

# PIRCHE()//ce////

Agudas Yisroel of America

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פרשה: כי תצא הפטרה רני עקרה לא ילדה... (ישעיהו נד:א-י)

דף יומיי בבא בתרא פ"א אבות: פרק ב' לדוד ה' אורי

מצות עשה: 27 מצות לא תעשה: 47 שבועות לראש השנה: 2

כתיבה וחתימה טובה!



### **Torah**Thoughts

אָבֶן שְׁלֵמָה וָצֶדֶק יִהְיֶה לָּדְּ ... זָכוֹר אַת אֲשֶׁר עָשָׂה לְדְּ עֲמָלֵק ... (דְבָּרִים בה יטו, יז)

A perfect and honest weight shall you have in your possession ... Remember what עַמַלָּק did to you ...

What does the מְצְוָה of not possessing dishonest weights and measures have to do with the מָצְוָם of remembering מַצְמָלֶק?

רָשִׁייני comments about why the לָאוּ, admonition, regarding owning false weights and the עֲשֵׁה, positive commandment, of remembering what עֲמֶלֶק did to us, were placed right next to each other. רָשִׁייי explains that a person who is not honest, does not have integrity in the marketplace and is not afraid to cheat his fellow man, should be very concerned that a day will come when he may have to deal with being the subject of a possible reprisal of עָמֵלֶלָם.

Horav Simcha Bunim Sofer יַצִּייל offers an insight to explain מְשְׁנָה The מְשְׁנָה ? The מְשְׁנָה לַּבְּשׁיִי' s comment. What occurred during the war with יְמְשָׁנָה ? The מְשְׁנָה וֹחְיִי s comment. What occurred during the war with יְמְשָׁנָה ? The ? יְמָשְׁה (ג.ח) רֹאשׁ הַשָּׁנָה in יְנָבְר יִשְׁרָאֵל — (ג.ח) אשׁנְה מִשְׁה raised his hands, 'בְּנֵי ה The war turned in שִׁרְאֵל s favor when מִשְׁה faised his hands and בְּלֵל יִשְּרָאֵל looked at the direction of his hands. The יְבִי יָדִיו שֶׁל מִשְׁה עוֹשֹּוֹת מִלְחָמָה אוֹ שוֹבְרוֹת מִלְחָמָה: then explains: יְבִי יִדִיו שֶׁל מֹשֶׁה עוֹשֹּוֹת מִלְחָמָה אוֹ שוֹבְרוֹת מִלְחָמָה: was it מִשְׁלֵה hands that won the battle or lost the battle? — שְׁבַּשְׁמִים, לֹנְמֵר יִבְּיִבְּיִ שְׁרָאֵל מִסְתַּבְּלִים בְּלַבֵּי מַעְלָה וֹמְשַׁלְבְּדִין אֶת לְבֶּם לַאֲבִיהֶם לֹנְמִר לְּנָם לַאֲבִיהָם — Rather [the กิตֹיָת שִׁלְּבָּר שִׁבְּשַׁמִים, looked בַּיִי יִשְׂרָאֵל בּיִשְׁר אַר בּר sate שׁבְּשַׁמִים, looked בַּיִי יִשְׁרָאֵל בִּים לַאֲבִיחָם | בּיבִי בְּיִבוּת שְׁרָבְּל בּיִבְיִלְבָּים בְּלַבֵּי מַעְלָה וֹמְשַׁרְבָּים שְׁבַּשְׁמִים,

6666

heavenward and subjected their heart to their Father in Heaven, הָּהָּ בְּרִים, — they would prevail; — מִינְּבּרְים, — but when they did not, they would fail. חַנִּייל are teaching us that מֹשֶּׁה s hands raised towards Heaven were not the cause of בְּלַלִי שְּׂרָבֻאל s triumph; rather, it was the people's ability to subjugate their minds and hearts to the service of הקב״ה which was the determining factor in their success.

The physical strength of בְּלֵל יִּשְׂרָאֵל did not determine that they would win or lose the war. בְּלֵל יִשְׂרָאֵל war against בְּלֵל יִשְׂרָאֵל symbolizes our ability to withstand all outside influences in order to focus upon the real source of our salvation — אַמְלֵק הקב״ה came and attacked בְּלֵל יִשְּׂרְאֵל with the sole intention to try to extinguish our belief in בְּלֵל יִשְּׂרְאֵל wanted בְּלֵל יִשְּׂרְאֵל to believe that only with cunning military tactics can one win a war. צַמֶּלֶק failed.

The same is also true in business. A rich man's success is not a proof of his talent. One must believe that הקב״ה is the source of his wealth. הקב״ה determines how much each person needs. One who lacks אָמוּנָה and בְּטָחוֹנְ trust and faith in Hashem, may believe that he built his wealth by his own skills. This thought can lead a person to think that it is possible to add to his own riches by cheating his neighbor in business. Such a person has allowed himself to fall into the hands of יצמלָק lead to his own riches by the hands of יצמלָק lead to his own riches by the hands of יצמלָק lead to his own riches by the hands of יצמלָק lead to his own riches by the hands of יצמלָק lead to his own riches by the hands of page 18 own riches by the hands r

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

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#### Yahrtzeits & Gedolim

**ט"ו אלול ט"ו אלול ט"ו אבּי**גְדוֹר נָחוּם **ט"ו אלול** was born in Kinov (Ostrovtze region), 5677 – 5761 Poland, to רִי צַעָּלְב יִצְחָק דָן, the Strikover Rebbe, and רי בייבע Landau הייד He was raised by his grandfather, רי

רי מַאִיר שַׁפִּרְא זַצִּייל מעְנִדל . At age 13, he passed the farher from יְשִׁרִּמְלֵּדְ מְנַחֵם מעְנדל . During WWII he fled to Lodz, Warsaw, Baranowitz, and Vilna before escaping to אָרָאִ יִשְּׁרָאַל in 1941 along with his בְּרֶץ, וְשְׁרָאַל , the Brisker Rav. He married a great-granddaughter of the יְשִׁיבָּת קוֹל יִצְעָּב in 1946. In his later years, he established יְשִׁיבַּת קוֹל יִצְעָב in 1946. He was a recognized insightful leader and was a member of the מְּסִר he was a recognized insightful leader and was a member of the מְסִר בְּיִל יִבְּיל הַתּוֹרָה and תְּסָר was only matched by his unusual humility and עבוֹדָת די

Gedolim Glimpses

On אַרָּהָה (1939), the young chassidishe אַבְרָהָם אַבִּיגְדוֹר נָחִוּם, בָּחוּר Landau arrived in Vilna. He went to the Brisker בָּר (R' Velvel - נְרִייִז) and requested to join his small גְרִייִז (דְרִייִז). To everyone's surprise, the נְּרְיִיז מָשְׁרָּר To everyone's surprise, the בָּתִּר an enthusiastic "yes". After the בְּתִּר he explained that he had seen the boy as a youth and was very impressed. רי בי remained close to the בַּרְרָהָם אַבִּיגְדּוֹר נָתוּם אַבְיִגְדּוֹר נָתוּם אַבְיִגְדּוֹר נָתוּם all his life. On the Brisker בְּרָכִיי were allowed to see him: R' Shach and the אַדְמִיִּר of Strikov.

לעיינ רי ישראל בן אברהם זייל

לעיינ הבי ישעיהו דוב עייה בן יבלחטייא יצחק צבי נייי

אַחִינוּ כָּל בֵּית יִשְׂרָאֵל, הַנְּתוּנִים בַּעָּרָה וּבַשֹּבְיָה, הָעוֹמְדִים בֵּין בַּיָּם וּבִין בַּיַּבְּשָׁה, הַמְּקוֹם יְרַחֵם עְּלִיהֶם וְיוֹצִיאֵם מִצְּרָה לֹרְוָחָה, וּמֵאֲכַּלָה לָאוֹרָה, וּמִשִּׁעְבּוֹד לֹגָאֵלָה, הַשְׁהָא בַּעֲגָלָא וּבִזְמַן קָרִיב, וְנֹאִמֵּר אָמֵן:



## Most Delicious Challah

... לא תַקַח הַאָם עַל הַבַּנִים ... שַׁלֶּח תִּשְׁלַח אֵת הַאָם ... (דְבַרִים כב :ו-ז) You shall not take the mother with the young ... You should surely send away the mother ...

The מְצְוָה explains that both the reason for the מָצְוָה that one must chase away the mother before taking the eggs and the מָצְוָה that one must not slaughter an animal and its child in one day, are one and the same. They both come to teach us to have a compassionate heart, and to be merciful towards the needs of the helpless child and mother. The פסוק says that the reward for this will be אָנָה will be לָמַעַן יִיטֵב לָךְּ וָהַאַרַכְתָּ יָמִים So that it will be good for you and you will prolong your days. The גִּמֵרָא explains that this reward will be forthcoming in עוֹלֶם הָבָּא — The next world. Perhaps in this world one can at least be rewarded to experience the טַעֶם of גַּן עדן.

As R' Meir'l of Premishlan arrived in a village, the townspeople clamored to greet him. R' Meir and his small entourage were escorted to the home of R' Shimon, an outstanding בַּעַל צַדָּקָה, to whom so many turned in their times of need. It was almost time for שַׁבַּת.

That Friday night, the feeling in the shul was one of excitement and anticipation as the townspeople anxiously strained for a look at their special guest. They had shown up a little earlier than usual, as they all wanted to make sure to hear and appreciate the Rebbe's davening.

After leading the congregation in the תְּבָּלות שַׁבָּת of קָבָּלַת שַׁבָּת and מַּעֲרִיב and wishing the townspeople גוּט שַּׁבָּת, R' Meir walked back to the home of R' Shimon to begin a most memorable שַׁבָּת meal. While the זְמִירוֹת were otherworldly and the words of תּוֹרָה were both esoteric and meaningful, surprisingly it was the food which would leave its mark on R' Meir and the others who had gathered together.

After קדוש, R' Meir recited the המוציא and tasted the תַּלָה... this was not ordinary חַלָּה! There was something unique about it.

"This חַלָּה has the אַדֶן of וְגֵן עֶדֵן!", declared R' Meir. Astonished that in an ordinary home he would experience the טעם of גן עדן, R' Meir asked his host who had made the חַלָּה. R' Shimon proudly answered that his wife had made the חַלָּה. R' Meir then asked him if he could find out what special ingredient she had added which had given the its special taste. R' Shimon's wife replied that an orphan girl had knocked on the door earlier that day, asking if she could help out around the house for a nominal fee. Anxious to help the יְתוֹמֶה, R' Shimon's wife offered her the chance to make the חַלָּה.

The search for the special ingredient continued. They called in the 11 year old girl and asked her what she had added to the recipe given to her by R' Shimon's wife. But again, the girl related that she had placed nothing unusual in the חלה. Curious to get to the bottom of this mystery, R' Meir questioned the young girl as to how she made the חלה. Surprised and shy, she explained that she had rolled out the the way she recalled her mother rolling out the מֵצָה dough.

R' Meir smiled as the girl reminisced about how her mother would take the rolling pin and, along with the repetitive motions, would sing the melodious tunes of הַלֶּל, as is the custom. The girl stopped as she reflected for a moment about her mother, who had recently passed away. Again R' Meir cautiously pressed on, inquiring what else might have transpired as she rolled out the חַלָּה. The little girl shyly added that as she sang the songs of הַלֵּל she recalled from her mother, she couldn't help but cry, and so she cried softly as she braided the חַלָּה. The crowd watched as R' Meir smiled, thanked the girl and wished her well. He now looked around at the crowd, satisfied that he had finally discovered the elusive magical ingredient.

"This is why the חַלָּה had the taste of גָן עֶדֶן. Life is not simple and for as many moments of joy that we experience, there always seem to be even more times of pain; but when a young girl transforms her tears into the song of טַעָם, we experience the טַעָם of גַן עֶדֶן."

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

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

#### ספר אַהַבת חַסְד - חלק ב׳ פרק כא:א

\*The מָצְיָם explains that the מָצְיָם of נְמִילוּת חָסֶדִים usually has two basic scenarios: 1) helping out a poor person or 2) גְּמִילוּת חֲסָדִים to rich person in a time of need. While these two categories are true, the מָבֶּי explains that there is a higher level of הַּיִּים - lending enough money to a person in order that they will be able to 'stand on their own two feet' and possibly save them from collecting אַדָקָה in the future. This is a separate מָצְוָה of ... וְהֶחֱזַקּתָּ בּוֹ... וְהָחֱזַקּתָּ, When your brother is down [impoverished]... give him strength ... (וַיִּקרָא כה: לה). \*This is intended only as a synopsis. Review of the סֵבֶּר אָהֲבַת חֶסֶד is far more extensive and appropriate.

The חָפֵּץ חַיִּים explains אָפָגָשׁוּ עֹשֵׂה כֵּלֶם די :(כב :ב) מִשְׁלֵי in פָּסוּק in מָשָׁלֵי בי: — When an אַמֵּיִם asks a person of means to assist him, a big test happens in שַׁמַיִּם. If the אָשִׁיר helps him out, then he is entitled to keep his wealth; if he does not, then He [די] Who made the man wealthy can also make him poor.

#### רש"יי Questions אַ week

- 1.In connection with the מְצְוָה of שָּׁכְּחָה, the פַּסוּק says לָמֵען יָבַרֶכָדְ says וגני. What is another similar way חַנייל say you will be blessed?
- 2. What will you have plenty of if your weights and measures are exact?



turn, receive a blessing (לְבָרֶבְף) Blessing (בְּרֶבָף).

boor person, then, since the poor person has had some gain, the loser will, in ك. ال a person loses a sum of money in the street and the money is found by an بهي،

• The person who serves as the שָׁלִיחַ צְבּוּר for סָלִיחוֹת should preferably meet the same requirements/qualifications as ● It is proper that the person who is a סְלִיחוֹת for סְלִיחוֹת for יַּילִיחוֹת for מיַלִיחוֹת those of the שָׁלִיחַ צְבּוּר who serves on יוֹם and יוֹם and

should try to understand the words he is saying.

Reviewed by R' Gedalyahu Eckstein



#### **Focus**on Middos

Dear תַּלִמִיד,

ר׳ אַבָרָהָם אַבִיגִדור נָחוּם זצייל, the Strikover Rebbe, lived his whole life with a burning sense of truth. He despised every form of untruth, publicity or flattery, teaching his חסידים to be truthful and to flee from pride. For instance: in public, he would remove his Spodik (tall fur hat) so as not to stand out. Most of his life he wore a regular two-piece suit instead of the usual Bekishe (long coat). He also never allowed anyone to serve him or be his גבאי, helper. If someone knocked on his front door, he would personally go open the door himself. He would immediately pick up and answer phone calls

However, when it came to davening the Rebbe seemed a different person. In every הְּבָּלָה, he would publically show his עבוֹדַת די. He would turn his eyes upward and recite every word of davening loud and clear, like it says in הַלָּכָה. R' Shlomo Zalman Auerbach צַּיִיל once commented that he didn't know how the Admor of Strikov derived the Admor of Strikov derived the such intensity. Each and every daily הַבְּבָּלָה or הַבְּבָּלָה he recited

seemed like a "first".

On a בָּקוּר חוֹלִים visit to someone in the hospital, the Rebbe passed the waiting room adjoining the operating theater. He stopped there and spent the next few minutes engrossed in heartfelt, tearful תִּפְלַה. Seeing his companion's puzzled expression, he explained, "Of all places, this room is surely the one where are recited in sincerity, with tears and בּוְנוֹת. Anyone in this anteroom who is waiting for a close relative's operation to finish, surely davens from the depths of his heart. In such an מָקוֹם קָדוֹשׁ, I too wish to add "!תְּפָלוֹת my

My אָרְמִיד, is it any wonder that the Rebbe's בְּרָכוֹת בְּרָכוֹת בְּרָכוֹת בּירָכוֹת were famous and sought after, not only by his ידי יְרָסִידִים that is sincere, אַשָּׁר יִיקְרָאָהוּ דֹי...לְכֹל אֲשֶׁר יִקְרָאָהוּ דֹי יִּגְאָמֶּת יוֹ is close...to all who call upon Him with sincerity (קמה:ית הְּלִים). With the background of the Rebbe's humility and his sensitivity to pure truth, the sincerity of the Rebbe's was unquestionable!

ֶרָהִי זְכְרוֹ בָּרוּדְיִּ יְהִי Your בָּיִדִידוּת, Your

A letter from a Rebbi, based on interviews

## **Sage** Sayings



For many years, the Strikover Rebbe, רי אַבְּרָהָם אַבִּיגְדוֹר נָחוּם, traveled by bus, refusing to be driven by car. Even in his later years, he would insist on taking the bus from the insist on taking the bus from יְרוּשֶׁלַיִם to יְרוּשֶׁלַיִם (יְרוּשֶׁלַיִם objected that buses were not respectable, the Rebbe smiled and said, "אוֹיבּ אִיר װאָלט מעֶסטן אוֹיבּ אִיר װאָלט מעֶסטן די גרײַסטעֶ רֶבִּי אַרוּם אוּן אַרוּם! די גרײַס פון משַן װאָגן, אִיךּ מוּזֹן זשַן דִי גרעָסטעֶ רֶבִּי אַרוּם אוּן אַרוּם! If you would measure the size of my vehicle [a bus, lit: a wagon], I must be the greatest Rebbe around!"

Source: Based on article in **Hamodia** 

# **Understanding**Davening

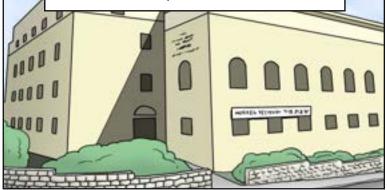
לדוד ה' אורי וישעי ... (תהלים כייז) וח Your behalf, כד אמר לבי בקשו פני ... my heart has said, "Seek My Presence"? is a month when 'ה' Presence is very close. He is constantly sending us messages to change our ways. This idea is hinted in the beginning letters of the פסוק — אַנִילְדוֹדִילִי, I am to my Beloved's and my Beloved is mine, (אַיר הַשִּׁירִים ו:ג) which spell the word רשייי. אלול translates this idea to in לָּדְיוֹד הַמֶּלֶף words; לָּדְ – As Your messenger, אַמֶּר לָבָּי — My heart tells me. You are sending תְּשׁוּבָה messages to my heart; You are talking to me and You are making me think, בַּקשׁוּ פָנָי, "Seek My אָת פָּנֵיךְ הי continues דָוִד הַמֶּלֶךְ "Presence!" אֶת פָּנֵיךְ הי אבקשׁ - Your Presence הי do I seek! I am hearing Your messages and I seek to do !תשובה

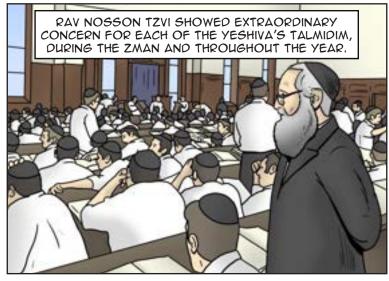


17 אָלוּל (5598/1838 - 5689/1929) – יאָרצײַט of רי יַעֲקֹב קאָפּל Reich צַיִיל grew up in Vérbo (now Vrbové, Slovakia) where he learned from his father. He later studied at the Pressburg יִשִּיבָה under his relative יִשִּיבָה שָׁמוּאֱל בְּנִימִין סוֹפֵר זַצִייל (the פֹתֵב סוֹפֵר). He also learned in Grossvardein under רי יַצְחָק אַהַרן Landesberg זַצײל. He married the daughter of דַי יִשְׂרָאֵל Shveir זצייל. In 1860 he succeeded his father-in -law a רב of Sobotitch. In 1872, he was appointed רָב in Verboi, his native city. In 1890, he became קב of the frum community in Budapest, Hungary's capital, home to a large and prestigious קְהָלָה. Known as a great למדן and as an inspiring, riveting speaker, he was respected by all, including the gentiles. These qualities, along with his longevity, elevated him to the pinnacle of Hungarian Jewish leadership during his extended tenure as בָּ of the independent Orthodox community in Budapest (1890-1929). Very few of his חָדּוּשֵׁי תּוֹרָה were published in אֲטֶרֶת פָּז (written by his son-in-law רי מַרְדָּכֵי אֵפָרַיִם Sofer-Zusman, who served as ר׳ יַעֲקֹב קאָפּל). Numerous colleagues refer to רי יַעקב קאַפּל's scholarly acumen. In a testament to רי יַעֲקֹב קאָפּל's religious and public leadership, after his death the Budapest Orthodox community did not find an individual who could fill the shoes of their longtime rabbi and chose to leave the position of chief rabbi vacant.

## LEARNING FROM OUR LEADERS PIRCHEI AGUDAS YISROEL OF AMERICA

YESHIVAS MIR IN YERUSHALAYIM IS A RENOWNED MAKOM TORAH THAT IS HOME TO THOUSANDS OF TALMIDIM FROM AROUND THE WORLD. IT WAS LED FOR MANY YEARS BY ITS ROSH YESHIVA, RAV NOSSON TZVI FINKEL.





ONE DAY, RAV NOSSON TZVI ASKED A PARTICULAR BACHUR ABOUT HIS PLANS FOR LEARNING DURING BEIN HAZMANIM.

YOU'LL BE LEARNING WITH RAV ASHER DURING FIRST SEDER AND NIGHT SEDER. EXCELLENT. IF YOU DON'T HAVE A CHAVRUSA FOR SECOND SEDER, I MIGHT HAVE SOMEONE FOR YOU. PLEASE LET ME KNOW.



BECAUSE HE ALREADY PLANNED TO LEARN TWO FULL SEDORIM EACH DAY DURING HIS "TIME OFF," THE BACHUR PROCRASTINATED, AND DID NOT GET BACK TO RAV NOSSON TZVI. A FEW DAYS LATER, THE ROSH YESHIVA SUMMONED HIM AND ASKED IF HE HAD FOUND A SECOND SEDER CHAVRUSA.



THE ROSH YESHIVA FINALLY ADMITTED THAT HE WAS THE ONE WHO WANTED TO LEARN WITH THE BACHUR. THE STUNNED BACHUR SWIFTLY AGREED.



AND SO IT WAS. RAV NOSSON TZVI AND THE BACHUR LEARNED TOGETHER DAILY THROUGHOUT EACH BEIN HAZMANIM, AND SOMETIMES LEARNED DURING THE ZMAN AS WELL. AS BUSY AS RAV NOSSON TZVI WAS, HE SHOWED CARE AND CONCERN FOR EACH AND EVERY ONE OF HIS TALMIDIM.



ר' נָתָן צְבִי זַצַ״ל, BORN TO אֵלְיָהוּ מֶאִיר FINKEL IN CHICAGO, IL, WAS NAMED AFTER HIS PATERNAL GREAT-GRANDFATHER, THE ALTER OF SLABODKA, ונתן צבי FINKEL זצ"ל. HE ATTENDED A LOCAL SCHOOL AND RECEIVED HIS GREAT-UNCLE, ר' נָתָן צְבִי FINKEL צְצֵייל (MIR ר' לֵיזעֶר יוּדל), RECOGNIZING ר' נָתָן צְבִי 'S ABILITY TO THINK CLEARLY AND HAVE PATIENCE FOR STUDYING, ASKED HIS PARENTS TO LET HIM STAY AND STUDY IN HIS אָשְׁינָהָוּ, HE STAYED AN EXTRA 8 MONTHS TO LEARN. AT 17, HE RETURNED TO LEARN AND LEARNED POR 6 YEARS. WITH ONE OF HIS חָהָרוֹתוֹת, R' ZUNDEL KROIZER ביי און, HE COMPLETED THE ENTIRE שייט EACH YEAR. IN 1964, HE MARRIED רי א שָעוּרִים בּפּנְמָין בֵּינוּשׁ בְּינוּשׁ בְּינוּשׁ בְּינוּשׁ בִּינוּשׁ בּינוּשׁ בִּינוּשׁ בּינוּשׁ בּינוּשׁבּיבוּ בּינוּשׁ בּינוּשׁ בּינוּשׁבּינִים אוּ שְׁעוּרִים בּוּשׁנּיבוּם אוּשׁבּיוּיוּשׁ בּינוּשׁ בּינוּשׁבּינוּם אוּשׁנּים בּינוּשׁבּיבוּיוּשׁ בּינוּשׁבּינִים אוּשׁנּיבוּם אוּשׁנּיִביוּם בּוּשׁבּינִים בּינוּשׁבּינִים בּינוּשְׁבּינִים בּינוּשׁבּינִים בּינוּשְׁבּינִים בּינוּשְׁבּינִים בּינוּשְׁבּינִים בּינוּעִיבּיוּת בּינוּבּינוּם בּינוּשְׁבּינִים בּינוּשְּבּינוּים בּינוּים בּינוּשׁבּיביוּם בּינוּשׁבּיביוּם בּינוּשׁבּיביים בּינוּישׁבּיביים בּינוּשׁבּיבים בּינוּשׁבּיביוּים בּינוּשׁבּיבים בּינוּשׁבּיבים בּינוּשׁבּים בּינוּשׁבּיבינוּשׁבּיבינוּשׁבּיבוּים בּינוּשׁבּיבוּינוּעּיבּינוּים בּינוּשׁבּיבוּים בּינוּשׁבּיבוּים בּינוּשׁבּינוּים בּינוּים בּינוּים בּינוּים בּינוּים בּינוּשׁבּיבוּים בּינוּשׁבּיבוּים בּינוּים בּינוּים בּינוּים בּינוּים בּינוּשׁי בּינוּשׁבּיבוּים בּינוּשׁבּיבוּים בּינוּשׁבּיבוּים בּינוּשׁבּיבוּים בּינוּשׁי בּינוּשׁי בּינוּשׁי בּינוּשׁי בּינוּשׁי בּינוּשׁי בּינוּשׁי בּינוּשׁי בּינוּשׁי בּינוּישׁינִים בּינוּשׁי בּינוּישׁי בּינוּשׁי בּינוּישׁי בּינוּשׁי בּינוּשׁי בּינוּשׁי בּינוּשׁי בּ

5703-5772 1943-2011 י"א מרחשון

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