



# PIRCHEI Weekly

Agudas Yisroel of America

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**פרשה: כי תצא הפטרה: רני עקרה לא ילדה... (ישעיהו נד:א-י)**

**דף יומי: סוכה מ"ה אבות א-ב' לדוד ה' אורי**

**שבועות לראש השנה: 2 כתיבה וחתימה טובה**

## Torah Thoughts

אָבן שְׁלֵמָה וְצֶדֶק יִהְיֶה לָּךְ ... זָכוֹר אֶת אֲשֶׁר עָשָׂה לָּךְ עַמְלֶק ...  
A perfect and honest weight shall you have in your possession ... Remember what עַמְלֶק did to you ... (דְּבָרִים כה: טו, יז)

What does the מִצְוָה of not possessing dishonest weights and measures have to do with the מִצְוָה of remembering עַמְלֶק?

Horav Simcha Bunim Sofer זצ"ל offers an insight to explain מִשְׁנֵה's comment. What occurred during the war with עַמְלֶק? The וְהָיָה כִּשְׂאֵף מִשָּׁה (שְׁמוֹת י"ז: י"א) פְּסוּק (ג: ח) רֹאשׁ הַשָּׁנָה ... כִּנֵּי וְהָיָה כִּשְׂאֵף מִשָּׁה רָיִם מִשָּׁה — It happened that when מִשָּׁה raised his hands, מִשָּׁה were stronger ... The war turned in עַמְלֶק's favor when מִשָּׁה raised his hands and עַמְלֶק looked at the direction of his hands. וכִּי יָדָיו שָׁלַח מִשָּׁה עוֹשׂוֹת מִלְחָמָה אוֹ שׁוֹבְרוֹת מִלְחָמָה? מִשְׁנֵה then explains: — Was it מִשָּׁה's hands that won the battle or lost the battle? — לומר לך: כָּל זָמַן שֶׁהָיוּ יִשְׂרָאֵל מוֹסָפְתָּלִים כְּלָפֵי מַעְלָה וּמִשְׁעֻבְדִּין אֶת לִבָּם לְאַבְיָהֶם, כִּנֵּי יִשְׂרָאֵל looked

heavenward and subjected their heart to their Father in Heaven, but when they — ואם לאו, היו נופלים. — מתנבאים, — they would prevail; — they did not, they would fail. ה' are teaching us that מִשָּׁה's hands raised towards Heaven were not the cause of יִשְׂרָאֵל's triumph; rather, it was the people's ability to subjugate their minds and hearts to the service of ה' which was the determining factor in their success.

The physical strength of יִשְׂרָאֵל did not determine that they would win or lose the war. עַמְלֶק's war against יִשְׂרָאֵל symbolizes our ability to withstand all outside influences in order to focus upon the real source of our salvation — ה'. עַמְלֶק came and attacked יִשְׂרָאֵל with the sole intention to try to extinguish our belief in ה'. עַמְלֶק wanted יִשְׂרָאֵל to believe that only with cunning military tactics can one win a war. עַמְלֶק failed.

The same is also true in business. A rich man's success is not a proof of his talent. One must believe that ה' is the source of his wealth. ה' determines how much each person needs. One who lacks אֲמוּנָה and בְּטָחוֹן, trust and faith in Hashem, may believe that he built his wealth by his own skills. This thought can lead a person to think that it is possible to add to his own riches by cheating his neighbor in business. Such a person has allowed himself to fall into the hands of עַמְלֶק!

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

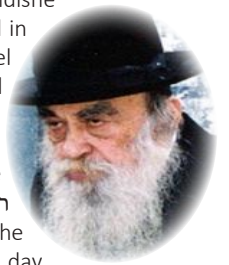


## Yahrtzeits of our Gedolim

**ט"ו אלול 5677 – 5761 1917 – 2001**  
ר' אברהם אביגדור נחום was born in Kinov (Ostrovitz region), Poland, to the Strikover Rebbe, and יצחק נחום, ר' יעקב יצחק נחום, the Brisker Rebbe, and Vilna before escaping to Lodz, Warsaw, Baranowitz, and Lodz in 1941 along with his רבי, the Brisker Rav. He married a great-granddaughter of the נשיבת קול יעקב in 1946. In his later years, he established נשיבת קול יעקב. He was a recognized insightful leader and was a member of the התורה and התורה, מוועצת גדולי התורה, His גאוניות was only matched by his unusual humility and דב' גבורת ד'.

## Gedolim Glimpses

On ת"ש (1939) of תנ"ך, the young chassidish Landau arrived in Vilna. He went to the Brisker רב (R' Velvel - גרייז) and requested to join his small גרייז. To everyone's surprise, the רב gave an enthusiastic "yes". After the בחרו left, he explained that he had seen the boy as a youth and was very impressed. ר' אברהם אביגדור נחום remained close to the גרייז all his life. On the Brisker רב's last day, only his sons and his two closest תלמידים were allowed to see him: R' Shach and the אדמו"ר of Strikov.



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

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



# Loving Others

לא תחרש בשור ובחמור... (דברים כב: י)

You shall not plow with an ox and a donkey ...

There are several interesting reasons for this **אסור**, prohibition, given by the **ראשונים**. The **תוספות** writes that an ox chews its cud and a donkey does not chew its cud. When they would be working side by side, the donkey would be greatly pained by the fact that it can hear the ox eating food as they worked.

The **חנף** writes that the reasoning behind this **מצוה** is that is very painful for animals to be working together in such close proximity. He writes, **וְגִדְעוּ עֵינַי לְמִינֵי הַבְּהֵמוֹת וְלַעֲוֹפוֹת דְּאָגָה גְדוּלָה לְשֹׁכֵן**, it is a known fact, that animals and birds are greatly agitated [literally worry] dwelling together, and even more so, working together.

The **תורה** is teaching us the most important lesson of being considerate for the mental feelings of an animal. According to the **תוספות**, it is the uncomfortable feelings of the donkey, who hears the chewing sounds while working together with the ox. The **חנף** is of the opinion that **ד'** is concerned about the pain of both animals.

If the **תורה** is so concerned for the mental anguish of an animal imagine how much more so we have to be considerate for the mental pain and anguish of another person. This applies regardless of who he or she is, but the anguish is usually stronger for those closest to us. One must always be on guard to think about the anguish of parents, close family or friends and try to minimize any mental anguish.



Rabbi Twerski's father, R' Yaakov Yisroel Twerski, was the Hornisteipler Rebbe of Milwaukee.

Two months before his **פטירה**, R'Yaakov Yisroel was diagnosed with a serious form of pancreatic cancer. From the Rebbe's

50 years of experience visiting sick patients, he realized that his end was near. He summoned his son, Rabbi Dr. Twersky (who is a medical doctor), to discuss his options.

"The doctors want to give me chemotherapy," R' Yaakov Yisroel said. "It is not going to work, is it?"

The son nodded in agreement; based on his medical knowledge, his father had already suffered irreversible damage.

"I am going to suffer terribly from chemotherapy, right?" asked the Rebbe.

Rabbi Twerski nodded again.

"It is not worthwhile to go through it," concluded the Rebbe. "It is not going to help, and I will suffer. I am going to inform the doctors that I do not want chemotherapy."

Painful as it was to confirm his father's analysis, Rabbi Twerski had to agree that it was the right move.

Just then, Rebbetzin Twerski entered the room. She had been discussing R' Yaakov Yisroel's case with a doctor, and she came to tell her husband, "I want you to have the chemotherapy."

When his wife left the room, the Hornisteipler Rebbe turned to his son and said, "We both know that the chemotherapy will not help. We both know that I am going to suffer from it. However, if I do not go through it, your mother will never forgive herself. She will always think to herself, 'I should have insisted that he have chemotherapy. I'm sure he would have lived longer.'

"I do not want your mother to suffer from such guilt, so I will go through the pain of chemotherapy," R' Yaakov Yisroel concluded.

Although the Hornisteipler's behavior may be way beyond our level, it helps give us a proper perspective on how important it is to be concerned about someone else's feeling.

Adapted from: **Rabbi Frand on the Parashah 2** (with kind permission from ArtScroll)

## An Ahavas Chesed Moment

ספר אהבת חסד - חלק א' פרק ז' ה'ו'

\*As mentioned last week, one cannot give away any utensil that is used in the preparation of food as a **משכון**, collateral. If a lender takes five food preparation utensils from a borrower as a **משכון**, then he is **עובר** the **אסור** five times. Even if the borrower has five of the same utensil, there is a separate **אסור** each time the same type of item is used as a **משכון**. However, if the borrower never uses four out of the five items, then he is permitted to bring these items out of his home as a **משכון** and hand them over to the **בית דין**.

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

It is interesting to note that the **הלכות** of a **משכון** are the same both for a rich or poor man. Therefore, even a wealthy person who is borrowing money that has many of the same food item or machinery, cannot bring them out of his home to use them as a **משכון**, unless they are never used and are completely extra.

## "Questions of the Week"

1. In connection with the **מצוה** of **שקפה**, the **פסוק** says **לְמַעַן יִבְרַכְךָ** וגו'. What is another similar way **לומר** say you will be blessed?
2. What will you have plenty of if your weights and measures are exact?



1. If a person loses a sum of money in the street and the money is found by an **אגל**, **poor person**, then, since the poor person has had some gain, the loser will, in turn, receive a blessing **(אגל לא יאמר ויגדל ויגדל ויגדל)** (24:19).  
 2. Weights and measures. The **פסוק** writes the same four words doubled. **אגל** explains: you will be blessed with double weights (אגל לא יאמר ויגדל ויגדל ויגדל) (25:15).

- The person who serves as the **שליח צבור** for the recitation of **קליחות** should preferably meet the same requirements / qualifications as those of the **שליח צבור** who serves on the **ראש השנה** and **יום כפור**.
- It is proper that the person who is a **שליח צבור** for **קליחות** should try to understand the words he is saying.

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' אברהם אביגדור נחום, זצ"ל, the Strikover Rebbe, lived his whole life with a burning sense of truth. He despised every form of untruth, publicity or flattery, teaching his תּסידים to be truthful and to flee from pride. For instance: in public, he would remove his Spodik (tall fur hat) so as not to stand out. Most of his life he wore a regular two-piece suit instead of the usual Bekishe (long coat). He also never allowed anyone to serve him or be his גבאי, helper. If someone knocked on his front door, he would personally go open the door. He would immediately pick up and answer phone calls

However, when it came to davening the Rebbe seemed a different person. In every תּפלה, he would publically show his יעבודת ד'. He would turn his eyes upward and recite every word of davening loud and clear, like it says in הלכה. R' Shlomo Zalman Auerbach זצ"ל once commented that he didn't know how the Admor of Strikov derived the כוחות, strength, to daven with such intensity. Each and every daily תּפלה or ברכה he recited

seemed like a "first".

On a ביקור חולים visit to someone in the hospital, the Rebbe passed the waiting room adjoining the operating theater. He stopped there and spent the next few minutes engrossed in heartfelt, tearful תּפלה. Seeing his companion's puzzled expression, he explained, "Of all places, this room is surely the one where תּפלות are recited in sincerity, with tears and כּנות. Anyone in this anteroom who is waiting for a close relative's operation to finish, surely davens from the depths of his heart. In such an מקום קדוש, I too wish to add my תּפלות!"

My תּלמיד, is it any wonder that the Rebbe's ברכות were famous and sought after, not only by his תּסידים? ד' answers every תּפלה that is sincere, קרוב ד'...לכל אשר יקראוהו, בּאמת ד' is close...to all who call upon Him with sincerity (תּהלים יח. קמה: יח). With the background of the Rebbe's humility and his sensitivity to pure truth, the sincerity of the Rebbe's תּפלות was unquestionable!

יהי זכרו ברוך!  
רבי Your  
בּידידות,  
A letter from a Rabbi, based on interviews



## Understanding Davening

לך ה' אורי וישעי ... (תהלים כ"ז)  
... לך אמר לבי בקשו פני — In Your behalf, my heart has said, "Seek My Presence"?  
אגול is a month when ה's Presence is very close. He is constantly sending us messages to change our ways. This idea is hinted in the beginning letters of the פסוק — אָנִי לְדוּדִי וְדוּדִי לִי, I am to my Beloved's and my Beloved is mine, (שיר השירים ו:ג) which spells the word אגול. אגול רש"י translates this idea to in דוד המלך's words; לך — As Your messenger, אומר לבי — My heart tells me. You are sending תשובה messages to my heart; You are talking to me and You are making me think, בקשו פני, "Seek My Presence!" את פניך ה' המלך — Your Presence ה' do I seek! I am hearing Your messages and I seek to do תשובה!



## 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 שנים מקרא ואחד תרגום. 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 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!

## Sage Sayings

For many years, the Strikover Rebbe, ר' אברהם אביגדור נחום, זצ"ל Landau, traveled by bus, refusing to be driven by car. Even in his later years, he would insist on taking the bus from ירושלים to בני ברק. When a תּסיד objected that buses were not respectable, the Rebbe smiled and said, "אויב איר וואלט מעסטן, די גרייס פון מנן וואגן, איך מוזן זען די גרעסטע רבי ארום און ארום! — If you would measure the size of my vehicle [a bus, lit: a wagon], I must be the greatest Rebbe around!"

Source: Based on article in Hamodia



# LEARNING FROM OUR LEADERS

בס"ד  
PIRCHEI AGUDAS YISROEL OF AMERICA

WHILE ON A BREAK DURING A MAJOR CONVENTION OF MANY GEDOLEI TORAH IN ST. PETERSBERG, THE RABBONIM WERE TALKING IN LEARNING.

RABBOSAI, MY SON, CHAIM, ASKED ME AN INTERESTING QUESTION...

THE BEIS HALEVI PRESENTED THE TZIBBUR WITH AN ABSOLUTELY ASTONISHING KASHA.

AT FIRST THE TZIBBUR OF GEONIM SAT QUIETLY, GRASPING THE PERPLEXITY OF THE KASHA, AND THEN ALL AT ONCE EVERYONE BEGAN OFFERING SUGGESTIONS AND POSSIBLE ANSWERS THAT WERE KNOCKED DOWN ONE AFTER ANOTHER.

TOSFOS IN YEVOMOS DAF...

BUT THEN HOW WOULD YOU EXPLAIN....

THE RAN IN NEDORIM HAS A SEVORAH...

HOWEVER, THAT IS NOT APPLICABLE HERE...

THE BEIS HALEVI WAS SURPRISED THAT R' YITZCHAK BLAZER WAS SITTING ON THE SIDE QUIETLY WITHOUT JOINING THE PILPUL. HE RAISED HIS HAND TO SILENCE THE CROWD.

RABBOSAI, I CAME UP WITH ONE ANSWER, AND MY SON CHAIM CAME UP WITH ANOTHER...

THE BEIS HALEVI PUT FORTH AN AMAZING PSHAT, AND THEN TOOK IT IN ANOTHER DIRECTION TO EXPLAIN WHAT HIS SON CHAIM HAD ANSWERED. EVERYONE WAS ASTOUNDED AT BOTH ANSWERS.

AFTER THE CONVENTION THE BEIS HALEVI WENT HOME A BIT DISTURBED.

DID YOU NOTICE THAT DURING THE ENTIRE DEBATE, R' YITZCHAK BLAZER DIDN'T COMMENT?

YES. I WONDER WHY. IT'S WELL KNOWN THAT HIS BRILLIANCE IS EQUAL TO HIS TZIDKUS!

THE BEIS HALEVI HAD AN INTERESTING IDEA THAT MIGHT CLARIFY WHAT HAD HAPPENED.

CHAIM, CAN YOU PLEASE GET ME THE PRI YITZCHAK?

YES, THAT'S THE SEFER THAT R' YITZCHAK BLAZER WROTE.

INDEED, I'D LIKE TO REVIEW HIS WORK.

THE BEIS HALEVI READ OVER THE INDEX OF TOPICS AND WAS SHOCKED BY WHAT HE SAW...

CHAIM! R' YITZCHAK BLAZER ASKED OUR KASHA IN HIS SEFER! THEN HE GAVE BOTH MY ANSWER AND YOURS! MY SON, HIS TZIDKUS AND HUMILITY IS EVEN GREATER THAN HIS BRILLIANCE!

ר' יצחק בלאזר זצ"ל, ALSO KNOWN AS פֶּטְרוֹבוֹרְגֶר, WAS BORN IN THE SMALL TOWN OF SHNIPSSOK, A SUBURB OF VILNA, LITHUANIA TO שְׁלֵמָה ר' אבִיבֶר, A RENOWNED חֶסֶד חַסֵּד וְעֵדִית. WHEN HE WAS 14 YEARS OLD HIS FATHER PRINTED א פֶּרוֹשׁ אֵלֶּיָהוּ ר' אִיִצְחָק בְּנֵי קָמָה ר' אִיִצְחָק בְּנֵי קָמָה. AT THE AGE OF 15, HE MARRIED, SETTLED IN KOVNO, AND BECAME א תַלְמִיד מְבַהֵק OF ר' יִשְׂרָאֵל סְלֵטְנֶר זצ"ל. HE TRANSCRIBED MANY OF HIS רַבֵּי'S LETTERS. IN 1862, HE WAS APPOINTED רֹבֵעַ OF ST. PETERSBURG. FOR 16 YEARS HE FOUGHT VALIANTLY AGAINST THE מְשִׁכִּילִים AND WROTE THE יִצְחָק פְּרִי. FROM 1880 TO APPROXIMATELY 1891, HE SERVED AS THE HEAD OF THE KOVNO KOLLEL IN KALINAS, LITHUANIA, WHICH WAS FOUNDED BY ר' יִשְׂרָאֵל סְלֵטְנֶר. HE THEN RETURNED TO KOVNO TO GIVE שְׁעוּרִים AND SPREAD THE מוֹסֵר TEACHINGS OF HIS BELOVED רַבֵּי, SERVING AS HEAD OF THE KOVNO KOLLEL (FOUNDED BY ר' אֶלְטֶר מִינוֹבֶהְרֶדוֹק) FROM 1880 TO APPROXIMATELY 1891. TOGETHER WITH THE מִינוֹבֶהְרֶדוֹק, HE TRAVELLED TO יִשְׂרָאֵל סְלֵטְנֶר זצ"ל FROM 1880 TO APPROXIMATELY 1891. TOGETHER WITH THE מִינוֹבֶהְרֶדוֹק, HE TRAVELLED TO יִשְׂרָאֵל AND AUTHORED אָרְץ יִשְׂרָאֵל ר' אִיִצְחָק בְּנֵי קָמָה. IN 1904, HE EMIGRATED TO יִשְׂרָאֵל AND TAUGHT IN יִשְׂרָאֵל AND AUTHORED אָרְץ יִשְׂרָאֵל. IN 1904, HE EMIGRATED TO יִשְׂרָאֵל AND TAUGHT IN יִשְׂרָאֵל AND AUTHORED אָרְץ יִשְׂרָאֵל.

