

לז"נ ר' משה בן הרה"ג
חיים יצחק קארב
נפ' (ונולד) ט' אב
Harav Moshe Korb
passed away on
Tisha B'av 1970.

THE Zera Emes זרע אמת PROJECT

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The Zera Emes Project by Rabbi Moshe Hubner was created to honor and share the Torah of over 250 Gedolim who weren't zocheh to descendants of their own. Their legacy lives on through their words of Torah and emunah that continue to inspire and touch countless lives. By bringing their timeless divrei Torah and wisdom to life, we create a powerful connection to the past to help inspire today's generation.

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Mikdash Mi'at

In a world without a Beis HaMikdash, Hashem is found by “a minor Mikdash”—a *Mikdash mi'at*—our shuls.

There are people who travel to Eretz Yisrael knowing that Bnei Brak has two landmark shuls—places that are not merely must-visit, but must-daven. As we mourn the destruction of the Beis HaMikdash, we should also appreciate the thriving *Mikdash mi'at*: Itzkowitz and Lederman.

THE LEDERMAN SHUL

The Lederman Shul owes its existence to **Reb Yechiel Lederman**, a builder and philanthropist who developed a close relationship with the **Chazon Ish**.

The shul was established in 1954 in memory of the Chazon Ish. Although its official name is *Beis HaKnesses Chazon Ish*, it gradually became known simply as the Lederman Shul. Rav Chaim Kanievsky remarked that it is a great *zechus* for the Lederman family that their name is constantly mentioned in connection with the mitzvah of donating

their home to become a shul. It also serves as an inspiration to others: building a shul can become one's lasting legacy.

GEDOLIM

Among the regular participants in the shul's *vasikin* minyan was Rav Beinish Finkel, later Rosh Yeshivah of the Mir Yeshivah and son-in-law of Rav Shmuel Greineman, who lived nearby.

Throughout its history, the Lederman Shul served as a spiritual home for many Gedolim, including Rav Yaakov Galinsky (1921–2014), Rav Yudel Shapira (1923–2009), Rav Gedaliah Nadel (1923–2004), and Rav Yisrael Eliyahu (Elya) Weintraub (1932–2010).

For approximately thirty years, the Steipler Gaon (1899–1985), who davened there regularly, served as its spiritual leader. In his later years, when walking became difficult, the Bnei Brak municipality installed benches along the route from his home to the shul so he could rest on the way.

Following his passing, a small bookcase containing copies of his classic work, *Kehillos Yaakov*, was installed on his seat, ensuring that the place he had occupied for so many years would remain permanently preserved.

In later years, the Steipler's son, Rav Chaim and Rebbetzin Batsheva Kanievsky became the shul's central figures. The Rebbetzin attended the *vasikin* minyan, inspiring many women to join her. Today, the women's gallery remains open for all three daily minyanim.

The Lederman Shul viewed itself not merely as a place to daven but as a guardian of the halachic traditions and customs established by the Chazon Ish.

Among its unique customs is that while many turn the clock back an hour for the winter, the clock in Lederman never changes. This is how the Chazon Ish, the Steipler, and Rav Chaim Kanievsky lived in their personal life too.

ר' יחיאל מרדכי ב"ר שמואל לדרמן

Reb Yechiel Mordechai Lederman (1892 - 27 Sivan, 1969). Born in Klimontow, Poland. Together with his wife Rochma (d. 1981), he emigrated to Mandatory Palestine in the summer of 1925. 50+ years after his passing, his name lives on through the Lederman shul in Bnei Brak.

חזון אי"ש

R' Avraham Yeshaya Karelitz (11 Cheshvan 1878 – 15 Cheshvan 1953), was born in Kossovo, Bellarus, into an illustrious family of Torah giants. Among his eight siblings, one brother married the daughter of the Cheshek Shlomo and a sister married the Steipler Gaon. In 1933, the Chazon Ish moved to Bnei Brak.

Following the Steipler's ruling, the shul refrained from using electricity supplied by private Shabbos generators because of *mar'is ayin*—the concern that observers might assume the electricity came from the public power grid. Instead, for many years it relied on kerosene pressure (“lux”) lamps. For the same reason, no air conditioning was installed despite the intense summer heat.

Only in 2011, after several people collapsed from the heat, did Rav Chaim permit air conditioning powered by a Shabbos generator, on condition that a clearly visible notice inform everyone that the electricity came exclusively from the generator.

The Lederman Shul has remained true to its unique identity—a place that faithfully practices the halachic rulings, minhagim, and spirit of the Chazon Ish.

The Ledermans moved from Tel Aviv to an apartment directly above the shul. After Reb Yechiel's passing, his widow continued living there until her final years. During her lifetime she established another shul in her home, which has since been incorporated into the spacious second floor.

DREAMS

Reb Lederman was deeply devoted to the shul and personally cared for its upkeep, even cleaning it himself. He also encouraged others to share in the mitzvah. Whenever he saw children playing outside, he would invite them in to help sweep the shul.

In connection with this dedication, Rebbetzin Tzivion, daughter of Rav Chaim Kanievsky, related a remarkable story.

“About ten years after Reb Lederman's passing, my grandfather, the Steipler Gaon, summoned Rav Nosson Kupshitz of Beit

Shemesh and asked him to forgive Reb Yechiel Lederman.

Years earlier, Rav Nosson had been learning in the shul when Reb Yechiel asked him to step outside briefly so he could clean properly. After Reb Lederman's passing, he appeared to the Steipler in a dream, recalled the incident, and indicated that it was still affecting his *Olam HaBah*. My grandfather reminded Rav Nosson of what had happened and instructed him to state explicitly that he forgave Reb Yechiel for the *bitul Torah* caused by the interruption.

This story teaches how careful we must be not to cause *bitul Torah*—even for an entirely justified reason.”

It is understandable that a member of the Kanievsky family would emphasize the lesson of *bitul Torah*. One could add another observation: the very fact that Reb Lederman was permitted to appear to the Steipler in a dream testifies both to their close relationship and to the esteem in which Reb Lederman was held in Shamayim. Not everyone merits such an opportunity.

We cannot know what earned him that distinction. Perhaps it was his extraordinary devotion to the shul, including personally cleaning it. Perhaps it was the countless daily minyanim that has continued there long after his passing.

TORAH THOUGHTS

Rebbetzin Tzivion added that Rav Chaim Kanievsky remembered Reb Lederman with great affection and often repeated a beautiful insight he heard from him.

Certain mitzvos, such as Krias Shema, must be recited loudly enough for the person to hear his own words. A question arose: what if one speaks



R' LEDERMAN IN 1940

loudly enough that his voice would naturally reach his ears, but a louder external noise prevents him from actually hearing himself?

Rav Chaim would cite Reb Yechiel's proof from the *Sifsei Chachamim*. Explaining why Moshe Rabbeinu cried out to Hashem during the plague of frogs (*Shemos* 8:8), the *Sifsei Chachamim* writes that the deafening croaking prevented him from hearing his own tefillah. Moshe therefore had to raise his voice above the frogs in order to daven.

A similar discussion arose regarding unpleasant odors. In the early days, after the garbage truck collected the refuse, it often left behind a terrible smell. Since one may not daven where there is a foul odor, the question was raised: if a pleasant fragrance overpowered the bad smell, would it then be permissible to daven?

Rav Beinisch Finkel ruled that it would not. Although the pleasant scent prevented one from smelling the odor, the foul smell itself still remained.