



# PIRCHEI Weekly

Agudas Yisroel of America

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**כרשה: ראה הפטרה: עניה סערה לא נחמה... (ישעיהו נד:יא-יז, נה:א-ה)**

**מברכים ר"ח אלול שיהיה ביום ראשון ושני (מולד יום ראשון: חלקים 10 + 10:43)**

**דף יומי: סוכה ל"א אבות ה' שבועות לראש השנה: 4 מצות עשה: 17 מצות לא תעשה: 38**



## Torah Thoughts



**עֶשֶׂר תַעֲשֶׂר אֶת כָּל תְּבוּאֹת זֶרְעֶךָ ... (דְּבָרִים יד: כב)**  
*You shall tithe the entire crop of your planting ...*

The גמרא in מסכת שבת (קיי"ט) makes a well known comment on the double expression of עֶשֶׂר תַעֲשֶׂר. The גמרא notes that hidden in these words is a very special blessing; עֶשֶׂר בְּשֵׁבִיל שְׁתַּתְעֶשֶׂר — take from your own produce (or monies) a tenth (מעֶשֶׂר) and, in return, you will be blessed with wealth.

R' Shimon Schwab זצ"ל poses a very powerful question. This ברכה of affluence does not seem to be in line with everything that we have learned in many places in התנ"ך. Do we not find a consistent message throughout the ספרים of סְפָרִים and קהלת that שְׁלֹמֹה הַמֶּלֶךְ, the wisest of all men, despised wealth and all of its trappings? What is the value of a בְּרָכָה of riches if wealth, owning riches as an end reward, is so scorned?

R' Schwab explains this with a גמרא in מסכת נדרים (ל"ח). The גמרא says in the name of ר' יוחנן ה', that י' only rests His שְׂכִינָה on a person who is blessed with certain qualities. One of the qualities that is listed is being wealthy. Again, we have the same question.

The גמרא answers that the גמרא does not mean to

say that in order to be eligible to be a נביא, you must possess great wealth. The terminology of עֶשֶׂר regarding a נביא refers to that which we learn in פרקי אבות (פְּרָק ד: א): *Who is considered rich? One who is satisfied with his lot.* The רמב"ם explains that being satisfied with what you have and not being wishful about what you could have had, is an essential quality in becoming a נביא ה'.

With this understanding of the necessary quality to be a נביא ה', Rav Schwab explains our גמרא in מסכת שבת. One who is able to be happy with his lot and share his G-d given wealth with others will be זוכה to reach the highest level of wealth, שְׂמִיחַ בְּחֻלְקוֹ, that of *being satisfied with his lot.* This is the truest form of riches, for this type of wealth will last forever.

The גמרא in פסוק (ט"ו) on the פסוק in *and I will pour out upon you blessing without end*, interprets the בְּרָכָה as follows: you will have so much plenty that you will say די — *enough*. Says Rav Schwab: in the same vain, you will be able to say די — *enough* — because you will be truly satisfied — שְׂמִיחַ בְּחֻלְקוֹ.

Adapted from: Peninim on the Torah (with kind permission from Rabbi A.L. Scheinbaum)



## Yahrtzeits of our Gedolim

**ד' אלול 5603 - 5686 1843 - 1926**  
ר' מאיר שמחה הכהן זצ"ל was born in Latrimantz (near Vilna), Russia to קלונמוס קלמן, a wealthy merchant. At age 17 he completed his classic חכמה. As per his father advice, he never printed the ספר in his lifetime. He was 17 when he married the daughter of ר' צבי פלטיאל Makovsky of Bialystock. For the next 23 years, he learned day and night. In 1888, at the request of the בית הלוי, he became רב of the פְּרוֹשִׁים of Dvinsk. For nearly 40 years he served as the beloved leader of the אגודת ישׂראל and was one of the גדולי ישׂראל that founded the brilliant and classic work, אור שִׁמְחַ עַל הַרְמַבַּיִם, considered one of the greatest works of its kind of all time, is studied in all ישיבות today.

## Gedolim Glimpses

ר' was offered the position of רב of הַרוֹשְׁלִים after ר' שמואל ר' שמואל in 1906, but he bowed to the entreaties of his קהלה to remain in Dvinsk. Twenty prominent leaders of הַרוֹשְׁלִים as follows: "...We, of the גולה in the city of Dvinsk, rise up in response to the report that the בְּנֵי הַרוֹשְׁלִים wish to take away our רבי, our teacher ... not only will they destroy us, but [it will destroy] the entire גולה for whom he is the רבי and the address for all who seek the דְּבַר ד'..."



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

לע"נ ר' יקותיאל בן ר' חיים ז"ל Charloff



# My Father and the Priest

וְשִׂמְחֶתָּ לִפְנֵי ד' ... אֶתְּךָ וּבִנְךָ וּבִתְּךָ וְעַבְדְּךָ וְאִמָּתְךָ וְחַלּוּי ... וְהַגֵּר וְהַיְתוּם וְהָאֵלְמָנָה ... (דְּבָרִים טו:יא)

You shall rejoice before 'D ... you, your son, your daughter, your slave and your maidservant ... and the Levite ... and the convert, and the orphan and the widow...

רש"י offers an interesting תְּחִינָמָה that explains the powerful בְּרָכָה that comes when one gives צְדָקָה to the poor, especially before יוֹם טוֹב. The מִדְרָשׁ teaches us that ד' is saying, "If you support My four needy 'children' — the Levi (who has no share of the land), convert, orphan and widow, I will look after your four 'children' — your son, daughter, slave and maidservant"

About 50 years ago, R' Dovid Schochet, was asked to speak to a group of Jewish and non-Jewish participants in Buffalo. He consulted with a רב and was advised that due to certain circumstances it was advisable to go. He focused his lecture on the theme of צְדָקָה, charity, due to its universal appeal. He mentioned the following story:

A wealthy miser lived during the time of the יוֹם טוֹב. After he died, the הֶבְרָה קְדוּשָׁא decided to bury him in the area of the cemetery called הַקְדוּשׁ, reserved for society's outcasts. A few days later, a tumult developed in Cracow. The butcher and baker, who had hitherto been very charitable, suddenly stopped their funds distribution. The poor people brought the matter before the תַּקְפּוֹת יוֹם טוֹב. He asked the men why they had so abruptly terminated their worthy acts. They explained that in the past, this 'miser' had supplied them with funds for charity. He had warned them to never disclose anything, as he wanted the מִצְוָה to be pure. Now that he was dead, they could not continue. Awed by the unassuming "miser's" behavior, the תַּקְפּוֹת יוֹם טוֹב asked to be buried next to this humble individual.

After he concluded his lecture, a priest asked R' Dovid that he repeat the story. Not wishing to be seen having a drawn-out dialogue with a priest, he arranged to meet with the priest the next day in his hotel room.

After R' Dovid concluded his repetition of the story, the priest paced nervously back and forth across the room. Finally, the priest turned to him and said, "Rabbi Schochet, that 'miser' was my ancestor."

Skeptical, R' Dovid tried to calm the young man, saying that there was absolutely no connection between him and the story of the miser, which had taken place hundreds of years ago. "Furthermore," he told him, "you are not Jewish. This man was a Jew."

The priest looked at R' Dovid intently and whispered, "Rabbi, now I have a story to tell you! ... I grew up in Tennessee. My father was a US Army major during the WWII who met a Jewish girl in Europe and married her. No one knew her background. A short time later, my parents were blessed with a son, who ... eventually trained to become a priest. In my early adulthood, my mother died young. On her deathbed ... after reciting שְׁמַע, she confessed, 'I want you to know that you are Jewish.' She informed me of my heritage and that her ancestor was buried next to a great sage called the יוֹם טוֹב. She then told me, almost verbatim, the story that you related in your lecture last night. At the time, I imagined that my mother was delirious. Although I felt uneasy from my mother's parting words, it was only a temporary, fleeting emotion. I soon forgot the entire episode.

"Rabbi, I realize now that the story must be true. What am I to do? I am a reputable priest with a large congregation of devoted followers."

R' Dovid encouraged him to explore his heritage and put the man in contact with people in his city who could guide him.

Several years later, a bearded Jew approached R' Dovid at the כּוֹתֵל. "שְׁלוֹם עֲלֵיכֶם! Do you recognize me, R' Schochet? I am the former priest you met in Buffalo!" R' Dovid gasped as he realized how powerful is the eternal merit of the miser's צְדָקָה and the guiding hand of the יוֹם טוֹב. R' Dovid was a direct descendant of the יוֹם טוֹב תַּקְפּוֹת!

Adapted from: Divine Whispers (with kind permission from Targum)

## An Ahavas Chesed Moment

ספר אהבת חסד - חלק א' פרק ז' ב:

\*The הלכות of collateral (a security that usually is at least equal in value to the loan. Typically it is held until the money has been repaid), that we mentioned last week are applicable even for a שְׂלִיחַ בֵּית דִּין, messenger of the court. If the lender did not request collateral and on the due date of the loan the borrower was not able to repay his debt, then even though there was a court ruling against the borrower, the שְׂלִיחַ בֵּית דִּין must not force the borrower to bring him collateral, nor can the שְׂלִיחַ בֵּית דִּין take any collateral without permission.

\*This is intended only as a guide. Please review any real-life situations with a competent Rov. These הלכות of collateral we are now learning are only applicable to a direct loan. If, however, the money owed was for payment of work done or because he was a guarantor [עַרְב] on a loan, then these הלכות do not apply and one may forcefully take collateral against the wishes of the borrower.

## "I" Questions of the week

1. When freeing an עֶבֶד עִבְרִי, one should give him more than he deserves. Why?
2. Who are the four recipients of בְּרָכָה הַקְּבוּיָה if we complete our responsibilities to the לְוִי, גֵּר, יְתוּם, and אֵלְמָנָה?



1. Because when we left him we received from 'חַבְדוּת' twice, once from the splitting of the ... (15:15) — 16:11) — 16:11) correspond to the 'לְוִי, גֵּר, יְתוּם, and אֵלְמָנָה' ...
2. Your son, daughter, servant and maid servant are the four (of ours) that ... (15:15) — 16:11) — 16:11) correspond to the 'לְוִי, גֵּר, יְתוּם, and אֵלְמָנָה' ...

- From ראש חודש אָלוּל until שְׁמִינֵי עֶצְרָתָהּ, we recite "לְוִי ה' followed by יְתוּם.
- Some people have a מְנַהֵג to check their תְּפִלִּין and מְזוּזוֹת during the month of אָלוּל.

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,  
 ר' מאיר שמחה הכהן זצ"ל was one of the leading גדולי הדור of his time. In Dvinsk, he received visitors from the entire region, and was frequently consulted on issues that affected the community at large, including Poland and Lithuania. He repeatedly refused offers for the רבנות in various large cities, including ירושלים, New York and Kovno.

His brilliance in תורה was evident as a young child, and can be seen through his original writings on the פרישה written at the tender age of 17 years old. In 1906, someone claimed to have discovered, and published, two תלמוד ירושלמי which had been considered to have been lost for hundreds of years. Many גדולי ישראל embraced the work, and one even wrote a פרוש on it. ר' מאיר (as well as the Rogatchover גאון, the Gerer Rebbe and several others) was one of the prominent רבנים who discovered the work to be nothing more than a very clever forgery. He denounced it as such and was proven correct.

To what did his parents attribute the זכות of having such

a child? His father was ר' קלונמוס a highly respected, wealthy merchant from Latrimentz, near Vilna. His home was always open to any of the many visiting רבנים and תלמידי חכמים. ר' קלונמוס helped the travelers recover their strength before continuing on their way.

One such wayfarer, who stayed for several months, was ר' מאיר שמחה זצ"ל, גאון of Titkin. When he finally took his leave, he blessed his host with the fervent hope that he would have a son who would be a credit to his parents and a light of learning to ישראל. In 1843, his ברכה was fulfilled. The childless couple, ר' קלונמוס קלמן and his devoted wife, named their only son ר' מאיר שמחה, in honor of their one-time great guest and well-wisher.

My תלמיד, when you perform a חסד, you often will see how you will actually be helping yourself. You will be adding זכותים and planting the seeds of משיח. Through acts of חסד, we will be זוכה to see our גדולים, including ר' מאיר שמחה זצ"ל.

הי זכרו ברוך!

רבי Your בדידות,

*A letter from a Rebbi, based on interviews*

## Sage Sayings

ר' מאיר שמחה הכהן זצ"ל fought valiantly against the reform movement. In 1860, he wrote (משדך חכמה, פי בהקדתי) that those who forget their origins, thinking "Berlin is ירושלים", are doomed to destruction. During WWI, many Jews left Dvinsk to a safer haven. He did not join, explaining that he would stay as long as there was a מנגן of Jews in town. "ויער ווייסט וואס ער? — Who knows what is better? — יעדער באמבער האט זיין אייגענער — פינקטלעכע אדרעס!"

*Source: Heard around the Shabbos table*



## Understanding Davening

לָדוּד ה' אורי וישעי ... (תהלים כ"ז)  
 ... ממי אירא, ה' מעוז ... ממי אפחד ...  
 shall I fear? 'I is my ... strength, whom shall I dread?

The חובת הקבוצה tells of a צדיק who would sleep alone and unprotected in the wilderness. One man asked the צדיק, "Are you not fearful of the wild lions that roam around?" The צדיק replied, "I would be embarrassed in front of ד', if I would be afraid of anything else besides Him!" The צדיק implied: imagine if a bee would fly past at the same time that a lion approached. Would the צדיק be concerned about the bee's sting? The צדיק's fear of ד' was constant at every moment. He had no place for any other fear. This is what דוד המלך meant — ד' is my light, my savior, my life's strength, whom shall I fear? I fear ד', there is no place for any other fear!



## 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, 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 תרגום וקרא. If you arrange for a group to learn on the phone, and have a שעור to learn about קדושת שבת or הלכות שבת, you will receive an extra raffle entry. The contest is open for all ages up to 12<sup>th</sup> 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!



THE PLOT OF LAND ON WHICH THE BOYS' SCHOOL OF YESHIVA OF BROOKLYN WAS BUILT WAS PURCHASED FROM TONY, A YOUNG NON-JEW.



AT THE CLOSING THE BROKER MADE A SUGGESTION TO TONY...

TONY, MAYBE YOU WOULD SUBTRACT FROM THE SALE PRICE WHATEVER YOU SAVE FROM THE TAX FEES, SINCE YOU ARE SELLING THE LAND TO A NON-PROFIT INSTITUTION?

THE MONEY IS MINE! NO ONE HAS THE RIGHT TO TAKE AWAY MY MONEY!



THE TENSION WAS HIGH AND THE MATTER SEEMED CLOSED - UNTIL RABBI MANIS MANDEL, WHO HAD REMAINED SILENT THUS FAR, SPOKE:

TONY, LET ME TELL YOU ABOUT MY TEACHER, RABBI SHLOMO HEIMAN, OF BLESSED MEMORY. HE WAS A GREAT MAN. WHAT DO YOU THINK HE WOULD TELL HIS WIFE WHEN SHE WENT SHOPPING?



CHAYA FEIGA, PLEASE REMEMBER THAT WE DO NOT HAGGLE OVER PRICES WITH THE SHOPKEEPERS. HOWEVER, IF YOU ARE SHOPPING FOR THE POOR FAMILY NEXT DOOR, THEN YOU HAVE AN OBLIGATION TO TRY TO GET THE BEST PRICE. EVERY PENNY YOU SAVE FOR THEM IS PRECIOUS!



TONY, IF I WERE BUYING IT FOR MYSELF, I WOULD NOT SAY A WORD. BUT I AM PURCHASING THE LAND FOR MY NON-PROFIT SCHOOL THAT ACCEPTS CHILDREN FROM POOR FAMILIES FOR FREE OR REDUCED TUITION. THAT'S WHY WE'RE TRYING TO SAVE WHATEVER MONEY WE CAN!



RABBI, YOU GOT IT!



R' SHLOMO HEIMAN, BORN IN PARENZ, NEAR MINSK, TO R' MICHEL, WAS ראש ישיבה OF ר' ברוך בער LEIBOWITZ. IN 1917, AFTER R' SHLOMO MARRIED CHAYA FEIGA RUDINSKY, ר' ברוך בער APPOINTED HIM TO SERVE AS ראש ישיבה AND כנסת בית יצחק. THE חפץ חיים ALSO SELECTED HIM TO TEACH IN THE RADIN. ישיבה AFTER WWI, R' ELCHONON WASSERMAN ה"י PREVAILED UPON HIM TO BE A ראש ישיבה IN BARANOVITCH. IN 1927, R' CHAIM OZER GRODZENSKI זצ"ל INVITED R' SHLOMO TO BE ראש ישיבה IN VILNA, A POSITION HE HELD FOR NEARLY EIGHT YEARS. IN 1935, WITH THE APPROVAL OF R' CHAIM OZER, R' SHLOMO ACCEPTED THE POSITION OF ראש ישיבה OF ישיבה תורה ודעת. HIS CLASSIC שיעורים ARE COLLECTED IN שלמה חדושי ר' שלמה.

