.
- ❖ Rav Meir Shalom Rabinowitz of Kalushin (1851-1901). Born to Rav Yehoshua Asher of Zelichov, the son of the Yid Hakadosh of Peshischa, he became a son-in-law of his older brother, Rav Yaakov Tzvi of Porisov, author of *Atarah Lerosh Tzadik*. He served as Rav of the kehillos of Porisov, Gravlin, and Kalushin. He became Rebbe after the petira of his brother in 1889. Many of his ideas in Torah and Chassidus were recorded by his son and successor Yehoshua Alter in the sefer *Nahar Shalom*.
- ❖ Rav Noach of Hordishitz (1903).
- ❖ Rav Raphael Wexelbaum, Rosh Yeshiva of Itri.
- ❖ Rav Yechezkel Halshtuk, the Ostrovitzer Rebbe (1887-1942). Born to Rav Meir Yechiel, founder of the court of Ostrovitz (Ostrowiec), a town which lies along the Kamienna River, a tributary of the Vistula, and which is situated in the Polish highlands just north of the Swietokrzyskie Mountains. At 18, Reb Yechezkel married Rebbetzin Beila Mirel, daughter of Rav Naftali of Meilitz, who was a grandson of Rav Naftali of Ropshitz. In 1911, he was appointed Rav of the town of Inowlodz, and 10 years later, he was appointed Rav of Nashelsk. He succeeded his father as Rebbe after the latter's petira in 1928. He founded a yeshiva named *Beis Meir*, in honor of his father. He and 20 of his Chassidim were murdered by the Nazis during davening on the night of *Asesers BeTeves*. His Rebbetzin, 7 sons, and one son-in-law were all murdered by the Nazis. Some of his writings were published after the war under the name *Kodshei Yechezkel*. (8 Teves, according to *Yated* 2006 and *Yated* 2007).
- ❖ Rav Shabsai Yogel, born in Piask, Russia (1875-1957). After studying in Eishishock as a youngster, he learned at Volozhin until it was closed by the Russian authorities, at which time he returned to Piask until he married Liba Kletzkin from Slonim. He then moved to Slonim and learned in one of the Novardok kollelim. In 1906, he was asked to head the Slonim yeshiva, founded by Rav Shlomo Zalman Kahana in 1816. The yeshiva's first rosh yeshiva was Rav Avraham Weinberg, who later became the founder of the Slonimer chassidic dynasty. In 1929, Rav Shabsai visited Yisrael for the first time; two months later, his son Shlomo perished in the Chevron massacres. During the early years of WW2, Rav Shabsai and his family moved to Eretz Yisrael. Since the yeshiva in Slonim was destroyed by the Nazis, he rebuilt it. He decided to do so in Ramat Gan, which at that time was a spiritual wasteland.
- ❖ Rav Avraham Abba Leifer, the Pittsburgher Rebbe, the Admor of Petersburg-Ashdod (1989). Author of *Emunas Avraham*, son of Rav Yosef (Tzidkas Yosef), and son-in-law of Rebbe Issamar of Nadvorna. Second Rebbe of the Pittsburgh Chassidic dynasty and the instigator for the relocation of the Chassidus from its original location in Pittsburgh, Pennsylvania to the Israeli coastal city of Ashdod. He was widely known for his *yiras Shamayim* (fear of Heaven), humility and friendliness toward Jews of all backgrounds. Rav Avraham Abba Leifer was born in Krula, Hungary to Rabbi Yosef Leifer, the grandson of Rabbi Mordechai of Nadvorna and a direct descendant of Grand Rabbi Meir the Great of Premishlan, a disciple of the Baal Shem Tov. He was the oldest of four brothers; the others were Yissachar Ber, Mordechai and Yitzchak Eisik. Yitzchak Eisik died at the age of 11. Before the First World War,

Rabbi Yosef Leifer traveled to America to raise money to marry off his orphaned nieces. When he came to the city of Pittsburgh, Pennsylvania, the local Chassidic community asked him to stay and serve as their spiritual leader. Rabbi Yosef agreed and brought over his entire family, naming himself the Pittsburgher Rebbe. He served as Rebbe for more than four decades, until his death on 7 March 1966 (Shushan Purim 5726). Though the family now lived in America, the Pittsburgher Rebbe sent his three eldest sons to learn in yeshivas in Europe. He sent Avraham Abba to the yeshiva in Rachov right after his bar mitzvah in 1930. Rav Avraham Abba received rabbinic ordination there at the age of 17, being fluent in the Shulchan Aruch and knowing the entire Shas by heart. He also learned in the yeshiva in Sekelheid, considered to be the crown of Hungarian yeshivas, where he excelled in his studies. He married Rachel Rosenbaum, the daughter of Rabbi Isamar Rosenbaum, Admor of Nadvorna. Due to the political situation in Europe, his parents were unable to attend the wedding. He and his new wife were supported by her father for eight years in the city of Chernowitz. In 1947 he and his wife succeeded in leaving Communist Romania and returning to America, where he reunited with his parents whom he had not seen in 17 years. In 1950 he moved to Newark, New Jersey to establish his Chassidic court, and established a yeshiva and Talmud Torah. Upon his father's petira in 1966, he accepted the invitation of the Pittsburgher Chassidim to return to Pittsburgh and succeed his father as Rebbe. Afterwards he moved to Eretz Yisroel and set up his court in Ashdod. There the Rebbe established Torah schools for children, bringing in teachers from other cities, and began monthly shiurim (classes) for adults. He also established a kollel for avreichim (married students) from Bnei Brak yeshivas and founded Yeshivas Tzidkas Yosef in memory of his father. During the last 20 years of his life, he brought thousands of Jews back to full Torah observance and drew countless families closer to the Chassidus. The Rebbe became known throughout Israel for his great yiras Shamayim (fear of Heaven) and ahavas Yisrael (love for fellow Jews). His son, Rabbi Mordechai Yissachar Ber, testified that his father detached himself from worldly pleasures and did everything for the sake of fulfilling the mitzvos of the Torah. Yet he also displayed a genuine simcha shel mitzvah (joy in performing mitzvos), and would engage others with humorous vertlach (stories). He was also quite humble. Unlike the custom of most Rebbes, who first partake of the food at a tish and then hand out shirayim to those in attendance, the Rebbe would distribute the food to the attendees and only afterward take for himself, saying that he wanted "to eat shirayim from the holy Jewish nation". He also waited for others to be served before he would partake at family meals.

11 Teves

- ❖ Rav Moshe of Ostraha, author of Arugas Habosem (1784).
- ❖ Rav Shlomo Eiger, author of Gilyon Maharsha, son of Rav Akiva Eiger. (1851)
- ❖ Rav Shlomo Zalman Ullman of Makava, author of Yerios Shlomo (1865). Son of Rav Shalom Charif, Rav Shlomo Zalman served as Rav of Rendick for two years and of Makova, Hungary, for 39 years. He fought against any inroads of the Reform movement for much of his life. At the end of his sefer, Rav Shlomo Zalman added Kuntres Beis Yad, where he expounds on fourteen differences in the sugya of eid echad neeman b'issurim. This kuntres is the basis of many of the halachos os issur ve'heter.
- ❖ Rav Yehoshua Horowitz of Dzikov, author of Ateres Yeshua. (1912).
- ❖ Dovid Twersky of Zlatipoli (1914). The oldest son of Rav Tochanan of Rachmistrivke, the son of Rav Mordechai of Chernobyl. Reb Dovid married Rebbetzin Bas-Tzion Tzipora Feiga, daughter of Rav Aharon of Karlin. With his father's petira, Rav Dovid became Rebbe in Rachmistrivke, along with his brothers, but moved his court to Zlatipoli.
- ❖ Rav Shalom Moskovitz, the Shotzer Rebbe of London (1958). Born in Suceava, Romania. He was a descendant of the famed chasidic Rebbe Yechiel Mikhl of Zlotshov. He emigrated to London, England, before World War II, settling in Stamford Hill, a part of London where not many chasidic Jews lived then. In London he

became known as the Shotzer Rebbe. He established a Beis Medrash affiliated to the Union of Orthodox Hebrew Congregations. Rabbi Shulem was the son of Rabbi Mordechai Yosef Moshe of Sulitza. He married Shlomtza, his first cousin, the daughter of his father's brother, Rabbi Meir, and his first wife, Dinah. The Shotzer Rebbe wrote several volumes of Torah commentaries named Daas Sholom, are arranged according to the order of Perek Shira. He was a genius both in the revealed Torah and in Kabbala, and lived a lifestyle of holiness and simplicity. Among the Shotzer Rebbe's descendants are Rabbi David Moskowitz, the Shotzer Rebbe of Ashdod, Israel, and Rabbi Naftali Asher Yeshayahu Moskowitz, the Shotz-Melitzer Rebbe, also in Ashdod, author of several books, including Peiros Hailan on the laws of Chol HaMoed, and Nefesh Chaya, a commentary and interpretation of the Book of Psalms. He died in London on 22 Teves 5718 (1958), and is buried in the Adath Yisroel cemetery in Enfield. An ohel was built over his grave. His gravesite is known as a source of yeshuos and people from all over the world travel to his kever to seek salvations; it is a place of pilgrimage every Friday. Rabbi Shulem left an ethical will specifying that anyone could come to his grave and ask for his help, as long as they undertake to better themselves in at least one way in exchange.

- ❖ Rav Moshe Bergman, Rosh Yeshiva, Rashbi Yeshiva (1977).
- ❖ Rav Yaakov Yosef Shlomo Halperin (1984), the Vasloi Rebbe, grandson of the first Vasloier Rebbe, Rav Shalom Halperin. His father, Rav Chaim Dov Halperin, was the Rebbe's only son and moved from Romania to Eretz Yisrael in 1950 and was nifter in 1957. Rav Yaakov Yosef himself was succeeded by his son Rav Avraham Shimshon Shalom, who lives in Bnei Brak.
- ❖ Rav Shmuel Dovid Tzvi Mayer (known as Rav Dovid Hersh), menahel of Yeshiva Beis Binyomin in Stamford, Connecticut. (2003).



Ma'Asay Ha'Tzaddikim

WEEKLY STORIES

Yahrzeit 6 Teves

Rav Yechezkel Shraga Halberstam Zt"l Shinover Rav - Author of Divrei Yechezkel

Rabbi Yechezkel Shraga Halberstam of Shinova was standing in the train station when suddenly he heard the sound of someone crying. "Who is crying?" he asked Berel, the tailor, who was also waiting for the train.

"It's a little girl," answered Berel. "Why is she crying?" the *tzaddik* wondered. "I don't know," said Berel. "I'll go ask her."

After a few minutes he came back and said, "The little girl's purse is lost. She has no money to buy a ticket to get home."

The *tzaddik* looked at him strangely. "Perhaps you can help her out, Berel," he suggested. "One day it might stand you in good stead."

Berel paid for a train ticket for the girl with his money and gave it to her. She thanked him profusely as she wiped away her tears. Soon after that the train arrived and they both had to board. When they reached the station of his tailor shop, Berel got off.

A short time later a general came into the shop and ordered new uniforms for all the soldiers under his command. Berel was very happy because the large job would ensure him a good income.

As soon as the general left, Berel set to work. He brought the material, measured it, and cut it. Then he sewed the pieces together to make uniforms. He made them shorter than the usual uniforms to save money and increase his profit. He hoped the general would not notice.

But the general did notice. When he received the uniforms and saw that they were short, he became very angry and sent a squad of soldiers to arrest the Jewish tailor.

Berel saw the soldiers coming. Frightened, he sneaked out through the back door, running as fast as his legs could carry him. "The Shinover *rav* will surely help me," he thought desperately. "I'll go to him."

He ran and ran. Finally, he reached the home of the *rebbe*. "I am in terrible trouble," Berel cried out. "*Rebbe*, please help me!"

"What is it, my son?" the Shinover asked, concerned.

Berel told the *rebbe* his whole story. The *tzaddik* promptly advised him to go to Vienna and speak to the officer who was in charge of his case.

Berel took the train to Vienna. It turned out to be difficult to find out who was the officer he needed to see and how and where to locate him. Finally he met someone who said he knew which official it was and where he lived, and would write down the information for him. But then, when the friendly man handed Berel the slip of paper with the name and address, he warned him, "This officer is mean. And he does not like Jewish people."

Berel was scared, but he knew he must follow the *rebbe's* instructions. He went to the officer's house and knocked on the door. The door opened. A little girl stood there - the same little girl who had cried at the train station. She ran inside excitedly calling, "Father! Father! Come quickly! It is the man who was nice to me when I lost my purse!"

Berel was amazed. "This is a miracle from *Hashem*," he thought.

The girl's father appeared. "So you are the man who saved my precious daughter," the officer exclaimed, taking Berel's hand in his. "I have wanted to thank you all this time, but I did not know your name or where you lived. How can I ever thank you and show you my gratitude?"

"I am in danger of being arrested and you are the officer in charge of my case," Berel said. "You can help me by pardoning me for making the uniforms short."

"Of course I will pardon you," the officer promised. "I always thought the old uniforms were too long, anyway. The soldiers used to trip on them when they ran. And I will make sure you are paid in full for the work, as well."

Berel left Vienna with a light heart and pockets full of money. Sitting on the train on the way home, Berel thought about how he had been saved because he had been kind to a little girl in need.

Suddenly he remembered the odd look that the Shinover *rav* had given him at the train station when he told him to help the little girl. "The *rebbe* must have known from the beginning what was going to happen," thought Berel in wonder. "And then later, when I was running away, he knew just where I should go. Praised be *Hashem*. What a great *rebbe* I have!"

Yahrzeit 10 Teves

Rav Avraham Abba Leifer Zt"l of Pittsburg

Saved By A Prayer

Of the three brothers learning in European yeshivas, only Rav Avraham Abba survived the Holocaust. The Nazis who were in charge of Chernowitz ordered all Jews to sew a yellow badge on their coats and to shave their beards. The Pittsburger Rebbe did not shave his beard, and he once went outside to accompany a visitor home without remembering to put on his coat, on which the yellow badge was sewn. When the Nazi officials saw him they arrested him and brought him to a large courtyard where thousands of Jews had been rounded up for deportation.

Though most of the captured Jews spoke bleakly about their fate, Leifer displayed strong *emunah* (faith in God) and immersed himself in heartfelt prayer. Two days later, when the men were being led into cattle cars, an SS officer instructed Leifer to stand to the side. After the transport left, the officer said to him, "You should know that in the past few days, I observed all of you, and I heard everyone talking with despair in their voices, except for you. You were busy praying to your God, so know that your God has heard your prayers and you are free to go." The *Rebbe* ran back to his father-in-law's house, where his family was already mourning his demise. He recounted this story of his personal redemption at every Passover *Seder*.

A Holy Messenger

In 1970, the Rebbe decided to move to *Eretz Yisrael*. He chose the coastal city of Ashdod for his new base, though at the time the city had very few religious Jews and almost no *Chassidim*. The reason why he chose this city was based on a dream which he had, in which a man who identified himself as [Hasdai ibn Shaprut](#) (the foreign minister of the caliph of Córdoba some 1000 years earlier) appeared to him and asked him to establish his court in Ashdod, promising him success.

Y AHRZEIT 11 TEVES

Rav Yehoshua Horowitz of Dzikov Zt"l *Author of Ateres Yeshua*

Rav Chaim Meir of Vizhnitz once told the following tale before *Kol Nidrei*, "I heard from my holy uncle the Ateres Yeshua of Dzikov in the name of the advocate of the Jewish people, the holy Berditchever Rav, *Sanegoran Shel Yisroel* who said. "Master of the World! - *Ribbono Shel Olam*" You have a Jewish parliament made up of the *tzaddikim* and sages of *Klal Yisroel* of that generation. You are required by Your own laws of *Torah* to ask their permission before You decide to decree anything harsh. If You wish to give them *Shefa* and *Beracha*, bounty and blessings - then You need not seek their approval beforehand, however if You wish to act, heaven forbid, in a harsh manner with harsh judgments then You cannot do so without their agreement!

This is how the Berditchever explained the verses, Devarim 4:35 "*Ata Haresa leDaas Ki Hashem Hu haElokim, Ayn Od Milvado*" *Elokim* alludes to harsh judgements. If You wish to act harshly with *midas hadin* hinted at by *Elokim* – then *Ayn od Milvado*, You are acting alone and the parliament does not agree and so You cannot decree so without asking them first!" For example said the Imrei Chaim interrupting his own tale, "You would have to ask the holy Berditchever who always sought the best and advocated on behalf of *Klal Yisroel*, or my holy father the Ahavas Yisroel of Vizhnitz, You need to ask their advice and have them agree.

The *Imrei Chaim* then continued the Berditsheve's peirush , "However (Tehillim 136:4) "*LeOseh Niflaos Gedolos leVado Ki LEOLAM Chasdo*," If *Hashem* You wish to do great wonders for us and send us a bounty of blessings and kindness, *shefa* and *chassadim*, then "*LeVado*," You can do so all on Your own."