



# PIRCHEI Weekly

Agudas Yisroel of America

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**פרשה: בשלח - הפטרה:** וזמורה אשה נביאה אשת לפיזות... (שפטים ד:ד-ה:לא)

**דף יומי:** בבא בתרא כ' **משיב הרוח ומוריד הגשם - ברכי נכשי (מנחה)**

**שבת שירה מצות לא תעשה: 1**



## Torah Thoughts



הנני ממטיר לכם לחם מן השמים... (שמות טו: ד)  
*I shall rain down for you food from Heaven...*

There are some interesting discussions in both the ראשונים and אחרונים regarding the ברכות made before and after eating the מן. The מבצלת השרון quotes the מאמר נפש in the name of the מן that says that the ברכה made before eating the מן was חלק ג, מעי כי, (שדי חמד) He also quotes from the המוציא לחם מן השמים and others that no ברכה was said before eating it.

The גמרא (ברכות מח:) teaches that משה introduced the first ברכה of *bentching* at the giving of the מן. The מבצלת השרון quotes the (אורח חיים סימן כ"ח, סי קי"ד) חזון איש question involving the Heavenly properties of the מן and the הלכה of when one can no longer *bentch*.

The גמרא (יומא עה:) teaches that the Heavenly מן had no waste; when it was eaten, it was all immediately absorbed into the body. The חזון איש explains that while this phenomena is an amazing miracle, it creates a problematic issue in regard to the הלכה of *bentching*. The גמרא (ברכות נא:) teaches that the time limit for *bentching* after a meal is only as long as the food is still being absorbed (שעור עכול) in the body. If the מן was fully absorbed, until when were בני ישראל able to *bentch*?

The מנחה of *bentching* is learned from וְאָכַלְתָּ וְשָׂבַעְתָּ וּבִרְכַתְּ אֶת ד'... (דברים ...) and you will eat and you will be satisfied and bless ד'. The question (discussed by רע"א in סי' א) is

whether *bentching* is to thank ד' for the food itself or to thank ד' for the satisfaction from the food.

The חזון איש explains that בני ישראל *bentched* right after eating the מן because the main purpose of *bentching* is to thank ד' for the food. The length of time it takes for the food to be absorbed (שעור) in the body is a secondary הלכה and is given as a time period only when a person normally still has in mind to *bentch*. בני ישראל *bentched* right after eating the מן so that they could thank ד' for the food they had just eaten.

### משרשי המצה

The חנוך explains that although he feels inadequate to explain such a מצנה 'to bless ד' since it has many levels of depth and hidden secrets, the love to explain מצות [to his beloved children] overtook him. ד' in His Kindness gave us a מצנה 'to thank Him.' When we make a ברכה, we are acknowledging that ד' is the Ultimate Blessed One [all blessing is only from Him]. This recognition of ד' creates for us the מצנה, *merit*, to receive His blessing.

Uncharacteristically, the חנוך continues by explaining why he went to great lengths to list the different rules and הלכות concerning ברכות [e.g., why some ברכות start and end with a ברוך and some do not, etc.]. The power of *bentching* is so great for creating blessing that learning or teaching about ברכות would create for himself (the חנוך) many blessings [as if he were actually *bentching*].

Adapted from: ספר החנוך על מרשת השבוע

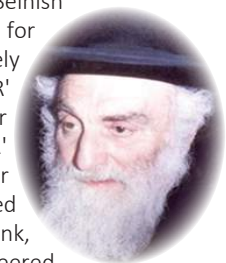


## Yahrzeits of our Gedolim

**י"ח שבט** R' Binyomin Beinish Finkel זצ"ל was born in Mir, Poland, on **5672 — 5750** ר' אלנהו ( מלכה ) ראש ישיבה, יום כפור, **1911 — 1990** ר' לינר יודל, to יודל, the ישיבה, and מלכה ( מצנה ) daughter). At 9 years old, he learned 5 with his father daily. He went to learn under the חפץ חיים in 1931, and in 1933-34 he learned under the Brisker Rov. After arriving in ארץ ישראל (circa 1940), he became close to the חזון איש, and married his niece Greineman (ר' שמואל's daughter). In 1965, he became ראש ישיבת מיר where, in addition to giving שיעורים, he took charge of the fiscal responsibility of the ישיבה. There are fascinating stories of his חסידות and נבחרות. It is well known that his father-in-law considered him one of the צדיקים.

## Gedolim Glimpses

One ראש השנה, before dawn, as R' Beinish Finkel זצ"ל was on his way to the כותל for the נתיקין מנין, he met a poor and lonely Yid. "Did you have a warm drink yet?" R' Beinish asked him. "Yes, but another cup would not hurt," the man replied. R' Beinish, who was extremely particular about *davening* with החמה, returned home with the man. He gave him a drink, spoke to him for a long time, and cheered him up. After he left, R' Beinish ran as fast as he could to the כותל, making it on time for עשרה.



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לעיני רי ישראל בן אברהם ז"ל  
לעיני הני ישעיהו דוב ע"ה בן יבלחטי"א יצחק צבי נ"י

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לעלוי נשמת ר' משה יוסף נחמי' בן הר' מנחם צבי ז"ל

Then he, Moshe, will sing ... (שמות טו: א) ... אָז יִשָּׁר מֹשֶׁה ...

The words **אָז יִשָּׁר מֹשֶׁה** literally mean: *Then he, Moshe, will sing*, in the future tense. When will this song be sung in the future? It was his דור that was obligated to praise ד' for redeeming them from Egypt and leading them safely through the ים סוף.

רש"י cites a מדרש that מֹשֶׁה רַבִּינוּ was referring to the era of תְּחִילַת הַמַּתִּים. Then, all Jews will sing songs of praise. The Belzer Rebbe asked, "Why refer to a song of the future? The Jews who left Egypt had already seen enough miracles to evoke songs of praise."

The Rebbe answered that many Jews perished during מַכַּת חָדָד (see רש"י יח, רש"י). Surely the survivors had relatives and friends who had perished. מֹשֶׁה רַבִּינוּ understood their dilemma; how could they sing a song of gratitude when much sadness prevailed? Therefore, מֹשֶׁה told them, "Do not worry, there will come a time when we will all be reunited with those who perished, and therefore we can sing praise today for our survival."

It was סוכות and as the small crowd gathered around R' Pinchos Dovid Horowitz, the Bostoner Rebbe, at his טיש in Boston, they sang and danced with heartfelt energy. Disturbing news had begun reaching the Jews in America — all was not well with European Jewry. The war was raging on and recent reports had confirmed that the horror was much worse than anything they could have imagined. Although nearly everyone participated fully at the טיש, one fellow was fidgeting uncomfortably in his seat.

As the evening progressed, this man became more and more agitated, thinking: *These people should know better. How can they have the audacity to lose themselves in happiness and celebration ... when their brothers and sisters are being tortured and killed in the streets of Europe?* Finally, he stared at the Rebbe and began to tremble as he screamed out in pain, "Rebbe, how could

you? How can we do it? I have just received word that my parents were murdered! How can we sing and dance when the blood of millions of our very own is flowing freely in the streets?"

At first, there was dead silence. Not one person stirred. But then the Rebbe looked up and motioned for the man to come near. The silence in the air was accompanied by a pervasive feeling of guilt. Indeed, how could they have shamelessly forgotten their brothers and sisters who were themselves unable to celebrate? How could they continue to sing and dance openly, forgetting to think about the helpless families holed up in secret bunkers? They hung their heads in shame. It was true! They had no right to celebrate.

The Rebbe drew the broken young man closer to him and began to quote the הלכות לולב that is found at the end of השמחה שישמח האדם בעשיית המצוה ובאהבת ה' שצוה בהן עבודה גדולה — the joy one must exhibit when performing the מצוה, and the love for the הקב"ה Who commanded us to do them, is a great עבודה.

The Rebbe then posed a question. "Is שמחה an act of עבודה? Isn't it something that happens naturally?"

The crowd moved closer to their beloved רבי, hanging on to his every word. "The רמב"ם was alluding to such times as ours, times of great צרה. During our periods of pain and suffering, when our eyes are filled with tears and our hearts torn in two, then שמחה is indeed an עבודה גדולה!

"And just as millions of Jews have suffered and have sacrificed everything to remain Jews — even giving up their lives to do so — we too must now, with the same intensity, dedication, and sacrifice, harness all of our strength to sing out in joy and celebrate!

"So come, my brothers, let's sing and dance with all of our hearts and souls, for those who are no longer able to do so."

Together, they all broke out in song and dance, which they would never forget.

*Adapted from: One Shining Moment (with kind permission from ArtScroll)*

## Focus on Middos

Dear Talmid,

When it came to money matters, R' Beinish Finkel זצ"ל was renowned for his integrity and honesty. His home was rich in chairs, beds, a table, a bookshelf and basic kitchen appliances. His daughters' weddings were the same. One wedding was held on ערב, and the סעודה was held on Friday night, primarily for family members. The other guests were served cake and soda.

Although he was responsible for the millions of dollars that streamed into the ישיבה, he was extremely careful to make sure that none of the money was tainted by any אסור. He even refused to conduct any financial

arrangement that involved היתר עסקה (a valid business partnership that circumvents the אסור of רבית, interest).

Once, the ישיבה was offered a huge grant from a special fund so that it would be able to build a new wing. R' Beinish, however, feared that the transfer of the funds involved a היתר עסקה and was wary of accepting the grant.

For many weeks, the ישיבה's administration worked on a plan that would circumvent the need for a היתר עסקה. When the grant money finally arrived, R' Beinish went to the bank and, along with its director, examined the issue from every possible angle. After he was certain that it did not involve a היתר עסקה, he agreed to accept the grant. However, as he

stood on line in the bank waiting to receive the money, he was suddenly overcome by tremendous fear.

"ניני!" he determined then and there. "I won't accept it. I am afraid of violating a תורה prohibition." He never accepted the grant.

My תלמיד, R' Beinish understood Who is the One Who gives sustenance and planted the seeds of purity that made his ישיבה's תורה eternal. Today, 1000s of יונגלסט travel in chartered buses to attend the ישיבה, which is now the largest כולל in the world.

יהי זכרו ברוך!  
בְּיָדֵינוּ, רַבֵּי יוֹסֵף

*Source: Yated Ne'eman (with kind permission)*

- When eating a variety of fruits, a fruit that is from the שְׁבַע הַפְּרוֹת takes precedence over other fruits that are not.
- If one has 2 fruits from the שְׁבַע הַמִּינים, one should eat from the one closer to the word אֶרֶץ in the פסוק (דברים א: ח) אֶרֶץ חֹשֶׁה ... וְגַפְנָה וְתִמְנָה וְרִמּוֹן אֶרֶץ זֵית וְשֶׁמֶן וְדַבְשָׁן ... (ח: ח) (olives, date [honey], grapes, figs, pomegranates).

\*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.

# 3<sup>rd</sup> International Pirchei שובבים Contest

4<sup>th</sup> week of שבבים — תרגום ופירוש מפרשה — שבבים contest

To participate, boys in 1<sup>st</sup> and 2<sup>nd</sup> grade should complete the פרשה until פני, 3<sup>rd</sup> grade until פלישי, 4<sup>th</sup> grade until רביעי, 5<sup>th</sup> grade until המישי, 6<sup>th</sup> grade until פשי, 7<sup>th</sup> and 8<sup>th</sup> grades complete the פרשה. Participants will be entered in a raffle for a set of מוקראות גדולות חובשים (לשון הקודש in תרגום (an explanation of the מועט צרי (please send a fax to 718 506 9633 by Sunday at 7:00 p.m.). The current contestants:

**Grade 1** – Mordechai Nass, The Cheder; Yitzchok Harari-Raful, Yeshivat Ateret Torah; Chaim Aschendoff, Michael Babazadeh, Chaim Bash, Shuey Berger, Avrohom Dovid Blum, Shimon Brach, Levi Brecher, Eli Brody, Daniel Bruck, Ephraim Cohen, Moshe Cywiak, Yisroel Drillik, Yonatan Dovid, Simcha Fireworker, Binyomin Zev Florans, Avi Goldbord, Nachi Goldstein, Shlomo Gross, Avi Grossberger, Aharon Itzkowitz, Chagai Jaapon, Sruli Kagan, Sruli Kriger, Yair Lasry, Chaim Lederer, Elchonon Lorber, Zevi Markowitz, Yechiel Yehuda Minzer, Yonason Moradi, Effie Neuman, Nisson Noviko, Avromi Perl, Dovid Pomerantz, Shlomo Zalman Salgo, Zevy Shilit, Yitzchak Schlaff, Mordechai Slomovics, Mendy Sokel, Eliyahu Stern, Eli Steur, Bentzi Stroh, David Tepfer, Dovid Tessler, Tzvi Treuhaft, Avrohom Vaiselberg, Nesanel Vaiselberg, Avi Weiss, Moshe Wertzberger, Dovi Worenklein, Nathan Yaiche, Chaim Zahler, Yeshiva Torah Vodaas; **Brooklyn, NY**; Boruch Solomon, Fallsburg Cheder School, **Fallsburg, NY**; Yehuda Tessler, Yeshivas Torah Institute, **Baltimore, MD**; 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A FEW DAYS BEFORE YOM KIPPUR THE BELZER REBBE, R' AHARON ROKEACH, CAME TO VISIT R' AKIVA SOFER. AFTER THEIR DISCUSSION...

BEFORE I LEAVE, PLEASE BENTCH ME!

WHO AM I TO BENTCH THE BELZER REBBE?

YOU ARE A DIRECT DESCENDANT OF THE CHASAM SOFER.

THE BELZER REBBE WOULD NOT GIVE UP, AND WAS NOT SATISFIED WHEN R' AKIVA SOFER TOLD HIM, 'ZOL DER REBBE ZEIN GEBENTCHED! MAY THE REBBE BE BLESSED.'

NO, PLEASE PLACE PUT YOUR RIGHT HAND ON MY HEAD. I NEED YOUR FULL BRACHA!

CHAS V'SHOLOM THAT I SHOULD BENTCH THE BELZER REBBE LIKE EVERYONE ELSE...

PLEASE, PLEASE DO A YID A TOIVA...

THE BELZER REBBE KEPT INSISTING AND WOULD NOT RELENT.

YESIMCHA ELOKIM K' EFRAIM... YEVORECHECHA...

NOT LONG AFTER THE BELZER REBBE LEFT, R' AKIVA SOFER LEFT HIS HOME WITH A TALMID TO GO TO THE BEIS HAMEDRASH...

'ZOL DER REBBE ZEIN GEBENTCHED!'

NO! PLEASE PLACE PUT YOUR RIGHT HAND ON MY HEAD AND GIVE ME YOUR FULL BRACHA...

??

THE PAUPER STOOD UP AND CLEARLY FELT VERY HONORED TO GIVE THE BRACHA AS INSTRUCTED.

REBBI, CAN YOU PLEASE EXPLAIN WHAT THAT WAS ALL ABOUT?

I LEARNED THIS FROM THE BELZER REBBE...

IF THE BELZER REBBE ASKED ME FOR SUCH A BRACHA, THEN I CAN SURELY ASK A JEWISH PAUPER FOR THIS KIND OF BRACHA...

Yishaya Suval

R' AKIVA WAS BORN IN PRESSBURG (BRATISLAVA, SLOVAKIA), TO ר' שמואל בונים, RAV OF PRESSBURG (שבת סופר), AND ROCHEL ROSA SOFER. AT THE AGE OF 20 HE WAS APPOINTED TOGETHER WITH HIS FATHER. AFTER HIS FATHER'S PASSING, HE BECAME רב AND ראש ישיבה AT THE AGE OF 29. HE WAS A CHARISMATIC PIONEER (HE INITIATED THAT THE YESHIVA SHOULD SERVE MEALS) AND HIS YESHIVA FLOURISHED, AS DID HIS STATURE. HE WAS APPOINTED ראש OF THE COUNCIL OF ORTHODOX RABBIS IN HUNGARY, WHICH REPRESENTED 300 COMMUNITIES. IN 1939, UPON THE ADVICE OF HIS UNCLE, R' SHIMON SOFER, HE IMMIGRATED TO ארץ ישראל AND SETTLED IN ירושלים. THERE, HE FOUNDED THE YESHIVA OF PRESSBURG IN ירושלים, WHERE HE TAUGHT FOR 20 YEARS. HE WAS THE AUTHOR OF דעת סופר. HE SERVED AS THE PRESIDENT OF THE מועצת החומות AND WAS A MEMBER OF THE מועצת גדולי התורה OF THE אגודת ישראל.

