

PIRCHEI Weekly

Agudas Yisroel of America

November 19, 2016 - י"ח מרחשון, תשע"ז - Vol: 4 Issue: 3



פרשה: וירא - הפטרה: ואשה אחת מנשי בני הנביאים... (מלכים ב' ד-א-לז)
דף יומי: בבא מציעא נ"ד **ברכי נפשי (מנחה) משיב הרוח ומוריד הגשם**



Torah Thoughts



This week's פרשה discusses אברהם אבינו's efforts in the מצנה of the תינים, *hospitality to guests*, to a group of three Arab travelers. The חפץ חיים (חלק ג' פרק ב') אהבת חסד teaches a fascinating lesson from אברהם אבינו's dedication to this מצנה.

The חפץ חיים proves from various sources that when a person performs חסד on a regular basis, די provides the person with an opportunity to do a חסד that has ענינים נשגבים, *far-reaching consequences and reward in both this world and עולם הבא*. In this week's פרשה, די sends angels to אברהם אבינו who appear to be traveling idol-worshippers. The גמרא (בבא מציעא פז:) teaches that the חסד אברהם אבינו received for feeding these angels was that millions of אברהם אבינו's descendants were rewarded in the מדבר for 40 years with Divine protection, food (שלו and מן) and water. This "mega jackpot" reward was because אברהם אבינו regularly provided royal treatment to every single guest that passed through his home. The reward for the enthusiasm אבינו showed as he ran towards and personally served the three Arab travelers was magnified many millions of times because in reality he was serving די's angels.

Which all-encompassing מצנה from the מצות די did אברהם אבינו perform when he invited in the idol-worshipping travelers? The חפץ חיים explains that אברהם אבינו's אהבת חסד to those travelers belongs under מצנה תרי"א - following די's ways. The חפץ חיים explains this מצנה.

מצנה תרי"א - מצנה להדמות בדרך השם יתברך הטובים והישירים

We are commanded to carry out all our actions in a good and upright manner, following in the ways of די, as it says בדרךיו, והלכת בדרךיו

and you will go in His ways. The הלכות דעות א' (זו) רמב"ם quotes this week's פרשה as a further emphasis for this מצנה as it says, כי ידעתיו, *כי ידעתיו* as a further emphasis for this מצנה as it says, כי ידעתיו, *because he commands his children ... that they keep the Way of די ...* The רמב"ם promises that those who live their life this way will be blessed with goodness and a life of blessing (See בראשית יח: יט).

We need to ensure that our day-to-day dealings are done with kindness and compassion. This is the "Way of די" which He desires from His creation. If we follow this path we will be blessed with His goodness.

די define going in די's ways. Just as די is called *Merciful*, so too you must show mercy; just as די is called *Gracious*, so too you must act graciously, etc. The חפץ חיים continues by saying that we must train ourselves throughout life to work on ourselves and emulate the many noble Ways of די as described by the נביאים.

This מצנה applies in any circumstance, whether in eating, drinking, doing business, learning, תורה, davening, having a conversation or any matter. When dealing with character traits, the proper path to follow is the middle road. One must be balanced and just and should never be extreme in any area of life.

Someone who does not apply this מצנה and does not attempt to improve his ways in his everyday dealings, and does not show love for די by following in His ways, has transgressed this מצנה עשה.

Adapted from: ספר החינוך על פרשת השבוע

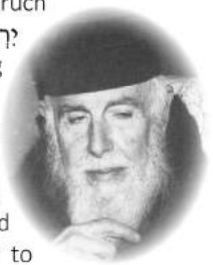


Yahrzeits of our Gedolim

י"ח מרחשון
5650 - 5731
1891 - 1971
צ"ל רפאל ברוך Toledano, author of the Sephardic קצור תנה and יעקב, was born in Mekenes, Morocco, שנת ה'תרנ"ב. He was close to ר' Berdugo and ר' Alkobi and they taught him in all areas of the תורה. He served as the אב בית דין in Mekenes and opened a ישיבה. He was deeply involved in the קהלה and established societies for בקור חולים (aiding the sick and elderly), שובו בנינים (to teach בעלי בתים), מלביש צרמים (providing clothing for the needy), and others. His ישיבה had a daily program with over 150 in attendance. In 1963, he came to ישרא"ל and continued his teaching. He traveled and opened ישיבות all over ישרא"ל even when he was 90 years old.

Gedolim Glimpses

From a young age R' Raphael Baruch Toledano was known for his יראת שמים and diligence in learning for long stretches at a time. One time R' Raphael Baruch visited the תזון איש. It was obvious from the unusual honor that the תזון איש showed during and after the visit that he greatly admired his humble visitor. The תזון איש said to one of his תלמידים as R' Raphael Baruch was leaving: "True יראת שמים emanates from this man."



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לעיני רי ישראל בן אברהם ז"ל
לעיני בני ישראל דוב ע"ה בן יבלחטי"א יצחק צבי נ"י

This week's Pirchei Weekly is sponsored

In honor of the בר מצודה of Yisroel Dovid Eisenstadt

ואל הבקר רץ (בראשית יח: ז): Avrohom then ran to the cattle ... אברהם...

The Vilna Gaon (בבא מציעא פו:) teaches that אברהם served his three guests three tongues in חרדל, mustard — one for each guest.

The Vilna Gaon was once sitting and teaching a group of his תלמידים. He turned to them and said, "There are 3 important characteristics that can be found in all צדיקים:

1. They feel compassion for the poor.
2. They need little to live.
3. Their hearts are in constant fear of ד'.

These qualities are found in the word בחרדל, as the letters can be rearranged in three different ways:

1. בחר דל—they choose the poor and love them.
2. חדל רב—they hold back from having a lot.
3. חרד לב—their hearts are trembling with fear of ד'.

1. בחר דל—They choose the poor and love them:

One חזון איש asked a newlywed to conduct the סדר for a group of girls who had been orphaned during the Holocaust. The young man replied that his wedding had taken place only a few days earlier, and he and his bride were looking forward to spending the יום טוב with their family. The חזון איש responded, "A great מצנה has come your way. One cannot imagine the pain those girls will suffer if they have to conduct the סדר by themselves. If you will not join them, then I will!" The young couple heeded the חזון איש's request.

The חזון איש once learned that an ill student attending a ישיבה some distance from בני ברק was suffering from a throat problem and was not being attended to properly. Without wasting a moment, he purchased a jar of honey, hailed a taxi and, accompanied by his תלמיד Reb Zelig Shapiro, was on his way. His visit to the boy's bedside caused quite a stir. From then on, the dormitory personnel made sure that ill students were properly cared for.

2. חדל רב—They hold back from having a lot.

The חזון איש once remarked that he never felt a need for food; he relied on his Rebbetzin to decide when and what he should eat. Once, he was about to partake of his meal when someone entered to discuss a pressing matter. The חזון איש laid the silverware aside and involved himself in the problem. As soon as the first visitor left, another man arrived and then still another.

When the last person had left, the חזון איש said, "It seems to me that all these disruptions indicate that there is no need to eat at this time," and he left the table without having tasted a morsel. A short while later, it was discovered that among the foods that had been placed before the חזון איש was a vegetable from which תרומות and מעשרות had not been separated. Thus, by not eating, the חזון איש was saved from having sinned inadvertently.

3. חרד לב—Their hearts are trembling with fear of ד'.

It happened once that Israeli soldiers were engaging in target practice near his home on שבת. An officer knocked on the חזון איש's door to assure him that this was only a training session and that there was nothing to fear. Said the חזון איש, "I am more afraid of your desecration of שבת than of Arab grenades on the weekdays!"

In 1946, members of the Irgun attacked a British post in בני ברק. A chase ensued, and the British army headed towards בני ברק.

Meanwhile, the daily מנין was gathering in the חזון איש's home. As the silent שמונה עשרה was recited, the sounds of approaching gunfire were heard. The chase headed past the חזון איש's apartment; the stench of gunpowder filled the air. Sounds of shooting mingled with screams of fright could be heard outside. All the חזון איש participants were shaken — except for the חזון איש; he continued davening with perfect calm. The חזון איש was in conversation with his Maker and nothing in the world could disturb his concentration.

Adapted from: *The Jewish Observer* (with kind permission)

Chofetz Chaim Moment

ספר ח"ח הלכות לשון הרע כלל י' סעיף ט"ו

*Every day after school, לוי and his neighbor, יעקב, would meet at the school gate and enjoy each other's company on their 25-minute trek home together. One day, יעקב did not show up at the gate for their walk home. After לוי waited patiently for יעקב for several minutes, he decided to return to the building to look for him. לוי saw יעקב standing by לוי's pried-open locker. יעקב was taking out some of לוי's expensive supplies. לוי was shocked and angry!

How must לוי approach the situation before relating what he witnessed?

*Stories adapted from Guard Your Tongue, A Daily Companion, A Lesson a Day and various real-life situations.
relating the story.
exaggerate; 4) have in mind only for מזלזל and 5) be unable to find another way except by 2) have weighed trying to resolve it on one, 3) be exact and honest and not defined by the ח"ח before relating it: He must 1) have tried to judge and failed.
Answers: Having witnessed the act personally, לוי must comply with the other מצוות פריש.

Questions of the week

1. Where do we see the כלל that when one davens for a friend and he himself needs the very same thing, he will be answered first?
2. Why was there so much happiness in the world on the day that יצחק was born?

4—21:6).
sick people were healed, and many unanswered תפלות were answered (פסוק ט"ו, ט"ז).
2. On that day, many things happened: Many infertile women had children, many סלקים davening for rain, אברהם, יצחק, יעקב, וישראל were immediately following the הלכות פריש about

- מוריד is an additional praise of ד', not a direct request for rain; therefore, if one mistakenly says משבי הרוח instead of מוריד, it is an added praise and no correction is needed.
- Since ונתן טל ומטר is a direct request for rain, one who missed the word ומטר, or said ונתן ברקה, must correct himself and say ונתן טל ומטר.

Focus on Middos

Dear Talmid,

R' Raphael Baruch Toledano זצ"ל once traveled to the Atlas Mountains on behalf of an important communal need. He was shocked by the miserable poverty of the local Jewish community. With winter coming, most of the townsfolk lacked basic warm clothing.

R' Raphael rushed back to his hometown and successfully raised funds to purchase a substantial shipment of cloth for sewing warm clothing for the Atlas community; however, since WWII was raging at the time, material for winter clothing (in high demand for army uniforms) was not easy to procure. In fact, he had technically violated the law with his public fund-raising activities during wartime.

R' Raphael turned to ד' for help, pouring out his heart in תפלה, but the situation seemingly took a turn for the worse. A whistleblower informed the authorities that the חכם had violated the law and a messenger arrived at his home with an order that he immediately present himself to the governor.

R' Raphael presented his case with a heartfelt petition. He

vividly described to the governor the situation of the local people in the Atlas community. He ended his plea, "Your Honor, please note that the entire fund-raising campaign was actually done on your behalf. I have no ties to the Atlas mountains. The only common bond is your jurisdiction as a governor. You rule over both districts. As a dedicated citizen, I have done my civic duty to help the country and the governor; I respectfully request that you make available the necessary cloth for immediate shipment to those unfortunate citizens."

The governor was moved and flattered. Without any cost to himself he would be earning a good name. He thanked R' Raphael and authorized the release of the clothing — and even paid the shipping costs.

תלמיד, R' Raphael taught us that if something needs to be done, we must try. Daven! ד' has His ways. He often sends the salvation of a problem with the problem itself!

הי זכרו ברוד!

בגידות, רבי Your

Story adapted from *A Legacy of Leaders*

Understanding Davening

משיב הרוח ומוריד הגשם

Who makes the wind blow and makes the rain descend

In תפלת גשם we start with the words אף-ברי. This is the name of the מלאך, angel, appointed over the rainclouds and is another explanation of גבורות הגשמים, the might of the rain. The name אף-ברי is formed from two words: אף, anger, and ברי, health, and alludes to the two ways in which ד' makes the rain fall. Sometimes it is a sign of His anger — the rain falls in a torrential storm, causing floods and heavy monetary losses. Other times it shows His kindness — He makes the rain fall lightly, in the late evenings, Friday nights and in a manner that is kind and financially beneficial. This healthy rain creates luscious crops and showers the world with גבורות הגשמים, livelihood. This is the פרנסה.

This Week in History

20 מרחשון 5764 / 2003 – Yahrzeit of R' Mordechai Leib Zuckerman, זצ"ל, author of מאיר עיני ישראל. He was born in 5670 / 1910 in Samagron (Smorgon), Lithuania, a city near Vilna, and grew up in a home of תורה and חסד. In his youth he learned in the ישיבה in Lida, under R' Yaakov Neiman, זצ"ל. In 1931, he moved to Radin to learn in the ישיבה of the חפץ חיים, where he remained for 8 years. During this time he became very close to the חפץ חיים and was among the select תלמידים who accompanied him on his daily walks. He continued his learning in the ישיבה in Kelm, and it was there that he acquired his distinctive סדר היום, always adhering to a strict schedule for davening and learning גמרא and מוסר until his last day.

During the war, he was in the Kovno ghetto, where he took an active role in the חנוך of the children, teaching them תורה and instilling in them ראת שמים.

After surviving the war, Reb Mordechai traveled to France, where he married his Rebbetzin, אנה ישראל. In 1948, he moved to גיבט שאול, settling in Givat Shaul where he accepted the position of רב of the Perushim shul and the head of חברון and occupied those positions for over 50 years.

For many years he had a steady מוסר with R' Shlomo Wolbe זצ"ל.

He was known for his exceptional ראת שמים. Many sought his counsel and blessing. He lived a modest life, shunning luxuries, and was interested only in increasing his תורה knowledge and ראת שמים.

In his last months he became ill. Despite extreme weakness, he never stopped anticipating ישיעה ד'.

Sage Sayings

Once, young R' Raphael Baruch Toledano זצ"ל attended a סיום, but he did not partake of the סעודה. He apologized and explained: On the preceding day, he had heard a man who was found guilty in בית דין criticizing his father, the ראש בית דין. Young Raphael told off the man sharply. His father heard and taught his son a life lesson. In his native language, he sternly explained, "פארבייט נישט תוהקת מיט א פערזענליכע — One must never confuse rebuke with personal insult; מיר — באליידיקונג — טאר קיין מאל ניט באליידיקן א מענטש! To atone for having upset his father, he was fasting the entire day.

Goal: Familiarization with Yiddish language

R' SHMUEL ROZOVSKY'S DAILY SHIUR DID NOT END WHEN HE DISMISSED THE BOCHURIM. HE WOULD LEAVE YESHIVA ESCORTED BY A GROUP OF EAGER TALMIDIM AND CONTINUE TALKING IN LEARNING UNTIL HE REACHED HIS HOME.

AH, YANKEL! YOU ASKED SUCH A GESHMAKE QUESTION... SHLOMIE, DID YOU JUST HEAR YAAKOV'S KUSHYA? IT'S POSSIBLE THE RASHBA ADDED AN EXTRA WORD TO ADDRESS THIS. OY, IF ONLY I COULD SHOW EVERYONE THE RASHBA'S WORDS INSIDE...



CHAIM REALIZED HE COULD FULFILL HIS REBBI'S WISH...

REBBI, MAY I RUN BACK TO YESHIVA TO BRING A RASHBA?

CHAIM, YASHER KOACH! PLEASE DO - YOU WON'T BE DISAPPOINTED!



REB YOSEF, A KOLLEL MAN STANDING ON HIS PORCH, HEARD R' SHMUEL'S STRONG, ENTHUSIASTIC VOICE WISHING HE HAD A RASHBA.

I CANNOT WAIT TO SEE R' SHMUEL'S FACE WHEN I BRING THIS DOWN...



I LIVE ON THIS BLOCK, AND I HEARD REBBI'S REQUEST FOR A RASHBA...

REB YOSEF, THANK YOU! THANK YOU! I HAVE NO WORDS TO THANK YOU ENOUGH FOR YOUR EFFORT... BUT I MUST APOLOGIZE. I HAVE A DILEMMA NOW - HOW CAN I USE YOUR RASHBA?



REB YOSEF, A SPECIAL BOCHUR RAN UP ALL THOSE STAIRS TO BRING BACK A RASHBA. HOW CAN I ALLOW HIM TO FEEL THAT HIS EFFORT WAS FOR NOTHING? BUT YOU ALSO DID A BEAUTIFUL CHESSED WITH YOUR EFFORT...



SO, LET ME ASK YOU: WHAT DO YOU SUGGEST I DO?

REBBI, I UNDERSTAND. I MUST GO - I SEE HIM COMING!

REB YOSEF, K'SHEM SHKIBALTA SCHAR... (YOU ARE REWARDED FOR TRYING)! ZOLST DU ZAYN GEBENCHT!



R' SHMUEL WAS BORN IN GRODNO TO THE TOWN'S CHIEF RABBI, ר' מייכל דוד רוזובסקי AND שרה פערל, DAUGHTER OF GELBURD (PREVIOUS RABBI OF GRODNO). AT A VERY YOUNG AGE, HE BEGAN STUDYING UNDER תלמיד מובהק OF R' SHMUELEVITZ IN R' SHIMON SHKOP'S YESHIVA, AND EVENTUALLY BECAME A TALENTED STUDENT OF R' SHIMON. IN 1935, HE HAD TO FLEE TO YERUSALEM TO ESCAPE BEING DRAFTED INTO THE RUSSIAN ARMY. THERE HE STUDIED IN THE LOMZA YESHIVA IN YESHIVA NETIVA. IN 1944, HE WAS ASKED BY R' KAHANEMAN TO HEAD THE NEWLY OPENED PONOVEZH YESHIVA IN BNEI BRAK. EVENTUALLY, R' DOVID POVARSKY AND R' ELAZAR SHACH ALSO JOINED AS CO-ROSHAI YESHIVA THERE. HE WAS A BRILLIANT AND BELOVED RABBI AND WAS REVERED AS THE LEADING RABBI OF HIS GENERATION. HIS CLASSIC SHIURIM OFFERS CLARITY TO THE MOST COMPLEX TOPICS AND ARE TAUGHT IN MOST TOWNS WORLDWIDE.



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