



PIRCHEI Weekly

Agudas Yisroel of America

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כרשה: ואתחנן - שבת נחמו הכטרה: נחמו נחמו עמי... (ישעיהו מ:א-כ)

דף יומי: כתובות ל"ח אבות פרק ג'

מצות עשה: 8 מצות לא תעשה: 4 שבועות לראש השנה: 6



Torah Thoughts



אז נבדיל משה ... את בצר ... לראובני ... (דברים ד: מא-מג)

Then Moshe set aside ... Betzer ... of Reuven ...

Shortly before his death, משה designated three of the six ערי מקלט, *cities of refuge*, where a Jew who had killed someone accidentally could flee from the pursuit of the victims close relatives. The remaining three cities were later set aside by יהושע proper on the western bank of the נרדן. The three cities that יהושע designated are listed in a north-to-south order (יהושע כ:ז), while the three cities that משה designated are listed from south to north, with בצר, in the territory of ראובן, listed first. Why did ראובן merit to have his city mentioned first?

The גמרא (מכות י.) explains: ראובן was the first person to attempt to rescue יוסף, as it says, וישמע ראובן וינצלהו מידם, *he heard, and he rescued him from their hand* (בראשית ל"ז: כ"א). With his dreams and bad reports about their conduct to their father יעקב, the brothers considered יוסף a *pursuer*. They were convinced that the death sentence against יוסף was halachically justified. When the brothers plotted against יוסף and wanted to kill him, ראובן attempted to rescue him by suggesting that יוסף be thrown into a pit instead. His intention was to come back later to rescue יוסף and return him safely to his father. For doing so, he was rewarded by having the city of refuge in his territory, בצר, mentioned first.

What motivated ראובן to risk provoking the wrath of his

brothers by trying to save יוסף? The מדרש (ט"ו) מדרש tells us: ראובן said, "In his dreams, יוסף counted me among his brothers ... I thought that because of my sin in the incident of בלהה (בראשית), I would be excluded from ישׂראל. Should I not rescue him?" In the merit of this rescue, ראובן was rewarded with the privilege of having the first of the six ערי מקלט established in his territory.

This מדרש contains an important insight. Two people can hear the identical words and can react in completely opposite ways. יוסף's dream of a sun, moon and eleven stars bowing down to him infuriated his brothers, who cried out, "המלך תמלך עלינו אם משול ... תמשל בנו ... Will you then reign over us? Will you then dominate us?" (ibid. ח: ח). The same dream filled ראובן's heart with joy and calmed his fears that he and his descendants would be banished forever from ישׂראל. Instead of being angered, he felt honored and relieved that he was counted as one of the eleven stars.

A person's remarks may often be interpreted in various ways. Countless friendships have been destroyed due to misunderstood remarks. A Jew must train himself to focus carefully on the good in what he hears by following the advice of: יהוי דן את כל: תהייל - *and judge everyone favorably* (פרקי אבות א:ו).

Adapted from: Rav Pam on Chumash (with kind permission from ArtScroll)

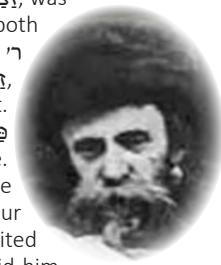


Yahrtzeits of our Gedolim

ב"א מנחם אב 5640 - 5717 1880 - 1957 Rokeach ר' אהרן (4th Belzer Rebbe), born in Belz, Ukraine, was the ב"א מנחם אב and ר' יששכר דוב (נ"ה Twersky). He was taught by his father and his grandfather, תורה and גאון in all facets of תורה, and his father delegated all פסק הלכה to him. He married מלכה, the daughter of his father's brother שמואל, the רב of Sokal. He and his wife had 5 sons and 4 daughters. In 1926, after his father's פטירה, he was appointed Rebbe. During WWII, through many נסים, he escaped to ישׂראל and devoted the rest of his life to rebuilding תורה and חסידות. He opened a תלמוד תורה in תל אביב and a ישיבה in ירושלים. He was beloved by all and is buried next to משה ר' Feinstein and the Tchebiner רב.

Gedolim Glimpses

The 4th Belzer Rebbe, ר' אהרן, ר' Rokeach, was known as the 'Wonder Rabbiner' by both Jews and Gentiles alike. It is related that ר' אהרן of Kopycznitz, יהושע הערשל, once asked him what he ate for breakfast. ר' אהרן responded that he had fulfilled פת שחרית by putting sugar into his coffee. The Kopycznitzer urged him to eat more — the world needed him to be strong. Four years later, when the Kopycznitzer visited the Belzer Rebbe once again, ר' אהרן said him, "Since your last visit, I now eat another spoonful because it is a מצוה to listen to דברי חכמים!"



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

לע"ג יששכר דוב בן ר' שמואל מנחם משה הכהן קרמן ע"ה (נפטר כ"ה תמוז ה' תשפ"ב)

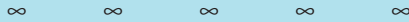


Learning and Loving



וְאַהֲבַתְּ אֶת ד' אֱלֹהֶיךָ בְּכָל לְבָבְךָ ... וְשָׁנַנְתָּם לְבְנֶיךָ ... (דְּבָרִים ו:ו-ה)
You shall love 'd, your G-d, with all your heart ... and you shall teach [the words of תּוֹרָה] to your children...

In a letter that R' Chaim Yosef Sonnenfeld wrote to R' Yissachar Dov Teictal וְצִי"ל, he explained the significance of these two פְּסוּקִים being next to each other: "The תּוֹרָה commands us to love 'd with all our heart and soul. But how can this love of 'd be expressed in actuality? The answer is given by the תּוֹרָה itself, 'you shall teach [the words of תּוֹרָה] to your children.' By raising our children to study the תּוֹרָה — this is how we show our own true love for 'd.



The Manchester רֶאשׁ וְשִׁיבָה, Rav Yehuda Zev Segal וְצִי"ל, was known throughout the world as a man who lived with 'd אַהֲבַת and 'd נִרְאֵת all his life. His תְּפִלוֹת were sought after by thousands of people as the רֶאשׁ וְשִׁיבָה was known to beseech אֲבִינוּ שְׁבַשְׁמִים with all his heart on behalf of a fellow Jew in need. The obvious link between the רֶאשׁ וְשִׁיבָה's profound love for every word of תּוֹרָה and his 'd אַהֲבַת and 'd נִרְאֵת was quite apparent, especially to Shlomo Greenbaum.

Learning in Manchester Yeshiva, Shlomo, a bright, charismatic וְשִׁיבָה boy, was anxious to spend some private time with the saintly רֶאשׁ וְשִׁיבָה on a weekly basis. Shlomo tried everything he could think of to orchestrate a weekly meeting, and his persistence was rewarded.

He was informed that he would be permitted to escort the וְשִׁיבָה to the מִקְנָה every Friday, but only if he would prepare a shtikel תּוֹרָה on a piece of גְּמָרָא that he had learned that week and tell it over as they were walking together.

Eager to secure this narrow window of opportunity to spend some private time with the רֶאשׁ וְשִׁיבָה, Shlomo quickly accepted the offer and began preparing for the initial meeting. He chose a topic he knew well. Shlomo could hardly contain his excitement. Finally, the day arrived.

Shlomo approached his warm, soft-spoken רַבִּי and initiated the conversation with a string of questions on the גְּמָרָא which they had been learning that week. The conversation flowed and he quickly delved into the various commentaries, weaving together the questions he had presented the רֶאשׁ וְשִׁיבָה at the onset of the conversation. The רֶאשׁ וְשִׁיבָה nodded and added bits and pieces to Shlomo's presentation, encouraging him as they went along. But then, as Shlomo was concluding his thoughts, Rav Segal asked him to repeat a תּוֹסֵפוֹת that was vaguely related to the topic.

Shlomo was pleased that his רַבִּי had selected that תּוֹסֵפוֹת, as he felt he knew it well. He repeated the תּוֹסֵפוֹת with confidence but was surprised that Rav Segal seemed unimpressed by his response. Once again Shlomo attempted to recite the תּוֹסֵפוֹת but his רַבִּי mentioned that he had overlooked two words.

"Do you know why I remembered those two words?" His רַבִּי knew he had an important lesson to impart and smiled, "It is because I love the תּוֹסֵפוֹת. And when one loves the תּוֹסֵפוֹת he remembers every word of it." He looked at his student and fixed his eyes upon him for what seemed like an eternity. Love the תּוֹרָה. Don't just learn it. The words had pierced Shlomo's soul. And he would never forget them.

Returning to the בֵּית הַמְדֻרָשׁ, Shlomo opened up his גְּמָרָא, curious about the words he had missed. He spotted the תּוֹסֵפוֹת and read it through once again ... And then he found them, "וְכֹן בְּעֵרְכֵינוּ". Two words. A small phrase indicating that the identical concepts could be found in another מְסַכֵּת. They did not appear to be essential to the crux of the explanation. Nevertheless they were two words to be found in a תּוֹסֵפוֹת.

A mere two words, but they were the difference between learning a תּוֹסֵפוֹת and loving it. If תּוֹסֵפוֹת thought that it was important to mention then it must have a significance.

Adapted from: Touched by a Story 2 (with kind permission from ArtScroll)

An Ahavas Chesed Moment

סֵפֶר אַהֲבַת חֶסֶד - חֶלֶק ב' פֶּרֶק ח'

*The 2nd unfounded argument of the יָצָר הָרַע to shirk away from lending money is הֶעָלַם יְדִיעָה — lack of knowledge. The חֶפְץ חַיִּים explains that some people have a false notion that performing חֶסֶד is a nice מִנְדָּה, fine character trait, and is the correct way to act. Although this is true, in reality it is far greater than just a good מִנְדָּה; it is the same מִצְוַת דְּאוֹרֵי תְּמָא as אֶתְרוּג and לוֹלֵב, סִכָּה as אֶתְרוּג and לוֹלֵב, סִכָּה as מִצְוַת דְּאוֹרֵי תְּמָא as we do with the חֶסֶד with the same שְׁלֵמוֹת, perfection, as we do with the מִצְוַת דְּאוֹרֵי תְּמָא as סִכָּה and לוֹלֵב, סִכָּה.

*This is intended only as a synopsis. Review of the סֵפֶר אַהֲבַת חֶסֶד is far more extensive and appropriate. The חֶפְץ חַיִּים uses the analogy of the מִצְוַת דְּאוֹרֵי תְּמָא as אֶתְרוּג and לוֹלֵב, סִכָּה to describe the חֶסֶד we also must feel (and show) when performing a חֶסֶד. He writes that when a person is מְקַדְּשׁ time to perform a חֶסֶד with the same שְׁלֵמוֹת, perfection, as we do with the מִצְוַת דְּאוֹרֵי תְּמָא as סִכָּה and לוֹלֵב, סִכָּה, it raises the מִצְוַת into an entirely new realm!

Questions of the week

1. What was the special מִנְדָּה that הַקַּבִּי"ה found in יִשְׂרָאֵל that made Him choose us?
2. Why does הַקַּבִּי"ה promise reward for 2,000 generations by the פְּרִשְׁת יִתְרוֹ in עֶשְׂרֵת הַדְּבָרֹת, but only 1,000 generations in this week's פְּרִשָּׁה?



1. How did he feel not to feel big [and act differently] after receiving kindness from them. He therefore chose to make them his special nation (7:7).
2. The reward for loving is greater than fear (5:10) — is greater than fear (9:7).

- On the Fifteenth of Av, we observe a partial יום טוב; we do not say תַּתְּנוּן, a חֶתָן and כֶּלֶה do not fast on their wedding day, and we should not make חֶסֶד פְּדִים. One reason רַבִּי הַזֶּה 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,

One of the many Rebbes sought after by the Nazis during WWII, was ר' אהרן Rokeach, זצ"ל, the 4th Belzer Rebbe. The Belzer חסידים were to spirit away their Rebbe, who insisted on being accompanied by his half-brother, R' Mordechai. There were many occasions when they were almost caught; however, the חסידים successfully were one step ahead. In one hair-raising escape attempt, the brothers were driven from Poland, into Hungary with the help of a friendly counter-intelligence agent. After spending 8 months in Hungary, the brothers boarded the Orient Express train to Istanbul, Turkey. Finally they arrived in ארץ ישראל, in February of 1944, where both men learned that they lost their entire families during the war.

ר' אהרן's first stop-over was in Haifa. It had a Jewish settlement and he intended to spend his first שבת there. His personal מנהג, custom, in Poland had always been to employ his own שוחט. He would always carefully first examine the חלף (knife) before the שחיטה and only then would he be prepared to eat

meat.

Fully aware of his long-standing מנהג, his loyal חסידים arranged to bring a trusted שוחט from ירושלים for this very purpose. However, the Rebbe stated categorically that as he was an אורח, guest, in another town, he would only eat from the שחיטה of that town!

"Rebbe," one of his חסידים said, "we have brought this שוחט over here from ירושלים especially for this purpose. He is known in ירושלים as an extremely good שוחט. If you do not avail yourself now of his services, would you not be putting him to shame?"

"Indeed it may be unfortunate," the Rebbe replied, "that I may possibly be putting this one man to shame indirectly. But if I do not eat from the local שחיטה, I will put to shame a whole town."

My תלמיד, we can understand why R' Yeshayale Tchchoiver זצ"ל once said that ר' אהרן could never commit an עברה. His עבודת ד' was done while thinking about the whole picture!

הי זכרו ברוך!

רבני Your, בידודות

Story adapted: As Heard From Rabbi Wagschal (Feldheim)

Understanding ט"ו באב

The last משנה in מסכת תענית (ח:ד) teaches: לא היו ימים טובים לישראל... כחמשה עשר באב ויום הכפורים... There were no greater טובים for כלל יום כפור than the 15th of אב and גמרא (:). The גמרא relates why באב is equated with the day of the סליחה ומהילה 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 בנימין שבת back to marry another שבת; removing the border guards thus allowing the 10 שבתים to be לנהל. **Two demonstrate 'd's love even to the sinners in His people:** the last 15,000 of the מצרים did not die; the bodies of those killed in ביתר did not rot and were buried. **One shows Israel's love to His תורה:** after 'stopping cutting wood for the מועד ceremony, we used our extra time for learning תורה.

ערב שבת Learning Contest



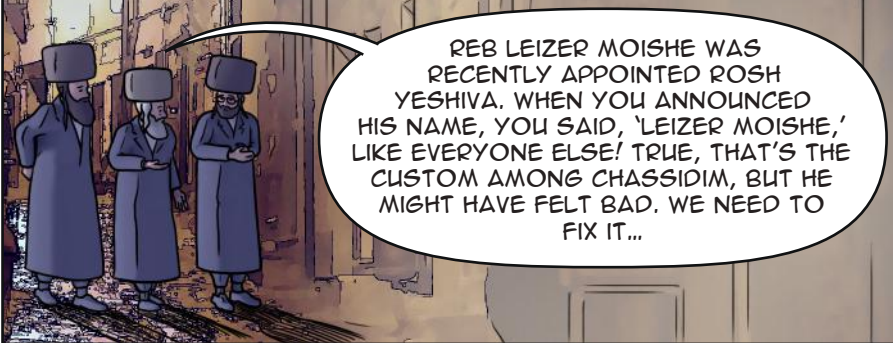
The latest Pirchei Newsletter contest is designed to make your ערב שבת fulfilling and memorable. During the weeks leading up to קבלת התורה and beyond, learn at least 45 minutes before every שבת, in your home, ערב שבת or local מדרש בית. Learn for an hour or more and get an additional raffle entry. There is no particular למוד to learn — you can even review ופחד תרגום. 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!

Sage Sayings

When ר' אהרן Rokeach זצ"ל of Belz was a בחור, he received a pocket watch as a gift. One morning, a passerby asked him for the current time. The boy looked at his new pocket watch and replied, "Ten minutes and thirty-two seconds past seven." He asked the boy to explain why he was so precise in giving the time. The young ר' אהרן explained " ווען איינער פרינגט א טובה פון — א ייד, ער דארף דאס טאן בְּשֵׁלִימוּת! — When someone asks a Jew a favor, he must perform it בְּשֵׁלִימוּת (completely)!"

Source: Something to Say — Goldwasser (ArtScroll)

A CERTAIN NEWLY APPOINTED ROSH YESHIVA ONCE CAME TO THE BAIS YISROEL'S TISCH ON FRIDAY NIGHT. HE WAS HONORED BY HAVING HIS NAME CALLED OUT, AND SEEMED APPRECIATIVE. AFTERWARDS, THE REBBE, R' YISROEL ALTER; HIS GABBAI (ATTENDANT AND ASSISTANT), R' BINKE, AND HIS SHALIACH (WHO WAS SENT ON MISSIONS FOR THE REBBE), R' KLEINLEHRER, WENT HOME.



REB LEIZER MOISHE WAS RECENTLY APPOINTED ROSH YESHIVA. WHEN YOU ANNOUNCED HIS NAME, YOU SAID, 'LEIZER MOISHE,' LIKE EVERYONE ELSE! TRUE, THAT'S THE CUSTOM AMONG CHASSIDIM, BUT HE MIGHT HAVE FELT BAD. WE NEED TO FIX IT...

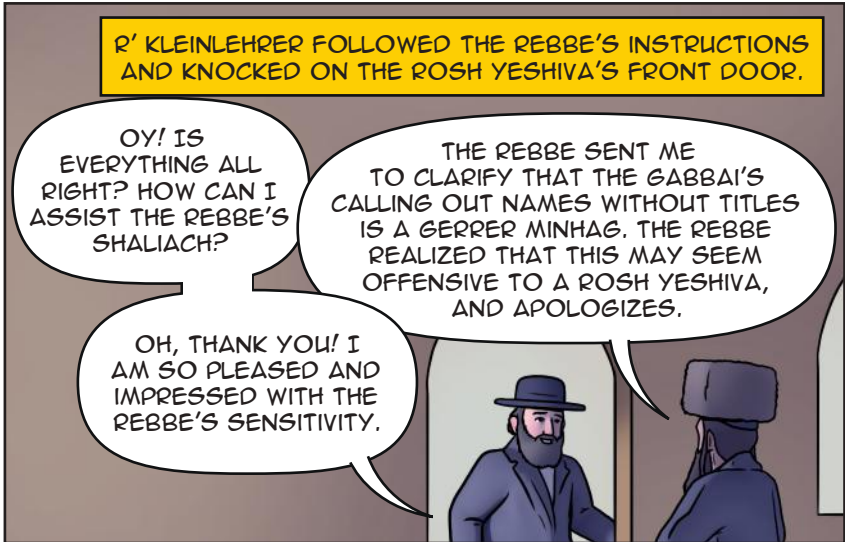


GO TO HIS HOUSE AND TELL HIM THAT YOU HEARD ME EXPRESS MY DISTRESS OVER THE FACT THAT HE HADN'T ANNOUNCED HIS NAME WITH PROPER RESPECT. TELL HIM THAT I APOLOGIZE!



REBBE, IT IS QUITE LATE... PERHAPS THE ROSH YESHIVA HAS ALREADY GONE TO BED?

NO, I'M SURE HE HASN'T GONE TO SLEEP YET. GO, AND THEN REPORT BACK TO ME.



R' KLEINLEHRER FOLLOWED THE REBBE'S INSTRUCTIONS AND KNOCKED ON THE ROSH YESHIVA'S FRONT DOOR.

OY! IS EVERYTHING ALL RIGHT? HOW CAN I ASSIST THE REBBE'S SHALIACH?

THE REBBE SENT ME TO CLARIFY THAT THE GABBAI'S CALLING OUT NAMES WITHOUT TITLES IS A GERRER MINHAG. THE REBBE REALIZED THAT THIS MAY SEEM OFFENSIVE TO A ROSH YESHIVA, AND APOLOGIZES.

OH, THANK YOU! I AM SO PLEASED AND IMPRESSED WITH THE REBBE'S SENSITIVITY.



R' KLEINLEHRER CAME BACK TO THE REBBE AND FOUND HIM WITH A BROAD SMILE ON HIS FACE.

NU, WAS HE SLEEPING ALREADY?

REBBE WAS RIGHT. HE WAS AWAKE AND WAS VERY PLEASED TO HEAR THE REBBE'S EXPLANATION.



SHOIN, NOW HE'S SLEEPING WELL! OY, HOW EASY THIS WAS TO RECTIFY!... IT IS FORBIDDEN TO HURT PEOPLE'S FEELINGS.

ר' אברהם מרדכי זצ"ל (אמרי אמת) AND תיה ראדע יהודית (אמרי אמת) WAS BORN IN GORA KALWARIA, POLAND. UNTIL THE AGE OF TEN, HE LEARNED UNDER HIS GRANDFATHER, ר' יהודה אריה לייב זצ"ל, ר' יהודה אריה לייב זצ"ל (אמרי אמת) AND WAS ALREADY RECOGNIZED AS AN ילד. AT HIS מצוה HE BECAME ENGAGED TO HIS COUSIN, ר' חיה שרה. THEY MARRIED IN 1910. IN 1940, THE אמרי אמת ESCAPED TO ישראלי ALONG WITH HIS THREE SONS, ר' זושא, ר' יצחק, AND ר' פינקס מנחם (פני מנחם) (פני מנחם) AND ר' פינקס מנחם (פני מנחם) (פני מנחם) AND CHILDREN PERISHED WHILE TRYING TO ESCAPE TO ה"י. HE REMARRIED IN 1948 TO פערל וינפלד, BUT HE DID NOT HAVE CHILDREN FROM THIS MARRIAGE. AFTER HIS FATHER'S פטירה, HE ASSUMED THE MANTLE OF LEADERSHIP. FOR THE NEXT 29 YEARS, WITH HIS UNUSUAL CARING, BRILLIANCE AND פשטות, HE WAS לזכה TO REBUILD GERRER חסידות AND WAS A MAJOR FORCE IN THE אגודת ישראל OF מועצת גדולי התורה. AS A STAUNCH SUPPORTER OF AUTHENTIC יידישקייט, THE ישראלי HAD A PROFOUND POSITIVE IMPACT ON MANY PEOPLE. HIS MAGNUM OPUS, בית ישראל, IS A CONCISE VERSION OF HIS דברי תורה THAT HE DELIVERED AT HIS ישיבה.

