

Living with the Torah

Waiting for You, Abba

והאמן בדי' וניחשבה... צדקה

He trusted in ד', and He considered this for him as an act of righteousness (בְּרִאשִׁית טוהו).

Why, asked the חפץ חיים, was אברהם's trust in ד' considered **righteousness** — as though it was something above and beyond what was demanded of him? After all, אברהם fulfilled every commandment in the תורה; what was so unique about his trust in ד'? The חפץ חיים explains that trust in ד' is more than just another מצינה; rather, it is the foundation of the entire תורה. This can be compared to a man drowning in the sea who suddenly sees a tree extending from the shore. Which part of the tree will he attempt to grab? Not the branches, for they can easily be broken off; rather, he grabs hold of the roots. So too, concludes the חפץ חיים, is trust in ד'. Trust in ד' is comparable to the sturdy roots of a tree, which serve as a foundation and a base for the entire tree.

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Little Shimshon stood in the doorway and begged his father to allow him to learn in shul like the older boys. It was שְׁבִיעוֹת night and Shimshon longed to be like everyone else. He too wanted to stay up all night and learn. But the problem was that his father felt he was too young. After all, he was only 6 years old.

Shimshon cried but his father refused to listen. His father was willing to let him stay up late and learn at home, but he could not stay up all night. The day of שְׁבִיעוֹת itself was also an important day for learning, one that was generally ignored because so many people were exhausted from the previous night's learning. If he wanted to, Shimshon could learn all day on the first day of יום טוב. But tonight was out of the question.

With a heavy heart, Shimshon stared out the window as his father headed off to shul. And truth be told, his father did not leave without some sense of guilt. Shimshon had been very sad to be left out of this event that the older boys had been talking about for weeks. His tear-filled eyes broke his father's heart. He thought to himself, "Right now,

Shimshon thinks the day will never come when he will be allowed to stay up, but soon he will be old enough."

Yet, Shimshon's father wavered regarding the difficult decision he had made. Finally he arrived in shul and sat down to what he hoped would be a very special night of learning. But he simply could not stop thinking of Shimshon. That image of Shimshon at the window just kept reappearing. Finally he gave up trying to fight his heart — he put on his hat and jacket and headed back home. If by any chance the young boy was still up, he would bring him to learn. It would take about 10 minutes to walk back home and he was almost certain that Shimshon would already be sleeping. But when he opened the door he was shocked.

Standing there at the doorway, all ready to go, was little Shimshon. It was almost as if he had been expecting his father's return. When his father opened the door, Shimshon smiled in delight and held onto his father's hand.

"Shimshon, I'm surprised to find you standing here. It's almost as if you knew I was coming back."

"Oh, I knew you would come back, Abba. I just knew it." Shimshon spoke with happiness and joy as he skipped toward the shul.

"How could you know? I myself just decided to come back."

"I knew because I davened for it. I davened really hard that ד' would send you back for me. And I knew He would listen."

As Shimshon skipped on, his father stood there, stunned. He was amazed and awed by his child's simplistic faith. If a child calls out to his Heavenly Father, he will be answered. His very young son understood this and utilized it to ask his Father for what he wanted. It was a lesson he would not soon forget.

Little Shimshon never forgot this lesson either, and grew up to become the great R' Shimshon Pincus זצ"ל, a צדיק whose whole way of life was a reflection of this basic tenet of belief — **If a child calls out to his Heavenly Father, he will be answered.**

Adapted from: Touched by a Story 3 (with kind permission from ArtScroll)

Chofetz Chaim Moment

ספר ח"ח הלכות לשון הרע כלל ה' סעיף ה'

'Shlomie was known as the top פורח in the ישיבה. He was a *gevaldige* תלמיד חכם. On פורים, the boys had fun doing the famous 'pin test.' They would put a pin in the גמרא and Shlomie would tell them which letter on each דף the pin went through. Feivish was not impressed. He believed that people should focus on עמלות in תורה. Feivish went to the משיגה and asked if he is allowed to tell his חברים that Shlomie's חכמה is just a good memory and the "pin test" proves it.

What should be the gist of the משיגה's response?

*Stories adapted from Guard Your Tongue, A Daily Companion, A Lesson a Day and various real-life situations. **Answer:** The משיגה should explain that although working hard is more important than a good memory, which is a special מצוה מצד שמו, nevertheless, it is, in fact, nevertheless, to mention names. He should also explain the point that Shlomie's good memory, when used correctly, only adds to the תורת ה'.

Questions of the week

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

1. The miraculous emergence of דוד מן הבורא at that time of the existence of a universal power convinced the skeptics of that time of the existence of a universal power.
2. אור, who escaped from the war, informed אברהם, hoping that אברהם would be killed in battle, so that he could marry ארבע אצילות (14:13).

Halacha Corner

הלכות עתה דיומא
משיב הרוח
ומוריד הגשם

1. Even if one ends the מצוה המותם of זכרה at that point. One does not repeat עשרה unless one has begun saying the first word of זכרה.
2. 30 days after אצרת (כ"ב חשוון) שמיא לאצרת, if a person is unsure if he said הרוח, he need not repeat עשרה.

*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



Dear Talmid,
 R' Dov Beirish Weidenfeld, זצ"ל, the Tchebiner Rav, ספר דובב was one of most revered and beloved פוסקים in his time. He had a brilliant mind and received סמיכה from the בית יצחק at the age of 24. He was an unusual עני and tried as much as possible to avoid becoming an official רב.

In 1940 R' Weidenfeld, his wife and youngest daughter were deported to Siberia. In 1946, through great efforts of influential עסקנים, he finally escaped to ארץ ישראל where he lived in the שכונת שער הכסוד until פטירתו.

R' Shlomo Zalman Auerbach זצ"ל described a scene he witnessed in the first years after R' Weidenfeld came to שכונת שער הכסוד.

It was ליל יום כפור and as R' Shlomo Zalman was walking home he passed the בית הכנסת קהל בית הסידים. He noticed that R' Weidenfeld was sitting together with a diverse group of men. They seemed to be enjoying themselves, humming and singing all different types of melodies. R' Shlomo Zalman remembered that he thought, "Is it really appropriate

that the esteemed פוסק should 'farbrenge' this way with these people on ליל יום כפור, the holiest night of the year?"

On מוצאי יום כפור, R' Shlomo Zalman wished to discuss an ענין with R' Weidenfeld. During the conversation R' Shlomo Zalman could not help but mention his puzzling observation from the previous night.

R' Weidenfeld smiled and explained, "Those men you saw are war refugees. Many of them are broken-hearted widowers who lost their entire family in the Holocaust. After מעריב, I heard them trying to remember some of the old יום כפור melodies that they sang in Poland. I know the melodies well and I realized the uplift they would get by singing together. Is there a better way I could spend a יום כפור night?"

My תלמיד, it is not always easy to ask, but the תורה teaches us not to jump to conclusions; there is usually another side to a story.

יְהִי זְכוֹר בְּרוּךְ!

רבי Your בְּיַד יְדוּת

Story adapted from התורה שר

Sage Sayings



A returning from בְּרַק wanted to portray to his רבי, the Tchebiner רב, how the חזון איש held the רבי in high regard. He related to the רבי that among the very few ספרים that he saw on the פסח's חזון איש table (the חזון איש limited the ספרים on his table out of fear of חמץ) he noticed the ספר's רבי. The Tchebiner רב smiled and said, "דובב מישרים, ספר רבי, עס נוצט עס נישט א גאנץ." פונקט פארקערט! עס איז א ראה אז ער נוצט עס נישט א גאנץ. — On the contrary! It proves that he doesn't use it the [remainder of the] whole year!"

Source: The Torah World (with kind permission of ArtScroll)

Understanding Davening



An introduction to תחנון...

One of the least understood parts of davening is תחנון. רב עמרם תחנון in his סדור (טור או"ח קל"א) writes that after שמונה עשרה one does נפילת אפים (literally, falling on one's face), pleading for יי' mercy. Then one should make any personal requests for anything he needs. The כל בו writes that תחנון has the power to create forgiveness for even the most severe עברות. The רמח"ל (חלק רמח"ל) writes that נפילת אפים has the power to appease the מדת הדין and arouse יי' מדת הרחמים [to answer our תפילות]. The בטא מציעא (ט) relates an amazing story that demonstrates the power of תחנון. By simply reciting the words of תחנון, תחנון's adversaries were destroyed, even though he never had any particular person in mind.

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



This Week in History

7 מרחשון 5694 / 1933 – Yahrzeit of Horav Yehudah Meir Shapiro זצ"ל of Lublin, the founder and driving force behind the Daf Yomi movement. Today, tens of thousands of Jews study the דף היומי and every seven and a half years a תלמוד בבלי סיום is held with large celebrations in hundreds of locations worldwide.

8 מרחשון 5726 / 1965 – Yahrzeit of Moreinu R' Yaakov Rosenheim זצ"ל, born in Frankfurt, Germany, to R' Eliyahu and Charna, who were נבאי צדקה to Baron William Rothchild. In his youth, he studied under R' Hirsch. 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 קנסיה גדולה in Vienna, in 1912 and later in 1929, where he was given the title מוריני. He presided over World Agudah for over 50 years. His respect for the גדולי ישראל and his שמיעה helped him unite the many diverse leaders. In 1935, he fled to the United Kingdom and later moved to the United States. He emigrated to ארץ ישראל in 1950.



LEARNING FROM OUR LEADERS

בס"ד
PIRCHEI AGUDAS YISROEL OF AMERICA

R' PINCHAS SCHEINBERG ONCE VISITED MONSEY. HE STAYED AT THE HOME OF R' YAKOV HABER. CROWDS OF PEOPLE STREAMED INTO THE HOUSE SEEKING R' SCHEINBERG'S ADVICE AND BROCHOS. ONE MOTZOEI SHABBOS A DISTRAUGHT YOUNG MAN WHOM THE RAV HAD NEVER MET BEFORE WAS AMONG THE PEOPLE ASKING FOR THE RAV'S BROCHOS AND ADVICE.

REBBI, I JUST GOT MARRIED. RECENTLY I WAS DIAGNOSED WITH A SERIOUS DISEASE AND THE DOCTORS ARE TELLING ME I ONLY HAVE A FEW WEEKS TO LIVE. I'M SCARED... REBBI, PLEASE... WHAT SHOULD I DO?



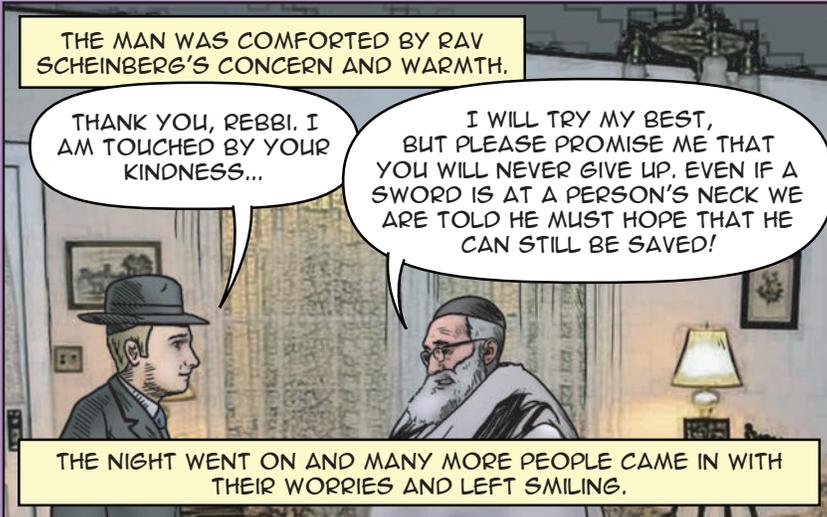
MY SON, DAVEN FOR YOURSELF TOGETHER WITH OTHERS. HASHEM WILL HEAR YOUR TEFILLOS. EVERYTHING IS GOING TO TURN OUT FINE... PLEASE WRITE DOWN YOUR NAME SO I CAN DAVEN FOR YOU TOO...



THE MAN WAS COMFORTED BY RAV SCHEINBERG'S CONCERN AND WARMTH.

THANK YOU, REBBI. I AM TOUCHED BY YOUR KINDNESS...

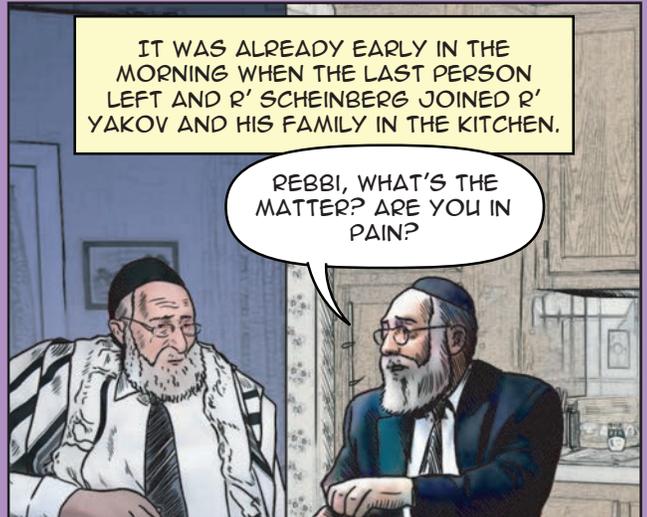
I WILL TRY MY BEST, BUT PLEASE PROMISE ME THAT YOU WILL NEVER GIVE UP. EVEN IF A SWORD IS AT A PERSON'S NECK WE ARE TOLD HE MUST HOPE THAT HE CAN STILL BE SAVED!



THE NIGHT WENT ON AND MANY MORE PEOPLE CAME IN WITH THEIR WORRIES AND LEFT SMILING.

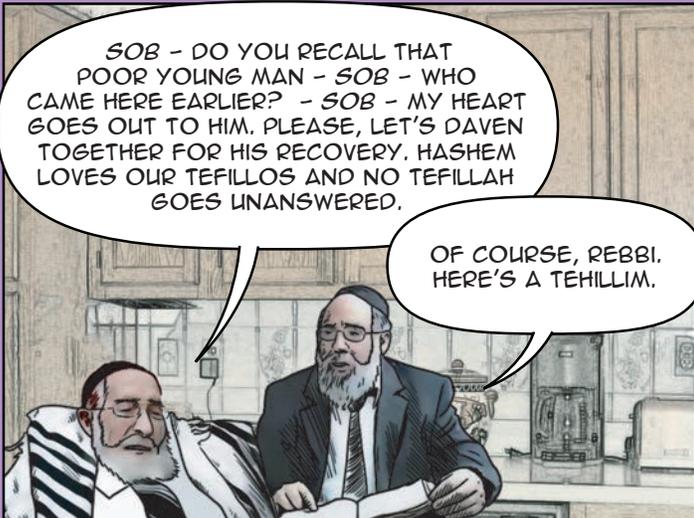
IT WAS ALREADY EARLY IN THE MORNING WHEN THE LAST PERSON LEFT AND R' SCHEINBERG JOINED R' YAKOV AND HIS FAMILY IN THE KITCHEN.

REBBI, WHAT'S THE MATTER? ARE YOU IN PAIN?



SOB - DO YOU RECALL THAT POOR YOUNG MAN - SOB - WHO CAME HERE EARLIER? - SOB - MY HEART GOES OUT TO HIM. PLEASE, LET'S DAVEN TOGETHER FOR HIS RECOVERY. HASHEM LOVES OUR TEFILLOS AND NO TEFILLAH GOES UNANSWERED.

OF COURSE, REBBI. HERE'S A TEHILLIM.



R' SCHEINBERG AND R' HABER CRIED TOGETHER AND DAVENED, SAYING TEHILLIM POSUK BY POSUK.

I PROMISED YAAKOV FAIVISH BEN ITA GOLDA THAT I WILL TRY MY BEST - I NEED TO DO MORE... PLEASE, LET'S DO ANOTHER KAPIT'L.

...שיר המעלות.

שיר המעלות...



ר' פנחס שניידער פון אסטרוו, פוילן, וואס זיין נאמען איז פאראנדערט צו ר' יעקב יצחק און יוספא שניידער. אין 1919 זיין פאמיליע אימגרירט צו אמעריקע. אט אלט 9 האט ער זיך אנגעשריבן אין ישיבת ר' יעקב יוסף (רנ"ג). אונטער דער אונטערפונדירונג פון רבי יעקב יוסף הרמן (זיין פאטער-אין-גאס), אט 14 האט ער געוויילט צו ר' לעבערג'ס ישיבה אין ניו האבן, קאנעקטיקוט. ער האט געהייראט באשא (ביסי) הרמן אט 19 און זיי האבן געפארט צו פוילן, וואו ער האט געלערנט אין מיר ישיבה. אין 1934 האבן זיי אריבערגעפארט צו ניו יארק; ער איז געווארן א שטיבלעך פון ר' יעקב יוסף פון אסטרוו. נאך 25 יאר האט ער אפגעמאכט א ישיבה אין בנסאןהארסט, ניו יארק. אין 1965 האט ער זיך אריבערגעפארט צו ארץ ישראל און האט אפגעמאכט א ישיבה אין קיריאט מאטערסדארף. ער איז בארימט פאר זיין גרויסע בריליאנטע פארשטיינג און זיין פאייט, און ער האט גענוצט אלע טעג און שבתות צו שטיבלעך פאר אונז. ער איז געווען א פירער פון אונז און א מיטגליד פון דער אגודה פון ארץ ישראל.



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