



PIRCHEI Weekly

Agudas Yisroel of America

February 19, 2022 - י"ח אדר א', תשפ"ב - Vol: 9 Issue: 20

פרשה: כי תשא הפטרה: ויהי ימים רבים... (מלכים א יח-לט)

דף יומי: חגיגה ו' ותן טל ומטר לברכה משיב הרוח ומוריד הגשם ברכי נפשי (שבת מנחה)

מצות עשה: 4 מצות לא תעשה: 5

Torah Thoughts



ויקח את העגל ... וישרף באש ויטחון עד אשר דק ... (שמות לב: כ)
 And he [מֹשֶׁה] took the calf ... and burned it in fire and ground it into tiny pieces ...

The episode of the **עגל הזהב** came about because of a miscalculation. The people were nervous when מֹשֶׁה did not arrive on the day they had calculated to be the 40th day.

מֹשֶׁה managed to convince the Jewish people that מֹשֶׁה was dead. They felt abandoned and feared that they had lost their only connection to י'. Ill-advisedly they sought to create a new path to י' and made the **עגל הזהב**, *golden calf*.

Events gathered speed like a runaway train. מֹשֶׁה's nephew חור tried to halt their misguided actions, but the people were in a frenzy and killed חור.

אֶהָרֹן wanted to stop them, but was very concerned he would meet a fate similar to חור's. Instead, אֶהָרֹן tried to stall for time. He instructed the men, "פרקו נזמי הזהב אשר באזני נשיכם ובנותיכם" — *Remove the golden rings that are in the ears of you wives, your sons, and your daughters ...* הנשים והילדים חסים על תקשיטיהן ופרקו מעל עצמן. שָׁמָא יתעבב הדבר, ובתוך כך נבא מֹשֶׁה. והם לא המתינו, ופרקו מעל עצמן. אֶהָרֹן thought to himself, "The women and children are protective of their jewelry; perhaps they will object and the matter will be delayed, and in the meantime מֹשֶׁה will come." But the men did not wait; instead, they removed their own jewelry from themselves (וְרָשִׁיי) (שמות לב: ב, ורש"י)."

But events were out of control. The people made the **עגל**

הזהב.

Just then, מֹשֶׁה came down from the mountain. He took a look at what was going on, raised his hands and said, "Stop!"

Suddenly, everything stopped. One minute the Jewish encampment was in a fever pitch, and the next it was immobilized. How could all this activity be brought to such an instant, grinding halt?

The *Beis Av* explains that such is the power of **אמת**, *truth*. The sin of the **עגל הזהב** was based on **שקר**, *falsehood*, a miscalculation. Once מֹשֶׁה appeared and the truth became apparent, it was as if someone had switched on the lights in a dark room. The darkness was instantly dispelled.

We may sometimes wonder about what will happen in the time of **משיח**. The **נביאים** tell us that *the earth will be filled with knowledge of י'*. This will happen instantaneously. How will such a thing come about? How will all those religions suddenly turn around and acknowledge everything they have been denying for hundreds or perhaps even thousands of years?

This *פרשה* provides us with the answer. מֹשֶׁה came down and, as suddenly as it started, all the noisy activity instantly ceased. Truth stops falsehood dead in its tracks.

משיח will arrive, speedily and in our time, with the truth of the **תורה**. In a single moment, the truth will penetrate to the farthest corners of the earth.

Adapted from: Rabbi Frand on the Parashah (with kind permission from ArtScroll)

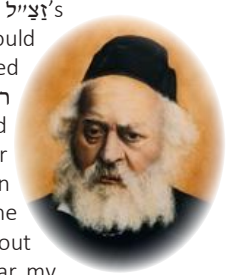


Yahrtzeits of our Gedolim

כ"א אדר
5587 – 5656
1817 – 1896
 R' Yitzchok Elchonon Spector זצ"ל, born in Resh, Grodno (Belarus), was the third son of ר' ישׂרָאֵל איסר (of Rolish, Lithuania) and רַחֵל. He was orphaned of his mother at age 10. His father was his רַבִּי. After his marriage to שׂוּרָה רייזל, he moved to Volkovisk, where his father-in-law supported him. R' Binyamin Diskin (father of ר' יהושע לייב (ר' יהושע לייב), the town רב, was so impressed with R' Spector that he had a daily study session with him. He served as רב of Zebelen (1837), then as רב of Baraze (1839), and then as רב of Novardok (1851), and finally as רב of Kovno from 1864 for 32 years, until his פטירה. Beloved and revered גְּדוּל in his generation, he authored יצחק באר יצחק, עין יצחק, נחל יצחק, and עץ פרי נחל יצחק. יצחק יצחק.

Gedolim Glimpses

Every day יצחק אֶלְהָנוּ ר' Spector זצ"ל's secretary, ר' Yaakov Lifshitz זצ"ל, would bring him the mail, which contained halachic inquiries. One time יצחק אֶלְהָנוּ ר' had to travel out of Kovno. After he had left him, ר' Lifshitz was surprised to hear יצחק אֶלְהָנוּ ר' calling after him. The רב ran to catch up to him. "I must tell you," he said, "that recently I have been putting out a bowl of milk for a cat wandering near my house. Please check. If it is still coming, please put out a bowl of milk."



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לעיני ר' ישראל בן אברהם ז"ל
 לעיני ה' ישעיהו דוב ע"ה בן יבלחטי"א יצחק צבי נ"י

In honor of all the diligent participants in our 8th International Sh'nayim Mikroh V'echod Targum Learning Program and their devoted Rabbeiyim who encouraged the boys to keep it up!



The Gift of Shabbos



וְשָׂמוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת... (שְׁמוֹת ל"א: טו)

The Children of Israel shall observe the שַׁבָּת to make the שַׁבָּת...

The *קְדוּשַׁת לֵוִי* explains the seemingly contradictory teaching of the *רִשְׁלִמִי* (תַּעֲנִית ג':) and *בְּבִלִי* (שַׁבָּת קי"ח:). The *רִשְׁלִמִי* teaches that if *בְּנֵי יִשְׂרָאֵל* observe one שַׁבָּת correctly, with all the הַלְכוֹת, then *מְשִׁיחַ* would come, and the *בְּבִלִי* says that if *בְּנֵי יִשְׂרָאֵל* keep two שַׁבָּתוֹת correctly, *מְשִׁיחַ* would come.

The *קְדוּשַׁת לֵוִי* answers that *בְּנֵי יִשְׂרָאֵל* just need to keep one שַׁבָּת correctly to set things in motion for *מְשִׁיחַ* to come. When *בְּנֵי יִשְׂרָאֵל* observe one שַׁבָּת with all the הַלְכוֹת and keep it holy, then the effect of the שַׁבָּת will dramatically change both the physical and spiritual perspective of the entire following week. The next שַׁבָּת will then be far easier to observe and therefore set in motion all that is needed for *מְשִׁיחַ* to arrive.

The *קְדוּשַׁת לֵוִי* reads this thought directly from the words of the *פְּסוּק* — *The Children of Israel shall observe the שַׁבָּת — when בְּנֵי יִשְׂרָאֵל keep the שַׁבָּת correctly one time, then that observance of the first שַׁבָּת will set in motion אֶת הַשַּׁבָּת לְדוֹרֹתָם... and the coming of מְשִׁיחַ.*



One Friday night, R' Chaim Sonnenfeld's rebbetzin became very ill. R' Chaim immediately rushed to the home of Dr. Schwartz to bring him to his stricken wife. The doctor opened his door carrying a kerosene lamp in his hand. This pained R' Chaim greatly. Nevertheless, R' Chaim greeted him with a warm "גוֹט שַׁבָּת" and asked him to come to see his wife.

When the doctor finished treating the rebbetzin, R' Chaim insisted on walking him home. The two of them walked through the Old City just as the first rays of dawn appeared on the eastern sky. R' Chaim suddenly asked the doctor the ratio of the size of the human head to the rest of the body. Somewhat astonished at the question, the doctor thought for a moment and answered that it was 1:7. R' Chaim agreed that it indeed represented 1/7 of the body, and then

proceeded to relate the following מִשְׁל:

One day all the organs of the body came together and presented their complaints to the head. "Look at how unfair our relationship is," they complained. "We do all the hard work — the arms push and lift, the legs walk and carry all the weight, and all the other organs exhaust themselves doing the day's work — yet when the day is over the mouth enjoys all the tasty foods and has the good conversation. Where is the justice?"

The head nodded patiently and replied, "You are right that I take the lead, but I deserve it. Who plans all of your activities, and who makes sure that you do them properly and well? Is it not I? If it were not for me, you would all be useless, and therefore I deserve the best of everything."

Dr. Schwartz began to laugh. "Very well put," he said. Seeing that the tension and exhaustion of the doctor were beginning to dissipate, R' Chaim continued.

"In the same way, *ד'י* divided the days of the week. He took one day out of seven and gave it to man as a day of rest. From this one day, a person draws the inspiration to sustain him through the other six. And just as the head directs and gives meaning to the activities of the other organs, so too, the שַׁבָּת gives a person the opportunity to restore the spiritual meaning and social balance of his life that is lost during the other six days of the week. Without שַׁבָּת there would be little to distinguish him from the donkey pulling his plow. For this reason *ד'י* gave man this great gift — the שַׁבָּת — to preserve in him the ability to hear the call of his spirit. It is for this reason that we fight so hard to safeguard the sanctity of the שַׁבָּת."

These gentle words, spoken in an almost poetic style (R' Chaim was fluent in German and well acquainted with its literary style), profoundly affected the Viennese doctor.

Deeply moved, he could only whisper, "You are so right, Rabbi. You are so right!"

Adapted from: Guardian of Jerusalem (with kind permission from ArtScroll)

Focus on Middos



Dear תלמיד,

R' Yitzchok Elchonon Spector זצ"ל wrote an interesting letter to his brother in ירושלים. He apologized for not realizing the great need for his brother's מְצוּנָה, *beautifying a מְצוּנָה*. He therefore enclosed 300 marks, and said that the money should be spent solely on מְצוּנָה. What was the story behind this unusual letter?

At the turn of the twentieth century, the *יְשׁוּב* in ירושלים lived in great poverty. Many of these great תלמידי חכמים barely survived on the חֶלֶקֶה, *portion*, they received from various צְדָקָה funds. R' Yitzchok Elchonon's brother was one of these great men who lived this way and relied on monies sent from Europe.

R' Yitzchok Elchonon would faithfully send his brother money every month to help ease his difficult financial situation. Every month for many years, his brother set aside a kopek from R' Spector's money to be used only for מְצוּנָה.

After many years of saving money this way he was able to accumulate a small silver מְנוֹרָה and a silver becher.

One of his 'friends' was jealous of the style of his מְצוּנָה. He wrote a letter to R' Yitzchok Elchonon telling him how the funds that he sent to his brother every month were being allocated for 'luxus' — luxury items.

When R' Yitzchok Elchonon read the letter, he understood his dear brother's

predicament, and immediately sent his brother some extra money to be used exclusively for הַדוֹר מְצוּנָה.

My תלמיד, hearing about his brother's strong love for a הַדוֹר מְצוּנָה created a different message than what was intended. R' Yitzchok Elchonon immediately understood that צְדָקָה means giving the recipient what he truly needs. He saw that his brother's needed to fulfill הַדוֹר מְצוּנָה as much as the מְצוּנָה itself. Do you know why? Both brothers had the same intense love to serve *ד'י* and beautify His Name through performing מְצוּת in the most glorious way!

הִי זָכְרוּ בְּרוּךְ!

בְּיָדֵיךָ, רַבֵּי

Adapted from a Story heard from: R' Avie Gold שליט"א

- יום טוב of פְּרָשָׁה is not required for the מְקָרָא וְאַחַד תְּרַגּוּם.
- One should read וְזֹאת הַבְּרָכָה on וְזֹאת הַבְּרָכָה.
- One who reads וְזֹאת הַבְּרָכָה still fulfills his שְׂמִינִי עֲצָרָת obligation.
- The מְנַהֵג is also to read / review the הַפְּטָרָה before davening on שַׁבָּת morning.
- Completing מְקָרָא וְאַחַד תְּרַגּוּם showers us with many בְּרָכוֹת, including longevity. May we be all זֹזְקֵי to complete it weekly.

Reviewed by R' Gedalyahu Eckstein

*Since we only discuss 1-3 הלכות, it is important to consider these הלכות in the context of the bigger picture. Use them as a starting point for further in-depth study.

Halacha Corner

הלכות שנים מקרא ואחד תרגום



The 8th International Pirchei שובבי"ם Contest

This is the **wrap up** of the **eight weeks** of the 8th International **שובבי"ם ת"ת** contest. A HUGE thank you to the dedicated staff and parents that submitted the entries for all of these boys. The boys that did not miss any week are underlined in the list of contestants:

Grade 1 – Naftali Moradian, Chizkiyah Arasteh; Torah Institute; Baltimore, MD; Shmuel Ahronof, Yitzy Berman, Dovid Dafner, Ari Danzinger, Moishe Dov Deutsch, Avner Dovidof, Yehudah Ghoori, Asher Goharti, Ari Goldman, Ari Greenberg, Rephael Himy, Avi Horowitz, Eliyahu Yochanon Idler, Menachem Jacobowitz, Zevi Kaliluten, Nesanel Klein, Shmuel Klein, Yonaton Lasry, Daniel Lipshitz, Menashe Salb, Chanoch Shapira, Shmuel Spitz, Shua Streicher, Ahron Weiss, Shloime Weiss; Yeshiva Torah Vodaath; Brooklyn, NY; Avrohom Dovid Solomon; Yeshiva Derech Hatorah; Cleveland, OH.

Grade 2 – Shmuel Tzvi Sheffield; Torah Institute; Baltimore, MD; Yitzchak Friedmann; Cheder Bais Yisroel; Avrohom Menachem Weitman; Yeshiva Toras Aron; Lakewood, NJ; Yehuda Bachrach; Yeshiva M'kor Boruch; Passaic, NJ; Nesanel Tuvya Gottesman, Meir Simcha Karasyk, Meir Obermeister, Yosef Shalom Scop, Moshe Chai Ungar; Yeshiva Ahavas Torah; Yisroel Bauer, Menachem Blum, Benyamin Eisenberg, Tzvi Goldman, Moishe Gross, Zevi Itzkowitz, Yitzchok Kaller, Daniel Kelman, Tzvi H. Kelman, Yedidiah Kowalsky, Zevi Lerner, Boruch Leshkowitz, Aharon Mandelman, Chaim Markovitz, Yitzchok Mayer, Avi Schechter, Shmuel Sprung, Eli Stern, Yehoshua Stern, Yehoshua Stevin, Binyomin Taub, Shlomo Taub, Shmuel Teller, Mordechai Ungar, Ozer Dovid Weisberger, Aryeh Yaiche, Ezra Yavne, Avi Zafir, Nesanel Zwick; Yeshiva Torah Vodaath; Brooklyn, NY; Nosson Tzvi Rubin; Yeshiva Day School of Las Vegas; Henderson, NV; Nesanel Scherer; Hebrew Day School; Cincinnati, OH; Moshe Hochhouser; Yeshiva Derech Hatorah; Cleveland, OH; Tzvi Aronovitch; Politz Hebrew Academy; Philadelphia, PA; Yosef Tzvi Rosenbaum; Cheder Orchos Chaim; Gateshead, UK.

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Grade 6 – Zevi Aizental, Dovid Anhang, Avraham Berkowitz, Shimon Bistricher, Gidon Bloom, Nochum Brodsky, Avraham C. Buksbaum, Moshe Bursztyn, Eliezer Czermak, Aryeh Elazar Drucker, Mordechai M Dworetzky, Yechiel Frankel, Gershon Gartenhaus, Yossi Goldberg, Yosef Greenberg, Menachem Gross, Ari Halperin, Moshe Chaim Hundert, Tzvi Katz, Raham Kotliarov, Shmuel Yosef Labkovsky, Eli Marder, Eliyahu Markowitz, Shmuli Meisels, Moshe Yisroel Merzel, Yiddle Milevsky, Avraham Y. Mittelman, Shmuel Ochs, Rafaul Pavel, Yehuda Plonka, Moshe M. Richter, Yerucham Rothenberg, Levi Simcha Sachs, Meir Simon, Tzvi Elimelech Spinrad, Dovi Stern, David Turtel, Isaac Zev Weinstock; Yeshiva Yesodei Hatorah; Toronto, CA; Dovi Nitekman; Rambam Day School; Savannah, GA; Yaakov Zev Greenfield; Yeshivas Chofetz Chaim; Baltimore, MD; Meir Waldman; Yeshiva Shagas Aryeh; Shalom Yehuda Weitman; Yeshiva Toras Aron; Lakewood, NJ; Avrohom Chaim Toplan; Yeshiva Ketana of Bensonhurst; Mordechai Kohn; Tiferes Elimelech; Avrohom Dovid Blum, Avner Farkas, Yonatan Dovid Moradi, Avrohom Aharon Perl, Dovid Eliyahu Pomerantz, Yitzchak Schlaff, David Weisberger; Yeshiva Torah Vodaath; Brooklyn, NY; Aaron Epstein, Yehuda Granick; Fallsburg Cheder; Fallsburg, NY; Yitzchok Teichman; Yeshiva Beth Mikroh; Monsey, NY; Leib Bakst, Yossi Fromovitz, Chaim Meir Halperin, Chaim Yitzchok Kanarek, Eliyahu Svei; Yeshiva Bais Dovid; Spring Valley, NY; Yehoshua Boruch Aminifard; Yeshiva Derech Hatorah; Cleveland, OH.

Grade 7 – Mordechai Alon, Yisroel Meir Appelrouth, Reuven Arouch, Akiva Bergman, Tzvi Bergman, Nochum Berkowitz, Simcha Bryskine, Yehuda Shalom Czermak, Yossi Drebin, Shmuel Eliezer Eisenstein, Yehoshua Baruch Forchheimer, Chaim Menachem Fried, Yisroel Moshe Gans, Yitzi Goldberg, Dov Gavriel Greenberger, Aryeh Gross, Yaakov Grossman, Pinny Hunger, Dovid Kaplan, Mordechai Klein, Yossi Kleinman, Simcha Krupnik, Efraim Lipsett, Asher Matlow, Simcha Dov Nadoff, Avraham Nathan, Shloima Pam, Shraga Feivel Paretzky, Moshe Pinto, Shalom Rosenbaum, Moshe Rosenthal, Chaim Schloss, Gavriel Seliger, Shmuel Silberstein, Elimelech Slater, Betzalel Teichman, Aryeh Leib Wachsmann, Yitzchok Zilber; Yeshiva Yesodei Hatorah; Toronto, CA; Binyomin Kroll; Torah Institute; Baltimore, MD; Naftali Dovid Caplan; Yeshivas Darchei Torah; Southfield, MI; Tzvi Aryeh Teichman; Yeshiva Orchos Chaim; Mordechai Adler; Yerachmiel Frank; Yeshiva Toras Aron; Chaim Ber Eckstein; Cheder Toras Zev; Lakewood, NJ; Mordechai Kier; Yeshiva Day School of Las Vegas; Henderson, NV; Moshe Dahan, Eliyahu Jakubovic, David Mordechai, Yehuda Obermeister, Zev Yankovich, Moishe Zimmerman; Yeshiva Ahavas Torah; Nesanel Yehuda Keller; Yeshiva Chaim Berlin; Shloime Yehuda Willner; Yeshiva Karlin Stolin; Brooklyn, NY; Aryeh Grossman; Yeshiva Tiferes Moshe; Kew Gardens, NY; Yossi Teichman; Yeshiva Beth Mikroh; Monsey, NY; Yossi Scherer; Hebrew Day School; Cincinnati, OH; Chaim Feifer; Yeshiva Derech Hatorah; Cleveland, OH; Simchy Wachslar; Mesifitah Cheder; Montreal, QC.

Grade 8 – Dudi Aizental, Dovi Belsky, Moshe Dovid Buksbaum, Avraham M. Bursztyn, Yisroel Y. Dworetzky, Eli Faust, Yisroel Chaim Fischer, Benny Gruber, Refael Hassan, Eli Kaufman, Yosef Noam Kleinman, Chaim Binyomin Tzvi Kletski, Eliezer Menashe Mandel, Akiva Gershon Merzel, Yitzchok Rand, Naftoli Richter, Simcha Rothenberg, Moshe Rothstein, Yehuda Rubanov, Shragi Rudner, Tzvi Schuster, Meir Smursz, Shloimy Sturman, Mordechai Ungar, Yosef Zauderer, Yakov Zimmerman; Yeshiva Yesodei Hatorah; Toronto, CA; Ahrela Maccabee, Eli Schochet; Rambam Day School; Savannah, GA; Elchonon Simcha Sheffield; Torah Institute; Yaakov Slansky; Yeshivas Chofetz Chaim; Baltimore, MD; Eli Katz; Yeshiva Even Yisroel; Yitzchok Waldman; Yeshiva Shagas Aryeh; Alter Weitman; Yeshiva Toras Aron; Lakewood, NJ; Gedalia Broyde; Tiferes Elimelech; Brooklyn, NY; Chaim Yisroel Feldheim, Moshe Hirschmann, Aryeh Leib Hunger, Eli Jacobovitch, Moshe Laskin, Shmuel Lichtenstein, Yaakov Moshe Margulies, Aaron Paperman, Moshe Chaim Rechanik, Yehuda Leib Solomon, Yosef Sommer, Shraga Strauss, Menachem Wainbrand, Chananel Yeganeh; Yeshiva Derech Hatorah; Cleveland, OH.



LEARNING FROM OUR LEADERS

בס"ד
PIRCHEI AGUDAS YISROEL OF AMERICA

1:00 A.M. IN THE DORM OF THE LAKEWOOD YESHIVA. THE ROSH YESHIVA, R' AHARON KOTLER ZT"L, KNOCKS QUIETLY ON A DOOR, WAITS A FEW MOMENTS, AND THEN ENTERS...

PSST...I APOLOGIZE FOR WAKING YOU UP AT THIS HOUR...

???

CHAIM, PLEASE WAKE THE BOYS UP. WE NEED A MINYAN IN THE BEIS MEDRASH RIGHT NOW! WE MUST SAY TEHILLIM FOR RABBI EMANUEL LADERMAN FROM DENVER. HE IS SICK!

IT IS VERY LATE... AND NOT ALL THE BOCHURIM ARE SLEEPING IN THIS BUILDING... MAYBE WE SHOULD WAIT UNTIL THE MORNING TO GET A MINYAN?

THIS IS URGENT! IT IS NOT A MATTER OF CONVENIENCE, IT IS A MATTER OF HAKARAS HATOV...



LET ME EXPLAIN ... DURING THE EMERGENCY CAMPAIGN TO RESCUE 1,200 JEWS FROM THERESIENSTADT, I SENT TELEGRAMS TO ALL THE RABBONIM IN AMERICA, BEGGING FOR IMMEDIATE FUNDS...

OY! IT'S ALREADY 3 A.M.! I WONDER IF ANYONE WAS AWAKE TO RECEIVE THE TELEGRAM?

RING! RING!

THE FIRST PLEDGE CAME IN THE MIDDLE OF THE NIGHT FROM RABBI LADERMAN.

...SO IT'S ONLY RIGHT THAT WE HAVE HAKARAS HATOV TO RABBI LADERMAN AND RECIPROCATE IN SEEKING HASHEM'S HELP IMMEDIATELY AS WELL.

ySual

ר' אהרן KOTLER WAS BORN IN SISLOVITZ, RUSSIA TO שניאור זלמן AND ב'ת שבע. ORPHANED AT THE AGE OF 10, HE WAS ADOPTED BY HIS UNCLE, ר' יצחק PINNES, A דנין IN MINSK. AT 14, HE WENT TO THE SLOBODKA, WHERE HE WAS KNOWN AS THE ראש ישיבה, ר' איסר זלמן זצ"ל (DAUGHTER OF מלצר, HE MARRIED פ'רה מלצר. HE BECAME ONE OF THE ראשי ישיבה IN 1921, DUE TO THE BOLSHEVIK RELIGIOUS PERSECUTION, HE WAS FORCED TO MOVE TO KLETSK. ר' אהרן AND ר' איסר זלמן EMIGRATED TO ISRAEL, AND ר' אהרן HEADED FOR ALMOST 20 YEARS. IN 1939, THE SOVIET OCCUPATION FORCED HIM TO ESCAPE, FIRST TO JAPAN, THEN TO THE USA (ARRIVING IN NEW YORK, WHERE HE ASSUMED A LEADING ROLE IN THE הצלה WHICH DIRECTLY SAVED HUNDREDS OF THOUSANDS OF JEWS. IN 1943, HE OPENED בית מדרש גבוה IN LAKEWOOD, NJ. WITH DYNAMIC DRIVE, ר' אהרן DEDICATED HIS LIFE TO BUILDING תורה IN AMERICA AND ISRAEL. HE ALSO HEADED הנהגת חנוכה AND תורה ומסורה, עממאי AND תורה ומסורה, עממאי IN AMERICA. HIS משנת ר' אהרן על ש"ס, THE COLLECTION OF HIS שיעורים, AND שיעורים WORLDWIDE. ARE CLASSICS AND FOUND IN THE MAJOR מוסדות AND FOUND IN THE MAJOR מוסדות AND FOUND IN THE MAJOR מוסדות.



ב' כסלו 1891-1962 5652-5723