



PIRCHEI Weekly

Agudas Yisroel of America

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פרשה: ויצא - הפטרה: ויברח יעקב... (הושע יבג-ד:)

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

Torah Thoughts

... ותלד בן ותאמר הפעם אודה את ד' על כן קראה שמו הנהדה... (בְּרֵאשִׁית כט:לה)

... and she bore a son and declared, "This time I will gratefully praise 'd'; therefore she called his name הנהדה..."

When הנהדה gave birth to her fourth son, she named him הנהדה in gratitude to ד' for giving her more than her portion of שְׂבָטִים. As רש"י explains, הנהדה knew that יעקב would be זוכה 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.

רב רב quotes a fascinating statement of גמרא (בְּרֵאשִׁית ז:): "מיום שברא הקב"ה את עולמו לא רבי שמעון בר יוחאי יוחנן — הנה אדם שהודה להקב"ה עד שבאָתָה לָאָה וְהוֹדֵתוּ שְׁנֵאֲמַר הַפֶּעַם אוֹדָה אֶת ד' — From the time of Creation there was no person who praised 'd, until הנהדה came along and praised 'd [upon the birth of הנהדה], as the פסוק states, This time I will gratefully praise 'd." This statement is rather puzzling. Was הנהדה in fact the first person to praise ד'? There are many earlier examples, starting from הראשון. The מדרש clearly tells us that אדם הראשון was the first one to sing ד's praise. When אדם sinned, the שבת protected him from punishment and he sang with joy, מְזוֹמֵר... שיר ליום השבת טוב להודות לד'... A song to sing for the שבת day. It is good to thank 'd... שבת came to his defense and הנהדה praised ד' at the very beginning of Creation.

Rav Pam זצ"ל explains the reason why הנהדה's gratitude was unique. She wanted to permanently ingrain her initial feelings of gratitude towards ד', so she named him הנהדה. It was a 'thank you' to ד' 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 הנהדה, as well as in a nation that would be forever known as הנהדיים.

Expressing our gratitude is a fundamental of many מצוות but הנהדה teaches us the secret of expressing our 'Thank you' with words.

מצוה תרו - מצות קריאה על הבכורים

We are commanded when we bring בכורים to the בית המקדש to read out loud four פסוקים from the תורה beginning from ארמי אבד An Aramean tried to destroy my forefather..., through ועתה הנה And now, behold! I have brought You the first fruit of the ground that You have given me, (דברים כו:ז-ל). הנהדה refer to this מצוה as מקרא בכורים, the reading of the בכורים.

משרשי המצוה

The הנהדה explains that declaring these four פסוקים when bringing בכורים will enhance the inner feeling of 'Thank You.' While it is natural that a person would feel gratitude to ד' for the blessing of a bountiful crop, the level of gratitude is different and stronger when he says it with words. ד' 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 ד' is for our benefit. The stronger the feeling of gratitude, the greater the blessing we will receive from ד'. ד', in His kindness, rewarded us with this מצוה so that we can earn more merit to then continue to receive extra בְּרָכָה from ד'.

Adapted from: ספר החנוך על מרשת השבוע



Yahrzeits of our Gedolim

11 כסלו
5630 — 5714
1869 — 1953

ר' ברוך ר' איסר זלמן מלצר זצ"ל was born in Mir, Poland, to ר' ליפמן ר' יום טוב Lipman, רב of Mir. From the age of 13, he learned in חולון for 7 years and was a תלמיד מובהק of the נצי"ב. He married the daughter of ר' שראגא פמול פרנק in 1891. He became a שיעור in the Slabodka in 1894. He served as רש"י in Slutsk in 1897 and, in 1903, became the Slutsker רב. In 1922, he fled with his שכיבה to Kletsk. In 1924, he immigrated to ארץ ישראל and served as רש"י of בבל חסד. Besides his תורה ודבירה in גאונות חיים and was the מועצת גדולי התורה of the רש"י and was the אבן האזל על הרמב"ם.

Gedolim Glimpses

Someone once told R' Isser Zalman Meltzer זצ"ל that the Brisker רב was walking towards his home. He excitedly changed into בגדי שבת, but it was an error; the man just resembled the Brisker רב. R' Melzer served him with much honor. Later he explained, "Each Jew is a child of ד' and should be treated like royalty! It is not always possible, but since I prepared for the Brisker רב, I gave this Jew the honor he rightfully deserved!"



Focus on Middos

Dear Talmid,

One חול המועד פסח many gathered in the home of R' Isser Zalman Meltzer זצ"ל. The crowd included many well-known בחורים and some תלמידי חכמים from his ישיבה.

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

After the crowd left, the ראש ישיבה approached his בחור and said that he felt uncomfortable with the undeserved praise. The thought he had mentioned was found in the ש"ס, and he was just about to say the source of his proof when the רבי interjected with his kind words and lavish praise.

R' Isser Zalman smiled at his תלמיד and said, "I knew that ש"י too. You are of שדוד age and deserve to find a good שדוד. The עולם that gathered here had some גדולי תלמידי חכמים and it was appropriate that I publicly praised your thoughts. I wanted them to see how much I thought of you. Hopefully this publicity will help you find your true and appropriate שדוד!"

When R' Shlomo Zalman Auerbach זצ"ל heard the מעשה from the בחור, he added, "It is likely that if R' Isser Zalman and a בחור knew a ש"י, the other תלמיד knew it too, but R' Isser Zalman let them believe that he was unaware of a well-known ש"י in order to help a שדוד!"

My תלמיד, Do you realize how much personal כבוד he gave up? He was more concerned about helping a תלמיד than his own כבוד! This was the level of חסד of R' Isser Zalman!

יהי זכרו ברוך!

רבי Your, בגידות

Story adapted from The Jewish Observer (with kind permission)

Understanding Davening

יעל הנסים ... בנמים ההם בזמן הזה
[We thank You...] for the miracles ... [that You made with our forefathers] ... in those days during this time.

The words בנמים ההם, in those days, seem superfluous. The miracles that די did for our forefathers were obviously ההם. The גמרא explains: (שבת כא:) decided to make the יום טוב the following year. Why did they wait? נסים, miracles, happen constantly to קלל ישראל, throughout our גלות, but they are usually not tied to any specific time. There are special times of the year that are auspicious for נסים, and which are established as ימים טובים. In the following year, when רוח ה' saw [with רוח הקדש] that it was a time for נסים, they established חגגה. The words בנמים ההם are together with הזמן – those נסים were tied to this time of the year!

This Week in History

14th קסלו / 1945 – The 3rd סיום הש"ס 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 the תורה and קלל ישראל, the most heroic סיום הש"ס was the one held by a small group of survivors in the Displaced Persons camp in Feldafing, Germany. In the United States, there were סיום הש"ס celebrations in Boro Park, on Manhattan's West Side, and in Detroit. In ארץ ישראל, there were events in תל אביב, חיפה, and ירושלים. More than 3,000 people attended the סיום הש"ס, which was delayed one day due to the British-imposed curfew.

15th קסלו / 193 C.E. – רבי יהודה of יארצט – רבינו ר' שמעון בן נמליאל, also known as רבינו קלל ישראל, or רבי. He was the leader of קלל ישראל during the tumultuous period following the destruction of the 2nd בית המקדש. Foreseeing that it was necessary for the תורה to be recorded due to the travails of גלות (...), רבי gathered, recorded, and organized all the teachings of the previous generations and wrote them in the order of the ששה סדרי משנה.

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

Sage Sayings

Reb Isser Zalman Melzer זצ"ל once remarked, "אויב איינער, "וואלט געקומען און מיר געזאגט אז דער חזון איש איז משיח, – If someone would come and tell me that the חזון איש was משיח, I would believe it!" When these words were repeated to the חזון איש he bashfully smiled and said, "אוי! ... זעסט ווי שטארק ר' איסר זלמן וויל אזוי! – Oy! Look at how badly R' Isser Zalman wants משיח to come!"

Source: The Chazon Ish (with kind permission from ArtScroll)



THE YOUNG R' AHARON COULD NOT CONTAIN HIS JOY:

THIS IS MY FIRST POCKET WATCH! IT IS REALLY TWO BEAUTIFUL PRESENTS IN ONE!

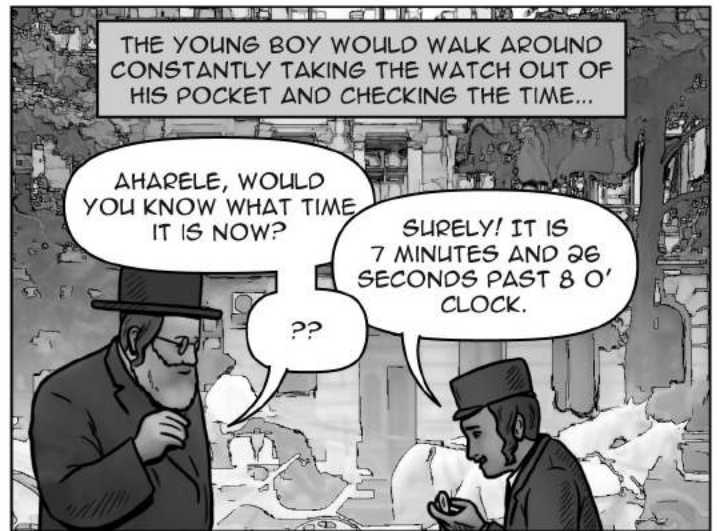
??



WELL, NOW I CAN SEE WITH MY OWN EYES HOW THE MINUTES ARE CONSTANTLY CHANGING. EVERY MINUTE MUST BE USED - OTHERWISE IT IS LOST FOREVER! AND...



... I ALSO HAVE A NONSTOP CHESSED TIMEPIECE - I NOW CAN HELP ANYONE WHO WANTS TO KNOW WHAT TIME IT IS!



THE YOUNG BOY WOULD WALK AROUND CONSTANTLY TAKING THE WATCH OUT OF HIS POCKET AND CHECKING THE TIME...

AHARELE, WOULD YOU KNOW WHAT TIME IT IS NOW?

SURELY! IT IS 7 MINUTES AND 26 SECONDS PAST 8 O' CLOCK.

??



THANK YOU! BUT PLEASE ALLOW ME TEACH YOU SOMETHING: MOST PEOPLE REALLY DON'T CARE ABOUT KNOWING THE SECONDS.



REB YID, I KNOW! I KNOW! BUT WHEN YOU DO ANOTHER YID A CHESSED, IT MUST BE DONE BISHLEIMUS (COMPLETE)!

אָהרן ר' ROKEACH, זצ"ל, THE FOURTH BELZER REBBE, BORN IN BELZ, UKRAINE, WAS THE בְּכוֹר OF THE REBBE, ר' יששכר דוב, AND NAHSHÉ ROCHMA (NE'E TWERSKY), BORN AFTER HIS PARENTS HAD BEEN MARRIED TWELVE YEARS. HE WAS TAUGHT BY BOTH HIS FATHER AND HIS GRANDFATHER, ר' יהושע, THE 2ND BELZER REBBE. HE WAS A גֵּאוֹן IN ALL FACETS OF תּוֹרָה, AND HIS FATHER DELEGATED ALL פְּסָק הִלְכָה ר' אהרן TO פֶּסֶק הִלְכָה. HE MARRIED מַלְכָּה, THE DAUGHTER OF HIS FATHER'S BROTHER, שְׂמוּאֵל, THE רַב OF SOKAL. HE AND HIS WIFE HAD FIVE SONS AND FOUR DAUGHTERS. IN 1926, AFTER HIS FATHER'S פְּטִירָה, HE WAS APPOINTED REBBE. DURING WWII, THROUGH MANY נְסִימ, HE ESCAPED TO אֶרֶץ יִשְׂרָאֵל. ר' אהרן DEVOTED THE REST OF HIS LIFE TO REBUILDING תּוֹרָה AND חֵסִידוֹת. HE OPENED A תַּלְמוּד תּוֹרָה AND א תל אביב AND א ישיבה IN ירושלים. HE WAS BELOVED BY ALL. HE IS BURIED NEXT TO מוֹשֶׁה ר' FEINSTEIN AND THE TCHEBINER רַב.

