



PIRCHEI Weekly

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פרשה: שופטים הכוונה: אנכי הוא מנחמכם... (ישעיהו נא"ב-נב"ב)

דף יומי: חולין ק"ז אבות ו' לדוד ה' אורי

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TorahThoughts

ובאת אל ... השפט אשר יהיה בלמים ההם... (דברים יז: ט)

And you shall come to ... the judge that shall be in those days.

Why does the תורה mention going to "the judge that shall be in those (your own) days"? Is it possible for one to be judged by a judge from a previous era?

רש"י explains that the תורה is telling us to accept the judges of our times even if they don't measure up to the judges of an earlier era. These are our judges, entrusted with the authority to rule on questions of הלכה in our generation. We must respect them and abide by their rulings.

R' Pam, נצ"ל, explained, we sometimes hear, "Who are today's leaders? These you call גדולים. I'll tell you what גדולים are. I'm from the old country. I saw real גדולים." This is the נצר הרע speaking. These are his trademark expressions!

Can you imagine רבי חיים Soloveitchik being challenged? Yet, when he became a מגיד שיעור in the Volozhin Yeshivah, students complained to the הנהלה. Who was this רבי חיים? He only received his position because he married the granddaughter of the ראש ישיבה of Volozhin.

The תורה is speaking to each generation. Look at the judges in your times; they are given the דשמיא דשיעור to handle the issues of the

generation.

[Rav Frand's note: The end of the story about רבי חיים is very interesting and is too good to omit. The resolution of the students uprising against רבי חיים was to bring in three famous גדולים of the generation to observe רבי חיים and decide if he was worthy of giving a שיעור in the Volozhin Yeshivah.

רבי חיים gave a שיעור on a very complex topic. He presented a brilliant solution to a difficult passage of the רמב"ם in his תשובה. Suddenly, he recalled a particular phrase in the רמב"ם's commentary to the משנה that did not fit well with his proposed solution. His שיעור didn't work.

רבי חיים slapped his lectern, and said, "The שיעור I prepared is not true. The רמב"ם's words in his משנה commentary contradict my hypothesis. It is wrong." רבי חיים then sat down.

The rabbis quickly rendered their decision. "He is worthy of giving a שיעור in the Volozhin Yeshivah. Any person who cares so much about the אמת, truth, that he is willing to suffer the embarrassment of admitting his own mistake in public, even when no one else noticed it, is surely fitting for this position."]

Adapted from: *Rabbi Frand on the Parashah* (with kind permission from ArtScroll)



Yahrtzeits of our Gedolim

ב' אלול Hager נצ"ל was born in Vizhnitz to **5652 - 5706** the Rebbe, ישראאל, and **1892 - 1946** the Rebbe, ישראאל. He received סמיכה from the מנהל תלמוד, רבי שמואל, in Brezan and נשואו, רבי שמואל, daughter of the Kopyczynitzer Rebbe, מאיר, in 1922, he became the ראש ישיבה and רב of Vizhnitz and also was the head of אגודת ישראל (Bokovnia, Grossvardein). He re-established the תלמוד תורה and built a network of girls' schools. In 1936 after his father's פטירה, he became the Rebbe. During WWII he escaped to Arad, Hungary, then Temeshvar and finally to ישראאל. He rebuilt his ישיבה in Tel Aviv. A powerful orator and leader, he worked tirelessly for the causes of תורה and חסידות.

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

Gedolim Glimpses

One day while רבי אליעזר Hager נצ"ל was finishing his review of **מקרא ואחד** שנים, his father (the **ישראאל**) entered the room. Unaware of what his son was learning, he asked him a question. רבי אליעזר immediately replied to his father. After the **ישראאל** left, רבי אליעזר quietly began his **מקרא ואחד** תרגום anew. He explained, "Answering my father immediately is a **דאורייתא** not interrupting **מקרא** שנים is my **מקרא**. Nu! By restarting, I am able to address both correctly!"



לענין ר' ישראל בן אברהם ז"ל

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

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A Decision For Life

על פי התורה אשר יורוד ועל המשפט אשר יאמרו לך תעשה לא תסור מן הדבר ... וגידו לך זמין ושמאל (דברים יז:יא)

According to the תורה that they will teach you and according to the judgment that they will say to you, shall you do; you shall not deviate from the word that they will tell you, right or left.

By תורה law, an animal that is mortally wounded through birth defect, disease or injury, is deemed a טריפה and may not be eaten. [Today, the word טריפה is synonymous with all types of non-kosher food, but this is not the actual definition of the word. See שמות כב:ל.] There is a question whether a particular lung defect renders the animal a טריפה; בית יוסף; רמ"א (R' Yosef Karo, author of שולחן ערוך) rules that it does not, while רמ"א (R' Moshe Isserles) disagrees.

Ashkenazic Jews generally follow the opinion of רמ"א when בית יוסף and רמ"א disagree. However, with regard to this disagreement, one Ashkenazic גאון ruled according to בית יוסף. He was R' Aryeh Leib Gunzberg, legendary author of שו"ת אריה and one of the 18th century's greatest תורה geniuses. His פסק (ruling) in this matter caused quite a stir among Ashkenazic Jews. Nevertheless, the Jews of Volozhin, where the שו"ת אריה served as רב, faithfully followed his opinion. Years later, when the שו"ת אריה's famed disciple, R' Chaim Volozhiner, became רב of Volozhin, he continued to follow his רבי's ruling.

In the town of Volozhin, there lived a man who suffered from a lung disorder which was identical to that which was the subject of the disagreement between the בית יוסף and רמ"א. The man decided that his condition would benefit from the rarified air of Switzerland and he began making plans to move his family there.

One night before his intended departure, this man's father, who had died some years before, appeared to him in a dream.

"My son, I have come to warn you not to leave Volozhin. The illness from which you suffer is rendered life threatening by the רמ"א — and his ruling is followed by almost the entire European Jewry, including the Jewish community of Switzerland.

"It is only in the town of Volozhin that the רמ"א's opinion is not followed, for it is there that the great שו"ת אריה served as רב, and it is he who ruled that this illness is not terminal. The שו"ת אריה's opinion carries great weight in Heaven. Just as the animals in Volozhin with this defect are deemed kosher and not mortally ill, so too, are you deemed capable of living many more years.

"However, if you move elsewhere, where the שו"ת אריה's ruling is not accepted, you will die within the year."

The man canceled his plans to move. He was never cured of his lung disorder; however, he lived into his eighties.

R' Aaron Rokeach of Belz, זצ"ל, showed tremendous respect to the Tchebiner רב. He would say that the Tchebiner רב was "the דעת תורה of our generation". Whenever a difficult שאלה cropped up, the Rebbe would command that the רב be consulted, particularly if the question involved the medical field. People would come to receive the Rebbe's ברכה for a complicated operation, and the Rebbe would first send them to the Tchebiner רב to find out if such a risky operation was permissible according to הלכה. This was the way the Belzer Rebbe taught his תלמידים the importance of דעת תורה.

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

Davening קריאת שמע Right?

Due to a number of requests from our readers we will also focus on some of the הלכות and פירושים of קריאת שמע. All of these הלכות can be found either in the שולחן ערוך, רמ"א, and/or משנה (For additional information, see sources listed below.)

Even before we start the words קריאת שמע we must...

- 1) Understand that we are being מקדים מקדים
- 2) Concentrate on the meaning of every word of קריאת שמע (at least the first פסוק)
- 3) Resolve to read each word of קריאת שמע carefully.



3) See שו"ת אריה, ח"א, סי' קכ"א, דף קכ"א, ע"ב
2) See שו"ת אריה, ח"א, סי' קכ"א, דף קכ"א, ע"ב
1) See שו"ת אריה, ח"א, סי' קכ"א, דף קכ"א, ע"ב

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

Questions of the week

1. Is there any part of ארץ ישראל that we are forbidden to even plant a tree? If so, where?
2. Which part of ארץ ישראל is considered to be higher than any other place in the world?



1. Yes. It is forbidden to build or to plant anything on the הר הבית — the Temple Mount (מזבח) (ירמיה' 26:21 — 27:14).
2. The highest of all other places. Although physically, the highest place of elevation in the world, this has a much deeper spiritual meaning (ירמיה' 27:14 — 27:18).

Halacha Corner

הלכות עניי דיומא:
אלול

- The person who serves as the שליח צבור should preferably meet the same requirements/qualifications as those of the שליח צבור who serves as ראש השנה and יום כיפור.
- It is proper that the person who is a שליח צבור should try to understand the words he is saying.

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,

In the year 5682 (1922) the **אדמו"ר**, R' Eliezer Hager זצ"ל of Vizhnitz, author of **דמשק אלקינור**, was appointed to serve as the **רב** of Viznitz. One year later he re-opened the famed Vizhnitz Yeshiva that had been destroyed during WWI. He developed a new type of learning environment. One innovative idea was the establishment of a dormitory that was spacious and well-kept. He also built 'modern' kitchen facilities for the **נשיכה** and created a major fund to provide clothing for **תלמידים** who could not afford to buy for themselves.

Numerous **תלמידים** of the **דמשק אלקינור** reminisce the endless devotion and warmth they received under his care. One wealthy donor kept a receipt which showed the Rebbe's **הכרת הטוב**. On the back, the Rebbe made a promise, "After 120 years, **משיניות** will be learned by the **תלמידי הנשיכה** for the **נשמה** of the donor. Also, throughout the entire first year **קדיש** will be recited in her memory. Also, every **yahrzeit** the **נשמה** will be remembered... Vizhnitz, 5689

(1929)". Such unlimited promises came from a heart filled with unbridled love.

On many occasions he would go up to the women's gallery at six o'clock in the morning, to look down into the **שעפ נחת** from those **בית מדרש** to **תלמידים** who had arrived for the **שחרית** learning session. Towards noon he would often go to the kitchen to sample the food to make sure it was tasty enough for his 'children'. Afterwards he would enter the dining hall to check that his 'children' were dining in an orderly and befitting manner.

One **תלמיד** remembered the time the Rebbe entered the **בית מדרש** at **מנחה** time, and as he looked around he asked someone, "where is the **תלמיד** so-and-so, I see he is not here..." Out of 120 **תלמידים**, he zoomed in on the one that was absent.

My **תלמיד**, the **דמשק אלקינור**'s love towards each **תלמיד** remains ingrained in the hearts of his beloved **תלמידים** forever!

יהי זכרו ברוך!
רבי Your **בנדידות**

A letter from a Rabbi, based on interviews



Understanding Davening

לדוד ה' אורי וישעי ... (תהלים כ"ז)
אחת שאלתי מאת ה' אותה אבקש: שבתני בבית
ה' כל ימי חיי ...

*One thing I asked of ה', that I shall seek:
Would that I dwell in the House of ה' all the
days of my life ...*

The **מלבי"ם** observes: A person's needs and desires are constantly changing. A person may need to be healed from an illness; another time, one may need money for food or to be saved from an enemy — every moment brings with it new needs and fresh requests. **דוד המלך**, however, tells us that he has had only one desire: **שבתני בבית ד' כל ימי חיי** — *Would that I dwell in the House of ה' all the days of my life*, because, in reality, this request includes all of his desires — to serve **ד'** and to understand His ways. When a person is close to **ד'**, he does not worry about any problem.

This Week in History

יוכבד and **עמרם** — 2367 / 1394 B.C.E. — **אפרון** and **מרם**, the parents of **מרם**, had separated because of **פרעה**'s decree that all male Jewish babies be killed. Since **עמרם** was the leader of the Jewish community, other men follow suit. Prompted by their six-year-old daughter **מרם**'s rebuke (**פרעה** decreed against the males; you decreed against the males and the females), **עמרם** remarried **יוכבד** and this union produced **משה**, the greatest prophet of all-time, who 80 years later would deliver the Jewish people out of slavery in **מצרים**, and on to receive the **תורה** at **סיני** [based on the **מסורה** that **משה** was a 6-month preemie, 7 **אול** being 6 months and one day before 7 **אול** **משה** was hidden for 3 months and was floated on the Nile and found by the daughter of **פרעה** on 7 **סיון**, the future date of **תורה**].

מרגלים — 2450 / 1311 B.C.E. — **אחז**, who slandered **ישראל**, died in the **מדבר**, **Desert**. They suffered a plague, sickened and were **נפט** on 7 **אול** (**במדבר ג'יד**). **אמרא סוטה** (**במדבר ג'יד**). **אמרא סוטה** (**במדבר ג'יד**). A **תענית צדיקים** was established on this day, which commemorates the fact that they did not merit the acceptance of their **תשובה**.

Sage Sayings

A father once beseeched the then **ראש ישיבה**, R' Eliezer Hager זצ"ל of Vizhnitz, "My son is an only child! Please keep a close watch over him." The Rebbe gently replied: "איד האב א הונדערט — I have one hundred-twenty 'only sons'; אז א טאטע פארלאזט זיך אויף מיר און שיקט זיין זון דא צו; לערנען, If a father relies on me and sends his son to learn here, דאס מאכט אים שוין מין אונזיגער קינד makes him my 'only child'!"

Source: Heard around the Shabbos table



LEARNING FROM OUR LEADERS

בס"ד
PIRCHEI AGUDAS YISROEL OF AMERICA

IT WAS A COLD WINTER NIGHT...

THIS IS RABBI FELDMAN. I SINCERELY APOLOGIZE FOR DISTURBING YOU SO LATE AT NIGHT, BUT THIS IS AN EMERGENCY. THE HEAT JUST STOPPED WORKING A FEW MINUTES AGO, AND IT'S ALREADY GETTING VERY COLD.

RABBI, I'LL BE OVER WITHIN THE HOUR.

THE PLUMBER ARRIVED, AND THE HOUSE WAS ALREADY FREEZING.

SO, WHERE'S THE BOILER?

IT'S IN THE BASEMENT. LET ME TAKE YOU DOWNSTAIRS...

I WONDER WHY THE PLUMBER'S VAN IS PARKED OUTSIDE THE MASHGIACH'S HOUSE SO LATE.

ALL THE LIGHTS ARE ON IN THE HOUSE. LET'S CHECK IF EVERYTHING IS OK!

THE FRONT DOOR WAS UNLOCKED, AND THEY WERE EVEN MORE SHOCKED WHEN THEY FOUND THEIR REBBI LYING ON THE FLOOR OF THE LIVING ROOM.

REBBI, WHAT'S GOING ON? AND WHY IS REBBI LYING ON THE FLOOR?

IT'S FREEZING IN HERE. IS EVERYTHING OK?

EVERYTHING IS FINE... I WOKE UP THE PLUMBER IN THE MIDDLE OF THE NIGHT TO REPAIR MY HEAT. HE HAD TO GET OUT OF BED AND IS NOW IN THE BASEMENT WORKING TO FIX THE SYSTEM...

...IT'S JUST NOT RIGHT THAT I SHOULD SLEEP COMFORTABLY IN BED WHILE HE IS WORKING ON THE BASEMENT FLOOR...

ר' צבי הירש FELDMAN WAS BORN IN PINSK, BELARUS, TO R' AVROHOM SHMUEL AND CHASHA. HE LEARNED IN תורה (BARANOVITCH) UNDER R' ELCHONON BUNIM WASSERMAN, AND ALSO DEVELOPED A CLOSE RELATIONSHIP WITH THE משיגות (LUBCHANSKY) R' LEVOVITZ, WHO ASSIGNED HIM THE TASK OF SETTING UP THE מדרש בית הירש. ר' צבי הירש THEN TRAVELLED TO KELM TO ABSORB THEIR דרך. DURING WWII, HE WAS ARRESTED AND SENT TO SIBERIA. IN 1945, ר' צבי הירש, R' MARRIED מרים LIEBERMAN, A GRANDDAUGHTER OF THE דברי חיים OF SANZ. AFTER THE WAR, HE WAS APPOINTED TO SERVE TOGETHER WITH מרדכי ר' POGRAMANSKY AS A מנהל IN A קטנה IN VERSAILLES, FRANCE. IN 1950, ר' צבי הירש MOVED TO AMERICA AND WAS INVITED BY R' AVROHOM KALMANOWITZ TO SERVE AS משיגות רוחני OF MIR (BROOKLYN). HE DELIVERED FROM THE ALTER OF KELM AND NEVER MISSED OR REPEATED FOR CLOSE TO 30 YEARS. HE WAS THE SURROGATE 'FATHER' OF HIS תלמידים AND SERVED AS A BRIDGE TO THE KELMER OF EUROPE.



י"ד אלול 1910-1977 5670-5737