



PIRCHEI Weekly

Agudas Yisroel of America

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כרשה משפטים - הפטרה : הדבר אשר היה אל ירמיהו... (ירמיהו לד:ח-כב, לג:כה-כו)
מברכים ר"ח אדרא (מולד יום ראשון בשעה: חלקים 14 + 08:47) **דף יומי:** גיטין נ"ה

מצות תעשה: 23 מצות לא תעשה: 30

Torah Thoughts



אם חבל תחבל שלמת רעד עד בא השמש תשיבנו ... הוא כסותה לבדה הוא שמלתו לערו במה ישכב והיה כי יצעק אלי ושמעתי כי חנון אני (שמות כב:כה-כו)
If you take your friend's garment as a security you shall return it to him before sunset. For it alone is his clothing; it is his garment for his skin, and in what should he lie down? If he will cry out to Me, I will listen, for I am compassionate.

It would seem to be enough if the פסוק would end with the words ושמעתי אלי וצעק אלי ושמעתי, *If he will cry out to Me, I will listen.* What is the meaning of the extra words *כי חנון אני*, *for I am compassionate?* Why does ד' "explain" His reason for listening to the prayer of the poor person?

In answering this question, the רמב"ן teaches us a fascinating insight into תפלה: These words in the פסוק are referring to a scenario where the poor person was someone who was not righteous. ד' is cautioning any dishonest people who may think that they can take a garment belonging to a person who is not righteous as a security and still feel confident that they will not be punished. They falsely reason that they do not need to worry about transgressing any אסור of keeping the poor man's clothing as security, because even if the borrower cries out, ד' certainly will not heed the prayers of the wicked. Therefore, ד' stresses that He accepts the prayers of even those who are not righteous or deserving. ד' is promising that *He will listen, because He is compassionate.*

With this explanation of the רמב"ן, we can better understand — קרוב ד' לכל קראיו, לכל אשר יקראהו באמת: (קמה יח): תהלים in פסוק *ד' is close to those who call upon Him, to all those who call upon Him truthfully.* There is only one prerequisite to תפלה being accepted: being honest when *davening*. The פסוק informs us that acceptance of תפלה is not dependent only upon one's level of righteousness, for ד' listens to all those who call Him. When *davening* to ד', a רשע must be honest and acknowledge that he is wicked, but he should nevertheless plead to ד' to help him in his time of distress. He should be aware of where he stands spiritually, but still recognize that ד' is the only One Who can truly help him. ד' promises that He will be close to all those who daven with honesty.

One must never think, *Why should I daven? After all, who am I that ד' should listen to my prayers?* The תורה tell us that ד' is חנון — *compassionate*. The רמב"ן explains that חנון stems from the root word תנם — *gratis (for free)*. ד' always listens to our prayers — even though we have nothing to offer in the way of righteousness.

יהי לרצון אמרי פי והגיון לבי תפלות לבי לפניך... *May the words of my mouth and the thoughts of my heart find favor before You...* Sincere *davening* with our mouth and heart are the factors that find favor in ד' eyes ... די צורי וגואלי, *Hashem is my Rock and my Redeemer!* Like a rock, ד' is always there. He is ready to Redeem us from our troubles, even though we maybe undeserving!

Based is part on: Rav Wolbe on Chumash (with kind permission from ArtScroll)

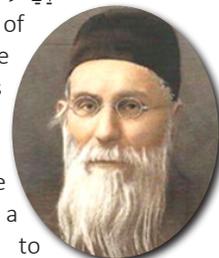


Yahrtzeits of our Gedolim

בט Finkel, the Alter of Slabodka, born in Rasei, 5609 - 5687 Lithuania, became a תום at an early age. He was a תלמיד of the 1849 - 1927 Alter of Kelm. In 1877, he opened a פולק and קטנה in Slabodka. He started Telz ישיבה, appointing R' Eliezer Gordon ראש זצ"ל. In 1884, he founded the Slabodka ישיבה. In 1897, the ישיבה split in a dispute over the emphasis on learning מוסר. He formed פאראל, and also launched Slutsk ישיבה, appointing זלמן מילצער ר' איסר זלמן ראש זצ"ל. In the '20s, he opened a branch of his ישיבה in ישראל, and sent numerous hand-picked תלמידים there. In 1925, he moved to his ישיבה תברון. His שעורים are collected in אור הצפון.

Gedolim Glimpses

In his later years, R' Nosson Tzvi Finkel זצ"ל suffered from pain in his legs. To one of his close תלמידים he revealed that the leg pain was the direct result of his standing so long in תפלה for his special תלמידים. "The reason I am telling you this," explained ר' נתן צבי, "is that I see that one day you will serve as a משגיח, and you must know how to conduct yourself and be aware of how much dedication this requires!"



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לע"נ ר' ישראל בן אברהם ז"ל
 לע"נ ה"ב ישעיהו דוב ע"ה בן יבלחטי"א יצחק צבי נ"י

...אֲלֶמְנָה וְיָתוּם לֹא תַעֲנוּן (שְׁמוֹת כב: כא).

You shall not persecute any widow or orphan.

R' Isser Zalman writes: the אֲסוּר דְּאוֹרְיָתָא to cause pain to a widow applies even to a wealthy widow. He explains that even a widow with money feels lonely and vulnerable and is easily moved to tears.

When R' Shraga Feivel Frank זצ"ל passed away, he left his wife with exact instructions regarding marrying off their daughters. He had set aside money to provide a large dowry for a budding תַּלְמִיד תַּלְמוּדָה for each of them.

Soon after R' Frank passed away, his widow began to look for a שְׂדוּדָה for the oldest daughter. It was not long before she became engaged to R' Ahron Bakst זצ"ל, who at the time was one of the outstanding תַּלְמִידֵי הַתּוֹרָה learning in the Volozhin ישיבה and later in the תַּלְמוּד תּוֹרָה of Kelm. He would eventually author the לֵב אֶהְרֶן when he was the רַב of Suvalk, Lomza and other cities. Nevertheless, the engagement did not last.

While visiting his פֶּלֶה's family during his engagement, R' Bakst noticed his future mother-in-law and the girls working hard in their family-owned store. Being a sensitive, caring individual, he wanted to assist them and helped to schlep things around. He felt the packages were too large for the women to handle. Although he had pure intentions, his future mother-in-law misinterpreted his actions. Seeing her future son-in-law lugging heavy packages gave her the impression that he might be the type to go into business soon after marriage. That was not what she had in mind originally. She wanted her sons-in-law to learn for at least 10 years. It was a heart-wrenching decision, but eventually she decided to break the שְׂדוּדָה.

Instead of R' Ahron Bakst, the widow chose another of the outstanding תַּלְמִידֵי הַתּוֹרָה of the Volozhiner ישיבה — R' Moshe Mordechai Epstein זצ"ל. His future mother-in-law promised to support him for the next ten years so that he could continue learning. A few years later, the next daughter got engaged to the great Slutzker רֹאשׁ ישיבה, R' Isser Zalman Meltzer זצ"ל.

Ten years passed and R' Moshe Mordechai now needed to make a living. Not wanting to enter the world of רַבְנוּת, he began for a short while to help out in his wife's family's business. R' Isser Zalman continued on in his learning, as his ten years of support had not yet run out.

The רֹאשׁ ישיבה of Slabodka, R' Nosson Tzvi Finkel (the Alter of Slabodka), offered R' Isser Zalman the opportunity to be a מַגִּיד שְׂעוּר in one of the greatest ישיבות in the world. Thrilled with the offer, the young man asked who else was going to be chosen to be a מַגִּיד שְׂעוּר. R' Nosson Tzvi informed him that it was R' Ahron Bakst, the man who was once engaged to his sister-in-law.

R' Meltzer thanked the רֹאשׁ ישיבה for his offer but immediately declined. The רֹאשׁ ישיבה, at a loss as to why R' Isser Zalman refused, asked for the reason. R' Isser Zalman had preferred to avoid the topic, but now he was left with no choice. He detailed the history involving R' Bakst and his mother-in-law. Although she found another outstanding תַּלְמִיד תַּלְמוּדָה, a brilliant, future תּוֹרָה leader, as the next choice, this son-in-law was currently working in the family business and the one she "let go" was a prospective מַגִּיד שְׂעוּר for the Slabodka ישיבה. "So take R' Ahron Bakst. You cannot do better than him. But I cannot come because it will cause my mother-in-law much anguish, and I will be the one to have indirectly caused this distress. I would rather give up this tremendous opportunity than cause צַעַר to a widow."

R' Nosson Tzvi hesitated. He was not ready to lose such a מַגִּיד שְׂעוּר for his ישיבה. Finally R' Isser Zalman came up with a plan.

"The only way that I will come along is if you also hire R' Moshe Mordechai to be another מַגִּיד שְׂעוּר. I guarantee that you will not go wrong with such a great man."

Incredibly, both of them were hired. R' Isser Zalman would go on to Slutsk and R' Epstein would become synonymous with גְּדוּלוֹת, and R' Isser Zalman's legendary sacrifice would never be forgotten.

Adapted from: Touched by a Story 4 (with kind permission from ArtScroll)

Focus on Middos

Dear Talmid,

R' Nosson Tzvi Finkel, זצ"ל, was affectionately known as the 'Alter of Slabodka.' A teacher to every תַּלְמִיד, he was זוֹכֵה to develop many of the תּוֹרָה of the past generation. In the following two seemingly unrelated episodes, can you find any common factor that provide an insight into the unique way he molded his תַּלְמִידִים?

יְנֵן צְבִי once noticed a בָּחוּר bend down, pick up a small scrap of paper, look at it for a moment, and drop it back on the floor. He called the בָּחוּר over and asked him to explain himself.

"At first," began the בָּחוּר, "I thought it was a small piece of a page from a סֵפֶר שֶׁל קִדְשָׁה," the בָּחוּר continued, "but when it turned out to be a scrap of paper and not שְׁמוֹת, I left it on the floor."

יְנֵן צְבִי was clearly upset at the lack of consideration, and scolded him, "My תַּלְמִיד, why did you drop it again? You should have removed the scrap of paper in order to save the next person who walks by the trouble of bending down!"

Another time, יְנֵן צְבִי was walking with a תַּלְמִיד when they passed the house of the רֹאשׁ ישיבה. There was no one in sight. Suddenly, the תַּלְמִיד saw יְנֵן צְבִי look towards the house and say, "Good morning!" The תַּלְמִיד looked in

every direction in surprise to see whom ר' יְנֵן צְבִי had greeted, but did not see anyone.

"Why are you looking around?" asked ר' יְנֵן צְבִי. "Should a person bless his friend only when he meets him face to face? Why should one not simply wish all the people in the house a good morning even without seeing them?"

My תַּלְמִיד, יְנֵן צְבִי taught his תַּלְמִידִים to think more deeply about what we naturally do. A little consideration can prevent another בָּחוּר from wasting his time. A 'Good morning' is a sincere blessing to one's friend. He also showed them that kindness to others is between you and ד', and the recipient does not have to know that you did it!

יְהִי זְכוּר בְּרוּךְ!
בְּיָדֵינוּ,
Your רַבֵּי

Stories adapted from: Sparks of Mussar - R' C.E. Zaitchik (Feldheim)

Halacha Corner

הַלְכוֹת עֲנִינֵי דְיוֹמָא:
הַלְכוֹת שְׁנֵים מִקְרָא
אַחַד תַּרְגוּם

- One may substitute רִשְׁיִי for תַּרְגוּם, especially if one does not understand the תַּרְגוּם; א גֵּרָא שְׁמִינִים should learn both.
- If one substitutes רִשְׁיִי for תַּרְגוּם, then for the פְּסוּקִים with no

רִשְׁיִי, he should read the פְּסוּקִים three times.

- One who has difficulty understanding רִשְׁיִי may read צְאִינָה or any other similar translation that is based on רִשְׁיִי or the like.

*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.

2nd Annual Pirchei ת"ת שובי"ם Contest



6th week of ת"ת שובי"ם — שנה של תרגום ופירוש

Whether you are from North Miami Beach (FL), Chicago (IL), South Bend (IN), Karmiel (Israel), Baltimore (MD), Clifton / Edison / Lakewood / Passaic (NJ), Brooklyn / Far Rockaway / Inwood / Kew Gardens / Monsey / Staten Island (NY); Cincinnati / Cleveland / Wickliffe (OH), Gateshead / Manchester (UK), or elsewhere, you can still join the amazing ת"ת שובי"ם of the hundreds of תלמידי תורה who have participated in the international שנה של תרגום ופירוש contest.

To participate, boys in 1st and 2nd grade (6+) should complete the פירוש until 3rd grade (8+) until 4th grade (9+) until 5th grade (10+) until 6th grade (11+) until 7th and 8th grades (12+) complete the entire פירוש. Please send a weekly fax signed by a parent to 718 506 9633 – include your grade, name, school, city, state, contact and fax #.

Grade 1 — Nesanel Yehuda Keller, Chaim Oksenberg, Yitzi Stender, Yeshiva Chaim Berlin; Shmuel Haas, Yeshiva Torah Vodaath; **Brooklyn, NY**; Betzalel Royhanian, Yeshiva Spring Valley, **Monsey, NY**; Aron Tzvi Papoff, Yeshiva Tiferes Tzvi, **Chicago, IL**; Chaim Feifer, Yeshiva Derech Hatorah, **Wickliffe, OH**; Yossi Scherer, Cincinnati Hebrew Day School, **Cincinnati, OH**; Shua Kahn, Yeshiva M'kor Boruch, **Passaic, NJ**; Aryeh Silver, South Bend Hebrew Day School, **South Bend, IN**.

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HUNDREDS OF CHASSIDIM TRAVELED TO KERESTIR EACH YEAR TO BE WITH THE REBBE RAV YESHAYELA KERESTIRER FOR ROSH HASHANA.

I MUST ASK THE REBBE FOR A SPECIAL BRACHA. THE NON-JEWS IN MY AREA ARE RUINING MY BUSINESS...

I HOPE I GET A CHANCE TO ASK THE REBBE FOR A BRACHA FOR MY GITTEL...

I HAVE A SERIOUS PROBLEM WITH MICE EATING MY MERCHANDISE...

ON THE DAY OF ROSH HASHANA...

HAMELECH!

I MUST MAKE MY HACHANOS [PREPARATIONS] NOW...

THERE WAS A DISCUSSION AMONG SEVERAL CHASSIDIM...

I WONDER WHAT THE REBBE IS LEARNING BEFORE SHOFAR BLOWING...

WHAT'S THE QUESTION? HE IS LEARNING SIFREI KABBALAH AND SODOS [KABBALISTIC SECRETS] ABOUT SHOFAR!

WHICH SEFER DO YOU THINK HE LEARNS?

A CHOSSID DECIDED TO CHECK IT OUT FOR HIMSELF...

WHAT! I CAN'T BELIEVE MY EYES!

THE ASTONISHED CHOSSID GAZED ON AS REB YESHAYA CUT LONG ROLLS OF CAKE AND PUT THEM ON PLATES FOR EVERYONE TO EAT RIGHT AWAY AFTER THE LONG DAVENING.

THINKING ABOUT OTHERS IS THE MOST APPROPRIATE HACHANAH I CAN DO BEFORE TEKIAS SHOFAR.

R' YESHAYA STEINER OF KERESTIR WAS BORN IN ZBORO, HUNGARY (TODAY ZBOROV, SLOVAKIA), TO ר' משה AND ר' מרים. HE WAS 3 YEARS OLD WHEN HIS FATHER WAS 13, HIS MOTHER SENT HIM TO R' TZVI HIRSH OF LISKA, HUNGARY. UPON THE פטירה OF R' HIRSH, R' YESHAYA WENT TO R' CHAIM HALBERSTAM OF SANZ. AFTER R' CHAIM'S פטירה, HE WENT TO R' MORDECHAI OF NADVORNA, WHO SENT HIM TO KERESTIR, HUNGARY. HIS NEW HOME BECAME THE ADDRESS FOR THE HUNGRY AND DESTITUTE, AND HE WAS RENOWNED BY ALL FOR HIS PIETY AND AVODAH. THERE ARE MANY MIRACULOUS STORIES OF HOW HIS BROCHOS CAME TO FRUITION. THOUSANDS CAME TO HIS LEVAYAH; HOWEVER, THE MOST MEMORABLE EULOGY WAS WHEN THE GENTILE MAILMAN SHOUTED, "YOU DON'T HAVE ANY IDEA WHO THIS MAN WAS. I PERSONALLY HANDLED HIS MAIL AND I KNOW HE SUPPORTED HUNDREDS OF POOR FAMILIES THROUGHOUT HUNGARY!"

