



זכרון יחזקאל

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כרשת יתרו - הפטרה: בשנת מות המלך עזיהו (ישעיהו ו:א-ז, ט:ה-ו)

דף יומי: יומא נ"א - מצות עשה: 14 מצות לא תעשה: 3

Torah Thoughts

... ויתיצבו בתחתית ההר.

... And they stood at the bottom of the mountain (וי"ט:יז).

The *גמרא* on these words explains that when *כלל* stood at the bottom of the mountain, *ה' סניי* raised their heads like a barrel and declared to *ישראל*, *אם אתם מקבלים, ככל ישראל, התורה מוטב ואם לאו שם תהא קבורתכם* — *If you accept the good. If not, here will be your graves.* Why was it necessary for *ישראל*'s acceptance of the *תורה* to be forced upon them? *כלל* had willingly said *נעשה ונשמע*.

Some *מפרשים* explain that *ישראל* readily accepted *תורה*, *only the מצות that are explicitly written in the תורה*. However, they were hesitant to undertake the *תורה*, *the many מצות passed on orally from משה and all the extra safeguards to protect the תורה enacted by תנ"י*. *ישראל* only willingly accepted *תורה* after the *נס* of *פורים*. It seems difficult to understand that the nation that said *נעשה ונשמע* was reluctant to accept *תורה* at *סיני*.

The *תנ"י* explains that when *ישראל* were taught *תורה* with all its implications, they realized that they would now have to submit themselves to the decisions of the *תלמידי חכמים* of each future generation. This was their difficulty, *ה' סניי* lifted their heads and exclaimed, *If you do not submit yourself to the leadership of the גדולי תורה of each generation, then you will be buried here.* This was an

eternal message; *ישראל* cannot survive unless they accept the rulings of *תלמידי חכמים*.

The miracle that happened on *פורים* taught *ישראל* firsthand the importance of listening to the rulings of *תלמידי חכמים*. It seemed *logical* to join the feast of *אחשורוש*. How could they ever find favor with the king, if they ignored his invitation? *אחשורוש* invited the Jews to attend his party. How could the Jews anger him by refusing to attend? Yet, *מרדכי* begged the Jewish people to do just that. He realized, with his *תורה* understanding, that eating at the king's party would anger *ה' the King of kings*.

מרדכי also openly refrained from bowing to *המן*, who was second to the king. It seemed so *illogical* to blatantly anger such a powerful man. However, *מרדכי* did not follow the logic of the people. He understood with his *תורה* the correct approach to handle a difficult and explosive situation.

When the great miracle of *פורים* finally unfolded, *ישראל* were eternally grateful for the *דעת תורה* of their leader. With all the pieces laid out clearly in a *מגלה*, *ה' ד'* showed them the real and complete picture with a *תורה* perspective. They realized that they had endangered their own lives and were spared only because of the *דעת תורה* of *מרדכי* and *אסתר*. They now willingly reaffirmed that they would follow the leadership of all future *תלמידי חכמים* in every generation, even if it may, at times, appear difficult to fully understand.

Adapted from: Peninim on the Torah Ninth Series (with kind permission from Rabbi Scheinbaum)



Yahrzeits of our Gedolim

י"ח שבט 5672 - 5750 1911 - 1990
 R' Binyomin Beinisch Finkel זצ"ל was born in Mir, Poland, on *יום כפור*, *ראש ושיבה*, and *מלכה*, *ר' לינר יודל*, to *יום כפור* (Kamai זצ"ל's daughter). At 9 years old, he learned five *דפים* of *גמרא* with his father daily. In 1931, he went to learn under the *תנ"י* *חיים*, and in 1933-34 he learned under the *Brisker Rov*. After his arrival in *אנך* *ישראל* (approx. 1940), he became close to the *איש*. He married *אסתר*, the daughter of R' Shmuel Greineman זצ"ל, the *חזון איש*'s brother-in-law. In 1965, he became *ראש ושיבת מיר*, where, in addition to giving *שעורים*, he took over fiscal responsibility of the *שיבה*. There are fascinating stories of his *סידור* and *סידור*. It is well known that his father-in-law considered him one of the *צדיקים*.

Gedolim Glimpses

One *ראש השנה*, before dawn, as R' Beinisch Finkel זצ"ל was on his way to the *בית* to the *יד*, he met a poor and lost *יד*. "Did you have a warm drink yet?" R' Beinisch asked him. "Yes, but another cup would not hurt," the man replied. R' Beinisch, who was extremely particular about *davening* with *תנך*, returned home with the man. He offered him a drink, and spoke with him for a while, cheering him up. After he left, R' Beinisch ran as fast as he could to the *בית*, making it in time for *שחרית*.



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לעיני יחזקאל בן לייב ע"ה

לעיני ה' ישעיהו דוב ע"ה בן יבלחטי"א יצחק צבי נ"י

Focus on Middos



Dear Talmid,
When it came to money matters, R' Beinish Finkel זצ"ל was renowned for his integrity and honesty. His home was rich in *קדושה* and spiritual 'luxuries,' but contained only a few chairs, beds, a table, a bookshelf and basic kitchen appliances. His daughters' weddings were the same. One wedding was held on *ערב שבת*, and the *קענדע* was held on Friday night, primarily for family members. The other guests were served cake and soda.

Although he was responsible for the millions of dollars that streamed into the *ישיבה*, he was extremely careful to make sure that none of the money was tainted by any *אסור*. He even refused to conduct any financial arrangement that involved *התר עסקה* (a valid business partnership that circumvents the *אסור* of *רבית* interest).

Once, the *ישיבה* was offered a huge grant from a special fund so that it would be able to build a new wing. R' Beinish, however, feared that the transfer of the funds

involved a *התר עסקה* and was wary of accepting the grant.

For many weeks, the *ישיבה's* administration worked on a plan that would circumvent the need for a *התר עסקה*. When the grant money finally arrived, R' Beinish went to the bank and, along with its director, examined the issue from every possible angle. After he was certain that it did not involve a *התר עסקה*, he agreed to accept the grant. However, as he stood on line in the bank waiting to receive the money, he was suddenly overcome by tremendous fear.

"ניין!" he determined then and there. "I won't accept it. I am afraid of violating a *תורה* prohibition." He never accepted the grant.

My *תלמיד*, R' Beinish understood Who is the One Who gives sustenance and planted the seeds of purity that made his *ישיבה's* *תורה* eternal. Today, 1000's of *יינגעלייט* travel in chartered buses to attend the *ישיבה*, which is now the largest כולל in the world.

יְהִי זְכָרוֹ בְרוּךְ

רַבֵּי דָוִד בֵּיִדִידוֹת

Source: Yated Ne'eman



Understanding Davening

How do you daven for a family member or friend?

There is a fascinating *תהנהגה* in *שלמי שמחה* (פרק א') (R' Shlomo Zalman Auerbach זצ"ל) regarding the convention for names when *davening* for a *שדוד*. When we *daven* for a *חולה* we refer to the *חולה* by that person's name and his **mother's** name. Regarding *davening* for *שדוכים*, R' Shlomo Zalman would use the name and the **father's** name. This is based on the *גמרא* (נמרה ב.) (סוטה ב.) that says that 40 days before a boy is born a *בת קול* announces his *זווג*. The format used is *בת פלוני לפלוני*, the [daughter] of [a father] to [this boy]. This *תהנהגה* is not written in any *תשובה* and, if one currently uses the **mother's** name, one should discuss it with a *פוסק* before changing. *ר' חתומי לבה בעי* – *ד'* listens to heartfelt *תפילות*; even if the exact names are unknown a *תפילה* will always be heard!

לעיני ר' משה צבי בן הר"ר טוביה הלוי זצ"ל



This Week in History

21 שבט 5499 / 1689 – *Yahrtzeit* of R' Moshe Galanti זצ"ל, also known as the *מגן* (after his *קבר* and the episode in which he saved his people). He was born in 5449 (1620) in *צפת* and he later moved to *ירושלים*. His grandfather was a *שליח* of *קארו* of *תלמיד*. He was vehemently outspoken against *צבי*. In *שבת* ז' he founded a large *ישיבה*; among his *תלמידים* was the renowned *סילנה* די *ר' חזקיהו בן דוד* (printed in most versions of the *תורה* – *פרי תוש*). His grandson was the famous *אריה לייב* of *Ger* – the *אמת*. He was most beloved by his community but he refused to accept the title of Chief Rabbi of *ירושלים*. In his humility, he created a new title of *לציון*.

He wrote *המגן*, which includes 1,000 *מסכת* on *קרבן חגיגה* and *גמרא* on *זבח שלמים*, *תשובות*. *Maharani Chagiz*, in a *תשובה* printed in 5488, writes that he follows the *בשבת* custom of his *רבי*, who was his grandfather, R' Moshe Galanti, who would daven *ד'* that He should renew for us a good year for fruits, and he would eat 15 types of fruit. For each fruit they would learn a *פרק* *ראש השנה* and *בפורים*, *דמאי*, *משניות* (totaling 15 *משניות*).

It is told that there was once a terrible drought in *ירושלים*. The city leaders declared that if no rain fell within three days all Jews would be driven out of the city. The *מגן* decreed a fast and instructed everyone to daven on the 3rd day at the *קבר* of *שמעון הצדיק*. He added that they should take their raincoats with them. As they passed the city gate a guard mocked the people carrying raincoats. The *מגן* did not leave the *קבר* until the rain began to fall in torrents. The people all put on their coats and returned to the city. When the guard saw the *נס* he lifted the *מגן* onto his shoulders and begged forgiveness. The guard was so taken by the *אמונה* of the people in their *רבי* that he eventually became a *גדק*.

Sage Sayings



Before his *פטירה*, R' Beinish Finkel זצ"ל called in his son-in-law, and said, "I'm giving the *ישיבה* over to you!" and handed *צבי*, who was learning in *כולל*, a list of how much each *יינגערמאן* received. *צבי* asked innocently, "And how do you make the money to give this amount to them?" "I have no idea," admitted R' Beinish. "איד נוצט מין *בטחון* — I used *מי* *איר* *בטחון*. — *דארפט* *ניצן* *דיין* *אייגען* *בטחון* *רבי* *צבי* fulfilled R' Beinish's wish.

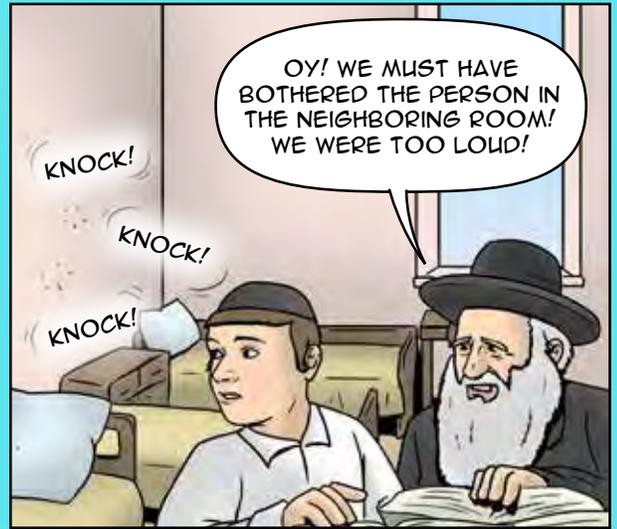
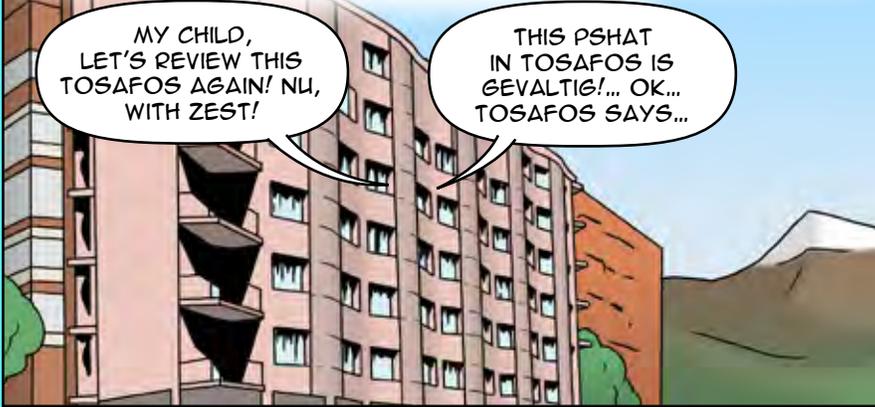
Source: Yated Ne'eman



IN HIS LATER YEARS, THE MANCHESTER ROSH YESHIVA, R' YEHUDA ZEV SEGAL ZT"l, WOULD SPEND HIS SUMMER IN SEMMERING, AUSTRIA AT A HOTEL OWNED BY PARENTS OF A TALMID. A בחור WOULD BE PRIVILEGED TO ACCOMPANY HIM.

MY CHILD, LET'S REVIEW THIS TOSAFOS AGAIN! NU, WITH ZEST!

THIS PSHAT IN TOSAFOS IS GEVALTIG!... OK... TOSAFOS SAYS...



KNOCK!

KNOCK!

KNOCK!

OY! WE MUST HAVE BOTHERED THE PERSON IN THE NEIGHBORING ROOM! WE WERE TOO LOUD!



THE NEXT MORNING THE ROSH YESHIVA KNOCKED ON HIS NEIGHBOR'S DOOR TO ASK FORGIVENESS, BUT NO ONE ANSWERED.



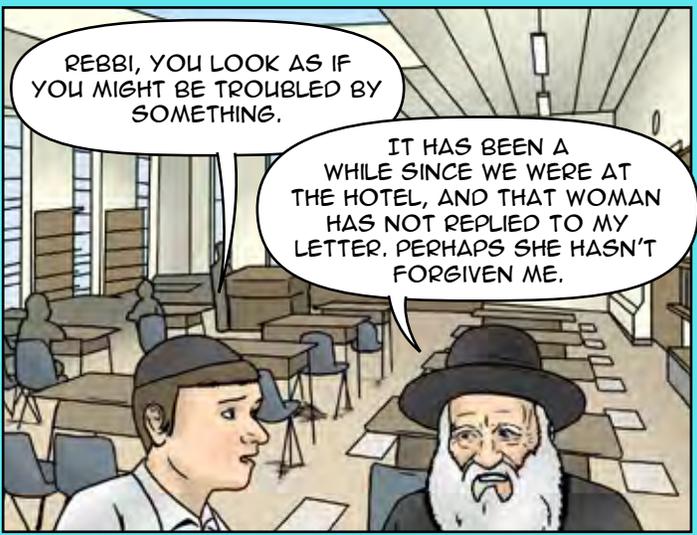
HE WENT TO THE HOTEL'S OWNER AND EXPLAINED HIS DILEMMA.

I NEED TO ASK MECHILA FROM THE PERSON BUT NO ONE IS ANSWERING THE DOOR.

OH! THE LADY WENT TO BED VERY EARLY LAST NIGHT. SHE HAD TO CATCH AN EARLY MORNING FLIGHT BACK TO AMERICA.



THE ROSH YESHIVA WAS PAINED THAT HE MISSED THE OPPORTUNITY TO ASK FOR FORGIVENESS, HE ASKED FOR THE WOMAN'S ADDRESS, AND WROTE A PERSONAL LETTER TO HER, ASKING FOR MECHILA FOR DISTURBING HER SLEEP.



REBBI, YOU LOOK AS IF YOU MIGHT BE TROUBLED BY SOMETHING.

IT HAS BEEN A WHILE SINCE WE WERE AT THE HOTEL, AND THAT WOMAN HAS NOT REPLIED TO MY LETTER. PERHAPS SHE HASN'T FORGIVEN ME.



FINALLY, A LETTER ARRIVED.

I'M SORRY I DIDN'T RESPOND EARLIER, IT'S JUST I FELT SO EMBARRASSED. I HAD NO IDEA THAT I WAS BANGING THE WALL OF THE ROSH YESHIVA AND IT WAS NOT EVEN LATE! OF COURSE I FORGIVE THE ROSH YESHIVA!

THE ROSH YESHIVA WAS ELATED THAT HE RECEIVED A CLEAR FORGIVENESS IN THIS WORLD.

ILLUSTRATED BY: YISHAYA SUVAL 718 395 9794

R' YEHUDA ZEV SEGAL זצ"ל, THE MANCHESTER ראש ישיבה, WAS BORN ON י"ז סיון IN LONDON, U.K., TO אבא משה יצחק ר' SEGAL, A CLOSE תלמיד OF THE ALTER OF NOVARDOK. AT AGE 20, HE WENT TO ישיבת מיר FOR 3 YEARS. IN 1934, HE MARRIED יוכבד, THE DAUGHTER OF זלמן ר' COHEN, A GERRER חסיד FROM GATESHEAD. IN 1949, R' YOSEF SHLOMO KAHANEMAN, THE PONOVEZHER ROV, OFFERED HIM A POSITION ON THE FACULTY OF PONOVEZHER ישיבה. HOWEVER, ד' HAD OTHER PLANS, AND, IN 1950, R' ABRAMSKY זצ"ל APPOINTED HIM TO BE THE ROSH YESHIVA OF MANCHESTER. HIS צדקות, תפלה, AND התמדה SHAPED EVERY FACET OF HIS LIFE. HE DESIGNED A לוח TO LEARN א הלכות IN הרע לשון הלקות DAILY, AN IDEA THAT HE CALLED A "PASSPORT TO עולם הבא". HE WAS THE RABBINICAL FOUNDER OF THE חפץ חיים HERITAGE FOUNDATION.

