



PIRCHEI Weekly

Agudas Yisroel of America

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כרשה: תצוה הכפורה: אתה בן אדם... (יחזקאל מגי: כז)
דף יומי: חגיגה ג' ותן טל ומטר לברכה משיב הרוח ומוריד הגשם ברכי נפשי (שבת מנחה)
מצות עשה: 4 מצות לא תעשה: 3

א פריילכן פורים קטן!



Torah Thoughts



... להעלות נר תמיד (שמות כו: כ).

To kindle the lamp continually.

The מצוה to light the מנורה in the פְּרֶשֶׁת תְּצַוּהוּ begins with the מצוה to light the מנורה in the פְּרֶשֶׁת תְּצַוּהוּ each evening. Sufficient oil had to be put in so that the מנורה would burn even during the longest nights of the year (לילי). The requirement for the flame to burn so long seems to suggest that the מנורה's purpose was to illuminate the מִשְׁכָּן / מִשְׁכַּן. But we know that ד', the Creator of light and darkness, does not really need to illuminate the darkness for Him. What then is the purpose of this מצוה?

מִשְׁלַח (שמות רבה לו: ב) מְדַרְשׁ answers with an insightful parable: A blind man was walking with his friend, who told him, "Come, hold on to me and I will lead you." Once they entered the house, the friend asked the blind man to light a torch for illumination. The blind man had no need for the illumination, but the friend explained, "I asked you for a favor in return so that I gained from you, and thus you will not feel indebted to me for leading you."

The friend symbolizes ד', and the blind man represents בְּנֵי יִשְׂרָאֵל, who resembled a blind man who "gropes in the darkness" when they committed the sin of the עֵגֶל הַזָּהָב, the golden calf. Despite their עֲבֵרָה ד', continued to lead them through the desert with the cloud by day and the pillar of fire to illuminate the night. After בְּנֵי יִשְׂרָאֵל began building the מִשְׁכָּן, ד' commanded מֹשֶׁה to light the מנורה.

to provide illumination even on the darkest nights. In this way, בְּנֵי יִשְׂרָאֵל would be able to perform a service and illuminate the מִשְׁכָּן. The light was not needed; its purpose was to be able to, so to speak, pay back ד' for His great kindness, just as He illuminated the way in the desert for יִשְׂרָאֵל.

R' Yerucham Levovitz זצ"ל commented that we learn from this מְדַרְשׁ how to perform a perfect act of חֶסֶד. After helping another person, the benefactor should try to find a way to ask the beneficiary for even an insignificant favor. It is important to note, says R' Yisroel Reisman שליט"א, that when one does a kind deed and the recipient says "Thank you!" or blesses you, your response should not be, "There is no need for the thank you!" This is keeping the receiver forever indebted to you, since he cannot even give you back an acknowledgement or blessing. No one likes to feel indebted, and asking for a small favor will prevent the beneficiary from feeling indebted to the one who performed the חֶסֶד. At times, doing a complete חֶסֶד entails not accepting money, while at other times a complete חֶסֶד necessitates accepting payment. By accepting a person's money or favor in return for the חֶסֶד you have done, you are allowing him to express the תּוֹבָה הטוב, and freeing him from the burden of feeling indebted to you.

Adapted from: Rav Wolbe on Chumash (with kind permission from ArtScroll)

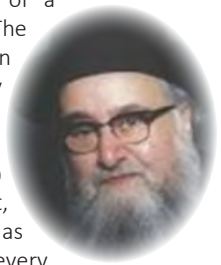


Yahrtzeits of our Gedolim

י"א אדר א' 5669 - 5755 1908 - 1995
ר' שְׁמוּעֵל Schwab, born to ר' יהודה and ר' חנה in Frankfurt-am-Main, Germany, learned at Telz and Mir before becoming דָּוִן in Darmstadt. He married Recha Froehlich in 1931. In 1933, he became the רב in the district of Ichenhausen, Bavaria. Escaping Nazi Germany in 1936, R' Schwab served as רב in Baltimore, and founded the Bais Yaakov School for Girls of Baltimore. In 1958, he joined R' Joseph Breuer זצ"ל, serving as רב of קהילת עדת גוֹרֵרוֹן, where he served until his פטירה. A prolific writer, his magnum opus, מִעֵינֵי בֵּית הַשּׁוּאָבָה, Selected Writings, (Rav Schwab on Prayer edited posthumously by ר' מנשה, his eldest son), and more reflect his original thinking, practical השקפה and historical genius.

Gedolim Glimpses

R' Shimon Schwab זצ"ל related part of a conversation he had with the חפץ חיים. The חפץ חיים said to him, "As a כְּהֵן, when מְשִׁיחַ comes I will have the opportunity to serve in the בֵּית הַמִּקְדָּשׁ. Do you know why I am a כְּהֵן? Simply because my זאידה responded to מֹשֶׁה's call of מִי לָדֹי after the sin of the עֵגֶל. In that merit, all his future generations serve ד' as כְּהֵנים." R' Schwab then noted, "In every generation, there is a call of מִי לָדֹי אֱלֹהִים. Bend your ear and listen to that call!"



Dedication opportunities are available. If you would like to dedicate an issue, please contact us via email, please send an email to pirchei@agudas.org

לע"נ הצדיק ר' יעקב בן אברהם הלוי שארר ז"ל (נפטר י"א אדר)
ולע"נ מרת מאמעלע בת ר' אברהם הלוי שארר ע"ה (נפטרה י"א אדר א', ה' תשמ"ו)



Glory and Splendor



ועשית בגדי קדש לאהרן ... לקבוד ולתפארת (שמות כח: ב).

You shall make vestments of sanctity for אהרן, your brother, for glory and splendor.

The ספר החינוך explains why the כהנים wear special clothing. The כהן's entire body, except for his hands and face, was covered with sacred clothing. The כתנת, knitted tunic, covered him from his neck to below his ankles, its sleeves completely covered his arm. The מצנפת, turban, was made from a band 16 אמות [approx. 30 feet] long, which was wrapped around his head many times. The אבנט, belt, was 32 אמות [approx. 60 feet] long, enwrapping his body several times.

When a כהן viewed himself all he saw was the בגדי כהונה. Whichever way he turned he was reminded that he was in the presence of ד'. When people saw כהנים performing the עבודה, they would watch in awe as each of the כהנים in their בגדי כהונה and תפארת performed his individual task with great speed and יראת שמים. The clothing represented קדושה for the כהנים as well as for those who observed them. The same is also true with the clothing we wear everyday. Our clothing represents us both to ourselves and to the world.



There is a fascinating story concerning this concept that occurred with R' Shimon Schwab, זצ"ל, רב of Khal Adas Yeshurun in Washington Heights. It goes back to 1936, when R' Schwab was a young Rabbi in Germany. It was a time when the stirrings of anti-Semitism were beginning to be felt. The first Nuremberg Laws were passed in 1935 revoking citizenship from Jews and prohibiting them from marrying non-Jews.

On פורים, R' Schwab gave a שבת דרשה, sermon, and was then accused of publicly maligning the chancellor of Germany, פרושט. It seems that in the שבת דרשה, he was addressing the sin of the עגל הזהב, Golden Calf. In his disparagement of the sin and the people's error in thinking that one needs a

"middleman" to approach ד', he had said, "The Jews do not need a vermittler," German for "go-between." A government spy, which was a common fixture in shul in those times, misunderstood this and thought the רב said, "Hitler," and that the German dictator was the focus of R' Schwab's criticism.

The רב was brought before the Gestapo to explain himself. He was shocked at the stupidity of the accusation, and making direct eye contact with the official, the רב emphatically declared his innocence. This was not a sufficient defense for the Nazis. He was told that his case would be reviewed, and he would be advised of the verdict.

After that meeting, R' Schwab was in fear for his life. He knew that he was not dealing with human beings. In his diary, he recorded that it took until the middle of אייר — two months — before the matter was resolved and he was vindicated.

During this period, he slept fitfully, if at all — but always in his clothing. He feared that he would be arrested in the middle of the night, which was common practice for those beasts, and taken to jail — or into the forest to be beaten or left to die. In other cases, they would rouse their victim in the middle of the night and take him out to the town square for a public hanging. If this would be his fate, the רב decided that he would face it with dignity — and dressed in his Rabbinic garb — as befits a תורה leader.

As the community רב — like any תורה leader — R' Schwab lived each moment thinking, "As a רב of this congregation, I am a שליח דרמה, ד's emissary. To the world, everything that happens to me is as if it is happening to ד'. It would be a חלול ד' for the Nazis to hang the רב of the town in his nightclothes. I want people to look at me hanging in my רב's clothing and know that I was perfectly comfortable and accepting that I was leaving this world על קדושת ד', as a רב representing His Glory!"

Adapted from: Rav Schwab on Prayer (with kind permission from ArtScroll)

Focus on Middos



Dear תלמיד,

R' Shimon Schwab, זצ"ל, once related the following incident from his early years as a student in Mir Yeshiva in Poland.

He planned to visit his parents' home in Frankfurt for פסח. As was customary, he approached the משגיח, R' Yeruchem Levovitz זצ"ל, for a loan to buy a ticket. Upon returning after פסח, R' Shimon went over to the משגיח to repay the loan, and thanked him.

R' Yeruchem chastised him, "Does etiquette take precedence over הלכה? Are you not familiar with the prohibition of רבית? (Thanking a lender may sometimes

constitute a prohibited form of paying interest).

The following year, R' Schwab again approached the משגיח for a loan. This time, however, when he returned, he repaid the loan without saying a word.

Again, R' Yeruchem chastised him, "Is there no הכרת הטוב?"

R' Schwab was quite perturbed. "When I said thank you, I was chastised, and when I did not say it, I was chastised. What am I supposed to do?"

R' Yeruchem answered him, "It may be true that the הלכה does not allow you to thank me, but the feelings of הכרת הטוב should

be so strong that I should be able to see you struggling not to verbalize it. I don't see that struggle!"

תלמיד, there are many ways other than speech that express how you feel. Your body language can speak volumes — often louder than the spoken word. Your friends will look at your actions for direction and encouragement. Do you realize the power of your daily actions? When you daven or learn with enthusiasm, the people around you may be uplifted and change forever.

יהי זכרו ברוך!

בגידות,

Your רבי

Story adapted from: Power Lines (Rabbi E. Nissenbaum)

- If one intends to complete שנים מקרא ואחד תרגום before morning, one should לכתחילה read the words בעל קורא, word by word, together with the תרגום.
- The הגהות מיהר"ם writes that the שנים מקרא ואחד תרגום between עליות, when talking is forbidden.
- During קריאת התורה he listened intently, not saying a word.

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 **eighth (final) week** of the **eight weeks** of the 8th International Pirchei Shema contest. It is not too late to enter the contest. To become a part of this amazing קודיש די פאך, please send a weekly fax to **718 506 9633** or email to shnayimmikracontest@gmail.com signed by a parent – include your grade, name, school, city, state, zip, contact and fax #, and which פרשה תיית. To enter our שובבי"ם Contest: 1st and 2nd grade (6+) should complete the פרשה until פרישה, 3rd grade (8+) until פרישה, 4th grade (9+) until פרישה, 5th grade (10+) until פרישה, 6th grade (11+) until פרישה, 7th and 8th grades (12+) complete the entire פרשה.

All entries received before this Monday at 7:00 p.m. will be announced in the following week's newsletter (over 380 entries to date).

Below are the current contestants:

Grade 1 – Naftali Moradian; Torah Institute; Baltimore, MD; Shmuel Ahrono, Yitzzy 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 Friedman; Cheder Bais Yisroel; Avrohom Menachem Weitman; Yeshiva Toras Aron; Lakewood, NJ; Yehuda Bachrach; Yeshiva M'kor Boruch; Passaic, NJ; Nesanel Tuvia Gottesman, Meir Simcha Karasyk, Meir Obermeister, Yosef Shalom Scop, Moshe Chai Ungar; Yeshiva Ahavas Torah; Yisroel Bauer, Menachem Blum, Tzvi Goldman, Moishe Gross, Zevi Itzkowitz, Daniel Kelman, Tzvi H. Kelman, Yedidya 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.

Grade 3 – Yitzchok Binder; Yeshiva Yesodei Hatorah; Toronto, CA; Shmuel Becker, Eli Benjamin, Dovid Berman, Shragi Bohensky, Nosson Borenstein, Gershon Daniel, Moshe Glazer, Shaya Hazins, Yaakov Kohn, Shua Leff, Binyomin Meyers, Yisroel Mond, Yisroel Novice, Avrumi Porter, Moshe Portnoy, Yehuda Schabes, Shmuel Tzvi Sheffield, Yitzzy Sova, Shimzy Victor; Torah Institute; Baltimore, MD; Eli Friedman; Cheder Bais Yisroel; Shloime Berger, Yeichiel Hoch, Binyomin Rumstein, Refoel Shmuel Schepansky; Yeshiva Toras Aron; Lakewood, NJ; Shlomo Barber, Refael Benhamo, Dovid Friedman, Yossi Inglis, Michael Yair Jacob, Daniel Malek, Asher Merl, Yehoshua Obermeister, Yosef Dov Teitelbaum; Yeshiva Ahavas Torah; Yaakov Yisroel Babekov, Betzalel Berenbaum, Refoel Shmuel Rosskamm; Yeshiva Ketana of Bensonhurst; Simcha Chaimov, Eliezer Elkon, Chaim Herbstman, Yehuda Itzkowitz, Yitzchak Dov Kanner, Simcha Khaimov, Shalom Kolodny, Yisroel Kolodny, Yisroel Levinson, Shimon Markowitz, Avi Ostrivitsky, Shlomo Paneth, Dovid Perl, Yitzchok Shapira, Alexander Shlaff, Gavriel Spitz, Shmuel Binyamin Trebitsch, Gavriel Worenklein; Yeshiva Torah Vodaath; Brooklyn, NY; Mordechai Svei; Yeshiva Bais Dovid; Spring Valley, NY; Yoni Domb, Shlomo Baruch Langsner, Dovi Rosner; Hebrew Academy; Shloime Feifer, Chaim Gold, Aryeh Zev Hochhouser, Yitzchok Kohn; Yeshiva Derech Hatorah; Cleveland, OH.

Grade 4 – Baruch Katz, Yaakov Eliyahu Naiman; Torah Institute; Shmuel Beren, Malkiel Cohen; Yeshivas Chofetz Chaim; Baltimore, MD; Pinchos Pinter; Yeshiva Damesek Eliezer; Lakewood, NJ; Menachem Belsky, Boruch Fontek, Moshe Lebovits, Yosef Mordechai, Shmuel Spero, Avraham Yankovich; Yeshiva Ahavas Torah; Shmuel Perlman; Yeshiva Ketana of Bensonhurst; Ashi Bistricher, Zevi Bucholz, Menachem Danzinger, Aryeh Davis, Baruch Deutsch, Nosson Zvi Diamond, Mordechai Elchonon, Binyomin Elkon, Yosef Shalom Fireworker, Shalom Friedman, Moishe Gifter, Baruch Goldberger, Avraham Mordechai Idler, Gavriel Itzkowitz, Levi Yitzchok Katzin, Moshe Klein, Yedidya Yisrael Kowalsky, Uriel Lasry, Yeshaya Shalom Ledereich, Tzvi Yehuda Lederer, Alexander Leshkowitz, Boruch Leshkowitz, Eliyahu Dovid Levy, Yaakov Yosef Moradi, Chaim Skovronsky, Simcha Sumner, Yaakov Szanzer, Dovid Taub, Yaakov Tessler, Yoel Weinberger, Noam Weisel, Dovid Weiss, Yaakov Weiss, Shmuel Zelman; Yeshiva Torah Vodaath; Brooklyn, NY; Avi Scherer; Hebrew Day School; Cincinnati, OH; Zalmen Alevsky, Shneur Zalman Jacobs, Aryeh Leib Neuman, Shimshon Roffman, Dovid Samowitz, Menachem Tolchinsky, Zevi Weiss, Yaakov Zelasko; Cleveland, OH.

Grade 5 – Avinoam Glass; Rambam Day School; Savannah, GA; Yitzchok Moshe Benyaminov, Shua Leib Bergmann, Yisroel Meir Glazer, Meir Boruch Meltzer, Naftali Neuberger, Naftali Tabrikian; Torah Institute; Yosef Slansky; Yeshivas Chofetz Chaim; Baltimore, MD; Avrohom Eliezer Eckstein; Cheder Toras Zev; Lakewood, NJ; Yisrael Davrayev; Tiferes Elimelech; Refael Benhamo, Nissim Benaïm, Noam Brown, Matis Burstein, Yitzchak Gelb, Menachem Shalom Gottesman, Daniel Lechuk, Kalmi Obermeister, Nissy Teitelbaum; Yeshiva Ahavas Torah; Moshe Mandelman, Binyamin Minzer; Yeshiva Torah Vodaath; Brooklyn, NY; Menachem Grossman; Yeshiva Tiferes Moshe; Kew Gardens, NY; Aharon Drazin, Menachem Heifetz, Yaakov Kulefsky, Shlomo Michael Maimon; Hebrew Academy; Chaim Yaakov Aminifard, Shimon Yehuda Beer, Avraham Davis, Dovid Yisroel Doria, Shmuel Uziel Feifer, Chaim Ozer Fishman, Shalom Tzvi Friedman, Reuven Kohn, Yerachmiel Levovitz, Asher Nakdimen, Nosson Meir Rozen, Yehoshua Dovid Scheinbaum, Yisroel Isser Scheinbaum, Aharon Tenenbaum, Yisroel Moshe Weinberg; Yeshiva Derech Hatorah; Cleveland, OH; Shneur Aronovitch; Politz Hebrew Academy; Philadelphia, PA.

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, Yeichiel 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, Rafual 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, Shloime 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 Jakobovic, David Mordechai, Yehuda Obermeister, Zev Yankovich, Moishe Zimmerman; Yeshiva Ahavas Torah; Nesanel Yehuda Keller; Yeshiva Chaim Berlin; Shloime Yehuda Willner; Yeshiva Karlin Stoloin; 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; Mesifath 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, Binyomin Tzvi Kletski, Eliezer M. Mandel, Akiva Merzel, Yitzchok Rand, Naftoli Richter, Simcha Rothenberg, Moshe Rothstein, Yehuda Rubanov, Shragi Rudner, Tzvi Schuster, Meir Smursz, Shloime 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; Mordechai Kohn; 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.



RABBI CHAIM SHMULEVITZ ZT"l HAD A VERY CLOSE RELATIONSHIP WITH ALL OF HIS TALMIDIM. ONE DAY, HE WAS TOLD THAT A NEPHEW OF ONE OF HIS TALMIDIM WAS VERY ILL.



RABBI SHMULEVITZ WAS VISIBLY PAINED AND IMMEDIATELY INCLUDED THE CHOLEH'S NAME IN EVERY TEFILLAH.

ONE DAY RABBI SHMULEVITZ WAS SITTING AND LEARNING WITH HIS CHAVRUSA WHEN HIS TALMID WALKED IN...

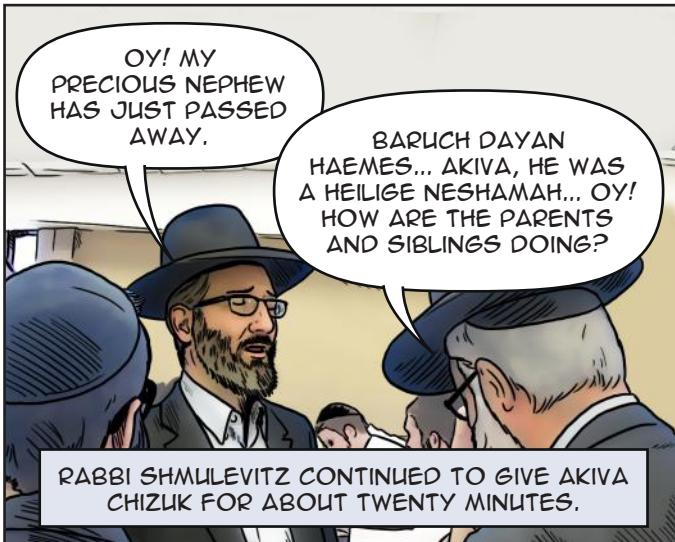


SHALOM ALEICHEM, AKIVA! HOW IS YOUR NEPHEW? I HAVE BEEN DAVENING FOR HIM SO MUCH...

REBBI, I DO NOT HAVE GOOD NEWS TO SHARE...

OY! MY PRECIOUS NEPHEW HAS JUST PASSED AWAY.

BARUCH DAYAN HAEMES... AKIVA, HE WAS A HEILIGE NESHAMAH... OY! HOW ARE THE PARENTS AND SIBLINGS DOING?



RABBI SHMULEVITZ CONTINUED TO GIVE AKIVA CHIZUK FOR ABOUT TWENTY MINUTES.

AT THE END OF THE CONVERSATION...



REBBI, I SO NEEDED TO HEAR WHAT YOU JUST TOLD ME. THANK YOU SO MUCH!

AFTER AKIVA CLOSED THE DOOR, RAV SHMULEVITZ BROKE DOWN AND CRIED BITTERLY FOR ABOUT HALF AN HOUR.

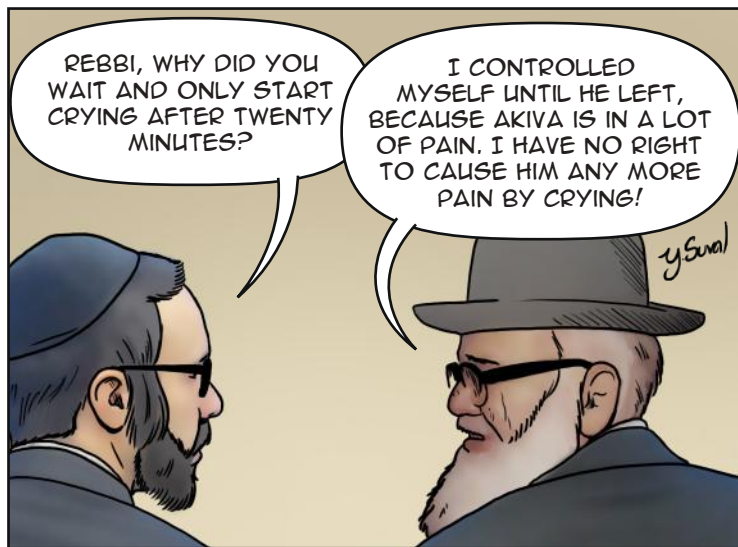
HASHEM... WHEN WILL THE TEARS OF YOUR CHILDREN FINALLY STOP!

REBBI...PLEASE, CALM DOWN... REBBI...



REBBI, WHY DID YOU WAIT AND ONLY START CRYING AFTER TWENTY MINUTES?

I CONTROLLED MYSELF UNTIL HE LEFT, BECAUSE AKIVA IS IN A LOT OF PAIN. I HAVE NO RIGHT TO CAUSE HIM ANY MORE PAIN BY CRYING!



R' CHAIM LEIB SHMUELEVITZ זצ"ל WAS BORN IN STUTCHIN, POLAND, TO THE ראש ישיבה רמ"ל AND HIS WIFE עטיל, THE DAUGHTER OF ר' יוסף יונל הורוביץ זצ"ל (ALSO KNOWN AS THE ALTER OF NOVARDOK). AT AGE 18, BOTH OF HIS PARENTS DIED WITHIN A 6 MONTH PERIOD. ר' חיים WORKED BY DAY TO CARE FOR HIS 3 YOUNGER SIBLINGS AND THEN LEARNED FOR SEVERAL HOURS AT NIGHT. AT THE TENDER AGE OF 19, R' SHIMON SHKOP זצ"ל INVITED HIM TO SERVE AS A מגיד שיעור IN BRODNO. IN 1925, ר' חיים WENT TO LEARN IN ישיבת מיר IN POLAND. IN 1930, HE MARRIED חנה מרים, THE DAUGHTER OF R' LEZER YUDEL FINKEL זצ"ל, THE ראש ישיבה. DURING WWII, WHEN THE ישיבה WAS FORCED TO FLEE FROM EUROPE, HE LED מיר IN SHANGHAI FOR 5 YEARS ALONG WITH R' CHATZKEL LEVENSTEIN זצ"ל. AFTER THE WAR, HE IMMIGRATED TO AMERICA, BUT AFTER A FEW MONTHS, MOVED TO ירושלים WHERE ר' חיים RE-ESTABLISHED מיר, SERVING AS ITS ראש ישיבה FOR 32 YEARS. HIS גדלות IN תורה AND תורה IS BEST APPRECIATED BY LEARNING HIS CLASSIC WORK, שיחות מוסר. A PROLIFIC WRITER, MANY OF ר' חיים TEACHINGS WERE PUBLISHED POSTHUMOUSLY BY HIS FAMILY AND תלמידים.

