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פרשה שופטים הפטרה אנכי ואנכי הוא מנחמכם... (ישעיהו נאיב-נביב)

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Torah Thoughts

... מי האיש אשר בנה בית חדש ולא חנכו ... ומי האיש אשר נטע כרם ולא חקלו ... ומי האיש אשר ארש אשה ולא לקחה ... מי האיש הנרא ורד הללב לך ונשב לביתו ... (דברים כ:ה-ח)

Who is the man who has built a new house and has not inaugurated it? ... And who is the man who has planted a vineyard and not redeemed it? ... And who is the man who has betrothed a woman and not married her?... Who is the man who is fearful and fainthearted, let him go and return to his house ...

The **תורה** presents an interesting scene. The **כהן המשיח**, specially designated and anointed similar to the **גדול**, addresses the soldiers as they prepare to go to battle with four situations in which the soldier must return home. First, the person who recently built a new house and has not yet had the opportunity to live in it. Second, a farmer who did not yet redeem his vineyard. Third, is the **חתן** who is engaged, but has not yet married his **כלה**. Last is he who is "afraid" of battle.

The **תורה's** exceptions from battle are difficult to comprehend. It is understandable to send home the soldiers who are fainthearted. Fear is dangerous, it can often be contagious and can be worse than the real enemy. But why send home the other three groups? Why does planting a new vineyard, building a new house or betrothing a woman, exempt a person from battle?

give us a beautiful answer, one that truly describes the essence of the **תורה** way of thinking. **ה'** is concerned with the dignity of each and every human being. If only the "fearful and fainthearted" leave the battlefield they would be publicly shamed. Everyone would know that these soldiers are frightened of being killed. Therefore, **ה'** made the ruling to include other possible scenarios for why a person might have good reason to leave the battlefield. In this way the onlookers will watch their fellow soldiers leave and say, "Perhaps he built a new house, planted a vineyard or betrothed a woman." Imagine, the **תורה** is willing to lose three good soldiers, so that the fourth soldier would not suffer from being shamed and disgraced when he walks off the battlefield.

Who really is this fearful soldier? **חז"ל** explain: "fearful" and "fainthearted" do not define their attitude towards battle, but rather refers to the fear because of their spiritual failings. This soldier is fearful because of his sins which he has committed. Such a person feels unsure and undeserving of **ה'**'s protection. He is insecure because he has sinned, and he questions whether he deserves to be protected. For this wayward soldier, who is fearful because of his sins, the **תורה** is still willing to lose three good soldiers in order not to cause him any shame leaving the battlefield!

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

Yahrtzeits of our Gedolim

ז' אלול
5669 - 5739
1909 - 1979
 ר' **Lopian** was born in Kelm, Lithuania, to **אריה לייב** and **שרה לאה**. He learned in his father's **תלמוד** until age 14. He then went to Slabodka to learn in **אורי** **Bloch** and **חיים** **Rabinowitz** in Telz. He emigrated to England in the 1930's where he joined his father and setup **עץ חיים**. In 1937, he married **ציפא**, **משה** **Levy's** daughter. Shortly after his **חתיונה**, on **דessler's** bidding, he joined the **Gateshead**. After 2 years, **R' Dryan** (founder) and **R' Landynski** (ראש **תלמוד**) asked him to give a **שעור** in the **תלמוד**. As **ראש תלמוד**, **אורי** **Lopian** imbued **תלמידים** with **תורה** and **אהבת** and **תורה** needed to become a true **תורה** for 35-five years.

Gedolim Glimpses

אב **בית דין** **אברסקי**, **אברהם** **Abramsky**, famed **בית דין** of London, would describe **אריה לייב** **Lopian**, and his brother in law, **אריה לייב** **Gurwicz**, the two **גדולים** of **Gateshead**, as "The two great lions!" In the last two years of **אריה לייב** **Lopian's** life, as he endured a difficult, painful illness, he taught a different type of **משקפת**. His analytical and thought provoking **שעורים** lifted him out of his pain. While he was giving a **שעור**, it was impossible to believe that he was even sick, until his very last days!



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

**לזכות אחינו בני ישראל שנשמע ונתבשר בשורות טובות ישועות ונחמות
 ולמנוע משחית ומגיפה ולהשיב שכונתו בתוכינו במהרה בימינו**



Divine Judgment

... וְשִׁפְטוּ אֶת הָעָם מִשְׁפָּט צְדָק (דְּבָרִים טו: יח)
... and they shall judge the people with righteous judgment.

כָּל דִּין שֶׁעוֹן דִּין אִמְתָּ לְאִמְתּוֹ כְּאֵלּוּ נַעֲשֶׂה שְׁתַּף לְהַקְבִּי"ה תוֹ"ל
- A judge who judges a case with integrity, it is considered as if he has been made a partner with the *הַקְבִּי"ה*. R' Yosef Chaim Sonnenfeld זצ"ל would also explain this to mean that if a rabbi has to פְּסָקִין (render a halachic decision), he is not acting alone. He will be blessed with a certain measure of Divine assistance that will ensure that the proper ruling emerges, even if it might have been built using an "erroneous" proof.



R' Yitzchak Elchonon Spektor, the רב of Kovno, Lithuania, was traveling from Kovno to another city to take care of an important community matter. Feeling very tired, he asked the wagon driver to pull into one of the tiny villages scattered off the main road. The driver obliged and they rode into town and located the local rabbi's house.

The local רב, shocked to see the famous Kovno רב knocking at his door, became nervous. The Kovno רב calmed him down, explaining that he just happened to be passing near his village and needed a place to rest for an hour or two. The local rabbi was not the most learned Torah scholar, but he was very hospitable, and directed the Kovno רב to a comfortable bed in a side room of the house.

As soon as the Kovno רב's head hit the pillow, there was a knock at the front door. Two simple Jewish farmers had come to talk to the local רב. "Rebbe," they announced, "we have a תוֹרָה for you to settle!"

"Well, you are in luck, then," the local rabbi informed them. "You'll never believe who is here in my house! The Kovno רב! He came here to rest for a while. I'll go see if he is still awake."

The local rabbi tiptoed over to the רב's room and peeked in to see if he was available. The Kovno רב was totally exhausted and did not have the strength to litigate, so he pretended to be sleeping. The local Rabbi went back and forth to the Kovno רב's room a few times.

The local Rabbi apparently preferred not to get involved in the case if he could pass the matter on to a big-city, expert רב.

"I'm afraid the Kovno רב is sleeping," he finally told his callers.

"It doesn't matter," they said, growing impatient. "Anyway, you are our רב, not some rabbi from Kovno! Please hear our case and give us your decision!"

The Kovno רב overheard the two men presenting their arguments to the rabbi. But then he fell asleep. When he woke up, the local rabbi told him what had happened. "Just after you went to sleep, two men came and asked me to arbitrate a monetary dispute for them. I tried to get them to wait and present their case to you, but they were impatient, so I was obliged to handle the matter myself."

"And what was the nature of the case?" the Kovno רב asked. The local rabbi reviewed the statements of the two litigants, which R' Yitzchak Elchanan had already heard. Then he told the Kovno רב how he ruled in the matter. The Kovno רב was flabbergasted. It was an uncommon and somewhat complicated case, yet the rabbi's clear decision was exactly on the mark, in accordance with the words of the פוסקים (halachic authorities). How, R' Yitzchak Elchanan wondered, did this rabbi come to such an erudite conclusion?

"That's a fine ruling!", the Kovno רב congratulated him. "Can you please show me the exact source upon which you based this decision?"

The local rabbi pulled a שְׁלָחַן עָרוּךְ off the shelf, opened it up, and pointed to a comment made by בְּאֵר הַיֵּטֵב (one of the commentators). "That's where I got it from!" he told the Kovno רב.

R' Yitzchak Elchanan looked at the passage that he showed him, and was flabbergasted once again. The local rabbi had completely misread the בְּאֵר הַיֵּטֵב, whose comment had almost nothing to do with the case at hand, but made the correct ruling in such an extremely difficult, complicated case!

Adapted from: Rabbi Yosef Chaim Sonnenfeld on the Parsha (ArtScroll)

An Ahavas Chesed Moment

ספר אהבת חסד - חלק א' פרק ז': ג-ד

*One cannot give away as a *מִשְׁכּוֹן*, collateral, any item or machinery that is used in the preparation of food. Included as a sample of the items that are אֲסוּר to be used as a *מִשְׁכּוֹן*, are not just a mill or a grindstone (see דְּבָרִים כ"ד: ו) but this includes even the knife for שְׁחִיטָה, dishes for kneading, pots for cooking etc. It is interesting to note that the אֲסוּר is not restricted to a poor person borrowing money. Even a wealthy person cannot use as a *מִשְׁכּוֹן* any items or machinery that are used in the preparation of food.

*This is intended only as a guide. Please review any real-life situations with a competent Rov. If the lender sends a שְׂלִיחַ, messenger, to the לָוֶה's home asking for a *מִשְׁכּוֹן* then it is permitted for the שְׂלִיחַ to enter the home and make the request, since the שְׂלִיחַ is just repeating words and is not taking anything. The לָוֶה may send the items through this שְׂלִיחַ, since he does this as the שְׂלִיחַ of the לָוֶה, not the שְׂלִיחַ.

"Questions of the Week"

1. Is there any part of אֶרֶץ יִשְׂרָאֵל that we are forbidden to even plant a tree? If so, where?
2. Which part of אֶרֶץ יִשְׂרָאֵל is considered to be higher than any other place in the world?



1. Yes. It is forbidden to build or to plant anything on the הַר הַבְּרִית — the Temple Mount (מֹצֵא לָךְ אֶת מַעַם אֱלֹהֵינוּ ל"א ט"ז ט"ו — 16:21).

2. The highest of all other places. Although *physical*, the שְׂלִיחַ may not be the place of highest elevation in the world, this has a much deeper spiritual meaning (אֲנִי אֶלֶּף אֲנִי אֶלֶּף ט"ז ט"ו — 17:8).

- The most preferable time to begin קְלִיחוֹת is in the last three hours of the night — the watch before הַשָּׁחַר.
- There is a well-accepted מִנהַג to start the first קְלִיחוֹת after midnight on מוֹצַעֲשֵׁי ק. One reason is that we want to begin with the שְׂמִיחָה of שְׁבִעַת; therefore, we should say קְלִיחוֹת still dressed in שְׂבִעַת clothing.

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,

The level of concern and respect which the ראש ישיבה, R' Aryeh Leib Lopian זצ"ל had for his fellowman, extended to any person, great or small. One frequent visitor to Gateshead, would enlist R' Leib's assistance on behalf of a famous ישיבה. R' Leib would actually drive him around the Gateshead streets, assisting him in the collection of funds for his own institution. During his later years, when R' Leib became ill, this same individual travelled to Gateshead with the express purpose of being מבקר חולה. When he entered the room, however, R' Leib greeted him with his usual enthusiastic question, "Is the car ready for us?" No words could stop R' Leib's determination. R' Leib rose from his bed, got dressed and ignored his visitor's protests. He then proceeded to assist in the collection of funds, just as he had done in previous years.

During the last months of R' Leib's life, his son asked a חב"ד if his father could borrow his fan (R' Leib lived בדחוקות, and it only enhanced his learning). He

explained to the חב"ד that the illness caused his father to sweat and the fan was needed to help him cool down. The בחור joyously gave away the fan and was thankful that he could help the ראש ישיבה in some way. The בחור was alarmed, later that evening, when he heard that R' Leib's son was urgently looking for him. It was not long before the בחור found out what the "emergency" was all about. R' Leib had asked his son to immediately extend his personal "thank-you" to his חב"ד and to apologize for taking away his fan. R' Leib wanted the בחור to know that the fan really made a big difference to him and gave the בחור a personal תודה!

My תלמיד, in R' Leib's שמועס, he would stress two major points. The first was the importance of being totally immersed in תורה; the second, was to think and be concerned for the needs of others. He was a רבי who every שעה and שמועס was about אמת, which was the very essence of his life!

הי זכרו ברוך!

בגידות, Your רבי

Story adapted from: **Gateshead** - M. Dansky (Targum)

Sage Sayings

During a פתיחה (introductory speech) to a summer זמן, R' Aryeh Leib Lopian זצ"ל explained that during ישיבה, a בחור should not be discussing summer vacation. He smiled and said, "איננו וואס - טראכט וועגן וואקאציע אין מיטן זמן... איז אַ מחשבת פגול! One who thinks about vacation during זמן ... it is an 'improper' thought (which invalidates a קרבן). — נישט אין דער — און חוץ למקומו, — ריכטיקע צייט און נישט אין דער ריכטיקע פלאץ!"

Source: Heard from a תלמיד of Gateshead



Understanding Davening

לדוד ה' אורי וישעי ... (תהלים כ"ז)
אחת שאלתי מאת ה' אותה אבקש: שבתני בבית ה' כל ימי חיי ...

One thing I asked of ה', that I shall seek:
Would that I dwell in the House of ה' all the days of my life ...

The מלבי"ם observes: A person's needs and desires are constantly changing. A person may need to be healed from an illness; another time, one may need money for food or to be saved from an enemy — every moment brings with it new needs and fresh requests. דוד המלך, however, tells us that he has had only one desire: שבתני בבית די כל ימי חיי — Would that I dwell in the House of ה' all the days of my life, because, in reality, this request includes all of his desires — to serve די and to understand His ways. When a person is close to די, he does not worry about any problem.



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 תרגום וקרא וקרא. 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!



R' AKIVA EIGER ONCE VISITED THE TOWN OF NIKOLSBURG ON A COMMUNITY MATTER. AFTER THE OFFICIAL WELCOMING COMMITTEE LEFT, REB AKIVA EIGER REMAINED, TOGETHER WITH THE TOWN RAV, R' MORDECHAI BANET.

RABBEINU! IT WOULD BE OUR HONOR IF YOU WOULD GRACE US WITH A DRASHAH THIS SHABBOS.

RETZONO SHEL ADAM ZEHU KVODO!* OF COURSE!

*LITERALLY: THE HONOR OF A PERSON IS LISTENING TO HIS WISHES.

THAT SHABBOS REB AKIVA EIGER CAME TO THE SHUL AND GAVE A VERY BEAUTIFUL DRASHAH...

...AND THIS WILL ANSWER WHY WE ARE NOHEG...

AHEM... RABBEINU... EVERYTHING IS FINE, BUT I WOULD HAVE SAID A DIFFERENT SVARAH FOR THE MINHAG...

REB MORDECHAI BANET THEN PROCEEDED TO EXPLAIN HIS ARGUMENT. REB AKIVA EIGER LISTENED TO HIM AND AGREED WITH THE RAV'S WORDS. HE QUICKLY BROUGHT HIS REMARKS TO A CONCLUSION AND THEN DESCENDED FROM THE BIMAH AND QUIETLY RETURNED TO HIS SEAT.

LATER IN THE DAY:

I'M NOT SURE IF I HAD SUCH A GOOD QUESTION ...DID I OFFEND OR ANGER THE GREAT GADOL, CHAS V'SHALOM? MAYBE I SHOULD NOT HAVE EXPRESSED MY OPINION DURING THE DRASHAH... I MUST GO AND MAKE SURE THERE ARE NO HARD FEELINGS...

AH! BUT SHABBOS! ON THE TOPIC YOU ASKED ABOUT ... I HAD THAT QUESTION AND WOULD LIKE TO REASON THAT...

TO THE SURPRISE OF REB MORDECHAI BANET, REB AKIVA EIGER EMBARKED ON A WELL-REASONED DEFENSE OF HIS EARLIER REMARKS.

OY! YOU ARE RIGHT! ... I AM EXTREMELY SORRY FOR EVEN COMMENTING... BUT, TELL ME, WHY DID YOU NOT PRESENT YOUR ARGUMENTS AT THE TIME?

I AM ONLY A VISITOR WHO IS PASSING THROUGH YOUR CITY. THERE IS NO NEED FOR THE TOWNSPEOPLE TO HONOR ME. BUT YOU ARE THE RAV OF THE COMMUNITY - OF THE WHOLE COUNTRY, IN FACT - AND IT IS VITAL TO THE WELFARE OF THE COMMUNITY THAT YOUR HONOR BE RESPECTED BY THE PEOPLE. THEREFORE, I FELT IT WOULD BE IMPROPER TO CONTRADICT YOU IN PUBLIC!

REB MORDECHAI BANET WAS OVERWHELMED BY WHAT REB AKIVA EIGER HAD DONE. HE CALLED THE COMMUNITY TOGETHER AND TOLD THEM WHAT HAD HAPPENED.

NOT ONLY HAVE I BEEN GIVEN AN UNDERSTANDING OF REB AKIVA EIGER'S GREATNESS IN TORAH, BUT I HAVE RECEIVED AN EVEN GREATER INSIGHT INTO HIS RIGHTEOUSNESS.

R' AKIVA EIGER זצ"ל WAS BORN IN EISENSTADT, HUNGARY, TO משה AND גיטל GUNZ. HE LEARNED IN THE ישיבה OF HIS UNCLE, R' BINYOMIN WOLF EIGER, IN BRĒSLAU. HE CHANGED HIS SURNAME FROM GUNZ TO EIGER TO HONOR HIS UNCLE. HE MARRIED יצחק מרגליות, גליקן DAUGHTER. LATER ON, HE SERVED AS ראש ישיבה IN LISSA. AT 30, HE BECAME רב OF MARKISH-FRIEDLAND, PRUSSIA, FOR 25 YEARS AND THEN HE SERVED AS THE רב OF POSEN. THERE ARE MANY STORIES ABOUT HIS MODESTY AND HUMILITY. HE WAS AWARDED A MEDAL BY KING FRIEDRICH III FOR HIS ACTS OF HEROISM WITH CHOLERA PATIENTS. HIS חדושים AND תשובות ARE CLASSICS IN EVERY ישיבה AND HIS NOTES ARE PRINTED ON THE SIDE OF THE גמרא, AS PER HIS WISHES, THE ONLY TITLE ON HIS מצבה ARE THE WORDS עבד מעבדי ד'.

