

PIRCHE()//ee///

Agudas Yisroel of America

October 9, 2021 - ג' מרחשון, תשפ"ב - Vol: 9 Issue: 1

פרשה: נח הפטרה: רני עקרה לא ילדה... (ישעיהו נד:א-נה:ה)

<mark>דף יומי:</mark> ביצ<u>ה ל״ט</u>

מברכים בה"ב משיב הרוח ומוריד הגשם



TorahThoughts

די offered the people of חַט's generation several opportunities to save themselves from destruction. בְּלֵאשִׁית וּ:יֹד) רֲשִׁייי questions why required מַ to labor and build a תֵּבָה, ark, in order to be saved. יד did not need מַ to do any work to be saved; יד has many ways to perform miracles without effort. Why did מַ have to work hard and build a massive תַּבָּה for all to see?

When the rain began falling יד was still hoping that the people would do תְּשׁוּבָה. He brought down the rain with mercy, intending to change the initial rainfall into גְּשְׁמֵּי בְּרֶכָה, rains of blessing, if the people would only do תְּשׁוּבָה starts with a change in the heart — a person must regret the sin. Do you know what else is required רְּמִשׁוּבָה to be part of the process for תְּשׁוּבָה?

The מָצְוָה שסד in מְצְּוָה teaches that there is a מִצְּוָה to verbalize that one regrets a sin based on the words וְהִתְּנַדּוּ אֶת חַשָּאתָם, and they shall confess their sins (ז: בַּמִדְבָּר ה:).

6666

Why is remorse in the heart not enough? The חָנוּף offers two possible explanations.

The first is that when a person verbalizes a thought, it helps him come to realize that his actions are not hidden from τ T. On the contrary, by speaking out loud about his sin the person is showing that he believes that everything is revealed to τ T. All his hidden actions do not remain locked in his heart; on the contrary — the sins are open and τ T sees the sins; they are as obvious as when the person speaks about them

The second reason that the קשה offers is similar to having to say "I'm sorry," rather than simply thinking it. You cannot compare the two. Speaking the words "I'm sorry" takes effort and means much more. Similarly, when a person speaks about a sin, it makes a stronger, more lasting impression. A person will think twice before sinning not because he needed to verbalize the sin, but because the sin becomes far more concrete when a person verbalizes it.

The תְּנוּדְּ goes on to explain that after a person expresses his regret for his sins it will also create a barrier that will protect him from future sins. יד, Who is the Ultimate Goodness, Who seeks the best for His creation, taught His people the path of תְּשׁוּבָה that involves mentioning the sin out loud so that His people will sin less and will merit blessing and eternal rewards.

From the introduction to the ספר החנוך על פרשת השבוע

Yahrtzeits of Gedolim



רי מֹשֶּה אַהְרוֹ אָבוּ זַצֵייל אין, born in Malat, Poland, to רי מֹשֶּה אַהְרוֹ , אַהָּרוֹ , אַה in Malat, Poland, to רי מֹשֶׁה אַהְנַה , אַהְרוֹ , אַה אַהְרוֹ , אַה אַהְרוֹ , אַה אַהְרוֹ , אַה אַה in Malat, Poland, to town בּר מִצְּנָה Kushelevsky, left home at בּר מִצְּנָה age to learn in Vina, Lithuania, for 1½ years, before joining יְשִׁיבַּת

מִיר. His needed to travel with a passport בְּשֵׁם אָמוֹ, Gurwicz, when he went to Baronovitz. He learned with בּיְסֶרְמֵן וַסֶּרְמֵן הי״ד as a תַּלְמִיד/חַבְּרוּתָא for a year before leaving to Brisk where he joined the יעוּר of the Brisker בְּ ח. In 1932, he married לִּיבָּא, R' Elya Lopian's daughter. בְּ חָשְׁנְּחָת דִי moved to the UK, initially serving as a יְשִׁיבָּה in מַגְּיִד שְׁעוּר and בִי in the East End. In 1948, he became the בְּשִׁיבְּ חִשְׁיבָּ חִשְׁיבָר הִשְׁיבָר הַעוֹלְמִית סִבְּן נָשִׂיא הָעוֹלְמִית סִבְּן נָשִׂיא הָעוֹלְמִית סִבְּן נָשִׂיא and בְּרִים בּאוֹר בְּאַרָרִים אַבְּרִים אַבְרִים אַבְּרִים אָבְרִים אַבְּרִים אָבְרִים אַבְּרִים אַבְּרִים אַבְרִים אַבְּרִים אַבְּרָים אָבִירָב בְּבִי בְּבִי בְבִּי בָּבְיִי אַבְּרִים אַבְּרִים אַבְּרִים אַבְּרִים אַבְּרִים אַבְּרִים אַבְּרִים אַבְּרִים אַבְרִים אַבְרִים אַבְרִים אַבְרִים אַבְרִים אַבְרִים אַבְרִים אַבְרִים אַבְּרִים אַבְּיִיבְּיִּים אַבְּרִים אַבְּיִּבְּי בָּבְּי בָּבְי בָּבְּי בָּבְּיִים אָבִי בָּב בְּעִּיבָּרִים אַבְּרִים אַבְּיִיבּי אַבְּרִים אַבְּיִיבּי בּיִי אַבְּרִים אַבְּיִּיבָּי בָּב בְּיִּעְרִים אַבְּיִיב בּי בִּיּבְיִיב אַבְי בָּב בְּיִּעְבִי בּיִּיבּי בַּבּי בָּב בְּיִיבּי בּיִיבּי בַּבּי בָּב בּייִיבּי בּיבּי בַּבּי בָּבּי בְבּי בַּבּי בָּבּי בָּבּי בְּבִּבְי בָּבְייִים אַבְיִים בּיִיבּי בּיִּים אָבְיבִּים בּיִיבּי בְּיִים בָּבְיבְּבָּב בְּיבָּבְייִיבּים בּיִבּייִים בּיבּיבּי בָּבְיבּים בּיִיבּייִים בְּיבִּים בָּבְיבְּיבּים בְּיבּיבְיבְּיבּיִים בְּיבְיבּ

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

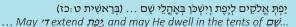
Gedolim Glimpses

The Brisker בּן took an exceptional liking to רי לײַבּ קעֶן " gurwicz נְצִּייל and would say, " רי לײַבּ קעֶן " Pr' Leib can [really] learn!" רי , מִיר הי , מִיר מַשְׁצִּייל , the famous יְרִיּאֶלְיָי לּפְּצַאן , the famous רי , מֶּילְיָי לפְּצַאן , tevovitz נְצִייל Levovitz יְרוּחָם , ask for ' לײַבּ לײַב ר בַּר אַלְיִי לפָּצַאן (which is how רי לײַב was known in מָאַלאַטר). He is the יַלְיּרִית בַּתּוֹרָת , עַנְיווּת and בַּתּוֹרָת בַּתּוֹרָת בָּתּוֹרָת , עַנְיווּת and בַּתּוֹרָת שָׁמַיִּים than in any other!" This sufficed for יְאַרִי, who later referred to his son-in-law as a living מְסִילַת יָשְׁרִים .

לעיינ רי ישראל בן אברהם זייל לעיינ הבי ישעיהו דוב עייה בן יבלחטייא יצחק צבי נייי

In honor of all grandfathers/fathers/uncles/brothers/sons that learned in this years ישיבת חול המועד learning programs that took place across the country and around the world! Keep it up!

Caught in the Act (Part 2)



The מְדְרָשׁ רָבָּה (teaches that not only did the two brothers walk backwards, but they also put their hand over their eyes as they did so. Their sensitivity to seeing their father in a compromised situation was so intense that it was not enough to simply closing their eyes and/or walk backwards. They even put their hand over their closed eyes as they walked backward.

אָסְתֵּר, son of דְרְיָנֵשׁ, offspring of דָרֶלָנִשׁ, who selflessly gave away the סִימְנִּים to her sister to marry יַצְלְבּר, rather than let her be embarrassed. אָלמֹה was a descendent of תָּמֶר who similarly was willing to give up her life rather than embarrass רְשִׁייִי יִהּוּדָה explains on the words יַפְיּת וְיִשְׁכּן בְּאָהֶלִי שַׁם that both שָׁם and שַׁש will be rewarded with a descendent who will build the בִּית הַמְקָדָשׁ built the magnificent בָּית הַמִּלְדָשׁ built the majestically glorious שָׁם, which was far greater since it Housed the מָלָתְרָעִשׁ.

Sensitivity towards the shame of another individual is a sign of true greatness and is the source of ultimate בְּרֶכָה!

Two בְּחוּרִים in Gateshead Yeshivah decided to review the day's הוֹי in the אוֹצָר, library. They told a third אוֹצָר that in case anybody was looking for them, they could be found upstairs. To insure that they would not be disturbed, they agreed it would be a good idea to lock the door to the אוֹצֶר. About 30 minutes later, they heard someone knocking on the door.

At first they ignored it and assumed that whoever was knocking would walk away if he thought that no one was in there. Only their friend knew they were there. As the knocking persisted, however, they decided to see who it was.

"Is anybody in there?" The voice on the other side of the door responded. "Please open up. It is the אָשׁ יִשִּׁיבֶּה, Leib Gurwicz."

The boys inside decided that if the person knocking was interested in playing games, then they would do the same. "Well, we

are sorry, Leib Gurwicz, but we are not opening up for you."

"Please … I need a certain מֶּבֶּי in order to prepare שׁנְּי." The person who knocked was imitating the ראשׁ יְשִׁיבָה to a "t", but that was not unusual.

The two young men looked at each other and knew exactly what each one was thinking. They were going to drive this fellow crazy. "We are sorry, but the אֹנְצֶר is not available. It is being cleaned right now." The בְּחוּר was proud of the original excuse he had come up with and was happy that the "mystery man" was becoming frustrated.

"I beg you, please open up!" The young men recognized the tone. It sure did sound like the רְאָשׁי יָשִׁיבָּה's voice. Either someone was doing an incredibly realistic imitation of R' Gurwicz or these boys were in deeper than they ever could have imagined.

They whispered to each other, frantically thinking about how they could get themselves out of this mess. Slipping out the window into the frigid cold was not a viable option. They decided to face the wrath of the ראש יִשִּיבֶה and deal with it like men.

Embarrassed and afraid of what would happen to them, they slowly walked to the door and opened it. They could not believe what greeted them.

Indeed, it was the יְּאִינְה א , R' Leib (Aryeh Zev) Gurwicz. He stood by the entranceway to the אוֹצֶר, imposing looking in his long black coat. The boys braced themselves for what was sure to be an embarrassing lecture, but with their heads faced downwards, they waited for a few moments and it was quiet.

They looked up and smiled. It was a sight that will forever be etched in the בְּחוּרָים s memory — R' Leib had placed his hand over his eyes so as not to see who had played this trick on him. With a quick apology, the boys dismissed themselves and ran from the room. What could have become a major embarrassment and source of shame for many years to come became an opportunity for the ראש to teach his students an invaluable lesson in יָשִׁיבָּה

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

An **Ahavas Chesed** Moment

ספר אהבת חסד - חלק א' פרק ז':ט'

*Where there is a clear indication from the borrower that he does not intend to pay the loan even though he has the means, a יְּלִיחָ בֵּּית דְּיִן is permitted to enter the home of the borrower to attempt to retrieve a מִצְּיָה. In such a case, the חָבֵּץ חַיִּפִים to repay a loan (מְצִּיְה דִּיִן הוֹן בּיִעָּת בַּעֵל חוֹב מִצְּיִה that בִּית דִּין has the responsibility to make sure the מִצְּיָה is upheld. Although בַּית דִּין is aggressively involved in enforcing the payment, they are not allowed to sell the borrower as an עַבָּד to cover his loan.

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

While it is the הַּלֶּכָה that הֵיֹלְ בִּית בית cannot sell someone to pay back a loan, the שַׁעֵּר הַמִּשְׁפָּט explains that there are some בּיִקְיִם that are of the opinion that the borrower must fulfill his מִצְּנָה to pay. This means he should must try to hire himself to work for others and use the proceeds to pay up his loan.

רש"יי Questions # week

- 1.From where do we learn the concept that one should only say מְקְצֵת שִׁלְחִוֹ שֶׁל אָדָם בְּפָנָיו?
- 2. What was another name for שָׁרָה, which alludes to several of her many outstanding qualities?



alludes to aristocracy (مَعِمِ، ١٦٠٥ عالية).

ករក្នុង describes him as a បារក្នុង (ស្រ។ម្នង ស្រះក្នុង ការ។ — 7:1). 2. ការក្នុង The root is more, which means to see or gaze. This alludes to both her ក្រុក ម័ដ្ឋក្រភ and her beauty. It also connotes nobility, as does her name ការុម្ភី, which

L. π.σ. referred to πί as a πίσ when He spoke to him directly. Originally, the

• Based on most of אַיְרְנוּטְ, which does not add מוֹרָיד during the summer, one who remembers not saying beginning of שָׁמִינָה עֲשִׂרָה.

ש during the summer, one who remembers not saying ● However, one whose נּיּטָח adds מוֹרִיד הַטָל during summer מוֹרִיד הָטָל after beginning אַתָּה קַדוֹשׁ must go back to the מוֹרִיד הָטַל after beginning אַתָּה קַדוֹשׁ must go back to the



'Since we only discuss 1-3 אָרָכְית (it is important to consider these און אוויס און in the context of the bigger picture. Use them as a starting point for further in-depth stud





Focuson Middos

Dear תלמיד.

The father of R' Leib רי מֹשֶׁה אַהֲרֹן זַצִייל ,זַצִייל Kushelevsky, was a descendant of a long line of מְלַמְדִים, teachers, and was the town's בַב. His mother, מֵרַת רייכל עייה, was a direct descendant of the Vilna Gaon, a reason that accounted for R' Leib adopting many of the מִנָהַגֵּי הַגָּרַייא.

R' Leib once told a young grandchild that, although he does not remember very much from his own childhood years, there was one episode, which must be his earliest childhood memory, that he will always cherish. He recalled that as a young child, his mother made him a special cake for his סִיּוּם (סִדּוּר or סִיּוּם. The family lived in impoverished circumstances. However, the delight his mother showed by baking the small cake stayed etched in his memory forever.

In a similar vein, R' Leib's father recognized his young son's potential and was very anxious for him to learn in the Lithuanian ישׁיבוֹת. Unfortunately. Malat was in Poland and the countries of Poland and Lithuania were on the brink of war at the time. Travel

between the two countries was illegal and extremely dangerous.

a cold On morning, R' Leib boarded the horse and cart that would take him to the border. Once there, he would need to slip undetected into Poland. Before saying goodbye, רי משה אַהַרן took off his only coat and handed it to his son. R' Leib protested. "How can I take your coat when I know that you will suffer in the cold?" ידי responded, "I have already learned in ישיבה and am no longer in the early stages of growth in תּוֹרָה like you are. Therefore, you are the one who deserves the coat..."

Μv תַּלִמִיד, anv meaningful gesture can be as small as a tasty piece of cake or as large as giving away the only protection from the cold Russian winters. However, such gestures are sometimes more powerful than any שמועס. R' internalized his parents' התוֹרַה, which he tenderly transmitted for eternity to his children and תלמידים.

יָהִי זְכָרוֹ בַּרוּדְיִּ

Story adapted from **Sunset** (Hanoch Teller) and interviews

Sage Sayings



R' Leib (Aryeh Ze'ev) Gurwicz וַצַייל was a רָבִּי who taught every moment of his life. His home was across the street from the ישיבה, facing the ישיבה building. He would learn in the front room with his curtains wide open. Just before retiring late at night, he would close them. In the morning, he re-opened the curtains and learned before davening. He once explained. " איד וּוִיל אַז מײַנעַ תַּלְמִידִים זאַלעון ווִיסן ווִי אַזוֹי אִידְ נוּצט אוֹיס מײַן צײַט!

— I want my students to know how I spend my time!"

Source: Sunset (Hanoch Teller)



Understanding

משיב הרוח ומוריד הגשם ...

Who makes the wind blow and makes the rain descend...

As a young בחור, R' Moshe Schwab זַצִייל went through a difficult period. An older came over one day and related a reoccurring dream about him. An old man had asked him to tell the young Moshe, # he should שַמוּשִׁיב הַרוּחַנִיוּת - מֲשִׁיב הַרוּחַ — he should lift up his spirituality, שַמוּרִיד - וּמוּרָיד הַגָּשֶׁם הגשמיות — he should lower his physical needs!" Deeply moved by this dream, R' Moshe showed the בַּחוּר a family photo to check if it was a family member. The בחור recognized the man in the dream to be R' Moshe's grandfather. R' Moshe wrote to his parents about the dream. His father replied, "וָאָבִיו שָׁמֵר אֵת הַדָּבָר ... my father has agreed to you! Stay and learn!"



4 מַרְחֵשְׁוָן **5704 / 1943** – Yahrtzeit of רי יַצֶּלָב יִצְחָק דָן Landau of Strikov-Kiniev, הייד. He was born in Zaloshin to R' Elimelech Menachem Mendel Landau of Strikov in 5642 / 1882. In 1912, he was appointed בְּ in Kiniev, near Ostrovtza. After his father's פָּטִירָה in 1936, רי יַעַקב יִצְחָק was named Strikover Rebbe. However, he remained in Kiniev, a small town with just a few dozen Yidden, for it was close to R' Meir Yechiel Halevi of Ostrovtza.

Later, when a fire broke out and burned down the entire town, רי יַצְקֹב יִצְחָק moved to Zgerzh, the city where his father held court at the end of his life. There he founded יִשִּׁיבַת בֵּית אָהֵרן, where tens of outstanding בּחוּרִים learned. רי יַּצְקֹב יִצְחָק himself gave a יִשִיבָה in the יִשִיבָה. He was active in Agudas Yisrael, and participated in the third בָּנֶסְיֵה גָּדוֹלָה in Marienbad.

With the outbreak of WWII, רי יַעֵּקֹב יָצְחָק and his family fled Zgerzh and settled in Warsaw. רי יַעַקֹב יצחק was taken to the Warsaw Ghetto, where he was active in עורת תורה, the organization that tried to help the תַּלְמִידֵי חַכְמִים in the Ghetto. The Strikover מְסִידִּים arranged for the Rebbe to work in a uniform factory.

Later, the Rebbe and his family were transferred to a bunker. He lifted the spirits of those who were in the bunker. On שְׁבִיעִי שֶׁל פֶּסַח the Nazis found the bunker and sent all the Yidden to Lublin. The Rebbe was returned to Warsaw to work, but from there they were all sent to Treblinka, where he and his son R' Tuviah, son-in-law of R' Avraham of Slonim, were killed על קדושׁ הַשֵּׁם on 4 Cheshvan, היייד. Another son, R' Avraham Landau, זייע, made his way to אֶרֶץ יִשְׂרָאֵל, where he rebuilt Strikover תֵּל אָבִיב, first in תֵל אָבִיב and later in בָּנֵי בְּרָק.

LEARNING FROM OUR LEADERS PIRCHEI AGUDAS YISROEL OF AMERICA

YEHUDA WAS A YOUNG STUDENT WHO LEARNED IN THE CHEVRON YESHIVA IN YERUSHALAYIM. ONE NIGHT, A RARE SNOW FELL. THE SNOW BLANKETED THE ENTIRE CITY.







TO THE BOYS HORROR, THE SNOWBALL HIT THE ROSH YESHIVA OF CHEVRON, R' SIMCHA ZISSEL BROIDE ZT"L, SQUARELY IN THE FACE.

AT THAT MOMENT, BOTH BOYS WISHED THEY COULD DISAPPEAR UNDER THE SNOW. THEY ENVISIONED THE SHARP LOOK THEY WOULD GET FROM R' SIMCHA ZISSEL.





REBBE, IT WOULD WHAT PURPOSE DID I HAVE TO SEEM THAT THE TURN AROUND AND SEE WHO THREW THE SNOWBALL? I HAVE NO DOUBT THAT ROSH YESHIVA WALKED AWAY WITHOUT EVEN THE SNOWBALL HIT ME UNINTENTIONALLY. LOOKING AT THOSE THEREFORE, WHY SHOULD I HAVE TURNED AROUND? IT WOULD HAVE CAUSED BOCHURIM ...! UNNECESSARY EMBARRASSMENT TO THE BOCHURIM!

R' SIMCHA MORDECHAI ZISKIND זצייל ALSO KNOWN AS R' SIMCHA ZISSEL BROIDE, THE SON OF ירוש לים או אברהם, WAS BORN וירוש לים IN HIS EARLY YEARS, HE LEARNED IN ירוש לים. IN HIS EARLY YEARS, HE LEARNED הים AT THE AGE OF בר מצוה, HE WENT TO LEARN. רי מרדכי דוד לוין זצייל, HE WENT TO LEARN N ישיבת חברון NHERE HE SPENT THE NEXT 75 YEARS OF HIS LIFE. IN 1941, HE MARRIED GOLDA, MIRIAM ואייה, THE DAUGHTER OF R' MOSHE FINKEL דאייל, THE אייה OF SLABODKA AND חו ראש מתיבתא HE BEGAN DELIVERING HIS וו ש' עורים HE BEGAN DELIVERING או ראש מתיבתא 1951. IN 1961, HE BECAME ראש ישיבה HE WAS RECOGNIZED FOR HIS SENSITIVITY, חכמה מאמרים ANO חלק ביאורים ,שיים דר ,חבר מאמרי התורה INCLUOE ספרים HIS. דעת תורה חלק, AMONG OTHERS.



5672-5760 1912-2000 י"ז ניסן