



# PIRCHEI Weekly

Agudas Yisroel of America

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שבועות יום א: אקדמות, שמות יט:א-ככג, יום ב: חת, דברים טו:יט-טז:ז

הלל שלם - ב' ימים, יזכור יום ב' דשבועות דף יומי: בבא בתרא קכ"ט, ק"ל

פרשה: נשא הכטרה לשבת: ויהי איש אחד... ושמו מנחם ואשתו עקרה... (שפטים יג:ב-כה)

דף יומי: בבא בתרא קל"ב אבות פרק א' מצות עשה: 7 מצות לא תעשה: 11

## Torah Thoughts

... וְנוֹהָגִים לְחַרְבוֹת קֶצֶת בְּאַבְרָהָה וְשִׁתְּיָה בְּיוֹם אַחַר הַחֵג, וְהוּא אֶסְרוֹ חֵג (הג' רמ"א סימן תל, סעיף ב)

... and the [prevalent] custom is to celebrate the day after יום אסרו with a little extra [festivity with] food and drink; this day is [known as] אסרו חג.

It is interesting to note that the special שמחה regarding the day after יום אסרו is mentioned by the רמ"א only at the beginning of the הלכות פסח, when discussing the הלכות of preparation for יום אסרו. The placement of this הלכה seems rather puzzling. The מנהג חג אסרו is relevant only after יום אסרו; why would the רמ"א teach this הלכה at the beginning of the הלכות of יום אסרו?

R' Shlomo Boruch Frenkel שליט"א answers this question by explaining that the רמ"א is conveying an insightful message. The name חג אסרו is derived from the words ... אסרו חג בַּעֲבוּתֵיכֶם... (תהלים קיח:כו). This פסוק is referring to the Jews' sheep, goats, etc. that had been checked for any blemishes and were found to be blemish free, and fit to be offered as a קרבן. Before every יום אסרו these animals were brought into the house and lovingly tied to the foot of the master's bed until they were ready to be brought to the בית המקדש as קרבנות.

יום אסרו חג means [lovingly] tying the day after יום אסרו to the יום אסרו itself. The רמ"א is therefore teaching us how a person should prepare for his יום אסרו. He must thoughtfully prepare in such a way

that the message of יום אסרו is felt even after the יום אסרו has passed. Preparation for any יום אסרו should include planning to create a meaningful take-away appropriate to that particular יום אסרו.

The זמן מתן explains that שְׁבֻעוֹת is referred to as זמן מתן - זמן קבלת התורה - the time when the תורה was given, and not זמן קבלת התורה - the time when the תורה was accepted. The giving of the תורה occurred only once; therefore we can celebrate an anniversary of this occasion. We make this special celebration of the anniversary of the giving of the תורה, but it is with the understanding that every day we renew our daily commitment to learning תורה and living according to the ways of the תורה.

The ראש ירושלמי (במדבר כח:ל) quotes a ראש ירושלמי at the end of חטאת that says that in the פְּרָשָׁה of the יום אסרו the word חטאת is not mentioned in regard to the חטאת. The ראש ירושלמי explains that the message ד' conveys to קָלַל יִשְׂרָאֵל by leaving out the word חטאת is that when they accepted the yoke of the תורה, He wiped away all of יִשְׂרָאֵל's sins. They were now like צְדִיקִים גְּמוּרִים without any sin.

Every day we have the same opportunity to reaccept upon ourselves to follow the ways of the תורה and to renew our commitment to ד' תורה. Every single day, when we renew our commitment, all our sins will be forgiven and we have the opportunity to start afresh like a גְּמוּרָה.



## Yahrzeits of our Gedolim

ט' סיון ר' יעקב חיים סופר זצ"ל, born in Baghdad, Iraq, learned under ר' אביש חי and ר' Abdallah Somech זצ"ל. In 1904, he emigrated to ירושלים, where he learned in ישיבת בית אל.

This ישיבה, founded by ר' Gedalya Chayun זצ"ל, attracted many of the great תלמידי הגאון, among them the רש"י, who eventually became its רב. In 1909, ר' יעקב חיים moved to the newly founded ישיבת שושנים לדרך, in the ישיבת בית ישראל section of ירושלים. It was there that he wrote חתים, which became like the חתים for משנה ברורה. It received glowing reviews from ר' זצ"ל Berlin ר' חיים and זצ"ל Sonnenfeld יוסף חיים. It also documents many original מנהגים of Iraqi Jews. Some of his other ספרים include יעקב גל, קול יעקב and יעקב יעקב יעקב.

## Gedolim Glimpses

ראש ישיבת פורת, זצ"ל, ר' Yehuda Tzadka, זצ"ל, said, "Two צדיקים, the חפץ חיים and the פני החיים, were זוכה to be considered the leading פוסקים of the previous generation, and their ספרים are found in every תורה home. Both of these צדיקים deserve this distinction because they were careful with their speech." It follows that every word in their ספרים is קדוש and had the מיקבל בשמים to be סיעתא דשמיא!



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# Living with the Torah

## Just One Blast

... איש או אשה כי יעשו מכל חטאת האדם ... והתודו את חטאתם ... ונתנו לאשר אשם לו.

...A man or a woman who commits any of man's sins ... they shall confess their sin ... he shall make restitution for his guilt ( במדבר , ה:ו-ה).

One day R' Moshe Chagiz זצ"ל asked an interesting question in his דרשה: "In פרשת נשא, the פסוק says '...a man or woman ... they shall confess ... he shall make restitution for his guilt...' The פסוק begins in the singular form, switches to the plural, and then concludes in the singular form. What is this teaching us? The message is that all Jews are responsible for one another and we even have to confess for the sins of others."

This concept of mutual responsibility works both ways. If one Jew does sincere תשובה for his own personal חטא, the תשובה can be a catalyst that causes others to do תשובה and hopefully be מקרב the גאולה!



The Munkácser Rebbe זצ"ל (also known as the מנחת אלקים) had a grandson he adored named צבי נתן דוד. The boy's father, R' Baruch Rabinovich, would often recall that his father-in-law's special love for this boy was in part due to the fact that he and his wife Frima, the Rebbe's only daughter, had waited a long time to have their first child. He would often play with and "spoil" the child. The Rebbe and Tzvi were so close that Tzvi would often sit on his grandfather's lap at the שבת תיש.

In the final year of his life, the מנחת אלקים took the שופר on the first day of the month of אלול and tested it to see whether it was in good condition. Tzvi was in the room and was visibly excited by the שופר and its sounds. He asked the Rebbe for one more blast of the שופר, and his zeide gladly obliged. From then on, for the remainder of the month, this became a ritual; the Rebbe would blow the שופר once each day for little Tzvi. On the day before השנה, Tzvi was there, awaiting his daily blast from his zeide's שופר, but he was disappointed.

"Today is the day before ראש השנה," his grandfather explained. "Today we do not blow the שופר. Tomorrow morning, we will blow the שופר in the main shul and you will hear many more blasts."

The child did not understand the explanation. He knew no reason. He kicked and screamed, "Just one blast! Just one blast!"

After a while, the grandfather softened at the sound of his beloved grandchild crying, and he took the שופר and blew one blast.

On the custom in Munkács was that the Rebbe spoke before blowing the שופר. That year, the Rebbe went up to the תשובה, opened it and said: "רבונו של עולם, I have to do תשובה. It is written that on the day before ראש השנה one mustn't blow שופר, yet I did."

He began to sob uncontrollably and called out: "רבונו של עולם, do You know why I transgressed this מנהג? It was because my young grandchild lay on the floor begging and crying that I should only blow one blast of the שופר for him. My heart melted; I couldn't bear to watch him cry like that, so I blew once for him, though I shouldn't have."

"Tatte, Father, how can You stand by and see how millions of Your children are down on the floor, crying out to You, 'Tatte, just one blast! תקע בשופר גדול להרותנו, sound the blast of the great שופר that will herald the final Redemption from our terrible גלות!' Even if the time is not right for it yet, even if the time for משיח has yet to arrive, Your children cry out to You — how can You stand by idly?"

The Rebbe's son-in-law would cry as he recounted this beautiful story, and he would recall how at that time the entire קהלה cried along with the Rebbe. The blowing of the שופר was delayed for a very long time. The קהלה could not regain their composure and loud wailing was heard throughout the main shul ...

That ראש השנה, the Rebbe's תשובה had a profound effect on the entire קהלה.

*Adapted from reminiscences of the Rebbe's son-in-law about ראש השנה in Munkács*

## Chofetz Chaim Moment

ספר ח"ח הלכות רכילות כלל ג' סעיף א'

\*Eliezer said to Levi, "Do you know what Shimon said about you? He said that you always exaggerate when you tell over stories. I would even repeat his statement if Shimon was standing right next to me." Later that day, Eliezer had the opportunity to prove his claim. Since Shimon turned red when Eliezer repeated his remark in Shimon's presence, Levi took this as a sign of Shimon's guilt and he was no longer friends with Shimon.

**Was it מותר for Eliezer to tell Levi his opinion of Shimon?**

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

**Answer:** Even if Eliezer is willing to repeat his disparaging remarks in front of Shimon, he is still violating the אמת ורצון. It will definitely cause bad feelings and can destroy relationships (as it did in our story). The fact that Shimon turned red does not prove his guilt.

## Questions of the week

- Which animals from the קרבנות brought by the נשיאים allude to the אבות הקדושים?
- Which animals from the קרבנות brought by the נשיאים have a connection to שבועות? What is this connection?



1. The פר (young bull) alludes to אברהם; the זב (ram) alludes to יצחק; the עז (sheep) alludes to שמואל (sheep). ... (Lullam shel Levi - 7:21).  
 2. There were 3 groups of 5 animals. The 3 groups allude to אברהם, יצחק, and שמאל. The 5 alludes to the 5 parts of פר (young bull) and the 3 parts of עז (sheep). פר (young bull) alludes to אברהם; the זב (ram) alludes to יצחק; the עז (sheep) alludes to שמואל (sheep). ... (Lullam shel Levi - 7:21).  
 3. The פר (young bull) alludes to אברהם; the זב (ram) alludes to יצחק; the עז (sheep) alludes to שמואל (sheep). ... (Lullam shel Levi - 7:21).

## Halacha Corner

הלכות עניני דיומא - תחבון אחרי שבועות

- Some refrain from saying תחנון only on שבועות after אחרים do not say תחנון until after סיון. However, many wait until after סיון.
- A מנהג in a place where the מנהג of saying תחנון after אחרים differs from his מנהג must follow the מנהג המקום. Acting differently is wrong and is a violation of לא תתגדוד.

\*Since we only discuss הלכות 1-3, 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.

# Focus on Middos

Dear Talmid,

When one reads the *הספמה*, *approbation*, of R' Yosef Chaim Sonnenfeld זצ"ל, the *עדה* of the Ashkenazi *ספר*, on the *החיים*, one can get a small glimpse of the esteem in which its author, ר' יצחק סופר זצ"ל, was held. R' Yosef Chaim Sonnenfeld writes that the author is "from those who toil in *תורה* and *עבודה* — *ולשמה*!"

R' Sonnenfeld continues, "I do not feel worthy to give a *הספמה* on this work that was sent to me ... it is totally unnecessary. The brilliance of the *ספר* can be witnessed on its own merit ... I see how the author toiled with all his strength to explain each *הלכה* according to all the appropriate *שיטות* ... and then was always successful in bringing out the final *הלכה* ..."

There was something about *הלכות חיים* ר' יצחק סופר's that clearly showed he had an unusual *דשמונה*. An example can be seen in the following episode.

Once, a *תלמיד חכם* asked ר' יצחק סופר a question on the *פשוטות* of a chicken. ר' יצחק סופר

ruled that he should not eat it. For some unknown reason, the *תלמיד חכם* was not convinced. He mentioned his case to another *פוסק*, who was willing to permit eating the chicken on the condition that the *החיים* would nullify *his* ruling.

ר' יצחק סופר nullified his view in deference to the other *פוסק*, and the *תלמיד חכם* returned home with his chicken. However, the *תלמיד חכם* never had a chance to eat the chicken. That *שבת*, the *שמש* responsible for placing the *תלמיד חכם*'s food in the communal oven accidentally forgot about the chicken, and it got burnt, becoming inedible.

My *תלמיד חכם*, ר' יצחק סופר must have reckoned that the *פוסק* was greater than himself and, therefore, the owner of the chicken had a *דעה* to be *סומך* on. With such modesty and respect towards another *פוסק*, is it any wonder that he merited such *תורה*? The crown of *תורה* shines best on someone who is respectful and modest!

יהי זכרו ברוך!

רבי Your בדידות,

A letter from a Rebbi (based on interviews)



## Learning Contest ערב שבת

The contest: During the weeks leading up to *קבלת התורה* and until *שבת פרשת* *מנחה*, learn at least 45 minutes before every *שבת*, in either your *ישיבה* or local *בית מדרש*. If you learn for an hour or more, you will get an additional entry into the raffle. If you learn about *הלכות שבת* or *קדושת שבת*, you will receive an extra raffle entry. This contest is open for all ages up to 12th grade.

It is a tremendous *הזדק* for others to have your name mentioned in this *קדוש שם* of learning *שבת*. However, if you prefer to remain anonymous (like one group of 7-10 *בחורים* in NY State), you can still join this exciting program, and we will not publish your info. Please send in your signed faxes by Monday 2:00 pm to 718 506 9633. Please include your name, grade, *ישיבה*, city and state, your contact and fax #'s and your name will be entered into a drawing for a beautiful set of *מקראות גדולות חומשים*!

We will *אנייה* be announcing the names of those who are entered into the *ערב שבת* Learning Contest.

Current contestants:

Grade 1 – *Binyamin Greenberg*, Yeshiva Torah Temimah; **Brooklyn, NY**; *Chaim Dov Jacobowitz*, Politz Hebrew Academy; **Philadelphia, PA**.

Grade 3 – *Chaim Mark*, Yeshiva Bais Mikrah; **Monsey, NY**; *Yehudah Altusky, Yaakov Bell, Yissochar Dov Duskis, Yosef Nisenfeld, Yoshi Yermish*, Politz Hebrew Academy; **Philadelphia, PA**.

Grade 4 – *Yosef Friedman*, Yeshiva Ohr Shraga; **Brooklyn, NY**; *Reuven Fischer, Asher Yeshaya Knapfler*, Fallsburg Cheder School, **Fallsburg, NY**; *Kalev Bernhard, Daniel Schneider, Yedidya Brand*, Politz Hebrew Academy; **Philadelphia, PA**.

Grade 5 – *Yosef Greenberg*, Yeshiva Torah Temimah; **Brooklyn, NY**; *Gefen Afrati, Avraham Yitzchak Duskis, Yaakov Nisenfeld, Yonah Miller*, Politz Hebrew Academy; **Philadelphia, PA**.

Grade 6 – *Mayer Ozer Greenberg*, Yeshiva Torah Temimah; *Refael Shabtai*, Yeshiva Ateret Torah; **Brooklyn, NY**; *Eli Bell, Elimelech Terebela*, Politz Hebrew Academy; **Philadelphia, PA**.

Grade 7 – *Refael Yitzchok Friedman*, Yeshiva Ohr Shraga; **Brooklyn, NY**; *Shaya Pinter*, Talmud Torah Bais Avrohom, **Lakewood, NJ**; *Yitzi Levit, Chaim Leib Miller*, Politz Hebrew Academy; **Philadelphia, PA**.

Grade 8 – *Simcha Meir Friedman*, Yeshiva Ohr Shraga; **Brooklyn, NY**.

## Sage Sayings

... *אמת מארץ תצמח* ... — *Truth will sprout from the earth* ... ר' שמואל רוזנברג's explanation of this *פסוק* explains why the *החיים* was *זוכה* to always find the truth. He would explain to his *תלמידים*, "וואס מער", *א מענטש האלט זיך נידעריק, אלץ גרינגער איז עס פאר אים צו זעהן דער אמת*—The more humble a person is [lowly as earth], the easier it is for him to recognize the truth [which sprouts from the earth]."

Adapted from: משל אבות





# LEARNING FROM OUR LEADERS

בס"ד  
PIRCHAI AGUDAS YISROEL OF AMERICA

ONE MOTZEI SHABBOS, A FEW WEEKS BEFORE R' YEchezkel SARNA'S PASSING, HE DECIDED TO DAVEN MAARIV IN YESHIVA, EVEN THOUGH HE HARDLY HAD THE STRENGTH TO WALK.

OO! WE MUST HAVE MISSED DAVENING... REBBI, LET'S GO HOME.

NOT YET, MY SON. I WANT TO GO UPSTAIRS TO THE BAIS HAMEDRASH.

BUT REBBI, HOW WILL YOU HAVE THE STRENGTH TO CLIMB THE FLIGHT OF STAIRS?

DON'T WORRY, MY SON, HASHEM WILL GIVE ME THE STRENGTH...

AS NEWS SPREAD THAT R' YEchezkel WAS COMING TO THE BAIS HAMEDRASH THE BACHURIM ALL WAITED IN ANTICIPATION.

GUT VOCH! A GUTTE VOCH...

HE CORDIALLY SHOOK THE HAND OF EACH OF THE HUNDREDS OF BACHURIM, SMILING AND EXCHANGING WORDS OF BRACHAH WITH EACH ONE.

AFTER ALL THE BACHURIM FILED BY, HE DAVENED MAARIV BY HIMSELF AND RETURNED HOME IN A STATE OF UTTER FATIGUE.

REBBI, WHY GO THROUGH SO MUCH HARDSHIP? WHY DIDN'T WE GO HOME ONCE WE SAW THAT WE HAD MISSED MAARIV?

LET ME EXPLAIN TO YOU, MY SON. YOU ARE RIGHT ABOUT MAARIV, BUT I KNEW MY APPEARANCE WOULD EVOKE FEELINGS OF LOVE AND AFFECTION...

OUR REBBI IS CLIMBING UP THE STAIRS, JUST TO WISH US A GUT VOCH...

QUICK, LET'S TELL EVERYONE! NO ONE WILL WANT TO MISS HIS BRACHAH WISHING A GUT VOCH!

AS YOU CAN SEE, I AM AN OLD SICK MAN, AND I RARELY HAVE SUCH AN OPPORTUNITY... THE GREAT EXERTION WAS BUT A SMALL PRICE TO PAY FOR SUCH A UNIQUE MITZVAH!

R' YEchezkel WAS BORN IN HORODOK, RUSSIA, TO R' YAAKOV CHAIM AND AIDEL SARNA. UNTIL THE AGE OF 11 HE LEARNED WITH HIS FATHER AND IN THE LOCAL חדר. HE THEN WAS SENT TO SLABODKA. IN 1904 HE LEARNED IN TELZ UNDER R' CHAIM TELZER AND R' SHIMON SHKOP. ONE YEAR LATER HE RETURNED TO SLABODKA, AND BECAME A תלמיד מובהק OF ר' נתן צבי פינקל ("DER ALTER"). DURING WWI, HE JOINED THE ישיבה OF RADIN AND BECAME CLOSE TO THE חפץ חיים AND R' NAFTOLI TROP. SHORTLY AFTER THE WAR HE RETURNED TO SLABODKA AND MARRIED פנעם מרים, THE DAUGHTER OF THE ראש ישיבה, R' MOSHE MORDECHAI EPSTEIN. IN 1924, HE WAS SENT BY "DER ALTER" TO RELOCATE SLABODKA ישיבה IN ISRAEL. AFTER THE MASSACRE IN 1929, HE RE-ESTABLISHED THE ישיבה IN ירושלים TOGETHER WITH R' LEIB CHASMAN. HE FOUNDED THE ועד הישיבות AND WAS A LEADER IN THE הצלה AND THE חנוך עצמאי AND THE מועצת IN ISRAEL. HE AUTHORED בית יחזקאל AND OTHER ספרים.

For any inquiries or comments please feel free to call 347-838-0869 • Illustrated by: Yishaya Suval [www.leilshishi.com](http://www.leilshishi.com)

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