



# PIRCHEI Weekly

## Agudas Yisroel of America

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**פרשה: נח הכטרה: רני עקרה לא ילדה... (ישעיהו נד:א-נה:ה)**

**דף יומי: בכורות כ"ט מברכים בה"ב משיב הרוח ומוריד הגשם ברכי נפשי (שבת מנחה)**

## Torah Thoughts

י' offered the people of נח's generation several opportunities to save themselves from destruction. (בראשית ו: יד) רש"י questions why י' required נח to labor and build a תבה, ark, in order to be saved. י' did not need נח to do any work to be saved; י' has many ways to perform miracles without effort. Why did נח have to work hard and build a massive תבה for all to see?

רש"י explains that י' wanted נח to build the תבה in order for everyone to see this major construction and ask what was happening. נח would respond to the questioning of the inquisitive passersby by explaining that their ways were angering י' and they had to do תשובה, repent; otherwise the world would be destroyed. The questioning and construction were not completed in a month or two — נח worked on the תבה and answered the people's questions every day for 120 years, giving them many opportunities to do תשובה.

When the rain began falling י' was still hoping that the people would do תשובה. He brought down the rain with mercy, intending to change the initial rainfall into גשמי ברכה, rains of blessing, if the people would only do תשובה. תשובה starts with a change in the heart — a person must regret the sin. Do you know what else is required התורה to be part of the process for תשובה?

The מצוה in ספר החינוך teaches that there is a מצוה to verbalize that one regrets a sin based on the words וְהִתְנִידוּ אֶת חַטֹּאתֵם, and they shall confess their sins (ז:).

Why is remorse in the heart not enough? The חנוך offers two possible explanations.

The first is that when a person verbalizes a thought, it helps him come to realize that his actions are not hidden from י'. On the contrary, by speaking out loud about his sin the person is showing that he believes that everything is revealed to י'. All his hidden actions do not remain locked in his heart; on the contrary — the sins are open and י' sees the sins; they are as obvious as when the person speaks about them.

The second reason that the חנוך offers is similar to having to say "I'm sorry," rather than simply thinking it. You cannot compare the two. Speaking the words "I'm sorry" takes effort and means much more. Similarly, when a person speaks about a sin, it makes a stronger, more lasting impression. A person will think twice before sinning not because he needed to verbalize the sin, but because the sin becomes far more concrete when a person verbalizes it.

The חנוך goes on to explain that after a person expresses his regret for his sins it will also create a barrier that will protect him from future sins. י', Who is the Ultimate Goodness, Who seeks the best for His creation, taught His people the path of תשובה that involves mentioning the sin out loud so that His people will sin less and will merit blessing and eternal rewards.

*From the introduction to the ספר החנוך על פרשת השבוע*



## Yahrtzeits of our Gedolim

נצ"ל R' Yaakov Rosenheim מורינו ח' מרחשוון 5631 – 5726 Frankfurt, Germany, to R' Eliyahu and Charna, who 1870 – 1965 were נבאי צדקה to Baron William Rothchild. In his youth, he studied under R' Hirsch. In 1900, he was elected to the Frankfurt Council. He became editor of *Der Israelite* in 1905. In 1909, together with R' Yitzchok Isaac Halevi, he created the historic meeting of גדולי ישראל in Homburg. He organized the קנסיה גדולה in Vienna in 1912 and later in 1929, where he was given a title, מורינו. He presided over World Agudah for more than 50 years. His respect for the גדולי ישראל and his יראת שמים helped him unite the many diverse leaders. In 1935, he fled to the UK and later moved to the US. He emigrated to ישראל in 1950.

לע"נ רבי ישראל בן אברהם ז"ל

## Gedolim Glimpses

Before WWII, the נצ"ל of Ponevezh, came to Frankfurt to collect funds for the ישיבה. His first stop was a visit to מורינו Rosenheim נצ"ל. After asking how much was required to maintain the ישיבה for a year, Rosenheim asked the ראש ישיבה to return in two days time. When he returned, Rosenheim gave the ראש ישיבה the amount needed for the year. He explained to the רב that he raised the money because he felt it was not fitting for a ראש ישיבה to be involved in fundraising!



לע"נ רבי ישראל בן אברהם ז"ל

**אחינו כל בית ישראל, הגתונים בערה ובשכיה, העומדים בין בים ובין ביבשה, המקום ירחם עליהם ויוציאם מערה לרנחה, ומאפלה לאורה, ומשעבוד לגאולה, השתא בעגלא ובזמן קריב, ונאמר אמן:**

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# Caught in the Act (Part 2)

יִפְתָּ אֱלֹקִים לַיִּפֶּת וַיֵּשְׁבוּ בְּאֹהֲלֵי שָׁם ... (בְּרֵאשִׁית ט: כז)  
... May He extend יִפְתָּ and may He dwell in the tents of שָׁם...

The **מִדְרָשׁ וַיָּבֶה** (לו:ו) teaches that not only did the two brothers walk backwards, but they also put their hand over their eyes as they did so. Their sensitivity to seeing their father in a compromised situation was so intense that it was not enough to simply close their eyes and/or walk backwards. They even put their hand over their closed eyes as they walked backward.

**וְדָרְיֹשׁ** was the son of **אֶסְתֵּר**, offspring of **רַחֵל**, who selflessly gave away the **סִימָנִים** to her sister to marry **עֲקֹב**, rather than let her be embarrassed. **שְׁלֹמֹה** was a descendent of **תָּמָר** who similarly was willing to give up her life rather than embarrass **יְהוּדָה**. **רַשִׁי** explains on the words **וְשָׂכַן בְּאַהֲלֵי שָׁם** that both **גִּת** and **שָׁם** will be rewarded with a descendent who will build the magnificent **בֵּית הַמִּקְדָּשׁ**. **שָׁם**, **בֵּית שְׁנֵי** built the majestically glorious **בֵּית רֵאשׁוֹן**, which was far greater since it Housed the **שְׁכִינָה**.

Sensitivity towards the shame of another individual is a sign of true greatness and is the source of ultimate **ברכה**!

Two בְּחוּרִים in Gateshead Yeshivah decided to review the day's שְׁעוֹר in the אוֹצָר, *library*. They told a third בְּחוּר that in case anybody was looking for them, they could be found upstairs. To insure that they would not be disturbed, they agreed it would be a good idea to lock the door to the אוֹצָר. About 30 minutes later, they heard someone knocking on the door.

At first they ignored it and assumed that whoever was knocking would walk away if he thought that no one was in there. Only their friend knew they were there. As the knocking persisted, however, they decided to see who it was.

“Is anybody in there?” The voice on the other side of the door responded. “Please open up. It is the **ראש וְשִׁיבָה**, Leib Gurwicz.”

The boys inside decided that if the person knocking was interested in playing games, then they would do the same. "Well, we

are sorry, Leib Gurwicz, but we are not opening up for you.”

"Please ... I need a certain סֵפֶר in order to prepare שְׁעוֹר."

The person who knocked was imitating the ראש יְשִׁיבָה to a “t”, but that was not unusual.

The two young men looked at each other and knew exactly what each one was thinking. They were going to drive this fellow crazy. “We are sorry, but the אוצר is not available. It is being cleaned right now.” The בחור was proud of the original excuse he had come up with and was happy that the “mystery man” was becoming frustrated.

"I beg you, please open up!" The young men recognized the tone. It sure did sound like the ר'אשׁ וְשִׁיבָה voice. Either someone was doing an incredibly realistic imitation of R' Gurwicz or these boys were in deeper than they ever could have imagined.

They whispered to each other, frantically thinking about how they could get themselves out of this mess. Slipping out the window into the frigid cold was not a viable option. They decided to face the wrath of the **ראש ישיבה** and deal with it like men.

Embarrassed and afraid of what would happen to them, they slowly walked to the door and opened it. They could not believe what greeted them.

Indeed, it was the **רֹאשׁ וְשִׁיבָה**, R' Leib (Aryeh Zev) Gurwicz. He stood by the entranceway to the **אוֹצֵר**, imposing looking in his long black coat. The boys braced themselves for what was sure to be an embarrassing lecture, but with their heads faced downwards, they waited for a few moments and it was quiet.

They looked up and smiled. It was a sight that will forever be etched in the **בְּחורִים**’ memory – R’ Leib had placed his hand over his eyes so as not to see who had played this trick on him. With a quick apology, the boys dismissed themselves and ran from the room. What could have become a major embarrassment and source of shame for many years to come became an opportunity for the **ראש** **בין אדם לחברו** to teach his students an invaluable lesson in **ישיבה**.

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

## Questions of the week

1. From where do we learn the concept that one should only say **מִקְצַת שְׂכָחוֹ שֶׁל אָדָם בְּכַנּוּי**?
2. What was another name for **שָׁרָה**, which alludes to several of her many outstanding qualities?

[illegible]

## Halacha Corner

הַלְכוֹת עֲנִיֵּי דִּיּוֹמָא:  
מִשִּׁיב הַרוּחַ וּמִזֵּיד  
הַגֶּשֶׁם

- Some are **נוהג** to say **הַגָּשֶׁם** with a **קמץ**; others say **הַגָּשֶׁם** ends a thought and one should pause before **מְבַלְלֵי חַיִּים**. with a **סגול**.
- **הַגָּשֶׁם**, referring to rain as **י'ד's** seasonal weather change, **הַגָּשֶׁם** refers to rain as in **גְּבוּרַת ד'** to provide **פְּרוֹנָסָה** and should be read as part of **מְבַלְלֵי חַיִּים** (no pause).

Reviewed by R' Gedalyahu Eckstein

\*Since we only discuss a few 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.



W

**משיב הרוח ומוריד הגשם ...**

As a young צ״ל Moshe Schwab בָּחוּר, R' Moshe went through a difficult period. An older בָּחוּר came over one day and related a reoccurring dream about him. An old man had asked him to tell the young Moshe, “מְשִׁיב הָרוּחַ – שְׂמוֹשֵׁיב הָרוּחִינִי – *he should lift up his spirituality*, וּמוֹרִיד הַגֶּשֶׁם – שְׂמוֹרִיד – *he should lower his physical needs*!” Deeply moved by this dream, R' Moshe showed the בָּחוּר a family photo to check if it was a family member. The בָּחוּר recognized the man in the dream to be R' Moshe's grandfather. R' Moshe wrote to his parents about the dream. His father replied, “וְאָבִיו שָׁמַר אֶת הַדְּבָר” ... my father has agreed to you! Stay and learn!”

"As we were about to enter the imposing Police

Story adapted: *In Defense of Torah Values* (Feldheim)

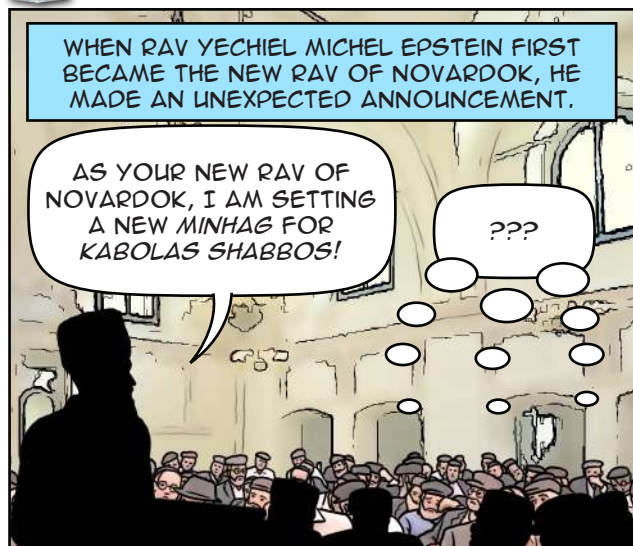
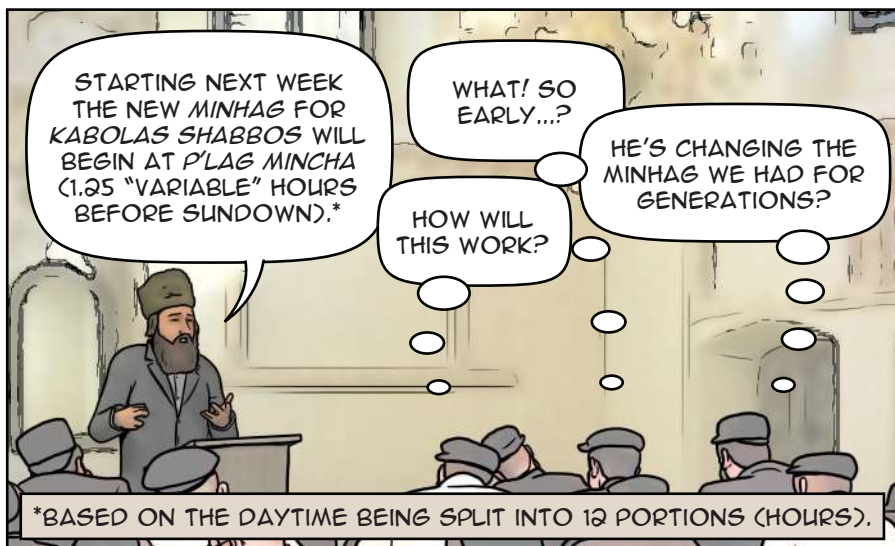
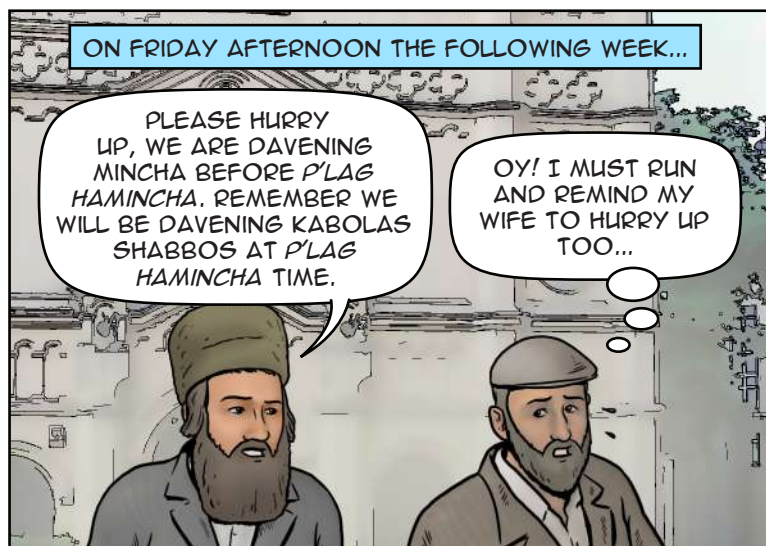
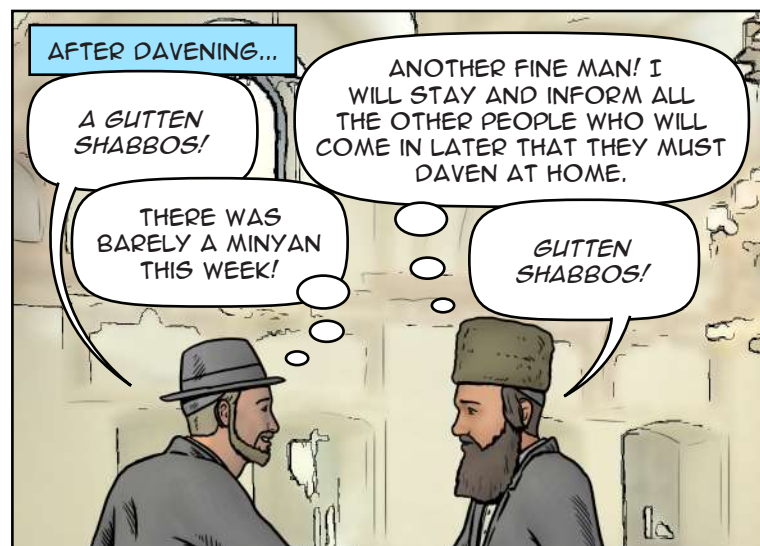
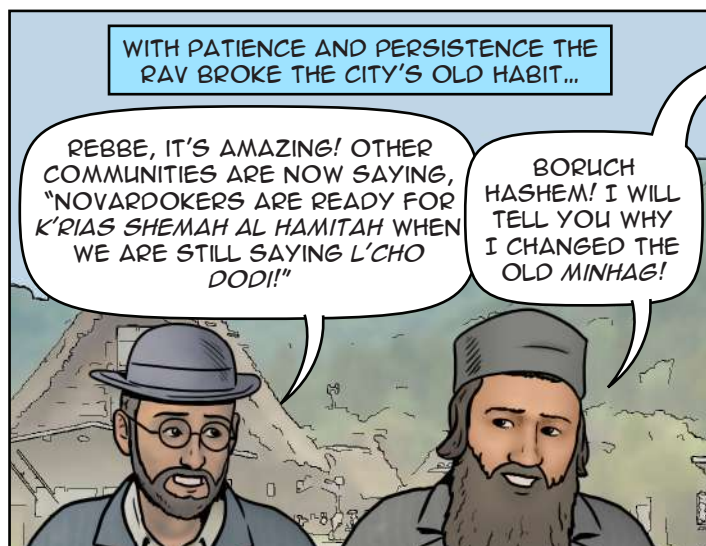
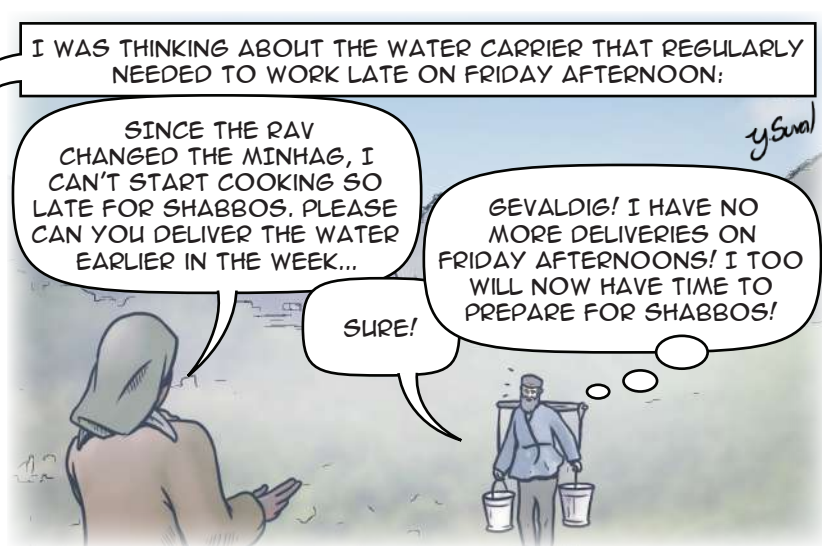


Source: *In Defense of Torah Values* (with kind permission from Feldheim)



History

He was buried in טבריה.



R' YECHIEL MICHEL הלוי WAS BORN IN BABRUYSK, BELARUS, TO R' YITZCHOK AHARON AND RASHKA EPSTEIN. HE WAS A DESCENDANT OF THE רמ"ה (BELIEVED TO BE THE AUTHOR OF THE ספר החינוך). HE WAS A TALENTED מנהיג OF אלהיו ר' GOLDBERG (R' ITZELEH) IN THE ישיבה IN VOLOZHIN WHERE HE FORGED A LIFELONG FRIENDSHIP WITH רבי יהודה ב"ר BERLIN (THE נצי"ב), AND MARRIED THE נצי"ב'S SISTER. AFTER RECEIVING סמיכה, HE BECAME THE רמב"ד OF NOVOZYRKOV, NEAR MINSK. THERE HE DEVELOPED A CLOSE RELATIONSHIP AND פסק FROM דרך מנהל שניאורסון זצ"ל. IN 1863, HE BECAME THE רמב"ד OF NOVARDOK, WHERE HE SERVED 34 YEARS, UNTIL HIS פטירה. HIS MAGNUM OPUS, WAS THE השלחן (ON THE ENTIRE ערוך השלחן) AND השלחן העתיד (שולחן ערוך). HE ALSO AUTHORED אור לישורים (ON THE שו"ת) WRITTEN BY רבינו תום, (רבינו תום) AND אחרים. AS THE LEADING מוסמך IN HIS GENERATION, HIS FAMED מוסמכים INCLUDED ר' יוסף אלהיה, זצ"ל, R' MELTZER, ר' אהרן זלמן, R' ABRAHAMSKY, זצ"ל, R' HENKIN, זצ"ל, R' YOSSEF KAHANEMAN, זצ"ל, AND ר' יוסף שלמה זצ"ל.

