



PIRCHEI Weekly

Agudas Yisroel of America

May 29-30, 2020 - תש"ף - ח' - א' - Vol: 7 Issue: 27



שבועות יום א - (אקדמות) שמות יט:א-כ:כג הפטרה: יחזקאל א:א-כח, גיב

יום ב - (רות) דברים יד:כב-טז:ה הפטרה: יחזקאל ב:כ-ג:ט

ערוך תבשילין ביום ה' לפני יום טוב

דף יומי: שבת פ"ד-פ"ה, הלל שלם - ב' ימים, יזכור יום ב'

Torah Thoughts

ותרא כי מתאמצת היא ללכת... ותחדל לדבר אליה (רות א:יח).

When she saw she was determined to go with her, she stopped arguing with her.

Many of the guidelines of accepting גרים, converts to Judaism, are based on רות and the manner whereby רות became a גוּרית through נעמי. Many commentators discuss the question of רות's status at the time of her "return" from the fields of מואב. If she had already become a גוּרית before her marriage to מנחם, why was it necessary to undergo the conversion process again, and what was נעמי accomplishing by discouraging her from returning to חסד? If she was not a גוּרית, she had the status of a non-Jew. If so, why was there a requirement of בנים?

The ב"ח, in his commentary on רות, answers that in the days of דוד, the main ב"ח did not accept גרים. In דוד's days, there was a serious concern that גרים would join out of fear of דוד's great military power. Similarly, in the days of שלמה there was concern that non-Jews would be attracted by the Jews' powerful king and their prosperity and tranquility. However, in certain cases, some lower courts did accept converts, but only on a trial basis. If the גרים would prove their loyalty and sincerity to Judaism, their גרות would be accepted retroactively. If they were not sincere, then their גרות would be invalidated.

The ב"ח explains that the גרות of רות and ערפה was

questionable. It could easily have been motivated by their desire to marry the sons of the rich and distinguished אֱלִימֶלֶךְ. When אֱלִימֶלֶךְ and then ערפה died, the גרות of רות was put to the real test. Would they abandon their new religion now that they lost their husbands and wealth, or would they show their loyalty to Judaism by returning with נעמי? When נעמי discouraged them, ערפה departed while רות clung to her. In this way, רות displayed the sincerity of her גרות.

The original גרות of רות was validated at this time. A similar situation will happen at the time of משיח. The גמרא (נבמות כד:) says that in the time of משיח, גרים will not be accepted because it is feared that non-Jews will desire to join ישראל in order to benefit from the honor that Jews will achieve then.

Many old Williamsburgers will remember the well known גר ב"ח. He raised a family of fine תורה. He was a תלמיד חכם and often attended the שיעורים of R' Shlomo Heiman. When R' Shlomo taught the סוגיא about accepting גרים in the time of משיח, he turned to Reb Avrohom and, with a sweet, warm smile, he chuckled and said with a heart full of love, "Reb Avrohom! דו האסט ארינגעקאפט — You converted just in time, before it was too late."

Adapted from: Rav Pam on the Festivals (with kind permission from ArtScroll)



Yahrtzeits of our Gedolim

ר' זליג רעווען בענגיס (Shnippishoker) (עלוי), born to זעליג ראובן זצ"ל (5624 - 5713) and זעליג שניינגר (1864 - 1953) at age 17. He received סמיכה from the נצי"ב, from יוסף חיים, and from the חשק שלמה. He married אסתר אסנא (daughter of ר' ברוידה, Shverkina-Zhager) in 1894. After learning תורה for 8 years, he served as רב of Bodki and then Kalvarie. With the onset of WWI, he settled in Smolensk, teaching יהדות to non-religious Jews. With the outbreak of the Russian Revolution in 1932, he was asked to serve as רב of the קהילה in ירושלים. He accepted the 2nd offer in 1937. He succeeded ראש ישיבת אהל as רב and served as רב from 1948. His 7-volume magnum opus is on the תלמוד.

Gedolim Glimpses

In his later years, R' Zelig Reuven Bengis made a ש"ס every five months. Once shortly after he made a ש"ס he surprisingly said he has to make another ש"ס. "This ש"ס is on a special סדר — waiting time. I am often invited to a ש"ס and I have to wait for a car or for the ש"ס to begin. I decided to make a special סדר for these moments. This is a ש"ס on waiting time!"



Dedication opportunities are available. If you would like to sponsor or receive this publication via email, please send an email to pircheiweekly@agudathisrael.org

לענין ר' ישראל בן אברהם ז"ל
לענין ה' ישעיהו דוב ע"ה בן יבלחט"א יצחק צבי נ"י

This week's Pirchei Weekly is dedicated

**לזכות אחינו כל בית ישראל הנתונים בצער וצריכים נחמות וישועות ורפואות
ד' ירחם עליהם ויוצאם מצרה לרוחה ומשעבוד לגאלה במהרה בימינו, אמן!**



Living with the Torah

Torn to Pieces

נתתנו לנו ה' ... את יום חג השבועות הזה זמן מתן תורתנו ...
And You gave us, Hashem, ... this day of the Festival, *שבועות* (Leil *שבועות*) (Kiddush *שבועות*)
the time of the giving of our *תורה* ...

Why is this *יום טוב* known as *חג השבועות*? *שבועות* means weeks. It would seem more appropriate to call it *חג התורה* in celebration of our receiving the *תורה*. R' Pinchos Roberts, שליט"א, explains that in the eyes of the world, the Jews became liberated on *פסח*. However, the *תורה's* concept of freedom is different. Only one who accepts upon himself the yoke of *תורה* has true freedom. The name "*Weeks*" connects *שבועות* to *פסח*. It was only through *כלל* *ישיב*'s efforts to raise their spiritual standards in those preparatory weeks, after they left Egypt that they became truly free. As *אבות* (6:2) teaches us — *אין לך בן חרין אלא מי שעוסק בתלמוד תורה* — *The only truly free person is one who is involved in the study of תורה*.

This does not mean you have to be free to study *תורה*. On the contrary, the truth is often the reverse.

Yuri Zilber was a mathematician. With a government position, he appeared to be a fine, loyal Russian citizen. Yet his true servitude was not to Mother Russia. Clandestinely, Yuri was *יצחק*. He spent every free moment delving into learning *תורה*. Every morning *יצחק* would tear out one page from his *גמרא*, conceal it in his clothing, and when he had a spare minute, he would steal away some time to learn. He would review each page repeatedly, master it, and note the topics that were difficult which he could not resolve. Ultimately, after tearing out over 2,300 pages of *תלמוד*, he had mastered them all. He had accomplished the impossible!

But his mission was not yet complete. In 1973, he achieved what he thought was hopeless — exit visas for his entire family to immigrate to *ישראל*.

The moment he got off the plane at Ben Gurion Airport, *יצחק* ran over to the first man with a yarmulka that he saw. With a tattered page of *מסכת ערובין* in hand, *יצחק* grabbed the man by the lapels and begged, "Please explain this *תוספות* to me!" The stunned security guard stared at *יצחק*. Had this man lost his mind? *יצחק*

suddenly realized that not everyone in *ארץ ישראל* made the most of the opportunity they had to study *ה' תורה*. Broken, *יצחק* began to cry. After years of living in a land where religion was forbidden, he was shaken by the fact that not every Jew who was free to do so was immersed in *תורה*.

Soon afterwards, R' *יצחק's* son Anatoly — or *אברהם*, as he was now called — came to meet the *ישיבת מיר*. He had come to meet the *ראש* *גמרא* in *ישיבה*, R' Chaim Shmulevitz. Just a few days earlier, opening a public was grounds for imprisonment, torture and even death. Now here he was about to come face to face with the leader of one of the greatest *ישיבות* in the world.

The door opened and R' Chaim invited the 17-year-old Russian boy inside. He spoke to *אברהם* about his past, but was surprised when he requested to be admitted to the *ישיבה*. R' Chaim looked into *אברהם's* eyes and could sense his intense desire to become a *ישיבה בחור*. R' Chaim explained that there were better *ישיבות* for one who was still a novice in learning and assured him that when the time came, he would certainly accept him into the *ישיבה*.

When R' Chaim finished speaking, *אברהם* looked at the *ראש* *ישיבה* with tears in his eyes, and insisted that he be given a chance to prove himself. R' Chaim turned to him and asked which *מסכתא* to test him on, but he hung his head in shame. R' Chaim understood that the boy had not learned much in Russia. Looking at *אברהם*, through his silence, R' Chaim sensed the boy's embarrassment.

Again, R' Chaim softly asked, "You don't have to be ashamed... Is there any *גמרא* I can *פארהער* (test) you on?"

אברהם looked up and said sadly, "I'm ashamed to say that I know only *תוספות* and *רש"י*, *גמרא*, *סדר זיקין* and *סדר נשים*."

R' Chaim could not move; he was astounded! He realized that under constant danger, *אברהם* had learned more in his 17 years than many *ישיבה* boys in liberated countries accomplish during their entire lifetime of learning. R' Chaim pulled *אברהם* close to him and held him tight — and gladly accepted him into the *ישיבה*.

Adapted from: *Touched by a Story 2* (with kind permission from ArtScroll)

An Ahavas Chesed Moment

Introduction — ספר אהבת חסד

*By way of introduction, let us begin with a thought from the *צנא* of our beloved *רבי* and role model, *ר' אברהם יעקב הכהן פאם זצ"ל*, the *ראש ישיבה*. *תורה ודעת* of *תורה ודעת*: "If my beloved children and endeared *תלמידים* would like to help me and give me *נחת* in *הבא*, they should learn and teach the *עולם הבא* and *חפץ חיים* and *אהבת חסד*, both individually and in groups, for all his words are *חיים* and *דברי אלקים חיים* and one who forsakes them is like one who forsakes life itself. As for those who will study these works abundantly — it will be *אני* (a source of merit) for him and for me."

*Stories adapted from Guard Your Tongue, A Daily Companion, A Lesson a Day and various real-life situations.

פתיחה — Preface: *ר' שמעון* teach us in the name of *הז"ל*: Both the beginning and end of *תורה* teach about *חסד*. The beginning of the *תורה* discusses how *ד'* made special protective clothing for *אדם* and dressed them. The end of the *תורה* teaches that *ד'* personally buried *משה* in the valley. What can we learn from this?

Questions of the week

1. What do we learn from *נעמי* leaving the fields of *מואב* and *יעקב* leaving *באר שבע*?
2. By citing various *מצוות*, *נעמי* attempted to dissuade *רות* from converting to Judaism. Which *מצוות* did *נעמי* cite? (Try to name 3.)



1. When a *בית* departs from a place, it leaves a void for the *בית* is the glory, splendor and beauty of his/her dwelling place. *נעמי* cited by *רות* in her attempt to dissuade *רות* from converting to Judaism were the prohibitions of *אֵלֹהִים אֲחֵרִים* and *מִלְחָמָה*.

- If while reciting *התורה* on *שבועות*, one clearly stipulates that the *ברכות* should be in effect only until the next morning, he may recite the *ברכות* on *שבועות* morning, even if he did not sleep.
- One who goes to sleep after *עלות השחר* morning *המפיל* the *ברכה* (or on any other day) does not recite the *ברכה*.

Reviewed by R' Gedalyahu Eckstein

*Since we only discuss 1-3 *תלמוד*, it is important to consider these *תלמוד* in the context of the bigger picture. Use them as a starting point for further in-depth study.

Focus on Middos

Dear Talmid,

In 1951, much to the concern of the frum community, the Israeli government decided to draft women into its army. The **בְּנֵי בִּרְק** and **יְרוּשָׁלַיִם** in **רְבָנִים** immediately issued a **פֶּסַק** that under no circumstances should any frum girl enter the army. A committee of **רְבָנִים**, among them R' Zelig Reuven Bengis זצ"ל, the **רַב** of the **חֲרִידִית** in **עֵדָה**, immediately drew up a letter to the government to protest the proposed draft.

The letter was completed and sent to the most prominent **רְבָנִים** of the day to obtain their signatures. Afterward, it was returned to R' Bengis, who had not yet signed it.

R' Bengis quickly scanned the page with his pen in hand ready to sign. Suddenly, he put his pen down, closed his eyes, and began to shake back and forth, his forehead creased in concentration.

Several minutes later, he sighed heavily and his eyes filled with tears. Then he picked up the pen and signed the letter.

"**רַבִּי**, may I ask a question that is bothering me? Why did **רַבִּי** have to reconsider whether or not to sign the letter?" asked a close **תַּלְמִיד**. "Wasn't **רַבִּי** involved in drafting the letter to begin with?"

"Yes, I was," responded R' Bengis, "but I just reread the letter and noticed that another **רַב** had added to the ending of the letter, **הַחוּתִים בְּדִמְעָה**, *those who sign with tears*. Until now, I had never shed any tears over the situation. Therefore, before signing, I sat down to contemplate the tragic situation of girls going to the army and only then, when tears came to my eyes, I was able to sign."

My **תַּלְמִיד**, R' Bengis taught by example the powerful significance of your every word. Every word he uttered or wrote was eternal and was accepted because it with honesty and feeling. Do you realize that there is no limit to the everlasting effect of one kind and thoughtful 'Thank you!' or **יִישֶׁר כַּחַד**? Try it today and mean it too!

יְהִי זַכְרוֹ בְּרוּךְ!

רַבִּי Your **בְּנֵי**

Story adapted from: *The Yated Ne'eman*

Sage Sayings*

R' Zelig Reuven Bengis זצ"ל read a report about a shipment of **אֶרֶץ יִשְׂרָאֵל** that had recently been imported into **חֲזִיר**. Crying bitterly, he explained, "**אֵיכָאב נִישֵׁט מוֹרָא אֶז עֲרַלְכֶכֶּז יִידֵן וּוְעָלֵן חֵס**" — **אֵיכָאב נִישֵׁט מוֹרָא אֶז עֲרַלְכֶכֶּז יִידֵן וּוְעָלֵן חֵס** — I am not concerned that observant Jews will **עֹסֵן חֲזִיר פִּלִּישׁ** eat pig's meat. **נֶאֱרָא אִידֵן בֵּין בְּצֵרֵר אֶז עֵס זֶעֱנֵן**. **גִּעְנוּג מִעֲנִטְשֵׁן דָּא וּוְאֵס עֹסֵן חֲזִיר פִּלִּישׁ אֶז סִ'אִיו פִּדְאִי דָאָס**. **אֶרֶמִּינְצוּבֶרעֶנְגֵן פֿון חוץ לָאָרֶץ**. — Rather, I am pained that there enough people eating treife that it is worthwhile to bring it in from abroad.

Heard around the **שִׁבְת** table

Understanding Davening

אֶקְדָּמוֹת מִלִּין...

In Introduction to the Words...

אֶקְדָּמוֹת was written by R' Meir זצ"ל, son of R' Yitzchok זצ"ל, as an introduction to the words of the **הַדְּבָרוֹת**. According to many Jewish historians, he was **רַבִּי שִׁי**. R' Meir is quoted frequently throughout **רַבִּי שִׁי**'s many works, most notably in **סְדוּר רַבִּי שִׁי** and **תְּשׁוּבוֹת רַבִּי שִׁי**. **אֶקְדָּמוֹת** was composed around the era of the First Crusade. It was specifically written in complex Aramaic so that it would be difficult for gentile scholars to understand. During the difficult years of exile, when R' Meir's son was murdered by the crusaders and was **עַל קְדוּשַׁת דִּי**, **נִכְסֵר** **עַל קְדוּשַׁת דִּי**, love of **דִּי**, love of **דִּי** towards **יִשְׂרָאֵל** and a description of the **עוֹלָם הַבָּא** and **מְשִׁיחַ** of **זְמַן**.

עֶרֶב שִׁבְת פִּרְכֵי 6th Annual Learning Contest 5780

As we prepare for **קִבְלַת הַתּוֹרָה** and [hopefully, **מִמֶּשׁ**], the re-opening of our **בְּתֵי כְּנִסְיוֹת** and **בְּתֵי מִדְּרָשׁ**, the enthusiasm and dedication of our boys (and their parents) to their learning, especially in these challenging times, continues to warm our hearts. Keep it up!

The current Pirchei Newsletter contest is designed to make your **שִׁבְת** fulfilling and memorable. During the weeks leading up to **קִבְלַת הַתּוֹרָה** and beyond, learn at least 45 minutes before **מִנְחָה** every **שִׁבְת**. Learn for an hour or more and get an additional entry into the raffle. There is no particular **לְמוּד** to learn — you can even review **שְׁנִינִים** **מִקְרָא** and **אֶחָד תְּרַגּוּם**. If you arrange for a group to learn on the phone, and have a **שְׁעוּר** to learn about **הַלְכוּת שִׁבְת** or **קְדוּשַׁת שִׁבְת**, you will receive an extra entry in the raffle. The contest is open for all ages up to 12th grade. To join this program, please send your weekly email to thepircheinewsletter@gmail.com by Monday 2:00 pm. Please include your name, grade, **נִשְׁכִּיבָה**, city, state, and contact # and your name will be entered into a drawing for a beautiful set of **גְּדוּלוֹת חוּמְשִׁים**!



LEARNING FROM OUR LEADERS

בס"ד
PIRCHEI AGUDAS YISROEL OF AMERICA

R' SHLOMO HEIMAN'S AMERICAN TALMIDIM LEARNED TO LOVE, RESPECT AND HONOR A REBBE BY EXAMPLE.

I JUST SAW QUOTED IN A CHOVERES, JOURNAL, IN THE NAME OF MORI, V'REBI, THE TRUE GAON, TZADIK YESOD OLOM, RAV BORUCH DOV BER LEIBOVITZ, ZECHUSSO YOGAIN ALEINU... AMEIN...A BEAUTIFUL CHIDDUSH!



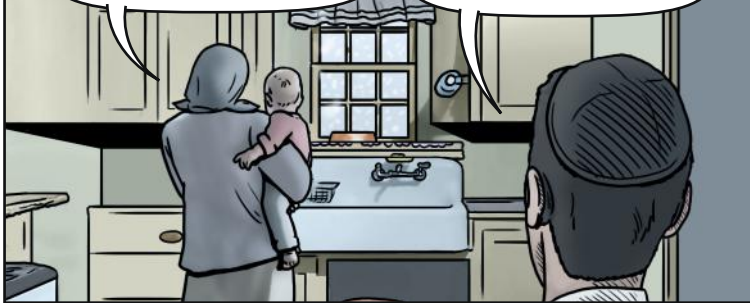
ONE COLD WINTERY MORNING.

WOW. IT'S SO QUIET...



MOSHE, EVERYTHING IS SHUT DOWN. NO TROLRIES, NO BUSES. CARS ARE STUCK IN THE MIDDLE OF THE SNOW. TODAY WILL BE A "SNOW DAY"...

MOMMY, REBBE GAVE HIS DAILY SHIUR EVEN IN THE COLDEST OF RUSSIAN WINTERS. HE TAUGHT US THAT "SNOW DAYS" SHOULD NOT AFFECT OUR LEARNING!



MOSHE MADE HIS WAY TO THE YESHIVA. ONLY FOUR BOYS SHOWED UP.

HEY, QUICK LET'S GET READY TO OPEN THE DOOR... REBBE IS COMING!



AT THE END OF ANOTHER BRILLIANT AND VIBRANT SHIUR:

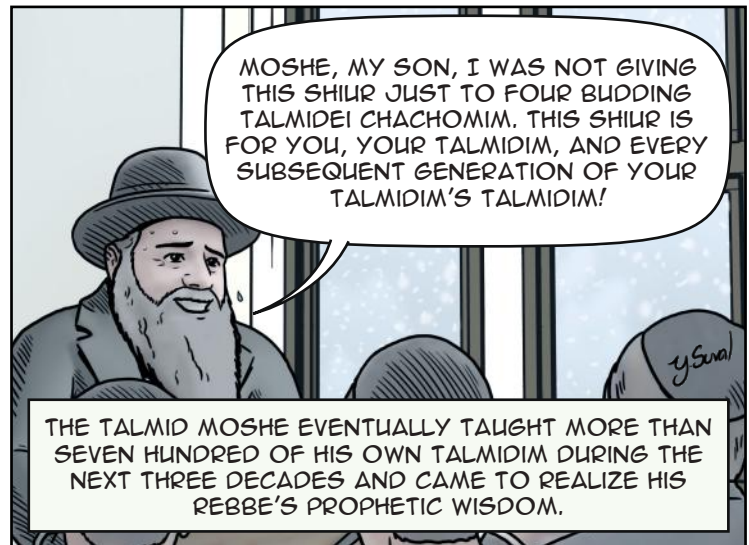
AAH! ALL OUR EFFORTS WERE WORTH IT! WE ANSWERED THE DIFFICULTY ON RABBEINU, THE KESEF MISHNA, WHOSE EVERY WORD GIVES US LIFE! NU, ANY MORE QUESTIONS?

YES, REBBE. PLEASE FORGIVE ME, BUT REBBE IS EXHAUSTED. HE GAVE A SHIUR AS IF THE WHOLE CLASS WERE HERE!



MOSHE, MY SON, I WAS NOT GIVING THIS SHIUR JUST TO FOUR BUDDING TALMIDEI CHACHOMIM. THIS SHIUR IS FOR YOU, YOUR TALMIDIM, AND EVERY SUBSEQUENT GENERATION OF YOUR TALMIDIM'S TALMIDIM!

THE TALMID MOSHE EVENTUALLY TAUGHT MORE THAN SEVEN HUNDRED OF HIS OWN TALMIDIM DURING THE NEXT THREE DECADES AND CAME TO REALIZE HIS REBBE'S PROPHETIC WISDOM.



HEIMAN, WAS BORN IN PARENZ, NEAR MINSK IN BELARUS, TO R' MICHEL. AT THE AGE OF 16, HE LEARNED IN HALUSK UNDER R' YITZCHAK. IN 1918, HE MARRIED BEYER, THE DAUGHTER OF R' YITZCHAK. AFTER HIS MARRIAGE, HE WAS ASKED TO BE A LECTURER IN THE YISHIVA OF KAMINETZ, WHICH WAS WANDERING FROM SLOBODKA TO KREMENTCHUG. WHEN ANTI-SEMITIC HARASSMENT FORCED HIM TO LEAVE THE AREA, HE WAS ASKED TO TEACH IN HIS YISHIVA. DURING WWI, HE WAS BRIEFLY DRAFTED INTO THE RUSSIAN ARMY FOR SOME TIME. HE SERVED ON THE FRONT LINES OF THE WAR, YET STILL MANAGED TO REVIEW THE ENTIRE TOSFOS SHULCHAN ARUCH IN THE TRENCHES. AFTER WWI, R' ELCHONON PREVAILED UPON HIM TO SERVE AS A RABBI IN BARANOVITZ. IN 1927, R' BRODZINSKI INVITED HIM TO BE A RABBI IN RAMAILLES IN VILNA, A POSITION HE HELD FOR NEARLY 8 YEARS. IN 1935, WITH THE APPROVAL OF R' SHLOMO HEIMAN, HE ACCEPTED THE POSITION OF RABBI IN RAMAILLES. HIS CLASSICAL SEFORIM ARE COLLECTED IN HIS YISHIVA.



5653 - 5705 1893 - 1944 כסלו