



זכרון יחזקאל

# PIRCHEI Weekly



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## Torah Thoughts



... אם אמר יאמר העבד אהבתי את אדני ... ורצע אדניו את אזנו במרצע

If the servant will say, 'I love my master' ... and the master shall pierce his ear lobe (שמות כא:ה-ו)

רש"י quotes a famous מְכִילְתָא to explain why ד' said that the ear should be pierced: "אמר רבן יוחנן בן זכאי און זאת ששמעה על הר סיני ילא תגנב והלך ונגב" אמר רבן יוחנן בן זכאי און ששמעה על הר סיני כי לי בני ישראל עבדים וקנה אדון תרצע ואם מוכר עצמו און ששמעה על הר סיני כי לי בני ישראל עבדים וקנה אדון תרצע ואת ר' יוחנן בן זכאי — לעצמו תרצע said: *This ear that heard at זכאי* — לעצמו תרצע, *the ear that heard at הר סיני*, 'For the Children of Israel are slaves unto Me' and he went and acquired a master for himself, let it be pierced."

There are only two possible reasons for a Jew to become an עבד עברי, a Jewish manservant: if a person was extremely poor and needed money, he would sell himself to get some cash, or if the person stole an item and was penniless and could not return the original stolen object, בית דין would sell him as a slave to raise the money to pay back the person from whom he stole.

In the case of the poor person who sold himself, we pierce the ear to remind him about what he heard at הר סיני. The ear heard כי לי בני ישראל עבדים, *Because the children of Israel are servants to Me*. ד' wants לא תגנב, *Do not steal*, to be His servants and not servants of others. We also pierce the ear of the poor man who stole an item and was unable to repay, to remind him of what he heard on הר סיני. The ear heard לא תגנב, *You shall not steal*, and this man stole.

The question is, why is the piercing done **after** the עבד עברי has finished his term of service? Why are we piercing his ear to remind him about why he was originally sold?

Both cases involve a poor man. One man sold himself to get money; the other simply could not resist the temptation and, in a very desperate moment, stole in order to obtain what he needed. We can understand such a person's pain and what he must have been going through.

As an עבד עברי, a person has a lower spiritual status than any Jew. Everything around him during the period he is an עבד reminds him that he must change his ways and do תשובה. When such individuals leave after their term of service has ended, ד' does not want them to suffer anymore and have an everlasting memory of the event. However, if after six years of service, an individual shows no regret about his unfortunate situation and he is happy with his circumstances; if he can say, "I love my master, I love my maidservant wife and her children," then he clearly is showing that he does not regret his misdeed. He does not understand the lesson and has obviously missed the message of the last six years. In this case, we have to pierce his ear to remind him of what he heard with his ear at הר סיני, **You shall not steal**, or **For the children of Israel are servants to Me**, and that being a servant is a lower spiritual level.

Adapted from: Peninim on the Torah, with kind permission from Rabbi Scheinbaum



## Yahrtzeits of our Gedolim

כ"ח שבט 5760 - 5765 1910 - 2005 R' Nesanel Quinn was born to זצ"ל פנחס and דבורה מרים in the Williamsburg section of NY. In 1921, he was enrolled in תורה ודעת. Three years later, R' Shraga Feivel Mendlowitz joined the תורה ודעת, as מנהל, which began a decades-long רב-תלמיד relationship. In 1934, he married לאה, daughter of R' Meir Linchner (his מחתן's רבני). Upon his רבני's advice, he became a 6th-grade רבני in RJJ. In 1938, he returned to תורה ודעת as מנהל. He later became מנהל, and stayed with the תורה ודעת for 60+ years. In 1965, he co-founded a learning camp, אור שרנא. He also managed a major תורה ודעת for over 60 years. He was a מנהל who instilled תורה ודעת in anyone he met, with his warmth, חסד, and עניוּת.

## Gedolim Glimpses

Over 50 years ago, a young בחור who had recently lost his father enrolled in תורה ודעת. On his first Friday, he was called into the מנהל's office. R' Quinn was waiting to talk. With his trademark smile, R' Quinn pressed a quarter into the boy's hand and said, "Please take this and buy a flower for your mother. Don't say it's from me. Simply tell her how you were thinking about her and wanted to get her something. This is the sort of gesture that she will always appreciate!"



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לעיני יחזקאל בן לייב ע"ה

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

# Living with the Torah

## An Orphan's Pain

... אלקינה ויתום לא תענון

*You shall not persecute any widow or orphan (אמרת: כב: כא).*

One tear. Who can imagine the power and influence of a tear shed by a poor widow, grieving over her loss, which is magnified every time she senses the feelings of helplessness and loneliness that have now become her partners? The same feelings are felt by a young יתום who has no parents with which to share both pleasant and sad daily stories. די tenderly watches over these and other lonely individuals. He becomes their partner and grants them and their caregivers a special level of דשמיא דשמיא.

\*

It was a very difficult time for the *Rebbetzin*. Her husband, R' Yosef Dov *HaLevi* Soloveitchik (R' Berel), revered ראש of Yeshivas Brisk in ירושלים, was seriously ill. The *Rebbetzin* did everything she could to make sure R' Berel was as comfortable as possible. Every few minutes, she came to her husband's bedside to see if he needed anything.

One day, R' Berel told his wife, "R' Yosef Loibler is not here."

Thinking that she had not heard correctly, the *Rebbetzin* asked her husband to repeat what he had said. "R' Yosef Loibler is not here," he repeated. The *Rebbetzin* did not understand.

The next day, R' Berel Soloveitchik, one of the great גאונים of the generation, passed away. During the week of שבועה, the *Rebbetzin* repeated her husband's strange words to his illustrious brother, R' Dovid (himself a revered ראש of ישיבה). R' Dovid nodded his head knowingly. He explained:

He and R' Berel were great-grandsons of R' Yosef Dov *HaLevi* Soloveitchik (R' Yoshe Ber), author of בית הלוי, R' Berel's namesake.

As a youngster, Yoshe Ber came home from ישיבה one day and declared, "I cannot learn תורה by this רבי any longer!" He explained that the רבי had tested the boys on their studies in class that morning and had offered a prize for the one who offered the most correct answers.

Two boys had been tied for first place. One boy's father was a wealthy member of the town's Jewish community; the other boy was an orphan – he had no father. The רבי awarded the prize to the rich man's son.

Yoshe Ber became emotional as he asked his father, "How can I study תורה from a person who is not sensitive to the feelings of an orphan?"

While Yoshe Ber's father knew that the רבי had in fact erred, he nevertheless felt that this did not disqualify the רבי as a תורה teacher and it was in his son's best interest to continue studying under that רבי, at least for the time being. That same day, Yoshe Ber's father went and bought a prize, which he brought to the רבי's house. The next day, the רבי told the class that on the previous day he had had with him but one prize, and had given it randomly to the other boy. Now, he proudly presented a prize to the orphaned boy as well. Yoshe Ber was somewhat calmed by this and he continued to study under the רבי.

Sometime later, young Yoshe Ber fell seriously ill and lapsed into a coma. While everyone prayed for the boy's recovery, they feared the worst. Miraculously, the boy opened his eyes one morning and improved little by little until he completely recovered.

When he had fully recovered from his illness, he told his father that while he had been unconscious, he had seen the מלאך המוות coming to take his soul. As the angel approached, its path was blocked by R' Yosef Loibler, the deceased father of the orphaned boy. "Stop!" R' Yosef Loibler had declared. "Let this boy live! It was he who spoke up for my little boy when his feelings had been so terribly hurt." The מלאך backed off and Yoshe Ber awoke shortly thereafter.

And so, as his great-grandson R' Berel Soloveitchik felt his end drawing near, he had remarked to his wife that he was not like his great-grandfather; there was no R' Yosef Loibler to ask that he be granted a new lease on life in this world.

Adapted from: Shabbos Stories (with kind permission from ArtScroll)

## Chofetz Chaim Moment

ספר ח"ח הלכות לשון הרע כלל ב' סעיף ט'

David Roth mentioned to his father at the supper table that his רבי this year was tough. He was quite surprised when he saw a slight smile on his father's face, which his mother and sister didn't seem to notice. David thought about the smile. He had a theory. He casually asked his father if this רבי had been one of the better behaved תלמידים in the class. His father smiled and said he had a few great stories about David's רבי that he knew would give the family a good laugh.

**Is Mr. Roth allowed to share his childhood stories of David's רבי?**

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

**Answer:** No. Even though Mr. Roth was only focused on sharing funny childhood episodes, it is still considered speaking לרעה about a past episode to mention a past episode to repeat his father's words even though it was said by the stor.

## Questions of the week

1. What is the connection between a father and the beautiful season of spring?
2. What do we learn from the fact that משה spent six days in preparation before he entered the מנחה שכינה?

1. The root of the word אביב is אב, the springtime is the 'firstborn' and earliest of the months to ripen its fruit (אביב ארץ ישראל - 23:5).
2. Whoever enters the מנחה שכינה a prior six-day separation. [The (נ) learns from here that אביב must spend 6 days in seclusion before entering the מנחה שכינה (אביב ארץ ישראל - 24:5).

## Halacha Corner

- There is a מצוה on the מנחה שכינה before ראש חודש of every Jewish month (except תשרי) to recite a special תפילה to bless the upcoming month and inform the עולם which day(s) will be ראש חודש of the new month.
- It is the מצוה for the עולם to stand during this תפילה, which is similar to קדוש החודש (which was performed while standing).

\*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.

הלכות עבודת ה' דיומא  
ברכת החודש

# Focus on Middos

Dear Talmid,  
**D**R' Avi שליט"א recalls how his son came home with great excitement one winter day and asked the following question:

"I was coming home from שחרית this morning and I saw an older person, with a white beard, who must be at least 80 years old. When I noticed him, he was walking past a gentile digging at the snow to make a pathway in the sidewalk. This elderly man saw that there was a spare shovel on the side of the pavement. He walked over to the shovel, picked it up, and with great effort he tried to dig away at the snow twice. He then turned to the gentile and apologized, explaining that it is really hard to dig at his age. The gentile smiled and thanked him profusely for trying. He then continued walking down the road as if nothing happened. אבא, what do you have say to such a person?"

R' Avi had his own experience and therefore knew exactly whom his son had met. With a confident smile, he told him, "My son, you should have said to him, 'Good morning, R' Quinn!'"

R' Avi was walking home with R' Nesanel Quinn זצ"ל one wintry מוצאי שבת. R' Quinn, then in his high eighties, carried himself like a much younger person. Road conditions that מוצאי שבת were treacherous. The ground was extremely slippery due to the fact that the snow from the previous night had first melted, and then fresh snow had fallen on שבת day. R' Quinn suddenly stopped talking, excused himself and began running. He had noticed two young men who were clearly not on his level of *frumkeit* pushing a car that had gotten stuck. He ran over and joined them as they were pushing their car out of the snow.

My תלמיד, R' Quinn taught his תלמידים to thank their parents/רבי's cook on a daily basis. R' Quinn lived his רבי's teachings every moment, whether on the street or inside the bank. He always found opportunity to create a קדוש שם שמים. Is it any wonder that when R' Shraga Feivel Mendlowitz introduced him to R' Elchonon, he referred to R' Quinn as "my best תלמיד"?

!הי זכרו ברוד!

רבי, Your בדידות

Story heard from R' Avi שליט"א



# ברכת החדש Understanding

On the שבת before the new month begins, we daven that it be a blessed month for all of קלל ישראל. The purpose of this ברכה is to inform the קהלה of the day of the week of ראש חודש קדוש. ימים טובים given to ישראל as a nation. There are two significant messages associated with this מצוה. One is that קלל ישראל has the ultimate authority to determine which day will be ראש חודש, thus setting which day is יום טוב; in שמיים, the day of יום טוב is changed accordingly. Secondly, the cycle of the moon is symbolic of קלל ישראל's glory may fade, but they will always re-emerge, as does the moon. Thus, קהלה ברכת החדש invokes in every Jewish קהלה קדוש the longing for משיח, the time when שבת will once again be determined by דין.

לעיני משה צבי בן הרי טוביה הלוי זצ"ל



# This Week in History

**25 שבט 5643 / 1883** – Yahrtzeit of R' Yisroel Lipkin Salanter זצ"ל, born in Zagare (near Kovno), Lithuania, in 1810 to זאב וואלף, a descendant of the Vilna Gaon, and his wife לאה. Recognized as a prodigy, he was sent at the age of 12 to study under the רב of Salant, R' Hirsh Broide, who came to refer to him as "Alfasi Kattan." ר' ישראאל was a תלמיד מוסר מוקד; he directed ישראל to make learning part of his daily life. In 1840, he became רבי of the Rameillas in Vilna, and later opened a ישיבה in Kovno. He encouraged people to set aside a time every day for the study of מוסר, an idea which remains popular until today.

ר' ישראאל moved to Germany and then to France in order to disseminate Judaism and תורה. He was a revolutionary in many ways and was the founder of learning in מוסר today. His most well-known work is אגרת המוסר, the Ethical Letter. One of his closest תלמידים, ר' יצחק בלאזר, תלמידים (a/k/a) wrote a ספר, אור ישראל, a collection of his *shmuessen*. Among his other close disciples are ר' אליעזר גורדון (Chief Rabbi of NY), ר' יעקב יוסף (Alter of Telz), ר' שמחה זיסל ז"ל (Alter of Kelm) and ר' יוסף יודל הורוביץ (Alter of Novardok).

**26 שבט 5427 / 1667** – Yahrtzeit of R' David ben Shmuel HaLevi Segal, known as the טייט, an acronym of his famous work on שלחן ערוך, which is now printed in every standard edition of the שלחן ערוך. He was the son-in-law of the ב"ד. Born in Cracow, the טייט was the unofficial רב of Posen 1619-1640. He headed the famous ישיבה at Ostro from 1643, and served as אב בית דין of Brody. He narrowly escaped when the Cossacks attacked his Polish town in 1648-49 (ת"ח), traveling to Lublin, then Moravia. He settled in Lemberg (Lvov). He lost 2 sons, Mordechai and Shmuel, in the spring of 1664. In 1666, he sent his son Yeshaya and son-in-law Aryeh Leib (the שאגת אריה) to investigate צבי שבתי. He was the foremost פוסק of his time and in 1683, the Council of Four Lands (ועד ארבע הארצות) declared that the authority of the טייט should be considered greater than that of the ש"ד. He also wrote דוד דבני דוד שיי על התורה on.

# Sage Sayings

R' Shraga Feivel Mendlowitz זצ"ל held R' Nesanel Quinn זצ"ל in such high esteem that, when he became ill, he asked R' Quinn, a בָּחוּר of 24, to run the ישיבה. Before his פטירה, R' Mendlowitz's final words to R' Quinn were: "האלט אַ נאָענטע אויג אויף דער מתיבתא, אזוי ווי דער שוואַרצאָפּל פון דיין אויג – Keep a close watch over the מתיבתא, like the apple of your eye – and און היט אַפּ דער האָר פון אַמת און דער פינטעלע חסידות פון תורה ודעת! – and guard the hair of truth and the spark of חסידות of תורה ודעת!"

Source: עטרת השבוע



DAYAN ABRAMSKY WAS TOLD BY THE DOCTORS THAT HE MUST TAKE DAILY WALKS TO REGAIN HIS STRENGTH. THE NEIGHBORHOOD CHILDREN ENJOYED SEEING THE FAMOUS GADOL IN THE STREET WALKING ALONE AND WOULD USUALLY FOLLOW BEHIND AND ESCORT THE DAYAN.



ONE DAY AS DAYAN ABRAMSKY WALKED, HE NOTICED A FIVE-YEAR-OLD GIRL SITTING ON THE SIDEWALK, CRYING.



WHY ARE YOU CRYING, MY DAUGHTER?

BECAUSE MY FRIENDS SAID THAT MY DRESS IS UGLY, REBBI.

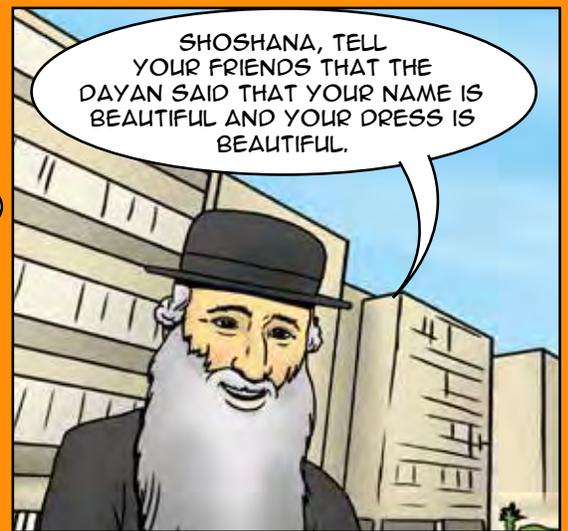


MY DAUGHTER, WHAT IS YOUR NAME?

SHOSHANA.

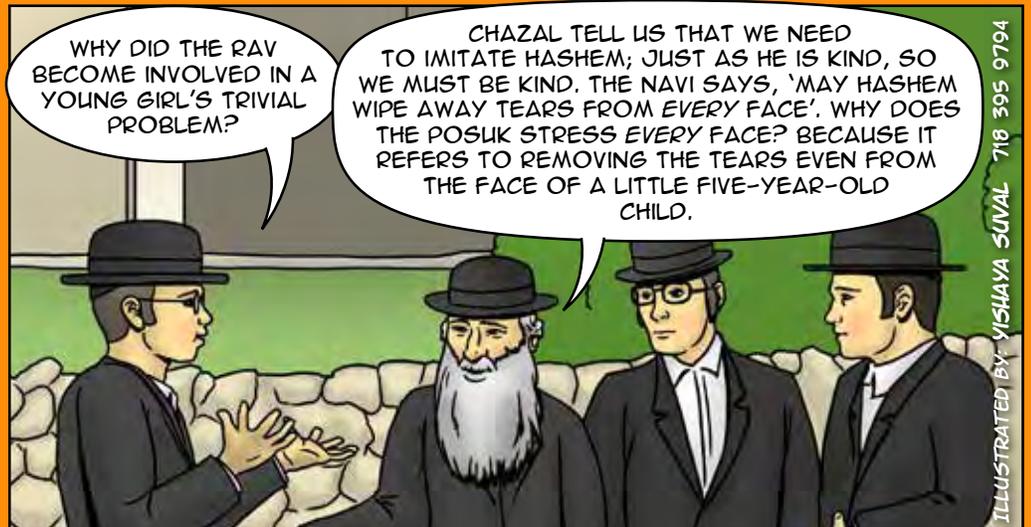
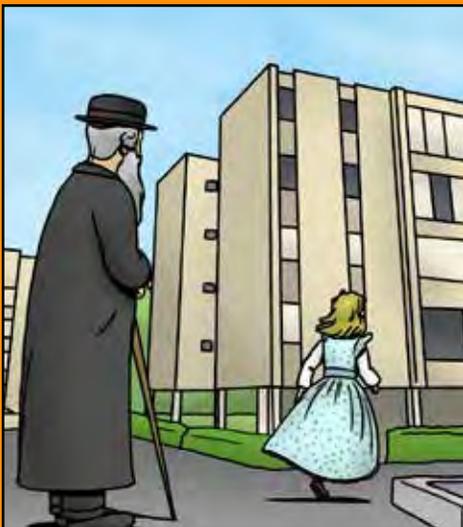


SHOSHANA, TELL YOUR FRIENDS THAT THE DAYAN SAID THAT YOUR NAME IS BEAUTIFUL AND YOUR DRESS IS BEAUTIFUL.



WHY DID THE RAV BECOME INVOLVED IN A YOUNG GIRL'S TRIVIAL PROBLEM?

CHAZAL TELL US THAT WE NEED TO IMITATE HASHEM; JUST AS HE IS KIND, SO WE MUST BE KIND. THE NAVI SAYS, 'MAY HASHEM WIPE AWAY TEARS FROM EVERY FACE'. WHY DOES THE POSUK STRESS EVERY FACE? BECAUSE IT REFERS TO REMOVING THE TEARS EVEN FROM THE FACE OF A LITTLE FIVE-YEAR-OLD CHILD.



ILLUSTRATED BY YISHAYA SUVAL 718 395 9794

R' YEchezkel ABRAMSKY זצ"ל WAS BORN IN GRODNO, BELARUS. HE LEARNED IN NOVARDOK, TELZ, MIR AND SLABODKA AND WAS A CLOSE TLMID OF R' CHAIM SOLOVEITCHIK. HE RECEIVED SMINKA AT AGE 17 AND SERVED THE QEHLOTH OF SMOYLAN AND SMOLEVICH. IN 1924, HE BECAME THE RAV IN SLUTSK, A QEHLEH OF OVER 10,000 JEWS. HE FOUGHT THE COMMUNISTS' EFFORTS TO DESTROY RELIGION AND WAS EXILED TO SIBERIA IN 1929. HE WAS RESCUED IN 1931 AND WAS LATER INVITED TO LONDON TO SERVE AS AN BIT DIN. HE AGREED ONLY IF THEY WOULD FOLLOW ALL HIS RULINGS. HE REVOLUTIONIZED THE UK STANDARDS OF KSHROTH AND YEHUDIT. IN 1951, HE MOVED TO YISRAEL, AND BECAME RAESH YSHIVAH OF SLABODKA IN Bnei Brak. OF THE 25 SFRIM HE WROTE, THE MOST WELL KNOWN IS YHONQAL, A COMMENTARY ON THE ENTIRE TORAFTHA.

