



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' דא-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 מצוה of *hospitality to guests*, to a group of three Arab travelers. The חפץ חיים (הלק ג' פרק ב') אהבת חסד teaches a fascinating lesson from אברהם אבינו's dedication to this מצוה.

The חפץ חיים proves from various sources that when a person performs חסד on a regular basis, ד' provides the person with an opportunity to do a חסד that has ענגנים נשגבים, *far-reaching consequences and reward in both this world and עולם הבא*. In this week's פרשה, ד' sends angels to אברהם אבינו who appear to be traveling idol-worshippers. The גמרא (בבא מציעא נז:) teaches that the 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 אברהם 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 ד' angels.

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

מצוה תרי"א - מצוה להדמות בדרך השם יתברך הטובים והישרים

We are commanded to carry out all our actions in a good and upright manner, following in the ways of ד', as it says בדרךכו, ונהלקת בדרךכו

and you will go in His ways. The הלכות דעות א:ז) רמב"ם quotes this week's פרשה as a further emphasis for this מצוה as it says, *כי ידעתיו, כי למען אשר יצוה וכו' - and I have loved him [אברהם], because he commands his children ... that they keep the Way of ד' ...* 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 ד'" which He desires from His creation. If we follow this path we will be blessed with His goodness.

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

This מצוה 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 מצוה and does not attempt to improve his ways in his everyday dealings, and does not show love for ד' by following in His ways, has transgressed this מצוה עשה.

Adapted from: ספר החנוך על פרשת השבוע

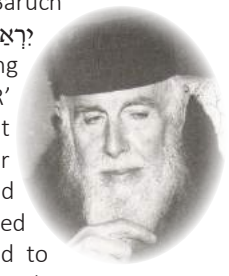


Yahrzeits of our Gedolim

י"ח מרחשון 5650 - 5731 1891 - 1971
קצור Toledano רפאל ברוך, author of the Sephardic **חנה** and **יעקב**, was born in Mekenes, Morocco, to שלחן ערוך. He was close to Berdugo ר' חיים and Alkobi ר' יוסף 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 **בקרור חולים** (aiding the sick and elderly), **שוכו בנינים** (to teach בעלי בתים), **מלביש ערמים** (providing clothing for the needy), and others. His **ישיבה** had a daily program with over 150 in attendance. In 1963, he came to **ישראל** and continued his teaching. He traveled and opened **ישיבות** all over **ישראל** even when he was 90 years old.

Gedolim Glimpses

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



Dedication opportunities are available. If you would like to sponsor or receive this publication via email, please send an email to pircheiweekly@agudathisrael.org

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

This week's Pirchei Weekly is sponsored

In honor of the מצודה בר of Yisroel Dovid Eisenstadt

Living with the Torah

More Than Mustard

וְאֵל הַבָּקָר רָץ (בְּרֵאשִׁית יח: ז) ... אַבְרָהָם

The Vilna Gaon (בְּבֵרָא מְצִיעָא פו:) teaches that אַבְרָהָם served his three guests three tongues in תְּרֻדָּל, *mustard* — one for each guest.

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

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 בְּתֻרְדָּל, as the letters can be rearranged in three different ways:

1. בְּחַר דָּל—they choose the poor and love them.
2. תְּדַל רַב—they hold back from having a lot.
3. תְּרַד לֵב—their hearts are trembling with fear of ד'.

1. בְּחַר דָּל—They choose the poor and love them:

One עֶרֶב פָּסַח the חַזוֹן אִישׁ asked a newlywed to conduct the סֻדָּר 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 יוֹם טוֹב with their family. The חַזוֹן אִישׁ responded, “A great מִצְוָה has come your way. One cannot imagine the pain those girls will suffer if they have to conduct the סֻדָּר by themselves. If you will not join them, then I will!” The young couple heeded the חַזוֹן אִישׁ’s request.

The חַזוֹן אִישׁ once learned that an ill student attending a ישיבה some distance from בְּנֵי בְרַק 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 תַּלְמִיד 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. תְּדַל רַב—They hold back from having a lot.

The חַזוֹן אִישׁ 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 חַזוֹן אִישׁ 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 חַזוֹן אִישׁ 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 חַזוֹן אִישׁ was a vegetable from which תְּרֻמוֹת and מַעֲשְׂרוֹת had not been separated. Thus, by not eating, the חַזוֹן אִישׁ was saved from having sinned inadvertently.

3. תְּרַד לֵב—Their hearts are trembling with fear of ד'.

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

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

Meanwhile, the daily מִנְיָן was gathering in the חַזוֹן אִישׁ’s home. As the silent שְׂמוֹנָה עָשָׂר was recited, the sounds of approaching gunfire were heard. The chase headed past the חַזוֹן אִישׁ’s apartment; the stench of gunpowder filled the air. Sounds of shooting mingled with screams of fright could be heard outside. All the חַזוֹן אִישׁ participants were shaken — except for the חַזוֹן אִישׁ; he continued *davening* with perfect calm. The חַזוֹן אִישׁ 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. **Answer:** Having witnessed the act personally, לוי must comply with the other מצוות defined by the ח"ח before relating it: He must try to judge it and not be exact and honest and not exaggerated (4) have in mind only for מצוות (5) be unable to find another מצוות except by relating the story.

Questions of the Week

1. Where do we see the כָּלֵל 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?

1. The beginning of the parsha follows the ח"ח immediately with the ח"ח that אדם הראשון was born. On that day, many things happened: Many infertile women had children, many sick people were healed, and many unanswered תפילות were answered (21:6).

Halacha Corner

מְבִיחֵי דְיוֹמָא:
מְשִׁיב הַרוּחַ וְמוֹרִיד הַגֶּשֶׁם

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

*Since we only discuss 1-3 halachot, it is important to consider these halachot in the context of the bigger picture. Use them as a starting point for further in-depth study.

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.

My 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*

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 — באליידיקונג מיר — One must never confuse rebuke with personal insult; טאר קיין מאל ניט באליידיקן א מענטש! — we must never insult a person!" To atone for having upset his father, he was fasting the entire day.

Goal: Familiarization with Yiddish language

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 פרונסה, livelihood. This is the גבורות הגשמים!

This Week in History

20 מרחשון 5764 / 2003 – Yahrzeit of R' Mordechai Leib Zuckerman, זצ"ל, author of ישראלי. 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 שמנים.

After surviving the war, Reb Mordechai traveled to France, where he married his Rebbetzin, אנה ישראלי. In 1948, he moved to ירושלים, settling in Givat Shaul where he accepted the position of רב of the Perushim shul and the head of חברון. He 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 ריאת שמנים. Many sought his counsel and blessing. He lived a modest life, shunning luxuries, and was interested only in increasing his תורה knowledge and ריאת שמנים.

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



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!

Yeshaya Suval

R' SHMUEL WAS BORN IN GRODNO TO THE TOWN'S CHIEF RABBI, ר' מיכל דוד ROZOVSKY AND שרה פערל, DAUGHTER OF GELBURD (PREVIOUS רב OF GRODNO). AT A VERY YOUNG AGE, HE BEGAN STUDYING UNDER ר' חיים SHMUELEVITZ IN R' SHIMON SHKOP'S ישיבה, AND EVENTUALLY BECAME A תלמיד מבהק OF R' SHIMON. IN 1935, HE HAD TO FLEE TO ארץ ישראל TO ESCAPE BEING DRAFTED INTO THE RUSSIAN ARMY. THERE HE STUDIED IN THE LOMZA IN ישיבה לומזא. IN פנת תקוה IN ישיבה לומזא, R' SHMUEL MARRIED אסתר, A DAUGHTER OF FRANK, CHIEF RABBI OF ירושלים. R' SHMUEL EVENTUALLY GAVE שיעורים IN THE LOMZA YESHIVA ALONGSIDE PONOVEZH YESHIVA IN BNEI BRAK. 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-ROSHI YESHIVA THERE. HE WAS A BRILLIANT AND BELOVED רב AND WAS REVERED AS THE LEADING ראש ישיבה OF HIS GENERATION. HIS CLASSIC שיעורים OFFERS CLARITY TO THE MOST COMPLEX TOPICS AND ARE TAUGHT IN MOST ישיבות WORLDWIDE.