



# PIRCHEI Weekly

## Agudas Yisroel of America

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**פרשה: בראשית הפטרה: כה אמר הקל ה' בורא שמים... (ישעיהו מב:ה-מג:י)**

**מברכים ראש חודש מרחשון (מולד יום שלישי בשעה: חלקים 7 + 09:44)**

**מתחילים ברכי נפשי (שבת מנחה)**

**דף יומי: כתובות ק"ח מצות עשה: 1**



## Torah Thoughts



וַיֵּרָא אֱלֹקִים אֶת כָּל אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד ... (בְּרֵאשִׁית א: לא)  
And God saw all that He had made and behold it was very good ...

In this world, nothing is rosy and perfect; life consists of both successes and failures. We see this clearly from the description of 'ו' creation of the world at the very beginning of the תּוֹרָה.

On the first day of Creation, ו' said, *יהי אור ויהי אור* — *Let there be light, and there was light* (בְּרֵאשִׁית א: ג). רש"י quotes the מְדַרְשׁ (בְּרֵאשִׁית א: ג-ו) which states that the nature of this was intensely spiritual, far more sublime than the wicked deserved to experience, and therefore ו' removed it for the world and put it aside for the righteous to enjoy in הַבָּיָה.

On the third day, ו' created fruit trees, decreeing that the wood of the tree should have the same taste as the fruit itself (עץ ... (פְּרִי עֵשֶׂה פְּרִי לְמִינוֹ ... בְּרֵאשִׁית א: יא). Yet the מְדַרְשׁ (בְּרֵאשִׁית ה: ט) says (בְּרֵאשִׁית א: יא) that this is not what occurred. The trees produced fruit, but their wood did not have the fruit's taste. רש"י (בְּרֵאשִׁית א: יא) says that as a result of its failure to obey ו' command, the earth was cursed at the time when ו' עַץ הָאֲדָמָה was cursed for his sin of eating from the fruit of the הַדְּעָת.

On the fourth day, once again, plans for Creation were not fully realized. ו' created the two "great lights," the sun and moon. רש"י (בְּרֵאשִׁית א: טו) — שְׁנַיִם נִבְרָאוּ (חולין ס: ג) — the two "great lights" were originally created equal in size; וְנִתְמַעְטָה הַלְבָנָה עַל

אֵי — וַיֵּרָא אֱלֹקִים אֶת כָּל אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד — שְׁקוּטְרָנָה — *However, the moon was reduced after it complained, "אי — וַיֵּרָא אֱלֹקִים אֶת כָּל אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד — It is impossible for two kings to share one crown"* (i.e., to both rule over the same domain — the world).

Notwithstanding these setbacks, upon completion of the six days of Creation, ו' saw all that He had made and behold it was very good (בְּרֵאשִׁית א: לא). ו' did not call His creation merely *good*, but emphasized that, despite the original plan, it was *טוֹב מְאֹד*, *very good*. The world as it *actually was created* was given the seal of ו' stamp of *very good*. Although it may have seemed it could have been much better, if everything would have gone right, ו' stressed that this is what really is in fact *very good!*

Rav Pam, זצ"ל, explained that we can learn a fundamental message from the story of creation. Often we are frustrated when we see that we are forced to go with an alternate Plan B. We tend to think that the original Plan A would have been so much better. If in the creation of the world Plan B was considered by ו' to be *very good*, then we must realize that it is not plan A that is best for us, but rather Plan B! Plan A may look good, but it may have issues that we don't see immediately. It is Plan B that is the best for us to serve ו' and we should never think, "If only I could have had the chance to do Plan A!"

Heard from R' Yisroel Reisman שליט"א as a thought from R' Pam זצ"ל

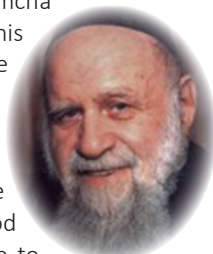


## Yahrtzeits of our Gedolim

ב' מרחשון 5660 – 5753 1900 – 1992  
מיכאל, son of אלתרן, ר' אלתרן שקמה וקרמן זצ"ל, was born in Imperial Russia. He learned under the Alter M'Novardok from shortly after his מצינה. He was מקורב by the חפץ חיים and his uncle, עוזר. At his father's request, he opened a ישיבה in Strasbourg, France. In 1938, he went to America, where he taught in תורה ודעת and became close to אורא. In 1944, he moved to Detroit and opened the בית יהודה Day School. In 1953, he founded אור אלתרן in Los Angeles. 25 years later, he and his wife, רחל פייגא, finally emigrated to ארץ ישראל, where, together with משה תדוש, he established אור אלתרן in ירושלים. A גאון in teaching and מדות, he wrote up his father's חידושים and קבץ שיעורים and קבץ מאמרים.

## Gedolim Glimpses

A תלמיד recalls telling R' Elazar Simcha Wasserman זצ"ל how uncomfortable his father's presence at his בר מצוה made him, because his father was not observant and had never worn תפילין. With warm and compassionate eyes, R' Wasserman sat down close to the תלמיד and said, "Your father is a good man. He works hard so you can come to our yeshiva. Judge him by how much he cares for you — anyone can learn to put on תפילין."



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

לעיני ר' אברהם אליעזר בן ר' נתן בנימין ז"ל למשפחת עקשטיין, יארצייט כ"ז תשרי



# Four Thousand Times

ויאמר אלקים יהי מארת ברקיע השמים להבדיל בין היום ובין הלילה ...  
He said, "let there be luminaries in the firmament of the heaven to separate between the day and the night ... (בראשית א: יד)

R' Yisrael Salanter was often inspired during sunrise to express his great joy at the immense benefits mankind derives from sunshine. "How fortunate we all are!", he would exclaim joyfully. "How thankful we must be to the Creator for His infinite kindness in bestowing such wonderful blessings upon us!" Too often, we take the precious gifts of the sun shining or our body working normally for granted. These are daily gifts granted by ה'. Sometimes ה' sends us a little reminder to help appreciate them.

When R' Eliezer Yosef Lederberg first started to experience the pain, he dismissed it as just another headache. But when it would not go away he realized it was time to go to the doctor. The doctors informed him that in their opinion an operation was necessary, one that might cause him much discomfort and blindness for only a few months, but there is a strong possibility that it may leave him completely blind.

Devastated by the news, he spoke to the group of scholars in the Batei Warsaw neighborhood where he delivered his daily *שעור*, confirming the rumors that had been circulating regarding his health. Everyone had an opinion on the matter, but most felt he should go ahead with the doctors' recommendations and not put himself at further risk. But R' Eliezer Yosef just wanted to know one thing — How soon would he need the operation? The doctors told him that he would need the surgery within six months. R' Eliezer Yosef realized that after the operation, it was quite possible that he would never be able to look inside a *גמרא* again. The thought was unbearable, but if it was indeed true, he had work to do.

For the next six months R' Lederberg spent every moment of the day focused on one thing — learning two *מסכתות* by heart. He reviewed the *מסכתות* of *ביצה* and *השנה*. Over and over. Day and

night. Only one thing consumed him — mastering those two tractates of *תלמוד*. And while most people might have been preoccupied worrying about their health or visiting sites they had dreamed of seeing all their life, R' Eliezer Yosef was preparing himself for the challenges he might be forced to face along the difficult road ahead.

The day of the operation came. His family wept, recited *תהילים* and hoped for the best possible outcome. R' Eliezer Yosef cried as well. He gazed one last time at his dear family, and at the words of his beloved *גמרא*, knowing quite well this may be his last time. He thought of all the moments he had wasted during his lifetime — time he could have spent doing more, learning more. Now he had done all he could. He had mastered these two *מסכתות* and knew that he would always have them, close to his heart and forever etched in his mind. He closed the *גמרא* and was wheeled into the operating room, where he was cast into a world of darkness.

When he woke up, R' Eliezer Yosef's eyes were bandaged and he was told that until the bandages were removed in a few days, he would not know whether or not the operation had blinded him. Finally the day arrived. A thick apprehension filled the air as the bandages were taken off. He opened his eyes and began to weep ... he could see.

For the rest of his life, R' Eliezer Yosef continued to teach the *תורה* he loved so much. Wherever he went, he reviewed the *גמרא* he had studied so diligently during those six months that his eyesight hung in the balance.

After his *פטירה* in 1955, his children opened his will and found an unusual request regarding the text he wished to have inscribed on his tombstone. He asked that it be written that he had learned *ראש השנה* and *מסכתות ביצה* over 4,000 times! And then the following words were to be engraved: "In his will it was written that this feat be engraved on his tombstone so that perhaps, one day, someone will read this and accept it upon himself to do the same."

Adapted from: *Touched by a Story 3* (with kind permission from ArtScroll)

## An Ahavas Chesed Moment

ספר אהבת חסד - חלק ב' פרק י"א

\*The *הפץ היים* explains that the *יצר הרע* naturally tries to push every opportunity of *תורה* or *תשובה* for tomorrow. He explains the words in *משלי* (ג: כח) *משלי* - אל תאמר לרעה לך ושוב ו... אתה ויש אתך. (ג: כח) *משלי* *friend*, "Go and come back and tomorrow I will give," and you have [the money] in your possession. 'Your friend' refers to the *יצר טוב*, for your *יצר טוב* is ultimately your true friend. Don't tell your *יצר טוב* to leave now and return another time; if you have the capability now to perform the *מצוה* ... don't wait or push it off!

\*This is intended only as a synopsis. Review of the *ספר אהבת חסד* is far more extensive and appropriate. The *הפץ היים* explains that this is hinted to by the words in *דברים* (ד: כו: טו) *דברים* - *This day, ה', your G-d, commands you to perform these decrees... You shall observe and perform them... The opportunity of a מצוה is on this day — today!*

## "Questions of the Week

- 1. From where do we derive a most powerful lesson regarding the importance of *דָּרֹךְ אֲרָץ* and humility?
- 2. Which day did the herbs of the field begin to grow above the ground? (hint: the day of the first rain)



1. When ה' created man, he first showed consideration to the angels by discussing his idea, even at the expense of seeding heretics with a false 'proof' (1:26).  
2. The 6<sup>th</sup> day. Only after realizing the importance of rain and began davening for it, did rain fall and the herbs grow (2:5).

- One who remembers neglecting to say *משיב הרוח* before the *הברכה* [of *נְצַאֲכוּ אֶתְּהָ*] should say *משיב הרוח* at the place that he is up to when he realizes his error. However, he must first finish the *ענין*, e.g. if he said *מתייה מתיים* and remembers, he should first finish the words *ברחמים רבים* before inserting *הרוח*.

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,

R' Simcha Wasserman זצ"ל once visited a former תלמיד who was learning in the Mir Yeshiva in Brooklyn. After greeting the young man, he suggested that they have lunch while they talk. While they strolled in the neighborhood, they became engrossed in their discussion. The young man made his way to a local pizza shop, without thinking that the place would not be appropriate for his רבי.

Into the tightly-crowded rows of customers walked R' Wasserman and his תלמיד. Suddenly realizing his error, the young man stammered, "I ... I ... I think I made a mistake. We're in the wrong place!"

R' Wasserman motioned for him to relax and walked straight up to the counter and asked the proprietor, "Do you serve soup?"

The bewildered man apologized that they had no soup in his pizza shop. R' Wasserman apologized as well, stating that his doctor advised him "to stick

to things like hot soup for lunch."

As R' Wasserman began leaving with his תלמיד, the young man began to apologize that he had not stopped to think that this store was not a place to bring his רבי.

R' Wasserman was totally forgiving. He smiled and added, "Do you want to know why I asked about soup? I simply didn't want to offend the fellow by just walking out. This way he'll understand that there was no problem with his restaurant. He won't be offended that an old man didn't stay and eat because there was no soup!"

My תורה, תלמיד, the תורה definition of a גדול is not simply a person who is smart and possesses a vast amount of תורה knowledge. In fact, our greatest גדולים were not only exceptional in their תורה learning, they were always even greater גדולים in their sensitivity and in their caring about the feelings of other people.

יהי זכרו ברוך!

רבי Your, בנדידות

Story heard from a תלמיד of R' Elazar Simcha Wasserman זצ"ל



## Understanding Davening

משיב הרוח ומוריד הגשם ...

Who makes the wind blow and makes the rain descend...

As a young בחור, R' Moshe Schwab זצ"ל went through a difficult period. An older בחור came over one day and related a reoccurring dream about him. An old man had asked him to tell the young Moshe, "משיב הרוח - משיב הרוחניות - he should lift up his spirituality, ומוריד הגשם - מוריד הגשמייות - he should lower his physical needs!" Deeply moved by this dream, R' Moshe showed the בחור a family photo to check if it was a family member. The בחור recognized the man in the dream to be R' Moshe's grandfather. R' Moshe wrote to his parents about the dream. His father replied, "ואביי שמר את הדבר" ... my father has agreed to you! Stay and learn!"

## The learning never ends ...

As the handles of the clock will be turning back on November 6<sup>th</sup>, 2022, Learning Programs will be starting / resuming on various dates in many locations nationwide and around the world ...

Join the exciting מוצאי שבת אבות Learning Program at a location near you. Please contact your local Pirchei Branch Coordinator for the time and location in your area or call the National PAI headquarters @ 212 797 9000 ext. 272.

Special honorable mention to all the wonderful, enthusiastic, dedicated grandfathers/fathers and boys who attended the various ישיבת חול המועד programs over this יום טוב! Keep it up!

## Sage Sayings

R' Elazar Simcha Wasserman זצ"ל would explain that we must always have בטחון that our suffering serves a higher purpose. As an illustration of this principle, he would explain גלות מצרים as follows: "בטחון איז נישט צו זיין דאנקבאר אז מיזענען אויסגעלויזט — געווארן פון מצרים נאר צו זיין דאנקבאר אז מיזענען לכתחלה — מצרים — גענידערט געווארן צו מצרים in the first place!"

Source: Reb Simcha Speaks (with kind permission from ArtScroll)



# LEARNING FROM OUR LEADERS

בס"ד  
PIRCHEI AGUDAS YISROEL OF AMERICA

R' SHMUEL ROZOVSKY'S DAILY SHIUR DID NOT END WHEN HE DISMISSED THE BOCHURIM. HE WOULD LEAVE YESHIVA ESCORTED BY A GROUP OF EAGER TALMIDIM AND CONTINUE TALKING IN LEARNING UNTIL HE REACHED HIS HOME.

AH, YANKEL! YOU ASKED SUCH A GESHMAKE QUESTION... SHLOMIE, DID YOU JUST HEAR YAAKOV'S KUSHYA? IT'S POSSIBLE THE RASHBA ADDED AN EXTRA WORD TO ADDRESS THIS. OY, IF ONLY I COULD SHOW EVERYONE THE RASHBA'S WORDS INSIDE...



CHAIM REALIZED HE COULD FULFILL HIS REBBI'S WISH...

REBBI, MAY I RUN BACK TO YESHIVA TO BRING A RASHBA?

CHAIM, YASHER KOACH! PLEASE DO - YOU WON'T BE DISAPPOINTED!



REB YOSEF, A KOLLEL MAN STANDING ON HIS PORCH, HEARD R' SHMUEL'S STRONG, ENTHUSIASTIC VOICE WISHING HE HAD A RASHBA.

I CANNOT WAIT TO SEE R' SHMUEL'S FACE WHEN I BRING THIS DOWN...



I LIVE ON THIS BLOCK, AND I HEARD REBBI'S REQUEST FOR A RASHBA...

REB YOSEF, THANK YOU! THANK YOU! I HAVE NO WORDS TO THANK YOU ENOUGH FOR YOUR EFFORT... BUT I MUST APOLOGIZE. I HAVE A DILEMMA NOW - HOW CAN I USE YOUR RASHBA?



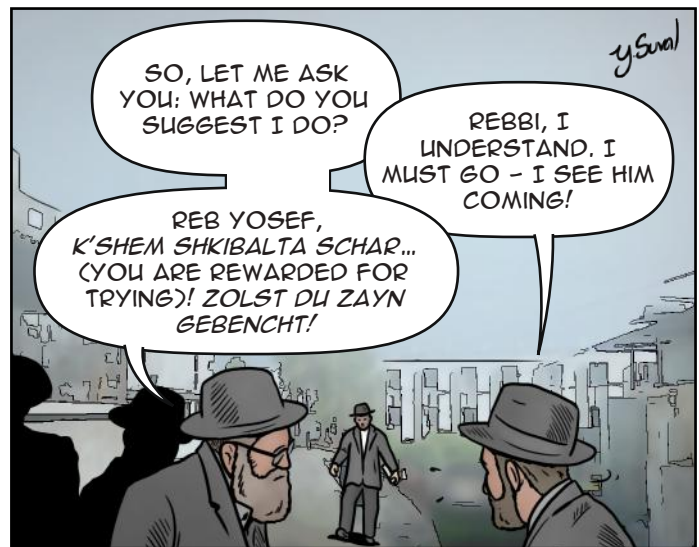
REB YOSEF, A SPECIAL BOCHUR RAN UP ALL THOSE STAIRS TO BRING BACK A RASHBA. HOW CAN I ALLOW HIM TO FEEL THAT HIS EFFORT WAS FOR NOTHING? BUT YOU ALSO DID A BEAUTIFUL CHESSED WITH YOUR EFFORT...



SO, LET ME ASK YOU: WHAT DO YOU SUGGEST I DO?

REBBI, I UNDERSTAND. I MUST GO - I SEE HIM COMING!

REB YOSEF, K'SHEM SHKIBALTA SCHAR... (YOU ARE REWARDED FOR TRYING)! ZOLST DU ZAYN GEBENCHT!



R' SHMUEL WAS BORN IN GRODNO TO THE TOWN'S CHIEF RABBI, ROZOVSKY AND PEARL (DAUGHTER OF ABRAHAM OF GELBURD, PREVIOUS RABBI OF GRODNO). AT A VERY YOUNG AGE, HE BEGAN STUDYING UNDER THE GUIDANCE OF R' SHIMON SHKOP'S, AND EVENTUALLY BECAME A TALENTED TALENT OF R' SHIMON. IN 1935, HE HAD TO FLEE TO POLAND TO ESCAPE BEING DRAFTED INTO THE RUSSIAN ARMY. THERE HE STUDIED IN THE LOMZHA Yeshiva. IN POLAND, R' SHMUEL MARRIED HIS WIFE, A DAUGHTER OF RABBI FRANK OF POLAND, CHIEF RABBI OF GRODNO. R' SHMUEL EVENTUALLY BEGAN TO LECTURE IN THE LOMZHA Yeshiva ALONGSIDE RABBI SHAPIRO AND RABBI SHACH. IN 1944, HE WAS ASKED BY RABBI SHLOMO KAHANE MAN TO HEAD THE NEWLY OPENED PONOVEZH Yeshiva IN Bnei Brak. EVENTUALLY, RABBI DOVID POVARSKY AND RABBI SHACH ALSO JOINED AS CO-RABBIS THERE. HIS WRITINGS WERE PUBLISHED IN POLAND, INCLUDING 'MAGID SHAR' AND 'MIR YERACHMIEL GERSHON EDELSTEIN' (PONOVEZH).



For any inquiries or comments please feel free to call 347-838-0869 • Illustrated by: Yeshaya Suval

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