



זכרון יחזקאל

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כרשת שמיני - מפטיר: פרה (במדבר יט:א-כב) - הפטרה: ...בן אדם בית ישראל... (יחזקאל לו:טז-לח) - משונכנס אדר מרבים בשמחה: דף יומי: סוכה מ"ז - מצות עשה: 6 מצות לא תעשה: 11

Torah Thoughts

... וַיְהִי בַיּוֹם הַשְּׁמִינִי

"And it was on the eighth day..." (Vayikra 9:1)

When the Mishkan was finally erected, Moshe said to Yisroel... "Remove that fly from your hearts, and if you achieve this, the Divine glory will appear" (Yisroel). It is rather curious that just at the stage of the Mishkan, Moshe should admonish them about the evil inclination. Furthermore, what did he mean by the fly — as if he had a particular pitfall in mind?

The Sages (see) quote a statement made by Reb, "the fly is compared to a fly that dwells between the two entrances to the heart. This means that, like the fly, the fly is always going from place to place looking for a weakness in our defenses. Initially, the fly attempts to prevent us from fulfilling our obligation of doing mitzvot by suggesting excuses or placing obstacles in our path. If this tactic fails to deter us and we manage to shoo the fly away, it returns with a different idea. It tries to make us feel proud that we foiled the fly and fulfilled the mitzvot. As the full measure of our achievement sinks in, we may feel proud of our accomplishment.

These two tactics, before and after, represent the two pathways

to the heart, where the fly, as restless as a fly, lies in wait to trap us.

Perhaps this too is the meaning of the prayer "Remove the fly from before us and from behind us. We ask G-d to help us overcome the fly not only when he confronts us before we do a mitzva, but also after we have fought off his interference — that we should not fall prey to feelings of pride.

It was this danger that concerned Moshe most when he saw that the fly was finally set up in all its glory. G-d's combined efforts had succeeded in creating a home for the Divine presence, but therein lay a great danger and an opening for the fly. It gave the fly the opportunity to make G-d feel conceited by what they had achieved. They had succeeded in building a structure that would make it possible for the fly to dwell in the "down on earth among mortals. Were they not justified in feeling a little pride?

With this understanding, Moshe warned G-d: "of pride must be removed from your hearts. If the fly is to rest in the fly, the fly of pride must be removed. Our Sages say (see) that vanity drives G-d away. Therefore, Moshe told G-d that they must continue to feel humble despite their wonderful achievement. Only then would they merit G-d's reward.

Adapted from: Through the Prism of Torah (with kind permission from Feldheim)



Yahrzeits of Gedolim

Chelberg, born in Chicago, IL, to Helberg, and Bodenstein, was 1 of 2 children. At the age of 11, he went to learn in Telz, where he became close to his father after his parents' while he was still a child. In 1960, he married (née Safer) and became a rabbi in their home. Their home was legendary for its devotion until his passing. His inspiring and fiery enthusiasm for Torah and were full of warmth and love for his wherever he went, he built individuals, families, and Torah.

Gedolim Glimpses

R' Dovid Helberg was a master of the hallmarks (being calm), orderliness, valuing time and total dedication, for Torah and his deep he was able to influence many individuals through his heart and without even saying a word. As one woman said, "I put on a sheitel, not because he told me to, but only because he didn't tell me to ... But I knew this would make him happy!"



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לע"י יחזקאל ע"ה בן לייב נ"י לע"י ה"י ישעיהו דוב ע"ה בן יבלחטי"א יצחק צבי נ"י

Focus on Middos

Dear Talmid,
 In 1933, Chicago wasn't an easy environment in which to bring up an Orthodox Jewish family. **חילול שבת** was rampant and assimilation prevailed. The Helbergs and Bodensteins, 2 Orthodox Jewish families, lived side by side in attached houses. The primary pillars of both these families' homes were **מסירת נפש** for **תורה** and for **מצות**, and this was the atmosphere that R' Dovid Helberg זצ"ל's parents breathed every day.

R' Dovid's parents, R' Avrohom Avigdor Helberg and Zissel (nee Bodenstein), were childless for more than 10 years. R' Avrohom Avigdor had been extremely wealthy and owned over 20 apartment buildings, oil wells and even his own banks.

It is said that when R' Moshe Mordechai Epstein זצ"ל, the Slabodka ראש ישיבה, stayed in the Helberg home while on a fundraising mission in Chicago, R' Avrohom Avigdor approached him for a **ברכה** for children. R' Moshe Mordechai explained to the couple that it is not always possible to have both the **ברכות** of children and of wealth, and in case this was the

issue, they should choose between the two. Both R' Avraham Avigdor and his wife happily agreed to give up their material possessions for children.

R' Moshe Mordechai gave them a **ברכה** and assured R' Avrohom Avigdor and his wife that they would be blessed with two children that would bring light to **ישׂראל**. Within a short time after the visit, R' Avrohom Avigdor started to lose money from each of his many businesses, but was blessed with a daughter, **שׁרה אִיטה**, and a son, **דוד**. (The family has another version of the story that says that this episode happened with R' Dan Plotzky זצ"ל, who was a **חסיד** and a **תלמיד מובהק** of the first Sochatchover Rebbe).

My **תלמיד**, sometimes, when **די** makes things go "wrong," think about R' Avrohom Avigdor as he was losing his fortune. He realized his monetary loss was the **זכות** to have children. **די** sometimes makes it "appear" hard so that He can give us even greater **ברכות**!

רבי Your, **בגידות**

Source: Based on an article in the Yated



Understanding Davening

The utterance regarding the Red Cow **אמרה...**

An edited selection of **לפרשת פרה**

The teachings that clarify the laws of the **פרה אדומה** (red cow) are well explained, and its **הלכות** are similar, yet different from the laws of an **עגלה ערופה**. Its **הלכות** require 7 times sevenfold care, 7 sprinklings and 7 dippings of the **פרה**'s finger in its blood, 7 washings of the **פרה**'s clothing, 7 cows brought throughout Jewish history and 7 pure **כהנים** participated and became impure in the service. The elders of the **סנהדרין**, who are free of blemish, checked the cow thoroughly to be sure it had no blemish. It must be as perfect in its redness as it is free of blemish. The **פרה גדול** used his personal wealth to construct a ramp on which to lead the **פרה אדומה** that is able to atone for the sins of a fine nation.

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



This Week in History

23 אדר 5626 / 1866 – Yahrzeit of **ר' יצחק מאיר** (אלתר) of Ger, the first **חסידות גור**, born in 1799, the first Rebbe of **גור**. **ר' יצחק מאיר** traced his lineage back to **ברוך**, the **מאיר** (1215-1293). His mother, **שׁרה**, was orphaned early in life and was raised by her relative, **ישׂראל מקוזניץ** (Kozhnutzer **מגיד**), who had a major influence on **יצחק**. **מאיר** When **יצחק מאיר** was just 17 years old he published his first **חידושים** and became known as the "**עלוי מורשה**". As he grew in his personal life was filled with great tragedy. Many of his thirteen children died in his lifetime. Yet, he accepted all his suffering with love.

At the insistence of the **חסידים**, the **חידושי הרי"ם** became the Rebbe after the Kutzker Rebbe's **פטירה**. He founded the **חסידות** in the town of Góra Kalwaria (known as "**גור**" in Yiddish). In his introductory **דרשה** to his **חסידים** he declared, "**ר' מנחם מנדל** led with love, and **ר' שמואל בונים** with fear. I will lead with **אהבה**!" A revered and beloved Rebbe, he was fondly known as **Reb Itche Meir** by his **חסידים**. He led the **חסידות** for seven years and also headed the **Kupath Rabbi Meir Baal Haness Kollole Polen** (Poland).

After his **פטירה**, since he left no children to take his place and his grandson refused to become Rebbe due to his young age, all his **חסידים** flocked to the **Alexander Rebbe**. Only upon the **פטירה** of the **Alexander Rebbe** did **יצחק מאיר**'s grandson **אליהו** agree to become Rebbe and continue the **חסידות גור**.

Sage Sayings

R' Dovid Helberg זצ"ל suffered from poor health for the final twenty-three years of his life. Every time he suffered another level of complication it was an opportunity to become closer to **די**. He was wont to say, "**וואס קען איך מקבל אויף**" – **What can I accept on myself now?** – **זינד יעצט סאיז נישט פאראהן** – **There are no** **יסורים** (difficulties), **no** **צרות** (hardships), **only** **נסיונות** (life tests)!" Included in his community projects were a **נאך נסיונות** fund, a **בולל תורה** and a **ספר תורה** fund.

Source: Hamodia

Living with the Torah

Strength in the Midst of Grief

ויאמר משה... הוא אשר דבר ה' לאמר בקרבי אקדש ועל פני כל העם אקבד ויידם אהרן.

And משה said to אהרן, this is what ה' has previously said: By those who are close to Me I shall be sanctified and thus I will be honored by the entire congregation (ויקרא י:ג).

At the happiest moment, when כלל ישׂראל was celebrating the dedication of the מִשְׁכָּן, two of אהרן's sons, נדב and אביהו, died when they brought an unauthorized offering of קטרת. משה told אהרן that ה' had told him that He would be sanctified by His closest ones, and אהרן was silent.

Throughout the generations כלל ישׂראל have shown superhuman פוחות when faced with the most difficult challenges.

When Rebbetzin Ruchamkin, R' Shlomo Zalman Auerbach's mother-in-law, was 96 years old, her beloved and only daughter, Rebbetzin Chaya Rivka Auerbach, passed away after suffering a stroke a few days earlier. It was during קענדע שלישית when R' Shmuel Auerbach arrived from Shaare Zedek Hospital with the news. It was apparent from the look on his face that the end had come. R' Shlomo Zalman declared, "Now it is שבת, when crying is forbidden," and the meal continued.

After שבת, the first question was whether or not Rebbetzin Ruchamkin should be told of her daughter's פטירה, and if so, by whom. Her health was very delicate; some family members feared she would not be able to endure such heartbreak. R' Shlomo Zalman insisted she be told before the לניח, because she would be very upset to learn later that she had missed it. He added, "I am confident that she will find the strength to

withstand this ordeal, for when Hashem brings troubles upon a person, He gives the person the strength to deal with those troubles" – and he burst into tears.

R' Shlomo Zalman decided that he should be the one to break the news to her. He entered his mother-in-law's room and gently explained to her that her daughter's condition had been extremely grave; had she lived, she probably would not have regained use of her faculties.

He continued, "We know that whatever the שׁל עולם does is for the good; sometimes one can readily understand how it is for the good, while other times we cannot easily see it. The שׁל עולם has taken your daughter to a world which is entirely good – and with this knowledge, we can recite the ברכה of הַמָּת – try not to cry," he concluded softly.

"But how can I say it without crying?" she asked, heartbroken.

"You have been a righteous woman all your life," he comforted her, "and I know that ה' will help you to overcome this trial."

It was only after he left his mother-in-law's room that R' Shlomo Zalman again burst into tears.

Shortly afterwards, he was brought to the hospital to recite תהלים in the room where his departed rebbetzin lay. In the corridor of the hospital he met a young man who did not know about Rebbetzin Auerbach's פטירה. The young man excitedly told R' Shlomo Zalman that his wife had just given birth to a boy. R' Shlomo Zalman smiled, wished him a warm מזל טוב, and asked how the mother and baby were feeling.

Adapted from Five Great Lives (with permission from ArtScroll)

Chofetz Chaim Moment

ספר ח"ח הלכות לשון הרע כלל ג' סעיף ג'

"On their way back to class after lunch break, Eli noticed that Chaim was schlepping, even slower than usual, as they walked up the stairs. He thought that it was probably the upcoming French test that bothered Chaim. Chaim was a jovial boy with a יעשׂמאקא personality and enjoyed a 'kibbitz'. After pausing to think, Eli turned to Levi and said in front of Chaim, "Pardon my French, but if Chaim would walk any slower he would be walking backwards!"

Was Eli's comment permissible or is it לעשו הרע?

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

Answer: Eli's comment is a case of מצינו לעשו הרע. The rule of מצינו לעשו הרע applies even if the comment was not meant to be in any way derogatory, and on the contrary, was said in a lighthearted way in the form of a jest and without any bad intentions. If the comment is negative, it is מצינו לעשו הרע.

Questions of the week

1. What was the reward that אהרן received for remaining silent after the sudden death of two of his sons?
2. What is the name of the bird that shares its food only with its friends?

1. אהרן. His speech to אהרן, and only to אהרן, when teaching the פרשת פינחס (10:4) – (ויקרא י:ד).
 2. The תרנגולת shares its food ONLY with its friends and NOT with any other birds. It is not kosher since its kindness is exclusive. (Rishner Rebbel (11:19) – (ויקרא י:ד).

Halacha Corner

הלכות עניני דיומא:
הלכות פטח

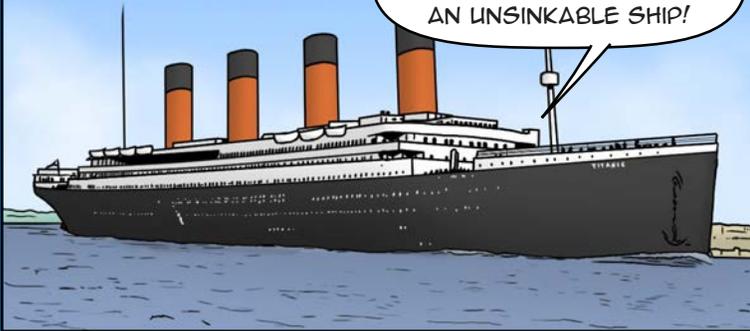
1. Some have the מנהג to refrain from eating מצה from יקסו, while others are even more stringent, and do not eat מצה beginning thirty days before פטח (i.e. from פורים).
2. There is a special מנהג in כלל ישׂראל to collect and distribute מעות חסים – monies to help the less fortunate buy food for פטח.

*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.



IN 1912, A WELL-RESPECTED CHASSID OF R' YISROEL FRIEDMAN, THE SECOND CHORTKOVER REBBE, DECIDED TO MAKE A BUSINESS TRIP TO AMERICA.

THIS IS BUILT WITH THE NEWEST TECHNOLOGY AND WILL BE AN UNSINKABLE SHIP!



BEFORE DEPARTING TO ENGLAND, WHERE HE WOULD BOARD THE TRANSATLANTIC LINER, THE CHASSID PAID A VISIT TO THE CHORTKOVER REBBE TO REQUEST HIS BRACHAH..



THE CHASSID WAS SURPRISED BY THE REBBE'S REMARKS.

IT SHOULD BE WITH HATZLACHAH. GIVE MY REGARDS TO THE AMERICANISHER G-TT.



BUT REBBE, I DON'T UNDERSTAND WHAT THAT MEANS...

MY BELOVED CHASSID, OBVIOUSLY YOU THINK YOU CAN ONLY BE SUCCESSFUL BY TRAVELING TO AMERICA. IS THE AIBISHTER UNABLE TO HELP YOU OVER HERE? IF THE AIBISHTER WANTS YOUR BUSINESS TO SUCCEED, HE WILL SHOWER YOU WITH SUCCESS HERE!



THE CHASSID UNDERSTOOD THAT HIS REBBE DID NOT APPROVE OF HIS PLANNED TRIP TO AMERICA. HE PROMPTLY TORE UP HIS PRIZED TICKET ON THE TRANSATLANTIC LINER.



OY, VAY! HASHEM YERACHEM!



MERE WEEKS LATER, THE CHASSID WAS IN SHOCK WHEN HE LEARNED THAT 1,500 PEOPLE DIED WHEN THE 'UNSINKABLE' TITANIC TRANSATLANTIC LINER SANK ON ITS MAIDEN VOYAGE - THE VERY VOYAGE HE WAS SCHEDULED TO BE ON! HOW WISE ARE THOSE WHO SEEK AND FOLLOW THE ADVICE AND GUIDANCE OF GEDOLEI YISROEL!

R' YISROEL FRIEDMAN ZT"l, 2ND CHORTKOVER REBBE, WAS THE SON OF R' DOVID MOSHE. HE BECAME REBBE AFTER HIS FATHER'S PASSING IN 1904. IN 1914, THE RUSSIAN INVASION FORCED HIM TO FLEE CHORTKOV, AND HE ESTABLISHED HIS חסידות IN VIENNA. HE WOULD RETURN TO CHORTKOV TWICE A YEAR, FOR שבועות AND שמחת תורה. THIS JOURNEY BETWEEN VIENNA AND CHORTKOV WAS AN EXCITING EVENT; THE CHASSIDIM CALLED IT צעדת מלכים, THE MARCH OF KINGS. IN VIENNA HE WAS ONE OF THE FOUNDERS OF THE WORLDWIDE ישראל אגודת ORGANIZATION AND SERVED AS ITS PRESIDENT TOGETHER WITH THE GERRER REBBE. THE FIRST KNESSIAH GEDOLAH WAS HELD IN 1923 IN VIENNA IN HIS HONOR. HIS MOST FAMOUS חסיד WAS R' MEIR SHAPIRO, WHO JOINED THE KNESSIAH GEDOLAH, AND INTRODUCED THE CONCEPT OF LEARNING דף היומי.

