



Ingrained Thanks

... ואמרת אליו... שאינך כפוי טובה... (דברים כב: א)
... And you shall say to him ...[To show] that you are not unappreciative (רש"י)

The *הנודד* explains that one of the fundamental ways a person will merit to receive *בְּרָכָה*, blessings, in his life, is through thanking *ד'* and expressing recognition for all the good *ד'* has done to him.



Yosef Attias has a special picture he treasures. Taken in January, 2000, it is a picture of *רַב שֵׁף* sitting in a wheelchair, head facing the floor, with Yosef's fingers clutched in his hand. The picture stirs memories—and a lot of feeling. But mostly, to Yosef, it is a lesson in *הַכֶּרַת הַטּוֹב*.

During a visit to *בְּנֵי בְרַק*, he and R' Benaim were descending the long staircase from Yeshivas Ponovezh, when they saw *רַב שֵׁף* coming their way. R' Benaim ran down the stairs to greet the *רֹאשׁ יְשִׁיבָה* and escort him up the stairs. Yosef Attias stood aside to allow the two *גְּדוּלִים* to pass by, and then he followed close behind *רַב שֵׁף*, eyes on his feet as he listened to the exchange one step above him.

Suddenly, Yosef heard a loud CLAP! His eyes automatically snapped forward—and he saw *רַב שֵׁף*'s figure tipping backwards! Instinctively, his arms shot out. He grasped the *רֹאשׁ יְשִׁיבָה*'s arm and righted him back on his feet. Steadied, *רַב שֵׁף* turned to give Yosef his heartfelt blessing for his assistance.

By the time the group had reached the *יְשִׁיבָה*, Yosef had already forgotten the small incident on the steps. They bid farewell to *רַב שֵׁף* and descended the steps into the waiting taxi. They reached Ramot where R' Benaim got off. Then the taxi proceeded to the Attias' hotel to drop off Yosef and his wife. The driver rushed to open the car door. Puzzled at this uncharacteristic behavior, Yosef returned the driver's reverent handshake. Then the driver lifted Yosef's hands to his lips and kissed it! Now Yosef could not hold himself back. "What was that for? Why all the honor?"

"The hand that saved *רַב שֵׁף*'s life? Such a hand I shouldn't kiss?"

"Saved *רַב שֵׁף*'s life? What are you talking about? I just went to get a *בְּרָכָה* from him!" Confused, Yosef listened intently as the driver reviewed the episode that the children had told him. From then on, he felt a special connection with *רַב שֵׁף*. Ponovezh was one of the regular stops Yosef made on every visit to *אֶרֶץ יִשְׂרָאֵל*, and *רַב שֵׁף* had a special place in his heart for Yosef as well. Unlike Yosef, *רַב שֵׁף* recognized immediately that *ד'* had sent a messenger, Yosef Attias, to prevent him from toppling down the hard stone steps. In an extraordinary show of *הַכֶּרַת הַטּוֹב*, *רַב שֵׁף* rose from his chair every time Yosef entered the room during his regular visits.

Yosef's visit with the *רֹאשׁ יְשִׁיבָה* during the last year of his life was most memorable. When Yosef asked the male nurse who attended him, "Could I see the *יְשִׁיבָה*?", the nurse laughed at the request. "You have to understand — *רַב שֵׁף* is in no condition for visitors. He can't see, and he has not been communicating with anyone."

Yosef persisted. "I have a special relationship with *רַב שֵׁף*. I just want to see him."

"Okay," the nurse relented. "But he's not going to respond."

The *רֹאשׁ יְשִׁיבָה* was immobile, confined to a wheelchair with his head drooped down. Yosef slowly approached *רַב שֵׁף* as the nurse whispered into *רַב שֵׁף*'s ear, informing him that Yosef was here to visit him. To the great surprise of the nurse, *רַב שֵׁף* immediately opened his eyes. He motioned with his fingers toward Yosef's hand. With a smile, he grasped Yosef's hand and moved his lips in an attempt to speak.

"I must go and get the camera! He hasn't been responding like this!", the nurse gasped. Yosef's eyes filled with tears as the shocked nurse returned and snapped the shot. For Yosef Attias, *רַב שֵׁף* could respond. *הַכֶּרַת הַטּוֹב* had surpassed the laws of nature.

Adapted from: Visions of Greatness (with kind permission from CIS)

An Ahavas Chesed Moment

ספר אהבת חסד - חלק א' פרק ז':ו

*It is important to be aware that the restrictions regarding a *מִשְׁכּוֹן*, collateral, apply only when the *מִשְׁכּוֹן* is not taken at the time the loan was given. However, when a loan is initiated, the lender may take the *מִשְׁכּוֹן* from the borrower in his home and is even permitted to take food preparation utensils since the borrower himself agrees to these terms of the loan. If the borrower asks the lender to enter his home to collect the *מִשְׁכּוֹן*, the lender may do so, but he may not pick anything and must accept whatever the borrower offers as a *מִשְׁכּוֹן*.

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

In summary: The *הַלְכוּת* of taking a *מִשְׁכּוֹן* from an *אֶלְמָנָה*, widow, or of taking a utensil which is used in the preparation of food or going into the home of the borrower to collect *מִשְׁכּוֹן* are not applicable if the *מִשְׁכּוֹן* was agreed upon at the time of the loan and the borrower gives the item to the lender.

"I" Questions of the week

1. The *פְּסוּקִים* list 11 specific *אֲרוּרִים*, corresponding to 11 of the *שְׂבָטִים*. Which *שְׂבָט* was deliberately left out by *מֹשֶׁה*? Why?
2. How do we know that it can take forty years for a student to truly appreciate and understand his *רַבֵּי*?



1. The *פְּסוּקִים* did not have it in his heart to bless *אֲשֶׁר* before his death; therefore, he did not want a curse to correspond to his *טָהֳרָה* (*וְטָהֳרָה אֲשֶׁר טָהַר מִן הַיָּם* — 27:24).
 2. The *פְּסוּקִים* explain: a person does not fully assimilate his teacher's ways of thinking until 40 years later (*אֲרֹמְלוֹת מִן הַיָּם* — 29:6).

- The words of *קְלִיחוֹת* should not be said in a hurry; rather, it is preferable to say a few *קְלִיחוֹת* slowly and with understanding than to rush through the entire *קְלִיחוֹת*.
- The *שְׁעָרֵי תְשׁוּבָה* explains that it is *אֲסוּר* to say the words of *הַלְכוּת* without fully concentrating on what one is saying.

Reviewed by R' Gedalyahu Eckstein

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

Focus on Middos

Dear תלמיד,

Near R' Elya Lopian's home in London, there lived a widow and her orphaned children. No matter how heavily involved R' Elya was in his daily responsibilities for his family and **ישיבה**, he always found time for her. In fact, R' Elya had left instructions that whenever she came, she was to be shown in immediately.

When the Nazi war machine began its 'blitzkrieg' (heavy blanket bombing) against London during World War II, terror reigned throughout the city. Casualties were everywhere.

Early one Sunday morning, the widow came to R' Elya's home in great anguish. As always, she was immediately escorted in.

"There is a ship leaving Wednesday to South Africa," she began. "Shall I arrange passage for myself and my children, in the hopes of saving our live? Who knows when we will all be killed?"

R' Elya's answer was out of character, "I'm really sorry," he told her, "I don't have time to address this. Please come back later!"

Several hours later the

widow returned and was ushered in. R' Elya explained that he was busy preparing a **שעור** and to come back later. She came twice more that day and 5 times the following day. Each time R' Elya couldn't find time to discuss the matter. She finally gave up on the idea, for she would never leave without his permission.

On Thursday, all of England learned that the ship had been sunk by a German U-boat and there were no survivors. The widow, Rebbetzin Sternbuch, raised each one of her nine children to become exceptional **בני תורה** and she was **זוכה** to have **מרבני תורה** of **דורות** of **תורה**. Interestingly, her son, **ר' מנשה** Sternbuch **ראב"ד עדה**, **שליט"א** lived in South Africa and headed the **קהלה** for many years.

My **תלמיד**, although she never realized it, each time the **אלמנה** returned, R' Elya was building her **זכויות** with her **אמונת** **חכמים**. Maybe, just maybe, R' Elya's responses were not so uncharacteristic after all... he was trying to save an **אלמנה** and **יתומים**!

הי זכרו ברוך!

בגידות, Your רבי

Story adapted from: **Reb Elyah** - Rabbi D.J. Schlossberg (with kind permission from ArtScroll)

Sage Sayings

R' Shalom Schwadron **זצ"ל** came to his **רבי מבהק**, R' Elya Lopian **זצ"ל**, to discuss growth in **תורה** and **שמים**. During their discussion, R' Shalom began crying. He realized how far away he was from where he could be. R' Elya took a soft hold of his **תלמיד's** beard and sang, " **ר' שלום, ר' שלום, אויב מין בארד וואלט** " ... **געווען אזוי שווארץ ווי דין** ... " R' Shalom relaxed. He heard his **רבי's** message — he was young and still had the opportunity to change.

Source: Heard from a **תלמיד** of Gateshead



Understanding Davening

לדוד ה' אורי וישעי ... (תהלים כ"ז)
... כי קמו בי עדי שקר ויפח חמס.
for [my enemies] have arisen against me false witnesses who breathe violence.

The current state of affairs in the UN bears testimony to the timelessness of **דוד המלך's** words. Throughout the generations our enemies have made up false stories in order to arouse violence against **ישראל**. R' Pam **זצ"ל** gave his insight behind the creation of the UN (United Nations) that was formed in 1945 after WWII. **תנ"ל** tell us that at the time of **משיח**, the nations of the world will all try to claim that everything they developed was for **ישראל's** benefit. **ד'** will show each nation the records of their decrees against **ישראל** (**ז' י"א**) **בני ישראל** (**ורש"י שם**). R' Pam explained that the 'official' record of the 193 member nations are recorded in the UN.



Erev Shabbos Learning Program

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** **מקרא** **ואחד 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**!

LEARNING FROM OUR LEADERS

THE SASSOVER REBBE ARRANGED A MEETING WITH HIS BANK MANAGER TO REQUEST THAT THE BANK ISSUE CHECKBOOKS FOR HIM THAT HAD NO NAME INDICATING WHO HAD WRITTEN THE CHECK.

RABBI, THIS FORM OF CHARITY IS SUCH A NOBLE IDEA! I HAVE GIVEN MY APPROVAL. AFTER ALL, THERE ARE OVER 250,000 POUNDS* PASSING THROUGH THIS ACCOUNT ANNUALLY, SO YOUR "NO-NAME" CHECKS WILL BE EASILY IDENTIFIABLE.

I GREATLY APPRECIATE YOUR APPROVAL. THANK YOU, SIR. MAY YOU BE BLESSED!

*BRITISH CURRENCY

THE REBBE'S LOVING HEART WAS SURPASSED ONLY BY HIS GENEROUS HAND. ONE TIME HE WENT TO VISIT A NEEDY PERSON WHO WAS MARRYING OFF A CHILD.

THERE ARE SO MANY NEEDY PEOPLE. AM I GIVING ENOUGH TZEDAKAH? I MUST KEEP REMINDING MYSELF, "MEN DARF NIHT ZAYN GIT MIT YEDER EINER, OBER MEN DARF ZEIN GIT TZU YEDER EINER - ONE SHOULDN'T BE [BEST] FRIENDS WITH EVERYONE, BUT MUST BE GOOD TO EVERYONE. TZEDAKAH MUST BE GIVEN TO EVERY JEW!"

MY CHASUNAH PRESENT IS DOWNSTAIRS. PLEASE, CAN I BORROW YOUR CAR KEYS? I WILL PUT IT IN THE BOOT.*

THE FATHER WAS SURPRISED AT HIS VISITOR'S REQUEST.

REBBE, THANK YOU, BUT PLEASE, IT IS RIDICULOUS FOR THE REBBE TO...

MITZVAH BO YOISER MIBISHLUCHO - THE MITZVAH IS GREATER WHEN I DO IT MYSELF! I WANT TO DO THIS MITZVAH FULLY. I INSIST! I WANT TO BE THE ONE TO PUT THE GIFT INTO THE CAR.

WELL THEN, ALL RIGHT.

*TRUNK, IN ENGLAND

AFTER A LONG TIME...

OY! I WAS SO BUSY I DIDN'T REALIZE, BUT IT'S OVER AN HOUR AND A HALF SINCE THE REBBE CAME. HE MUST HAVE WALKED HOME WITH MY CAR KEYS BY MISTAKE! I'D BETTER GO OVER TO HIS HOUSE.

AS THE MAN WAS GETTING UP TO LEAVE...

HERE ARE THE KEYS! I JUST FINISHED LOADING THE CAR!

HM!

OK... THANK YOU!

THE MAN WAITED UNTIL THE REBBE LEFT AND THEN WENT DOWN TO CHECK...

GEVALDIG! HERE IS EVERYTHING A YOUNG COUPLE COULD POSSIBLY NEED TO START A HOME. THE TZEDAKAH OF THE REBBE IS UNBELIEVABLE!

ר' רובין WAS BORN IN SASSOV (GALICIA, POLAND) TO THE FAMED SASSOVER REBBE, ר' חנוך העניך דוב וצ"ל, אנו ר' ANO REBBETZIN ז"ל דבורה. IN 1929 THE REBBE, ר' חנוך העניך דוב, MOVED WITH HIS FAMILY TO ENGLAND AND OPENED A WHITE CHAPEL IN WHITECHAPEL (LONDON'S EAST END). WHEN HIS FATHER WAS SUDDENLY IN 1929, YOUNG ר' BECAME THE REBBE. IN 1930, ר' MARRIED THE DAUGHTER OF ר' HESCHEL OF LVOV, A DESCENDANT OF THE ישראלי. DURING WWII, BY WHICH TIME HE HAD MOVED FROM WHITECHAPEL TO GOLDERS GREEN, ר' OPENED HIS HOME TO CHILD REFUGEES AND ARRANGED FOR HUNDREDS OF CHILDREN TO STAY IN KOSHER HOSTELS. ר' ALSO INTRODUCED AND STRENGTHENED STANDARDS OF נשירת IN MANY JEWISH OLD-AGE AND NURSING HOMES, AND ARRANGED KOSHER FOOD FOR JEWISH PATIENTS IN STATE FACILITIES. ר' WAS A GREAT חכם, BUT LIKE HIS ANCESTOR ר' משה לייב, WHO WAS KNOWN AS "THE FATHER OF WIDOWS AND ORPHANS," HE WAS MOST RENOWNED FOR HIS ישראלי TOWARDS PEOPLE FROM ALL DIFFERENT TYPES OF BACKGROUNDS AND FOR HIS ACTS OF GREAT חסד.

