



PIRCHEI Weekly

Agudas Yisroel of America

August 22, 2026 - ט' אלול תשפ"ו - Vol: 13 Issue: 45

פרשה: כי תצא **הפטרה: וני עקרה לא ילדה...** (ישעיהו נד-א-נה:ח)

דף יומי: חולין קי"ד **אבות: א-ב'** **לדוד: אורי**

מצות עשה: 27 **מצות לא תעשה: 47** **שבועות לראש השנה: 3**

Torah Thoughts

... לא תתעב מצרי כי גר היית בארצו (דברים כג:ח).

...You shall not reject any Egyptian, for you were a sojourner in his land.

אף על פי שזרקו זכוריהם לאור, מה טעם, שהיו להם אכסניא בשעת הדחק

... even though they threw our males babies into the river.

What is the reason? Because they were your hosts at a time of pressing need (רש"י שם)

מצריים comments on these words that, although the מצריים threw the Jewish male babies into the river, [for the express purpose of annihilating our redeemer] the מצריים's descendants are permitted to marry into the general Jewish-born population after three generations as גרים, righteous converts. Why are the מצריים given this privilege? Weren't the מצריים terribly wicked to our ancestors who they enslaved for so many years and who they attempted to annihilate?

מצריים explains that we owe the מצריים gratitude because: שהיו להם אכסניא בשעת הדחק — they were your hosts at a time of pressing need. When יעקב and his family came down to מצרים from כנען to escape the hunger, פרעה permitted them to settle in the fertile region of גשן where they were given food and lodging and were treated with respect and generosity.

This hospitality continued until יוסף's death seventy years later. Even then, the actual slavery did not begin until the passing of

יוסף's last surviving sibling, לוי, nearly twenty years later. Thus, for about ninety years after יעקב's arrival in מצרים and his people let the Jews live in relative peace and tranquility. For that, we are commanded to accept their males converts as marriage partners after three generations.

This מצוה teaches us an important lesson: מיעוט הטוב אינו — A small measure of good is not discounted by a large measure of evil (and certainly vice versa). Therefore, we have the responsibility to treat Egyptians kindly, even though they enslaved us and killed our children.

This concept is a יסוד, critical principle, in all interpersonal relationships. If a person is the recipient of good, the debt of gratitude still exists even if, on a later occasion, the benefactor may cause the individual pain or discomfort. We ask ד' to remember the good that we have done and to overlook our moments of weakness. ד' looks at us and asks, "How are your relationships with your family and friends? Do you overlook their moments of weakness?"

חודש אלול is the time of the year when we should be dedicating our best efforts towards self-improvement. Our attempts at תשובה should begin by focusing on demonstrating our תשובה to the people that we encounter on a daily basis.

Adapted from: The Pleasant Way (with kind permission from Rabbi Sholom Smith)



Yahrtzeits of our Gedolim

Steif in and ר' צבי ר' יונתן צ"ל was born in ט' אלול 5637 – 5718 Gaya, Czechoslovakia. At age 11, he went to learn in (שבת סופר) ר' שמחה בונים סופר צ"ל Pressburg under ר' נחמן צ"ל (אביד) in 1902. He married בלומא Fischel. After serving as רב and ראש ישיבה in Guta and then Ungvar, he joined the prestigious Budapest בית דין from 1922-1944. He escaped to Switzerland on the Kastner Transport. In 1947, he immigrated to America. After serving briefly as מנהל שער in Nitra, he became רב of קהלת ווין. Universally accepted as a גדול תשובות, he headed the התאחדות הרבנים. Thousands of his תשובות from all over the world are recorded in שו"ת מהר"י שטייף. He also wrote שו"ת, אמונה וספקים, and the שבע מצות בני נח.

לע"נ ר' ישראל בן אברהם ז"ל

Gedolim Glimpses

ד' Steif would converse with ר' יונתן like a son speaks to his father. On one particularly hot and humid summer day, he was deeply immersed in his learning. בחרים in camp watched his התמדה with awe. A sudden breeze brought a short relief. ר' יונתן stood up and said, "משיב דאנק, משיב הרוח!" — Thank you so much, Master of the blowing wind! Their רב's message of thanking ד' was forever etched in their collective memories!



לע"נ ר' ישראל בן אברהם ז"ל

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

For sponsorship opportunities please contact:
(347) 838-0869 • thepircheinewsletter@gmail.com

הזק and התעוררות from גדולים on the message of a catastrophic time:

מִצְוֹת עֲשֵׂה מִן הַתּוֹרָה לְעוֹלָם ... עַל כָּל צָרָה שֶׁתָּבֹא עַל הַחֲבֹר ... אֲכָל אִם לֹא יִזְעָקוּ ... אֶלָּא יֵאמְרוּ דָּבָר זֶה מִמְנַה הַעוֹלָם אֵינֶרע לָנוּ ... חֲרִי זִי דָרְךְ אֲכָזְרִיּוֹת ... וְתוֹסִיף הַצָּרָה צְרוֹת אַחֲרוֹת.

In the last few decades **כָּלל יִשְׂרָאֵל** and the rest world have witnessed some of the worst historical disasters. Are we missing His message? R' Pam **צ״ל** would explain that although **י'ד** knows that we have no **נְבִיאִים** who can tell us the exact message, He is definitely still sending us messages. Our job is to realize He is sending a message, and we must start by fixing our own faults.

In line with the global erosion of certainty, the much overrated “sense of security” which had taken possession of all those who indulged in the “American Dream” has vanished into thin air. For this American dream has in the meantime turned into a nightmare, what with mob violence, crime in the streets, drug addiction, student unrest and the like.

∞ ∞ ∞ ∞ ∞

What we experience in this city is duplicated all over the United States and abroad. Even suburbia does not offer anything better than an imaginary refuge which is at best of a very temporary nature ...

By virtue of that faith in אֱלֹהֵינוּ אֶחָד alone, may we be able to discover within ourselves the quiet serenity which has fled from the world around us ...

This is our historic challenge! For our time may very well be the gross darkness which precedes the break of dawn ...

Therefore, once and for all, let us stop running!

This is the world we are to live in. No escape except unto the direction of the **תּוֹרָה**. Yes, the entire **תּוֹרָה** with all its timeless glory, undiluted, uncompromised, and unchangeable.

While a thick fog covers the world and madness the nations, the **תורה** alone offers us sanity and peace of mind.

The only certainty in this age of uncertainty is the divine promise: **כִּי לֹא יִפֹּט ד' עִמּוֹ**.

It has stood by our fathers, and it will stand by us.

וְהִיא שְׁעֵמֶדָה לְאַבֹתֵינוּ וְלָנוּ...

Adapted from: *Selected Writings - R' Shimon Schwab* ר' שמואל (with kind permission from CIS)

1. In connection with the **מִצְוָה** of **שְׂכַחְתָּהּ**, the **פְּסוּק** says **לִמְעַן יִבְרַכְךָ** וגו'. What is another similar way **תוֹלֵד** say you will be blessed?
2. What will you have plenty of if your weights and measures are exact?

2. Weights and measures. The phrase writes the same four words doubled. $\text{m}^{\text{w}}\text{h}$ explains: you will be blessed with double weights (— 25:15).

הלכות עניני דיומא: אלול

- The words of סליחות should not be said in a hurry; rather, it is preferable to say a few סליחות slowly and with understanding than to rush through the entire סליחות.
- The שַׁעֲרֵי תְשׁוּבָה explains that it is אָסוּר to say the words of the מִדּוֹת יְיָ without fully concentrating on what one is saying.

Reviewed by R' Gedalyahu Eckstein

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

Focus on Middos

Dear תלמיד,

The daughter of R' Yonason Steif זצ"ל vividly recalls when her father left their home to go to the hospital to repair a hernia. He walked over to the ספרים on his bookshelves and kissed each one of them, one at a time. He used a footstool and began at the top shelf. He apologized to a specific ספר and told it, "I had to run to give a שיעור!"

He murmured apologies to other ספרים too.

"זי מיר מוחל", please forgive me, but I did not have enough time to study you as I should have!"

The words "Forgive me," were murmured over and over again. When he came to a ספר written by the חתם סופר, he pulled it out and looked at a piece of yellow paper with his writing and said: "Holy סופר, when we will meet, I would like to show you a פשוט in this שאלה!" He closed the ספר lovingly and gently returned it to its place.

This continued until his wife gently informed him that the car was waiting to take him

for the first of only two visits to the hospital.

Before he left for the last visit to the hospital, shortly before his פטירה, he again went over to his ספרים cabinet. He stood on a chair to reach to the top shelf, and in great pain, with tears flowing, he gently kissed each one of them goodbye. He was saying good-bye to the holy ספרים to which he was so attached and which had served him so well for so many years, one by one.

My תלמיד, when R' Yonason Steif זצ"ל went to the hospital, he was concerned that he may not return. He truly regarded a ספר not as a book of words, but as being alive and connected with the eternity of the living תורה. With the purity of a child, he saw every ספר as his true friend, each one needing a personal farewell. Is it any wonder why R' Reuven Grozovsky זצ"ל said, "He is the חפץ חיים of this generation!"

יהי זכרו ברוך!

רבי Your, בדידות,

Story adapted from: *The Life and Times of Rabbi Yonason Steif* (with kind permission from Feldheim)



Understanding Davening

לך ה' אורי וישעי ... (תהלים כ"ז)

... לך אמר לבי בקשו פני ... In Your behalf, my heart has said, "Seek My Presence"?

אָלוּל is a month when ה' is very close. He is constantly sending us messages to change our ways. This idea is hinted in the beginning letters of the פסוק — אָנִי לְדוּדִי וְדוּדִי לִי — I am to my Beloved's and my Beloved is mine, (ג: ו. שיר השירים) which spell the word אָלוּל. רש"י translates this idea to in דָּוִד הַמֶּלֶךְ's words; לך — As Your messenger, אָמַר לְבִי — My heart tells me. You are sending תשובה messages to my heart; You are talking to me and You are making me think, בַּקְשׁוּ פָנַי, "Seek My Presence!" דָּוִד הַמֶּלֶךְ continues אֶת פְּנֵיךְ ה' אֲבַקֵּשׁ — Your Presence ה' do I seek! I am hearing Your messages and I seek to do ותשובה!

This Week in History

9 אָלוּל 5736 / 1976 — יאָרצייט of R' Nachum Mordechai Perlow זצ"ל of Novominsk, Poland (1887-1976). Born in Novominsk, to R' Alter Yisrael Shimon (תפארת אייטש) and grandson of R' Yaakov (first Novominsker Rebbe, בעל שפּרה, (דניצקב). In 1916, he married Beila Rochma Morgenstern, the daughter of the Sokolover Rebbe, R' Yitzchak Zelig זצ"ל. R' Nachum learned with his father-in-law for 5 years and later helped his father-in-law found the ישיבה in Sokolov. He received סמיכה from R' Eliezer Shalom of Piotrkov זצ"ל and R' Shmuel of Wengrob זצ"ל. He served as רב in Sokolov, Poland, alongside his father-in-law. He visited the USA in 1926-27 to raise funds for the Sokolover ישיבה. While there, he was persuaded to remain by the Novominsker חסידים who had arrived earlier, choosing to make his home and open his בית מדרש in Brooklyn. Following his father's פטירה in 1933, he became the Novominsker Rebbe of New York. He held court first on the Lower East Side and later in Crown Heights, Brooklyn, where he attracted people from both the Chassidic and the Lithuanian communities. His style of learning was similar to the Brisker דרך. Later on, he moved to Boro Park. He was active in Agudath Israel of America and other public bodies on behalf of American Jewry. He was succeeded by his son, R' Yaakov Perlow זצ"ל, late Novominsker Rebbe and Rosh Agudath Israel of America. His דברי תורה were compiled under the name פאָר נחום.

Sage Sayings

R' Yonason Steif זצ"ל banged on the בִּימָה to relay an urgent message. He rhetorically asked his עולם, "רבּוּתִי", which Name of ד' must קלל יִשְׂרָאֵל strengthen in order to bring about the final Redemption? Every day we plead, 'קדוש יִשְׂרָאֵל', גאָלֵנוּ, ד' ... שָׁמוֹ, 'קדוש יִשְׂרָאֵל', Our Redeemer ד' ..., His Name, 'The Holy One of Yisroel'! מִעַן מוֹי פֶּאֶרְשֶׁטֶאָרְקוֹן אױנזער הײלִיגקײט פֿײַ דער אײַבערשטער׳ס נאָמען זאָל 'קדוש יִשְׂרָאֵל' — We must strengthen our [areas of] holiness in order that His name will be recognized as 'קדוש יִשְׂרָאֵל'!

Source: R' Avrohom Schorr שליט"א heard it from a מקובל who was there!



LEARNING FROM OUR LEADERS

בס"ד
PIRCHEI AGUDAS YISROEL OF AMERICA

A TALMID ONCE NOTICED THE PUPA REBBE, R' YAAKOV YECHIZKIYA GREENWALD, ABOUT TO ENTER HIS OFFICE.

GADOL SHIMLUSHAN... IT'S A GREAT MITZVAH TO SERVE MY REBBE. LET ME RUSH AND OPEN THE DOOR.



IN HIS HASTE THE BOCHUR WAS NOT CAREFUL...

OY, REBBE! I... I'M SO SORRY! HERE IS A TISSUE.



THE REBBE TRIED TO MAKE LIGHT OF THE ISSUE...

AH, MY SON, DON'T WORRY. IT'S JUST A MESSAGE THAT I'M NOT WORTHY OF SUCH HONOR...



THE TALMID RETURNED LATER...

REBBE, PLEASE FORGIVE ME. I FEEL TERRIBLE. I'M SORRY THAT I WAS NOT CONCENTRATING AND...



MY SON, WHAT DID YOU DO WRONG? CHAZAL SAY THAT A PERSON DOES NOT BANG HIS FINGER IN THIS WORLD UNLESS IT HAS BEEN DECREED IN THE UPPER WORLDS!



IF THAT'S THE CASE, YOU CAUSED THAT IN SHAMAYIM THERE WAS A DISCUSSION ABOUT ME... IF SO, I REALLY HAVE TO THANK YOU!



R' YAAKOV YECHIZKIYA GRUNWALD זצ"ל WAS BORN IN CSORNA, HUNGARY, TO R' MOSHE AND ZISEL (GESTETNER) GRUNWALD זצ"ל. HE STUDIED UNDER HIS FATHER UNTIL HIS MARRIAGE AT AGE 18 TO SORA RIVKA, THE DAUGHTER OF HIS UNCLE R' YISROEL MENACHEM BRAUN זצ"ל. IN 1906, WHEN HE WAS JUST 24 YEARS OLD HE WAS APPOINTED אב בית דין IN LIKOV, HUNGARY. IN 1911, HE WAS INVITED TO TAKE OVER HIS UNCLE R' ELIEZER DOVID'S POSITION AS THE אב בית דין OF DEUTSCHKREUTZ, AUSTRIA. IN 1924, HE BECAME רב IN HONIAD, HUNGARY, AND IN 1929, HE WAS CHOSEN AS רב OF PUPA, HUNGARY. HE ESTABLISHED A ישיבה THERE WHICH SOON NUMBERED 300 STUDENTS. HE GUIDED HIS תלמידים AS HIS OWN CHILDREN AND TAUGHT EACH ONE BY EXAMPLE THE IMPORTANCE OF DILIGENCE IN LEARNING, תורה, מידות טובות, AND מוסר. HE WAS ENDEARED AND REVERED BY THE גדולים OF HIS GENERATION. HE AUTHORED SEVERAL ספרים, INCLUDING: וניגד יעקב (מועדים AND תורה), שו"ת משפטי ליעקב, AND שו"ת אגודת אזור. HE WAS KNOWN (KNOWN) AMONG OTHERS. HIS NOTABLE תלמידים INCLUDED R' YAAKOV YITZCHAK NEUMANN זצ"ל (KNOWN AS THE PUPA), WHO SERVED AS רב OF THE BELZ COMMUNITY IN MONTREAL AFTER WWII.



ב' אדר 1882-1941 5642-5701