



# PIRCHEI Weekly

Agudas Yisroel of America



**פרשת נח - הפטרה:** כה אמר ה' השמים כסאי (ישעיהו סו"א-כד) - **דף יומי:** פסחים ק"ז - **מפטיר** (שבת ראש חודש): במדבר כח:ט-טו  
**ב' דר"ח מרחשון** - מברכים בה"ב - משיב הרוח ומוריד הגשם (מתחילין ותן טל ומטר בא"י בליל ו')



## Torah Thoughts



**כי אתך ראיתי צדיק לפני בדור הזה...**

... for it is you that I have seen to be righteous before Me in this generation." (B'reishis 7:1)

What is the significance of the phrase צדיק לפני, righteous before Me? Is there anything in this world that is not before Me? The word לפני appears to be redundant.

The **יקר** explains that although the דור המבול, the generation of the Flood, would incessantly rob each other, they always made sure that it was less than the minimum amount for which a legal suit can be brought. Thus, if they were ever taken to court, they were able to walk out of the earthly court of law innocent and feeling self-righteous. However, by ה' Heavenly standards, they were considered guilty for intentionally taking even the most minuscule item that did not belong to them. By their friends, they may have been considered fine people, but in the Eyes of ה' they were evil. נח was different from the rest of his generation, he was extremely careful never to **חט וְשָׁלוּם** take anything that did not belong to him. נח's righteousness was praiseworthy even before Me.

In a similar vein, Rabbi Eliezer Menachem Mann Shach זצ"ל explains a passage in the משנה (מ"ד) (בבא מציעא מ"ד): If the buyer already

paid the money for his merchandise but he has not yet taken possession of it, the seller may, by the exact letter of the law, still change his mind and cancel the sale. Nevertheless, תז"ל deplore such business practice and add the words, "The One who punished the דור המבול and the דור הפלגה, generation of the Tower of Babel will also punish those who do not keep their word in business!"

What is the particular connection between a seller who goes back on his word and the דור המבול and דור הפלגה?

The people of the דור המבול and the דור הפלגה were punished because ה' understood what was really in their hearts. The דור המבול were careful to stay within the letter of the law. They took only small amounts and would have been found innocent by the courts. Technically, they were not liable for what they had done. But ה' knew what was in their evil hearts, and He punished them accordingly. The דור הפלגה were also punished because ה' saw what they really intended to do with their big tower.

A business transaction is considered completed by a buyer when the seller takes the money from him. A seller, who goes back on his word after receiving his payment, has misled the buyer, and, like the דור המבול, is taking advantage of a legal technicality.

Adapted from: Talelei Oros (Feldheim)



## Yahrtzeits of our Gedolim

יצ"ל ר' **ישרָאֵל** Spira, the Bluzhover Rebbe, was born in Reischa, Galicia, to **יהושע** ר' (the previous Bluzhover Rebbe) and **צפורה**. From a very early age, it was obvious that he was destined for greatness. At the age of 13, he received **סמיכה** by the **מהרש"ם**, the **רב** of Brezhan, who testified to the magnitude of his **תורה** understanding. After his marriage, he became **רב** of Istrik, near Sanok. This soon became a place to which many turned to seek his advice and ask him questions in the הלכה. After his father's **פטירה** in 1931, he was crowned as Rebbe in his place, continuing the glorious Dynow-Bluzhev dynasty. His **דברי תורה** on the **פְּרָשִׁיּוֹת** and **מִיָּמֵי טוֹבִים** were published by his **תלמידים** in the **ספר** **שווקרא ד'ישרָאֵל**, in 2007.

## Gedolim Glimpses

R' Yisroel Spira זצ"ל, the Bluzhover Rebbe, served as a **רב** in the city of Prochnik. In 5692 (1932) he became the Rebbe of that city. Upon his arrival in America, he kept the title 'Rebbe of Prochnik'. A local Rebbe, who arrived earlier, had taken the same title. The 'Prochniker Rebbe' asked R' Yisroel to change his title because he needed the name just to keep his **מנון**. R' Yisroel, who had lost his family and all earthly possessions to the Nazis, gladly changed his title. The **רְשָׁעִים** couldn't take away his kind heart!



Please do not read this publication during קריאת התורה, זמרת הש"ס or קדיש.

- לע"נ ה' מתתי' ע"ה בן יבלחט"א משולם זי שא הלוי ב"י, לע"נ ה' ישעיהו דוב ע"ה בן יבלחט"א יצחק צבי ב"י, לע"נ אסתר בת יהושע ע"ה
- לע"נ ר' אברהם אליעזר בן ר' נתן בנימין ז"ל, לע"נ ר' דוד שמעלקא בן אברהם אביגדור ז"ל, לע"נ לאה ביילא בת אלכסנדר משה ז"ל
- לזכות לשידוך בקרוב לר' יעקב שמעון בן אסתר שליט"א ור' מנחם צבי בן איטקה שליט"א ור' יעקב בן חנה הינדל שליט"א ור' אברהם בן זיסל בתי שליט"א

לע"נ מרת חיה שרה מינע בת ר' זיסל גדליה ז"ל (יארצייט א' מרחשון) - The Gelbman Family

## Focus on Middos

**D**ear Talmid,  
While interned in one of various concentration camps during World War II, R' Yisroel Spira, זצ"ל, the late Bluzhover Rebbe, was called out by a kapo who handed him a crumpled envelope. The Kapo left and the Rebbe looked inside the envelope. It contained a 50 zloty bill and a piece of paper on which was written a hurriedly scribbled note.

The anonymous writer explained that he would soon be killed, as was his wife. He asked the Rebbe that if he settles in יִשְׂרָאֵל, אֶרֶץ, he should put a מִצְבָּה on that holy soil as a remembrance of them; perhaps he could even have a סִפָּר written in their memory. The man continued that he wrote in a hurry as they were being ordered to leave, but, when he gets to עוֹלָם הַבָּא, the Next World, he will convey greetings to the Rebbe's ancestors and ask them to intercede on the Rebbe's behalf so his days may be long and happy.

From that time on, the Rebbe carried the letter with him. In 1946, barely a year after World War II, he read it before a crowd and

appealed to them to help him fulfill the writer's wish. Those fortunate to have been present, responded with an open heart, although few were well-to-do. Ultimately a סִפָּר תּוֹרָה was written and placed in יְשִׁיבָה תּוֹרָה וְדַעַת.

A few days prior to the סִפָּר תּוֹרָה's dedication, the Rebbe held the letter in his hand and, with tears streaming down his cheeks, he said: "Take note of the spiritual strength 'ד' gives His people. Here is a man whose wife was already killed and who himself was about to die. Yet he found in his heart the strength to think of others ... טוֹב חֵלְקֵנוּ. How good is our lot, how beautiful is our heritage!

My תּלְמִיד, there is no holier person than someone who can think about another person's needs at such a difficult and tragic time. The special moments that define a person's character are not when things are fine and running nicely, but rather when everything just seems to be going wrong and difficult. דָּמּוּ, וְיִהְיֶה זְכָרוֹ בְּרוּךְ.

רַבֵּי, Your בְּיָדֵינוּ.

Story adapted from The London Jewish Tribune (Aug. 04)

## Sage Sayings

**W**hile walking together, a close חֲסִיד of the Bluzhover Rebbe זצ"ל had been talking about his children. Suddenly he realized how insensitive he had been — the Rebbe had lost his only child in the war. He stopped and profusely apologized for his total lack of sensitivity. The Rebbe looked at him and smiled, מִיִּן קִינְדֵּרְלֵאָךְ, דִּיִּן קִינְדֵּרְלֵאָךְ, וואָסִיז דער חֲלוּק? אַבִּי ס'איז דאָ ייִדישע קִינְדֵּרְלֵאָךְ - My children, your children, what's the difference? As long as there are Jewish children in the world!"

Source: Touch by a Story 2 (ArtScroll)

## Understanding Davening

**מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם**

*Who makes the wind blow and makes the rain descend...*

As a young בְּחוּר, R' Moshe Schwab זצ"ל was once going through a difficult period. An older בְּחוּר came over one morning and told him that he had a reoccurring dream about him that he had to repeat. An old man had asked to tell the young Moshe, "מְשִׁיב הַרוּחַ - שְׂמוֹנֵיב הַרוּחֵינִי וּמוֹרִיד הַגֶּשֶׁם - שְׂמוֹרִיד הַגֶּשְׁמִיּוֹת, — he should lift up his spirituality, וּמוֹרִיד הַגֶּשֶׁם — he should lower his physical requirements!" R' Moshe was deeply moved by this dream and asked the בְּחוּר to look at a family picture and check if it was a family member. The man recognized him to be his grandfather. He wrote the dream to his parents and his father replied, "וְאָבִיו שָׂמַר אֶת הַדְּבָר, ... my father has agreed to you! Stay and learn!"

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



## This Week in History

### 2 Cheshvan 5700 - October 15, 1939:

The great מִיר, Poland (after 124 years) was forced to close by the Nazis. Many מִירֵי fled to Lithuania, and with great נִסִּים survived the war years in Shanghai, China.

### 3 Cheshvan 5051 - 1290:

16,000 English Jews were expelled from England in the final expulsion by King Edward I. King Edward had banned usury and forced Jews over the age of seven to wear an identifying badge. Following the expulsion, Jews would not return to England for 350 years, when the policy was reversed by Oliver Cromwell in 1655.

### 7 Cheshvan 5694 - December 27, 1933:

Yahrtzeit of HaRav Yehudah Meir Shapira of Lublin, ז"ל, (1887-1933), the founder and driving force behind the Daf Yomi movement. Today, tens of thousands of Jews study the דָּף הַיּוֹמִי and every seven-and-a-half years a סִיּוּם of תּלְמוּד בְּבֵלִי is held with large celebrations in hundreds of locations worldwide.

# Living with the Torah

## The Holy Jew

...on that very day... (B'reishis 7:13) **בַּעֲצֵם הַיּוֹם הַזֶּה**

On the very day [תָּבֵרָה entered the נח]...The people of the generation wanted to stop him and threatened to kill him. ד' said, "I will show all of you that he is going into the תְּבָרָה, and we will see whose word will be fulfilled!" (רש"י)

נח was taught the מִצְוָה of being כְּנֶגְמֵר, bold like a leopard — to perform the will of ד' and disregard the scoffers and evil people of the world who vigorously try to stop us from doing the will of ד'.

The following incident was told by Reb Shlomo Brevda, who heard it from Rebbetzin Greineman, the Steipler Rebbetzin's sister.

Rav Yaakov Yisroel Kanievsky, זצ"ל, was about to become engaged to the Chazon Ish's sister. But before he determined to make her his כְּלָה, he felt that it was important that he share with her an incident that had taken place while he was in Siberia.

The forced labor in Siberia was backbreaking. In addition to the bitter cold and blinding snow, the actual labor required pure brute force. The Steipler Gaon had been inducted into the army against his will; yet, regardless of the terrible conditions and the impossible work, he knew in his heart that only one task mattered — serving the Master of the world.

One of the first obstacles the Steipler had to overcome was the army system itself. The army dictated that everyone must work 7 days a week. To the Steipler that was absolutely unacceptable. He approached the officer in charge, a brutal, anti-Semitic and evil person, and asked that he be granted a furlough every שַׁבָּת. The official paused for a moment and answered that he would grant the request on one condition: the Steipler first had to prove himself to be a valiant warrior.

He quickly ordered his men to form 2 rows and arm themselves with

sticks. The Steipler watched the soldiers move into formation and heard the words of the evil officer, "Kanievsky, here is the deal ... If you are able to make it through these lines and survive the blows from my officers, then you may rest on your Sabbath. However, if you don't ..." His voice trailed off, and he laughed. Clearly he was enjoying his little game. The Steipler did not flinch. Instead, he whispered a quiet, heartfelt prayer to the הקב"ה to help him survive this difficult test. He knew that he could give up and the game would be over. But if he admitted defeat, then his attempt to be released from working on שַׁבָּת would be over. The guards motioned to their commanding officer that they were ready: the officer and his comrades then stood back to watch the fun.

The Steipler approached the path and murmured one last plea. He held his hand over his head and ran between the rows of guards. With all their might they began to pummel him and beat him incessantly. The pain was unbearable, but the Steipler persisted and kept trudging forward. Blood trickled into his eyes but he continued to move forward. Step by step he inched ahead until, finally, he reached the end of the treacherous path. He collapsed at the finish line. Nobody offered to help the Steipler get up from the ground, but it did not matter because he had survived. As he lay there, a smile formed on his lips. He had won. He was in incredible pain — but he had won! The שַׁבָּת was still holy and he would be able to observe it. The commanding officer grudgingly informed him that he would not have to work on Saturday.

The Steipler finished recounting his tale to his כְּלָה. He explained that this was his level of מְסִירַת נַפְשׁ. "The blows hurt, but I was happy to have had the privilege to suffer for the sake of the שַׁבָּת." He then asked if she was prepared to join him in his continuous sacrifice for הַתּוֹרָה. She replied that she was, and they became חֻתָּן and כְּלָה.

Adapted from: Chassidic Tales of the Holocaust (Y. Eliach)

## Chofetz Chaim Moment

ספר ח"ח הלכות רכילות כלל ח' סעיף ג'

"The Kleins lived in a large apartment complex. Without any private or communal סוּכָה, they always had a problem when it came to סוּכוֹת. The only סוּכָה in the building belonged to the penthouse apartment. Mr. Klein heard from his neighbor, Chaim that the owner allowed him to use the סוּכָה. Mr. Klein asked the owner for permission to use the סוּכָה and was surprised when he was refused. Mr. Klein responded to the owner that he heard about his generosity from Chaim.

Was Mr. Klein's last "positive" comment permissible?

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

Answer: As explained in previous weeks, the אסור of ברכות has many different forms and מצאנו that the owner of the סוכה had publicized the owner's generosity could create friction between Chaim and the owner and is considered אסור.

## Questions of the week

- From where do we learn the concept that one should only say **מִקְצַת שְׂבָחוֹ שֶׁל אֲדָם בְּכַתְּוֹ**?
- What was another name for שְׂבָחָהּ, that alludes to several of her many outstanding qualities?

1. The root is שָׁבַח, which means to see, gaze. This alludes to both her שְׂבָחָהּ and her beauty. It also connotes nobility, as does her name שְׂבָחָהּ. (11, 29)
2. שְׂבָחָהּ referred to him as a צַדִּיקָה when he spoke to him directly. Originally the צַדִּיקָה referred to him as a צַדִּיקָה. (7, 1)

## Halacha Corner

הלכות עניי דיומא:  
משיב הרוח ומוריד הגשם

- Based on most of the גמרא that does not add מוריד הגשם during summer, one who remembers משיב הרוח after beginning אֶתֶּה לְקַדוֹשׁ must go back to the beginning of עֶשְׂרֵה יָמֵי טוֹב.
- However, one whose גמרא is to add מוריד הגשם during the summer does not go back, even if one definitely said הטל.



R' ARYEH LEIB LOPIAN זצ"ל WAS ONE OF ENGLAND'S GREATEST ROSHEI YESHIVA DURING THE PAST CENTURY. HE WAS ALSO THE SAME GAON IN CHESED AS HE WAS IN LEARNING...

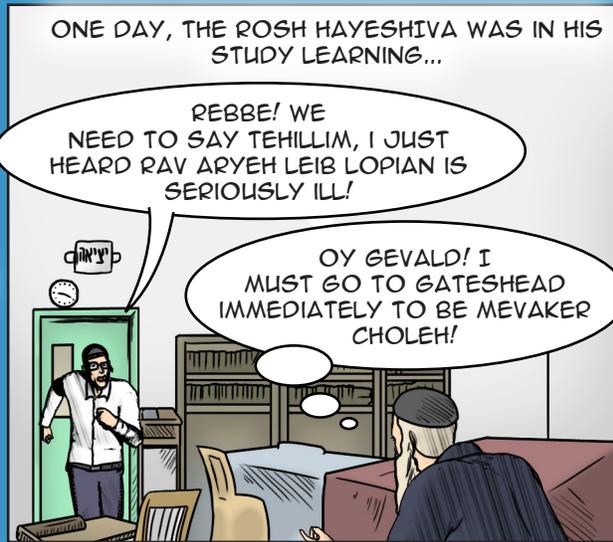


SHALOM ALEICHEM... I'M COLLECTING FOR MY YESHIVAH IN ERETZ YISROEL.

ALEICHEM SHOLOM... PLEASE TAKE THIS! NU! A ROSH HAYESHIVAH LIKE YOU CANNOT COLLECT ALONE. PLEASE HOLD ON WHILE I GET READY TO GO TOGETHER WITH YOU!



WITH HESITATION, THE VISITING ROSH HAYESHIVA ACQUIESCED. R' LEIB WENT AROUND THE GATESHEAD STREETS IN A CAR SERVICE, ASSISTING HIM IN THE COLLECTION OF FUNDS. THIS CONTINUED, WHENEVER THE ROSH YESHIVA CAME TO VISIT GATESHEAD.



ONE DAY, THE ROSH HAYESHIVA WAS IN HIS STUDY LEARNING...

REBBE! WE NEED TO SAY TEHILLIM, I JUST HEARD RAV ARYEH LEIB LOPIAN IS SERIOUSLY ILL!

OY GEVALD! I MUST GO TO GATESHEAD IMMEDIATELY TO BE MEVAKER CHOLEH!



THE ROSH HAYESHIVA IMMEDIATELY BOOKED A FLIGHT AND A FEW HOURS LATER HE WAS STANDING BY R' ARYEH LEIB'S DOOR.

REBBI! I CAME AS SOON AS I HEARD ABOUT...

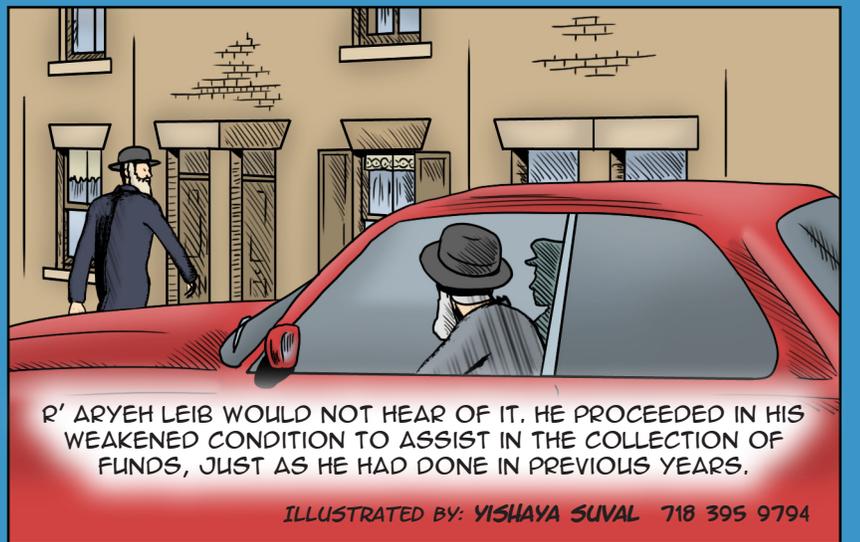
SHALOM ALEICHEM! IT IS SO NICE TO SEE YOU! ..IS THE CAR READY?!



WHAT?! REBBE! I CAME TO VISIT YOU!

...PLEASE LET'S JUST START IMMEDIATELY...

BUT--



R' ARYEH LEIB WOULD NOT HEAR OF IT. HE PROCEEDED IN HIS WEAKENED CONDITION TO ASSIST IN THE COLLECTION OF FUNDS, JUST AS HE HAD DONE IN PREVIOUS YEARS.

ILLUSTRATED BY: YISHAYA SUVAL 718 395 9794

ר' לייב שרה לאה ור' אליהו זצ"ל LOPIAN WAS BORN IN KELM, LITHUANIA, TO LEARN IN HIS FATHER'S ישיבה קטנה UNTIL THE AGE OF 14. HE THEN WENT TO SLABODKA TO LEARN IN HIS FATHER'S ישיבה אור ישראל. AT AGE 15, HE TRAVELLED TO TELZ AND BECAME A TALENTED STUDENT OF R' BLOCH AND R' RABINOWITZ. HE EMIGRATED TO ENGLAND IN THE 1930S. HIS FATHER HAD MOVED THERE EARLIER AND SET UP A YISHIVA IN ENGLAND. IN 1937, HE MARRIED ZIPA, LEVY'S DAUGHTER. SHORTLY AFTER HIS WEDDING, ON R' DESSLER'S BIDDING, HE JOINED THE GATESHEAD COLLEGE. AFTER 2 YEARS, HE WAS ASKED BY R' DRYAN (FOUNDER) AND R' LANDYNSKI (ראש ישיבה) TO GIVE A SHULCHAN ARUCH, AND WITHIN A SHORT TIME BECAME ראש ישיבה. FOR 35 YEARS, R' ARYEH LEIB IMBUED THE YOUTH WITH THE TORAH AND THE NEED TO BECOME A TRUE TORAH GUY.

