While on a break during a major convention that might clarify what had happened, was sitting on the side quietly without joining the pilpul. He raised his hand to silence the crowd.

Chaim, can you answer, and my son Chaim came up with his answer, and our Rabbosai, I astounded at both answers. After the convention the Beis HaLevi went to the Sefer that R’ Yitzchak Blazer son, Chaim, asked me an interesting question...

Horav Simchak Bunim Sofer of Strikov, of Lodz, Warsaw, Baranowitz, and Vilna before escaping to Poland, to the Brisker Rav. He married a great granddaughter of the Vilna Gaon, of Strikov, and was accepted in the famed Yeshivat Kol Chabad, and was a recognized insightful leader and was a member of the Brisker Rav’s Chavos Kodesh. His Sefer in Chachma in Talmud was only matched by his unusual humility and his brilliance!
Loving Others

You shall not plow with an ox and a donkey... (Deuteronomy 22:10)

There are several interesting reasons for this prohibition, given by the poskim. The Rosh 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 Rosh writes that the reasoning behind this prohibition is that it is very painful for animals to be working together in such close proximity. He writes, "I heard such a creature of an ox and a donkey together..." It is a known fact, that animals and birds are greatly agitated (literally worry) dwelling together, and even more so, working together.

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

If the Rosh 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 one. 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 Hornsteipler Rebbe of Milwaukee.

Two months before his death, R’Yaakov Yisroel Twerski 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, Rebbezten 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 Hornsteipler 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 Hornsteipler’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 (with kind permission from ArtScroll)

An Ahavas Chesed Moment

As mentioned last week, one cannot give away any utensil that is used in the preparation of food as a collateral. If a lender takes five food preparation utensils from a borrower as a collateral, then he is only entitled to the five utensils. Even if the borrower has five of the same utensil, there is a separate ḥamperach each time the same type of item is used as a collateral. 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 collateral and hand them over to the ẓikaron v’nir.

This is intended only as a guide. Please review any real-life situations with a competent Rov. It is interesting to note that although they 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 collateral, unless they are never used and are completely extra.

Questions of the Week

1. In connection with the weekly parsha, the Talmud says קושי יניבך. What is another similar way to say you will be blessed?
2. What will you have plenty of if your weights and measures are exact?

The person who serves as the ספיו חסידות לברך should preferably meet the same requirements / qualifications as those of the ספיו חסידות לברך who serves on מינין דוד וידר שיכון הקדש.

It is proper that the person who is a ספיו חסידות לברך should try to understand the words he is saying.
Dear [Name],

Rabbi Yaakov Yaakov Landau, the Strikover Rebbe, lived his whole life with a burning sense of truth. He despised every form of untruth, publicity or flattery, teaching his students 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 Bekishes (long coat). He also never allowed anyone to serve him or be his 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 to be a different person. In every minhag (custom), he would publically show his humility. He would turn his eyes upward and recite every word of davening loud and clear, like it says in Tikkun Hashem. R’ Shlomo Zalman Auerbach once commented that he didn’t know how the Admor of Strikov derived the word, strength, to daven with such intensity. Each and every daily minhag of brachot he recited seemed like a “first”.

On a subsequent 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 minhagim. Seeing his companion’s puzzled expression, he explained, “Of all places, this room is surely the one where people are recited in sincerity, with tears and tears. Anyone in this anteroom who is waiting for a close relative’s operation to finish, surely daven from the depths of his heart. In such an minhag, I too wish to add my tefilot.”

My Rebbe, is it any wonder that the Rebbe’s words were famous and sought after, not only by his students but everyone that is sincere, to know [what he would say]... Perhaps it is close to all who call upon Him with sincerity (חלה המכוון). With the background of the Rebbe’s humility and his sensitivity to pure truth, the sincerity of the Rebbe’s words was unquestionable!

Yi’hi kovr rabo! Your Rebbi

A letter from a Rebbe, based on interviews

Sage Sayings

For many years, the Strikover Rebbe, Rabbi Yaakov Yaakov Landau, traveled by bus, refusing to be driven by car. Even in his later years, he would insist on taking the bus from Tel Aviv to Kfar Chabad. When a driver objected that buses were not respectable, the Rebbe smiled and said, “I am one who appreciates modesty, and I do not object to modest. If you would measure the size of my vehicle [a bus, lit: a wagon], I must be the greatest Rebbe around!”

Source: Based on an article in Hamadon

Call the Pirchei hotline now! - 718-663-0212
While on a break during a major convention of many Gedolei Torah in St. Peterburg, 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 Oaf...**

**Rabbosai, I came up with one answer, and my son Chaim came up with another...**

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.

**Chaim, can you answer, and my son Chaim came up with another...**

The Beis Halevi had an interesting idea that might clarify what had happened.

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! 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!**

**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 was surprised that R’ Yitzchak Blazer was sitting on the side quietly without joining the pilpul. He raised his hand to silence the crowd.

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.

The Beis Halevi read over the index of topics and was shocked by what he saw...