



PIRCHEI Weekly

Agudas Yisroel of America

October 24, 2026 - י"ג מרחשון, תשפ"ז - Vol: 14 Issue: 3

פרשה לך לך הפטרה למה תאמר יעקב... (ישעיהו מ:כז-מא:טז)

התחילו לאמרו וזמן טל ומטר בארץ ישראל בתפלת ערבית בלילז מרחשון

דף יומי בכורות ל"ו משיב הרוח ומוריד הגשם ברכי נפשי (שבת מנחה) מצות עשה 1



Torah Thoughts

ויאמר ד' אל אברהם לך לך... אל הארץ אשר אראך. (בראשית יב:א)
Hashem said to Avram, "Go for yourself ... to the land that I will show you"

אברהם was faced with a difficult test. ד' commanded him to cut his ties with his birthplace and family and head to an as-yet-unspecified land. אברהם asks, why did ד' command him to go, without telling אברהם precisely where it was that He wanted him to go?

רש"י explains that ד' wanted his arrival at the final destination to be precious in אברהם's eyes. ד' also wanted to reward אברהם for every word of ד' that he obeyed.

The Steipler Gaon, נצי"ל, in ברכת פרח, offers an important insight. Unaware of when it would end, every step of אברהם's journey was an act of faith. When he finally did arrive at his destination, ארץ, his joy and appreciation were far greater than they would have been if he had received the complete directions initially. The Steipler applies this concept to התורה. If one struggles to understand a piece of גמרא and the meaning is obscure, he may feel frustrated. However, if he works to resolve the difficulty, when he finally does solve the problem, his joy is very great, much more than it would have been if he had understood it immediately.

This motivating thought will help those for whom learning and understanding תורה comes with great effort. One who fights the

discouraging feelings will ultimately succeed. The energy used in struggling to understand תורה will strongly impress the תורה into one's memory.

נצי"ל R' Shlomo Heiman once came to R' Baruch Ber's home and found him dancing around the table with some of his students. As it was an ordinary weekday, he was curious as to what event had motivated this dancing. A תלמיד explained to R' Shlomo that for the past few days their רבי had struggled to understand the meaning of a comment of the רש"י, but he was unable to fully comprehend exactly what the רש"י was trying to convey. Then, in a conversation with a תלמיד, the רש"י's intent suddenly became clear. Ecstatic that, at last, he had an understanding of the רש"י's intent, the רבי grabbed hold of his students' hands and danced around the table!

R' Baruch Ber's שמחה, joy, left an everlasting impression on R' Shlomo. He had merited to witness R' Baruch Ber's joy in acquiring תורה knowledge. No joy in the world could ever compare to the spiritual joy R' Shlomo had seen that day!

The lesson learned from this episode is not limited to תורה study. It extends to any matter with which one struggles to achieve a goal. One should realize that his success will be far greater specifically because of all the difficult obstacles he encountered along the way.

Adapted from: *The Pleasant Way* (with kind permission from R' Sholom Smith)



Yahrtzeits of our Gedolim

ר' אלעזר מנחם מן שך זצ"ל 1771-1842 was born in Lithuania and learned in Ponevezh at age 7. At 13, he moved to Slabodka and became a תלמיד מובהק. ר' אהרן איסר זלמן gave him שמירה and also proposed ר' Elazar's marriage to his niece, Gittel Golomovsky in 1842. ר' would often remark, "All my תורה is in her זכות." From 1842-1892 he served as ראש ישיבה in Kletsk and Karlin. During WWII, ר' moved to Vilna. In 1940, he escaped to ישראל and was ראש ישיבה until 1952. Then he became ראש ישיבה of Ponevezh. The זון said, "האמת אהוב אצלו" - The truth is beloved to him! and he stood up for שך ר' The Steipler insisted that שך ר' must approve every public letter and sign on top. He authored ענני אבי.

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

Gedolim Glimpses

ה' explains that עשו was called אדום, red, because he asked יעקב for red lentils. ר' Elazar Menachem Man Shach asked; "Is that one small meal so important that עשו's name, which defines him, should change forever!" He answered, "Yes, liking red defines עשו. Just like a child has a meaningless love for the color red, similarly, עשו was more attracted to the colorful red lentils than to his everlasting birthright, or his עולם הבא!"

Source: R' Mattisyahu Salomon נצי"ל



לענין ר' ישראל בן אברהם ז"ל

אחינו כל בית ישראל, הגתונים בערה ובשבה, העומדים בין בים ובין ביבשה, המקום ירחם עליהם ויציאם מערה לרנחה, ומאפלה לאורה, ומשעבוד לגאולה, השמא בעגלא ובזמן קריב, ונאמר אמנו:

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Lasting Impressions

... וַיִּסַּע לוֹט מִקְדָּם ... וַיֵּאָהֶל עַד סְדֹם (בְּרֵאשִׁית יג: יא-יב)

לוט journeyed from the east ... and pitched his tents as far

as $\sigma\tau\sigma$.

The word **קָדִים** is often translated as *east*. The word **קָדִים** can also mean *Ancient One*. By leaving **אֲבִרְהָם לוֹט**, separated himself from **אֲבִרְהָם לוֹט**, *from the Ancient One of the World [וְעוֹלָם]*. By parting from **אֲבִרְהָם** and joining **קָדִים**'s sinful people, **לוֹט** was embarking on a path that would create an eternal rift between his future generations and those of **אֲבִרְהָם**.

Yet, amazingly, לוט himself, despite living in קדם which was notorious for its cruelty to guests, retained his appreciation for the מצוה of הַכֹּסֶת אוֹרְחִים and at great personal risk welcomed the angels, disguised as wayfarers, who had come to save him. The devotion to this מצוה that לוט had learned in the house of אַבְרָהָם made a lasting impression on him, one that even the polluted environment of קדם could not destroy.

The impression made by a רבי upon his תלמידים can last forever. The גמרא states (בבא בתרא ח':) וּמַצְדִּיקֵי הָרַבִּים כְּכּוֹכָבִים לְעוֹלָם: — *And those who make the many righteous [will shine] like the stars forever and ever — these are the מְלַמְדֵי תִינוּקוֹת [those who teach תּוֹרָה to children]*. In contrast to the sun and the moon which rise and set in the sky, the stars are in fact in the sky at all times, but their light is hidden during daylight hours. Similarly, a רבי's influence upon his תלמידים is forever; long after the תלמיד has been promoted from a רבי's classroom, that תלמיד's way of thinking and his way of life is still being influenced by the רבי, though in a more subtle/hidden way.

As youth director at Congregation Shaarei Tefilah in Lawrence, NY, R' Avraham Walkin rewards his charges for their

accomplishments by taking them on outings. Once, he took a group of boys to a park where they spent a good part of the afternoon. When they returned to R' Walkin's car for the return trip home, R' Walkin discovered that he did not have his keys. One of the boys had borrowed the keys to get something that he had left in the car, and had not returned them. The boy now realized that he had lost the keys, probably in the park.

The group returned to the park only to find that it was closed for the day. At the entrance stood the park supervisor with two rows of policemen behind him.

R' Walkin explained his predicament to the supervisor, but the man would not allow him into the park to search for the keys. He said that the park personnel had left for the day, and he could not allow anyone inside. R' Walkin pleaded with the man to make an exception because of the unusual circumstances, but the man would not budge.

Suddenly, one of the police officers came forward, embraced R' Walkin, and cried out, "Rabbi Walkin! I have not seen you since I graduated twelve years ago! I still think about you from time to time." He then whispered into R' Walkin's ear, "I still put on תפילין."

Turning to the supervisor, the officer said, "This rabbi had the greatest impact on my life of anyone. Please let him in. I vouch for his integrity."

The supervisor turned to R' Walkin.

"If this police officer considers you his role model and vouches for you, then I must let you in."

R' Walkin went inside and found that his keys had been brought to the park's lost and found office, where he claimed them.

A רבי's impact can last forever.

Adapted from: **Living the Parashah** (with kind permission, ArtScroll)

Davening שמונע עשרה Right?

Due to a number of requests from our readers, we will now focus on some of the mispronounced words found in שְׁמוֹנֶה עָשָׂר. Some of these actually change the meaning and others are small nuances in mispronunciation. The first 3 chosen are found in the very first בְּרָכָה:

1) גּוֹמֵל חֲסָדִים or חֲסָדִי are sometimes read with the ח sounding more like a ז.

2) ואלֵקִי יִעֲקֹב many say the word with a *Segol* (ֿ) under the ו like the first two אֵלֵקִי. It is a *Tsere* (ֿ).

3) **בְּנֵיהֶם** has no *dagesh* (·) inside the letter ב in **בְּנֵיהֶם**.

*This is intended only as a brief synopsis. Pay close attention as you read from your סדר to avoid misreading the holy words of your precious תפילות.



1) Correct: $\alpha\lambda\eta\theta$ and $\lambda\theta\alpha$, incorrect: $\alpha\lambda\eta$ or $\lambda\theta$.
 2) Correct: $\lambda\eta\gamma$, $\lambda\eta\chi\lambda$ (the χ is swallowed), incorrect: $\lambda\eta\gamma$, $\lambda\eta\chi\lambda$ (with *Segol*).
 3) Correct: $\alpha\eta\lambda\gamma$, $\alpha\eta\lambda\gamma$, incorrect: $\alpha\eta\lambda\gamma$ (with *dagesh*).

- There is an opinion that one can resolve any doubts regarding מְשִׁיב הָרוּחַ (נוֹסַח אֲשֶׁכְּנֹה) — repeating עֲשֶׂהָ (שְׁמוֹנֶה עָשָׂר) by saying 90 times: מְחִיָּה מֵתִים אֶתְּהָ רַב לְהוֹשִׁיעַ מְשִׁיב הָרוּחַ

וּמוֹרִיד הַגֶּשֶׁם מִכָּלֶּל חַיִּים בְּחֶסֶד

- The **חזקת סופר** states that **לִכְתּוּבָהּ** one should say the above passage 100 times.

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.

Halacha Corner

הַלְכוֹת עֲנִיֵּי דִּיּוֹמָא:
מִנְשִׁיב הָרוּחַ וּמִזֵּיד
הַגֶּשֶׁם

שאלות Questions of the week

1. Some nations were skeptical that **אַבְרָהָם** was saved from the fiery furnace at **אור כַּשְׂדִּים**. What made believers out of them?
2. Who informed **אַבְרָהָם** of **לוֹט**'s capture, and what motivated this person to do so?

1. The miraculous emergence of אֱלֹהִים אֶלְיָנוּ from the lime pit in אֶלְיָנוּ נִשְׁמָהּ
convinced the skeptics of the existence of a universal power that
was capable of effecting אֱלֹהִים אֶלְיָנוּ (14:10) — 14:11).

2. אֱלֹהִים אֶלְיָנוּ, who escaped from the war, informed אֱלֹהִים אֶלְיָנוּ, hoping that אֱלֹהִים אֶלְיָנוּ would be
killed in battle, so that he, אֱלֹהִים אֶלְיָנוּ, could marry אֱלֹהִים אֶלְיָנוּ (14:13) — 14:14).

killed in battle, so that he, *וַיָּרָא*, could marry *וַיִּתֵּן* (14:13).

was capable of effecting **דָּוָד הָיָה מְעֹלֵל מְעֵלִים** (14:10).
 2. יֵי, who escaped from the war, informed **וַיֵּי**, hoping that **וַיֵּי** would be

1. The miraculous emergence of $\mathcal{O}(\log n)$ from the lime pit in $\mathcal{O}(n^2 \log n)$ convinced the skeptics of that time of the existence of a universal power that

Focus on Middos

Dear תלמיד,

Are you aware of the dictionary definition for theft? Based on the official Webster Dictionary; **theft** is the unlawful (i.e. through the act of burglary) taking of personal property with intent to deprive the rightful owner of it.

Let me share with you a story about R' Elazar Menachem Man Shach זצ"ל that will give you a better insight into the תורה definition of theft.

In תש"ב (1972), R' Shach needed to undergo an operation for the removal of a tumor. The ר"א's situation was quite serious and he did not allow any visitors to see him on the day of the scheduled operation. He explained to his very close family members, "Every second is very important now. I may soon arrive in the עולם האמת, *World of Truth*, and I must prepare myself to arrive with תלמודו בידו, *my learning in order* (פסחים נ.)"

As he was about to be

wheeled into the operation room, he noticed his son-in-law talking to the doctor who was to perform the operation.

R' Shach asked his תלמיד, Rav Meir Heisler, who was accompanying him, "What is holding up the operation?"

"They are talking to the surgeon," he explained, "to ensure that everything will proceed in order."

"There is a serious problem of גזלה, *theft*, here!" protested R' Shach. "The doctor has responsibilities to all of his patients, and you are stealing his time from the others patients by discussing the case of a single individual!"

My תלמיד, imagine a רבי is waiting for the whole class to quiet down and you are still shmoozing with someone. Would it cross your mind that you are more than likely, stealing 'time' from the רבי and your classmates?

יהי זכרו ברוך!

רבי Your

Story adapted: *The Rav Shach Haggadah (ArtScroll)*

Sage Sayings

R' Shach זצ"ל would say in the name of the חפץ חיים, that living ארץ ישראל is like owning a pair of shoes. חז"ל teach us that one must spend a great effort to purchase shoes. The חפץ חיים would explain further, "אבער וויינען אין ארץ ישראל און תורה איז אזוי ווי האבן א — However, פאר שיד און א מענטש וואס קען זי אנטאן living in ארץ ישראל without תורה, is like having a pair of shoes with no one to wear them!"

Source: *The Rav Shach Haggadah (ArtScroll)*



Understanding Davening

משיב הרוח ומוריד הגשם

Who makes the wind blow and makes the rain descend

What is the connection between *making the wind blow* and *making the rain descend*? The עץ יוסף explains that the wind blowing is one powerful force controlled by ד'; the rain descending is another such force. These two forces work together. Each individual rain droplet is designated by ד' to fall from the sky and land on an exact location on the ground. ד's strongest wind just carries the raindrop to a pinpointed spot in a field; it does not change the place ד' planned for any droplet of rain. This is the meaning of גבורות, *the might of the rain*. This is also true for any area of פרנסה, *livelihood*. There is no other force that can ever change the destination of the פרנסה that ד' has designated for you.

This Week in History

ר' יאצצט — 5562 / 1801 B.C.E. — מרחשון 15
זצ"ל Kalir, born in 5501/1741, in Rechnitz. He was born after the passing of his father, and was named אלקנר after him. The orphan was brought up in the home of his maternal grandfather, R' Meir Eisenstadt, the פנים מאירות. As a young בחור, he was already fluent in the entire ש"ס.

He was appointed to serve as רב in Zablodawa, where, in 5526/1766, he published his דרשות together with the ספר ספר, from his grandfather. This ספר impressed all those who learned it with the sharpness and clarity of its young מחבר.

At age 27, אלקנר ר' was appointed רב in his home town, Rechnitz. He founded a תלמידים there, where he taught many נשיכה, a number of whom became ישראל, including ר' Betzalel Ranshbourg זצ"ל.

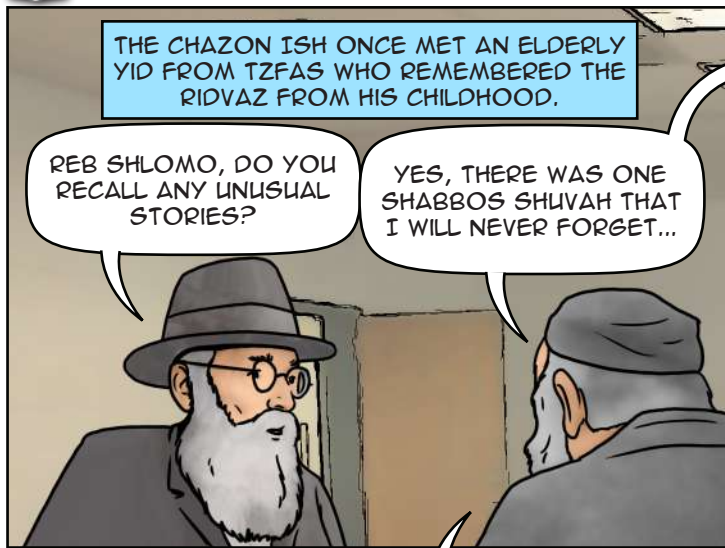
His fame as a leading פוסק and רב spread while he was in Rechnitz, and many of the generation's leading רבנים addressed their שו"ת to him. This was the basis of his פטירה, which was published after his חקר הלכה by his son R' Aleksander Ziskind. In 1781, אלקנר ר' was invited by three leading קהלות to serve as their רב: Vizhnitz, Boskowitz and Kellen. He chose to settle in Kellen.

His other חידושים include ספרים (on (דרשות) חות גאיר, (מסכת פסחים), and other חידושים on many מסכתות that were never printed.



LEARNING FROM OUR LEADERS

בס"ד
PIRCHEI AGUDAS YISROEL OF AMERICA



AND R' זאב וילובסקי (ALSO KNOWN AS THE RIDVAZ) WAS BORN IN KORBIN, BELARUS, TO R' זאב AND HE'ENDEL. EVEN AT A YOUNG AGE, HE WAS RECOGNIZED AS AN עילוי. HE MARRIED MIRIAM BLUMA KARLINSKY (DAUGHTER OF שלמה AND שולמה). THE RIDVAZ HELD MANY RABBINICAL POSTS INCLUDING IZBALLIN (1868), BOBRUISK (1876), VILNA (1881), POLOTSK (1883), VILKOMIR (1887), AND SLUTSK (1890-1900). IN SLUTSK, RIDVAZ WAS SELECTED TO SERVE AS THE CHIEF RABBI, WHERE HE ESTABLISHED A ישיבה IN 1896 AND APPOINTED R' ISSER ZALMAN MELTZER TO SERVE AS THE CHIEF RABBI. IN 1900, THE RIDVAZ CAME TO AMERICA TO RAISE FUNDS TO ENABLE HIM TO PRINT HIS ספרים. HE THEN RETURNED TO RUSSIA TO PRINT HIS WRITINGS, WHERE HE DEDICATED THE זיוקין TO HIS AMERICAN PATRONS. FROM 1903 TO 1905, RIDVAZ RETURNED TO THE USA WHERE WAS ELECTED זקן הרבנים (ELDER RABBI) OF THE UNITED ORTHODOX RABBIS OF AMERICA. IN 1903 THE RIDVAZ WAS APPOINTED TO SERVE AS CHIEF RABBI OF THE RUSSO-AMERICAN CONGREGATIONS IN CHICAGO. THE RIDVAZ EMIGRATED TO צפת IN 1905. HIS ספרים INCLUDED: חידושי רידב"ז AND תוספות רי"ד ON THE ירושלמי, תורה ON נמוקי רידב"ז, AND MANY OTHERS.



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