



זכרון יחזקאל

# PIRCHEI Weekly

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**לדוד ה' אורי - אבות פרק ה' ו' - ימים לר"ה - 4 - כתיבה וחימה טובה!**



## Torah Thoughts



ראה נתתי לפניך היום ... החיים ואת הטוב ואת המות ואת הרע (דברים ל:ט"ו)

*See, I have set before you today la free choicel between life and good lon one sidel, and death and evil lon the otherl.*

The פסוק is pairing חיים, life, with טוב, good, and מות, death, with רע, bad. This requires clarification. It would be more appropriate to pair opposites: חיים with מות and טוב with רע. רש"י seems to be troubled by this question. רש"י explains that חיים is dependent on 'doing good.' If one lives the right way, he will be rewarded with חיים, life. If, however, one behaves in a 'bad' way, then he will be punished with מות, death.

The פסוק asks an interesting question. According to רש"י's explanation above, being 'good' is really the main focus of the פסוק, and receiving חיים, life, is merely the reward. If so, then the פסוק should have been written in the reverse order, and read: ראה נתתי לפניך היום את הטוב ואת החיים ואת הרע ואת המות — *See, I have set before you today la free choicel between doing good and [deserving] life lon one sidel, and doing evil and [deserving] death lon the otherl.* The reward is written in the פסוק before mentioning the good behavior. Receiving a reward is the result of good behavior. Would it not be more appropriate to discuss the reward after first mentioning the action that deserves a reward?

The פסוק offers the following answer: The תורה is teaching us a very important lesson by putting 'life' first. Performing מעשים טובים, good deeds, in order to be rewarded and simply receive more life is NOT the תורה ideal. 'Life' has only one purpose. By mentioning 'life' first in the פסוק, the תורה teaches us that a Jew should endeavor to seek more 'life' in order to be able to 'do more good' and to further serve י.

The פסוק uses this concept to interpret the פסוק in (לוי:י"ג) in — מי האיש החפץ חיים. He explains, מי האיש החפץ חיים אהב גמים לראות טוב... Who is the person who seeks 'true' life? [What sort of life?] — אהב גמים — where each day is precious [for what purpose?] — לראות טוב — to enjoy the ultimate good, and to be able to serve י.

R' Yaakov Galinsky זצ"ל answers a difficult question based on this thought. During the עשרת ימי תשובה, we add זכרנו לחיים... Remember us for life..., in the first ברכה of פרה. How are we permitted to ask for a personal request at this point? The focus of the first ברכה is praising י. R' Galinsky answers that we are not asking for life for the sake of living; rather, we are asking for life למענך, for Your sake, in order to serve י. He translates these words as, **Remember us for life — [why?] in order that we can serve You, O living King!**

Adapted from: A Hava heard from R' Yaakov Galinsky זצ"ל



## Yahrtzeits of our Gedolim

**ב' תשרי 5569 - 5640 1809 - 1879**  
R' Meir, also known as the מלבי"ם, was born in Vollochysk, Ukraine, to ר' זיאל Weisser ו' זיאל מיכל. R' Meir was still a child. At the age of 13, R' Meir went to Warsaw and became known as the מיואהלין. At age 27, he married the widow of the חמדת שלמה's son (חיים) Auerbach's daughter), and served as רב of Wreschen, Germany. In 1844, he became רב of Kempen, Poland. In 1860, he served as chief rabbi of Bucharest, Romania. He fought against the reformers, who managed to have him thrown into prison. He was released only through the help of Sir Moses Montefiore. Later, he became רב in Mohilev, Russia, and Königsberg, Poland. He wrote his famous פרוש on תנ"ך and ארצות החיים.

## Gedolim Glimpses

R' Klapholtz of בני ברק relates a story he heard from the Belzer רבי אהרן. רבי אהרן רבי Klapholtz of בני ברק relates a story he heard from the Belzer רבי אהרן. Some חסידים came to complain to the Belzer רבי, about the מלבי"ם's חסיד ר' זושע, תנ"ך on פרוש to observe the מלבי"ם. The חסיד spent two months in the מלבי"ם's home writing up his daily schedule. Just after the רבי finished reading the מלבי"ם's daily routine, some חסידים entered to hear the רבי's verdict. The רבי cried, "Out! I refuse to hear even one more word about the מלבי"ם. He is a קדוש וטהור — a pure and saintly Yid!



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לעיני ה' יחזקאל עייה בן יבלחטיא לייב ניי  
לעיני ה' ישעיהו דוב עייה בן יבלחטיא יצחק צבי ניי



# Living with the Torah

You are standing today, all of you

אתם נצבים היום בלכם... (דברים כט:ט)

אתם נצבים quotes a מדרש that asks, "Why was the passage of בני ישראל placed right after the curses?" The מדרש explains, after בני ישראל heard ninety-eight curses in תבואה, together with the forty-eight curses in בקהתי, their faces became ashen. They said, "How will we be able to bear these [curses]?" משה consoled them, saying, "You are standing today, even though you have caused much anger to הקביה, nevertheless, you are still standing — He has never totally destroyed you!"

\*

שכיבה בחור had arrived and Meir Goldbaum, a 17-year-old learning in a ישיבה in Ofakim in ישראל, was disappointed. He had worked very hard to improve in his יראת ה' — both his davening and learning — but he felt he had not progressed sufficiently for the Day of Judgment.

As a תלמיד of R' Shimshon Pincus, Meir had begun to understand what the awe of the High Holy Days meant. R' Shimshon's inspiring shmuesen had made a distinct impression on him and resulted time and again in commitments and resolutions to improve in his עבודת ה', and time and again Meir failed to put his commitments into action. As a result, he felt like a complete failure.

morning, R' Shimshon stepped outside the בית מדרש for a moment during the שמונה עשרה repetition of the שליח צבור and spotted his תלמיד sitting on a chair in the corner of the hallway, head between his knees. R' Shimshon, with his warm and caring demeanor, approached Meir, placed a hand on his shoulder and asked him why he seemed so depressed.

Meir looked up into his רבי's gentle eyes and poured out his frustration. He told him how hard he had tried during the past אלוהים to improve and how each time his efforts had fallen short. In essence, Meir perceived himself as a total failure. He had pledged that this השנה would be different and he would rise to the occasion — yet

## Lose the Battle but Win the War

he had not. Meir cried bitterly and hung his head in shame.

R' Shimshon sat down next to the young boy and related the following incident:

"It was in the middle of the Yom Kippur War [October 1973]. I was sitting in the Emergency Room in the Shaare Zedek hospital, waiting for one of my children to be seen by a doctor for a cut that apparently needed stitches, when I noticed a bit of a commotion taking place. Many doctors had converged in front of the Emergency Room doors and appeared to be discussing an important matter.

"I inquired as to what was the cause of the commotion and I was told a soldier had been shot and had been brought to the hospital. The bullet was lodged in his leg and needed to be taken out. After the doctor removed the bullet he notified the soldier, who had remained awake during the entire procedure, that the surgery was complete and he was free to go home. The young man, no older than nineteen years, grimaced in pain as he struggled to slide off the operating table. Beads of sweat formed on his forehead and he looked curiously at the doctor.

"Home? You think I'm heading home? True, I was shot and lost this battle, but there's a war raging out there and my fellow soldiers need me back on the battlefield." The brave young man hobbled out of the room and headed back toward the front lines."

R' Shimshon concluded the inspiring story and looked into the eyes of the vulnerable young man. "Meir, I'm not going to convince you that you have not stumbled. But just because you've fallen does not mean you can't get back up. Losing a battle does not mean that you've lost the war. We're fighting a war in there and I don't want to head back in without you. We need you to fight alongside the rest of us!"

A shy smile formed on Meir's face and he thanked his רבי for his warm words of encouragement. R' Shimshon placed his arm around Meir's shoulder and together they walked back into the בית מדרש to "fight" alongside one another.

Adapted from: Touched by a Story (with kind permission from ArtScroll)

## Chofetz Chaim Moment

ספר ח"ח הלכות לשון הרע כלל ד' סעיף י"א

'It was the last day of ישיבה before פסח and "תברותא טומל" was in full swing. Chaim had resolved that for the next זמן, he would try his best to start סדר on time. As the noise level in the בית מדרש rose along with the tension, Chaim asked Eli, "I need a תברותא that I can count on to be on time every day. Yidi was your תברותא in the past. Was he on time for סדר every day?" Eli knew that Yidi only came on time to סדר once the entire זמן that they learned together.

**Is Eli permitted to reveal Yidi's habitual lateness to Chaim?**

\*Stories adapted from Guard Your Tongue, A Daily Companion, A Lesson a Day and various real-life situations.

**Answer:** Since Chaim has made it clear to Eli that he is asking about Yidi as a possible תברותא, Eli is permitted to be honest about Yidi's lateness. But he must not exaggerate. Chaim must not accept Eli's report as the absolute truth and must not repeat it to others.

## Questions of the week

- Which word in the תורה indicates that די will, כנבוכד, go together with us into exile and will only return when we return?
- What lesson must we take from the fact that heaven and earth never change their nature?

- The words ביעך will bring you back — should have been written in the past tense. The word ביעך also mean return with you (יבא עיך) — (30:30).
- Just as the heaven and the earth, which do not have any incentive of reward, never deviate from their functions, should not Jews, who do receive reward, be more careful? (עצם, אגור, ט"ז — 30:19).

- The most preferable time to begin סליחות is in the last three hours of the night — the watch before העתה.
- There is a well-accepted מנהג to start the first סליחות after midnight on מוצאי שבת. One reason is that we want to begin with the שמחה of שבת; therefore, we should say סליחות still dressed in שבת clothing.

\*Since we only discuss 1-3 הלכות, it is important to consider these הלכות in the context of the bigger picture. Use them as a starting point for further in-depth study.

Halacha Corner

הלכות עתה ודומות אלול



ONE YEAR, RAV YAKOV WAS PRIVILEGED TO HAVE A SON OF RAV MICHEL YEHUDAH LEFKOWITZ IN HIS CLASS.

WHAT ARE THE MAIN DISTINGUISHING FEATURES OF AN ESROG OVER A LEMON?

REBBI, ONCE I SAW MY FATHER CUT OPEN AN ESROG FROM THE ESROG TREE IN HIS YARD. HE SHOWED SOMEONE FIVE DIFFERENCES...

THAT YEAR, BEFORE SUCCOS, THERE WAS A KNOCK AT THE DOOR.

MOREINU HORAV MICHEL YEHUDAH! ...WHAT AN HONOR!... PLEASE COME INSIDE. IS EVERYTHING OK?

B"H EVERYTHING IS FINE. I JUST CAME TODAY TO SHOW MY GRATITUDE TO YOU FOR TEACHING TORAH TO MY SON THIS YEAR.

WOW! THIS IS THE MOST BEAUTIFUL ESROG!... WHAT DID I DO TO GET SUCH APPRECIATION SO EARLY IN THE YEAR, YOUR SON IS SUCH AN ASSET AND HE SHARES HIS KNOWLEDGE WITH SUCH HUMILITY!...

TAKE IT, THIS IS OUR HAKORAS HATOV FOR BEING SUCH A SPECIAL REBBE. CHAG SAMEACH...

THE NEXT YEAR, A FEW WEEKS BEFORE SUCCOS, THERE WAS ONCE AGAIN A KNOCK AT RAV YAKOV'S DOOR...

HI! WE WOULD LIKE EXPRESS OUR GRATITUDE ONCE MORE...PLEASE TAKE THIS. IT'S ONE OF MY BEST ESROGIM!

BUT MOREINU HORAV, I'M NOT EVEN YOUR SON'S REBBI THIS YEAR!

LAST YEAR, MY SON BECAME A BETTER PERSON IN YOUR CLASS. THAT DIDN'T CHANGE JUST BECAUSE YOU DON'T TEACH HIM ANYMORE. YOU HAVE PROVEN YOURSELF TO BE A WONDERFUL MELAMED! CHAG SAMEACH!

THE SAME SCENE REPEATED THE FOLLOWING YEAR AND RAV MICHEL YEHUDAH LEFKOWITZ CONTINUED TO DELIVER FINE ESROGIM TO RAV YAKOV FOR MANY YEARS AFTER.

I CANNOT THANK YOU ENOUGH FOR BEING SUCH A WONDERFUL MELAMED TO MY SON. PLEASE TAKE THIS. I CHOSE IT MYSELF..JUST FOR YOU!

MOREINU HORAV MICHEL YEHUDAH, YOUR KIND ACT OF HAKORAS HATOV CARRIES ME ALL THROUGHOUT THE YEAR... THANK YOU!

LEFKOWITZ זצ"ל WAS BORN IN VOLOZHYN, BELARUS TO משה דוד (WHO WAS NEARLY 80) AND חיה (IT WAS A 2ND MARRIAGE FOR BOTH). HIS FATHER WAS נפטר APPROXIMATELY NINE YEARS LATER. AS A בחור, HE LEARNED IN A ישיבה IN RAMEILLES UNDER שלמה ר' HEIMAN. IN 1932, HE EMIGRATED TO ארץ ישראל WITH HIS MOTHER. HE LEARNED IN ישיבת חברון AND WAS CLOSE TO חסמן ר' לייב חסמן מלצר, ר' לייב חסמן AND THE איש חזון AND HE MARRIED חוה אסתר, DAUGHTER OF ר' גרשוןאחויץ, ר' ראש ישיבה, IN 1940. HE THEN BEGAN GIVING שיעורים OF ר' אהרן ליב שטיינמן (PONEVEZH) IN 1954. HE VISITED HIS רבי EVERY יום טוב. HE WROTE ספרים AND VARIOUS OTHER חידושי ר' שלמה תורה עבודה וגמילות חסדים.

