

Alumni Reflections

Impact of Limud HaTorah

While the World Sleeps

By: Rabbi Shmaryahu Abramczyk, Rebbe at the Yeshiva of Minneapolis

Kollel Member
2006-2012



Rebbe at Yeshiva of MN
2012-



“Go to your Uncle Lavan!”

This was the mission Yaakov was given by his parents at the end of last week's parsha. The goal? Marriage.

So, in this week's Parsha he begins the journey. Rashi comments that he made a slight stopover on the way. Well, maybe not so slight; he spent 14 years studying Torah in the Yeshiva of Ever.

Now, at this point Yaakov was no youngster, nor was he new to Torah study. In fact, Yaakov had spent the first 63 years of his life in the tents of his father and grandfather Yitzchak and Yaakov as well as his teachers Shem and Ever. Now was the time to “settle down” and begin a family that would eventually be the Bnei Yisrael. Why at the age of 63 did he have to delay his marriage an additional 14 years?

To understand the importance of these 14 years, we need to understand the uniqueness of Yaakov Avinu and the lessons he imparts to us today. Unlike his illustrious parents, Yaakov spent much of his life away from home and in distress. In his lifetime, he struggled with his wicked brother Eisav, spent 22 years with his swindler of an uncle Lavan, and suffered through the abduction of his beloved son Yosef.

In addition to his personal travails, he was the one who led the fledgling Jewish down to Egypt where they would suffer greatly. Yaakov epitomized the challenge that we all face today- to remain a proud and devoted Jew despite the hostile environments one may find himself in.

In fact, in Parshas Vayigash, the Medrash relates how Yaakov hesitated

before bringing his family down to Egypt. He was no doubt concerned of the potential spiritual downfalls his children will face in the decadent Egyptian society.

How, then, did Yaakov prevail? What lesson must we learn to remain true to our tradition today? How can we feel like the regal people that we are even when we're surrounded by profanity?

The Rambam (Talmud Torah 2:1) states that the crown of Torah is available to every Jew, as the Torah says, “Morashah Kehillas Yaakov, an Inheritance to the Nation of Yaakov.”

In order to merit this crown, cautions the Rambam, one must learn Torah every night. When the rest of the world is asleep, dreaming their fleeting, futile dreams, we are hard at work. A Jew utilizes his precious nights to pursue a dream far grander than those slumbering- that of Torah Study and connection to Hashem!

During those 14 years that Yaakov spent learning, Rashi says that he never went to sleep in a bed. (he merely dozed in place when he was utterly spent) What Yaakov learned during those years was “Toras Galus”- how to retain the regality of a Jew in exile. The answer is that connection to the Torah that crowns a Jew. Today more than ever, we need to learn from Yaakov Avinu. Every night, as the world sleeps, we need to polish that crown so that the next day we could hold our heads high above the world around us- with the crown of Torah gleaming for all to see.

Have a good Shabbos.





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Chaim Simcha Gibber,
Rosh Kollel

HaRav & Rebbetzen
Menachem Frank,
Rosh Kollel, 2005-2011

HaRav & Rebbetzen
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MINNEAPOLIS COMMUNITY
KOLLEL

Organization Profile



The Main Entrance of the Yeshiva

Community Library Initiative is nearing completion.



Please join dozens of community members to help finish this project and greatly enhance the Torah learning across the community.

This impactful project includes:

- A designated resource center for Rabbis and Students to further their study
- A multi-purpose classroom/conference room designated to the memory of Dr. Zuckman ob"m
- Space that allows for current and additional seforim
- An English-Hebrew library section
- An area available for our JWAY students/members
- Private area for the Kollel Rabbis

Please see Rabbi Avigdor Goldberger to find out what sponsorship opportunities are still available.



Insights Into Davening - By: Rabbi Yaakov E. Mandelbaum

Asher Yatzar (2)

“Asher yatzar es haadam b’chachma.” “That he created man with wisdom.”

Rabbeinu Manoach asks: Why don’t we make a bracha “Shelo asani beheima, that Hashem didn’t create us as animals,” among the other blessings we say to thank Hashem for creating us as he did?

He explains that we don’t have to make a separate bracha as it is already included in the opening line of Asher Yatzar. By praising Hashem “That he created man with wisdom,” we are thanking Him for imbuing us with an intellect unlike any other species on this planet.