



PIRCHEI Weekly

Agudas Yisroel of America

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פרשה: בשלח - הכטרה: ודבורה אשה נביאה אשת לפיזות... (שפטים ד:ד-ה:לא)
דף יומי: יבמות קי"ט - **ותן טל ומטר לברכה - שבת שירה**
מצות תעשה: 0 **מצות לא תעשה:** 1



Torah Thoughts



... זה קלי ואננהו אלקי אבי וארממנהו.

This is my G-d and I will glorify Him; the G-d of my fathers and I will exalt Him (שמות טו:ב).

The *מקרא* derives from here the idea of "beautifying ourselves before Him though our aesthetically pleasing performance of *מצות*: Acquire a beautiful *אתרוג*, *make before Me a beautiful שופר*, a beautiful *תורה* *סקר*, beautiful *תפילין*, and so forth" (שבת קלג:). This is the source for the general concept of *הדור מקנה*.

Not only does the *תורה* expect us to fulfill the *מצות*, there is an additional aspect of fulfillment that involves carrying out the *מקנה* in the most beautiful way possible. Even though one can buy a pair of *תפילין* for \$300-\$400 that are *כשר*, buying an exceptionally nice pair of *תפילין* with exquisite *בתים* [housings] and exquisite writing on beautiful parchment can cost upward of \$1,000. There is an obligation to spend up to 1/3 more to do *מצות* in a more beautiful way than fulfilling those same *מצות* with the bare minimum. All this is derived from the words *נא רממנהו אבי וארממנהו*.

One may ask: Why here? Why is specifically this the time and place that the *תורה* decides to inform us of this concept of beautifying ourselves before Him with our performance of *מצות*? It does not seem that it really fits into the context of *הנס*.

R' Tzvi Cheshin tells us that the *משנה* (אבות ה:ה) says 10 *נסים* were done for our fathers at *סוף*. The *תוספות* *יום טוב* and *ברךטורא* proceed to list them: The Sea became like a tent (with protection from above) and the Jews entered

into the midst of it; the sea bed was dry and firm without being muddy; and so on...

The question is, why were all these miracles necessary? With the Egyptians on their tails and nowhere to go, *כלל ישראל* would have been perfectly satisfied with the "mere" splitting of the sea! No one would have complained if there was not a tent of protective water over their heads or if the ground was still a little muddy. Nine of the ten miracles were most likely superfluous. All they really needed was "split the Sea and let's get out of here." Why did *די* add all these flourishes to the basic miracle? They were basically a form of *מקנה*. "When I do something for My Nation, I want it to be first class! I do not want to just 'get by'; I want it to be as nice as possible." Therefore, it makes a great deal of sense that this is the source from which we learn that when you do a *מקנה*, you do it right; you make it beautiful. It is because that is how *די* treated us.

When we buy someone a present, it is a sign that we appreciate him. We put it in a beautiful box. We want the presentation to be as nice as possible. We do not just take the gift out of our pocket and say, "Here is a present!" We get a nice box and have it wrapped very nicely - with a ribbon and a bow - which costs a few more dollars. Who cares? The recipient of the gift! These extra flourishes beyond the basic gift are done to demonstrate how much we love and appreciate the recipient.

The splitting of *ים סוף* showed us how much *די* loves us. *הדור מקנה* - the beautiful *תפילין*, the beautiful *אתרוג*, etc. - is intended to show *די* how much we love Him!

Adapted from: Rabbi Yissocher Frand's Commuter Chavrusa Tape # 799



Yahrzeits of our Gedolim

י"ג שבט 5677 - 5739
1917 - 1979
R' Baruch Sorotzkin זצ"ל, born in Zhetl, Lithuania, in Lutzker (רב) and אשה (ר' אליעזר) Gordon זצ"ל's daughter), learned under ר' אלתרן וסרמן הי"ד in Baranovich in his youth. He then went on to learn under ר' ברוך בער Lebovitz זצ"ל in Kamenitz. In 1940, he married רחל, the daughter of ר' אברהם יצחק Bloch זצ"ל, the Telsher רב and ראש ישיבה. Just before WWII, they escaped to the USA and settled in Cleveland to join his wife's uncles ר' אלתרן מאיר Bloch זצ"ל and ר' חיים מרדכי Katz זצ"ל. In 1964, along with ר' גיפטר זצ"ל, he assumed responsibility of the ישיבה. With his dynamic personality, he was very active in rebuilding תורה in America and *ישראל*. Until his last days, he was very active with *עמאי* חנוך, *תורה ומסורה*, and being a member of the *התורה*.

Gedolim Glimpses

In his *הספד* on R' Boruch Sorotzkin זצ"ל, R' Shneur Kotler זצ"ל referred to him as an (שמואל ב', כג:כ) איש חי רב פעלים, a dynamic person who was full of life - he worked for the *כלל*, never thinking about himself. When R' Shneur went to Cleveland to meet with potential donors for his fundraising visits, R' Boruch accompanied him on the *ישיבה*. Someone asked R' Boruch if this might interfere with his own efforts for Telshe *ישיבה*. Surprised by the thought, R' Boruch explained, "We both work for the same Boss."



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לעיני ה' ישעיהו דוב עי"ה בן יבלחטי"א יצחק צבי נ"י

Living with the Torah

ידי משה כבדים ויקחו אבן וישבו עליה ...

Moses's hands grew heavy, so they took a stone and put it under him and he sat on it (שמות יז:יב).

At a time when most of the community is suffering, a person should not say, "I will go to my house and eat and drink, and peace be upon you, my soul ..." Rather, one should suffer along with the rest of the community, for we find regarding משה, our teacher, that he suffered along with the rest of the community (when he sat upon a stone as the nation battled ועמלק י"א).

The Eastern European landscape was altered forever by the Communist rise to power in 1917. Russia, which had been host to scores of thriving תורה communities, became a virtual prison where the practice of Judaism was a crime.

Not for a moment did the two leaders of Lithuanian Jewry, the Chofetz Chaim and R' Chaim Ozer Grodzensky, forget their brethren behind the Iron Curtain. As the persecutions increased, so did their pain. Incredibly, in the last years of his life, the Chofetz Chaim often expressed his regret at having left Russia to return to his home in Radin, Poland, following World War I.

"I should have remained," he lamented. Had he remained, the Chofetz Chaim would have worked selflessly to preserve תורה life in the Soviet Union; perhaps his efforts would have infused Russian Jewry with a new spirit. "A Jew has to be ready to give his life for Judaism," he reflected. "What would the Communists have done to me — shot me to death ... hanged me from the gallows? They could only have punished my body, and the body is of no importance."

Along with the rise of Joseph Stalin to power in Russia in 1928, the suffering of almost three million Jews increased manifold.

Praying for the Community

The following summer, a man who had returned from Russia just a few days earlier paid a visit to the Chofetz Chaim and gave him an eyewitness account of the dreadful plight of Soviet Jewry. He told of the brutal decrees that were making life an escalating horror for Jews.

The report devastated the Chofetz Chaim, who was then around 90 years of age. The Chofetz Chaim wasted no time in taking action. Soon, the Chofetz Chaim was preparing to travel to Vilna to discuss the matter with R' Chaim Ozer.

At that time, the Chofetz Chaim had a visitor: his תלמיד מבהק, R' Elchonon Wasserman (R' Chaim Ozer's brother-in-law). Knowing well of the Chofetz Chaim's precarious state of health, R' Elchonon prevailed upon his רבי to allow him to travel to Vilna as the רבי's emissary. In Vilna, R' Elchonon asked R' Chaim Ozer to travel back with him to the Chofetz Chaim to discuss the difficult situation, as the matter was so distressing to the Chofetz Chaim that R' Elchonon feared for his life.

It was rare for R' Chaim Ozer to travel because of his frail health and chronic ailments. He got sick very easily and even a cold would sap his strength. But when he heard that the situation in Russia was endangering the Chofetz Chaim's health, he left at once.

As a result of their meeting, a worldwide fast for Russian Jewry was held on the first day of סליחות of that year, and many communities adopted the custom of reciting תהלים on behalf of Russian Jewry every year on the eve of יום כפור following קל נדרי.

Who can begin to estimate the power of their fast on the first day of סליחות or their תהלים? Today, we do know ... Jewry has begun to flourish again in Russia, and Communism is dead.

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

Chofetz Chaim Moment

ספר ח"ח הלכות לשון הרע כלל ו' סעיף ט'

'Every Tuesday, like clockwork, Mendel would spend time in the gym. He was enjoying the treadmill when his best friend, Chaim, came over and asked him to stop — he had to tell him something important. Seeing a serious look on Chaim's face, Mendel asked if anything was wrong. Chaim whispered, "I was in the changing room and noticed Mike, the Jewish lifeguard, went into one of the lockers and took something out. I went over to check — it was your locker!"

What is the correct way for Mendel to handle the situation?

*Stories adapted from Guard Your Tongue, A Daily Companion, A Lesson a Day and various real-life situations. Although one cannot believe that as absolute fact, one may take action to protect oneself from harm. In this case, Mendel should check his locker, if something was taken, he should approach the management and advise that if they cannot verify anything, a security camera, then he would like a few words with Mike.

Questions of the week

1. How did משה teach by example *your student's honor should be as dear to you as your own [honor]?*
2. Why did משה choose to sit on a hard stone during the war with עמלק?

1. At the onset of the war with עמלק, משה begins his conversation with the words *לך חם - choose for you (לך חם) - 17:9.*
2. משה said, "לך חם", and therefore are in a state of grief I, too, shall be with them in a state of grief and will not sit upon a stone." (17:9-10).

1. One may read the entire סדרה twice followed by the entire תרגום.
2. One may read until the end of each פרשה twice followed by the corresponding תרגום. There is no difference between a פרשה that ends with a ס (חומש) or a פ (חומש). This was the מנהג of the מקובלים.

*Since we only discuss 1-3 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.

Halacha Corner

הלכות שנים מקרא ואחד תרגום

Focus on Middos



Dear Talmid,
 R' Boruch Sorotzkin was the address for many communal, national and international organizations. I learned with R' Boruch in his home for 2nd year. He described their sessions using R' Aharon Kotler's analogy for explaining why *די שילנעט אלע שוואך* silenced all sounds at *מתן תורה* – to teach us that to be successful in *תורה*, while one is learning he must shut off the outside world. When they were learning, R' Boruch completely forgot all his personal and all issues and focused solely on the learning.

Once, in the middle of a fiery exchange about a *פשט* in a *רשבי"א* in *ביצה*, the *ראש ישיבה* received an urgent call from a *גדול*. The Rebbetzin understood that for this he would want her to interrupt his learning. R' Boruch accepted the phone and for the next 20 minutes he carried on an intense conversation with the *גדול*.

I heard only one side of the call, but he understood from the responses that it related to opening a *נוהל* in the Midwest. The *גדול* was sending 5 of his *יונגעלייט*, and asked that the *ראש ישיבה* send 5 *יונגעלייט* from Telz. The timing was difficult. The *ראש ישיבה* Rav Mordechai Gifter had just gone with 20 *יונגעלייט* to open the Telz-Stone branch in *ישראל*.

R' Boruch argued, explaining, *די ישיבה איז א דורך א שווערע אפעראציע! – The ישיבה has just undergone a major operation!* Not satisfied, the caller begged for at least 2 or 3 *יונגעלייט*. Each time R' Boruch intensely answered, *ניין! ניין! מיקען – No! No! We can't send!* Sweating profusely, he finally ended the call.

As he was hanging up the phone, he turned to *יעקב* excitedly. *יעקל – בין, יעקל – איך גיט גערעכט? – Am I not right?*

יעקב was thinking that of course the *ראש ישיבה* was right; the *יעקב* could not afford to send any *יונגעלייט* at this time. Before he could respond, R' Boruch became excited.

ו' אנדערש קען מען לערנען פֿשט אין דער פֿשט – How else can you learn פֿשט in the רשבי"א? – יעקב was taken aback; the *ראש ישיבה* was not talking about the phone call ... he was right back in the *רשבי"א*!

My *יעקב*, *תלמיד* realized that although he had the *רשבי"א* in front of him, his mind was on the phone conversation; the *ראש ישיבה* was on the phone, but *his* mind was on the *רשבי"א*. Even though *יעקב* learned together with R' Boruch, he had much to learn from his *רבי's* focus on learning and *התורה*!

הי זכרו ברוד;
 רבי, *בגידות*

Story heard directly from R' Yaakov שליט"א



Program שובבי"ם

4th week of שובבי"ם program - מצון of שנים מקרא ואחד תרגום contest:

You will be inspired to know that thousands of boys worldwide, of all ages, are reading this column and are being motivated to join the International Pirchei Newsletter שובבי"ם program. This unique program is dedicated to strengthening and training boys in the beautiful מצון of שנים מקרא ואחד תרגום!

R' Moshe Feinstein זצ"ל and R' Binyomin Silber זצ"ל both write in their *פטר* for the *sefer שנות* program. "Even those who spend their days like *תורה* all day (*תורתך ואומנתך*), who are *פטר* from other *מצון* must still complete this weekly *מצון* תרגום."
 We will be announcing the names of those who are entered into the שנים מקרא ואחד תרגום contest (based on a fax being received before Sunday at 7:00 p.m.). Below are the current contestants, many with more than one entry.

- Grade 1:** Moshe Shmuel Guttman, Shmuel Wertzberger, Avigdor Muller, Yitzy Yaiche, Ari Korsinsky & Moshe Yehoshua Stern, Yeshiva Torah Vodaath, Brooklyn, NY; Duvl Gersten, Torah Institute of Baltimore, Baltimore, MD; Yehuda Leib Solomon, Mosdos Ohr Hatorah, Wickliffe, OH; Chaim Ozer Falik, The Cheder, Brooklyn, NY.
- Grade 2:** Yitzchok Zonana, Yeshiva Yagdil Torah, Lakewood, NJ; Chaim David Halberstam, Bobov Yeshiva Bnei Tzion of Toronto, Canada; Avrohom Netanel, Yeshiva Ateret Torah, Brooklyn, NY; Akiva Lowinger, Lakewood Cheder, Lakewood, NJ.
- Grade 3:** Yehoshua Indich, Mosdos Ohr Hatorah, Cleveland Heights, OH; Ephraim Gersten, Torah Institute of Baltimore, Baltimore, MD; Shmuel Aron Rabinovitz, Yeshiva Ketana Bensonhurst, Brooklyn, NY.
- Grade 4:** Elijah Falik, The Cheder, Brooklyn, NY; Avrohom Zonana & Avigdor Miller, Yeshiva Orchos Chaim, Lakewood, NJ; Mordechai Pichholtz, Aharon Ginsparg & Yehuda Banker, Yeshiva Tiferes Tzvi, Chicago, IL; Yitzchok Meir Kassin & Simcha Abraham, Yeshiva Bais Hatorah, Lakewood, NJ; Yitzchok Zev Solomon, Mosdos Ohr Hatorah, Wickliffe, OH; David Braun, Yeshiva Darchei Torah, Far Rockaway, NY; Mordechai Boruch Chopp, Yeshiva Spring Valley, Spring Valley, NY; Avigdor Yechezkel Mitnick, Yeshivas Rabbeinu Chaim Berlin, Brooklyn, NY.
- Grade 5:** Yosef Zonana & Shlomele Miller, Yeshiva Orchos Chaim, Lakewood, NJ; Reuvein Kassin, Yeshiva Bais Hatorah, Lakewood, NJ; Aryeh Teichman, Bais Mikrah, Monsey, NY; Yedidyah Grant, Naftali Czeiler, Ari Einhorn, Zev Lapidoth, Elimelech Lebowitz, Dovi Leshkowitz, Ari Newman & Simcha Plotzker, Yeshiva Torah Vodaath, Brooklyn, NY; Tzvi Landsman, Yeshiva Ketana Bensonhurst, Brooklyn, NY; Hershy Friedman, Clifton Cheder, Clifton, NJ; Moshe Hirsch Papoff, Yeshiva Tiferes Tzvi, Chicago, IL; Mendy Reiss, Yeshiva Karlin Stoln, Brooklyn, NY.
- Grade 6:** Nochum Jordan, Degel Hatorah, Spring Valley, NY; Akiva Kagan, Bais Mikrah, Monsey, NY; Yehoshua Reidler, Torah Institute of Baltimore, Baltimore, MD; Boruch Heineman, Yeshiva Orchos Chaim, Lakewood, NJ; Tzvi Shnurman, Mosdos Ohr Hatorah, Cleveland Heights, OH; Yosef Braun, Yeshiva Darchei Torah, Far Rockaway, NY; Chaim Eli Shain, Yeshiva Ruach Chaim, Brooklyn, NY; Meir Yehuda Lapidus, Yeshiva Torah Vodaath, Brooklyn, NY.
- Grade 7:** Avrohom Simcha Falik & Levi Yitzchok Prosky, The Cheder, Brooklyn, NY; Aryeh Leib Levy, Tiferes Elimelech, Brooklyn, NY; Yitzchok Lensky, Yeshiva Elementary School, Milwaukee, WI; Boruch Shalom Goldenberg, Yeshiva Torah Vodaath, Brooklyn, NY; Shmuel Friedman, Torah Institute of Baltimore, Baltimore, MD, Eliashiv Portal, Bais Mikrah, Monsey, NY; Yehoshua Donn, Nochum Epstein, Eliezer Kaplan, Mordechai Kombuth & Yisroel Elyahu Zell, Mirrer Yeshiva K'tana, Brooklyn, NY.
- Grade 8:** Menachem Hochberg, Torah Institute of Baltimore, Baltimore, MD; Shimi Friedman, Yeshiva Ohr Boruch, Chicago, IL; Shlomo Z. Braun, Yeshiva Darchei Torah, Far Rockaway, NY.

The International Pirchei שנים מקרא ואחד תרגום program has been designed as follows: Boys from 1st & 2nd grade should complete the *פטר* until 5th grade, 3rd grade until 4th grade, 4th grade until 5th grade, 5th grade until 6th grade, 6th grade until 7th, 7th & 8th grades should complete the *פטר*.

If you are interested in joining this special שובבי"ם program, please send a fax every week signed by a parent to 718 506 9633 – include your grade, name, school, city & state, and your contact number and fax number. Your name will be entered into a raffle to win a beautiful set of *שנים מקרא ואחד תרגום*.

Sage Sayings



Although ill for many years, R' Boruch Sorotzkin זצ"ל was always in good spirits. One son recalls, "I always saw Papa with a *שמחת רחיים* ... We heard him in the driveway singing a *נגון* ... Even in trying times, Papa's *נגון* was the same." Once, as he went into surgery, he said, *ווען איך וואלט*, פארשטאנען אז די *יסורים* פון די *אפעראציע* וועלען *מכפר* זיין מיין *עונות*, וואלט איך *אריינגעטאנען צום אפעראציע*! – If I would understand that the pain from the operation would atone for my sins, I would dance into surgery!"

Source: Hamodia



LEARNING FROM OUR LEADERS

בס"ד
PIRCHEI AGUDAS YISROEL OF AMERICA

ONE FRIDAY NIGHT, A TALMID WAS INVITED TO LEARN WITH R' AVROHOM GENICHOVSKY, ZT"l, THE PRESTIGIOUS TCHEBINER YESHIVA MAGGID SHIUR, IN HIS HOME. THE BACHUR WAS SO EXCITED, HE ACCIDENTALLY RANG THE THE DOORBELL.



THE TALMID ATTEMPTED TO MUFFLE THE THOUGHTLESS ACTION BY KNOCKING ON THE DOOR.



HE KNOCKED AND KNOCKED, BUT NO ONE ANSWERED THE DOOR.



FINALLY THE ROSH YESHIVA CAME TO THE DOOR.



THE ROSH YESHIVA AND THE TALMID LEARNED TOGETHER.



YEARS LATER, THE TALMID FOUND OUT SOMETHING UNUSUAL ABOUT THE TCHEBIN ROSH YESHIVA...



R' AVROHOM WAS BORN IN ERETZ YISROEL TO R' ELIYOHU MOSHE AND GITA GENICHOVSKY. HE WAS VERY CLOSE TO THE תוון איש. AS A BACHUR HE LEARNED IN ישיבת אור ישראל, PETACH TIQVAH, PONEVEZH AND THEN ישיבת סלבודקה. HE WAS A תלמיד מובהק OF R' YEchezkel ABRAMSKY. IN HIS 20'S HE MARRIED אסתר הדסה BRANFELD. AFTER HIS MARRIAGE HE BECAME CLOSE TO THE STEIPLER GAON AND R' DOV BERISH WEIDENFELD, THE TCHEBINER ROV, AND RECEIVED סמיכה FROM THE TCHEBINER ROV AND R' ELYASHIV. IN 1967, HE WAS INVITED TO JOIN THE TCHEBINER YESHIVA, WHERE HE REMAINED FOR OVER 45 YEARS. THE TCHEBINER ROV'S צוויאה INDICATED THAT HE SHOULD BE APPOINTED A LEADING מנייד שיעור. R' GENICHOVSKY TAUGHT THOUSANDS OF תלמידים. HE WOULD LEARN IN ישיבה ALL WEEK AND WOULD COME HOME ONLY FOR שבת. HE WAS AN AMAZING LEADER IN BOTH תורה AND חסד, AND ORGANIZED LARGE צדקה OPERATIONS, ESPECIALLY BEFORE PESACH.

For any inquiries or comments please feel free to call 347-838-0869 • Illustrated by: Yishaya Suval 718-395-9794

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