



# PIRCHEI Weekly

Agudas Yisroel of America

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**פרשה: בהר-בחקותי (חזק) - הפטרה: ה' עזי ומעזי... (ירמיהו טז:ז-יז:א)**  
**דף יומי: כתובות ק"ג - מצות עשה: 7+7 - מצות לא תעשה: 17+5 - מ"ב לעומר - אבות ה'**  
**מברכים ר"ח סיון (מולד יום שני בשנה: חלקים 5 + 14:11)**



## Torah Thoughts

וכי ימוך אחיד ומקשה לזו עמוך ... אל תקח מאתו נשך ...

*If your brother becomes impoverished, and his means falter in your proximity ... Do not take interest from him ... (ויקרא כה:לה-לו)*

The **מקרא** explains that each of the **פרשיות**, sections, in **בהר** are interrelated. They are all linked to the first **מצוה** in the **פרשה**, the **שמיטה**, the **Sabbatical year**. The subsequent **פרשיות** serve as a stern warning for a person who intends to do business with the fruit of **שביעית**.

Initially, if a person is involved in selling the fruits of **שביעית**, eventually he will be compelled to sell his movable items. If he continues in his evil ways and does not do **תשובה**, then he will be forced to sell his daughter as a maidservant. If he still does not take heed of **ד'** messages, then he will be obliged to borrow money with interest.

If the **תורה** prohibited borrowing money with interest, how will this punishment ever be realized? If this Jewish man is looking to borrow money, he will first go to his friends and relatives, and they are surely prohibited to lend him money with interest!

R' Moshe Feinstein **נצ"ל** answers: Perhaps **נצ"ל** do not mean that such an individual will actually borrow money with interest, but rather **נצ"ל** are teaching us the path that he will try to take.

The person involved in selling the fruit of **שביעית** will become so

needy that he will seek to borrow with interest. However, he will experience the potential lenders' refusal; instead they will offer to lend him without interest. This lesson will teach him more than would the punishment of having to pay interest. He will then realize that these kind people are willing to observe the laws of the **תורה**, even if it appears that it will cause a loss of money. He will learn firsthand that his family and friends trust that **ד'** will send them their needs in a permissible manner.

The **תורה** explicitly promises that **ד'** will grant a great blessing to those who keep the laws of **שמיטה**. The person involved in selling the fruit of **שביעית** will feel remorse for the sins he committed during **שמיטה** due to his lack of **אמונה** that **ד'** would provide for him, and for his disregard of the aforementioned promise. He was unable to resist doing business with the produce of **שביעית**, merely because of the little profit that he hoped to gain.

The embarrassment of being offered a loan without interest is a punishment with a message. The man who sold the produce of **שביעית** will always remember the kindness of the people who followed the commandments of **ד'** without personal gain. The benefit one gains from this lesson will be of greater value than any other type of punishment.

Adapted from: Darash Moshe (with kind permission from ArtScroll)



## Yahrtzeits of our Gedolim

**ג' סיון**  
**5630 - 5717**  
**1870 - 1957**

**ר' זעליג ראובן בענגיס נצ"ל**, born in Shnippishok (Vilna), Lithuania, to **ר' צבי הירש** and **שנינא**, went to **אשכנז** at the age of 17. There he was a **חברתא** of both **ר' ברוך בער** and **ר' איסר זלמן מלצר נצ"ל**. Several years later, he married the daughter of **ר' חיים צבי** Broide, and spent 8 years in his in-laws' home. He later became **רב** of Bodki, and, in 1911, the **רב** of Kalvarija. **ר' זעליג** immigrated to **אשכנז** to become **רבי** of **ירושלים** in 1937. Upon **ר' יוסף צבי** Dushinsky's **פטירה**, in 1948, he was appointed **רבי** and also **אחל משה** of **ראש ישיבה**. He was the **נאון ופוסק הדור** at his fingertips until his very last day. His **תלמידים** included **ר' שלמה זלמן** Auerbach and **ר' יעקב** Fischer. He authored **לפגות ראובן** (seven volumes **על כל מסכתות הש"ס**).

## Gedolim Glimpses

In his later years, Reb Zelig Reuven Bengis made a **סיום** every five months. Once, shortly after he made a **סיום**, he surprised his family and said he was ready to make another **סיום**. He explained, "This **סיום** is on a special **סדר** - waiting time. I am often invited to a **שמיחה** and I have to wait for a car or for the **שמיחה** to begin. I decided to make a special **סדר** just for these moments. I am now making a **סיום** on waiting time!"



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לע"נ ישראל בן אברהם ז"ל  
 לע"נ חב"י ישעיהו דוב ע"ה בן יבלחטי"א יצחק צבי נ"י

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\*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.

## Focus on Middos

**D**ear Talmid,  
In 1951, much to the concern of the *frum* community, the Israeli government decided to draft women into its army. The *בני ברק* and *ירושלים* *רבנים* immediately issued a *פסק* that, no matter what the circumstances, no *frum* girl should enter the army. A committee of *רבנים*, among them R' Zelig Reuven Bengis זצ"ל, the *רב* of the *עדה החרדית* in *ירושלים*, immediately drew up a letter to the government to protest the proposed draft.

The letter was completed and sent to the most prominent *רבנים* of the day to obtain their signatures. Afterwards, it was returned to R' Bengis, who had not yet signed it.

R' Bengis quickly scanned the page, pen in hand. Suddenly, he put his pen down, closed his eyes, and began to rock back and forth, his forehead creased in concentration.

Several minutes later, R' Bengis sighed heavily and his eyes filled with tears. Then he picked up the pen and signed the letter with great care.

"Why did the *רב* have to reconsider whether to sign the letter?" asked someone standing close by. "Wasn't the *רב* involved in writing the letter to begin with?"

"Yes, I was," responded R' Bengis, "but I just reread the letter and noticed that one *רב* had added the phrase *החותם בדמעה*, *who signs with tears*, at the end. Until now, I had never shed tears over the situation. Therefore, before signing, I sat down to contemplate the tragic situation of girls going to the army and only then, when tears came to my eyes, was I able to sign."

My *תלמיד*, our level of honesty goes hand in hand with our level of *יראת שמים*. R' Bengis's sensitivity to being precise in his wording on a *קול קורא* did not just reveal his impeccable honesty, it gives us a glimpse into the depth of his great *יראת שמים*!

יהי זכרו ברוך!  
רבי Your, בדידות

Based on excerpts from an article in Yated

## Sage Sayings

It was not just R' Bengis's genius that endeared him to his *רבי*, the *תלמיד* זצ"ל, who referred to his *תלמיד*, *רבי* נפתלי צבי יהודה בערלין זצ"ל, as a 'living *ש"ס*'. The *תלמיד* would say, "מיט בלוי זיין *התמדה*, ער וועט ווערן א *תלמיד חכם*," — With just his *התמדה*, *diligence in תורה*, he will become a *תלמיד חכם* — *און מיט בלוי זיין* — and with just his brains he is already a *גאון*!" The *תלמיד* had prophetically foreseen, "One day R' Bengis will be the 'apple of the eye' of the *תורה* world!"

Source: Yated

\*Goal: Teaching Yiddish with a meaningful lesson

## Understanding Davening

...אקדמות מלין...

In introduction to the Words...

*אקדמות* is written as a poem with the message to awaken every Jew to love *די* and to study *תורה*. Each line has exactly ten syllables to remind us of the importance of the *עשרת הדיברות*, *Ten Commandments*, which is a focal point of the entire *תורה*. Each line ends with the letters *תא*, the last and first letters of the Hebrew alphabet, to teach us that the cycle of *תורה* learning never finishes — as soon as one completes a *סדר*, one must begin studying again. There are exactly ninety lines in *אקדמות*. The number ninety is the *גימטריה* of *מלך* (referring to *די*) and *מים* (which represents *האדם היחודי* and *תורה*). The message is *ישאל ואורייתא* (כלל *ישראל*). The message is *ישאל ואורייתא* — the Jewish nation is one with *די* and His *תורה*.

לענין ר' משה צבי בן הרי טוביה הלוי זצ"ל



## The International Pirchei Erev Shabbos Learning Program

The contest: During the weeks leading up to the *תענית* and until *שבת פרשת קרח*, learn at least one hour before *שבת* every *שבת*, in either your *ישיבה* or local *מדרש*. Each week that you learn for an hour or more will be considered another entry into the raffle.

The contest's basic rules: There is no particular *למוד* to learn and you can even review your *תרגום*. However, if you can arrange for a group, and you have a *שעור* to learn *קדיש*, especially about *שבת*, you will receive an extra chance in the raffle each week that there is a group with a *שעור*. This contest is open for all ages up to 12th Grade.

If you are interested in joining this program, please send in your faxes signed by a parent by Monday 2:00 pm to 718 506 9633. Please include your name, grade, *ישיבה*, city and state. Please include your contact and fax number and your name will be entered into another drawing for a beautiful set of *גדולות חומשים*!



# LEARNING FROM OUR LEADERS

בס"ד  
PIRCHEI AGUDAS YISROEL OF AMERICA

SIMILAR TO HIS PRESTIGIOUS PREDECESSORS, R' MOSHE SOLOVEITCHIK'S HOME WAS OPEN TO ALL SORTS OF VISITORS AND CALLERS, DAY AND NIGHT.

OY!... OY! A YID NEEDS ASSISTANCE! I WONDER WHO THAT COULD BE?

IT'S FOUR O'CLOCK IN THE MORNING...

RING!  
RING!

HELLO? WHOM DO I HAVE THE HONOR TO BE SPEAKING TO?

THE CALL WAS FROM A DISTRAUGHT FATHER WHOSE SON HAD JUST PASSED AWAY IN ONE OF THE LOCAL HOSPITALS IN ZURICH.

WITH PATIENCE HE CONSOLED THE DISTRAUGHT MAN AND OFFERED HIS SAGE ADVICE.

YES, YES, YOU SHOULD NOW FOCUS ON THE ARRANGEMENTS... IT IS IMPORTANT THAT YOU DO NOT HESITATE TO ASK FOR HELP. NEIGHBORS AND FRIENDS WILL BE LOOKING TO HELP WITH OTHER TASKS TOO. TAKE THEM UP ON OFFERS TO PROVIDE MEALS...HMM! YOU ARE RIGHT, BUT THE MINHAG IS TO DO THE KRIAH AT THE LEVAYA OR BAIS OLAM...

RAV MOSHE CONSOLED THE MAN AND EVENTUALLY ENDED THE CONVERSATION...

HE MUST BE ALONE. PERHAPS I SHOULD GO TO THE HOSPITAL...

R' MOSHE DISCUSSED HIS CONCERN WITH HIS WIFE AND THEY DECIDED TO VISIT THE MAN IN HIS TIME OF NEED. R' MOSHE THEN REALIZED-

-OH, NO! I DIDN'T ASK HIM WHICH HOSPITAL HE IS IN...

NEVERTHELESS, RAV MOSHE AND HIS WIFE LEFT THEIR HOME AND WALKED THROUGH THE DESERTED STREETS OF ZURICH IN THE EARLY-MORNING HOURS SEARCHING FOR THE RIGHT HOSPITAL IN ORDER TO COMFORT THE GENTLEMAN.

WE MUST TRY - THAT IS OUR MITZVAH. LET HASHEM DECIDE IF WE HAVE THE ZECHUS TO COMPLETE IT!

RABBI MOSHE WAS BORN IN BRISK, UKRAINE, TO R' YISROEL GERSHON AND HIS WIFE. HIS GRANDFATHER, R' CHAIM SOLOVEITCHIK, WAS HIS SANDEK. HE FIRST LEARNED UNDER R' MOSHE SOKOLOVSKY AND THEN WENT TO LEARN UNDER R' BARUCH BER LEIBOWITZ. IN 1935 HE FLED TO SWITZERLAND AND CONTINUED ON TO ERETZ ISRAEL. THERE HE LEARNED IN THE LOMZA YESHIVA AND WAS CLOSE TO THE אבן אבן. IN 1949 HE RETURNED TO SWITZERLAND AND MARRIED THE DAUGHTER OF R' NEUMAN OF LUGANO AND ESTABLISHED THE LUGANO YESHIVA. HE LATER MOVED TO LUCERNE AND JOINED THE YESHIVA THERE. IN 1963 HE SETTLED IN ZURICH. HE WAS ALSO HEAD OF THE SPIRITUAL RESURGENCE IN RUSSIA AND FOUNDED A YESHIVA IN MOSCOW. MANY TALMIDIM LATER ENROLLED IN THE LARGEST YESHIVOS IN ERETZ ISRAEL. HE WAS A LEADER OF EUROPEAN ORTHODOX JEWRY, AND THOUSANDS CONSULTED WITH HIM DAY AND NIGHT.

For any inquiries or comments please feel free to call 347-838-0869 • Illustrated by: Yishaya Suval 718-395-9794

י"ח אייר 1915- 1995 5676 - 5755

