



# PIRCHEI Weekly

Agudas Yisroel of America

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**פרשה ויצא הפטרה ויברח יעקב... (הושע יב:ג-יד:י)**

**משיב הרוח ומוריד הגשם ברכי נפשי (שבת מנחה)**

**דריימי בבא קמא כ"ג**

## TorahThoughts

וַיְהִי בַבֶּקֶר, וְהִנֵּה הִיא לֹאָהּ (בְּרֵאשִׁית כט:כה)

*And it was, in the morning, that behold — it was Leah!*

The **מִדְרָשׁ רַבָּהּ**, in the introduction to **מִגְלַת אֵיכָה**, relates that upon the destruction of the first **בֵּית הַמִּקְדָּשׁ**, the **שְׁמוֹת** of **אֶרְבֶּהָם** and **עַקֵּב** came before **ד'י** pleading for mercy on behalf of **יִשְׂרָאֵל**, but were unsuccessful. Then **רַחֵל** came before **ד'י** and said:

"It is known before You that Your servant **עַקֵּב** wanted to marry me and worked for seven hard years for that purpose. But my father **לָבָן** decided to deceive **עַקֵּב** and give my older sister **לֹאָהּ** to him instead. My heart ached and I could have revealed the truth to **עַקֵּב** before it was too late, but I did not want to see my sister, **לֹאָהּ**, humiliated. I suppressed all my feelings and emotions and revealed to **לֹאָהּ** the secret signs that **עַקֵּב** and I had made up between ourselves as guarantees against my father's trickery.

"Dear G-d, please see how I acted, though I was a mere mortal of flesh and blood! I overcame my natural feelings and gave my sister what was rightfully mine! In that merit, please do not forsake my children."

**ד'י** replied: " **מִנְעֵי קוֹלֶךָ מִבְּכֵי וְעֵינֶיךָ מִדְּמָעָה ... וְשִׁבוּ מֵאֶרֶץ ...** *Hold back your voice from crying, and your eyes from weeping, ... your descendants will return to their land*" ( **יִרְמְיָהוּ לא:טו** ).

A well-known rule of Heavenly judgment is **מִדָּה כְּנֶגֶד מִדָּה**, the punishment fits the crime. This applies in a positive sense as well. The

more forgiving we are and the more love we display to one another, the more forgiving **ד'י** is of our misdeeds and the more love He showers upon us.

There are times when our feelings are hurt and we feel a tremendous urge to respond in kind. There are also times when others are awarded something that we feel we deserve, and we have a strong desire to speak up, demanding what, to our minds, is rightfully ours. These are moments when **ד'י** looks down from Heaven and takes careful note of our reaction. Do we have the inner strength to remain silent in the face of insult, to prevent argument and senseless hatred? Can we refrain from demanding what we think is ours, so others should not be hurt and possibly embarrassed?

**רַחֵל's** silence displayed incredible self-sacrifice. She knew that by giving up the opportunity to marry **עַקֵּב**, she was losing the chance to be the mother of the nation that would receive the Torah and carry out **ד'י's** will on this earth. Yet she was not deterred. In making her decision, she saw before her one decisive factor — the tremendous shame that **לֹאָהּ** would suffer if **לָבָן's** trickery was revealed as she stood under the wedding canopy.

And because of **רַחֵל's** self-sacrifice, **ד'י** promised that the Jewish people would be redeemed from exile.

*Adapted from: Rabbi Frand on the Parashah 2 (with kind permission from ArtScroll)*



## Yahrzeits of Gedolim

**י"ז כסלו 5653 – 5705 1893 – 1944** R' Shlomo Heiman, born in Parenz, near Minsk, to R' Michel, was **ראש ישיבה** of **תורה ודעת** and **עליון** **בית מדרש**. At the age of 12, he learned in Halusk under **צ"ל** **ר' ברוך בער**, who, in 1917, appointed R' Shlomo to serve as **ראש ישיבה**. When anti-Semitic harassment forced R' Shlomo to leave the area, the **חפץ חיים** asked him to teach in his **ישיבה**. After WWI, R' Elchonon prevailed upon him to serve as a **ראש ישיבה** in Baranovitch. In 1927, R' Chaim Ozer Grodzenski invited R' Shlomo to be **ראש ישיבה** in Vilna, a position he held for nearly eight years. In 1935, with the approval of R' Chaim Ozer **צ"ל**, R' Shlomo accepted the position of **ראש ישיבה** of **תורה ודעת**. His classical **שעורים** are collected in **שְׁלֹמֹה ר' שְׁלֹמֹה**.

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

## Gedolim Glimpses

Once, during a blizzard, **ר' שְׁלֹמֹה** **צ"ל** Heiman arrived to give a **שְׁעוּר**. His normally crowded **שְׁעוּר** had only four **בְּחוּרִים**. As was his style, he gave an animated **שְׁעוּר**, lecturing as if a huge **עוֹלָם** was present. One of those **בְּחוּרִים** asked him why he used so much effort for four **בְּחוּרִים**. He replied, "Do you think I was giving the **שְׁעוּר** just to you? I was giving it for you, your **תְּלִמְיָדִים** and for all their future **תְּלִמְיָדִים**. Such a **שְׁעוּר** must be given with every ounce of **כּוֹחוֹת**!"



לעיני ר' ישראל בן אברהם ז"ל

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

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# Brotherly Love: In Speech

וַיֹּאמֶר לָהֶם יַעֲקֹב אַחֵי מַאיִן אַתֶּם... (בְּרֵאשִׁית כ"ט: ד')

Yaakov said to them, "My brothers, where are you from?"

Rebuking the type of workers whose occupation depends on physical prowess is usually not a good idea. Yet we read an incident in this week's פָּרָשָׁה in which יַעֲקֹב אֲבִינּוּ does just that. Upon reaching the well and rebukes them: "Look, the day is still long; it is not yet time to bring the livestock in; water the flock and continue grazing" (בְּרֵאשִׁית כ"ט: ז').

The shepherds try to excuse themselves. "We will be unable to [water the flock] until all the flocks will have been gathered and they will roll the stone off the mouth of the well; we will then water the flock" (בְּרֵאשִׁית כ"ט: ח').

How did יַעֲקֹב אֲבִינּוּ get away with it? Why didn't they tell him to mind his own business?

The Ponevezher Rav זצ"ל explains that יַעֲקֹב was able to speak his mind because of one word he uttered upon meeting the shepherds: אַחֵי — My brothers. Had יַעֲקֹב immediately confronted the shepherds and demanded an explanation for their slacking off, he would certainly have been unwelcome. By the time יַעֲקֹב rebuked them, however, they had already heard אַחֵי; he showed he cared for them, so they accepted his admonition.

∞ ∞ ∞

On one of his trips to the US, the Ponevezher Rav זצ"ל managed to arrange an appointment with a multi-millionaire. The Rav was told that he must be prompt, as the man was only able to meet him for 15 minutes, from 3:00-3:15 p.m.

The Rav made sure to have his driver pick him up with plenty of time to spare before their appointment, but, as הַשְּׁמַנָּה, Divine Providence, would have it, they lost their way, and then got stuck in a traffic jam. They finally swung into the parking lot of the office building at 2:58 p.m. The parking lot was full. Suddenly, they spied one available spot right next to the building's entrance, but the driver's heart sank when he saw the sign displayed: Reserved for the President.

When the driver hesitated, the Rav said to him, "Go ahead;

pull into that spot."

"But that parking space is reserved..." the driver protested.

"Trust me," responded the Ponevezher Rav. "Just pull in there."

They jumped out of the car and into the elevator, breezing into the millionaire's office at precisely 3:00 p.m. The Rav began his sales pitch. Several minutes into his impassioned speech, an aide burst into the room. "Did you know," he announced, addressing his boss and gesturing towards the Rav and his driver, "that those rabbis parked in your parking spot? That spot is reserved for you! ... The gall! How dare they park in your spot?" the aide demanded.

The driver's face reddened and he quickly averted his gaze. To his surprise, he heard the Rav respond calmly, "Reserved? What does 'reserved' mean?" All eyes turned to the Rav as he continued, "Nothing is reserved for anyone in this world. All that we have is a gift from ד'. If we need it, we should use it. If not, we should find a way to use it to serve ד'. If ד' grants someone wealth, it is a gift; he should use whatever he needs and give the rest away to good causes. If he holds onto it, he cannot take it with him when he dies. His children might not inherit his wealth. ד' might decide that he was an irresponsible guardian and pass the money on to someone who will do a better job of distributing it.

"I'm sorry to tell you sir, but nothing we have is reserved for us," the Rav reiterated.

The speechless aide looked at his boss. The millionaire smiled warmly, reached for his checkbook, and wrote out a generous check and handed it to the Rav. The Rav leaned across the desk and gave the man his trademark kiss on the cheek, his legendary expression of love for his fellow Jews.

How was the Rav able to diffuse the explosive situation? Anyone who had the זְכוּת to meet the Rav can testify that when he addressed his fellow Jews, he spoke to them as אַחֵי. His warm personality opened many hearts. The donor felt the brotherly love the Rav had for him; he felt the undertones of אַחֵי in each word the Rav uttered.

Adapted from: Rabbi Frand on the Parashah (with kind permission from ArtScroll)

## Focus on Middos



Dear תַּלְמִיד,

R' Shlomo Heiman זצ"ל ראש was during the early 1940's. He and his Rebbetzin were not blessed with children of their own. They were especially known for their devotion and loving care towards those who were left orphaned after the war, bereft of parents and close relatives. The couple made sure that these children's needs were taken care of completely, including marrying them off.

They developed a very special routine. The Rebbetzin went out every evening from 8:30 to 10:45 to raise funds for poor orphans. R' Shlomo knew that his Rebbetzin would come home tired and hungry, so the

busy ראש וְשִׁיבָה took the time to prepare tea and cut up cake for when she returned.

Once, the Rebbetzin was organizing a small wedding for an orphaned girl who was to marry a תַּלְמִיד of the וְשִׁיבָה. When it came to ordering flowers, she hesitated, unsure how much she should spend. Perhaps she had no right to buy expensive flowers if the money came from charity funds.

When she laid her doubts before her husband, he exclaimed, "חַס וְשָׁלוֹם! Do not order anything that costs less than the regular price that most brides would pay! When an ordinary בְּרָכָה decides she wants a more modest wedding than most brides, she is being courageous. With an orphan, however,

anything less than most brides have will only add to her sorrow and yearning for her mother, and she will think that if her mother had been alive, everything would have been taken care of properly. You are not just a גְּבַי צְדָקָה, you are a mama for this girl. A mama worries about the flowers. In this case, even צְדָקָה money must be spent generously."

My תַּלְמִיד R' Shlomo Heiman זצ"ל was among the greatest יִשְׂרָאֵל in the next generation. Seeing the way he lived his daily life and understanding his warm, deep caring for every וְשִׁיבָה, is it much of a wonder?

זֶה יִזְכָּרוּ בְּרוּךְ!

בְּיָדֶיךָ,

Your רַבֵּי

Adapted from: You Can Make the Difference (kind permission - Feldheim)

- If one forgot to recite הַנְּסִים and וְעַל הַנְּסִים during בְּרַכַּת הַמּוֹזוֹן or שְׂמוּנָה עֶשְׂרֶה and realizes this error before reaching the name of ד' of the next בְּרַכָּה, one should go back to וְעַל
- If one realizes the error after saying the name of ד', one does not repeat בְּרַכַּת הַמּוֹזוֹן or עֶשְׂרֶה עֶשְׂרֶה.

Reviewed by R' Gedalyahu Eckstein

Since we only discuss 1-3 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.

# The 10<sup>th</sup> International Pirchei שמו"ת Contest

This week 5 of our 10<sup>th</sup> Annual Pirchei Newsletter International שְׁנִיִּים מִקְרָא וְאֶחָד תִּרְגְּמוּ contest.

In סִפָּר אֹרֵךְ הַשָּׁבָת (חֻבְרַת כִּיּוֹ תִשְׁעִי: ל'), Kanievsky ר' חיים was questioned regarding a child reviewing only part of a פְּרָשָׁה. For חֻבְרַת, a child must normally fulfill the complete מִצְוָה. Regarding שְׁנִיִּים מִקְרָא וְאֶחָד תִּרְגְּמוּ, ר' חיים was of the opinion that a child should be trained "לֵאֵט לֵאֵט" — in stages, similar to our שׁוֹבְבִים Contest: 1<sup>st</sup> and 2<sup>nd</sup> grade (6+) should complete the פְּרָשָׁה until 3<sup>rd</sup> grade (8+) until שְׁלִישִׁי, 4<sup>th</sup> grade (9+) until רְבִיעִי, 5<sup>th</sup> grade (10+) until חֲמִישִׁי, 6<sup>th</sup> grade (11+) until שְׁשִׁי, 7<sup>th</sup> and 8<sup>th</sup> grades (12+) complete the entire פְּרָשָׁה.

Is your school or city represented in the Pirchei International שְׁנִיִּים מִקְרָא וְאֶחָד תִּרְגְּמוּ contest? Every week is a new opportunity to enter this raffle! **Any** week you and your school can join and become part of this amazing 'ד' קְדוּשָׁה. You can be part of hundreds of the children who are igniting the world with the זְכוּת of this unique מִצְוָה as an אֶחָד!

It is not too late to enter the contest. To become a part of this amazing 'ד' קְדוּשָׁה, please send a weekly **fax** to **718 506 9633** or **email** to [shnayimmikracontest@gmail.com](mailto:shnayimmikracontest@gmail.com) signed by a parent – include your grade, name, school, city, state, zip, contact and fax #, and which פְּרָשָׁה.

The list of contestants as of press time for first 4 weeks of the contest are:

**Grade 1 – Dovid Geisler; Lakewood Cheder School; Lakewood, NJ.**

**Grade 2 – Zev Waldman; Yeshiva Shagas Aryeh; Lakewood, NJ.**

**Grade 3 – Eli Mark; Yeshivas Kochav Yitzchok (TI); Baltimore, MD; Mordechai Shmuel Fisher; Talmud Torah Ohr Moshe; Brooklyn, NY; Asher Epstein; Fallsburg Cheder; Fallsburg, NY.**

**Grade 4 (UK) – Asher Yochanan Herskine; Keser Torah Boys School; Gateshead, UK.**

**Grade 4 – Ari Nachman Wheeler; Rambam Day School; Savannah, GA; Dovid Waldman; Yeshiva Shagas Aryeh; Lakewood, NJ; Yisroel Meir Ganz; Siach Yitzchok; Far Rockaway, NY; Nochum Shimon Brown, Elisha Daniel, Simcha Leib Deal, Nosson Tzvi Gewirtz, Mordechai Gold, Yehuda Gross, Elisha Iskowitz, Ahron Katz, Elan Levi, Yehuda Shafran, Moshe Solomon, Raphie Weiss; Yeshiva Ketana of Long Island; Inwood, NY.**

**Grade 5 – Yosef Shalom Stern; Yeshiva Ketana of LA; Los Angeles, CA; Ari Gale, Shmuel Yaakov Herzog, Matis Mintz, Yossi Newman, Yisroel Novice, Tzvi Zakem; Yeshiva Kochav Yitzchok (TI); Yehuda Frieman, Kalman Hefter, Chaim Katz, Daniel Kraines, Naftali Kraines, Zevi Minkin, Yaakov Pianko, Eliyahu Rayman; Yeshivas Toras Simcha; Baltimore, MD; Yitzchok Binder; Yeshiva Yesodei HaTorah; Toronto, ON.**

**Grade 6 – Amrom Novice; Yeshiva Kochav Yitzchok (TI); Yoel Goldstein, Nachshon Grayman, Menachem Marcus, Akiva Morris, Reuven Newman, Yakov Newmark, Aaron David Richards, Yehuda Rubin, Noach Salzberg, Avi Scherer, Dovi Shulman, Shlomo Steinharter, Baruch Tessler; Yeshivas Toras Simcha; Baltimore, MD; Zecharia Waldman; Yeshiva Shagas Aryeh; Lakewood, NJ; Meshilem Zev Fisher; Talmud Torah Ohr Moshe; Brooklyn, NY; Betzalel Alter, Shaul Geller, Yaakov Kaminsky, Avrohom Lehman, Moshe Miller, Avrohom Boruch Rottenberg, Menachem Spira; Yeshiva Bais Dovid; Monsey, NY; Meir Tzvi Handelsman, Shmuel Hirsch, Mordechai Isaacs, Naftali Kestenbaum, Shmuel Kestenbaum, Yona Krongold, Aaron Kuznicki, Yosef Yitzchok Lifshits, Menachem Lipsett, Elazar Malaib, Yosef Shalom Merzel, Shraga Nathan, Shimon Yehuda Ochs, Yaakov Ouzzan, Elazar Pam, Refoel Moshe Paretzky, Eliezer Reiss, Yaakov Nosson Rosen, Yonah Schaumer, Pinny Scheinberg, Eliezer Schloss, Dovid Silberstein, Ephraim Silver, Eliyahu Simon, Yitzi Sobel, Naftuli Weiss, Dovid Yavorsky, Yaakov Yefet; Yeshiva Yesodei HaTorah; Toronto, ON.**

**Grade 7 – Shalom Barth, Betzalel Cohen, Daniel Herman, Shraga Kraines, Akiva Krohn, Chaim Newmark, Yaakov Paige, Yaakov Tzvi Rayman, Eliezer Dov Saitowitz, Akiva Asher Shafranovich; Yeshivas Toras Simcha; Baltimore, MD; Yaakov Heitner; Cheder D'Monsey; Spring Valley, NY; Tzvi Alon, Yehuda Belsky, Mordechai Eliyahu Braun, Binyomin Cohen, Mordechai Sender Colman, Asher Elkaim, Dovid Enkin, Shimon Felder, Elazar Garfunkel, Meir Simcha Golub, Dovid Grossmann, Avrom Grunfeld, Shmuly Kaplan, Eli Katz, Nesanel Katz, Yosef Zalman Kozak, Chaim Krupnik, Eli Reichmann, Elchonon Zev Rosen, Yisroel Meir Rothstein, Nosson Meyer Rubanov, Kalman Rubner, Boruch Ber Rudner, Meir Simcha Schuster, Dvir Shukroon, Yehuda Spivak, Yosef Ullman, Eli Meir Weiss, Meir Wiesenfeld, Yehuda Zauderer, Ari Zimmerman; Yeshiva Yesodei HaTorah; Toronto, ON.**

**Grade 8 – Dovi Nitekman; Rambam Day School; Savannah, GA; Yisroel Bloch, Yaakov Zev Greenfield; Yeshivas Chofetz Chaim (TA); Moshe Kraines, Aharon Markowitz, Yitzchok Rayman; Yeshivas Toras Simcha; Baltimore, MD; Yitzchok Friedman, Pesach Gartenhaus, Yonah Zev Gewirtzman, Boruch Ber Landau, Simcha Zissel Levovitz, Yitzchok Avraham Perlstein, Yehoshua Mattisyahu Rockove, Moshe Rubinfeld, Yehoshua Heschel Schamovic, Michel Yehuda Schustal, Moishe Schwarcz; Lakewood Cheder School; Avraham Rupp; Yeshiva Even Yisroel; Meir Waldman; Yeshiva Shagas Aryeh; Lakewood, NJ; Avrohom Chaim Toplan; Yeshiva Ketana of Bensonhurst; Brooklyn, NY; Yitzchok Teichman; Bais Mikroh; Monsey, NY; Dovid Anhang, Avraham Berkowitz, Chaim Asher Bitterman, Nochum Brodsky, Avraham Chaim Buksbaum, Moshe Bursztyn, Eliezer Czermak, Mordechai Menachem Dworetzky, Dovid Feldman, Yechiel Frankel, Gershon Gartenhaus, Yosef Greenberg, Menachem Gross, Meir Kestenbaum, Raham Kotliarov, Shmuel Yosef Labkovsky, Yaakov Lindo, Eli Marder, Shmuli Meisels, Moshe Yisroel Merzel, Yiddle Milevsky, Gavriel Oberstein, Raphael Pavel, Yerucham Rothenberg, Levi Simcha Sachs, Meir Simon, David Turtel; Yeshiva Yesodei HaTorah; Toronto, ON.**



# LEARNING FROM OUR LEADERS דברי **PIRHEI AGUDAS YISROEL OF AMERICA**

A BOCHUR FROM TORAH VODAATH ONCE MET R' SHMUEL BIRNBAUM ZT"L AND ASKED HIM A QUESTION...

THAT'S A VERY GOOD QUESTION! WHO IS YOUR REBBE?

MY REBBE IS R' ELYA CHAZAN...

R' ELYA CHAZAN! DO YOU KNOW WHO YOUR REBBE IS??

OF COURSE! HE'S AN AMAZING GAON...

YES, YES! MY SON, I'M GOING TO SHARE WITH YOU A PERSONAL STORY... YOU WILL LEARN WHO THE GAON R' ELYA CHAZAN REALLY IS!

I HAD A RELATIVE THAT WENT TO LEARN IN MIR YESHIVA. HE ARRIVED LATE, TIRED AND EXHAUSTED ON HIS FIRST NIGHT AFTER A FULL DAY OF STRENUOUS TRAVEL.

EXCUSE ME? I APOLOGIZE FOR DISTURBING YOU, BUT I JUST ARRIVED. DO YOU KNOW WHERE I CAN FIND MY BED?

YOU ARE NOT DISTURBING... PLEASE FOLLOW ME...

THE BOCHUR WAS TAKEN TO A BEDROOM.

HERE, THIS IS A SPARE BED FOR TONIGHT...

THANK YOU! THANK YOU! I'M SO EXHAUSTED AND SLEEP DEPRIVED...

THANK YOU HASHEM FOR GUIDING ME TO THE RIGHT PERSON! THE FIRST BOCHUR I ASKED KNEW ABOUT AN OPEN BED!!

IN THE MORNING:

WHOSE BED WAS THIS? IS THIS BED AVAILABLE AGAIN TONIGHT?

THIS IS ELYA CHAZAN'S BED. PLEASE ASK HIM!

???

...MY RELATIVE WENT TO FIND THE BOCHUR ELYA CHAZAN...

PLEASE TELL ME WHY YOU GAVE ME YOUR BED?

YOU NEED NOT BE CONCERNED. I'LL GET YOU ANOTHER BED. I JUST WANT YOU TO START YOUR LEARNING IN YESHIVA WITH A GOOD FEELING. I COULDN'T LET YOU HAVE BAD MEMORIES OF BEING EXHAUSTED AND LOOKING FOR A BED ON THE FIRST NIGHT.

וְצִי"ל WAS BORN TO A R' CHAIM AND CHAYA BAILA CHAZAN זצ"ל. HE GREW UP IN BRANSK (NEAR BIALYSTOK), POLAND. HIS REBBIM IN BRANSK INCLUDED R' SHIMON SHKOP זצ"ל. HE LEARNED IN PONEVEZH, TELSHE, SLOBODKA AND MIR. IN 1921 THE YOUNG R' ELYA WENT TO KAMINETZ WHERE THE ראש ישיבה LEBOWITZ זצ"ל BECAME HIS מנהל. AFTER 2 YEARS, WHEN ר' ברוך בער TRAVELLED TO AMERICA, R' ELYA WENT TO LEARN IN TORAH VODAATH. UPON HIS RETURN, R' ELYA RETURNED FOR ANOTHER 4 YEARS. DURING WWII, HE LEARNED BY ר' SOLOVEITCHIK, THE BRISKER רב IN VILNA. HIS FAMILY PERISHED DURING WWII, AND HE MOVED TO CANADA WHERE HE TOOK A POSITION IN ישיבה מרכז התורה IN MONTREAL. HE JOINED ישיבת תורה ודעת SOON AFTER, AND DELIVERED THE HIGHEST שיעור FOR 35 YEARS. R' ELYA CONCURRENTLY GAVE שיעורים AND WAS THE ראש ישיבה OF GUR, BROOKLYN FROM 1966. HE WAS CONSIDERED THE פוסק אחרון BY THE ראש ישיבה TO EXPLAIN ברכת שלום AS THE התורה OF נשים AND נזיקין. HIS תורות ARE COLLECTED IN דברי אליהו.

Please be careful to handle this sheet in the proper manner as required עלפי הלכה. Please do not read this publication during קריאת התורה. חורת הש"ץ or קדיש.