



PIRCHEI Weekly

Agudas Yisroel of America

February 21, 2015 - ב' אדר , תשע"ה - Vol: 2 Issue: 18

פרשה: תרומה - הפטרה: וה' נתן חכמה לשלמה... (מלכים א' ה:כ-ויג)
דף יומי: כתובות י"ט - מצות עשה: 2 מצות לא תעשה: 1 - משנכנס אדר מרבים בשמחה!



Torah Thoughts

ועשית שולחן עצי שטים ...

And you shall make a table of acacia (שטים) wood (שמות כה:כג).

The שולחן was made of strong acacia wood, as were the מזבחה and ארון. This was undoubtedly an extremely fine wood, fitting for such a lofty purpose: being part of the holy משכן.

רבנו בחיי finds an additional significance in the use of this wood, which is called שטים in Hebrew. He explains that the letters of the word שטים form an acronym for the words שולם, טובה, ישועה and מחילה, which mean peace, goodness, salvation and forgiveness. There was an important message for the nation to learn from these words. All the special gifts the Jewish people enjoyed, which these four blessings encompass, came to them through the conduit of the holy furnishings and vessels of the משכן and the בית המקדש.

But what about our own times, when we no longer have these כלים? How can we continue to receive these 'timeless' gifts?

רבנו בחיי answers this question by citing a famous passage from the אמרא (כ"ז.) which states, "בזמן שבית המקדש קיים - מוזבחה מכפר על אדם; עקשיו שלחנו של אדם מכפר עליו - During the time

that the המקדש was standing, the מזבחה atoned for [the sins of] a person, now that the בית המקדש is no longer standing, a person receives atonement through his table."

Which table atones for us and brings us blessings now that we no longer have the בית המקדש? Our dining-room table! If we feed the poor, welcome travelers and host guests at our table, then the dining-room table - or the kitchen table, for that matter - becomes our own personal מזבחה of atonement.

רבנו בחיי concludes on an awesome note: "There is a custom among the pious people in France to construct their coffins from wood taken from their dining-room table."

Picture it: The people who have known the deceased, who have sat at his dining-room table, come to his funeral and see him being buried in a coffin that looks exactly like his table!

The message is clear, says רבנו בחיי. A person takes nothing of lasting value along with him to the הקמת עולם except for the תורה that he learned, the מצות that he fulfilled, the צדקה that he gave to people in need, and the goodness that he shared with other people around his table.

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



Yahrtzeits of our Gedolim

ב' אדר (אמרי אמת) ר' אברהם מרדכי ר' ישראל אלתר זצ"ל
5655 - 5737 ותנה ראדע יהודית was born in Góra Kalwaria, Poland.
1894 - 1977 Until the age of ten, he learned under his grandfather,

and was already recognized as an (שפת אמת) ר' יהודה אריה לייב זצ"ל. At his מצנה בר, he became engaged to his cousin, תנה שרה. They married in 1910. In 1940, the אמרי אמת escaped to ישראל along with his sons, ר' ישראל, ר' ישראל, ר' פינחס (לב שמחה) and ר' פינחס מנחם (בית ישראל) ר' ישראל, ר' פינחס מנחם). He remarried in 1948 to Weinfeld. After his father's פטירה, he assumed the mantle of leadership. For the next 29 years, with his unusual caring, brilliance and פשטות, he was זוכה to rebuild the Gerrer תחייה. He was also a major force in the מועצת גדולי התורה of ישראל.

Gedolim Glimpses

ר' ישראל אלתר זצ"ל, the 4th Gerrer Rebbe, was known for the way he managed to find sick and/or needy people. He would visit them at odd times of the day or night, leaving behind money, food and clothing. He also traveled to meet גדולי ישראל late at night or early in the morning. One time, he arranged to meet the Klausenburger רבי at 4:00 a.m. On the way, he noticed a car that was stuck. He asked his driver to stop and the רבי got out to help. Upon his return, ר' ישראל remarked, "It is a special גמילות חסד to carry out חסד, a kind deed, for a fellow Jew who doesn't recognize you!"



Dedication opportunities are available. If you would like to sponsor or receive this publication via email, please send an email to pircheiweekly@agudathisrael.org

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

This week's Pirchei Weekly is dedicated in honor of the Pirchei Weekly readers in the London community

Living with the Torah

ועשו לי מקדש ... וכן תעשו:

They shall make for Me a מקדש ... and so shall you do (ט-ח:כ).

R' Shimon quotes a גמרא (סנהדרין טו:) גמרא that says לדורות, for generations. The words ועשו וכן תעשו seem redundant. This teaches us that all the vessels to be made for the מִשְׁכָּן that are mentioned are to be included in all future generations, i.e., in any future **בית המקדש**. Also, if any of the כלים needed replacing, the new ones would need to be made the same way.

The **לדורות** explains, for generations, homiletically. Every generation needs to have the same involvement and excitement in the building of the **House for ד'**. If a generation had a strong enough will for ד' to reveal His שְׂכָנָה on this world, then they would merit to build the **בית המקדש**. If a generation does not merit to have a **בית המקדש** built in its days, it is only because it lacks a strong enough will.

Any generation that does not see the בית המקדש built in its days, it is as if it was destroyed in its days. If they would have had a strong enough will, it would have been built.

As the Jordanian army fought for the Old City of Jerusalem, the Jews living there were forced to retreat along with the soldiers. With the deafening sounds of mortar shells exploding in the background, laced with strings of machine-gun fire, the Old City had become a fierce battleground.

The scene was incredibly emotional. Leaving the most sacred city in the world triggered deep yearnings and emotions in the hearts of its local residents, but they had no choice — the time had come to leave their homes / **שְׂכָנָה** / **shuls** — in short, everything that was dear to them.

Disregarding the danger they faced, R' Ezra Attia, ראש **שְׂכָנָה** of רמת השרון, פורת יוסף, and his colleague, R' David Laniado, went to rescue ר' Chazan, who was hiding out in his home, waiting for the last possible moment to leave. When they reached his house, they

Giving and Living

were immediately moved to tears. ר' ציון was sitting on the floor, lamenting the destruction of the city with the chapter of תהלים of על נהרות בבל, שם ישבנו גם בכינוי, בְּנִכְרְנֵנוּ ... ציון.

R' Ezra cried bitterly at this heartbreaking sight. When he composed himself, he mustered the strength to ask, ר' ציון, what about the treasure houses of סְפָרַיִם? What happened to them?" His voice cracked as he feared the worst.

"They were all burned."

R' ציון burst out crying as they then recited the קִינָה of **שְׂאֵלֵי שְׁרוּפָה בָּאֵב**, which we read on תשעה באב, lamenting the burning of wagon-loads of the **תלמוד** in France in the year 1242.

"What about the *shuls*?" Again R' Ezra's question expressed doubts and worries.

"Many have been destroyed!"

As they sat on the floor mourning יְרוּשָׁלַיִם, the time had finally come for them to take leave of the city. R' Ezra placed his hand on ר' ציון's shoulder. ר' ציון, don't cry. The time will come again soon when יְרוּשָׁלַיִם will be rebuilt. It won't be long until these **קְדוּשִׁים** will once again be in our hands."

Not long afterward, **שְׂכָנָה פורת יוסף** was rebuilt in a new location. At the ground-breaking ceremony, R' Ezra quoted a פסוק from יִשְׁעִיָּהוּ (58:12), one quite fitting for the occasion: *Ancient ruins will be rebuilt through you, מוֹסְדֵי דוֹר וָדוֹר תְּקוּמִם, and you will restore generations-old foundations, וְתִקְרָא לָךְ גִּדְרַי כָּרְךָ, and they will call you 'repairer of the breach,' מְשַׁבֵּב נְתִיבוֹת לְשֶׁבֶת, and 'restorer of paths for dwelling.'*

R' Ezra elaborated on this פסוק: Found in the הפסוק we read on יום כיפור, it is ד' promise to every person that no matter what has been destroyed, it can be rebuilt. Whether it is a person who has lost his way or a nation that has lost its country, we can recover and reclaim that which we have lost ... but only if we truly want to.

Adapted from: One Shining Moment (with kind permission from ArtScroll)

Chofetz Chaim Moment

ספר ח"ח הלכות לשון הרע ככלו' סעיף י"א

'After davening on שַׁבָּת morning, Mr. Fischer would give his weekly political analysis of the community's issues. The past week was even more interesting than usual. The local elections for *shul* president were the talk of the town and he wasn't going to miss the chance to offer his 'piece of wisdom.' There was one candidate whom he really did not like. He related to his 'followers' a story he had personally witnessed about the man's 'stupid' way of thinking.

Are Mr. Fischer's followers allowed to believe his story?

*Stories adapted from Guard Your Tongue, A Daily Companion, A Lesson a Day and various real-life situations.

Answer: Absolutely not! The fact that Mr. Fischer related his derogatory report in front of a large crowd of people does not make it permissible to accept the story as absolutely true. Anyone believing Mr. Fischer's story without first verifying the facts would be guilty of being מַשְׁחִיב.

Questions of the week

1. What word had a ו in סְפָר תוֹרָה רִשְׁיִי that does not have a ו in our סְפָר תוֹרָה?
2. רִשְׁיִי was not sure that the word תְּדָת means **pegs**, he thought that maybe it means something else. What was it?

1. דָּת - in the first word of the first word (אֶתָּה מִלֵּא עֹלְמָא לְעַלְמָא לְעַלְמָא לְעַלְמָא) the first word have in our תוֹרָה רִשְׁיִי is the word תָּדַת (אֶתָּה מִלֵּא עֹלְמָא לְעַלְמָא לְעַלְמָא לְעַלְמָא) - 25:22.

2. תְּדָת could possibly mean weights since they could be used to hold down the curtains to prevent them from flapping in the wind (תוֹרָה מִלֵּא עֹלְמָא לְעַלְמָא לְעַלְמָא לְעַלְמָא) - 27:19).

1. One may substitute רִשְׁיִי for תְּרָגוּם, especially if one does not understand the תְּרָגוּם; a גְּמָרָה should learn both.
2. If one substitutes רִשְׁיִי for תְּרָגוּם, then for those פְּסוּקִים with no רִשְׁיִי, he should read those פְּסוּקִים three times instead of two times.

*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 שִׁשְׁמֵים מְקוּרָא
אַחַד תְּרָגוּם

Focus on Middos

Dear Talmid,
A young orphan related his experience shortly after his *bar mitzva* in 1950. He was sent to *Yeshiva Ohr Torah* and on the first Friday night he attended a *tisch* of *Reb Gerrer*.

"The *Reb* entered, hands clasped behind his back like a general. The crowd parted, allowing him to pass. As he walked by, he looked at me, and his gaze was riveting. And there I was, in short pants, with a beret on my head ... To my complete surprise, I heard my name called out: 'Srul Mayer, son of the *Reb* of Piotrkow.' ... *Kleinlehrer*, a friend from *Yeshiva Ohr Torah*, said I must go to the *Reb's* table. I asked him what I should do. *Reb Gerrer* explained the details calmly and clearly. 'You see those steps where the *Reb* is standing? Go up those three steps and look toward the table where the *Reb* is sitting. They'll give you a small cup of wine in one hand and a slice of apple in the other. You say, 'לתיים' and the *Reb* will answer you, 'לתיים.' It is a great *kvod*, honor!' ... It was a great *kvod* ...

"I was taken to meet the *Reb* ... The *Reb* smiled warmly and said, 'You were probably surprised to be called up at the *tisch*. I remember the name your father gave you at your *brith* in the *Piotrkow shul*. He said he was naming you *Yitzchok*, after his *Reb*'s

of *Chortkov*, *Yitzchok*, Friedman, and also after his father-in-law from his first marriage, *Yitzchok* Hager, the *Reb* of *Vizhnitz*, the *Agudat Yitzchok*. Then he said he was also naming you *Mayer*, after his cousin *Shmuel* of *Lublin*, who had no children. And, he added, he was naming you ... As your father held you in his arms, he prayed to the *Rabbi* that a spark — *א פניק* — from each of those *kvot* would enter the *kvacha* of his child. I never forgot his words. When I saw you among the crowd ... I remembered your name, after all this time since your *brith*."

This orphan was *Yitzchok* Lau *Shlomo*.

My *brith* means "the home of *Yitzchok*." Is there any better way to describe a *kvod* who had thousands of *kvot*, yet cared for a young orphan, and could share with him a personal memory from his loving father!

יהי זכרו ברוך!
בְּרִיתְךָ, Your *brith*

Story adapted from: אל תשלת ידך אל תנער (with kind permission)



שׁוֹבְנֵי יוֹם Program

The *Shobney Yom* program - *contest*: *תּוֹכַח* *מִצְוָה* *מִתְּחִלָּה* *בְּיָמֵינוּ*

Below are the names of the boys who signed up for the Inaugural *Pirchei Newsletter* *Shobney Yom* program. This unique program was dedicated to strengthening and training boys in the beautiful *mitzvot* of *Shobney Yom*. Below are the names below will be entered into a drawing to win a beautiful set of *mitzvot*, many with more than one entry. The winner will be announced next week.

Grade 1: *Yaakov Mordechai Schacham*, Clifton Cheder, Clifton, NJ; *Yehuda Leib Solomon*, Mosdos Ohr Hatorah, Cleveland Heights, OH; *Chaim Ozer Falik*, The Cheder, Brooklyn, NY; *Duvi Gersten*, Torah Institute of Baltimore, Baltimore, MD; *Shmuel Yitzchok Rothman*, Yeshiva Darchei Torah, Far Rockaway, NY; *Moshe Shmuel Guttman*, *Ari Korsinsky*, *Dovy Levy*, *Avigdor Muller*, *Moshe Yehoshua Stern*, *Shmuel Wertzberger* & *Yitzzy Yaiche*, Yeshiva Torah Vodaath, Brooklyn, NY.

Grade 2: *Chaim Duvid Halberstam*, Bobov Yeshiva B'nei Tzion of Toronto, Canada; *Akiva Lowinger*, Lakewood Cheder, Lakewood, NJ; *Aaron Bunim Kohn*, Mesivta Tiferes Yerushalayim, Lower East Side, NY; *Yehoshua Privalsky*, Toras Emes Academy, North Miami Beach, FL; *Chesky Burstein*, *Yonah Fogel*, *Shalom Mordechai Gutmann*, *Moshe Boruch Mahpour*, *Rafi Mordechai*, *Natalen Mostofsky*, *Zecharia Soffer* & *Shalom Yovitz*, Yeshiva Ahavas Torah, Brooklyn, NY; *Ezra Haber*, *Avrohom Netanel*, Yeshiva Ateret Torah, Brooklyn, NY; *Ezra Kassim*, Yeshiva Bais Hatorah, Lakewood, NJ; *Yosef Friedman*, Yeshiva Ohr Shraga, Brooklyn, NY; *Shloim Levy*, Yeshiva Tiferes Tzvi, Chicago, IL; *Chezky Fasten*, Yeshiva Torah Vodaath, Brooklyn, NY; *Yitzchok Zonana*, Yeshiva Yagdil Torah, Lakewood, NJ.

Grade 3: *Shloime Tuvia Schechter*, Keser Torah, Gateshead, UK; *Yehoshua Indich*, Mosdos Ohr Hatorah, Cleveland Heights, OH; *Mordechai Kaplan*, The Cheder, Brooklyn, NY; *Ephraim Gersten*, Torah Institute of Baltimore, Baltimore, MD; *Ari Belsky*, *Mordechai Dovid Beylus*, *Shimon Dahan*, *Moshe Gelb*, *Shmuel Gorbulsky*, *Eliezer Halberstam*, *Noam Hershkovitz*, *Mordechai Kaplan*, *Menachem Manis Lang*, *Zevy Shilman* & *Eytan Weiss*, Yeshiva Ahavas Torah, Brooklyn, NY; *Shmuel Aron Rabinovitz*, Yeshiva Ketana Bensonhurst, Brooklyn, NY; *Shloimie Zalman Zvi Aron*, Yeshiva Ohr Boruch, Chicago, IL; *Chaim Sender Broide*, Yeshiva Tiferes Tzvi, Chicago, IL.

Grade 4: *Avigdor Yechezkel Mitnick*, Yeshivas Rabbeinu Chaim Berlin, Brooklyn, NY; *Yitzchok Zev Solomon*, Mosdos Ohr Hatorah, Cleveland, OH; *Ezra Sasson*, Tashbar, Lakewood, NJ; *Eliyahu Falik*, The Cheder, Brooklyn, NY; *Avrohom Chaim Sopher*, Torah Institute of Baltimore, Baltimore, MD; *Binyomin Privalsky*, Toras Emes Academy, North Miami Beach, FL; *Simcha Abraham* & *Yitzchok Meir Kassim*, Yeshiva Bais Hatorah, Lakewood, NJ; *Dovid Braun*, Yeshiva Darchei Torah, Far Rockaway, NY; *Yitzchok Lew* & *Yitzchok Meir Rabinovitz*, Yeshiva Ketana Bensonhurst, Brooklyn, NY; *Bentzion Schacham*, Yeshiva Ketana of Passaic, Clifton, NJ; *Avigdor Miller* & *Avrohom Zonana*, Yeshiva Orchos Chaim, Lakewood, NJ; *Mordechai Boruch Chopp*, Yeshiva Spring Valley, Spring Valley, NY; *Yehuda Banker*, *Aharon Ginsparg* & *Mordechai Pichholtz*, Yeshiva Tiferes Tzvi, Chicago, IL; *Naftali Zeiler*, *Ari Einhorn*, *Moshe Grunwald*, *Zev Lapidoth*, *Elimelech Lebowitz*, *Dovi Leshkowitz*, *Chanina Mayerfeld*, *Ari Newman*, *Simcha Plotzker*, *Dovi Rovt*, *Naftoli Scheiner*, *Ari Schindler* & *Shimmy Stahl*, Yeshiva Torah Vodaath, Brooklyn, NY.

Grade 5: *Aryeh Teichman*, Bais Mikrah, Monsey, NY; *Hershky Friedman*, Clifton Cheder, Clifton, NJ; *Yosef Liborwicz*, Torah Institute of Baltimore, Baltimore, MD; *Yeshaya Fund* & *Reuvein Kassim*, Yeshiva Bais Hatorah, Lakewood, NJ; *Moshe Leib Kaplan* & *Mendy Reiss*, Yeshiva Karlin Stolin, Brooklyn, NY; *Tzvi Landsman*, Yeshiva Ketana Bensonhurst, Brooklyn, NY; *Refael Friedman*, Yeshiva Ohr Shraga, Brooklyn, NY; *Shlome Miller* & *Yosef Zonana*, Yeshiva Orchos Chaim, Lakewood, NJ; *Binyamin Lasar*, Yeshiva Shaarei Tzion, Edison, NJ; *Moshe Hirsch Papoff*, Yeshiva Tiferes Tzvi, Chicago, IL; *Yedidya Grant*, Yeshiva Torah Vodaath, Brooklyn, NY.

Grade 6: *Akiva Kagan*, Bais Mikrah, Monsey, NY; *Nochum Jordan*, Degel Hatorah, Spring Valley, NY; *Shabse Cohen* & *Nechemya Schechter*, Mechina Leyeishiva, Gateshead, UK; *Tzvi Shnurman*, Mosdos Ohr Hatorah, Cleveland Heights, OH; *Yehoshua Reidler*, Torah Institute of Baltimore, Baltimore, MD; *Dovid Abraham*, Yeshiva Bais Hatorah, Lakewood, NJ; *Yosef Braun* & *Menachem Rothman*, Yeshiva Darchei Torah, Far Rockaway, NY; *Yaakov Breslauer*, Yeshiva M'kor Boruch, Passaic, NJ; *Simcha Friedman*, Yeshiva Ohr Shraga, Brooklyn, NY; *Boruch Heineman*, *Mordechai Nahem* & *Moshe Nahem*, Yeshiva Orchos Chaim, Lakewood, NJ; *Chaim Eli Shain*, Yeshiva Ruach Chaim, Brooklyn, NY; *Binyomin Levitansky*, Yeshiva Tiferes Tzvi, Chicago, IL; *Meir Yehuda Lapidus*, Yeshiva Torah Vodaath, Brooklyn, NY; *Yehuda Fine*, Yeshiva Toras Aharon, Lakewood, NJ.

Grade 7: *Eliashiv Portal*, Bais Mikrah, Monsey, NY; *Yehoshua Donn*, *Nochum Epstein*, *Eliezer Kaplan*, *Mordechai Kornbluth*, *Meyer Lehrer*, *David Yaakov Michaeli*, *Avrohom Yeshaya Miller*, *Binyomin Schwartz*, *Avraham Elchonon Siff* & *Yisroel Eliyohu Zell*, Mir Yeshiva K'tana, Brooklyn, NY; *Avrohom Simcha Falik* & *Levi Yitzchok Prosky*, The Cheder, Brooklyn, NY; *Aryeh Leib Levy*, Tiferes Elimelech, Brooklyn, NY; *Shmuel Friedman*, Torah Institute of Baltimore, Baltimore, MD; *Avremel Goldstein*, Yeshiva Bais Dovid, Monsey, NY; *Yitzchok Lensky*, Yeshiva Elementary School, Milwaukee, WI; *Aryeh Leib Perlman*, Yeshiva K'tana of Bensonhurst, Brooklyn, NY; *Dovy Akerman*, Yeshiva Rabbi Jacob Joseph, Staten Island, NY; *Boruch Shalom Goldenberg*, Yeshiva Torah Vodaath, Brooklyn, NY.

Grade 8: *Eliezer Kimmel*, Tiferes Elimelech, Brooklyn, NY; *Shmueli Heber* & *Menachem Hochberg*, Torah Institute of Baltimore, Baltimore, MD; *Shlomo Z. Braun*, Yeshiva Darchei Torah, Far Rockaway, NY; *Shimi Friedman*, Yeshiva Ohr Boruch, Chicago, IL; *Alter Gershon Chanoch Henoch Aron* & *Shimmi Friedman*, Yeshiva Ohr Boruch D'Veitzen, Chicago, IL; *Menachem Greenberg*, Yeshiva Tiferes Tzvi, Chicago, IL.

Sage Sayings

There are many stories told about the humility, wit and unusual sensitivity of the 4th Gerrer Rebbe, *Reb Yitzchok*. He had an interesting custom: he would try to seek out the address of a visiting dignitary, stay for a short time and then leave. He was once asked why he did not wait for them to first come visit him, as was customary. He responded with a smile, "אויב איך באזונד זיי, בין איך דער בעל הבית ווי לאנג איך בלייב" — If I visit them, I am the one who decides how long I stay!"

Source: Echoes of the Maggid (ArtScroll)



LEARNING FROM OUR LEADERS

בס"ד
PIRCHEI AGUDAS YISROEL OF AMERICA

RAV ELYASHIV ONCE ATTENDED THE WEDDING OF THE SON OF A CLOSE FRIEND, AND AFTER SITTING FOR A FEW MOMENTS GOT UP TO GIVE THE CUSTOMARY BRACHAH TO THE CHASAN AND HIS FATHER.

MAZAL TOV! MAY THE SHIDDUCH BE OILEH YAFEH... AND MAY YOU BUILD A BAYIS NE'EMAN B'YISRAEL!

AMEIN!

AMEIN! MAY WE ALWAYS SHARE IN SIMCHOS TOGETHER!

INSTEAD OF LEAVING AFTER THE BRACHAH, AS WOULD BE EXPECTED, RAV ELYASHIV WENT AND SAT DOWN NEXT TO A RAV.

LET ME SHARE WITH YOU A KASHYA SOMEONE ASKED ME JUST YESTERDAY IN SHIUR...

INTERESTING! MAYBE WE COULD ANSWER...

AFTER R' ELYASHIV FINISHED THE CONVERSATION, HE LOOKED UP TOWARDS THE CHASAN AND APPROACHED THE HEAD TABLE ONCE AGAIN.

MAZAL TOV! MAY THE SHIDDUCH BE OILEH YAFEH... AND MAY YOU BUILD A BAYIS NE'EMAN B'YISRAEL!

AMEIN!

THE RAV WAS JUST HERE A FEW MOMENTS AGO WISHING US THE SAME BRACHAH...

AMEIN! THANK YOU SO MUCH FOR COMING... MAY WE ALWAYS SHARE IN SIMCHOS TOGETHER!

TO THE SURPRISE OF THE CHASAN'S FATHER AND OTHERS IN THE HALL, R' ELYASHIV RETURNED TO HIS SEAT.

REBBI, PLEASE FORGIVE ME FOR ASKING, BUT WHY DID THE RAV GET UP TO WISH MAZAL TOV AGAIN?

LET ME EXPLAIN...

I NOTICED THAT THE PHOTOGRAPHER JUST CAME IN. WHEN I WENT UP THE FIRST TIME TO SAY MAZAL TOV, I REALIZED THAT THE PHOTOGRAPHER WAS NOT AROUND. SO I WAITED FOR HIM TO RETURN TO SAY MAZAL TOV AGAIN. I BELIEVE THE CHOSSON AND KALLAH WILL HAVE ADDITIONAL SIMCHAH IF THEY HAVE A PICTURE SHOWING THAT I WAS AT THEIR WEDDING!

רבי יוסף שלום אלישיב זצ"ל WAS BORN IN SIALIAI, LITHUANIA, TO ERNER, CHIEF RABBI OF GOMEL, LITHUANIA, AND חיה מושא, DAUGHTER OF THE FAMOUS רבי לייב, בעל קבלה, LEVINE, THE SON OF רבי שלמה אלישיב זצ"ל. HE WAS AN ONLY CHILD, BORN AFTER 17 YEARS OF MARRIAGE. THE FAMILY SURNAME WAS CHANGED TO אלישיב ON THE ADVICE OF THE חפץ חיים TO MATCH THE PAPERS NEEDED FOR EMIGRATING TO ISRAEL. HE ARRIVED THERE BEFORE HIS מצוה, IN 1922. ALTHOUGH A QUIET BOY, WHILE HE WAS YET A YOUNG בחור HE WAS RECOGNIZED AS A UNUSUAL ANALYTICAL MIND. IN 1929, HE MARRIED חיה שיינא, R' ARYEH LEVIN'S DAUGHTER. HIS MYRIAD פסקים WERE PUBLISHED IN THE MULTI-VOLUME קובץ תשובות. HE HELD NO OFFICIAL POSITION FOR THE LAST 40 YEARS, BUT WAS THE פוסק הדור AND דעת תורה OF ISRAEL.