



# PIRCHEI Weekly

Agudas Yisroel of America

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**כרשה נשא הפטרה ויהי איש אחד... ושמו מנחם ואשתו עקרה... (שפטים יג-כה)**

**דף יומי: יומא מ"א אבות א**

**מצות תעשה: 7 מצות לא תעשה: 11**



## Torah Thoughts



ואם אין לאיש גאל להשיב האשם אליו האשם המושב לה' לכהן ... (במדבר ה:ח)

*And if the man has no redeemer to whom to return the debt, the returned debt is for ה', for the לכהן...*

This **פסוק** is the **מצוה** which the **גמרא** (בבא קמא קט.) refers to as **גזל הגר**, *restitution of theft from a deceased convert*. The **גמרא** explains that the only possible example of a person who died who *has no redeemer to whom to return the debt* would be the case of someone who stole from a **גר**, *convert*, who never married after converting and therefore has no relatives. This is the only type of Jew who can have absolutely no heirs.

It seems peculiar that this **פסוק** refers to an heir as **גאל**, *redeemer*. It would seem to be more appropriate to say, "And if the man has no heir..."

It is not unusual in **תנ"ך** that a relative is referred to as **גאל** — such as in **מגלת רות**. When the field of **אלימלך** was supposed to be sold, **בועז** approached the relative, whom the **פסוק** in **רות** refers to as the **גאל**. In that case, the relative was called the **גאל** [redeemer] because he had the ability to redeem the field so that it should stay in the family.

We find that the same expression is used in **ויקרא** (כה:כה) regarding a **שדה אחרונה**, *field of inheritance*. If a person sells a field that is part of a family plot, we give the opportunity to the relative, the **גאל**,

to redeem it. In that case, the term **גאל** makes a lot of sense. The field has left the family line and he is "redeeming" it to bring it back into the family.

But why — asks the **שמן הטוב** — in the case of **גזל הגר** in **נשא** are relatives referred to as **גאל**? They are not redeeming anything. We are not speaking of a piece of land that is in jeopardy of leaving the family. The simple way to write the **פסוק** would be to state, "If the person does not have any **יורשים**, heirs ..." Why is an heir referred to here as **גאל**?

The **שמן הטוב** answers, that many times a child can be a redeemer (גאל) for a parent. The source for the **מנהג** of saying **קדיש** for a parent is based on a moving story in the **מדרש** about **רבי עקיבא**. He met the son of a man who was suffering in **גיהנום**. **רבי עקיבא** taught the son of this man how to recite **קדיש**. Through the **קדיש** that the son accomplished by reciting **קדיש**, he was able to bring his father out of the depths of **גיהנום** and into the eternal rewards of **עדן**.

There are people who sometimes live a life that spiritually speaking is not necessarily the best. However, if the person leaves behind a child then he still has a tremendous spiritual asset. The child will serve as his best, eternal insurance policy. That is why children are referred to as **גאל**. We have the opportunity to be the redeemers for our parents.

*Adapted from: Rabbi Yissocher Frand's Commuter Chavrusah Tape # 551 (with kind permission)*



## Yahrtzeits of Gedolim

**ט"ו סיון**  
**5669 – 5771**  
**1909 – 2011**

was born in Vassilishok, Belarus, פייגא and ר' משה אריה. He went to Grodno at the age of 12, quickly becoming a **תלמיד מובהק** of R' Shimon Shkop זצ"ל, absorbing his **שעורים**, and taking detailed notes for 18 years. He wrote **ספר שיערי יוסף** (used in **תפילות** of **רבי**). During WWII, he was deported to Siberia for 5 years. In 1946, R' Koppelman married **עץ חיים** Jaroslowitz's daughter, and opened **שיבת שיערי** in Antwerp, Belgium. In 1956, he moved to the US and opened **שיבת שיערי** of Lucerne, Switzerland, in 1963, and remained there until his **פטירה**. He was a **מורה דרך** in **תורה** and **עבודה** to thousands of **תלמידים**.

## Gedolim Glimpses

ר' יצחק דוב קאפלמאן זצ"ל, while still living in NY, gave a weekly **שעור** in **shul**. Among the attendees was **יצחק** Rokowsky. After the **ראש** left for Lucerne, **יצחק** did not see him for over 50 years. Shortly before his **פטירה**, the **ראש** was in the US for a **חגיגה**. **יצחק** met R' Koppelman and asked, "שלוש עליכם, does the **ראש** remember me?" The nearly 100-year-old **ראש** replied, **וואס מאכסטו** — *How are you doing*, **יצחק**? "ר' יצחק, because each **תלמיד** was a piece of his **נשמה**!"



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

לזכות אחינו כל בית ישראל הנתונים בצרה ... המקום ירחם עליהם ויוציאם מצרה לרוחה ומאפלה לאורה ומשעבוד לגאולה ... בעגלא ובזמן קריב ואמרו אמר.





## Just One More Blast

... איש או אשה כי יעשו מכל חטאת האדם ... והתנדו את חטאתם ... ונתן  
לאשר אשם לו (במדבר ח: ו-ז).

...A man or a woman who commits any of man's sins ... they  
shall confess their sin ... he shall make restitution for his guilt.

One זצ"ל R' Moshe Chagiz asked an interesting question in his דרשה: "In פסוק, פְּרַשֵׁת נִשְׂאָה ... they shall confess ... he shall make restitution for his guilt... The פסוק begins in the singular form, switches to the plural, and then concludes in the singular form. What is this teaching us? The message is that all Jews are responsible for one another and we even have to confess for the sins of others."

This concept of mutual responsibility works both ways. If one Jew does sincere תשובה for his own personal חטא, the תשובה can be a catalyst that causes others to do תשובה and hopefully be מקרב the גאולה!

~ ~ ~ ~ ~

The Munkácser Rebbe זצ"ל (also known as the מנחת אלעזר) had a grandson he adored named צבי נתן דוד. The boy's father, R' Baruch Rabinovich, would often recall that his father-in-law's special love for this boy was in part due to the fact that he and his wife Frima, the Rebbe's only daughter, had waited a long time to have their first child. He would often play with and "spoil" the child. The Rebbe and Tzvi were so close that Tzvi would often sit on his grandfather's lap at the תישב תישב.

In the final year of his life, the מנחת אלעזר took the שופר on the first day of the month of אב and tested it to see whether it was in good condition. Tzvi was in the room and was visibly excited by the שופר and its sounds. He asked the Rebbe for one more blast of the שופר, and his zeide gladly obliged. From then on, for the remainder of the month, this became a ritual; the Rebbe would blow the שופר once each day for little Tzvi. On the day before ראש השנה, Tzvi was there, awaiting his daily blast from his zeide's שופר, but he was disappointed.

"Today is the day before ראש השנה," his grandfather explained. "Today we do not blow the שופר. Tomorrow morning, we will blow the שופר in the main shul and you will hear many more blasts."

The child did not understand the explanation. He knew no reason. He kicked and screamed, "Just one blast! Just one blast!"

After a while, the grandfather softened at the sound of his beloved grandchild crying, and he took the שופר and blew one blast.

On ראש השנה, the custom in Munkács was that the Rebbe spoke before blowing the שופר. That year, the Rebbe went up to the תשובה, opened it and said: "רבונו של עולם, I have to do תשובה, yet I did."

He began to sob uncontrollably and called out: "רבונו של עולם, do You know why I transgressed this מניחה? It was because my young grandchild lay on the floor begging and crying that I should only blow one blast of the שופר for him. My heart melted; I couldn't bear to watch him cry like that, so I blew once for him, though I shouldn't have."

"Tatte, Father, how can You stand by and see how millions of Your children are down on the floor, crying out to You, 'Tatte, just one blast! תבקע בשופר גדול להרדתנו, sound the blast of the great שופר that will herald the final Redemption from our terrible גלות!' Even if the time is not right for it yet, even if the time for משיח has yet to arrive, Your children cry out to You — how can You stand by idly?"

The Rebbe's son-in-law would cry as he recounted this beautiful story, and he would recall how at that time the entire קהל cried along with the Rebbe. The blowing of the שופר was delayed for a very long time. The קהל could not regain their composure and loud wailing was heard throughout the main shul ...

That תשובה, the Rebbe's תשובה had a profound effect on the entire קהל.

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

## An Ahavas Chesed Moment

ספר אהבת חסד חלק א' פרק ו' א'

\*If an עני (poor person) and an עשיר (rich person) both came at the same time to borrow money and there is only enough for one person, then the עני must be given preference. Even though it may be more comfortable and probable that the money will be paid back (on time) by the עשיר, if the עני is trustworthy or if he provided collateral, then the עני must be given preference. This הלכה is based on the פסוק: פְּסוּק: אִם כֶּסֶף ... תַּלְוֶה אֶת עַמִּי אֶת הָעֲנִי עִמּוֹךְ ... (שְׁמוֹת כב: כד) — when you lend money to My people, to the poor person who is with you, ...

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

The חפץ חיים explains that this הלכה is applicable even if the עני is not a local עני and the עשיר lives locally, the עני still takes preference. The חפץ חיים continues that this הלכה is even applicable if the עשיר is a close family member or his רבי מלקח, the עני still takes preference (עני בנתיב חסד אות ג לטעמו ועוד).

## Questions of the week

1. Which animals from the קרבנות brought by the נשיאים allude to the אבות הקדושים?
2. Which animals from the קרבנות brought by the נשיאים have a connection to שבועות? What is this connection?



אֵלֶּיךָ וְלֹא לְעֹלָם (שְׁמוֹת כב: כד) — when you lend money to My people, to the poor person who is with you, ...

- A תחנות that is joined to a שְׁמִינָה עֶשְׂרָה is a most powerful תחנות; therefore, one should not talk from עֶשְׂרָה until after תחנות.
- The מְשֻׁנָּה בְּרוּרָה explains (based on the אֲבָרָה) that this is not like the אֲסוּרָה to talk after בְּרוּרָה and only refers to talking about something completely foreign to the תחנות.



## Focus on Middos

Dear תלמיד,

ראש ר' יצחק דוב Koppelman זצ"ל was a true תלמיד to his ישיבה, R' Shimon Shkop זצ"ל. Even when most of his חברים went from Grodno to learn in Mir, R' Koppelman still chose to remain in Grodno. He felt that he could not leave his רבי.

As the Nazis ימח שם invaded Poland, most בחרים learning in Grodno left, traveling to Vilna with their משגיח, R' Shlomo Harkavy זצ"ל. Too frail to travel, R' Shimon remained in Grodno with R' Koppelman. The ישיבה was forced to close when the Russians conquered Grodno and instituted anti-religious decrees.

On ט' חשוון (1939), 5640, R' Shimon addressed a meeting of רבנים to determine what could be done about the current חנוך issues in Grodno. While davening after the meeting, R' Shimon suddenly collapsed, and his pure נשמה returned to ד'. Due to the ongoing war, very few people were able to attend the לונה. R' Koppelman, along with R' Shimon's granddaughter (R' Zelik Epstein's rebbetzin), buried him. After the war they both confirmed the exact burial spot

and a proper מצבה was placed over the קבר's גדול.

During the most difficult war years, R' Koppelman managed to smuggle his רבי's כתבים, manuscripts. He carefully sewed them into his clothing, and watched over them with amazing מפש. Even in the Siberian labor camp and in the prison in Samarkand, his כתבים were his most treasured possession. In the חדושים to R' Shimon's תלמידים, his sons wrote, "May the name of our friend, the גאון R' Yitzchok Koppelman, a close and longtime תלמיד of our father and one of the most outstanding תלמידים of Grodno, be remembered for the good. It was only because of his tremendous מפש that the manuscripts of our father were saved from the valley of tears and brought here to freedom."

My תלמיד, R' Koppelman was the ultimate תלמיד, and his selfless חסד ensured that his רבי 'lives on' for all future generations. In truth, any תלמיד who emulates his רבי's or parents' good ways will make them 'live on' for all future generations!

יהי זכרו ברוך!

בגידות, Your רבי

Adapted from: *Yated Ne'eman* (with kind permission)



## Understanding Davening

An introduction to תחנון...

One of the least understood parts of davening is תחנון. In his סדור (דף י"ב) רב עמרם. תחנון writes that after (טור או"ח קל"א) ע"א; see also (טור או"ח קל"א) ע"א; one does שמונה עשרה (literally, falling on one's face), pleading for ד' mercy. Then one should make any personal requests for anything that he needs. כל בו writes that תחנון has the power to create forgiveness for even the most severe עבירות. נפילת (ד"ך ה' חלק ד: טו) רמח"ל writes that נפילת has the power to appease the מדת הדין, strict judgement, and to arouse מדת הדין's מידת הרחמים, divine mercy [to answer our תפלות]. The גמרא (נט.) relates an amazing story that illustrates the power of תחנון. Although he never had any particular person in mind, by simply reciting the words of תחנון, the adversaries of ר' אליעזר were destroyed.



## 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 וקרא 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

More than just a ראש ישיבה and master in teaching בחרים how to understand clear פשט in a גמרא, יצחק דוב Koppelman זצ"ל was a מחנך who felt responsible for every aspect of a בחר. He watched the בחרים eat and would show his dismay if a בחר grabbed the food. Once, a בחר pulled out ketchup he had brought from home. R' Koppelman reminded him of עשו's words, "הלאניני נא מן האדם האדם הזה" — געב מיר פון דער זייער רויטע זאד! — Give me some of that very red stuff!"

Source: *The Yated Ne'eman* (with kind permission)





# LEARNING FROM OUR LEADERS

בס"ט  
PIRCHEI AGUDAS YISROEL OF AMERICA

JEWS FROM ALL OVER THE WORLD WOULD COME TO THE STEIPLER GAON TO SEEK ADVICE AND RECEIVE HIS BROCHOS.



WE ARE GOING ON A VERY DANGEROUS SECRET MISSION THIS THURSDAY NIGHT AT 9:00 P.M. THIS IS TOP-SECRET CLASSIFIED INFORMATION. PLEASE DAVEN FOR OUR SUCCESS.

PLEASE WRITE DOWN YOUR NAMES AND I WILL DAVEN FOR YOU.



BACK IN THE WAR ROOM THEY WERE DISCUSSING THE BOLD MISSION AND THEY WERE WORRIED:

THIS IS OUR ONE AND ONLY CHANCE - IT'S THE ONLY TIME WE HAVE CLEARANCE TO FLY OVER ENEMY TERRITORY, AND I JUST GOT WORD THEY WANT THE OPERATION TO END EARLIER.

WE ARE GOING TO HAVE TO CHANGE THE PLANS AND BRIEF ALL THE PEOPLE INVOLVED WITH THE NEW INFORMATION.



THURSDAY NIGHT 7:30...

...THE DIFFICULT MISSION IS STARTING IN AN HOUR AND A HALF... I CAN'T HELP BUT IMAGINE THE FEAR THESE SOLDIERS MUST BE FEELING AT THIS TIME.



THURSDAY NIGHT 8:00...

IT'S TOO MUCH... I CAN'T WAIT ANY LONGER, I MUST START DAVENING FOR THEM RIGHT NOW!

PLEASE DO NOT ALLOW ANY MORE PEOPLE FOR THE NEXT TWO HOURS...



LATER THE SOLDIERS RETURNED AND INFORMED THE STEIPLER THAT INDEED THEIR DANGEROUS MISSION HAD BEEN RESCHEDULED FOR AN HOUR EARLIER - PRECISELY THE TIME THE STEIPLER BEGAN TO DAVEN - AND THEY WERE SUCCESSFUL IN EVERY ASPECT OF THEIR MISSION.



R' YAAKOV YISROEL KANIEVSKY זצ"ל, THE STEIPLER GAON, WAS THE SON OF R' CHAIM PERETZ, A שו"ת IN HORENSTEIPEL, AND BRACHA. WHEN HE WAS 60, R' CHAIM PERETZ'S 1ST WIFE DIED, LEAVING HIM WITH 3 DAUGHTERS. R' CHAIM PERETZ'S רבי RECOMMEND THAT HE REMARRY. HE HAD 3 MORE SONS WITH HIS 2ND WIFE, BRACHA. THE OLDEST WAS יעקב ישראל. AT 11, HE LEARNED WITH 'DER ALTER' OF NOVARDOK. AT 19, THE ALTER SENT HIM TO HEAD A ישיבה IN ROGATCHOV. AFTER A STINT IN THE RUSSIAN ARMY, HE WAS APPOINTED ראש ישיבה OF NOVARDOK. IN 1925, HE PUBLISHED שערי תבונה. THE חזון איש SOUGHT HIM AS A HUSBAND FOR HIS SISTER MIRIAM. IN 1934 HE JOINED THE חזון איש AND MOVED TO בני ברק AND AUTHORED THE קהלת יעקב פרץ, ברכת נר, חיי עולם AND HIS צדקות AND גדלות בתורה WERE LEGENDARY AND HIS ADVICE WAS SOUGHT BY JEWS FROM ALL OVER THE WORLD.



For any inquiries or comments please feel free to call 347-838-0869 • Illustrated by: Yeshaya Suval 347-486-6634

כ"ג מנחם אב 1889-1985 5649-5745

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