



# PIRCHEI Weekly

Agudas Yisroel of America

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כרשה: תולדות הכטרה: משא דבר ה'... (מלאכי א-ב:ז)

דף יומי: ראש השנה כ"ח משיב הרוח ומוריד הגשם ברכי נכשי (שבת מנחה)



## Torah Thoughts



... ויאכל וישת... ויבז את הבכרה (בראשית כה: לד)  
 ... and he ate and drank ... and [despised] the birthright...  
 Towards the end of the חפץ חיים's life, a 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 די. 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 די rewards רשעים for their מצות in this world, I will explain. די 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 explains that the sale עשו made by selling his בכרה, birthright, should have been invalidated based on the מצנה (מצנה שלו) שלא להונות במקח וממכר אסור fraud when buying or selling. (בבא מציעא מט:): teach (רשיי) 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 ה' offers the same explanation as the חפץ חיים עשו diminished the value of the בכרה in his own eyes. The תורה testifies (see רשיי) 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 תּוֹנוּ אִישׁ אֶת אָחִיו ... do not defraud (lit: aggravate) one another (ויקרא כה: יד).  
 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 די 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. די 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 teach in the name of אסור of hurting a fellow Jew with painful words is even greater than hurting him with a fraudulent sale.

ספר החנוך על פרשת השבוע בקשר לפרשת תולדות Adapted from:



## Yahrtzeits of our Gedolim

**ח' כסלו**  
**5718 - 5765**  
**1958 - 2004**  
 R' Eliezer Geldzahler was born to הושע ר' אלקהו and ר' אלקהו אלקהו דסלר Rebbetzin Henny (daughter of דסלר). After learning in his father's ישיבה, he learned in the ישיבות of R' Yosef Rosenblum וצ"ל, R' Elya Ber Wachtfogel וצ"ל, R' Dovid Soloveitchik וצ"ל, and R' Shneur Kotler וצ"ל. In 1980, he married Baila Twerski. After a few years, he became כולל ראש in the כולל founded by ר' ראש ישיבה under the חפץ חיים Strulowitz. He later was appointed ראש ישיבה in 1998, he opened אור יש"ר in Williamsburg. R' Lezer was a beloved and innovative ראש ישיבה who will always be remembered for his vibrant שמנים and how he changed the חנוך world forever.

## Gedolim Glimpses

Just after his son's חופה, R' Leizer Geldzahler discreetly excused himself and withdrew to a quiet corner of the hall. There, he placed a phone call to a תלמיד, an older ביהור who had not yet found his marriage partner. "I just wanted you to know," said Reb Leizer, "that I'm thinking about you right now!" It was a beautiful act of kindness that would forever be remembered by the now married 'ungerman.' Who else could have repeated the story?



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

לעיני מרינו ורבינו יצחק מאיר בן גדליהו הלוי שארר זצ"ל, כיון לחודש מרחשון, ה' תשפ"ב המקום יגחם אתכם בתוך שאר אבלי ציון וירושלם!



# Happy Birthday

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

*The children struggled inside her*

asks, why is it that when רַבְקָה passed the birthday, בֵּית הַמְדַרְשׁ attempted to escape from her womb? After all, הַזֵּייל teach us (נְדָה ל:) that during this time a מְלַאָּךְ comes and teaches the baby the entire תּוֹרָה. Would יַעֲקֹב be able to learn more in the בֵּית הַמְדַרְשׁ than he would from the מְלַאָּךְ?

The answers, although he was learning the entire תּוֹרָה from a מְלַאָּךְ, יַעֲקֹב was forced to do so in עֵשָׂו's presence. יַעֲקֹב preferred to learn תּוֹרָה in a בֵּית הַמְדַרְשׁ with friends who could enhance his learning, free of the company of his wicked brother עֵשָׂו, than to be taught the entire תּוֹרָה directly from a holy מְלַאָּךְ!

R' Meir Shapiro זצ"ל, founder of the יוֹמֵי הַתּוֹרָה program and Yeshivas Chachmei Lublin, remarked in passing that his birthday, ז' אָדָר, was approaching. A few בְּחוּרִים gathered around and one of them, Chaim Levovitch, asked their רַבֵּי what he would like for his birthday. The בְּחוּרִים wondered how he would respond. After all, this was an uncommon question to pose to a רֵאשׁ יִשְׁבֵּיבָה.

After a moment of thought, R' Meir looked at the בְּחוּרִים and replied that he wanted שֵׁי.

Chaim was startled that the רֵאשׁ יִשְׁבֵּיבָה had responded at all. But his response was puzzling. The יִשְׁבֵּיבָה had numerous sets of שֵׁי. Yeshivas Chachmei Lublin was somewhat unique in its magnificence and stately appearance. It had everything a יִשְׁבֵּיבָה needed, including a beautiful בֵּית הַמְדַרְשׁ fully stocked with every available סֵפֶר.

Noticing the puzzled faces of his students, R' Meir turned toward Chaim and smiled. "I want the בְּחוּרִים in יִשְׁבֵּיבָה to finish שֵׁי for me by my birthday."

All of a sudden, this was no longer a little joke between the רֵאשׁ יִשְׁבֵּיבָה and a few בְּחוּרִים. They quickly calculated that there were over 2,700 blatt in שֵׁי and a little over 300 בְּחוּרִים. Each boy would need to learn close to ten blatt, a reachable but difficult goal to

achieve.

A small group was appointed to administer the distribution of pages to the בְּחוּרִים. By sunset on אָדָר, the learning began. An intensity stormed through the בֵּית הַמְדַרְשׁ unlike any that had been experienced before. They had set themselves a goal and were determined to achieve it.

The fire of learning spread throughout the בֵּית הַמְדַרְשׁ. The vast majority of the בְּחוּרִים in יִשְׁבֵּיבָה stayed up even later than usual to accomplish the awesome task they had undertaken. Anyone with a difficulty in the material he was learning would ask one of the other boys or one of the רַבֵּי who had volunteered to join the project. The special learning program continued throughout the entire night and stopped only temporarily for a recess for davening and a quick meal.

The frenzied pace and thunderous sounds of learning permeated the בֵּית הַמְדַרְשׁ. As the afternoon progressed not an empty seat or wasted moment could be found. The sight and intensity of the learning was a spectacle to behold. — *The words of תּוֹרָה flowed ceaselessly from their mouths!*

And then, as the sun began to set, Chaim knocked on the door of the רֵאשׁ יִשְׁבֵּיבָה's office and asked the רֵאשׁ יִשְׁבֵּיבָה to come into the בֵּית הַמְדַרְשׁ. They had a present to give him. Chaim escorted their beloved רַבֵּי into the בֵּית הַמְדַרְשׁ. As the רֵאשׁ יִשְׁבֵּיבָה walked through the door he smiled.

A loud bang on the בֵּימָה brought an immediate halt to the tumultuous din of voices raised in learning, and the group of people that had arranged the project acknowledged that their colleagues had finished their assignments. "רַבּוֹתַי, in honor of our רַבֵּי we have successfully completed the entire שֵׁי in twenty-four hours. We would like to honor the רֵאשׁ יִשְׁבֵּיבָה with the הַדָּרָן."

R' Meir beamed proudly and, with tears in his eyes, thanked his תַּלְמִידִים for the most wonderful birthday present he could have ever received. He then proceeded to recite, "... תִּלְמוּד בְּבָלִי — *We will return to you once again, Babylonian Talmud ...*"

*Adapted from: Touched by a Story (with kind permission from ArtScroll)*

## An Ahavas Chesed Moment

סֵפֶר אֶהְבֵּת חֶסֶד - חֻלְקָא פִּרְקָא ט' א' - ב'

\*The חֶפֶץ חַיִּים explains what appears to be a contradiction at first glance: In וִינְקָרָא (יט: יג) the תּוֹרָה writes that a worker's may be paid at anytime throughout the night as it says: בְּקָרַע עַד בֹּקֶר — *a worker's wage shall not remain with you overnight until morning*. In בְּיוֹמוֹ תִּתֵּן (כד: טו) we find that a payment is required before night: שְׂכָרוֹ — *On that day you shall pay [the worker]*. The חֶפֶץ חַיִּים explains that it is preferable for a night worker to be paid before בִּשְׁמֹרֶת, sunset, and a day worker before הַשָּׁחַר, sunrise.

\*This is intended only as a guide. Please review any real-life situations with a competent Rov.

The חֶפֶץ חַיִּים notes that it is important to be aware that if a day or night worker works only a few hours, they need to be paid by the end of their shift. Thus a day worker who finishes before שְׁקִיעָה must be paid in full by אֶת הַכֹּסֶבִּים; a night worker who finishes before שְׁקִיעָה must be paid in full by שְׁקִיעָה.

## "Questions of the Week"

1. דָּאֵן דְּלִיבָה דְּשִׁלְמָה הִמְלִיךָ. *davened* that any non-Jew's request in the בֵּית הַמְדַרְשׁ be accepted, even if he is unworthy. From where did he learn this?
2. What similarity was there between the dish that יַעֲקֹב served to הַמַּלְאָכִים and the חֵן?

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2. What similarity was there between the dish that יַעֲקֹב served to הַמַּלְאָכִים and the חֵן?

- If he realizes that he forgot וְתוֹ טַל וּמִסְטָר after completing תְּקַע בְּשׁוֹפָר before תּוֹף כְּדֵי דְבוּר, even בְּרַךְ עֲלֵינוּ continue to וְתוֹ טַל וּמִסְטָר and insert it just before שׁוֹמֵעַ קוֹלֵנוּ.
- If one is worried about forgetting in שְׁמַע קוֹלֵנוּ, some say even the מְשִׁנָּה בְּרוּרָה would agree to adding וְתוֹ טַל וּמִסְטָר before תְּקַע בְּשׁוֹפָר.

Reviewed by R' Gedalyahu Eckstein

\*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 תלמיד,

Shortly after R' Eliezer Geldzahler's פטירה, passing, his daughter was driving on the Garden State Parkway. She stopped for gas and noticed that the attendant was unusually short. As he began to wash her windows he caught sight of a picture on the passenger seat. He became visibly excited.

"How do you know that man?" he asked. "I've been looking for him for almost two years! Where is he?"

The girl gently informed him that the man was her father and that he had passed away from injuries sustained in a bus accident. The fellow stared at her in disbelief, and then began to cry silently.

"You know," he said, "I do this job day after day, morning after freezing morning. There aren't many jobs available for someone like me. Cars pull in here, but everyone averts their eyes..."

"Then one day your

father pulled in. He looked me in the eye and said, "My friend, you are an inspiration. You were born with what others might call a handicap, but you refuse to play the role of the victim. You get up in the morning, go to work, and earn an honest living. You are a role model for all of us..."

"I am on my way to New York, where I am head of a large school. Today, I am going to tell my students all about you so that they might learn from your example!"

The attendant then ended, "Of course, I so looked forward to seeing your father. He made me feel tall!"

My תלמיד, you may have heard that the 'simple act' of relating a kind comment may affect someone forever. However, R' Leizer taught many times that the real benefactor of your kindness will be you and all your future generations ... in both this world and the next!

הי זכרו ברוך!

בגידות, Your רבי  
 Story adapted: **Reb Leizer** (with permission Judaica Press)



## Understanding Davening

ועל הנסים ועל הפרקו ...

[We thank 'ד...] for the miracles and for the redemptions...

The word פרקו is found in the נוסח of על for both אשכנז and ספרד. What does it mean? The תרגום of the word עי תרגום יונתן (פרקנא), salvation, is ישועה (ישועה מ"ה: י"ז). If ישועה is the understanding here, we have two problems: 1) we repeat the thought with the words התשועות ועל, and 2) it is interesting that the word פרקו is Aramaic and all the other words of על הנסים are לשון הקודש. The פריקת עול suggests that it comes from the word פריקת עול, breaking free of the yoke, and refers to freedom from the dominion of the יונים. He uses the word שלטון, ruler, to demonstrate that לשון הקודש can have an Aramaic-like ending.

## This Week in History



ר' משה'ל יששכר — Yahrzeit of 5755/1994 — אשכנזי 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 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 יצחק יהודה, רב of Dorostov, and ר' ציון ר' שלום יצחק זוב, ר' of Belz, who was his relative, and ר' יצחקאל ר' of Tchortkov, who resided at that time in Vienna. He took part in the קנסינה גדולה in Vienna in Elul 5683. He was active in חבורים in Vienna, convincing many חבורים to go to תשיבה. He married אסתר רבי, daughter of קולנומיס קלמן 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 די attracted large numbers of חסידים to his London בית מדרש. He was known for his ישראל, 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 די or סדר היום.

In accordance with his צוואה, his oldest son, R' Uri, succeeded him. Another son is ר' צבי הירש, 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' Friedman of Rachov זצ"ל, רב of Lugano.

## Sage Sayings

R' Leizer Geldzahler's נשיבה, אור ישראל, held an impressive dinner, a major gathering of hundreds of parents and supporters. Everyone was there except for the ראש תשיבה, R' Leizer. When he finally arrived, he did not offer a word of explanation, merely greeting everyone with his characteristic smile. Later, his father asked him what had happened. R' Leizer explained: On the way to the event he noticed a Yid trying to change his tire, "האב איך? געקענט לאזן א ייד מיט א צרה אללין? — Could I leave a Yid in trouble by himself? — I helped him!"

Source: **Reb Leizer** (with kind permission from Judaica Press)



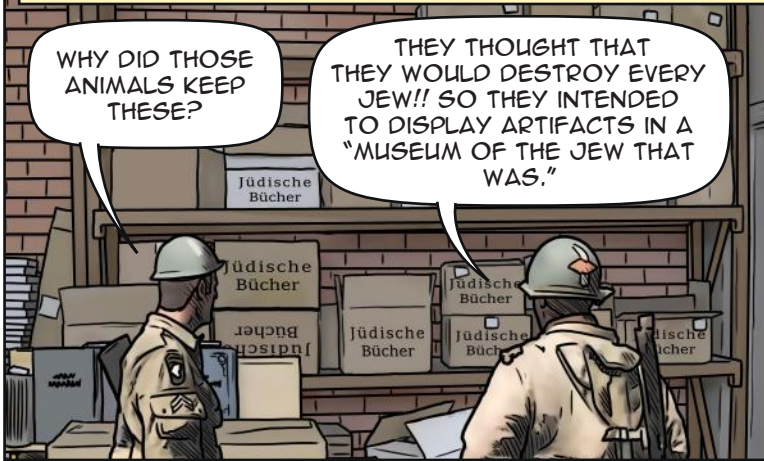
# LEARNING FROM OUR LEADERS

בס"ד  
PIRCHEI AGUDAS YISROEL OF AMERICA

AFTER WWII, WHEN THE ALLIED FORCES DEFEATED THE FORCES OF EVIL, THEY FOUND HUGE CRATES OF SEFORIM.

WHY DID THOSE ANIMALS KEEP THESE?

THEY THOUGHT THAT THEY WOULD DESTROY EVERY JEW!! SO THEY INTENDED TO DISPLAY ARTIFACTS IN A "MUSEUM OF THE JEW THAT WAS."



THE CRATES WERE BROUGHT TO WASHINGTON AND A COMMITTEE WAS APPOINTED TO DECIDE HOW TO DISTRIBUTE THEM.

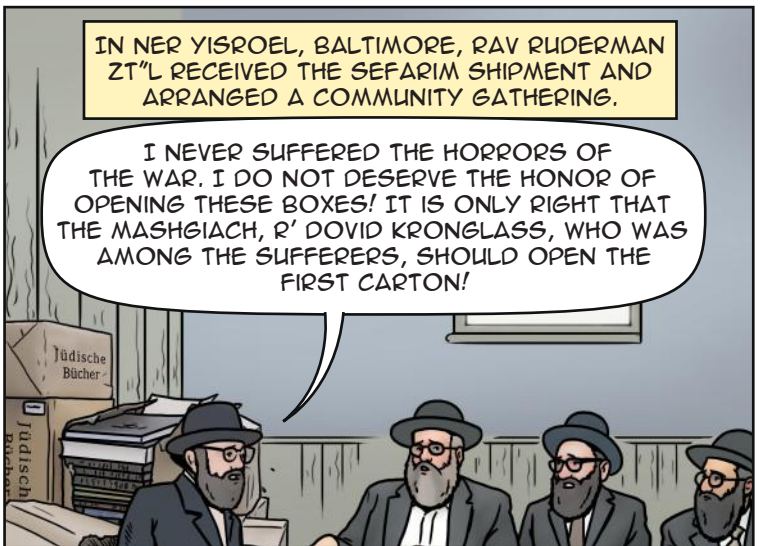
I VOTE THAT THE BOOKS BE DELIVERED TO SOME OF THE JEWISH STUDY HOUSES IN AMERICA THAT REPLACED THOSE WHICH WERE DESTROYED IN EUROPE.

THE COMMITTEE UNANIMOUSLY AGREED.



IN NER YISROEL, BALTIMORE, RAV RUDERMAN ZT"l RECEIVED THE SEFARIM SHIPMENT AND ARRANGED A COMMUNITY GATHERING.

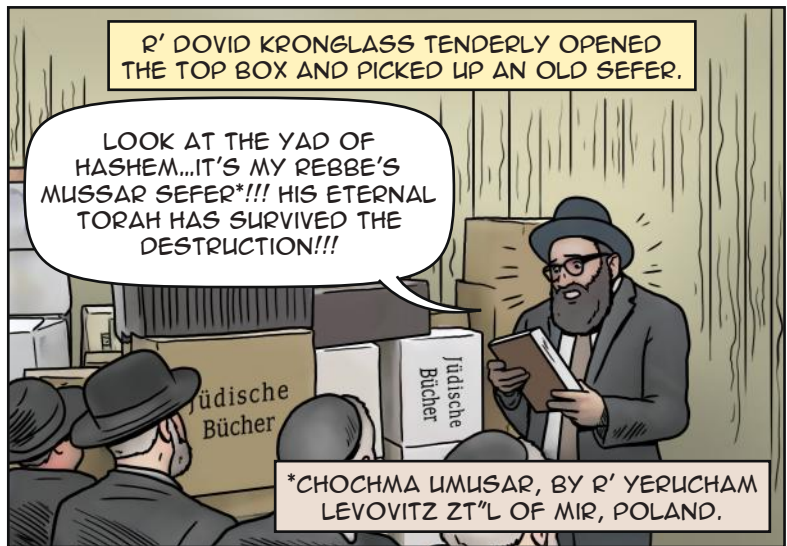
I NEVER SUFFERED THE HORRORS OF THE WAR. I DO NOT DESERVE THE HONOR OF OPENING THESE BOXES! IT IS ONLY RIGHT THAT THE MASHGIACH, R' DOVID KRONGLASS, WHO WAS AMONG THE SUFFERERS, SHOULD OPEN THE FIRST CARTON!



R' DOVID KRONGLASS TENDERLY OPENED THE TOP BOX AND PICKED UP AN OLD SEFER.

LOOK AT THE YAD OF HASHEM...IT'S MY REBBE'S MUSSAR SEFER\*!!! HIS ETERNAL TORAH HAS SURVIVED THE DESTRUCTION!!!

\*CHOCHMA UMUSAR, BY R' YERUCHAM LEVOVITZ ZT"l OF MIR, POLAND.



R' DOVID HAD JUST RECEIVED A PRICELESS GIFT FROM HIS REBBE AND HE CHECKED THE INSIDE COVER...



THE PEOPLE WATCHING WERE CAPTIVATED AT THE SCENE...

THIS IS MY PERSONAL COPY OF MY REBBE'S SEFER!!! REBBE, I UNDERSTAND YOUR DIVINE MESSAGE! I WILL DO MY BEST TO LIVE BY YOUR ETERNAL LESSONS AND TO TEACH THEM TO THE FUTURE GENERATIONS OF JEWS IN AMERICA!



ל' צ"ל AS BORN IN KOBRIN, LITHUANIA TO ע"ה ר' AND ת"ה. HE WAS ORPHANED OF BOTH OF HIS PARENTS AT A VERY YOUNG AGE. HE LEARNED IN THE LOCAL חדר AND THEN TRAVELLED TO LEARN IN MIR, POLAND. DURING WWII, HE JOURNEYED WITH THE ישיבה ACROSS THE EURASIAN CONTINENT TO KOBE, JAPAN, AND SHANGHAI, CHINA. IN ORDER TO AVOID THE ISSUE OF 2 DAYS OF כפור WHILE IN SHANGHAI, HE BECAME AN EXPERT IN THE SUBJECT OF THE DATE-LINE. [ED. NOTE: HE ARRIVED AT THE SAME CONCLUSION AS THE איש חזון LONG BEFORE IT REACHED SHANGHAI]. DURING THE WAR HE AUTHORED דברי וד, A COLLECTION OF עיונים ON ענינים AND BECAME RENOWNED AS A TOP תלמיד OF מיר. AFTER THE WAR, HE MOVED TO THE U.S. AND JOINED THE חברה OF תורה IN BALTIMORE. FOR 25 YEARS HE FILLED MANY ROLES IN THE ישיבה, SERVING AS מנהל, משגיח, AND מו"מ. HE DELIVERED WEEKLY שיעור מוסר, נעדים, AND TAUGHT THE HIGHEST DAILY חזון OF תורה. HE BUILT SPECIAL RELATIONSHIPS WITH ALL HIS תלמידים AND HIS BRILLIANCE IN תורה WAS ONLY EXCEEDED BY HIS EXEMPLARY מדות AND שיעור חכמה AND זמירות. HE MANY ESSAYS WERE COLLECTED IN חזון ומוסר.

