



PIRCHEI Weekly

Agudas Yisroel of America

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פרשה: נח - הפטרה: רני עקרה לא ילדה... (ישעיהו נד:א-נה:ה)

דף יומי: בבא מציעא מ' מברכים בה"ב משיב הרוח ומוריד הגשם



Torah Thoughts



י' offered the people of נח's generation several opportunities to save themselves from destruction. (בְּרֵאשִׁית ו: יד) רש"י questions why י' required נח to labor and build a תִּבְיָה, ark, in order to be saved. י' did not need נח to do any work to be saved; י' has many ways to perform miracles without effort. Why did נח have to work hard and build a massive תִּבְיָה for all to see?

רש"י explains that י' wanted נח to build the תִּבְיָה in order for everyone to see this major construction and ask what was happening. נח would respond to the questioning of the inquisitive passersby by explaining that their ways were angering י' and they had to do תְּשׁוּבָה, repent; otherwise the world would be destroyed. The questioning and construction were not completed in a month or two — נח worked on the תִּבְיָה and answered the people's questions every day for 120 years, giving them many opportunities to do תְּשׁוּבָה.

When the rain began falling י' was still hoping that the people would do תְּשׁוּבָה. He brought down the rain with mercy, intending to change the initial rainfall into גֶּשֶׁמִּי בְרָכָה, rains of blessing, if the people would only do תְּשׁוּבָה. תְּשׁוּבָה starts with a change in the heart — a person must regret the sin. Do you know what else is required מִן הַתּוֹרָה to be part of the process for תְּשׁוּבָה?

The סֵפֶר הַחֲנוּךְ in סֵפֶר הַחֲנוּךְ teaches that there is a מִצְוָה to verbalize that one regrets a sin based on the words וְהִתְנַדְּוּ אֶת חַטֹּאתֵם, and they shall confess their sins (בְּמִדְבַר ה': ז).

Why is remorse in the heart not enough? The חֲנוּךְ offers two

possible explanations.

The first is that when a person verbalizes a thought, it helps him come to realize that his actions are not hidden from י'. On the contrary, by speaking out loud about his sin the person is showing that he believes that everything is revealed to י'. All his hidden actions do not remain locked in his heart; on the contrary — the sins are open and י' sees the sins; they are as obvious as when the person speaks about them.

The second reason that the חֲנוּךְ offers is similar to having to say "I'm sorry," rather than simply thinking "I'm sorry." You cannot compare the two. Speaking the words "I'm sorry" takes effort and means much more. Similarly, when a person speaks about a sin, it makes a stronger and more lasting impression. A person will think twice before sinning not because he needed to verbalize the sin, but because the sin becomes far more concrete when a person verbalizes it.

The חֲנוּךְ goes on to explain that after a person expresses his regret for his sins it will also create a barrier that will protect him from future sins. י', Who is the Ultimate Goodness, Who seeks the best for His creation, taught His people the path of תְּשׁוּבָה that involves mentioning the sin out loud so that His people will sin less and will merit blessing and eternal rewards.

Adapted from: ספר החנוך על פרשת השבוע



Yahrtzeits of our Gedolim



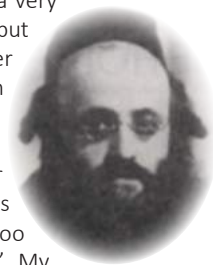
ד' מרחשון
5650 - 5705
1889 - 1944

R' Kalonymus Kalman Shapira זצ"ל, born in Grodzisk, Poland, to אֱלִימֶלֶךְ ר' אֱלִימֶלֶךְ and חַנָּה בְּרַכָּה, was named after the מְאוֹר וְשִׁמְשׁ, and descended from the נֹעַם אֱלִימֶלֶךְ, the חוֹזֵה מְלוּבָלִין and the Maggid of Kozhnitz. He was 3 years old when his father was נִפְטָר. In 1905, he married חַנָּה מְרִיָּם, daughter of ר' יִשְׁכָּרְיָהוּ זְעֵת מִשָּׁה, one of the largest יְשִׁיבוֹת in pre-war Warsaw. After the Warsaw Ghetto uprising was crushed in ניסָן, 5743 (1943), he was taken to the Trevaniki work camp and then to Treblinka, where he was י' על קדוּשַׁת ד'. His brilliance shone in both learning and understanding his דוֹר. He authored the classics חוֹבֵת אֹשׁ קוֹדֶשׁ, הַתְּלִמִּידִים, among others.

Gedolim Glimpses



R' Kalonymus Kalman Shapira זצ"ל was a very young child when his father was נִפְטָר, but he still had a clear impression of his father etched in his mind. He would often relate a memory that stood out more than any other. "This episode happened when I was two years old. I remember hearing my father crying during his הוֹשָׁעֵנָה רַבָּה on תְּפִלוֹת and I said, 'אָבָא, אָבָא, father, father!' My father looked at me and said, 'You are crying to your father; I am also crying to my Father!'"



וַיֹּאמֶר אֱלֹקִים לְנֹחַ קַח לְךָ בְּשֵׂר בָּא לְפָנַי כִּי מְלֵאָה הָאָרֶץ חֲמָס...
 נח said to G-d, "The end of mankind has come before Me, for the earth is filled with robbery..." (בראשית ו: יג)

R' Shlomo explains that the decree for the destruction was sealed because of thievery. Even though stealing may not be the gravest sin, it shows a lack of belief that only G-d is the One capable of sustaining us.

Yosef Beyda had a very hectic schedule. His linen business could easily have taken up all his time. But he realized that there were more important things in life. Every day he asked himself, "What can I do to help someone out today?"

To that end, Mr. Beyda became the head of the Sephardic Bikur Cholim in his community and supported many **תורה** institutions. He ended up forming a close relationship with Rabbi Shlomo Kanarek.

Once, Mr. Beyda had a special request to make of R' Shlomo. "I have to travel to Bentville, Arkansas," he explained, "and I don't want to miss my learning. Would you be willing to accompany me on my trip so we can still learn together?" R' Shlomo was willing, and the men met at the airport for the trip.

Bentville was the headquarters of Walmart, a large department store chain with over 2,000 stores. However, Mr. Beyda's relationship went way back, to when Walmart was only a small chain. As the store grew, so did Mr. Beyda's business. Now Mr. Beyda was one of the main suppliers of linen for this huge chain. His annual appointments were nearly automatic.

For new suppliers, however, it was a different story. Salespeople often had to wait months to get an appointment with a buyer — if they were fortunate to get one at all. The linen department was basically closed to new salespeople, since the chain was very satisfied with the quality of Mr. Beyda's merchandise and had no reason to look elsewhere.

Mr. Beyda and R' Shlomo arrived early for their appointment and sat down to learn, but Mr. Beyda could not concentrate. His eyes were drawn to another man who was pacing

back and forth in the waiting room.

R' Shlomo followed Mr. Beyda's gaze. "Who's that?" he asked.

"That's one of my Jewish competitors," Mr. Beyda replied.

After several more minutes, Mr. Beyda got up and went over to the fellow. "Is anything wrong?"

The man sighed. "I've been trying to get an appointment for ages. Somehow I was under the impression that I had an appointment scheduled for today, but when I got here, it turned out to be a misunderstanding. Now they don't want to see me."

Mr. Beyda stood deep in thought. "Let me see what I can do for you," he said finally.

He walked to the buyer's office and poked his head inside.

"Hi, Sam, it's me. Listen, why don't you just see this other supplier?"

"But I'm happy with what you give me."

"At least give him a chance," Mr. Beyda argued.

"Why should I? And besides, he's your competitor! Why do you want me to give him a chance?"

"That doesn't matter. There's room for everyone. Why shouldn't he make some money, too?"

Sam finally agreed to see the other man, and Mr. Beyda came out with a smile. "Okay, he'll see you right now. Go in."

The man looked bewildered. "Right now? But... but — all my stuff is in the car! I don't have my samples ready!"

"No problem!" Mr. Beyda said cheerfully. He turned to R' Shlomo. "Come, R' Shlomo, give me a hand."

The two men ran to the vendor's car, took out the samples, then raced back into the buyer's office. They quickly set everything up, while the vendor watched, openmouthed.

R' Shlomo was amazed at what he had just seen, and he stared at Mr. Beyda with open admiration. All this time he had thought that he was the one teaching, and instead, it was Mr. Beyda who had taught him the real lesson.

Adapted from: *Visions of Greatness* (with kind permission from CIS)

Chofetz Chaim Moment

ספר ח"ח הלכות לשון הרע כלל י' סעיף י"ג

*It was the first day of the **זמן** and many new **בחורים** had come to join the **שעור** from other **ישיבות**. Eli met a **בחור** he had been together with when they were in a much younger grade. This **בחור** had tormented him and, on their first day together, the **בחור** started to **טענפן** once again. Eli asked the **מנהל** if he could discuss a problem with him, as he felt confident that the **מנהל** would be the best person to speak to about this **בחור**. However, Eli was unsure of how to present the issue.

What is the most appropriate way for Eli to discuss his issue?

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

Answer: One must first think through carefully any issue that involves **חזקת** that must be discussed **לפני** the **מנהל**. Of course it is very appropriate for Eli to discuss this case with the **מנהל**. He must relate **exactly** how it occurred, but without any exaggeration or added inappropriate words to describe the **חור**. All other conditions of **לפני** must also be met.

Questions of the Week

1. From where do we learn the concept that one should only say **מקצת שבו של אדם בפניו**?
2. What was another name for **שָׂרָה**, which alludes to several of her many outstanding qualities?

1. Originally, the **שָׂרָה** referred to him as a **שָׂרָה** when he spoke to him directly. Originally, the **שָׂרָה** describes him as a **שָׂרָה** (שָׂרָה אֵלֹהִים) — (7:1).
 2. **שָׂרָה**: The root is **רָה**, which means to see or gaze. This alludes to both her **רָה** and her beauty. It also connotes nobility, as does her name **שָׂרָה**, which alludes to aristocracy (**שָׂרָה**) — (11:29).

Halacha Corner

עניני דיומא:
 משיב הרוח ומוריד הגשם

- Based on most of **נוקח** **אשכנז**, which does not add **הטל** during the summer, one who remembers not saying **משיב** after beginning **קדוש** must go back to the beginning **שמונה עשרה**.
- However, one whose **נוקח** is to add **הטל** during the summer does not go back, even if he definitely said **הטל** **מוריד**.

*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.



Focus on Middos

Dear Talmid,

R' Kalonymus Kalman Shapira הי"ד was a charismatic and successful רב who was deeply focused on the education of children and young men. He established ישיבה דעת משנה in 1923, which became one of the largest chassidische ישיבות in Poland.

R' Shapira's חנוך masterpiece, חובת התלמידים, was considered a classic even in his lifetime. The ספר directly addresses young בְּחוּרִים and speaks to them about their potential. Two of his other ספרים, ספרים, מבווא השערים and הכשרת האברכים, also address young men and give direction and spirituality to life.

During WWII, R' Shapira refused an opportunity to escape and showed himself to be the ultimate selfless leader, dedicated to his flock until the end. In the confinement of the Warsaw Ghetto, R' Shapira continued to lead the Jews who surrounded him. He gave weekly דרשות until the very end and encouraged Yidden about שְׂמִירַת הַמְצוֹת, even in those terrible conditions.

A Polish worker was removing mounds of rubble in post-war Warsaw when he came upon a sealed ceramic jug. He opened it up and discovered a manuscript written in Hebrew. He sold it to the Polish National Museum; it was later discovered by Jews searching for remains of Jewish life in Poland. Attached to the manuscript was the following letter: "Whoever finds this manuscript should please send it to [my brother] Yeshaya Shapira, Tel Aviv, Palestine." The manuscript was the Rebbe's gift to future generations. It contained his weekly דרשות delivered under fire in the Ghetto over three years.

My תלמיד, the manuscript was printed under the name אש קודש, Holy Fire. It is far more than a collection of R' Kalonymus Kalman Shapira הי"ד's דרשות. The ספר speaks volumes about the נצחיות [everlasting purpose] of the teachings of a brave and dedicated רב, and the כָּלל of ישראל in every generation!

ד' ינקום דמו, ויהי זכרו ברוך!
רבי Your, בְּיָדֵינוּ

A letter from a Rabbi— based on interviews



Understanding Davening

משיב הרוח ומוריד הגשם

Who makes the wind blow and makes the rain descend

What is the connection between *making the wind blow* and *making the rain descend*? The ג' יוסף explains that the wind blowing is one powerful force controlled by ד'; the rain descending is another such force. These two forces work together. Each individual rain droplet is designated by ד' to fall from the sky and land on an exact location on the ground. ד's strongest wind just carries the raindrop to a pinpointed spot in a field; it does not change the place ד' planned for any droplet of rain. This is the meaning of גבורות הגשמים, *the might of the rain*. This is also true for any area of פרנסה, *livelihood*. There is no other force that can ever change the destination of the פרנסה that ד' has designated for you.



This Week in History

4 מרחשון 5704 / 1943 – Yahrzeit of ר' יעקב יצחק זן of Landau of Strikov-Kiniev, הי"ד. He was born in Zaloshin to R' Elimelech Menachem Mendel Landau of Strikov in 5642 / 1882. In 1912, he was appointed רב in Kiniev, near Ostrovtza. After his father's פטירה in 1936, ר' יעקב יצחק was named Strikover Rebbe. However, he remained in Kiniev, a small town with just a few dozen Yidden, for it was close to R' Meir Yechiel Halevi of Ostrovtza.

Later, when a fire broke out and burned down the entire town, ר' יעקב יצחק moved to Zgerzh, the city where his father held court at the end of his life. There he founded בית אהרן, where tens of outstanding בְּחוּרִים learned. ר' יעקב יצחק himself gave a שיעור in the ישיבה. He was active in Agudas Yisrael, and participated in the third גדולה in Marienbad.

With the outbreak of WWII, ר' יעקב יצחק and his family fled Zgerzh and settled in Warsaw. ר' יעקב was taken to the Warsaw Ghetto, where he was active in תורת הורה, the organization that tried to help the תלמידי חכמים in the Ghetto. The Strikover חסידים arranged for the Rebbe to work in a uniform factory.

Later, the Rebbe and his family were transferred to a bunker. He lifted the spirits of those who were in the bunker. On שביעי של פסח the Nazis found the bunker and sent all the Yidden to Lublin. The Rebbe was returned to Warsaw to work, but from there they were all sent to Treblinka, where he and his son R' Tuviah, son-in-law of R' Avraham of Slonim, were killed על קדוש השם on 4 Cheshvan, הי"ד. Another son, R' Avraham Landau, זי"ע, made his way to ישראל, where he rebuilt Strikover חסידות, first in תל אביב and later in ברק.

Sage Sayings



R' Kalonymus Kalman Shapira הי"ד once spent a great deal of his own money, energy and time on getting a בְּחוּר exempted from serving in the Polish army. When questioned about this by a family member, R' Shapira explained, "א רב וואסיו נישט צוגעגרייט צו גיין צו גיהנום צו ראטעווען א חסיד פון אראפפאלן פון א רב וואסיו נישט קען רבני! — A רב who is not prepared to go to gehinnom (hell) to save a חסיד from falling in [his level of observance of] Yiddishkeit is not a רב at all!"

Source: חובת התלמידים



LEARNING FROM OUR LEADERS

בס"ד
PIRCHEI AGUDAS YISROEL OF AMERICA

RAV AVIENDOR MILLER FOUND THAT THERE WERE MYRIAD OPPORTUNITIES FOR CHESED IN DAILY LIFE TO ANYONE WHO JUST HAS HIS EYES OPEN TO THEM.

EVERY PERSON IS CREATED B'TZELEM ELOKIM - IN THE IMAGE OF HASHEM! LOOKING AFTER OUR BODY, TAKING CARE OF OUR HEALTH, IS A MITZVAH OF DIGNIFYING HASHEM...



YANKI, LOOK AT THAT DRUNKARD SLEEPING ON THE FLOOR.

??

YANKI, PLEASE HELP ME FIND SOME NEWSPAPERS.

REBBI, NEWSPAPERS? WHAT TYPE?

ANY... JUST A BUNCH...

??



REBBI, IS THIS OK?

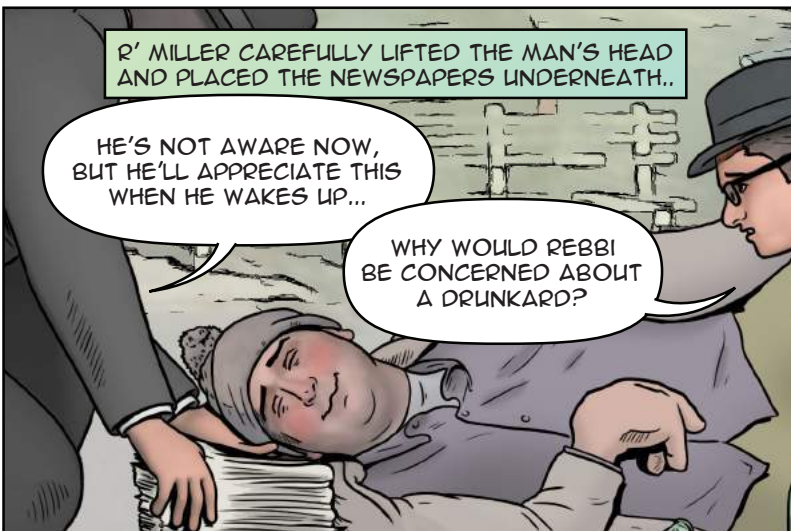
THANK YOU, YANKI! THIS IS PERFECT!



R' MILLER CAREFULLY LIFTED THE MAN'S HEAD AND PLACED THE NEWSPAPERS UNDERNEATH..

HE'S NOT AWARE NOW, BUT HE'LL APPRECIATE THIS WHEN HE WAKES UP...

WHY WOULD REBBI BE CONCERNED ABOUT A DRUNKARD?



YANKI, HE'S ALSO A TZELEM ELOKIM! ...AND YOU ARE DIGNIFYING HASHEM BY SHOWING COMPASSION TO HIS CREATION!

R' AVIENDOR MILLER זצ"ל WAS BORN IN BALTIMORE TO YISROEL AND HATTIE MILLER. AT 14, HE LEFT TO STUDY AT Yeshiva AT YERUSHALAYIM. IN 1932, HE FOLLOWED RAV AIZIK SHER TO SLABODKA, WHERE HE LEARNED FOR SIX YEARS. IN 1935, HE MARRIED TINEH עטיל LESSIN. THE FIRST RABBINICAL POSITION HE ACCEPTED WAS IN CHELSEA, MA. IN 1945, R' HUTNER OFFERED HIM A JOB AS מוֹנֵיחַ OF YESHIVAS RABBI CHAIM BERLIN, A POSITION HE KEPT FOR 19 YEARS. HE ALSO SERVED AS אב"ד OF YOUNG ISRAEL OF RUGBY. HE BEGAN WRITING HIS FIRST BOOK, REJOICE O YOUTH!, IN 1963. WHEN YESHIVAS RABBI CHAIM BERLIN MOVED TO FAR ROCKAWAY, R' MILLER DECIDED TO RESIGN AND DEVOTE HIMSELF FULL TIME TO HIS קהילה AND WRITING. A PROLIFIC SPEAKER AND WRITER, HE AUTHORED "AWAKE MY GLORY", "BEHOLD A PEOPLE", "TORAH NATION" AND "A KINGDOM OF COHANIM", AMONG OTHERS.



For any inquiries or comments please feel free to call 347-838-0869 • Illustrated by: Yishaya Suval www.leilshishi.com

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