PIRCHEI Weekly

Agudas Yisroel of America

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פרשה: וארא – הפטרה: הפטרה: ...בקבצי את בית ישראל... (יחזקאל כח:כה–כט:כא)

דף יומי: גיטין כ"ז **מברכים ר"ח שבט [יום שני]** (מולד מוצאי שבת קודש בשעה: חלקים 13 + 20:03)

TorahThoughts

... בַּעֲבוּר זֹאת הֶעֱמַדְתִּיךָ בַּעֲבוּר הַרְאֹתְךָ אֶת־כֹּחִי וּלְמַעַן סַפֵּר שְׁמִי בְּכָל־הָאָרֶץ (שְׁמוֹת ט:טז).

... for this I have let you survive, so that you may behold My strength and declare [the greatness of] My Name throughout the land.

Before the plague of בָּרָד, ד' commanded מֹשֶׁה to include these few additional words in his warning to פַּרְעֹה. What was ד' adding with these words? Does this really mean that ד' wanted פַּרְעֹה to remain alive just so he should declare His Glory? It is possible that this was for פַּרְעֹה's benefit. ד' was referring to פַּרְעֹה being forced for the first time to express words of remorse: חָטָאתִי הַפָּעַם, ד' הַצַּדִּיק וַאֲנִי וְעַמִּי הָרְשָׁעִים — *this time I have sinned, ד' is the Righteous One, and I and my people are the wicked ones* (שְׁמוֹת ט:כז).

R' Shlomo Wolbe זצ"ל however, learns these words differently; his explanation offers an eternal and timely message.

The מִדְרָשׁ (שְׁמוֹת רַבָּה ז:ד) in this week's פָּרָשָׁה offers the following מָשָׁל to explain why רְשָׁעִים, *wicked people*, were created: A king planted a forest and an orchard. His servants questioned the king regarding the benefit he would derive from the non-fruit-bearing trees. The king told them that the fruit trees provide fruit to eat, and the other trees supply wood for building and heat. Likewise, explains the מִדְרָשׁ, the good deeds of the צַדִּיקִים, *righteous people*, who fulfill the תּוֹרָה, provide the world with "fruit." The רְשָׁעִים do not provide the world with fruit, but they serve another purpose: They are agents through whom ד's glory is revealed to the world.

Both the צַדִּיקִים and the רְשָׁעִים reveal ד's glory to the world. The צַדִּיקִים accomplish this through their מִצְוֹת and מַעֲשִׂים טוֹבִים which increase כְּבוֹד שָׁמַיִם in the world, while the רְשָׁעִים accomplish it in a different way. They are similar to the "wood for building and heat." Their destruction also glorifies His Name. Throughout history the seemingly invincible wicked empires have perished, in fulfillment of the verse בִּפְרֹחַ רְשָׁעִים ... עֲשָׂב, וַיָּצִיצוּ כָּל פֹּעֲלֵי אָוֶן, לְהִשָּׁמְדָם עָדֵי עַד, *when the wicked bloom like grass and all the doers of iniquity blossom — it is to destroy them until eternity* (תְּהִלִּים צב:ח). In contrast, צַדִּיק כַּתָּמָר יִפְרָח, כְּאֶרֶז ... יִשְׂגֶּה ... לְהַגִּיד כִּי יָשָׁר ד' ..., *the righteous will flourish like a date palm and will grow tall like a cedar ... to show that the ways of ד' are just* (שָׁם יג-טז). Both the destruction of the רְשָׁעִים and the flourishing of the צַדִּיקִים demonstrate that ד's ways are just.

R' Wolbe explains every individual and every nation was ultimately created to glorify ד's Name. When we see רְשָׁעִים or seemingly invincible nations flourish, we should remember the words of the מִדְרָשׁ. They were created in order to provide wood for building and heat. A day will come in the very near future when there will only be one way of glorifying ד', when וְהָאֱלִילִים כָּרוֹת יִכָּרֵתוּן, *and false gods will be utterly cut off*, לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי, *to perfect the universe through ד's sovereignty*. וְהָיָה ... בַּיּוֹם הַהוּא יִהְיֶה ד' אֶחָד וּשְׁמוֹ אֶחָד — *And it will come ... on that day, ד will be One and His name will be One*.

Based on: ***Rav Wolbe on Chumash*** *(with kind permission from ArtScroll)*

Yahrtzeits of our Gedolim

כ"ח טבת

5680 - 5768
1920 - 2008

ר' שְׁמוּאֵל בִּרְנְבּוֹים זצ"ל was born in Knyszyn, Poland, to ר' אַרְיֵה לֵיבּ and גִּיטָל. He learned under ר' אֶלְחָנָן וַסֶרְמַן זצ"ל in Baranovich and later went to Mir, Poland. At the onset of WWII, the יְשִׁיבָה was forced to move to Vilna, Lithuania. Miraculously, the יְשִׁיבָה fled across Russia to Kobe, Japan, and then to Shanghai, China. After the war, the יְשִׁיבָה moved to the USA. ר' שְׁמוּאֵל married R' Avrohom Kalmanovitz's daughter. In 1952, he became the רֹאשׁ יְשִׁיבָה together with his brother-in-law ר' שְׁרַגָּא מֹשֶׁה and led the יְשִׁיבָה for the next 56 years. Though his vast תּוֹרָה knowledge and שִׂמְחַת הַחַיִּים were legendary, his greatest legacy was his uncompromising הַתְמָדָה and his great love for תּוֹרָה learning.

Gedolim Glimpses

"ד' loves every Jew, and He feels their individual pain ... Yet Jews are in pain and being killed daily. How does He allow it? And what can we do? The גְּמָרָא tells us that הָמָן's power came from the fact that the Jews were weak in studying תּוֹרָה. When the Jew is weak in תּוֹרָה, ד's Power is also כַּבְיָכוֹל, so to speak, weakened. By putting extra effort in strengthening our study of תּוֹרָה we can turn the tide!"

From a speech by **R' Shmuel Berenbaum** זצ"ל

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לע"נ ר' ישראל בן אברהם ז"ל
לע"נ הב' ישעיהו דוב ע"ה בן יבלחט"א יצחק צבי נ"י

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לע"נ ליבא בת ר' משה ע"ה

Living with the Torah

The Soloist's Sacrifice

וַיִּקַּח עַמְרָם אֶת יוֹכֶבֶד … לְאִשָּׁה … וַיִּקַּח אַהֲרֹן אֶת אֱלִישֶׁבַע … לְאִשָּׁה …
וְאֶלְעָזָר … לָקַח לוֹ מִבְּנוֹת פּוּטִיאֵל … לְאִשָּׁה … (שְׁמוֹת ו׳ :כ׳, כ״ג, כ״ה)

עַמְרָם took יוֹכֶבֶד … as a wife … אַהֲרֹן took אֱלִישֶׁבַע … as a wife … And אֶלְעָזָר … took for himself from the daughters of פּוּטִיאֵל as a wife …

The רַמְבַּ״ן points out that there are only three cases where the תּוֹרָה mentions the wives of the leaders; each time, the reason is to teach us that the offspring of these great people descended not only from eminent fathers, but from distinguished mothers as well. עַמְרָם married יוֹכֶבֶד, לֵוִי's daughter. אַהֲרֹן married אֱלִישֶׁבַע, sister of נַחְשׁוֹן, from the royal tribe of יְהוּדָה, who later became the most distinguished of the נְשִׂיאִים. אַהֲרֹן and אֱלִישֶׁבַע became the forebears of the כֹּהֲנִים. אֶלְעָזָר, whose son פִּנְחָס became the only one who was granted priesthood as a result of his own merit, married a daughter of פּוּטִיאֵל, a name that, the Sages teach, refers to both יוֹסֵף and יִתְרוֹ.

* * * * *

The young Schiff girl had been blessed with a beautiful voice and great talent. But for a religious girl in Vienna, Austria, in the early 1900s, coming from a traditional תּוֹרָה home, professional singing was not an option.

One day, an agent offered the girl a lucrative opportunity. Thrilled, she discussed the matter with her parents. When the Schiffs heard about the agent's offer to their daughter, they knew that they could not allow her to accept it. The girl refused to listen. Her father brought her to the רַב, R' Shlomo Baumgarten זַצַ״ל, who tried to convince her to abandon this choice of career. Sensing that she was not swayed, the רַב suggested that they visit R' Yitzchak Meir Heschel זַצַ״ל, the Kapishnitzer Rebbe, who was in Vienna at the time. Immediately, father and daughter set out to visit the רֶבִּי.

As soon as they arrived, the frantic father poured out his heart. The רֶבִּי then spoke to the girl. "Tell me, מיין טײַערע ייִדישע טאָכטער, *my dear Jewish daughter*, why do you want so badly to go into this field?"

The girl answered honestly, "It is because of the fame that I will have. I'll be known throughout the world."

The רֶבִּי closed his eyes, deep in thought, contemplating the sentiments the girl had just expressed. After a moment or two, he opened his eyes and began to speak.

"Listen closely, my dear daughter. It is the dream of every young Jewish woman to be blessed with a child who will illuminate the world through his תּוֹרָה learning. I promise that if you now sacrifice your chance at fame, there will come a time when you will be blessed with a child whose תּוֹרָה will light up the world. He will become the פּוֹסֵק הַדּוֹר, one of the greatest halachic authorities of his time. Your fame will come — but it will be through him."

The young Schiff girl wiped away her tears and thought deeply about the magnanimous promise the רֶבִּי had just made. She was a fine, young Jewish girl — and so, after considering the offer, she accepted.

R' Dan Segal זַצַ״ל found this amazing episode in the סֵפֶר קְהִלּוֹת of Austria and decided to pursue the rest of the story. He discovered that this girl eventually married and had a son by the name of שְׁמוּאֵל. He was R' Shmuel HaLevi Wosner זַצַ״ל, the אַב בֵּית דִּין of בְּנֵי בְּרַק, the author of the שֶׁבֶט הַלֵּוִי, and one of the outstanding halachic authorities of our time.

When R' Dan approached R' Wosner to ask him to verify the story, he became quite emotional and with tears in his eyes replied, "It all makes sense now … when I was younger, my mother always encouraged me to learn well and be an ehrliche Yid. She always said, 'You cannot imagine what I sacrificed for you.'"

This beautiful story is just one example of the sacrifices a Jewish mother makes for her children. It is impossible for children to fully appreciate this מְסִירוּת נֶפֶשׁ — but all children, no matter what their age, should always strive to do t heir best in order to make their mothers' sacrifices worthwhile.

*Adapted from: **Touched by a Story 3** (with kind permission from ArtScroll)*

Chofetz Chaim Moment

ספר ח״ח הלכות לשון הרע כלל ט׳ סעיף א׳

*It was Shlomie's first day in sleep-away camp. The camp director had spent days working on the sleeping arrangement in the bunks. Shlomie arrived in his room and began making the acquaintance of his new roommate, Eliezer. Eliezer had been in the camp for years and knew everything about everyone. When the camp director's name came up in the discussion, Eliezer said to Shlomie, "I'd rather we spoke about something else … I don't want to be עוֹבֵר any אִסּוּר of לָשׁוֹן הָרָע!"

Was there any problem with Eliezer's comment?

*Stories adapted from Guard Your Tongue, A Daily Companion, A Lesson a Day and various real-life situations.

Answer: The יְתֵדָה of לָשׁוֹן הָרָע has many different forms; one of them is לָשׁוֹן הָרָע פָּגוּם. One example of לָשׁוֹן הָרָע פָּגוּם is hinting to לָשׁוֹן הָרָע without saying it. In our story, Eliezer clearly hinted that he had לָשׁוֹן הָרָע to say, but wanted to avoid saying it; this, too, is יְתֵדָה and is included in the יְתֵדָה of לָשׁוֹן הָרָע.

רש״י Questions of the week

1. How did מֹשֶׁה convey to פַּרְעֹה the precise time when מַכַּת בָּרָד would happen?
2. According to the מִדְרָשׁ, for which מַכָּה did הקב״ה lift מֹשֶׁה above the heavens?

1. מֹשֶׁה drew a marking on the wall for פַּרְעֹה and said, "Tomorrow when the sun will reach this point, the hail will descend" (שְׁמוֹת ט׳ :יח׳ — 9:18).
2. According to the מִדְרָשׁ, מֹשֶׁה lifted מֹשֶׁה above the heavens for מַכַּת בְּכוֹרוֹת. מֹשֶׁה had dominion only over the earth; now, מֹשֶׁה gave מֹשֶׁה dominion over the heavens as well (בְּרֵאשִׁית ט׳ :כב׳ — 9:22).

Halacha Corner

הִלְכוֹת עִנְיָנֵי דְּיוֹמָא:
הִלְכוֹת שְׁנַיִם מִקְרָא וְאֶחָד תַּרְגּוּם

- One may read each פָּסוּק twice followed by the corresponding תַּרְגּוּם. The last פָּסוּק should be reread after the last תַּרְגּוּם so that one ends off with words of תּוֹרָה (עָרוּךְ הַשֻּׁלְחָן רפ״ה :ו).
- There are various equally acceptable methods that one may employ to fulfill this obligation.

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

Focus on Middos

Dear Talmid,

The Mirrer רֹאשׁ יְשִׁיבָה, R' Shmuel Berenbaum זַצַ״ל would become visibly upset when he would hear תּוֹרָה thoughts which he believed were incorrect. He was once sitting next R' Bakst זַצַ״ל at a חֲתֻנָּה. The discussion between these 2 תַּלְמִידֵי חֲכָמִים immediately turned to trying to understand an interesting concept that appears in a few places in שַ״ס of מַה לִּי לְשַׁקֵּר, *Let us believe what we are hearing from this person 'because' this person has no incentive to tell this lie*. R' Shmuel offered his explanation with a complex סְבָרָה, but R' Bakst would not accept his logic.

The discussion quickly turned into a heated debate. It was as if they were in the בֵּית מִדְרָשׁ. Their arguments were loud, and the hands of both of the רָאשֵׁי יְשִׁיבוֹת were flying all over the place. At one point in the argument, R' Bakst rose from his chair, threatening to walk away. He returned and begged the רֹאשׁ יְשִׁיבָה to explain the logic of his פְּשַׁט. R' Shmuel repeated his thought, but R' Bakst would not budge and exclaimed loudly, "...But what is your logic?" He then turned his chair away to face the other direction. A moment later, R' Bakst turned back and they continued arguing.

The dancing began and it was not long before the two רָאשֵׁי יְשִׁיבוֹת danced together in the center circle. Hand in hand, they danced in order to be מְשַׂמֵּחַ the חָתָן. The obvious admiration they had for each other was clear to the onlookers.

My תַּלְמִיד, חֲזַ״ל teach us that מִלְחֶמְתָּה שֶׁל תּוֹרָה, arguing in learning, creates and forges friendship. Can you figure out why? Both people have the same goal — לְמַעַן ד׳ וְתוֹרָתוֹ, for ד׳ and for the love of His תּוֹרָה. The same is true with a רֶבִּי/father learning with a child. Both the רֶבִּי and father want to see the child be successful; therefore, the more they learn together, the stronger the bond.

יְהִי זִכְרוֹ בָּרוּךְ!

בְּיִדִידוּת, Your רֶבִּי

A letter from a Rebbi based on interviews

Sage Sayings

It is appropriate to say about the Mirrer רֹאשׁ יְשִׁיבָה, R' Shmuel Berenbaum זַצַ״ל, what the חֲזוֹן אִישׁ זַצַ״ל once remarked, " עֶר האָט גוט אויסגעלעֶרנט די גְּמָרָא [קִדּוּשִׁין כו.] — He has learned well [that which it says in] the גְּמָרָא — מְשִׁיכָה איז אַ בעֶסעֶר קִנְיָן ווי חֲזָקָה. — Drawing close is a better method of taking possession than taking hold." The חֲזוֹן אִישׁ played on the words to mean — Bringing a תַּלְמִיד closer with love is a better method of acquiring תַּלְמִידִים than by force.

Source: Along the Maggid's Journey (ArtScroll)

2nd Annual Pirchei שובבי"ם ת"ת Contest

The חֲזוֹן אִישׁ once told someone that מַאֲרִיכִין לוֹ יָמָיו וּשְׁנוֹתָיו — *[one who is maavir sedrah] will be blessed with long life* (בְּרָכוֹת דַף ח:) a guaranteed בְּרָכָה of long life from ר׳ אַמִּי and ר׳ הוּנָא בַּר יְהוּדָה. How many weeks would we travel for a בְּרָכָה of יִרְאַת שָׁמַיִם from רַבֵּינוּ הַקָּדוֹשׁ? The חֲזוֹן אִישׁ then added, "If we are lax in this חִיּוּב דְּרַבָּנָן, we are lacking in אֱמוּנַת צַדִּיקִים.

The Second International Pirchei שְׁנַיִם מִקְרָא וְאֶחָד תַּרְגּוּם program has been designed as follows: Boys from 1st & 2nd grade should complete the פָּרָשָׁה until שֵׁנִי, 3rd grade until שְׁלִישִׁי, 4th grade until רְבִיעִי, 5th grade until חֲמִישִׁי, 6th grade until שִׁשִּׁי, 7th & 8th grades should complete the entire פָּרָשָׁה.

Please send a fax every week by Monday 8:00am signed by a Rebbi or parent to 718 506 9633 – include your grade, name, school, city & state, and your contact # and fax # to be entered into a raffle to win a beautiful set of מִקְרָאוֹת גְּדוֹלוֹת חוּמָשִׁים.

Grade 1 – *Chaim Feifer,* Derech Hatorah, **Wickliffe, OH.**

Grade 2 – *Zevi Melcer*, *Chaim Auerbach*, Ahavas Torah; *Ari Korinsky*, Torah Vodaath; **Brooklyn, NY**.

Grade 3 – *Netanel Mostofsky*, *Shalom Yovitz*, *Yonah Fogel*, *Alter Dembitzer*, *Zechariah Sofer*, *Avromi Rosenberg*, Ahavas Torah, **Brooklyn, NY**; *Michel Barenbaum*, RJJ, **Staten Island, NY**; *Shmuel Mandelbaum*, M'kor Baruch, **Passiac, NJ**; *Tzvi Samet*, Bais Mikreh, **Chestnut, NY**.

Grade 4 – *Gabriel Alouieh*, Yeshivat Ateret Torah; *Avi Lazar*, *Dovi Hirsch*, *Tzvi Zahav*, *Avromy Leshkowitz*, *Daniel Zelman*, *Shmuel Perlman*, *Shmuel Moredechai Kramer*, *Moshe Itzkowitz*, *Zvi Elimelech Levitin*, *Aryeh Leib Silberberg*, *Aharon Plotsker*, *Chanoch Harrel*, *Yehuda Landy*, *Noam Zarinmanesh*, *Yitzi Lang*, Yeshiva Torah Vodaath; *Mordechai Dovid Beylus*, *Eli Halberstam*, *Menachem Manis Lang*, *Moshe Gelb*, Ahavas Torah; **Brooklyn, NY**; *Binyamin Brunner*, Darchei Torah, **Far Rockaway, NY**; *Shloime Aron*, Ohr Baruch, **Chicago, IL**; *Avromi Greebel*, *Avrohom Yaakov Romanoff*, *Aryeh Robinson*, *Chezky Safrin*, *Daniel Berger*, *Ephraim Holman*, *Zevy Kohen*, *Zevy Goldman*, *Shmuel Safrin*, Tiferes Tzvi, **Chicago, IL**.

Grade 5 – *Shmuel Yankelewitz*, Darchei Torah; *Chaim Loewi*, Siach Yitzchok; **Far Rockaway, NY**.

Grade 6 – *Shaul Kadin*, Chaim Berlin, **Brooklyn, NY**; *Binyomin Gutlove*, M'kor Baruch, **Passaic, NJ**; *Binyamin Zev Lasar*, Shaare Tzion, **Edison, NJ**; *Yosef Yonana*, Orchos Chaim, **Lakewood,** *Hershy Friedman*, Clifton Cheder, **Clifton NJ**.

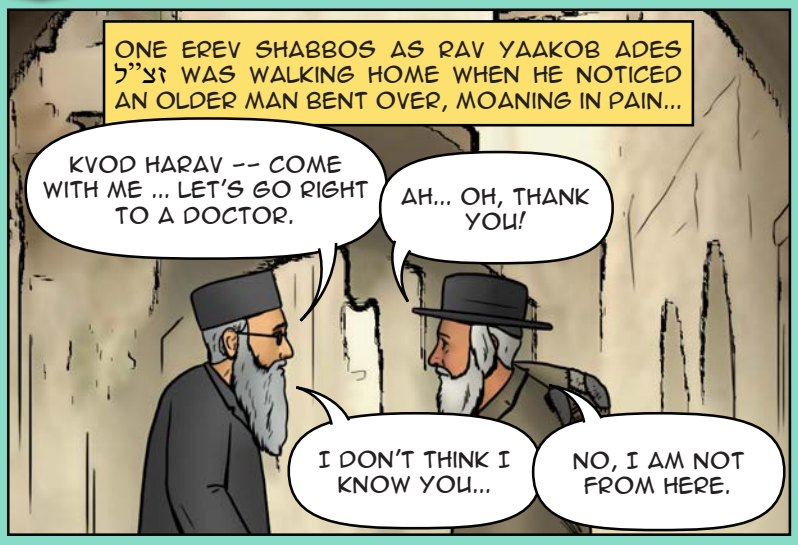
Grade 7 – *Boruch Heinemann*, Yeshiva Orchos Chaim, **Lakewood, NJ**; *Avrohom Chaim Furst*, Yeshiva Tiferes Tzvi, *Yaakov Friedman*, Yeshiva Ohr Baruch, **Chicago, IL**; *Pinchos Libman*, Yeshiva Darchei Torah, **Far Rockaway, NY**.

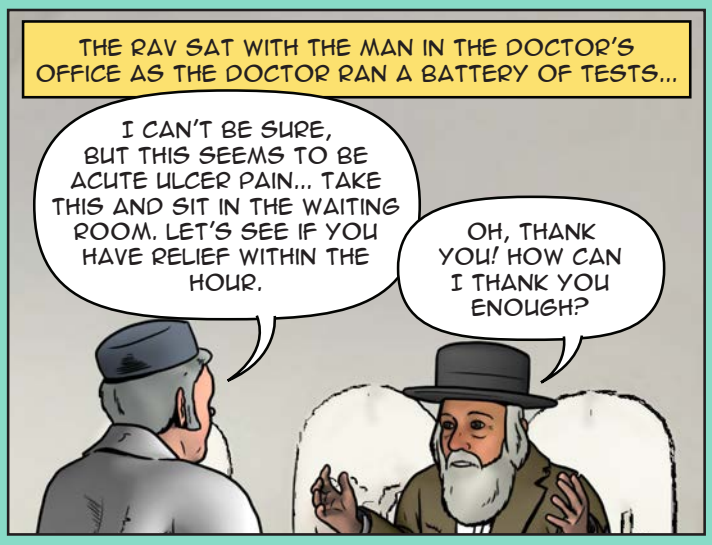
לע״נ ר׳ משה בן הר׳ טוביה הלוי זצ״ל

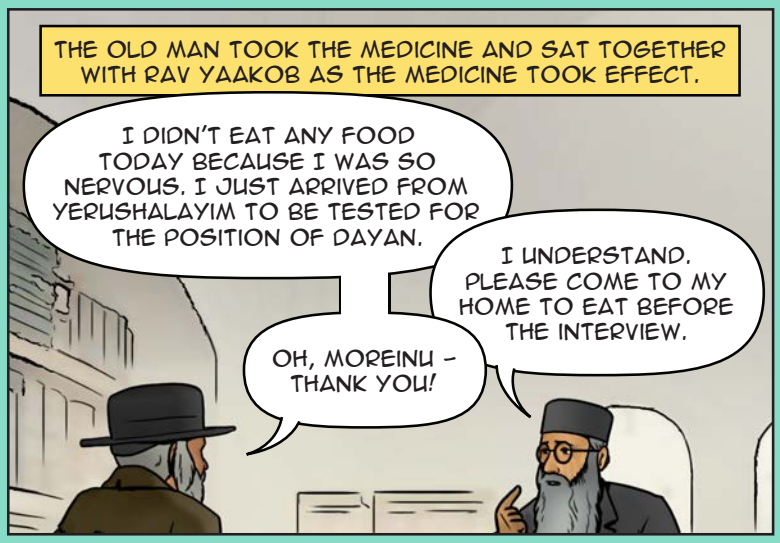
LEARNING FROM OUR LEADERS

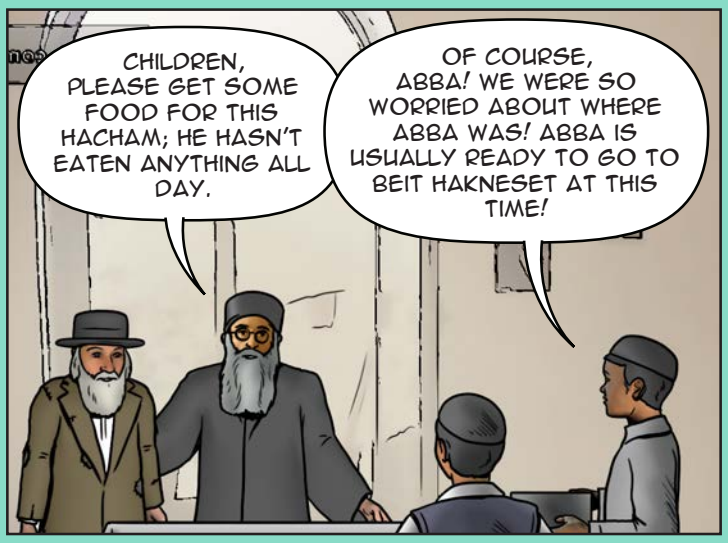
בס"ד

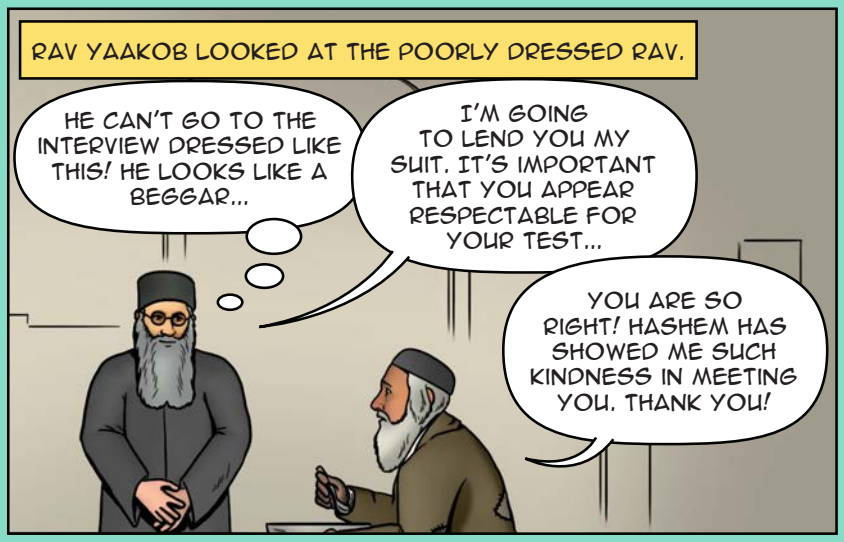
PIRCHEI AGUDAS YISROEL OF AMERICA

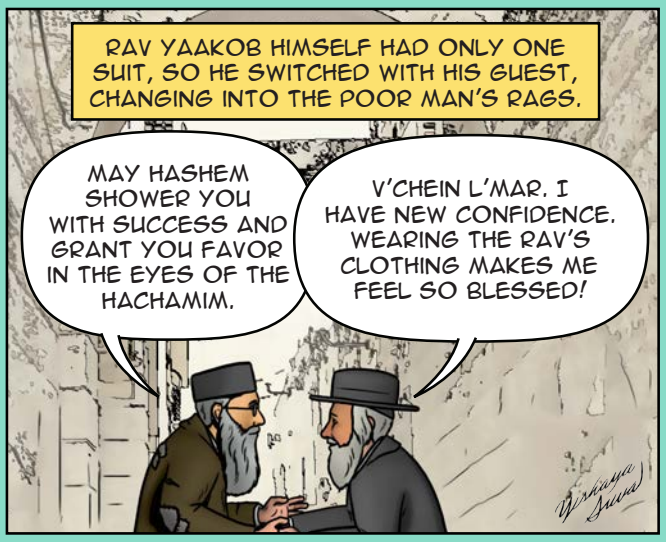












ר' יעקב חי ציון עדס זצ"ל, BORN IN ALEPPO, SYRIA, TO ר' אברהם חיים AND צלחה, RECEIVED HIS INITIAL EDUCATION FROM HIS FATHER. HE STUDIED IN ישיבת אהל מועד IN ירושלים UNDER ר' יוסף ידיד זצ"ל AND THEN UNDER ר' רפאל שלמה לניאדו זצ"ל. IN 1919, HE MARRIED חיה אסתר, DAUGHTER OF ר' עזראָ הררי רפול זצ"ל. IN 1920, HE WAS APPOINTED A מגיד שעור IN ישיבת אהל מועד, WHERE HE SERVED UNTIL IT CLOSED IN 1923. HE THEN SERVED IN ישיבת פורת יוסף FIRST AS A מגיד שעור AND LATER AS ראש ישיבה. HE REMAINED THERE FOR 20 YEARS. IN 1935, HE WAS APPOINTED TO THE SEPHARDIC BEIT DIN. HE WAS APPOINTED דיין IN ירושלים IN 1945, AND 10 YEARS LATER WAS ELECTED TO THE בית דין הגדול, FIRST AS אב בית דין TOGETHER WITH R' BETZALEL ZOLTY, CHIEF RABBI OF ירושלים, AND ר' יוסף שלום אלישיב זצ"ל, WHERE HE SERVED UNTIL HIS פטירה.

For any inquiries or comments please feel free to call 347-838-0869 • Illustrated by: Yishaya Suval **www.leilshishi.com**

כ"ז תמוז 5658 - 5723 1898 - 1963

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