



PIRCHEI Weekly

Agudas Yisroel of America

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פרשה: תולדות - הפטרה: הפטרה: משא דבר ה' (מלאכי א:א-ב:ז)
דף יומי: סוטה י"ט - משיב הרוח ומוריד הגשם ברכי נפשי



Torah Thoughts



... וַיַּעֲתֶר לוֹ ה' ...
 'allowed Himself to be entreated by him (כא: בְּרֵאשִׁית כה: כא).

רש"י explains that ד' answered צַדִּיק's prayers rather than רַבֵּקָה's, because the תְּפִלוֹת of a צַדִּיק בֶּן צַדִּיק are not like those of a רַשָּׁע בֶּן רַשָּׁע. This concept needs explanation.

The ט"ז, in the שְׁלַח עֲרוּךְ (ג:א-ג:ב), brings the opinion of the מַהֲרַש"ל, who says that when we have a choice of two בְּעָלֵי תְּפִלָּה whose abilities and character traits are equal in every way, where the only difference between the two בְּעָלֵי תְּפִלָּה is that one comes from a better יְחוּס, lineage, than the other, then we give precedence to the person with the יְחוּס. He bases this הִלְכָה on the תּוֹצִי"ל quoted above regarding the prayers of a צַדִּיק בֶּן צַדִּיק. The מַהֲרַש"ל is of the opinion that this rule of 'the תְּפִלוֹת of a צַדִּיק בֶּן צַדִּיק are not like those of a רַשָּׁע בֶּן רַשָּׁע' applies for all different types of תְּפִלוֹת.

The ט"ז himself disagrees. Based on the words of the רַא"ש, his opinion is that it is preferable to choose the one who does not have such a fine family, because his תְּפִלוֹת will be heard first. He quotes a פְּסוּק to support his פְּסָק: שְׁלוֹם שְׁלוֹם לְרַחוּק: פְּסָק: "... peace, peace, for the far and the

near," said ד' "and I will heal him" (יט). "The far" comes before "the near."

This presents a difficulty with the גְּמָרָא in בְּמֹת which quotes רש"י on this פְּסוּק about the relative value of the תְּפִלוֹת of a צַדִּיק בֶּן צַדִּיק and רַשָּׁע בֶּן רַשָּׁע. How can we explain this?

The תּוֹרָה תְּמִימָה offers an answer. We can say that this rule of 'the תְּפִלוֹת of a צַדִּיק בֶּן צַדִּיק are not like those of a רַשָּׁע בֶּן רַשָּׁע' applies only when the צַדִּיק is davening for his own needs. When one davens for personal needs, one's own זְכוּיוֹת are not always enough and one can benefit from the added זְכוּיוֹת of his forefathers. But when one davens on behalf of others as a שְׁלִיחַ, the צַדִּיק will benefit even more if he is a רַשָּׁע בֶּן רַשָּׁע. This is based on the understanding that בְּמָקוֹם שֶׁבְּעָלֵי תְּשׁוּבָה עוֹמְדִים, אֵין צַדִּיקִים גְּמוּרִים וְכוּלָּם לְעֵמוּד בְּעַל צַדִּיקִים cannot stand. This is because the בְּעַל תְּשׁוּבָה has abandoned his evil ways and grasped the path of the righteous, all on his own initiative. ד' loves the בְּעַל תְּשׁוּבָה that sinned and came back, for it takes courage and humility. **Is there any greater זְכוּת than this for someone leading the צַדִּיק before ד'?**

Adapted from: עלינו לשבח (with kind permission from ArtScroll)



Yahrtzeits of our Gedolim

ה' כסלו
 5627 - 5700
 1867 - 1939

ר' ברוך בער ליבוביץ זצ"ל was born in Slutsk. He was a close תלמיד of R' Yosef Ber Soloveitchik זצ"ל, the Slutzker רב. He was an עלי from a young age and at 16 he went to Volozhin. There he became the תלמיד מבהק of R' Chaim Brisker זצ"ל. He married the daughter of R' Avraham Zimmerman and succeeded him as Rabbi of Halusk. In 1903 he was appointed head of ישיבת פנקס בית יצחק in Slabodka. During WWI, he left Slabodka and relocated the ישיבה to Minsk and then to Kremenuchug and Vilna. In 1926 he re-established the ישיבה in Kamenitz, where it continued to flourish for thirteen years. In 1939, he fled along with the ישיבה to Vilna. He authored שמואל ברכת פמואל on ש"ס.

Gedolim Glimpses

רש"י tells us that when a צדיק arrives in a city, his special presence is felt. In 1929, R' Boruch Ber זצ"ל came to New York. The city took notice of his visit and before long, Mayor Walker honored R' Boruch Ber with a ceremony at City Hall. He presented him with a key to the city and announced, "Rabbi Leibowitz is living proof that evolution is false. A holy man like him could only be a creation of G-d!"



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לעיני רי ישראל בן אברהם ז"ל
 לעיני הבי ישעיהו דוב ע"ה בן יבלחטי"א יצחק צבי נ"י

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וְיִתְרַצְצוּ הַבָּנִים בְּקַרְבָּהּ ...

The children struggled inside her (כב: בְּרֵאשִׁית כה: 25:22)

asks, why is it that when רבקה passed the attempt to escape from her womb? After all, תּוֹרָה teach us (ל: כ) that during this time a מְלַאָּךְ comes and teaches the baby the entire תּוֹרָה. Would יַעֲקֹב be able to learn more in the בֵּית הַמִּדְרָשׁ than he would from the מְלַאָּךְ?

The חַתָּיִם answers, although he was learning the entire תּוֹרָה from a מְלַאָּךְ, יַעֲקֹב was forced to do so in עֵשָׂו's presence. יַעֲקֹב preferred to learn תּוֹרָה in a בֵּית הַמִּדְרָשׁ with friends who could enhance his learning, free of the company of his wicked brother עֵשָׂו, than to be taught the entire תּוֹרָה directly from a holy מְלַאָּךְ!

* * * * *

R' Meir Shapiro זצ"ל, founder of the תּוֹרָה הַיּוֹמִי program and ראש ישיבה of Yeshivas Chachmei Lublin, remarked in passing that his birthday, ז' אָדָר, was approaching. A few בְּחוּרִים gathered around and one of them, Chaim Levovitch, asked their רַבֵּי what he would like for his birthday. The בְּחוּרִים wondered how he would respond. After all, this was an uncommon question to pose to a ראש ישיבה.

After a moment of thought, R' Meir looked at the בָּחוּר and replied that he wanted שְׂיִים.

Chaim was startled that the ראש ישיבה had responded at all. But his response was puzzling. The שְׂיִים had numerous sets of שְׂיִים. Yeshivas Chachmei Lublin was somewhat unique in its magnificence and stately appearance. It had everything a ישיבה needed, including a beautiful בֵּית הַמִּדְרָשׁ fully stocked with every available סֵפֶר.

Noticing the puzzled faces of his students, R' Meir turned toward Chaim and smiled. "I want the בְּחוּרִים to finish שְׂיִים for me by my birthday."

All of a sudden, this was no longer a little joke between the ראש ישיבה and a few בְּחוּרִים. They quickly calculated that there were over 2,700 blatt in שְׂיִים and a little over 300 בְּחוּרִים. Each boy would need to learn close to ten blatt, a reachable but difficult goal to achieve.

A small group was appointed to administer the distribution of pages to the בְּחוּרִים. By sunset on אָדָר, the learning began. An intensity stormed through the בֵּית הַמִּדְרָשׁ unlike any that had been experienced before. The בְּחוּרִים had set themselves a goal and were determined to achieve it.

The fire of learning spread throughout the בֵּית הַמִּדְרָשׁ. The vast majority of the בְּחוּרִים in ישיבה stayed up even later than usual to accomplish the awesome task they had undertaken. Anyone with a difficulty in the material he was learning would ask one of the other boys or one of the רַבֵּי who had volunteered to join the project. The special learning program continued throughout the entire night and stopped only temporarily for a recess for davening and a quick meal.

The frenzied pace and thunderous sounds of learning תּוֹרָה permeated the בֵּית הַמִּדְרָשׁ. As the afternoon progressed not an empty seat or wasted moment could be found. The sight and intensity of the learning was a spectacle to behold. *The words of תּוֹרָה flowed ceaselessly from their mouths!*

And then, as the sun began to set, Chaim knocked on the door of the ראש ישיבה's office and asked the ראש ישיבה to come into the בֵּית הַמִּדְרָשׁ. They had a present to give him. Chaim escorted their beloved רַבֵּי into the בֵּית הַמִּדְרָשׁ. As the ראש ישיבה walked through the door he smiled.

A loud bang on the בֵּימָה brought an immediate halt to the tumultuous din of voices raised in learning, and the group of people that had arranged the project acknowledged that their colleagues had finished their assignments. "רְבוּתֵי, in honor of our רַבֵּי we have successfully completed the entire שְׂיִים in twenty-four hours. We would like to honor the ראש ישיבה with the הַדָּרָן."

R' Meir beamed proudly and, with tears in his eyes, thanked his תַּלְמִידִים for the most wonderful birthday present he could have ever received. He then proceeded to recite, "... תְּלַמוּד בְּבִלְי ... *We will return to you once again, Babylonian Talmud ...*"

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

Chofetz Chaim Moment

ספר ח"ח הלכות לשון הרע כלל ח' סעיף ז'

*Phillip, a famous actor, was born to an Orthodox family and had attended a ישיבה in his youth. Unfortunately, his talents were noticed by the wrong people and the glamor of fame led him astray. His life was full of עֲבֵרוֹת. He had a soft spot for the ראש ישיבה of his youth and, as a 'good-will' gesture, decided to send a large donation. When the מְנַחֵל brought the check to the ראש ישיבה, he was told, "Send it right back! I do not want to build a place of תּוֹרָה with a שְׂרָעָה's money!"

Is it מְנַחֵל for the מְנַחֵל to spread the story about Phillip's check?

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

Answer: The ראש ישיבה applies only to someone who is in the category of מְנַחֵל. One who is considered towards the category of מְנַחֵל, however, one is known as מְנַחֵל. If, however, one is known as מְנַחֵל, then, it is actually a person such as a person.

Questions week

1. בֵּית הַמִּדְרָשׁ davened that any non-Jew's request in the המקדש be accepted, even if he might be unworthy. From where did he learn this?
2. What similarity was there between the dish that יַעֲקֹב served to יִצְחָק and the מֶן?



1. המקדש wanted complete faith, to get the תְּלַמְדֵי הַתּוֹרָה, who had complete faith, was given an unconditional reward. The dish that יַעֲקֹב served to יִצְחָק had every flavor that the eater's desired taste (ע"פ רמב"ם שם ט"ז:א).
2. The dish that יַעֲקֹב served to יִצְחָק had every flavor that the eater's desired taste (ע"פ רמב"ם שם ט"ז:א).
(ע"פ רמב"ם שם ט"ז:א).

Halacha Corner

הלכות עניני דיומא
משיב הרוח ומוריד
הגשם

- The הלכה holds that if one realizes that he forgot to say ויקטר before תפילת שמונה עשרה, he should continue to say ויקטר and insert it just before תפילת שמונה עשרה.
- If one is concerned that he may forget to say ויקטר before תפילת שמונה עשרה, some say even the הלכה would agree to adding ויקטר before תפילת שמונה 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,

Once, while traveling on a train, R' Boruch Ber Leibowitz זצ"ל, the famous ראש ישיבה of Kamenitzer Yeshiva, sat down next to a bareheaded Jew. Embarrassed at the thought of sitting next to such a צדיק with his head uncovered, the man immediately put on his hat. The ראש ישיבה then struck up a conversation with the man and talked to him for about an hour. When they parted, R' Boruch Ber embraced him warmly.

Having observed all this his wife said, "You did not even know that gentleman, and you are so careful not to waste a second. Why did you spend such a long time talking with him?"

"Did you see how he was ashamed to sit bareheaded next to me?" answered R' Boruch Ber. "This indicated a spark of warmth in him. When one detects such potential in a Jew, he must do his best to fan that spark, and hopefully, it will burst into a large flame."

R' Boruch Ber's love of תורה was matched only by his affection for every Jew. He would often say, "When I stand before שמים, the Heavenly Court, and they ask me, 'What merit have you brought with you?' what can I answer — תורה? There is only one thing that I could possibly claim — that I loved every Jew with all my heart. Whenever I walk in the street and I see a Jew, one thought comes to me — 'a blessing on his head!'"

My תלמיד, one can only imagine what R' Boruch Ber would have said to you if he had sat down next to you on a train. You can be sure that with his love and understanding he would have made you feel comfortable. If you see a new face in the class, or in shul, go and welcome him. You may never know how that spark of friendship can change his life forever!

יהי זכרו ברוך!
Your רבי,
בגידודות,

*Story adapted from
The Story of Reb Baruch Ber (ArtScroll)*

Sage Sayings



R' Boruch Ber Leibowitz זצ"ל, the famous ראש ישיבה of the Kamenitzer Yeshiva, lived during spiritually difficult times. He courageously fought the משכילים, anti-religious sect. He once remarked about a well-known but irreligious historian, "ער ווייסט וואו און ווען דער הייליגע אביי איז געשטארבן, אבער איך ווייסט וואו דער הייליגע אביי לעבט! — He knows where and when the holy Abaye died, but I know where the holy Abaye lives!" צדיקים and their תורה live on forever!

Source: The Story of Reb Baruch Ber (with kind permission from ArtScroll)

Understanding Davening

למנצח... יענד ד' גיום צרה...

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

The מנצח explains this following משל. A mother and daughter quarreled and the mother was hurt and angry. One day, the daughter was giving birth and she began crying out in pain. The mother heard and could not bear to have her child in pain. She forgot the quarrel and came to soothe her daughter. So too, we caused pain to ד' and He was forced to destroy the בית המקדש and hide His presence. When we call out in pain on a צרה, a day of distress, He listens and still comes to our aid. ד' tells us, קלל ישראל לך, when you are experiencing difficult times and it seems like there is no hope for salvation, I am here and will answer your prayers, as it says, יענד ד' גיום צרה. Each תפילה recited with feeling in these difficult times will be answered and He will protect ישראל.

לעיני משה בן הרי"ה טוביה הלוי זצ"ל



This Week in History

פני הושע – 5643 / 1702: The day the Falk of Frankfurt was giving a שיעור in Lvov when an explosion in a gunpowder storage area caused a fire and wrecked his home and all of the adjoining buildings. The פני הושע was completely trapped under the fallen rubble in which thirty-six Jews were killed, including his wife, his young child, and his parents-in-law. As he lay trapped in the rubble he made a ספר that he would write a ספר and disseminate תורה if he survived.

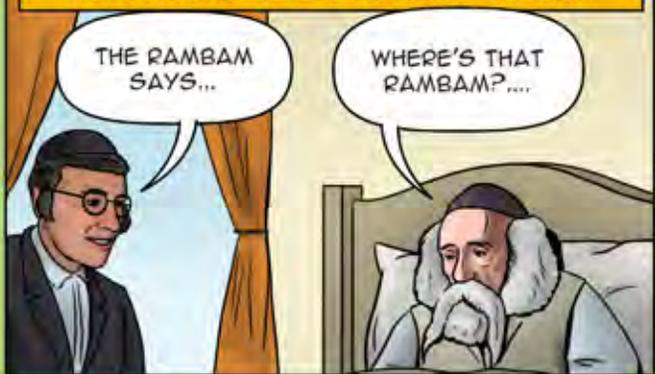
רי שמואל – 5392 / 1631: Yahrzeit of ר' שמואל, the מהרש"א, born in Krakow in 1555. His father, ר' יהודה, was descended from ר' יהודה הקסיד. His mother was the granddaughter of ר' יהודה Loewe, the מתר"ל מפראג. He married the daughter of Rebbetzin Eidel Lifschitz of Pozna, the wealthy widow of ר' משה Lifschitz, the רב of Brisk. At the tender age of 20 he was already running the great ישיבה in Posen. When his mother-in-law, who had financed the ישיבה for some 20 years, passed away in 5368 at the age of 100, he closed the ישיבה and became רב בית דין in Chelm. In appreciation of her תהוד, the מהרש"א added the name Eidels to his own name.



LEARNING FROM OUR LEADERS

ת"סב
PIRCHEI AGUDAS YISROEL OF AMERICA

AFTER AN UNSUCCESSFUL OPERATION IN AUSTRIA, THE ROGATCHOVER GAON, R' YOSEF ROSEN, WENT HOME, STILL IN EXTREME PAIN. THE ONLY RELIEF HE HAD FROM THE PAIN WAS WHEN A VISITOR CAME TO TALK TO HIM IN LEARNING.



THE RAMBAM SAYS...

WHERE'S THAT RAMBAM?....

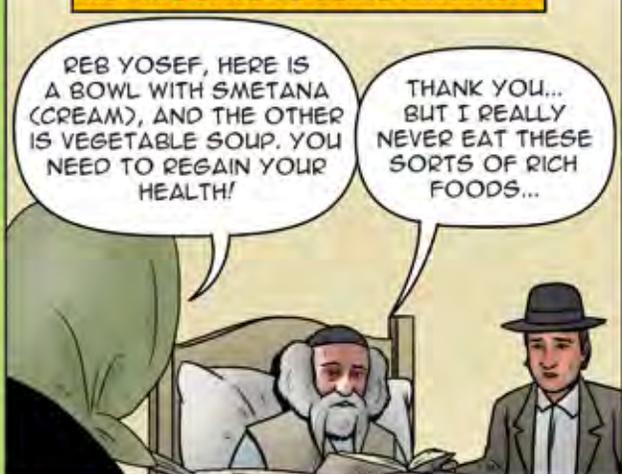
DOVID FINKEL TRAVELED OVER EUROPE AND VISITED MANY OF THE GEDOLIM. HE CAME TO SPEAK IN LEARNING WITH THE ROGATCHOVER GAON AFTER A LONG AND DIFFICULT JOURNEY...



...AND I HAVE ASKED MANY GEDOLIM THIS DIFFICULT QUESTION.

...THEY SAID IT WAS A DIFFICULT QUESTION... OR DO YOU SAY SO?

HIS WIFE CAME TO SERVE HIM LUNCH.



REB YOSEF, HERE IS A BOWL WITH SMETANA (CREAM), AND THE OTHER IS VEGETABLE SOUP. YOU NEED TO REGAIN YOUR HEALTH!

THANK YOU... BUT I REALLY NEVER EAT THESE SORTS OF RICH FOODS...

THE ROGATCHOVER LOOKED AT DOVID AND REALIZED HE HAD NOT EATEN IN A WHILE...



HMM.. I HAVE AN IDEA.

I WILL EAT HALF THE SMETANA AND VEGETABLE SOUP IF DOVID EATS THE OTHER HALF...

...I UNDERSTAND..

THIS IS SO IMPORTANT FOR MY HUSBAND'S HEALTH... PLEASE DON'T REFUSE THIS OPPORTUNITY!



I HAD MY SPOONFUL OF SMETANA; NOW IT'S YOUR TURN...

HOW DID HE REALIZE HOW LITTLE FOOD I'VE EATEN THESE PAST FEW WEEKS?

...SHEHAKOL NIHIYEH BIDVORO.



HOW CAN I THANK YOU ENOUGH? I NEVER WOULD HAVE AGREED TO EAT ANY OTHER WAY...

THIS IS A CASE OF ZEH NEHENEH V'ZEH NEHENEH (WHERE BOTH PARTIES HAVE A GAIN!)

R' YOSEF ROSEN OF DVINSK, THE GAON OF ROGATCHOV, WAS BORN IN BELARUS. HIS UNUSUAL CAPABILITIES WERE ALREADY OBVIOUS WHEN HE WAS YOUNG, AND AT THE AGE OF 13 HIS FATHER BROUGHT HIM TO THE BAIS HALEVI IN SLUTSK. HE LEARNED AN ENTIRE YEAR WITH R' CHAIM BRISKER (WHO WAS 5 YEARS HIS SENIOR) AND THE BAIS HALEVI. HE THEN WENT TO SHKLOV TO LEARN UNDER R' YEHOShUA YEHUDA LEIB DISKIN (MAHARIL DISKIN). AT 18, HE MARRIED THE DAUGHTER OF R' MOSHE GARFINKEL, A GERER CHASSID IN WARSAW. IN 1891, HE BECAME RAV OF THE CHASSIDIM IN DVINSK. THE ROGATCHOVER AND HIS COUNTERPART, R' MEIR SIMCHA (KNOWN AS THE MESHECH CHOCHMA, RAV OF THE LITVISHE KEHILLAH IN DVINSK), LEARNED TOGETHER AND ENJOYED AN EXCELLENT RELATIONSHIP. HE WAS KNOWN FOR HIS BRILLIANCE IN APPLYING HIS ENCYCLOPEDIA TORAH KNOWLEDGE TO ANSWER MANY DIFFICULT QUESTIONS. HE AUTHORED TZOFNAS PANE'ACH.



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