



PIRCHEI Weekly

Agudas Yisroel of America

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פרשה: וירא - הפטרה: ואשה אחת מנשי בני הנביאים... (מלכים ב' ד:א-לז)
דף יומי: סוטה ה' - משיב הרוח ומוריד הגשם



Torah Thoughts

... וַיָּשָׁב אֲבִרְהָם אֶל נָעֲרָיו וַיִּקְמוּ וַיֵּלְכוּ יחדוֹ אֶל בָּאָר שָׁבַע

And אֲבִרְהָם returned to his attendants, and they arose and they went together to בָּאָר שָׁבַע (בְּרֵאשִׁית כב:יט).

Earlier (בְּרֵאשִׁית כ"ב:ה) the תורה writes: וַיִּקַּח אֲבִרְהָם אֶת עֵצִי הָעֵלֶז ... וַיִּשֶׂם עַל יִצְחָק ... וַיִּקַּח בְּנֵדוֹ אֶת הָאֵשׁ וְאֶת הַמִּזְבֵּחַ וַיֵּלְכוּ שְׁנֵיהֶם יחדוֹ the wood for the offering and placed it upon יִצְחָק his son, and he took the fire and the knife, and they both went together. In his commentary on that פסוק, פְּסוּקִי explains the significance of the phrase וַיֵּלְכוּ שְׁנֵיהֶם יחדוֹ – they both went together. אֲבִרְהָם, who was fully aware of the fact that, in a short while, he was going to be offering his son as a קֶרֶבֶן, sacrifice, walked on as excitedly and as enthusiastically as יִצְחָק, who, at this point in time, had no knowledge of the true purpose of their trip.

Similarly, in פְּסוּקִי ח' we are told once again וַיֵּלְכוּ שְׁנֵיהֶם יחדוֹ, that אֲבִרְהָם and יִצְחָק "both went together." Here, too, פְּסוּקִי explains: Although יִצְחָק had, at this point, realized that he himself was going to be the sacrifice to ד', יִצְחָק continued walking along with his father unfazed, with the same enthusiasm as אֲבִרְהָם.

In our פְּסוּקִי (י"ט) this same wording is used a third time: "וַיֵּלְכוּ יחדוֹ" – they arose and they went together." In this case, although פְּסוּקִי does not explain the added message behind these words, it is more than likely that he expects that we interpret these words in the same way as above.

אֲבִרְהָם and יִצְחָק had just undergone the ordeal of the עֶקְדָה and had passed ד' test with the highest level of devotion to ד'. It is the merit of this עֶקְדָה that has served us, אֲבִרְהָם's descendants, and we daven every day that ד' remember this act on our behalf. יִצְחָק and אֲבִרְהָם had risen to spiritual heights that neither of them had previously imagined reaching. It would have been only natural for יִצְחָק and אֲבִרְהָם to feel some sense of pride in the wake of their magnificent spiritual accomplishment.

But the תורה informs us that this was not the case. "אֲבִרְהָם returned to his attendants ... and they went together to בָּאָר שָׁבַע." אֲבִרְהָם and יִצְחָק's attitude was no different from that of the attendants, who had no clue of what had happened on the מוֹרֵנָה. Just as the attendants, who did nothing more than sit and watch over the animals, had no reason to feel any pride or self-satisfaction, so too, אֲבִרְהָם and יִצְחָק did not let the עֶקְדָה make them feel any arrogance as they walked in humility together with the attendants.

This is one meaning of the words we say each evening: וְהָסֵר שָׁטָן יִצְרָן הָרָע before us and after us ... – and remove the שָׁטָן הָרָע before us and after us ... The שָׁטָן הָרָע never sleeps. If the שָׁטָן הָרָע is unsuccessful in stopping a person before he does a מִצְוָה [before us] he tries again after the person has done the מִצְוָה [after us]. The שָׁטָן הָרָע wants to detract from the מִצְוָה. Adding a sense of pride is one his favorite "tricks!"

Adapted from: Brisk on Chumash (with kind permission from ArtScroll)



Yahrtzeits of our Gedolim

י"ח חשוון
5683 – 5747
1922 – 1986

Partzovitz was born in Trakai, Poland, to ר' מנחם מענדל, the city's רב, and אֲרִיָּה צְבִי, a grandchild of the נשיךה Ramailles in Vilna under שלמה ר' Heiman. He later went to Baranovich and then, at the age of 14, to Kaminetz. ר' נחום was a תלמיד מובהק of ר' אֶלְחָנָן and ר' בְּרוּךְ בֶּעֶר, and based many of his שְׁעוּרִים on their חֲדוּשִׁים. Upon his father's request, he joined מִיר at the age of 15, and escaped with the נשיךה to Shanghai. After WWII, he lived briefly in Toronto, Canada, before emigrating to יִשְׂרָאֵל, where he joined מִיר וְרוֹשְׁלִים and married עֲטִיל, the daughter of the נשיךה ר' שְׁמוּעֵלֶבִּיץ. In 1979, he became ר' חיים. His חֲדוּשֵׁי ר' נחום and שְׁעוּרֵי ר' נחום were published posthumously, and have become classics in many ישיבות today.

Gedolim Glimpses

Anyone who was to attend the final שְׁעוּר of ר' Partzovitz will never forget an immortal lesson in אֶמֶת. Sitting in the בית גמרא in his wheelchair, he had a גמרא with a sheet of paper listing, in order, the main points of his קְלָלִי. This was reality; the illness had progressed. In the middle of the שְׁעוּר, ר' נחום paused and thought, in obvious pain, before closing his גמרא. He had a קוֹשֶׁה. Although he had given the שְׁעוּר many times in the past, he could not continue if in his mind he had a קוֹשֶׁה!



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לענין ר' ישראל בן אברהם ז"ל
לענין רבי ישעיהו דוב ע"ה בן יבלט"א יצחק צבי מ"י

*Since we only discuss 1-2 notes, it is important to consider these notes in the context of the bigger picture. Use them as a starting point for further in-depth study.

Focus on Middos

Dear Talmid,

וצ"ל Partzovitz ר' נחום, the מיר ורשלים ראש ישיבה פשט in explaining the incisive ראשונים, especially רש"י, and built many שעורים on an extra word or phrase. However, there was more to his שעור than just פשט, as a תלמיד wrote:

"נחום ר' suffered from an illness that was getting progressively worse by the day. When I arrived at the ישיבה, he was already confined to a wheelchair. He still gave a daily שעור חבורה, a שיעור ליל ששי, and a preview of the ... מוצאי שבת on שעור קללי

"One שעור קללי was based on a תוספות. כתובות in תוספות answered a question which both ר' ר' ברוך בער and חיים found problematic. נחום ר' reviewed both פשטים and argued that, while both פשטים were brilliant, neither explained תוספות's response. He then proceeded to explain תוספות's response with a different approach.

"All of this was pretty standard in a שעור קללי. What was a life-changing moment was how ר' ר' ברוך and ר' חיים נחום

began to stutter and shake visibly. He repeated over and over how great חיים ר' was and how his own רבי ברוך בער, towered over anyone he knew intellectually. He must have uttered 'the רבי' about a dozen or more times in a trembling voice before, finally, in a spurt of shame, with eyes averted, he said, 'אבער, אבער, אבער, דאס ... דאס איז נישט דער פשט אין דער תרוץ פון תוספות! — but, but, but ... that is not תוספות's response.'"

My ר' נחום, תלמיד giving during the last 10 years of his life, under difficult physical conditions, was itself one of his greatest lessons, for even outside the שעור, he was teaching. When he was first hospitalized, he immersed himself in יומא, explaining, "My Zeide, the שלמה הכהן עבודת כהן גדול said that he knew the משיח arrived, and that if he could immediately serve in the בית המקדש. Should I not do the same?" ר' נחום lived his life as a תלמיד of his רביים and thus became the ultimate רבי.

יהי זכרו ברוך!
בנידודות
Your רבי

Story adapted from a speech by Rabbi Shmuel Bloom זצ"ל

Sage Sayings

were renowned for their clarity in פשט. His depth in פשט would not just span the דף, the פרק or the מסכת; it had to fit in perfectly with the words of the ראשונים. He would often say, איך גלויב נישט אז דער ראשונים האבן נישט געוויסט ווי אזוי צו שרייבן! יעדער ווארט איז מדויק. — I do not believe that the ראשונים did not know how to write! Every word is exact. We only need to know פשט."

Source: Sunset — Rabbi Hanoah Teller

Understanding Davening

למנצח...ענה ד' ביום צרה

For the Conductor, [a psalm of דוד]: May ד' answer you on the day of distress...

This small chapter in תהלים is an appropriate one to recite during troubled times. פסוק on this פסוק explains that when דוד sent יואב and his army to war, he would stay behind and daven on their behalf. In fact, יואב was only willing to wage a war on the condition that דוד would daven for the success of his army. רש"י explains, אלה, ברקב ... ואנחנו בשם ד' אלקינו נזכיר Some of our enemies rely on their chariots [and some of them rely on their horses], but we daven to ד' — for from Him alone is our salvation. While כלל ישראל are going through these trying times, we must utilize our most potent weapon — our תפילות! Every תפילה we daven will be heard and will protect כלל ישראל from their enemies.

לענין ר' משה בן הר"ר טוביה הלוי זצ"ל

This Week in History

19 Rogler ר' אלהי — Yahrzeit of 5610 / 1849 — Slabodka and Kalisch. He was born 5554 / 1794 in Soginad, near Zamut, Lithuania, at the Prussian border. His father יעקב ר' was a תלמיד חכם who managed to conceal his lofty ways. He ran a hotel, and after the guests were asleep, he would learn until the morning. The family descended from the צדיקם and חסידים of Yaffe, the Levush.

In his youth, אלהי learned under his father. Shortly after his בר מצוה he was betrothed to the daughter of ר' Dovid Gardomer. ר' Dovid was an affluent man, who willingly undertook to support a תלמיד who would devote himself to learning. אלהי went to Volozhin, where he was a תלמיד of ר' Chaim Volozhiner. When he returned home, both אלהי's father and his father-in-law had come upon hard times and could no longer support him, so he was forced to seek a post as רב.

His first rabbinic position was in Shott, near Kaidan. Later, in 5581 / 1821, he was appointed רב in Rogoli. His name comes from the name of this city.

Three years later, in 5584 / 1824, he was offered the position of רב in William-Pally, near Kovno. He headed a ישיבה there, attracting hundreds of תלמידים. In 5600 / 1840, he was appointed רב in Kalisch, where he remained the rest of his life. In 5608 / 1848, אלהי fell ill and became bedridden. He wrote a letter to the קהלה absolving them of responsibility to him and allowing them to appoint a new רב, as he could no longer function at full capacity. He is buried near the קבר of the קדושים. Many of his תשובות were published as שאלות ותשובות ר' אלהי.

