



PIRCHEI Weekly

Agudas Yisroel of America

July 31, 2021 - כ"ב מנחם אב, תשפ"א - Vol: 8 Issue: 39



פרשה: עקב הכפרה ותאמר ציון עזבני ה'... (ישעיהו מט:ד-נא:ג)

דף יומי: סוכה כ"ד אבות ד' שבועות לראש השנה: 5

מצות עשה: 6 מצות לא תעשה: 2



Torah Thoughts



וְעַתָּה יִשְׂרָאֵל מַה ה' אֱלֹהֶיךָ שֶׁאֵל מֵעַמּוֹד כִּי אִם לְיִרְאָה אֵת ה' אֱלֹהֶיךָ ...
Now, O יִשְׂרָאֵל, what does ה' your G-d, ask of you? Only to fear ה' your G-d ... (דְּבָרִים י: יב)

Rav Chaim Volozhiner זצ"ל offers an interesting and practical explanation of this פסוק. One who truly fears ה' — in other words, a person who is only in awe of ה' — will merit that he fears nothing or no one else. On the other hand, one who does not fear ה' is, unfortunately, going to be scared of everything, even his own shadow. Consequently, כָּלל יִשְׂרָאֵל told מֹשֶׁה, since they were compelled to fear something, they should realize to focus their fear only on ה'. Thus, they will have no reason to fear anything else. Moshe said to יִשְׂרָאֵל, "All ה' is asking of you is that you fear Him." By fearing ה', you will relieve yourselves of all other sources of fear.

The Baal Shem Tov זצ"ל offers an interesting interpretation to the words יִרְאָת שָׁמַיִם, *fear of ה'*. While the usual term refers to man's fear of ה', the Baal Shem Tov defines it as the fear that ה' has for His nation. Of course, ה' fears nothing. However, there is a form of fear that applies in this circumstance, which can be explained through a מִשְׁל, *an analogy*, of a father and teaching his young child about safety.

A father, desiring to protect his child from injury, warns his

youngster that if he goes where he does not belong, he will be punished. For instance, parents tell their young children never to run into the street, for fear they might be hurt by a passing car. In order to reinforce our warning, parents "attach" the fear of punishment. The young child will almost invariably stay away from the street, but not for the right reason. The youngster only fears his parent's punishment, not the possibility of any injury that may result from his own carelessness.

The same idea applies to our relationship with ה'. We are warned regarding various עֲבֵרוֹת, *transgressions*. Each עֲבֵרָה carries with it a different category of punishment. ה' attaches a punishment to the sins so that we will be careful not to transgress. In reality when we err and sin, we are hurting our נַשְׁמָה, *souls*, and that is the real reason why we must not sin.

ה' *fears* for our spiritual health and welfare. He *fears* we might do something foolish, something harmful to ourselves. This is referred to as a יִרְאָת שָׁמַיִם, the *fears that* ה' has for our spiritual welfare. He only punishes to guide us to the right path and would prefer that we never need to be punished in the first place.

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



Yahrtzeits of our Gedolim

כ"ג מנחם אב 5649 – 5745
1889 – 1985
ר' יעקב יִשְׂרָאֵל קֵינִיבְסְקִי זצ"ל, the Steipler Gaon, was born to (שוחט פּוֹרֵץ) a local ר' חיים פּוֹרֵץ in Tashon, Ukraine. Shortly after his father's פְּטִירָה (at age 11) he went to learn under 'Der Alter' at Novardok. At the age of 19, the Alter sent יעקב יִשְׂרָאֵל to Rogachov to head a ישיבה there. After a stint in the Russian army, he was appointed מוֹדֵר of Novardok in Bialystock. In 1925, he published שְׁעָרֵי תְבוּנוֹהַ. The חַזוֹן אִישׁ sought the Steipler as a husband for his sister מְרִימָה, who he married in 1926. In 1934, ר' יעקב יִשְׂרָאֵל joined the חַזוֹן אִישׁ and moved to בְּנֵי בְרַק, where he authored the יְעֻבָּה, קַהֲלַת יְעֻבָּה, פְּרֻץ וְבְרַכַּת פְּרֻץ and חַיֵּי עוֹלָם. His גְּדוּלוֹת בְּתוֹרָה and אֲדָמוֹת were legendary and his advice was sought after worldwide.

Gedolim Glimpses

ר' יעקב יִשְׂרָאֵל קֵינִיבְסְקִי זצ"ל, also known as the Steipler Gaon, often said, "Do not be dismayed. There is no such thing as a sincere prayer going unanswered. Any heartfelt plea which is addressed to ה' will be answered. If it has not been answered today, then it will be tomorrow, or next week / month / year / decade ... If not in your lifetime, then it will help for your children or their children ... you can rest assured that someday, every prayer you ever recited will be answered!"



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

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

לע"נ ר' אברהם יעקב הכהן פאם זצ"ל (נפטר כ"ח מנחם אב, ה' תשס"א)



To Go In His Ways

ועתה ישראל מה ה' אלקיך שאל מעמך כי אם ליראה את ה' אלקיך ללכת בכל דרכיו ולא תהבה אותו ולעבד את ה' אלקיך בכל לבבך ובכל נפשך (דברים י: יב)

Now, Israel, what does Hashem, your G-d, ask of you? Only to fear Hashem, your G-d, to go in all His ways and to love Him, and to serve Hashem, your G-d, with all your heart and all your soul.

In connection with the above verse, the ספר חסידים cites the following: "These are the ways of Hashem [in which a Jew is commanded to go], as it is written, 'Hashem, G-d, Compassionate and Gracious ...' Just as He is called Compassionate and Gracious, so too, should you be compassionate and gracious, doing favors for all without any thought of remuneration ...

"All this is for our own benefit, as the next verse concludes, '[To observe the commandments of Hashem ...] for your benefit.' To the degree with which one utilizes the attributes of goodness and kindness throughout his life, to that same degree will he merit a flow of goodness and abundant kindness from the Holy One, Blessed is He, all his life."



Yitzchak was sure that he had made it across the intersection before the light turned red. Of course, the police officer disagreed. Well, Yitzchak told himself, he would fight this ticket and he might even win.

He called the Motor Vehicles Bureau to arrange for a hearing. Not wanting to miss work, Yitzchak made sure to get the earliest appointment possible, at 8:40 in the morning. He arrived at the hearing room early, and took a seat in the front row.

At 8:40, the judge, an elderly black gentleman, looked around the filled room and began the proceedings. The judge called out someone's name — but it was not Yitzchak's. Yitzchak grew more upset as the judge proceeded to call a number of others ahead of him. The judge seemed to be quite unforgiving; virtually everyone was found guilty after the officer stated his side of the story.

"What is going on here?" Yitzchak thought. "Is this guy an anti-Semite that he's making me wait for last? Judging by what I've

been seeing, he's sure to find me guilty. I'll be late to work and all I got for it was aggravation!"

By 9:40 there was no one left but Yitzchak. When his name was called, he came forward and stated his case: he had crossed the intersection when the light had changed from green to yellow.

The judge motioned to the officer, who left the room quietly. The judge shut the microphone and tape recorder. There was no one left in the room besides the judge and a confused, nervous Yitzchak.

The judge leaned forward and said, "I'll take your word for it, because a person like yourself has it coming to him." Yitzchak did not understand.

"You don't recognize me?" asked the judge. When Yitzchak replied in the negative, the judge reached into his pocket and withdrew a subway-and-bus token which he handed to Yitzchak.

"I've been waiting four years to return this to you," he said.

Then, Yitzchak remembered ...

It was late one wet, wintry night and Yitzchak and his wife were driving home. As precipitation took the form of snow showers, the couple noticed an elderly black gentleman struggling to push his stalled car off the road. Yitzchak pulled over to the side of the road, and offered his services to the very appreciative man. After they pushed the car into a legal parking space, Yitzchak invited the man into his car. As they attempted to overtake the bus that would take him home, the gentleman mentioned that he did not have the exact change needed for the bus fare. Yitzchak handed him a subway-and-bus token. The man looked at Yitzchak in amazement at the extent of his kindness toward him. They overtook the bus and the man expressed his thanks before alighting from the car.

"I was waiting for the day when I would meet my Jewish friend with the *yarmulke*," the judge now said, "and that day has finally come. I will never forget the kindness that you showed me."

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

An Ahavas Chesed Moment

ספר אהבת חסד - חלק א' פרק ז' א'

*Any loan of a substantial sum of money usually requires the borrower to give the person lending the money some sort of collateral (a security that is at least equal in value to the loan that is held until the loan has been fully repaid). Usually, the collateral is given **before** the money changes hands. However, 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 the lender may not force the borrower to bring him collateral; he also cannot take any collateral without full permission.

*This is intended only as a guide. Please review any real-life situations with a competent Rov. After the loan is given, the collateral must be given to the lender without any persuasion. The lender may not stand over the borrower and try to persuade him with words to give him collateral. The lender must rather stand outside the home and be handed whatever the borrower wishes to use as collateral.

"Questions of the Week"

1. Why does משה mention מיתת אהרן between the incidents of ארון and ששפט's appointment to carry the ארון?
2. Where in this week's פרשה do we find a רמז that the מצוה of תפלה is to daven with the heart?



1. The mention of the death of אהרן comes to teach us that we should teach our children to daven with the heart, the death of the righteous, is as difficult for us to bear as the day on which the words were broken ("... אלהינו יגשו משה" — 10:6).
2. The word ארון, which is with the heart refers to the words of the Torah, as we learn from the words of the Torah.

- During the month of אב, one should write, either at the beginning or at the end of a personal letter to a friend, wishing them a חתונה טובה.
- There is a מצוה to blow the שופר each weekday morning of אב after the צבור finishes שחרית. If one davens alone, he does not blow שופר.

Reviewed by R' Gedalyahu Eckstein

*Since we only discuss 1-3 halachot, it is important to consider these halachot in the context of the bigger picture. Use them as a starting point for further in-depth study.

Focus on Middos

Dear תלמיד,

Once someone brought his three-year-old son to the home of R' Yaakov Yisroel Kanievsky זצ"ל, also known as the Steipler Gaon, so that the צדיק could start the boy's first haircut, reminding him that he had also been סנדק at the boy's ברית.

The Steipler Gaon commented with a smile, "If someone had made such a request to the Brisker Rav in ירושלים, he would have answered right away, 'I am not a barber.'"

The boy's father spoke up quickly, "But I do not mean for the Rebbe to give him a complete haircut. Just one cut, a few strands!"

Even so, the Steipler Gaon was still quite uncomfortable to have such an honor thrust upon him. With a little reluctance, he picked up the scissors and fulfilled the request, only because he could never turn down anything people asked of him. Then he gave the boy a very warm ברכה, and the father and son left.

A few days later, the father returned to the Steipler to share with him the happy news that he had just been blessed with another son. The Steipler Gaon answered him in a very perturbed manner.

"For the last few days I just have not had any peace. Why did I have to make such a fuss over your son's haircut? Why should I refuse any Jew's request of me? What possessed me to bring the Brisker Rav into the story? When you asked me to cut the child's hair, I should have done it graciously. Really, all of this is only because of my own bad מדות, and I have to ask your forgiveness. Please tell me that you forgive me completely."

My תלמיד, the Steipler was so agitated by the remote possibility of having hurt another person's feelings, that he begged for forgiveness. Imagine if we intentionally hurt a friend's feelings, how much more so must we beg for his forgiveness!

יהי זכרו ברוך!

רבי Your
בגידות, (with kind permission)
Story adapted from: **The Steipler**

Sage Sayings

A חב"ר once heard the Steipler זצ"ל muttering to himself one night, "איכאב א סאך חובות צו באצאלן!" — I have many outstanding debts to pay!" The friend understood he was referring to his learning obligations. He tried to reassure him by saying he could pay off his 'debt' the next day. The Steipler shook his head and said, "ניין! ניין! מארגן האב — No! No! Tomorrow I will have new debts!"

Source: Heard from R' Paysach Krohn שליט"א



Understanding Davening

לְדוֹד ה' אורי וישעי ...

A psalm of David, ה' is my light and my salvation ... (תהלים כ"ז)

It is a widely accepted מנהג to recite this ראש חודש אלוּל from תהלים פ"ק until שמיני עצרת. This מנהג is based on the מדרש which explains: ה' — ה' is my light, refers to השנה, ראש השנה — and my salvation, refers to יום כפור, יום כיפור — He will hide in me in His shelter, refers to סכות. The implication is that on ה' helps us see the light and gives us the opportunity to do תשובה. On יום כפור, ה' provides us salvation by forgiving our sins. When the יום טוב arrives, we have been forgiven for our sins; ה' shelters us from our enemies and other dangers, just as ה' sheltered our forefathers when they were in the מדבר — Wilderness.



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, ישיבה or local מדרש. Learn for an hour or more and get an additional raffle entry. There is no particular למוד to learn — you can even review וואך תרגום. 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 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!



IT WAS ALREADY LATE AFTERNOON ON EREV YOM KIPPUR, AND THE FAMILY OF R' EZRIEL HILDESHEIMER WAS EATING THE SEUDAH HAMAFSEKES [THE LAST MEAL BEFORE YOM KIPPUR] WITHOUT THE RABBINER (RAV).

MY DEAR CHILDREN, PAPA HAD AN EMERGENCY AND ATE BY HIMSELF QUICKLY. HE ASKED THAT WE BENTCH WITHOUT HIM.



R' EZRIEL WAS AT THE CITY MILITARY HEADQUARTERS.

I HAVE AN EMERGENCY, I MUST TAKE OUT THIS MILITARY BOOK. I WILL RETURN IT WITHIN 48 HOURS.

RABBINER, THE RULE IS THAT THIS MILITARY MANUAL MAY NEVER BE REMOVED FROM HERE ... BUT IF THIS WILL ASSIST THE RABBINER WITH AN EMERGENCY, TAKE IT - BUT RETURN IT AS QUICKLY AS POSSIBLE.



OY, VEY... WHAT COULD HAVE HAPPENED? DER RABBINER IS ALWAYS HERE EARLY!



HASHEM, PLEASE HELP YOUR PRECIOUS JEWISH SOLDIERS! EVERY SECOND COUNTS...



R' YISROEL SALANTER WAS IN BERLIN THAT YOM KIPPUR AND SAW THE ELDERLY RAV RUNNING.

HERR RABBINER, R' HILDESHEIMER, WHERE ARE YOU RUNNING TO?

OY, R' YISROEL! A VISITING COMMANDING OFFICER HAS REFUSED TO GRANT HIS JEWISH SOLDIERS LEAVE ON YOM KIPPUR! THIS IS ILLEGAL - I RESEARCHED THE MILITARY RULING.



THE OFFICER READ THE RULING FROM THE MILITARY REGULATIONS MANUAL...

RABBINER, YOU WERE RIGHT! YOUR CONCERN IS TO BE ADMIRABLE. LEAVE OF ABSENCE IS GRANTED TO ALL JEWISH SOLDIERS IN THIS BATTALION!

OFFICER, THANK YOU, AND MAY YOU BE BLESSED!



R' EZRIEL WAS BORN IN HALBERSTADT, PRUSSIA (GERMANY), TO GLEE HILDESHEIMER AND ר' יהודה לייב. FROM AGE 17 HE BECAME A TLMID MBEK OF R' YAABOV ETLINGER (THE ערוך לנר) IN ALTONA. IN 1844, HE MARRIED HENRIETTA HIRSCH (A DESCENDANT OF THE נ"מ"ה). HE MERITED THAT HE NEVER NEEDED TO ACCEPT PAY FOR HIS RABBINICAL ACTIVITIES. IN 1851, HE BECAME רב OF EISENSTADT (CAPITAL OF THE קהלות), HUNGARY. HE FOUNDED A SCHOOL AND A ישיבה THAT ATTRACTED MANY תלמידים. IN 1869 HE TOOK OVER A NEW קהלה IN BERLIN CALLED ישראל. HE ESTABLISHED A RELIGIOUS SCHOOL, AS WELL AS A ישיבה THAT HE OPENED WITH 30 FORMER תלמידים. A HARDWORKING, FEARLESS AND DYNAMIC LEADER, HE OFTEN ADVOCATED ON ישראל'S BEHALF WITH THE GOVERNMENT AND EVEN HAD STRONG TIES WITH THE COURT OF KAISER WILHELM. AIDED BY ר' מאיר LEHMANN, HE ENERGETICALLY FOUGHT AGAINST THE NEW TIDE OF REFORM. ALTHOUGH FREQUENTLY ENGAGED IN תוסד FOR HIS OWN קהלה, HE ADVOCATED FOR THE JEWS OF GERMANY/AUSTRIA/RUSSIA, AND EVEN ABYSSINIA/PERSIA. A MASTER IN התורה AND הלכה, HE AUTHORED ספר מנחה טוהרה, AND הלכה ON ספר מנחה טוהרה, AND הלכה ON ספר מנחה טוהרה AMONG OTHERS.

