

PRCHEDWEEK

Agudas Yisroel of America

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פרשה: ויצא - הפטרה: ויברח יעקב... (הושע יביג-יד:י)

דף יומי: בבא מציעא ע"ה ברכי **נפשי** (מנחה) משיב הרוח ומוריד הגשם – ותן טל ומטר



TorahThoughts

... וַתַּלֶד בַּן וַתּאֹמֶר הַפַּעֵם אוֹדָה אֶת ד׳ עַל כֵּן קָרְאָה שְׁמוֹ יְהוּדָה ... (בְּרֵאשִׁית כט:לה)

... and she bore a son and declared, "This time I will gratefully praise ", therefore she called his name יהידה...

When לאה gave birth to her fourth son, she named him in gratitude to יהודה for giving her more than her portion of שָׁבָטִים. As יַעָּקב explains, לַאָה knew that יַעָקב would be זוֹכָה to have twelve sons, so one could assume that each wife would bear three sons. When she gave birth to her fourth son, she was ecstatic.

The בְּרַכוֹת ז:) גְמָרָא) quotes a fascinating statement of יוֹחָגַן in the name of יִּנְחָאִי בַּר יוֹחָאִי: יַרְבִּי שִׁמְעוֹן בַּר יוֹחָאִי - הָיָה אָדָם שָׁהוֹדַה להקב״ה עַד שֶּׁבָּאַתָה לַאָה וְהוֹדַתוֹ שַׁנָאֵמֵר הַפַּעַם אוֹדֵה אֶת די From the time of Creation there was no person who praised '7, until came along and praised די came along and praised לאה came along and praised לאה states, This time I will gratefully praise '7." This statement is rather puzzling. Was לָאָה in fact the first person to praise די? There are many earlier examples, starting from אָדָם הָרָאשׁוֹן. The מִדְרָשׁ clearly tells us that אָדָם הָרְאשׁוֹן was the first one to sing די's praise. When אָדָם הַרְאשׁוֹן sinned, the שָׁבֶּת protected him from punishment and he sang with joy, מַּצְמוֹר ... שיר ליום השבת day. It is ישיר ליום השבת טוב להדות לדי ... good to thank אָדָם הָרְאשׁוּן came to his defense and אָדָם הָרָאשׁוּן praised די at the very beginning of Creation.

Rav Pam זצייל explains the reason why לאה's gratitude was unique. She wanted to permanently ingrain her initial feelings of gratitude towards די, so she named him יָהוּדָה. It was a 'thank you' to די. that would remain forever in her child, as every time she called his

name it would remind her; it would remain forever in every child who is named מהודה, as well as in a nation that would be forever known as יהודים.

Expressing our gratitude is a fundamental of many מצות but in מָצְוַת קריאָה עַל הַבְּכּוּרִים - מִצְוָה תרו teaches us the secret of expressing our 'Thank you' with words. מְצְוָה תָרו - מִצְוַת קָרִיאָה עַל הַבְּכּוּרִים

We are commanded when we bring בית המקדש to the בית המקדש to the to read out loud four פסוקים from the תוֹרָה beginning from אָרְמִי אבֶד ... אָבִי, An Aramean tried to destroy my forefather..., through הָבָאתָי אַת רָאשִׁית פָּרִי הַאַדַמָּה אַשֶּׁר נָתַתָּה לִּי די וכוי, And now, behold! וֹ have brought You the first fruit of the ground that You have given me, מַלָּרִים כּו:ז-י) אַי refer to this מָצְוָה as מָקָרָא בָּכּוּרִים כּו, the reading of the בכורים.

משרשי המצוה

The תנוך explains that declaring these four פסיקים when bringing בְּכוּרִים will enhance the inner feeling of 'Thank You.' While it is natural that a person would feel gratitude to "for the blessing of a bountiful crop, the level of gratitude is different and stronger when he says it with words. די gave us this מצוה to express our 'Thank You' with words because our heart internalizes the message in a stronger way when we verbalize our thoughts. Enhancing our gratitude to די is for our benefit. The stronger the feeling of gratitude, the greater the blessing we will receive from די. די, in His kindness, rewarded us with this מצוה so that we can earn more merit to then continue to receive extra ברכה from די. שפר החנוך על פרשת השבוע :Adapted from

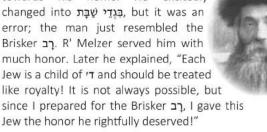
Yahrtzeits & Gedolim

רי בָּרוּךְ was born in Mir, Poland, to רי בָּרוּךְ יי כסלו 5630 — 5714 1869 — 1953 פָרֶץ. At the age of 10, he learned with רי יוֹם טוֹב Lipman, בַּר of Mir. From the age of 13, he learned in יִשִּׁיבַת װלוֹזִין for 7

years and was a פּילָא הִינְדָא of the רי חַיִּים and רי חַיִּים. He married בָּילָא הִינְדָא, daughter of רי אַיסֶר זַלָּמַן, in 1891. רי שׁראַגאָ פּמַװל פַּרָנק became a מַגִּיד שָׁעוּר hecame a מַגִּיד שָׁעוּר the Slabodka יְשִׁיבָּה in 1894. He served as ראשׁ יְשִׁיבָה in Slutsk in 1897 and, in 1903, became the Slutsker רָב. In 1922, he fled with his יָשִׁיבָה to Kletsk. In 1924, he immigrated to אַרֵץ יִשְׂרָאֵל and served as יִשִּׁיבָה of יִשִּׁיבַת עֵץ יַרוּשַׁלַיִם in יַרוּשַׁלַיִם. Besides his אַוֹנוּת in תּוֹרָה וְעֲבוֹדָה he was known as a בַּעַל חֶסֶד and was the יוֹשֵׁב רֹאשׁ of the מּנְצֶת גָּדוֹלֵי הַתּוֹרָה. He authored אַבֶּן הָאַזֵּל עַל הָרַמְבַּ״ם.

Gedolim Glimpses 6

Someone once told R' Isser Zalman Meltzer that the Brisker זצ"ל was walking towards his home. He excitedly error; the man just resembled the



Living with Torah

וַיּאֹמֶר לָהֶם יַעֲלָב אַחַי מֵאַיִן אַתֶּם ... (בְּרֵאשִׁית כט :ד) Yaakov said to them, "My brothers, where are you from?"

Rebuking the type of workers whose occupation depends on physical prowess is usually not a good idea. Yet we read an incident in this week's יָעֶקֹב אָבִינוּ does just that. Upon reaching יעקב, חרן finds three shepherds and their flocks sitting around the well and rebukes them: "Look, the day is still long; it is not yet time to bring the livestock in; water the flock and go on grazing" (ז: בְּרֵאשִׁית כּט).

The shepherds try to excuse themselves. "We will be unable to [water the flock] until all the flocks will have been gathered and they will roll the stone off the mouth of the well; we will then water the flock" (ח: בָּרָאשִׁית כט)

How did יַעֻקב אָבִינוּ get away with it? Why didn't they tell him to mind his own business?

The Ponevezher Rav יעלב explains that יעלב was able to speak his mind because of one word he uttered upon meeting the shepherds: אַמִי – My brothers. Had יַעָּלְב immediately confronted the shepherds and demanded an explanation for their slacking off, he would certainly have been unwelcome. By the time יצלב rebuked them, however, they had already heard אָמֵי he showed he cared for them, so they accepted his admonition.

On one of his trips to America, the Ponevezher Rav זַצַייל managed to arrange an appointment with a multi-millionaire. The Rav was told that he must be prompt, as the man was only able to meet him for 15 minutes, from 3:00 to 3:15 p.m.

The Rav made sure to have his driver pick him up with plenty of time to spare before their appointment, but, as הַשְׁגַּחָה, Providence, would have it, they lost their way, and then got stuck in a traffic jam. They finally swung into the parking lot of the office building at 2:58 p.m. The parking lot was full. Suddenly, they spied one available spot right next to the building's entrance, but the driver's heart sank when he saw the sign displayed: Reserved for the President.

When the driver hesitated, the Rav said to him, "Go ahead;

Brotherly Love: In Speech

pull into that spot."

"But that parking space is reserved..." the driver protested. "Trust me," responded the Rav. "Just pull in there."

They jumped out of the car and into the elevator, breezing into the millionaire's office at precisely 3:00 p.m. The Rav began his sales pitch. Several minutes into his impassioned speech, an aide burst into the room. "Did you know," he announced, addressing his boss and gesturing towards the Rav and his driver, "that those rabbis parked in your parking spot? That spot is reserved for you! ... The gall! How dare they park in your spot?" the aide demanded.

The driver's face reddened and he quickly averted his gaze. To his surprise, he heard the Rav respond calmly, "Reserved? What does 'reserved' mean?" All eyes turned to the Rav as he continued, "Nothing is reserved for anyone in this world. All that we have is a gift from די. If we need it, we should use it. If not, we should find a way to use it to serve די If די grants someone wealth, it is a gift; he should use whatever he needs and give the rest away to good causes. If he holds onto it, he cannot take it with him when he dies. His children might not inherit his wealth. 'T might decide that he was an irresponsible guardian and pass the money on to someone who will do a better job of distributing it.

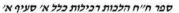
"I'm sorry to tell you, sir, but nothing we have is reserved for us," the Ray reiterated.

The speechless aide looked at his boss. The millionaire smiled warmly, reached for his checkbook, and wrote out a generous check and handed it to the Rav. The Rav leaned across the desk and gave the man his trademark kiss on the cheek, his legendary expression of love for his fellow Jews.

How was the Rav able to diffuse the explosive situation? Anyone who had the זכות to meet the Rav can testify that when he addressed his fellow Jews, he spoke to them as אָמָי. His warm personality opened many hearts. The donor felt the brotherly love the Rav had for him; he felt the undertones of אַתִּי in each word the Rav uttered.

Adapted from: Rabbi Frand on the Parashah (with kind permission from ArtScroll)

Chofetz Chaim Moment



*R' Cohen was introducing his class to הלכות רכילות with a famous story from תַּנִייך. He questioned the boys using hints to the story, without mentioning any names or when the episode took place. R' Cohen began the lesson by giving a simple example of לָנִי "If לָנִי tells a fact to about יָאמעוֹן that would cause יָאמעוֹן to be angry with דְאוּבֵן — that is classic רְכִילוּת, there was an episode of דְכִילוּת that caused many people to be killed!"

Which famous story in מַנִיין was R' Cohen hinting to?

gue, A Daily Companion, A Lesson a Day and various real-life situations. cousige ted the cith as τις καιτικός και το καιτου εκίμες.

שְׁאֵרְל . דְּרָר berbored to willingly Learn שָׁמִינְטָּלָ that שָׁאַרָל then tattled to שָׁמִינָין. אַאַג יְּמוֹנְעָּלוּ אוֹלָה pact with his entourage for not disclosing אַאַר הַפַּהָנִים לב עיר ni eguter: R' Cohen hinted at the episode of דוף do eboside at the batring refuge. A' Cohen hinted at the episode of the work

י"שר Questions א week

- 1. What did לָבֵּן give as a dowry for his daughters when they married יעקב?
- 2.How was the travel order of יַעֻקב's family different from the travel order of עשו's family? Why was this so?



2. ነሂኒኒ placed his wives first. コブር put his sons ahead of his wives since it is gave them nothing (جا1:15). (كا1:15 — اجات بيخانه پرچ۲۰۴۱ و nothing (كا1:15).

daughters when they got married, 157 treated them as it they were strangers and I. Even at a time when it was the custom for people to give a dowry to their

Halacha

• It is best to place the מְּנֵרָה between three and ten שַּפְּתִים • Women played an important role in the victory against the from the ground (i.e., 11.4" to 31.5" based on the strictest

מנים, Greeks; therefore, they adopted the מנהג not to work as lights must burn (i.e., for the first half-hour period).

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



00

Focuson Middos

Dear Talmid.

One חוֹל הַמּוֹעֵד בְּּסַח חוֹל הַמּוֹעָד בְּּכַח חוֹל הַמּוֹעָד פְּנֵי תּוֹרָה gathered in the home of R' Isser Zalman Meltzer זַצִּייל. The crowd included many well-known בָּחוּרִים and some תַּלְמִידֵי חַכָּמִים from his ישׁיבה.

The discussion revolved around a particularly complicated spoke up בַּחוּר One שַׁייס in סוּגְיַה during the heated discussion and offered a proof from a גמרא in חוּלִין. When R' Isser Zalman heard the thought, he turned to the בחור and exclaimed amazement, "Your רָאָיָה is truly brilliant ... רבותי, did you hear the amazing רְאָיָה of this בַּחוּר ?" R' Isser Zalman continued praising the בחור to the crowd and repeated his proof a few times.

After the crowd left, the ראשׁ יְשִׁיבָה approached his בְּחוּר and said that he felt uncomfortable with the undeserved praise. The thought he had mentioned was found in the שִׁיישָׁי, and he was just about to say the source of his proof when the דָבִי interjected with his kind words and lavish praise.

When R' Shlomo Zalman Auerbach זְצִייל heard the מַצְשֶׂשֶׁה from the הַחּבּר, he added, "It is likely that if R' Isser Zalman and a בָּחוּר knew a בָּחוּר, the other knew a תַּלְמִידֵי חַבְמִים knew it too, but R' Isser Zalman let them believe that he was unaware of a well-known שִׁייִּדְּ in order to help a שִׁייִּדְי in order to help a שִׁייִּדְי in order to help a שַׁיִּדְּ

My תּלְמִיד. Do you realize how much personal בָּבוֹד he gave up? He was more concerned about helping a תַּלְמִיד than his own בָּבוֹד This was the level of תְּטֶד of R' Isser Zalman!

יָהָי זָכְרוֹ בָּרוּדְּיִּ

רָבִּי Your בְּיְדִידוּת,

Story adapted from The Jewish Observer (with kind permission)

Sage Sayings



Reb Isser Zalman Melzer יַצַ״ל once remarked, " אוֹיבּ אײַנעֶר אוֹיבּ איַנעֶר אוֹי מָשִׁיחַ, חוֹאָלט געֶקוּמעֶן אוּן מִיר געֶזאגט אַז דעֶר חַזוֹן אִישׁ אִיז מָשִׁיחַ, וואָלט געֶקוּמעֶן אוּן מִיר געֶזאגט אַז דעֶר חַזוֹן אִישׁ אִיז מָשִּׁיחַ וואָלט אִיךּ אִים געֶגלוֹיבּט! — If someone would come and tell me that the מָזוֹן אִישׁ was חַזוֹן אִישׁ, ו would believe it!" When these words were repeated to the חַזוֹן אִישׁ he bashfully smiled and said, "מְשִׁר זַלְמַן ווִיל אַז he bashfully smiled and said, "אוֹייַ אַקר זַלְמַן ווִיל אַז חַל קוּמעֶן! אוֹי שׁטאַרק ר׳ אִיסֶר זַלְמַן ווִיל אַז העָליחַ זאָל קוּמעֶן! Oy! Look at how badly R' Isser Zalman wants מָשִׁיחַ to come!"

UnderstandingDavening

וְעל הּנְּסִים ... בַּיְמִים הָהָם בּנְּמֵן הַזְּה [We thank You...] for the miracles ...[that You made with our forefathers] ... in those days during this time.

The words בַּיָמִים הָהָם, in those days, seem superfluous. The miracles that '7 did for our forefathers were obviously בַּיַמִים הַהָּם. The פנייל :explains מַנִייל decided to make the יום טוב of חנפה the following year. Why did they wait? נְּסִים, miracles, happen constantly to כְּלֵל יִשְׂרָאֵל, throughout our , but they are usually not tied to any specific time. There are special times of the year that are auspicious for נְּסִים, and which are established as ימים טובים. In the following year, when חַנֵּייל saw [with רוּת saw [with that it was a time for נְּסִים, they established מֵנֶכָּה. The words בַּיָמִים הָהֶם are together with בּוְמֵן הַנָּה - those שפים were tied to this time of the year!



This Week in History

14th קינים קיניים 7506 / 1945 – The 3''d קינים קיניים was held just after WWII and dedicated to the memory of the millions of Jews who had perished in the Holocaust. In an act that demonstrated the eternity of תּוֹרָה was the one held by a small group of survivors in the Displaced Persons camp in Feldafing, Germany. In the United States, there were סִינִים הַשִּׁיִים הַשִּׁיִים הַשִּׁיִים, on Manhattan's West Side, and in Detroit. In אָרֶץ יִשְּׂרָאֵל, there were events in הַיִּבָּה הָתִּל אָבִיב no proper attended the יִרִישְׁלִים hore than 3,000 people attended the סִינִים הַשִּׁיִים hore than side was delayed one day due to the Britishimposed curfew.

רביני (הוּדָה 3954 / 193 C.E. – הַּנְשִׁיא סּרְ יְאָרְצִיּמְיּט, son of בְּנִי נְמְלִיאֵל , also known as בְּיני, son of בְּיני, הְיִשְׁיא , also known as בְּיני, הְיָשִׁיא , the was the leader of בְּיני , מְקְדוֹשׁ during the tumultuous period following the destruction of the 2nd בִּית הַמְקְדִּשׁ . Foreseeing that it was necessary for the הוֹרָה to be recorded due to the travails of הוֹרָה gathered, recorded, and organized all the teachings of the previous generations and wrote them in the order of the מדרי משנה סדרי משנה הירים שברי משנה הירים משנה הירים משנה הידרי משנה הירים שברים שבים שברים ש

קבּי and the Emperor Antoninus had a close friendship and אָבֶּי was able to secure many benefits for the Jewish community. Although אָבָי was extremely wealthy, in his dying hour he lifted both his hands to שַׁמִיִּם and swore that he had not benefited from his wealth by even as much as his little finger.



EARNING FROM OUR LEADERS PIRCHEI AGUDAS YISROEL OF AMERICA













ס בכור THE FOURTH BELZER REBBE, BORN IN BELZ, UKRAINE, WAS THE ככור OF THE REBBE, בי יששכר דוב, ANO באשה רוחמה (NE'E TWERSKY), BORN AFTER HIS PARENTS HAD BEEN MARRIED TWELVE YEARS. HE WAS TAUGHT BY BOTH HIS FATHER AND HIS GRANDFATHER, רי יהושע, THE OND BELZER REBBE. HE WAS A גאון ALL FACETS OF תורה, AND HIS FATHER OELEGATED ALL רי אהרן סד פסק הלכה אהרן סד עסק הלכה. אהרן סד מלכה אהרן סד בישוא און, THE DAUGHTER OF HIS FATHER'S BROTHER שמואל, THE בח OF SOKAL. HE AND HIS WIFE HAD FIVE SONS AND FOUR DAUGHTERS. IN 1936, AFTER HIS FATHER'S פטירה, HE WAS APPOINTED REBBE. DURING WWII, THROUGH MANY BY ALL, HE IS BURIED NEXT TO רי משה FEINSTEIN AND THE TCHEBINER א.ר.

כ"א מנחם אב 1957 - 1880 - 5717 כ"א מנחם אב

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