



# PIRCHEI Weekly

Agudas Yisroel of America

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**כרשה: וישלח - הפטרה:** חזון עבדיה... (עובדיה א-א-כא)

**מצות עשה:** 0 **מצות לא תעשה:** 1

**דף יומי:** בבא מציעא פ"ב **ברכי נפשי (מנחה)** **משיב הרוח ומוריד הגשם - ותן טל ומטר**

## Torah Thoughts

... והוא צלע על גרבו... על כן לא יאכלו בני ישראל את גיד הנפש... עד היום הזה... (בְּרֵאשִׁית ל"ב:ל"ג)

...and he was limping on his thigh... Therefore the Children of Israel are not to eat the displaced sinew...to this day...

יַעֲקֹב אָבִינוּ was left with a dislodged hip from his struggle with the מַלְאָךְ (שֶׁר עִשָּׂו) יַעֲקֹב. יַעֲקֹב limped as he felt the pain from his גִּיד הַנֶּפֶשׁ, sciatic nerve, the longest and widest single nerve in the human body. ד' does not command בְּנֵי יִשְׂרָאֵל to refrain from eating the choicest meat or the bones in the thigh area. He commands only that we should continually remember יַעֲקֹב אָבִינוּ's pain and not eat the גִּיד הַנֶּפֶשׁ, which sent the message of the pain and does not have any taste at all. What is the eternal message that ד' wants us to learn?

The מַצְוָה is to teach the importance of the מְצֻנָה of the מַצְוָה, accompanying someone who is leaving. יַעֲקֹב אָבִינוּ was wounded by the מַלְאָךְ because he was alone; he had not been accompanied by his children when he left to retrieve his belongings. The מְהַר"ל explains the מְצֻנָה of the לְוִיָּהּ: When someone accompanies his friend as he leaves, they both feel a sense of togetherness towards each other. ד' responds by providing the departing friend with an extra level of protection. יַעֲקֹב was left alone, as the פְּסוּק teaches: וַיֵּתֶר יַעֲקֹב לְבָדּוֹ, and only then יַעֲקֹב אִישׁ עִמּוֹ.

The פְּסוּק continues: יַעֲקֹב taught this מַצְוָה when

he escorted him as he went to check on his brothers. The פְּסוּק relates even more details. On the way out, יוֹסֵף turned to יַעֲקֹב and begged his father not to trouble himself to walk with him and to return home. יַעֲקֹב responded by explaining the לְוִיָּהּ and the consequences of the extra protection. This מַצְוָה was the message that יוֹסֵף later sent back to יַעֲקֹב from מִצְרַיִם. יוֹסֵף reminded his father, "I remember that the last הַלְכָה we spoke about was the מְצֻנָה. You taught me what happens if someone is not escorted!" [יוֹסֵף was hinting: You provided me with that extra Divine protection, and I was able to survive the last 22 years because of your accompaniment!]

The מַצְוָה (ג' חנוכה) suggests that we must also remember יַעֲקֹב's pain, but mainly the מְצֻנָה of the גִּיד הַנֶּפֶשׁ is to recall the ultimate healing that happened later.

### מְשַׁרְשֵׁי הַמַּצְוָה

The חנוכה explains that ד' is teaching us with this מַצְוָה that much of the pain of גְלוּת will be due to the descendants of עִשָּׂו afflicting יִשְׂרָאֵל. The מַלְאָךְ was the representative of עִשָּׂו. He caused pain to יַעֲקֹב in the largest nerve in the body. However, when the sun rose the next morning יַעֲקֹב was completely healed. So too, ultimately there will be complete salvation for בְּנֵי יִשְׂרָאֵל. The sun represents the מְשִׁיחַ הַשֶּׁמֶשׁ, the [healing] sun of מְשִׁיחַ, that will rise and heal us from all our afflictions and ultimately redeem us בְּמַהֲרָה על מְשִׁיחַ, speedily in our days — אָמֵן! Adapted from: ספר החנוכה על מרשתת השבוע



## Yahrzeits of our Gedolim

י"ח כסלו  
5681 — 5770  
1924 — 2009

ר' לוי יצחק הלוי הורוביץ זצ"ל was born in Boston, MA, to ר' שְׁרָה סאַשאַ (1<sup>st</sup> Bostoner רַבֵּי) and פִּנְחָס דָּוִד (1<sup>st</sup> Bostoner רַבֵּי) and was a תַּלְמִיד מְבַהֵק of R' Shraga Feivel Mendlowitz זצ"ל and R' Shlomo Heiman זצ"ל (who gave him the name). In 1942, he married Ungar, daughter of ר' נפתלי. In 1944 he became the 1<sup>st</sup> American-born Chassidische רַבֵּי as the 2<sup>nd</sup> Bostoner רַבֵּי. He founded the New England Chassidic Center, and ROFEH International to provide medical help. He founded פִּנְחָס דָּוִד in הַר נוֹף in 1984, and divided his time between Boston and יִשְׂרָאֵל. He also served on the הַתּוֹרָה הַיְּהוּדִית in מוֹנְטְפֶּרְט. With his יִשְׂרָאֵל and חֲכָמָה, he was זֹכֵק to directly impact the lives of thousands of Yidden.

## Gedolim Glimpses

זצ"ל Horowitz ר' לוי יצחק, was named after ר' לוי יצחק of Berditchev זצ"ל. Both mothers were also סאַשאַ. When R' Aharon Rokeach זצ"ל of Belz heard the name he began pacing back and forth asking the young man, "Say the name!" This was repeated several times, and then he gave an unusually strong בְּרָכָה. The young, future Bostoner Rebbe lived by this prophetic name choice. With his אֲהָבַת יִשְׂרָאֵל, he was מְקַרֵּב thousands of lost souls to ד' by focusing only on the beauty in every Jew!



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

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in honor of the bar mitzvah of Kalman Sussman

# Living with the Torah

# The Primary Weapon

... וינתר יעקב לבדו ויאבק איש ... עד עלות השחר (בראשית כט: ד)  
 And יעקב was left alone, and a man grappled with him until the break of dawn.

The תורה tells of the struggle between יעקב אבינו and the עשו מלאך, who is the שטן. Why did the שטן choose to do battle with יעקב and not with אברהם and יצחק who preceded him?

R' Elchonon Wasserman הי"ד explains that there is only one way for man to achieve victory in his struggle with the שטן. As long as study תורה diligently, they will successfully win against the עשר הרע. יעקב was the pillar of תורה. His struggle with the שטן foretold that in later generations, the שטן's primary efforts against our people would be directed toward weakening our study of תורה.

In Eastern Europe at the turn of the 19<sup>th</sup> century, there lived a boy known by the nickname 'Yosse'le.' He was bright, but also adventurous and restless. Yosse'le's father recognized his son's unusual mental abilities and hired the choicest of מלמדים. It became increasingly clear that Yosse'le's unbridled nature was winning; teaching him was an impossible chore. Yosse'le soon found himself without a רבי. He roamed the streets with no direction. As he approached בר מצוה, his parents wept over their son.

One day, Yosse'le heard a mother scolding her child, "I do not want you to grow up and become another Yosse'le, roaming the streets!"

Yosse'le froze. So this is how he was perceived — the symbol of failure! That was the turning point in Yosse'le's young life. He informed his parents that he was ready to turn over a new leaf, but there was one condition.

"I do not want to remain at home ... I know that I have above-average ability, and I will use that ability to the fullest. I want to study in Volozhin."

The studies in the ישיבה were very advanced, and one was required to know at least two סדרים of ש"ס to gain admission. Yosse'le's degree of knowledge did not even come close. His father tried to dissuade him, but Yosse'le was very determined. He was going to Volozhin, and would somehow succeed. His mother helped him pack his few belongings; his father gave him money and his blessings.

Yosse'le arrived in Volozhin and introduced himself to the ראש ישיבה. He told R' Chaim Volozhiner that he did not know much in the way of תורה, but was resolved to do everything humanly possible to grow in תורה knowledge. R' Chaim had little trouble perceiving the boy's sincerity and iron-willed determination, and he assigned a few qualified תלמידים as Yosse'le's tutors.

From then on, Yosse'le channeled every ounce of concentration toward his studies. Before long, he had joined the '18-hour group,' a contingent of dedicated תלמידים who studied for 18 hours a day. Yosse'le remained in Volozhin for many years and rose to become one of R' Chaim's most outstanding תלמידים.

One day, Yosse'le received a letter from home. His father's tailor shop had been ravaged by fire. The family was virtually penniless, and Yosse'le was needed at home. He brought the letter to R' Chaim, who read it carefully; his feelings for the devastated family were obvious. He reached for a quill to write a letter of condolence. Turning to Yosse'le, R' Chaim said, "It is indeed an extremely difficult situation; however, my advice is that you remain here in the ישיבה."

Over the next few months, more letters arrived, each one worse than the previous one. When was Yosse'le coming home? R' Chaim's reaction did not change. He sympathized, offered suggestions, and even sent some money, but his advice was still the same — remain in ישיבה.

Years passed. One day a delegation from Yosse'le's town arrived. Their רב had been נפטר and they were seeking a replacement. R' Chaim sent for Yosse'le; when the young man entered the room, the ראש ישיבה rose to his full height in a show of respect. Turning to the delegation, he said, "Do you remember Yosse'le? He is truly an outstanding תלמיד חכם. Your city can take pride in him. He will make an excellent רב."

When Yosse'le went to take leave of his ישיבה, R' Chaim gazed at him lovingly and said, "Take note, my son, how precious your תורה study is in שמים. ה' has allowed the שטן to try everything to deprive the world of your study. You persevered, and today you are ready to lead a קהלה as an outstanding תלמיד חכם. Remember well what has transpired. The שטן would do everything in his power to prevent a בן תורה from realizing his potential in תורה."

Adapted from: *Shabbos Stories* (with kind permission from ArtScroll)

## Chofetz Chaim Moment

ספר ח"ח הלכות רבילות כלל א' סעיף ב'

\*The 4th-grade classroom buzzed with excitement! R' Fried had just announced that the boys would present a סבה fair for the entire school. All work had to be their own, original ideas, illustrating one or more of the משיניות that they had learned. During recess, Ari asked Eli if they should ask Yossi to join their group. Eli said, "No way! ... Yossi told me many times, 'Ari always likes to boss people around.' He will never want to be in a group together with you!"

**How should Eli have handled this delicate situation?**

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

**Answer:** Relating what others have said/done against another person is not a good idea. It's not a good idea to respond with a 'I just have a feeling' type of answer. Instead, have a conversation with Yossi! Yossi should be included, and regardless of whether the speaker's intentions are good or evil, in this case, Eli should include Yossi!

## Questions of the week

1. What was יעשו's reason for changing the name of his wife from אהליצבא?
2. Name three categories of people who merit that הקב"ה forgives them completely for their sins (מוחלין לו עוונותיהם).



1. יעשו wished to mislead his father into assuming that his wife had rejected idolatry (אֱלֹהֵי אֲבֹתָא לֹא עָבַד). — 36:27.
2. A) One who becomes a רב B) One who ascends to a position of greatness and C) One who gets married. It is for this reason (C) that elsewhere (28:9) אֱלֹהֵי אֲבֹתָא is referred to as אֱלֹהֵי אֲבֹתָא לֹא עָבַד. — 36:27.

## Halacha Corner

ענין דיומא  
 חנכה

- If one forgot to recite ועל הנסים during ברכת המזון or ברכת עשרה and realizes this error before reaching the name of ד' in the next ברכה, he should go back to ועל הנסים and continue from there.
- If one does not realize the error until after saying the name of ד', he does not repeat ברכת המזון or עשרה.

\*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,

In the early 1960s, during a visit to New York to his brother, R' Moshe Horowitz (Bostoner Rebbe of NY), R' Levi Yitzchok Horowitz זצ"ל, had an attack that required immediate attention. He was rushed to the closest hospital where the required procedure was done.

The hospital, Caledonian Hospital in Brooklyn, NY, was not a Jewish hospital and it came as a total surprise when, the day after the procedure, a nurse came by and asked him if he would like a kosher dinner. A kosher meal in a non-Jewish hospital? In Boston, even in the "Jewish hospitals" there was no such thing. The city of Boston was home to some of the top hospitals in the country. The only hot kosher meals Jewish patients got were made by the family or the special women in the community who would cook hot soup and other foods and bring them to the hospital at all hours of the day and night.

"Kosher meals? Where do you get them?" asked the Rebbe.

"Oh! It's no problem!" she said. "We have them all ready and prepackaged right here in the hospital freezer!"

Once back home the Rebbe began "brainstorming" how he could get kosher dinners in Boston. With tremendous energy he worked through the bureaucratic red tape of chief dietitians, hospital boards, commercial distributors and interstate shipping companies and successfully introduced glatt kosher meals. Today kosher meals are readily available in all Boston hospitals, because of the Bostoner Rebbe's surgery at Caledonian Hospital in Brooklyn, NY, many years ago.

My תלמיד, the Bostoner Rebbe lived *אהבת ישׂראל*, *love for a fellow Jew*. With every experience, whether good or seemingly bad, he thought about helping another Jew. Today, he is still reaping the זכות, and tens of thousands of Jews are still enjoying his *אהבת ישׂראל*!

יהי זכרו ברוך!  
Your רבי בנדידות

Story adapted from *And the Angels Laughed* (ArtScroll)

## Sage Sayings



The Steipler Gaon זצ"ל lavishly praised and blessed the Bostoner Rebbe זצ"ל for his ROFEH organization (a doctor referral and support program). The Steipler ended his praise saying, "What you do for the חולה is wonderful, but what you do for the חולה and his family is far more!" The Rebbe was puzzled. The Steipler smiled and explained, "דער דאקטער אפּשור איז די ריכטיגע שליח און, אפּשור נישט be, אבּער דער חסד איז פּאַזיקערט, but the kindness is definite!"

Source: *Heard at the Shabbos Table*

## Understanding Davening



בימי מתתיהו בן יוחנן כהן גדול חשמונאי ובניו...

In the days of מתתיהו the son of יוחנן, the High Priest, the Hasmonean, and his sons... It is interesting to note that there are almost no sources in תנ"ך that state that מתתיהו was a כהן גדול. Many מפרשים learn that the words כהן גדול refer to יוחנן who was called כהן גדול (see משניות מעשר (שני, פ"ק ה' משנה ט"ו)). Others explain that כהן גדול does not mean High Priest, but rather a distinguished priest, referring back to חשמונאי. מתתיהו has several different interpretations as well. Some learn it is a title of honor like יאתיו חשמנים (תהלים ס"ח: ל"ב), the nobles shall come; others say it was מתתיהו's great-grandfather and was a family name. Some learn that חשמן is where מתתיהו's grandfather, שמעון הצדיק, lived.



## This Week in History

18 פסלו / 1936 — יארצט of R' Chaim Tzvi Ehrenreich זצ"ל, born in Savrantz in 5635/1875 to R' Yaakov, a descendant of אברהם יהודה Schwartz ר' אברהם קול אריה זצ"ל, the orphaned of his father at age 9. His primary teacher was his brother, ר' שלמה זלמן (רב of Shamlau, להם). When R' Chaim Tzvi was of marriageable age, he was well known for his knowledge of ש"ס and פוסקים, and particularly of הלכה. His maternal uncle, R' Naftali Schwartz (בית נפתלי), took him as his daughter Leah's חתן.

The couple settled in Mahd, where the community was anxious to appoint R' Chaim Zvi to fill his late father-in-law's position as רב of the town. Though eminently qualified, he was too modest to assume the position. Finally, after many entreaties, he acquiesced instead to accept the position of דין and מורה צדק, and the community looked elsewhere for a רב. At age 57 he finally accepted the רבנות of Mahd. He was also ראב"ד of Mahd for over 30 years. He published קצה המטה on the אפרים, and שערי אפרים on שערי חיים.

After his passing, his son משה יהודה ר' spent 6 years collecting his תשובות for publication. In 5703 / 1943, he had the merit of publishing קב תשובות in תשובות (קב גימטריה) of 102 תמים, comprising תורה. Although קב חיים was published and greatly appreciated, it could hardly be distributed under the tragic circumstances of the day. When the war was over, nothing remained but a single copy, which was tenaciously preserved against all odds by R' Chaim Zvi's younger son, R' Eliezer, the next Mahder Rav. In 5731 / 1971, he republished it in an expanded version.



# LEARNING FROM OUR LEADERS

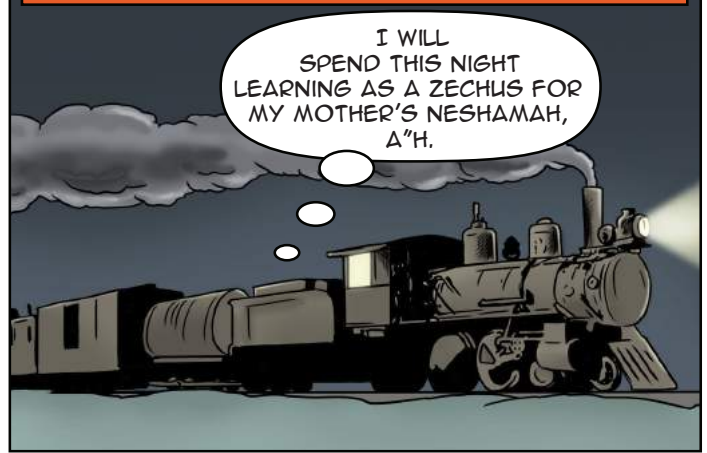
בס"ד  
PIRCHEI AGUDAS YISROEL OF AMERICA

AFTER THE CHEVRON MASSACRE IN 1929, AGUDAS YISROEL OF EUROPE MADE APPEALS FOR FUNDS IN ORDER TO ASSIST THE SURVIVORS.

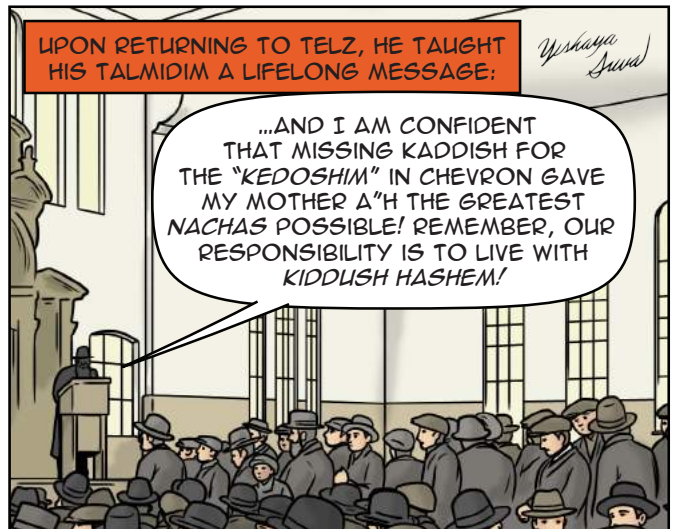
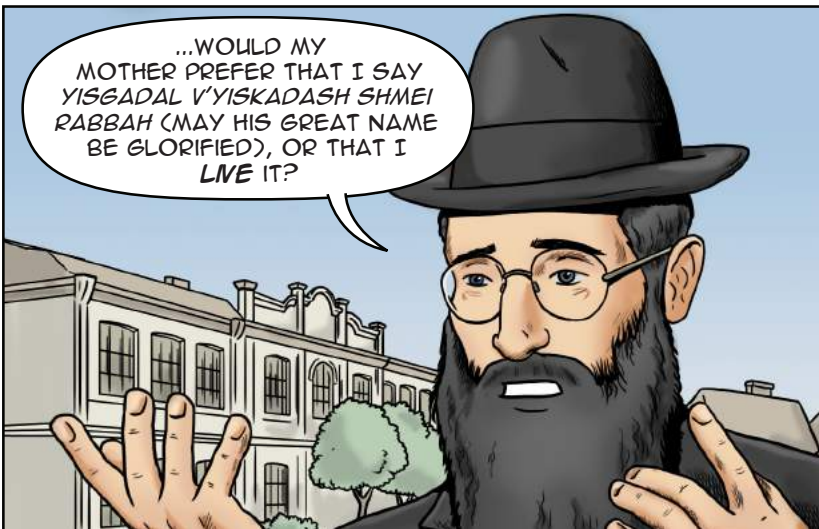


\*SIGNED WITH TEARS

R' ELYA MEIR BLOCH WAS ASKED TO COLLECT IN THE CITY OF PONEVEZ. HE LEFT TELZ LATE AT NIGHT...



R' ELYA MEIR ARRIVED IN PONEVEZ THE FOLLOWING AFTERNOON...



R' ELIYAHU MEIR BLOCH זצ"ל WAS BORN IN TELSHE, LITHUANIA. HIS FATHER, R' YOSEF LEIB, WAS THE רב AND ראש ישיבה OF TELSHE. AFTER HIS MARRIAGE, HE SPENT TWELVE YEARS AS A ראש ישיבה AT TELSHE. WHEN THE ישיבה COULD NOT CONTINUE UNDER THE SOVIETS, R' ELIYAHU MEIR AND HIS BROTHER-IN-LAW, R' CHAIM MORDECHAI KATZ זצ"ל, TRAVELED TO AMERICA TO RAISE FUNDS TO MOVE THE ישיבה TO EITHER ישראֵל OR AMERICA. WHEN HE ARRIVED, HE HEARD OF THE NAZI INVASION AND LATER LEARNED THAT HE HAD LOST HIS WIFE AND THREE OF HIS FOUR CHILDREN. IN 1941, HE RESTARTED THE ישיבה IN CLEVELAND, OHIO. AS THE ישיבה GREW, HE WON THE ADMIRATION OF THE LOCALS. HE WAS A STAUNCH SUPPORTER OF אגודת ישראל OF AMERICA AND WAS AN INSIGHTFUL חבר OF THEIR ישראֵל.



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

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