



# PIRCHEI Weekly

Agudas Yisroel of America

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**פרשה תולדות - הפטרה: משא דבר ה'... (מלאכי אא-בז)**  
**דף יומי: בבא מציעא ס"ח ברכי נפשי (מנחה) משיב הרוח ומוריד הגשם**



## Torah Thoughts



... and he ate and drank ... and [עשו] despised the birthright ...  
... ויאכל וישת... ויבז את הבכרה (בראשית כה: לד)

Towards the end of the חפץ חיים's life, a בן תורה who was going through a difficult period of poverty, struggling even to feed his family with the bare basics, came to the חפץ חיים with the following proposition.

"I am struggling each day to put food on the table. I really need to make my life easier, so I am thinking of making the following deal with ד'. I would like to swap my reward in הבא for just **one מצנה** for a better life in the future. I realize that the reward for **one מצנה** is worth far more than all the enjoyments of the entire world's wealth since Creation. But I have lived a life full of מצות; missing just one מצנה will be negligible."

The חפץ חיים lovingly responded, "My beloved son, imagine a child walking into a grocery store and offering the owner a one-thousand-ruble bill for a small candy. Any honest storekeeper would smile and have pity on the child, but would never entertain the idea of trading a candy for such a large sum of money. Your מצות are far more precious than a thousand-ruble bill compared to a candy!"

The חפץ חיים continued, "If you may wonder how it is possible that ד' rewards רשעים for their מצות in this world, I will explain. רשעים are rewarded based on the value they attribute to a מצנה. If a מצנה has no value in their eyes, then they merit a small reward that one can receive in this world. Your מצות are priceless, and there is no currency in this world that can pay for even one מצנה. Each of your מצות is worth one hundred times a regular מצנה since you are going through such difficulty!"

Shmulevitz זצ"ל explains that the sale עשו made by selling his בכרה, *birthright*, should have been invalidated based on the *prohibition to commit fraud when buying or selling*. (מצנה שלו) שלא להונות במקח וממכר אסור (בבא מציעא מט:). תנ"ח teach that any price fraud (lit: harm) by a buyer or seller that is above or below 1/6 of the value would invalidate a sale. How can you compare the value of a bowl of lentils to the עבודה in the עבודת המקדש? ר' חיים offers the same explanation as the חפץ חיים. עשו diminished the value of the בכרה in his own eyes. The תורה testifies (see רש"י) to the wickedness of עשו as seen from his belittling the עבודה, and therefore he reduced its value in his own eyes to a bowl of lentils.

### מצנה שלו - שלא להונות במקח וממכר

We are commanded not to defraud a fellow Jew in business, as it says וְכִי תִמְכְּרוּ מִמֶּכֶר... אֶל תִּזְנוּ אִישׁ אֶת אָחִיו *When you make a sale ... do not defraud (lit: aggravate) one another* (ויקרא כה: יג).

The rationale behind this אסור is very logical. It is improper to take people's money by lying or cheating. Every individual should acquire the money that he merits through the grace of ד' with hard work, truthfulness and uprightness. Just as the person cannot defraud others, so too other people cannot defraud him. Therefore, this אסור is of great benefit to society at large. ד' created our world to be lived in (and enjoyed), and this ensures that the business world is stable.

There is a separate אסור in מצנה שלח not to hurt a fellow Jew with words. ר' שמעון בר יוחאי נח: ר' שמעון בר יוחאי teach in the name of אסור that the אסור of hurting a fellow Jew with painful words is even greater than hurting him with a fraudulent sale.

Adapted from: ספר החנוך על מרשת השבוע



## Yahrzeits of our Gedolim

**וי' כסלו** 5664 — 5718 1903 — 1957  
Weissmandl זצ"ל was born in Debrecen, Hungary, to ר' יוסף, and Gella. He learned in Sered and Galanta, and later under ר' יוסף צבי ר' שמואל דוד of תלמידי מבהק in Chust, before becoming a ד"ר in Ungar זצ"ל in Trnava, Slovakia. In 1931, and תלמיד moved to Nitra. In 1937, he married רחל רבני, his רבני's daughter. His activities during WWII saved tens of thousands of Jews. In 1946, he moved to the US, where, as רב and ראש ישיבה, he re-established the Nitra קהלה in Mt. Kisco, NY. He remarried to Teitelbaum. His writings include תורת חמד and תורת חמד, his classic memoirs, which also document his lost opportunities to save at least one million Jews.

## Gedolim Glimpses

lost his wife and five children in the Holocaust. His 2<sup>nd</sup> wife, Leah, bore him five children, each named after one of the children who had perished in the war. At the ברית of the 5<sup>th</sup> of these children, he instructed his living children by referencing the opening words of קדשה את שמך: **נקדש את שמך - בעולם קשם שמקדישים אותו בשמי מרום** — [My children,] we must sanctify ד' name in this world, just as those [my first 5 children הי"ד] sanctify His name in the Upper Heavens!



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

וַיִּתְרַצְצוּ הַבָּנִים בְּקִרְבָּהּ ... (בְּרֵאשִׁית כה: כב)

And the children struggled inside her ...

The **בית רבקה** asks, why is it that when **רבקה** passed the **בית המדרש** **יעקב** attempted to escape from her womb? After all, **נדה (ל:)** teach us that during the time a child is in its mother's womb, a **מלאך** teaches it the entire **תורה**. Is it not better to learn **תורה** directly from a **מלאך**?

The **חכם סופר** answers that it is true that **יעקב** was learning the entire **תורה** from a **מלאך**, but he was still together with **עשו**. **יעקב** preferred to learn **תורה** in a **בית המדרש**, free of the company of his wicked brother, than be taught the **תורה** directly from a holy **מלאך**!

A person is easily influenced by the company around him, whether for good or for bad. Sometimes, we are not even aware of the extent of the influence!



The **מנהל** of **Yesodei HaTorah School** in Manchester, England, **R' Yonason Yodaiken**, was invited by a committee in Melbourne, Australia, to give a series of lectures on the topic of **חונדה**. He set out from Manchester on a Sunday morning. The first leg of his journey, from UK to Brussels, was miserable. The plane fought to stay on course as it was buffeted by strong winds. Not only that, but **R' Yodaiken's kosher meals** were nowhere to be found. Due to the high winds, the passengers were forced to remain on the plane for eight hours. Passengers indulged in the drinks and snacks provided by the airline, but all **R' Yodaiken** ate was the sandwich and fruit that he had brought along for the trip.

After leaving the plane, **R' Yodaiken** asked the flight attendant about the next leg of his trip, a flight to Singapore, and was informed that it was delayed until 2:00 p.m. the next day. **R' Yodaiken** realized that he would be waiting another 20 hours without hot food. He hoped to have kosher food on the next flight.

Not long after the plane was airborne, the dinner carts came out.

"A meal, sir?" The flight attendant extended a steaming tray. **R' Yodaiken** responded, "Thank you! But I ordered a kosher meal."

"Oh, of course!" the flight attendant said. Ten minutes later, the flight attendant was back. "I'm sorry; we don't have any kosher meals on board. Can I offer you anything else?"

**R' Yodaiken's neighbor**, a doctor, was watching the entire exchange quietly, waiting to hear **R' Yodaiken's response**.

"No, thank you," **R' Yodaiken** politely declined. "I only eat kosher." And he turned his attention back to the open **ספר** on his lap.

The flight from Brussels to Singapore was long. The flight attendant returned repeatedly. "How about a vegetarian meal? Can I get you some peanuts? Sir, you haven't eaten anything the entire flight!"

"Thank you," **R' Yodaiken** replied with a smile, "but I really can't eat any of that. I appreciate your concern. I'll be fine."

The doctor observed silently as **R' Yodaiken** refused the food offered to him again and again.

"I've wanted to tell you something this whole flight," the doctor began suddenly, turning toward his seatmate. "I had to build up the nerve, but it's now or never. You see — I'm Jewish."

**R' Yodaiken** listened as the doctor continued.

"After the war, my father gave me strict instructions never to tell anyone about my religion. And I didn't. You are the first person I have shared this with in over fifty years. I've never been affiliated with anything even remotely Jewish.

"But I've been watching you this whole time. You must be starving! Still you refuse every bit of food offered to you. Where do you get such tremendous self-control? It must be your religion."

Pulling out a pen, the Jewish doctor scribbled his address and phone number on a scrap of paper and handed it to **R' Yodaiken**. "I live in Melbourne, and I would like to learn more about Judaism. Let's keep in touch."

And they did. **R' Yodaiken** heard about the doctor's first **ראש השנה** in shul. "It's a long journey," the doctor wrote, "but I'm on my way back to my roots!"

The doctor's life was forever changed. He had been seated near a truly admirable person and now wanted to emulate his ways!

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

## Chofetz Chaim Moment

ספר ח"ח הלכות לשון הרע ככלל י' סעיף י"ז

\***Srully** and **Motti** were great friends, though they were in different classes. One day, **Srully** brought an expensive pen to school, which he let **Motti** borrow for one lesson. During that lesson, **Chaim** wanted to see the pen. He hissed loudly to catch **Motti's** attention. The **רבי** was displeased at the noise and confiscated the pen until the end of the day. When **Srully** came to collect his pen, **Motti** told him that it had been confiscated, and he would only get it back at the day's end.

**Is Motti allowed to tell Srully that it was Chaim's fault?**

**Answer:** **Motti** must not tell **Srully** about **Chaim's** involvement in the confiscation of the pen. **Motti** is permitted to say only that he was not the guilty party. However, to avoid causing embarrassment for **Chaim**, it would be best for **Motti** to take the full blame, even if he was completely innocent.

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

## Questions of the week

1. **בית המקדש** *davened* that any non-Jew's request in the **המקדש** be accepted, even if he is unworthy. From where did he learn this?
2. What similarity was there between the dish that **יעקב** served to **אברהם** and the **מן**?



1. **בית המקדש** wanted to get the **מנחת** only if worthy of them through **אברהם**, however, whose faith was lacking, was given an unconditional **מנחה** (1:27:28) — **אברהם** wanted to get the **מנחה** only if worthy of them through **אברהם**, however, whose faith was lacking, was given an unconditional **מנחה** (1:27:28).

## Halacha Corner

עניני דיומא:  
!תן טל ומטר לברכה

- The **תורה** holds that if one realizes that he forgot **טל ומטר** after completing **ברכה** even **דבור** before **תקיעה**, he should continue and insert it in **שמוע קולנו** just before **תקיעה** before **שופר ומטר**.
- If one is concerned that he may forget in **שמוע קולנו**, some say even the **תורה** would agree to adding **טל ומטר** before **שופר ומטר**.

\*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,  
 ר' חיים מיכאל דוב Weissmandl זצ"ל, affectionately known by the community at large as ר' מיכאל בער, was renowned for his myriad הצלה activities during World War II, which would take volumes to describe. It is no exaggeration to say that there was not a Jewish community in Eastern Europe that ר' מיכאל ר' מיכאל did not try to help in one way or another. Thanks to the efforts of his "Working Group," which bribed German / Slovakian officials, mass deportation of Slovakian Jews was delayed for two years, from 1942 to 1944. In the meantime, negotiations were underway to save European Jewry as a whole. This program was called the Europa Plan.

It is interesting to note that, as a בער, ר' מיכאל בער traveled at least twice to Oxford, England, to research old כתבים, manuscripts, at the Bodleian library. On one occasion, an ancient כתב was brought to the library while he was there. The resident scholars incorrectly identified its author. ר' מיכאל בער told the chief librarian the name of the true author. From then on,

he was treated with great regard, and was also granted the rare privilege of using the library even when it was closed to the public.

Having spent a considerable amount of time in Oxford, ר' מיכאל בער was able to assist with attempts to save Jews from the Holocaust. This occurred in 1938, when the Nazis gathered sixty רבנים from Burgenland, bordering Slovakia. Czechoslovakia refused them entry and Austria would not take them back, leaving the רבנים stranded on the border. ר' מיכאל בער fled to England, where he was received by the Archbishop of Canterbury and the Foreign Office, as arranged by the Bodleian chief librarian. ר' מיכאל בער succeeded in obtaining entry visas to England for the רבנים, thus saving them from certain death during the Holocaust.

My ר' מיכאל בער, תלמיד ר' taught רבני the power of what one individual and his רבני can succeed in accomplishing. Their legacy will be remembered and cherished עד ביאת גואל צדק, בבב"א!

!הי זכרו ברוד! Your רבני, בנדודות

*Story adapted from The Jewish Observer (with kind permission)*

## Understanding Davening



ועל הנסים... ועל הנחמות...

[We thank You...] for the miracles ... for the consolations (comforting)...

What are we referring to when we thank ד' for the consolations? The ערוך השלחן (סימן ניו ס' ו) explains that the word ונחמתא in קדיש refers to the soothing prophecies of תנחומין that the נביאים discuss regarding the world in the days of משיח. Here too, in ועל הנסים, the meaning is similar. We give thanks to ד' not only for the miracles that we experience, but also for the consoling prophecies that help us to live through difficult times. When we remember that ד' promises that we will never be destroyed and that He will always be watching over us, then we do not feel alone or lost, even during the most challenging times.



## This Week in History

ר' משולם יששכר 5755/1994 — Yahrzeit of Ashkenazi זצ"ל of Stamford Hill, London, the Stanislaver רבי. He was born on 4 תמוז, 5662 / 1902, to R' Zvi Hirsch, הי"ד, the Stanislaver רבי in Vienna, and Gittel, daughter of יצחק יהושע ר' Klieger, רב of Graidung (near Lvov), who gave him סמיכה when he was just 15 years old. He also learned under ר' בן ר' חיים זצ"ל of Dorostov, רב, and Katz, ציון ר' of Altstadt. He was close to ר' יששכר דוב ר' of Belz, who was his relative, and ר' יששכר ר' of Tchortkov, who resided at that time in Vienna. He took part in the פנסיה גדולה in Vienna in Elul 5683. He was active in חברת התפארת in Vienna, convincing many רבנים to go to ושיבה. He married אסתר, daughter of ר' קלונמוס קלמן ר' Ules, the Sambur רבי. When the Nazis annexed Austria in 5698 / 1938, he fled to Stanislav, which saved him from near-certain death. He ended up in London, where he cared for the many refugees and helped others escape the Nazi inferno. His reputation as a scion of the dynasties of Alesk and Stanislav and as an עובד ד' attracted large numbers of חסידים to his London בית מדרש. He was known for his ישראל ר' and London's תורה leaders, including R' Yechezkel Abramsky and the Shotzer Rebbe, honored him. His mind was clear to his last day, with no change in his עבודת ד' or סדר היום.

In accordance with his צוואה, his oldest son, R' Uri, succeeded him. Another son is ר' צבי הירש ר' and his sons-in-law are ר' משה ר' Sofer, son of the Erlauer רב; ר' Babad, son of R' Aleksander, רב in Stropkov; and R' Naftali Horowitz, grandson of זלמן ר' Friedmann of Rachov זצ"ל רב, of Lugano.

## Sage Sayings



While still a young man in Nitra, ר' חיים מיכאל דוב Weissmandl זצ"ל was asked to prepare and deliver a speech about the needs of the ושיבה. He explained the request to his audience: "To what can this be compared? To a man who has a bad toothache and people tell him how to cry when the dentist hurts him! Does he need to prepare himself to cry? וויינט מען! — When it hurts, you cry! The ושיבה has no funds and it hurts! There is no need to prepare oneself to cry — it comes naturally!"

*Source: The Jewish Observer (with kind permission)*



# LEARNING FROM OUR LEADERS

PIRCHEI AGUDAS YISROEL OF AMERICA

בס"ד

IT BEGAN AS A ONE-TIME REQUEST BY CHACHAM SALMON MUTZAFI BEFORE HE VISITED A HOME-BOUND RESPECTED CHACHAM ON FRIDAY NIGHT. BUT IT TURNED INTO A WEEKLY ROUTINE...

RABBOTAI, DOES ANYONE HAVE A REQUEST THAT THEY WANT ME TO BRING TO THE CHACHAM?

KVOD HARAV! YES, PLEASE! I NEED A BRACHAH FOR A SHIDDUCH FOR MAZAL BAT RIVKA.

KVOD HARAV! PLEASE ALSO ASK FOR A REFUAH SHELEIMAH FOR NISSIM BEN GABRIEL.



AT THE CHACHAM'S HOME, TOGETHER WITH A FEW OF HIS MITPALLELIM...

THANK YOU! I MUST REPEAT YOUR BEAUTIFUL DEVAR TORAH AT MY DERASHAH... AS USUAL I AM A SHALIACH MITZVAH FOR THE TZIBBUR TO ASK FOR THE CHACHAM'S BRACHAH.

AH, GOOD! OF COURSE, OF COURSE. PLEASE GIVE ME THE NAMES.



WHEN THE CHACHAM WAS HEALTHY HE WOULD WALK HOME ON FRIDAY NIGHT ACCOMPANIED BY HIS TALMIDIM AND MEMBERS OF THE BET HAMIDRASH.

...SO THE RAMBAN USES THE MIDRASH TO EXPLAIN "VAYEFATACH" DIFFERENTLY...



KVOD HARAV!, IF I MAY BE SO BOLD AS TO ASK A QUESTION...? I DON'T UNDERSTAND— WHEN KVODO IS MEVAKER CHOLEH, AT THE SAME TIME HE IS KEEPING HIS FAMILY WAITING!

YOUR QUESTION IS A GOOD ONE. I WILL TELL YOU WHAT I DISCUSSED WITH MY FAMILY...



HE WOULD SHARE A DEVAR TORAH WITH ONE, GIVE A BLESSING TO THAT ONE, AND GREET THE LITTLE CHILDREN WHO RAN TO KISS HIS HAND.

QUICK, THE CHACHAM IS HERE!



MY FAMILY UNDERSTANDS THAT THE CHACHAM'S LONELINESS IS GREATEST ON FRIDAY NIGHT, SO THAT IS WHEN THE MITZVAH OF BIKUR CHOLIM IS GREATEST TOO!

SHABBAT SHALOM! SHABBAT SHALOM! HOW IS THE CHACHAM FEELING? DID WE GET A BRACHAH TOO?



ר' שלמון מוצפי זצ"ל WAS BORN IN BAGHDAD, IRAQ, TO ר' ציון מאיר AND פרחא. AS A YOUTH, HE WAS VERY CLOSE TO THE בן איש חי, GAINING MUCH FROM HIS שבת שעורים. HE LEARNED IN מדרש בית זלכה. AT THE TENDER AGE OF 16, HE HAD ALREADY WORKED THROUGH THE ENTIRE TORAH. AT THE AGE OF 18, HE WAS CERTIFIED AS A מוהל AND שוחט. HIS TEACHERS INCLUDED ר' יהודה משה ישועה פתייה זצ"ל, AND ר' ישיבה חיים שמואל הכהן זצ"ל DWUCK. IN 1935, HE JOINED פתייה זצ"ל IN ארץ ישראל. IN 1948, HE MOVED TO ישיבה חיים, BUT סמיכה חסדא ר' פתייה. IRUSHLIM IN רחוב רשב"ם SHUL ON קבר רחל. בני ציון, ר' שלמון INSISTED THAT HE NOT TO BE REFERRED TO BY ANY TITLE. HE AUTHORED בית לחם יהודה (ON THE ENTIRE TORAH IN COLLABORATION WITH ר' פתייה זצ"ל). HE IMMERSSED HIMSELF IN THE תורה FOR A PERIOD OF 40 YEARS AND NEVER STOPPED DISCOVERING NEW NOVEL INSIGHTS IN תורה. HE WAS FLUENT IN ALL FOUR AREAS OF תורה: פרדס (SIMPLE MEANING); רמז (ALLUSIONS/ ניימטריה); דרוש (TEACHINGS), AND סוד (SECRETS/קבלה). THROUGHOUT HIS LIFE, ר' שלמון WAS CAREFUL NOT TO DERIVE BENEFIT FROM ANOTHER JEW IN ANY MANNER WHATSOEVER.



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