



PIRCHEI Weekly

Agudas Yisroel of America

December 23, 2023 - ו"א טבת, תשפ"ד - Vol: 11 Issue: 11

פרשה: ויגש הפטרה: ...ואתה בן אדם... (יחזקאל לז:טו-כח)

דף יומי: בבא קמא נ"א

ותן טל ומטר לברכה ברכי נפשי (שבת מנחה)

TorahThoughts

... וַיֵּרָא אֶת הָעֲגָלוֹת אֲשֶׁר שָׁלַח יוֹסֵף ... וַתְּהִי רוּחַ יַעֲקֹב ... (בְּרֵאשִׁית מ: כז)
 And יַעֲקֹב saw the wagons יוֹסֵף had sent ... and the spirit of יַעֲקֹב was revived.

Before יַעֲקֹב would allow himself to accept the news that his long-lost son יוֹסֵף was alive and was now the viceroy of Egypt, he needed some solid proof.

According to the מִדְרָשׁ, the wagons יוֹסֵף had sent to transport יַעֲקֹב to Egypt were really a hint to the סוּגְיָא they had discussed privately on the last day they had seen each other — עֲגָלָה (The Hebrew word for wagon is עֲגָלָה, related to the word עֲגָלָה; both words share the same plural עֲגָלוֹת.) This was the sign that fully convinced יַעֲקֹב and revived his spirits. Why, indeed, was this such a conclusive proof?

During the time of the Vilna Gaon, there was a woman whose husband vanished without a trace. She was left a living widow, unable to remarry because her husband might still be alive.

Thirty years passed, and then one fine day a man appeared on her doorstep and declared, "My dear wife, I'm back!" Then he told her a pitiful story about what had kept him from returning. Perhaps this was her husband. Yet, she was not sure.

"Test me," the man said. "Ask me any question about our life together. See if I know the answers."

She asked him a lot of questions, and he seemed to have all the right answers. He knew all about their respective families, wedding day, etc.; still, she remained doubtful. She sought the advice of the בֵּית

דין. He was very convincing, and yet, his wife was not convinced. What should they do? The people believed the man, but his wife refused to talk to him. They sought the counsel of the Vilna Gaon.

"Take the man to shul," said the Gaon. "See if he knows where his קְבוּעַ קְבוּעַ is."

They took him to the shul and asked him to point to his seat. The man hemmed and hawed, but it was obvious that he could not do it. Then he broke down and admitted that he had learned all the information from the husband whom he had befriended many years earlier. A few months later, the true husband came home, and the wife accepted him immediately.

The 'miracle' of the Vilna Gaon was the talk of the town, but he explained his reasoning. "If this man was an impostor, he was far from a צַדִּיק. Such a person would seek out all sorts of details to 'prove' his identity, but it would not occur to him to find out about the holy matters. I asked that you question him about a שְׂבָקֵי דְשָׂה to test his knowledge of such a matter."

Similarly, יוֹסֵף knew that if the man claiming to be יוֹסֵף was an impostor, he might have extracted all sorts of information from the real יוֹסֵף. But יַעֲקֹב also knew that it would never occur to a faker to ask which סוּגְיָא he and יַעֲקֹב had last been discussing. When יוֹסֵף referred to the סוּגְיָא of עֲרוּפָה, עֲגָלָה, יַעֲקֹב was now fully convinced that he had indeed found his long-lost son.

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



Yahrzeits of Gedolim

י"ד טבת 5675 - 5764 1915 - 2004 R' Arye Leib Bakst זצ"ל was born to יַעֲקֹב הוֹשַׁעְהִי"ד town רב in Daltish, Lithuania. At the age of 9, he went to learn under R' Neiman in Lida. After his מִצְוָה, he went to יְשִׁיבַת מֵיֶרֶץ. R' Bakst followed the יְשִׁיבָה to Vilna, hearing שְׁעוּרִים from מֵיֶרֶץ ר' לֵיבֹוויטִשׁ זצ"ל and the Brisker רב. During WWII, he miraculously escaped to Shanghai along with מֵיֶרֶץ. In 1946, he married אֶסְתֵּר, daughter of R' Rogov, רב of Sainy, Lithuania. They immigrated to the USA and moved to Detroit, where R' Bakst served as a ראש יְשִׁיבָה of הַהוֹדָה. In 1985, he founded גְּדוּלָה עֲטָרַת מֵיֶרֶץ, serving as ראש יְשִׁיבָה for over fifty years. R' Bakst was a beacon of light for the community; the people cleaved to him and his exuberant הַתוֹרָה אֶהְבֵּת.

לעיני ה' ישעיהו דוב ע"ה בן יבלחטי"א יצחק צבי נ"י

Gedolim Glimpses

R' Aryeh Leib Bakst זצ"ל, in his סֵפֶר, קוֹל אֶרְיָה, defines the dedication of a יְשִׁיבָה בְּחוּר. "It is not defined so much by the fervor with which he learns during the regular hours in יְשִׁיבָה, which he is obligated to do, but by what he does with his time during his הִזְמָנִים. How does he use his 'free' time? Does he plan exactly what he is going to learn?" This idea applies not only to a יְשִׁיבָה בְּחוּר. We are all defined by the way we spend our 'free' time!



לעיני ר' ישראל בן אברהם ז"ל

אחינו כל בית ישראל, הגתונים בערה ובשביה, העומדים בין בים ובין ביבשה, המקום ירחם עליהם ויוציאם מערה לרנחה, ומאפלה לאורה, ומשעבוד לגאולה, השתא בעגלא ובזמן קריב, ונאמר אמון:

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Not a Moment to Spare

מְהֵרָה וְעֵלֹה אֶל אָבִי וְאֶמְרָתָם אֵלָיו כֹּה אָמַר בְּנֵךְ ... שְׁמַעֲנִי אֱלֹקִים לְאֲדֹנָי
לְכָל מַצְרִיִּים רְדֵה אֵלַי תַּעֲמֹד. (בְּרֵאשִׁית מֵה: ט)
[said to his brothers:] Hurry — go up to my father and
say to him, “So said your son Yosef: ‘G-d has made me master of all
Egypt. Come down to me; do not delay.’”

Hurry — So that he will not suffer any additional pain (ספורנו).

For 22 years יַעֲקֹב אָבִינוּ lived with the pain and anguish which stemmed from his belief that his beloved son יוֹסֵף was dead. Why did יוֹסֵף not send his father a message that he was alive and well as soon as he was freed from prison and appointed viceroy of Egypt? According to רַמְבַּיִן, יוֹסֵף considered his dreams about his father/brothers bowing before him to be נְבוֹאוֹת, prophecies. יוֹסֵף knew that he had to allow these prophecies to unfold by Divine direction, and thus, he could not reveal himself until the right moment. When יְהוּדָה delivered his impassioned speech for בְּנֵימִין’s freedom, and even the palace servants appealed for mercy on behalf of the brothers, יוֹסֵף knew that the moment had arrived.

As soon as he revealed himself, יוֹסֵף’s utmost priority was to spare יַעֲקֹב any additional pain. And so, יוֹסֵף told his brothers, “Hurry...”

For many years, the Sadovner רַב, R' Yisrael Sekula נֹצִי"ל would spend his פּוֹרִים morning in a rather unusual way. He would daven שַׁחֲרִית and hear the reading of the מְגִלָּה at an early מָנֶן. He would then spend the rest of his morning making the rounds of the Boro Park shuls on foot, walking among the congregants at each מָנֶן as he collected צְדָקָה for the poor.

One year, he arrived home from his collections shortly before noon, exhausted but exhilarated. It was R' Sekula’s custom to partake of two סְעוּדוֹת (meals) on פּוֹרִים day, and the table was already set for the first meal. However, R' Sekula’s pockets were bursting with assorted change and bills of a variety of denominations. He emptied his pockets and, assisted by his children, proceeded to unfold and

sort out the money.

Suddenly, R' Sekula cried out in dismay, “Look! A \$100 bill!” R' Sekula was one of scores of collectors who made their rounds of the Boro Park shuls on פּוֹרִים morning. It was highly doubtful that an individual would give one collector — even one as distinguished as the Sadovner רַב — so large a contribution. “I’m sure that I know who gave this to me. Whenever I come around collecting, he gives me a \$10 bill. This man probably reached into his wallet for ten dollars and mistakenly pulled out this \$100 bill. He probably thinks that he must have dropped it somewhere.”

R' Sekula donned his coat and headed for the door; he was going to return the money. His family pleaded with him to eat something first. He had exerted himself and was now about to strain himself yet further. Could he not partake of סְעוּדָה first and then attend to the matter?

The רַב explained, “If my assumption is correct, and indeed that man did give me this bill mistakenly, then he is surely distressed over its loss. Every minute that I delay in returning it is another minute of anguish that he will suffer. I must return it immediately.” With those words, the רַב headed out the door, accompanied by his sons.

They arrived at the man’s house and R' Sekula got straight to the point. “Did you lose any money today?” he asked. Taken aback, the man replied that he had lost a \$100 bill somewhere. “Did you intend to give me \$10 this morning?” When the man replied affirmatively, the Sadovner רַב handed him the bill and explained what had happened.

However, the man was somewhat embarrassed to accept the money and suggested that the Sadovner רַב keep it. However, R' Sekula would not hear of it. “I only accept צְדָקָה that is given בְּלֵב שְׂלֵם (with a full heart). You never intended to give this for צְדָקָה. Please take back your \$100, give me \$10 and we’ll be ‘even.’”

Their transaction completed, R' Sekula wished him “a joyous פּוֹרִים” and headed home with his children for the סְעוּדָה.

Adapted from: *More Shabbos Stories* (with kind permission from ArtScroll)

Focus on Middos

Dear תַּלְמִיד,

רַאשׁ וְשִׁיבָה, R' Leib Bakst נֹצִי"ל would become visibly upset when he would hear תּוֹרָה thoughts which he believed were incorrect.

Once, at a חֲתוּנָה, R' Bakst was sitting next to the Mirrer רַאשׁ וְשִׁיבָה, R' Shmuel Berenbaum, נֹצִי"ל. The discussion between the two תַּלְמִידֵי חֲכָמִים immediately turned to trying to understand an interesting concept that appears in a few places in שׁו"ס, *Let us believe what we are hearing from this person 'because' he has no incentive to tell this lie.* R' Shmuel offered his explanation with a complex סִבָּרָה, but R' Bakst would not accept the logic.

The discussion quickly turned into a

long fledged argument. Both raised their voices as they tried to explain their thoughts. It was as if they were in the בֵּית מִדְרָשׁ. Their arguments were loud, and both of the רַאשֵׁי וְשִׁיבָה were waving their hands excitedly. At one point in the heated argument, R' Bakst rose from his seat, threatening to walk away. He returned and begged the רַאשׁ וְשִׁיבָה to explain the logic of his פְּשֻט. R' Berenbaum repeated his thought, but R' Bakst would not budge and exclaimed loudly, “...But what is your logic?” He then turned his chair away to face the other direction. A moment later, R' Bakst turned back and they continue arguing.

The dancing began and it was not long before the two רַאשֵׁי וְשִׁיבָה danced

together in the center circle. Hand in hand, they danced in order to be מְשֻמָּח הַתּוֹרָה. The obvious admiration they had for each other was clear to the onlookers.

My תַּלְמִיד, תַּלְמִידֵינוּ teach us that מְלַחֲמֵתָה, *arguing in learning*, creates and forges friendship. Can you figure out why? Both people have the same goal — לְמַעַן ד' וְתוֹרָתוֹ, *for 'd and for the love of His תּוֹרָה*. The same is true with a רַבִּי or father who is learning with a child. Both the רַבִּי and father want to see the child being successful; therefore, the more they learn together, the stronger the bond.

!הֵי זָכְרוּ בְרוּךְ!

בְּיָדֵיכֶם,

Your רַבִּי

Story adapted from: *Yated Ne'eman* (with kind permission)

- One may read the entire סִבָּרָה twice followed by the entire תַּרְגוּם.
- One may read until the end of each פְּרָשָׁה twice followed

by the corresponding תַּרְגוּם. There is no difference between a פְּרָשָׁה that is סְתוּמָה (ends with a ס in the תּוֹשֵׁב) or פְּתוּחָה (ends with a פ in the תּוֹשֵׁב). This was the מְנַחֵה of the מְקוּדָשׁ.

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

הַלְכוֹת שְׁנִיִּים מְקַרָּא
וְאַחַד תַּרְגוּם

The 10th International Pirchei שמו"ת Contest

This week 9 of our 10th Annual Pirchei Newsletter International שנים מקרא ואחד תרגום contest.

In חוברת כ"ו תשע"ה (י: ספר אור השבת ר' חיים, חוברת כ"ו תשע"ה) Kanievsky זצ"ל was questioned regarding a child reviewing only part of a פְּרָשָׁה. For תנוד, a child must normally fulfill the complete מְצִינָה. Regarding תרגום שנים מקרא ואחד תרגום, שנים מקרא ואחד תרגום was of the opinion that a child should be trained "לֵאמֹר לֵאמֹר" — in stages, similar to our שו"ב Contest: 1st and 2nd grade (6+) should complete the פְּרָשָׁה until שני, 3rd grade (8+) until שלישי, 4th grade (9+) until רביעי, 5th grade (10+) until חמישי, 6th grade (11+) until ששי, 7th and 8th grades (12+) complete the entire פְּרָשָׁה.

Is your school or city represented in the Pirchei International שנים מקרא ואחד תרגום contest? Every week is a new opportunity to enter this raffle! **Any** week you and your school can join and become part of this amazing 'קדוש ד'. You can be part of hundreds of the children who are igniting the world with the זכות of this unique מְצִינָה as an אגודה אחת!

It is not too late to enter the contest. To become a part of this amazing 'קדוש ד', please send a weekly fax to [718 506 9633](tel:7185069633) or email to shnayimmikracontest@gmail.com signed by a parent – include your grade, name, school, city, state, zip, contact and fax #, and which פְּרָשָׁה.

The list of contestants as of press time for first 8 weeks of the contest are:

Grade 1 – Yeshaya Gewirtz; Yeshivas Kochav Yitzchok (TI); Baltimore, MD; Dovid Geisler; Lakewood Cheder School; Chaim Schneider; Yeshiva Ohr Yehuda; Lakewood, NJ; Aryeh Leib haCohen Schwartz; Yeshivas M'kor Boruch; Passaic, NJ.

Grade 2 – Boruch Greenfield; Yeshivas Chofetz Chaim (TA); Baltimore, MD; Zev Waldman; Yeshiva Shagas Aryeh; Lakewood, NJ; Yisroel Willner, Yosef Willner; Yeshiva Karlin Stolyn; Brooklyn, NY.

Grade 3 – Eli Mark, Elie Sadwin, Ephraim Silver; Yeshivas Kochav Yitzchok (TI); Baltimore, MD; Mordechai Shmuel Fisher; Talmud Torah Ohr Moshe; Menashe Salb; Yeshiva Torah Vodaas; Brooklyn, NY; Asher Epstein; Fallsburg Cheder; Fallsburg, NY.

Grade 4 (UK) – Asher Yochanan Herskine; Keser Torah Boys School; Gateshead, UK.

Grade 4 – Ari Nachman Wheeler; Rambam Day School; Savannah, GA; Dovid Waldman; Yeshiva Shagas Aryeh; Lakewood, NJ; Yaakov Mordechai Fulda, Yisroel Meir Ganz; Siach Yitzchok; Far Rockaway, NY; Nochum Shimon Brown, Elisha Daniel, Simcha Leib Deal, Rephael Flaum, Nosson Tzvi Gewirtz, Mordechai Gold, Yehuda Gross, Elisha Iskowitz, Ahron Katz, Elan Levi, Shimon Orlian, Zev Schonkopf, Yehuda Shafran, Levi Sherman, Moshe Solomon, Raphie Weiss; Yeshiva Ketana of Long Island; Inwood, NY.

Grade 5 – Yosef Shalom Stern; Yeshiva Ketana of LA; Los Angeles, CA; Ari Gale, Shmuel Yaakov Herzog, Matis Mintz, Yossi Newman, Yisroel Novice, Shua Rubin, Baruch Silver, Meir Yehuda, Tzvi Zakem; Yeshiva Kochav Yitzchok (TI); Yehuda Frieman, Kalman Hefter, Chaim Katz, Daniel Kraines, Naftali Kraines, Zevi Minkin, Yaakov Pianko, Eliyahu Rayman; Yeshivas Toras Simcha; Baltimore, MD; Yehuda Lazarowitz; Yeshivas M'kor Boruch; Passaic, NJ; Avraham Abba Freedman; Yeshivas Derech HaTorah; Cleveland, OH; Yitzchok Binder; Yeshiva Yesodei HaTorah; Toronto, ON.

Grade 6 – Yaakov Eliyahu Naiman, Amrom Novice; Yeshiva Kochav Yitzchok (TI); Elazar Meir Dashevsky, Yoel Goldstein, Nachshon Grayman, Menachem Marcus, Akiva Morris, Reuven Newman, Yakov Newmark, Aaron David Richards, Yehuda Rubin, Noach Salzberg, Avi Scherer, Dovi Shulman, Shlomo Steinharter, Baruch Tessler; Yeshivas Toras Simcha; Baltimore, MD; Zecharia Waldman; Yeshiva Shagas Aryeh; Lakewood, NJ; Meshilem Zev Fisher; Talmud Torah Ohr Moshe; Shmuel Perlman; Yeshiva Ketana of Bensonhurst; Brooklyn, NY; Betzalel Alter, Shaul Geller, Yaakov Kaminsky, Avrohom Lehman, Moshe Miller, Avrohom Boruch Rottenberg, Menachem Spira; Yeshiva Bais Dovid; Monsey, NY; Meir Tzvi Handelsman, Shmuel Hirsch, Mordechai Isaacs, Naftali Kestenbaum, Shmuel Kestenbaum, Yona Krongold, Aaron Kuznicki, Yosef Yitzchock Lifshits, Menachem Lipsett, Elazar Malaib, Yosef Shalom Merzel, Shraga Nathan, Shimon Yehuda Ochs, Yaakov Ouzzan, Elazar Pam, Refoel Moshe Paretzky, Eliezer Reiss, Yaakov Nosson Rosen, Yonah Schaumer, Pinny Scheinberg, Eliezer Schloss, Dovid Silberstein, Ephraim Silver, Eliyahu Simon, Yitzi Sobel, Naftuli Weiss, Dovid Yavorsky, Yaakov Yefet; Yeshiva Yesodei HaTorah; Toronto, ON.

Grade 7 – Avinoam Glass; Rambam Day School; Savannah, GA; Menachem Gale; Yeshiva Kochav Yitzchok (TI); Shalom Barth, Betzalel Cohen, Daniel Herman, Shraga Kraines, Akiva Krohn, Chaim Newmark, Yaakov Paige, Yaakov Tzvi Rayman, Eliezer Dov Saitowitz, Akiva Asher Shafranovich; Yeshivas Toras Simcha; Baltimore, MD; Yaakov Heitner; Cheder D'Monsey; Spring Valley, NY; Tzvi Alon, Yehuda Belsky, Mordechai Eliyahu Braun, Binyomin Cohen, Mordechai Sender Colman, Asher Elkaim, Dovid Enkin, Shimon Felder, Elazar Garfunkel, Meir Simcha Golub, Dovid Grossmann, Avrom Grunfeld, Shmuly Kaplan, Eli Katz, Nesanel Katz, Yosef Zalman Kozak, Chaim Krupnik, Eli Reichmann, Elchonon Zev Rosen, Yisroel Meir Rothstein, Nosson Meyer Rubanov, Kalman Rubner, Boruch Ber Rudner, Meir Simcha Schuster, Dvir Shukroon, Yehuda Spivak, Yosef Ullman, Eli Meir Weiss, Meir Wiesenfeld, Yehuda Zauderer, Ari Zimmerman; Yeshiva Yesodei HaTorah; Toronto, ON.

Grade 8 – Dovi Nitekman, Zev Weinberg; Rambam Day School; Savannah, GA; Yisroel Bloch, Yaakov Zev Greenfield; Yeshivas Chofetz Chaim (TA); Moshe Kraines, Aharon Markowitz, Yitzchok Rayman; Yeshivas Toras Simcha; Baltimore, MD; Yitzchok Friedman, Pesach Gartenhaus, Yonah Zev Gewirtzman, Boruch Ber Landau, Simcha Zissel Levovitz, Yitzchok Avraham Perlstein, Yehoshua Mattisyahu Rockove, Moshe Rubinfeld, Yehoshua Heschel Schamovic, Michel Yehuda Schustal, Moische Schwarcz; Lakewood Cheder School; Avraham Rupp; Yeshiva Even Yisroel; Meir Waldman; Yeshiva Shagas Aryeh; Lakewood, NJ; Avrohom Chaim Toplan; Yeshiva Ketana of Bensonhurst; Brooklyn, NY; Yitzchok Teichman; Bais Mikroh; Monsey, NY; Dovid Anhang, Avraham Berkowitz, Chaim Asher Bitterman, Nochum Brodsky, Avraham Chaim Buksbaum, Moshe Bursztyn, Eliezer Czermak, Mordechai Menachem Dworetzky, Dovid Feldman, Yechiel Frankel, Gershon Gartenhaus, Yosef Greenberg, Menachem Gross, Meir Kestenbaum, Raham Kotliarov, Shmuel Yosef Labkovsky, Yaakov Lindo, Eli Marder, Shmuli Meisels, Moshe Yisroel Merzel, Yiddle Milevsky, Gavriel Oberstein, Raphael Pavel, Yerucham Rothenberg, Levi Simcha Sachs, Meir Simon, David Turtel; Yeshiva Yesodei HaTorah; Toronto, ON.

LEARNING FROM OUR LEADERS

בס"ד
PIRCHEI AGUDAS YISROEL OF AMERICA

ONE LATE THURSDAY NIGHT, IN THE BEIS MEDRASH OF YESHIVAS TORAS MOSHE IN YERUSHALAYIM...

TONIGHT I WILL REVIEW THIS SUGYA FOR MY FRIDAY SHILUR ON ARACHIN AND PREPARE FOR THE SHABBOS SHMUESS FROM R' SHIMSHON PINKUS'S SHABBOS MALKASA...



ONE KIND YERUSHALMI COUPLE HAD A SPECIAL 'LEIL SHISHI' (THURSDAY NIGHT) CUSTOM...

CHERISHED BOCHUR, PLEASE TAKE A PIECE OF MY WIFE'S HOT YERUSHALMI KUGEL!...

OF COURSE, THANK YOU SO MUCH!



WHAT A GREAT ZECHUS THIS IS FOR MY WIFE AND ME TO GIVE NOURISHMENT TO THESE HOLY YESHIVA BOCHURIM!



RAV TWERSKY, CAN I PLEASE OFFER THE ROV A PIECE OF MY WIFE'S KUGEL?

OF COURSE, THANK YOU SO MUCH! PLEASE COULD YOU PLACE IT ON THIS SHTENDER!



AFTER THE MAN COMPLETED HIS ROUNDS IN THE BAIS HAMEDRASH...

AVI, CAN I PLEASE OFFER YOU A HOT PIECE OF KUGEL?

HUH? REBBI, IF YOU WEREN'T PLANNING TO EAT THE KUGEL WHY DID YOU TAKE A PIECE?



WHEN SOMEONE HAS SUCH A BURNING DESIRE TO DO CHESSED, HOW CAN I NOT ACCEPT IT?!



ר' משה הי"ד, BORN IN BOSTON, MA, TO יצחק אשר (ר' TWERSKY) AND ר' צ'ינא (ר' TWERSKY). IN HIS FORMATIVE YEARS HE WAS GREATLY INFLUENCED BY BOTH OF HIS GRANDFATHERS. HIS PATERNAL GRANDFATHER, HIS PATERNAL GRANDFATHER, INSTILLED IN HIM THE WARMTH OF THE CHERNOBYL ROOTS. HIS MATERNAL GRANDFATHER, ר' SOLOVEITCHIK (R' TALNER REBBE), TOOK THE YOUNG BOY UNDER HIS WINGS FROM THE AGE OF 8 YEARS OLD AND IMBIBED HIM WITH THE BRISKER הלמוד. IN 1980, HE MARRIED ר' אבא ברמן'S DAUGHTER. IN 1980, HE MARRIED ר' אבא ברמן'S DAUGHTER. ר' משה THEN WENT TO BMS IN LAKEWOOD, NJ, LEARNING UNDER R' SHNUR KOTLER זצ"ל. A FEW MONTHS LATER, THE YOUNG COUPLE MOVED TO MONSEY, WHERE HE JOINED THE BRISKER KOLLEL FOR 4 YEARS, BEFORE IMMIGRATING TO ארץ ישראל. IN 1992, AT THE BEHEST OF HIS COUSIN, R' MOSHE MEISELMAN, HE JOINED THE STAFF OF מנחת משה, WHERE HE SERVED AS A מנגיד שיעור FOR OVER 20 YEARS AND WAS REVERED AS A PRINCE IN BOTH תורה AND מדות. HIS MODESTY HID MANY OF HIS AMAZING ACCOMPLISHMENTS, BUT IT WAS CLEAR TO ALL THAT HE CONSTANTLY STROVE TO GROW IN ד' AND LIVED AND DIED ד'.



For any inquiries or comments please feel free to call 347-838-0869 • Illustrated by: Yeshaya Suval

כ"ה מרחשוון 5715 - 5775 1954 - 2014