



# PIRCHEI Weekly

Agudas Yisroel of America

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פרשה: ויצא - הפטרה: ויברח יעקב... (הושע יב:ז-י:)

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

## Torah Thoughts

... ותלד בן ותאמר הפעם אוֹדָה אֶת ד' על כן קראָה שְׁמוֹ יְהוֹדָה... (בְּרֵאשִׁית כט: לה)

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

When לָאָה gave birth to her fourth son, she named him יְהוֹדָה in gratitude to ד' for giving her more than her portion of הַשְּׂבִיטִים. As רש"י explains, לָאָה knew that יַעֲקֹב would be זֹכֵךְ 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 גמרא (בְּרֵאשִׁית ז:) quotes a fascinating statement of רב מיוסם שְׁבָרָא הקב"ה אֶת עוֹלָמוֹ לֹא: "רבי שמעון בר יוחאי בר יוחנן — הָיָה אָדָם שֶׁהוֹדָה לַהֲקַב"י עַד שֶׁבָצָתָה לָאָה וְהוֹדָתוֹ שֶׁנֶּאֱמַר הַפֶּעַם אוֹדָה אֶת ד' From the time of Creation there was no person who praised 'ד' until הָאָה came along and praised 'ד' [upon the birth of יְהוֹדָה], as the פסוק states, This time I will gratefully praise 'ד'." This statement is rather puzzling. Was לָאָה in fact the first person to praise ד'? There are many earlier examples, starting from הָאָדָם הראשון. The מדרש clearly tells us that הָאָדָם הראשון was the first one to sing ד' praise. When אָדָם sinned, the שֶׁבֶת protected him from punishment and he sang with joy, מְזִמֹּר... שִׁיר לְיוֹם הַשֶּׁבֶת טוֹב לְהוֹדוֹת ל'... A song to sing for the שֶׁבֶת day. It is good to thank 'ד'... שֶׁבֶת came to his defense and הָאָדָם הראשון praised ד' at the very beginning of Creation.

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

Expressing our gratitude is a fundamental of many מצוות but in מצוה תרו - מצוות קריאה על הבכורים - מצוה תרו to express our 'Thank you' with words.

### מצוה תרו - מצוות 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 אַרְמֵי אֲבֹד An Aramean tried to destroy my forefather..., through וְעַתָּה הִנֵּה ועתה הנה And now, behold! I have brought You the first fruit of the ground that You have given me, (דְּבָרִים כו: ז-י) refer to this מצוה as מִקְרָא בְּכוּרִים, the reading of the בכורים.

### משרשי המצוה

The חנוך 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 מרשתת השבוע



## Yahrtzeits of our Gedolim

11 כסלו  
5714 — 5630  
1953 — 1869

ר' ברוך ר' איסר זלמן מלצר זצ"ל was born in Mir, Poland, to ר' יוס טוב Lipman, רב of Mir. From the age of 10, he learned with ר' יוס טוב Lipman, רב of Mir. From the age of 13, he learned in וולוז'ין for 7 years and was a תלמיד מובהק of the נציב and חיים ר' He married the daughter of ר' שראגא פנוול פרנק in 1891. He became a שניר in Slabodka in 1894. He served as ראש ישיבה in Slutsk in 1897 and, in 1903, became the Slutsker רב. In 1922, he fled with his ישיבה to Kletsk. In 1924, he immigrated to ארץ ישראל and served as ראש ישיבה of בבל חסד. Besides his גאונות in תורה ועבודה he was known as a פילוסוף and was the יושב ראש of the מועצת גדולי התורה. He authored אגון האזל על הרמב"ם.

## Gedolim Glimpses

Someone once told R' Isser Zalman Meltzer that the Brisker רב was walking towards his home. He excitedly changed into שַׁבָּת, 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!"



# Living with the Torah

## Brotherly Love: In Speech

וַיֹּאמֶר לָהֶם יַעֲקֹב אֲחֵי מֵאִן אַתֶּם... (בְּרֵאשִׁית כט: ד')

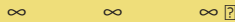
*Yaakov said to them, "My brothers, where are you from?"*

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 פָּרָשָׁה in which יַעֲקֹב אֲבִינּוּ does just that. Upon reaching תָּרְךָ, יַעֲקֹב 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" (בְּרֵאשִׁית כט: ו:).

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" (בְּרֵאשִׁית כט: ח:).

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

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



On one of his trips to America, the Ponevezher Rav זצ"ל 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 הַשְּׁמַחָה, 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;

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 ד'. If we need it, we should use it. If not, we should find a way to use it to serve ד'. If ד' 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. ד' 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 Rav 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 רְכוּת to meet the Rav can testify that when he addressed his fellow Jews, he spoke to them as אֲחֵי. His warm personality opened many hearts. The donor felt the brotherly love the Rav had for him; he felt the undertones of אֲחֵי in each word the Rav uttered.

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

## Chofetz Chaim Moment

ספר ח"ח הלכות רבילות כלל א' סעיף א'

\*R' Cohen was introducing his class to הַלְכוּת רְבִילוּת with a famous story from תַּנְיִיךְ. 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 רְבִילוּת: "If לְיָי tells a fact to רְאוּבֵן about שְׂמֵעוֹן that would cause שְׂמֵעוֹן to be angry with רְאוּבֵן — that is classic רְבִילוּת. In תַּנְיִיךְ, there was an episode of רְבִילוּת that caused many people to be killed!"

**Which famous story in תַּנְיִיךְ was R' Cohen hinting to?**

*Answer:* R' Cohen hinted at the episode of לֵוִי feeling שְׂמֵעוֹן and finding refuge in עֵיבָר. לֵוִי's past with אֵשֶׁת הַמִּצְרִי was not disclosing לֵוִי's past with אֵשֶׁת הַמִּצְרִי. לֵוִי's past with אֵשֶׁת הַמִּצְרִי was upsets with his entourage for not disclosing לֵוִי's past with אֵשֶׁת הַמִּצְרִי. לֵוִי's past with אֵשֶׁת הַמִּצְרִי was upsets with his entourage for not disclosing לֵוִי's past with אֵשֶׁת הַמִּצְרִי.

## Questions of the Week

1. What did לְבָר give as a dowry for his daughters when they married יַעֲקֹב?
2. How was the travel order of יַעֲקֹב's family different from the travel order of שְׂעִי's family? Why was this so?



1. Even at a time when it was the custom for people to give a dowry to their daughters when they got married, לְבָר treated them as if they were strangers and gave them *noson* (נְסוֹן) — אֶלֶף זָכָה — 31:15).  
 2. יָצֵא placed his wives first, but put his sons ahead of his wives since it is considered immodest for a man to walk behind a woman (אֶלֶף זָכָה אֶלֶף זָכָה — 31:17).

## Halacha Corner

עֲבוּרֵי דְיוֹמָא  
הַבְּחֵרָה

- It is best to place the קְנוֹרָה between three and ten טְפָחִים from the ground (i.e., 11.4" to 31.5" based on the strictest (שְׂעוֹר).
- Women played an important role in the victory against the יְוֹנִים, *Greeks*; therefore, they adopted the מְבִהָה not to work as long as the תְּנָקָה lights must burn (i.e., for the first half-hour period).

\*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.



# 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 בחור approached his ישיבה ראש 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"ס too. You are of שדוה age and deserve to find a good שדוה. The עולם that gathered here had some 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 שדוה!"

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"ס, the other תלמידי חכמים knew it too, but R' Isser Zalman let them believe that he was unaware of a well-known ש"ס in order to help a שדוה!"

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 בדידות,

Story adapted from The Jewish Observer (with kind permission)

## Understanding Davening



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

The words **ההם**, in those days, seem superfluous. The miracles that ד' did for our forefathers were obviously **ההם**. The **הז"ל** explains: **הז"ל** decided to make the **יום טוב** the following year. Why did they wait? **נסים**, miracles, happen constantly to **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 **טובים**. In the following year, when **הז"ל** saw [with **רוח הקדוש**] that it was a time for **נסים**, they established **הזמנה**. The words **ההם** are together with **הזמנה** – **those נסים were tied to this time of the year!**



## This Week in History

**14<sup>th</sup> 5706 / 1945** – The **סיים 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 **ישראל**, the most heroic **סיים 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 **סיים הש"ס** celebrations in Boro Park, on Manhattan's West Side, and in Detroit. In **ישראל**, there were events in **תל אביב**, **חיפה**, and **ירושלים**. More than 3,000 people attended the **סיים הש"ס** in **תל אביב**, which was delayed one day due to the British-imposed curfew.

**15<sup>th</sup> 3954 / 193 C.E.** – **רבי יהודה** of **יארצנט**, **רבינו** **ר' שמעון בן גמליאל**, also known as **רבינו** **ר' שמעון**, or **רבי**. He was the leader of **ישראל** during the tumultuous period following the destruction of the **בית המקדש**. Foreseeing that it was necessary for the **תורה** to be recorded due to the **טרוילות** (עַת לַעֲשׂוֹת לְדוֹר...), **רבי** gathered, recorded, and organized all the teachings of the previous generations and wrote them in the order of the **סדר 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 משית, וואלט איך אים געגלויבט! — If someone would come and tell me that the חזון איש was משית, 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 אז — Oy! Look at how badly R' Isser Zalman wants משית to come!"

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

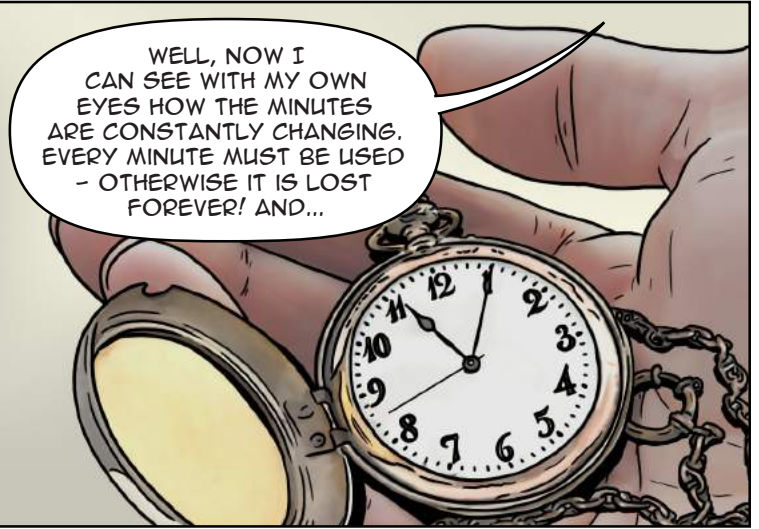


THE YOUNG R' AHARON COULD NOT CONTAIN HIS JOY:



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

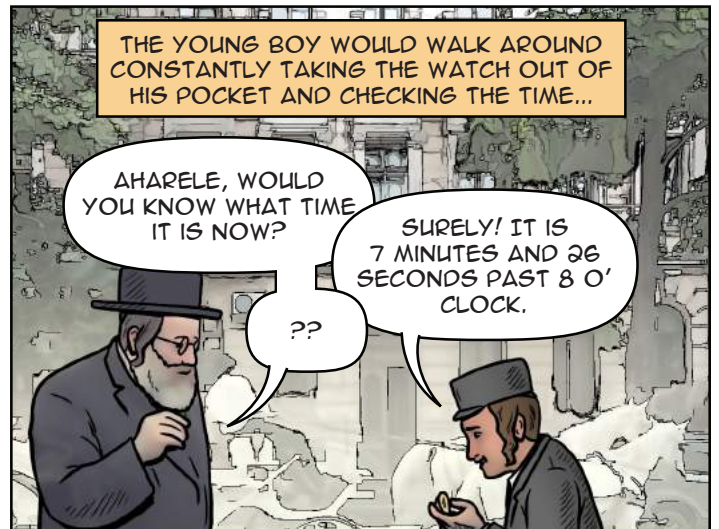
??



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 בְּנוֹר OF THE REBBE, ר' יששכר דוב, AND NA'EH 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 גַּאון IN ALL FACETS OF תּוֹרָה, AND HIS FATHER DELEGATED ALL פְּסַק הֲלָכָה TO אָהרן ר'. 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. אָהרן ר' DEVOTED THE REST OF HIS LIFE TO REBUILDING תּוֹרָה AND חֲסִידוּת. HE OPENED A תַּלְמוּד תּוֹרָה AND אֵיבִיב IN יְרוּשָׁלַיִם. HE WAS BELOVED BY ALL. HE IS BURIED NEXT TO מוֹשֶׁה ר' FEINSTEIN AND THE TCHEBINER רַב.



For any inquiries or comments please feel free to call 347-838-0869 • Illustrated by: Yishaya Suval [www.leilshishi.com](http://www.leilshishi.com) 5640 - 5717 1880 - 1957 כ"א מנחם אב