בס"ד לזכר נשמת

אורינו הרב הגאון הרב צבי יהודה שפירא אדמו^שר מבלאזוב זצוקש_אר



A תורה prespective on the life and times of the Bluzhever Rebbe זצ"ל



קבלת התורה

Was a major milestone for בני ישראל. It was the first time since בריאת העולם and the creation of קדושה that man reached the highest level of possible for a human being.

When הקב"ה created אדם הראשון, he place him in גן עדן גן עדן was a פרדס was a כרדס orchard--with grass, trees, and all sorts of fruits. גן עדן was both physical in beauty as well as spiritual. אדם הראשון was to elevate himself through the physical and spiritual attributes of גן עדן.

In the spiritual sense פרדס is an acronym or ראשי תיבות for יפשט simple explanation, רמז: alluding or hinting to its explanation, דרוש: to expound on the explanation and סוד: the secrets or hidden meaning of the Torah. אדם הראשון was taught many things. He knew how to name all the animals.

At the time of בריאת העולם, it took only אדם הראשון, one individual to bring us to the אדם --חהלית. If it wouldn't have been for the fact that אדם הראשון ate from the עץ הדעת, the world would have come to fruition and קבלת התורה שיטון אדם הראשון אדם הראשון אדם הראשון. However, because of the אדם הראשון אדם הראשון אדם הראשון הוטא מתקן אדם הראשון הוטא מתקן and bring back the world changed. In order to be מתקן the אדם הראשון הוטא and bring back the world that הקב"ה had envisioned, it needs the בי סf many people, it needed the בי סf מון הישראל. This was accomplished through נה אבות שאר שיטון אבות שאר אבות שאר שיטון אוני שואר שאר אבות שואר של שיטון אוני שואר של מון שואר של אבות בי ישראל הקדושים who were the architects of the world and through them a הקדושים throughout the generations had to go through trials and tribulations in order to prepare themselves for קבלת התורה. Of course, ברוך הי ברוך הי הראשון קודם החטא סל התורה החטא אדם הראשון קודם החטא אדם החטא אדם החטא אדם החטא אדם הראשון קודם החטא אדם החטא אדם

thus מדריגה where there was no מיתה resulting in the אדם becoming a permanent fixture in this world. In order to show that when בני ישראל came to הר and were מקבל תורה it was this event that gave a חקון for אדם הראשון and for the entire בריאת העולם and therefore גן עדן.

Although גן אר סיני was transformed into גן עדן, it is not clear if fruit grew on סיני. Suggestively, one can assume that it did not. הקב"ה and בני ישראל would not want to be reminded of the עץ הדעת. It is similar to the כהן גדול who wears בגדי לבן who wears כהן גדול אום להן קדשים אום יום יום לה אום העדי ההב אום אינו מוב אום אום אום יום שבועות אום יום טוב is also the חטא העגל מנחה חדשה לה' בשבעתיכם". Perhaps this, too, shows a חטא האדם for בריאה and the אדם for המון בריאה. It's as if there was no הטא חדשה להן הריבים מנחה חדשה להן בריאה.

At the time of קבלת התורה, when בני ישראל arrived at הר סיני, said "נעשה ונשמע" and accepted the תורה פרדס. They reached the level of חורה They were מוכה אדם הראשון קודם החטא and were thus זוכה to all levels of תורה. They were שנוכי ל מפי הגבורה האתם תהיו". As it states "אנוכי ה" מפי הגבורה אתם תהיו", and you shall be to me a kingdom of כהנים וגוי קדוש nation."

The question that arises and captures the imagination is how was it possible for בני ישראל to reach such a height in which they created the atmosphere of בריאת and brought about a חיקון for מיקון? We must remember that בני ישראל שערי enslaved by פרעה for 210 years. At the time of בני אמרים, the nation of בני שערי שומאה were holding at an extremely dangerously low level of מט' שערי טומאה. If they would have remained in מצרים an extra minute longer, they would have been lost as a nation. So how is it that in such a short period of 49 days they would be worthy to come to בריאת העולם and experience פרדס?

We see that in later generations there were those who were great תלמידי חכמים who tried to enter ברדס and capture the inner most secrets of the תורה. This experience proved to be overwhelming for three of them. It was only רבי עקיבא who came out of it totally unscathed and completely intact. We must remember that when הקב"ם asked משה רבינו to be the מקבל תורה, he suggested that the honor should be given to רבי עקיבא who was one of the greatest מורה giants that ever stepped foot on this world. It was said about חורה and his he was an עוקר הרים, he was able to move mountains. Taking all this into consideration, how was it that בני ישראל who were holding at the מט' שערי טומאה elevated themselves to the מט' שערי טהורה and were thus זוכה accept the פרדם and acquire all the levels of תורה in just 49 days?

It states at the time of קבלת התורה, it says "ויחן שם", and they encamped there", referring to איש אחד בלב הר סיני מיני interpreted this to mean איש אחד בלב there was total ישראל ישראל. When there is ישראל in אחדות, heights can be reached that are unimaginable. חזל tell us that during the ישעבוד -enslavement in מצרים one spoke איבור לשון הרע לשון הרע שיבור by taking away אחדות; even more so, those who speak it are punished with the עונש. צרעת

In the חודה, the world מצרע is written without a "ו". One reason it is written without a "ו" is because the word has a numerical value of 400. בני ישראל were supposed to be enslaved for 400 years, but due to their אחדות and not speaking לשון to go out after 210 years. The difference between 400 years and 210 years is 190 which is equal to the word קף which means "end". As it states in "שבקש לגלות את הקץ "wished to reveal the "end", "מברש ממנו" wished to reveal the "end", "יעקב ממנו" and it was concealed from him". It is noteworthy to suggest that לגלות את הקץ, גלות את הקץ, גלות את הקץ, גלות את הקץ, גלות את הקץ אבינו to reveal the end of the יעקב אבינו אמs not totally ignored by הקב"ה. The fact that יעקב אבינו did want to reveal the "end" of the שעבוד one hundred ninety years of בני ישראל שערים. We see from here that living in harmony creates אחדות בני ישראל because בני ישראל because בני ישראל sand can cause one to reach great heights with unimaginable speed as did התורה at the time of התורה of the time of התורה of התורה of התורה of התורה of the time of התורה of התורה of התורה of the time of התורה of התורה of התורה of the time of the

One may ask, "If the absence of speaking מצרים in מצרים and slandering one another, elevated בני ישראל to the highest level of קדושה, why would anyone

want to speak לשון הרע even in our times?" We say in שמונה עשרה three times a day "ולמלשינים אל תהי תקוה, and for the slanderers let there be no hope." Why would one embrace this terrible מידה and cause self destruction? How was it that בני ישראל were able to withhold themselves from speaking לשון הרע, having resentment, or being jealous of one another, preventing שנאת חנם and instead creating an atmosphere of איש אחד בלב אחד?

It states in "מסכת אבות, (ב-יג-יד)איזו היא דרך טובה שידבק בה האדם", which is the good path to which a man should cling. רבי אליעזר says איזו היא דרך רעה and איזו היא שיתרחק ממנה האדם, which is the evil path from which a man should distance himself. עין רעה says עין רעה, an evil eye." צין רעה is when one looks at another in a negative way. Such as ill will, begrudging, or envy; all this causes his friend to lose self confidence to the point where he finds it difficult to get on with his life. On the other hand עין טובה is when one shows tolerance, when one is שין with someone else's success and is מחזק that person. He gives him self confidence. That was the case at the time of קבלת התורה. The בית הלוי relates that when בני ישראל said מקבל they were 'קבלות. One that they themselves would be מקבל. and מקיים the תורה and the other קבלה was that they would see to it that their friend too would be מקבל and מקיים the תורה. One cannot accomplish this with an עין רעה. The fact that עין טובה had indeed in them this מידה of עין טובה that is why they were able to reach such a high מדרגה in such a short period of time. They were able to be מקיים the איש אחד בלב אחד through עין טובה. When one is an עין טוב, he becomes attached to his friend with the result of איש אחד בלב. That was the situation with at the time of קבלת התורה. That is why they had in them the כם to come to and enter פרדס without any negative results. To the contrary, they reached the highest עבודת of ' עבודת. It says "עבודת כהנים וגוי קדוש," they were made emissaries of 'ה, which means הקב"ה gave בני ישראל to represent Him in this world. This constitutes the highest עבודת ה' of מדרגה.

When one reaches such a lofty מדרגה, he is also זוכה to reach a very unique מדרגה known as ראים את הקולת ואת הלפידים", as it states "חכל העם ראים את הקולת ואת הקולת ואת הלפידים". The entire people saw the thunder and the flames, the sound of the שופר, and the smoking mountain."

Besides showing כבוד התורה, the phrase ראים את הקולת means that הקב"ה is calling us. He wants us to hear him to the point where one can envision with absolute clarity what he is saying. The דרך ה' explains that when בני ישראל were בני ישראל מקבל תורה with such great clarity there was no פפק in anyone's mind that הקב"ה was talking. When they heard the אנכי ה' it was as if they saw הקב"ה הי was talking; that is how clear and elevated was their ראים hat is called איש אחד בלב אחד בלב אחד is through איש אחד בלב אחד הקולת. The only way to reach that מדרגה is through עין טוב.

It is noteworthy to mention that by the הקב"ה, תעקידה did not allow אברהם אליעזר עבד and other servants who accompanied אברהם מוס יצחק אברהם אברהם אברהם אברהם מים יצחק אברהם אברהם מים יצחק אוס יצחק אברהם אבינור מים אברהם אבינור מים אליעזר. If אליעזר and the servants would have been allowed to go up to אברהם אבינו המוריה אבינו was about to offer בן יחיד his דיחי המוריה אבינו אברהם אברהם אבינו אינור אבינו המוריה אבינו אינור אינור אינור אינור אינור אינור אבינו אבינו אבינו אבינו אבינו שוב אבינו מוב אבינו אבינו אבינו אבינו אבינו אונור אבינו אבינו אבינו אבינו אבינו אונור אבינו אבינו אבינו אבינו אבינו אבינו אבינו אינור אבינו אונור אבינו אבינו אונור אבינו אבינו אבינו אינור אבינו אונור אבינו אבינו אבינו אונור אבינו אבינו אבינו אונור אבינו אבינו אבינו אונור אבינו אונור אבינו אונו אינור אבינו אבינו אונור אבינו אבינו אונור אבינו אונור אבינו אבינו אונור אבינו אבינו אונור אבינו אונור אבינו אבינו אונור אבינו אונור אבינו אבינו אונור אבינו אבינו אבינו אבינו אונור אבינו אבינ

Similarly, we find the same when אברהם אברנו was recuperating from his הקב"ה, הברית מילה made it very hot that day so no one would bother him. When מלכים saw that he was distressed over not having guests, he sent three מלכים send מלכים send הקב"ה he could have sent real people. The obvious question is, why did הקב"ה would have sent real people, then during their visit with אברהם אברנו the subject of children would have come up. אברהם אבינו would tell them that he and his wife אברהם אבינו are hoping that הקב"ה would grant them children. Hearing this, these visitors would say that he is not living in reality. How can he or שרה expect to have children at such an

How great it would be if we could find an individual in our times who can best exemplify and amplify this great מדה of having an עין טוב. Resulting in his ability to understand the ראים את הקולת fo מדרגה and truly feel for others to the point where he cannot only feel their pain but see their pain and give them the היזוק and confidence to carry on with their lives. To have dignity and respect and to have a tr'ue עליה in their lifetime.

שברוך הי we can say that we were indeed זוכה to have such an individual in our midst who possessed these qualities of sharing the grief and joys of others to the point where he showed others that he not only cares but understands. He was none other than

כבוד קדושת מורינו הרב הגאון הרב צבי יהודה שפירא אדמו"ר מבלאזוב זצוק"ל זכותו יגו עלינו ועל כל ישראל There were many stories told of the Bluzhever Rebbe recorded in many worthwhile publications.

The Bluzhever Rebbe encompassed many virtuous מדות which he tried to hide. He tried his best to pass himself off as a plain simple yid. His father, the previous Bluzhever Rebbe מורינו הרב ישראל ז"ל once commented "an eighth of an eight of מראל ז"ל אווה you are allowed to have." The גמרא relates that a תלמיד חכם should have an eighth of גאווה.

The Bluzhever Rebbe's life was anything but dull. From the very beginning of his early childhood, he experienced trials and tribulations that would have broken the average person. But with his great הי ה, he endured. He let nothing get into his way when it came to his עבודת הי. It was as if from the very beginning he was thrown into a spiritual עבודת הי fiery furnace and came out in the spiritual sense unscathed, untouched, but elevated with שהרה.

The Bluzhever Rebbe was born in 1936 to his parents named Rav Avrohom Yisreal and Bronia Koschilzki. The Bluzhever Rebbe and his father were separated from his mother and younger brother during the war in 1942. The Bluzhever Rebbe who was six years old at the time, was placed on a cattle car with his father by the Nazis ש"" to be sent to an extermination camp. The Rebbe's father managed to pry open one of the bars of the cattle car and squeezed his six year old son through the bars, throwing him out of the moving train. The future Bluzhever Rebbe survived by landing on some bushes. He was seriously hurt but ב"ה alive. Unfortunately his father was killed by the Germans מ"מ". The Rebbe's mother knew which direction the cattle car was going and the thought came into her head that maybe her son jumped off the car and he may be lying by the tracks. She employed a non jewish peasant to go down the tracks and see if her son was there. ה"ב he found the little boy. Bruised and hurt, the peasant picked him up and carried him back to his mother. Mother and son reunited. She took him to a local hospital to treat his wounds. While in the hospital she had this bad feeling. She immediately took her son out of the hospital. That night the Nazis ש"מ" burnt down the entire hospital killing all of its patients.

As the war progressed, time finally ran out for her and her two sons. They were taken to Bergan-Belson, a concentration camp. Now widowed, she had to concentrate on keeping herself and her two sons alive. Pushed by her deep sense of אמונה, she made certain that her children would learn חורה. In the beginning, Bergan-Belsen was not as terrible as other concentration camps. This was because those with Palestinian British papers were kept alive for prisoner exchanges. All children under five were given a ration of milk. Her younger son יצחק אלאזר shared his daily portion of watery milk with the Prochniker Rav, who would later become known as the Bluzhever Rebbe. The Prochniker Rav now taught her two sons Torah every day.

When חסם came, the Rebbe's mother sold her חמץ to a non-jew. This was a time when the Germans allowed the prisoners to do מצות. The Prochniker Rav had gotten up the nerve to ask the Germans for an oven, and surprisingly, they granted his request and they were able to bake some מצות.

As time went on, things got worse. They couldn't bake מצה and the Prochniker Rav refused to eat מסח after חסט because it hadn't been sold. It was known, however, the Rebbe's mother had sold her חמץ. When she was told about the Prochniker Rav's sickness, she sent to him all the חמץ she had, thus saving his life. Later she would remark "that the value of a loaf of white bread in Bergan-Belsen was worth more than a skyscraper in Times Square."

After the war, the Prochniker Rav married her. He became known as the Bluzhever Rav, and she Herbonis Bronia, the Bluzhever Rebbetzin.

The Bluzhever Rav and Rebbetzin opened a בית מדרש first in Williamsburg and later in Boro Park. The Rav became a father to his new rebbetzin's sons צבי and יהודה and יצחק אלאזר He treated them and raised them as if they were his own children. They took on his last name of Spira.

For years the Bluzhever בית מדרש flourished. The Rebbetzin was a very loyal עזר כנגדו She appreciated so much the way her husband and new father raised the two children, turning them into true בני תורה and תלמידי חכמים. This was her life's dream. She always wished everyone what she cherished most, and that was to have good and pure דורות. The Bluzhever Rav spent much time with his eldest son צבי who he saw in him the continuation of the legacy dating back to the בני ישעכר אור הודה ודעת הורה ודעת הורה ודעת בית הורה מדרש עליון בית ווחס האור שיבה in Monsey where he was known for his חמדה הממדה שליון years he learned with בחורים who became leading חורה giants of their generation. Such as HaRav שראל Belsky יב"ל and יב"ל Harav הושע הישע הישע הישע הישע השל אברהם יהושע הישל אברהם יהושע הישל אברהם ווחס אברם ווחס אברם ווחס אברהם ווחס אברם ווחס

In 1958 רב צבי יהודה אודר ביני יהודה Channah Klein-Leifer, daughter of Rav Naftali Leifer known as the Volyer Rav who was the Rav of the קהל חסידים shul in Boro Park. They raised a beautiful family of three sons and two daughters together. The Rebbe was very devoted to her especially in the later years when she took ill. She unexpectedly passed away during the 3rd day of הול המועד סוכות חשע"ג. The Rebbe remarked that, "she left the world הבהרף עין, like the blink of an eye." Rebbetzin חנה was a very private person. She was a צועה, always staying out of the limelight. She had a lot of דרך ארץ ארץ היין for her husband. When one would speak to her about her husband The הבי און, she would never say "my husband said this or that;" rather she would call him "My הבי"--she held him in high esteem. A long time resident of Boro Park named Mrs. גיטל Chanis הנה לעים who was in her nineties when Rebbetzin הנה חנה משעץ, remarked that when young הנה שא fourteen years old she remembers her always running to do הנה הוה הוה אונה מדרש davening but not speaking; taking in the הנה באונה הפילות atmosphere of the הפילות and feeling connected.

It was said about שמואל הנביא's mother, "חנה היא מדברת על לבה", and חנה was speaking to her heart, רק שפתיה נעות וקולה לא ישמע, only her lips moved, but her voice was not heard." This was the Bluzhever Rebbetzin הרבנית חנה ע"ה. May she be a true מליץ יושר.

In 1989 the Bluzhever Rebbe's father, the previous Bluzhever Rebbe מורינו הרב ישראל ז"ל, passed away leaving the responsibility of continuing the Bluzhever dynasty. The newly inaugurated Bluzhever Rebbe מורינו הרב צבי יהודה felt inadequate, but also felt a responsibility to carry on the holy legacy of his father. The Rebbe accepted the mantle with deep humility. He accepted the responsibility of continuing the מסורה of his father, his grandfather the קרן יהושע , and earlier generations; the צבי לצדיק, the בני יששכר.

The Rebbe would devote his full energy to his קהילה. He would give his full attention to all who came to him even if they were not מתפללים of his בית מדרש. The Rebbe would say, "whether I can help a yid in a difficult time, I don't know. But certainly I can listen to yidden's צרות, problems. I don't know why people come to me. I do not have special עדקות or צדקות. Maybe what I offer is that I know to feel for another yid's situation." The Rebbe was a true "נסא בעול חבירו," he genuinely cared for others. He would make it a point during the week to daven with the first מינין. He did so to be מחוק those who had to get up earlier to go to work. He always insisted walking to the בית מדרש instead of being driven. He also preferred to walk himself and not be a burden to others. When one of his מתפללים had a heart attack רחמנה לצלנן and had to be hospitalized, he advised him not to have friends stay with him other than family; the Rebbe explained that he will end up having to entertain this person and not getting the real rest he needs. The Rebbe had no shortage of common sense. The Rebbe was also careful not to cause one loss of money. There was a person who called the Rebbe almost daily. Once this person complained to another that he calls the Rebbe quite often but the Rebbe never calls him. This person's friend who was also close to the Rebbe mentioned this dilemma to the Rebbe. The Rebbe answered him the reason he does not call is because that person uses his company phone. "I don't feel I have the right to call the company phone and most likely cause a loss of business." This is the way the Rebbe conducted his life always conscious of the other. This was true even in his own בית מדרש. If the Rebbe wanted to use the מקוה and there were those who were there before he arrived, he would go to a side room, sit down and wait his turn. His was outstanding. Where does one get such כבוד הבריות to completely dedicate

The Bluzhever Rebbe created his own private פרדס. He turned his home, office and בית מדרש into a פרדס. Through this he was able to rise above the social environment and structure of קנאה תאוה וכבוד which can only bring מחלוקת. The Rebbe once said, "a person should be forgotten by others. The idea is that if no one pays attention to the other, then that person can better concentrate on his own עבודת הי and can better communicate with הקב"ה. This is not a contradiction to נשא בעול חברו If one is not recognized by others, his life can be totally immersed in the service of הי. In this way one does not have to worry what others think about him. He doesn't have to worry if other people are jealous or angry or have any complaints against him. If one goes unnoticed, then all these adverse feelings do not exist and would cause a person to freely serve in without having to look behind his own back to see if others have any complaints.

When הקב"ה created the world and was מסדר it, the תורה states "וירא אלקים". The word מאד turned around forms the word אדם. When הקב"ה created אדם הראשון, he was perfect in the sense that he could accomplish anything wanted him to do. Since he was the only one, there was no one to distract him. There was no one around to become jealous of him as we find later on by קין

However, when חוה was created, she distracted אדם and caused him to eat from the תשובה for 130 years. After this, אדם הראשון, מא was sent out of גן עדן and did חשבה for 130 years. After the אדם הראשון, הטא אדם הראשון. Only when he realized there is such a thing called אדם השבח" Shabbos is considered a new creation just like חשובה he said "מזמור שיר ליום השבח for 130 years. This signified that even though he was sent out גן עדן און הקב"ה with him. The word "עמך" with you" has a און עדן און און הראשון הראשון הפבוצם that הקב"ה was with him, he was able to face him and do חשובה הראשון הורה ווא lost his מדרגה it would be up to מקבל חורה עדר מדרגה when they were חבני ישראל or restore that מקבל חורה when they were at the time of מדרגה לאון קודם החטא הקב"ה הראשון קודם החטא הקב"ה מדרגה לאום בני ישראל had restored itself to the אנכי הי מפי הגבורה און קודם החטא הדרגה לאום מדרגה had restored itself to the מדרגה of מדרגה הראשון קודם החטא המדרגה אום לענו מדרגה האוה וכבוד שראל העוה וכבוד whad restored itself to the מדרגה of מדרגה Arta הראשון קודם החטא המדרגה און טוב to enter in one's domain. Only עין טוב was able to say directly were once

The Bluzhever Rebbe lived with this attitude. Through creating his own פרדס, he was able to run away from קנאה תאוה וכבוד. Thus making his עבודה in this world pure. He never got involved in any מחלוקת. The Bluzhever Rebbe was a person who could face anyone because he viewed everyone בעין טוב.

It states "הנה קל ישועתי אבטח ולא אפחד, Behold! הנה קל ישועתי is my salvation, I shall trust and not fear." This was the Bluzhever Rebbe. He said many times that he is not afraid of the מלאך המווח. After witnessing all the terrible things in the concentration camps, nothing else could phase him. All he needed was to trust היי.

Towards the end of his life the Rebbe was in a state that most people would give up. He kept strong. He came into the בית מדרש and יום טוב with a broken body and led the תפילות. On his last הושענא רבה as he was carried into the בית מדרש, he strengthened himself and said the בית and strength of feeling; he not only elevated himself but all those in the בית אבטח ולא became his "Hallmark." Only a person with such true אמונה can tell his doctor who had already given up and tell him, "I am a survivor." He could look at the

מלאך המוות straight in the face because he believed with all his heart "הנה קל ישועתי." אבטח ולא אפחד."

It states in the last פסוק of שיר השירים the words "ברח דודי ודמה לד לצבי או לעפר האילים על הרי בשמים, flee, my beloved (referring to הקב"ה) from our common exile/ and be like a צבי (who is fast) or a young heart in your swiftness to redeem בני ישראל and rest your presence among us in ארץ ישראל among us on the fragrant הר המוריה, site of your מקדש." On מוצאי שבת מוצאי it is the custom by הבדלה to make a so that we should look forward to a good and pleasant week. The transition from חול to שבת in order for one to make it through the week. The fragrance is supposed to put us at ease so that we could cope with the pressure of the working week. The last words of שיר השירים, "על הרי בשמים" on the fragrant הר המוריה sight of the בית המקדש, upon the mountain of spices is synonymous with the life and lifestyle of the Bluzhever Rebbe. When one looks at another בעין טוב that person leaves with a fragrance of חיזוק. Whoever spoke or conferred with the Bluzhever Rebbe, one felt as if he were at הרי בשמים. He was everyone פים יפות בסבר פנים יפות Everyone felt that he gave them his full undivided attention and even more so that he looked at them בעין טוב giving them היזוק to continue on with their lives. He became their הרי בשמים because that is what עין טוב creates. The Bluzhever Rebbe had כוחות in him that nobody knew.

הרב גד פייעראייזען, the legendary שמש of the Bluzhever and personal בית המדרש and personal גבאי the Bluzhever Rebbe as well as the previous Bluzhever Rebbe מורינו הרב ישראל ", said, concerning, מען ווייסט נישט ווער דער מענש איז", מורינו הרב צבי יהודה ז"ל we don't know who this person is." He was complete נסתר. He would never reveal himself. To a certain degree, the Rebbe did go unnoticed--but to the בית מדרש and to the people who came and confided with him, he could not escape.

Once a ראש הישיבה came to the Rebbe to ask for a הלמיד for a תלמיד for a מתפלל so that she should have a מתפלל so that she should have a רבי replied "no problem." A short while later this woman went into total remission. It was as if she was never sick. The doctors couldn't believe it and attributed it to a משמים. However, when it came to the רבי himself,

he told the ראש הישיבה that he couldn't do anything and was גזירה. For the מקבל went with the כח and רוח of ולא אפחד ישועתי אבטח הנה קל ישועתי אבטח ולא אפחד --this was his life. Whatever he was confronted with he was בעין טוב the מקבל.

During the שבעה it was pointed out that the נפטר ערב שבת קודש פרשת was רבי בלק. The name בלק has a גמטריא of 132, the same צבי as the Rebbe's name צבי יהודה. The obvious question is what is the connection between the בלק and בלק since wanted to curse and destroy בני ישראל? It is apparent בלק viewed בני ישראל with an עין רעה. The answer is there is no connection between the בלק. Just like there is no connection between the rest of כלל ישראל and בלק. We see that it does not mention משה רבינו's name until after the entire episode of בלעם and בלק. Rather one can say the significance of the Rebbe's פרשת בלק in the week of פרשת בלק is that if you take the name בלק and turn around the letters you form the word "קבל," acceptance. צבי יהודה too equals 132, the same as צבי יהודה. The Bluzhever Rebbe was a מקבל . He was מקבל from his father the previous Bluzhever Rebbe מורינו הרב ישראל , the was a מקבל from the previous generations. The אבי לצדיק, the mas a צבי לצדיק, the the מקבל, the and the בני יששכר. Through being a מקבל, he was זוכה to inherit the כוחות and beauty of his ancestors and the earlier generations. Through their חפילות and חפילות he saw their עין טוב and was thus דוכה to inherit their כח התפילה in the בחינה of "ראים" את הקולת "His עבודה was similar to theirs.

סטרה from the time of התורה קבלת התורה that is keeping us going. The Bluzhever Rebbe understood this very well. Therefore his entire עבודה evolved around the word "באלה". Continuing the עבודה of your father, continue the עבודה of your ancestors going back to the בני יששכר. They were closer to the מסורה that was handed down from קבלת התורה at the time of קבלת התורה. The Bluzhever Rebbe kept and followed this מסורה without altering any מנהגים. He kept this מסורה not only in his בית מדרש but in his private residence as well. It is interesting to note, the word "באלה" has a בית מדריא of 56. The Rebbe's private residence was on 56th Street. The Rebbe through his עין טוב ס כה בח להדים, his own פרדם און עבודת הי and was thus able to concentrate and fulfill his עבודת הי in this world without being criticized or being looked at with an עין רעה הי כאלה שיבודת הי בעודת הי באלה שודה מודר של אין רעה בי העודה של היים ווידים ו

It states in the Torah, "עין תחת עין", an eye for an eye." The תורה means to say that the responsible party must pay the monetary value for an eye. One can also say that the responsible party must pay the monetary value for an eye. One can also say uין רעה One should have an עין טובה תחת עין רעה. The Bluzhever Rebbe followed this to the fullest extent to the point where his עבודה was pure.

ערב שבת קודש, it was also ט"ז תמוז מי"ז חמוז of נימטריה which is 16 has the same גמטריא as the word גבוה which means elevated. Perhaps הקב"ה chose this זמן for גבוה so that the Bluzhever Rebbe can go up to שמים and stand before the כסא הכבוד and act as the שליח ציבור and say "מזמור שיר ליום השבת". As we mentioned earlier, when אדם realized there was a thing such as תשובה, he said, הדשה הראשון is a הראשון a new creation, so too when one does שבת becomes a new creation. When one looks at בריאה חדשה a with an עין טוב with an בריאה מהשבת. בריאה מהשבת און טוב הוא בריאה מהשבת בריאה מהשבת און טוב און טוב בריאה מהשבת. בריאה מהשבת בריאה מהשבת בריאה מהשבת.

It is interesting to note that אדם הראשון was created on ערב שבת קודש and it was on אדם that he declared מזמור שיר ליום השבת. When הקב"ה created אדם created אדם that he created him with an עין טוב of עין טוב that made him realize that he can not only do תשובה but can also with the aid of an עין טוב create a new

בריאה. The Bluzhever Rebbe with his עין טוב made a profound impact not only on his קהילה, but all who had the זכות to be in his presence. With his עין טוב, he created a בריאה חדשה and was thus deserving to stand before the ערב שבת קודש on כסא הכבוד and declare "מזמור שיר ליום השבת". It is because of this that we feel it is fitting and appropriate to ask the בלאזובער רבי

כבוד קדושת

מורינו הרב הגאון הרב צבי יהודה בן מורינו הרב הגאון הרב ישראל אברהם זצוק"ל זכותו יגו עלינו ועל כל ישראל

May he be מעורר מעורר נסא הכבוד that in his זכות we should be sent the נחמות שועות נחמות that לשראל needs to not only be קבלת to a קבלת מוכה but also to a קבלת פנים of

משיח בן דוד צדקנו במהרה בימינו אמן ואמן

יצחק יהודה פייעראייזען



ובאו ככם בברית יוזר נעשה ונשמע אמרו כאוזר



יצחק יהודה פייעראייזען Yitzchak Feuereisen