

History of the Danziger family from Alexander

Alexander Hasidim¹ is a Hasidic group that until the Holocaust was one of the two great Hasidic sects in Poland, together with the Gur Hasidim. The group was established by Rabbi Yechiel ("the Sheraph") Danzyger, the son of Rabbi Shraga Feivel Danzyger of Graitsa. Some say that Rabbi Shraga Feivel was the first ADMO"R, but in any case he led the Hasidim only six months before his death in the city of Warka. Rabbi Yechiel moved to Alexander, a neighborhood of Lodz. That is why Rabbi Yechiel was considered the first ADMO"R and the founder of Alexander's Hasidism. We are descendants of Rabbi Shraga Feivel Danzyger.

The ADMO"R - the head of the community, the acronym of "our master, teacher and Rabbi", sometimes called the tzaddik. It should be noted that a rabbi was called a rabbi or a rav, but each person was called "Rabe" and then his name, meaning that a man is named Rabe Avraham or R' Avraham it means that he is not a Rebbi, it is more like Mr. Avraham that would be used today. There is some confusion if it written "Rabe" that the person may indeed be a rabbi or else it may be meaning to "Rabbi," then he is not a rabbi. "The genius" or "the great genius" are rabbis with far-reaching knowledge, and a "MARAN" is a rabbi whom hundred rabbis approved his rabbinate.

It should be noted that Hassidic literature uses names and nicknames that make family tracing difficult. Full first and last names are quite rare. Naming may be: First name and city of origin, first name and city of residence, "Rebbe of" and city of residence, name of a book written by the man, nickname, initials of one of the previous options and more. Sometimes a city of origin becomes a family name. "Danzyger" means that he came from the city of Danzig (now called Gdansk, a port city on the Baltic coast of Poland, where Danzig (spelled Dancyg in Polish) was the German name of the place, which was part of Germany until the First World War). In addition, until the conquest of Poland by Napoleon in 1806/7, there were no municipal records of births, marriages, and deaths, and apparently family names were not used in Poland.

Alexander² is a neighborhood in Lodz, Poland, where the Hasidic court was located. The neighborhood was established in 1822 and was named after the Russian Czar at the time. The entire center of today's Poland was part of Russia, including Warsaw and Lodz. The building of the main school of the Alexander Hassidim still exists in the town. The pronunciation of the name is "Anexsander" in Hebrew/Yeddish, after the pronunciation of Alexander the great.

Before the Holocaust Alexander had 35 bible schools. In the Holocaust, most of Alexander's Hasidim were murdered, and today Hasidim are numbered only few hundred in the towns of Bnei Brak (Alexander ADMO"Rs Street), Jerusalem and New York. The Alexander Rebbe was always a member of the Council of Torah Sages in Israel. However, for several years now there are no new nominations to the Council, and when the ADMO"R died, his son was not appointed.

Let's start with the story of the family with Rabbi Zvi Hirsch Danzyger. He is described as a "distinguished and rich gentleman, who scattered his gifts to charity, redeemed captives and married orphans, from him and from his seed branched out geniuses and saints who illuminated the face of the earth." It is known that his house (and probably also his restaurant) was located at 14 Grzybowska Street in Warsaw³ (the building no longer exists - was destroyed and rebuilt). The term "married orphan" means that he gave an orphan who had nothing a significant amount of money and housing and

1 [https://en.wikipedia.org/wiki/Aleksander_\(Hasidic_dynasty\)](https://en.wikipedia.org/wiki/Aleksander_(Hasidic_dynasty))

2 Aleksandrow Lodzki

3 Grzybowska 14-16, Warsaw, Poland

food allowance for 4-5 years so that she could marry and exist until the couple was established. At that time, it was customary in a Jewish marriage that the bride will receive about 10% of her family property as a dowry, but afterwards she had no right to inherit the parents. On the other hand, the groom would receive nothing from his parents at the time of the wedding, but was entitled to the inheritance when they died. For orphans it was difficult to marry because such a couple would immediately have financial difficulty. Zvi Hirsch Danzyger lived in Warsaw and was not a Hasid - Hasidism arrived in Poland after his time. The Holyness of Levi from Berdichev [notice that the name does not mention the name of the Rabbi of Berdichev, but rather the name of a book he wrote "Kedushat Levi." His name was Levi Yitzhak], he was staying with Zvi Hirsch every time he was visiting in Warsaw, and later Levi's nephue was married to the grandson of Rabbi Zvi Hirsch.

The son of Rabbi Shraga Feivel, Rabbi Levi Yitzchok Danziger, was the son-in-law of the Rabbi Rav Simcha Bunim, and when he wrote the terms for marriage, the Rabbi Rav Bunim turned to his disciple , Rabbi Feivel, and said to him: "do you think that you have gained from me? no and no. I gained attribution from you. The sanctity of Levi of Berdichev Z"l told me that your family is sanctified by the sanctity of your forefathers and your righteous father, Rabbi Tzvi Hirsh, is the guardian of the covenant." Note that defining one of the "guardian of the covenant" is probably one of the most flattering definitions of Hasidim - referring to the righteous Jews who preserve the covenant of the Jewish people with God. In addition please note that any high-up person refer to plural in Hebrew. If you tell the Chassid that you are descended from the ADMO"R of Alexander, do not be surprised that he begins to speak to you in the plural.

The burial place of Rabbi Zvi Hirsch Danziger was recently found (in 2005) by the Alexander Hasidim of the United States in the Jewish cemetery of Warsaw, after its location disappeared since the Holocaust - apparently anyone who knew the place of the grave perished. It turns out that in the late 1960s the Warsaw municipality decided to extend the Anielewicz Street (named after Mordecai Anielewicz, commander of the Warsaw ghetto uprising), and make it to cross the cemetery, and planned to evacuate several thousand graves. In preparation they photographed tombstones and deciphered the inscriptions, and the work was done by students from the University of Warsaw. However, the director of the cemetery at that time succeeded to convince the municipality to cancel the plan, the result was that there is an archive of images of tombstones and deciphering of the texts. Alexander's followers will begin to travel again every year to his grave on the day of his death, as they did until the Holocaust. He died on 26 Nissan TKP"G (April 6, 1823 according to the Polish record, apparently after sunset). In the death record it is written that he died at the age of 78 and was a restaurant owner, and that one of his sons-in-law was a merchant and another was a fur merchant, and that he had left two daughters from a first marriage and five sons and two daughters from his second marriage to his wife Feiga. Rabbi Shraga Feivel of Gritza, one of our forefathers, Rabbi Zalman (not much known about him), Rabbi Baruch Danziger, one of the most important disciples of the old Rebbe of Vorka, Rabbi Gavriel Danziger, a geniuses of Poland and the head Rabbi of the town of Radom and Rabbi Shabtai.

Attached at the end are two articles written by Rabbi Naftali Aharon Wakstein and published in 2016 in a newspaper about the family and descendants of Rabbi Zvi Hirsch. Sorry, only Hebrew copy.

Rabbi Tzvi Hirsch promised in his will that if one of his descendants would be in trouble, they would prostrate on his grave and he will save them. After the grave was found, the ADMO"R went to Poland to prostrate on the grave and pray for Rabbi Shimon Chaim Esterzon, one of the descendants of Rabbi Zvi Hirsh (we found another relative) who underwent a stroke.



1. The grave of Rabbi Tzvi Hirsh Danziger when he was rediscovered

The above photo was probably taken by the students who conducted the survey of the cemetery. Since the grave is close to the entrance, the number 5 probably indicates that this is the fifth grave to be surveyed.

The grave is located in the Great Okopowa⁴ Cemetery in Warsaw. Open Son-Thu10-17. In order to reach the grave, enter the main gate and walk straight about 150 meters and see the grave on the left. The gravestone was renovated by one of his descendants, the son of Yaakov Henich Danziger, it is unclear when but before the Holocaust. The inscription reads: "His house is open to the poor," "redeeming captives" - that is, financing the rescue of Jews who were arrested by the authorities because of plots, "married orphans", that is, paid the dowry and living expenses for few years. Also written "passed away in good name"- meaning that he was righteous in all his actions towards other people.

4 Okopowa Cemetary, Okopowa St. 49/51, Warszawa, Sector 1A, Row 1 Number 5



2. The grave of Rabbi Zvi Hirsch Danziger today

We will continue the story of the family with the first son of Rabbi Tzvi Hirsh Danziger, Rabbi Shraga Feivel Danziger of Graitza. (Born – Gritza, Poland in 1794, died October 19, 1848 in Warsaw, Poland). Also known as the "Rebbe of Vorka". He was a member of a family opposed to Hasidism. Rabbi Shraga Feivel was a disciple of Rabbi Ya'akov of Lissa, author of *Netivot HaMishpat* (that is, he wrote a book by that name). After his marriage to the family of the Admor Rabbi Levi Yitzchak of Berdichev he followed the Chassidut and became a disciple of the Visionary of Lublin until he died and later of Rabbi Simcha Bunim of Peshischa and of Rabbi Yisrael Yitzchak of Vorka, founder of the Vorka Chassidut. Rabbi Shraga Feivel's daughter married the son of Rabbi Simcha Bunim of Peshischa. After Rabbi Yisroel Yitzchak of Vorka died, Rabbi Shraga Feivel took his place but died after six months. In other words, Rabbi Shraga Feivel was actually the second Admor of the Vorka Hasidism, and after his death, the leadership of the Vorka Chassidim passed on to the younger son of Rabbi Yisrael Yitzchak of Vorka, Rabbi Menachem Mendel of Vorka, and later to Rabbi Dov Berish of Biala, the son of the Maggid of Teshcenov. When he passed away Rabbi Yechiel Danziger, the son of Rabbi Shraga Feivel to be the ADMO"R. He moved to the Alexander neighborhood at the end of the 19th century, and from there he became the first ADMO"R of Alexander's Hasidism.

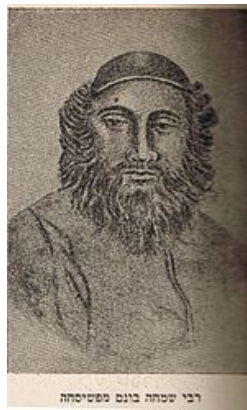
At different times, Rabbi Shraga Feivel was the rabbi of the towns of Sierpc, Poland, Gombin, Gritza and Makuba. Generally speaking, he is called the Rebbe of Grytza-Makova, the last cities he served in the rabbinate. Sometimes he is called the Rebbe of Vorka, since he led the Vorka Chassidim after the death of their rabbi.

A book owned by Rabbi Shraga Feivel was sold at auction for \$ 1,900⁵.

Various sources sometimes refer to Shraga Feivel Danziger and sometimes to his son Yechiel as the founder of Alexander's Hasidism, but in any case it is clear that Yechiel was the one who transferred the center to Alexander, and is usually referred to as the first ADMO"R of Alexander.

An interesting article on the history of Hasidism was written by Prof. David Assaf of Tel Aviv University⁶ (In Hebrew).

The Hasidism of Alexander and Gur, the two great Hasidic sects in Poland until the Holocaust, were established by the disciples of Rabbi Rav Simcha Bunim Beunhard of Peshischa. Rabbi Rav Bonim⁷ was born in 1765 and was the son of Rabbi Zvi Hirsch, who was a wandering preacher in the town of Vadislav and wrote the books of ethics, "Ten for the Hundred" and "Eretz Ha-Tzvi". After his marriage he became close to Hasidism and became a disciple of Rabbi Moshe Leib of Sasov and the Maggid of Koznitz.



3. Rabbi Simcha Bunim of Peshischa - Wikipedia

After learning Torah, Rabbi Simcha Bunim decided to leave his father-in-law house and work for his subsistence. He found a job as a clerk and traded timber for a rich forest owner. After a few years he went to Danzyg to study pharmacy and was certified as a pharmacist. He studied several European languages and sciences and wore modern clothes even when he was at the courts of the ADMO"Rs. But before he began to work as a pharmacist he went to the courtyard of the Visionary of Lublin and became his student and later became a student of the Holy Jew (who himself was a student of the Visionary of Lublin) in the city of Peshischa. After the death of the Holy Jew, Rabbi Rav Simcha Bunim became a leader and educator and thousands of young men flocked to study with him. Even the educated (non-religious) Jews treated him with respect. He is always being referred to with two Rabbi titles before his name.

5 <http://www.kedem-auctions.com/en/node/30815>

6 <http://www.tau.ac.il/~dassaf/articles/History%20of%20Hasidism-Hebrew.pdf>

7 https://en.wikipedia.org/wiki/Simcha_Bunim_of_Peshischa

Rabbi Simcha Bunim says: "What is the point of not blessing before giving charity, but it is a mitzvah, but the righteous Chassidim, will make many preparations before the blessing and direct their intentions at the time of the blessing, and in the meantime the poor will die of hunger! Also: "It is best that a man will have two pockets. In one pocket there will be a note in which it is written 'the world was created for me', and in the second pocket there will be a note that says, 'I am dirt and ashes'."

Rabbi Simcha Bunim is responsible for the fact that we are the descendants of the Danzyger family of Alexander, by giving a blessing to Moshe Aaron Sochaczewski. The blessing is detailed in the history of the Sochaczewski family and we shall repeat it here very briefly. Whenever R' R' Bunim visited in Lowicz (the town where the Sochaczewski family lived), he used to stay with Rabbi Moshe Aharon. R' R' Bunim once said: "Rabbi Moshe, how can I bless you? The Torah and greatness are in your place. Only this is your blessing that your sons will be Chasidim, and that your in-laws will be the greatest of Poland." The first son of Rabbi Moshe Aharon, Yehonatan Sochaczewski, was married to the daughter of Rabbi Shraga Feivel Danzyger and after she passed away he married another daughter of Rabbi Shraga Feivel who was also a widow. Jonathan's first son, from his first wife, Yitzhak Aharon, is the grandfather of our grandmother Yocheved Miriam. All the other boys and girls were married to the greatest of Poland.

Among the disciples of R' R' Bunim are Rabbi Yitzchak Meir Alter, the founder of the Gur Hasidic sect and Rabbi Shraga Feivel, the founder of Alexander's Hasidism. The two Hassidic sects were the largest in Poland until the Second World War, when Alexander Hasidism went almost extinct.

Rabbi Simcha Bunim passed away on the 12th of Elul TKP"Z (1827) and was buried in Przysucha, Poland. A book about him and his writings was written by Yehuda Menachem Boim. The chapter in this book that discusses Rabbi Shraga Feivel Danziger is in Appendix A.

Let's go back to our family. There are many stories about Rabbi Shraga Feivel. For example, he would perform preaching without preparing. Another example - he was engaged in writing Torah scrolls, and at the time of writing he would read another book - an amazing division of attention.

Another story describes how he became a Hasid. Rabbi Shraga Feivel was a disciple of the great Gaon Meor Hagola Rabbi Ya'akov the Rabbi from Lissa. Another student was the righteous Gaon Alexander Ziskind Kahana, known as Rabbi Zusa Platzker (ie, from the town of Plock in Poland). The two students finished their studies and went back together to Warsaw. On the way they spoke of rumors that they had heard about Hasidism and decided that Rabbi Shraga Feivel would go to Lublin because his wife's father, Mordecai, lived in Lublin, to examine the matter, while Rabbi Zusa would continue to Warsaw. They agreed that afterwards Rabbi Shraga Feivel would tell Rabbi Zusa about Hasidism. So when Rabbi Shraga Feivel arrived in Lublin he visited the Visionary of Lublin and gave him a letter of recommendation from the Rabbi of Lissa. The letter was about the two students. The Visionary of Lublin asked about Rebbe Zusa and Rabbi Feivel answered that he was his classmate. Then the Visionary began to condemn Rabbi Zusa. After a few hours again the Rebbe Feivel came to the Visionary house and then the Visionary of Lublin said about Rabbi Zusa that he was a great Tzaddik. When Rabbi Feivel met again with Rabbi Zusa he asked what had happened on that day that he first met the Visionary. Rabbi Zusa replied that on that day a rabbi came to him from another city and asked him to help him raise money to his his daughter married, and also told him a new Halacha ruling. Rabbi Zusa said that the new ruling is wrong, and let him go without assistance in collecting the money, and the rabbi left in a state of disappointment. After a few hours, out of pity he looked for the rabbi, found him and told him that he might tell him the innovation again and then told him that the innovation was good, and helped him and went with him to Warsaw's rich families to ask for money so

that within a few hours he had collected enough money to marry out the daughter. Rabbi Zusa went on to say that the Visionary of Lublin saw the events of that day from the distance in his holy spirit, and therefore he first condemned him very much and then praised him very much.

Chapters in books that collected other stories about Rabbi Shraga Feivel are presented in Appendices A and B.

The first son of Rabbi Shraga Feivel was Rabbi Yechiel "the Seraph", usually referred to as the Maran Rabbi of Alexander the Elder (1828-1894), after whom were named the first sons of Herzel Tchorek and Avraham Tchorek. Rabbi Yechiel advanced the Hassidic court and transferred it to the Alexander suburb of the city of Lodz, and since then the Hasidism group has been known as Alexander's Hasidism. It is told about Rabbi Yechiel that he used to recite his Talmud at night very loudly when his feet were in a bowl full of ice water, so that he would not fall asleep. One day the son of the rabbi of the town of Alexander visited the city and heard him memorize the Talmud. When he asked people who he was, he was told that this was Yechiel the son of Rabbi Shraga Feivel. Later, the rabbi of Alexander died and his son, who was very rich, kept the Rebbe's house and refused to sell it even though many would ask. But when the relatives of Rabbi Yechiel, who was already an ADMO"R, were looking for a home for their rabbi, he was willing to sell the house because he remembered Rabbi Yechiel for good, and so the Danzyger family moved to the town of Alexander in 1876.



4. The house of the ADMO"R in Alexander

There are many stories about Rabbi Yechiel in Hasidic literature. Since he is not one of our forefathers, we will not elaborate here.

After Rabbi Yechiel, his son Rabbi Yerachmiel Yisrael Yitzchak, author of the book *Yismach Israel*, became the ADMO"R. The second son of Herzl, Naftali Tchorek, is named after him. The name was originally Yisrael Yitzchak, but when he was seriously ill, the name Yerachmiel (=god have mercy) was added. A book about its history was written by Menachem Avinoam Makover and Yehuda Moshe Makover and printed as "*The History of the Yishmah Israel.*" According to the book, when he died in 1910, about forty thousand people attended the funeral, including hundreds of rabbis and ADMO"Rs. The funeral procession was delayed for a few hours as the trains from Warsaw to Lodz were filled to capacity and waiting for more trains to arrive. Another tens of thousands were stuck in Lodz and could not reach the funeral. Many had walked from the surrounding towns for many hours. Only the rabbi of Gur did not come because of the distance (or because of the competition ...). Before his passing, Rabbi Yerachmiel Yisrael Yitzchak said: "It was good, now is good, and will be good."

There was a problem, since Rabbi Yechiel demanded in his will that no building should be built on his grave, but only a simple gravestone. Could it be possible to build a structure on the grave of Rabbi Yerachmiel Yisrael Yitzchak? Therefore, a large court was set up of three heads of courts of three cities, and they decided to build a stone wall around the grave but without a roof. The next picture shows the wall with the gravestone of Rabbi Yechiel and his three sons, but it seems that someone decided to build a building after a while.



5. Building containing the tombs of the Alexander Rebbes in Alexander, near Lodz



6. The gravestone of Yerachmiel Yisrael Yitzchak

Until the Holocaust, the tombs were used as a place of worship, and in particular the chasidim would gather there on the day of the memorials of the ADMO"Rs of Alexander, and on the 29th of Tevet, there is a celebration of the righteous Yerachmiel Yisrael Yitzchak Danziger, the ADMO"R of Alexander.

After the death of Rabbi Yerachmiel Yisrael Yitzchak, a yeshiva was established in Yerushalayim, named after the book Yismach Israel. The first chairman of the yeshiva was our grandfather Herzl Naftali Tchorek, and at one point he was the treasurer. After the passing away of Herzl and Avraham Tchorek, their chairs were kept for about 30 years with signs with their names, on the eastern side of the yeshiva, and no one sat on these. The Yeshiva existed until about 2015, when it was transferred to be used by a group of ultra-Orthodox Jews. In the booklet of the Tchorek family's history, there are additional details as well as copies of letters issued by the yeshiva signed by our grandfather.

Rabbi Yerachmiel Yisrael Yitzchak had no sons. He was followed by his two brothers, but the brothers were not as charismatic as Rabbi Yerachmiel Yisrael Yitzchak, and many of the families went to other Hasidic sects. Rabbi Yitzchak Menachem Mendel, the son of the second brother, collected again a huge congregation. During World War II, the Nazis sought to capture the Admor of Alexander, Rabbi Yitzchak Menachem Mendel, who was an important leader - as stated, the leader of one of the two great Hasidic sects in Poland. The Rebbe hid initially in the Lodz ghetto and then fled to the Warsaw ghetto under a false name, but refused to be rescued by saying, "What do you want to save my soul while all of Israel is in trouble?" He worked in a manufacturing plant (it is not clear what) and when they told him that he might not work because of his honor, he said that the Nazis would see his hands and realize that he was not working and that they would catch him. After a while he was caught by the Nazis and executed in Treblinka on the 23rd of Elul 5702 (5 September 1942).

Also, the son of Rabbi Yechiel's third son was murdered in the Holocaust.

After the Holocaust, the son-in-law Rabbi Yehuda Moshe Tiberg survived. Alexander's followers clung to him and he established the congregation in Bnei Brak, and he changed his surname to his wife's family name, Danzyger, in order to create continuity in the family name. In New York survived the son-in-law Yechiel Menachem Singer and he built a congregation there.

A more detailed description of the Alexander dynasty was written by our relative Rabbi Naftali Aharon Wakstein, which is attached as Appendix C. Rabbi Naftali Aharon deals with the tracing of genealogies and has helped to search for information about our family, without which most of what was written here could not have been written.

Today there are Alexander's Hasidim in Israel and the United States, and the Alexander Rebbe in Israel was a member of the Council of Torah Sages, but after his death his son was not appointed to the Council because they ceased to appoint any new members.

Appendix A – Book about Rabbi Rabbi Bunem
and in it a chapter about his student, the Rabbi of Alexander

הרבי רבי בונם

מפשיסחא זי"ע

חלק ראשון

תולדות חייו, סיפורים, מנהגים, שיחות קודש, משלים, אגרות קודש
מרבינו הגדול והקדוש, איש אלקים נורא, בוצינא קדישא
שר התורה, אספקלריה המאירה, התנא האלקי רשכבה"ג
אדמו"ר האדמורי"ם, חכם הרזים, נודע בשערים, הלוא הוא

מרן אדמו"ר **רבי שמחה בונם** (בונהארדט)
זצוקללה"ה זי"ע מפשיסחא

ומתלמידיו הבכירים מווארקה, קאצק, ראדזימין, גור, פלאצק,
גריצה, אלכסנדר, איזביצע וה"רמתים צופים" זצוקללה"ה זי"ע.
ובמיוחד מבנו יחידו אדמו"ר **רבי אברהם משה** זצוקללה"ה זי"ע

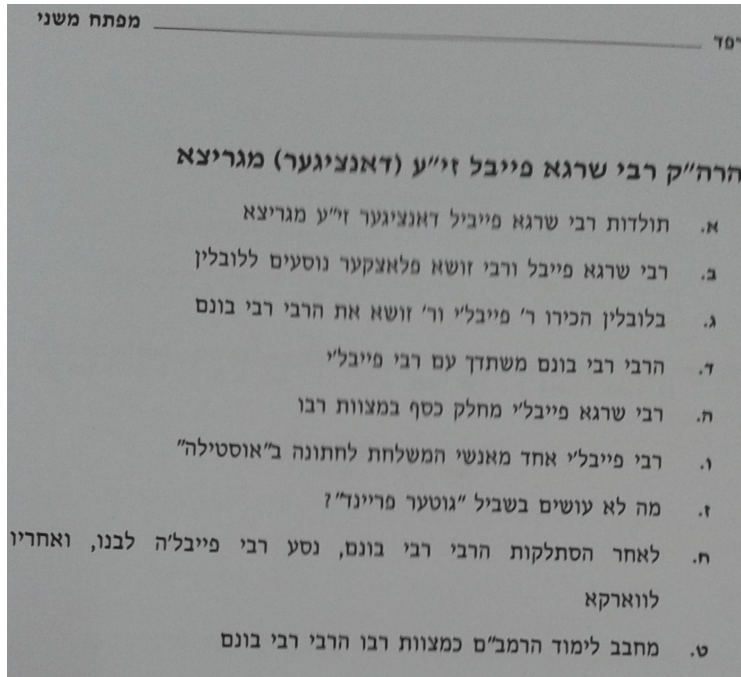
נערך על ידי

הרב יהודה מנחם בויס שליט"א בן הרה"ח ר' אברהם משה זצ"ל
נכד הרבי רבי בונם זי"ע

מנחם אב התשנ"ז

בני ברק

Title page



Index page of the chapter about Rabbi Shraga Fiwel Dancyger



The Synagogue in Gombin where Rabbi Sraga Fiwel Dancyger served



Title page

From page 30 there are stories about the Rebbe Shraga Feivel Danziger. How he came to Hasidism together with Rabbi Zusha. How as a speaker he would speak to the audience without preparations. When he was doing his work, which was writing Torah scrolls, he was reading other books at the same time. When his son married Rabbi Rabbi Simcha Bunim's daughter, Rabbi Bunim ordered him to give a thousand gold rubles as a dowry (from the groom's side!), and he agreed even though he did not even have one ruble. But until the wedding, a wealthy woman had ordered a Torah scroll for a thousand rubles. And many more stories.

Appendix C – ADMO”Rs of Alexander dynasty by our relative Rabbi Nafthaly Aaron Vekshtein

B”H

Naftali Aharon Wakstein

World Database of Genealogy

Vitiledo

The Alexander Dynasty

[Danzyger, Singer, Dembinski, Teiberg, Saakula]

A 1. Rabbi Shraga Feiwele Danzyger of Gritza son of Rabbi Zvi Hirsch. He died on the 20 October 1848. In his youth, he studied with Rabbi Jacob of Lissa and arranged Part 2 of his book *Netivot Lmishpat* for printing. Served as rabbi in Gombin, Gritza and Makuwa. He adhered passionately to the Visionary of Lublin, and later to his disciple Rabbi Simcha Bunim of Peshischa. With the death of his teacher, he accepted the authority of his son Rabbi Avraham Moshe, and afterwards he clung to Rabbi Yitzchak of Werka. In 1848, with the death of his last rabbi, he was appointed ADMO”R in Makuba, but he led only six months. His history and the history of his descendants are told in the book *Eser Zchiot*. Rabbi Simcha Bunim of Peshischa said about him: "I accept that he is sanctified by the sanctity of the seed of Abraham."

B 2. Rabbi Yechiel of Alexander son of Rabbi Shraga Feiwele of Graitsa (1). He was born in 1828. He died on the 21 January 1894. He was the son-in-law of Rabbi David of Peshischa. He served as rabbi in Tortshin, Grytza and Peltz, and after his father's death he went to Rabbi Mordechai of Varkey, and then to Rabbi Dov Berish of Biala. From 1877 he served as ADMO”R, first in Pilsz and from there served as rabbi and ADMO”R in Alexander, near Lodz. His humility was extraordinary to his son's testimony, "He was the worst of them all." In addition to his sons, the ADMO”Rs, he had three sons-in-law: Rabbi Elazar Lifshitz, Rabbi Bezalel Dembinsky, Rabbi Yeshaya Waltfried of Russia.

C 3. Rabbi Yerachmiel Yisrael Yitzchak of Alexander son of Rabbi Yechiel (2). He was born in 1853. He passed away 11 January 1910. He married a woman of the Gorman family of Pultusk, a great genius who controlled all parts of the Torah, his humility knew no boundaries, his prayer fell out of his mouth with a heartbreak. He has not left any offspring. He wrote a book "Yismach Yisrael." His history is in the book "Tiferet Yisrael."

C 4. Rabbi Shmuel Zvi of Alexander son of Rabbi Yechiel (2). He was born in 1859. Died on 11 October 1923. He was the son-in-law of Rabbi Yaakov Gurman of Poltosk. Replaced his brother as ADMO”R. He excelled as his brother in a humble way and in the truth that was his guiding light. He was famous for his clever answers and quick understanding of every matter. Thousands were his followers. His memory was amazing. He founded the first Yeshiva of the Alexander Chassidim called "Beit Yisrael" after his brother. Author of "Tiferet Shmuel". Among his sons: Rabbi Shraga Feivel of Radom, was killed for Kiddush Hashem in his lifetime, during World War I, 3 September 1914; Rabbi Ya'akov Simcha Bunim, died in the Warsaw Ghetto in 1941. Rabbi Avraham Chaim perished in Treblinka on the Day of Atonement, 1942; His son-in-law Rabbi Yitzchak Meir Singer, Av Beit Din of Alexander, son of Rabbi Eliyahu, Av Beit Din of Bereznitza, perished in the Holocaust. His other sons-

in-law are Rabbi Yitzchak Meir Singer, Rabbi Yehoshua Ling, Rabbi Avraham Issachar Rabinowitz, Rabbi Akiva Eiger.

C 5. Rabbi Betzalel Yair of Lodz, son of Rabbi Yechiel of Alexander (2). He was born on the 7 March 1861. He died on the 12 March 1934. Son-in-law of Rabbi Tzvi Hier of Palanwa. He received from his father and his brothers, and even though chasidim adhered to him, he accepted the authority of his two brothers. It was not until the outbreak of the First World War that in 1914 he agreed to serve as the ADMO”R in Lodz, and he knew how to bring the people closer and encourage them. He was buried in the “tenth” in Alexander. His son Rabbi Yechiel perished in the Holocaust. His sons-in-law: Rabbi Mordechai Menachem Kalish of Vorka, Rabbi Yisrael Elimelech Frumer of Radom, Rabbi Yitzchak Dembinski of Megov and his successor, Rabbi Yehudah Moshe Teiberg who became the ADMO”R of all the Hasidim of Alexander. His brother said: "Do you know the greatness and holiness of my brother?"

D 6. Rabbi Yitzchak Menachem Mendel of Alexander son of Rabbi Shmuel Tzvi (4). He was born in 1880. He died in Treblinka on the 5 September 1942. Son-in-law of Rabbi Michael Auerbach of Lodz, a disciple of his grandfather, uncle and his father. In his youth he was known as genius. He has tens of thousands disciples, among them many rabbies. He established a network of Yeshivot on Poland names “hHouse of Israel”. In Eretz Israel he established Yeshivat Yismach Israel. When the Nazis entered Poland, he was persecuted by them, fled to Lodz and from there to Warsaw, and refused to be saved - "What do you want to save my soul while Israel is in trouble? " Collection of his teachings in the book "Binding of Isaac." His History: "Ro'eh Ne'eman." His sons: Rabbi Yerachmiel Yisrael Yosef, was born in 1913, the son-in-law of Rabbi Natan David of Parshov, who perished with his father in Treblinka. Rabbi Ya'akov Pinhas Shraga, was born in 1920, died on the 14 February 1938.

D 7. Rabbi Avraham Yehuda of Lodz son of Rabbi Bezalel Yair (5). He perished in the Holocaust in 1943. He was righteous and pure and exemplary humble.

D 8. Rabbi Yehuda Moshe Tiberg-Danziger of Alexander, son-in-law of Rabbi Bezalel Yair of Lodz (5). Son of Rabbi Yechiel Yosef, son-in-law of Rabbi David Taub Av Beit Din of Shubzinsk, born 29 November 1892. He died on the 25 February 1973. A follower of his uncles and his father in low. Very great in the Torah. In 1934 he immigrated to Israel and lived in Jerusalem in holiness and purity, which he makes do with the least of the little. After the Holocaust, in 1947, Alexander's followers adhered to him. He established "Hatzer" and a yeshiva in Bnei Brak. Author: "Emunat Moshe", "Thought for the good", "Lights of Israel" - from the author of "Yismach Yisrael" and more. Resurrected the glorious Alexander chasiduth and changed his surname to the name of his father-in-law and the ADMO”Rs of Alexander - Danziger.

D 9. Rabbi Shraga Feivil Shalom HaLevi Dembinsky of Antwerp son of Rabbi Betzalel son-in-law of Rabbi Yechiel of Alexander (2). He died on 13 January 1954. He was the son-in-law of Rabbi Yisrael Yitzchak Taub of Zunskwala. ADMO”R in Antwerp and New York.

E 10. Rabbi Avraham Menachem of Alexander ben Rabbi Yehuda Moshe (8). Was born on the 9 July 1921. He passed away on 28 March 2005. He was the son-in-law of Rabbi Hanania Yosef Heilperin, He continued his ancestors greatness in Bney Brak. Was a member of the Council of Torah Sages of Agudath Israel. Managed to raise the Alexander Hasidim group and fill the Batei Midrash. One of the Torah giants of the generation.

E11. Rabbi Yitzchak Chaim David of Makuba son of Rabbi Shraga Feivil Shalom (9). He perished in the Holocaust. The son-in-law of his great uncle, Rabbi Bezalel Yair of Lodz (5). From 1934 he became ADMO”R in Makova, and later moved to Warsaw.

F 12. Rabbi Yechiel Menachem Singer of Alexander son of Rabbi Ya'akov Shraga Feibil Av Beit Din of Ostrov son of Rabbi Yitzchak Meir Av Beit Din of Alexander son-in-law of Rabbi Shmuel Tzvi (4). He was born in 1919. He died on 17 October 1988. He was raised on the knees of his uncle and teacher Rabbi Yitzchak Menachem. After the Holocaust, he remained the only survivor of his grandfather, Rabbi Shmuel Zvi. For many years, he refused to become ADMO”R, only at the end of his life surrendered to the Chassidim and established a Beit Midrash in the United States and Bnei Brak.

G 13. Rabbi Yosef Yitzchak Meir of Alexander son of Rabbi Yechiel Menachem (12). He replaced his father in the United States. A great Torah scholar and famous for charity and kindness.

14. Rabbi Yisroel Yerachmiel Sekula of Sedovna son of Rabbi Yitzchak Yosef grandson of Rabbi Shraga Feivil of Graitza (1). After the Holocaust, he immigrated to the United States and opened a Beit Midrash, a very admired figure in the United States.

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רכישת בית המדרש באלכסנדר

לאחר ירה האיתנים של שנת תרל"ז, בראות ראשי החסידים שזרם האלפים הולך וגובר, והעיר פילץ משכנו של הצדיק איננה מספיקה להכיל את הבאים, חפשו מקום שיתאים לחצר הקודש. כשנודע להם כי בעיירת אלכסנדר הסמוכה ללאדו' עומד ריק הבית והחצר מסביב, ובמרכזה בית מדרש גדול רחב ידים של הרה"ק רבי חנוך העניך הכהן מאלכסנדר זי"ע. יצאה מיד משלחת מכובדת לעבר אלכסנדר להתרשם מהמקום. בבואם לאלכסנדר התוודעו לכך, שנחלה זו עברה בירושה לבנו החסיד המפורסם רבי יחיאל פישל הכהן זצלה"ה, יש הרבה מתעניינים בנכסים אלו, אולם רבי פישל מסרב למוכרם. הם נפגשו עמו, והסבירו, שמטרת בואם לרכוש את נחלתו עבור רבה הקדוש של פילץ שזה לא מכבר קיבל את הנהגת עדת חסידי ווארקי. בשמעו שהדבר מיועד עבור רבה הקדוש של פילץ הסכים מיד למכור את הנכס.

והוסיף: בצעירותי הייתי גר בעיר מאלניץ הסמוכה לפרשיסחא, פעם בכ"ב שבט יומא דהילולא של הרה"ק מקאצק זי"ע, שמתי פעמי לעבר השטיבל של חסידי קאצק בפרשיסחא להשתתף בסעודת ההילולא, בעברי באחד מרחובות העיר שמעתי קול ניגון מתוק של אחד הלומד, הימיתי אזני ושומע אני, מאימתי קורין שמע בערבית, ע"י אימה ופחד קורין שמע! והקול נשנה ונשתלש, ע"י אימה ופחד קורין שמע.

לא יכולתי להתנתק, אבל חייב הייתי ללכת לסעודה בשטיבל, לאחר כמה שעות, השעה הייתה כבר אחר חצות הלילה בחזרה לביתי, עברתי באותו מקום ושוב אני שומע אותו קול מסתלסל, לא התגברתי על סקרנותי והצצתי פנימה, רואה אני יושב אברך, רגליו נתונות בקערת מים, הבנתי שהוא עושה זאת כדי לא לתת תנומה לעיניו, והוא עדין שונה ע"י אימה ופחד קורין שמע. עמדתי נפעם. בררתי מי זה האברך הזה אמרו לי: אברך זה הנו קדוש וטהור, לא פסק פומיה מנירסא, שמו רבי יחיאל בנו של רבה המפורסם של גריצא הגאון הקדוש רבי פייבלי דאנציגער זי"ע, הוא סמוך כאן על שולחן חותנו רבי דוד דאכלינער, הכול שחים אחריו שהוא כוכב שעתיד להאיר בישראל. עתה מבינים אתם, פונה רבי פישל הכהן למשלחת, לאיש קדוש כזה אני מוכר את נחלת אבי הקדוש זי"ע בלב ונפש הפיצה.

ואכן בשנת תרל"ז עבר רבנו הקדוש מפילץ להתגורר באלכסנדר ונתקבל שם לרב ואב"ד ועל שמה נתקדש בכל העולם הרב הקדוש מאלכסנדר זי"ע. ח"י שנים התגורר רבנו הקדוש זי"ע באלכסנדר עד יום המתלקותו יום י"ד שבט תרנ"ד ושם מנוחתו כבוד