



PIRCHEI Weekly

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כרשה: בראשית הפטרה: ויאמר לו יהונתן מחר חדש... (שמואל א ב:יח-מב)

מברכים ראש חודש מרחשון (מולד יום ראשון בשעה: חלקים 2 + 09:43)

דף יומי: בכורות כ"ב מצות עשה: 1 מתחילים ברכי נפשי (שבת מנחה)

Torah Thoughts

וַיֵּרָא אֱלֹקִים אֶת כָּל אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד ... (בראשית א: לא)
And God saw all that He had made and behold it was very good ...

In this world, nothing is rosy and perfect; life consists of both successes and failures. We see this clearly from the description of ד' creation of the world at the very beginning of the תורה.

On the first day of Creation, ד' said, וְהָיָה אֹר וְהָיָה אֹר, *Let there be light, and there was light* (בראשית א: ג). ד' did not call His creation merely *good*, but emphasized that, despite the original plan, it was *very good*. The world as it *actually was created* was given the seal of ד' stamp of *very good*. Although it may have seemed it could have been much better, if everything would have gone right, ד' stressed that this is what really is in fact *very good*!

On the third day, ד' created fruit trees, decreeing that the wood of the tree should have the same taste as the fruit itself (עץ ... (בראשית א: ט). Yet the מדרש says (ט: רש"י) that this is not what occurred. The trees produced fruit, but their wood did not have the fruit's taste. (בראשית א: יא) רש"י says that as a result of its failure to obey ד' command, the earth was cursed at the time when עץ was cursed for his sin of eating from the fruit of the tree.

On the fourth day, once again, plans for Creation were not fully realized. ד' created the two "great lights," the sun and moon. רש"י (חולין ס: גמרא) says, — שנים נבראו: the two

"great lights" were originally created equal in size; *However, the moon was reduced after it complained, "אי אפשר לשני מלכים שישתמשו בכתר אחד" — It is impossible for two kings to share one crown* (i.e., both rule over the same domain — the world).

Notwithstanding these setbacks, upon completion of the six days of Creation, ד' saw that He had made and behold it was very good (בראשית א: לא). ד' did not call His creation merely *good*, but emphasized that, despite the original plan, it was *very good*. The world as it *actually was created* was given the seal of ד' stamp of *very good*. Although it may have seemed it could have been much better, if everything would have gone right, ד' stressed that this is what really is in fact *very good*!

Rav Pam, נצ"ל, explained that we can learn a fundamental message from the story of creation. Often we are frustrated when we see that we are forced to go with an alternate Plan B. We tend to think that the original Plan A would have been so much better. If in the creation of the world Plan B was considered by ד' to be *very good*, then we must realize that it is not plan A that is best for us, but rather Plan B! Plan A may look good, but it may have issues that we don't see immediately. It is Plan B that is the best for us to serve ד' and we should never think, "If only I could have had the chance to do Plan A!"

Heard from R' Yisroel Reisman שליט"א as a thought from R' Pam נצ"ל



Yahrtzeits of our Gedolim

ר' born in Malat, Poland, to ר' אריה זאב (ליב) נצ"ל כ"ה תשרי 5666 – 5743 (town) and Kushelevsky, left home at age 1½ years, before joining מיר in Lithuania, for 1½ years, before joining מיר in Baronovitz. He learned with ר' Gurwicz, when he went to Baronovitz. He learned with ר' as a תלמיד חבורה for a year before leaving to Brisk where he joined the שער of the Brisker רב. In 1932, he married לייבא, R' Elya Lopian's daughter. due to R' Elya's wife's חתונה, ר' moved to the UK, initially serving as a מגיד שער in the East End. In 1948, he became the ראש ישיבה of Gateshead. He served as נשיא סגן of the ספרים, מאורי שיערים and ארזא דבי רב, ראשי שיערים.

לענין חב' ישעיהו דוב ע"ה בן יבלחט"א יצחק צבי נ"י

Gedolim Glimpses

The Brisker רב took an exceptional liking to ר' Gurwicz and would say, "R' Leib can [really] learn!" — קען לערנען מיר, the famous משגיח of ר' Levovitz, told ר' לייבא, "Go to the בריסקער רב, ask for 'מאלאטר' [which is how ר' was known in the UK]. He is the one you seek. You will find in this ביהמ"ד more than in any other!" This sufficed for ר' אלקי, who later referred to his son-in-law as a living ישרים.



לענין ר' ישראל בן אברהם ז"ל

אחינו כל בית ישראל, הגתונים בערה ובשבה, 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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Focus on Middos

Dear תלמיד,

The father of R' Leib Gurwicz זצ"ל, זצ"ל, was a descendant of a long line of מלמדים, teachers, and was the town's רב. His mother, מרת רייכל ע"ה, was a direct descendant of the Vilna Gaon, a reason that accounted for R' Leib adopting many of the מנהגי הגר"א.

R' Leib once told a young grandchild that, although he does not remember very much from his own childhood years, there was one episode, which must be his earliest childhood memory, that he will always cherish. He recalled that as a young child, his mother made him a special cake for his חנוכה (or סדור). The family lived in impoverished circumstances. However, the delight his mother showed by baking the small cake stayed etched in his memory forever.

In a similar vein, R' Leib's father recognized his young son's potential and was very anxious for him to learn in the Lithuanian ישיבות. Unfortunately, Malat was in Poland and the countries of Poland and Lithuania were on the brink of war at the time. Travel

between the two countries was illegal and extremely dangerous.

On a cold winter morning, R' Leib boarded the horse and cart that would take him to the border. Once there, he would need to slip undetected into Poland. Before saying goodbye, ר' משה אהרן took off his only coat and handed it to his son. R' Leib protested. "How can I take your coat when I know that you will suffer in the cold?" ר' משה responded, "I have already learned in ישיבה and am no longer in the early stages of growth in תורה like you are. Therefore, you are the one who deserves the coat..."

My תלמיד, any meaningful gesture can be as small as a tasty piece of cake or as large as giving away the only protection from the cold Russian winters. However, such gestures are sometimes more powerful than any שמועס. R' Leib internalized his parents' אהבת התורה, which he tenderly transmitted for eternity to his children and תלמידים.

הי זכרו ברוך!

בגידות, Your רבי

Story adapted from **Sunset** (Hanoch Teller) and interviews

Sage Sayings

R' Leib (Aryeh Ze'ev) Gurwicz זצ"ל was a רבי who taught every moment of his life. His home was across the street from the ישיבה, facing the ישיבה building. He would learn in the front room with his curtains wide open. Just before retiring late at night, he would close them. In the morning, he re-opened the curtains and learned before davening. He once explained, "איך וויל אז מיינע תלמידים זאלען וויסן ווי אזוי — איך נוצט אויס מיין צייט! I want my students to know how I spend my time!"

Source: **Sunset** (Hanoch Teller)



Understanding כבוד בית הכנסת

מי שעשה נסים ... ויקבץ נדחינו ... חברים כל ישראלי

He Who performed miracles ... and gather together those that are dispersed ... all of בני ישראלי are 'friends'...

These words of ראש חדש bentching are unique. There is no other place in davening where we mention that בני ישראלי are 'friends'. ישראלי כל חברים also does not seem to have a connection with the ingathering at the time of משיח. This prayer is a public yearning for משיח. We announce the exact time for ראש חדש so that any appropriate קרבן needed for the new month could be brought. We then declare when בני ישראלי are gathered together then the laws of טומאה applicable to an הארץ, unlearned Jew, are annulled and every Jew has the laws of a חכם, learned friend (see חגיגה כ).

This Week in History

תנא ר' יאראצט of 3449 / 313 B.C.E. — 3449 / 313 B.C.E. at the beginning of שני גדול, (for 40 years) at the beginning of שני גדול, and the last of the חכמים הגדולה. As one of the first of the חכמים mentioned in the משנה, the מסורה came through him from the הגדולה, lead by ארזא הסופר.

When Alexander the Great came to ארץ ישראל (318 B.C.E.) intent on conquering ארץ ישראל, ירושלים went out to greet him wearing the גדול. When the Emperor saw him, he got off his chariot and bowed to the ground before him, saying, "The image of this man appeared before me whenever I went to battle victoriously; and if not, I was not victorious." In this way, a threatening danger passed from the Jewish people.

The חכמים relate the story of the circumstances of his death: In the year he passed away, שמועס הצדיק said, "This year I shall die." They asked, "How do you know?" He replied: "Every יום כפור an old man dressed in white appears, accompanies me into the קדש הקדשים, and departs with me. This year an old man dressed in black appeared. He entered with me, but didn't leave with me." Seven days later he passed away.

He used to say (פרקי אבות א:ב): "The world depends on 3 things: תורה (learning), עבודה (Divine Service), and גמילות חסדים (Acts of Kindness)."

