



PIRCHEI Weekly

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דף יומי: יבמות נ"ו - מצות עשה: ס מצות לא תעשה: ס



Torah Thoughts



... נתן אלקים שכרי ... ותקרא שמו יששכר.
... יששכר has granted me my reward ... and she named him יששכר (בְּרֵאשִׁית ל:יח-יח)

When יששכר's fifth son was born, she gave him the name יששכר. There is an interesting but rather unusual custom regarding the pronunciation of the name יששכר. Although it reads as יששכר in the תורה, the name is usually pronounced as though it were spelled with only one ש, ישקר (some חסידים, however, do pronounce the second ש).

There are several different customs regarding when the קורא reads the name יששכר with a silent ש. Some have the custom to pronounce the name fully the first time it appears in the תורה, and then, for the remainder of the תורה reading, pronounce the word as ישקר. Others – and this is the most prevalent custom – always pronounce it ישקר. There is a third custom that is mentioned in תורה שְׁלֵמָה. He offers the opinion that one should read the name יששכר fully in the תורה reading until במדבר כו:כד where the name יששכר appears for the first time, and thereafter only read ישקר. Have you ever wondered why every קורא reads the name יששכר with a silent ש? What are the reasons behinds these various customs?

One of the interesting reasons that will explain both why there is a silent ש and the variety of customs is offered by the דעת זקנים מבעלי התוספות and יששכר's children. יששכר had a son whom he named יוב (בְּרֵאשִׁית מו: יג). Later on, יששכר realized that this was also a name of an עבד זרה and therefore was not an appropriate name for a בן יששכר. He loved his son dearly and could not bear the thought that his son's name might cause the child pain. Therefore, יששכר gave his son a ש from his own name, and renamed him ישוב (במדבר כו:כד). Therefore, the name יששכר is pronounced as if it is spelled with one ש – ישקר. This reason helps us understand the various מנהגים mentioned.

There is a beautiful and eternal lesson we can learn from this יששכר's name is always spelled fully in the תורה; it is only read with a silent ש. There are no limits to what a father will give up to help his child, though his love and self-sacrifice for his child is not always easily recognizable. יששכר's name looks unchanged in the תורה. However, by following the custom of reading the name as ישקר, we eternally remember the love that יששכר displayed for his son. יששכר didn't want his son to be disgraced and he therefore willingly gave up part of his own name for eternity.

Adapted from: Rabbi Frand on the Parashah 2 (with kind permission from ArtScroll)



Yahrzeits of our Gedolim

וי כסלו
5664 - 5718
1903 - 1956
Weissmandl ר' חיים מיכאל דוב was born in Debrecen, Hungary, to שוחט ויוסף, and Gella. His family relocated to Trnava, Slovakia, and he learned in a local חדר. As he grew older, he commuted daily to Sered to learn under ר' דוד Wesseley. After learning for some time under ר' יוסף צבי Dushinsky, he returned to Trnava and became a תלמיד מבהקק of ר' שמואל דוד Ungar. In 1931, he moved to Nitra. In 1937, he married רחל, his רבי's daughter. His heroic activities during WWII saved tens of thousands of Jews. In 1946, he moved to the US, where, as רב and ראישי, he re-established the קהילה in Mt. Kisco, NY. He remarried to לאה Teitelbaum. His works included מן המצר, his classic memoirs, which also document his lost opportunities to save at least one million Jews, and תורת חמד.

Gedolim Glimpses

lost his wife and five children in the Holocaust. His 2nd wife, Leah, bore him five children, each named after one of the children who had perished in the war. At the בְּרִית of the 5th of these children, he instructed his living children by referencing the opening words of קדשה: *קדש את שמך בעולם כשם שמקדישים אותו בשמי מרום — [My children], we must sanctify ד' name in this world, just as those [my first five children] sanctify His name in the Upper Heavens!*



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

This week's Pirchei Weekly is dedicated In honor of the

Bar Mitzvah of Yitzzy Weiss

Living with the Torah

A Tale of Two Women

Hashem remembered רחל (בראשית ל:כב) ... ויזכר אֱלֹקִים אֶת רַחֵל

רחל explains that די remembered רחל because of her act of חסד. When יעקב saw that he was dealing with a trickster, he gave רחל a special password that only the two of them knew. When רחל found out that לבן intended to give לאה to יעקב, she thought about the shame her sister would have to endure when יעקב would realize what happened. רחל selflessly gave לאה the secret code even though she did not know that יעקב would still marry her too. This act of חסד was the זכות that די remembered, and because of this זכות, He answered her prayers and blessed her with children.

*

The smile on the Rebbe's face could hardly be contained. Not that it was unusual for the Bobover Rebbe to smile. His demeanor was one of infectious joy, but his elation on this third day of חנוכה was unusual. The Rebbe was present at the ברית of the son of a Bobover חסיד and had been honored with the distinction of being the סנדק. When asked about his incredible happiness, the Rebbe could not help but share with the puzzled crowd an extraordinary tale of kindness and hope.

Meir Zoberman and his wife Rivka were both terribly despondent. Nothing seemed to work. Not the doctors' advice, not the ברכות and — as of yet — not their prayers either. Their dream of becoming parents was fading away. Meir had been the beneficiary of ברכות from the Rebbe on many occasions, and the Rebbe's ברכות had always been fulfilled — until now. The young couple despaired and did not know where to turn.

With a lot of extra time on her hands, Rivka decided to visit some of the local hospitals. She initiated many friendships through these visits, and felt fulfilled to be able to help those in need.

One day as she was about to leave Maimonides Hospital, she heard a woman groaning in one of the rooms. Peeking in, she noticed an elderly woman, all alone, so Rivka walked in and sat down on the chair next to the bed. The woman, who seemed to be in her seventies, was not at all interested in making conversation with Rivka, and was even a bit rude, but Rivka somehow sensed the desperation and loneliness in the

woman's tone. The room, Rivka noticed, was bare — not one card, not a single flower. Carefully, Rivka asked, "How long have you been here?"

The woman ignored her and stared at the vacant wall next to her bed. But Rivka would not back down. She prodded, until the woman finally began talking, somewhat resentfully. Rivka was satisfied that she had won a round in this struggle. After an hour had passed, Rivka even elicited a smile from the woman. The woman had no family and no one to whom to turn. Rivka promised her that she would be back, and she kept her promise.

The next day she returned and was greeted with a smile. The two of them spoke for an hour. The woman had so much to say, and she finally had someone who would listen to her. Rivka visited with this lonely woman daily and slowly the barriers were worn down. Their relationship continued to develop — clearly the highlight of this woman's day was Rivka's visit. But even as her happiness improved, her health deteriorated. Sadly, within a few months, her illness ravaged her body. Rivka sat by her side and cared for her as if she were a longtime friend.

Finally the day came. Her breathing slowed. The woman knew she was going to die. Rivka sensed that her older friend was anxious and worried. Rivka tried to assuage her fears and noticed that for the first time the woman was crying. She wiped the tears from the woman's wrinkled cheek and calmed her down. An uneasy silence filled the room. Finally, the woman spoke.

"Rivka, I don't know how I can ever repay you for what you have done. I have no money and no family who can pay you for your time. But one thing I can promise you. After I go up to Heaven, I will approach the Heavenly throne. I promise I will not leave there until הקב"ה grants you the child that you want." And then she closed her eyes one final time.

The Rebbe smiled at the entranced crowd as he announced, "And this is that child."

(Adapted from: Touched by a Story 2 (ArtScroll))

Chofetz Chaim Moment

ספר ח"ח הלכות לשון הרע כלל ו' סעיף א'

'Camp was in its first week and already there was an incident. R' Cohen had left his clothing around the pool area and one of the בחורים thought it was a 'funny joke' to drop them into the pool. Beside for his clothing getting ruined, R' Cohen's wallet was full of papers that were now unreadable. The watch that had been in his shirt pocket broke when it became waterlogged. Eli was explaining his theories about "who did it" to his friend Shlomie, who listened silently.

Why was it wrong for Shlomie to listen, even without commenting?

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

Answer: Theorizing without purpose is גזל תורה. לשון הרע is גזל תורה. Therefore, listening is גזל תורה, even if one person being spoken about will be lowered in the eyes of the listener and the speaker.

Questions of the week

1. What did לבן give as a dowry for his daughters when they married יעקב?
2. How was the travel order of יעקב's family different from the travel order of יעשו's family? Why was this so?

(ל"ז - 31:17)

1. Even at a time when it was the custom for people to give a dowry to their daughters when they got married, לבן treated them as if they were strangers and gave them **nothing** (ל"ז - 31:15).
2. יעשו placed his wives first and put his sons ahead of his wives since it is considered immodest for a man to walk behind a woman (ל"ז - 31:17).

Halacha Corner

1. In חוץ לארץ, we start saying שמע ישראל on December 4th.
2. If one said יתרו ברכה in the wrong season of the year and already completed יתרו ברכה, he must repeat יתרו ברכה.
3. If one realizes that he said יתרו ברכה in the wrong season after ending שמע ישראל, he returns to יתרו ברכה and continues from there.

*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.

הלכות עתה ודומות!
ותן טל ומטר בברכה!

Focus on Middos

Dear Talmid,
 ר' חיים מיכאל דוב Weissmandl זצ"ל, affectionately known by the community at large as ר' מיכאל בער, was renowned for his myriad Hatzolah activities during WWII, which would take volumes to describe. It is no exaggeration to say that there was not a Jewish community in Eastern Europe that ר' מיכאל בער did not try to help in one way or another. Thanks to the efforts of his "Working Group," which bribed German/Slovakian officials, mass deportation of Slovakian Jews was delayed for two years, from 1942 to 1944. In the meantime, negotiations were underway to save European Jewry as a whole. This program was called the Europa Plan.

It is interesting to note that, as a בחור ר' מיכאל בער, traveled at least twice to Oxford, England, to research old כתבים, manuscripts, at the Bodleian library. On one occasion, an ancient כתב was brought to the library while he was there. The resident scholars identified its author mistakenly, ר' מיכאל בער revealed the correct

author to the chief librarian. From then on, he was treated with great regard. He was even given the rare privilege of using the library even when they were closed to the public.

Having spent a considerable amount of time in Oxford, ר' מיכאל בער was able to assist with attempts to save Jews from the Holocaust. This occurred in 1938, when the Nazis gathered sixty רבנים from Burgenland, bordering Slovakia. Czechoslovakia refused them entry and Austria would not take them back, leaving the רבנים stranded on the border. ר' מיכאל בער fled to England, where he was received by the Archbishop of Canterbury and the Foreign Office. ר' מיכאל בער succeeded in obtaining entry visas to England for the sixty רבנים, thus saving them from certain death during the Holocaust.

My ר' מיכאל בער, תלמיד taught ר' מיכאל בער the power of what one individual and his רבי can succeed in accomplishing. Their legacy will be remembered and cherished בב"י, עד ביאת גואל צדק!

רבי Your, בְּיַדְדוֹת

Adapted from The Jewish Observer

Sage Sayings

זצ"ל Weissmandl ר' חיים מיכאל דוב, was asked to prepare and deliver a speech about the needs of the ישיבה. He explained his request to his audience: "To what can this be compared? To a man who has a toothache, and people tell him how to cry when the dentist hurts him! Does he need to prepare himself to cry? וויינט מען? — When it hurts, you cry! The ישיבה has no funds and it hurts! There is no need to prepare oneself to cry – it comes naturally!"

Source: The Jewish Observer

Understanding Davening

... ותן טל ומטר לברכה על פני האדמה ...

... And give dew and rain for a blessing upon the face of the earth ...

There is an important difference between mentioning precipitation in the 2nd ברכה of שמונה עשרה, משיב הרוח ומוריד הגשם — עשורה מוריד הטל, Who makes the rain descend, or מוריד הטל, Who makes the dew descend — and mentioning rain in the 9th ברכה — ברוך עלינו — ברכה 2nd. The 2nd ברכה is an expression of praise to ד; we are praising ד, the One Who gives us life, the One Who provides wind and moisture as needed in seasons of the year. In the 9th ברכה we are making a request, and asking ד to give us rain; therefore, this request is only made when rain is actually needed. Since rain is needed in ארץ ישראל in early fall, they begin making this request on מרחשון ד.

לעיני ר' משה צבי בן הר"י טוביה הלוי זצ"ל



This Week in History

ר' חיים שמואל Yahrzeit of 5759 / 1998 - author of פרוש נוחא שמעתי (a classic על פני האדמה). He was the 4th child of אליהו and ר' אהרן (שם שמעתי). He was born in Kelmen (a province of Kovno), Lithuania, and studied under his father's tutelage in Slabodka, and became a תלמיד מובהק of ר' חזקאל הלוי ברשטיין. He then traveled to Telz, Lithuania, and became very close to the ראשי ר' אברהם יצחק and ר' חיים רבינוביץ. ר' יוסף לייב בלאך, ישיבה זכרון לברכה, לאך.

In 1928 he arrived in England, where he studied in ישיבה עץ חיים of London, where his father was ראש ישיבה. In 1936, he married לינא, daughter of ר' אפרים צבי בלאך, and settled in Gateshead. In 1938 he published his first ספר, which he had written as a בחור of 18 years old. It had the glowing recommendations of the greatest ראשי ישיבה of his time: ר' אהרן בער לבוביץ, ר' שמעון שקלא, ר' איסר זלמן מלצר, and זכרון לברכה, ר' אברהם יצחק בלאך.

In 1941, he founded the famous Gateshead home at 22 Claremont Place with 6 other חיים שמואל. His knowledge of פוסקים and יונגעלייט was astounding. His brother-in-law, ר' חיים שמואל, related that he once asked when he didn't have time to learn from them, שמואל responded, "Why not test me?" Three ספרים were taken out at random. Whatever page R' Pinsky opened them to, ר' חיים שמואל just quoted that page by heart. In 1947 he took the position of ראש ישיבה of Montreux, Switzerland.

He traveled back to England to become ראש ישיבה in Sunderland (a town near Gateshead). In 1978, he immigrated to ארץ ישראל, and became ר' חיים. Regarding his learning, ר' חיים once said: "I used to study 40 consecutive hours, and then sleep for 8 hours, in line with the custom of the סופר, who did so in order to fulfill the words of (איוב ג' - I slept, then I shall rest, the גמטריה is 8, and that of לי is 40." He is buried on הר הזיתים, near his parents and his wife.



LEARNING FROM OUR LEADERS

ב"ס"ד
PIRCHEI AGUDAS YISROEL OF AMERICA

REB SIMCHA SCHUSTAL זצ"ל WAS FAR MORE THAN JUST A REBBI IN תורה TO HIS תלמידים. YANKEL, A FORMER TALMID FROM EUROPE, HAD A PROBLEM. HE WAS SCHEDULED TO BE MARRIED IN TWO WEEKS AND HIS FATHER WAS BEDRIDDEN AFTER SUFFERING A MASSIVE STROKE.

MOMMY, YOU AND DADDY ARE BOTH HOLOCAUST SURVIVORS WITHOUT FAMILY. WHO WILL WALK ME DOWN TO THE CHUPPAH?

YANKEL, LET US DAVEN AND HOPE FOR A REFUAH SHLEIMAH - WE MUST NEVER GIVE UP. BUT DON'T WORRY; I HAVE SOMEONE IN MIND.



MEANWHILE AT YESHIVAS BAIS BINYOMIN IN STAMFORD, CONNECTICUT, THE FAMOUS MENAHEL, REB DOVID HERSH MEYER זצ"ל, HAD A MEETING WITH REB SIMCHA SCHUSTAL זצ"ל.

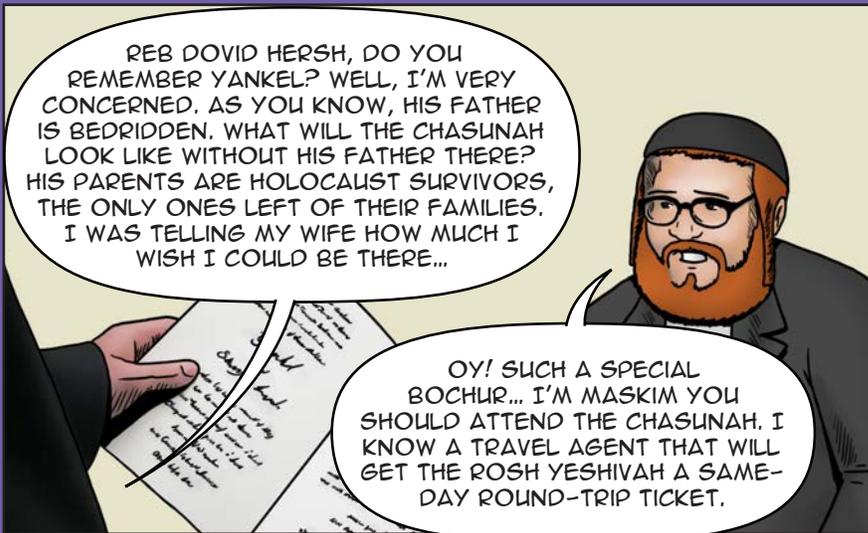
ROSH YESHIVAH, THE YESHIVAH IS LIVING ON MIRACLES... WE SHOULD GO TO NEW YORK TO COLLECT AGAIN TONIGHT...

REB DOVID HERSH, THAT'S NOT AN ISSUE. I'M READY TO COLLECT. HOWEVER, I HAVE TO ASK YOU TO HELP ME WITH AN EITZAH REGARDING ANOTHER PROBLEM...



REB DOVID HERSH, DO YOU REMEMBER YANKEL? WELL, I'M VERY CONCERNED. AS YOU KNOW, HIS FATHER IS BEDRIDDEN. WHAT WILL THE CHASUNAH LOOK LIKE WITHOUT HIS FATHER THERE? HIS PARENTS ARE HOLOCAUST SURVIVORS, THE ONLY ONES LEFT OF THEIR FAMILIES. I WAS TELLING MY WIFE HOW MUCH I WISH I COULD BE THERE...

OY! SUCH A SPECIAL BOCHUR... I'M MASKIM YOU SHOULD ATTEND THE CHASUNAH. I KNOW A TRAVEL AGENT THAT WILL GET THE ROSH YESHIVAH A SAME-DAY ROUND-TRIP TICKET.

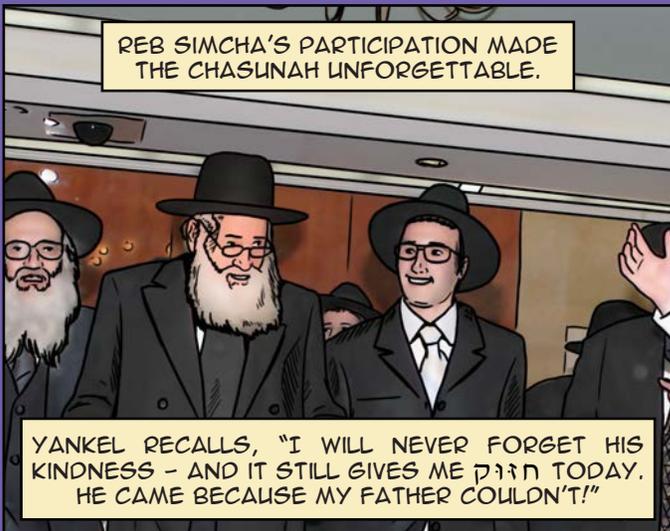


THE TALMID WAS OVERJOYED WHEN HE HEARD THAT R' SIMCHA WOULD BE COMING TO HIS CHASUNAH. BUT REB SIMCHA HAD ANOTHER PROBLEM THAT HE HAD NOT MENTIONED TO THE MENAHEL OR TO THE CHASSAN.

TODAY IS MY MOTHER'S YAHRTZEIT. I HOPE I CAN CATCH A MINYAN SOMEWHERE... NU, ATTENDING YANKEL'S CHASUNAH IS ALSO A BIG ZECHUS FOR MY MOTHER A"H...



REB SIMCHA'S PARTICIPATION MADE THE CHASUNAH UNFORGETTABLE.



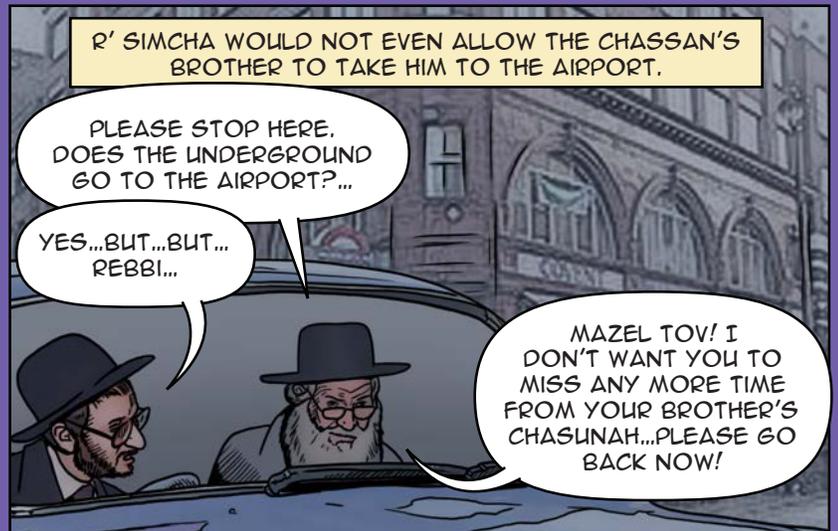
YANKEL RECALLS, "I WILL NEVER FORGET HIS KINDNESS - AND IT STILL GIVES ME חזק TODAY. HE CAME BECAUSE MY FATHER COULDN'T!"

R' SIMCHA WOULD NOT EVEN ALLOW THE CHASSAN'S BROTHER TO TAKE HIM TO THE AIRPORT.

PLEASE STOP HERE. DOES THE UNDERGROUND GO TO THE AIRPORT?...

YES...BUT...BUT... REBBI...

MAZEL TOV! I DON'T WANT YOU TO MISS ANY MORE TIME FROM YOUR BROTHER'S CHASUNAH...PLEASE GO BACK NOW!



SCHUSTAL זצ"ל WAS BORN IN MANHATTAN'S LOWER EAST SIDE TO אביו, AN AMSHINOVER, חסיד, AND אשתו. DURING HIS YOUTH, HE LEARNED BRIEFLY IN תלמוד, AND LATER IN תורה ודעת. ישיבה תורה ודעת. ר' HEIMAN זצ"ל WAS HIS RABBI IN LEARNING AND שמים. IN 1945, שרגא פיינול, TOGETHER WITH HIS חבורה ר' דן, UNGARISCHER זצ"ל, AS THE FIRST TALMIDIM OF בית מדרש עליון IN MONSEY, NY (WHERE HE RASH FOR CLOSE TO THIRTY YEARS). SHORTLY THEREAFTER, HE MARRIED TICHYEH, DAUGHTER OF SHMUEL, THE MATTERSDORFER רב. IN 1977, HE MOVED TO STAMFORD, CONNECTICUT, AS ראש ישיבה OF בית בנימין. HE AUTHORED HIS תורה AND GLOWED WITH HIS שמחת החיים. יהי זכרו ברוך.

