

PIRCHE!///eekly

בינינו אכוטינו מסונט

Agudas Yisroel of America

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פרשת מצורע - הפטרה: הוארבעה אנשים היו מצרעים המלכים ב ז:ג-כ) דף יומי: ביצה ו' - מצות עשה: 11 מצות לא תעשה: 0

TorahThoughts

יון אָנָה הַכּהֵן וְלָקַח לַמְּטַהֵר שְׁתֵּי צְפָּרִים חַיּוֹת טְהרוֹת ...

The בּהֵּן shall command; and for the person being purified there shall be taken two live, clean birds ... (Vayikra 14:4)

 $Ibn\ Ezra$ understands from the wording — אַנְהַ הַּכּהַן וְלָּקָּח hat all the words are read together and teach us that the "takes" from his **own** money to supply the necessary components for the purification process.

This הֲלָכָּה seems highly unusual. Imagine a person suffering from an unusual sickness who travels a distance to a renowned physician to be healed. After undergoing the treatment, unless there was a prior agreement, it is logical that the physician expects the individual to pay in full for services rendered. Any patient who would arrange with the physician to pay less, or not pay at all, for the treatment would only appeal to the doctor's charity if he is poor. Even a poor person will rarely have the audacity to turn to the renowned physician after being treated for a discount, or for free, and ask the physician to pay for his expensive medication. The *Ibn Ezra* clearly teaches us that the "could easily afford to pay for the necessary components to be healed from his spiritual sickness.

Is the פֹהֵן any different than a doctor? Why should he, the spiritual doctor, have to pay for the healing process? What lasting lesson will

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be imparted to the מְצוֹרֶע when the קָרֶבָּן being offered is with the בֿהָן 's money?

An interesting and practical reason is given for this unusual practice. אָרַעֵּת teach us that the person who is stricken with אָרַעֵּת is an individual who has a loose tongue, who speaks against others with ease. Unfortunately, much of his לָפִּיִּר , תַּלְמִידִּי מַרָּמִים, מֶלְמֶדְים : cָבָּנִים, תַּלָמִידִי מַרָּמִים, מֶלְמֶדְים : cָבַּנִים, תַּלָמִידִי מַרָּמִים, מֶלְמֶדְים : c

An important part of the process to heal the slanderer is that the π קּהַה places him in the position to be the beneficiary of the פּהַּה places him in the position to be the beneficiary of the פֿרָּה sift. Imagine how the מְצוֹרֶע feels, receiving a gift from the victim of his disparaging speech! Now the same tongue that has spoken evil will be 'forced' to speak good about his benefactor. His words of acknowledgement are the best medicine.

The תּוֹרָת is teaching us a beautiful and effective method to solve ill feelings and envy. The יַבֹּקוֹ s kind gift will cause a change of heart in the עִצּוֹרָע. The תּוֹרָה teaches us that by giving the מָצוֹרָע a gift, it will soften the ill feelings the עִצוֹרָע harbors towards the spiritual leaders — בָּנִים, תַּלְמִידֵי חֲבָמִים, מְלַמְדִים says in מִשְׁלֵּי (בּיִיזִּינִיש):

״כַּמַּיִם הַפָּנִים לַפָּנִים כֵּן לֵב הָאָדָם לָאָדָם״

Adapted from: Peninim on the Torah (with kind permission from Rabbi Scheinbaum)

Yahrtzeits & Gedolim



עָטִיל ש' נִישֹּן (ש' צַצִּיִיל בּיַנְיִשָּׁ ה' sand יַנְאַיל בּיַנְיִשׁ ה' sand רי בּנְנָמִין בּיַנִּיִשׁ ה' sand רי בּנְנָמִין בּיַנִּיִשׁ in Orlay (near Bialystok), Lithuania. As a child, he san child, he learned with his father, his uncle רְבָּיִים and local יַשִּׁיבָה At the age of 12, he left home to learn in the Slonim יְשִׁיבָה After one year, he went to Slutsk, where he was a יְשִׁבְּהָדְ בָּןְר בְּיִן אַבּוֹ רִיְרְבִייִּי And רִי בְּיִהְ בַּעְר בְּרָבְּיִי And ווּ בְּבְּרִי בְּיִר בְּרָבְּיִי בְּרִר בְּרָבְּיִי And אוֹ בּרָרְּבָּיִי And ברִּרְבָּיִי בְּרָבְּיִי בְּרָבְּיִי בְּרָבְּיִי בְּרָבְּיִי בְּרָבְּיִי בְּרָבְּיִ בְּרָבְּיִי בְּרָבְּיִי בְּרָבְּיִי בְּרָבְּיִבְּי בְּרָבְּיִבְיי בְּרָבְיִי בְּרָבְּיִי בְּרָבְּיִבְּי בְּרָבְּיִבְי בְּרָבְיִי בְּרָבְּיִי בְּרָבְּיִבְיי בְּרָבְיִי בְּרָבְּיִבְיי בְּרָבְיִיי בְּרָבְּיִבְיי בְּרָבְּיִבְּי בְּרָבְּיִבְּי בְּרָבְּיִבְיי בְּרָבְּיִבְיי בְּרָבְּיִבְי בְּרָבְּיִבְי בְּרָבְיִבְּי בְּרָבְיִי בְּרָבְּיִבְּי בְּרָבְיִבְּי בְּרָבְיִבְי בְּיִבְּי בְּיִבְּי בְּרָבְי בְּיִבְּרְבִּייִם בּיִבְּי בְּיִבְי בְּיִבְי בְּיִבְּי בְּיִבְּי בְּיִבְּי בְּיִבְּיבְּבְּי בְּיִבְי בְּיִבְי בְּיִבְי בְּיִבְי בְּיִבְי בְּיִבְּי בְּיִבְי בְּיִבְייִי בְּיִבְייִי בְּיִבְייִם בּייִבְייִי בְּיִבְייִי בְּיִבְייִי בְּיִבְּיִבְייִי בְּיִבְייִי בְּיִבְייִי בְּיִבְייִי בּייִיי בְּיִבְייִי בְּיִבְייִי בְּיִבְּייִי בְּיִייִייִי בּייִייִי בְּיִבְּיִייִי בְּיִבְייִיי בּיִייִיי בְּיִבְייִיי בְיִייִייִיי בְּיִבְייִי בְּיִבְייִיי בְּיִבְייִיי בְיבִּייִי בְיּבְייִיי בְיבִּייִיי בְיבְייִייי בְיבְייִייִי בְיִייִייי בּיִבְייִיי בּייִייי בּיִבְייִיי בּייִיי בּיבְייִב בְּיִבְּיִייִי בּיִייִי בְּבְּיִייִי בּיִייִייִי בְּבְייִייִי בְּבְּיִייִי בְּיִייִיי בּיְבְייִיי בּיבְּיִייִי בְּבְייִייִי בְּבְייִייִי בּיְיִייִי בְּבְּיִיים בְּבְּיִייִי בּבְייִייִי בְּבְיִיייִי בְּבְיִייִי בּיְבְּיִייִי בְּבְּיִייִי בְּבְיִייִי בּבְּיִייי בּ

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Gedolim Glimpses

R' Aryeh Levin צַּצֵל s legendary love for Jewish prisoners, especially those captured by the British for political crimes, was בַּמִים הַפְּנִים לַפְנִים לַפְנִים הַפְנִים לַפְנִים הואס. He often risked his life. Once, he even threw himself in front of the High Commissioner's moving car to present his petition. In turn, once, when R' Aryeh was making a מִי שֶׁבֵּרָדְ for his ill daughter, the prisoners started offering years of their own life, in lieu of אַדָּקָה to be given to the sick girl. Such is the true סַּס of

לעיינ הבי יחזקאל עייה בן יבלחטייא לייב נייי לעיינ הבי ישעיהו דוב עייה בן יבלחטייא יצחק צבי נייי





Living with Torah

את תַּהְיֵה תוֹרַת הַמִּצרַע...

This shall be the law of the מֵצֹרֶע (נַיָּקָרָא יד:ב) מֵצֵרֶע (נַיָּקָרָא יד:ב)

Why does the פָּסוּק state "this shall be ..." and not "this is ..."? R' Shmuel of Sochotchov explains that אָרָשָּׁת is brought about by the sin of אָרָבִין טוּ:. Once a person is afflicted with אָרָשָׁת and people distance themselves from him, he feels contrite and humbled. This humility must remain with him for the rest of his life.

Our תּוֹרָה leaders teach us how to conduct ourselves with humility.

It was late Friday night in יָּרִישְׁלַיִם candles still burned on the table. Two men sat in the room studying together, arms gesticulating wildly. Obviously, they enjoyed each other's company. Who were these אַדִיקִים who derived such pleasure from their תּוֹרָה (Phey were אַיָּטָר נַּלְמֵן Meltzer and his favorite disciple, the ר׳ אַרָּיָב , יְרוּשְׁלַיִם צַּדִיק Levin.

Every Friday night after the שָׁבָּשׁ meal, the two would meet in רי אָיִסֶּר 's home for a special study session. Once, after their learning, they began reminiscing about the old days, when תַּלְמִיד was a תַּלְמִיד of Slutsk, and רִי אִיסֶר יָשִׁיבָה was the רִי אִיסָר.

אַרְיֵּה רי אִיסֶר זַלְמִן asked his תַּלְמִיד, "Tell me, אַרְיֵּה רי אִיסֶר זַלְמִן, where did you eat when you were learning in Slutsk?" There were no dormitories or dining halls in יְשִׁיבוֹת in those days. יְשִׁיבָּה boys would be scattered throughout the town, sleeping in one home and eating one hot meal daily at a different home. Surprised by the question, רי אַרְיֵה replied after a few moments, "On יָשִׁבְּה, I would eat at so-and-so's house."

"And where did you eat during the week?"

רי אַרְיֵח began to list the families who had hosted him. Then he fell silent. "Nu..." י prodded him. "You have told me where you ate five days a week. But I still haven't heard where you ate on the other days." רי אַרְיֵה was still and did not reply.

Man Does Not Live by Bread Alone

ר׳ אַיֶּסֶר זַלְמַן asked again, "ר׳ אַרְיֵה, you must tell me where you ate the other two days of the week."

רי אַרְיֵה saw that he had no choice but to answer. He took a deep breath and said, "כָּבִי, I did not eat with any family on the other two days of the week. I just didn't eat at all."

ר׳ אַיסֶר זַלְמַן blanched.

"But רֶבִּי, don't feel bad," he quickly added. "Those two days, when no food came to my lips, were my best days of learning."

Late that Friday night, after אַ אַרְיֵה had already gone to bed, there was an urgent-sounding knock at the door. סף אַרְיֵה opened the door and was shocked to see that Rebbetzin Baila Hinda Meltzer was standing at the door, shaking like a leaf.

"Please, forgive me!" begged the rebbetzin. "From the time my husband spoke to you he has had no peace. Please, do us a favor and come to our house."

רי אַרְיֵה followed the rebbetzin to her home. There, he found יי אָרְיֵה followed the rebbetzin to her home. There, he found אַיְקר נַּלְמֵּן pacing the floor in great agitation.

When רי אַרְיֵה ' saw רי אַרְיֵה ' n, he cried out, "רי אַרְיֵבּון For three years you learned in Slutsk, and I, your רְאִשׁ יְשִׁיבָּה, did not know you had no place to eat two days a week. I was responsible for you. Now what shall I say after 120 years, when I go before the Heavenly court? ידי will ask me, 'Why didn't you care for your student? How could you let him go hungry?' Please! Forgive me!" begged יד יאַיָּטֶר זַּלְמַן in a broken voice.

רי אַרְיֵה stood frozen in his place, unable to utter a word. He had never seen his teacher in such a state. "כָּבִּי" he whispered after a short while, "it is all my fault. I never told you that I had no place to eat. How could you have guessed it on your own?"

רי אַיֶּסֶר זַּלְמַן was not satisfied with ר' אַרְיֵה's reply. Finally, רי אַרְיֵה was not satisfied with all his reply promised him clearly that he forgave him with all his heart. Only then did רי אִיסֶר זַלְמַן sigh with relief.

Adapted from: Reb Aryeh (Feldheim)

Chofetz ChaimMoment



ספר ח״ח הלכות לשון הרע כלל ג׳ סעיף ה׳

"Shlomie had improved from last year in all subjects. Vacation was just around the corner, but not before graduation. The הַבָּיִים and teachers voted him 'Best Student of the Year'. Eli, a fellow classmate, was jealous of all the attention Shlomie received. He felt that he, too, was always a good student and also worked hard every year. At the graduation party, the boys sat together. Eli asked, "Do you think that this year they measured 'best student' differently?"

Was Eli's 'innocent' question problematic?

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

Answer: It is not permissible to hint or ask a leading question that will lead to with more than likely mentioning names or making statements that may sound innocent but will more than likely lead people to speak negatively is still considered vzn yiny;

רש"י Questions & week



- When did the בְּנֵעֵנִים hide their wealth inside the walls of their homes?
- 2. Which בֵּלִים is the תּוֹרָה really concerned about by requiring the removal of all בֵּלִים BEFORE the house is declared אָמֵמּא?

HalachaCorner

- 1. The custom is to take a feather with which to dust out the חָמֵץ from the holes and cracks.
- 2. It is customary to use a single wax candle or a flashlight for בָּדִיקָה
- 3. Some of the commonly overlooked areas to search for אָמֶּי, include: Clothing pockets, school knapsacks, work desks, school lockers, etc.

"Since we only discuss 1-3 הֻלְּמִת (it is important to consider these ווֹ הֻלְּמִת (it is important to consider these הוא הַלְּמִת (it is important to consider these הוא הַלְּמִת (it is important to consider these הוא הַלְּמָת (it is important to consider these in it is important to consider these in its income in its in

Focus on Middos

ear Talmid, Arveh Levin, legendary צַדִּיק of ירושַלַיִם, was a man of rare compassion. Once, a distraught, recently widowed woman came to him and wept bitterly. R' Aryeh did his best to console the woman, but she continued to weep.

After a long time, she said, רבּי", I am prepared to accept your words of consolation, but there is something in particular that troubles me. Please tell me, what happened to all my tears? I prayed and prayed that my husband should get well. I recited chapter after chapter of תהלים, and shed countless tears. What happened to them?"

R' Aryeh replied softly to the woman, "After 120 years, when your soul will return to Heaven, you will see how meaningful were all your prayers and tears. You will then see that 'T Himself gathered in and counted every teardrop that you shed and treasured it like a priceless gem. You will then perceive that when harsh decrees hovered over the Jewish people, it was your tears

that washed away the evil and saved our people from danger. Even one sincere tear can be a source of salvation!"

When R' Arveh had finished, the woman began to shed tears anew - tears of gratitude and

Some time later, she returned to the צַדִּיק and said, "רָבָּי, remember what you told me? Please tell it to me again."

R' Arveh touched the heart of this אֵלְמֵנָה, and many others. Before יום טוב he would make it a special point to visit Rebbitzen Bengis and wish her, "יגוט יום טוב" He would explain, "She used to entertain many guests during on טוב when her husband was alive. In those days her home was full of joy. Now that her husband has passed away, she sits alone. Can you imagine her pain?

My יום טוב is coming, a time of joy and happiness. Let us learn from R' Aryeh to share the joy with others and reach out to those who need and make it a truly spiritual joy for all!

רבי Your בידידות

Story: Of Prayers and Tears - More Shabbos Stories (ArtScroll)

This Week in History

רוֹדֶשׁ הֶאָבִיב – נִיּסְּן – the month of spring. There is a special מְצְנָה during this month to make the בָּרָרָה upon seeing a fruit tree starting to bloom: בַּרִיּהָ אַ תָּה די אֱלֹקִינוּ מֶלֶדְ הָעוֹלֶם, שֶׁלֹא חִפַּר בָּעוֹלֶמוֹ דָּבָר, וּבָרָא בוֹ בְּרִיּוֹת טוֹבוֹת בהם בְּנֵי אֲדָם – Blessed are You, די [You, Who are the Source of all blessingl, our G-d, King of the universe, who left nothing lacking in His world, and He created within it beautiful [literally: good] creations and beautiful [literally: good] trees, [solely] for the purpose of giving pleasure to people. This special הַּכָּרָת of מָּנֶרָת to די can only be said once a year.

10 נִישָן 2487 / 1273 BCE - Yahrtzeit of מָרָיָם הַנְּבִיאָה, daughter of יוֹכֶבֶד and יוֹכֶבֶד. Some explain that the name מריָם means מִריָם, bitter sea, since she was born during the period when the מְצְרָיִים threw the newborn boys into the water. עַמְרָם, the leader of the nation, made an official edict for families to separate, so there would be no more newborn boys who would be killed. Based on a מְרַיֶם, נְבוּאָה disputed עֵמְרָם's decision, convincing him to remarry יוֹכֶבֶד. This led to the birth of משֶׁה רַבֵּינוּ, who would redeem בָּלֵל יִשְׂרָאֵל from מָצְרָיִם.

מְרָיָם watched over the baby מֹרֶיָם after he was hidden in the Nile River. With great courage, מֶרַיָם spoke to פַּרַעה 's daughter, יוֹכֶבֶד and offered that יוֹכֶבֶד nurse the crying baby, who refused to nurse from Egyptian women.

is referred to as a מָרָיָם by the תּוֹרָה, as she led the Jewish women to sing a song of praise after erny drowned in the sea. In her זָכוּת, the well הַבְּלֵב miraculously provided water for בָּלֵל ישֶּׁרָאֵל during 39 years in the desert. After her פָּטִירָה, the well dried up; it was later restored only in the teaches that (שַבָּת לה.) גְמֶרָא The אַהַרן teaches that the בָּאֵרָה שֵׁל מְרָיַם can be seen today by viewing a sievelike area in the מַם כְּגֵרֶת from the top of הַר הַכַּרְמֵל

ln אוֹרָח חַיִּים תפּ:ב) her yahrtzeit is cited as one of the תַּעְנִיוֹת צַדִּיקִים. In her honor, the נס that happened in יְּנִים, on יְ נִיסָן, which was a שַׁבָּת, is celebrated on the שַׁבָּת before בֶּסֵח rather than יִנִּיסֶן. מרים passed away at the age of 126, 39 years after יָצִיאַת מִצְרַיִם, exactly one year before בָּלַל יִשָּׂרָאֵל entered אַרָץ יִשׂרָאֵל.

Understanding Davening

יוצרות לשבת הגדול An edited selection of: שבת הגדול ובכן וַיִהִי בַּחַצִי הַלַּילָה And it (the redemption) was at midnight!

You performed many miracles at night: At the beginning of the 1st watch on this night, to the אָבְרָהָם), You gave victory when the night was divided for him (in the battle against the four kings); You judged the king of אָבִימֶלָף) אָנֶר (אַבִּימֶלָף) with death in his dream by night (when he took אָביִת). You frightened the Aramean (יָשֶׁקָב) in the dark of night (when he chased יַשֶּקב) fought and overcame an angel at night; The Egyptian firstborns You crushed at midnight. They did not find their money when they arose at night.

You routed the army of סִיסְרָא that was chased until the town חֲרוֹשֶׁת with the stars of the night (when he was chased by פָּנָסֶרָב). The blasphemer (פָּנָסֶרָב) who sent בּלְשָׁלֵים to blaspheme יד had planned to raise his hand against יֵרוֹשֶׁלֵים; You embarrassed him by killing his army as they slept at night; the idol בְּלַשְׁלֵים; to blaspheme יד had planned to raise his hand against יֵרוֹשֶׁלֵים; You embarrassed him by killing his army as they slept at night; the idol בְּלַשְׁלֵים its pedestal were overthrown in the dark of the night; to the man (דְּנֵצִאל) in whom You delighted, the secret vision was revealed at night (the dream of the four exiles and the גאוּלָה שָׁלֶמָה

He (בַּלַשְצֵר) who became intoxicated drinking [together with his officers] from vessels stolen from the בֵּית הַמְקְדָשׁ was slain on that very night (דְנָיִאל הּ:ל), he who was rescued from the lion's den interpreted the dream that frightened (נְבּוּכְדְנָאִצֵּל) at night; the אָנָגי hove hatred in his heart and wrote letters lto destroy וּכְּלֹי יִשְׁרָאֵל at night. You began the triumph [over אָמָינְרוֹשׁ] at night. You began the triumph [over מָמִינְרוֹשׁ] sleep at night.

all day and all night (יַשְׁעֵה סבּ:וּ); Illuminate as with the light of the day lusing the original light that was at the time of creation! the depth of the darkness of the night of the גלות!

DURING THE DIFFICULT YEARS BEFORE WWII, THE SKULENER REBBE WAS ABLE TO PROCURE SOME FLOUR AND ERECTED A SMALL MATZAH BAKERY. HE PROVIDED ONE MATZAH PER FAMILY TO THE THOUSANDS OF FAMILIES IN CHERNOWITZ. THE SERET-VIZHNITZER REBBE HAD INSISTED ON RECEIVING THREE MATZOS. ON EREV PESACH A CHOSSID CAME TO THE SKULENER REBBE BEGGING FOR A MATZAH.

THE REBBE TAKES DOWN A MATZAH WRAPPED IN A TOWEL.

HERE, TAKE THIS MATZAH, BUT PLEASE DO NOT TELL ANYONE, CHAG KASHER V'SAMEACH!

THANK YOU, REBBE! MAY THE MITZVAH OF MATZAH BE A SHMIRA FOR THE REBBE IN THESE

MY SON LET ME GIVE AWAY HIS MATZAH; NOW I'M GIVING AWAY MINE!



WHERE IS THE REBBE'S MATZAH? I LOOKED ALL OVER AND CANNOT FIND IT.

> MAYBE MY SON AND I WILL EAT WITH MY GABBAI'S FAMILY.

YOU ARE RIGHT FOR ASKING! I AM WORKING ON MY PREPARATION FOR EREV PESACH AND WILL ANSWER LATER ...

BACK ON THE OTHER SIDE OF TOWN, THE SERET-VIZHNITZER REBBE CAREFULLY TOOK OUT ONE MATZAH FOR HIMSELF, AND THEN HANDED THE OTHER TWO TO HIS

HURRY BACK TO THE SKULENER REBBE AND RETURN THESE TWO MATZOS!...



THE SON IS INCREDULOUS AND ASKS HIS FATHER FOR AN EXPLANATION:

YOU JUST DON'T KNOW THE SKULENER REBBE AND HIS SON, I KNOW THEY HAVE SUCH AHAVAS YISROEL THAT THEY GAVE AWAY THEIR LAST MATZAH. THEY DON'T HAVE ANY MATZAH FOR THEIR SEDER ... HURRY TO THE REBBE'S HOME!



I NEVER QUESTIONED MY FATHER... NOW I SEE HIS FORESIGHT AND



"...I THEREFORE INSISTED ON TAKING THREE MATZOS SO THAT ONCE THE SKULENER REBBE GAVE ALL HIS MATZOS AWAY, HE WOULD STILL HAVE TWO MATZOS LEFT - ONE FOR HIS OWN FAMILY, AND THE OTHER FOR HIS SON'S FAMILY."

HERE ARE THE OTHER TWO MATZOS I RECEIVED EARLIER.



THE HALLMARK OF THESE GEDOLEI YISROEL WAS THEIR BEIN ADAM LACHAVEIRO AND AHAVAS YISROEL. THEY BOTH SURVIVED THE WAR, AND EACH IN HIS OWN UNIQUE STYLE BUILT FROM THE ASHES A VIBRANT AND THRIVING CHASSIDUS THAT IS ESPECIALLY KNOWN TO EMULATE THESE TRAITS.

R' BARUCH HAGER, ADMOR OF SERET-VIZHNITZ, WAS BORN IN VIZHNITZ. HE WAS THE FOURTH SON OF R' ISRAEL, HIS FATHER CALLED HIM THE "WISE ONE," HE RECEIVED SEMICHAH FROM R' MEIR ARAK AND OTHERS. FROM 1923, HE WAS A ROV FIRST IN ERZECSE-BATVAROS, KUTZMAN, AND THEN IN SERET, WHERE HE ESTABLISHED A YESHIVAH. TOGETHER WITH HIS FATHER THEY VISITED ERETZ YISROEL IN 1935. HE BECAME REBBE IN 1936. HE WAS TRANSPORTED TO TRANSNISTRIA, WHERE HE SPENT CLOSE TO THREE YEARS IN HIDING. HIS BROTHER ELIEZER RESCUED HIM AND TOOK HIM TO CZERNOWITZ AND BRASZOV. IN 1947 HE ARRIVED IN HAIFA, WHERE HE ESTABLISHED THE CHASSIDIC SETTLEMENT OF RAMAT VISHNITZ. HE WAS ACTIVE IN THE AGUDA AND CHINUCH ATZMAI AND WAS A MEMBER OF MOETZES GEDOLEI HATORAH.



ב' חשון 1895-1964 ב' חשון