ZHIDACHOV-KOMARNO HASIDIC DYNASTY, Galician Hasidic dynasty that flourished in the late eighteenth and nineteenth centuries, during the third and fourth generations of Hasidism. Its tzadikim (lit., "righteous ones"), renowned for their esoteric learning and even purportedly for performing miracles, attracted many disciples. The dynasty continues to exist, primarily in the United States, although many of its members and leaders were murdered during the Holocaust.

The first tzadik of the dynasty, Tsevi Hirsh of Zhidachov (Yid., more properly Zhidatshoyv; 1763–1831), was one of the most important Galician tzadikim of his day. He was the eldest of the five sons of Rabbi Yitsḥak Ayzik Eichenstein, the Seer of Lublin. Tsevi Hirsh's books—mainly expositions of the Zohar and of the works of Ḥayyim Vital, along with commentaries on the weekly Torah portion—were often reissued. He had no male descendants, and after his death his disciples attached themselves to various members of the family. Thus the dynasty's second generation of tzadikim consisted of the Tsevi Hirsh's nephews (and disciples): Yehudah Tsevi of Rozdol (d. 1847), who was Mosheh's son; Yitsḥak Ayzik of Zhidachov (d. 1872?), who was Yisakhar Ber's son; and Yitsḥak Ayzik Yehudah Yeiel of Komarno (1806–1874), Aleksander-Sender's son.

Yitsḥak Ayzik of Komarno was the most interesting and original of the dynasty's leaders in its second generation. In effect, he founded a new Hasidic dynasty, that of Komarno, and was known by the name Safrin, whereas other members of the family were called Eichenstein. After his marriage he studied with his father-in-law, Avraham Mordekhai of Pirczow, but when his teacher died he became a prominent disciple of his uncle, Tsevi Hirsh. Eventually the dynasty was known by the double name Zhidachov-Komarno.

When Tsevi Hirsh died, Yitsḥak Ayzik (Aleksander-Sender's son) moved from Zhidachov to Komarno, where his father had served as rabbi. Yitsḥak Ayzik of Komarno wrote many books—most of which were published in his lifetime—expounding the Torah, the Mishnah, and the Zohar. The principal thrust of his writing is mystical, and as the title pages proclaim, his works are based on the teachings of the Beisht, the Zohar, and Yitsḥak Luria. In addition to his kabbalistic texts, Yitsḥak Ayzik also wrote a book of meditative visions, Megillat setarim (1999), modeled after the visionary texts of Ḥayyim Vital, revealing what he calls the source of his soul and hinting that he is the Messiah of the House of Joseph.

Yitsḥak Ayzik of Zhidachov and Yitsḥak Ayzik of Komarno attracted many disciples. Although they were very close, the two men did not agree on the proper interpretation of their uncle's esoteric teachings, Yitsḥak adhering more closely to Tsevi Hirsh. Ultimately the two were reconciled, although apparently they stopped meeting in person.

The third and fourth generations of the Zhidachov-Komarno dynasty were also steeped in mystical lore and, like their predecessors, were prolific teachers and writers. Unlike their ancestors, however,