



PIRCHEI Weekly

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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)



Torah Thoughts

... קח נא את בנך את יחידך אשר אהבת את יצחק וְלךְ לְךְ אֶל הָרַם הַרְמָה ...
(בְּרַאשִׁית כב:)

... Please take your son, your only one, whom you love — Yitzchok — and travel to the land of Moriah ... רש"י explains the word נָא — please — in the above פסוק based on an interesting גמרא פבקשה ממך, "אברהם (פט.) מִסְכֵּת סְנֵהְדִין (פס.) that is found in (פס.) מִסְכֵּת סְנֵהְדִין (פס.) 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 (אבות ה: ג:) משנה] teaches us that אברהם underwent ten tests.]

R' Shimon Schwab וצ"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 אברהם's previous successes? Every successful test should stand on its own merit and be rewarded accordingly. If אברהם would have failed this test and reacted by davening to ד' to save his beloved son יצחק, how could such a תפלה have such a disastrous effect on all the nine previous tests which אברהם 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 גמרא as follows: It is true that each of the tests that אברהם successfully overcame, raised him higher and higher in his own personal and spiritual growth. Those tests repeatedly showed אברהם's firm loyalty and unbridled love for ד'. אברהם would have been recognized, for all generations, as a true צדיק for mastering

his previous tests. However, there was one fundamental trait that still needed to be brought out by way of a test — אברהם's ability to transmit his firm loyalty, unbridled love and מְסִירַת נֶפֶשׁ for ד' to the next generation. If אברהם would have failed to demonstrate his capability to transmit his closeness and love for ד' to the next generation (יצחק), then all the previous נסיונות would only have been considered as one-time personal growth, but would have no everlasting value. The meaning of לא היה בהם ממש, is in reference to the future ישראל. אברהם showed that he had instilled his closeness to ד' in the next generation.

R' Schwab's פשוט also answers another question: Why is the phrase וַיֵּלְכוּ [שְׁנֵיהֶם] יחדו, they [both] went together, repeated three time in יצחק was aware of the פְּרִשֶׁת הַעֲקֵדָה (בְּרַאשִׁית כב: ו:), before יצחק was aware of the פְּרִשֶׁת הַעֲקֵדָה that was involved, the פסוק says: וַיִּקַּח בְּיָדוֹ אֶת הָאֵשׁ וְאֶת הַמִּסְרֵת נֶפֶשׁ... וַיֵּלְכוּ יחדו; later (כב: ח:), when יצחק was made aware, the פסוק says: וַיֵּלְכוּ בְּנֵי וַיֵּלְכוּ שְׁנֵיהֶם יחדו; and finally (כב: יט:), on the way back from the עֲקֵדָה, the פסוק says: וַיֵּלְכוּ יחדו. We can now understand why at this final test, the פסוק stresses the word יחדו — together. רש"י points out that יצחק and אברהם were both equally committed and excited to perform the will of ד', even though doing so meant the ultimate מְסִירַת נֶפֶשׁ for יצחק. This final test successfully brought out in the open the fact that אברהם's firm loyalty, unbridled love and מְסִירַת נֶפֶשׁ to perform ד' will had been successfully transmitted to his son יצחק and would also be transmitted to all future generations.

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



Yahrtzeits of our Gedolim

ר' גדליהו (בכור) ר' יצחק מאיר הלוי שארר וצ"ל כ"ו מרחשון 5700 – 5782 (שנהגה 1940 – 2021) was born in New York. His first and only נשיכה תורה ודעת was in 1965, the couple moved to Monsey, NY, where he joined בית מדרש שוואל ומשיב as נשיכה תורה ודעת. After 3 years, he returned to night משגיח and then ראש כולל. In 1976, he also became מרא דאתרא for the Alumni and local בתיים. In 1979, his notes on his father's אור helped create the unique, classic and instantly popular שיעורים. His home was a major hub of חסידות and תורה, distributing tens of thousands of dollars yearly to צדקה. He was a model רבי in his תלמידים. He was a model רבי in his תלמידים. He was a model רבי in his תלמידים.

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

Gedolim Glimpses

ד' love for ר' יצחק מאיר הלוי שארר וצ"ל was as innocently pure as a young child to his parents. One of his grandchildren from ישראל recalls staying by his grandparents as a small child. יצחק מאיר had taken him to shul for davening. In shul, he began to cry. יצחק מאיר calmed him down by simply whispering, "Just for being בחרתנו [You are a child of ד' chosen nation] there is a reason to smile!" He was pacified - הלב נקנסים אל הלב -



לענין ר' ישראל בן אברהם ז"ל

אחינו כל בית ישראל, הגתונים בערה ובשכה, העומדים בין בים ובין ביבשה, המקום ירחם עליהם ויוציאם מצרה לרנחה, ומאפלה לאורה, ומשעבוד לגאולה, השתא בעגלא ובזמן קריב, ונאמר אמן:

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More Than Mustard

וְאֵל הַבֶּקֶר רָץ אֲבִרָהֶם ... (בְּרֵאשִׁית יח:ז)

Avrohom then ran to the cattle ...

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

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

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

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

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

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

One **חָזוֹן אִישׁ** the **עֶרֶב פֶּסַח** 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 **יּוֹם 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.

The **חזון איש** once learned that an ill student attending a **ישיבה** some distance from **בני ברק** 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 **תלמיד** 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.

**And still the learning
never ends ...**

The handles of the clock will be turning back on November 1, 2026. This means מוצאי שבת אבות וקנים Learning Programs are adjusting their start/end schedules accordingly. Please confirm your program's new start time. If you did not join a מוצאי שבת אבות וקנים 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.

2. חֲזַל רַב—They hold back from having a lot.

The **איש חזון** 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 **איש חזון** 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 חזון איש 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 חזון איש was a vegetable from which תרומות and מעשרות had not been separated. Thus, by not eating, the חזון איש was saved from having sinned inadvertently.

3. **תָּרַד 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 **חֲזוֹן** **אִישׁ**'s door to assure him that this was only a training session and that there was nothing to fear. Said the **חֲזוֹן אִישׁ**, "I am more afraid of your desecration of **שַׁבָּת** than of Arab grenades on the weekdays!"

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

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

Adapted from: The Jewish Observer (with kind permission)

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שאלות Questions of the week

1. Where do we see the **קָלָל** 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 **יצחק** was born?

1. The **מִן הַיָּמִים** (from the days) beginning with **הַיּוֹם** (today) immediately follows the **וְהָיָה** (and it will be) about 2. On that day, many things happened: Many infertile women had children, many sick people were healed, and many unanswered **תְּפִלּוֹת** (prayers) were answered (**וְהָיָה כֵּן** 21:6) — 21:6).

- One who remembers neglecting to say **מְשִׁיב הָרוּחַ** before the **הַבְרָכָה** [of **אָתָּה**] should say **מְשִׁיב הָרוּחַ** at the place that he is up to when he realizes his error.
- However, he must first finish the **וַעֲנֵן**, e.g. if he said **מְחִיָּה מְתִים** and remembers, he should first finish the words **בְּרַחֲמִים רַבִּים** before inserting **הָרוּחַ**.

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.

Focus on Middos

Dear תלמיד,

Great people are privileged to experience רצון. ר' יצחק מאיר הלוי, זצ"ל, does what they truly wish. ר' יצחק מאיר הלוי, זצ"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 הברכה. Clearly, looking at his fingernails reminded him to not feel haughty.

Every מצוה was his favorite. Every שבת, ערב שבת, he lovingly set out the שבת table cloth and prepared the ליכט. On שבת, when he sang זמירות, he was totally elevated to an exalted place. When he intoned the words יום קדוש הוא, 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 הייליגע שבת. On מוצאי שבת, for מלנה דמלכא, שבת, he would tell the children stories and would dance while humming the tune of אלנהו הנביא, putting the children to bed.

On פסח, with eyes tightly closed, he would hold up the מצה when he said זו מצה and repeat

the words over and over again and then fondly kiss the מצה. The same joy spilled over when he took the ארבע מינים or lovingly prepared his מנלה for פורים.

ר' יצחק מאיר 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 ברכה was articulated carefully with utmost concentration. His davening was something so special and unique. Many of the people who came over by the שבועה 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 בית מדרש just to watch him daven.

My תלמיד, 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!

יהי זכרו ברוך!

בנידודות, Your רבי

Adapted from: *Reminiscences of ר' יצחק מאיר הלוי שארר זצ"ל*
(with kind permission from one of his children)

Sage Sayings

Encouraging his קהלה to develop a healthy cycle of going to bed early and getting up early, זצ"ל, ר' יצחק מאיר הלוי שארר זצ"ל cited ר' יצחק מאיר הלוי שארר זצ"ל's advise: "If you want to get up [with vigor] like a lion (אורח חיים - שלחן ערוך, the first words of the תנא, the first words of the תנא) — you have to first crouch [go to bed] like a lion (a play on רבץ from the ברכה of (יהודה)!"

Source: *Heard from Rabbi YM Schorr זצ"ל*



Understanding Davening

משיב רוח ומוריד הגשם

Who makes the wind blow and makes the rain descend

explains (ברכות לג.) that we mention גבורות גשמים, the Strength of Rainfall, in the ברכה of תחיית המתים 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 תחיית המתים it will come to life again: ומצמיח ישועה, He causes the ultimate salvation, תחיית המתים, to sprout forth from the ground.

This Week in History

5239 / 1479 — 5334 / 1573 — (רדב"ז), ר' דוד בן זמרא זצ"ל of יארצמט was a תלמיד of ר' יוסף of Saragosa, and a חבר of the מנהיג Korkos. He arrived in צפת after the Spanish expulsion. In 1514, he emigrated to Egypt where living conditions were better than in ישראל. He joined the ישיבה of the נגיד, ר' יצחק הלוי, in Egypt. In Egypt, he was accepted as part of the בית דין and began his career as a מרביץ תורה. For 40+ years he taught many תלמידים, including ר' יצחק לוריא (founder of modern אר"י), and ר' בצלאל (שיטה מקובצת). In 1517, he was appointed חכם באשי (Chief Rabbi) of Egypt. In this period of relative peace and tranquility, and his ישיבה thrived. He instituted many תקנות in the community, which he led with wisdom and compassion. In 1553, he returned to ישראל settling first in ירושלים, but then moving to צפת where he was accepted with open arms, especially by the ב"ד יוסף, who bestowed great honor upon him. In the חידושי, שם הגדולים, ר' יצחק הלוי cited elder רבנים of ירושלים who attested that the רדב"ז experienced אלנהו.

As one of the elder luminaries in צפת, he was asked to lead the קהלה, which he did until his פטירה. He was buried in צפת. A prolific writer, he wrote over 3,000 תשובות (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), ספרי 2, פתרי מלכות, זקור תפארת, and (מגן דוד and מכתב לדוד) קבלה among others.

