

לאלתר ולחיים
ולשלום

בס"ד
לזכר נשמת

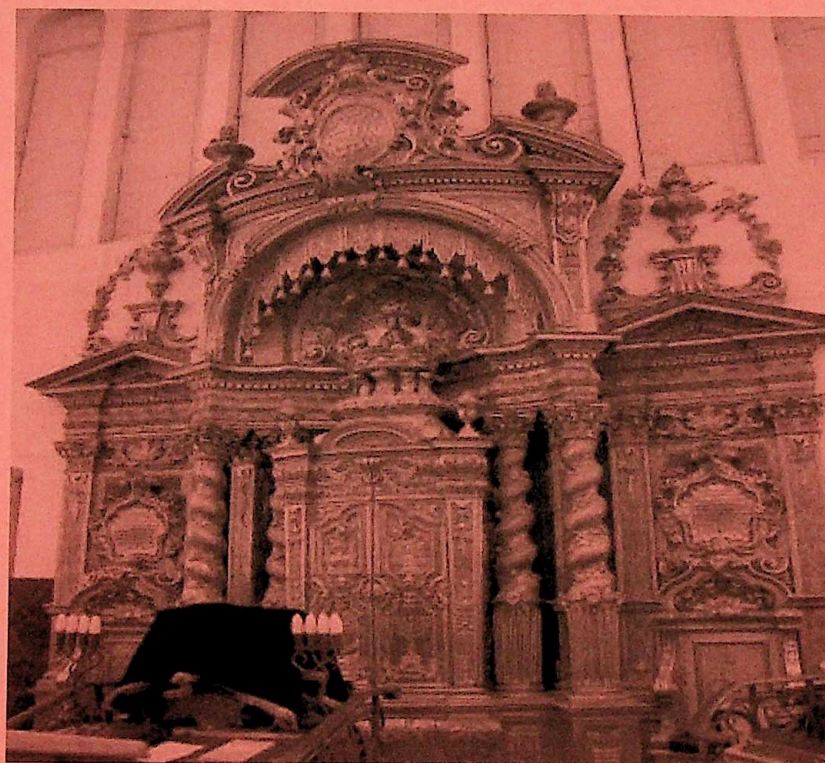
לשנה טובה
תכתבו ותחתמו

מורינן הגאון הרב צבי דב שלנגר זצוק"ל

רצה
ה' אלוקינו

בעמך ישראל ובתפלתם

ועל כל
ישראל



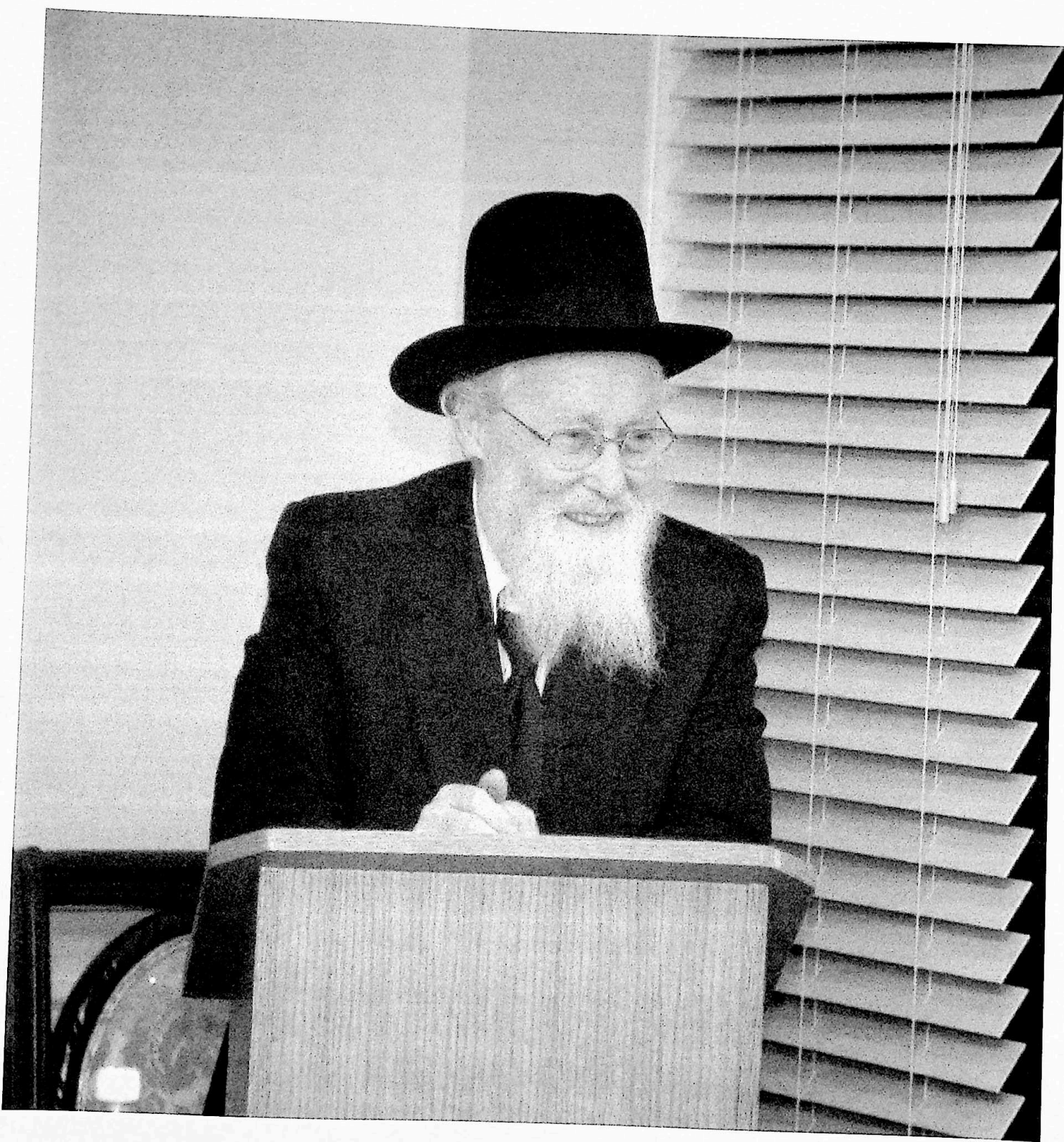
זכותו
יגן עלינו

ישעיה-ל-כ והיו עיניך ראות את מוריך "
And your eyes will behold your teachers"

A perspective on the life and times of Rav צבי דב

ראש הישיבה Slinger

of Baltimore דבית מדרש ומתיבתא



ראש השנה

The **יום הדין** , the day of Judgment for **בני ישראל** , is also a day of retrospection, a day of contemplation, a day that one should look back at his past. What worked for him to enhance his image among his peers and society at large. What habits and **מעשים** benefited him so that he should advance and raise himself above the mundane. To reach a point that he himself would feel encouraged to continue and go forward with his life. Become a true asset to all of **ישראל** and bring **רוח נחת** to **ה'** .

The **ימים נוראים** are days of **קדושה** Holy days in which all of **ישראל** soak themselves and purify themselves with **תשובה תפלה וצדקה** , and with the objective to be **זוכה בדין** . To receive a favorable judgment so that we all in **ישראל** can continue with our lives in a much improved way. On **ראש השנה** we want our **תפלות** to be heard. We want our **תפלות** to reach the **כסא הכבוד** . We want our **תפלות** to penetrate the **שבעה רקיעים** – the Seven Heavens . It is easier to reach **הקב"ה** during the **ימים נוראים** because it is a **זמן** of “ **בהמצאו** ” seek out **ה'** while He may be found, **קראוהו בהיותו קרוב** , call for Him while He is near”. To be able to penetrate the **שבעה רקיעים** that in it self is an **עבודה** , an **עבודה** that one must understand . When **הקבה** created the world at the time of **בריאת** **אדם הראשון** and with the creation of **אדם** came restrictions. **אדם הראשון** was not permitted to eat from the **עץ הדעת** . “ **עץ הדעת** **אכל תאכל** ” . but of the Tree of garden you may freely eat, **ממנו לא תאכל** .

knowledge of Good and Bad, you must not eat". What was the purpose of this restriction? אדם הראשון had to prove to himself to see if he was ראוּי to advance and live an elevated life where he can constantly be נהנה מזיו השכינה . The כוונה of making it אסור to eat from the עץ הדעת was to let אדם and the future generations know that one can only advance to a higher level if there are restrictions. If אדם הראשון would not have eaten from the עץ הדעת he would have then continued to live his life and be נהנה מזיו השכינה . There would be no מיתה . The world that he lived in would remain אדמת קדש . All this sounds great however, the down side of all this is that אדם would never know the difference between רע and טוב . If one does know the difference between good and bad, he would then come to better appreciate the good. If אדם would have not eaten from the עץ הדעת , he would not be in the שכר ועונש of פרשה . He would not be in a world of reward and punishment. The הקב"ה set up this world so that there should be שכר ועונש so that אדם could better appreciate the טוב in this world. He could better appreciate " וירא אלקים כי טוב " . The חטא of the עץ הדעת had to happen so that אדם and all future generations could appreciate the טוב that the הקב"ה has to offer us. This is the only way for one to advance and fully appreciate the meaning of נהנה מזיו השכינה . This could only come about through restrictions.

In the תורה we find that there are many restrictions and these restrictions are compounded by 'דרבנן'. These 'דרבנן' were instituted in order to prevent one from being עובר an אסור דאורייתא. In הלכות שבת we find that there is an אסור מן התורה to carry in a רשות הרבים. The רבנן added other רשויות. רשות היחיד including רשות הרבים are known to כלל ישראל as מקום פטור. These רשויות including רשות היחיד are known to כלל ישראל as the ארבע רשויות.

"The reward is in proportion to the exertion. "

כבוד That shows one wants to exert himself when it comes to 'עבודת ה'. הקב"ה
 , "אמרו לפני בראש השנה מלכיות" we say ראש השנה On . מלכות and התורה
 say before Me on ראש השנה, פסוקים of מלכיות, עליכם כדי שתמלכוני so that I can
 be a מלך for you . הקב"ה is telling us show Me that you want Me as your מלך .
 עול מלכות שמים but מלכות שמים to want not only בריאה This is the purpose of the

, we also want the restrictions. We want the ארבע רשויות so that we can advance and penetrate the שבעה רקיעים and reach the כסא הכבוד. The word לפום has a מספר of 156 which is the same as מועד אהל after the חטא העגל it states, "ומשה ויהיה כל, and he would call it the Tent of Meeting, and pitch it outside the camp, וקרא לו אהל מועד, so it was that whoever sought ה' מבקש ה' יצא אל אהל מועד אשר מחוץ למחנה, which was outside the camp". After the חטא, בני ישראל did not want to live amongst בני ישראל. Therefore משה רבינו set up a tent that was מחוץ למחנה. That is where he spoke to ה'. The name מועד אהל was later given when the משכן was built. Although בני ישראל because of the חטא fell from their lofty spiritual level, משה רבינו would still be available to them. However they would have to come to the מועד אהל situated outside the camp. The fact that בני ישראל did come to the מועד אהל in an unfortunate lower status showed that they wanted to become מבקשי ה'. It showed that they had true remorse, they had חרטה for being involved in the חטא העגל. Their coming to the מועד אהל in such a diminished status took a lot of effort on their part לפום צערא אגרא. This effort showed that they wanted to rekindle their relationship with הקב"ה and once again reach the lofty level of השכינה. In order to accomplish this, they would have to show that they had כבוד and כבוד שמים. They had to show respect for the תורה and מצות. They had to show that they understood the concept of the ארבע רשויות, that הקב"ה created a world of restrictions that must be kept in order to advance one's self. This is the only way one could reach the highest levels of השכינה.

It is interesting to note that in the בית המקדש, one can also find ארבע רשויות four different areas of restrictions. The עזרה, the Courtyard. The main structure

of the המקדש בית היכל בנין which was comprised of three major sections. The אולם , Antechamber, the היכל , which was the קדש and the קדש קדשים . These four areas were restricted to people according to their status. ישראלים and לויים could only go as far as the עזרה . כהנים were permitted to enter the קדש and of course the גדול כהן was permitted to enter the קדש קדשים on יום כפור . The restrictions of the רשויות שבת that are comprised of שבת are restrictions that **cannot be penetrated**. One cannot transgress the שבת of שבת. However, one can penetrate the רשויות of the המקדש even as a ישראל and reach the קדש קדשים . This can be accomplished in the spiritual sense. When בני ישראל were רגל עלה three times a year to have a reunion with הקב"ה they would try their best so that their תפלות would penetrate the רשויות of ארבע שבת . With their heart wrenching תפלות they would try to penetrate the המקדש . בית היכל , אולם , עזרה and hope that

"ומלפניך מלכינו ריקם אל תשיבינו"

" From before Yourself, our King, turn us not away empty handed."

We find in the history of בני ישראל there were two individuals that were able to spiritually as well as physically penetrate the רשויות of the בית השראת מקום , the קדש קדשים , They and their תפלות made it into the המקדש . פינחס and משה רבינו . They were כסא הכבוד . Their תפלות made it to the השכינה . משה רבינו in his early years growing up in פרעה's palace, lived a privileged life without restrictions. That in its self was a חסרון for משה רבינו . One who lives without restrictions cannot advance to a higher level. When משה רבינו was old enough to understand the plight of בני ישראל being משובעד enslaved to פרעה , it affected him deeply. For he was a true נשאי בעול חבירו . When he saw a מצרי

משה רבינו . At that point everything changed. משה רבינו , he killed the מצרי . He lost his privileged life until many years later when the סנה revealed Himself to him at the time of the burning bush. It was at that time that משה רבינו entered a spiritual life of restrictions. It was this spiritual life that elevated משה רבינו to the highest level that a human being can reach. Wherever he went that place became אדמת קדש . He was זוכה to penetrate the ארבע רשויות of the בית המקדש . Even though at the time there was no בית המקדש or משכן , however, because of עקידת יצחק , the רוח and the מקום המקדש were established. משה רבינו was able to accomplish this because of his total dedication when it came to the מצוה of נשאי בעול חבירו . For a ישראל to care about another Jew and willing to even kill to save the life of a fellow Jew, causing the loss of his own freedom and privileged life, that is called קדש קדשים . משה רבינו was able to enter the קדש קדשים , he was able to go up to שמים and receive the first and second לוחות . He was on a level of קדושה and טהרה that allowed him to speak to ה' like a friend speaks to one another פנים אל פנים . משה רבינו was able to penetrate all the רשויות because of his unwavering נשאי בעול חבירו .

Similarly, we also find by פינחס . It states שהרגו לזמרי . פינחס did not become a כהן , until he killed זמרי . explains the פסוק of ברית "ברית of internal priesthood. Even though the כהנה had already been given אהרן של אהרן it had not been given to anyone but אהרן's sons who were anointed with him and to the future generations who would come after their anointment . פינחס who was born before the time they were anointed but had not been anointed himself, לא לכלל כהונה , had not entered the class of כהנים up to this point לא נתכהן פינחס עד שהרגו לזמרי . פינחס was elevated to the כהונה

and eventually became the גדול because he stood up for the כבוד of הקב"ה .
 כהונה גדולה and eventually to the כהונה to the פינחס Himself elevated הקב"ה
 and ארבע רשויות was able to both spiritually and physically penetrate the פינחס .
 and פינחס were able to משה רבינו . יום כפור on קדש קדשים make it into the
 and כבוד התורה , כבוד שמים because if one has true accomplish this great feat
 of מצוה any עובר to prevent himself from being מלכות he would do anything
 by not transgressing שמירת שבת . This is especially so when it comes to תורה .
 of the ארבע רשויות which includes the restrictions of the הלכות שבת of the
 בורא , שומר שבת כהלכתו . If one is a שבת of . שבת . If one is a
 the true הקב"ה is the true Showing allegiance to . There is nothing greater than that .
 to penetrate ראוי are תפלות . If one shows that, then his מלכיות of acceptance
 of ארבע רשויות of בית המקדש . The connection to the הלכות of ארבע רשויות
 of בית המקדש and שומר שבת is very clear . When one is a שבת
 of ארבע רשויות and does not כהלכתו it shows that he admits
 "אין עוד , בעלים של הבריאה and that He alone created the world and that הקב"ה
 that מלכיות of מדרגה . It is through this מלכיות that is the highest form of
 to penetrate בורא עולם from the רשות and זוכה to be one can cause
 and ultimately בקשות and תפלות through his בית המקדש of ארבע רשויות
 ימים נוראים and ראש השנה . This is especially so on כסא הכבוד reach the
 that we do throughout the year . מעשים for our judged when we are
 ask הקב"ה

"רצה ה' אלוקינו בעמך ישראל ובתפלתם"

"Be favorable, ה' , our G-D, toward your people ישראל and their תפלות"

ד' אמות better connect with הקב"ה because he was alone with Him. He had his ד' אמות and קונוה to hopefully make a spiritual קנין and gain a closer relationship with הקב"ה. A relationship that through ones ד' אמות can penetrate the ארבע רשויות. When בני ישראל were enslaved to פרעה in מצרים, they learned an important lesson from יעקב אבינו. They kept their ד' אמות in the sense that they did not change their name, mode of dress or language. פרעה could not penetrate into their ד' אמות. That is why they were זוכה to penetrate the ארבע רשויות and elevate themselves from the טומאה מ"ט שערי טהורה to the מ"ט שערי טומאה. They went up to the highest מדרגה in the נהנה מזיו השכינה to be זוכה and הר סיני to penetrate the ארבע רשויות and were זוכה to hear מפי הגבורה. They were able to accomplish this because they never gave up their ד' אמות, they never gave up from becoming true ה' עובדי ומבקשי ה'.

How great it would be if we could find an individual in our generation who was a true מבקש ה'. One who never gave up his ד' אמות, for the sake of הקב"ה. One who only sought to have a closer קשר to the בורא עולם and was thus זוכה to penetrate the ארבע רשויות of the בית המקדש and create a true atmosphere of כבוד שמים and כבוד מלכות wherever he went and with whomever he was in contact with.

ב"ה, we can say that we were indeed זוכה to such an individual who possessed these qualities of being able to penetrate the ארבע רשויות that could only bring רוח ליוצרו.

He was none other than the ראש הישיבה of

דבית מדרש ומתיבתא דבליטימור

מוריו הגאון הרב צבי דב שלנגר זצוק"ל

זכותו יגן עלינו ועל כל ישראל

There were many worthwhile publications written about Rav Slanger, such as the Yated Neeman, Hamodia, as well as personal thoughts of his תלמידים. All are highly recommended.

Rav Slanger was born in Budapest, Hungary, on ח' אייר תשצ"ד 5694 corresponding to April 23 1934, to his parents הרב. שבע and הרב אברהם יצחק. Ullman the מחבר of the ירעות הרב שלמה זלמן was a decendent of יצחק and of the חכם צבי. Rav Slanger was only ten years old when conditions became unbearable in Hungary. The Slanger family was granted transport on the kasztner transport which was supposed to take them to Spain and then ארץ ישראל. However, after spending several days under miserable conditions, the passengers on the train found themselves in the city of Linz, where they were herded into gas chambers. Many hours passed inside the gas chambers, and finally the doors were opened and they were taken to regular showers. They were then taken to Bergen-Belson, where they were assigned to barracks. Even though they were not subject to the same inhumane treatment as most of the inmates and did not have to work, it was a terrible experience. After five months they were sent on a grueling march from Bergen-Belson to a train station in Celle. From there they were taken to Switzerland and then to ארץ ישראל.

In a young Slanger developed himself into an upstanding and Ben Torah. He learned in Yeshivat Zichron Yehuda where he had the opportunity to meet and learn from the Rebbe, Rav Lopian. Watching Rav Lopian say with such conviction made a lasting impression on him. As time went on Rav Slanger joined the Slabodka Yeshiva in Bnei Brak, where he was able to develop a close relationship with many of the greats which included the Rebbe, Rav Dessler, the Rebbe, the Steipler, Gaon, and others. All of them had a great association with these greats created such a life in him. It gave him a life of true happiness that can cause one to only want to attach himself to the Shtetl.

"ואתם הדבקים בה' אלקיכם חיים כלכם היום"

This is the life that he lived and it carried him wherever he was sent.

In 1959, he married Chana Mandelbaum the daughter of the Rebbe, Mandelbaum who lived in the famed Mandelbaum Gate of Jerusalem. She was a true Chana, a true Chai, May Hashem grant her many years of health, and peace.

As time progressed the Slanger's raised a family. However, some of their children needed special medical attention that could not be found at that time in Israel. It was suggested by the Rebbe who Rav Slanger had a personal close relationship with, that he travel to America. Rav Slanger would consult with the Rebbe concerning all matters pertaining to him and his family. The Rebbe became his Rebbe, Rav Slanger was even with the Rebbe and his family. Even with the Rebbe and his family, Rav Slanger was somewhat understandably apprehensive about traveling to America. As long as

he was in close proximity of his רבנים , he felt as if he was living in the era of the המקדש . He wandered , "How can one leave ארץ ישראל and its גדולי ישראל , how can one leave the המקדש , how will he survive?" The חנוך that Rav Slanger received from his רבנים in ארץ ישראל gave him a clear understanding of חז"ל what meant when they said,

" בזמן שאין בית המקדש קיים אין לו להקב"ה בעולמו

אלא ד' אמות של הלכה בלבד "

Rav Slanger understood that the הלכה של ד' אמות is ones survival kit no matter where in the world he is. No matter in what situation one finds himself. הקב"ה gave each יחיד in ישראל his own כלל , his own רשות , his own אמות ד'. A Yid can survive any place in the world with his הלכה של ד' אמות . Rav Slanger understood that as long as he has his ד' אמות and never gives it up, he will always feel the influence and השפעה of his רבנים . He will always sense the שכינה around him even בזמן רבנים . Even if not in the presence of his רבנים . Even in America through his ד' אמות , he will be זוכה to penetrate the רשויות of the בית המקדש . Rav Slanger looked at this as such a wonderful opportunity that הקב"ה gave us. To Rav Slanger the greatest מתנה one can receive in the world besides the תורה itself is ones ד' אמות , ones private domain in order to serve הקב"ה without distractions. Rav Slanger never allowed himself to be distracted from his ד' אמות from his עבודת ה' . If one wanted to truly understand the meaning of " והיו עיניך ראות את מוריך " one had to look at Rav Slanger. He did not allow the גדולי ישראל whom he was זוכה to meet and learn from, out of his ד' אמות and out of his מחשבה . His especially close relationship with שך זצ"ל would not allow him to be מסיח דעת from him. It was as if רב שך was constantly in

front of him . והיו עיניך ראות את מוריק . Whatever Rav Slinger he would do it with an attitude of חק ולא יעבור . If Rav שך said something it was תורה . He would never ever give up his אמות של הלכה . Rav Slinger lived his life within the אמות . מסני . When it came to the word חק has a מספר of 108 the same as צבי דב . It is interesting to note that the word חק has a מספר of 108 the same as צבי דב . Rav Slinger through his אמות ד' was able to be מקיים the restrictions of the ארבע רשויות of ארבע רשויות to be able to penetrate the הלכות שבת , thus making him זוכה to be able to penetrate the ארבע רשויות of the המקדש . When the Slinger family first came to America, they found it somewhat difficult. They first traveled to Philadelphia PA. During their stay Rav Slinger and his family were warmly greeted by the Kamenetzky and Svei families. They made the transition for the Slangers so much easier. Rav Slinger personally benefitted from the close קשר that he gained with the Philadelphia ראשי הישיבה , שמאול , ראשי הישיבה , מוריני הגאון הרב שמואל , ראשי הישיבה , This קשר helped Rav Slinger and his family immensely in a most difficult period. When it was time to move on, Rav Slinger and his family moved to Queens , NY where he continued to teach in a Hebrew Day School. It was challenging because he was not accustomed to speaking English. There was obviously a language barrier that he had to overcome.

Rav Slangers big break came when he was invited to come to מכינת נר in Baltimore to serve as רבי and משגיח . This was a wonderful opportunity to be מחנך תלמידים on a level to his liking. He wanted to be משפיע on בחורים on a higher level and higher standard to teach, guide and be מחנך young American בחורים in the same way that he was taught from his great רבנים . At נר he saw the great opportunity to reach out to generations of young

impressionable בחורים who sought guidance of what it means to become a true תורה and מבקש ה' . Rav Slanger truly delivered. He gained the respect and trust of his תלמידים as one who cares about and respects every single יחיד . He taught them what it means to become a true תורה and עובד ה' . As משגיח , he knew at times how to be strict as well as compassionate. He showed the weaker בחורים their inner strength that gave them confidence to grow in רוחניות as well as in גשמיות . He showed them how to behave as בני תורה . He showed them the importance of ones אמות ד' and the opportunity it has to connect with the שכינה . He taught them a דרך on how to work on themselves so that they too, can penetrate the מעשים טובים , תפלות of בית המקדש with their ארבע רשויות and נחת רוח ליוצרו . כסא הכבוד and thus give all the way to the למוד תורה and

After many years at נר ישראל , Rav Slanger with the הרב שך of רשות , and with the blessings of the הנהלה of נר ישראל , fulfilled his lifelong dream of opening his own ישיבה . He successfully started the ומתיבתא בית מדרש ב"ה . Rav Slanger aspired to open a ישיבה in the דרך that he experienced in Baltimore . Rav Slanger's life long mission was the rebuilding of תורה that was lost in the חורבן in Europe. Rav Slanger was quoted as saying, "I saw the חורבן in Europe, and it is clear to me that we must live through the destruction of תורה in Europe, and it is clear to me that we must rebuild this tremendous loss."

Rav Slanger built a beautiful מוסד of outstanding בני and תלמידים who were enriched by their outstanding מוסר בני תורה and רבעים who are תורה יחיד day in and day out to deliver the true חנוך that is required for every יחיד . To reach their full potential and give נחת רוח ליוצרו . כלל ישראל in

Rav Slanger was able to accomplish this because ד' אמות קונה. Rav Slanger did not allow anyone to infiltrate his ד' אמות and עבודת ה'. To Rav Slanger his ד' אמות was his קדש קדשים . קדש רב שך . called Rav Slanger an איש פלא , a wonder. רב שך saw in Rav Slanger an עובד ה' who is unstoppable. He is able to penetrate every obstacle that comes before him and not give into any pressure that would inhibit his עובדת ה'. An איש פלא is one who never gives up his ד' אמות . An איש פלא is one who can penetrate the ארבע רשויות of the המקדש even בזמן שאין בית המקדש by attaching one's self to בית המקדש קיים by simply living with the רוח of the המקדש and מבקש ה' by being a והיו עיניך ראות את מורִיךְ, גדולי ישראל making ones ד' אמות his קדש קדשים .

It can truly be said that Rav Slanger lived a life that was "ריח ניחח לה" a satisfying aroma to ה'. A life of בשמחה את ה' . It is interesting to note that Rav Slanger's life evolved around the number "כא" . What is so special about the number 21? It states in פרשת ראה ,

"ושמחת בחגך והיית אך שמח"

The word אך has a מספר of 21. When Rav Slanger was freed from the Germans ימ"ש it was כא כסלו . For Rav Slanger it was a day of הצלה a day of הודאה for הקב"ה . Rav Slanger would make a סעודת הודאה . This tradition is still continued by his family and בני הישיבה . For Rav Slanger כא כסלו was certainly a day of והיית אך שמח . It was a day that he was זוכה to his ד' אמות and the הקב"ה . A day in which he could begin his journey to forge a relationship with ה' and become a true מבקש ה' and be מזיו השכינה in the highest level. Rav Slanger was freed from the גהנים of Europe on כא כסלו to embark on a new life. For Rav Slanger כא was a day of "שפרו וחדשו מעשיכם" a day of renewal a day that he can

consider as being reborn to serve 'ה with distinction, with freedom and with genuine שמחה that it takes one to become a true 'ה עובד . Yes, Rav Slanger's life evolved around the number כא . He was freed on כסלו and was נפטר on כא both days were כא . כא is the הקב"ה . כא both days were שבט by משה רבינו . משה רבינו was born on אדר ז and was נפטר on אדר ז . Here too, we can say that the הקב"ה looked at Rav Slanger as a צדיק גמור and was איש פלא and was therefore ממלא and completed his days.

We mentioned before the פסוק of

ושמחת בחגך והיית אך שמך.

We all know that the הקב"ה gave כלל ישראל 21 days of אבילות over the loss of the המקדש known as the מצרים . However, in return the הקב"ה said that he will give us 21 days of שמחה from ראש השנה through הושענא רבה . These 21 days are days of אך שמח . It is one long טוב . For Rav Slanger the day he was freed on כסלו until his פטירה on שבט כא was one long טוב . There are אותיות י"ט in the words אך שמך והיית אך שמך . The ראשי תיבות , the abbreviation for י"ט is טוב . Rav Slanger was able to accomplish everything in his life because his life and עבודת 'ה was one long טוב .

והיית אך שמח

It is because of this that we feel it is fitting and appropriate to ask the

ראש הישיבה

מורינו הגאון הרב צבי דב בן מורינו הרב אברהם יצחק

זכר צדיק וקדוש לברכה

עזר כנגדו to be a מליץ יושר to his רעבעצין who stood by him as a true and עבודת ה' and תורה , allowing him to reach great heights in אשת חיל and

May he be a מליץ יושר to his children whom he cared for with every limb of his body , רמ"ח איברים , never being דעת from them.

May he be a מליץ יושר to his Son in law the ראש הישיבה and ממלא מקום

הגאון הרב חיים כהן שליט"א

May the הקב"ה grant him strength to follow in the דרך of his Father in law the עובדי ה' and בני תורה and inspire generations to become true ראש הישיבה זצ"ל

May he be a מליץ יושר to the members of the הנהלה , the outstanding רבנים who, too, are מוסר נפש by giving of themselves with their entire being, רמ"ח איברים . May their תלמידים too cherish the הדרכה , guidance and השפעה and realize that their רבנים are most desired in the רוח of

. הנחמדים מזהב ומפז רב

May he be a מליץ יושר to his precious תלמידים who he cared for and exerted himself to the fullest for their benefit in the רוח of אגרא . He was so proud of them. They gave him so much נחת רוח .

May he be a מליץ יושר to the ישיבה ומכינה of הנהלה and נר ישראל . It was at נר ישראל where Rav Slinger and his family found a home. They were able to settle down and enjoy a life of מנוחת הנפש in a true תורה environment. Rav Slinger must have thought "If I and my family could not live in ארץ ישראל , then it might as well be in נר ישראל ." נר ישראל opened up many doors for Rav Slinger

giving him the opportunity to penetrate the **בית המקדש** and build his **ארבע רשויות** , his **קדש קדשים** ,

בית מדרש ומתיבתא דבלטימור

May he be a **מליץ יושר** to the entire community of Baltimore who benefited from his **הדרת פנים** , and **השפעה** . Who benefited from him by the mere fact that he was a **תלמיד** of such great **ישראל** . Who they themselves penetrated the **בית המקדש** of the **ארבע רשויות** many decades earlier.

Finally, may he be a **מליץ יושר** to all of **ישראל** who can only benefit from one who penetrated the **בית המקדש** of the **ארבע רשויות** , through his **תורה** and **שמירת המצות** .

We ask that he take are **תפלות** and be **מערור רחמים** before the **כסא הכבוד** so that we, too, could penetrate the **בקשות** and **תפלות** so that our **ארבע רשויות** could reach the **כסא הכבוד** . This is especially so during the **זמן** of **ראש השנה** . For it is these days of **קדושה** that can bring us the **ימים נוראים** and a **מחילת עוונות** to **ישראל** that **זוכה** needs in order to be **נחמות** the

כתיבה וחתימה טובה

יצחק יהודה פייעראייזען

יהי רצון מלפניך

שתחדש עלינו שנה טובה ומתוקה

