

VOL. 13 | אייר תשפ"ב | IYAR 5782
INTENTION

A monthly glimpse into the tents of Educational Institute Oholei Torah

"Oholei Torah" is akin to the term "dwelling in tents," referring to the "tent of Shem and the tent of Ever."
Sichas Shabbos Kodesh Bamidbar 5742

"אהלי תורה" איז ע"ד הלשון "יושב אהלים",
וואס דאס גייט דאך אויף "אהלו של שם ואהלו של עבר."
שיחת שיק במדבר תשמ"ב



DEPARTMENTS

BEIS MEDRASH

Shiur 5 | Shiurim 3-4 | Shiurim 1-2

MESIVTA | MECHINA

ELEMENTARY SCHOOL

Grades 5-7 | Grades 3-4

Grades Pre1A-2

Library

KINDERGARTEN

Crown Heights | East Flatbush

ADMINISTRATION OFFICES

Development Office | Financial Office

Registration Office

YOUNG JEWISH LEADERS

YESHIVAS KAYITZ PROGRAM

OHOLEI MENACHEM DAY CAMP

REB MICHOEL'S MINYAN

MANAGEMENT

Transportation | Building Management

Operations | Kitchen | Maintenance

PTA

BALLROOM

RECREATION CENTER

New Features!

Family Profile

The Mayzlesh Family

Mexico City

as told by

Mrs. Tova Mayzlesh

A Yiddisheh Kop

איין אידישע ווארט

אינו דומה

שמיעה לראיה

Mechina, Kindergarten

MAZAL TOV!

Baby Boy

Rabbi & Mrs. Korenblit

Rabbi & Mrs. Polter

Baby Girl

Rabbi & Mrs.

Wolf

Engagement

Rabbi & Mrs. Pruss (daughter)

Rabbi & Mrs. Sandhaus (son)

Family Profile

The Mayzlesh Family, Mexico City

As told by
Mrs. Tova Mayzlesh

I had the *zchus* that my husband *sheyichye* and all three of my sons *sheyichyu* learned at Oholei Torah. We are presently *Shluchim* in Mexico City and everything that we do is influenced by Oholei Torah.

My husband had tremendous *mesiras nefesh* to come as a young boy to Oholei Torah, not knowing when he would see his family. He and a few friends were brought by Reb Mendel Futerfas *a"h* as "*Bikurim*" to the Rebbe. My husband started after *Tishrei*. When he first came, there was no dorm, and the Yeshiva took a room in the Yeshiva building on Troy Avenue, put beds there and made it into a dorm. My husband did not see his mother for years and missed all his sisters' weddings, but 770 and Oholei Torah became his home, as well as for the other boys. He came in *תשל"ו* and stayed all the years after that. The boys remained in Oholei Torah under the care of Rabbi Yosef Rosenfeld *sheyichye*. At the same time, Rabbi Pinya Korf *a"h* was in touch with the parents to make sure they ate and slept properly. Life was not always so easy. The care for the boys in Oholei Torah extended to their personal lives as well. I have never met someone like Rabbi Rosenfeld, *zohl gezunt zain*, who cared just as much about the *ruchnius* as about the *gashmius* of each boy and of the school.

Are there any other individual Roshei Yeshiva, Maggidei Shiurim, Melamidim, Morahs, or staff members you would like to mention?

Rabbi Yisroel Friedman *a"h* had a tremendous impact on all my boys as well as Rabbi Korf *a"h* who took real interest and worried about my boys in the dorm and hosted those famous

Melave Malkas in his home. Rabbi Avrohom Gerlitzky *sheyichye* is also a beloved *maggid shiur* and my husband, as well as my boys, feel that he cared about their *ruchnius* as well as their *gashmius*.

Rabbi Zusha Wilhelm *a"h* was loved by all three of my boys. I remember the trip to Ukraine he organized and the *perushim* on *Haggadah* he put together. I attended a *siyum* in Mesivta on *Bava Basra* and a *siyum* on *Tanya*. I was stunned at how Rabbi Wilhelm had the boys on the level of any top Yeshiva in such a natural way.

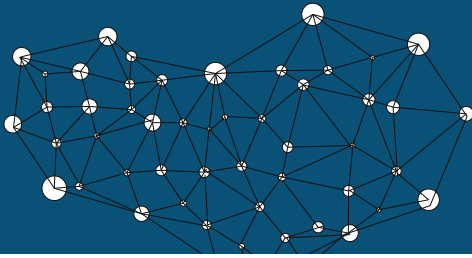
Rabbi Akiva Nussbaum *sheyichye* also stands out as a fabulous *Mechanech*. My boys loved "Rabbi Akiva" and he remains close to his *talmidim* in their personal lives until today.

Rabbi Moshe Silman *sheyichye* also made himself available in an incredible way to his *talmidim* and even attends their *Farbrengens* today, although some of these boys are fathers themselves.

As Pesach approaches, I just retrieved a *Haggadah* that my son made with Rabbi Karp *sheyichye*, and I am using it as a guide for a *Haggadah* in my preschool.

I run a preschool and have called Mrs. Faygie Winner *shetichye* and Morah Chanie Charitonow *shetichye* endless times to discuss everything from Shabbos parties to Pesach *Haggadahs* to reward systems. Chanie Charitonow went out of her way to give my son a roller skate bubbles that he so badly wanted.

Rabbi Moshe Abelsky *a"h* and the image of him picking up my boys on the minyan bus and driving around and around until preschool started, as I had to be early at work, will never



"In Oholei Torah , the Rebbe and Moshiach are alive and the world needs to prove its existence."

be forgotten. The image of a *Chassidische* bus driver with *Chassidische* music blaring out the windows, *tzitzis* flying in the wind and a warm smile, has an impact on me even today.

Devi Baumgarten *shetichye* always welcomed my comments in the office and helped accommodate my needs. Dvora Rosenblum *shetichye* was a tremendous support system for me, and I will never forget her kindness.

There are no words to thank my parents Rabbi and Mrs. Metzger *sheyichyu* for taking care of my boys and being the home away from home when they were too young for the dorms and even later. My mother would go to all PTA meetings, school orientations and be in touch with the teachers.

What is your favorite memory of Oholei Torah?

My favorite memory is the *Moshiach Book* by Chanie Charitonow. It was painted green, and every page had a three-dimensional picture.

Another memory that touched me was Rabbi Lustig *sheyichye* inviting my son Chaim *sheyichye* to join the *Tosfos Club*, the excitement generated by this and the great prizes he won.

My boys had wonderful learning experiences in Oholei Torah. The beginnings were tough, but with the Rebbe's *brocha*, our encouragement, and the help of the administration, they saw the fruits of their perseverance.

All the incentives, prizes, trips and *Shabbatons* made Oholei Torah so exciting. The folders, balloons, pens, projects, and outings were wonderful.

My boys also had the *zchus* to make many *siyumim*.

I remember the great excitement of my

oldest son's *Siddur* party as well.

My boys were all involved in the marching bands for *Lag B'omer* and the *Moshiach shiurim* and all kinds of projects facilitated and funded by the boys themselves. The boys would raise money for tanks for *Yud Alef Nissan* and find drivers for their tanks.

Every year, on my sons' birthdays, I would arrange grand *Farbrengens* in various locations and the *mashpiim* and teachers would attend.

What would you say differentiates Oholei Torah from other schools?

Oholei Torah is different from other schools because it is the school the Rebbe founded and sets the example of what a *Chassid* should be. Oholei Torah has changed the world because their goal is for the boys to change the world through *shlichus* or through being *Chassidische* businessmen.

In Oholei Torah, the Rebbe and *Moshiach* are alive and the world needs to prove its existence.

Which Sefirah best captures Oholei Torah?

I would say "*Netzach*", thinking of the *Maamer Basi L'gani* and feeling that Oholei Torah prepares *Tzivos Hashem* to bring *Moshiach* in a way of *Nitzachon*.

How would you describe Oholei Torah in one word?

I would describe Oholei Torah as HOME.

How would you describe the Oholei Torah experience?

I would describe the Oholei Torah experience as SACRED.



The Yiddish Word:

ערקלערונג

How it's used:

און דערפאר חזר'ט איבער דער פסוק נאך אמאל — „וימותו, דאס איז אן ערקלערונג פארוואס איז גע׳ קומען ״מות שני בני אהרן״; אין דעם איז באשטאנען זייער חטא: אן ״בקרבתם לפני ה' — (איז) וימותו; זייער קירוב צום אויבערשטן איז געווען אין אן אופן פון ״וימותו, רצוא אן א שוב״*.)

And, therefore, the *possuk* repeats once again—“וימותו”, this is a **clarification** why it resulted in “Aharon's two sons died;” their sin consisted of this: their “coming close to Hasham—(was) **וימותו**” their closeness to Hashem was in manner of “וימותו”, aspiring (רצוא) without returning (שוב).

Likkutei Sichos vol. 3, p. 988

Synonyms: ערקלערונג

Clarification; illumination; explanation; elucidation; explication; definition.

אין עולם הזה, כמאמר רז"ל: "על כרחך אתה חי", און אויסצופירן די כוונה העליונה פון "דידה בתחתונים" — ניט ארויסגיין פון וועלט, נאר מאַכן פון דער וועלט גופא א דירה צום אויבערשטן. און וויבאלד אַז ביי נדב ואביהוא איז געווען א "רצוא" אן א שפעטערדיקן "שוב", ווערט עס גערעכנט פאר א חטא.

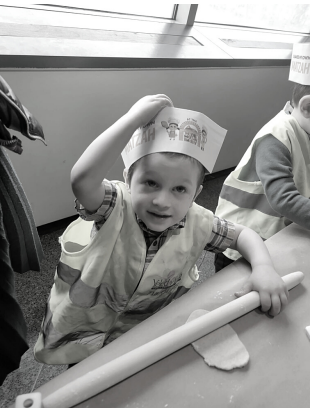
און דערפאר חזר'ט איבער דער פסוק נאך אמאל — „וימותו, דאס איז אן ערקלערונג פארוואס איז גע׳ קומען ״מות שני בני אהרן״; אין דעם איז באשטאנען זייער חטא: אן ״בקרבתם לפני ה' — (איז) וימותו; זייער קירוב צום אויבערשטן איז געווען אין אן אופן פון ״וימותו, רצוא אן א שוב״*.)

הפחות מיט א רמו. דארף מען פארן שטיין, וואו זיינען זיי מרומז אין פסקנ? אויך דארף מען פארשטיין, ווי קומט עס, אַז נדב ואביהוא זאלן זיין שייך צו טאן א חטא? רז"ל זאגן דאך! אַז משה רבינו האט געזאגט צו אהרן: ען: אהרן מיינן ברודער, איך האב געוואוסט אַז דער משכן וועט געהיי ליקט ווערן מיט די וואָס זיינען באַליבט און נאַענט צום אויבערשטן, איצט זע איך, אַז זיי (נדב ואביהוא) זיינען גרעסער פון מיר און פון דיר — איז ווי אזוי האָט עס געקענט גע׳ מאַלס זיין אַז זיי זאלן טאָן א חטא? ב. חסידות איז מכאד! (זעין אויך אין אור החיים הקדוש.) אַז דער חטא פון שני בני אהרן איז ניט געווען א חטא כפשוטו ח"ו; זייער חטא איז באַשטאַנען אין דעם, וואָס זיי האָבן דערלאָזט אַז זייער גאָר גרויסע דברי קות צום אויבערשטן זאל זיי צור ברענגען צו דעם, אַז זיי זאלן אויסגיין כפועל אין אַ כלות הנפש. דאָס איז דער מיינ פון ״בקרבתם לפני ה' (בינו און) וימותו, און דאָס איז גערעכנט פאר א חטא, ווייל כאַטש אַ איד דארף וועלן און טאָן אַז זיין עבודה זאל זיין אין אן אופן ביז ער זאל צוקומען צו התפשטות הגשמיות" (ויך אויסצוטאָן אינגאַנצען פון גשמיות), איז צוזאַמען דערמיט פאָדערט זיך פון אים, אַז בעת ער האַלט ביי כלות הנפש, ״רצוא״, זאל ער ביי זיך אַרויסרופן דעם ״שוב״, צוריקקערן זיך צו טאָן די עבודה אַ נשמה אין גוף, און —

- 3) רש"י ויקרא י, ג. והוא מתווכ שמיני ובחיים קטא, ב.
- 4) בארוכה ב"יה אחרי מות דשנת תרמ"ט (דשנת תשכ"ב).
- 5) ראה שו"ע אדמו"רי ר"ס צח. הל' ת"ח פ"ד ס"ה.

* בראשית הרוסיות חסידות תביא הקהיל ליק אדמו"רי אבירים בעלי כשרון מציון, לומדים מפלנים וביניהם כמה עילויים נקבי עמי, וסדרם בנתיבות ולמד נהנה תורת הנשיות, וכל כחה נקראה בשם חזר: חזר א ב ג ד — תנאי הקבלה לחזר א' ה' י' י"א בקיאים בסיים מדרש עיקרים כוורי נקביות בעתבנות אין זמר וראה מונטס תורת חסידות י' 21. ספר השיחות ק"ץ תש"ת ע" 26.





היארלע העימה שמדעסול זען און

