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Agudas Yisroel of America

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פרשה: בחקתי (חזק) הפטרה: ה' עזי ומעזי... (ירמיהו טז:יט-יז:יד)

מברכים ר"ח טיון (מולד יום שני בשעה: חלקים 2 + 18:04)

<mark>זף יומי:</mark> יבמות כ"ב מ"ב לעומר אבות ה"

מצות עשה: 7 מצות לא תעשה: 5

# **Torah**Thoughts

אָם בְּחֻקּתַי תֵּלֶכוּ ... (וַיִּקְרָא כײו :ג)

If you will follow My decrees ...

רָשִׁייִל quotes a well-know חֲזִייל that the words אָם בְּחֻפֹּתִי תֵּלֵכוּ, If you will follow My decrees, refer to following the path of working hard and laboring in understanding תּוֹרָה. R' Gedaliah Schorr צַּצִייל explains these words of חֲזִייל in the following manner, teaching us an important message.

The distinction between a man and an angel is found in the fact that the מְלְאָה, angel, is an עוֹמֵד, one who stands still, while man is a הָּהָלֵּךְה, one who moves/walks. R' Schorr explains that it is the הָּלִיכָּה, walking, that makes a person higher than an angel through עָמֵלוּת, exerting himself, in תּוֹרָה study. The מוֹרָה is revealing to us that a man "moves" up in spiritual status only through עַמֵלוּת, by toiling in תִּחִיל אֶל חָיִל, from strength to strength, by toiling in מִּרַרָּה in תּוֹרָה.

R<sup>i</sup> Schorr quotes the Rogatchover Gaon זַּצִּייל who adds that this הָבְּינְבָּה, form of movement, is actually the בְּלִיכָּה, act of acquisition, through which a person acquires his portion in בְּלִבָּה. He cites the בְּלֵבָה in his בְּלְבָּה, who discusses a הֲלָבָה concerning a field belonging to two partners. In such a case, the בְּלְבִּיים rules that walking around a field is considered a בְּלְבָּה, Normally, in order to take ownership of land, one must make a הְלֵּבְּקָה, a distinct act of ownership, such as repairing or building on the property. However, when it comes to a field that is owned by two partners, it is sufficient to walk around it, since one is only marking off his portion of the field.

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The same concept applies to תּוֹרָה, which was given to all of פְּלֵל יִשְׂרָאֵל. Every member of בְּלֵל יִשְׂרָאֵל is a partner in the מָּלֵּל מָשְׁרָאַת. The עַמֵּלוּת study is the מָלִירָה, walking, which acquires for him his portion in the תּוֹרָה. Our successful mission in life requires working hard and not giving up.

R' Zeidel Epstein צַצִּיל explains the words כָּי שֶׁבַע יִפּוֹל צַדִּיק וְקָם — For though the righteous one may fall seven times, he will arise ( מַשְׁלֵי כד:טוֹ). Even though a צַדִּיק falls many times, the difference between him and a wicked person is that the צַדִּיק does not give up — he picks himself up and tries again.

With this point R' Epstein explains a seemingly puzzling מָּדְרָשׁ (ז:ג). Before the creation of our world, יד created other worlds and destroyed them. When He created this world He said, "This [world] brings Me pleasure; the others did not bring Me pleasure [and that is why He destroyed them]." When יד created those other worlds, He knew beforehand that He would not be pleased with them, so why did He create them?

R' Epstein answers that יד acted out the "motions" of creating and destroying in order to teach us an important foundation of our world: Do not give up! No matter how many times we fall, we must try again, even many times, until we finally succeed. יד is telling us, בּבְיָכֹל, "Look at Me; even I 'failed' many times until I succeeded." — אָנוּ עַמֵלִים וּמְדֶבְּלִים שְׂכֵר — Reward [in תּוֹרָה j is [even] for our [failed] intense effort!

Adapted from: **Peninim on the Torah (9)** (with kind permission from Rabbi A.L. Scheinbaum)

#### Yahrtzeits of Gedolim



**בי סיון בי סיון בי סיון בי סיון** of Munkács was born in Stryzow, אווים אָלְעֶזֶר שַׁפִּירָא זַצִּ״ל of Munkács was born in Stryzow, אווים אַ דּרְבֵי הְּשׁוּבָּה עַל יוֹרֶה דֵעָה רִי יְבָי הִיְרְשׁ Poland, to בָּעַל דַרְבֵי הְשׁוּבָה עַל יוֹרֶה דֵעָה רִי יִשְׁשׁכָר and אָסְתֵּר (ר׳ צְבִי אֶלִימֶלֶּדְּ, בְּנֵי יִשְׁשׁכָר) and אָסְתֵּר היר אַבִּי אֶלִימֶלֶדְּ, בְּנֵי יִשְׁשֹׁכְר

(Horowitz). He learned under his father and became the בּן of Munkács in 1914. From his youth, he completed the יַרנּשַׁלְמִי and יַרנּשַׁלְמִי every two years. He was a prolific writer. In addition to his 6-volume magnum opus, אַנְעָת אָלְעָ, he wrote אָנְתְּח אָנִים וְשִׁלּוֹם ,נִמוּקֵי אוֹרָח חַיִּים among other סְבָּרִים he opened יְשִׁיבָּה דְּרְכֵי הְּשִׁיבָּה, which attracted hundreds of students. Famous as a 'Wonder Rabbi,' he was visited by many world leaders, such as the Czechoslovakian President and Queen Wilhelmina of Holland, who sought the בַּרָכוֹת sadvice and תַּבְּכוֹת

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### Gedolim Glimpses 6

R' Chaim Elazar Shapira נְצִייל, the Munkácser Rebbe (the מְנְתָת אֶלְעָזָר,), placed great emphasis on learning and הְסִידִים to rise early and learn הְמָרָא before davening. He would say in the name of the בְּנֵי יִשְּׁשׁכָר that through the learning of בְּנִי יִשְּׁשׁכָר that through the learning of מְלְאֵכֵי דִי hat through the great with the שִׁמִים named שִׁמִים, גְּבְּרִיאֵל with the מִלְאֲכֵי דִי named שָׁמִים, גְּבְרִיאֵל and בֹּנִי יִשְּׁשׁכָר. The first letters of their names spell out the word אָרָרִאַל.

לעיינ רי ישראל בן אברהם זייל לעיינ הבי ישעיהו דוב עייה בן יבלחטייא יצחק צבי נייי



## A Glass of Tea and a Bumblebee

If you will follow My decrees ... אָם בַּחָקתַי תֵּלֶכוּ ... quotes the words of הַנִּייל that the guarantee of the rewards that follow in the next few פְּסוּקִים are for the people who are עמלים, work hard, in their תוֹרָה study. If the תוֹרָה comes too easily, the final reward is not the same.

teach us that learning without hard work is similar to planting without reaping. The learning does not reap the true rewards that follow when the תוֹרָה does not come with hardship. That explains why the בָּרֶכָה we make every morning before we begin learning stresses לַצְסוֹק בְּדָבְרִי תוֹרָה, to work [engross] ourselves in the words of תּוֹרָה.

It was very difficult for Levi. Growing up in a home with such great expectations was almost too much to handle. His father was a prominent ראש ישיבה, his mother a noted educator. But Levi was just a simple young man. He did not possess unusual intelligence and wasn't particularly talented in any specific area. He was just a regular guy.

The tension of trying to grow into someone that he was expected to be, but did not seem to have the talent to become, was quite overwhelming for him. The peer pressure in יָשִׁיבָה made the l6year-old boy feel as if he were suffocating. And he felt as if he had no one to turn to. His mind kept telling him to go see a great קב, to get some guidance. He had heard that the great R' Shach זצ"ל was a kind and gentle man, aside from being one of the world's great תּוֹרה authorities. So on one unusually gloomy day, Levi picked himself up and traveled to see the גָדוֹל הַדוֹר.

Sitting in the waiting room outside R' Shach's study, Levi watched as many people filed in one by one. In fact, many of them had come after he did, and he couldn't blame anyone for going ahead of him. After all, he thought to himself, what am I worth anyway? He had not even asked to see the רֹאשׁ יִשִּׁיבָה; how could he have expected to be seen? Well, in any case, now there was no one else waiting, so Levi stood up and walked into the רֹאשׁ יִשִּׁיבָה's room.

Sitting there in front of him was the frail, elderly בָּבָּי. Although his eyesight was extremely poor, he noticed immediately that the young man had been crying. "Tell me what's wrong."

It did not take long for Levi to open up completely. He spoke about his lack of worth and his low self-esteem, how he was never able to please anyone or to make anyone happy. He went on and on as R' Shach watched and listened, nodding and shaking his head. Levi had never poured out his heart like this to anyone. Now he needed to hear something — anything — from this צָּדָיק to let him know that there was reason for him to have hope that things would get better. He had to hear that all the anxiety and hassle would ultimately end and lead to some sort of pleasantness. After he finished his outburst, he waited for a response, for some magical words. But no words came.

Instead, he watched as R' Shach sat quietly, tears filling his eyes. Levi still waited, hoping to hear some sort of soothing message. Two of the longest minutes in Levi's life seemed to crawl by, and then he noticed that as the רֹאשׁ יִשִׁיבַה was stirring some honey into his tea, a smile began to form on his lips as if a thought had just entered his

Finally, R' Shach began to speak as he continued to stir his tea. "Did you ever notice that a bee is one of the most irritating, bothersome creatures? It buzzes around you and refuses to go away, sometimes even biting and hurting you. Yet, one who endures the sting of the bee will be rewarded with the sweetest and most satisfying taste there is. And I think that the reason  $\ensuremath{\sigma}$  made it that way was to teach us a lesson — sometimes, when things are difficult and worrisome, there will be honey to taste when it is all over."

Levi saw that the honey on the ראש ישיבה's spoon was now nearly dissolved. The message was clear. He suppressed the welledup tears and replaced them with a small smile. He knew it might be difficult. It would hurt. At times it might be utterly painful. But he had hope that in the end the sweet taste of honey was awaiting him.

Adapted from: **One Shining Moment** (with kind permission from ArtScroll)

#### An **Ahavas Chesed** Moment

קפר אַהַבת חַסְד - חלק ב׳ פרק ה׳

\*Based on the מַבֶּץ חַיִּים the חַבֶּץ חַיִּים offers his endorsement to the beautiful בְּרָכָה to merit having children for those who perform acts of חֶסֶד on a consistent basis. He then adds: וָכֶן עֲשׂוּ הַרְבֶּה אֲנָשִׁים has been tried by many people in (סְגַלָּה) has been tried by many people in our time and they were successful (in the merit of their מֶקֶד in having children). He continues that one should not be disturbed if this בָּרֶכָה does not occur immediately, for similar to our תָּפָלוֹת, some are answered immediately and some after a period of time.

\*This is intended only as a synopsis. Review of the סֵּבֶּר אֲהֲבַת חֶסֶּד is far more extensive and appropriate. The חַבֵּץ חַיִּים ends this piece by saying that if חַבֵּץ חַיִּים even after an extended period the בַּרָכַה does not happen, one should realize that one's good deeds are never lost and are referred to as שַׁתּוֹלְדוֹתֵיה, his children, שַּׁתּוֹלְדוֹתֵיהן שֶׁל צַדִּיקִים הוּא הַמַּצְשִׂים טוֹבִים – the children of righteous people are their good deeds.

#### רש"יי Questions אַ week

- 1. Why is יַעֵקב written with an extra 'ז' 5 times in אַלְיֵהוּ and אֵלְיֵהוּ is written missing the 'ז' 5 times in תַּנִיידָּ?
- 2. Why does the evaluation of a man 60 years and older diminish more than that of a woman 60 and up?



.(Σ:ΣΖ — ۲"ה بعت بجور...) عالمه value of his value (Σ:ΣΣ

that an older man is more burdensome than an older woman and therefore loses The expression [עוֹין יוֹנוֹיל פְּנִיתָא בְּּנִיתָא בְּנִיתָא בְּנִיתָא בְּנִיתָא בְּנִיתָא בְּנִיתָא בְּנִיתָא בְּנִיתָא בִּנִיתָא בְּנִיתָא בְּנִיתָא בִּנִיתָא בְּנִיתָא בְּנִיתָא בִּנִיתָא בְּנִיתָא בְּנִיתָא בְּנִיתָא בְּנִיתָא בְּנִיתָא בְּנִיתָא ווּmplies would come to redeem אַנְיָלְיִה אֶתְּייי (בּלִּיִבּי אֶתְּייי אָתַייי). א ינְעָלָב שedeem לא: 26:42).

אַלְרֶתוּי insure that insure the letter עלְיָתוּי (as security) to insure that ב.ב. עַלְיָתוּי לַיחוּי וֹסוֹ וֹעָלִינוּ

Halacha

• One who remained awake learning all night should ask someone who slept during the night to be מוציא him with ● If one slept in bed for at least ½ hour during the daytime the אֵלקֵי נִשְּׁמֶה ,בִּרְכַת צִיצִת ,בִּרְכוֹת הַתּוֹרָה, and

הַמַּעֲבִיר שֵׁנַה.

on אֱרֶב שַּׁבְעוֹת, then one may recite בָּרְכוֹת הַתּוֹרָה himself.

Reviewed by R' Gedalyahu Eckstein

#### 6

#### **Focus** Middos

Dear תַּלְמִיד,

The Munkácser Rebbe, R' Chaim Elazar Shapira זצ"ל, left an everlasting impression on the city of Munkács. He opened schools and established a vast network of charitable institutions to ease the burden of the עַנְיִּים in the city and the surrounding districts. In his time, the city of Munkács grew from just a few thousand to over 11,000 Jews. The Jews represented about half of the city's population.

One of the most memorable events in the city of Munkács was the wedding of Chaim Elazar's daughter Frima on טייו אַדַר תרצייג (March 15, 1933). Over 20,000 guests attended, coming from Europe and even the U.S., Hungary, Poland, and Czechoslovakia agreed to open their borders and no visa was necessary for people who wished to attend the wedding. Special arches were erected throughout the city in celebration of the joyous occasion.

An American filming company was sent to Munkács to document this historic event. The Rebbe heard about the crew from America and immediately

had the מְסִידִים bring over the crew members. He made a historic deal. He would be willing to allow the camera crew to record him on film on the condition that they promised to show his entire brief speech. He spoke directly into the camera and with fire in his eyes and his voice cracking, he waved his finger at the camera and pleaded with the Jews in America to keep 'sweet'.

My תַּלְמִיד, imagine the noise and commotion of a city closed for this grand wedding. The Rebbe is marrying off his only child, born after many years. Led by his entourage towards the חופה, the Rebbe suddenly stops. Over 20,000 guests, dignitaries and police all anxiously watch the Rebbe's every action. The חתונה has come to a standstill. What is on the Rebbe's mind? שׁבּת observance in America! Rebbe's greatest concern, at his moment of supreme joy, was for immigrant Jews lost in a foreign land. What should be our worry at the time of our שמחה? To be concerned about other Jews!

יָהִי זָכָרוֹ בַּרוּדְיִ

בְּיְדִידוּת,

Your רֶבִּי

A letter from a Rebbi (based on interviews)

# **Sage** Sayings



The Munkácser Rebbe זַצֵּי would explain to his יַבֶּילְינים the importance of making a יַּצֶּר הָרַע. The יַּצֶּר הָרַע loses much of its יַּצֶּר הָרַע loses much of its יַּצֶּר הָרַע in learning. In a sharp but lighthearted way, he would say, " דעָר יָּבֶיע אִיז בַּאַקאָנט The יַבְיּע פוּן זײַ אִיז סַמְאֵ-ל. סַמְאֵ-ל אִיז רָאשִׁי תַּבּוֹת is known by many names. One of them is יַבְּיר הָרַע loses much of its יַבְיּר הָרַע אַיז בּאַקאָנט is known by many names. One of them is יַבְּיר הָרַע loses much of its יַבְיּע פוּן זײַ איז סַמְאֵ-ל אָיז רָאשִׁי תַּבּוֹת pre are an acronym for the Hebrew phrase, [Just] don't finish any יַבְּיר וֹּרַנִי אַיִּרְיִי וֹּבְיּר הָרַע יִּרְיִי אָיִי יִּבְּיּר הָּרַע וֹּרְיִי אָיִי בְּיִּרְּיִּרְיִי אַרָּיִי בְּיִּרְיִּרְיִי אָיִי בְּיִּרְיִי אַרִּיִּר וּיִבְּיִי אָיִי בְּיִּרְיִי אָיִי בְּיִבְּיִי אָיִי בְּיִּרְיִי אַיִּי אָר הַרַע אַיִּר הָרַע אַיִּי בְּיִבְּיִי אָיִי בְּיִבְּיִי אָיִי בְּיִבְּיִי אָיִי בְּיִבְּיִי בְּיִי אָיִי בְּיִבְּיִי הָיִרְע וּאַרְיִי בְּיִבְּיִי בְיִי אָיִי בְּיִבְּיִי בְּיִבְּיִי בְּיִבְּיִי בְּיִבְּיִי בְּיִבְיִי בְּיִבְּיִי בְּיִבְיִי בְּיִבְיִי בְּיִבְיִי בְּיִּר וּ בְּיִבְּיִי בְּיִבְיִי בְּיִבְּיִי בְּיִבְייִי בְּיִבְייִי בְּיִבְיי בְּיִבְייִי בְּיִי בְיִּבְיי בְּיִבְּיִי בְּיִבְייִי בְּיִבְיי בְּיִבְייִי בְּיִבְּיי בְּיִבְייִי בְּבְּיִי בְּיִבְּיִי בְּיִי בְּיִיי בְּיִבְייִי בְּיִבְייִי בְּיִבְייִי בְיִבְּיִי בְּיִבְּיי בְּיִבְייִי בְּיִבְּיִי בְּיִי בְּיִבְייִי בְּיִבְייִי בְּיִבְייִי בְּיִי בְּיִי בְּיִיי בְּיִי בְיִי בְּיִי בְּיִבְייִי בְּיִי בְּיִי בְּיִי בְיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִיי בְּיִיי בְּיִיי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִיּי בְּיִיי בְּיִי בְּיִיי בְּיִי בְּיִי בְּיִי בְּיִיי בְּיִיי בְּיִי בְּיִיי בְּיִיי בְּיִי בְּיִייִי בְּיִייִי בְּיִייִי בְּיִייִי בְּיִיי בְּיִיי בְּיִייִייִי בְּיִייִייִיי בְּיִייִייִיי בְייִייִייִיי בְּיִייִייִייִיי בְּיִייִייִייִיי בְּיִייִיי בְּיִייי

Adapted from: **Hamaayan** — R' Shlomo Katz



# **Understanding**Davening

יום חַג הַשְּבֶעוֹת הַזֶּה זְמַן מַתַּן תּוֹרָתֵנוּ...

This day of the שָׁבֵעוֹת festival, the time of the giving of our תּוֹרָה...

Why is the יוֹם טוֹב referred to as זְמֵן מִתּן, the time of the giving of our תּוֹרָה? It would seem more appropriate to call it יָמֵן קַבָּלֶת תּוֹרָתֵנוּ the time of the receiving of our תּוֹרָה. The word מתן means giving or gift. The that we learn every day is a gift that is continually giving. It is the ultimate gift that enhances every aspect of our daily lives. For example, part of the gift of תוֹרָה is that the תוֹרָה we learn daily creates a shield that constantly protects us from lurking dangers. It is interesting to note that the גימטריה of ימן מַתַּן תּוֹרָתֵנוּ is 1,649, which is the same as כָּתְּרִיס בָּפְנֵי הַפּוּרְעַנוּת — like a protection from misfortune (אָבוֹת ד :כא).



## ערב שבת Learning Contest

The latest Pirchei Newsletter contest is designed to make your עָרֶב שָׁבַּת fulfilling and memorable. During the weeks leading up to קבלת התורה and beyond, learn at least 45 minutes before מָנְחָה every אֱרֶב שַּׁבָּת, in your home, יָשִׁיבָה or local בֵּית מִדְרָשׁ. Learn for an hour or more and get an additional raffle entry. There is no particular למוד to learn — you can even review שָׁנַיִם מִקְרָא וְאֶחֶד תַּרְגוּם. If you arrange for a group to learn [on the phone], and have a שׁעוּר to learn about קּדוּשֶׁת שֶׁבַּת or קּלְכוֹת שֶׁבַּת, you will receive an extra raffle entry. The contest is open for all ages up to 12<sup>th</sup> grade. To join the program, please your weekly email shnayimmikrahcontest@gmail.com by Monday 2:00 pm. Please include your name, grade, יִשִּׁיבַה, city, state, and contact # and your name will be entered into a drawing for a beautiful set of מִקְרָאוֹת גִּדוֹלוֹת חוּמָשִׁים!

# LEARNING FROM OUR LEADERS PIRCHEI AGUDAS YISROEL OF AMERICA

IN YERUSHALAYIM THERE WAS A PRINTING PRESS FOR SEFARIM. EVERY DAY A TRUCK CAME TO DELIVER STACKS AND ROLLS OF PAPER, DOVID WAS ONE OF THE WORKERS WHO HAD TO SHLEP THE PAPER TO THE WAREHOUSE, BUT THIS TIME IT WAS DIFFICULT AS HIS CO-WORKERS WHO USUALLY HELPED WERE ALL TENDING TO OTHER ERRANDS THAT DAY.





THE TWO STARTED CARRYING THE STACKS OF PAPER INTO THE WAREHOUSE WHEN SUDDENLY DOVID NOTICED THAT ACROSS THE STREET STOOD RAV SHMUEL WOSNER, SURROUNDED BY TALMIDIM WHO WERE ASKING HIM FOR BRACHOS. COULD YOU HOLD THIS

FOR A MINUTE? I MUST RUN TO GET A ENTERS THAT BUILDING!

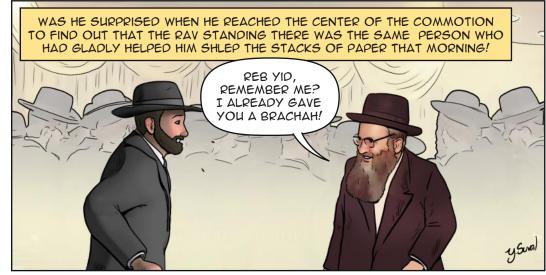




THAT NIGHT DOVID ATTENDED A FRIEND'S CHASUNAH.

OH, THERE'S A GROUP OF BACHURIM AT THE ENTRANCE OF THE HALL! THERE MUST BE A BIG RAV THERE, I ALREADY MISSED A BRACHAH FROM RAV WOSNER TODAY, I'LL GO AND SEIZE THE OPPORTUNITY NOW!





מינא גולדא ש WAS BORN IN MINSK, BELARUS, TO דין) רי אריה OF BIALYSTOK) AND HIS WIFE מינא גולדא. יאָלָ אָל יי פּוְ אָל יי וו ווי ווי פּגּינון איני ווי פּגינער מּלְעָרָר ווי פּגינער אַנְבוּלוֹ בְּי וְלַבְּלוֹ ווּ ווי פּגינער בּצְרַבוּלוֹ פּאַרְנִם מֵן שַׁדְּ וַצִּייל ווי ווי פּגינער אַנְמַרָּח מוֹ יְשִׁיבָּת לוֹמְיָה ווו ווי אַלְעָלָר אינבן בּץ וַצִּייל ווי ווי אַלְעָלָר אינבן בּץ וַצִּייל שוו או או או ווי או אופּבוּ בּץ אַניפּוֹרָה פּעמּוּאַל מְנְחֵם מֵן שַׁדְּ וַצִּייל אַנְנּמֹרָת מּעָרָה ווי ווי אַנְיבּת קוֹל תּוֹלון אִישׁ ווי או אַנּפּוֹרָה ווי ווי אַנִּבּת קוֹל תּוֹלון אָלִשׁ ווי או אַנּבּר ווי ווי אַנִּבּת קוֹל תּוֹלון אָלִשׁ ווי או אַנּבּר ווי ווי אַנִּבְת קוֹל תּוֹלון אָלִשׁ או אַנּבּר ווי אַנִּבְּר אווי או אַנּבּר ווּעַבּיר אַנְעַבְּר אווי אַנְיבָר ווּ אַשְּבּא האַנּבּר ווּ אַנְיבָּר אווי אַנְיבָר ווּ ווּ שְּבּאַר יַעָּלְב ווּ וְשִׁיבְּה בּאַר אַנְעָבְ ווּ אַנִּיל בּאַר אַנְעַבְּר ווּ שִּייִם אַנּבּר ווּ שִּישִּיל אַר אַנְבּר ווּ שִּישִּיל אַר אַנְבּר ווּ שִּישִּיל אַנְיבָר ווּ אַנִיבְּר אווּ שִּייִם אַר אַנְבּב ווּ וְשִׁיבְּר אַר ווּ שִּישִׁיל אַנִילְב ווּ וּשְׁיבּר אַנְעִּבְ ווּ אַנִינְן אַרְבּאַר ווּ שִׁייִם אַנִּבְּר בּאַבּאַר יִעָּבְב ווּ וְשִׁיבְּיר אַנְעִבְּר ווּ אַנִינִירִם הַבּאַרְיִם הַבּאַרְיִם הַבּאַר ווּ אַנִיבְר אַנְבּב ווּ אַנִיבְּר ווּ אַנִיבְּר אַן אַנְבּיּב אַנִילְב ווּ וְשִׁרְ בָּילְבְּר אווּ שִׁייִבְּים בּבּאַר ווּ אַנִיבְּר אַנְיוּן אַנִיים אַנְבּיְבְּים הַבּאַרְיִם הַבּאַר יִבְּבְּבּי אַנְבּיּיְבִים אַבּיּרְנִים הַבּאַרְיִם הַבּיּער עוּבִיּץ בּיִבְּיִיבְים בּיִבּייִרְים אַר אַבּוֹדְרִים בּיּיִירְביים אַר אַנְבּיִירְם אַבּיּיְבִים אַבּיּרְבִים אַרְבּיִירְבי אַבּיּבְיּיִירְביּיִבְיּיִבְייִבְיּיִבּייִירְבּיִים אַבּיּרְרִים בּיּבּיּרְרִים אַבּיּרְביים אַבּוֹיְרָבּייִירְביּיִירְבִייִירְבּייִירְביּיִירְבּייִירְביּיִירְביּיִירְבּיִירְבּייִירְירִייר בּיּיִבּייר בּיּיִבְיל בּיּיְבּייִר ווּיְיבּייְבּייִיר ווּיְיבְּיְיבּייְר בּיּיְבּייל בּיְיבּייְר בּייִבּייל בּיּבּייל בּיּירְבּייִיבּייר וּיי בּיבּיירְבּיים בְּיְבּייְבּייִיר וּבּיער בּיִיבְּיְבְּייִיבְּיְיבְּיִיבְּייִים בּיְיבּייִיי בּייְיבּייִיבּייְיבּיְיּיְיבְּיִייְיבְּיִיבְיּבְּיְיבּייִייְ בּיּבּייְיבּייי בּייִיבּייי בּייְיבּייל בּיי LEADING MEMBER OF THE אַגדַת יִשְׂרָאֵל OF מוֹעֶצֶת גָּדוֹלֵי הַתּוֹרָה OND וַעַד הַיִּשִׁיבוֹת OF אַגדַת יִשְׂרָאֵל.

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