

צהר לאור הצפן

A GLIMPSE OF THE HIDDEN LIGHT

80TH YAHRZEIT

לע"נ מוריננו ורבינו הרב ר' נתן צבי בן הרב ר' משה זצוקללה"ה

שמפיו אנו חיין

תר"ט - כ"ט שבט תרפ"ז

ת.נ.צ.ב.ה.

RAV NOSSON TZVI FINKEL ZT"l, THE ALTER OF SLABODKA
1849-1927



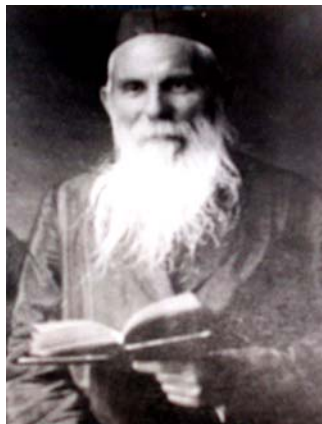
הפתח הראשון הוא שידע האיש העובד ערך עצמו, ויכיר מעלתו ומעלת אבותיו וגדולתם וחשיבותם וחסותם אצל ה"ב". וישתדל ויתחזק תמיד להעמיד עצמו במעלה ההוא ולהתחזק בה תמיד... וישיב לנפשו ויאמר, אדם גדול וחשוב כמוני היום שיש בי כמה מעלות טובות רמות ונשאות, ושאני בן גדולים בן מלכי קדם, איך אעשה הרעה הגדולה הזאת וחטאתי לאלקים ולאבתי כל הימים... על כן האיש העובד ישתדל תמיד להשיג ערכו וערך הצדיקים והחסידים ומעלתם וחשיבותם וחסותם לפני השם ית' ודבקתם, ויבין וישכיל וידע כי יוכל להשיג מעלתם וחשיבותם וחסותם, כאשר יעבוד כמותם כל ימי חייו ועתותיו ושעותיו ורגעיו כפי כחו והשגתו... (רבינו יונה - שערי העבודה)

The first gateway to serving Hashem is for man to know his own worth and to recognize his lofty stature and the lofty stature of his ancestors: their greatness, their importance, and their preciousness to Hashem. He should constantly strive and strengthen himself to reach that lofty level... He should say to himself, "I am a great and important person with many exalted positive attributes. I am a son of great men and a descendant of royal lineage. How can I commit this terrible sin?"... Therefore, one should constantly make an effort to appreciate his worth... You should know and understand that if you serve Hashem to the best of your ability, you can reach this lofty level...

(Excerpt from Rabbeinu Yonah - Gateways of Divine Service)

הובא בספר אור הצפן יו"ל ע"י הרב י.א. שער והרב א. גרודזינסקי כ"ט שבט תרפ"ח
לזכות לרפואה שלמה חנה בת יהודית

All those that saw his great success in disseminating Torah and Fear of G-d for a period of more than fifty years, presume that it was a result of his lofty ambition to spread Torah to the Jewish people. Additionally, they believe it was due to his great expertise in teaching students. That is partially the truth; his purpose in life and his goal was to raise the banner of Torah. There was no one as great as him in this generation that was able to penetrate the inner core of a human being; the depths of his heart and the abyss of his soul, his most perplexing and complicated thoughts. Every word he spoke hit its intended mark. He would soften hearts that were hard as stone, and he would straighten the creases of the soul. He would disperse the shade and bring in the light. He would reveal storehouses of ability and intellect that were hidden under nets of pettiness and restriction. He understood the great secrets of the human soul. The thousands that drew from these wellsprings bear witness. No one left him the way they had entered; everyone, according to their potential, ascended and grew. Many stripped themselves of their old identity and appeared as new people. Restricted minds were widened and expanded; many midgets became giants. Who could portray the gains of those that were blessed with great capacity and great hearts and merited to serve him? They were continuously escalating in their path of life to ever greater heights.



Surely, it is true, that only one who is an expert and genius in the trade of developing hearts and souls could possess such strength to bring about these awesome accomplishments, - only if he has a deep, strong drive to spread Torah and the knowledge of Hashem, amongst the Jewish people. Only one with such a strong desire, ready to sacrifice himself to protect and fight for his goal, could achieve such great feats.

But those that merited to be close to him and those that frequented his presence saw another dimension. It was not only his general ambition to spread Torah and the Fear of Hashem, which caused him to produce great students of Torah and Mussar for many generations. He joined those traits with his unfathomable love to do kindness. His love for every being was out of the ordinary. Every human being was precious and dear to him; because every person is created in the image of G-d. Every person that he saw and encountered, he would desire to bring them pleasure. He then would be filled with immense joy if his will came to be. If he himself did not have the

ability to be of assistance, then he would seek out others who could. He would treat every person with the utmost respect, while personally evading honor at all costs. He would be ever careful not only to avoid disrespecting others but would always attempt to increase their honor and reputation. He would treat people with the greatest refinement; not only those close to him, but even those that were distant from him and from Hashem. He would extend his support to all; his love and his goodness reached even the most remote. Every occasion would be used to benefit another. On Shabbos and Yom Tov when he would sit with a gathering of students, he would shower blessings upon them and request that others join in blessing them. He would pour out his heart in prayer, beseeching Hashem's mercy for all those in need. This is all a drop in the vast sea of the many acts of kindness that he would constantly perform in myriads of situations for his beloved ones.

Those that lived in his constant presence can not describe the colossal love and devotion that he had for them. He was a trustworthy dedicated parent and the most outstanding teacher. He would be involved with every minute detail of their lives, both physically and spiritually. To depict his level of concern, dedication and commitment is not possible. He would be worried and pained if a student was not growing and developing according to his capacity, his soul would not find peace. He would seek all possibilities and methods to further a student's growth and prevent their stagnation. It is known that he would even fast over these matters. He would be satiated with intense happiness and joyfulness when he merited seeing the growth of any of his students. He would constantly say that he did not have a Yeshiva- one unit of hundreds of students, but rather he had hundreds of individuals. Each student was a world unto himself and it was his obligation to ensure that each one of them was happy. He would consider the benefit of each individual, according to their own specific aptitude and character. From the very first day that a student would arrive, he would consider him like his son. He would worry about him until he grew in Torah and Fear of Hashem and then he would have tremendous pleasure, like a father has joy from an only son. Even after a student would leave the Yeshiva he would continue to make every effort to foster his growth. The student was forever in his thoughts and he was always thinking what he could do to aid him.

It is impossible to say that devotion and dedication to such a degree is solely a result of his drive to spread Torah. It is very clear that this was an outcome of his unbelievable love to do kindness for every person, every Jew, and even more so, every student of Torah. His great success in disseminating Torah and fear of Hashem was not due to his master pedagogical skills alone; rather it was a result of his mastery in giving his heart and soul for every individual. Due to his tremendous love, he devoted himself with all of his strength. This is why he was such a great teacher and a producer of great students. He worried to fill every need of his students, both physical and spiritual. He would study and analyze the best way to gain entrance to a student's heart. He would learn and understand the heart of his student, his personality and his character. Then he would influence the student with the greatest wisdom and knowledge, guiding him on the path of truth. He would create within the talmid an inclination for spirituality and eternity, and a drive for growth and greatness.

Every student felt that he was devoted to them with all his heart and soul as if they were his only child. Everyone felt that they were developing and changing significantly. One recognized who they truly were, and their corresponding obligation in this world. One understood his true goal in life; to strive for greatness- constant and uninterrupted growth.

Everyone recognized that this teacher of theirs, was their most beloved and trustworthy companion. He was their benefactor and their guide. He gave of his soul to ensure their happiness, in both this world and the next. He was devoted to every student with every facet of his heart, not removing them from his mind for even a moment.

Due to this, every student felt connected and closely attached to him, even years after they had left the Yeshiva. Every student knew that they had a teacher; a teacher who was also a father. This was his holy work that he performed for more than fifty years with his students; labor that stemmed from his enormous and unparalleled love to perform kindness.

About the Alter, the Chofetz Chaim zt'l once said, "I write seforim but he makes people."

LEGEND OF THE ALTER

מתוך רשימת אבי-חיים בהיסוד גליון רנ"ח, תרצ"ט

Translated by R' Noam Grossman

והיה כי ישאלך בנך וכי יבקשך בנך מחר לאמר: אבא, ספר נא לי את אגדת הסבא, וענית ואמרת: ושמע, בני:
 "...And if your son should ask of you, 'Father, tell me the legend of the Alter.' And you shall answer and say, 'Listen my son...'"



He was a man of greatness; great in thought and numerous in deeds, a gentle spirit and a royal soul, a wise ruler, with strength. He was a giant in spirit and encompassing in thought. His appearance was awesome indeed, like that of an angel, with a strand of grace extended upon him.

Divine providence graced him with tremendous abilities; he had a powerful captivating strength and all lofty human attributes joined within him. All drew towards him and yearned to drink his words. He in turn imparted to them fistfuls of Torah, wisdom, Mussar and Fear of Heaven. The eyes of his thousands of students were enlightened from the G-dly wisdom that spoke from within him.

It was as though he grew angelic wings, rose to the heavens, and took secrets from the heavenly angels, then descended and gave them over to his students. He opened wide the eyes of his students and imbued them with the understanding of the

value of man; the crown of all creation and the choicest of all creatures. It was as though he had a great drill that he would bore with and penetrate into the depths of one's soul. Once there, he would find treasure chests of wondrous abilities, the powerful forces of man and his soul.

He was very wise indeed, and had the purity of soul of a newborn child. There was a romance surrounding him and the atmosphere around him was imbued with gentle sentiments. His students were satiated with eternal pleasure. One's soul would be inspired to continuously ascend ever higher, longing to reach the source from where it came.

His words had a dedicated mother's gentleness, yet simultaneously carried the staff of a ruler. He stood between heaven and earth, bringing down the sustenance to convey to his students. They ate and they were satisfied and they were hungry for more... and they were elevated and they rose together with him.

This reality is astonishing, incredible, and astounding. Too poor is the expression of man, to adequately describe this depth of existence.

The legend of the Alter, you said, my son? It is not a legend! It is a factual reality, an episode of truth. His magical reality rendered him legend-like. But he existed! Only a short time ago did this magnificent chapter come to an end.

לע"נ החבר יצחק בן החבר שניאור
לע"נ שרה בת הרב לוי יוסף

- ❖ Rav Nosson Tzvi Finkel zt"l was born in 5609 (1849) in Rassin, Lithuania.
- ❖ He became orphaned at a young age and grew up in the home of one of his relatives in Vilna.
- ❖ At the age of 15, he was already known as an illuy and a gadol baTorah. Not much is known about his youth.
- ❖ A few years later, he married the daughter of Rav Meir Bashis, granddaughter of R' Eliezer Gutman, the Rav of Kelm.
- ❖ In 5631 (1871), he became very close to R' Simcha Zissel, the Alter of Kelm. R' Simcha Zissel recognized Rav Nosson Tzvi's exceptional abilities, and asked him to head the Talmud Torah.
- ❖ The respect for the Bnei Torah in those days was dwindling and the Haskala movement was on the rise. Rav Nosson Tzvi sought out to improve the situation, and with his unique mussar approach of focusing on Gadlus HaAdam, the greatness of man, he envisioned building great Yeshivos throughout Russia, similar to that of Volozhin.
- ❖ After a few years, Rav Nosson Tzvi left the Talmud Torah to be marbitz Torah and mussar in Lithuania.
- ❖ Hashgacha Pratis brought at this time a special fund that was set up exclusively for the purpose of disseminating Torah. The fund was headed by R' Eliezer Yaakov Chaves, a friend of Rav Nosson Tzvi.
- ❖ In 5637 (1876), Rav Nosson Tzvi helped found projects throughout Lithuania. He established the Yeshiva Gedolah in Telz, and the famous Kovno Kollel.
- ❖ Telz became a haven for Bnei Torah throughout Europe and the Roshei Yeshiva were in constant contact with Rav Nosson Tzvi, and looked to him for guidance.
- ❖ The Kovno Kollel was founded in Slabodka in 5638 (1878). One of its original members was Rav Naftoli Amsterdam, Talmid Muvhak of Rav Yisroel Salanter. Two years later the kollel moved across the river to Kovno.
- ❖ At the same time, Rav Nosson Tzvi served as Mashgiach in Yeshiva Ohr Chaim, in Slabodka, which was under the leadership of Rav Tzvi Herschel zt"l.
- ❖ Rav Nosson Tzvi raised money, added more Rebbeim, and made an effort to advance the quality of the talmidim in the yeshiva.
- ❖ In 5638-39 (1878-79), he formed a small group of elite Talmidim to study in Beis Midrash Halevayas HaMes in Slabodka. Involved were Rav Yitzchok Blazer and others.
- ❖ In 5641 (1881), he anonymously published and wrote the introduction to sefer Eitz Pri, a collection of articles aimed at strengthening Torah and Mussar.
- ❖ In 5642 (1882), he founded the famous Slabodka Yeshiva, named Knesses Yisrael after Rav Yisrael Salanter. The students were graduates from Ohr Chaim and others came from across Lithuania and Europe. For the rest of his life he put his heart and soul into the Yeshiva, affecting thousands of Talmidim.
- ❖ In 5650 (1890), he appointed Rav Yitzchok Rabinowitz (R' Itzeleh Ponovizher) as Rosh HaYeshiva. He served until 1894.
- ❖ In 5654 (1894), he appointed Rav Moshe Mordechai Epstein and Rav Isser Zalman Meltzer as Ramim in the Yeshiva.
- ❖ In 5656 (1896), R' Yaakov Dovid (Ridvaz) wanted to establish a Yeshiva in his town of Slutsk. The Alter sent 14 of his best Talmidim under the leadership of Rav Isser Zalman Meltzer and it became known as the famous Slutsk Yeshiva.
- ❖ The Alter was involved in opening other branches of Knesses Yisrael: In 5669 (1909), Rav Yehuda Leib Chasman established a Yeshiva in Stuchin named Anaf Knesses Yisrael, a year later they had 300 talmidim. In the Polish city of Lodz, Yeshiva Toras Chesed was founded.
- ❖ The yeshiva continued to grow, funds needed to be raised and the yeshiva became even more widely known. Rav Nosson Tzvi in his extreme humbleness always hid from the public scene, all letters from the Yeshiva were signed by Rav Moshe Mordechai; besides by his talmidim, the Alter was hardly known.
- ❖ As the Yeshiva grew, Rav Isaac Sher, his son-in-law, was added as a Ram in the Yeshiva and later his son, Rav Moshe Finkel and Rav Avrohom Grodzinski were also added.
- ❖ In 5672 (1912), R' Yisrael Zissel Dvorvets published a partial list of students from Slabodka who assumed Torah positions world wide. It included over 100 names.

- ❖ Rav Nosson Tzvi was constantly trying to assist other Yeshivos across Europe. With his influence the Chofetz Chaim hired R' Naftoli Trop as a Ram in Radin
- ❖ The Alter's son, R' Eliezer Yehuda Finkel, married the daughter of Rav Elya Baruch Kamai, Rav of Mir, and was appointed Ram in Yeshivas Mir. Some of the finest bachurim from Slabodka were later sent to help strengthen Mirrer Yeshiva.
- ❖ He was constantly assisting the yeshiva in Slutsk, even at times traveling there for a month or two at a time.
- ❖ The Alter also helped start Yeshivos in Meilitz, Brinsk, Grodno and others. The yeshivos in Lithuania, Zamut and Poland continued to grow due to his influence and mesiras nefesh.
- ❖ When WWI broke out in 5674 (1914), the yeshiva was forced to disband. The yeshiva temporarily reconvened in Minsk, from there they traveled from place to place until Elul 5680 (1921), when they returned to Slabodka and the Yeshiva started to replenish itself once again.
- ❖ Rav Nosson Tzvi started a Yeshiva Ketana, named Even Yisrael and Ohr Yisrael where the talmidim would go before entering Knesses Yisrael.
- ❖ In 5681 (1921), he reinstated the Kollel Avreichem under the leadership of Rav Isaac Sher, calling back many of the outstanding students from the field. Many of these kollel members were later responsible for Torah in America.
- ❖ In 5684 (1924), the Alter conceived the idea to make a Yeshiva in Eretz Yisrael. Chevron was the chosen place. He asked R' Moshe Mordechai, who was collecting in America at the time, to raise funds for this project.
- ❖ The first group of Talmidim left to Eretz Yisrael in 1924 with R' Avraham Grodzinski (he returned soon after by the request of the Alter).
- ❖ Rav Moshe Mordechai and R' Moshe Finkel arrived in Eretz Yisrael in Adar 5685 (1925), with more of the Talmidim.
- ❖ In the summer of 5685 (1925), advised by his doctors, Rav Nosson Tzvi joined the yeshiva in Chevron. With the Alter's arrival, the yeshiva in Chevron expanded to 160 Talmidim.
- ❖ Rav Isaac Sher and Rav Avraham Grodzinski remained in Slabodka with the yeshiva until the Holocaust. Rav Sher reached Eretz Yisrael and became Rosh Yeshiva of the Slabodka Yeshiva in Bnei Brak. Rav Grodzinski and Talmidim perished Al Kiddush Hashem.
- ❖ The Alter's son, R Moshe contracted typhus and was niftar on Succos 5686 (1926) at the young age of 42.
- ❖ The Alter continued to inspire and influence his students, but he was not well and had to spend some time in Tel-Aviv.
- ❖ Elul 5686 (1927), he was in the yeshiva and gave his shmuessen as usual. The day before Yom Kippur, there was a Hachnosas Sefer Torah in memory of his son R' Moshe, where the Alter gave his last talk.
- ❖ After Succos 5687 (1927), he moved to Yerushalayim where he resided for 4 months.
- ❖ Rav Nosson Tzvi Finkel zt'l was niftar on 29 Shevat 5687 (1927), at the age of 78.
- ❖ Shmuessen of the Alter were published posthumously in different Torah journals. 'Ohr HaTzafan' was published in 5688 by Rav Isaac Sher and Rav Avrohom Grodzinski. Three volumes titled 'Ohr HaTzafun' were published at a later date and are the Alter's shmuessen on the parsha.

Compiled from

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Anyone who has relatives that learned by the Alter and possesses notes of shmuessen, pictures, or any other information, please contact us:

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Thank you!

We thank all those who assisted in preparing this special edition and all past publications; our writers, editors, technical advisors, sponsors, subscribers and readers. Thank you!



Whoever merited the slightest connection to our great teacher saw this trait, whoever contemplated his actions saw this trait - that of *walking modestly*. It was the foundation of all his actions. He effectuated its performance with unparalleled genius: he saw without being seen. His modesty was reserve couched within public display.

Since wisdom took root in him, his life's purpose was the dissemination of Torah and Ethics. His unflinching labor in the field was a colossal task; every breath and every action was conducted towards this end.

For more than fifty years he guarded his holy charge, raising students by the thousands, founding new Yeshivos, and renewing those already in existence, implanting in them a new, fresh, and lofty form. The Yeshivos of Poland, Lita, and Zamut were his fruits. They were a construct of his influence. They were something that cannot be done silently. Prodigious projects and giant undertakings are not matters of modesty; yet, who was the one to do all this? Who was the progenitor, the craftsman, and the guide throughout? It was he who stood on the side, as if unknown.

From its inception, the Slabodka Yeshiva was his greatest work. He sacrificed everything for it; he was the teacher, dean, and director for close to fifty years. There were times with close to five-hundred students, hailing from every corner of the land - and, despite this awesome responsibility and accomplishment, he was nearly unheard of in the world.

In truth, this trait was the core of his actions - *walking modestly*, even within public display. It was seen even in his private life; so much so, that our teacher lived a life of asceticism; he was separated from his family, from financial concerns, and from honor. Yet, even his closest students hadn't an inkling of his hidden asceticism. He was hidden because of his wealth of ideas and outpouring of feeling; his friendly countenance and his surfeit of love, effusive, powerful, and clear in every action. He was hidden because of the inner peace and tranquility that those connected to him knew well.

He not only disguised his genuine piety in this capacity, but also with regard to his pedagogical technique. He dealt with his students as a father would deal with a son. He would flavor every matter with sweetness and pleasantness. They never heard him say, 'I declare this,' or, 'I command that,' rather he would say, 'we conduct ourselves as such,' or, 'so they say in Slabodka.' As if everything were done by others; as if he hadn't instituted or mandated the policy.

His consummate love for his students helped them to swallow even the harshest criticism. And, when it happened, they felt the chastisement of a father, lovingly educating his cherished son. Even now, lamenting the loss of our great and esteemed teacher, we feel like orphans; bereaving a father, not only a teacher.

He was able to disguise his personal greatness with his brilliant wisdom. He hid from the world, and even from his close students. Only the select few that struggled to comprehend his lessons and follow his path saw him for he who was; and the profound greatness they beheld was only a thousandth of his true depth; an infinitesimal impression of the hidden.

HIS MUSSAR APPROACH - GREATNESS OF MAN

שיטתו המוסרית – גדלות האדם

From Tenuas HaMussar vol 3 (pg 121)- Rav Dov Katz

Translated by R' Yitzchok Schiff

לע"נ

תמר בת צבי

Rav Nosson Tzvi's revolutionary addition to the accepted methodology of Mussar was his approach to a person's self worth. This viewpoint is central to the way a person relates to his general outlook on life, understanding the Torah and his obligations in this world.

The approach of applied Mussar that is portrayed in many of our works on ethics, and accepted by the Baalei Mussar, is to focus on man's nothingness and worthlessness. A person tends to be arrogant and to

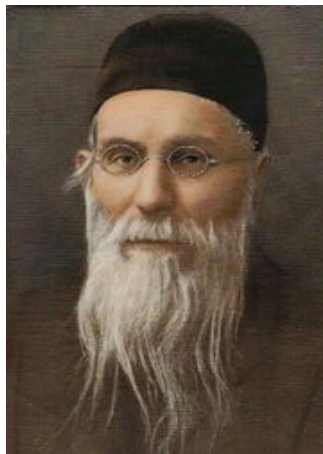
attribute everything to his own efforts and abilities. These feelings lead a person to deny the existence of a Heavenly Power and to blatantly rebel against his Maker. A person's thoughts and emotions are permeated with haughtiness. Throughout his life, his primary goal is to satisfy his desires. It is in reference to this that the Torah warns "and your heart will become haughty and you will forget your G-d." (Devarim 8) Haughtiness of the heart is the cause of forgetting Hashem and casting off His yoke.

As an antidote to this swelling of the heart, the Baalei Mussar devised a plan. Let a person relentlessly repeat to himself that he is like nothing; he stems from the dust and will return to the dust. He originates from a pungent drop, congealed of cloudy matter and his entire lifespan is like a withering plant or a fleeting shadow. His end is the grave, to be eaten by worms and maggots. These thoughts, when burned into a person's heart, will lower his spirits, humbling him and preventing him from rebelling against his Creator. They will shatter his evil inclinations and loathsome character traits. This is the ultimate purpose of a person's existence.

R' Nosson Tzvi began to challenge the benefit of such an approach to his generation. In previous generations, when people were more confident, their spirits were strong; they felt comfortable in their challenge of the Divine and were not hesitant to voice accusations Heavenward. For them, there was a need to undermine their haughtiness and humble their spirits. In our generation, however, people's stature is lowly in their eyes. Their spirits are crushed within them, and their sole concern is to gratify themselves through worldly pleasures and desires.

A great danger lies in deprecating one's self worth. It is liable to thoroughly depress a person. He may drown in his feelings of inferiority and sever his last connection with his potential for growth.

In light of this problem, R' Nosson Tzvi modified the approach. Instead of highlighting a person's lack



of worth, he should be shown the other side of the coin. Let him see the pristine essence of his being, that he is a creation of Hashem, created in the image of G-d. Implanted inside his body is a soul from the celestial treasures that is a spark of Hashem Himself. He should be taught that the human being is the ultimate purpose of creation and that everything was created for him. When this recognition becomes deeply rooted in a person, it will revive the greatness in his soul, enabling him to soar and reshape the totality of his personality. This cognizance will also present him with more illustrious goals in life, ingrain within his heart lofty aspirations, and cause him to sprout wings to rise higher and higher.

It was for this purpose that R' Nosson Tzvi consistently presented discourses detailing the initial creation of man. At that time, he was at the pinnacle of his existence, as the handiwork of Hashem, and basking in incredible spiritual enjoyment. This emphasis was placed in order to reveal the enormous powers and capabilities hidden inside every person. Through this he hoped to elicit a feeling of esteem in his listeners, and to ignite in their hearts a strong conviction to ascend to great levels and aspirations in Torah learning and self-perfection.

He aroused people from their inner tranquility and complacency regarding spiritual matters. He injected into their veins a powerful thirst and self-motivation for growth, to the point where the very air of his Beis Midrash was filled with spiritual yearning and the drive for greatness.

Rav Nosson Tzvi was once placed in police custody. Upon hearing the news, Rav Yisrael Salanter asked what might happen to him. When told that he could be sent to Siberia, he retorted, "That's all? His fiery heart would melt the cold hearts of his enemies and he'd probably build a Yeshiva in Siberia too."

The Alter knew the makeup of all of his students and dealt with them accordingly and sometimes even harshly. As a general rule, though, he showed them love and affection. He once asked Rav Yisrael Salanter what should be the approach to chinuch in their days. Rav Yisrael quoted Yeshaya 57, להחיות רוח שפלים ולהחיות לב, "להחיות רוח שפלים ולהחיות לב" - "To revive spirits of the lowly and to revive the hearts of the despondent."

While by Har HaZaysim, Rav Schach asked his students to locate the kever of the Alter. When asked why he wished to daven specifically at the Alter's kever, Rav Schach zt'l responded, "All the Torah that exists today in Eretz Yisrael and America is an outgrowth of Slabodka and the Alter."

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The Alter himself was influential and responsible for creating Yeshivos throughout Europe. Many of his Talmidim went on to serve in Rabbinic or Yeshiva positions. When the Nazis, tried to extinguish the beauty of the European Yeshivos, it was largely the students of Slabodka who brought Torah and Mussar to the barren shores of America.

The following is a partial list of Slabodka Talmidim who founded or held positions in Yeshivos throughout Eretz Yisrael and America.

- ❖ R' Simcha Zissel Broide- Yeshiva Knesses Yisrael- Chevron
- ❖ R' Meir Chodosh- Yeshiva Knesses Yisrael- Chevron, Yeshiva Ohr Elchonon, Yeshivas Ateres Yisrael
- ❖ R' Avigdor Cypertien- Yeshivas Rabeinu Yitzchok Elchonon
- ❖ R' Yosef Farber- Heichal HaTalmud- Tel Aviv
- ❖ R' Lazer Yudel Finkel- Yeshivas Mir- Yerushalayim
- ❖ R' Yechiel Michel Gordon- Yeshivas Lomzh- Petach Tikvah
- ❖ R' Reuven Grozovsky- Mesivta Torah Vadaas, Beis Medrash Elyon
- ❖ R' Shlomo Heiman- Mesivta Torah Vadaas
- ❖ R' Yitzchak Hutner- Mesivta Rabeinu Chaim Berlin, Yeshivas Pachad Yitzchak
- ❖ R' Yosef Kahaneman- Yeshivas Ponevezh
- ❖ R' Avraham Kalmanovitch- Yeshivas Mir- Mir
- ❖ R' Yaakov Kamenetsky- Mesivta Torah Vadaas, Beis Medrash Elyon
- ❖ R' Dov Katz- Tel Aviv
- ❖ R' Reuven Katz- Yeshiva of Petach Tikvah
- ❖ R' Aharon Kotler- Beis Medrash Gavoha
- ❖ R' Sheftel Kramer- Yeshiva of New Haven
- ❖ R' Naftali Leibowitz- Yeshivas Kaminetz- New York
- ❖ R' Yaakov Moshe Lesin- Yeshivas Rabeinu Yitzchok Elchonon
- ❖ R' Yehudah Leib Levenberg- Yeshiva of New Haven
- ❖ R' Dovid Liebowitz- Mesivta Torah Vadaas, Yeshiva Rabeinu Yisrael Meir Hacoen Baal HaChafetz Chaim
- ❖ R' Tuvia Lisitzin- Heichal HaTalmud- Tel Aviv
- ❖ R' Isser Zalman Meltzer- Yeshivas Eitz Chaim Slutzk-Kletzk- Yerushalayim
- ❖ R' Hirsch Palei- Yeshiva Knesses Yisrael- Chevron
- ❖ R' Chaim Regensburg- Beis Medrash LeTorah- Chicago
- ❖ R' Yaakov Yitzchok Ruderman- Yeshiva of New Haven, Yeshiva Ner Yisrael- Baltimore
- ❖ R' Chatzkel Sarna- Yeshiva Knesses Yisrael- Chevron
- ❖ R' Elazar Menachem Man Shach- Yeshivas Ponevezh
- ❖ R' Moshe Shatskes- Yeshivas Rabeinu Yitzchok Elchonon
- ❖ R' Isaac Sher- Yeshivas Slabodka- Bnei Berak
- ❖ R' Mordechai Shulman- Yeshivas Slabodka- Bnei Berak
- ❖ R' Zalman Sorotzkin- HaYeshiva HaGedolah VeHaKedosha Telshe
- ❖ R' Selig Starr- Beis Medrash LeTorah- Chicago
- ❖ R' Avraham Trop- Yeshivas Karlin- Stolin
- ❖ R' Reuven Trop- Yeshivas Yishuv HaChadash (Yeshivas Harav Amiel)
- ❖ R' Moshe Tukitinsky- Yeshivas Slabodka- Bnei Berak
- ❖ R' Nissan Yablonsky- Beis Medrash LeTorah- Chicago
- ❖ R' Moshe Ber Zwassman- Yeshivas Ponevezh

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