



זכרון יחזקאל

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פרשת שמות - הפטרה: הבאים ישרש יעקב (ישעיהו כז:ז-כח:יג, כט:כב-כג)
דף יומי: יומא מ"ג - מצות עשה: ס מצות לא תעשה: ס - ותן טל ומטר לברכה



Torah Thoughts

ואלה שמות בני ישראל

And these are the names of **בני ישראל** (שמות א:א).

Most people think that they must do something unusual or remarkable in order to be considered an individual who was **מקדש עם שמים**. This is incorrect. There are some special **צדיקים** who create a **קדוש השם** just by having their name mentioned. R' Noach Katz, the grandfather of the author of **מלבושי יום טוב**, was such an individual.

Shortly before his passing, R' **נח-הן** earned himself the nickname "R' **נח-הן**." He casually mentioned to someone that when he would be asked in **שמים** if he had studied **תורה**, he would reply, "**הן** - yes," for he completed **55 שנים** times, the **גימטריה** of **הן** (5=ה and 50=הן). He was still referred to as **ר' נח-הן** long after his death.

ר' נח-הן had a great **זכות**: whenever anyone heard this unusual name and asked why he was called that, the person would be told the story that **ר' נח** completed **55 שנים** times. The questioner would be inspired, and would redouble his own efforts in **תורה** study.

On the words "ואלה שמות בני ישראל" - And these are the names of the Children of Israel, R' **רש"י** comments, "Although He counted them by their names in their lifetime, He counted them again after their death to make known how precious they are to Him." R' **רש"י** then quotes **הזו"ל**'s comparison of **בני ישראל** to the stars. Regarding the parallel between **בני ישראל** and the stars, R' **Mordechai Gifter זצ"ל** explains in **תורה**: The stars are always

present, whether by night, when they are seen by everyone, or by day, when the sun's light renders them invisible to all. Similarly, **בני ישראל**, particularly the **צדיקים**, exist eternally, even after their deaths, when their "light" is no longer visible, but shines brightly in **שמים**. In the **זכות** of the influence that **צדיקים** have on their **תלמידים** and followers during their lifetimes, as well as after their deaths, they continue to reach greater heights, and that is their eternal existence in the **האמת**.

The **תורה** tells us about people whose names allude to their evil ways - **אָדום** and **נָמֵר**, for instance. Their names are always associated with the ways of the wicked. Fortunate are those **צדיקים** - such as **יו** and **יהושע** - whose names inspire others to emulate them and follow in the path of **די**.

It is not only famous people who can reach this level. Even an ordinary Jew has the power to influence others positively simply by the mention of his name. For instance, a person can be so careful in using his time that when people mention his name they automatically mention that he is a **מתמיד**; or a person can be so careful in his dealings with others that anyone who mentions his name adds, "What a **בעל בעל** he is!" Even a **שיבה בחור** or a young child who is outstanding in some way can cause people to associate those qualities with his name whenever it is mentioned. He also belongs in the category of those whose very names are a **קדוש השם**.

Adapted from: **עליו לשבח** (with kind permission from ArtScroll)



Yahrtzeits of our Gedolim

כ"ג טבת
5676 - 5741
1916 - 2001

R' **Mordechai Gifter זצ"ל** was born in Portsmouth, VA, to **מטקל** and **ישראל**. His family moved to Baltimore to provide their children with a better **תורה** education. At **בר מצוה** age, he went to **ישיבת יצחק אלקנה** in NY. He went to **ישיבה** in Lithuania in 1932. In 1939, he became engaged to **שושנה Bloch**, the daughter of the **ראש ישיבה** in Waterbury, CT. A year later, he joined the founders of **ישיבה** in Cleveland as **משגיח**. He emigrated to **ישראל** in 1977 to found **Telz-Stone** near **ירושלים**. After R' **Boruch Sorotzkin זצ"ל** two years later, he returned to Cleveland. He served **ישראל** with every essence of his **חכמה** and warm personality, as a **רבי** and as a leader of the **מועצת**.

Gedolim Glimpses

The **Munkatcher Rebbe שליט"א** depicted his **רבי**, R' **Mordechai Gifter זצ"ל**, by describing the tape of his **רבי**'s final **שעור**. At a certain point, one can hear that his **רבי** isn't satisfied; he's unable to tie the pieces together perfectly. He tries once and then again, but it doesn't go. R' **Gifter** begins to cry, and then thunders to the **בחורים** - **מנוח** - make use of every minute! There will come a day when the gifts you have from **די** will be no more ... nothing lasts forever! That was my **רבי**!



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Please be careful to handle this sheet in the proper manner as required **הלכה**.

Please do not read this publication during **קריאת התורה** or **קדיש**.

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

Living with the Torah

The One-Year Plan

... ותפתח ותראהו את הילד

She opened it and saw him, the boy (שמות ב' יו')

writes (הלכות תשובה, ה:ב) that every person can be a צדיק like משה רבינו. One who achieves his potential by maximizing the talents and abilities bestowed on him by ד' can [on his own level] become as great as משה רבינו.

When משה רבינו rescued בתיה from the water, she had no idea that this child would one day be the leader of ישראל and would be the one who would bring us the תורה. Similarly, every child has the potential to attain great heights, and as parents and teachers, we need to treat each child as though he is a potential רבינו.

No one could have predicted that the ראש ישיבה, R' Mordechai Gifter, would turn out to be a תורה giant who taught thousands of תלמידים. His family background gave no indication that he would become the ראש ישיבה of the Telz — his father owned a grocery store, and few of his relatives were תורה. He attended Hebrew school, and at בר מצוה age knew just one בלאט. Despite his background, however, this young American boy had a tremendous thirst for תורה and grew into one of the leaders of his generation.

R' Gifter used to say that his original plan had been to learn in the Telz in Lithuania for one year and then go into business or become a lawyer. Two things that he observed made him change his mind. One was the sight of 400 בחורים sitting and learning תורה in the Telz, their faces alight with an otherworldly glow; the second was seeing a בחור whose appearance bespoke nobility.

R' Gifter was so captivated by this בחור's regal manner that he assumed that the בחור belonged to an aristocratic family. When he inquired about the בחור, he learned that in Telz there was no one from a princely or aristocratic family. The noble bearing of this בחור was

purely a reflection of the sweetness of תורה that was such a part of him. When R' Gifter saw how profoundly תורה can affect a person, he decided to remain in the Telz. He left six years later, having mastered all of ש"ס.

For years afterward, he would reminisce about the תלמיד חכם in Telz who would review 70 מסכת שבת between the עליות during קריאת תורה morning.

He would also tell the בחורים in Telz, Cleveland, about the unique "עונג שבת" in Telz, Lithuania. After the סעודה שבת-morning, he said, the בחורים would go into the בית מדרש to learn, without a תברותא, until מנחה. Their תברותא then were אבני רבא.

In this environment, an American-born בחור grew into one of the greatest ראשי ישיבה of our time. When R' Gifter was barely 50 years old, the Steipler Gaon told people that he was the גדול הדור.

R' Gifter and the Steipler Gaon wrote their תורה thoughts on postcards. Each treasured the other's words. The Steipler would begin his letters with elaborate titles, but R' Gifter was uncomfortable with all the acclaim. He kindly asked the Steipler Gaon to abstain from praising him, saying that the Steipler did not really know him.

The Steipler Gaon responded in the next letter: "It is not true that I do not know you, since I have read your comments on the שעורים given by the Telzer רב יוסף לייב (זצ"ל) and from there I can see your greatness. Still, רצונו של אדם זהו קבודו, fulfilling the will of a person is honoring him..." R' Gifter could not hide his greatness from the Steipler.

Any תלמיד has the potential to become his רבי's future prized תלמיד. Do you think R' Tarnish זצ"ל, a Baltimore Hebrew school רבי, realized that the new boy from Virginia would be the future בן ישראל? Every תלמיד should dream of greatness. R' Gifter did. As a young בחור he hung pictures of גדולים in his dormitory room, and left an empty frame with the words written inside, in bold, "Why not you?"

Adapted from: Aleinu L'shabei'ach (with kind permission from ArtScroll)

Chofetz Chaim Moment

ספר ח"ח הלכות לשון הרע כלל ב' סעיף ד'

"While Ari, Chaim, Dov, Eli and Levy waited outside Zev's house on their way to school, Eli complained to the other boys, "I think we are going to come late to Rabbi Weiss's class again because Zev is one of those people who never can be on time." During recess, Don asked Ari if Zev could be relied on to help bring the food for the surprise party they were planning for Eli. Ari replied, "On the way to school today, someone told me that Zev is always late ..."

Is Don permitted to repeat Ari's remarks about Zev's lateness?

Answer: Although Eli's remark about Zev's consistent lateness was said in front of a group of three people, Don may not simply repeat what Ari told him if Zev's lateness would mean that the party would be ruined if the food is late. Then Ari should advise Don that another friend might be a better choice.

Questions of the week

- How did יתרו know that the "Egyptian" who had saved his daughters was from יעקב's family?
- Which animal did משה use that was from אברהם's time and that will live until the time of משיח?

1. Knowing that the waters of the well rose toward Yitro, Moshe recognized that the Egyptian who had saved his daughters was from the family of Jacob. (Exodus 18:25)

2. A special donkey, donkey, donkey. This donkey was saddled by Moshe for the family of Jacob. The donkey was saddled by Moshe for the family of Jacob. (Exodus 18:25)

Halacha Corner

הלכות ענייני דיומא
ותן של ומטר לברכה

- If one realizes that he forgot ומטר after beginning the prayer, he should add ומטר before יעני in the שומע תפלה of ברכה.
- If one realizes that he forgot ומטר after beginning רצה, he must return to עליו; if he remembers after completing the verse יהיו לרצון, he must repeat עשרה.

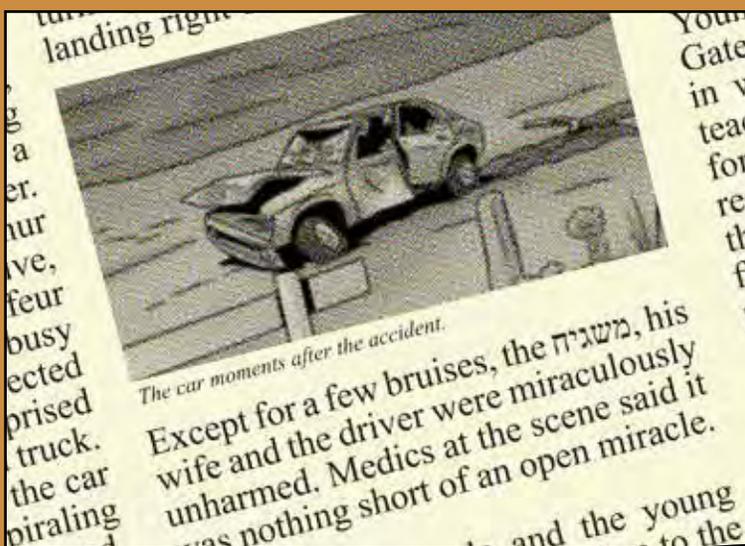
*Since we only discuss 1-3, it is important to consider these הלכות in the context of the bigger picture. Use them as a starting point for further in-depth study.



RAV MOSHE SCHWAB, THE מְשִׁיבָה OF GATESHEAD YESHIVA IN ENGLAND, WAS TRAVELING WITH HIS WIFE TO A SIMCHA IN MANCHESTER. TZVI, A YOUNG BACHUR WHO WAS A RELATIVE, VOLUNTEERED TO CHAUFFEUR THEM.



ALONG THE BUSY MOTORWAY, AN UNEXPECTED GUST OF WIND SURPRISED TZVI AS HE PASSED A TRUCK. HE LOST CONTROL OF THE CAR AND IT WAS SENT SPIRALING OFF THE SIDE OF THE ROAD, TURNING OVER MANY TIMES BEFORE LANDING RIGHT-SIDE UP.



R' MOSHE SCHWAB, זצ"ל, WAS BORN IN FRANKFURT, GERMANY. HE WAS THE YOUNGEST CHILD OF R' YEHUDA AND CHANA. AT SIXTEEN YEARS OLD, HE WENT TO LEARN IN KAMINETZ UNDER ר' ברוך בער. HE THEN WENT ON TO BARANOVICH TO LEARN UNDER ר' אלחנן. IN 1938, HE EMIGRATED TO ENGLAND, WHERE HE ENROLLED IN R' SCHNEIDER'S ישיבה. FROM THERE, HE MOVED TO GATESHEAD TO LEARN IN THE כולל, WHERE HE BECAME CLOSE TO R' DESSLER. IN 1942, HE MARRIED רחל, THE DAUGHTER OF ר' דוד BADDIEL, A FOUNDING MEMBER OF THE LOCAL קהלה. IN 1946, HE JOINED THE ישיבה AND WITH HIS UNUSUAL שמחת החיים AND הצנע לכת, HE HAD A השפעה ON EACH AND EVERY תלמיד. THE MANY STORIES OF HIS חסד ARE LEGENDARY. HIS CLASSICAL שיעורים ON טובים ימים ARE PRINTED IN לב ספר מערכי.

