



PIRCHEI Weekly

Agudas Yisroel of America

July 23, 2021 - א' תשפ"א - ט"ז מנחם אב, תשפ"א - Vol: 8 Issue: 38



כרשה: ואתחנן - שבת נחמו הפטרה: נחמו נחמו עמי... (ישעיהו: מא-כו)

דף יומי: סוכה י"ז אבות ג' שבועות לראש השנה: 6

מצות עשה: 8 מצות לא תעשה: 4



Torah Thoughts



... ולא תתאנה בית רעהו שדהו ועבדו ... וכל אשר לרעהו (דברים ה: י"ח).
You shall not desire your fellow's home, his field, his slave, ... or anything that belongs to your fellow.

An apparently simple question that many people seem to answer incorrectly is, "How many מצוות, *commandments*, are there in the עשרת הדברות (lit: *ten statements*)? The correct answer is not ten; there are **fourteen** מצוות in the הדברות listed in 3 מצוות לא תעשה (11 פְּרָשֶׁת יִתְרוֹ) and **fourteen** מצוות listed in 11 פְּרָשֶׁת יִתְרוֹ. It is interesting to note that according to the רמב"ם there are **fifteen** מצוות altogether, since the 14th מצוה listed in וְאֶתְחַנֵּן is not the same as the 14th מצוה listed in יִתְרוֹ. The חנוך explains the distinction between these two similar, yet different, מצוות.

מצוה תט"ז - שלא להתאנות מה שביד אחינו בני ישראל

It is forbidden to preoccupy your mind with a desire to have something that belongs to a fellow Jew. This negative thought is אסור based on the פסוק: ... לא תתאנה בית רעהו... — *you shall not desire your fellow's home...*

משרשי המצוה

The רמב"ם explains that the אסור of תחמוד — *do not be jealous* — found in פְּרָשֶׁת יִתְרוֹ prohibits an action: one must not pressure a fellow Jew to sell, or steal, because of jealousy. The אסור of לא תתאנה prohibits a negative thought (desiring that which does not belong to you), even if does not lead to an action.

The חנוך explains (based on the רמב"ם) that preoccupying

one's mind with a desire to have something that belongs to a fellow Jew, will eventually lead a person to try different methods of persuasion (or even stealing) to obtain the object of his desire.

Based on this explanation, the חנוך addresses an age-old question: Is it possible for the תורה to demand of a person not to be jealous? Isn't this requiring something that is beyond human capability?

The חנוך answers that this question is really the thought of fools and wicked people, who just do not **want** to control themselves. Man was created to be above animals and is fully **able** to control his mind with positive thoughts. A person's heart is the seat of his emotion, and he **can** focus his heart to think pure and good thoughts.

The חנוך continues that there is nothing more beneficial for a person than thinking pure and positive thoughts in serving ד'. Living with a heart that is always focused on doing good is the "beginning and end" of all good deeds. If a person thinks good thoughts, he will come to do good deeds.

The חנוך also offers a deeper meaning to the question of ר' (ב: ט) פרקי אבות in ר' אלעזר בן ערף and the answer of ר' יוחנן בן זבאי. When asked his five תלמידים, what is the single most important *virtue*, that a person needs for life, ר' אלעזר בן ערף replied a *heart that is focused on being good and spiritually pure*. With the focus of a "good" heart, a person will live a life of full of goodness.

Some מצוות and Ideas based on: ואתחנן - ואתחנן



Yahrtzeits of our Gedolim

ט"ו מנחם אב 5668 - 5760 1908 - 2000
אלעזר בן זבאי, born in Busk, Galicia, to ר' חנוך העניך דוב פאדווא וצ"ל, studied in צלק, in the Belz shteibel of Cracow, and later on in Vienna, as a תלמיד מבהקק ר' חיים of תלמיד מבהקק ר' ארץ ישראל and was immediately appointed דין of the התרדית in 1946. In 1947, he lost his 1st wife, and was left with 5 children. In 1947, he remarried to the granddaughter of ז"ל זוננפלד ז"ל. Upon the recommendation of the Tchebiner רב, he moved to London in 1955, serving as head of the Union בית דין (פדתיא) for nearly 45 years. R' Wosner, a חבר for seventy years, was מספיד that his פת הפסק was admired by the last generation's leaders. He authored השב האפוד (3 volumes of תשובות).

Gedolim Glimpses

A *comedian*, was once offered a promising business venture, but it would mean he would have to forgo performing at weddings. He sought the advice of R' Padwa זצ"ל. The רב advised him not to give up his comedy. It will guarantee him a חלק in הגאון. As the חז"ל say, — *לבו שנגים מהלב, לב טוב* — the שוכר for making someone show his white teeth (by giving a smile) is greater than the שוכר for giving him milk! ועי' גמרי תענית כא.



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

לעיינ ר' ישראל בן אברהם ז"ל לעיינ ה' ישעיהו דוב ע"ה בן יבלחטיא יצחק צבי נ"י

Mazel Tov to the Ledereich and Gottesman families upon the upcoming marriage of their children to משה יעקב ב"י. May the new young couple be a constant source of true נחמה to the רבוננו של עולם, their parents and families and all of ישראל בכל.



Saved by the Shabbos

שְׁמוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ ... (דְּבָרִים ה:יב)
Safeguard the שַׁבָּת day to sanctify it ...

כִּי אֶשְׁמְרָה שַׁבָּת קֵל יִשְׁמְרֵנִי...
If I safeguard the שַׁבָּת, י' will safeguard me... (שַׁבָּת זמירות).

י' said to מֹשֶׁה "I have a beautiful present in גְּנִזִי, my treasure house, named שַׁבָּת and I wish to give it to יִשְׂרָאֵל!" R' Gedalya Schorr זצ"ל explains that this does not mean that י' took שַׁבָּת out of His גְּנִזָּה, but rather on שַׁבָּת He lift us up high and bring us inside His גְּנִזָּה (. בִּיצָה טז).

All week long we say, ... בְּרוּךְ ... שׁוֹמֵר עִמּוֹ יִשְׂרָאֵל לְעַד, who watches His nation Israel forever. On Friday night we substitute, בְּרוּךְ ... הַפּוֹרֵשׁ סֶכֶת שְׁלוֹם עָלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם ... who spreads the shelter of peace upon us, on all of His people Israel and on יְרוּשָׁלַיִם ..., because on שַׁבָּת we get close to י' in such a way that we do not need to ask for protection. We are so close that we are automatically being protected. It would be wrong for a person in the king's palace to ask him for personal protection. On שַׁבָּת we do not have to ask for protection. We are in His treasure house.

When World War II ended, R' Moshe Neuschloss זצ"ל overcame his personal losses as he tried to help other survivors rebuild their lives upon the ashes of destruction. R' Neuschloss returned to the Slovakian town of Serdihely and started a יִשִּׁיבָה for teenage בְּחוּרִים who had been orphaned during the war. He put his vast knowledge of הַלְכָה to use in guiding survivors in matters of שַׁבָּת observance, family life, the building of מְקוֹאוֹת and other crucial areas.

Two years after the end of the war, with the Communist presence in Serdihely becoming ever more pronounced, R' Neuschloss decided to emigrate, along with his יִשִּׁיבָה, to America. He arranged for his students to make the journey by boat. However, this means of travel was not available to R' Neuschloss himself, for his wife was with child and therefore could not undertake the long sea journey. The two therefore made reservations on a flight departing from Prague to New York.

The plane took off on schedule, but some problems developed in mid-flight, forcing the pilot to make an emergency landing in Ireland. When the problems were corrected and the plane was ready for the next leg of the journey, the passengers were informed that the flight was due to arrive in New York on Saturday.

R' Neuschloss, who was known throughout his life for his great piety and awe of Heaven, informed the airline personnel that he was a Sabbath observer and would not embark on such a journey.

Air travel in those days was not what it is today. Reservations had to be booked well in advance. R' Neuschloss was informed that if he and his wife did not board that flight, then there was no telling how long it might be before they could make reservations on another one. R' Neuschloss was undaunted by this warning. He and his wife would not be on that flight.

The frustrated airline personnel booked a room in a hotel for the couple and provided them with ample food for the weekend. Rabbi and Mrs. Neuschloss returned all the non-kosher food and kept only the fruit. The language barrier made it difficult for them to explain why they would not eat the food. The airline personnel misinterpreted their strange behavior as some sort of hunger strike to protest what they considered to be mistreatment. Concerned that these war survivors should not create a scene, the airline management contacted the American consulate. It was decided that the couple would be sent to New York on the next available flight. And so, on מוֹצָאֵי שַׁבָּת, R' and Mrs. Neuschloss were happily surprised when informed that they would be leaving for New York that very night.

The flight was uneventful. Upon their arrival in New York, R' and Mrs. Neuschloss contacted their hosts by phone. When R' Neuschloss identified himself, his host was incredulous. It was then that the Neuschlosses learned the shocking news: the plane which had departed before שַׁבָּת had crashed into the sea, leaving no survivors. The Neuschlosses had erroneously been listed among the passengers on board that flight.

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

An Ahavas Chesed Moment

ספר אהבת חסד חלק א' פרק ו' י"ד

*It is important to clarify that all the הַלְכוֹת we have learned until now regarding the order of precedence apply not only in cases involving lending money or other items but are equally applicable to any type of צְדָקָה or טובָה situation. In most cases, the order of precedence is as follows: parents, children, siblings, extended family, needy in the neighborhood, needy in the same city/town and יִשְׂרָאֵל. We should keep this in mind when we are faced with a challenge in doing הַקָּד and must balance our priorities in our daily lives.

*This is intended only as a guide. Please review any real-life situations with a competent Rov.
An example of the above הַלְכָה is found in the תַּרְגוּמֵי אֲבוֹת (פרוש המשניות אבות) explanation (א:ה) on the words בִּיתְדָּק אֲנִים בְּנֵי בֵיתְדָּק ביתך ביתך בני ביתך בני ביתך (א:ה) on the words בִּיתְדָּק אֲנִים בְּנֵי בֵיתְדָּק ביתך ביתך בני ביתך בני ביתך that one should hire poor people to work for you in the home rather than using other hired help. (See יורה דעה ט"א פ"ג י"ג).

Questions of the week

- 1. How do we know that a teacher should relate to his students in a fatherly manner as if they were his own sons?
- 2. From where do we learn that the reward for performing מִצְוֹת is in עוֹלָם הַבָּא?

1. The פסוק says: all that is below the heaven will know about the war [with יִשְׂרָאֵל]. The event of the sun standing still is the only event that would be known to all of mankind (בְּשֵׁשֶׁת יָמֵי בְרִיאַת הָעוֹלָם ט"ו:כ"ג).
2. At the time of the war, מֹשֶׁה first offered the תּוֹרָה to the other nations even though He knew they would ignore the offer (שְׁמוֹת ט"ז:כ"ג).

- On the Fifteenth of Av, ט"ו באב, we observe a partial יום טוב; we do not say תַּתְּנוּן, a חֲתָן and כֶּלֶה do not fast on their wedding day, and we should not make הַסְפָּדִים.
- One reason תַּזְוִיל was declared this יוֹם טוב is to celebrate the fact that the darkness of night starts getting longer each night, giving us extra opportunity to learn תּוֹרָה.

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,

When anti-Semitism rose drastically in Europe and the clouds of war gathered ominously, R' Henoah Padwa זצ"ל returned to Vienna. Following the Anschluss, when Austria was annexed to the Third Reich, he was arrested for being a foreigner. Although he was later released, Jews in Vienna were subject to harsh decrees. In 5698 (1938), R' Padwa decided to flee to ארץ ישראל with his family. They boarded the very last ship that left the country, arriving in ארץ ישראל on שבט נחמו (1940). He and his family were ferried on a small boat to the departing ship as it was leaving the harbor.

R' Padwa never stopped praising ד' for this miracle and was always grateful for being among the last survivors to escape with his entire family. Yet despite his own salvation, R' Henoah never stopped mourning the terrible tragedy that struck כלל ישראל.

In his introduction to חשב האפוד, he wrote the following:

The תוספות יום טוב on

ספר יוסף, quoting the מגילת איכה, asks why the חשמונאים did not establish days of celebration in honor of the salvation of עם ישראל similar to פורים. The ניס of the חשמונאים was openly greater than the miracle of פורים. The ניס of פורים was a more natural and hidden miracle. On חנכה, the miracle was obvious and unnatural. The תוספות יום טוב answers that by the חשמונאים, the שמחה was not complete, because so many of ישראל perished.

R' Padwa continues, "How much more so is the case here, when only a handful were saved..."

My תלמיד, although R' Padwa was forever thanking ד' for his personal ישועה, he felt the deep pain that כלל ישראל was going through at the same time. The greater a person is, the more that person understands that although every Jew is an individual, we are all connected and must all share in the "ups and downs" of ישראל!

הי זכרו ברוך!
רב, Your בדידות

Story adapted from: *The Jewish Observer*

Sage Sayings

After losing his first wife, R' Padwa זצ"ל asked the Belzer Rebbe, R' Aharon, if he should continue being a רב. As soon as he entered, the Rebbe related that the בני יששכר had a son who was offered רבנות and refused it. His father told him to accept the position and said that being a מורה הוראה is a סגולה for long life. Looking at R' Padwa, the Belzer Rebbe repeated the words: — צו זמן א מורה הוראה איז א סגולה פאר אריכות ימים! (judge), is a merit for longevity! R' Padwa had his answer.

Source: *Hamodia* (with kind permission)

Understanding ט"ו באב

The last משנה in מסכת תענית (ד:ח) teaches: לא היו ימים טובים לישראל... כחמשה עשר באב וכיום הכפורים... There were no greater ימים טובים for כלל ישראל than the 15th of אב and כפור. The ט"ו באב (תענית ל:) גמרא relates why ט"ו is equated with the day of סליחה ומחילה and the day the 2nd לוחות were given. **Three incidents involve the אהדות of ישראל after being split:** marriages from one שבת to another; allowing שבת בנימיני to marry another שבת; removing the border guards thus allowing the 10 עולה לרגל to be שבתים. **Two demonstrate י"ז's love even to the sinners in His people:** the last 15,000 of the עולי מצרים did not die; the bodies of those killed in תר not rot and were buried. **One shows ישראל's love to His תורה:** after 'stopping cutting wood for the מונחת ceremony, we used our extra time for learning תורה.



Erev Shabbos Learning Contest

The latest Pirchei Newsletter contest is designed to make your ערב שבת fulfilling and memorable. During the weeks leading up to קבלת התורה and beyond, learn at least 45 minutes before מנחה every שבת, in your home, בית מדרש or local ישיבה. Learn for an hour or more and get an additional raffle entry. There is no particular למוד to learn — you can even review וְאָחַד תְּרַגּוּם. If you arrange for a group to learn on the phone, and have a שיעור to learn about קדושת שבת or הלכות שבת, you will receive an extra raffle entry. The contest is open for all ages up to 12th grade. To join the program, please send your weekly email to: shnayimmikrahcontest@gmail.com by Monday 2:00 pm. Please include your name, grade, ישיבה, city, state, and contact # and your name will be entered into a drawing for a beautiful set of מקראות גדולות חומשים!



LEARNING FROM OUR LEADERS

בס"ד
PIRCHEI AGUDAS YISROEL OF AMERICA

A FEW YEARS AFTER WORLD WAR II, RAV DOVID TZVI SCHNEEBALG TOOK HIS SON TO VISIT THE VIZHNITZER REBBE, WHO WAS THEN IN A HOTEL IN SWITZERLAND.

SHALOM ALEICHEM, REBBI. BORUCH MECHAYE MEISIM! I HAVE A SHAILAH ABOUT HOW TO DEAL WITH ...

ALEICHEM SHALOM, MY DEAR REB DOVID'L.

SOME BACHURIM, HOPING TO HEAR WHAT HAD HAPPENED AT THE MEETING, PLACED A TAPE RECORDER IN THE ROOM WHERE REB DOVID TZVI WAS STAYING AND STOOD BY THE DOOR.

THE REBBE WAS SO CLEAR IN HIS ANSWER.... HE ALSO GAVE ME A BRACHAH AND ADVICE ABOUT....

AFTER R' DOVID TZVI FINISHED, THE BACHURIM KNOCKED ON THE DOOR AND WERE GIVEN PERMISSION TO ENTER. THEY EXPLAINED WHY THEY CAME...

"THE REBBE WAS SO CLEAR..."

...OY, DOS IZ OF DER VELT...*

*...THAT IS ON THIS WORLD...

THE RAV FAINTED, AND THE ENSUING COMMOTION WAS HEARD IN THE ROOM WHERE THE VIZHNITZER REBBE WAS STAYING.

REBBE, IT'S OK. MY FATHER FAINTED, BUT BARUCH HASHEM WE REVIVED HIM WITH SOME WATER.

R' DOVID'L, ARE YOU ALL RIGHT?

OY, REBBE, IF IN THIS WORLD MY WORDS CAN BE SAVED SO EXACTLY, IMAGINE HOW PRECISE IT WILL BE IN YENNER VELT (THE NEXT WORLD)!

AH! NOW THAT IS A HEILIGE YID WITH EMESDIS YIRAS SHAMAYIM.

DO YOU REALIZE THAT HIS FIRST THOUGHT AFTER HEARING HIS VOICE REPEATED ON A RECORDING MACHINE WAS ABOUT THE EXACTNESS OF THE DIN IN YENNER VELT!

ר' דוד צבי WAS BORN IN KOLOMYIA, UKRAINE, TO THE RAV, ר' חיים SCHNEEBALG. HIS MOTHER ALWAYS DAVENED THAT HER SON SHOULD BECOME A מורה הוראה. IN KOLOMYIA, HE LEARNED UNDER ר' דוד REISS, אב"ד OF SOHEL, AND ר' אשר אנשיל, ר' דניאל OF KOLOMYIA. AS A ברוך HE LEARNED WITH ר' חיים SON OF THE KOSSOVER REBBE, ר' משה. BEFORE HIS חתונה HE HAD 3 סמיכות להוראה FROM הרבנים גדולי הרבנים. DURING WWI HE FLED TO GROSSWARDEIN, ROMANIA, WHERE HE MARRIED נבציה AND OPENED A YESHIVA. THERE, HE BECAME A CLOSE חסיד OF THE אהבת ישראל, אדמו"ר OF VIZHNITZ, WHO WAS ALSO A REFUGEE. WHEN THE REBBE RETURNED TO VIZHNITZ, HE APPOINTED ר' דוד צבי AS ראש הישיבה AND מורה הוראה. DURING WWII BOTH HIS DAUGHTER AND YOUNG WIFE PASSED AWAY. AFTER MARRYING HIS 2ND WIFE מאטיל, HE BECAME דייין IN MANCHESTER, UK, UNDER ר' דוד FELDMAN, זצ"ל. HIS HEARTFELT, FIERY דרשות, דרשות, IMBUED WITH חיות שמיים AND יראת התורה AND LEFT AN EVERLASTING IMPRESSION ON HIS לקהילה.



ז' טבת 1893-1968 5653-5728

For any inquiries or comments please feel free to call 347-838-0869 • Illustrated by: Yeshaya Suval 347-486-6634

Please be careful to handle this sheet in the proper manner as required עלפי הלכה. Please do not read this publication during חרות הש"ץ or קדיש קריאת התורה.