

על אלה אני בוכי



## Rabbi Moshe Yosef Yanofsky, Zt"l

From his unpretentious upbringing in the then Jewish neighborhoods of East New York and Brownsville, he rose to become one of the premier influences in *chinuch habanos* for half a century, as he utilized the *hashpaah* he received from his illustrious Rebbeim, such as Harav Yitzchak Hutner, *zt"l*, who guided him on how to educate and raise generations of *bnos Yisrael* to take their places as mothers in *Klal Yisrael*.

Rabbi Moshe Yanofsky, *z"l*, who was *niftar* on Thursday evening, 15 Kislev/December 8, at the age of 80, was the embodiment of a *mechanech* who dedicated his life to helping his thousands of students for 50 years.

Rabbi Yanofsky, or Mr. Yanofsky as he insisted on being called, grew up in extreme poverty. His father, Reb Chaim Tzvi, an immigrant from Russia, could only afford tuition for either his daughter or his son, and was forced to send the other child to public school. Following the advice given to him by Harav Nissan Telushkin, *zt"l*, he sent his daughter to Bais Yaakov, ensuring she would receive a proper foundation for her to remain *frum*. For his son, Rav Telushkin advised that he rely on the after-school Talmud Torah classes to educate him in the ways of *Yiddishkeit*, and take him regularly to shul to *daven*.

When Rabbi Avner German, *zt"l*, who ran the Talmud Torah in the neighborhood, realized that the young boy in his class was from a *frum* family, he inquired why he was not in *yeshiva*. When he discovered that it was a matter of affording tuition, Rabbi German approached Mr. Alex (Ben Zion Eliyahu) Fruchthandler, the president of Yeshiva Rabbeinu Chaim Berlin, and pleaded the child's case. "How can we let a *frum* child languish in public school?" he argued.

Mr. Fruchthandler generously undertook to provide a scholarship for young Moshe, and he was enrolled in the *yeshiva*. Over the years, he grew close to Harav Yaa-kov Moshe Shurkin, *zt"l*, remaining in his *shiur* for three years. In addition, he developed a close relationship with the *Rosh Yeshivah*, Harav Yitzchak



Rabbi Moshe Yosef Yanofsky, *zt"l*.

Hutner, *zt"l*, who became his lifelong mentor.

He excelled in his learning, and spent *Yamim Tovim* and part of his summers as the head waiter in Zucker's Glen Wild Hotel, where the proprietor, Mr. Shmuel Zucker, entrusted him with tending to the tables of the many *Gedolim* who visited the hotel. He knew that Moshe would treat them with the respect and reverence they deserved, and he was not disappointed at the service he provided. During those *Yamim Tovim* and summer days, the *Gedolim* at Zucker's befriended their waiter and often called him over to discuss *divrei Torah* with him. This association made an indelible impression on Moshe, and in addition to embracing the lessons they taught, he internalized the fidelity to *daas Torah* they espoused.

One of his favorite stories involved a time when the *Zeirei Convention* was held at Zucker's Hotel. "It was late on *Motzoei Shabbos* and the *melaveh malkah* was long over," he related. "I was supervising the cleanup from *Shabbos* and preparing for the next morning when I encountered Harav Eliezer Silver, *zt"l*, on the porch. When I asked him if he needed anything, he told me that he was waiting for the *Skulener Rebbe*, *zy"l*, to arrive. The Rebbe had recently been released from Romania, and *Agudas Yisroel* had been instrumental in advocating for his release. As *hakaras hatov* to

the *Agudah*, the Rebbe was planning to come to the convention, but he got delayed. Rav Silver felt it was only proper that he should wait up and greet the Rebbe upon his arrival. After greeting him, Rav Silver went off to the shul, where he continued learning until the morning."

Moshe was offered his first teaching job by Mr. Robert Lasker, the principal of Yeshiva Rabbeinu Chaim Berlin, who entrusted him to teach a regent-level math class in the high school, despite his youth. He proved to be not only a master at math, but indeed also showed a profound understanding of his students and was dedicated to their growth and success.

He married Sharon



Rabbi Moshe Yosef Yanofsky, *zt"l*, with *ybl"l* Harav Aharon Schechter, *shlita*.

(née Sinensky), the daughter of his Rav, Rabbi Aharon Shaul Sinensky, a *talmid* of Harav Shabsi Yogel, *zt"l*, in Slonim. (Mrs. Yanofsky served as a principal in Bais Yaakov and in Satmar for many years.) At their wedding, he divided the *kibbudim* between Harav Nissan Telushkin, *zt"l*, one of the Ziknei HaRabbanim in New York, and his own *Rosh Yeshivah*, Harav Yitzchak Hutner, *zt"l*. This devotion to honoring *talmidei chachamim* was to be his hallmark throughout his long and productive career.

Rebbetzin Vichna Kaplan, *a"h*, hired Rabbi Yanofsky at the age of twenty-three, to teach in Bais Yaakov, and a mere two years later promoted him to an administrative position — a principal in the secular studies department. Rabbi Yanofsky served with tremendous dedication and devotion, always available to do whatever was necessary to further the development of his students.

In the spring of 1986, Rabbi Yanofsky planned to open The Hilda Birn Machon Bais Yaakov to help serve the burgeoning population in Boro Park and Flatbush. Rebbetzin Kaplan gave her blessing to the venture and told Rabbi Yanofsky that she would deliver the first *shivur* in the school. Her plan never came to fruition, as Rebbetzin Kaplan passed away in late August, before the opening day of the new school.

Together with, *ybl"c*, Rabbi Yehudah Oelbaum, the new Bais Yaakov was incredibly successful and attracted hundreds of students who wanted the unique *chinuch* offered by these two respected *mechanchim*. For a quarter of a century, Machon Bais Yaakov was at the forefront of *chinuch habanos* in America, imbuing its *talmidos* with *hashkafos* and skills needed to raise the next generation of Yiddishe mothers.

Rabbi Yanofsky was not only the educational leader of Machon Bais Yaakov, but also assumed responsibility for the financial wellbeing of the institution. At times, the school was strained to make its budget and it was Rabbi Yanofsky who would agonize over making payroll, to the point where he even mortgaged his own house several times to raise the funds necessary to keep the school afloat.

As an expert in higher level math, he taught college level courses in Kingsboro Community College of the City University of New York (CUNY), but he would often say that his CUNY job was his *Olam Hazeh* and Bais Yaakov was his *Olam Haba*.

Rabbi Yanofsky did not limit his involvement to what his students



At Rabbi Yanofsky's *chasunah* (L-R): The *chassan*, Harav Nissan Telushkin, Rabbi Aharon Shaul Shinensky, Mr. Chaim Yanofsky, and Rabbi Yitzchak Shmidman.



(Seated R-L): Harav Yitzchak Shmidman, Harav Nissan Telushkin, Harav Yitzchak Hutner and the *chassan* Rabbi Moshe Yanofsky.



Rabbi Moshe Yosef Yanofsky *zt"l*,

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accomplished in the classroom. Over his lifetime, he put together approximately one hundred *shidduchim*, and despite spending countless hours on arranging matches, he nevertheless refused to take any money for *shadchanus*.

"He once made an exception," his son said. "A couple for whom he had made their *shidduch* came to him and told him that they were not blessed with a child for many years. Their Rav had suggested that perhaps it was because they did not pay their *shadchan*. My father agreed to accept *shadchanus* in this case; he agreed to take one dollar from each side. He did all his *shadchanus l'shem Shamayim*, and later, when my brother, Rabbi Eliyahu Mordechai, *z"l*, established Lakewood Teachers Seminary in 2004 (renamed Aliyas Eliyahu after his *petirah* and run today by, *tbl"c*, his wife, Mrs. Chaya Yanofsky), he partnered with him to arrange many more *shidduchim*.

"He had one student who was adopted, and she had a difficult time with *shidduchim*. Several times when it seemed that a *shidduch* seemed ready to be completed, rumors surfaced as to her *yichus*, and inevitably, the *shidduch* was called off. My father was able to get in touch with the nurse who was involved in the adoption, and she guided my father to a room filled with boxes of papers which would clarify who her birth parents were. After hours and hours of searching through the many boxes, he was able to locate the necessary papers. He then brought them to *beis din*, who ruled that the girl's *yichus* was one hundred percent kosher and she was even permitted to marry a *Kohen*. This was just an example of his dedication to his students and to his brand of *shadchanus*."

"I worked for Rabbi Yanofsky, and I can attest to the way he cared for every Jew and especially his students. He took the *tzaros* of other Yidden to heart," said a former employee of Machon Bais Yaakov. "I know of families who specifically chose to send their daughters to Machon Bais Yaakov because they knew that Rabbi Yanofsky would take responsibility not only for finding a *shidduch* for their daughter, but would also



Rabbi Moshe Yosef Yanofsky zt'l, with his grandson Aron Shaul Yanofsky



Rabbi Moshe Yosef Yanofsky zt'l,



Rabbi Moshe Yosef Yanofsky zt'l,

make sure that the wedding expenses were covered."

A picture of the Ribnitzer Rebbe, *zy"ta*, hangs proudly in the Yanofsky home, and he often told the story of what drew him close to the Rebbe. [I had heard the story when it transpired from my own father, *z"l*, a friend and colleague of Rabbi Yanofsky, and heard Rabbi Yanofsky retell the story many years later. BZK]

"When my daughter was born, the doctors were very pessimistic about her health. The prognosis they gave for her was terrifying, and I went with my wife to the Ribnitzer Rebbe, who assured me that my daughter would be fine, and he *zog tzu* (guaranteed) that he would attend her *chasunah*. When I returned to the hospital, the doctors ran the tests once again, and they were besides themselves to find that she tested fine. On the release papers from the hospital, the doctor had written, 'No credible medical explanation, incredible miracle due to the blessing of a Rabbi.'

"My wife and I went to the *Rosh Yeshivah*, Rav Hutner, and spoke to him about this turn of events. He said that I should drive home and bring back the letter because he wanted to read it himself. After reading the release letter, Rav Hutner lectured both of us in what it means to experience a *nes niglah*, an open miracle. And yes, the Rebbe did attend her wedding years later," Rabbi Yanofsky concluded.

Rabbi Yanofsky suffered from compromised health for many decades, but continued a full schedule of teaching and leading the Bais Yaakov despite his ailments. Twelve years ago, he was diagnosed with an additional illness, and through the tremendous devotion of his wife, he was able to continue his learning in his retirement.

Rabbi Moshe Yanofsky is survived by, *tbl"c*, his wife, Mrs. Sharon Yanofsky; his sister, Mrs. Chanie Neiman; his sons Rabbi Shimon, Reb Nosson, Rabbi Meir Leib; his daughter, Mrs. Golda Baila Feigenbaum, and many grandchildren and great-grandchildren who follow in his path. (His son, Rabbi Eliyahu Mordechai, *z"l*, was *niftar* in March 2018.)

*Yehi zichro baruch.*

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## Mrs. Leah Weinberger, A”h

RABBI BINYOMIN ZEV KARMAN

The 19th of Kislev marks the third *yahrtzeit* of our dear grandmother, Mrs. Leah Weinberger, a”h.

She was a wife, mother, grandmother and great-grandmother as well as a friend, a neighbor and confidante to many, so very beloved by all. May her *neshamah* have an *aliyah*.

The following is an essay one of her *einiklach* wrote about her, describing the attributes of a true *eishes chayil* and how Bobby, Mrs. Leah Weinberger, was a real role model. “*Eishes Chayil mi yimtza...v’rachok mipeninim michrah*”: a true *eishes chayil* is hard to find and a rare commodity, like a pearl that’s not found easily. Such describes the role model of the *eishes chayil* our grandmother was.

“*Pihah pas’chah b’chochmah v’Soras chessed al leshonah*”: one of the things my grandmother lived by and for was

her enormous *chessed*. It wasn’t only something she did, as a lifestyle. In our grandmother’s house, there were always people from Eretz Yisrael staying there — from random relatives to downright strangers, anyone who needed a place to stay. Her *hachnasas orchim* was taken to a whole new level; not only that, but she really meant it. Someone was once staying with my grandmother with a child who wasn’t healthy.

For two months, our grandmother went above and beyond her call of duty, never once making them feel like a recipient of *chessed*, helping them with appointments, rides and doctors. One of my sisters recalls a time when she was at my grandmother’s house, and for a long time, my grandmother was on the phone with a doctor, helping this woman with the Hebrew-English translation. Anything to make it easier for someone else. To make it

easier for another Yid. Such was the life of our Bobby.

“*Kapah parsah le’ani v’yadeha shilchah la’evyon*.” *Tzedakah* was a part of our grandmother’s essence. It was a *mitzvah* that she did with *simchah*, to know that someone else could be happier and more comfortable. The *tzedakah* she gave wasn’t only with money, but also with her time and heart; her *gantze hartz* and all her *kochos*. Our grandmother would take time to warm up food that she would send to the hospital, to *kimpeturin*, doing the *mitzvah* all the way, with *chiyus*, getting us, her granddaughters, involved with the deliveries, teaching us timeless lessons.

My grandmother’s *eidelkeit* and *tznius* were true examples of an *eishes chayil*. *Tznius* was something that was so important to her. One of my sisters was at the 12th *Siyum HaShas* with our grandmother, and she remembers

how bothered and really *b’tzaar* she was to see someone not dressed correctly at a place of such *heilegkeit* of Torah. The things that were important to her were things she lived by.

If there was one thing I would have to pinpoint that our grandmother was *makpid* on, it would definitely be her *shemiras halashon*. When a word of *lashon hara* would be said at the Shabbos table or uttered in her home between us, our grandmother, in the most soft yet firm tone, would indicate how such speech shouldn’t be used and she would gently change the topic and if we saw this was important to her it became important to us.

I feel honored and privileged that I was *zocheh* that Mrs. Leah Weinberger was (and is still) my grandmother, as an example, a role model of an *eishes chayil* and true *ovedes Hashem*.

*L’iluy nishmas Leah bas Reb Moshe*

## Bracha Yitta Friedman (6 years old) A”h

FRADY BLAU

17 Kislev 5783.

Yitty

Our dear

A *neshamah*

So sincere

Your memories

Remembered everywhere.

Shedding

Many a tear

Your presence

Still felt in the air

A gaping hole

So deep and severe

That penetrating smile

All but a souvenir

*B’emunah*

We adhere

Keeping strong

Will not despair

*Achakeh lo*

For all to be clear

Pain and suffering

Will disappear

And until then

We persevere.

Above

Sky and atmosphere

Your *neshamah*

embraced up there

*L’familia shel maalah*

Please appear

Be

*A gutte beiter*

For all of us

Missing you down here.

*L’iluy Nishmas Bracha Yitta Bas,*

*Ybl”c, Reb Yitzchok Elimelech, N”y*

