



# PIRCHEI Weekly

Agudas Yisroel of America

May 12, 2018 - תשע"ח - כ"ז אייר, תשע"ח - Vol: 5 Issue: 20



כרשה: בהר-בחקותי (חזק) הכטרה: ה' עזי ומעזי... (ירמיהו טז:ז-יז)

דף יומי: זבחים כ"ט אבות פרקה' מ"ב לעומר מברכים ר"ח סיון (מולד יום שלישי בשעה: חלקים 6 + 05:21)

מצות עשה: 7+7 מצות לא תעשה: 17+5



## Torah Thoughts



וכי תמכרו ממכר לעמיתך ... אל תונו איש את אחיו (ויקרא כה: יד).  
*When you sell to your friend ... do not cheat one another.*

In the middle of its instructions regarding the תורה, שמיטה, the תורה inserts the prohibition of אונאה, overcharging — אונאה. Why is it stated here? Furthermore, the laws of שמיטה are essentially laws about land, but the laws of אונאה do not apply to real estate, since land prices fluctuate by location and many other variables. Why then do the הלכות of אונאה, which apply only to movable property, appear in the midst of the שמיטה laws that apply to the land?

The אב explains: The underlying message of the שמיטה year is to impress upon us that everything we have comes directly from ד'. Do not think that the harder you work, the more you earn. We are told to leave our land fallow and not plow or plant it for a full year, and we are guaranteed that our livelihood will still not suffer.

This concept demonstrates that cheating is pointless. A person who cheats thinks that his underhanded methods will bring him some additional money; however, if he honestly believes that everything comes from ד', then he certainly cannot expect to outsmart Him. He may think that he is gaining a few dollars by cheating, but then some unanticipated expense will arise (parking tickets, doctor's

bills, etc.), costing him the same amount of money he "gained." In the end, the bottom line will be what הקב"ה intended it to be.

The following story illustrates this concept:

Yaakov cultivates flowers in Israel's Central Region. In preparation for שמיטה 5740 (1980), upon the directives of פוסקים, Yaakov planted his fields well in advance of ראש השנה so as to permit a harvest, with distribution controlled by the local בית דין. However, during the following summer of שמיטה he was not permitted to till the soil or plant. It would be too late to start working the fields after שמיטה ended. His flowers have to be uprooted and planted anew each year, so it seemed that he would have no crop at all for the year following שמיטה.

The local בית דין found no loophole to allow Yaakov to plant anew. One of the רבנים suggested that after the שמיטה year was over, Yaakov should water and fertilize his old plants. "Who knows?" the רב reasoned. "Perhaps your old plants will yield another crop."

They did ... and they even produced another crop the following year.

***If one keeps the מצוה of שמיטה, if he absorbs its message, he will understand that cheating is not only wrong — it is futile.***

*Adapted from: Rabbi Frand on the Parashah (with kind permission from ArtScroll)*



## Yahrzeits of our Gedolim

**ג' סיון** 5630 - 5717 1870 - 1957  
born in Shnippishok (Vilna), Lithuania, and ר' צבי הירש, went to תשיבת וואלאזון at age 17. There he was a חברתא of both ליבוביץ and ר' ברוך בער ליבוביץ. He married Broide's daughter, and spent 8 years in his in-laws' home. He later became רב of Bodki, and, in 1911, the רב of Kalvarija. He immigrated to ארץ ישראל to become רב of ארבע עשרות of ארבע עשרות. In 1948, after Dushinsky's ר' יוסף צבי, he was appointed רב and also ראש ישיבה. He was the גאון ופוסק, אהל משה of ראש ישיבה, until his very last day. His תלמידים included ר' שלמה זלמן Fischer and ר' יעקב ישראל Auerbach. He authored 7 volumes of פלגות ראובן (על כל מסכתות הש"ס).

## Gedolim Glimpses

In his later years, Reb Zelig Reuven Bengis made a סיום on בכלי every five months. Once, shortly after he made a סיום, he surprised his family and said he was ready to make another סיום. He explained, "This סיום is on a special סדר — waiting time. I am often invited to the שמחה and I have to wait for a car or for the שמחה to begin. I decided to make a special סדר just for these moments. I am now making a סיום on waiting time!"



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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 dedicated

לזכר נשמת ר' שמואל פישל בן ר' אברהם ז"ל

Haas



# Living with the Torah Israeli Farming, Winter 5771: A Small Miracle

ובשנה השביעית שבת שבתון ... שבת לה' שָׁדֵד לא תזרע וכרמך לא תזמר (ויקרא כה: ד')

*But the seventh year shall be a complete rest ... a שְׁבֵת for Hashem; your field you shall not sow and your vineyard you shall not prune.*

... גברי כח עשי דברו, לשמע בקול דברו. (תהלים קג: כ)  
"... The strong warriors who do His bidding, obeying the sound of His word" — R' Yitzchak Nafcha said: This refers to those who observe שְׁמִיטָה ... This man sees his field lie fallow, his vineyard lie fallow — and he accepts all this in silence! Can there be a more powerful warrior than he? (נלקוט שְׁמֵוֹנֵי תהלים תת"ס).

The שְׁבֵת refers to the year of שְׁמִיטָה. The observance of שְׁבֵת bears testimony that the הקב"ה created the world in 6 days and rested on the seventh. When one refrains from work on שְׁבֵת, he demonstrates his belief that it is the הקב"ה Who determines whether his efforts to earn a living during the six workdays will succeed. Similarly, the observance of שְׁמִיטָה proclaims that the land is the הקב"ה's and that it is He Who determines whether or not the farmer's efforts during the other 6 years of the שְׁמִיטָה cycle yield good crops.

Recent שְׁמִיטָה years have seen thousands of religious farmers lay down their plows and allow their fields to lie fallow. In several instances, farmers have clearly seen how the faith which they demonstrated during שְׁמִיטָה brought blessing to their crops.

A banana farmer who was completely secular decided he would undertake to keep שְׁמִיטָה this time around. He approached the קרן השביעית for assistance. They stipulated that he would be registered in their program if he would also undertake to personally be שומר throughout שְׁבֵת. He agreed. שְׁמִיטָה שומר undertook to cover his farming expenses in return for which all the produce would become the property of בית דין and would be distributed in full accordance with הלכה.

Israel had suffered a significant cold spell over a 2-3 week

period. Bananas don't like cold. Cold doesn't like bananas. When bananas are still growing and get hit with frost, they turn brown and become rock-hard.

The hero of our story, the banana farmer, knew he was in deep trouble when the relentless cold lasted for over a week. He lived a bit far from his orchard and had not yet seen the damage with his own eyes. He received calls from farmers who have orchards bordering his, complaining bitterly that their entire banana crops had been destroyed by the frost. He decided it was time to inspect the damage up close, painful as it might be.

He drove up close to שְׁבֵת to inspect his orchard and those of neighboring farmers. As he passed from one orchard to another, he was overwhelmed by the damage. Not a single fruit had survived, no tree was spared. His neighbors had taken quite a beating. All the bananas were brown and hard as rocks. He could only imagine how bad his trees must look.

Yet when he finally got to his orchard, he was awestruck! ALL of his bananas were yellow and green. It was as if his orchard was not part of this parcel of land. His orchard bordered those of his neighbors, but not a single tree of his was struck by the frost. It was as if a protective wall kept the damage away.

At first, he thought he was imagining it. As he rushed from one section of his orchard to another, the realization hit home that, more than the farmer keeps the שְׁמִיטָה, the שְׁמִיטָה keeps the farmer.

He immediately called his contacts at קרן השביעית and yelled into the phone, "קרנה נס! קרנה נס!" — a miraculous modern-day manifestation of "וְצִוִּיתִי אֶת בְּרַכְתִּי"!

The only way to explain the miracle is that ה' keeps His promises. He says, "Keep שְׁמִיטָה, and I'll take care of you." He surely does! קרן השביעית reported that farmers who until now had refused to keep שְׁמִיטָה turned to the קרן following the losses suffered as a result of the frost — they were now ready to commit to שְׁמִיטָה observance.

## Chofetz Chaim Moment

ספר ח"ח הלכות רכילות כלל ו' סעיף ג'

\*The local bike store had many used bikes for sale. The gentile storeowner agreed to sell Eli one of these bikes. They agreed upon a price and Eli went home to get the money. In the interim, Ari came by and was excited about the same bike. The bike dealer offered Ari the bike at a higher price. Ari agreed and bought the bike. When Eli came back with the money, the storeowner claimed that Ari had known about the deal to sell the bike to Eli, but he wouldn't let go and forced him to sell it.

**Based on what he heard, how should Eli react?**

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

**Answer:** Just because the story we are told seems true, it doesn't mean it happened. In our case, when Eli sees Ari riding the bike he wanted, it is likely he will be a judge against Ari. Eli must work on himself not to believe the story he heard; he must judge Ari favorably.

## Questions of the week

1. How does the שופך-blowing on יום כפור differ from the שופך-blowing on ראש השנה of any year?
2. Why does the evaluation of a man who is over 60 years old diminish more than that of a woman who is over 60 years old?



1. שופך-blowing on יום כפור is a שופך-blowing throughout the land; on ראש השנה, it is a שופך-blowing only in the Temple. (Talmud, Sukkah 25b:1).
2. The expression [אדם אדם אדם אדם אדם] implies that an older man is more burdensome than an older woman and therefore loses more of his value. (Talmud, Sukkah 27a:1).

- There is a מצוה to stay up on the night of שביעות and learn תורה or say תפילות. This is to rectify ישרא'ל's mistake of oversleeping on the night prior to תורה (ד' had to awaken them to receive the תורה).
- The מצוה guarantees a special protection for the rest of the year for those who stay up the whole night of תורה שביעות learning תורה.

\*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 1951, much to the concern of the *frum* community, the Israeli government decided to draft women into its army. The **רַבָּנִים** in **יְרוּשָׁלַיִם** and **בְּנֵי בְּרַק** immediately issued a **פָּסַק** that, regardless of the circumstances, no *frum* girl should enter the army. A committee of **רַבָּנִים**, among them R' Zelig Reuven Bengis זצ"ל, the **רַב** of the **עֵדָה** in **יְרוּשָׁלַיִם**, immediately drew up a letter to the government to protest the proposed draft.

The letter was completed and sent to the most prominent **רַבָּנִים** of the day to obtain their signatures. Afterwards, it was returned to R' Bengis, who had not yet signed it.

R' Bengis quickly scanned the page, pen in hand. Suddenly, he put down his pen, closed his eyes, and began to rock back and forth, his forehead creased in concentration.

Several minutes later, R' Bengis sighed heavily and his eyes filled with tears. Then he picked up the pen and signed the letter

with great care.

"Why did the **רַב** have to reconsider whether to sign the letter?" asked someone standing nearby. "Wasn't the **רַב** involved in writing the letter to begin with?"

"Yes, I was," responded R' Bengis, "but I just reread the letter and noticed that one **רַב** had added the phrase **הַחוּתִים** **בְּדַמְעָה**, *who signs with tears*, at the end. Until now, I had never shed tears over the situation. Therefore, before signing, I sat down to contemplate the tragic situation of girls being forced to enter the army and only then, when tears came to my eyes, was I able to sign."

My **תְּלִמִיד**, our level of honesty goes hand in hand with our level of **יְרֵאת שְׁמַיִם**. R' Bengis's sensitivity to being precise in his wording on a **קוּל** **דִּיד** did not just reveal his impeccable honesty, it gives us a glimpse into the depth of his great **יְרֵאת שְׁמַיִם**!

יְהִי זְכוּר בְּרוּךְ!

בְּיָדֶיךָ, Your **רַבִּי**

Based on excerpts from an article in **Yated**



## Understanding Davening

**אַקְדָמוֹת מְלִין...**

***In introduction to the Words...***

**אַקְדָמוֹת** was written by R' Meir זצ"ל, son of R' Yitzchok זצ"ל, as an introduction to the words of the **הַדְּבָרוֹת**. According to many Jewish historians, he was **רַבִּי רְשִׁי"י**. R' Meir is quoted frequently throughout **רְשִׁי"י**'s many works, most notably in **סְדוּר** **רְשִׁי"י** and **תְּשׁוּבוֹת רְשִׁי"י**. **אַקְדָמוֹת** was composed around the era of the 1<sup>st</sup> Crusade. It was specifically written in complex Aramaic so that it would be difficult for gentile scholars to understand. During the difficult years of exile, when R' Meir's son was murdered by the crusaders and was **נִקְטַר עַל קְדוּשַׁת דֵּי**, **אַקְדָמוֹת** was sung with great affection. It is a song of **חֶזֶק** in **אֲמוּנָה**, love for **דֵּי**, love of **דֵּי** towards **כָּל** **מְשִׁיחַ זְמַן** and a description of the **עוֹלָם הַבָּא** and

# International ערב שבת Learning Contest

The contest: During the weeks leading up to **קַבְּלַת** **הַתּוֹרָה** and until **פְּרִשַׁת שְׁלַח**, **שַׁבַּת פְּרִשַׁת שְׁלַח**, learn at least 45 minutes before **מִנְחָה** every **שַׁבַּת עֶרֶב**, in either your **יְשִׁיבָה** or local **בֵּית מִדְרָשׁ**. If you learn for an hour or more, you will get an additional entry into the raffle.

The contest's basic rules: There is no particular **לְמוּד** to learn and you can even review **מִקְרָא וְאֶחָד** **שְׁנַיִם** **מִקְרָא וְאֶחָד**. If you arrange for a group, and you have a **שְׂעוּר** to learn about **הַלְכוֹת שַׁבַּת** or **קְדוּשַׁת שַׁבַּת**, you will receive an extra entry in the raffle. This contest is open for all ages up to 12th grade.

Boys who are interested in joining this exciting program should please send in their signed faxes by

Monday 2:00 pm to 718 506 9633. Please include your name, grade, **יְשִׁיבָה**, city and state, your contact and fax #'s and your name will be entered into a drawing for a beautiful set of **גְּדוּלוֹת חוּמְשִׁים**!

We will **אֵי"ה** be announcing the names of those who are entered into the **עֶרֶב שַׁבַּת** Learning Contest.

Current contestants:

**Grade 4 – Moshe Shmuel Guttman**, Yeshiva Torah Vodaath; **Brooklyn, NY**; **Nosson Mayer Weisberger**, Fallsburg Cheder School, **Fallsburg, NY**; **Mordechai Becker**, Yeshiva Bais HaTorah, **Lakewood, NJ**.

**Grade 7 – Nechemia Grossman**, **Shmuel Grossman**, Yeshiva Tiferes Moshe; **Kew Gardens, NY**.



EVERY YEAR AT REGISTRATION TIME, HACHAM YEHUDA TZADKAH WOULD TRAVEL ALL OVER ERETZ YISRAEL RECRUITING CHILDREN TO JOIN RELIGIOUS SCHOOLS...

GETTING THE PARENTS TO AGREE WAS NOT ALWAYS THE ONLY CHALLENGE...

REALLY? WHY SHOULD I TAKE HIM OUT OF THE MODERN SCHOOL HE GOES TO NOW?

MY SON, THAT SCHOOL HAS NO TORAH VALUES. IN A YESHIVA SYSTEM, YOUR SON WILL LEARN OUR ETERNAL TORAH. HE WILL GROW UP WITH BEAUTIFUL TORAH VALUES AND BE A SOURCE OF NACHAT TO YOUR FAMILY!

SHALOM ALEICHEM, IS THIS THE MENAHEL? ... GOOD! BARUCH HASHEM, I HAVE ANOTHER CHILD TO REGISTER!

ALEICHEM SHALOM. AM I SPEAKING TO HACHAM TZADKAH? I APOLOGIZE, BUT I CANNOT ACCEPT ANOTHER CHILD.

THE MENAHEL ADAMANTLY REFUSED, BUT HACHAM TZADKAH WOULD NOT TAKE NO FOR AN ANSWER...

*Lichvod Hamenahel,  
I understand the difficulty... but this is  
a matzav of sakanat nefashot!*

WHAT SHALL I DO? THE MENAHEL IS STILL NOT WILLING TO ACCEPT THE CHILD! HM... I HAVE AN IDEA..

EARLY IN THE MORNING ON THE FIRST DAY OF SCHOOL, HACHAM TZADKAH WENT TO THE CHILD'S HOME.

MY SON, FROM TODAY AND ON, EVERY DAY WILL BE A NEW KABBALAT HATORAH! WHAT GRADE ARE YOU IN NOW?

SIXTH GRADE!

HACHAM TZADKAH WALKED IN THE SIXTH-GRADE CLASS WITH THE BOY...

REBBI, THIS IS MY SON. IF THERE ARE ANY PROBLEMS, DON'T HESITATE TO CALL ME!

THE MENAHEL ACCEPTED THE BOY.

חכם צדקה WAS BORN IN ירושלים TO שאל AND HIS WIFE (NIECE OF THE ח"י ח"י). AFTER HIS ENROLLMENT IN ישיבה פורת יוסף IN ירושלים'S OLD CITY, WHERE HE BECAME A תלמיד OF ר' עזרא עטייה, HE ENROLLED FOR 45 YEARS. HIS FIRST CLASS IN 1937 INCLUDED ר' עובדיה יוסף, ר' ברוך בן חיים, AND ר' עזרא עדס AMONG OTHERS, ALL OF WHOM WENT ON TO LEADERSHIP POSITIONS IN THE SEPHARDI WORLD. HE LIVED SIMPLY, AND URGED HIS STUDENTS TO BE HAPPY WITH BASICS. DURING THE 1948 WAR, HE SUPERVISED GROUPS OF פורת יוסף STUDENTS LEARNING IN SHULS IN BE'ELA, KATAMON, AND THE BUKHARIM QUARTER. HE WAS ACTIVE THROUGHOUT ISRAEL, ENCOURAGING SEPHARDI FAMILIES TO GIVE THEIR CHILDREN A תורה EDUCATION RATHER THAN SEND THEM TO SECULAR SCHOOLS. IN 1970, HE AGREED TO SUCCEED ר' עזרא עטייה. IN 1984 HE PUBLISHED ספר קול יהודה ON הלכה AND אגדה. BELOVED BY ALL WHO KNEW HIM, RENOWNED ענו, אורה תורה וחכמיה, AND בעל חסד, חכם צדקה FOUGHT VALIANTLY FOR THE אמת.

