



PIRCHEI Weekly

Agudas Yisroel of America

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פרשה: ואתחנן - שבת נחמו **הפטרה:** נחמו נחמו עמי... (ישעיהו מא-כו)

דף יומי: בבא בתרא נ"ג **אבות:** כרך ד'

מצות עשה: 8 **מצות לא תעשה:** 4 **שבועות לראש השנה:** 6

Torah Thoughts

מצוה תכ - מצות קריאת שמע שחרית וערבית

Hear O Israel — שמע ישראל ד'...: פסוק to read the מצוה עשה It is a constant מצוה תכ to believe that ד' is One and He is the master over everything. ד' gave His nation the זכות of the מצוה to declare twice daily His Sovereignty and Oneness. ד' in His Kindness made this daily acceptance of ד' Sovereignty and Oneness a מצוה. Without this מצוה of declaring with our mouth and heart we would easily forget about ד' and sin. Man is made from earth and naturally has the tendency to satisfy his heart's desires and be influenced by all the empty pleasures of the world. ד' therefore commanded that when we wake up in the morning we declare that ד' runs the world. Saying this has a positive effect on all our actions and has the power to protect us from sin throughout the entire day. The same protection is needed as we begin the night.

משרשי המצוה

The חנוך explains in מצוה תכ - מצוה אחרות השם, that there is a constant מצוה [permanent mindset] to believe that ד' is One and He is the master over everything. ד' gave His nation the זכות of the מצוה to declare twice daily His Sovereignty and Oneness. ד' in His Kindness made this daily acceptance of ד' Sovereignty and Oneness a מצוה. Without this מצוה of declaring with our mouth and heart we would easily forget about ד' and sin. Man is made from earth and naturally has the tendency to satisfy his heart's desires and be influenced by all the empty pleasures of the world. ד' therefore commanded that when we wake up in the morning we declare that ד' runs the world. Saying this has a positive effect on all our actions and has the power to protect us from sin throughout the entire day. The same protection is needed as we begin the night.

A person does not always remember unless he focuses his attention on it and therefore this declaration must be made with much

thought. For this reason we have a חייב to concentrate on the meaning of the first פסוק of שמע. We must concentrate on the notion that ד' is the Supreme power and He rules over the entire universe, the heavens and the four corners of the earth. No action or thought is hidden from Him and it is only with His will that anything happens.

מצוה תכא - מצות תפלין של יד

It is a [separate] מצוה עשה to tie the תפלין של יד on one's arm as it says: ... וקשרתם לאות על ירך... — *and you shall tie them as a sign upon your arm...* (דברים ו:ח). The four [specific] פְּרָשִׁיּוֹת of the תורה [which were taught to משה רבינו as part of מה שבעל פה] are called תפלין when they are also tied with straps on the arm.

משרשי המצוה

Similar to the previous מצוה, the חנוך explains that man naturally is drawn towards physical desires. The נשמה cannot overpower the body's struggle without the many guards of מצוה that ד' commanded to protect us. He gave a מצוה to put ציצית on the corners of our clothing, a מצוה to place a מזוזה on our door and two מצוה, תפלין on our arm and on our head. These מצוה are the guards that protect us daily.

Adapted from: ספר החנוך על פרשת השבוע - ואתחנן



Yahrzeits of our Gedolim

ט"ו מנחם אב 5668 – 5760
1908 – 2000
R' חנוך העניף דוב פאדווא זצ"ל was born in Busk, Galicia, to טויבא and אליעזר וואלף. He studied in צלם, in the Belz shteibel of Cracow, and later on in Vienna as a תלמיד מובהק of Pinter רב, רב of Bukovsk. In 1940, he escaped to ארץ ישראל and was immediately appointed דין of the תורה תורה. In 1946, he lost his 1st wife, and was left with 5 children. In 1947, he remarried to תורה, granddaughter of ר' יוסף חיים זוננפלד ז"ל. Upon the recommendation of the Tchebiner רב, he moved to London in 1955, serving as head of the Union (בית דין) for nearly 45 years. R' Vosner, חב"ד for seventy years, was that his תפקיד was admired by the last generation's leaders. He authored תשובות (3 volumes of תשובות).

לע"נ ר' ישראל בן אברהם ז"ל

Gedolim Glimpses

A comedian, was once offered a promising business venture, but it would mean he would have to forgo performing at weddings. He sought the advice of R' Padwa זצ"ל. The רב advised him not to give up his comedy. It will guarantee him a חלק in לבן שנים מחלב — *As חז"ל say, לבן שנים מחלב* — the שכל for making someone show his white teeth (by giving a smile) is greater than the שכל for giving him milk! תע"ע גמרי תענית כא.



לע"נ ר' ישראל בן אברהם ז"ל

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

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To Love Hashem



וְאָהַבְתָּ אֶת ה' אֱלֹהֶיךָ בְּכָל לִבְבְּךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדְךָ (דְּבָרִים ו:ח)
And you shall love *הקב"ה*, your G-d with all your heart, with all your soul and with all your resources.

וְאָהַבְתָּ אֶת ה' אֱלֹהֶיךָ — And you shall love *הקב"ה*, your G-d — (This means) *שְׁיִהְיֶה שֵׁם שְׁמִים מְתָאָהֵב עַל יָדְךָ* — that the Name of *הקב"ה* should become beloved through you. A Jew should study scripture and deal graciously with his fellow man. *מְשָׁנָה*, serve *תלמידי חכמים* and *אֲשֶׁרִי אָבִיו שֶׁלְמָדוֹ תוֹרָה* — Fortunate is his father who taught him *תוֹרָה*! *אֲשֶׁרִי רַבּוֹ שֶׁלְמָדוֹ תוֹרָה* — Fortunate is his teacher who taught him *תוֹרָה*! *תוֹרָה*! *אֲוִי לָהֶם לְבָרִיּוֹת שֶׁלֹּא לָמְדוּ תוֹרָה*! *תוֹרָה*! Woe to those who do not study *תוֹרָה*! *תוֹרָה*! *הוּא מְשָׁנָה* — He who studies *תוֹרָה* — how pleasant is his behavior and how proper are his deeds. *אֲוִמֶר* — To him may the verse be applied: *וְיֵאמָר לִי עַבְדִּי אֶתָּה יִשְׂרָאֵל אֲשֶׁר בָּךְ* " [וְשִׁעְנֶהוּ מִ"ט:ג]. *וְיֵאמָר* — And He said to me: 'You are My servant *יִשְׂרָאֵל*, in whom I will be glorified' (יִזְכָּר בִּי.ו.).

During WWII, the Nazis, *נִימָח שָׂמָם*, enjoyed pitting Jew against Jew and would often appoint a Jew (kapo) to supervise the work of his fellow prisoners. Many of these kapos behaved unkindly toward their brethren out of fear for their own lives.

The chief work supervisor in the Lemberg labor camp was a kapo named Schneeweiss. He did not enjoy a good reputation among his fellow Jews. As the holy *יום כפור* approached, the Bluzhever Rebbe, R' Yisrael Spira, courageously made a request of Schneeweiss. "I and thirteen other Jews want to do everything possible to avoid work on our Holy Day. Please assign us work that will not involve any transgression of the laws of *יום כפור*. We are willing to do extra work on other days to make up for any work which goes undone."

The next day, Shneeweiss told the Rebbe and his friends that he had arranged for them to clean the commanding officers' living quarters on *יום כפור*. The work was basically tidying and dusting,

nothing that would involve any *תורה* prohibitions. He warned the Rebbe, "I give you no guarantees and I will not defend you if the Germans sense that something is wrong. And the apartments had better be clean."

On the day of *יום כפור*, the Rebbe and his friends cleaned, as the Rebbe led the others in reciting the *יום כפור* prayers from memory. At midday, a German officer came in with a tray of food for the workers. The inmates were usually served a starvation diet of coarse bread and watery soup, but the Nazis always made sure to serve good food on *יום כפור*. However, the tray of food lay untouched. All the men were fasting.

A few officers entered the apartment to inspect the work. They seemed satisfied until one of them noticed the untouched tray. He flew into a rage. "What do you mean by not eating on this 'holy day' of yours? Stuff yourselves, Jews!"

The Bluzhever Rebbe calmly explained, "Today is our holy day. As you can see, we have served you loyally even on this sacred day, and our work is perfect. We are required to fast today and we ask that we be excused from eating. Our work will continue and will not be affected by our hunger."

But the officers were furious. They sent for Schneeweiss, who trembled as he entered the room. "You are responsible for these Jews. We will return in 2 hours. If all their food is not eaten, you will be shot."

Schneeweiss stood tall and firm as he unbuttoned his shirt. "Shoot me now, if you wish. I will not make them break their fast. In fact, I, too, am fasting on this holy day!"

One of the Nazis drew his pistol and shot Schneeweiss dead. The hated Jew had become a holy Jew. No doubt, his attitude had been profoundly affected by the courage and the sacrifice of the Bluzhever Rebbe and his friends.

Adapted from: *Shabbos Stories* (with kind permission from ArtScroll)

An Ahavas Chesed Moment

ספר אהבת חסד - חלק ב' פרק כ:ג

*The *חפץ חיים* explains that the *אסור* to give away more than 1/5 of one's possessions to *צדקה* is only for regular *צדקה*. The *שיטת מקובצת* (*פנינים*) offers an opinion that there is no *שעור*, limitation, to the amount one may give for *התחזקת התורה*, supporting *תורה*; *התחזקת התורה* is different from *צדקה* since the person is not giving money away. On the contrary, he gets in return a *שכר* in the learning of *תורה*. Therefore, *התחזקת התורה* is to be viewed as an everlasting good business deal and is not to be bound by the limitations of *צדקה*.

*This is intended only as a synopsis. Review of the *ספר אהבת חסד* is far more extensive and appropriate. The *חפץ חיים* mentions a proof for the *שיטת מקובצת* from the *מדרש* that describes the relationship and reward for his financial support with *זבולון*. The *מדרש* explains that the amazing reward that was destined for *זבולון* was equal to the great amount that he financed *יששכר* (which is clearly more than a fifth).

Questions of the week

1. What was the special *מדה* that *הקב"ה* found in *ישראל* that made Him choose us?
2. Why does *הקב"ה* promise reward for 2,000 generations by the *פרשת יתרו*, but only 1,000 generations in this week's *פרשה*?



1. *ל* noticed how *ל* are careful not to feel big [and act differently] after *ל* bestows kindness to them. *ל* therefore chose to make them his special nation (*ל* 7:7).
2. The reward for *ל* out of love — *ל* (*ל* 5:10) — is greater than *ל* due to fear. *ל* (*ל* 7:9).

- On *ט"ו באב*, the *Fifteenth of Av*, we observe a partial *יום טוב*; we do not say *תחנון*, a *חתן* and *כלה* do not fast on their wedding day, and we should not make *הקפדים*. One

reason *הקב"ה* declared this *י"ט* is to celebrate the fact that the darkness of night starts getting longer each night, giving us extra opportunity to learn *תורה*.

Reviewed by R' Gedalyahu Eckstein

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

Halacha
Corner

הלכות עיני דיומא
ט"ו באב

Focus on Middos

Dear תלמיד,

When anti-Semitism rose drastically in Europe and the clouds of war gathered ominously, R' Henoah Padwa זצ"ל returned to Vienna. Following the Anschluss, when Austria was annexed to the Third Reich, he was arrested for being a foreigner. Although he was later released, Jews in Vienna were subject to harsh decrees. In 5698 (1938), R' Padwa decided to flee to ארץ ישראל with his family. They boarded the very last ship that left the country, arriving in ארץ ישראל on שבת נחמו (5700 (1940)). He and his family were ferried on a small boat to the departing ship as it was leaving the harbor.

R' Padwa never stopped praising ד' for this miracle and was always grateful for being among the last survivors to escape with his entire family. Yet despite his own salvation, R' Henoah never stopped mourning the terrible tragedy that struck כלל ישראל.

In his introduction to חשב האפוד, he wrote the following:

The תוספות יום טוב on

ספר יוסף, quoting the חסמונאים, asks why the חסמונאים did not establish days of celebration in honor of the salvation of עם ישראל. The פורים is similar to חסמונאים. The ניס of the חסמונאים was openly greater than the miracle of פורים. The ניס of פורים was a more natural and hidden miracle. On חנכה, the miracle was obvious and unnatural. The תוספות יום טוב answers that by the חסמונאים, the שמחה was not complete, because so many of ישראל perished.

R' Padwa continues, "How much more so is the case here, when only a handful were saved...."

My תלמיד, although R' Padwa was forever thanking ד' for his personal ישועה, he felt the deep pain that כלל ישראל was going through at the same time. The greater a person is, the more that person understands that although every Jew is an individual, we are all connected and must all share in the "ups and downs" of ישראל:

יהי זכרו ברוך!
רבי יב, בדידות

Source: *The Jewish Observer*

Sage Sayings

After losing his first wife, R' Padwa זצ"ל asked the Belzer Rebbe, R' Aharon, if he should continue being a רב. As soon as he entered, the Rebbe related that the בני יששכר had a son who was offered רבנות and refused it. His father told him to accept the position and said that being a מורה הוראה is a סגולה for long life. Looking at R' Padwa, the Belzer Rebbe repeated the words: רב — צו זמן א מורה הוראה איז א סגולה פאר אריכות ימים! (judge), is a merit for longevity! R' Padwa had his answer.

Source: *Hamodia* (with kind permission)

Understanding

ט"ו באב

The last משנה in מסכת תענית (ד: ח) teaches: לא היו ימים טובים לישראל כחמשה עשר באב... וכיום הכפורים. There were no greater days for Israel than the 15th of Cheshvan. The תענית ל: גמרא relates why חמשה עשר טו equals the day of חמשה עשר טו and the day the 2nd were given. Three incidents involve the אהדות of ישראל after being split: marriages from one שט to another; allowing שט back to marry another שט; removing the border guards thus allowing the 10 שטים to be עולה לרגל. Two demonstrate ד's love even to the sinners in His people: the last 15,000 of the עולי מצרים did not die; the bodies of those killed in ביתר did not rot and were buried. One shows ישראל's love to His תורה: after the 'stopping cutting wood for the מנחה ceremony, we used our extra time for learning תורה.



ערב שבת Learning Contest

The current Pirchei Newsletter contest is designed to make your ערב שבת fulfilling and memorable. Beginning this week and continuing in the weeks leading up to קבלת התורה and beyond, learn at least 45 minutes before מנחה every ערב שבת. Learn for an hour or more and get an additional entry into the raffle. There is no particular למוד to learn — you can even review מקרא שנים. If you arrange for a group to learn in person or on the phone, and have a שיעור to learn about הלכות שבת or קדושת שבת, you will receive an extra entry in the raffle. The contest is open for boys of all ages up to 12th grade. To join this program, please send your weekly fax to 7185069633 or email to: erevshabboslearningprogram@gmail.com by Monday 2:00 pm. Please include your name, grade, ישיבה, city, state, and contact # and your name will be entered into a drawing for a beautiful set of מקראות גדולות חומשים!

IN HIS LATER YEARS, DAYAN YECHESKEL ABRAMSKY WAS STILL ACTIVE IN COMMUNITY MATTERS, BUT WAS BARELY ABLE TO WALK.

SHLOMIE, WOULD YOU BE ABLE TO GO TO THE POST OFFICE? I WOULD GREATLY APPRECIATE IF YOU COULD TAKE THIS MONEY AND BUY JUST ONE POSTAGE STAMP.

REBBE, I KNOW THE POST OFFICE WELL AND IT WOULD BE MY HONOR.

SHLOMIE WAITED ON LINE AT THE BAYIT V'GAN POST OFFICE, BUT WAS A LITTLE PUZZLED...

IF REBBE HAD A LETTER TO MAIL WHY DIDN'T HE GIVE IT TO ME NOW? I'M IN THE POST OFFICE ANYWAY!

SHLOMIE RETURNED AND THEN WATCHED AS DAYAN ABRAMSKY CAREFULLY TOOK AN ENVELOPE FROM HIS POCKET AND LICKED THE STAMP...

SHLOMIE, THANK YOU! COULD I TROUBLE YOU AGAIN TO PLEASE MAIL THIS LETTER ON YOUR WAY HOME!

OF COURSE, REBBE, BUT MAY I ASK REBBE AN OBVIOUS QUESTION...

SURE...

DAYAN ABRAMSKY'S FACE RADIATED WITH A SMILE AS SHLOMIE ASKED HIS QUESTION.

WHY DIDN'T REBBE JUST GIVE ME THE ENVELOPE THE FIRST TIME I WENT TO THE POST OFFICE?

SHLOMIE, IN THIS ENVELOPE THERE IS SOME MONEY FOR A POOR TALMID CHOCHOM. AT THIS MOMENT WE ARE PERFORMING THE MITZVOS OF GIVING TZEDOKAH AND SUPPORTING TORAH!

MY REBBAIM TAUGHT ME TO APPRECIATE EACH PART OF EVERY MITZVAH. WHEN WE WILL REACH 120, THEY WILL SHOW US THE VALUE OF EACH CHELEK (PORTION) PERFORMED WITH SIMCHA!

WELL, I'M TOO OLD AND CANNOT WALK... BUT I CAN STILL LICK A STAMP! THAT CHELEK ALSO HAS IMMEASURABLE REWARD AND THAT I CAN STILL DO! HOW COULD I GIVE IT AWAY?

DAYAN YECHESKEL ABRAMSKY WAS BORN IN GRODNO, BELARUS TO ZLMEY AND FREYDLE. HE LEARNED IN THE NOVARDOK (אנווארדאק) WHERE HE BECAME CLOSE TO R' YOSSEF YOSSEF HURWITZ (אליעזר מנובראדאק) HE ALSO LEARNED IN TELZ, MIR AND SLABODKA AND WAS A CLOSE TLMID OF R' CHAIM SOLOVEITCHIK (אליעזר סולובייצ'יק) HE RECEIVED SMICHAS AT THE AGE OF 17 FROM THE R' OF NOVARDOK, R' EPSTEIN (אברהם אברהם) (AUTHOR OF השלחן). HE MARRIED THE DAUGHTER OF A GRANDDAUGHTER OF R' WILOVSKY (אברהם וילובסקי) (THE "REBBI"). HE SERVED THE KHELOS OF SMOYLAN (אברהם סמולאן) (1912) AND SMOLEVICH (1914). IN 1924, HE TOOK OVER AS THE R' OF SLUTSK WHEN MELTZER (אברהם מילצער) WAS FORCED TO FLEE FROM THE COMMUNISTS. DAYAN ABRAMSKY FOUGHT THE COMMUNISTS EFFORTS TO DESTROY RELIGION AND WAS EXILED TO SIBERIA IN 1929. HE WAS RESCUED IN 1931 AND WAS LATER INVITED TO SERVE AS R' OF LONDON. HE AGREED ON THE CONDITION THAT THEY FOLLOW ALL HIS RULINGS. DAYAN ABRAMSKY REVOLUTIONIZED THE UK STANDARDS OF PSHUTAS AND KEDUSAS. IN 1951, HE MOVED TO ISRAEL, AND BECAME R' OF SLABODKA IN Bnei Brak. OF THE 25 SEFERIM HE WROTE, THE MOST WELL KNOWN IS "השולחן", A COMMENTARY ON THE ENTIRE TOSFOT.



For any inquiries or comments please feel free to call 347-838-0869 • Illustrated by: Yeshaya Suval

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