



# PIRCHEI Weekly

## Agudas Yisroel of America

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**פרשנה: שמות – הפטורה:** הבאים ישרשו יעקב... (ישעיהו כז:ו-כח:יג, כת:כב-כב)



# TorahThoughts

וְאֶלְהָ שְׁמוֹת בְּנֵי יִשְׂרָאֵל...

And these are the names of the Children of Israel... (שמות א:ג)

The **סְפִירָה** (ס' פ' ז') **קַרְבָּן** writes that he found in the name **קַרְבָּן** in the name **קַרְבָּן** that the letters **קַרְבָּן** are the acronym of **אֶלְחָתָה שְׁמֹות** — **אֶלְחָתָה** — A person must read through the weekly **פָרָשָׁה** **שְׁנַיִם** **מִלְאָךְ** **אֶחָד** **פְּרָוּם** **פָּלָשָׁה** twice and then [learn it] once with the **תַּرְגּוּם** [translation]. The **הַתֵּימִים** **קַרְבָּן** then explains that this **קַרְבָּן** is specifically alluded to in this week's **פָרָשָׁה**, because the learning of the weekly **פָרָשָׁה** has within it the power to bring the **אֶלְחָתָה**, **redemption**. There are many unusual **כְּרֻכּוֹת** found in the **אֲחָרִים** and **מִדְרָשָׁה**, **גָּמְרָא**, **רַאשְׁנוּגִים** **עֲזָרָה**. We have included a short sampling below. (For a more comprehensive list and a collection of many interesting and pertinent **כְּלָלוֹת** on this topic, see **סְפִירָה** by R' Hillel Litwack).

**לעומם שלשים אַזְמָן** (ד"ח: גִּמְעָרָה בְּנָכֹת)

The Gemara teaches in the name of R' Huna: **פְּרֶשֶׁתְּיָהוּ עִם הַצְבָּר שְׁנִים מִקְרָא וְאַחֲרֵי תְּגָנּוּס...שְׁלֵל הַמְפָשָׁלִים פְּרֶשֶׁתְּיָהוּ עִם הַצְבָּר מִאָרִיכָן** — A person should always complete learning his weekly portion twice and then once with the congregation ... one who completes his weekly portion with the congregation will be blessed with long life.

אמור אלה ד' לישראלי בפי: מדרש תעבורותא קובע (פרק ג' חלק ו' פרק ב') ב' מינוחת הקמארו  
היא קוראים את הפלישה במנין כל שנה אני מעלה עלייכם אבל עמידותם לפני בחר סיני  
says about My children, read the at the right time  
and complete the cycle every year and I will consider your learning (the פלישה  
as if you are now standing before Me at סיני and you are receiving the תורה).

למוד פרשיותך עםocabor: רשיי writes in the name of זכה טוב... ונתנו לך מזכה טוב הימנה, ותמן פלמור ופרש... ותתקדך בו באשר תוכל... ונתנו לך מזכה טוב — Complete the learning of your weekly **פָרָשָׁה** together with the congregation! ...explains that one should analyze and understand the **פָרָשָׁה** as much as he can, and he will receive the reward of learning (**תּוֹרָה**), and there is no greater comparable reward, as we find (**שבט כבוי**) that the reward of learning **תּוֹרָה** is the equivalent to all other rewards!

וְגַל הַתְּקוֹן בָּעוֹלָמוֹת הַעֲלִיוֹנִים: (שער עליון, פנק ראשוני) יְסֵד יְשׁוּרָן הַעֲבֹרֶה The תקון בעולמות העליונים writes: **הקדושים ב להשלים הפרשה עם הצבוע, גם גל שערם ובאה בזורה הקדוש** — there is a major positive effect on a 'higher realm' that is accomplished by completing the weekly torah, and the greatness of the reward is enumerated in the תקון בעולמות العليונים.

רביינו מצעה so much that he asked his children on his deathbed to complete the weekly פנשה before eating the morning שתת הרגשה (תzosfot berachot: בשם מדרכו סעודה).

Adapted from: **שלא יוציא שמה** (with kind permission from Rabbi Hillel Litwack)



# **Yahrtzeits** of our Gedolim

י"ט טבת  
5575 - 5633  
1815 - 1872



# Gedolim **Glimpses**

When the ר' ביבר סופר was in his early 20's, his father, the ר' ביבר סופר requested that the ר' ביבר סופר take over his daily שער. The תפליזים were first surprised and then amazed at the genius of his שיעורים and praised him highly to the ר' ביבר סופר. The ר' ביבר סופר replied with great happiness, "Do you think that I was זוכה to have such a child without tears? You should know that from the day he was born, a פטלה did not pass that I didn't cry many warm tears that he succeed in הובעה. This is the secret of his הצלחה!"

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

This week's Pirchei Weekly is dedicated  
by Mr. and Mrs. Moshe Elimelech Weinberger  
**in honor of the birth of their granddaughter Tzipora Miriam Pomerantz**

# Living with the Torah

ונאקרו אל תקרב להל ... כי הפקום אשר עתך עומד עליך איקמת קדש הזה.  
And He [הקב"ה] said, "Do not come closer to here ... for the place upon which you stand is holy ground" (שמות ג:ה).

The בְּרֵבָד would use this סִירָא to explain how one must approach learning, even if it may be under the most difficult circumstances.

The **סוד** can be interpreted to mean: **הפקום אשר אתה עומד עליו**, the current situation that you find yourself in, **אזרחות קדש הזה**, that is your holy ground. Every situation is holy. Too often people tell themselves that if only life would be easier and they would have fewer difficulties, then they would be able to concentrate and learn more. Nothing could be further from the truth; on the contrary, the most precious and holy learning is that which is learned under trying and difficult circumstances.

R' Yitzchok Shmuel Eliyahu Finkler ר' יצחק שמעל אליהו פינקל, the Rebbe of Radoshitz, led the people of his hometown, Pietrokov, in continuing their observance of תורת תורה and מצוות in the face of the Nazi persecution which engulfed their lives. People from miles around came to the Rebbe for advice and direction in this period of darkness. Some risked their lives to meet with the Rebbe one last time to discuss what to do with their families and how to respond to the ongoing threats of attack. The Rebbe soothed those who came, reassuring them with encouragement, strength and inspiring words. Although on the surface nothing seemed to have changed, they all left feeling better. The Rebbe's perspective always made things seem a bit brighter.

Even after his deportation to Scarszysko, a forced-labor camp, the Rebbe continued to infuse those in contact with him with a sense of hope that things would soon improve. And even if they did not, the Rebbe would always be able to assuage the people's fears.

As was common practice in all concentration camps, upon their arrival the people were stripped of all of their belongings, especially

# Accusations and Incriminations

religious articles such as **טלית** and **תפילה** and any **ספרים** they had brought. Not a volume of **תלמוד** was to be found until the Rebbe arrived. He had smuggled in with him a half-torn **תנרא ברכותא**. Many had thought they would never see a **תנרא** again for the rest of their lives.

Every day, after 14 hours of backbreaking labor, the men would gather around him and he would deliver a **torah**. The Rebbe's amazing expertise in **ארון הרים** allowed him to expound upon the **אגדות** being studied and to quote verbatim other passages from **סידור**. The inmates, worn and weary from an exhausting day and lack of nourishment, would look forward to the **torah** every day with excitement and enthusiasm. They knew that if they were caught with the **תנאים**, they could be killed instantly. But that did not deter them from risking their lives to learn the sacred words of **תורה** from their revered Rebbe. The Rebbe ignited a spark of life in these near-dead souls as he taught them **תורה** in the midst of the horror and torture.

One day, as the Rebbe sat down to give the **שעור**, the door burst open and the kapo stood before them with the commandant. As the Rebbe looked up, he stared at the commandant. "זער ייד לערטנט" – The Jew learns **תורה** all the time!" the kapo screamed accusingly. At the very same time that the kapo yelled, the Rebbe realized that he had discovered the reason and purpose for our nation's existence.

The commandant asked the Rebbe if the accusations were true. The Rebbe responded that, indeed, they were. After further questioning, the commandant learned that every day they gathered to study. There was no denying the truth.

The commandant turned red with anger and fumed, "Then we will never defeat you!" And just like that, the man who was responsible for the deaths of so many merely turned and stormed out. All those present were still visibly shaking. They looked at each other and silently thanked 'n for the miracle that had just occurred.

Adapted from: Touched by a Story (ArtScroll)

## I"ש Questions of the Week

1. How did יְהוָה know that the "Egyptian" who had saved his daughters was from בְּקַיִם's family?
  2. Which animal did תְּהִלָּה use that was from בְּקַרְתָּם's time and that will live until the time of תִּרְשׁוּלָה?

2. A special **monkey**, donkey, this donkey was saddled by **Henry** for **Peter**.  
and it is the same donkey upon which **Henry** will be riding, as the  
**Peter** tells us (a: 72f). ... **Henry** **had** ... (**Henry** **had** ... - 420).

1. Knowing that the waterfalls of the well rose toward him, recognized that nimb must be from the family of the **प्रभा** (**प्रभाः नृषु नृषु नृषु** - २:२०).

1. There is a חיוב for every individual to read the weekly **תורה** twice and **תפילה** once (see **המבחן הלכות תפלה פרק יג** הלכה כיה).  
שלאן עריך אוייח סיקען רפה.
  2. One cannot fulfill the obligation by reading the **תפילה** early (i.e. before the week begins) or finish reading the **תפילה** after (some say one cannot even fulfill this after **שבת**).

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

# Halacha Corner

# Focus on Middos

**D**ear Talmid,  
At a large gathering  
in the home of the  
רִבְבָּגִים רַבְבָּגִים שְׁמוֹאֵל בֶּנְיָמִין סּוֹפֵר צְיָהָן, כְּתָב סּוֹפֵר  
the רבְבָּגִים רבְבָּגִים of Pressburg, many great rabbeim of the generation were present. In  
his desire to honor his guests, the רבְבָּגִים רבְבָּגִים showed them a coin. He told  
them that it was a real לְשָׁקָלִין מִצְחִית הַשְׁקָלִין coin from the time of the מִזְבֵּחַ בָּנִיאָה בְּנִיאָה and  
was over two thousand years old!

The **רְבִיעִים** admired this ancient coin and examined it in detail. It was passed from hand to hand and, at some point, without anyone realizing what happened, the coin disappeared! It was impossible to imagine that it was stolen.

They searched and searched until one נָבָל suggested, “בְּרוּתָה! Everyone should check his pockets.” Unfortunately, it was not found.

Another נבָע stood up and said, "Let us search each other's pockets so as to leave no room for suspicion."

Everyone was in agreement except for an elderly נבון. He stood up and said, “**כַּד** **נְבוֹתִי!** Let us not do such a thing. This entails an element of insult to **כַּד** **הַתּוֹךְ**. Let us wait a little. Perhaps it will be found.”

A half-hour of frantic searching passed, and the coin was still missing. The younger brother suggested that the older brother agree to the individual search. At these words, the older brother grew pale. He said, "Give it a chance! Let us wait another five minutes..."

At that moment, the door opened and a family member rushed in announcing that the coin had been found when the dishes were being washed. Everyone felt relieved. The elderly man then stood up, and from his pocket he took out a תְּשִׁלֵּחַ identical to the coin the קָרְבָּן had shown. He explained that he had also brought it to show the שְׂלֹמֶן; however when the קָרְבָּן showed his תְּשִׁלֵּחַ, he had remained silent.

The immedately pointed out the יד ז' in this incident. "Do you know why we are really assembled here today? It is to learn the meaning of בזק תשפט עלייך — Judge your friend favorably!"

My teacher realized that every situation is another opportunity to grow in serving!

רבי, בידיות

Story adapted from The Maggid Speaks (ArtScroll)

# Sage Sayings

The word **שְׁכָל** (בראשית מ"ח:י"ד פסוק) uses the word **שְׁכָל** to describe the way that crossed his hands when bentching and explains **מִנְשָׁה** means: with **יעַקֹּב**'s actions were deliberate when he placed his right hand on (and not on **אֶפְרַיִם**, the left). The word **בְּכֹר** explains why did not ask **יעַקֹּוב** to switch positions; he bentched without hurting **אֶפְרַיִם** or **נוּ!** **מִנְשָׁה!** **דָּס אֵין אָמְתִיךְ יָקֹעַ כְּמָה!** "Nu! That is true brilliance!"

Source: כתב סופר



# Understanding Davening

**כִּי גָּרַי יְהִי זָרָעַ... וְעַבְדּוּ מֵאוֹת שָׁנָה...**

Your offspring shall be strangers...and they will serve them, and they will oppress them – 400 years.

The ביבר notes that the phrase speaking of the 400 years of לילה is not read together with פִי נָעַם, but rather by itself, at the end of the סוף. The ביבר offers what he refers to as a פירוש תחכום עכשווי, a novel and correct thought. He explains why the count of the 400 years began from קצץ's birth. Although the אבות were never enslaved in מצרים, they knew that their children would one day suffer this fate, and this filled their hearts with pain, thereby reducing the years in מצרים to 210. This teaches us that if we feel the suffering of others, we can lessen their pain. The greatest way to show empathy is to daven with feeling about others.

לע"נ ר' משה צבי בן הר' טוביה הלוי זצ"ל



## This Week in History

The **contest** of מזוזה ומקרא נגידים

שָׁבֵת יְמִינֵינוּ בַּעֲדֵינוּ. Have you ever heard of this term? It is an acrostic of the first letters of the following words: שְׁמֹת, אֶרְאָה, בָּנָה, בָּשָׂלָח. According to the Rabbis, these are especially opportune for strengthening our resolve to do mitzvot and for strengthening our resolve to do tikkunei sheloshah. This auspicious time is mentioned in the beginning of the Shabbat service.

Throughout the world many places have dedicated these weeks for שיטות to strengthen מצות in the home. Pirchei Agudas Yisroel Newsletter will be dedicating the next six weeks to strengthening the מצוה of טהרה וטהרה. It is noteworthy that R' Moshe Feinstein writes that the היב שמינין מקראically is equal in importance to all מצות תנווניות. R' Moshe notes that the need had never been as great as in his times – and surely this applies even more to our times – to have a deeper understanding of תורה כתובה, the written תורה.

The Pirchei Agudas Yisroel Newsletter שער ניws מקרע אונליין program has been designed as follows:

- Boys from 1st & 2nd grade should complete the Hebrew until פָּרָשָׁה.
  - 3rd grade until שְׁלִישִׁי.
  - 4th grade until רְבִיעִי.
  - 5th grade until חְמִישִׁי.
  - 6th grade until שְׁשִׁי.
  - 7th & 8th grades should complete the entire תורה.

If you are interested in joining this special ש"ב-ש"ב program this year and will איני ה' review the weekly תרג' according to your grade level, 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 מילנאות גודלות חותשיים. We are also interested in hearing feedback from elementary schools or individuals that are interested in promoting this extra-curricular activity in order to train בראט boys to be fluent in this special תורה. Please feel free to fax any comments or suggestions to 718 506 9633.



# LEARNING FROM OUR LEADERS

ב'ס"ה  
PIRCHEI AGUDAS YISROEL OF AMERICA

UNGER'S KOSHER BAKERY IS LOCATED IN THE HEART OF THE CLEVELAND JEWISH COMMUNITY. ABOUT 35 YEARS AGO, IT WAS BOUGHT BY THE ROSENBERG BROTHERS, WHO HAD RECENTLY MOVED TO THE TOWN.



ONE SHABBOS A FEW WEEKS AFTER THE PURCHASE, A NON-JEWISH WORKER PULLED UP IN A TRUCK IN FRONT OF THE STORE, AND BEGAN WORKING ON THE ROOF AIR-CONDITIONER...

A MEETING BY COMMUNITY ACTIVISTS WAS CALLED IN R' GIFTER'S HOME.



MR. MOSHE ROSENBERG AND HIS BROTHER, TIBOR, WERE ONLY MADE AWARE OF THE INCIDENT AFTER SHABBOS, BUT THE DAMAGE WAS DONE...

TIBOR, EVER SINCE THIS INCIDENT PEOPLE HAVE JUST STOPPED BUYING FROM THE BAKERY! I DIDN'T EVEN KNOW THAT THIS WORKER SHOWED UP ON SHABBOS!

I HAD CALLED HIM TO COME WEEKS AGO! OY! WE ARE RUINED... LET'S GO TO R' GIFTER TO DISCUSS IT...



R' GIFTER WELCOMED THE ROSENBERGS WITH GREAT RESPECT. THEY EXPLAINED THEIR STORY...

PLEASE EXPLAIN TO ME WHAT HAPPENED LAST SHABBOS.

ROSH YESHIVA, I CALLED HIM A FEW WEEKS AGO! IT REALLY WASN'T A BIG PROBLEM, SO I TOLD HIM TO COME WHEN IT WASN'T BUSY.

LET ME WRITE DOWN THE EXACT DETAILS. WHAT'S THE COMPANY NAME?



R' GIFTER EXCUSED HIMSELF AND CALLED THE COMPANY TO VERIFY WHAT HAPPENED.

AFTER THIS WAS CLEARED UP...

WILL THE ROSH YESHIVA WRITE US A LETTER STATING THAT THERE WAS A MISUNDERSTANDING? WE NEED TO BRING THE CUSTOMERS BACK...

DON'T WORRY ABOUT IT; THERE WILL BE NO NEED TO WRITE A LETTER.

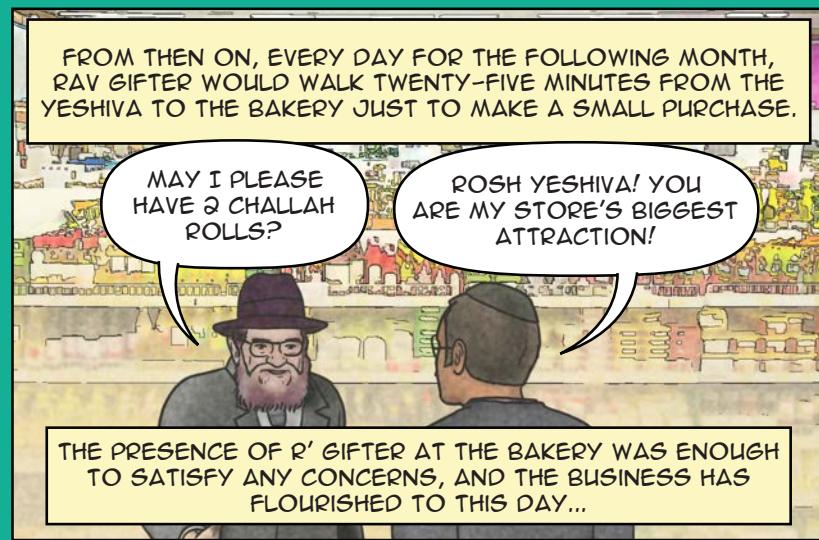


THE BROTHERS LEFT PUZZLED, BUT THEY TRUSTED THE ROSH YESHIVA.

FROM THEN ON, EVERY DAY FOR THE FOLLOWING MONTH, RAV GIFTER WOULD WALK TWENTY-FIVE MINUTES FROM THE YESHIVA TO THE BAKERY JUST TO MAKE A SMALL PURCHASE.

MAY I PLEASE HAVE 2 CHALLAH ROLLS?

ROSH YESHIVA! YOU ARE MY STORE'S BIGGEST ATTRACTION!



THE PRESENCE OF R' GIFTER AT THE BAKERY WAS ENOUGH TO SATISFY ANY CONCERN, AND THE BUSINESS HAS FLOURISHED TO THIS DAY...

R' MORDECHAI GIFTER זצ"ל WAS BORN IN PORTSMOUTH, VA, TO מטליא ישראלי. HIS FAMILY MOVED TO BALTIMORE TO PROVIDE THE CHILDREN WITH A BETTER EDUCATION. AT AGE, HE WENT TO BAR MIZRAH IN NY, AND IN 1932 HE WENT TO TELZ ישיבת צחkan, IN LITHUANIA. IN 1939, HE BECAME ENGAGED TO BLOCH, ר' Z'L'S DAUGHTER. THEY GOT MARRIED IN AMERICA IN 1940. IN 1943, HE BECAME רב WATERBURY, CT. A YEAR LATER, HE JOINED THE FOUNDERS OF TELZ AS MESGANIM. HE EMIGRATED TO ארץ ישראל IN 1977 TO FOUND TELZ-STONE NEAR ירושלים. AFTER TWO YEARS LATER, HE RETURNED TO CLEVELAND. HE SERVED WITH EVERY ESSENCE OF HIS CHAMAH AND WARM PERSONALITY AS A רב ברון SOROTZKIN זצ"ל AND AS A LEADER OF THE MOETZES GEODELI HATORAH OF AGUDAS YISROEL.

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



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