



PIRCHEI Weekly

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ערוב תבשילין: יום ה' לפני יום טוב

יום ב דשבועות: מגילת רות

קריאת התורה: דברים יז-כב-טז:ז

הפטרה: חבקוק ב-כ-ג:יט

דף יומי: חולין כ"ג יזכור

יום א דשבועות: אקדמות

קריאת התורה: שמות יט-א-כ:כג

הפטרה: יחזקאל א-א-כח: ג יב

דף יומי: חולין כ"ב

הלל שלם

TorahThoughts

ותָּרָא כִּי מוֹתָאֲמָצַת הִיא לְלֶכֶת... וּתְהַדָּל לְדָבָר אֶלֶּיהָ (רות א: יח).

When she saw she was determined to go with her, she stopped arguing with her.

Many of the guidelines of accepting גְּרִים, converts to Judaism, are based on מְגִילַת רות and the manner whereby רות became a גֵּיְרָמִי through גְּלוּת. Many commentators discuss the question of רות's status at the time of her "return" from the fields of מוֹאָב. If she had already become a גֵּיְרָמִי before her marriage to מְחִלּוֹן and what was it necessary to undergo the conversion process again, and what was נְעָמִי accomplishing by discouraging her from returning to לָחֵם? If she was not a גֵּיְרָמִי, she had the status of a non-Jew. If so, why was there a requirement of גְּבוּס?

The בַּי"ח, in his commentary on רות, answers that in the days of דָּוִד and שְׁלֹמֹה, the main בְּתוּלָה did not accept גְּרִים. In דָּוִד's days, there was a serious concern that גְּרִים would join out of fear of דָּוִד's great military power. Similarly, in the days of שְׁלֹמֹה there was concern that non-Jews would be attracted by the Jews' powerful king and their prosperity and tranquility. However, in certain cases, some lower courts did accept converts, but only on a trial basis. If the גְּרִים would prove their loyalty and sincerity to Judaism, their גְּרוּת would be accepted retroactively. If they were not sincere, then their גְּרוּת would be invalidated.

The בַּי"ח explains that the גְּרוּת of רות and עֲרַפָּה was

questionable. It could easily have been motivated by their desire to marry the sons of the rich and distinguished אֶלְיָמָלֶךְ. When אֶלְיָמָלֶךְ and then מְחִלּוֹן died, the גְּרוּת of רות and עֲרַפָּה was put to the real test. Would they abandon their new religion now that they lost their husbands and wealth, or would they show their loyalty to Judaism by returning with נְעָמִי? When נְעָמִי discouraged them, עֲרַפָּה departed while רות clung to her. In this way, רות displayed the sincerity of her גְּרוּת.

The original גְּרוּת of רות was validated at this time. A similar situation will happen at the time of מְשִׁיחַ. The גְּמָרָא (יבמות כד:) says that in the time of מְשִׁיחַ, גְּרִים will not be accepted because it is feared that non-Jews will desire to join יִשְׂרָאֵל in order to benefit from the honor that Jews will achieve then.

Many old Williamsburgers will remember the well known גַּר בְּנֵי תוֹרָה, R' Avrohom, a former priest. He raised a family of fine שְׁעוּרִים of R' Shlomo Heiman. When R' Shlomo taught the סוּגְיָא about accepting גְּרִים in the time of מְשִׁיחַ, he turned to Reb Avrohom and, with a sweet, warm smile, he chuckled and said with a heart full of love, "Reb Avrohom! דוּ הָאֵסֵט אַרְיִינְגֶעֶכְאָפֵט — You converted just in time, before it was too late."

Adapted from: Rav Pam on the Festivals (with kind permission from ArtScroll)

Yahrtzeits of Gedolim

ר' יוסף יהודה ר' יצחק יעקב ווייס זצ"ל י"א סיון 5662 - 5749 his wife יוכבד in Dolya, Galicia. During WWI, his 1901 - 1989 family sought refuge in Munkács, Hungary. He received סמיכה from ר' חיים אלעזר שפירא זצ"ל at the age of 16. He also received סמיכה from ר' מאיר אריק זצ"ל of Tarna. At the age of 20 R' Weiss became a ראש ישיבה in the town. He then served as אב בית דין in Grosswardein, Romania, prior to WWII. In 1949, he was appointed as the אב בית דין in Manchester, UK, where he served until 1970. He then immigrated to ישראֵל where he served as אב בית דין of the קהילה החרדית from 1979 until his פטירה. His ענוה and ותרנות, ענוה and פוסק הדור were his hallmark traits and made him respected by all as a leading פוסק הדור.

לעיני ה' ישעיהו דוב ע"ה בן יבלחטי"א יצחק צבי נ"י

Gedolim Glimpses

One Friday night a father and his young son knocked on the door of ר' יצחק יעקב Weiss זצ"ל. They had a שְׂאֵלָה about a chicken bone. The רב smiled as he watched the nervous boy take the bone out of a bag from under his yarmulka. He gave the boy a loving pinch on his cheek and said, "My son, you are truly a good boy! You did the right thing and listened to your father!" He had read the boy's thoughts about carrying on שְׁבֵת. The man still recalls the relief he felt from the רב's comforting words over 45 years ago.



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Kametz and Continuity

בני אם ערבת לך... (משלי ו: א)

My son, if you are a guarantor to your friend ...

The **כלל** (פרק ו סימן ב) מדרש משלי explains that this refers to **כלל** at the time when they stood at **הר סיני**. When **ד' הר סיני** gave the **תורה**, He asked **ישׂראל**, "If I give you the **תורה** will you fulfill everything that is written in it?"

They all answered, "Yes!"

ד' then asked, "Who will be your guarantor?"

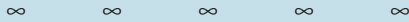
ישׂראל offered the **שמים** and **אָרץ**, but **ד'** did not find that satisfactory.

They then offered the **אבות** to be their guarantors.

ד' replied: "Your forefathers themselves need guarantors." (

במה אֲדַע כִּי אֶירְשֶׁנָּה — How shall I know that I will inherit the land? **עשו**, whom **ד'** reviled, precluded him from serving as guarantor. **יעקב**, too, had complaints about his life's travail, so that **ד'** removed His Divine Providence from him. While all of this on the surface seems petty, we must remember that **ד'** demands complete perfection.)

Finally, **בני ישׂראל** brought forth their future, their children: "Let them be our good guarantors." **ד'** agreed and, by their virtue, we were able to receive the **תורה** ... forever!



As the elderly Rav Isser Zalman Meltzer זצ"ל danced in the Etz Chaim Yeshivah, his many **תלמידים** clapped and sang as they watched him. They knew that their revered **רבי** did not have much strength to celebrate that **תורה**, and were awed at his enthusiastic participation.

Rav Isser Zalman had been frail since he was a young man, and continued to be frail and sickly his entire life. But every **שְׁמַחַת תורה** he found an incredible reservoir of strength. Rav Isser Zalman would dance and sing with unusual energy and passion, propelling his **תלמידים** to do the same.

As each **הקפה** began to wind down, a **תלמיד** would bring a chair so that Rav Isser Zalman could rest. As the additional **פיוטים** were recited, he saved his strength for the next **הקפה**. Although some suggested that he sit out one or two **הקפות**, Rav Isser Zalman

wouldn't hear of it.

As the next **הקפה** began, the crowd watched to see what had inspired their **רב** to regain his energy. Rav Isser Zalman walked right toward a little boy who was about four years old and held the child's hand. Quickly, another little boy gravitated toward them and joined them, holding the **רב's** other hand. And then a third and fourth. Before long, a circle had formed consisting of an 80-year-old **רב** and eight four-year-old boys.

His eyes closed in concentration, with eight little sets of eyes watching him intently, Rav Isser Zalman began humming a **נגון** to himself. The tune sounded oddly familiar, though no one could identify it. But the circle of children slowly picked up on it and before very long they were all humming.

Suddenly, and with great energy, R' Isser Zalman burst into song.

"אָ — קמץ א" And the thrilled children repeated the refrain after him.

"בִּ — קמץ ב" And again they repeated the magical words.

"גִּ — קמץ ג" Once more the energized young boys burst forth with their response.

As the beat of the song reverberated in their souls, those present could not help but smile. The **רב**, together with the children, danced and sang "אָ — קמץ א, בִּ — קמץ ב, גִּ — קמץ ג ..." and so on, again and again, for the next twenty minutes. Eight innocent **נְשְׁמוֹת** with a man who, after eighty years, had retained that same purity inside his very own soul. Their hands locked, they merged in a tidal wave of spirit and emotion. But not another soul joined. They would not dare.

Standing outside the circle, the entire adult assemblage watched in awe as the purity demonstrated by a group of singing children touched the essence of their **נְשְׁמוֹת**.

And perhaps as never before, in the famed Etz Chaim Yeshivah in **ירושלים**, the words of the next **הקפה** echoed in the hallowed hall: **מִשָּׁה אָמַת וְתוֹרַתוֹ אָמַת!** — together with the understanding that our children and future generations will be the guarantors that the **תורה** will continue forever!

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

Davening Right?

Due to a number of requests from our readers we have continued listing some common mistakes in reading that will be a surprise to most of us. Please fax any reading errors that you would like to share to 718-506-9633. For example, please read the following and then look at the explanation below:

- 1) In a regular weekday עֶשְׂרָה we say: **מִלְּךָ אוֹהֵב צְדָקָה** ... **בְּרוּךְ** ... **וּמְשַׁפֵּט** ...
- 2) In **וְיִבְרַךְ דְּוִיד** we say: **אֱלֹהֵי יִשְׂרָאֵל אֲבִינוּ מֵעוֹלָם וְעַד עוֹלָם** ...
- 3) In **הַלֵּל** we say: **הִיא נִפְלְאוֹת בְּעֵינֵינוּ** ...

*This is intended only as a brief synopsis. Pay close attention as you read from your דָּוָר to avoid misreading the holy words of your precious תְּפִלּוֹת.



1) Correct: **מִלְּךָ אוֹהֵב צְדָקָה** ... **בְּרוּךְ** ... **וּמְשַׁפֵּט** ...
[many] **אֱלֹהֵי יִשְׂרָאֵל אֲבִינוּ מֵעוֹלָם וְעַד עוֹלָם** ...
[many] **הִיא נִפְלְאוֹת בְּעֵינֵינוּ** ...
[many] **אֱלֹהֵי יִשְׂרָאֵל אֲבִינוּ מֵעוֹלָם וְעַד עוֹלָם** ...
[many] **הִיא נִפְלְאוֹת בְּעֵינֵינוּ** ...

*This is intended only as a brief synopsis. Pay close attention as you read from your דָּוָר to avoid misreading the holy words of your precious תְּפִלּוֹת.

Questions of the Week

1. What do we learn from **נְעָמִי** leaving the fields of **מוֹאָב** and **יעקב** leaving **שְׁבַע**?
2. By citing various **מִצְוֹת נְעָמִי** attempted to dissuade **רות** from converting to Judaism. Which **מִצְוֹת** did **נְעָמִי** cite? (Try to name 3.)



1. When a **קִרְיָה** departs from a place, it leaves a void for the **קִרְיָה** is the glory, splendor and beauty of his/her dwelling place. **בְּיָמֵינוּ** ...
2. Among the various **תְּפִלוֹת** that were cited by **נְעָמִי** in her attempt to dissuade **רות** from converting to Judaism were the prohibitions of **שֶׁלֹּא יִשְׁתַּמְּךָ וְיִתְבַּחֶם** and **הַבְּדִיל** ...

- One should stand during the **קריאה** of the **תְּפִלָּה** from the beginning of that **עֲלֵה** so as not to show that only the **תְּפִלָּה** are important. Additionally, if one reads it [along], the first day's **תְּפִלָּה** should be said while standing; if one just listens he may sit.
- The **תְּפִלָּה** should be given to one of the **חֲשׂוּבִים**.

Reviewed by R' Gedalyahu Eckstein

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



Focus on Middos

Understanding שבועות

Dear תלמיד,

Even before World War II, R' Yitzchok Yaakov Weiss זצ"ל, the רב of ירושלים and head of the תרדית, was famed throughout Hungary as a great תלמיד חכם.

By the time he was 15 years old, R' Yitzchok Yaakov had attracted the attention of the גדולי הדור. The Munkatcher Rebbe (מנחת אלעזר) and the famed פוסק R' Meir Arik of Tarna conferred סמיכה on the young man.

In the years following the two world wars, when thousands of women who were עגונות waited anxiously for a התר to remarry, R' Weiss took upon himself the awesome task of paskening שאלות in this extremely difficult area. R' Weiss once explained why he felt he had merited to become the רב of ירושלים in a city that already had renowned תלמידי חכמים [such as R' Shlomo Zalman Auerbach זצ"ל and R' Yosef Sholom Elyashiv זצ"ל].

When he became engaged, he was unaware that his bride limped, until someone later informed him of this fact. His close family was very disappointed when they heard about this issue and wanted to

break off the שדוך. However, R' Weiss adamantly refused. He would not cause embarrassment to a ישראלי. He was happily married. Together they were זוכה to have one child, who survived the war together with his father.

In his humility, R' Weiss did not consider his mastery of ש"ס and פוסקים a logical reason for meriting to become the רב of ירושלים. Although as a בחור he received סמיכה to become a דין and he was already paskening שאלות of עגונות before the age of 19, in his own mind that still was not enough of a reason; the only satisfactory reason that he found was the merit of sparing a young woman from embarrassment.

My תלמיד, realize the greatness in ד' eyes of being willing to give up something rather than shame someone. The מדרש teaches that our זכות for the גאולה is that אמינו gave up her chance to marry יעקב in order to save her older sister לאה from embarrassment. In the eternal זכות of the many צדיקים like R' Weiss who follow in the way of אמינו, רחל אמינו may we all be זוכה to the ביאת גואל במהרה.

הי זכרו ברוך!

רב' Your רבי, בידודות,

Story heard from the Dinover Rebbe שליט"א

יום חג השבועות הזה זמן מתן תורתנו...
This day of the שבועות festival, the time of the giving of our תורה...

Why is the יום טוב of שבועות referred to as זמן מתן תורתנו, the time of the giving of our תורה? It would seem more appropriate to call it זמן קבלת תורתנו — the time of the receiving of our תורה. The word מתן means giving or gift. The תורה that we learn every day is a gift that is continually giving. It is the ultimate gift that enhances every aspect of our daily lives. For example, part of the gift of תורה is that the תורה we learn daily creates a shield that constantly protects us from lurking dangers. It is interesting to note that the זמן מתן תורתנו of גימטריה is 1,649, which is the same as קתריס בפני — like a protection from misfortune (אבות ד: כא).

This Week in History



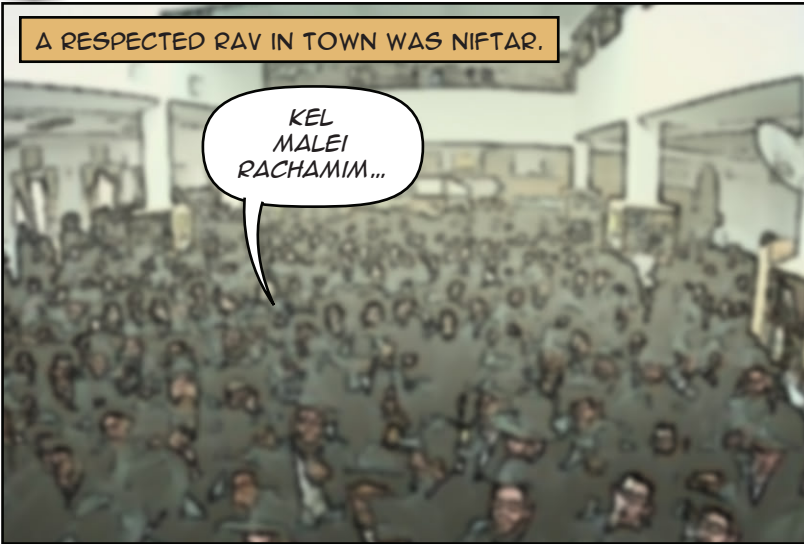
ר' יעקב חיים of יארצבט — 5699/1939 סיון 9 Sofer זצ"ל (1870 – 5699 / 1939), better known as the פה החיים (the name of his monumental 10-volume halachic work). He was born in Baghdad in 1870 to יצחק ברוך and אסתר. In his youth he studied תורה under the Sephardic greats of the times, such as עבדאללה סומך ר' and ר' עזרא רחמים זצ"ל along with אגרי ישראלי ירושלים. He settled in ירושלים where he began to study in the ישיבת א"ל in the Old City. This ישיבה, founded by ר' גדליה חיון זצ"ל, attracted many of the city's great kabbalistic sages, among them the רש"ש, who eventually became its ראש ישיבה. In 1909, the פה החיים transferred to the newly founded לךוד בית הנסות שושנים, located in the ישראלי section of ירושלים. He became renowned as a great kabbalist as well as a recognized halachic authority. A prolific writer, in addition to his magnum opus, the פה החיים (הלקה) he authored תפלין, ספרי תורה (on the laws of writing תורה), and מזוהות, as well as various פנונות required for the writing and the donning of תפלין, גל (a compendium of the דרשות he delivered on שבת while he was in אבלות for his father), and ישמח ישראלי (on the פרה). He is buried on הר הזיתים.

Sage Sayings



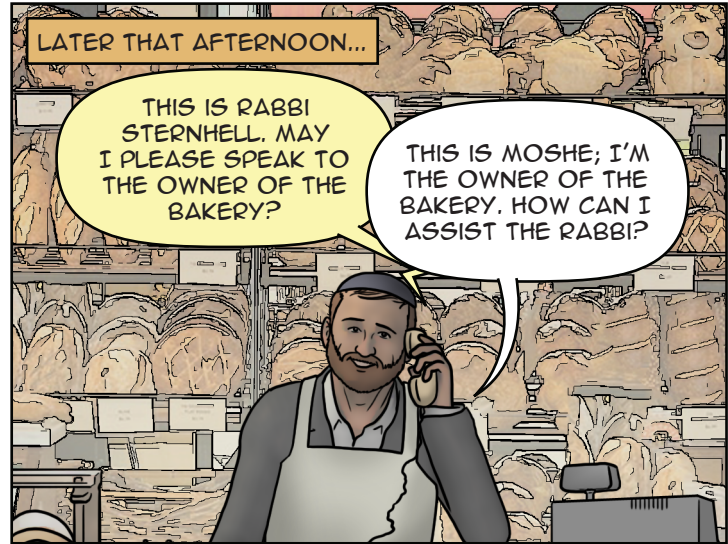
R' Yoel Teitelbaum זצ"ל (Satmar Rebbe, of the עדה רב and אב"ד, ר' יעקב יצחק וויס זצ"ל) chose ירושלים in התרדית in Manchester, UK, as his ראבי"ד (deputy). R' Weiss was far from being a קנאי, zealous fighter for an ideal, like the Satmar Rebbe. The Satmar rebbe explained himself in his typical humorous manner, "צו זבן א קנאי אזוי ווי מיר נעמט נישט צו פיל — צו צבט — To become a קנאי like me doesn't take too long; צו זבן א תלמיד חכם ווי אים נעמט א גאנץ לעבן! — to be a תלמיד חכם like him takes a lifetime!"

Source: Heard Around the Shabbos Table



A RESPECTED RAV IN TOWN WAS NIFTAR.

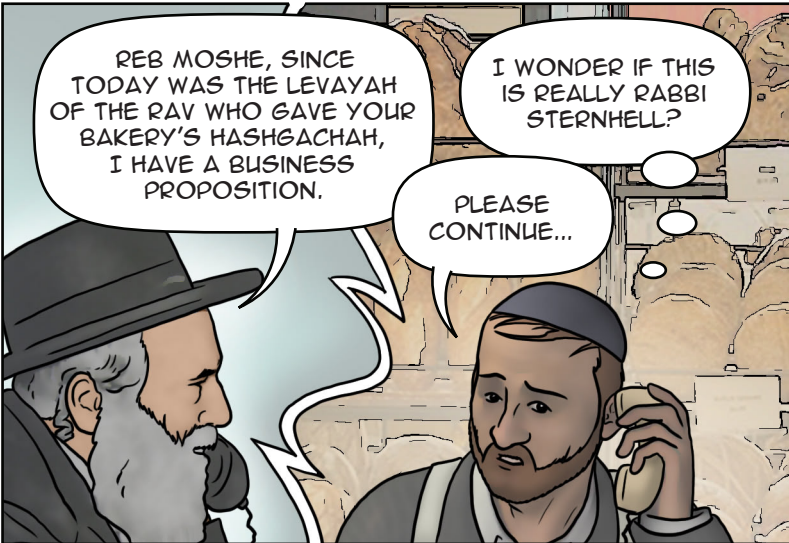
KEL MALEI RACHAMIM...



LATER THAT AFTERNOON...

THIS IS RABBI STERNHELL. MAY I PLEASE SPEAK TO THE OWNER OF THE BAKERY?

THIS IS MOSHE; I'M THE OWNER OF THE BAKERY. HOW CAN I ASSIST THE RABBI?



REB MOSHE, SINCE TODAY WAS THE LEVAYAH OF THE RAV WHO GAVE YOUR BAKERY'S HASHGACHAH, I HAVE A BUSINESS PROPOSITION.

I WONDER IF THIS IS REALLY RABBI STERNHELL?

PLEASE CONTINUE...



REB MOSHE, I WOULD LIKE TO TAKE OVER THE PREVIOUS RAV'S HASHGACHAH! MY PRICE WILL BE THE SAME.

HIS VOICE DEFINITELY SOUNDS LIKE RABBI STERNHELL, BUT THIS JUST SEEMS A LITTLE DISTASTEFUL... BUT I WON'T JUMP TO CONCLUSIONS.

REBBI, IT'S A DEAL!

REB MOSHE, I'LL BE OVER IN 5 MINUTES.



THE RAV CAME TO INSPECT THE BAKERY AND SIGN THE PAPERS.

RABBI, IT IS AN HONOR TO HAVE THE RAV'S PRESTIGIOUS HASHGACHAH FOR MY BAKERY! WHAT IS THE BUSINESS NAME OF THE RAV'S HASHGACHAH TO WRITE ON THE CHECKS?

PLEASE MAKE OUT THE CHECKS DIRECTLY TO THE PREVIOUS RAV'S ALMANAH (WIDOW).

??



REB MOSHE, SHE IS AN ALMANAH AND SHE NEEDS THE MONEY. I'LL PROVIDE THE HASHGACHAH, AND THE MONEY SHOULD BE SENT TO HER.

...AND THAT'S THE WAY IT REMAINED FOR MANY YEARS!

רבי יצחק WAS BORN IN GORLITZ, POLAND, TO רבי נחום AND רבקה STERNHELL. WHEN HE WAS EIGHT YEARS OLD, THE FAMILY MOVED TO SANZ, POLAND. HE EXCELLED IN LEARNING UNDER THE DEDICATION OF HIS CHILDHOOD רבנים. AFTER HIS מצוה, HE FIRST LEARNED IN OSHPITZIN AND THEN LATER IN MUNKÁCS, HUNGARY, WHERE HE BECAME A תלמיד מובהק OF THE (מנחת אלעזר) רבי חיים אלעזר שפירא זצ"ל. HIS תרומה WAS THE YOUNG יעקב WEISS, THE FUTURE אב"ד OF THE עדה החרדית OF ירושלים. IN 1939, HE MARRIED לאה, THE DAUGHTER OF אהרן צבי רבי KESTENBAUM. AFTER THE WAR HE SERVED AS רב OF SALZBURG, AUSTRIA. IN 1950, רבי יצחק IMMIGRATED TO THE USA AND SETTLED IN BALTIMORE, MARYLAND. THERE רבי יצחק REBUILT AN ENTIRE קהלה WITH SELFLESS ENERGY AND DEDICATION. רבי יצחק COLLECTED FUNDS AND ARRANGED FOR ישראלי MILK, FOUNDED שפירית הפליטה AND TORAH INSTITUTE OF BALTIMORE. רבי יצחק WAS BELOVED BY HIS תלמידים AND תלמה ALIKE. רבי יצחק WAS HELD IN HIGH ESTEEM BY THE גדולי הדור OF HIS TIME, AS IS EVIDENT FROM HIS MAGNUM OPUS, THE MULTI-VOLUME יצחק כוכבי.



כ"ח ניסן 1910-1980 5670-5740