



... ואהבת לרעך כמוך אני די. (ויקרא יט: יח)

... and you shall love your fellow like yourself, I am די.

Many commentaries discuss the connection between the words *ואהבת לרעך כמוך* and *אני די*.

The Rebbe of Sadigura offers a simple but profound interpretation of these words. He explains *כמוך* to mean *כמדתך*, meaning, similar to our behavior towards any fellow Jew [lit. *like your measure of* *ישךאל*], so too will be the measure of reward a person will receive from די. As the *בעל שם טוב* says on the words די *צלקד*: *די is your shadow ... just as you act towards others, so די will act towards you!*

R' Yaakov Tzvi Zusman was a well-respected *שו"ת* in the community of *ינקוב* on the outskirts of *ירושלים*. One day, without any previous indication of heart trouble, the man suffered a massive heart attack and died. His wife, Leah, was quite overwhelmed trying to cope with the new daily struggle of survival.

Among those who came to comfort the young widow was R' Aryeh Levin from *ירושלים*. He spoke with warmth and offered to help in any way. Leah was grateful, but did not plan to take advantage of the offer. However, the morning after *shivah*, R' Aryeh knocked on the door and offered to take the two young boys, the older of whom was 6, to shul to recite *קדיש* in memory of their father.

The children were thrilled to be going to shul with such a kind and famous man, and R' Aryeh would pick up the children early every morning to take them to shul. R' Aryeh did not want the young mother to overtax herself, so he would also dress the young boys in the morning so that she would be able to take advantage of some extra precious moments of sleep.

One morning, R' Aryeh was ill, and in his place he sent R' Yoel Brand, who lived nearby, to take the boys to shul. R' Yoel arrived at the house on time and managed to get the boys up and out. Halfway down the street, Uri, the younger brother, refused to

walk any further.

R' Yoel tried every tactic he could think of, but nothing was working. Uri just looked down with a frown on his face and big sad, brown eyes. R' Yoel felt terrible, but he had tried everything, and Uri wouldn't even tell him what was wrong. Exasperated, R' Yoel finally blurted out, "I don't understand it. You walk when R' Aryeh picks you up. What's the problem?"

Uri looked up with tear-filled eyes and said, "That's because every morning when R' Aryeh picks me up he carries me on his shoulders."

R' Yoel smiled. He should have known better. Of course R' Aryeh would have figured out how to reach this poor child's heart. He bent down and offered Uri a ride. It was not R' Aryeh's shoulder ride — but he took it anyway.

R' Aryeh was *נפטר* on a Friday. The family was concerned that the burial be performed early enough in the day so that the friends and family that had come from outside *ירושלים* would be able to return home before the onset of *שבת*. However, the *הקברה קדישא* wished to delay the funeral for several hours so that they would have enough time to dig the grave, which was located in an area of hard and stony ground.

As they stood at the entrance of the cemetery debating the issue, the watchman came forth and shared an incredible tale:

A few years earlier, R' Aryeh came to him with a private request: "Who knows the timetable of a man's life? Perhaps I may depart on a Friday, and the gravesite I bought to be next to my wife is rock-hard and stony. Maybe people attending the funeral will be unable to reach their homes before *שבת*. I pray you, please dig up the earth and turn it over so that it will be all broken up and soft."

The watchman had discreetly prepared the grave as requested ... and everyone arrived home in time to prepare for *שבת*.

Adapted from: Touched by a Story 2 (with kind permission from ArtScroll)

Focus on Middos

Dear Talmid,

Learning did not always come easy to R' Zundel Kroizer זצ"ל. There was a manuscript of his *מסכת* *תובנות* on *הדושים* that he uncharacteristically would not lend out. Finally, a young *תלמיד חכם* who was learned in that *מסכתא* kept asking him to the point that R' Zundel loaned it to him. The fellow took it with him to *מאה שיעורים* but then lost it. He was shattered; he could not bear to return to R' Zundel without the manuscript. Finally, he mustered the courage and told R' Zundel the truth: The manuscript was gone.

R' Zundel did all he could to console the *תלמיד* over the loss. The fellow walked away remorsefully, but felt reassured with R' Zundel's warm response. He assumed this was

the end of the story.

Sometime later, an antique *ספרים* collector was sifting through piles of *שמות*. A handwritten pamphlet grabbed his eye, and he took it home, miraculously saving it from burial. He later showed it to someone, who recognized the handwriting to be R' Zundel's. The man came to R' Zundel with the writings and asked if they were his. Thus, the precious manuscript was returned to its owner.

R' Zundel thanked the man and told him that those particular *הדושים* were written with tremendous *נקט* *מסירת*, as *ירושלים* was being bombed in 1948. With all the neighbors crammed into the dark bomb shelter, he found it impossible to learn, so he returned home.

"Bombs were exploding. The windows were shattering," related R' Zundel, "but I did not move from that room. It was under those harrowing conditions that I learned *תורה* that is written in that notebook. I knew the fruits of that toil would not be permanently lost. I knew it would come back."

My *תלמיד*, R' Zundel taught by example that a person's most treasured learning and heights in personal growth happen during his most difficult times. You have the opportunity to grow at any time, but the potential is greatest in times of challenge.

יהי זכרו ברנוד!

בנידיות, רבי Your

Adapted from: An Appreciation of Rav Zundel Kroizer By: Rabbi P. Lipschutz

- If one forgot to count the *עמר* at nighttime, he should still count without making a *ברכה* during the day until the next night. One then continues to count with a *ברכה*.
- If one is in doubt as to whether or not he has counted, he can still continue to count with a *ברכה*.

*Since we only discuss 1-3 *תולדות*, it is important to consider these *תולדות* in the context of the bigger picture. Use them as a starting point for further in-depth study.

Sage Sayings

R' Gedaliah Sheinin related that he once brought a wealthy American to R' Zundel Kroizer זצ"ל for a בְּרָכָה. The man wished to express his gratitude with a gift of money. R' Zundel refused to accept it. "אִיךְ טאַר נישט נעמען געלט פאַר מיר. אִיךְ בין אַ גביר. — I must not take money for myself. I am wealthy. I have a house. I have what to eat. I am wealthy!" he said. He was not saying it in jest. He meant it. And hearing him say it, you knew it was true.

Adapted from: An Appreciation of Rav Zundel Kroizer By: Rabbi Pinchos Lipschutz

MASMIDEI HASIYUM

With only 34 weeks left till the next International Siyum Hashas, the excitement in the air is palpable. The Masmidei Hasiyum is launching Rosh Chodesh Iyar, and your yeshiva can still join. We are also adding new yeshivos every day. Last week alone, we added another 11 new schools from Boca Raton, FL to Mexico City, Mexico, all sharing the goal of lighting up the world with the תּוֹרָה of the International Masmidei Hasiyum:

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THAT'S A VERY GOOD QUESTION! WHO IS YOUR REBBE?

MY REBBE IS R' ELYA CHAZAN...

R' ELYA CHAZAN! DO YOU KNOW WHO YOUR REBBE IS??



OF COURSE! HE'S AN AMAZING GAON...

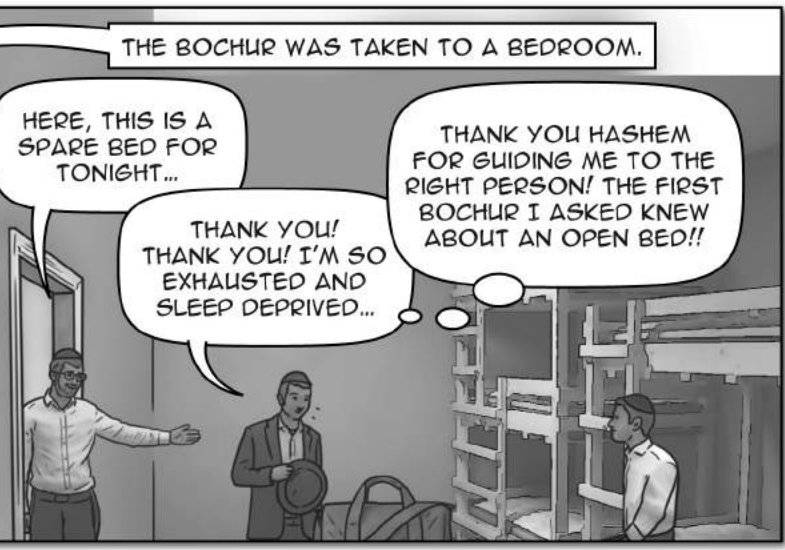
YES, YES! MY SON, I'M GOING TO SHARE WITH YOU A PERSONAL STORY... YOU WILL LEARN WHO THE GAON R' ELYA CHAZAN REALLY IS!



I HAD A RELATIVE THAT WENT TO LEARN IN MIR YESHIVA. HE ARRIVED LATE, TIRED AND EXHAUSTED ON HIS FIRST NIGHT AFTER A FULL DAY OF STRENUOUS TRAVEL.

EXCUSE ME? I APOLOGIZE FOR DISTURBING YOU, BUT I JUST ARRIVED. DO YOU KNOW WHERE I CAN FIND MY BED?

YOU ARE NOT DISTURBING... PLEASE FOLLOW ME...

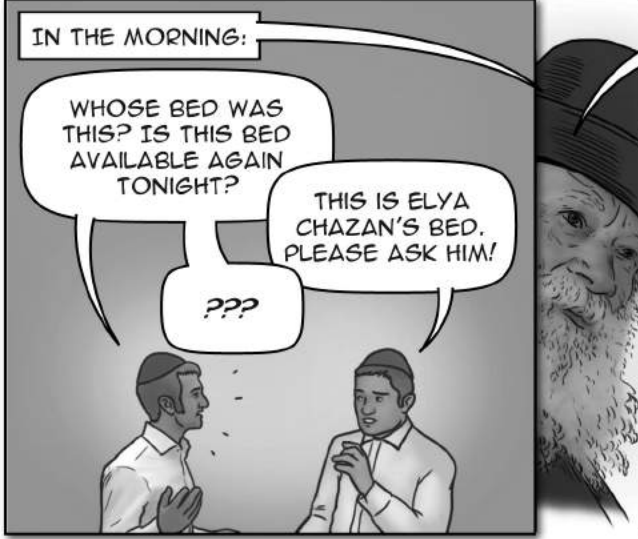


THE BOCHUR WAS TAKEN TO A BEDROOM.

HERE, THIS IS A SPARE BED FOR TONIGHT...

THANK YOU! THANK YOU! I'M SO EXHAUSTED AND SLEEP DEPRIVED...

THANK YOU HASHEM FOR GUIDING ME TO THE FIRST PERSON! THE FIRST BOCHUR I ASKED KNEW ABOUT AN OPEN BED!!

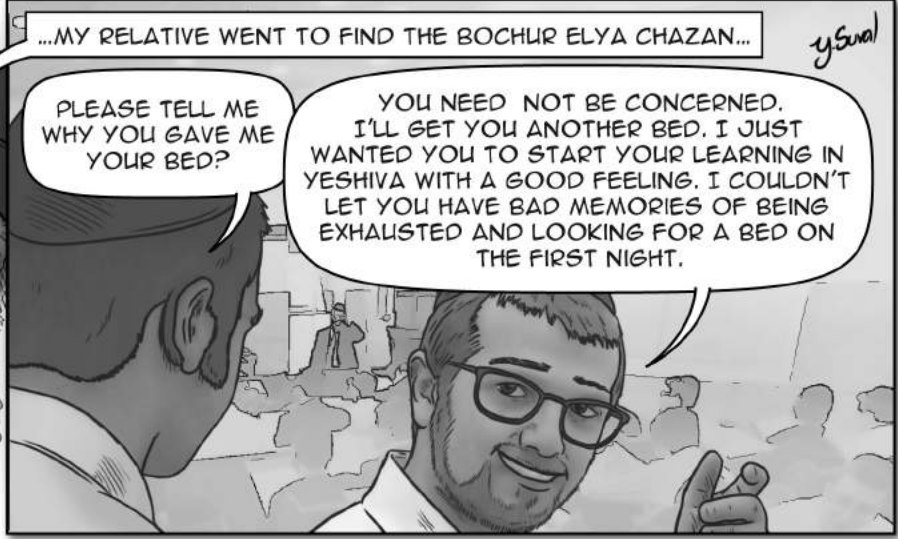


IN THE MORNING:

WHOSE BED WAS THIS? IS THIS BED AVAILABLE AGAIN TONIGHT?

THIS IS ELYA CHAZAN'S BED. PLEASE ASK HIM!

???



...MY RELATIVE WENT TO FIND THE BOCHUR ELYA CHAZAN...

PLEASE TELL ME WHY YOU GAVE ME YOUR BED?

YOU NEED NOT BE CONCERNED. I'LL GET YOU ANOTHER BED. I JUST WANTED YOU TO START YOUR LEARNING IN YESHIVA WITH A GOOD FEELING. I COULDN'T LET YOU HAVE BAD MEMORIES OF BEING EXHAUSTED AND LOOKING FOR A BED ON THE FIRST NIGHT.

ר' אליהו שמתח הלוי WAS BORN TO A R' CHAIM AND CHAYA BAILA CHAZAN זצ"ל. HE GREW UP IN BRANSK (NEAR BIALYSTOK), POLAND. HIS רבנים IN BRANSK INCLUDED R' SHIMON SHKOP זצ"ל. HE LEARNED IN PONEVEZH, TELSHE, SLOBODKA AND MIR. IN 1901 THE YOUNG R' ELYA WENT TO KAMINETZ WHERE THE ראש ישיבה R' LEBOVITZ זצ"ל BECAME HIS מנהל. AFTER 9 YEARS, WHEN ר' ברוד בער TRAVELLED TO AMERICA, R' ELYA WENT TO CANADA UPON HIS רבי'S RETURN, R' ELYA RETURNED FOR ANOTHER 4 YEARS. DURING WWII, HE LEARNED BY ר' יצחק זאב SOLOVEITCHIK, THE BRISKER רב IN VILNA. HIS FAMILY ה"י PERISHED DURING WWII, AND HE MOVED TO CANADA WHERE HE TOOK A POSITION IN ישיבה מרכז התורה IN MONTREAL. HE JOINED ודעת SOON AFTER, AND DELIVERED THE HIGHEST שיעור FOR 35 YEARS. R' ELYA CONCURRENTLY GAVE שיעורים AND WAS THE ראש ישיבה OF GUP, BROOKLYN FROM 1966. HE WAS CONSIDERED THE פוסק אחרון BY THE ראש ישיבה TO EXPLAIN ברכת ברכת AS THE התורה OF שר התורה AND נשיים AND גשמים. HIS דברי אגדה ARE COLLECTED IN דברי אגדה.

