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פרשה: וירא הפטרה: ואשה אחת מנשי בני הנביאים... (מלכים ב' ד:א-לז)

דף יומי: בכורות מ"ג משיב הרוח ומוריד הגשם ברכי נפשי (שבת מנחה)

TorahThoughts

... קַח נָא אֶת בִּנְךָ אֶת יְחִידְךָ אֲשֶׁר אָהַבְתָּ אֶת יִצְחָק וְלֶךְ לְךָ אֶל הַר הַמֹּרִיָּה ... (בְּרֵאשִׁית כב:ב)

... Please take your son, your only one, whom you love — Yitzchok — and travel to the land of Moriah ...

רַשִׁ"י explains the word נָא — *please* — in the above פָּסוּק based on an interesting גְּמָרָא that is found in מַסֶּכֶת סַנְהֶדְרִין (פט.): אַבְרָהָם appealed to ד', "בַּבַּקָּשָׁה מִמְּךָ — Please try and overcome this test for My sake. I do not want others saying *[because you failed this test]* that the other *[nine]* tests are of no real and substantial meaning!" [The מִשְׁנָה (אָבוֹת ה:ג) teaches us that אַבְרָהָם underwent ten tests.]

R' Shimon Schwab זַצַ"ל, asks a simple and very fundamental question. How is it possible that failing this one test, the most difficult of all previous tests, would cast such a negative light on all of אַבְרָהָם's previous successes? Every successful test should stand on its own merit and be rewarded accordingly. If אַבְרָהָם would have failed this test and reacted by davening to ד' to save his beloved son יִצְחָק, how could such a תְּפִלָּה have such a disastrous effect on all the nine previous tests which אַבְרָהָם had passed with flying colors? Why would his wavering on this, the most awesome of all his tests, reduce all the previous tests to worthlessness?

R' Schwab explains the גְּמָרָא as follows: It is true that each of the tests that אַבְרָהָם successfully overcame, raised him higher and higher in his own personal and spiritual growth. Those tests repeatedly showed אַבְרָהָם's firm loyalty and unbridled love for ד'. אַבְרָהָם would have been recognized, for all generations, as a true צַדִּיק for mastering his previous tests. However, there was one fundamental trait that still needed to be brought out by way of a test — אַבְרָהָם's ability to transmit his firm loyalty, unbridled love and מְסִירַת נֶפֶשׁ for ד' to the next generation. If אַבְרָהָם would have failed to demonstrate his capability to transmit his closeness and love for ד' to the next generation (יִצְחָק), then all the previous נִסְיוֹנוֹת would only have been considered as one-time personal growth, but would have no everlasting value. The meaning of שֶׁלֹּא יֹאמְרוּ הָרִאשׁוֹנוֹת לֹא הָיָה בָהֶם מַמָּשׁ, is in reference to the future כְּלַל יִשְׂרָאֵל. אַבְרָהָם showed that he had instilled his closeness to ד' in the next generation.

R' Schwab's פְּשַׁט also answers another question: Why is the phrase וַיֵּלְכוּ [שְׁנֵיהֶם] יַחְדָּו, *they [both] went together*, repeated three time in בְּרֵאשִׁית כב:ו? First, before יִצְחָק was aware of the מְסִירַת נֶפֶשׁ that was involved, the פָּסוּק says: ... וַיִּקַּח בְּיָדוֹ אֶת הָאֵשׁ וְאֶת הַמַּאֲכֶלֶת **וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו**; later (כב:ח), when יִצְחָק was made aware, the פָּסוּק says: וַיֹּאמֶר אַבְרָהָם ... לְעֹלָה בְּנִי **וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו**; and finally (כב:יט), on the way back from the עֲקֵדָה, the פָּסוּק says: וַיָּשָׁב אַבְרָהָם אֶל ... נְעָרָיו וַיָּקֻמוּ **וַיֵּלְכוּ יַחְדָּו**. We can now understand why at this final test, the פָּסוּק stresses the word **יַחְדָּו** — *together*. רַשִׁ"י points out that אַבְרָהָם and יִצְחָק were both equally committed and excited to perform the will of ד', even though doing so meant the ultimate מְסִירַת נֶפֶשׁ for יִצְחָק. This final test successfully brought out in the open the fact that אַבְרָהָם's firm loyalty, unbridled love and מְסִירַת נֶפֶשׁ to perform ד's will had been successfully transmitted to his son יִצְחָק and would also be transmitted to all future generations.

Adapted from: מעין בית השואבה (with kind permission from ArtScroll)

Yahrtzeits of our Gedolim

ר' יִצְחָק מֵאִיר הַלֵּוִי שְׁאָרר זַצַ"ל (בְּכוֹר of גְּדַלְיָהוּ and יְשִׁיבָה שְׁפָרָה), was born in New York. His first and only **כ"ו מרחשון 5700 – 5782 1940 – 2021** was יְשִׁיבָה תּוֹרָה וְדַעַת. After marrying Gittel Lesser in 1965, the couple moved to Monsey, NY, where he joined בֵּית מִדְרָשׁ עֶלְיוֹן. After 3 years, he returned to יְשִׁיבָה תּוֹרָה וְדַעַת as שׁוֹאֵל וּמֵשִׁיב, night מַשְׁגִּיחַ and then רֹאשׁ כּוֹלֵל. In 1976, he also became מָרָא דְאַתְרָא for the Alumni and local בַּעֲלֵי בָּתִּים. In 1979, his notes on his father's שְׁעוּרִים helped create the unique, classic and instantly popular אוֹר גְּדַלְיָהוּ. In 1981, he began giving the 1st שִׁעוּר in בֵּית מִדְרָשׁ. His home was a major hub of הַכְנָסַת אוֹרְחִים and חֶסֶד, distributing tens of thousands of dollars yearly to צְדָקָה. He was a model רַבִּי in his הַצְנָעַ, יִרְאַת שָׁמַיִם to 1000's of תַּלְמִידִים, and עֲבוֹדָה, תּוֹרָה, לֶכֶת.

לע"נ הבי' ישעיהו דוב ע"ה בן יבלחט"א יצחק צבי נ"י

Gedolim Glimpses

ר' יִצְחָק מֵאִיר הַלֵּוִי שְׁאָרר זַצַ"ל's love for ד' was as innocently pure as a young child to his parents. One of his grandchildren from אֶרֶץ יִשְׂרָאֵל recalls staying by his grandparents for סֻכּוֹת as a small child. ר' יִצְחָק מֵאִיר had taken him to shul for davening. In shul, he began to cry. ר' יִצְחָק מֵאִיר calmed him down by simply whispering, "Just for being אַתָּה בְּחַרְתָּנוּ [You are a child of ד''s chosen nation] there is a reason to smile!" He was pacified - דְּבָרִים הַיּוֹצְאִים מִן הַלֵּב נִכְנָסִים אֶל הַלֵּב!

לע"נ ר' ישראל בן אברהם ז"ל

אַחֵינוּ כָּל בֵּית יִשְׂרָאֵל, הַנְּתוּנִים בַּצָּרָה וּבַשִּׁבְיָה, הָעוֹמְדִים בֵּין בַּיָּם וּבֵין בַּיַּבָּשָׁה, הַמָּקוֹם יְרַחֵם עֲלֵיהֶם וְיוֹצִיאֵם מִצָּרָה לִרְוָחָה, וּמֵאֲפֵלָה לְאוֹרָה, וּמִשִּׁעְבּוּד לִגְאֻלָּה, הַשְׁתָּא בַּעֲגָלָא וּבִזְמַן קָרִיב, וְנֹאמַר אָמֵן:

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More Than Mustard

וְאֶל הַבָּקָר רָץ אַבְרָהָם … (בְּרֵאשִׁית יח:ז)

Avrohom then ran to the cattle …

The גְּמָרָא (בָּבָא מְצִיעָא פו:) teaches that אַבְרָהָם served his three guests three tongues in חַרְדָּל, *mustard* — one for each guest.

The Vilna Gaon was once sitting and teaching a group of his תַּלְמִידִים. He turned to them and said, "There are 3 important characteristics that can be found in all צַדִּיקִים:

1. They feel compassion for the poor.
2. They need little to live.
3. Their hearts are in constant fear of ד׳.

These qualities are found in the word בְּחַרְדָּל, as the letters can be rearranged in three different ways:

1. בָּחַר דָּל—they choose the poor and love them.
2. חָדַל רָב—they hold back from having a lot.
3. חָרַד לֵב—their hearts are trembling with fear of ד׳.

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1. בָּחַר דָּל—They choose the poor and love them:

One עֶרֶב פֶּסַח the חָזוֹן אִישׁ asked a newlywed to conduct the סֵדֶר for a group of girls who had been orphaned during the Holocaust. The young man replied that his wedding had taken place only a few days earlier, and he and his bride were looking forward to spending the יוֹם טוֹב with their family. The חָזוֹן אִישׁ responded, "A great מִצְוָה has come your way. One cannot imagine the pain those girls will suffer if they have to conduct the סֵדֶר by themselves. If you will not join them, then I will!" The young couple heeded the חָזוֹן אִישׁ's request.

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The חָזוֹן אִישׁ once learned that an ill student attending a יְשִׁיבָה some distance from בְּנֵי בְּרַק was suffering from a throat problem and was not being attended to properly. Without wasting a moment, he purchased a jar of honey, hailed a taxi and, accompanied by his תַּלְמִיד Reb Zelig Shapiro, was on his way. His visit to the boy's bedside caused quite a stir. From then on, the dormitory personnel made sure that ill students were properly cared for.

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2. חָדַל רָב—They hold back from having a lot.

The חָזוֹן אִישׁ once remarked that he never felt a need for food; he relied on his Rebbetzin to decide when and what he should eat. Once, he was about to partake of his meal when someone entered to discuss a pressing matter. The חָזוֹן אִישׁ laid the silverware aside and involved himself in the problem. As soon as the first visitor left, another man arrived and then still another.

When the last person had left, the חָזוֹן אִישׁ said, "It seems to me that all these disruptions indicate that there is no need to eat at this time," and he left the table without having tasted a morsel. A short while later, it was discovered that among the foods that had been placed before the חָזוֹן אִישׁ was a vegetable from which תְּרוּמוֹת and מַעֲשְׂרוֹת had not been separated. Thus, by not eating, the חָזוֹן אִישׁ was saved from having sinned inadvertently.

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3. חָרַד לֵב—Their hearts are trembling with fear of ד׳.

It happened once that Israeli soldiers were engaging in target practice near his home on שַׁבָּת. An officer knocked on the חָזוֹן אִישׁ's door to assure him that this was only a training session and that there was nothing to fear. Said the חָזוֹן אִישׁ, "I am more afraid of your desecration of שַׁבָּת than of Arab grenades on the weekdays!"

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In 1946, members of the Irgun attacked a British post in רַמַת גַּן. A chase ensued, and the British army headed towards בְּנֵי בְּרַק.

Meanwhile, the daily מִנְיָן was gathering in the חָזוֹן אִישׁ's home. As the silent שְׁמוֹנֶה עֶשְׂרֵה was recited, the sounds of approaching gunfire were heard. The chase headed past the חָזוֹן אִישׁ's apartment; the stench of gunpowder filled the air. Sounds of shooting mingled with screams of fright could be heard outside. All the מִנְיָן participants were shaken — except for the חָזוֹן אִישׁ; he continued *davening* with perfect calm. The חָזוֹן אִישׁ was in conversation with his Maker and nothing in the world could disturb his concentration.

Adapted from: ***The Jewish Observer*** *(with kind permission)*

And still the learning never ends …

The handles of the clock will be turning back on November 1, 2026. This means מוֹצָאֵי שַׁבָּת אֲבוֹת וּבָנִים Learning Programs are adjusting their start/end schedules accordingly. Please confirm your program's new start time. If you did not join a מוֹצָאֵי שַׁבָּת אֲבוֹת וּבָנִים Learning Program yet, now is the time to do so. 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.

רש״י Questions of the week

1. Where do we see the כְּלַל that when one davens for a friend and he himself needs the very same thing, he will be answered first?
2. Why was there so much happiness in the world on the day that יִצְחָק was born?

1. The הַפְטָרָה beginning with הִנֵּה יָמִים בָּאִים, immediately follows the הַפְטָרָה about בְּנָיָה for חֲנָכָּה (זְכַרְיָה ב׳, יא׳ — 21:1).
2. On that day, many things happened: Many infertile women had children, many sick people were healed, and many unanswered תְּפִלּוֹת were answered (שְׁמוּאֵל א׳ א׳ — 21:6).

Halacha Corner

הִלְכוֹת עִנְיְנֵי דְיוֹמָא: מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם

- However, he must first finish the עִנְיָן, e.g. if he said מְחַיֵּה מֵתִים and remembers, he should first finish the words בְּרַחֲמִים רַבִּים before inserting מַשִּׁיב הָרוּחַ.
- One who remembers neglecting to say מַשִּׁיב הָרוּחַ before the סִיּוּם הַבְּרָכָה [of וְנֶאֱמָן אַתָּה] should say מַשִּׁיב הָרוּחַ at the place that he is up to when he realizes his error.

Reviewed by R' Gedalyahu Eckstein

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

Focus on Middos

Dear תַּלְמִיד,

Great people are privileged to experience רְצוֹן יוֹצְרָם, ד׳ יִרְאָיו יַעֲשֶׂה does what they truly wish. ר׳ יִצְחָק מֵאִיר הַלֵּוִי שֹׁאֲרר זַצַ״ל abhorred being in the limelight. He felt uncomfortable sitting at the top of a dais and would every so often look at his fingertip, bent as if it was during הַבְדָּלָה. Clearly, looking at his fingernails reminded him to not feel haughty.

Every מִצְוָה was his favorite. Every עֶרֶב שַׁבָּת, he lovingly set out the שַׁבָּת table cloth and prepared the לֵיכט. On שַׁבָּת when he sang זְמִירוֹת, he was totally elevated to an exalted place. When he intoned the words יוֹם קָדוֹשׁ הוּא, he would repeat them again and again clasping his hands together, eyes squeezed tightly shut, as he swayed back and forth clearly in awe of the הַייליגְע שַׁבָּת. On מוֹצָאֵי שַׁבָּת, for מַלְוֵה דְמַלְכָּא he would tell the children stories and would dance while humming the tune of אֵלְיָהוּ הַנָּבִיא, putting the children to bed.

On פֶּסַח, with eyes tightly closed, he would hold up the מַצָה when he said מַצָה זוּ and repeat the words over and over again and then fondly kiss the מַצָה. The same joy spilled over when he took the שְׁכוֹת אַרְבַּע מִינִים on or lovingly prepared his מְגִלָּה for פּוּרִים.

ר׳ יִצְחָק מֵאִיר elevated all his day-to-day activities and "simple" actions to a higher level. When he sat and learned in the house, it was always with his hat and jacket on. Each בְּרָכָה was articulated carefully with utmost concentration. His davening was something so special and unique. Many of the people who came over by the שְׁבָעָה related how inspired they were by his davening; totally engrossed, and like a servant before his master. So much so that there were people who came to daven in his בֵּית מִדְרָשׁ just to watch him daven.

My תַּלְמִיד, daily life is a great lesson to internalize that people are not made great from one great action; rather they become great via consistently performing small good acts!

יְהִי זִכְרוֹ בָּרוּךְ!

Your רַבִּי, בְּיִדִידוּת

*Adapted from: **Reminiscences of ר׳ יִצְחָק מֵאִיר הַלֵּוִי שֹׁאֲרר זַצַ״ל** (with kind permission from one of his children)*

Understanding Davening

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם

Who makes the wind blow and makes the rain descend

רַב יוֹסֵף explains (בְּרָכוֹת לג.) that we mention גְּבוּרוֹת גְּשָׁמִים, *the Strength of Rainfall*, in the בְּרָכָה of תְּחִיַּית הַמֵּתִים because rainfall can be compared to the revival of the dead. When a seed is placed into the ground, it first disintegrates. When it becomes saturated with rain, it begins to develop and then sprouts forth from the earth. A tree that is capable of producing thousands of tasty, nutritious apples can develop from the decaying seed of a rotten apple. Similarly, when a human body is placed into the ground, it first disintegrates. At תְּחִיַּית הַמֵּתִים it will come to life again: וּמַצְמִיחַ יְשׁוּעָה, He causes the ultimate salvation, תְּחִיַּית הַמֵּתִים, to sprout forth from the ground.

This Week in History

21 מַרְחֶשְׁוָן 5239 / 1479 — 5334 / 1573 — ר׳ דָּוִד בֶּן זִמְרָא זַצַ״ל of יִשְׂרָאֵל (רַדְבָּ״ז). He was a תַּלְמִיד of ר׳ יוֹסֵף of Saragosa, and a חָבֵר of the מַהַרַ״י Korkos. He arrived in צְפַת after the Spanish expulsion. In 1514, he emigrated to Egypt where living conditions were better than in אֶרֶץ יִשְׂרָאֵל. He joined the יְשִׁיבָה of the ר׳ יִצְחָק הַכֹּהֵן נֶגִיד Sholal. In Egypt, he was accepted as part of the בֵּית דִּין and began his career as a מָרְבִּיץ תּוֹרָה. For 40+ years he taught many תַּלְמִידִים, including ר׳ יִצְחָק לוּרְיָא (אַרִיזַ״ל-founder of modern קַבָּלָה), and ר׳ בְּצַלְאֵל אַשְׁכְּנַזִי (שִׁיטָה מְקֻבֶּצֶת). In 1517, he was appointed חָכָם בַּאשִׁי (Chief Rabbi) of Egypt. In this period of relative peace and tranquility, and his יְשִׁיבָה thrived. He instituted many תַּקָּנוֹת in the community, which he led with wisdom and compassion.

In 1553, he returned to אֶרֶץ יִשְׂרָאֵל settling first in יְרוּשָׁלַיִם, but then moving to צְפַת where he was accepted with open arms, especially by the בֵּית יוֹסֵף, who bestowed great honor upon him. In שֵׁם הַגְּדוֹלִים, the חִיד״א cites elder רַבָּנִים of יְרוּשָׁלַיִם who attested that the רַדְבָּ״ז experienced גִּלּוּי אֵלִיָּהוּ.

As one of the elder תּוֹרָה luminaries in צְפַת, he was asked to lead the esteemed קְהִלָּה, which he did until his פְּטִירָה. He was buried in צְפַת.

A prolific writer, he wrote over 3,000 תְּשׁוּבוֹת [including the assertion that the Ethiopian community was certainly Jewish -- a decision that gained practical application in the 20th century with the airlift of Ethiopian Jews to Israel], כֶּתֶר מַלְכוּת, נָקֵר תִּפְאֶרֶת, and 2 סִפְרֵי קַבָּלָה (מִכְתָּב לְדָוִד and מָגֵן דָּוִד) among others.

Sage Sayings

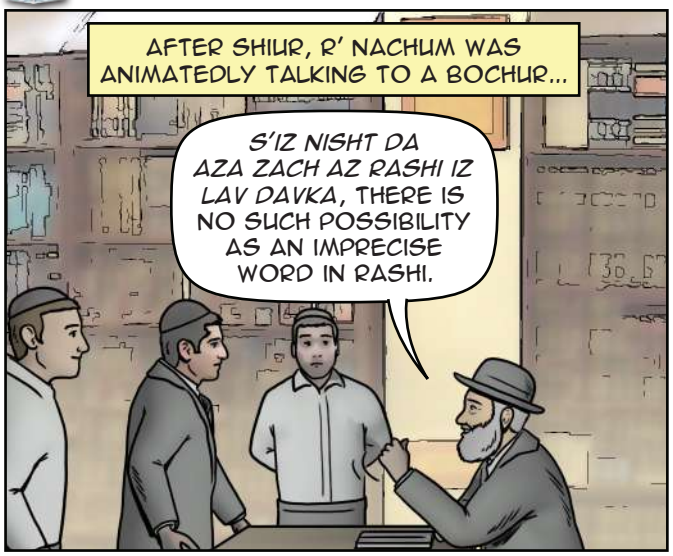
Encouraging his קְהִלָּה to develop a healthy cycle of going to bed early and getting up early, ר׳ יִצְחָק מֵאִיר הַלֵּוִי שֹׁאֲרר זַצַ״ל cited ר׳ יִשְׂרָאֵל סַלַנְטֶר זַצַ״ל's advise: " אוֹיבּ מ׳וועֶל אוֹיפשטיין ווי אַ לייבּ — If you want to get up [with vigor] like a lion — (אוֹרַח חַיִּים - שֶׁלְחָן עָרוּךְ, the first words of the יִתְנַבֵּר כָּאֲרִי), דאַרף מען עֶרשט לייגן ווי אַ לייבּ! — you have to first crouch [go to bed] like a lion (a play on רָבַץ כְּאַרְיֵה from the בְּרָכָה of יְהוּדָה)!

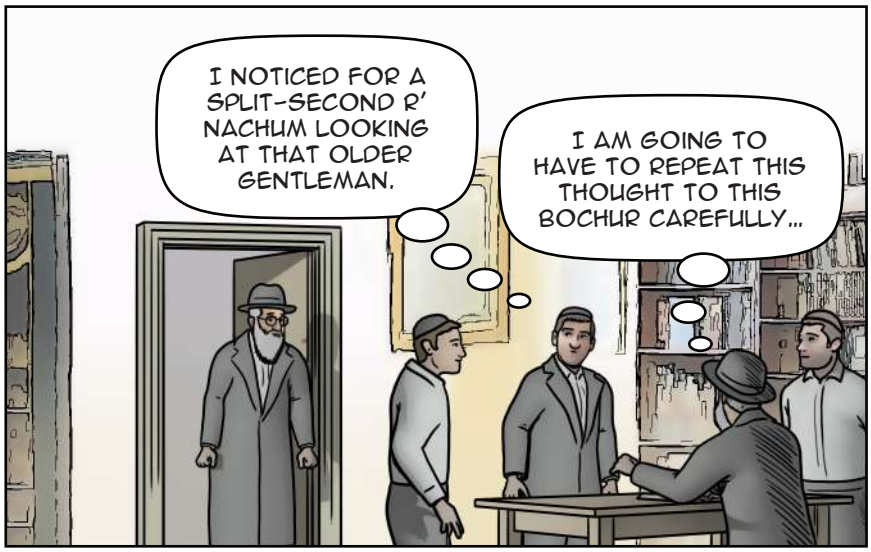
*Source: **Heard from Rabbi YM Schorr זַצַ״ל***

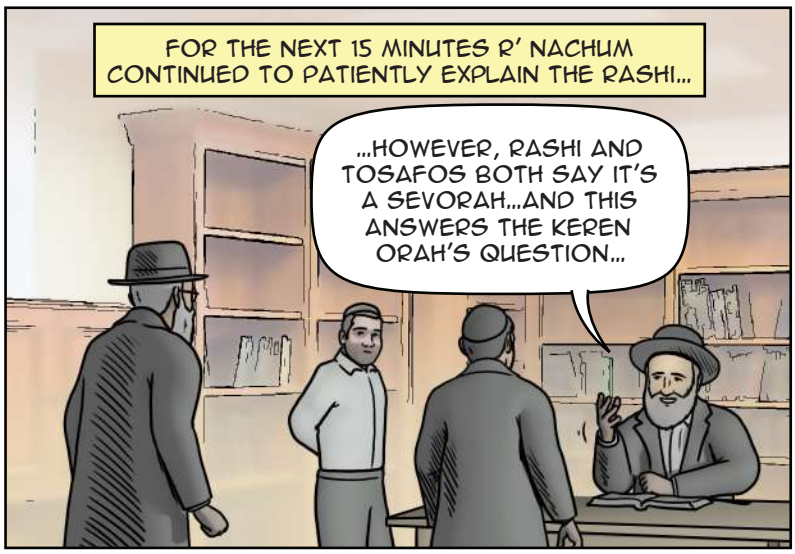
LEARNING FROM OUR LEADERS

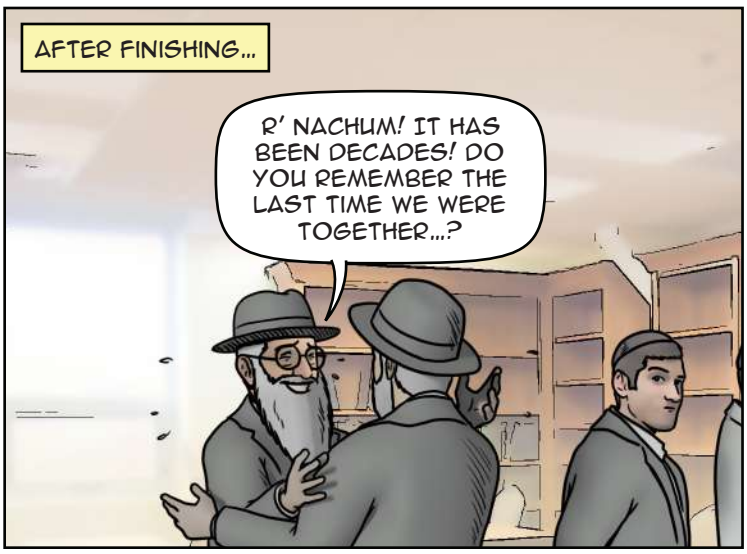
בס״ד

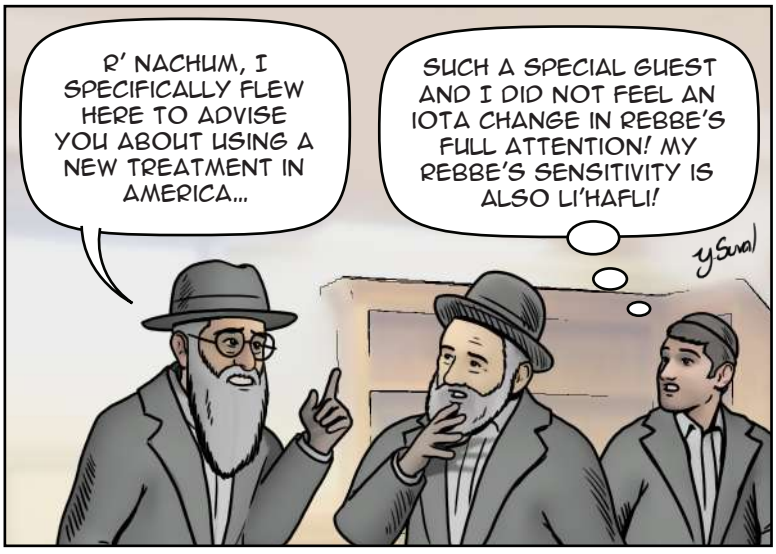
PIRCHEI AGUDAS YISROEL OF AMERICA











R' PARTZOVITZ זצ״ל WAS BORN IN TRAKAI, POLAND TO R' אַרְיֵה צְבִי (THE CITY'S רַב) AND מָרַת קִישָׁא (A GRANDCHILD OF THE חֲתָם שְׁלֹמֹה). AS A YOUNG BOY, HE WAS REPUTED TO HAVE BEEN SO EAGER TO ENGAGE IN תּוֹרָה STUDY THAT HE WOULD RUN TO חֶדֶר IN THE MORNING BAREFOOT BECAUSE PUTTING ON SHOES TOOK UP TOO MUCH TIME. AT THE AGE OF NINE, HE ATTENDED THE RAMAILLES יְשִׁיבָה IN VILNA UNDER R' שְׁלֹמֹה HEIMAN. HE LATER WENT TO BARANOVICH AND THEN TO KAMINETZ AT THE AGE OF 14. R' נָחוּם WAS A תַּלְמִיד מֻבְהָק OF R' שְׁלֹמֹה HEIMAN זצ״ל, AND BASED MANY OF HIS חִדּוּשִׁים שְׁעוּרִים ON THEIR R' אֶלְחָנָן WASSERMAN זצ״ל, AND בָּרוּךְ בְּעֵר LEBOWITZ זצ״ל. UPON HIS FATHER'S REQUEST, HE JOINED יְשִׁיבַת מִיר AT THE AGE OF 15, AND ESCAPED WITH THE יְשִׁיבָה TO SHANGHAI. AFTER WWII, R' נָחוּם LIVED BRIEFLY IN TORONTO, CANADA, BEFORE HE IMMIGRATED TO אֶרֶץ יִשְׂרָאֵל, WHERE HE JOINED יְשִׁיבַת מִיר יְרוּשָׁלַיִם. IN 1951, HE MARRIED עָטִיל (THE DAUGHTER OF R' חַיִּים שְׁמוּאֵלְבִיץ זצ״ל, THE רֹאשׁ יְשִׁיבָה). FOLLOWING THE פְּטִירָה OF R' חַיִּים IN 1979, R' נָחוּם BECAME רֹאשׁ יְשִׁיבָה. HIS חִדּוּשֵׁי R' נָחוּם AND שְׁעוּרֵי R' נָחוּם WERE PUBLISHED POSTHUMOUSLY BY HIS CHILDREN AND תַּלְמִידִים, AND HAVE BECOME CLASSICS IN MANY יְשִׁיבוֹת TODAY.

י״ח חשון 5683-5747 1922-1986

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