

# PIRCHE Meekly

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

... וַיַּשָׁב אַבְרָהָם אַל נְעָרָיו וַיַּקַמוּ וַיַּלְכוּ יַחְדָּו אַל בְּאַר שְׁבֶע ...

And אַבְּרָהָם returned to his attendants, and they arose and they went together to בָּאַר שְׁבֶע).

ניקח אבכהם את עצי העלה :writes תוכה the תוכה writes ניקח אבכהם את עצי העלה took אַבְרָהֶם – וַיַּשֶׂם עַל יִצְחָק ... וַיִּקָח בְּיָדוֹ אָת הָאֵשׁ וְאָת הַמָּאֵכְלֶת וַיַּלְכוּ שְׁנֵיהֶם יַחְדָּו the wood for the offering and placed it upon יַצְּחָק, his son, and he took the fire and the knife, and they both went together. In his commentary on that page, explains the significance of the phrase וַיַּלְכוּ שְׁנֵיהֶם יַּחְדָּנִי explains the significance of the phrase רַשְׁיִינ together. אבנהם, who was fully aware of the fact that, in a short while, he was going to be offering his son as a קרבן, sacrifice, walked on as excitedly and as enthusiastically as יְצְחָק , who, at this point in time, had no knowledge of the true purpose of their trip.

Similarly, in פסוק n, eare told once again ניַלכוּ שְׁנֵיהָם יַחָדָּוּ, that מברהם and אַבְרָהָם "both went together." Here, too, יצחָק explains: Although אמקק had, at this point, realized that he himself was going to be the sacrifice to יצְּחָק, continued walking along with his father unfazed, with the same enthusiasm as אברהם.

In our נילכו יחדר") this same wording is used a third time: (יייט) פסוק באַר שָׁבַע – they arose and they went together." In this case, although לָשִׁיינ 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.

and אַבְרָהָם had just undergone the ordeal of the אַבְרָהָם and had passed 'T's test with the highest level of devotion to 'T. It is the merit of this that has served us, אַבְרָהָם's descendants, and we daven every day that די remember this act on our behalf. אַבְּרָהָם and יַצַּחָק had risen to spiritual heights that neither of them had previously imagined reaching. It would have been only natural for אַבְרָהָם and אַבְרָהָם to feel some sense of pride in the wake of their magnificent spiritual accomplishment.

But the אברהם informs us that this was not the case. "אברהם returned to his attendants ... and they went together to אַבָּרָהָם "בָּאַר שָׁבָע and יִצְחָק s attitude was no different from that of the attendants, who had no clue of what had happened on הר המרצה. Just as the attendants, who did nothing more than sit and watch over the animals, had no reason to feel any pride or selfsatisfaction, so too, צר הַכע and יצחק did not let the צר הַכע 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: וָהָסֶר שְּׁטָן יַצר הַרָע before us and after us ... The שִּׁטָן before us and after us ... The never sleeps. If the צר הכע is unsuccessful in stopping a person before he does a מְצְנָה [before us] he tries again after the person has done the מָצְנָה [after us]. The יצר הַרע wants to detract from the מצוה. Adding a sense of pride is one his favorite 'tricks!'

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

# Yahrtzeits & Gedolim



י"ח חשון 5683 - 5747 1922 - 1986

רי נחום זצייל Partzovitz was born in Trakai, Poland, to רי אָרַיַה צָבָי, the city's מֶרָת קִישָּׁא, a grandchild of the חשק שלמה. At the age of 9, he attended Ramailles ישיבה in Vilna under רי שלמה Heiman. He later went to Baranovich

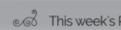
and then, at the age of 14, to Kaminetz. רי שלמה f תַּלְמִיד מַבְהָק was a רי נחום, מדושים and שעורים, and based many of his שעורים on their חדושים. Upon his father's request, he joined ישיבת מיר at the age of 15, and escaped with the to Shanghai. After WWII, he lived briefly in Toronto, Canada, before emigrating to אַרץ יִשְׂרָאֵל, where he joined יָשִׁיבֶת מִיר יִרוּשָׁלַיִם and married עטיל, the daughter of the ר׳ חַיִּים, ראשׁ יַשִּׁיכָה Shmuelevitz. In 1979, he became were published posthumously, שְׁעוּרָי רי נֶחוּם and שְׁעוּרָי רי נֶחוּם were published posthumously, and have become classics in many ישיבות today.

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# Gedolim Glimpses

Anyone who was איכה to attend the final שעור of נצ"ל will never forget an immortal lesson in אמת. Sitting in the בית in his wheelchair, he had a מִדְרָשׁ with a sheet of paper listing, in order, the main points of his שעוּר כָּלֵלִי. This was reality; the illness had progressed. In the middle of the רי נחום, שעור paused and thought, in obvious pain, before closing his גָּמֶרָא. He had a קשיה. Although he had given the שעור many times in the past, he could not continue if in his mind he had a יַקשׁיָה

> לעיינ רי ישראל בן אברהם זייל לעיינ הבי ישעיהו דוב עייה בן יבלחטייא יצחק צבי נייי



# Living with Torah

(קח גָא אַת בַּגָדָ אַת יְחִידָדָ ... וַלַדְּ לַךְ אַל הַר הַפּוֹרְיָה ... (בַּרָאשִׁית כִייבּ:ב ...

"Please take your son, your only one...and go to the land of Moriah."

Re Chaim of Sanz (the דְּבְרֵי חַיִּים) said, the תוּרָה tells us about two important mountains. The first is הָר הַמֵּרְיָה, the mountain where עַקִידת יְצְחָק took place. The second is הָר סִינִי, the mountain on which the תוֹרָה was given to the Jewish people.

When הקביית chose a mountain on which to build the שְּקְטִּתְּקָ, which mountain did He select! One would think that הקביית would have selected התקביה, as that is where the Jews received the תונה. Surprisingly, הקר קשניה but הקבייה but הקבייה what is the reason for this!

It is in order to teach us, answered the הָדְבֶּרִי חָיִּים, just how beloved the quality of מְסִירָת נְּפָשׁ is to הַר הַמּרָיָה זהקבייה is the site where, with extraordinary בְּיִהְהָּ אָבִינוּ, מְסִירָת נְפָשׁ as an offering to הַר הַמּרְיָה that sanctified הָר הַמּרְיָה forever and rendered it the most appropriate site on which to build the בית הַמִּקְדָשׁ.

It was the 21st day of the month of 1909, 1944, only 4 days before 1930, when the Satmar Rebbe, R' Yoel Teitelbaum, was taken from Bergen-Belsen to freedom in Switzerland as part of the famed "Kastner Transport." Upon their arrival, the refugees were confined in the Swiss city of Caux. The 23 gave the refugees strength and encouragement, as they prepared to celebrate their first 210 DP in freedom in nearly five years.

R' Botchko, האיץ שְּׁיכְה in the nearby city of Montreaux, mustered all of his influence to convince the authorities to allow the בין and a small entourage to join him in Montreaux for the kindling of the first אין light. The בין was allowed to leave the internment center and spend the evening in the home of R' Michoel Tzvi Danenbaum. When the בין arrived, he was offered food and drink, but politely refused to partake, instead turning his attention to the מִנוֹרָה that had been set up in his honor. He went to the מִנוֹרָה

# Weeping and Wicks

and, instead of using the wicks that had been prepared, he reached into his pocket and carefully took out a small wick, woven of tattered threads. He replaced the מְּנָחָהְ's wick with his own as he explained: "Weeks ago, we were still in Bergen-Belsen and I had no idea where we would be for מָנָהְה. I began saving threads for wicks. When we were liberated a few days ago, I made sure to take these wicks along with me."

The crowd watched in silence as the 23 began to sway. He remained in that position for a few moments as the tears flowed down his angelic face. Then in an emotional, heartbroken, thin but strong voice, he began to make the περεπ οn the lighting of the πιχινρ. He recited the first two περεπ to the response of a resounding χεις μεταικού μεταικο

As he began the אָרָהְעָשְׁ, he could hold back no longer. Tears began streaming down his cheeks — tears of gratitude that he and those people with him had been saved; tears of pain for those left behind, the millions still suffering. Wracked by sobs and tears, the אַרָּהְעָה attempted to make it through the הַּבְּיָבְה each word a struggle. "הַּרְּבָּר הַשׁׁ – that You kept us alive ... בּרַבְּר הַזָּה – לַּבְּרֶר הָזָה."

He held the light in his hand, its flame shining proudly. He moved the איני to the ממונה s wick, and it caught. The flame had been lit and they began to sing אנר as they never had before and never would again: "... איני בקשי They had embittered my life with hardship." Truer words were never said.

The Satmar אור בילל ישלאל on lighting the wicks he brought with him from Bergen-Belsen because they symbolized the struggle of ארך ישלא - not only during the horrifying years of the Holocaust, but through our entire history. It is an eternal struggle; a struggle for survival, for the triumph of light over darkness, good over evil. We must vanquish the dark, endless night – the bitter exile – and hope to soon be able to witness the אור השבייה Goodness.

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

### Chofetz ChaimMoment



"The results of the general elections were tallied. Harry Weinberg was voted in, for the first time, as the newest Jewish council member. Harry had been raised to live an Orthodox life, but had strayed from his parents' path. He openly voiced his opinions, which demonstrated his disregard for the חקוף. Within moments after the election results were announced, Harry became the central topic of discussion. Manny was upset about some of the יקרע that was being said.

### Should Manny try to stop the you from being spread?

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

Answer: The way of vin provide only to someone who is in the calegory of 47ray, upbineging and is known as an prince towards migns not my proving and showing disregard for the upbineging and is known as an prince towards migns not an entire the Orthodox upbineging and is known as an prince towards migns one who is an inclusive to open your provided the person.

### רש"י Questions # week

- Why did מְלֶכְה inform אַבְרָהָם after the עַקִידָה that מֹלְכָה had borne children to ינחור
- 2. What equality is there between the family of אַבְרָהָם and the family of his brother יְמָחוֹר יִחוֹר?



 L2 families energed from each of them; 8 cume from the main wives tof age, and ang) and 4 from the secondary wives form 03 mm - 22.20.

102-22 - "Linu NGC (01\$(-0) 11300)

1. Αξιετ τhe πτητρχ, αυχητε pondered, "I should have married off ρηχι το a daughter of γχη γιας κι κιχαχ " I berefore, π-τρη took him that πρ. η, in intended spouse, had been

Halacha Corner

מַשִּׁיב הָרוֹחָ וֹמוֹרִיד הגשם Even if one ends the בְּרָכָה one can still say מְשִׁיב one can still say מְשִׁיב one can still say מְשִׁיב one that point. One does not repeat שְּמִינְה עָשְׂרָה unless one has begun saying the first word of the בַּרָכָה

000000000000000000

30 days after שְׁמִינִי עֻצְרָח (כִּייב חָשְׁהַן), if a person is unsure if he said מָשִׁיב הַרוּח, he need not repeat שְׁכוֹנְה עֲשְׁרָה.

Since we only discuss a 3 stope, if it is important to consider these stope in the context of the bigger picture. Use there as a starting point for further in-depth study

# **Focus**on Middos



Dear Talmid,

רי נְחוּם רֹאשׁ יְשִׁיבָה, the מִיר יְרוּשָׁלֵּיִם of מִיר יְרוּשָׁלִים, was a מִיר יְרוּשָׁלִים in explaining the incisive פְּשָׁט in the סִוּגְיָא. He focused on רָאשׁיוֹיִם, especially רְשִׁייִר, and built many on an extra word or phrase. However, there was more to his תַּלְמִיד than just שְּׁשִׁט wrote:

"י suffered from an illness that was getting progressively worse by the day. When I arrived at the יְשִׁיבָה, he was already confined to a wheelchair. He still gave a daily הַבּוֹרָה, and a preview of the מוֹצָאֵי שַׁבָּת on שַׁעוּר בְּלַיִי שַׁבָּת...

"One שעור קללי was based on a תוֹסְפוֹת in תּוֹסְפוֹת תּוֹסְפוֹת מוֹסְפוֹת מחשבות in תוֹסְפוֹת היים מחששים answered a question which both ר' בְּרוּךְ בַּעָר and די בְּרוּךְ בַּעָר found problematic. ר' בְּחוֹם reviewed both problematic מוֹסְפוֹת reviewed both שְּשִׁים and argued that, while both were brilliant, neither explained תוֹסְפוֹת response. He then proceeded to explain 's response with a different approach.

"All of this was pretty standard in a שָׁעוֹר כְּלְלִי What was a life-changing moment was <u>how</u> ר' ר' ברוך argued on ר' חיים and בחום ר׳ הָּהִים בּעֵּר ר׳ הָהִים began to stutter and shake visibly. He repeated over and over how great ר׳ הַּיִּים was and how his own ר׳ הַּיִּים ישׁ ישׁ ישׁ ישׁ ישׁ, towered over anyone he knew intellectually. He must have uttered 'the 'הָבִּי about a dozen or more times in a trembling voice before, finally, in a spurt of shame, with eyes averted, he said, 'סִיּבְּעַר, יִּבְעַר, אָבַעֶר, אָבַעֶר, אָבַעֶר, אָבַעֶר, אָבַעֶר, אָבַעֶר, אַבְעַר, אַרָּיִן פוּן אִיז נִישׁט דְעַר פְּשֵׁט אִין דְעָר תַּרוּץ פוּן אִיז נִישׁט דְעַר פְּשֵׁט אִין דְעָר תַרוּץ פוּן הּשַׁט hout, but, but ... that is not פּשֵׁט in הַּשַּׁט in segonse."

My הלמיד 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 מסכת יומא, explaining, "My Zeide, the גאון רי שלמה הפהן, said that he knew the עבודת כהן גדול by heart, and that if משית arrived, he could immediately serve in the בית המקדש. Should I not do the same?" רי נחום lived his life as a of his רביים and thus became the ultimate רבי.

> יְהִי זְּכְרוֹ בֶּרוּדְ! בְּיְדִידוּת רָבִּי Your

Story adapted from a speech by Rabbi Shmuel Bloom שליט"א

# **Sage** Sayings



ר׳ נְחוּם were renowned for their clarity in שְׁנּרִים אוֹבְיֵי שׁ were renowned for their בְּיָט his depth in בְּשָׁט would not just span the בָּיָק or the מֵּפֶּכָּת; it had to fit in perfectly with the words of the רָאשׁוֹנִים he would often say, אִיך גלוּיב נִישִּׁט אַז he would often say, דעָר רָאשׁוֹנִים האָבן נִישׁט געָװִיסט װִי אַזוֹי צוּ שׁרײַבן! יעדער װאָרט אִיז דעָר רָאשׁוֹנִים האָבן נִישׁט געָװִיסט װִי אַזוֹי צוּ שׁרײַבן! יעדער װאָרט אִיז דעָר רָאשׁוֹנִים האָבן נִישׁט געָװִיסט װִי אַזוֹי צוּ שׁרײַבן! יעדער װאָרט אִיז שׁ בּשְׁט! — I do not believe that the רְאשׁוֹנִים did not know how to write! Every word is exact. We only need to know "."

Source: Sunset - Rabbi Hanoch Teller

# **Understanding** Davening

...לַמִנְצֵחַ...יַעַנְדְ ד׳ בִּיוֹם צַרָה

For the Conductor, [a psalm of 7]: May '7 answer you on the day of distress...

This small chapter in מהלים is an appropriate one to recite during troubled times. פּסוּק on this פָסוּק explains that when sent יואב and his army to war, he would stay behind and daven on their behalf. In fact, אאב was only willing to wage a war on the condition that Typ would daven for the success of his army. פשייי explains, אַלָּה explains, בָרֶכֶב ... נַאַנַחְנוּ בְּשָׁם די אַלֹקִינוּ נַזְכִּיר , Some of our enemies rely on their chariots [and some of them rely on their horses], but we daven to '7 — for from Him alone is our salvation. While כלל ישראל are going through these trying times, we must utilize our most potent weapon - our our most! Every תַּפְלָה we daven will be heard and will protect כַּלל יִשְׁרָאֵל from their enemies.

לעיינ רי משה בן הרי טוביה הלוי זצייל



### This Week in History

19 אַרְּקְשְׁתְּן ה Rogler קר אַלְּהָנּי ה Rogler ר אַלְּהָנּי ס ר Rogler ר ב אָלְהָנּי ס ס Slabodka and Kalisch. He was born 5554 / 1794 in Soginad, near Zamut, Lithuania, at the Prussian border. His father אַרְשְּׁיִר הָּטָם was a בּיִלְשְׁיִר הָּטָם 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 בְּבָי מִם בְּבָי מִרְנִיכִי he Levush.

His first rabbinic position was in Shott, near Kaidan. Later, in 5581 / 1821, he was appointed 27 in Rogoli. His name comes from the name of this city.

# FROM OUR LEADERS PIRCHEI AGUDAS YISROEL OF AMERICA

IN YERUSHALAYIM THERE WAS A PRINTING PRESS FOR SEFARIM. EVERY DAY A TRUCK CAME TO DELIVER STACKS AND ROLLS OF PAPER. DOVID WAS ONE OF THE WORKERS WHO HAD TO SHLEP THE PAPER TO THE WAREHOUSE, BUT THIS TIME IT WAS DIFFICULT AS HIS CO-WORKERS WHO USUALLY HELPED WERE ALL TENDING TO OTHER ERRANDS THAT DAY.



RAV MOSHE SHMUEL SHAPIRO HAPPENED TO BE IN THE AREA THEN. NOT KNOWING THAT THIS MAN WAS A GREAT RAV, DOVID APPROACHED HIM.

WOULD YOU MIND HELPING ME CARRY THESE ROLLS OF PAPER FROM THE TRUCK? MY CO-WORKERS AREN'T HERE TODAY.

I SEE THERE'S NO ONE ELSE WHO CAN DO IT BESIDES ME...



ALL RIGHT THEN ...

THE TWO STARTED CARRYING THE STACKS OF PAPER INTO THE WAREHOUSE WHEN SUDDENLY DOVID NOTICED THAT ACROSS THE STREET STOOD RAV SHMUEL WOSNER, SURROUNDED BY TALMIDIM WHO WERE ASKING HIM FOR BRACHOS.

COULD YOU HOLD THIS FOR A MINUTE? I MUST RUN TO GET A BRACHAH FROM RAV WOSNER BEFORE HE ENTERS THAT BUILDING!



DOVID RAN ACROSS THE STREET, BUT BY THE TIME HE GOT THERE, RAV WOSNER HAD ALREADY ENTERED THE BUILDING. IT WAS TOO LATE. WHAT'S THE

WELL, I'LL GIVE

MATTER?

I REALLY NEEDED TO GET A BRACHAH ... MY SISTER NEEDS A SHIDDUCH ...

OK..



RAV SHAPIRO GAVE DOVID A BRACHAH, AND THEN THEY PROCEEDED TO EMPTY THE TRUCK.

THAT NIGHT DOVID ATTENDED A FRIEND'S CHASUNAH.

OH, THERE'S A GROUP OF BACHURIM AT THE ENTRANCE OF THE HALL! THERE MUST BE A BIG RAV THERE. I ALREADY MISSED A BRACHAH FROM RAV WOSNER TODAY. I'LL GO AND SEIZE THE OPPORTUNITY NOW!



WAS HE SURPRISED WHEN HE REACHED THE CENTER OF THE COMMOTION TO FIND OUT THAT THE RAV STANDING THERE WAS THE SAME PERSON WHO HAD GLADLY HELPED HIM SHLEP THE STACKS OF PAPER THAT MORNING!



רי משה שמוּאל שפירא זצ״ל WAS BORN IN MINSK TO דין ,רי אריה OF BIALYSTOK, AND HIS WIFE מינה גולדה. HE WENT TO LEARN UNDER ו רי אלחנן וסרמן זצייל או BARANOVICH IN 1933. IN 1936, HE MOVED TO MIR, WHERE HE BECAME A תלמיד ה OF R' YERUCHAM LEVOVITZ איי אוייל AND R' CHATZKEL COMPLETE עיון WITH LIGHT קונטרס הבאורים. ואווא אוויע אייס WITH LIGHT קונטרס הבאורים, ADOING ELEVEN VOLUMES OVER THE YEARS. HE WAS A WARM, BRILLIANT מרביץ תורה, WHO ATTRACTED MANY תלמידים WITH HIS UNUSUAL BLEND OF הוֹרה, תוֹמים AND יראת שמים. HE WAS A LEADING MEMBER OF THE אגדת ישראל OF מועצת גדולי התורה ANO ועד הישיבות.

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



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