



# MEOROS HATZADDIKIM

— Lights Of Our Righteous —

*A Tzaddik, or righteous person, makes everyone else appear righteous before Hashem by advocating for them and finding their merits. -*

**Kedushas Levi, Parshas Noach (Bereishis 7:1)**

## Shevi Shel Pesach & Sefiras Haomer & Neilas Hachag Pesach & Isru Chag Pesach

CHASSIDUS ON THE PARSHA

לזכר נשמת

ר' זכרי' שמעון הכהן בן יצחק

Apples

**Rav Mordechai Steiner**

כתפוח בעצי היער כן דודי בין הבנים

“As an apple tree among the trees of the forest, so is my beloved among the sons.” (Shir haShirim 2:3)

We can interpret the meaning of this pasuk based on the known nature of an apple: as soon as the fruit blossoms it is ripe and ready to eat. Which is not true when it comes to other fruits, they are unripe when they first begin to grow, and they are not yet ready to eat.

This is why Bnei Yisroel are compared to apples, to teach us that we need to educate our children when they are young and from the early years of youth a father needs to educate his sons and teach them the *derech haTorah* - the proper path of Torah and this is why the pasuk compares us and says like an apple among the forest trees, just as that apples grows and is ripe to eat as soon as it appears so do we need the *Shechinah's* presence to rest upon our children even when they are young and tender.

# Gedolim Be'misasm Yoser



**YAHREITS FOR THE 21ST OF NISSAN ~ BEGINS FRIDAY NIGHT  
( 04-19-2025 )**



**Rav Shmuel Shapiro - Elder Breslov Chossid**



**Rav Dovid Lehkes (5559 / 1799 - 226th Yahrzeit)**




**Rav Yekusiel Asher Zalman Enzil of Tzuzmir - Sh"ut Mahari"az Enzil (5618 / 1858 - 167th Yahrzeit)**

Rabbi Yekusiel Asher Zalman Enzil was the son of Rav Menachem Nachum Tzuzmir and son-in-law of Rabbi Yosef Asher Elenberg. He was the *talmid muvhak* of Rabbi Aryeh Leib Hakohen, the head of the rabbinical court of Stryj and author of *Ketzos Hachoshen* and *Avnei Miluim*. Rav Asher Enzil wrote glosses on the *Avnei Miluim*. He was the head of the rabbinical court in Stryj, and then in Przemysl, succeeding his father-in-law, after his passing.

 Rav Yitzchak Churi - Dayan in Djerba, B'Nei Shloshim (5628 / 1868 - 157th Yahrzeit)


 Rav Shmuel Tzvi Weiss of Munkatch (5639 / 1879 - 146th Yahrzeit)

 Rav Yissocher Berish Eichenstein of Ziditchov - Malbush L'Shabbos V'Yomtov (5684 / 1924 - 101st Yahrzeit)

 Rav Shimon Yisroel Posen - Rav of Shafran, Toras Elef (5729 / 1969 - 56th Yahrzeit)

**Yahrzeits for the 22nd of Nissan ~ Begins Saturday Night  
( 04-20-2025 )**

 Rav Yehuda Rosanes - Mishneh Lamelech (5487 / 1727 - 298th Yahrzeit)

 Rav Yisrael Yitzchak Kalish of Vurka - Ohel Yitzchok (5608 / 1848 - 177th Yahrzeit)

Rav Yisrael Yitzchak was the son of Rav Shimon Kalish, known as *Rabbi Shimon Baal HaRachmanus*, and a descendant of Rav Mordechai Yaffe *Baal HaLevushim*, Rav Yitzchak was born in 5540 (1779). He became a *talmid muvhak* of Rav Dovid Lelover, as well as a disciple of the *Chozeh* of Lublin and the *Yid HaKadosh*. After his Rebbe's passing he travelled along with Rav Moshe Lelover in search of a new rebbe until they reached Rav Mordechai of Chernobyl, who refused to accept them, saying they were ready to serve as rebbes themselves. He decided to join the other chassidim in Peshischa.

 Rav Gedalia of Malin (5669 / 1909 - 116th Yahrzeit)


**Yahrzeits for the 23rd of Nissan ~ Begins Sunday Night  
( 04-21-2025 )**

 Rav Moshe di Trani - Hamabit (5345 / 1585 - 440th Yahrzeit)

 Rav Yisroel Sholom Yosef Friedman of Bohosh - Pe'er Yisroel (5683 / 1923 - 102nd Yahrzeit)

**Yahrzeits for the 24th of Nissan ~ Begins Monday Night  
( 04-22-2025 )**

 Rav Moshe of Premishel - Mateh Moshe (5366 / 1606 - 419th Yahrzeit)

 Rebbetzin Sasha Mindel Hertzberg (nee Kluger) (5614 / 1854 - 171st Yahrzeit)

 **Rav Chaim Menachem Heschel of Zinkov (5653 / 1893 - 132nd Yahrzeit)**

 **Rav Yosef HaKohen Friedman of Riminov (5673 / 1913 - 112th Yahrzeit)**

 **Rav Eliyahu Akiva Rabinowitz of Poltava (5677 / 1917 - 108th Yahrzeit)**

 **Rav Avrohom Yehoshua Heschel Weinberg - Slonimer Rebbe of Tel Aviv, B'Oholei Yissocher (5738 / 1978 - 47th Yahrzeit)**

Harav Avraham Yehoshua Heschel Weinberg was born in 5658/1898. His father was Harav Yissachar Leib of Slonim, zy" a. Following the *petirah* of his father, on 28 *Nisan* 5688/1928, Rav Avraham Yehoshua Heschel was asked to lead the Slonimer Chassidus, but he was reluctant to become *Rebbe*; he would travel from Warsaw to Slonim from time to time, on set dates. After the *petirah* of his father's brother, Harav Avraham, who was *Rebbe* in Bialystock and later in Baranovitch, on *Rosh Chodesh Iyar* 5693/1933, Rav Avraham Yehoshua Heschel acquiesced to move to Slonim as *Rebbe*. In 5695/1935, Rav Avraham Yehoshua Heschel moved to Eretz Yisrael, and settled in Tel Aviv, where he opened a *beis medrash* for the Slonimer Chassidim in the city.

 **Rav Chaim Yitzchok Chaikin - Rosh Yeshivas Aix-les-Baines (5755 / 1995 - 30th Yahrzeit)**

Rav Chaim Yitzchok was born in 1907 in Kossova, Lithuania. Died in Sarcelles in 1993. Pupil of Rabbi Elchonon Wasserman in Baranovitch. Rav Chaikin studied for 12 years in the *Radin Yeshiva*. He served in the Neudorf *Yeshiva*, the "Yeshiva of France," until the advent of World War II. Upon his release in May 1945, he was hired as *Rosh Yeshiva* for the nascent *Yeshiva* in Aix-les-Bains. Faithfully transmitting the values and teachings of the *Chofetz Chaim* to his thousands of students, Rabbi Chaikin lead the yeshiva for 48 years until his death.

#### **Yahrzeits for the 25th of Nissan ~ Begins Tuesday Night ( 04-23-2025 )**

 **Rav Dan of Radvil (5598 / 1838 - 187th Yahrzeit)**

 **Rav Yosef of Mirtchov (5599 / 1839 - 186th Yahrzeit)**



**Rav Chaim Halberstam - Sanzer Rav, Divrei Chaim (5636 / 1876 - 149th Yahrzeit)**

Rabbi Chaim Halberstam of Sanz was known as the *Divrei Chaim* after his magnum opus on Halacha. He was the founder of the Sanz dynasty and was a famous Chassidic leader. The *Divrei Chaim* was born in 1793, in Tarnograd, Poland. He studied under Rabbi Naftali Zvi of Ropshitz who became his lifelong mentor. He went on to move to the town of Sanz where he founded a Hasidic dynasty. He attracted many followers partly due to his great piety. During his 46 year tenure as Rabbi of Sanz, that city was transformed into a vibrant center of Chasidism attracting tens of thousands of devotees.



**Rav Nachum Tzvi Goldberg (5766 / 2006 - 19th Yahrzeit)**

Rav Nachum Tzvi was born to Rav Kalman Avraham Goldberg, Rav of Vasilkov, he moved with the family to America in 1926. He taught at *Yeshivas Rabbeinu Yaakov Yosef* (RJJ) for over 20 years. After his father was *nifter* in 1968, he replaced him as Rav of *Adas Yisrael*. In 1973, he also became administrator of *Ezras Torah* and made out the checks for all the *yungeleit*.

**Yahrzeits for the 26th of Nissan ~ Begins Wednesday Night  
( 04-24-2025 )**



**Yehoshua bin Nun (2517 / -1244 - 3,268th Yahrzeit)**



**Rav Efraim Navon - Machane Efraim (5495 / 1735 - 290th Yahrzeit)**

The gaon Rabbi Ephraim Navon Zatzal was born in the city of Constantinople, where he and his friend of the same age, the gaon Yaakov Sasson, studied Torah with their teacher Rabbi Alfandri Zatzal. Rabbi Ephraim continuously elevated himself in the rungs of Torah and the fear of Heaven, studying with extraordinary diligence and perceptiveness. When he reached the age of marriage, he married the daughter of the gaon Rabbi Yehudah Irgaz Zatzal, at which time he and his father-in-law left for Eretz Israel and settled in Yerushalayim. Sent by Rav Roshehien, Rabbi Ephraim left Israel and returned to Constantinople, where he became the Rav of the city. At the same time, he wrote his famous book *Machaneh Ephraim* on various Halachos.



**Rav Yehoshua Heschel of Manistrishtz - Divrei Yehoshua (5698 / 1938 - 87th Yahrzeit)**



**Rav Moshe Teitelbaum of Satmar - Berach Moshe (5766 / 2006 - 19th Yahrzeit)**

The *Beirach Moshe*, Rav Moshe Teitelbaum was a giant in Torah and humility. Despite being a prominent leader of Torah Jewry and a renowned talmid chochom, the *Beirach Moshe* was renowned for his extreme humility and his care and concern for every Yid. As Rosh Yeshiva of Yeshivas Atzei Chaim of Sighet before the *Divrei Yoel's* passing, Rav Moshe was a father figure to the bochorim, caring for their needs with tender concern.

**Yahrzeits for the 27th of Nissan ~ Begins Thursday Night  
( 04-25-2025 )**



**Rav Yehuda HaKohen Kahane - Kuntres Hasefekos (5579 / 1819 - 206th Yahrzeit)**



**Rav Aryeh Tzvi Frummer - Eretz Tzvi (5703 / 1943 - 82nd Yahrzeit)**



**Rav Yeshaya Asher Zelig Margulies - Yerushalmi Mekubel, Kumi V'Roni (5729 / 1969 - 56th Yahrzeit)**



**Rav Levi Yitzchok Greenwald of Tzehlim - Migdelos Merkochim (5740 / 1980 - 45th Yahrzeit)**

Rav Levi Yitzchak Greenwald, the *Tzelemer Rav* (1980). He arrived in America in 1939, just before the onset of WW2, after his *Beis Medrash* was destroyed on *Kristellnacht*, and he re-established his *Beis Medrash* in Williamsburg. He also established one of the first *Chasidische yeshivos* in America, *Arugas Habosem*, named after his father, the *Chuster Rav*, who was known as the *Argas Habosem*.



**Rav Avigdor Miller (5761 / 2001 - 24th Yahrzeit)**

Rav Avigdor Miller (1908-2001) was born in Baltimore. The first rabbinical position which Rav Avigdor accepted was in Chelsea, Massachusetts. In 1945, Rav Miller was offered a job as *mashgiach* of *Chaim Berlin* by Rav Hutner, a position he kept for 19 years. He was then invited by the Young Israel of Rugby to be their unofficial rov. In 1964, when *Yeshivas Chaim Berlin* moved to Far Rockaway, Rav Miller decided to resign and devote himself full time to his congregation and his writing.



**Rav Shalom Moshe Ungar of Nitra - Masas Moshe (5763 / 2003 - 22nd Yahrzeit)**

Rav Shalom Moshe (Shmuel Dovid) Ungar, a descendent of the *Abarbanel* (who was himself a descendent of Dovid Hamelech). (1916-2003) Born in Krumpach, Slovakia. In 1947, he was officially named Rav of Nitra. In 1948, the *Nitra kehilla* was established in Mount Krisco, Westchester County, NY.

# Biographies of the Tzaddikim





**Rav Yekusiel Asher Zalman Enzil Sh"ut Mahari"az Enzil (Nissan 21, 5618 / 1858  
- 167th Yahrzeit)**

Rabbi Yekusiel Asher Zalman Enzil of Tzuzmir (Galicia, 1790-1858)

Author of *Shu"t Mahari"az Enzil AvBeisDin* of the community of Stryj.

Rabbi Yekusiel Asher Zalman Enzil was the son of Rav Menachem Nachum Tzuzmir and son-in-law of Rabbi Yosef Asher Elenberg.

He was the *talmid muvhak* of Rabbi Aryeh Leib Hakohen, the head of the rabbinical court of Stryj and author of *Ketzos Hachoshen* and *Avnei Miluim*. Rav Asher Enzil wrote glosses on the *Avnei Miluim*.

He was the head of the rabbinical court in Stryj, and then in Przemysl, succeeding his father-in-law, after his passing. His sefer of responsa, *Shu"t Mahari"az Enzil* was published in the year 1882/5642 in Przemysl.

He passed away on 21 *Nissan* 1858/ 5618.



**Rav Yisrael Yitzchak Kalish Ohel Yitzchok (Nissan 22, 5608 / 1848 - 177th Yahrzeit)**

Son of Rav Shimon Kalish, known as *Rabbi Shimon Baal HaRachmanus*, and a descendant of Rav Mordechai Yaffe *Baal HaLevushim*, Rav Yitzchak was born in 5540 (1779). He married at fourteen to the daughter of Rav Meir of Zharik. He moved there and studied under Rav Dovid of Czenstachov, author of *Bais Dovid*.

Even as a young child, Rav Dovid Lelover, who drew the young Yitzchak to the Chassidic movement, predicted that he would grow up to be a great *tzaddik* and a leader of thousands.

He became a *talmid muvhak* of Rav Dovid Lelover, as well as a disciple of the *Chozeh* of Lublin and the *Yid HaKadosh*. Between the years 5574-5575, all his rebbes passed away.

After their passing, he travelled along with Rav Moshe Lelover in search of a new *rebbe* until they reached Rav Mordechai of Chernobyl, who refused to accept them, saying they were ready to serve as rebbes themselves.

He decided to join the other chassidim in Peshischa. There he studied under Rav Simchah Bunim of Peshischa, the primary successor to the *Yid HaKadosh* and afterwards to Rav Bunim's son, Rav Avraham Moshe. After his passing, he took upon himself the mantle of leadership first in Gorvatshuv and Ruda, and afterwards he settled in Vorke, which became the center of chassidus. He had strong ties with the *Chiddushei haRim* and together they fought against the *maskilim*.

He passed away on *Acharon Shel Pesach*, 22 Nissan 5608 (1848), and was laid to rest in Vorke.

Rav Feivel of Gritza eulogized him in his *hesped*, saying: "Our *rebbe* passed away on the final *sefirah* of *Malchus She'b'Chessed* because he was the one to finalize the rectification of the *middas hachessed*, the attribute of unconditional kindness. Like Avraham Avinu before him, all the acts of *chessed* and loving kindness came about through him and went with him."

His son Rav Yaakov Dovid of Amshinov was the founder of the *Amshinov* dynasty which continues to this day; and Rav Menachem Mendel, who succeeded his father in Vorke.

His teachings were collected and published in *Ohel Yitzchak* and his biography and stories in *Niflaos Yitzchak*.



**Rav Avrohom Yehoshua Heschel Weinberg Slonimer Rebbe of Tel Aviv, B'Oholei Yissocher (Nissan 24, 5738 / 1978 - 47th Yahrzeit)**



Harav Avraham Yehoshua Heschel Weinberg was born in 5658/1898. His father was Harav Yissachar Leib of Slonim, *zy" a*, who was the son of the Divrei Shmuel, *zy" a*, and a great-grandson of the *Yesod HaAvodah*, *zy" a*.

Rav Avraham Yehoshua Heschel was brought up in the court of his grandfather the *Divrei Shmuel* in Slonim.

When he became of age, Rav Avraham Yehoshua Heschel was taken as son-in-law by Harav Dovid Weidenfeld of Warsaw, *zt" l*, a known *talmid chacham* who was also the father-in-law of the *Beis Yisrael* of Ger, *zy" a*, in his *zivug sheini*, after the war.

After his marriage, Rav Avraham Yehoshua Heschel settled in Warsaw, near his father-in-law.

Following the *petirah* of his father, on 28 *Nisan* 5688/1928, Rav Avraham Yehoshua Heschel was asked to lead the Slonimer Chassidus, but he was reluctant to become *Rebbe*; he would travel from Warsaw to Slonim from time to time, on set dates.

After the *petirah* of his father's brother, Harav Avraham, who was *Rebbe* in Bialystock and later in Baranovitch, on *Rosh Chodesh Iyar* 5693/1933, Rav Avraham Yehoshua Heschel

acquiesced to move to Slonim as *Rebbe*.

In 5695/1935, Rav Avraham Yehoshua Heschel moved to Eretz Yisrael, and settled in Tel Aviv, where he opened a *beis medrash* for the Slonimer Chassidim in the city.

He wrote an encyclopedic work based on *Chazal's* words from the *Gemara* and *Midrashim* on all topics mentioned in *Tanach*. Seven volumes have been published thus far of his monumental set, *Otzar Arachei HaTorah-B'Ohalei Yissachar*, named for his father.

Rav Avraham Yehoshua Heschel was *niftar* on 25 *Nisan* 5738/1978 at the age of 80. He was buried in Bnei Brak, near the *kever* of the Ozherover Rebbe, *zy" a*.

Rav Avraham Yehoshua Heschel had two sons: *Harav Shmuel*, who was deputy mayor of Bnei Brak, and *Harav Aryeh*, *Rosh Yeshivas Shuvu Banim*.

*Zechuso yagen aleinu.*

hamodia.com



**Rav Chaim Yitzchok Chaikin Rosh Yeshivas Aix-les-Baines (Nissan 24, 5755 / 1995 - 30th Yahrzeit)**



Born in 1907 in Kossova, Lithuania. Died in Sarcelles in 1993. Pupil of Rabbi Elchonon Wasserman in Baranovitch. Rav Chaikin studied for 12 years in the *Radin Yeshiva*. Of these years, he spent seven years, from 1926 to 1933, as one of the closest students of the revered *Chofetz Chaim*, Rabbi Yisroel Meir Kagan. In 1938 Rabbi Elchonon Wasserman

suggested Rabbi Chaikin to be the *Rosh Yeshiva* of Chief Rabbi Ernest Weill's new *yeshiva* in Strasbourg-Neudorf. He served in the Neudorf *Yeshiva*, the "Yeshiva of France," until the advent of World War II when he enlisted as a soldier in the French Foreign Legion. Captured by the Germans, he was a prisoner of war in Germany for 5 years. Upon his release in May 1945, he was hired as *Rosh Yeshiva* for the nascent *Yeshiva* in Aix-les-Bains. Faithfully transmitting the values and teachings of the *Chofetz Chaim* to his thousands of students, Rabbi Chaikin lead the *yeshiva* for 48 years until his death.

<https://yeshiva-aixlesbains.com/presentation/biographies.html>



**Rav Chaim Halberstam Sanzer Rav, Divrei Chaim (Nissan 25, 5636 / 1876 - 149th Yahrzeit)**



Rabbi Chaim Halberstam of Sanz was known as the *Divrei Chaim* after his magnum opus on Halacha. He was the founder of the Sanz dynasty and was a famous Chassidic leader.

The *Divrei Chaim* was born in 1793, in Tarnograd, Poland. He studied under Rabbi Naftali Zvi of Ropshitz who became his lifelong mentor. He went on to move to the town of Sanz where he founded a Chassidic dynasty. He attracted many followers partly due to his great piety. The Sanz dynasty per se is not around today but is succeeded by the Sanz-Klausenberg dynasty and the Bobov dynasty.

The *Divrei Chaim* was acclaimed by the leading rabbis as one of the foremost Talmudists, Halachic and Kabbalistic authorities of his time, he received queries from communities all

over the world. His responsa, as well as his Torah commentaries, published under the title *Divrei Chaim*, reflect his Torah greatness, his humility, and his compassionate nature. He was a champion of the poor and established many organizations to relieve them of their poverty.

During his 46 year tenure as Rabbi of Sanz, that city was transformed into a vibrant center of Chassidism attracting tens of thousands of devotees. Among his disciples are counted such leaders as Rabbi Zvi Hirsh of Liska, Rabbi Solomon HaCohen of Radomsk, Rabbi Meir of Dzhikov, and the Yetev Leiv of Sighet. Rabbi Chaim's five sons all became famous Rebbes. His seven daughters all married Chassidic leaders.

<https://breslev.com/260165/>



**Rav Nachum Tzvi Goldberg (Nissan 25, 5766 / 2006 - 19th Yahrzeit)**

Born to Rav Kalman Avraham Goldberg, Rav of Vasilkov, he moved with the family to America in 1926. As a bachur, he learned with Rav Shlomo Heiman for 5 years, then moved to Lakewood to learn with Rav Aharon Kotler for 9 years (1943-1952). As a married man, he moved back to the East Side and taught at *Yeshivas Rabbeinu Yaakov Yosef* (RJJ) for over 20 years. After his father was *nifter* in 1968, he replaced him as Rav of *Adas Yisrael*. In 1973, he also became administrator of *Ezras Torah* and made out the checks for all the *yungeleit*.

matzav.com



**Rav Efraim Navon Machane Efraim (Nissan 26, 5495 / 1735 - 290th Yahrzeit)**

The gaon Rabbi Ephraim Navon Zatzal was born in the city of Constantinople, where he and his friend of the same age, the gaon Yaakov Sasson, studied Torah with their teacher Rabbi Alfandri Zatzal. Rabbi Ephraim continuously elevated himself in the rungs of Torah and the fear of Heaven, studying with extraordinary diligence and perceptiveness. When he reached the age of marriage, he married the daughter of the gaon Rabbi Yehudah Irgaz

Zatzal, at which time he and his father-in-law left for Eretz Yisrael and settled in Yerushalayim. Rabbi Ephraim remained isolated for 10 years, studying the entire Talmud with tremendous concentration and in great depth. During that time he also studied the works of the Rambam and the Beit Yosef. Thus Rabbi Ephraim's name became famous in the Jewish world.

Sent by Rav Roshehien, Rabbi Ephraim left Eretz Yisrael and returned to Constantinople, where he became the Rav of the city. At the same time, he wrote his famous book Machaneh Ephraim on various Halachos, a book that the Chida described as being incredibly insightful and valuable. In fact his book was acknowledged by the entire Torah world, and even today both Machaneh Ephraim and its commentaries are studied in yeshivot throughout the world.

In reading Machaneh Ephraim, one can clearly see the author's extensive scholarship and wisdom. It is even said that Rabbi Ephraim could perform wonders, knowing the sacred Names of Hashem and being able to use Kabbalah to save Jews from their hardships and illnesses. Rabbi Ephraim Navon passed away on Nissan 26, 5491, as his soul ascended to the celestial academy. May the memory of the tzaddik be blessed.

[https://hevratpinto.org/tzadikim\\_eng/191\\_Rabbi\\_Ephraim\\_Navon.html](https://hevratpinto.org/tzadikim_eng/191_Rabbi_Ephraim_Navon.html)



**Rav Moshe Teitelbaum Berach Moshe (Nissan 26, 5766 / 2006 - 19th Yahrzeit)**



The *Beirach Moshe*, Rav Moshe Teitelbaum was a giant in Torah and humility. Despite being a prominent leader of Torah Jewry and a renowned talmid chochom, the *Beirach Moshe* was renowned for his extreme humility and his care and concern for every Yid. As Rosh Yeshiva of Yeshivas Atzei Chaim of Sighet before the *Divrei Yoel's* passing, Rav Moshe was a father figure to the *bochurim*, caring for their needs with tender concern. As a newly-married yungerman living in Keretzky, Hungary at the home of his illustrious father-in-law, Rav Henschel Chanoch Meyer, the *Beirach Moshe* served as Rosh Yeshiva of the Keretzky Yeshiva. Later, when he arrived in New York after the war, he immediately founded his own yeshiva and continued being *marbitz Torah*. The talmidim of the Sigheter Yeshiva, many of them illustrious bnei Torah, have fond memories of those blissful years.

<https://yated.com/a-talmidaes-recollections-the-beirach-moshe-rav-moshe-teitelbaum-of-sa-tmar-ztae%C2%9Dl-upon-his-fifth-yahrtzeit/>



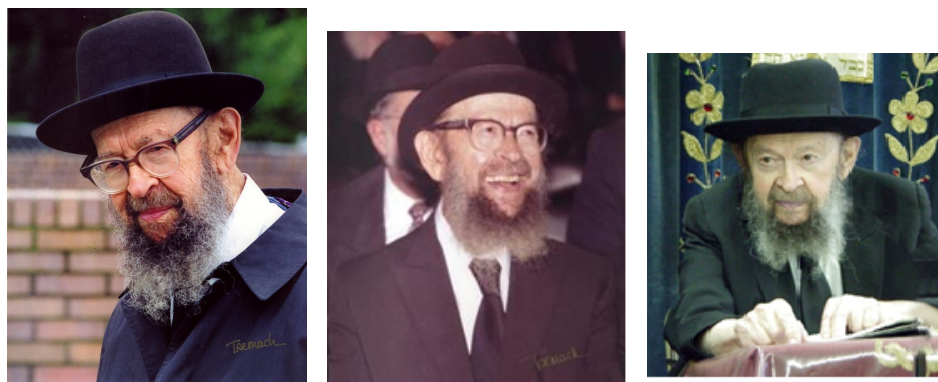
**Rav Levi Yitzchok Greenwald Migdelos Merkochim (Nissan 27, 5740 / 1980 - 45th Yahrzeit)**

Rav Levi Yitzchak Greenwald, the *Tzelemer Rav* (1980). He arrived in America in 1939, just before the onset of WW2, after his *Beis Medrash* was destroyed on *Kristellnacht*, and he re-established his *Beis Medrash* in Williamsburg. He also established one of the first *Chasidishe yeshivos* in America, *Arugas Habosem*, named after his father, the *Chuster Rav*, who was known as the *Argas Habosem*.

matzav.com



**Rav Avigdor Miller (Nissan 27, 5761 / 2001 - 24th Yahrzeit)**



Rav Avigdor Miller. (1908-2001). Born in Baltimore, Rav Avigdor attended public school like all the other Jewish boys from religious homes, and he studied Torah with his grandfather and other local *rabbonim*. At the age of 14, he left to study at *Yeshivas Rabbenu Yitzchak Elchonon*, which at the time was the only Jewish high school offering high-level Jewish studies in the U.S. It was there that he met future leaders of US Jewery, such as Rav Nosson Wachtfogel, Rav Yehuda Davis and Rav Mordechai Gifter. They met secretly in Rav Miller's dormitory room in to hear a *shiur* in *Mesillas Yeshorim* by Rav Yaakov Yosef Herman. In 1932, he followed Rav Aizik Sher to Slobodka, where he spent 6 years learning. In 1935 he married his life partner for 64 years, Ethel Lessin. The first rabbinical position which Rav Avigdor accepted was in Chelsea, Massachusetts. In 1945, Rav Miller was offered a job as *mashgiach* of *Chaim Berlin* by Rav Hutner, a position he kept for 19 years. He was then invited by the Young Israel of Rugby to be their unofficial rof. The *shul*, located at East 49 street in the East Flatbush section of Brooklyn, a position which became official in 1946-47. He began writing his first book, *Rejoice O Youth*, in 1963. In 1964, when *Yeshivas Chaim Berlin* moved to Far Rockaway, Rav Miller decided to resign and devote himself full time to his congregation and his writing. He finished

writing the book in 1965.

matzav.com



**Rav Sholom Moshe Ungar Masas Moshe (Nissan 27, 5763 / 2003 - 22nd Yahrzeit)**

Rav Shalom Moshe (Shmuel Dovid) Ungar, a descendent of the *Abarbanel* (who was himself a descendent of Dovid Hamelech). (1916-2003) Born in Krumpach, Slovakia. In 1941, he married the daughter of Rav Simcha Greenberg, an ardent *Munkatcher chasid*. Supported by his father-in-law, Rav Shalom Moshe learned bechavrusa with his brother-in-law, Rav Meir Greenberg, later to become the *Kezmarker Rav* of New York. Rav Shalom Moshe worked with another brother-in-law, Rav Michael Ber Weissmandl, in rescue operations during the War. Deportations from Nitra began in *Elul* of 1944. The *Nitra yeshiva* (of 200 *bachurim*) was the last yeshiva in Europe to remain open and was liquidated on the 17th of *Elul*. Hiding in the forest for the remainder of the War, Rav Shalom Moshe lost his father, his wife, and his three children. In 1947, he was officially named *Rav of Nitra*. In 1948, the *Nitra kehilla* was established in Mount Kisco, Westchester County, NY.

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# Gedolim Be'Masayhem



Stories & Anecdotes

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**Rav Dovid Lehkes (Nissan 21)**

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## **LACK OF FAITH**

The following stories were told by Rav Mordechai of Slonim:

Rav Dovid once requested some money from one of the Chassidim and the latter replied that he had none. Rav Dovid grew upset and retorted that he lacked faith, explaining what he meant with the following story:

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

## **YESHUOS FOR SALE**

Once, Rav Dovid sorely needed money and he had none. He calculated that his needs amounted to some five gulden. First, he davened to Hashem that whatever he did would be accepted on high and he then went about and declared so that the word got out that he was selling his berochos: two gulden bought a male baby and one gulden a bouncing baby girl! Hearing this amazing opportunity, a Jew who had not yet been blessed with children approached Rav Dovid. “For such a price and at such an opportunity I’d best grab what I can!” he declared as he paid up five gulden on the spot for berochos for two boys and a girl.

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

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**Rav Yisrael Yitzchak Kalish Ohel Yitzchok (Nissan 22)**

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## HE ISN'T EVEN HUMAN

The first time Rav Yitzchak arrived at the court of the *Chozeh of Lublin*, accompanied by Rav Dovid Lelover, it was *Rosh Hashanah*. The *Chozeh* did not come out for *tekiyas shofar* for a long while, until Rav Dovid entered the inner sanctum accompanied by the *Vorker*, who was then a young lad.

“What *halachos* are you studying?” asked the *Chozeh*.

“I am studying the laws of *eidus* - witnesses and testimony.”

“Have you come up with any *chiddushim*?”

He replied that he was bothered by the following question: “Why is someone who is a relative of the accused disqualified as a witness and unable to testify even against the accused party? It is understood why he cannot testify in favor of the accused (they are family after all, and we worry he is not impartial), but why not against him alongside the prosecution?”

“What did you answer?” asked the *Chozeh*.

“I thought that since the *pasuk* says that ‘two people stand as witnesses,’ you need the witnesses to be actual human beings. But someone who testifies against his own family cannot be considered a person. He loses his status as a human being for he lacks humanity, therefore he is disqualified to serve as a witness!” replied Yitzchak.

The *Chozeh’s* eyes lit up and he replied joyfully: “Now we can go out and blow shofar, for the harsh decree has passed! We are Hashem’s children and He is our father; how can He accept testimony against His own family?” (*Kedushas Yitzchak* 72)

## THE REBBE LIKE ELIYAHU WITH THE TALMID LIKE THE REBBE REB MELECH

Rav Yeshaya of Pshedburz once expressed his wonder at Rav Yitzchak’s attachment and bond to Rav Simchah Bunim of Peshischa. Rav Yitzchak told him that Rav Bunim has the same power as Eliyahu HaNavi. “When he takes hold of your hand, or even of the hand of one of the simplest and lowest of his disciples, into his own hand, you are immediately infused with a fiery excitement. Your heart is filled with such a fierce love for Hashem and

His Torah that you become willing to sacrifice yourself for His sake □ even to die *al kiddush Hashem*.”

The love and affection was mutual. Rav Simchah Bunim once remarked, “One day I will raise up a disciple that will be as great as the Rebbe Reb Melech of Lizensk!” The *Kotzker* revealed the identity of that *talmid* as was none other than Rav Yitzchak of Vorke.

#### **THE KA'AS KAPOTE**

Vorke was characterized by intense *Ahavas Yisrael* that was so strong that the rebbe nullified himself and his own person for the sake of his chassidim and followers. “I nullify myself like a sugar cube in a glass of hot water,” the *Vorke Rebbe* used to say.

The Rebbe even owned a special garment called his *ka'as kapote*. Whenever he absolutely needed to get angry, he would order the *ka'as kapote* to be brought to him! By the time they brought it he would usually have ‘calmed down.’

Once there was a matter that upset the rebbe greatly, and since he was, by nature, filled with *ahavas Yisrael*, he could not stain nor sully himself with such a base *middah* such as anger.

Since the matter required anger, the *Vorker* ordered them to bring him the *ka'as kapote*! By the time it arrived and the *rebbe* donned it, he turned to his *mashemesh*, the devoted Reb Feivel Shamash, and ordered him: “Feivel, you get angry for me! I just cannot do it.”

#### **WHO NEEDS A KEY?**

The *Imrei Chaim* of Vishnitz would relate that a G-d fearing *chassid* once approached Rav Yitzchak of Vorki and cried out: “Rebbe, please open up my heart so that I can repent and do *teshuva*!,” the rebbe replied, “But I do not have the key to your heart.” “So what, Rebbe,” answered the *chassid* passionately, “who needs a key? Rebbe, grab a hatchet and hack away to break it open!”

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**Rav Chaim Halberstam Sanzer Rav, Divrei Chaim (Nissan 25)**

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## A FAIR TRADE

The *Divrei Chaim* of Sanz was once conducting a *siyum* to celebrate the learning of all of *Shas* when he was stuck on the meaning of a specific *Tosfos*. He travelled to the author of *Be'er Moshe*, the *rebbe* of Kozhnitz and asked him for his help in understanding the difficult *Tosfos*.

Due to Rav Moshe's great humility, he claimed that he did not understand the *Tosfos* and said, "You have already concluded studying all of *Shas* whereas I have just concluded saying all of *Sefer Tehillim*."

The *Sanzer Rav* was undeterred. "Maybe you would agree then to an exchange? Let's do a trade, you and I - I will trade you my study and *siyum* of all *Shas* for your *siyum Sefer Tehillim*?"

"No," the *Be'er Moshe* said, shaking his head, "I won't agree to trade." Eventually he agreed to help the *Divrei Chaim* and they began to study the *Tosfos* together. When they were half way through, thanks to the *Kozhnutzer*, the *Sanzer Rav* understood! (*Otzar Yisroel*)

## TRUE CHASSIDIM

Rav Yaakov Yitzchok, the *Chozeh of Lublin* once asked Rav Menachem Mendel of Rymanow if he had any followers and Chassidim? "Yes, we do," responded Rav Menachem Mendel.

"And in what way are they Chassidim?" inquired the *Chozeh* further.

"Our Chassidim, my followers," answered Rav Menachem Mendel of Rymanow, "study in depth *halocha* and *Tosfos*."

"If so," replied the *Chozeh*, "then they are indeed true Chassidim!" (*Bais Menachem* 5:2)

Similarly, regarding the study of *halocha* and *Tosfos*, Rav Menachem Mendel of Rymanow said that he never understood the secret of the matter until recently, that those laws and *halochos* forgotten during the *aveilus* over Moshe (see *Temura* 16a) were returned to us by Osniel ben Kenaz during the days of *Sefiras HaOmer*. Therefore, it is a *minhag Yisrael*,

which has the status of Torah, to study *halocha* and *Tosfos* during these holy days. (From the letter *Igeres HaKodesh* of Rav Yechezkel Paneth of Karlsberg, originally published in *Shu"t Mareh Yechezkel Siman 104* {it is known that on the thirty-fourth day of the *Omer*, the *yahrzeit* of Rav Menachem Mendel of Rymanow, they found the *Divrei Chaim* of Sanz reviewing this *teshuva* and his eyes poured forth tears of longing. *Derech Yivchar* by Rav Chaim Betzalel Paneth of Tash and son of the *Mareh Yechezkel*})

#### **EACH SIGH OF REGRET CREATES ANOTHER BRILLIANT DIAMOND FOR HASHEM'S CROWN**

The *beis medrash* was packed. Every seat was occupied by someone deeply engrossed in Torah study, earnestly reciting *Tehillim*, or absorbed in fervent prayer. *Elul zeman* was in full swing and the atmosphere reverberated with a tangible sense of *teshuva* that came with upcoming *yomim noraim*.

It was this intense environment into which the *Uhjler Rav*, Rav Moshe Yosef Teitelbaum entered. To his great consternation, however, he felt cold and impassive to the electric energy of *Elul*! He was bitterly disappointed in himself when the feeling didn't dissipate. Rather, but the matter grew worse through all the days of *selichos* the *aseres yamei teshuva*.

"What is wrong with me?" the *Uhjler rav* sighed. *Elul* passed without so much as a flutter of passion in his heart. "Why do I feel unmoved by these auspicious days of mercy and good will - *rachamim ve'ratzon*?!" he cried.

His answer arrived from none other than his *zeide*, the holy *Sanzer Rav*, the *Divrei Chaim*. Immediately following the *yomim noraim* (the days of awe), the *Uhjler Rav* made his way to Sanz.

That Shabbos as the *Divrei Chaim* was in the midst of conducting his *Friday Night tisch*, he recited the words to the *Arizal's* poem in honor of Shabbos "*Na'avid lehon kistrin bemilin yakirin* - We shall create crowns with precious words." He then paused and said:

"When *Klal Yisroel* serve Hashem with prayer and devotion, their *avoda* creates the crown jewels for Hashem. The luster of each jewel is based on the quality of each person's *avoda*. Some shine bright and some are duller; and some jewels..." Here, the *Divrei Chaim* paused for emphasis "...some jewels dazzle the most from those who agonize over their

apparent lack of feeling and who are unable to muster enthusiasm though they yearn to be close to Hashem. This is why we say “*Na’avid lehon kistrin bemilin yakirin* – We shall create crowns with precious words,” as these words for Hashem’s crown are “*yakirin*”: substantial, consequential, precious, because they were said with a heavy heart that longs for Hashem!”

Rav Moshe Yosef had received his answer; the *Uhjler Rav* rejoiced. (*Zichron Ish Chayil Naapest* p. 152)

#### **NOW THEY CAN ALSO ACQUIRE YIRAS SHOMAYIM**

The *Divrei Chaim* of Sanz used to say: The *Rambam’s* heart burned with a devotional fire for Hashem, which made him ever-conscious of how a Jew should behave. The *Rambam* saw that most people would not have time to set aside to study how to acquire *yiras shomayim*. First, they would have to study the entire Torah. Understanding this difficulty, the *Rambam* set out to author his fourteen volume Magnum Opus, the *Mishne Torah* which is also known as *Yad HaChazaka*. The *Rambam* wrote the *Mishneh Torah* in order to allow for the straightforward study of *halacha*. With access to a *sefer* from which to more easily learn how to act and behave, people would now have time left to engage in studying how to acquire *yiras shomayim* and *dveykus*.

#### **THE ROPSHITZER’S MIRACLE OIL**

The *Shinover Rav*, *mechaber* of *Divrei Yechezkel*, did not refrain from saying *Tachanun* on the *yahrzeits* of various *tzaddikim*. Similarly, he did not have the custom to visit the gravesites of *tzaddikim*. There was one exception: He observed the *yahrzeit*, and visited the *tziyun* of the *heilige Ropshitzer Rav*, *mechaber* of *Zera Kodesh* to whom the *Shinover Rav* felt he owed his very life. This is the story why: When Rav Yechezkel Shraga was seven-years old when his life was almost cut short by a terrible accident. Rav Yechezkel Shraga’s uncle, Rav Avigdor of Dukla, was in town visiting his brother, Rav Chaim of Sanz in Rudnick. At the end of the visit, when Rav Avigdor entered his carriage to leave, he realized that he had forgotten something back in the house and sent young Yechezkel Shraga on an errand to fetch the forgotten object.

In his zeal to help his uncle, he dashed across the street. A passing wagon carrying a heavy load of lumber came careening down the road at high speed, running him over! The heavy wheels had crushed his body. When the doctors rushed to examine his mangled body, they shook their heads. They despaired for his life as the surgeon determined that

the wheel had sliced his liver in half!

Hearing the terrible diagnosis, Rav Avigdor raised his hands heavenward and cried, "*Ribbono Shel Olam* - Master of the World, if I am destined to have a son, I would gladly exchange him so that this young man's life be spared." And so it was that Rav Avigdor never had any sons born to him, only daughters.

The holy *Divrei Chaim* examined his son's broken body and each limb he touched, the bones grew back together and straightened themselves out! Even later, in his old age, people would remark - especially the physicians - how straight and stately a stature the *Shinover Rav* had!

The *Divrei Chaim* still feared for his young child's life, as Yechezkel Shraga's internal organs had been damaged beyond natural repair. He sent word with one of the chassidim to his own rebbe, the great *tzaddik*, Rav Naftoli Ropshitzer, to *daven* for his son's life. The Rebbe did this and more: he sent back a flask of pure olive oil with instructions to anoint and massage the child's body. In a short while, miraculously, the child healthy again.

In the weakened state of old age, the *Shinover Rav* would recount his miraculous salvation. He would recall how when he was massaged with the oil sent by the *Ropshitzer*, he could feel his bones repair themselves and how his organs regenerated and straightened themselves until his body became healed and whole again. He would then sigh and remark longingly, "From where could we get such pure, holy oil today if we needed it?" (*Divrei Yechezkel* pp. 2-3)

#### **ROCK SOLID FAITH**

On *Erev Pesach*, after having finished baking matzos about a half hour before *Mincha*, Reb Shimon approached the *Divrei Chaim* of Tzanz with the traditional blessing "*LeShana HaBa Be'Yerushalayim* - next year may we eat the matzos in Yerushalayim!" "Why next year?" the *Tzaddik* yelled and thundered "I have not yet despaired of eating the *kezayis* matzo in Yerushalayim this very night!" Such was the *Divrei Chaim's* rock solid, unshakable *emunah*.

*Chemda Genuza*

## **SIMPLE FAITH**

Once, the *Divrei Chaim* related how he watched a simple Jew recite the blessing *Ga'al Yisrael* in the *Haggadah*. So saying, the Jew got to his feet and stood tall and erect and began to bow and prostrate himself silently - shuckling away. After saying *Ga'al Yisrael*, he proceeded to *daven* as he always did during *Shacharis!* The *Divrei Chaim* derived great pleasure at the simplicity of these faithful Jews.

*Chemda Genuza*

## **THE DIVREI CHAIM DEFINED A CHILUL HASHEM**

Rav Yisrael of Rizhin was imprisoned for 22 months - 16 in the notorious Kiev dungeons in a dark and damp cell and then another 6 months in Kamenetz. No charges were ever brought against him and he was never placed on trial. The *Rizhiner*, undaunted, continued to lead his Chassidim even while incarcerated, despite the fact that he was allowed almost no visitors.

The way he fully accepted upon himself this decree and *sanctified* Hashem's name while in prison, can be comprehended by the way he left his imprisonment. When, on *Shushan Purim*, March 20, 1840, the iron cell door creaked open to release the *Rizhiner*, he walked out, paused, turned around and stepped back in the cell. To the wonderment of those present, he remained inside for a few moments before finally stepping out to freedom. Everybody understood that the time he had spent in prison were holy days; to learn from and to be remembered — not forgotten. Days later, after receiving information that the authorities were planning on re-arresting him, and a sentence of lifetime exile in Siberia was in store for him, he made a miraculous flight to the town of Sadigora, where the Austrian government declared him a citizen and granted him a safe haven. The *Rizhiner* spent the rest of his days in Sadigora, and even now that name is synonymous with *Rizhiner* chassidus.

One of the admirers of the *Rizhiner* was the *tzaddik*, Rav Chaim of Tzanz, the *Divrei Chaim*. Rav Chaim had an illustrious Rabbinic career and in his later years was the Rav of Tzanz and presided over its *Bais Din*. (Rabbinical court) When he retired, his son Rav Aharon assumed his position.

Once, when Rav Aharon was presiding over the *Bais Din*, he rendered a certain decision that displeased the guilty litigant. Not only did he not accept the verdict against him, but

demanded that the results be reversed - insisting that he would not take "no" for an answer. Rav Aharon, unmoved, refused to be influenced and called the case closed.

At that point, the unfortunate litigant, desperate for things to go his way, claimed that if the Rav would not reverse the results he would report him to the local authorities on some trumped up charge which carried the risk of imprisonment. After Rav Aharon again refused to reverse the decision of the *Bais Din*, the fellow followed through on his threat by fabricating some story in the eager ears of the local authorities. They arrived promptly at the home of Rav Aharon, arrested him and threw him into prison without any investigation.

His family and students came running to his father Rav Chaim to report the news, but to their great astonishment, he was calm and surprisingly unconcerned. "If my son were sitting in jail because of some crime or indiscretion that he committed, that would certainly bother me," he told them. "But that he was thrown into jail because rendered an honest and fair judgment upholding the sanctity of the Torah... it should only be so!"

When the family saw that they were getting nowhere with Rav Chaim, they went to see his *mechutan* (the father of a son or daughter's spouse) Rav Yehoshua of Belz, and asked him to intervene; perhaps he would be able to convince Rav Chaim to use his influence to get his son out of jail.

Rav Yehoshua agreed to take on the mission and went immediately to speak with Rav Chaim. He related to him all that had transpired; from the case that had come before the *Bais Din* until the current tragic outcome. He explained how difficult it must be for a refined person like Rav Aharon to be in a Hungarian jail, and how important it was for his family as well as for the community to have him back. And last but not least, there was a *Chillul Hashem* (desecration of Hashem's name) involved.

At that Rav Chaim ignited, and he turned full force to Rav Yehoshua. "Do you really believe that if one is put into prison because he upheld the *Kedushah* (holiness) of the Torah by rendering an honest and true judgment, that it is the cause of a *Chillul Hashem*?! Would you label Yosef HaTzaddik's sentence in the prison of Pharaoh a *Chillul Hashem*?! Were the twenty-two months that Rav Yisrael'tche (the *Rizhiner*) spent in prison a *Chillul Hashem*?! No! Just the opposite! It was a *Kiddush Hashem*! Both Yosef

HaTzaddik and Rav Yisrael'tche sanctified the name of Hashem until the highest heights. My dear *mechutan*, listen to me! Anybody who calls himself a Jew and is not attached body and soul to his Creator every hour of the day - that is *Chillul Hashem*!

(Source: *Sefer Ner Yisrael*, "Dalet" page 145-6, as told by *Rav Yankele* of Antwertp zt"l)

### THE BITTER TASTE OF SIN

Rav Chuna Halberstam of Kolshitz once related that on *Hoshana Rabbah*, the *Sanzer Rav* used to tell the following parable which he in turn had heard and received as a tradition from his rebbe the *heilge Ropshitzer*:

There was once a *galach* (priest) who constantly rebuked and castigated his parishioners against drinking vodka and other forms of hard liquor. Once, when this *galach* passed through the marketplace he saw one of his parishioners lying like a drunkard on the sidewalk in a dazed stupor.

When his alcohol induced state wore off he reported to the *galach* to await punishment for his public misconduct. The *galach* proceeded to rebuke him to his face. "I am sorry," replied the parishioner, "but there is nothing that can make me give up my drinking habit, I am hooked on this drink and that's that!"

When the *galach* heard this, he asked one of his attendants to bring him some brandy so he could sample it for himself. "I must see for myself why this drink is so addictive," he thought, "it must taste so wonderful and be so tempting that he cannot give it up!"

The attendant brought his master a glass of strong brandy and the *galach* sipped the drink and immediately spit it out wrinkling his nose, while wheezing, hacking, coughing and retching violently.

"This is disgusting!," he declared, "how can you drink such strong, bitter liquid!?" he questioned the drunkard. With a wave of dismissal, the *galach* said "you can go! You don't need any punishment at all! Drinking such bitter horrible stuff such as that . . . there is no better punishment for you!"

When he concluded the story he explained the parable's message:

The same is true regarding sins and transgressions that people do. People sin and transgress thinking of the pleasure and delight they will feel.

However, anyone who has never tasted sin in his life would taste in such actions the bitter and vile poison that they really are!

With this we can advocate on behalf of *Klal Yisrael* and say: *Ribono Shel Olam* - Master of the World there is no need to further punish the *yidden* for any of their sins! The bitter taste of sin itself should be punishment enough!

(*Sippurei Tzaddikim Succos* - page 18)

#### **THE DIVREI CHAIM CASTS HIS BREAD UPON THE WATERS**

The *Divrei Chaim* was approaching a busy train station in Vienna surrounded by his chassidim. Suddenly, he stopped and mentioned to his chassidim that he hears the sound of crying and asked them to locate the source of the crying. One of the chassidim walked in the direction that the Rav pointed him to and he found a young girl, who was well-dressed, but whose eyes were red from crying. It was apparent that she had been crying for a long time.

The chassid asked her what was wrong and the girl, who was the daughter of a non-Jewish minister, told him that she was supposed to travel home by train, but her money had been stolen, and now she was stranded. She had been sitting there crying for a long time, but no one had paid any attention to her. "What will I do now?" she said, beginning to cry again, "How will I get home?"

The chassid went back to Rav Chaim and explained to him the source of the crying. Immediately, Rav Chaim took some money out of his pocket and said to the chassid, "Return to the girl with this money and tell her that Rabbiner Halberstam sent her the money." The chassid did as instructed, and the girl happily accepted the money as she wiped away her tears.

Years later, Reb Shmuel, a Sanzer chassid, came to Rav Chaim with a tale of woe. Reb Shmuel owned a thriving boot factory and one of his clients was the Hungarian army. The army had recently ordered a large supply of boots for the approaching winter. A jealous

non-Jewish competitor decided to take matters in his own hands and informed the army general that Reb Shmuel's boots were made out of inferior materials and Reb Shmuel was a liar and a thief, just like the rest of the Jews. The army general was more than willing to accept these anti-Semitic trumped-up charges and informed the Hungarian government. Reb Shmuel was now facing serious charges and faced imprisonment.

Rav Chaim listened and then told Reb Shmuel, "Don't worry at all. Go to the justice minister in Lemberg and tell him that Rabbiner Halberstam said that you're not guilty and these are false accusations."

Reb Shmuel traveled to Lemberg, but the justice minister was not in his office. He remembered Rav Chaim's reassurance not to worry and decided to go to the justice minister's home. To his surprise, the justice minister invited him in immediately and allowed Reb Shmuel to tell him his story. He ended his story with the words, "Rabbiner Halberstam told me to come to you and tell you in his name, that I'm not guilty and these are all false accusations."

The minister was silent, but his wife, who had also listened to the story, turned to Reb Shmuel and asked with great interest, "Who told you to come here?"

"Rabbiner Halberstam," said Reb Shmuel, who was surprised by her interest.

"Rabbiner Halberstam of Sanz?!" she asked excitedly.

"Yes," Reb Shmuel replied, now even more curious why this non-Jewish woman was so interested in his Rebbe.

"Do you know who that is?" she said to her husband. Once, when I was a girl, I was stuck in the Vienna train station when all my money was stolen. I sat and cried there for a full hour, and not one person in the crowded train station paid any attention to me, except that Rav - Rabbiner Halberstam. He heard me crying and gave me enough money to buy a ticket to travel home. He's an angel of G-d, this Rabbiner Halberstam, and I'll remember him as long as I live. If this angel of G-d is supporting this man, he is surely not guilty."

When *Reb Shmuel* left Lemberg, after he was cleared of the charges, he immediately

traveled to Sanz and told Rav Chaim the story. Rav Chaim smiled and said, "This is what it means when it says, "Cast your bread upon the waters, for after many days you will find it.' When you act appropriately to every person that was created in the image of Hashem, you will only gain. And this is not referring to only important people..."

*(Leorum Neilach)*

#### **FATAL WHITEWASH**

A young man, who was afflicted with a severe case of tuberculosis, was housed with a poor householder in the town of Sanz. Before *Pesach*, the householder wished to whitewash his house, as he did each year. The problem was that the doctor had warned him that although the young man did not have much time to live as it was, since his lungs were badly eaten away, the smell of the whitewash would hasten his death.

The landlord ran to the *Divrei Chaim* of Sanz and told him, in anguished tones, that he could not forgo whitewashing his house for *Pesach*, so he felt he had no choice and must turn the sick young man out.

The Rebbe was shaken by the tale. He pondered briefly and then asked the man to wait a short while, until the illness would pass, and then he would be able to whitewash the house without worry.

The doctor heard about what the Rebbe had said and laughed scornfully. But after a few days had passed, he was forced to admit that the patient had improved. And, shortly thereafter, the sick man was found to be completely cured.

The *Divrei Chaim* dismissed with the wave of his hand the talk of miracles that was on everyone's lips, but his grandson Rav Shlomo, the future *rebbe* of Bobov, pursued the doctor and asked him, "Nu, what do you have to say now?"

"It would seem that I was mistaken when I said the lungs were eaten away and disintegrated," replied the doctor.

"Why don't you admit, rather, that you were wrong in mocking the words of my grandfather, the Rebbe of Sanz?" insisted the *Bobover*.

"If your grandfather can create new lungs, why doesn't he make the blind see and give speech to the dumb?" countered the doctor.

"If my grandfather were to give sight to the blind, you would have no choice but to repent," said the *Bobover*. "However, Hashem wants man to have free choice and choose the good from his own will. That is why the *tzaddik* only performs miracles of this sort which allow the doctor to say, 'I was mistaken in my diagnosis.'"

#### **ARE YOU HOLIER THAN A NESHOMA?**

The *Sanzer Rav*, the *Divrei Chaim*, once asked a guest who had come to spend an uplifting spiritual Shabbos in Sanz, where he was staying and what he was eating. "Is that what I came to Sanz for?" retorted the Chassid incredulously, "to sleep, eat and drink?!"

The *Divrei Chaim* replied, "Are you any better than the neshoma? Do you think you are somehow greater than your soul? The soul comes down to this world with only one purpose: to serve her Creator. Still, if she is not provided with food, drink and sleep as she needs to live, she will depart her body and go!" (*Maamar Mordechai Slonim #4-6*)

#### **HOW CAN THEY SLEEP AT NIGHT**

The *Divrei Chaim* was renowned for his charity. He not only gave away thousands for *tzedoka*; he could not sleep when money was left over in his home.

When he first heard about safes that people kept at home to guard their wealth and money from thieves, he queried his family asking them, "Can't the thieves steal the keys to the safe?"

His family explained that people slept with the keys under their pillows. Incredulously, the *Divrei Chaim* cried out, "How can a person sleep at night if he hasn't already given out all his money for *tzedoka*?!" (*Haggoda Darchei Chaim Sanz*)

#### **WHAT IF SHE HAD BEEN YOUR WIFE?**

The *Sanzer Rav's gabbai*, Moshe Yehoshua, stood at the Rav's doorway looking in with wonder and astonishment; since when did the *Divrei Chaim* sit and study without his housecoat?!

"Where is the Rav's *chalatel*?" asked the *gabbai*. The *Divrei Chaim* patiently explained

how a poor widow had just been to ask for a donation. "What should I have done?" the *Divrei Chaim* excused himself to the irate *gabbai*. "I had no money left, so I gave her my *chalatel* to pawn for some money."

"But Rebbe," persisted the *gabbai*, "why did you have to give your own *chalatel* off your back?"

"You wouldn't ask me that question," leveled the *Divrei Chaim* sternly, "If that poor widow had been your wife!" (*Ner Yehoshua* page 281-282)

#### **HE CAN ALWAYS SAY HE IS THE SANZER RAV'S SON!**

When the time came for the *Divrei Chaim's* son, Rav Boruch of Gorlitz, to marry off one of his daughters, he approached his father, the *Sanzer Rav*, and asked him for money, to which the *Sanzer Rav* replied, "At this time I have none."

A few days passed and some wealthy Jews came to visit the *Divrei Chaim* and left him a sizeable donation. Rav Boruch was overjoyed; surely now, when he had asked his father for help, he would get the much-needed funds for his daughter's upcoming wedding. But alas, that was not to be. As soon as the wealthy Jews left, the *Sanzer Rav* sent for a local pauper, and he gave all the money he had just acquired to the poor Jew, so that he could marry off his daughters.

When Rav Boruch came in to see his father and requested money for his daughter's *chasuna*, the *Divrei Chaim* explained, "I have already donated all the money to that poor Jew to marry off his daughters."

Hearing this reply, Rav Boruch burst into bitter tears of disappointment and cried, "Why am I any worse than him? Don't I also need money to marry off my daughter?!"

The holy *Sanzer Rav* explained how he saw matters differently. "You are my son. You can go anywhere, travel to any town or city and people will recognize you and give you money to help you marry off your daughter just because you are the son of the *Sanzer Rav*. However, this poor Jew has no one. If I don't give this pauper money, who will?" (*Eser Tzachtzachs* Chapter 9 #22)

## WHO NEEDS SEFORIM?

A pauper once approached the *Divrei Chaim* complaining that he had to marry off his daughter but lacked the necessary funds. The *Divrei Chaim* did not hesitate and replied, "Look, I have no cash left, but I have a house full of *seforim*. Surely you can sell or pawn them for the funds you need? I have no real need of *seforim* when I can learn in the *Bais Medrash*."

The pauper did not need to be told twice and did not wait for the *Sanzer Rav* to change his mind. He quickly ordered a wagon and loaded the *Divrei Chaim's* entire library of *seforim* onto it. He drove the cartload of *seforim* into town, sold them all for a hefty sum and married off his daughter. The *Sanzer Rav* from then on simply went to the *Bais Medrash* to learn. "Who needs *seforim* when there are plenty in the *Bais Medrash*?" he explained to his astounded *gabbai* and family. (*Haggoda Darchei Chaim Sanz*).

## SUKKA DECORATIONS

The *Bobover Rav* once told how on *Erev Sukkos* the *Divrei Chaim* told them all how there is an extra special *mitzva* of *tzedoka* on *Erev Sukkos* and that this is the most beautiful decoration a *sukka* can have, because the *Ushpizin* (heavenly guest) of the first night is none other than Avrohom Avinu, whose attribute is *chessed*. We therefore give extra *tzedoka* to merit to have Avrohom, the pillar of *chessed*, as a guest in our *sukka*.

That *Erev Sukkos*, continued the *Bobover* in his story, the *Divrei Chaim* had already given away all his money. However, the *Sanzer Rav* felt as if he had not yet properly fulfilled the *mitzva* of *tzedoka* to its true extent. What did he do? He noticed all the *esrog* merchants packing up and heading home. The *Sanzer Rav* went and begged them to lend him their money. "Surely you have money from selling *esrogim* - lend me some for *Noy Sukka* - for decorations to light up my *sukka*!" And they did, and the *Sanzer Rav* immediately began to purchase the most exquisite *sukka* decorations he could think of - distributing all that money to the poor for *tzedoka*! (*Zemiros LaAter Pesora* p. 154 cited in *Ner Yehoshua* page 265)

## RAV MORDECHAI OF SLONIM USED TO TELL THE FOLLOWING STORIES ABOUT THE DIVREI CHAIM OF SANZ:

Our Tzaddikim Comfort

The Chassidim in Sanz were once sitting around the table telling *sippurei Tzaddikim* when the *Divrei Chaim* himself entered and said to them, "There is a bird named the *Re'em*, whose feet are covered in hideous boils and this embarrasses him so much that he hates his life and feels like he wants to end it by killing himself. But the Creator gave him a gift - he has wondrous, beautiful plumage that covers the entire top half of his body. When he sees his own dazzling feathers he is comforted and filled with *simcha*. So it is with the body of *Klal Yisrael*. When we look at ourselves and see our despicable lowliness and how unworthy we are, we are filled with sadness and despair. But when we see the holy *Tzaddikim* and *Gedolim*, we comfort ourselves and are filled with joy."

### Free Bird

A different time, the Chassidim in Sanz sat and discussed *Chassidus* well into the night past chatzos. The *Divrei Chaim* himself entered and remarked, "When hunters capture a bird and place her in a cage, she approaches the bars of her cage and comes to the locked door. She pecks at it again and again, coming back over and over. Even though all her previous efforts were in vain, she doesn't give up and tries again and again...maybe this time she will be successful. So too regarding Chassidim - they try all manner of tricks and strategies to overcome the *yetzer hora* and free themselves from his bondage. They never give up. Even when it feels like they tried previously and were unsuccessful, they try over and over until they escape his clutches and run free from darkness into light."

### Are You Holier Than a Neshoma?

The *Sanzer Rav*, the *Divrei Chaim*, once asked a guest who had come to spend an uplifting spiritual Shabbos in Sanz, where he was staying and what he was eating. "Is that what I came to Sanz for?" retorted the Chassid incredulously, "to sleep, eat and drink?!"

The *Divrei Chaim* replied, "Are you any better than the *neshoma*? Do you think you are somehow greater than your soul? The soul comes down to this world with only one purpose: to serve her Creator. Still, if she is not provided with food, drink and sleep as she needs to live, she will depart her body and go!" (*Maamar Mordechai Slonim* #4-6)

### **NO CHIDDUSH**

The *Divrei Chaim* of Sanz once told Rav Shimon Sofer of Cracow regarding his father the

*Chasam Sofer* that:

“It was no *chiddush* that your father the *Chasam Sofer* was so great and holy and rose to such heights when he had a rebbe such as Rav Nassan Adler.

Regarding whom I heard from my own rebbe Rav Naphtali of Ropshitz who heard in turn from his rebbe the Rebbe Reb Melech of Lizensk author of *Noam Elimelech* who said that ‘for many years a soul such as Rav Nosson Adler’s had not descended to this world besides the soul of the *Baal Shem Tov*.’”

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**Rav Aryeh Tzvi Frummer Eretz Tzvi (Nissan 27)**

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**ON THE SAME LEVEL?**

The *Koziglover Rav* reprinted Rav Arye Leib Tzintz’s *sefer Shiurei Kometz HaMincha* together with his own marginal glosses and commentary. After the *sefer* was again well known and available, a *yungerman* approached the *Koziglover Rav*, and asked him to *daven* and give a *berocha* for his sick daughter to have a *refua sheleima*. His daughter was very ill, the doctors had despaired of a cure and said that her life was in danger. Quickly he rushed to the Rav and begged him to save his daughter’s life!

When the *Koziglover Rav* heard this request he responded, “How can I help? Can I change Hashem’s mind? And if you just want me to recite some *Tehillim*, well, that you too can do. Why are my *Tehillim* any better than yours?!”

The *yungerman*, however, disagreed, persisting and arguing, “When Rav Leibush Charif (a nickname for the *Maharal Tzintz*, whose *sefer* we just mentioned above the *Koziglover Rav* had reprinted) just said the words, ‘May Hashem help - *Hashem ya’azor*,’ that was enough for a *yeshua* and a miracle to occur!”

“How can you compare me,” argued the *Koziglover Rav*, “to Rav Leibush Charif? What kind of comparison is there even - are we on the same level?”

Again, the *yungerman* remained undeterred and argued back, “Why then did you place yourself on the same page as him (referring to the aforementioned glosses and

commentary that the *Koziglover Rav* had published on the *Maharal Tzintz's sefer*)?"

No further arguments back helped and finally he gave in and responded, "Okay, you win!"

His face changed and took on an ethereal expression. He turned to the *yungerman* and said those very words: "*Hashem ya'azor* - Hashem will help," and He did. The deathly ill girl recovered completely in a miraculous manner. (*Marbitzei Torah Me'olam HaChassidus* Vol. 6 p. 53)

#### **ROSH YESHIVA CHACMEI LUBLIN**

Rav Arye Tzvi Fromer, the *Koziglover Rav*, was first asked by Rav Meir Shapiro to take over the position as *Rosh Yeshiva* of *Chachmei Lublin* even during Rav Shapiro's lifetime and that he would step down, but the *Koziglover Rav* refused. He was too close to his *talmidim* and simply did not want to leave them and his friends behind. Yet when Rav Meir Shapiro passed away at the young age of forty-six and the *hanhola* asked the *Koziglover Rav* once again to accept the position of *Rosh Yeshiva*, he saw it as his duty and could not refuse. One of his *talmidim* described Shabbos in the *Yeshiva* when the *Koziglover Rav* davened *mincha* before Shabbos, crying and sobbing tears like a river. After a fiery *Kabbolas Shabbos*, he began to publicly recite the portion of *Zohar* printed in the Friday night *zemiros* and explain it out loud, his only public shiur in *Zohar*, and this lasted sometimes for so long, sometimes for hours, that those *Talmidim* who had already gone to sleep were often woken up with a start to hear his loud voice booming as he recited *Kiddush* so late at night before dawn broke! Regarding his davening on Shabbos day, they would say, whoever never heard the *Koziglover Rav* say *Nishmas* (which lasted over half an hour alone, as he enunciated each word lovingly) never tasted the true taste of *tefilla* in his entire life! (*Marbitzei Torah Me'olam HaChassidus* Vol. 6 p. 54-55, p. 59)

# לעילוי נשמת לזכר עולם יהי' צדיק



התנא רבי חנינא בן דוסא

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

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

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

## זכותו הגדול יגן עלינו ועל כל ישראל אמן

הרה"ח אברהם חיים בן מוה"ר שלום ז"ל

מרת זיסל בת מוה"ר מאיר זאב הכהן ז"ל

מוה"ר שלום בן הרה"ח אברהם חיים ז"ל

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

מוה"ר משה יחזקא-ל שרגא בן הרה"ח אברהם חיים ז"ל

מרת שרה ביילא בת מוה"ר ארי' לייב ז"ל

ר' יוסף בן שמואל הלוי ז"ל

ר' ברוך בענדיט חיים בן יצחק יעקב ז"ל

**ימליץ טוב בעד משפחתו היקרה**

**ויקום לגורלו לקץ הימין במהרה**