

RCHE

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פרשה: שמות - הפטרה: ...הבאים ישרש יעקב... (ישעיהו כז:ו-כח:יג, כט:כב-כג)

דף יומי: בבא מציעא קי"ז **משיב הרוח ומוריד הגשם – ותן טל ומטר**

מברכים ר"ח שבט [יום שבת קודש] (מולד שבת קודש בשעה: חלקים 8 + 17:36)



TorahThoughts

...הַאֵלֵדְ וְקָרָאתִי לָדְ אִשָּׁה מֵינֶקֶת מְן הָעִבְרִיּת... (שְׁמוֹת ב:ח) "... Shall I go and summon for you a wet nurse from the Hebrew women ...?'

explains, based on the רָשִׁייי explains, based on the רָשִׁייי), the reason why the small baby who eventually became משה רבינו refused to be nursed from an Egyptian woman. The גָּמֶרָא asks, "How could the mouth that would talk directly to משה רבינו "nurse from anything impure?" משה רבינו would be talking to 'T in the most direct manner, more than another other prophet. He would also be the messenger between בָּלֵל יִשְׂרָאֵל on any question on the תורה for 40 years in the wilderness. משה רבינו was a special case and his mouth needed to be totally pure.

R' Eliyohu Boruch Finkel וַצִּייל discusses the source for a ruling of the יו"ד סי פייא:ז) and asks a thought-provoking question: The רָמִייא rules that every Jewish child should be fed from a Jewish wet nurse, since a non-Jewish wet nurse's milk causes טָמָטוּם הלב, a negative effect on a person's spirituality. The גר"א explains that the source of this הַלָּכָה is based on this episode with מֹשֶׁה. R' Eliyohu Boruch finds the reason of the גָּרָייא difficult to understand. The entire reasoning for מֹשֶׁה רַבֵּינוּ's not using a non-Jewish wet nurse was because he spoke directly to "and his mouth had to be totally pure. Why is this reason applicable to every Jewish child?

When he posed this question to R' Shach זַצִּייל, he answered that every Jewish child [as well as adult] is constantly talking directly to many times a day. Every time a child makes a בְּרָכָה that starts with בָּרוּךְ אַתָּה די, Blessed are You, י..., the child should realize that he is

talking directly to די.

R' Eliyohu Boruch told R' Shach a beautiful answer from his six-year-old son, נַתַן צָבִי which R' Shach enjoyed: The young explained that [the פֶּרֶק ה:ב) says that] every Jewish child has the potential to be a מֹשֶה רַבֵּינוּ. Every Jewish child must be raised with this thought in mind — he has the opportunity to be like מֹשֶׁה רָבֵּינוּ; therefore, the child should be nursed by a Jewish woman.

The רַמִּייא adds that there is an additional problem if a Jewish mother eats non-kosher food and then nurses the child. Non-kosher food is harmful to the soul of a Jew and will physically affect the body in later years. This is based on the מָצְנָה עג), who discusses at length some of the reasons behind the אָסוּר of eating a טֶרֶפָה, animal that was killed or died because of a fatal defect or injury.

מדיני המצוה (עג: שלא לאכל טרפה)

The תנוך elaborates on the importance of eating only kosher food. Non-kosher food is damaging to the soul and will interfere with its working properly with the body. Even though the harmful effects may not be readily apparent to today's medical doctors, it is the Trustworthy Doctor (די) Who truly understands the benefit or harm of foods. It is to our benefit that the harmful effects are not explained; 'intelligent people' might use the knowledge to try to tempt people to eat non-kosher foods by reasoning that the harmful effects are only in certain climates or for people with certain deficiencies. די did not teach us the harm caused so as to reduce our temptation.

Adapted from: ספר החנוך על פרשת השבוע

Yahrtzeits of Gedolim



כייג טבת 5676 — 5761 1916 — 2001 רי מַרְדָּכֵי Gifter יַשְׁרָאֵל was born in Portsmouth, VA, to and מַטְלָא. His parents moved to Baltimore to provide their children with a better תוֹרָה education. At בָּר מִצְוָה age, he

went to יָשִׁיבַת יִצְחָק אֱלְחָנֶן in NY. He went to Telz יִשִּׁיבָת יִצְחָק אֱלְחָנֶן in Lithuania in 1932. In 1940, he married רי זַלְמַן ,שׁוֹשַׁנָה שֶׁתְּחֶנֶי Bloch's daughter. He served as רָ זַלְמַן in Waterbury, CT, in 1943. A year later, he joined Telz יְשִׁיבָה in Cleveland as תַשִּׁגְּיַחַ. He immigrated to אֱרֵץ יִשְׂרָאֵל in 1977 to found Telz-Stone מַשְׁגִּיחַ near יַרוּשַׁלַיִם. After רי בַּרוּדְ Sorotzkin פָּטִירָה 'צַצִּייל in 1979, he returned to Cleveland. He served בָּלֵל יִשְׂרָאֵל with every essence of his חַכְמַה and warm personality, as a מועצת גדולי התורה of Agudath Israel of America.

Gedolim Glimpses A יִשִּיבָה in the Telz יִשִּיבָה had decided that

אורה so much, how could I leave תּוֹרָה?"?

the time had come for him to leave יִשִּׁיבָה to go to college. He passed by a room where R' Mordechai Gifter זֵצִייל had just finished learning, and saw how the ראש ישיבה kissed his גמרא with tremendous love and געשמאַק. The בַּחוּר later related that after witnessing this beautiful display of אַהַבַּת הַתּוֹרָה, he thought, "If someone could love

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לעיינ רי ישראל בן אברהם זייל לעיינ הבי ישעיהו דוב עייה בן יבלחטייא יצחק צבי נייי



Living with Torah

וַיּאֹמֶר בִּי ... שְׁלַח נָא בְּיַד תִּשְׁלָח (שְׁמוֹת ד:יג).

He [מֹשָׁה] replied: "Please ... send through whomever You will send!"

"Through whomever you will send" — Through the one whom You are accustomed to send as your messenger [to the Jewish people]; that is, רַשִּׁיייי).

In מֹשֶׁה to return to מֹשֶׁה, He told מֹשֶׁה to return to Egypt to become the leader of the Jewish people and begin the process that would lead to redemption. For seven days, מֹשֶׁה contended that he was unworthy, and concluded by asking that his older brother, אַהַרן, be granted this calling instead.

The מַשֶּׁה explains that יַלְקוּט שִׁמְעוֹנִי קעײב) was concerned lest אַהֵּרֹן feel hurt upon seeing that his younger brother was returning to replace him as the prophet and leader of the nation. אָהֵרֹן had served בָּלֵל יִשְׂרָאֵל faithfully all the years that מֹשֵׁה was away in מֹשֶׁה assured מֹשֶׁה that, to the contrary, "He [אַהֲרֹן] will see you and he will rejoice in his heart" (שְׁמוֹת די: יייד).

That מֹשֶׁה did have such concerns at such a time is remarkable. As R' Chaim Shmulevitz שִׁיחוֹת מוּסֶר) notes, מֹשֶׁה notes, מֹשֶׁה was being asked to lead his nation to redemption after it had suffered for so long in bondage. Did the feelings of one individual really matter at such a time? מֹשֶׁה felt that it did, and, explained R' Chaim, הקבייה would have approved of his concerns had they been valid. It is only because אַהַרן knew that אַהַרן would feel genuine joy in his heart that He reprimanded מֹשֶׁה.

One of the 48 ways through which Torah is acquired (פרקי ו: אבות ו:) is גוֹשֵא בְעל עִם חֲבֶרוֹ, sharing a friend's burden, while another is דְקְדּוּק חֲבֵרִים, exactness with friends. Both of these qualities require the תוֹרָה student to be sensitive to the feelings of others, to seek to understand their feelings, even those that are not expressed. Such was the way of and such has been the way of Torah scholars throughout the generations.

Sensitivities

The Manchester רֹאשׁ יִשִּׁיבָה, R' Yehudah Zev Segal זַצִּייל, often spent the summer break at the resort city of Semmering, Austria. One summer, another Torah personality, R' Yitzchok Yaakov Weiss זְצִייל, came to Semmering, accompanied by his son and daughter-in-law. R' Weiss had served as Manchester's אָב בֶּית דָּין before heading the rabbinical court of עדה חרדית's עדה חרדית; he and R' Segal enjoyed a close relationship. Yet R' Segal declined an invitation to join R' Weiss for a שַׁבָּת meal, explaining that this would cause R' Weiss' daughter-in-law discomfort and would probably prompt her to eat alone at a different table. He could not allow this to happen.

R' Segal was once attending a שָׁבֶע בַּרְכוֹת meal when his host received a phone call from a single woman who had been unsuccessful for many years in seeking her partner in marriage. The host asked if R' Segal would speak to the woman. He readily agreed, but asked to speak to her on an extension in another room out of concern that the woman's pain might be aggravated by the sounds of שמחה music and singing.

R' Yitzchak Hutner זַצִייל, late רֹאשׁ יִשִּׁיבָה of Mesivta Rabbi Chaim Berlin, developed a close relationship with scores of his תַּלְמִידִים. They would call to share good news with the תַּלְמִידִים, and he would rejoice like a father.

On one such occasion, a תַּלְמִיד called to report that his wife had just given birth to a baby girl. Uncharacteristically, R' Hutner responded, "Yes, call me back in fifteen minutes." When the תַּלְמִיד called back, R' Hutner said, "When you called, I had a visitor with me who is still childless after many years of marriage. Had I rejoiced over the birth of your child in his presence, it might have caused him pain over his own plight. Now, I am alone. מֵלֵל טוֹב"!"

Adapted from: **More Shabbos Stories** (with kind permission from ArtScroll)

Chofetz ChaimMoment



ספר ח״ח הלכות רכילות כלל א׳ סעיף ז׳

*Sunday, a day off from school, the classes from two of the local schools would regularly play together and compete in the neighborhood park. Eli had brought along his large new motorized model car. All the boys took turns playing with it. Eli did not want to share his car with Levi. Ari had made a negative comment about Eli, and Eli knew that Levi had heard it. Eli told Levi that he would let him use the car if he told him what Ari had said.

Can Levi share information under any circumstances?

anion, A Lesson a Day and various real-life situations

he would not feel bad at all.

would realize the אָבָט מַבָּא that he will receive for every second he holds himself back, singled out and feels ashamed. Although it may appear difficult at the moment, it Levi Answer: Levi cannot transgress the אסוים or being pressured or being pressured or being

"w¬ Questions ∰ week

- 1. How did יְתֵּרוֹ know that the "Egyptian" who had saved his daughters was from יַעָקֹב's family?
- 2. Which animal did מֹשֶׁה use that was from אָבָרָהָם s time and that will live until the time of משיח?



0.02:4 – ר"ה על הַחֲמֹר 0.0 עָנִי וְרֹבֶּב עַל חֲמִוֹר 0.0 (0.2).

it is the same donkey upon which النابع با it is the same donkey upon which النابع با أَوْرِبُرُونَ

-102:Z -ייה לְּמָה זֶּה עֲזַבְתָּן) יַעְקֹב to ylimet and the term the tamily of יַעָקֹב אָר אָזַבְתָּן.

לימֶה אפני the well has risen toward לְּחְלֵּיׁה ווּפּריז of the well has risen toward לְּחָלִי וּפּרספּחוֹזבּם ביים ביים אוּ

Halacha

• בְּדִעְבֵּד, one can catch up on שָׁנֵיִם מָקְרָא וְאָחֶד תַּרְגוּם until the end • One may begin to learn שְׁנֵיִם מִקְרָא וְאָחֶד תַּרְגוּם any time after of the day Tuesday; others permit it until the completion of a full cycle of the אָמָינִי אַצְרֵת n) שִּׁמְחַת הּוֹרָה (or שָׁמִינִי עֵצֶרֵת in אֵרֶץ יִשְׂרָאֵל).

מְנְחָה גְּדוֹלָה on מָנְחָה afternoon (which corresponds to ½ hour after חַצוֹת).

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





Focuson Middos

Dear Talmid,

R' Avrohom Chaim Feuer שַׁלִּיטָייא related an interesting story at a הֶּסְפֵּד of his father-in-law R' Mordechai Gifter זצייל.

As a boy after his מַצְנָה , young Mordechai Gifter was much like any other teenager growing up in his generation, and like the typical teenagers in his time, he had a mirror in his room that he would look into regularly.

What was unique was the mirror itself. Pictures of surrounded this mirror. On top of the mirror was a sign that read, "WHY NOT YOU?"

Apparently, as a young man, R' Gifter would go over to this mirror and see the pictures of various גְּדוֹלִים. He would see the image of himself in the mirror and read "WHY NOT YOU?"

The answer was that there was no reason why not ... because in fact he became R' Gifter, the Telshe רֹאשׁ יְשִׁיבָּה, a leader of Agudas Yisroel, a leader of Torah Umesorah and one of the most famous of the אָדוֹלֵי יִשְׂרָאָל in our generation.

One of the key messages that we learn from this story is the importance of setting goals. R' Gifter had set himself a goal that he believed was within his reach. He focused on what was needed, and he worked very hard to get there.

Recently, I mentioned that R' Hutner זָצִייל wrote in a letter that גְּדוֹלִים were not born that way. They also had their fair share of up and downs. However, they all had one thing in common: They had a goal and worked hard to get there.

My תַּלְמִיד, you were created for greatness, for your was taken from under the יַּטָא הַכָּבוֹד — you should also be asking yourself, "WHY NOT ME?"

> יָהִי זָּכְרוֹ בָּרוּדְי! אָהִי זָּכְרוֹ בָּרוּדְיִדּוּת Your בָּיְדִידוּת

Story adapted from a **"Shmuz"** by Rabbi Shafier שַׁלִּיטָייא

Sage Sayings



R' Mordechai Gifter יַצֵּ״ל would often shout something encouraging when he saw the boys playing ball. When they looked at him in surprise, wondering why the ראשׁ was cheering them on, he would explain: " אַ יִּשִּׁיבָּה — A person must do everything he does with all of his strength! אַזוֹי דאַרף אַלף היַן אָין לעָבּן — This is the way it must be in life!"

Source: Rav Gifter (with kind permission from ArtScroll)

3nd Annual Pirchei שובבים Contest

Do you remember last year's שׁוֹבְבִייים contest that had the participation of over 300 boys from many States within the US, Canada and UK?

This week's שְׁמִוֹת is חִשְׁמוֹת — the first שְׁמִוֹת of בְּרָשֶׁה. Have you ever heard of this term? This is an acrostic of the מָּבְרָשִׁה of this term? This is an acrostic of the מָּלְפָּטִים of מָּמְשְּׁפָטִים these מִּשְׁפָּטִים are especially opportune for מְּצִּוֹת and for strengthening our resolve to do בְּאֵרְה הִיטֵב בּאַר הֵיטֵב בּאַר הֵיטֵב ביאור אויים אויים אויים ביאור ביים סימו בי אויים תרפייה סימו בי אויים תרפייה סימו בי אויים תרפייה סימו בי

Throughout the world, many places have dedicated these weeks for שִׁעוּרִים to strengthen מִצְּוֹת in the home. Pirchei Agudas Yisroel Newsletter will be dedicating these six weeks to strengthening the מִצְּנָה of שְׁנֵיִם מִקְרָא וְאֶחָד תַּרְגּוּם tis noteworthy that R' Moshe Feinstein עַצִּייל writes that the חַיִּנִּם מִקְרָא וְאֶחָד תַּרְגּוּם to all מִצְיוֹת מִקְרָא וְאֶחָד תַּרְגּוּם to all מִצְיוֹת מִקְרָא וְאֶחָד תַּרְגּוּם. R' Moshe notes that the need had never been as great as in his times – and surely this applies even more to our times – to have a deeper understanding of תּוֹרָה שַׁבְּכְתָב.

The Pirchei Agudas Yisroel Newsletter שְׁנַיִם מִקְרָא וְאֶחָד תַּרְגוּם program has been designed as follows:

Boys from 1st and 2nd grade should complete the פָּרָעִׁה until יַשָּׁרָגי.

3rd grade until שׁלישׁי.

4th grade until רָבִיעִי.

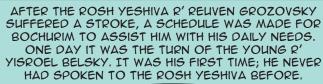
5th grade until חֵמִישִׁי.

6th grade until שָׁשִׁי.

7th and 8th grades should complete the entire פָּרֵשָׁה.

If you are interested in joining this special שּׁוּבְבִּיים program this year and will program this year and will אייה review the weekly פְּרָשָׁה according to your grade level, please send a fax every week signed by a parent to 718 506 9633 — include your grade, name, school, city & state, and your contact number and fax number. Your name will be entered into a raffle to win a beautiful set of חּהְמָשִׁים.

We would also like to receive feedback from elementary schools or individuals that are interested in promoting this extra-curricular activity in order to train בו ביקנה boys to be fluent in this special מִּצְנָה. Please feel free to fax any comments or suggestions to 718 506 9633.



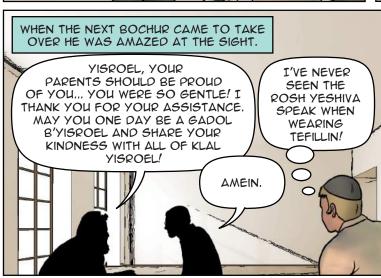






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רי רפאל ראובן GROZOVSKY אצ"ל WAS BORN IN MINSK, BELARUS, TO רי שמשון AND אינ"ל YURKANSKY). חואט פטירה ברוך בער BECOMING HIS תלמיד מבהק, ANO TAKING OVER AS רי ברוך בער UPON HIS פטירה. DURING WWII, HE ESCAPED TO THE USA, AND JOINED ר׳ אברהם KOTLER AND ארי אברהם KALMANOWITZ זצ"ל IN LEADING THE הצלה HE WORKED BEHIND THE SCENES OF AGUDATH ISRAEL OF AMERICA. HE HEADED זצ"ל AT THE REQUEST OF R' SHRAGA FEIVEL MENDLOWITZ זצ"ל. HE WAS A ספרים אוא או אוון או מגיד שעור HE WAS RENOWNED AS A און או מגיד שעור אווער מדרש עליון או מגיד שעור שיחות רבי ראובן ANO (על התורה) מאמרי רבי ראובן ,(ש"ס) חידושי רבי ראובן.

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

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