



# PIRCHEI Weekly

Agudas Yisroel of America



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**כרשה: וירא - הכטרה:** ואשה אחת מנשי בני הנביאים (מלכים ב ד:א-לז)  
**דף יומי:** יבמות ל"ה - משיב הרוח ומוריד הגשם



## Torah Thoughts



וַיְהִי בְשַׁחַת אֱלֹקִים אֶת עַרְי הכָּפֹר וַיִּזְכֹּר אֱלֹקִים אֶת אַבְרָהָם ...

And so it happened when *ד* was destroying the cities of the plain that *ד* remembered אַבְרָהָם ... (בְּרֵאשִׁית יט:כט).

*ו* points out that it was not אַבְרָהָם himself who was remembered but rather what לוט had done for אַבְרָהָם. When אַבְרָהָם and שָׂרָה were in מצְרִים claiming to be brother and sister, לוט had protected אַבְרָהָם by not divulging to the royal palace the secret of their true relationship as husband and wife. Therefore, *ד* protected לוט and his family during the destruction of סְדוֹם.

R' Aharon Kotler asks an interesting question. Why wasn't לוט rescued in the זְכוּת of his high standard of hospitality rather than his silence? Indeed, one of the main reasons for סְדוֹם's destruction was its people's lack of kindness and compassion. It would seem from this, then, that לוט's hospitality should have been the more appropriate זְכוּת for the rescue.

לוט's kindness was also found in his children. פרק כ"ה in פְּרָקֵי דְרַבֵּי אֱלִיעֶזֶר tells us that the outcry which *ד* went down to see (בְּרֵאשִׁית יח:כא) was from לוט's daughter. She had taken pity on a poor starving man. She could not, of course, bring him food openly, so whenever she went to draw water from the town well, she would bring the man some concealed morsels of food from home. The city officials wondered how this poor man was able to survive, since the city rules strictly forbade the giving of food to the poor.

They put the man under official surveillance and soon discovered the guilty party. לוט's daughter was condemned to a painful death, and it was her cries that were "the outcry" that rose up to the Heavenly Throne. If לוט's own daughter died because of the hospitality that was established in לוט's home, certainly this was a more logical cause for his rescue than his silence about שָׂרָה to the royal palace.

R' Aharon Kotler cites the Alter of Slabodka, who gives us a powerful insight to understand the difference in *ד*'s eyes between לוט's hospitality and his silence. Keeping quiet was a true challenge for לוט. It wasn't natural for him; he had to struggle, but he successfully passed a seemingly small test.

His family's kindness did not come with the same struggle. They were brought up as members of אַבְרָהָם's household and grew up learning from אַבְרָהָם's kindness during the years they spent together. His family's hospitality, although of the highest order, could not protect them as much as לוט's personal struggle. לוט's silence, despite being a seemingly far smaller act when compared to his family's brave hospitality, was the result of his own qualities gained through personal struggle.

Do you realize the value in *ד*'s eyes of succeeding even over a small struggle? *ד* chose the זְכוּת of לוט's private struggle to remain silent and used that זְכוּת to protect both him and his entire family from סְדוֹם's destruction. This זְכוּת was even greater than the heroic and courageous hospitality of לוט and his family when faced with the threat of death.

Adapted from: Talelei Oros (with kind permission from Feldheim)



## Yahrzeits of our Gedolim

**ט"ו חשוון**  
**5639 - 5714**  
**1878 - 1953**

ר' אַבְרָהָם יִשְׁעִיָהוּ קַרְלִיץ זצ"ל, Belarus, to שְׁמַרְיָהוּ יוֹסֵף and קַרֵּלִיץ Karelitz. The זְכוּת was educated by his father, the אָב בֵּית דִּין. In 1911, his first work on parts of the שְׁלַח עֲרוּד was published anonymously in Vilna under the title זְכוּת אִישׁ (אִישׁ = אַבְרָהָם יִשְׁעִיָהוּ). He moved to Vilna in 1920 and became very close with R' Chaim Ozer Grodzinski זצ"ל, the גְּדוֹל הַדוֹר. In 1933, he emigrated to יִשְׂרָאֵל and settled in בְּנֵי בְרַק. R' Chaim Ozer wrote, "A lion has left בְּבָל to go to אֶרֶץ יִשְׂרָאֵל." Upon his arrival, he devoted vast amounts of energy to סְדֵר יִשְׂרָאֵל which deals with the many הִלְכוֹת related to living in יִשְׂרָאֵל. Although the זְכוּת אִישׁ held no official position, he was recognized by all as the worldwide authority on all matters of Jewish life.

## Gedolim Glimpses

The Brisker Rov said that the זְכוּת אִישׁ, was the pioneer and leader of our generation in delineating not only the הִלְכוֹת, but also of תְּרוּמוֹת and מַעֲשָׂוֹת. The זְכוּת אִישׁ was once asked why he was so firmly against the idea of declaring one's field הַפְּקָר, ownerless, as a solution to working the fields during שְׁמִיטָה. The זְכוּת אִישׁ replied, "Why?... the זְכוּת אִישׁ is not הַפְּקָר! (meaning: If it's a מְצֻנָּה in the תּוֹרָה, then *ד* is saying that it is possible. Why create a מְצֻנָּה to work around cancelling a מְסוּרָה?)"



Source: 5 Great Leaders - Rabbi Finkelman (ArtScroll)

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לעיני ה' ישעיהו דוב ע"ה בן יבלחטי"א יצחק צבי נ"י

This week's Pirchei Weekly is dedicated  
לע"נ צפורה מישקא בת ר' שמואל אליהו - ולע"נ שרה פייגא בת ר' שלמה אלעזר

# Living with the Torah

## Out of Place, Out of Grace

...שְׁלֹשָׁה אֲנָשִׁים נִצְבִים עָלָיו... (בְּרֵאשִׁית יח:ב) ...three men stood over him...  
 ...וְהוּא עָמַד עֲלֵיהֶם... (בְּרֵאשִׁית יח:ח) ...and he stood over them ...

The תּוֹרָה explains that the מְלָאכִים were greater than אַבְרָהָם when he was sitting by his tent — they stood over him; but the moment he began the מִצְוָה of הַקְּנֵט אוֹרְחִים and served them, אַבְרָהָם stood over them.

\*

In the first few years after Rav Shlomo Kahaneman זצ"ל had reestablished the Ponovezh ישיבה in the early 1940s, the ישיבה experienced enormous growth. During those years, the learning took place in an atmosphere of intense emotion that was different from what most had ever experienced, and on שְׂמַחַת תּוֹרָה, the day when we celebrate our connection to תּוֹרָה, no one there could imagine being anywhere else. Try to picture what the scene must have been like. Here they could truly celebrate the rebuilding of the ישיבה together with the greatest תּוֹרָה leader of the generation — ר' אַבְרָהָם יִשְׁעָנְהוּ קַרְלִיץ זצ"ל, the תּוֹרָה איש.

The בְּחוּרִים sang and danced as they watched the elderly צַדִּיק dance with a fervor that most of the young ones could not match. Although he was not part of the ישיבה faculty, he would attend הַקְּפוֹת at times just to be with the בְּחוּרִים and experience their freshness and energy. They would respond in kind with heightened vigor and enthusiasm. The encounter was unforgettable.

As the הַקְּפוֹת waned and the evening came to a close, the young men wanted nothing more than to escort their mentor to his home, hoping that the evening would never end. The physical restraints of time, however, had caught up with the elderly תּוֹרָה איש, who was utterly exhausted. Escorted by the תַּלְמִידִים, he slowly made his way home.

Step by step he walked, the evening's efforts having taken their toll. On his way, he noticed a man dressed in garments that barely passed for יום טוב clothing. The man was clearly out of place, and seemed

despondent. The תּוֹרָה איש, although exhausted, walked over to him and asked what was wrong. Instantly, the man shared his tale of woe. "A few years back, I converted to Judaism, and now, on the night that Jews are supposed to celebrate as if it is a wedding, I had nowhere to go. Look at me! I don't look like everybody else, I don't talk like everyone else, and I sat here all night, not feeling comfortable enough to go anywhere for הַקְּפוֹת." When the man finished his sad saga, he hung his head in defeat.

At that point the תּוֹרָה איש asked the man if he knew any Jewish songs. The brokenhearted individual responded that he had learned a few, and the תּוֹרָה איש asked him to sing one. "If you sing, then I'll dance for you."

The תַּלְמִידִים were stunned! This great and holy man, already in his seventies, was completely tired out from the evening's dancing. He barely had enough strength to walk home on his own. And now he was going to dance ...

The man started to sing slowly, hesitantly, somewhat unsure of himself ... but the words came out clearly — תּוֹרָת הוֹי תִּמְיִיחַ ... And as he sang the תּוֹרָה איש started to dance in front of him, as a חֲתָן in front of his כַּלָּה ... But the תּוֹרָה איש did not just dance. He moved like a young energetic בְּחוּר, reaching deep within himself for stores of energy, just to try to bring a smile to this man's face. This dispirited soul had entered a world where he felt terribly out of place. But for this one night he had the greatest תּוֹרָה leader of his time dancing in front of him.

Back and forth the תּוֹרָה איש moved, gracefully, as if he had all the time and energy in the world.

Time passed.

The man sang.

The תּוֹרָה איש danced.

And the תַּלְמִידִים marveled as they witnessed a human of flesh and blood being elevated into a מְלָאךְ.

Adapted from: One Shining Moment (with kind permission from ArtScroll)

## Chofetz Chaim Moment

ספר ח"ח הלכות לשון הרע כלל ה' סעיף ו'

"Moshe was boasting to his best friend Chaim, "My Uncle Zev is a fifth-grade רבני in the morning and the ninth-grade math teacher in the afternoon. Next week is the math Regent, and my Uncle Zev agreed to give a math review course before the Regents Exams as long as it would not conflict with his three-hour daily learning schedule." Chaim, whose father learned in the local פּוֹלֵל and did not go to work, was quick to reply, "My father also learns for three hours a day."

Why was Chaim's statement derogatory?

\*Stories adapted from Guard Your Tongue, A Daily Companion, A Lesson a Day and various real-life situations.  
 the subject, it is derogatory to  
 a statement such as "He learns for 3 hours every day," which is  
 for a working person, may well be derogatory for another individual  
 and should be learning far more than just 3 hours a day, if it is derogatory to

## Questions of the week

1. Where do we see the כָּלל that when one davens for a friend and he himself needs the very same thing, he will be answered first?
2. Why was there so much happiness in the world on the day that יצחק was born?

1. The תַּלְמִידִים marveled as they witnessed a human of flesh and blood being elevated into a מְלָאךְ about  
 2. Many infertile women had children, many sick people were healed and many unanswered תַּלְמִידִים were answered — all of these things happened on that day (ויצא יצחק בן יצחק) - 21:6.

## Halacha Corner

הלכות עתה ודומה  
 משיב הרוח  
 ומוריד הגשם

1. Based on most of ג' נוסח, which does not add מוריד הטל during the summer, one who remembers not saying משיב הרוח after beginning קידוש אלה must go back to the beginning of אעשרה.
2. However, one whose נוסח is to add מוריד הטל during the summer does not go back, even if he definitely said הטל.

\*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,  
The late גאון and זצ"ל R' Chaim Brim צדיק related how he merited to see the חזון איש's kindness firsthand.

It happened once that R' Brim was stranded in בְּרַקָּה, late at night, with no way to return home to ירושלים. The חזון איש, the Steipler (his brother-in-law), and the Steipler's rebbetzin (who was the חזון איש's sister) together carried out הכנסת אורחים with a love for the מצוה and a sweetness that was truly amazing.

The Steipler גאון and his rebbetzin carried the mattress and bedding as the חזון איש led the way, showing them exactly where the bed should be set up. The חזון איש himself prepared נַעֲגַל וואַסער for his guest and placed it next to the bed. When R' Chaim tried to protest all this effort and honor on his behalf, the חזון איש responded in his sweet way, smiling, "Since when does an אַתְּרוֹג instruct what should be done with it?"

In the morning the חזון איש prepared breakfast for R' Chaim, consisting of bread, herring and

tea. As R' Chaim ate, the חזון איש rested on a bed and told him some דברי תורה.

There is another 'daily' incident that the מְתַפְּלִים in his home witnessed for many years.

The חזון איש's mother would rise early and come to her son's apartment in order to daven שְׁחִירֵית with the חזון איש. As soon as the חזון איש would catch sight of her, he would grab a *shtender* and begin dragging it towards her. A moment later, the חזון איש's wife would appear. Mindful of his frail health and concerned that he not strain himself, she would carefully take the *shtender* from him and drag it to where her mother-in-law sat.

My תלמיד, the opportunities to perform הַקָּד occur daily, and not just with rich and famous guests. Do we sometimes ignore the opportunities to help because we don't think it will be recognized?

רבי Your, בְּיָדֵי־דוֹת

Story adapted from 5 Great Leaders (ArtScroll)

# Sage Sayings

A רבי once consulted the חזון איש about his desire to give up teaching for some other occupation. The חזון איש asked what he wanted to do instead. The רבי responded, "איך וויל זיך אויסלערנען ווי" — אזוי צו זיין אַ דימאנד שליפער — I want to learn how to be a diamond polisher." The חזון איש smiled warmly and exclaimed, "אַבער דאָס" — ביסטו שוין

Source: Something to Say (ArtScroll)

# Understanding Davening

An introduction to תַּתְּנוּן...

Mondays and Thursdays have a lengthier תַּתְּנוּן than the rest of the week. One reason is based on מִדְּרָשׁ (ב"ק פ"ב. ד"ה כד) תּוֹסֵפוֹת which cites on הר"ה מִשֶּׁה רָבִינוּ: (תַּחֲנוּמָא פִּי וַיָּבֵא אוֹת ט"ו) on a Thursday to accept the second set of לוחות אֶחָדוֹת (לוחות אֶחָדוֹת) לוחות to accept תְּשׁוּבָה's כָּלֵל יִשְׂרָאֵל and came down from יום כְּפוּר) forty days later on a Monday (יום כְּפוּר) with a סְלִחָתִי וְד' message of אֶחָדוֹת and וְד' with the local רַבּוּן (פְּדָבְרָךְ, I forgive you as per your words (חֲמוּשׁ' argument). תּוֹסֵפוֹת continues that these days [Mondays and Thursdays] were designated for all future generations as days that כָּלֵל chose to seek forgiveness from ד'. Our תְּפִלוֹת every week have special סְלִיחָה וּמְחִילָה for תְּפִלוֹת on these days since they also encompass the תְּפִלוֹת of מִשֶּׁה.

לענין ר' משה צבי ברן ה' טוביה הלוי זצ"ל



# This Week in History

16 מֵחֶשֶׁן / 1998 - Yahrzeit of R' Simcha Avrohom Sheps. זצ"ל. He was born in a small village near Lomza, Poland, to R' Yeshaya and Devorah. When R' Simcha was an infant his father passed away, and he was raised by his mother and grandfather. He learned in the local חֶדֶר until the age of eleven, when he went to learn in the ישיבה קטנה of Bransk. He then went to the ישיבה in Lomza until his מצוה בר, after which he traveled to Baranovitch to learn under R' Elchonon Wasserman הי"ד and R' Dovid Rappaport הי"ד. At the age of 16 he went to learn in the Mir until WWII.

While in the Mir, he was close with R' Chaim Shmuelevitz זצ"ל, R' Aryeh Leib Malin זצ"ל, and R' Yonah Minsker זצ"ל, among others. In 1936, he had the opportunity to join a group of elite תלמידים to go to learn under the Brisker רב. He spent two years in Brisk, together with R' Henoch Fishman זצ"ל and R' Naftoli Wasserman הי"ד (the son of R' Elchonon) and he considered the Brisker רב to be his מְבַהֵר.

In 1939, while in Japan with the rest of the Mir, he miraculously received a visa and emigrated to the United States. Upon his arrival in New York he became a רבי in Yeshiva Torah Vodaas. During this time, he developed a lifelong relationship with R' Moshe Feinstein זצ"ל and R' Eliezer Silver זצ"ל and many others. In 1942 he married his rebbetzin, Sora Weitzman, the daughter of the רב of one of the biggest shuls in Brownsville. Since R' Simcha was an orphan, R' Shlomo Heiman זצ"ל escorted him to the חֶפָּה.

When R' Shlomo Heiman became ill in 1943, R' Simcha took over his שְׂעוֹר. For almost 50 years he was מְרַבֵּץ at Yeshiva Torah Vodaas. His legendary שְׂעוֹרִים brought to life the Brisker תּלְמוּד to thousands of תלמידים. When recalling the רבי, his תלמידים spoke not only of the אֶהְבֵּת הַתּוֹרָה that he taught them, but also his love for them and how he supported many with his own funds. His דְּרָשׁוֹת and שְׂמוּעוֹת were published posthumously under the title מִשְׁכַּת בְּבֵאֵן שְׂעוֹרִים. In 5759, his שְׂעוֹרִים were collected in the סֵפֶר דְּבָרֵי שְׂמִיחָה קָמָא.



# LEARNING FROM OUR LEADERS

בס"ד  
PIRCHEI AGUDAS YISROEL OF AMERICA

JEWES FROM ALL OVER THE WORLD WOULD COME TO THE STEIPLER GAON TO SEEK ADVICE AND RECEIVE HIS BROCHOS.



WE ARE GOING ON A VERY DANGEROUS SECRET MISSION THIS THURSDAY NIGHT AT 9:00 P.M. THIS IS TOP-SECRET CLASSIFIED INFORMATION. PLEASE DAVEN FOR OUR SUCCESS.



PLEASE WRITE DOWN YOUR NAMES AND I WILL DAVEN FOR YOU.

BACK IN THE WAR ROOM THEY WERE DISCUSSING THE BOLD MISSION AND THEY WERE WORRIED:

THIS IS OUR ONE AND ONLY CHANCE - IT'S THE ONLY TIME WE HAVE CLEARANCE TO FLY OVER ENEMY TERRITORY, AND I JUST GOT WORD THEY WANT THE OPERATION TO END EARLIER.

WE ARE GOING TO HAVE CHANGE THE PLANS AND BRIEF ALL THE PEOPLE INVOLVED WITH THE NEW INFORMATION.



THURSDAY NIGHT 7:30...

...THE DIFFICULT MISSION IS STARTING IN AN HOUR AND A HALF... I CAN'T HELP BUT IMAGINE THE FEAR THESE SOLDIERS MUST BE FEELING AT THIS TIME.



THURSDAY NIGHT 8:00...

IT'S TOO MUCH... I CAN'T WAIT ANY LONGER, I MUST START DAVENING FOR THEM RIGHT NOW!

PLEASE DO NOT ALLOW ANY MORE PEOPLE FOR THE NEXT TWO HOURS...



LATER THE SOLDIERS RETURNED AND INFORMED THE STEIPLER THAT INDEED THEIR DANGEROUS MISSION HAD BEEN RESCHEDULED FOR AN HOUR EARLIER - PRECISELY THE TIME THE STEIPLER BEGAN TO DAVEN - AND THEY WERE SUCCESSFUL IN EVERY ASPECT OF THEIR MISSION.



R' YAAKOV YISROEL KANIEVSKY זצ"ל, THE STEIPLER GAON, WAS THE SON OF R' CHAIM PERETZ, A שו"ת IN HORENSTEIPEL, AND BRACHA. WHEN HE WAS 60, R' CHAIM PERETZ'S 1ST WIFE DIED, LEAVING HIM WITH 3 DAUGHTERS. R' CHAIM PERETZ'S רבני RECOMMEND THAT HE REMARRY. HE HAD 3 MORE SONS WITH HIS 2ND WIFE, BRACHA. THE OLDEST WAS ישראל. AT 11, HE LEARNED WITH 'DER ALTER' OF NOVARDOK. AT 19, THE ALTER SENT HIM TO HEAD א ישיבה IN ROGATCHOV. AFTER A STINT IN THE RUSSIAN ARMY, HE WAS APPOINTED ראש ישיבה OF NOVARDOK. IN 1925, HE PUBLISHED שערי תבונה. THE חזון איש SOUGHT HIM AS A HUSBAND FOR HIS SISTER MIRIAM. IN 1934 HE JOINED THE חזון איש AND MOVED TO בני ברק AND AUTHORED THE יעקב ופרץ, קהלת יעקב AND חיי עולם AND HIS ADVICE WAS SOUGHT BY JEWS FROM ALL OVER THE WORLD.



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

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