



# PIRCHEI Weekly

Agudas Yisroel of America

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**פרשה: וירא הפטרה: ואשה אחת מנשי בני הנביאים... (מלכים ב' ד-א-לז)**

**דף יומי: ראש השנה י"ד משיב הרוח ומוריד הגשם ברכי נפשי (שבת מנחה)**



## Torah Thoughts



וַיְהִי בַשָּׁחַת אֱלֹקִים אֶת עָרֵי הַכָּנָן וַיִּזְכֹּר אֱלֹקִים אֶת אֲבָרָהָם... (בראשית יט:כט)

And so it happened when *י'* was destroying the cities of the plain that *י'* remembered אֲבָרָהָם...

אֲבָרָהָם points out that it was not אֲבָרָהָם himself who was remembered but rather what לוט had done for אֲבָרָהָם. When אֲבָרָהָם and שָׂרָה were in מִצְרַיִם claiming to be brother and sister, לוט had protected אֲבָרָהָם by not divulging to the royal palace the secret of their true relationship as husband and wife. Therefore, *י'* protected לוט and his family during the destruction of סְדוֹם.

R' Aharon Kotler asks an interesting question. Why wasn't לוט rescued in the זְכוּת of his high standard of hospitality rather than his silence? Indeed, one of the main reasons for סְדוֹם's destruction was its people's lack of kindness and compassion. It would seem from this, then, that לוט's hospitality should have been the more appropriate זְכוּת for the rescue.

לוט's kindness was found in his children. פרקי רבני אֱלִיעֶזֶר in בְּרַאשִׁית (יח:כא) tells us that the outcry which *י'* went down to see (בְּרַאשִׁית יח:כא) was from לוט's daughter. She had taken pity on a poor starving man. She could not, of course, bring him food openly, so whenever she went to draw water from the town well, she would bring the man some concealed morsels of food from home. The city officials wondered how this poor man was able to survive, since the city rules strictly forbade the giving of food to the poor.

They put the man under official surveillance and soon

discovered the guilty party. לוט's daughter was condemned to a painful death, and it was her cries that were "the outcry" that rose up to the Heavenly Throne. If לוט's own daughter died because of the hospitality that was established in לוט's home, certainly this was a more logical cause for his rescue than his silence about שָׂרָה to the royal palace.

R' Aharon Kotler cites the Alter of Slabodka, who gives us a powerful insight to understand the difference in *י'*'s eyes between לוט's hospitality and his silence. Keeping quiet was a true challenge for לוט. It wasn't natural for him; he had to struggle, but he successfully passed a seemingly small test.

His family's kindness did not come with the same struggle. They were brought up as members of אֲבָרָהָם's household and grew up learning from אֲבָרָהָם's kindness during the years they spent together. His family's hospitality, although of the highest order, could not protect them as much as לוט's personal struggle. לוט's silence, despite being a seemingly far smaller act when compared to his family's brave hospitality, was the result of his own qualities gained through personal struggle.

Do you realize the value in *י'*'s eyes of succeeding even over a small struggle? *י'* chose the זְכוּת of לוט's private struggle to remain silent and used that זְכוּת to protect both him and his entire family from סְדוֹם's destruction. This זְכוּת was even greater than the heroic and courageous hospitality of לוט and his family in the face of the threat of death.

Adapted from: *Talelei Oros* (with kind permission from Feldheim)



## Yahrtzeits of Gedolim

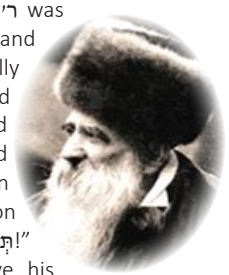


ר' יחזקאל was born in Belz, Poland, to יחזקאל and רבקה מרים. c. 5612 - 5687 (2<sup>nd</sup> Belzer Rebbe) and c. 1894 - 1926. Following his father's death, in 1894, he served as the 3<sup>rd</sup> Belzer Rebbe until his own death. ר' יחזקאל was the accepted leader of Galician Jewry and was renowned as a מוֹפֵת, attracting thousands who sought his בְּרָכוֹת. In 1867, he married his first wife, בְּתִלְהָה רוֹזֶנְבֶּרְג, and they had two children together. After her death, he married פִּיטְשְׁנִיק Pytshnik. They had six children together. ר' יחזקאל initiated the יוֹשְׁבֵימַעַם program, which encouraged married and unmarried men to learn all day in local שְׁטֵטלֶעךָ. He fled to Hungary with many of his חֲסִידִים during WWI, and returned to Belz in 1925 to re-establish his court.

## Gedolim Glimpses



The 3<sup>rd</sup> Belzer Rav, ר' יחזקאל, was renowned for his תוֹרָה, פֶּסֶק הַלָּכָה, and keeping the מִסּוּרָה, tradition, especially when it came to חֲנוּךְ, education. He would say, "Teaching our children is mentioned in מִזְוָה together with קְרִיאַת שְׁמַע and תְּפִלִּין. This is to demonstrate how even the tiniest deviation renders the education פָּסוּל, as it would מְזוּזוֹת and תְּפִלִּין!" However, with great foresight, he gave his warm בְּרָכוֹת to Sarah Schenirer's new girls' day school, that blossomed into the בֵּית יַעֲקֹב movement!



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לעיון ר' ישראל בן אברהם ז"ל  
לעיון ה' ישעיהו דוב ע"ה בן יבלחטי"א יצחק צבי נ"י

**לרפואה שלמה למורינו ורבינו ר' יצחק מאיר שליט"א בן מרת שפרה ע"ה**



## More Than Mustard

וְאֵל הַבָּקָר רָץ אַבְרָהָם ... (בְּרֵאשִׁית יח:)

Avrohom then ran to the cattle ...

The **גְּמָרָא** (בְּבֵא מִצִּיעָא פו:) teaches that אַבְרָהָם served his three guests three tongues in **תְּחִלָּה**, *mustard* — one for each guest.

The Vilna Gaon was once sitting and teaching a group of his **תַּלְמִידִים**. He turned to them and said, "There are 3 important characteristics that can be found in all **צְדִיקִים**:

1. They feel compassion for the poor.
2. They need little to live.
3. Their hearts are in constant fear of ד'.

These qualities are found in the word **בְּחֶרֶץ**, as the letters can be rearranged in three different ways:

1. **בָּחַר דָּל**—they choose the poor and love them.
2. **חָזַל רַב**—they hold back from having a lot.
3. **חָרַד לֵב**—their hearts are trembling with fear of ד'.

### 1. **בָּחַר דָּל**—They choose the poor and love them:

One **חַזוֹן אִישׁ** the **עֶרֶב פֶּסַח** asked a newlywed to conduct the **סֵדֶר** for a group of girls who had been orphaned during the Holocaust. The young man replied that his wedding had taken place only a few days earlier, and he and his bride were looking forward to spending the **יוֹם טוֹב** with their family. The **חַזוֹן אִישׁ** responded, "A great **מִצְוָה** has come your way. One cannot imagine the pain those girls will suffer if they have to conduct the **סֵדֶר** by themselves. If you will not join them, then I will!" The young couple heeded the **חַזוֹן אִישׁ**'s request.

The **חַזוֹן אִישׁ** once learned that an ill student attending a **בֵּי בֵּרַק** was suffering from a throat problem and was not being attended to properly. Without wasting a moment, he purchased a jar of honey, hailed a taxi and, accompanied by his **תַּלְמִיד** Reb Zelig Shapiro, was on his way. His visit to the boy's bedside caused quite a stir. From then on, the dormitory personnel made sure that ill students were properly cared for.

### 2. **חָזַל רַב**—They hold back from having a lot.

The **חַזוֹן אִישׁ** once remarked that he never felt a need for food; he relied on his Rebbetzin to decide when and what he should eat. Once, he was about to partake of his meal when someone entered to discuss a pressing matter. The **חַזוֹן אִישׁ** laid the silverware aside and involved himself in the problem. As soon as the first visitor left, another man arrived and then still another.

When the last person had left, the **חַזוֹן אִישׁ** said, "It seems to me that all these disruptions indicate that there is no need to eat at this time," and he left the table without having tasted a morsel. A short while later, it was discovered that among the foods that had been placed before the **חַזוֹן אִישׁ** was a vegetable from which **תְּרוּמוֹת** and **מַעֲשְׂרוֹת** had not been separated. Thus, by not eating, the **חַזוֹן אִישׁ** was saved from having sinned inadvertently.

### 3. **חָרַד לֵב**—Their hearts are trembling with fear of ד'.

It happened once that Israeli soldiers were engaging in target practice near his home on **שַׁבָּת**. An officer knocked on the **חַזוֹן אִישׁ**'s door to assure him that this was only a training session and that there was nothing to fear. Said the **חַזוֹן אִישׁ**, "I am more afraid of your desecration of **שַׁבָּת** than of Arab grenades on the weekdays!"

In 1946, members of the Irgun attacked a British post in **בֵּי בֵּרַק**. A chase ensued, and the British army headed towards **בֵּי בֵּרַק**.

Meanwhile, the daily **מִנְיָן** was gathering in the **חַזוֹן אִישׁ**'s home. As the silent **שְׁמוֹנָה עָשָׂר** was recited, the sounds of approaching gunfire were heard. The chase headed past the **חַזוֹן אִישׁ**'s apartment; the stench of gunpowder filled the air. Sounds of shooting mingled with screams of fright could be heard outside. All the **מִנְיָן** participants were shaken — except for the **חַזוֹן אִישׁ**; he continued *davening* with perfect calm. The **חַזוֹן אִישׁ** was in conversation with his Maker and nothing in the world could disturb his concentration.

Adapted from: *The Jewish Observer* (with kind permission)

## An Ahavas Chesed Moment

סֵפֶר אֶהָבֶה חֶסֶד - פְּתִיחָה לְתַשְׁלוּמֵי שָׂכָר שְׂכִיר

\*The **גְּמָרָא** (בְּבֵא מִצִּיעָא ס"א וק"א) teaches of the very rare cases where ד' Himself acts as both judge and witness. One such case is when a person withholds the wages of a worker. He also quotes the **גְּמָרָא** (סָכָה כט:) which lists four reasons why a person's wealth diminishes and one of the causes is not paying a worker on time. Occasionally, people do not pay after work has been satisfactorily completed, especially if it is only a small job; however, the **תּוֹרָה** of **אֶסוּר** does not distinguish between \$1 or a \$100.

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

The **הַפָּז חַיִּים** notes that transgression of this **אֶסוּר** is found even among those with fine **מִדּוֹת**. This laxity is due to the lack of awareness and knowledge on the subject. If one would put the same efforts as he does into other **מִצְוֹת** (e.g. **שׁוֹפָר**, **לֵאֵל**, etc.) there would be far less violation of this **אֶסוּר**.

## Questions of the week

1. Why did **מַלְכָּה** inform אַבְרָהָם after the **עֲקִידָה** that **מַלְכָּה** had borne children to נְחֹר?
2. What equality is there between the family of אַבְרָהָם and the family of his brother נְחֹר?

and (נְחֹר) and 4 from the secondary wives (אֵשֶׁת לֵוִי — 22:20).

2. 12 families emerged from each of them; 8 came from the main wives (of בְּרָכָה וְיִצְחָק).

sons, had been born (אֵשֶׁת לֵוִי — 22:20).

1. After the **עֲקִידָה** had been completed, "I should have married off קַטָּן to a daughter

- One who remembers neglecting to say **מְשִׁיב הַרוּחַ** before the **הַבְרָכָה** [of **וְנִשְׁמַח אִתָּה**] should say **מְשִׁיב הַרוּחַ** at the place that he is up to when he realizes his error. However,

he must first finish the **עֲנֵן**, e.g. if he said **מִיָּה מֵתִים** and remembers, he should first finish the words **רַבִּים** before inserting **הַרוּחַ**.

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.

Halacha  
Corner

הלכות עניני דיומא:  
מְשִׁיב הַרוּחַ וּמוֹרִיד  
הַגֶּשֶׁם

## Focus on Middos

Dear תלמיד,

The third Belzer Rebbe, ר' יעקב דוב רוקח זצ"ל, was known as a גאון and צדיק from his early youth and was a בקי in ש"ס in בבלי וירושלמי at a young age. Although he spent the first forty years of his life before becoming Rebbe absorbed in learning day and night, he was a master at understanding and advising people on worldly matters.

As the reform movement made strides, the assimilationists in the Austrian Reichsrat [Parliament] passed a law that all רבנים in the Hapsburg Empire must be fluent in German and well versed in secular subjects. The Rebbe, accompanied by his aide, went to meet with the Minister of Culture in Lemberg (Lvov), Poland. He took a תהלים and davened that ד' should put the right words in his mouth. On their way up the stairs to the minister's office, they met Baron Von Horowitz – a secular Jewish die-hard reformer.

"And where is the Rebbe going?...Up to the minister? You're wasting your time..." said the Baron scornfully.

At the meeting, the minister first argued, "Rabbis

ought to have some secular education; it is for their own good!"

The רב then respectfully replied that if the minister wanted to construct a new home, he would surely consult experts. It should be the same with רבנים. He should value the expert opinion of the רבנים themselves, and not take advice from amateurs like the Baron who had never officiated as a רב! The minister listened, and they continued speaking. He was genuinely impressed by the רב's sharp insight and wise perspective on worldly matters. After their hour-long audience he cancelled the decree, reprimanding the Baron for dismissing the Belzer Rebbe as a simpleton. The Baron's influence declined from then on.

My תלמיד, the Belzer Rav lived a life of pure תורה and נתינת שמים. All he need was סיעתא דשמיא for the minister to converse with a תורה. The minister would recognize from just seeing and talking with him that the תורה we study is timeless and its wisdom is eternal!

יהי זכרו ברוך!  
רבי בידדות

Story adapted from: *Rescuing the Rebbe of Belz* (ArtScroll)

## Sage Sayings

When מִקְנֶה for the 1<sup>st</sup> time, the boy said, "Oy! Oy!" as he entered the hot water. As he exited, he murmured, "Ah! Ah!" Smiling, the רבי said, "אזוי טוט מען א מצוה. אין אנפאנג ס'איז אוי! אוי! און צום סוף ס'איז א! א! — This is how one does a מצוה. When it starts out, it is 'Oy! Oy!' and in the end, it is 'Ah! Ah!' — מיט עברות ס'איז פארקערט: צום — With עברות it is the opposite: at first it's 'Ah! Ah!', but in the end, it's 'Oy! Oy!'"

Source: *Men of Distinction*



## Understanding Davening

משיב הרוח ומוריד הגשם

Who makes the wind blow and makes the rain descend

What is the connection between *making the wind blow* and *making the rain descend*? The עץ יוסף explains that the wind blowing is one powerful force controlled by ד'; the rain descending is another such force. These two forces work together. Each individual rain droplet is designated by ד' to fall from the sky and land on an exact location on the ground. ד's strongest wind just carries the raindrop to a pinpointed spot in a field; it does not change the place ד' planned for any droplet of rain. This is the meaning of גבורות, *the might of the rain*. This is also true for any area of פרנסה, *livelihood*. There is no other force that can ever change the destination of the פרנסה that ד' has designated for you.

## This Week in History

20 מרחשון 5764 / 2003 – Yahrtzeit of R' Mordechai Leib Zuckerman, זצ"ל, author of *ישראל*. He was born in 5670 / 1910 in Samagron (Smorgon), Lithuania, a city near Vilna, and grew up in a home of תורה and חסד. In his youth he learned in the נשיבה in Lida, under R' Yaakov Neiman, זצ"ל. In 1931, he moved to Radin to learn in the נשיבה of the חפץ חיים, where he remained for 8 years. During this time he became very close to the תלמידים who accompanied him on his daily walks. He continued his learning in the נשיבה in Kelm, and it was there that he acquired his distinctive סדר היום, always adhering to a strict schedule for *davening* and learning גמרא and מוסר until his last day.

During the war, he was in the Kovno ghetto, where he took an active role in the חנוכה of the children, teaching them תורה and instilling נתינת שמים in them.

After surviving the war, Reb Mordechai traveled to France, where he married his Rebbetzin, ארץ ישראל, and from there they sailed to ירושלים. In 1948, he moved to גיבט שאול, settling in Givat Shaul where he accepted the position of רב of the Perushim shul and the head of the תורה. He occupied those positions for over 50 years.

For many years he had a steady מוסר with R' Shlomo Wolbe זצ"ל.

He was known for his exceptional נתינת שמים. Many sought his counsel and blessing. He lived a modest life, shunning luxuries, and was interested only in increasing his תורה knowledge and נתינת שמים.

In his last months he became ill. Despite extreme weakness, he never stopped anticipating ישיועה ד'.



# LEARNING FROM OUR LEADERS

בס"ד  
PIRCHEI AGUDAS YISROEL OF AMERICA

WHAT IS THE AMAZING STORY BEHIND THIS BEAUTIFUL PICTURE?



YOSEF WAS ASCENDING THE STAIRS TO THE PONEVEZH YESHIVAH, CLOSE BEHIND RAV SHACH...



R' SHACH MISSED A STEP AND STARTED TO FALL BACK...



YOSEF REACHED OUT AND CAUGHT RAV SHACH BY THE ARM, AND HELD THE ROSH YESHIVA UNTIL HE REGAINED HIS BALANCE.

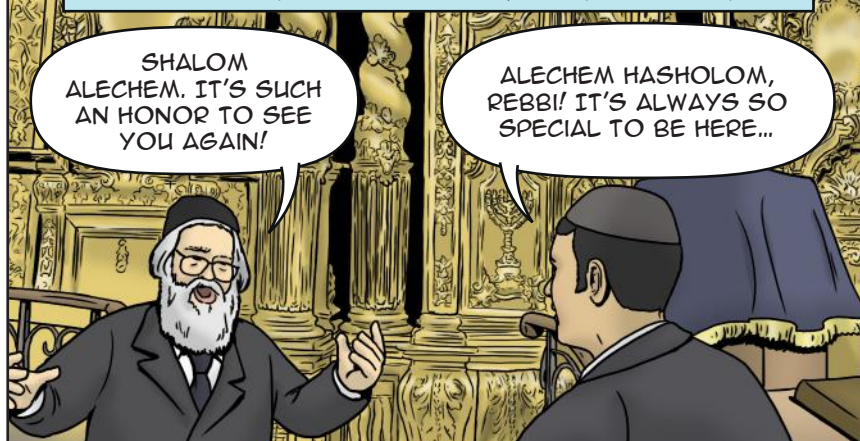
THANK YOU VERY MUCH FOR CATCHING ME! YOU SHOULD HAVE BROCHA AND HATZLOCHA!



FROM THAT DAY ON, RAV SHACH ALWAYS GREETED YOSEF WITH SPECIAL ATTENTION. HE WOULD STAND UP TO GREET HIM AND TREAT YOSEF WITH UNUSUAL HONOR...

SHALOM ALECHEM. IT'S SUCH AN HONOR TO SEE YOU AGAIN!

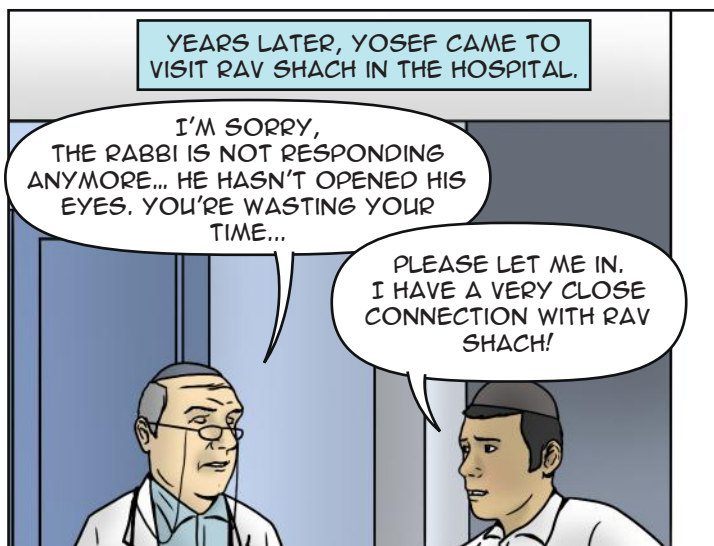
ALECHEM HASHOLOM, REBBI! IT'S ALWAYS SO SPECIAL TO BE HERE...



YEARS LATER, YOSEF CAME TO VISIT RAV SHACH IN THE HOSPITAL.

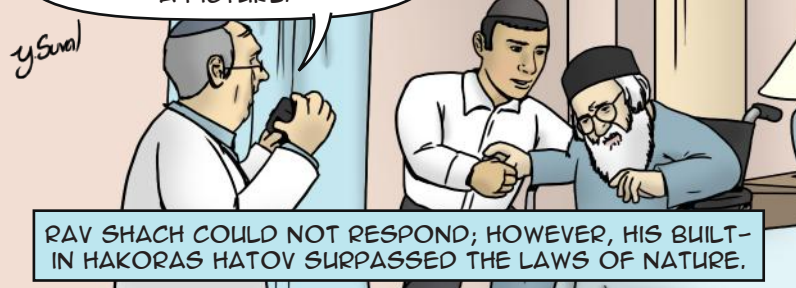
I'M SORRY, THE RABBI IS NOT RESPONDING ANYMORE... HE HASN'T OPENED HIS EYES. YOU'RE WASTING YOUR TIME...

PLEASE LET ME IN. I HAVE A VERY CLOSE CONNECTION WITH RAV SHACH!



THE NURSE RELUCTANTLY AGREED. YOSEF ENTERED AND WHISPERED INTO R' SHACH'S EAR...R' SHACH BECAME MOMENTARILY ALERT AND MOTIONED FOR YOSEF TO COME CLOSE TO HIM.

WOW!...HE HASN'T RESPONDED LIKE THIS IN WEEKS! I MUST TAKE A PICTURE!



RAV SHACH COULD NOT RESPOND; HOWEVER, HIS BUILT-IN HAKORAS HATOV SURPASSED THE LAWS OF NATURE.

R' ELAZAR MENACHEM MANN SHACH זצ"ל WAS BORN IN LITHUANIA AND LEARNED IN PONEVEZH Yeshiva AT AGE 7. AT 13, HE MOVED TO SLABODKA Yeshiva, AND BECAME A TLMID MBEK OF R' ISSER ZALMAN MELTZER. R' ISSER ZALMAN GAVE HIM SMICHA AND ALSO PROPOSED A SHIDDUCH WITH HIS NIECE, GITTEL GOLOMOVSKY. THEY MARRIED IN 1923; R' SHACH WOULD OFTEN SAY, "ALL MY TORA IS IN HER TORA." FROM 1927-1939 HE SERVED AS RAESH Yeshiva IN KLETSK AND KARLIN. DURING WWII, HE MOVED TO VILNA. IN 1940, HE ESCAPED TO YISRAEL AND WAS R"m UNTIL 1952. THEN HE BECAME RAESH Yeshiva OF PONEVEZH. THE CHAZON AVNEH SAID, "ה-אמת אהוב אצלו" - THE TRUTH IS BELOVED TO HIM! AND STOOD UP FOR HIM. THE STEIPLER INSISTED R' SHACH MUST APPROVE EVERY PUBLIC LETTER AND SIGN ON TOP. HE AUTHORED THE AVI EZRI.

