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כרשה: ואתחנן - שבת נחמו **הפטרה: נחמו נחמו עמי...** (ישעיהו מ"א-כו)

דף יומי: חולין כ"ו **אבות: ג'**

מצות עשה: 8 **מצות לא תעשה: 4** **שבועות לראש השנה: 7**

Torah Thoughts

אז יבדיל משה ... את בצר ... לראובני ... (דברים ד: מא-מג)

Then Moshe set aside ... Betzer ... of Reuven ...

Shortly before his death, משה designated three of the six ערי מקלט, cities of refuge, where a Jew who had killed someone accidentally could flee from the pursuit of the victims close relatives. The remaining three cities were later set aside by יהושע in proper on the western bank of the ירדן. The three cities that יהושע designated are listed in a north-to-south order (יהושע כ: ז), while the three cities that משה designated are listed from south to north, with בצר, in the territory of ראובן, listed first. Why did ראובן merit to have his city mentioned first?

The גמרא (מכות י.) explains: ראובן was the first person to attempt to rescue יוסף, as it says, וישמע ראובן וינצלוהו מידם (בראשית ל"ז: כ"א). With his dreams and bad reports about their conduct to their father יעקב, the brothers considered יוסף a pursuer, רודף. They were convinced that the death sentence against יוסף was halachically justified. When the brothers plotted against יוסף and wanted to kill him, ראובן attempted to rescue him by suggesting that יוסף be thrown into a pit instead. His intention was to come back later to rescue יוסף and return him safely to his father. For doing so, he was rewarded by having the city of refuge in his territory, בצר, mentioned first.

This leaves us with a perplexing question: What motivated

יוסף to risk provoking the wrath of his brothers by trying to save יוסף? The בראשית רבה פ"ד ט"ו) מדרש tells us: ראובן said, "In his dreams, יוסף counted me among his brothers ... I thought that because of my sin in the incident of בלהה ל"ה: כ"ב), I would be excluded from כלל ישראל. Should I not rescue him?" In the merit of this rescue, ראובן was rewarded with the privilege of having the first of the six ערי מקלט established in his territory.

This מדרש contains an important insight. Two people can hear the identical words and can react in completely opposite ways. יוסף's dream of a sun, moon and eleven stars bowing down to him infuriated his brothers, who cried out, "המלך תמלך עלינו אם משול ... Will you then dominate us?" (ibid. ח: ח). The same dream filled ראובן's heart with joy and calmed his fears that he and his descendants would be banished forever from ישראל. Instead of being angered, he felt honored and relieved that he was counted as one of the eleven stars.

A person's remarks may often be interpreted in more than one way. Countless friendships have been damaged or destroyed due to misunderstood remarks. A Jew must train himself to focus carefully on the good in what he hears by following the sound advice of תנ"י: וְהָיָה דָן אֶת כָּל הָאָדָם לְכֹף זָכוֹת (פרקי אבות א: א). and [a person] should judge everyone favorably.

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



Yahrtzeits of our Gedolim

ראש ישיבה Henkin ר' יוסף אליהו י"ג מנחם אב 5641 - 5733, in Klimovichi, Russia. He learned under his father for five years. In 1896, he became a סמיכה מבהק R' Meltzer ר' איסר זלמן of תלמיד מבהק R' Yaakov Kaminetsky ר' ברנוד בער זצ"ל, רידב"ז, R' איסר זלמן from פרמנדא רבקה בת ר' (בעל ערוך השלחן) עפשטיין זצ"ל. In 1901, he married the רב of Kritschew. A רב in many cities, he escaped to the US in 1923, becoming רב on the Lower East Side of Manhattan. He lived and breathed תורה (עזרת תורה לישראל) for 48 years and published the famous לוח תורה (ספר ידוע לישראל) based on his למעשה פוסק. He was the beloved פוסק of New York and his גאונים is found in his many ספרים.

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

Gedolim Glimpses

Anyone who was זוכה to know ר' יוסף אליהו Henkin, talks about his צדקות and his חסד with the same awe as they talk about his amazing גאונות and חפז. R' Yaakov Kaminetsky, who was so careful with his every word, said at his funeral, "... all my years I thought he would lead our generation to greet משיח... Now who will lead us?" A friend was מעיד how every midnight he would see R' Henkin sit on the floor to say תקון חצות, crying for the צרות of his people, the גלות השכינה and asking for משיח!



לע"נ ר' ישראל בן אברהם ז"ל

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

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Saved by the Shabbos

שמור את יום השבת לקדשו... (דברים ה:יב)
Safeguard the שבת day to sanctify it...

כי אשמרה שבת קל ישמרני...

If I safeguard the שבת, I will safeguard me... (שבת זמירות).

R' said to משה, "I have a beautiful present in my treasure house, named שבת and I wish to give it to you!" R' Gedalya Schorr explains that this does not mean that he took שבת out of His גניזה, but rather on שבת He lift us up high and bring us inside His גניזה (בנייה טו).

All week long we say, שומר עמו ישראל לעד, who watches His nation Israel forever. On Friday night we substitute, ברך... who הפורש שבת שלום עלינו ועל כל עמו ישראל ועל ירושלים... because on שבת we get close to ד' in such a way that we do not need to ask for protection. We are so close that we are automatically being protected. It would be wrong for a person in the king's palace to ask him for personal protection. On שבת we do not have to ask for protection. We are in His treasure house.

When World War II ended, R' Moshe Neuschloss overcame his personal losses as he tried to help other survivors rebuild their lives upon the ashes of destruction. R' Neuschloss returned to the Slovakian town of Serdihely and started a ישיבה for teenage בחורים who had been orphaned during the war. He put his vast knowledge of הלכה to use in guiding survivors in matters of שבת observance, family life, the building of מקנאות and other crucial areas.

Two years after the end of the war, with the Communist presence in Serdihely becoming ever more pronounced, R' Neuschloss decided to emigrate, along with his ישיבה, to America. He arranged for his students to make the journey by boat. However, this means of travel was not available to R' Neuschloss himself, for his wife was with child and therefore could not undertake the long sea journey. The two therefore made reservations on a flight departing from Prague to New York.

The plane took off on schedule, but some problems developed in mid-flight, forcing the pilot to make an emergency landing in Ireland. When the problems were corrected and the plane was ready for the next leg of the journey, the passengers were informed that the flight was due to arrive in New York on Saturday.

R' Neuschloss, who was known throughout his life for his great piety and awe of Heaven, informed the airline personnel that he was a Sabbath observer and would not embark on such a journey.

Air travel in those days was not what it is today. Reservations had to be booked well in advance. R' Neuschloss was informed that if he and his wife did not board that flight, then there was no telling how long it might be before they could make reservations on another one. R' Neuschloss was undaunted by this warning. He and his wife would not be on that flight.

The frustrated airline personnel booked a room in a hotel for the couple and provided them with ample food for the weekend. Rabbi and Mrs. Neuschloss returned all the non-kosher food and kept only the fruit. The language barrier made it difficult for them to explain why they would not eat the food. The airline personnel misinterpreted their strange behavior as some sort of hunger strike to protest what they considered to be mistreatment. Concerned that these war survivors should not create a scene, the airline management contacted the American consulate. It was decided that the couple would be sent to New York on the next available flight. And so, on מוצאי שבת, R' and Mrs. Neuschloss were happily surprised when informed that they would be leaving for New York that very night.

The flight was uneventful. Upon their arrival in New York, R' and Mrs. Neuschloss contacted their hosts by phone. When R' Neuschloss identified himself, his host was incredulous. It was then that the Neuschlosses learned the shocking news: the plane which had departed before שבת had crashed into the sea, leaving no survivors. The Neuschlosses had erroneously been listed among the passengers on board that flight.

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

Davening Right?

Thank you to all the readers that have taken the time to submit some common mistakes in reading that will be a surprise to most of us. Please continue to fax (7185069633)/email (thepircheinewsletter@gmail.com) any reading errors you would like to share. For example, please read the following (readers submissions) and then look at the explanation below:

- 1) In הלל, we say: ...מאת...היתה... היא נפלאה... (repetition, but תורה is important)
- 2) In (ערבית/מערבית) אהבת עולם we say: ... תורתך... (תלמוד) תורתך...
- 3) We say [3 times daily] in the עמידה (and elsewhere): ... מחל לנו ...

1) Correct: נפלאה meaning wonderful; incorrect: נפלאות. 2) Correct: אהבת עולם. 3) Correct: מחל לנו. We must be careful not to swallow the ל.

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

Questions of the week

1. What was the special מדה that הקבי"ה found in ישראל that made Him choose us?
2. Why does the הקבי"ה promise reward for 2,000 generations by the פרישת יתרו, but only 1,000 generations in this עשרת הדברות?

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

Halacha Corner

הלכות עניי דיומא:
ט"ו באב

- On the Fifteenth of Av, we observe a partial יום טוב; we do not say תחנון, a קטן and פלה do not fast on their wedding day, and we should not make הקפדים.
- One reason תנ"י declared this יום טוב is to celebrate the fact that night-time starts getting longer, giving us extra opportunity to learn תורה.

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,

Henkin ר' יוסף אלהו, carried on his shoulders the plight of, literally, tens of thousands of תורה dedicated families throughout the world. Their daily well-being was his constant personal concern. Yet, he never revealed to a soul who these families were. On the rare occasions when a recipient felt what he had received was insufficient, R' Henkin would respond by crying together with that individual. He would explain with tears that he understood how great the need was and he only wished that there were additional funds to provide.

In the 1960's, R' Henkin's weekly salary as the director of עזרת תורה was even below the minimal wage of \$1.40/hour. However, when a resolution to increase R' Henkin's salary was made at one of their meetings, R' Henkin rose from his chair and declared, "Must I leave עזרת תורה? The less I personally benefit from תורה, the greater the aid for תלמידי חכמים in distress."

To appreciate another level of his meager earnings, R'

Naftoli Riff זצ"ל, president of עזרת תורה (1958-1976) once recalled, "On several occasions I noticed R' Henkin refer to a mysterious, small notebook. He once revealed to me that in this notebook he kept a log of those minutes during the day that he did not utilize for תורה. He was not involved with his own personal business during those minutes, but when someone came to his office to discuss דברי תורה or if he received a telephone call from anywhere in the world requesting his opinion on a particular problem or שאלה, as he often did, he immediately looked at the time and noted in his record how many minutes he had borrowed from תורה. עזרת תורה. He would then know how many minutes to "make up" on behalf of עזרת תורה-related work."

My תלמיד, one recipient of his צדקה in צפת referred to R' Henkin as 'my beloved father'. In reality, he was a most beloved father and רבי ישראל — he taught us how to collect and give צדקה, a מצוה that will ultimately help to bring the גאולה.

יהי זכרו ברוך!

בדידות Your רבי

Adapted from: *The Jewish Observer* (with kind permission)

Understanding ט"ו באב

The last משנה in (ד: ח) teaches: לא היו ימים טובים לְיִשְׂרָאֵל כְּהַמְשָׁה עֶשֶׂר בָּאָב... וְכִיּוֹם הַכַּפּוּרִים. *There were no greater than the 15th of יום כפור* and (תענית ל:) גמרא relates why טו equals the day of סליחה ומחילה and the day the 2nd לוחות were given. **Three incidents involve the אהדות of ישראל after being split:** marriages from one שְׂכֵט to another; allowing שְׂכֵט בְּנִימִין back to marry another שְׂכֵט; removing the border guards thus allowing the 10 שְׂכֵטִים to be עולה לרגל. **Two demonstrate י'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 מִזְבֵּחַ ceremony, we used our extra time for learning תורה.

This Week in History

15 מנחם אב — In 3908 - 148 C.E., The Romans finally permitted the Jews to bury ב' כוכבה's supporters who had fallen at ביתר, (the last holdout of the ב' כוכבה rebellion), after 15 years during which their remains were left scattered on the battlefield.

After the Romans had destroyed the second בית המקדש, the emperor Hadrian planned to transform the city of ירושלים into a pagan city-state with a shrine to Jupiter on the site of the בית המקדש. This led to the great Jewish revolt of כוסבה בר כוסבה, whose guerilla army succeeded in actually throwing the Romans out of ישראל and establishing, albeit for a brief period, an independent Jewish state. It required large numbers of Roman troops to crush the revolt.

ב' כוכבה made his final stand in the city of ביתר, which is located southwest of ירושלים. It has been estimated that hundreds of thousands of Jews lived in ביתר, and they were all massacred "until their blood flowed into the Mediterranean Sea." Furthermore, the Romans did not allow the Jewish bodies to be buried until 15 years later. Miraculously, the bodies did not decay. An additional ברכה, the הטוב והמטיב of ברכה, was added to ברכת המזון in commemoration of this event.

Sage Sayings

What is the צדקה of עזרת תורה that R' Henkin זצ"ל devoted all his energy collecting funds from shul to shul? It was the lifeline for אֶרֶץ יִשְׂרָאֵל in בני תורה and עניים, אֶלְמָנוֹת. Dayan Yechezkel Abramsky זצ"ל wrote, "Today I received \$... from עזרת תורה. Praised be the name of ד' who has shown me grace... I cannot describe the severity of my situation." R' Isser Zalman Meltzer זצ"ל said, "אלע צדקות זענען קדוש, אבער עזרת תורה איז קדש" — All צדקות are holy, but עזרת תורה is Holy of Holies!"

Source: Adapted from *The Jewish Observer* (with kind permission)

