



זכרון יחזקאל

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**כרשת ויקרא - הפטרה:** עם זו יצרתי (ישעיהו מג:כא-מז:כג) - **משנכנס אדר מרבין בשמחה!**  
**דף יומי:** סוכה ל"ג - **מצות עשה:** 11 **מצות לא תעשה:** 5

## Torah Thoughts



**ואם נפש ... תחטא בשגגה מעם הארץ בעטותה אחת ממצות ה' אשר לא תעשינה ואשם**

*If an individual from among the people of the land shall unintentionally, by committing one of the commandments of Hashem that may not be done, and he becomes guilty (ויקרא ד:כז).*

Our פוסק introduces the laws governing the sin-offering which must be brought by a person who sins unintentionally. It is difficult to understand why the תורה requires a person to repent and receive atonement for an action that was completely accidental, with no intention to transgress whatsoever.

A simple but insightful story involving R' Yisroel Salanter זצ"ל may resolve our question. On one of his travels, R' Yisroel needed a small sum of money and asked for a short-term loan from a local townsman. Because this man did not recognize R' Yisroel, he was suspicious of the request and demanded a משכון, collateral, as a guarantee that he would get back his money.

R' Yisroel stayed in the town for a short time, and it was not long before the same man came to visit R' Yisroel bearing a live chicken. The man assumed that a traveler like R' Yisroel, with an impressive beard, must definitely know the הלכות of שחיטה, and he asked R' Yisroel if he could slaughter the chicken.

Seizing the opportunity, R' Yisroel taught the man an invaluable lesson in priorities and values. He pointed out that with regard to the possibility of losing a small amount of money, he was so concerned that R' Yisroel

wouldn't repay his loan that he requested a משכון. Yet, when it came to the risk of eating טרפות, non-kosher meat, if his animal wasn't properly slaughtered, the man had no problem trusting him.

Based on this story, R' Moshe Soloveitchik זצ"ל answers our original question. He would compare it to a case of a person who is carrying glass utensils. If they are inexpensive, it is likely that he will not be particularly careful, and some of them may fall and break. On the other hand, if they are made of fine crystal and are extremely valuable, he will take extraordinary precautions to ensure their safe transport. Similarly, if a person recognized the true value of מצות, he would take so much care to avoid transgressing them that accidents would be unthinkable.

The Brisker Rov זצ"ל was renowned for his many חומרות, stringencies, when it came to performing מצות, constantly worrying if he had properly fulfilled his obligations. The רב explained the reason for his conduct: Just as a person who is transporting millions of dollars in cash would constantly check his pocket to make sure that the money is still there, his מצות were worth millions in his eyes and he "felt" them constantly to make sure that he would not lose them.

Although a person's wrongdoing may have been completely devoid of intent to sin, it was the lack of proper recognition of the importance of the מצוה that allowed him to slip up. It is this mistaken understanding that the תורה requires him to repair and correct.

Adapted from: Parsha Potpourri (with kind permission from Rabbi Ozer Alport)



## Yahrzeits of Gedolim

**כ"ט אדר 5651 - 5746 1891 - 1986** R' Moshe Feinstein זצ"ל was born on אָדר ז' in Uzda, Belorussia, where his father, ר' דניאל, was רב. His father was his main רבי in his formative years. He later went to learn under ר' איסר זלמן Meltzer and then with his רבי מבהק ר' פסח ר' Pruskin. He married Shima Kustanovich in 1920. While yet a בחור, he became רב of Luban, near Minsk. He remained there for 16 years. In 1936, he came to the USA and became ראש ישיבה of תפארת תפארת of גרושלים, a position he held until his פטירה, and chaired the מועצת גדולי ישראל of אגודת ישראל of America. Universally recognized as the גדול הדור, ר' משה answered all the complicated issues of the day. His writings include the classic דברות משה, אגרות משה, and דרך משה.

## Gedolim Glimpses

R' Moshe Rivlin זצ"ל once asked R' Moshe Feinstein זצ"ל to visit a wealthy donor on behalf of מתיבתא. ר' משה replied that the appointment coincided with the חתונה of an orphan girl. ר' משה continued, "I don't know the girl, but she came to me the other day and said that she would be grateful if I come to her wedding. You will have to visit the man alone!"



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# Focus on Middos

Dear Talmid,  
**D**R' Chaim Twersky שליט"א, a distinguished rabbi in Boro Park and the Chaplain at Maimonides Medical Center in New York, once addressed a group of nurses. In the course of his remarks he mentioned the name of R' Moshe Feinstein זצ"ל. He never expected what happened next.

Suddenly he heard a loud comment from one of the group participants.

"Oh!" exclaimed a black nurse named Shirley. "I know Rabbi Feinstein. He's a real Rabbi!"

R' Twersky could not imagine how the woman could know R' Moshe and was thrown off guard for a moment. After he recovered his poise, he politely told her that perhaps she might be confusing R' Moshe with someone else.

"No," Shirley insisted, "there is no mistake! I know you are speaking of the famous Rabbi Feinstein."

Shirley then related to the rest of the crowd her interesting encounter with R' Moshe. She had been the

house-nurse for one of R' Moshe's newborn great-grandsons. At the **בְּרִית**, R' Moshe had been given the honor of being **סָנְדֵק**. As he was being wheeled out after the **בְּרִית**, R' Moshe made a point of turning around in his wheelchair to say goodbye to the nurse. This unusual show of respect from R' Moshe had made an everlasting and indelible impression on her.

This nurse called R' Moshe's family after his **פְּטִיחָה** to offer her condolences. She explained to the family, "I remember how the Rabbi smiled and wished me a good day." She wistfully continued, "I could see in his eyes that I was important."

My **תְּלִמִיד**, R' Moshe Feinstein was considered by many people to be the **רַבֵּן שֶׁל כָּלל יִשְׂרָאֵל**, but in reality, he was much more than that — he was a **רַבֵּי** to anyone who had the **זֶכֶת** to have met him, whether Jewish or gentile.

**רַבֵּי דִין**. Your **בְּנֵי דִין**

Story adapted from: Reb Moshe (with kind permission from ArtScroll)



# Understanding Davening

Remember זְכוּר...

An edited selection of יוֹצְרוֹת לַפְּרִשְׁת׃ זְכוּר — Part I

**Remember** עֵשָׂו who caused אַבְרָהָם to die early before עֵשָׂו murdered, stole and committed adultery. עֵשָׂו frightened אַבְרָהָם and stole 5 years from אַבְרָהָם's life.

**Remember** the one who laughed at יַעֲקֹב for being kind to his bereaved father, יַצְחָק, who hated his brother for showing the last kindness to אַבְרָהָם his grandfather. עֵשָׂו acted like someone who cannot allow a kindness to be performed between friends.

**Remember** the one whose ear does not like to hear anything about עוֹלָם הַבָּא, who threw away the birthright for a cup that is drunk by mourners. עֵשָׂו openly threw away the yoke of דִי and he tried to hide the fact that he ever had a בְּרִית.

לעֵינֵי ר' מֹשֶׁה צְבִי בֶן הַר"י טוֹבִיָּה הַלֵּוִי זצ"ל



# This Week in History

**7 אָדָר ב' 5379 / 1619** – Yahrzeit of R' Shlomo Ephraim Luntschitz זצ"ל, author of **קְלִי יָקָר**, who was born in 1550 to R' Aharon in Lenczyk, Poland. He studied under the **מַהְרֵשׁ"ל**, R' Solomon Luria, in Lublin and was famous for his brilliant **דְּרָשׁוֹת**. In 1581 he moved to Lvov (Lemberg), serving as the **רַב** there for 25 years. He also wrote special **קְלִיחוֹת** to be said in memory of the Jews of Prague who suffered horribly during the pogroms of 1611. In 1584 he was appointed **רֹאשׁ יִשְׁבֵּיה** in Prague at the time that the **מַהְרֵ"ל** was **דִּין** there. After the **פְּטִיחָה** of the **מַהְרֵ"ל** in 1609, he was chosen to succeed him as **אֲבֵי בֵית דִּין**.

Interestingly, R' Luntschitz was not born with the name **שְׁלֹמֹה**; in his **הַקְדָּמָה** to **קְלִי יָקָר** he relates that the name **שְׁלֹמֹה** was added during a life-threatening illness. It was during this illness that he resolved that if he survived, he would write a commentary on the **חֻמְשׁ**. The year after his recovery, he published the **קְלִי יָקָר**. R' Yeshayah Halevi Horowitz, the **שְׁלִיָּה**, was a member of his **בֵּית דִּין** at the end of his days. Other **סְפָרִים** that he authored include: **עֵיר הַגְּבוּרִים** (first published in Basel in 1580), **עוֹלְלוֹת אֲפָרִים** (four volumes of **שְׁמוֹחוֹת** and **נִמְסִים טוֹבִים** on **דְּרָשׁוֹת** published in Lublin in 1590), **אוֹרֵחַ לְחַיִּים** (first published in Lublin in 1595), **שְׁפָתַי דַּעַת** (a continuation of **קְלִי יָקָר** first published in Prague in 1610), **עֲמוּדֵי עֵשׂ** (first published in Prague in 1617) and **רַבּוֹת אֲפָרִים** (never published, but mentioned in the **הַקְדָּמָה**). Among his **תְּלִמִידִים** were R' Yom-Tov Lipman Heller, author of the **תוֹסֵפּוֹת יוֹם טוֹב**, and R' Shabsai Sheftel Halevi Horowitz, the son of the **שְׁלִיָּה** (author of the **סֵפֶר הַיְשִׁבוֹת** in many **רַבֵּי** and **אֲבֵי בֵית דִּין**, **וְנֵי הַעֲמוּדִים** in Germany). The inscription on his **קָבֵר** reads, "He was called the **רֹאשׁ הַדְּרָשָׁנִים** and he wished only good for his people."

# Sage Sayings

**O**n the last **שְׁבֻעַת** of R' Moshe Feinstein זצ"ל's life, **שְׁבֻעַת פְּרִשְׁת׃ זְכוּר**, an **אוֹיְפֵרוֹף** was held at MTJ. His son **רִי מֹשֶׁה**, who was very ill, that it would be very difficult to arrange the usual **מִנְיָן** in his house due to the **שְׁמֵחָה**. Seeing **רִי מֹשֶׁה**'s distress at not having a **מִנְיָן**, **רִי הַאוֹבֵן** managed to put one together. **רִי מֹשֶׁה** told **רִי הַאוֹבֵן** — **רִי הַאוֹבֵן** **מִקְעָו!** "Remember! One must squeeze in as many **מִצּוֹת** as he can!"

Adapted from: Reb Moshe (ArtScroll)





THE KOPYCZNITZER REBBE\* ONCE CAME TO THE HOME OF RAV SHLOMO ZALMAN AUERBACH TO DISCUSS AN IMPORTANT COMMUNAL MATTER.

SHALOM ALEICHEM, HA'ADMOR MI'KOPYCZNITZ...

ALEICHEM SHALOM! BORUCH SHE'CHOLAK SHE'CHOLAK MEI'CHOCHMOSO LIYEREI'OV...

\*PRONOUNCED "KA-PITCH-NITZER"

AT THE END OF THE PRODUCTIVE VISIT:

WITH SIYATTA DISHMAYA IT WILL BE GOOD. I JUST CALLED A TAXI TO TAKE THE REBBE.

R' SHLOMO ZALMAN ESCORTED THE REBBE TO THE STREET.

AFTER WAITING A LONG TIME FOR THE TAXI TO ARRIVE:

I SEE IT'S TAKING SOME TIME. PLEASE GO UPSTAIRS AND BRING DOWN A CHAIR...

THE BOCHUR RETURNED WITH A FOLDING CHAIR.

PLEASE, SIT DOWN WHILE YOU WAIT.

THANK YOU FOR BEING SO THOUGHTFUL... BUT I WILL STAND.

AN INTERESTING DIALOGUE ENSUED:

THE CHAIR WAS BROUGHT SPECIFICALLY FOR THE REBBE! PLEASE SIT!

I CANNOT! I REALLY CANNOT SIT! THANK YOU!

REBBE, WH- WHY NOT? THIS WAS BROUGHT ESPECIALLY FOR YOU!

MORI V'RABI, SINCE OUR TEACHER ASKED I WILL HAVE TO EXPLAIN. BEFORE I DO ANY ACTION I ALWAYS THINK, HOW DOES THIS 'PICTURE' LOOK, BOTH DOWN HERE AND UP IN HEAVEN. I SHUDDER TO IMAGINE A PICTURE OF OUR TEACHER STANDING WHILE I AM SITTING...

RAV SHLOMO ZALMAN ENJOYED THE ANSWER AND THANKED THE KOPYCZNITZER REBBE FOR THE BEAUTIFUL MESSAGE.

ILLUSTRATED BY: YISHLAYA SUVAL 718-395-9794

THE KOPYCZNITZER REBBE, ר' אברהם יהושע העשל (APTA ROV), SON OF MAIR ר' יצחק מאיר, WAS BORN IN HUSIATYN, IN GALICIA. HE LEARNED HIS TORAH AND TORA FROM HIS FATHER AND TOOK OVER AS REBBE UPON HIS FATHER'S נטירה IN 1936. IN 1939, HE EMIGRATED TO AMERICA, SETTLING IN NEW YORK. WITH SUPERHUMAN EFFORT HE ESTABLISHED חנוך עצמאי SCHOOLS AND מוקואות IN ISRAEL. THE REBBE WAS A SUPPORTER OF אגודת ישראל AND WAS EXTRAORDINARILY CLOSE TO ALL גדולי ישראל, INCLUDING ALL THE גדולים LITVISHE IN AMERICA. DESPITE BEING A RENOWNED REBBE HE WOULD COLLECT DAILY FOR חנוך עצמאי AND NUMEROUS OTHER צדקה CAUSES. AN INCREDIBLE חסד בעל חסד, HE LED AN ACTIVE LIFE DEDICATED SOLELY TO כלל ישראל UNTIL HIS SUDDEN PASSING.

