



# PIRCHEI Weekly

Agudas Yisroel of America

January 13, 2024 - ג' שבט, תשפ"ד - Vol: 11 Issue: 14

**פרשה: וארא הפטרה... בקבצי את בית ישראל... (יחזקאל כה-כח:כט:כא)**

**דף יומי: בבא קמא ע"ב**

**משיב הרוח ומוריד הגשם ותן טל ומטר לברכה ברכי נפשי (שבת מנחה)**

## TorahThoughts

... בעבור זאת העמדתיך בעבור הראתך אתי כחי ולמען ספר שמי בכל הארץ (שמות ט:טז).

... for this I have let you survive, so that you may behold My strength and declare [the greatness of] My Name throughout the land.

Before the plague of בְּרַד, ד' commanded to include these few additional words in his warning to פרעה. What was ד' adding with these words? Does this really mean that ד' wanted פרעה to remain alive just so he should declare His Glory? It is possible that this was for פרעה's benefit. ד' was referring to פרעה being forced for the first time to express words of remorse: הֲטֵאתִי הַפֶּעַם, ד' הצדיק נאני ועמי הרשעים: this time I have sinned, ד' is the Righteous One, and I and my people are the wicked ones (שמות ט:כז).

R' Shlomo Wolbe זצ"ל however, learns these words differently; his explanation offers an eternal and timely message.

The מְדַרְשׁ (שמות רבה ז:ד) in this week's פרשה offers the following משל to explain why רשעים, wicked people, were created: A king planted a forest and an orchard. His servants questioned the king regarding the benefit he would derive from the non-fruit-bearing trees he had planted in the forest. The king told them that the fruit trees provide fruit to eat, and the other trees supply wood for building and heat. Likewise, explains the מְדַרְשׁ, the good deeds of the צדיקים, righteous people, who fulfill the תורה, provide the world with "fruit." The רשעים do not provide the world with fruit, but they serve another purpose: They are agents through whom ד' glory is revealed to the

world.

Both the צדיקים and the רשעים reveal ד' glory to the world. The מצותים טובים which increase כבוד שמים in the world; but the רשעים accomplish this through their מַצּוֹת and מצותים which increase שמים differently. They are like the "wood for building and heat." Their destruction also glorifies His Name. Throughout history the seemingly invincible wicked empires have perished, in fulfillment of the verse בפרח רשעים ... עשב, ונציצו כל פעלי און, להשמדם עדי עד when the wicked bloom like grass and all the doers of iniquity blossom — it is to destroy them until eternity (תהלים צב:ח). In contrast, ... יצאנה, ישרנה, the righteous will flourish like a date palm and will grow tall like a cedar ... to show that the ways of ד' are just (-) ים יג:טו). Both the destruction of the רשעים and the flourishing of the צדיקים demonstrate that ד' ways are just.

R' Wolbe explains every individual and every nation was ultimately created to glorify ד' Name. When we see רשעים or seemingly invincible nations flourish, we should remember the words of the מְדַרְשׁ. They were created in order to provide wood for building and heat. A day will come in the very near future when there will only be one way of glorifying ד', when הַאֱלִילִים פרות ירתונו, and false gods will be utterly cut off, לתקן עולם במלכות שמי, to perfect the universe through ד' sovereignty. ביום ההוא יהיה ד' אחד ושמו אחד. And it will come ... on that day, ד' will be One and His name will be One.

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



## Yahrzeits of Gedolim

**ד' שבט 5650 – 5744** (Abu Hasira) was born in Tafilalt, Morocco, on ראש השנה. His father, ר' משה (Mas'ud, בבור, 1889 – 1984), was the אב בית דין. He had a בר מצוה on his estate which joined upon his ישיבה. The program was rigorous: תסוקו חצות at midnight for בחורים until first שחרית, learned before מקנה, went to the שחרית, learned גמרא בעיון, and had a שיעור after ערוך. At age 16, he married Freha Amsalem. He visited ישראל twice before settling there in 1964. In 1970, he moved to נתיבות, where his home became the אש"ל to thousands of visitors. He was a גדול ביישראל who was a true ד' עבד. He was as great a בעל מופת as he was a יצחק צבי ניי.

לעיני רבי ישראל בן אברהם ז"ל

## Gedolim Glimpses

Baba Sali, which means our praying Father, was the title bestowed upon ר' ישראל, אבוחצירא זצ"ל, who prayed constantly. When he heard about suffering people, he would beg ד' to transfer their pain to him. Once he was overheard whispering, "ד', Creator of the world, I am ready to enter a furnace of fire and give my life as an atonement for ..." using the person's name and the name of the person's mother! Is it any wonder that he touched the lives of thousands?



לעיני רבי 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 אמן:

For sponsorship opportunities please contact:  
(347) 838-0869 • thepircheinewsletter@gmail.com



# And Leave the Rest to Hashem

... it is a finger of G-d ... (שמות ח: טו) ... אֲצִבֵּעַ אֱלֹקִים הוּא ...

A fundamental principle of אמונה is that one is obligated to do what is in his power. כל אשר תמצא ידך לעשות בלחץ עשה — Whatever you are able to do with your might, do it (קהלת ט: י) says שלמה המלך — even if you cannot complete the job.

People do not realize that everything that happens in this world is “a finger of G-d,” and therefore, if they are unsure that they will be able to reach their goal, they prefer not to begin the journey at all.

The תורה view is quite the opposite. In order for or a person to become a תלמיד חכם, he must believe that even if reaching his goal appears highly implausible and it seems that he is unlikely to succeed, he cannot give up or become discouraged from beginning the task. As ללא עליך המלאכה לגמור, ולא אתה בן חורין לבטל ממנה, it is not your responsibility to finish the task, yet you are not free to withdraw from it ... (אבות ב: טו).

When R' Yitzchok Isaac Krasilschikov (Poltava, Ukraine) was already an old man, the government outlawed תורה study. This period is poorly documented, even in Jewish history books, which is a shame, because there is much we could have learned from the מסירות נפש for תורה that the תורה scholars of that period extended.

R' Yitzchok Isaac closeted himself in his house and occupied himself with תורה study continuously, despite the grave danger involved. With the few ספרים he had available (משניות, רמב"ם, and תלמוד גרושלקמי), he managed to write a 20-volume commentary on several tractates of סדר זרעים.

R' Yitzchok Isaac labored over his commentaries even though there was no possible way for him to publish them. But thoughts along the lines of “Maybe it is not worth working so hard on this” never crossed his mind. He wrote and wrote, fending off sleep, and hoped that ד' would enable him to bring his writings to print.

Ultimately, R' Yitzchok Isaac fell ill and had to be

hospitalized. It was impossible for him to take his writings to the hospital with him, because then his “crime” would be discovered and he would be brought to judgement. Therefore, before he left his house, he hid his writings in his daughters’ homes, praying that they would not languish there forever but would somehow be published.

Even when he felt that his hours were numbered, he still refused to give up on having his writings published. On May 12, 1965, Rabbi Yehudah Leib Levin, the chief Rabbi of Moscow, asked Rabbi Bronstein to accompany him a hospital to visit R' Yitzchok Isaac who was near death.

R' Bronstein was more than a bit surprised at the suggestion, for in those day it was dangerous even to say the word “Jew” in the street. But it was for precisely that reason that he agreed to visit the patient. He saw השגחה פרטית, Divine Providence, at work and thought that perhaps there was a reason that he should go out of his way and pay the elderly Jew a visit.

When he reached R' Yitzchok Isaac’s room, however, he regretted his decision. He did not know the old man at all, and he had little in common with him. Why did I agree to this? he wondered. But R' Yitzchok Isaac motioned him to stay.

When everyone else left the room and the two were alone, R' Yitzchok Isaac told him about his secret writings and begged him to try to see to it that they would be published.

R' Yitzchok Isaac did what he was able to do and thought, “די, I did what I had to and now You do as You see fit.”

R' Bronstein was deeply moved when he saw what was on R' Yitzchok Isaac’s mind in his last moments on earth, and he promised to try to have the writings published.

A few minutes later, R' Yitzchok Isaac passed away.

After many failed attempts, R' Bronstein’s faithful emissary R Daniel Pollak finally succeeded in rescuing all of R' Yitzchok Isaac’s manuscripts from Russia and fulfilled his promise to publish them.

Adapted from: Aleinu L'shabel'ach (with kind permission from ArtScroll)

## Focus on Middos



Dear תלמיד,

Among those who sat in Baba Sali’s waiting room one morning was a woman and her teenage son. The mother told the גבאי, R' Eliyahu, about their strained and tense relationship.

Finally, it was their turn to see Baba Sali, and the גבאי ushered them into his chambers. Hesitantly, the boy entered the room. At Baba Sali’s request, the boy’s mother went outside to wait. Baba Sali looked at the teenager and asked him to sit down. Both the boy and his mother, who was standing just outside the room, heard what R' Eliyahu said to Baba Sali in Arabic.

“The mother of this boy asks the רב to bless her son with מדות, attributes, that he

lacks, through words of חזקת, encouragement, and strength, especially emphasizing the מצוה of כבוד אב ואם”

Tears filled Baba Sali’s eyes while he listened to the story. As they streamed down his cheeks, he whispered to himself, “If my mother were alive, I would carry her on my shoulders and dance with שמחה, joy.” Seeing the צדיק’s pain and hearing his longing for his mother reached deep into the boy’s sensitive heart. The youth lowered his head between his hands and began to cry. With a tear-stained face, he went outside the room to his mother and begged that she forgive him for the grief he had caused her recently.

Baba Sali motioned for him to return to the room. He told him a beautiful and

personal story about his brother’s נאם. He then blessed the boy. “If you promise to change your ways, I will bless you with כל טוב, everything good,” said the רב. “You will be happy with everything if you obey and observe the מצוה of כבוד אב ואם.” The רב’s words affected the boy deeply. He was a changed person.

My תלמיד, Baba Sali never needed to mention a person’s wrongdoing. His message was from a heart overflowing with love for his fellow Jew. Such a message will always be heard!

יהי זכרו ברוך!

בגידות,

רבי Your

Story adapted from: Baba Sali (Judaica Press)

- One who failed to finish שמו"ת before the first daytime מנחה, the new week's פרישה has already begun and he is no longer considered one who is משילים פרישותיו עם הצבור; before the first day of מנחה, he can complete שמו"ת by the following Tuesday.

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.

# The 10<sup>th</sup> International Pirchei שמו"ת Contest

This week 12 of our 10<sup>th</sup> Annual Pirchei Newsletter International פירכיה contest.

In חנוכה, a child must normally fulfill the complete מצוה. Regarding פירכיה, ר' Kanievsky זצ"ל was questioned regarding a child reviewing only part of a פירשה. For פירשה, a child must normally fulfill the complete מצוה. Regarding פירכיה, ר' Kanievsky זצ"ל was of the opinion that a child should be trained "לאט לאט" — in stages, similar to our פירכיה Contest: 1<sup>st</sup> and 2<sup>nd</sup> grade (6+) should complete the פירשה until שני שני, 3<sup>rd</sup> grade (8+) until שלישי, 4<sup>th</sup> grade (9+) until רביעי, 5<sup>th</sup> grade (10+) until המישי, 6<sup>th</sup> grade (11+) until ששי, 7<sup>th</sup> and 8<sup>th</sup> grades (12+) complete the entire פירשה.

Is your school or city represented in the Pirchei International פירכיה 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 מצוה 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** or email to [shnayimmikracontest@gmail.com](mailto:shnayimmikracontest@gmail.com) signed by a parent – include your grade, name, school, city, state, zip, contact and fax #, and which פירשה.

The list of contestants as of press time for first 11 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; Yosef Auerbach, Meir Bash, Alexander Brechsher, Shmuel Cohn, Yakkov Friedman, Moshe Tzvi Gestetner, Daniel Haitanian, Eliezer Herpsman, Daniel Hild, Yosef Horowitz, Ezra Joudei, Vicky Kalikstein, Lipa Knopfler, Eli Kupfer, Shlomo Lang, Tzvi Aryeh Moradi, Yisroel Meir Rosenberg, Yitzchock Rosenfeld, Menachem Schechter, Yaakov Yosef Scher, Ezra Shillian, Yitzchok Somerstein, Motti Tepper, Chaim Verstandig, Avi Vogel, Mendy Weichenreich, Eli Wilamowsky; Yeshiva Torah Vodaas; Brooklyn, NY.

**Grade 2** – David Shimon Ickovitz; Yeshiva Kochav Yitzchok (TI); Boruch Greenfield; Yeshivas Chofetz Chaim (TA); Baltimore, MD; Zev Waldman; Yeshiva Shagas Aryeh; Lakewood, NJ; Avrohom Dov Hirsch; Tiferes Elimelech; Yisroel Willner, Yosef Willner; Yeshiva Karlin Stoloin; Yoni Brody, Shalom Figdor, Eli Fried, Yaakov Moshe Gross, Pinchas Julonov, Moshe Katz, Ephraim Meir Kenigsburg, Chaim Klepfish, Akiva Kugielky, Aaron Marcus, Abie Methal, Shloimy Moskowitz, Yisroel Perl, Yaakov Sokol, Daniel Stern, Shloimy Strimber, Meir Wechselbaum, Yechiel Zahler; Yeshiva Torah Vodaas; Brooklyn, NY.

**Grade 3** – Eli Mark, Elie Sadwin, Ephraim Silver; Yeshivas Kochav Yitzchok (TI); Baltimore, MD; Mordechai Shmuel Fisher; Talmud Torah Ohr Moshe; Shmuel Ahronof, Avner Davidoff, David Deutsch, Avraham Yitzchok Hakohen Kupfer, Daniel Lipschutz, Menashe Salb, Kalman Spira; Yeshiva Torah Vodaas; Brooklyn, NY; Asher Epstein; Fallsburg Cheder; Fallsburg, NY; Avrohom Dovid Solomon; Yeshivas Derech HaTorah; Cleveland, OH.

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

**Grade 4** – Ari Nachman Wheeler; Rambam Day School; Savannah, GA; Yakov Zev Fogel, Aryeh Leib Slansky, Akiva Wolfish; Yeshivas Chofetz Chaim (TA); Baltimore, MD; Dovid Waldman; Yeshiva Shagas Aryeh; Lakewood, NJ; Yehuda Bachrach; Yeshivas M'kor Boruch; Passaic, NJ; Mordechai Egri, Tzvi Goldman, Moshe Gross, Daniel Kelman, Aryeh Yaiche, Nesanel Zwick; Yeshiva Torah Vodaas; Brooklyn, NY; Yaakov Mordechai Fulda, Yisroel Meir Ganz; Siach Yitzchok; Far Rockaway, NY; Nochum Shimon Brown, Elisha Daniel, Simcha Leib Deal, Rephael Flaum, Nossan Tzvi Gewirtz, Mordechai Gold, Yehuda Gross, Elisha Iskowitz, Ahron Katz, Elan Levi, Shimon Orlian, Zev Schonkopf, Tzvi Schulman, 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; Shimmy Lowy; Yeshiva Karlin-Stoloin; Yehuda Itzkowitz, Yisroel Moshe Levinson, Dov Ber (Dovi) Lewin, Benny Rodionov, Yehuda Yifat; Yeshiva Torah Vodaas; Brooklyn, NY; Dovid Bachrach, Yehuda Lazarowitz; Yeshivas M'kor Boruch; Passaic, NJ; Avraham Abba Freedman, Shmuel Bodner, Yisroel Borenstein, Zelly Elbaum, Chaim Gold, Meir Gruen, Aryeh Zev Hochhauser, Yosef Shalom Katz, Dovid Kleinbart, Yehuda Aryeh Kleinman, Noach Lerman, Yisroel Margulies, Shmuel Posner; Yeshivas Derech HaTorah; Cleveland, OH; Yitzchok Binder; Yeshiva Yesodei HaTorah; Toronto, ON.

**Grade 6** – Avrohom Yaakov Ickovitz; 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; Eli Sonenzon; Tiferes Elimelech; Shmuel Perlman; Yeshiva Ketana of Bensonhurst; Binyomin Elkon, Shalom Friedman, Moshe Yehoshua Gifter; Yeshiva Torah Vodaas; Brooklyn, NY; Betzalel Alter, Shaul Geller, Yaakov Kaminsky, Avrohom Lehman, Moshe Miller, Avrohom Boruch Rottenberg, Menachem Spira; Yeshiva Bais Dovid; Monsey, NY; Betzalel Alter, Shaul Geller, Yaakov Kaminsky, Avrohom Lehman, Moshe Miller, Avrohom Boruch Rottenberg, Menachem Spira; Bais Dovid; Spring Valley, NY; Chaim Gold; Hebrew Academy; Cleveland, OH; David Azoulay, Dovid Yitzchok Benmergui, Aharon Pinchos Botnick, Meshulem Yoel Braun, Yechiel Buksbaum, Shimmil Diamant, Yehuda Ehrlichster, Shlomo Enkin, Elazar Gestetner, Aryeh Grossman, Shmaya Grunfeld, Dovid Halperin, 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 Nossan Rosen, Yonah Schaumer, Piny Schainberg, Eliezer Schloss, Dovid Silberstein, Ephraim Silver, Eliyahu Simon, Yitzi Sobel, Naftuli Weiss, Dovid Yavorsky, Yaakov Yefet; Yeshiva Yesodei HaTorah; Toronto, ON.

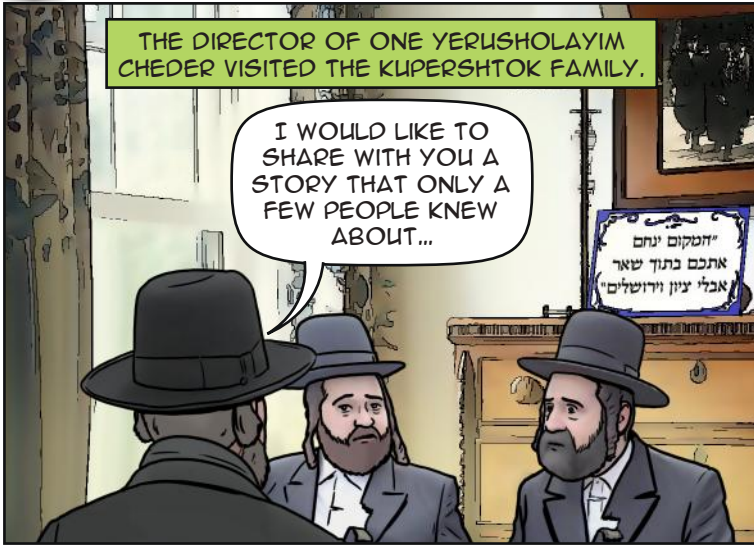
**Grade 7** – Avinoam Glass; Rambam Day School; Savannah, GA; Yosef Slansky; Yeshivas Chofetz Chaim (TA); Menachem Gale; Yeshiva Kochav Yitzchok (TI); Shalom Barth, Betzalel Cohen, Daniel Herman, Shraga Kraines, Akiva Krohn, Chaim Newmark, Yaakov Paige, Yaakov Tzvi Rayman, Eliezer Dov Saitowitz, Akiva Asher Shafranovich; Yeshivas Toras Simcha; Baltimore, MD; Yisroel Meir Ginsberg; The Cheder; Yitzchok Lowy; Yeshiva Karlin-Stoloin; Brooklyn, NY; Yaakov Heitner; Cheder D'Monsey; Spring Valley, NY; Shlomo Zalman Zigun; Yeshivas Derech HaTorah; Cleveland, OH; 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, Nossan Meyer Rubanov, Kalman Rubner, Boruch Ber Rudner, Meir Simcha Schuster, Dvir Shukron, 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, Moishe 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; Zevi Aizental, 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



THE DIRECTOR OF ONE YERUSHOLAYIM CHEDER VISITED THE KUPERSHTOK FAMILY.

I WOULD LIKE TO SHARE WITH YOU A STORY THAT ONLY A FEW PEOPLE KNEW ABOUT...



YOUR FATHER ZT"l HAD AN INTERESTING DAILY ROUTINE...

REBBE, THE PITAS ARE STILL WARM...THANK YOU AGAIN FOR YOUR ORDER!

I THANK YOU TOO. THE PITAS ARE ALWAYS SO FRESH AND THE ORDER IS FULLY PREPARED SO EARLY IN THE MORNING!



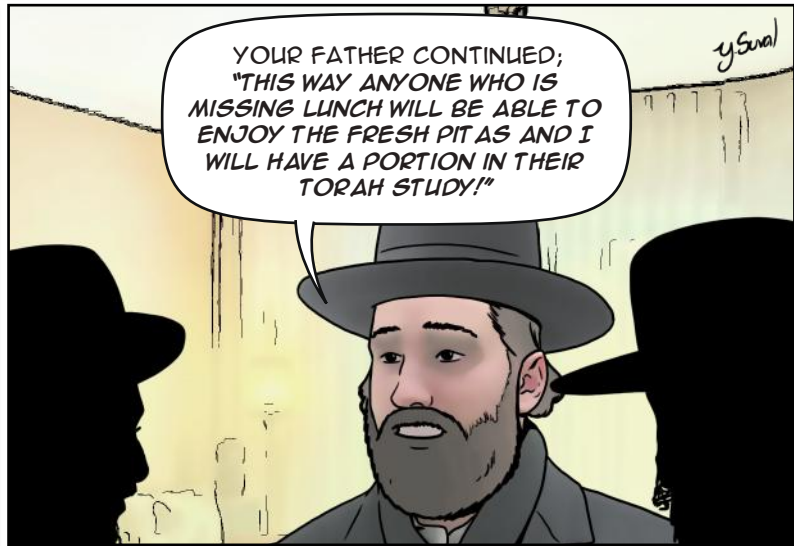
I'M SORRY TO TROUBLE YOU AGAIN, BUT PLEASE TAKE THIS AND DISTRIBUTE TO THE YOUNG BUDDING TALMIDEI CHACHOMIM...



REB YITZCHOK NOSSON, DO YOU MIND IF I ASK YOU WHY YOU SPEND SO MUCH TIME AND MONEY BUYING AND BRINGING THIS FRESH PITA TO THE CHEDER?



SURE...LET ME EXPLAIN. SOMETIMES CHILDREN MAY FORGET TO BRING LUNCH FROM HOME. IF THEY DON'T HAVE WHAT TO EAT, THEY WON'T HAVE STRENGTH TO LEARN.



YOUR FATHER CONTINUED; "THIS WAY ANYONE WHO IS MISSING LUNCH WILL BE ABLE TO ENJOY THE FRESH PITAS AND I WILL HAVE A PORTION IN THEIR TORAH STUDY!"

ר' יצחק נתן זצ"ל WAS BORN IN KUPERSHTOK AND R' יהודה יעקב TO ירושלים. HE WAS TAUGHT BY HIS FATHER IN HIS FORMATIVE YEARS. HE THEN LEARNED UNDER זלמן מילער, AND LATER IN ישיבה (TSCHEBIN). HE MARRIED R' DOV BERISH WEIDENFELD OF LOMZA. IN HIS MID-30'S, HE PUBLISHED HIS MAGNUM OPUS, AN 8 YEAR PROJECT ON ELECTRICITY GENERATED IN ISRAEL THAT INCLUDED MANY DISCUSSIONS OF THE חזון איש. WHEN R' WEIDENFELD GAVE HIS OPINION AFTER READING THE ספר, AND SAID IT WAS HIS MOST COSTLY. R' זלמן ALSO CHANGED HIS OPINION DUE TO THE ספר. ALTHOUGH HE WAS A מנגיד שיעור IN ישיבה, HE TRIED TO SHUN THE LIMELIGHT. HE APPRECIATED HIS GREATNESS, AND THE BRISKER רב BEGAN SENDING HIM PEOPLE FOR ברכות WHEN HE WAS IN THE 30'S. R' CHAIM BRIM Z"l, FRIEND AND חברותא OF R' יצחק נתן, TESTIFIED MANY YEARS LATER THAT R' יצחק נתן DID NOT WALK 4 AMOT WITHOUT BEING IMMERSSED IN LEARNING.

For any inquiries or comments please feel free to call 347-838-0869 • Illustrated by: Yeshaya Suval 5682-5772 1922-2011 כ"ב מרחשוון

