



# PIRCHEI Weekly

Agudas Yisroel of America

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פרשה: ויצא - הפטרה: וברח יעקב (הושע יב:יג-יד:)  
דף יומי: סוטה כ"ו - משיב הרוח ומוריד הגשם ברכי נמשי

## Torah Thoughts

וישק יעקב לרחל... ויגבד

And יעקב kissed רחל ...and wept (יא: כט:)

יעקב explains that the reason יעקב wept is because he saw with רוח הקדש that רחל would not be buried together with him. If יעקב saw with רוח הקדש that רחל would die on the journey while giving birth to בנימין, that would be an even greater reason to cry. Why was he focused on the fact that רחל would not be buried together with him?

The באר יוסף offers an interesting explanation. The מדרש רבה, in the introduction to מגילת איכה, relates that upon the destruction of the first המקדש, the נשמות of אברהם and יעקב came before ד' to plead for mercy on behalf of יעקב, but were unsuccessful. Then רחל came before ד' and said, "It is known before You that Your servant יעקב wanted to marry me and worked for seven years for that purpose. But my father לכו deceived יעקב and gave my older sister לאה to him instead. My heart ached; יעקב and I had made up between ourselves a secret sign against my father's trickery, but I did not want to see my sister, לאה, humiliated. I suppressed my feelings and emotions and [in a way that לאה didn't even realize] I revealed to לאה the secret signs.

"ד', please look at how I acted, though I was a mere בשר ודם, human! I overcame my natural feelings and gave my sister what was rightfully mine! In that זכות, please do the same. Please suppress Your feelings of anger. Please do not forsake my children and leave them humiliated among the nations!"

ד' replied: " וישק יעקב לרחל... ויגבד... וישבו בנים — Hold back your voice from crying, ... there is reward for your deeds...your descendants will return to their border" (טו-טז).

רחל's silence displayed incredible self-sacrifice. She thought that she would be giving up the opportunity to marry יעקב and be the mother of the nation that would receive the תורה and carry out ד' will on this earth. Yet she was undeterred. רחל saw before her one decisive factor — the tremendous shame that לאה would have had to suffer if לכו's trickery would be revealed as she stood under the חפה. And because of רחל's self-sacrifice, ד' promised that the day would come when כלל ישראל would be redeemed from exile.

The רמב"ן writes that the phrase קול ברמה נשמע, a voice was heard in the heights, is an allusion to the intensity and bitterness of רחל's weeping. It will be heard from afar, on the heights of the mountaintop in the portion of בנימין where the המקדש had stood but which was now in ruins.

This then is why רחל was not buried in the המכפלה: it was to enable her to be close to her children in their hour of sorrow, pain and captivity. As they passed her grave, they cried bitter tears and רחל saw their tears and tore open the heavens with her pleas.

יעקב did not cry for his own personal tragedy. He saw through רוח הקדש the pain of ישראל. He "saw" the bitterness of רחל's powerful tears and he too raised his voice and wept.

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

## Yahrtzeits of our Gedolim

כסלו  
5626 - 5695  
1866 - 1934

ר' צבי חיים, born in Bakst, Vilna, to ר' משה מרדכי וצ"ל, the town רב, and בילא חנה Epstein, learned in Volozhin. At age 15 he completed half of ש"ס and was called the Bakster. In 1889, he married תהיה מנוחה, a daughter of פרנק, a wealthy man who was נפטר at 43. In his will, he asked that his daughters marry only those who show signs of בתורה. Another daughter married ר' איסר זלמן מלצר, דגולים. In 1894, ר' נתן צבי פינקל וצ"ל, the Alter of Slabodka, offered both positions in the ישיבה. In 1924, R' Epstein, the Alter, and most of the ישיבה relocated to ישראל, where the ישיבה thrived for 5 years. In 1929, Arabs attacked the ישיבה, killing 68 Jews and wounding many more. The ישיבה relocated to ירושלים. ר' משה מרדכי's genius is evident in his ספר לבוש מרדכי.

## Gedolim Glimpses

In Slabodka, ר' משה מרדכי Epstein וצ"ל refused to turn away תלמידים even under the landlord's threat of eviction due to overcrowding. Instead, R' Epstein launched a campaign to build a new ישיבה. His son-in-law ר' חזקאל Sarna וצ"ל noted that when his father-in-law had decided to build a new ישיבה, he was so poor he could not even afford to buy postage stamps for fund-raising ... yet, with ד' help, he built a magnificent edifice that was finished in 1900 and was filled immediately with תלמידים.



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



# Focus on Middos



Dear Talmid,

צ"ל Epstein ר' משה מרדכי dedicated his life to learning and teaching ד' תורת. At the onset of World War I, most Lithuanian תשיבות were shut down. On תשעה באב 5674 (1914) the residents of Kovno and its suburbs, including Slabodka, were expelled. The ישיבה dispersed and משה מרדכי fled to his daughter פייגא's home in Rechista.

While in Rechista, משה ר' מרדכי decided to reestablish the ישיבה in nearby Minsk and immediately sent letters to the תלמידים staff and requesting that they come there. בית מדרש ר' משה מרדכי and meals were organized in the homes of local residents.

Shortly afterward there were students from most of the Eastern European ישיבות, including Brisk, Kamenitz, Volozhin and Radin, who flocked to Minsk as well. They were accompanied by many גדולי הדור, including the חפץ חיים; תלמידים ר' אלהו ברנרד; ר' יצחק זאב Kamai of מיר, and the חזון איש.

When the battlefront neared Minsk, the ישיבה was forced to relocate in the חסידיש

Ukrainian town of Kremenchug. The קהלה dedicated itself to assisting משה מרדכי in every way, even when bullets were flying, shells were being fired, and typhoid was raging in the streets.

At that time a group of Cossacks had kidnapped ר' יעקב וצ"ל Ruderman and threatened to kill him unless they received a sizable ransom from ר' משה מרדכי. He offered them the money he had, but this was not enough for them. משה מרדכי had an inspiration. He ran outside and screamed, "Gevald! Help!"

Alerted by his frantic shouts, some neighbors rushed out. There was noisy confusion. Terrified that the Bolshevik police might arrive at any moment to subdue the raucous crowd, the Cossacks fled, leaving their prey — R' Ruderman, future ישיבה ראש — behind.

My תלמיד, not only did ר' משה מרדכי save many תלמידים and go on to rebuild תורה ארץ ישראל, but he was also זוכה to save R' Ruderman and have a hand in rebuilding תורה in America.

רבי Your בנדידות

Story adapted from an article in Yated Ne'eman

# Understanding Davening

למנצח... ישנה שם אלקי יעקב...

For the Conductor, ... May the Name of the G-d of invincible [strengthen you]...

Why is יעקב's name mentioned here? רד"ק explains that יעקב told his children: לקול הענה... אתי ביום צרתי, to the G-d Who answered my תפלות in my time of distress (ג: בראשית לה). דוד reminds ישראל that just as ד' answered our forefather יעקב in his difficult moments, so, too, He will protect us in our moments of need. The מלבי"ם explains that יעקב is referring to ד' promise when יעקב was leaving ישראל עמד. ד' said, ארץ ישראל תהנה אנכי עמך, ושמרתיך... והשיבתידך אל האדמה הזאת... Behold, I am with you; and I will guard you... and I will return you to this land... (כח: טו). דוד tells ישראל that this promise from ד' will be there to protect the descendants of יעקב and ensure that they return safely to ישראל.

לענין משה בן הר' טוביה הלוי צ"ל



# This Week in History

ר' דוד דוב of יארצטש — 5636 / 1875 קסלו 9th of Lask. Born in 5574/1814 in Kilakov, Galicia, to אהרן ארנה ר' אהרן ארנה (רב in Kilakov, Zamosh and Piotrkov) and דבורה מירל. At the age of 11 he left home to learn under the המשפ"ט ר' לורנברג of Lisa. Known as one of the foremost בחורים in the ישיבה, he married daughter of הבהן, תהנה יענטיל, son-in-law of the המשפ"ט.

At 18, ר' דוד דוב was appointed רב in Dobri. Later he was רב in Nashelsk and in Lask, the town for which he is named. Wherever he lived, ישיבה and taught תלמידים ר' דוד דוב. תלמידים ר' דוד דוב journeyed to the קוצקר רב, and was close with the חידושי גר, who said of him that whatever he learns remains in his memory.

He was a prolific writer on all facets of the תורה and published many ספרים, including: הקלטה אהבת דוד, מגלת אור דוד, מסכת פסחים חידושי הרד"ק, אסתרת ריח דתנאים, מסכת פסחים חידושי הרד"ק, שו"ת הרד"ק, תנדה של פסח on בגן דוד, and מגלת איהק.

His sons were ארנה יהודה יעקב ר' אב בית דין, ר' פנחס אלהו ר' מרדכי זאב of Rakow and Vierishov; and Tarna.

# Sage Sayings



Partzovitz ר' נחום were renowned for their clarity in פשוט. His depth in פשוט would not just span the דף, the מסכת or the פסק; 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 מיר דארף נאר וויסן פשוט! — I do not believe that the ראשונים did not know how to write! Every word is exact. We only need to know פשוט."



# LEARNING FROM OUR LEADERS

ת"כ"ג  
PIRGHEI AGUDAS YISROEL OF AMERICA

MEILECH SILBER CAME TO AMERICA AS A REFUGEE IN 1939. HE LIVED IN THE BRONX, AND WOULD TRAVEL ALL THE WAY TO HIS MESIVTA IN BROOKLYN EVERY DAY.



NOT LONG AFTER SETTLING THERE, MEILECH'S FATHER WAS TAKEN TO A LOCAL HOSPITAL. THE NEXT MORNING, MEILECH MADE A STOP AT THE HOSPITAL BEFORE GOING TO YESHIVAH.

TATTY, I'VE BROUGHT YOU KOSHER FOOD FOR THE DAY. WE ARE ALL DAVENING THAT YOU SHOULD HAVE A REFUAH SHELEIMAH AND COME HOME QUICKLY.

THANK YOU SO MUCH, MY DEAR SON! GO ON NOW TO YESHIVAH AND LEARN... THAT WOULD GIVE ME A SPECIAL ZECHUS. AH! YOU ARE SUCH A TZADDIK.



MEILECH, GOOD MORNING! WHY ARE YOU LATE TODAY? YOU ARE STILL NEW TO YESHIVAH, BUT TO BE SUCCESSFUL IN YESHIVAH A BOCHUR MUST BE ON TIME.

I'M SORRY, REBBI, I TRIED TO MAKE ALL THE TRAINS BUT IT DIDN'T WORK OUT. I WILL LEAVE EARLIER TOMORROW.



UNFORTUNATELY, IT WAS DIFFICULT FOR A NEWLY ARRIVED IMMIGRANT TO PREDICT THE TRAIN SCHEDULE, ESPECIALLY WITH A DETOUR TO THE HOSPITAL BEFORE TAKING ANOTHER TRAIN TO YESHIVA. MEILECH CAME LATE FOR A FEW DAYS...

GOOD MORNING, MEILECH! WHY ARE YOU LATE AGAIN TODAY?

MY FATHER IS IN THE HOSPITAL AND I HAVE TO GO IN EVERY MORNING TO BRING HIM KOSHER FOOD FROM MY HOUSE...



OH! PLEASE FORGIVE ME. I AM SO SORRY TO HEAR THAT! IS THERE ANYTHING WE CAN DO TO HELP? PLEASE GIVE ME HIS NAME. YOU ARE EXCUSED FOR COMING LATE UNTIL YOUR FATHER HAS A REFUAH SHELEIMAH!



YEARS LATER, RABBI MEILECH SILBER BECAME A RESPECTED PRINCIPLE IN THE YESHIVAH OF EASTERN PARKWAY. HE ALWAYS ATTRIBUTED THE INSPIRATION FOR HIS DECISION TO ENTER CHINUCH TO THE DEVOTION AND CONCERN THAT RAV SHRAGA FEIVEL EXPRESSED TOWARDS HIM DURING THAT DIFFICULT TIME.

ר' שרגא פייבל מנדלוביץ זצ"ל WAS BORN IN VILAG, HUNGARY. HIS MOTHER PASSED AWAY WHEN HE WAS TWELVE YEARS OLD AND HIS FAMILY MOVED TO MEZOLABORC, SLOVAKIA. THERE HE STUDIED UNDER THE שו"ת שו"ת סופר AND RECEIVED סמיכה AT THE AGE OF 17. AT THE AGE OF 22 HE MARRIED BLUMA, THE DAUGHTER OF ר' שמעון SCHALLER. IN 1913, HE IMMIGRATED TO THE US AND BECAME A מלמד IN SCRANTON, PA, FOR SEVEN YEARS. IN 1920, HE JOINED ודעת תורה. SHORTLY THEREAFTER, HE WAS APPOINTED מנהל. HE EXPANDED IT AND OPENED THE FIRST ישיבה HIGH SCHOOL IN THE US. HE FOUNDED בית מדרש עליון, תורה ומסורה, בית מדרש תורה ודעת YESHIVA OF BROOKLYN, חיים ברלין, TELSHE (CLEVELAND), בית מדרש נבה, AND OPENED THE FIRST ישיבה CAMP (CAMP MESIVTA). HIS נשמה BURNED WITH אהבת ד' התורה, אהבת ישראל AND אהבת כלל ישראל.



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