



# PIRCHEI Weekly

Agudas Yisroel of America



**כרשת לך לך - הכטרה:** למה תאמר יעקב (ישעיהו מ:כז-מא:טז) - **דך יומי:** כסחים קי"ד - **מכטיר** ישעיהו מ', כ"ז - מ"א, ט"ז  
**מצות עשה: 1** מברכים בה"ב - משיב הרוח ומוריד הגשם

## Torah Thoughts

למען ייטב לי בעבורך והיתה נפשי בגללך ...

...they will then be good to me for your sake, and that I may live on account of you. (B'reishis 12:14)

רש"י: יתנו לי מתנות - They will give me gifts.

אברהם asked שרה to inform the officers of the Egyptian border control that she was אברהם's sister so that they would relate the information to פרעה. פרעה would then offer אברהם some gifts to take שרה and אברהם's life would be spared.

What was it that motivated אברהם to be concerned with receiving gifts? for starters, it appears rather startling that אברהם would be interested in receiving any monetary benefits, as the (פסוק משלי ט"ו: כ"ח) tells us: וְשׂוֹנֵא מִתְּנַת יְהוָה — one who hates gifts will live — especially at a time when his life was in mortal danger.

What's more, the sequence of אברהם's request is rather unusual too. First, אברהם tells שרה the reason she must deceive the מצרים officers and act like his sister was in order to first collect פרעה's gift. Then, almost as an afterthought, אברהם mentions that it was also vital for שרה to act this way in order to save his life.

Another interesting question is based on a contradiction in אברהם's thought process mentioned further in this week's פרשה. Why did אברהם change the very noble attitude that he displayed with סדום? When אברהם

recaptured סדום he publicly refused to partake in sharing the spoils — not even a small shoestring. אברהם explained that the new wealth might lead to someone saying that the donor had made אברהם rich. אברהם's wealth was solely from ד'. He was subsequently rewarded with the מנחה of תפלין that use רצועות, the leather straps. Concerning פרעה, not only did אברהם have no problem taking from פרעה's treasury, but he even asks שרה to create a situation which would assist him in collecting gifts!

The דברי אברהם explains, based on the רמב"ן, that אברהם's life was focused on paving the road for future generations. אברהם went to מצרים because of a famine; so too יעקב and his children should follow the same route when they suffered because of a famine. שרה's being taken captive caused פרעה to be afflicted with severe plagues; likewise, it was the בגני ישראל's captivity that caused פרעה and the מצרים to suffer the מכות. עשר מכות אברהם wanted to guide אברהם to leave מצרים with a great wealth, so he accepted the gifts from פרעה's treasury.

דברי אברהם interprets the פסוק differently. In order to get gifts because of you — usually if one wants to live longer, one refrains from accepting gifts (as in וְשׂוֹנֵא מִתְּנַת יְהוָה — one who hates gifts will live); however, והיתה נפשי בגללך — I will still live, since these gifts are taken solely as a guide for the future descendants. Our primary concern was to be a guide for their future generations.

Adapted from: ילקוט שחר ס"ב



## Yahrzeits of Gedolim

Moreinu R' Yaakov Rosenheim זצ"ל, was born in Frankfurt, Germany, to R' Eliyahu and Charna, who were נבאי צדקה and נבאי צדקה. In his youth, he studied under Baron William Rothchild. In 1900, he was elected to the Frankfurt Council. He became editor of *Der Israelite* in 1905. In 1909, together with R' Yitzchok Isaac Halevi, he created the historic meeting of גדולי ישראל in Homburg. He organized the כנסיה גדולה in Vienna, in 1912 and later in 1929, where he was given a title מורינו. He presided over the World Agudah for over 50 years. His respect for the גדולי ישראל and his help helped him unite the many diverse leaders. In 1935, he fled to the UK and later moved to the U.S. He emigrated to ישראל in 1950.

## Gedolim Glimpses

Before WWII, the רב of Ponevezh, זצ"ל, came to Frankfurt to collect funds for the ישיבה. His first stop was a visit to Rosenheim מורינו. After asking how much was required to maintain the ישיבה for a year, מורינו asked the ראש ישיבה to return in two days. When the ראש ישיבה returned, מורינו gave the ראש ישיבה the amount necessary for one year (as discussed). מורינו explained that he went collecting because he felt that it was not fitting for a ראש ישיבה to collect money!



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לעיני הרי ישעיהו דוב ע"ה בן יבלחט"א יצחק צבי גיי

# Living with the Torah

## Birthright

...ובן שְׁמֹנֶת יָמִים יְמוּל לָכֶם כָּל זָכָר לְדֹרֹתֵיכֶם...

*At the age of eight days every male amongst you shall be circumcised, throughout your generations ... (B'reishis 17:12)*

In the *ברכת המזון* at a *ברית*, we add extra blessings, including one for the child and another for the father. In the father's blessing we say, "... מִיּוֹם הַשְּׁמִינִי נִהְלָא נְרָצָה דְּמוֹ פְּלִישְׁתִּי... From the eighth day on, may his blood be pleasing..." The question arises, why is the phrase "may his blood be pleasing" part of the father's *ברכה* rather than the child's *ברכה*?

The *אמרי אמת* explains that at the time of the *ברית* it cannot be said that the child is happy to have the *ברית*, since he has no choice. Therefore, the blood cannot yet "be pleasing." However, once he grows up and gives a *ברית* to his own son, it becomes clear that he consents to his own *ברית*. From that point on, the **father's** blood has become "pleasing" to *די*.

Rabbi Shogolov, known for his work with the Russian community, told R' Dovid Goldwasser an interesting story:

"One day, I saw 2 young Russian men, walking down the street and talking. I am Russian, so I approached them and introduced myself. They told me they were cousins from the city of Dnepropetrovsk and had been able to secure temporary visas, but that their families had to remain behind. This was the Russian government's way of making sure that their *loyal* citizens return to the mother country.

"Then I steered the conversation around to the question, 'Did either of you ever have a *ברית*?' They seemed a little startled by my asking, but answered 'No.' When I asked if they would be interested in having one, they declined right away. I tried explaining the significance and holiness of the *ברית*, but to no avail. Finally, I took their names and telephone numbers — determined to try again another time — and bid them good day. I was halfway down the block when suddenly I heard someone running toward me from behind. It was one of the young men I had just been speaking to.

"Rabbi," he called. I waited until he caught up with me. 'Rabbi, I don't care about a *ברית* for myself. I'm too old.' I began to protest, but he interrupted, 'Rabbi, listen. My wife just had a baby boy in the Soviet Union. Do you think you can you arrange a *ברית* there for him?'

"Without a moment's hesitation, I answered, 'Certainly, we will make the arrangements immediately.' My *השקפה* has always been that if a *מזונה* comes to hand, take care of it without delay. But even as I spoke, it crossed my mind: How would a man on a street in Brooklyn, arrange a *ברית* for a child thousands of miles away, in a country where *ברית* was considered a criminal offense? It would take time and careful arranging, I thought. Nevertheless, I assured the young father I would do my best.

"As soon as we reached my office, I tried calling the *מוהל* I knew in Russia. Now understand, there was no direct-dial system and it was very difficult to reach someone there by phone. But finally, I got the *מוהל's* wife on the line. She said that her husband was not home and she did not know when he was expected. I told her I would try again soon.

"After half an hour I called the *מוהל* back. This time he was home. I explained the situation, and after giving him the name and address, he told me he could not make any promises, but he would try. I told him, 'The *כח* of the *מזונה* will help you succeed. You just try.' That was how it was left.

"The next day, the father called me. 'Rabbi, I want to thank you,' he said. 'My boy had his *ברית* yesterday. We named him *זלמן*.'

"*מזל טוב!*" I exclaimed. I was thrilled. 'May you have much *נחת* and may he grow up to be a credit to our People.'

"You can imagine my joy when the father added offhandedly, 'Oh, by the way, Rabbi, isn't there something special about the eighth day and a *ברית*? Did I tell you that yesterday *זלמן* was exactly eight days old?'

Adapted from: It Happened in Heaven (with kind permission from Feldheim)

## Chofetz Chaim Moment

ספר ח'ח הלכות לשון הרע ככלל א' סעיף א'

Eli and Levi were going up to their classroom when the bell rang. Eli, who hated coming late, began taking the stairs two at a time. In his haste, Eli accidentally bumped into one of pictures of the Gedolim that were hung up on the wall in the stairwell. The picture fell and the frame broke into two pieces. Eli stopped for a short moment and then continued to run even faster. Levi was left standing next to the picture when Ari walked by.

**Can Levi tell Ari that Eli, in his haste, broke the picture frame?**

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

Answer: Of course, Levi is permitted to declare his innocence by saying, "I did not break this picture!" However, it would be forbidden for Levi to say who did it, even if Ari prods him. The prohibition of derogatory speech even if the statement is the truth.

## Questions of the week

1. What event made believers out of those nations that were skeptical that אברהם was saved from the fiery furnace?
2. Who informed אברהם of יצחק's capture and what motivated this person to do so?

Answers

1. The miraculous emergence of יצחק from the lime pit in the emergence of the sceptics of that time of the existence of a universal power that was capable of doing (01,14,17) זמרת אצט"ו ת"ו.
2. יצחק, who escaped from the war, informed אברהם, hoping that אברהם would be killed in battle, so that he could marry יצחק (31,41) יצחק יצחק.

## Halacha Corner

הלכות ענייני דיוקא:  
משיב הרוח ומוריד הגשם

- Even if one ends the *ברכה* of *משיב הרוח* one can still say *משיב הרוח* at that point. One does not repeat *עשורה* unless one has begun saying the first word of the *ברכה*.
- 30 days after *משיב הרוח* (כ"ב בשבוע) if one is unsure if one said *משיב הרוח*, one need not repeat *עשורה*.

## Focus on Middos

Dear Talmid,  
Let me share with you part of an essay that R' Yaakov Rosenheim זצ"ל's daughter wrote about her illustrious father, the president and the inspirational leader of the World Agudah.

"At one point, early in the Hitler regime, he published an editorial expressing his dissatisfaction with an order to all Jews, as well as all citizens, to fly the German flag in celebration of some Nazi anniversary. This resulted in a peremptory summons on שבת morning to police headquarters – a ¾ of an hour walk.

"I accompanied father on this walk on an icy cold winter שבת. We had spared my mother any knowledge of this, and set out on what may well have been the road to a prison or concentration camp. I will never forget our conversation, warm and yet casual, about my personal problems, school studies as well as the פְּרָשָׁה of the week. He was calm as always, exuding אַמוּנָה as always.

"As we were about to enter the imposing Police building, he

turned to me: 'Wait for me here. If I have not returned within 30 minutes, you will know where I am. Return home and be of good cheer.' די was with us and we returned home after he was issued a 'warning' to 'temper' his editorials."

This short episode about מוֹרֵינֵנו R' Yaakov Rosenheim's calm manner during such a trying moment of life and death, did not just happen on that day. מוֹרֵינֵנו's grandson writes that he has in his personal possession his grandfather's יְשָׁרִים. It is marked up with notes in the margins and many quotations from מַאֲמָרֵי חַי"ל and other sources are repeatedly underlined. It is no wonder that the אֲמֵרַי אֶמֶת of Ger, told his son-in-law, R' Itche Meir Levin, that as a future leader of כָּלל יִשְׂרָאֵל, he would have to recognize that holy Yidden exist not only in Poland but also in Frankfurt!

My תְּלִמִיד, such a level of control and care requires a lifetime of working on אַמוּנָה and בְּטָחוֹן.

רְבִי Your, בְּיָדֵינוּ

Story adapted from In Defense of Torah Values (Feldheim)



## Understanding Davening

מוֹדִים אֲנַחְנוּ לָךְ

We gratefully thank You...

The Gemara (סוֹטָה מ) asks, בְּזֵמַן שֶׁהַשְּׁלִיחַ צָבוֹר אוֹמֵר מוֹדִים הָעַם מָה הֵם אוֹמְרִים — While the תּוֹן is saying מוֹדִים, what do the people say? תּוֹרַת הַשְּׁי"ץ מוֹדִים is the only part of the תּוֹרַת הַשְּׁי"ץ when the צָבוֹר, rather than remaining silent, joins the שְׁלִיחַ צָבוֹר in unison. One of the answers given for this practice is that מוֹדִים, is a personal thank you. Another person cannot say 'thank you' for you — it is inappropriate and lacks real meaning. When the שְׁלִיחַ צָבוֹר reaches מוֹדִים, everyone must join together and say their own personal thank you to די. Together, we all thank די for creating and sustaining כָּלל יִשְׂרָאֵל. We daven that, in the near future, He will redeem us from our exile and we may finally be able to keep מְצוֹת with a full heart!

לע"פ ר' משה צבי בן הר"ר טוביה הלוי זצ"ל



## This Week in History

נפלה עטרת ראשינו!

י"ב תשרי תרפ"א - ג' חשוון תשע"ד  
1920 - 2013



Born in Baghdad, Iraq, to R' Yaakov and Georgia, R' Ovadia Yosef's family moved to ירושלים when he was 4 years old. His family lived in extreme poverty but he learnt his תורה with unusual נֶפֶשׁ תוֹרָה. He published his first סֵפֶר as a בָּחוּר and already gave שְׁעוּרִים at the age of 17. At 24 he was ordained as a דָּן and at 27 he moved to Cairo to serve as רֶבֶב. In 1950 he came back to ירושלים. Over the next 63 years he served with his heart and soul and was one of the greatest disseminators of תורה in this generation. He was the ראשון לציון נְשִׂיא of מוֹעֵצַת חֲכָמֵי הַתּוֹרָה and was the undisputed father, leader and teacher for the entire Sephardic community and beyond. His many popular סֵפָרִים bear witness to his unmatched brilliant mind and amazing memory. His favorite quote was כי טעמו ורואו טוב, taste torah and you will appreciate that it is [the perfect] good! יהי זכרו ברוך!

## Sage Sayings

At the 2<sup>nd</sup> כְּנִסְיָה גְדוּלָה, R' Meir Shapiro זצ"ל read the surprise proclamation, signed by the תַּפְּזֵי הַיָּם, the Gerrer Rebbe, and others, conferring the title מוֹרֵינֵנו on R' Rosenheim זצ"ל. R' Rosenheim replied that, since he was from Frankfurt, the title belonged to the רֶבֶב of the קהלה, R' Shlomo Breuer. R' Shapiro swiftly responded, - "ר' יַעֲקֹב גִּעְהָעֶרֶט נִישֵׁט צו פֿראַנקפּוּרט אַלײן - עַר גִּעְהָעֶרֶט צו דער גאַנצע וועלט!" - "ר' יַעֲקֹב does not belong to Frankfurt alone, He belongs to the entire world!"

Source: In Defense of Torah Values (Feldheim)



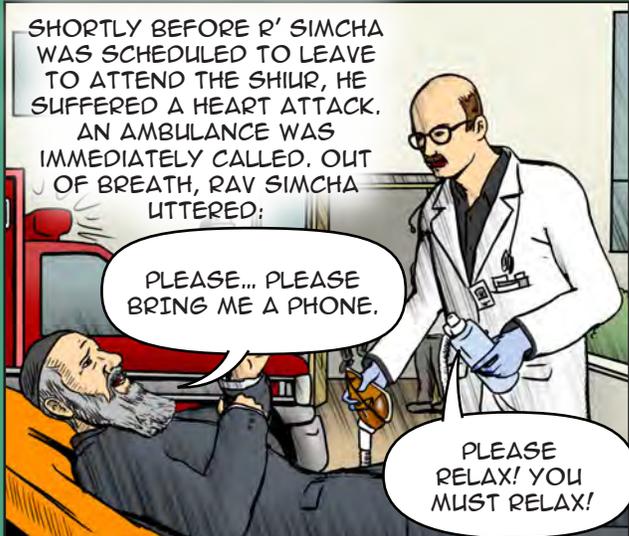
R' ELAZAR SIMCHA WASSERMAN זצ"ל WAS THE OLDEST SON OF R' ELCHONON WASSERMAN ה"י, THE FAMOUS AND BELOVED ראש ישיבה OF BRANOVICH זצ"ל. R' SIMCHA EMIGRATED TO AMERICA IN 1938 JUST BEFORE WORLD WAR TWO. HE OPENED UP A DAY SCHOOL IN DETROIT AND A YESHIVA IN LOS ANGELES.



R' HILLEL ZAKS, שליט"א OF CHEVRON YESHIVA IN ירושלים, WAS ONCE INVITED TO GIVE A LECTURE FOR MEN AND WOMEN AT R' SIMCHA'S ישיבה IN LOS ANGELES.



SHORTLY BEFORE R' SIMCHA WAS SCHEDULED TO LEAVE TO ATTEND THE SHIUR, HE SUFFERED A HEART ATTACK. AN AMBULANCE WAS IMMEDIATELY CALLED. OUT OF BREATH, RAV SIMCHA UTTERED:



PLEASE... PLEASE BRING ME A PHONE.

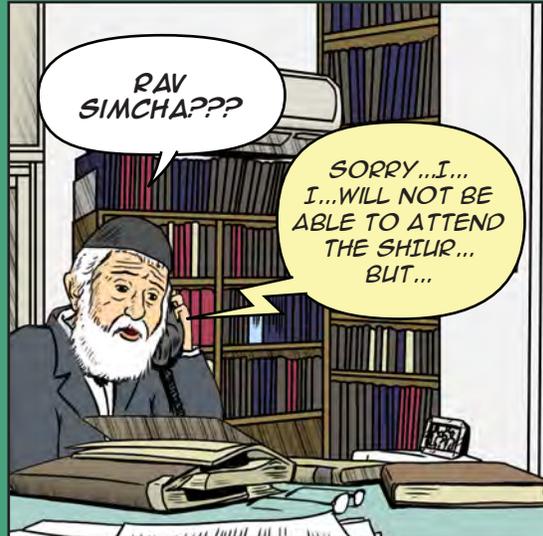
PLEASE RELAX! YOU MUST RELAX!

I MUST MAKE ONE CALL BEFORE I CAN RELAX!



RAV SIMCHA???

SORRY...I... I... WILL NOT BE ABLE TO ATTEND THE SHIUR... BUT...



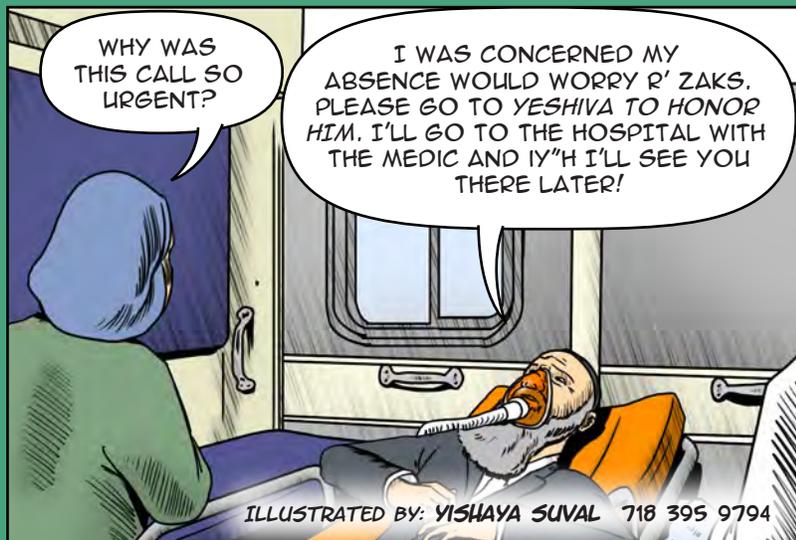
...THE SHIUR MUST CONTINUE AS SCHEDULED... MY WIFE WILL IY"H ATTEND...



CLICK!

RABBI! YOU MUST BE ON A RESPIRATOR IMMEDIATELY!

WHY WAS THIS CALL SO URGENT?



I WAS CONCERNED MY ABSENCE WOULD WORRY R' ZAKS. PLEASE GO TO YESHIVA TO HONOR HIM. I'LL GO TO THE HOSPITAL WITH THE MEDIC AND IY"H I'LL SEE YOU THERE LATER!

ILLUSTRATED BY: YISHAYA SUVAL 718 395 9794

זצ"ל, THE OLDEST SON OF ר' אלתון AND מיכלא, LEARNED UNDER THE ALTER OF NOVARDOK FOR MANY YEARS, FROM SHORTLY AFTER HIS מצוה ב"ר. HE WAS מקורב BY THE חיים AND HIS UNCLE, ר' חיים עוזר. AT HIS FATHER'S REQUEST, HE WENT TO STRASBOURG, FRANCE, TO OPEN A ישיבה AND LATER, IN 1938, TO AMERICA, WHERE HE TAUGHT IN תורה ודעת AND BECAME CLOSE TO ר' שרגא פייוול. IN 1944, HE MOVED TO DETROIT AND OPENED THE ית היום DAY SCHOOL. IN 1953, HE FOUNDED אור אלתון IN LOS ANGELES. 25 YEARS LATER, HE AND HIS WIFE, רחל פינגא, FINALLY EMIGRATED TO ארץ ישראל, WHERE, TOGETHER WITH משה דוד, ESTABLISHED אור אלתון ישיבה IN ירושלים. HE WAS A גאון IN BOTH TEACHINGS AND מידות AND WROTE HIS FATHER'S תדושים (קבץ הערות AND קבץ מאמרים AND ADDED TO שיעורים).

