



# PIRCHEI Weekly

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פרשה: פקודי - מפטייר: זכור - הפטרה: ותשלם כל המלאכה (מלכים א ז:א-ח:כא)

משנכנס אדר מרבנים בשמחה!

דף יומי: גיטין צ'

## Torah Thoughts

וַיְבִיאוּ אֶת הַמִּשְׁכָּן וְאֶת מוֹשֶׁה אֶת הָאֹהֶל וְאֶת כָּל כְּלָיו... (שמות לט: לג)  
 And they brought the *משכן* to *מוֹשֶׁה*, the tent and all its vessels...

According to the *מדרש*, the boards of the *משכן* were so heavy that the people couldn't hold them up long enough to assemble the *משכן*, so they brought it to *מוֹשֶׁה*, who assembled it with miraculous strength that the *קב"ה* granted him especially for this purpose. The *תורה*, however, states that *כָּלל יִשְׂרָאֵל* "brought the *משכן*." The word *משכן* implies that they brought him the assembled *משכן*. How do we reconcile the words in the *תורה* and the *מדרש*?

Regarding this same *פסוק*, the *מדרש רבה* (ג:ב) quotes the words (*משלי* לא: כה) *וּתְשַׂחַק לַיּוֹם אַחֲרָיו... and she will rejoice on the final day*. The *מדרש* explains with a story about R' Abahu's departure from this world. Just before he was *נפטר*, he was shown all the reward that awaited him in *עולם הבא*. He said, astonished, "All of this is for Abahu? I thought I had been toiling in vain, and now I see I have a great *חלק* in *הבא*!"

What point is the *מדרש* making by mentioning this story in connection with building the *משכן*? And how do we understand R' Abahu's surprise? Did he really expect that after having spent his life learning *תורה* and doing *מצוות* he would not be rewarded in *הבא*?

R' Shlomo Breuer זצ"ל explains that *Yiddishkeit* is about *doing* things. It is not enough for a person to say, "I am a Jew in my

heart." Actions are what count – learning *תורה*, doing *מצוות* and *חסד* – from the moment we arise until we go to bed.

At the same time, however, good intentions are also of great importance. If a person attempts to fulfill a *מצוה* but is prevented from doing so by circumstances beyond his control, *מעלה עליו ה'תשוב כאלו*, *מַעֲלָה עָלָיו הַתְּשׁוּבָה כְּאִילוֹ* – the *תורה* considers it as if he has actually done the *מצוה* – *עשהו* – the *קב"ה* considers his intentions like actual deeds.

This is what R' Abahu was saying: "There were so many times in my life when I tried, I made the effort, but I was not successful. I had assumed that on these occasions my efforts had been in vain. Now I see, however, that I have been rewarded even for my intentions, for my efforts, even when they were unsuccessful." R' Abahu, therefore, "rejoiced on the final day."

*כָּלל יִשְׂרָאֵל* had made every effort humanly possible to assemble the *משכן* on their own, but it was simply beyond their capabilities. They had no other choice but to turn to *מוֹשֶׁה* for assistance. Nonetheless, the *תורה* reports that *כָּלל יִשְׂרָאֵל* "brought the *משכן*," because that is what they had intended to do. The *קב"ה* considered it as if they had erected the *משכן* themselves, and He rewarded them accordingly.

Adapted from: *Rabbi Frand on the Parashah* (with kind permission from ArtScroll)



## Yahrzeits of Gedolim

**ב' אדר** 5678 - 5739 (née Erlanger), was born in Frankfurt, Germany. At 16, he went to learn in Kamenitz under *ר' ברוך בער*. From there he went on to Baranovich to learn under *ר' אלתרן וסרמן*. In 1938, he immigrated to England, and learned under *ר' משה שניידר*. Afterwards, he moved to Gateshead to learn in the *כולל*, where he became close to R' Dessler. In 1942, he married *רחל*, daughter of *ר' בדיאל*, a founding member of the local *קהלה*. In 1946, he joined the *תורה* and with his unusual *שמחת הדינים*, *הצנע לכת*, *הצנע לכת*, *שמחת הדינים* on each *תלמיד*. The many stories of his *חסד* are legendary. His classic *שעורים* on *מים* are printed in *ספר מערכי לב* *טובים*.

## Gedolim Glimpses

On *פורים*, R' Moshe Schwab זצ"ל would urge the *באורים* to sing *עבדו את ד' בשמחה* to *serve 'd with joy*, and repeat it for a very long time. He lived with *שמחת הדינים* until his very last moments. On his final day, many people came to visit him. As soon as the door opened, he greeted them with his usual smile, showing them how much he appreciated their company. During his last hours, when he lost his sight, he heard a friend enter. When told who his visitor was, he welcomed him with a broad smile.



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



# Focus on Middos



Dear Talmid,

When R' Moshe Schwab זצ"ל was נפטר, in the prime of his life, it was a great shock for the ישיבה and the community at large, even the local gentiles.

When she heard about R' Moshe's passing, an old gentile seamstress mentioned to one of the locals, "I can tell you that he really was a special man. You see, the Rabbi's wife took care of everything. She always brought his clothing to be tailored as needed. The Rabbi never stepped into my premises all the years, until very recently.

"For the last 2 months of his life, on a regular basis, the Rabbi would bring in his clothes without his wife knowing. He would ask me to take them in. I now realize that he just didn't want his wife to have the added pain of watching him losing more and more weight!"

Most of the בְּחִירִים in ישיבה were already in bed when they heard the sad news about the פטירה. One of the לעבֶּעֲדִיקֵי sat quietly in his bed, as hot tears began slowly rolling down his cheeks. After a long

silence he decided to explain his out-of-character reaction.

"Little does anyone know," he explained to his friends, "but my family is forever indebted to R' Moshe. Once I had a very delicate family issue and went into R' Moshe to discuss it. He told me not to worry; he would take care of the problem. The very next day, he left Gateshead after his daily שְׁעוֹר, without telling anyone. He boarded a train to London, a six-hour trip, and then took a taxi to my home. He spoke to my parents for an hour or two, took the taxi back, and came back on the late-night train. He did this a few times until he worked out a resolution to the family issue. His true caring saved my family!"

My תַּלְמִיד, the גְּמָרָא states: גְּדוֹל שְׂמוּשׁוֹן יוֹתֵר מִלְמוּדוֹן – one who serves a תַּלְמִיד חָכָם gains more [life-lessons] by observing his רַבִּי's behavior than from his teachings. R' Moshe was a רַבִּי in every level of עֲבוּדָה וְגִמְלוּת in תּוֹרָה לְחִבְרוֹ, especially חֲסִדִים!

יהי זכרו ברוך!

בְּיַדִּיּוֹת Your רַבִּי

A letter from a Rebbi based on interviews

# Sage Sayings



R' Moshe Schwab זצ"ל would introduce his every שִׁיחָה, *shmuess*, with a humbling plea, "איך בֵּעֵט דִּיר, רַבּוֹנוֹ שֶׁל עוֹלָם, נַאֲר סִיעָתָא דְשְׂמִינָא — Please, רַבּוֹנוֹ שֶׁל עוֹלָם, I beg of You to grant me Your Divine assistance!" His message: "I am totally in Your [י'דִ'ס] hands". His *shmuessen* reflected how דָּוִד הַמֶּלֶךְ described himself in תְּהִלָּים (ק"ט:ד): וְאֲנִי תַפְלָה — וְאֲנִי תַפְלָה — *My essence is davening*. Every action is prefaced with a [‘small’ but] heartfelt תַּפְּלָה!

Source: Heard from a תַּלְמִיד of R' Moshe Schwab זצ"ל

# Understanding Davening



... וְקַבַּל בְּרַחֲמִים וּבְרַצוֹן אֶת תַּפְּלָתוֹנוּ ...

... And accept with mercy and favor — our prayer...

R' Moshe Schwab זצ"ל would stress that a person must strive to embody הַמְּלָךְ expression: וְאֲנִי תַפְלָה — to be a *shtick*. "One should not only *daven* 3 times a day; even in the middle of the day, one should ask י' as the need arises." We simply stir the feeling of His רַחֲמִים, mercy, by sincerely asking for our needs, and in turn this will lead to our finding favor in י'דִ'ס eyes. We ask אֲבִינוּ מִלְּפָנֶיךָ הַשָּׁמַיִם הַזֵּאת שְׁעַת רַחֲמִים וְעַת רַצוֹן, *Our Father, our King, may this moment be a moment of mercy and a time of favor*. Whenever we lift our eyes heavenwards in תַּפְּלָה can be a moment of mercy and a time of favor. A small תַּפְּלָה said in a time of need can pack a powerful punch!



# This Week in History

3 אָדָר || 5372 / 1612 — Yahrzeit of ר' מַרְדְּכַי Yaffe זצ"ל, author of מְרַדְּכַי, and known as the בַּעַל הַלְבוּשִׁים, born in 1530. His father, ר' אַבְרָהָם Yaffe, the רַב of Prague, sent him to Poland to learn under the מַהְרֵשֵׁל and רַמְיָא. In 1553 he married and founded a ישיבה. In 1559, King Ferdinand decreed that the Jews of Prague be evicted. Due to the partially successful efforts of Pope Pius IV (granting a two-year delay), the Jews of Prague left the city in 1561.

He first settled in Venice but later left in 1572 to become רַב of Grodno for 16 years. In 1588 he became Rav of Lublin. When the מַהְרֵי"ל left Posen for Prague in 1598, ר' מַרְדְּכַי became the city's רַב until his death.

During his final illness, he answered a complex תְּשׁוּבוֹת מַהְרֵי"ם מִלְּבָלִין תְּשׁוּבָה (כב) שְׂאֵלָה that was sent to him two days before his פטירה from the נַעַד אַרְבַּע הָאֲרָצוֹת, saying: "I am now on my deathbed, לֹא עֲלִיכֶם, and am dependent on the מֶלֶךְ הַמְּלָכִים." מֶלֶךְ מִלְּכֵי הַמְּלָכִים. He authored ten סְפָרִים with the title בְּבוּשָׁה.

During his lifetime his סְפָרִים were reprinted three times and were accepted as one of the classics of שְׁלַחַן עֲרוּךְ, used by all רַבָּנִים after him. The חִדְיָא writes that in some places people preferred to learn לְבוּשׁ over שְׁלַחַן עֲרוּךְ. Two important פְּרוּשִׁים on the בְּבוּשָׁה were written many years later: אֶלְגִּהוּ רַבָּה, answering the difficulties of the לְבוּשֵׁי צְדָקָה, and תּוֹסֵפוֹת יוֹם טוֹב, answering difficulties raised by the סְמִי"א.



# LEARNING FROM OUR LEADERS

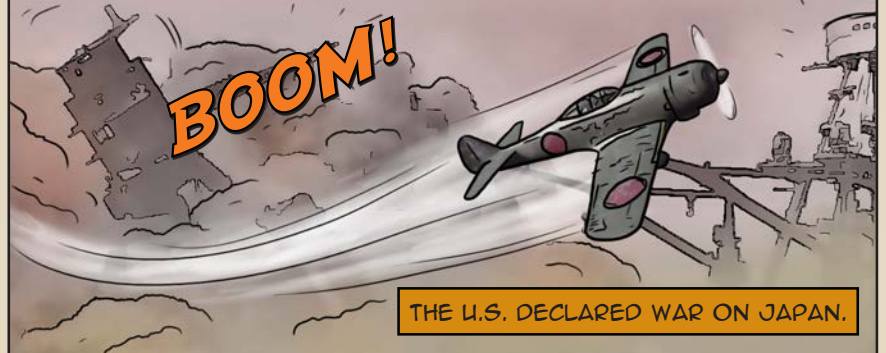
בס"ד  
PIRCHEI AGUDAS YISROEL OF AMERICA

DURING WWII, THE TIKTINER RAV, R' AVRAHAM KALMANOWITZ, ARRIVED IN AMERICA. BUT HIS YESHIVA WAS TRAPPED IN LITHUANIA...

OY! I NEED TO GET THEM OUT...THE BRITISH HAVE JUST SEALED PALESTINE, THE PRESIDENT CLOSED THE DOORS TO THE UNITED STATES. OY! MY BELOVED CHILDREN ... I WILL NOT LEAVE A STONE UNTURNED!



THROUGH GREAT MIRACLES R' KALMANOWITZ SECURED JAPANESE TRANSIT VISAS. A HUGE SUM OF MONEY HAD TO BE RAISED IMMEDIATELY. THE RAV DID NOT REST UNTIL HIS BELOVED YESHIVA WAS SAFELY ON ITS WAY ACROSS SIBERIA TO JAPAN. THEN CAME PEARL HARBOR...



R' KALMANOWITZ FACED A NEW DILEMMA. HE NEEDED TO TRANSFER HUGE AMOUNTS OF AMERICAN DOLLARS TO JAPAN FOR THE YESHIVA'S LIVING EXPENSES, BUT ANY COMMUNICATION WITH JAPAN WAS CONSIDERED AIDING THE ENEMY.

THERE IS AN ELDERLY RABBI ASKING TO SPEAK TO YOU!

I'M BUSY!

HE'S CRYING BITTERLY...

ACH! LET HIM IN.



THE ALL-TIME POPULAR SECRETARY OF THE TREASURY, HENRY MORGENTHAU, JR., WAS AN ASSIMILATED JEW, BUT HIS WARM HEART COULD NOT BEAR TO HEAR ABOUT A RABBI CRYING...

RABBI, YOU REALLY NEED AN APPOINTMENT. I ONLY HAVE A FEW MINUTES... I'M BUSY NOW WITH THESE WAR BONDS. WHY ARE YOU CRYING?

OY! OY! IHR ZENT A SHLIACH FUN DER EIBISHTER...[YOU ARE A MESSENGER OF G-D...] MY 250 CHILDREN ARE CAPTIVE IN JAPAN...OY!

RABBI, PLEASE... I DON'T UNDERSTAND A WORD...



THE RAV TRIED WITH HIS LIMITED ENGLISH VOCABULARY TO EXPLAIN THAT HIS "CHILDREN," THE BNEI TORAH OF MIR, WERE STARVING IN JAPANESE CAPTIVITY. THE SECRETARY OF THE TREASURY WAS NOT FEELING VERY COMFORTABLE. SUDDENLY...

QUICK! GET SOME WATER... WOW!

IF THIS MEANS THIS MUCH TO THE MAN, I WILL TRY TO HELP...



THE SECRETARY OF THE TREASURY GAVE HIS APPROVAL AND THE RAV WAS INFORMED THAT THE MONEY COULD BE SENT THROUGH GOVERNMENT CHANNELS VIA SWITZERLAND.



THANKS TO R' KALMANOWITZ' EFFORTS, THE MIR YESHIVA STUDENTS AND FACULTY SUCCESSFULLY SURVIVED INTACT UNTIL AFTER THE WAR.

R' AVROHOM WAS BORN IN BELARUS, RUSSIA, TO R' AHARON ARYEH LEIB, THE RAV, AND MAITA KALMANOWITZ. HE STUDIED IN ZWEIL, EISHISHOK, AND AT AGE 18 HE WENT TO THE SLABODKA YESHIVA. THE ALTER OF SLABODKA ARRANGED FOR HIM TO LEARN B'CHAVRUSA WITH HIS OWN SON, RABBI MOSHE FINKEL. HE RECEIVED SEMICHA FROM MANY OF THE GEDOLEI HADOR AND SERVED AS RAV OF SEVERAL EASTERN EUROPEAN JEWISH COMMUNITIES. HE ASSISTED R' CHAIM OZER GRODZENSKI IN THE RUNNING OF THE LATTER'S VAAD HAYESHIVOS. HE ESCAPED TO THE UNITED STATES IN 1940. HE BECAME A TIRELESS RESCUE ACTIVIST ON BEHALF OF THE MILLIONS OF JEWS TRAPPED IN THE MIDDLE EAST, NAZI EUROPE AND THE SOVIET UNION. HE ESTABLISHED THE U.S. BRANCH OF THE MIR IN 1946. IN THE 1950S HE AIDED NORTH AFRICAN AND SYRIAN JEWS SUFFERING FROM POGROMS, AND SUCCESSFULLY LOBBIED FOR THE PASSAGE OF A BILL GRANTING THEM SPECIAL IMMIGRATION STATUS.



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