



PIRCHEI Weekly

Agudas Yisroel of America

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

דף יומי: בבא מציעא ק"ז **משיב הרוח ומוריד הגשם - ותן טל ומטר**

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

Torah Thoughts

...האלף וקראתי לך אשה מינקות מן העברית... (שמות ב: ח)
“... Shall I go and summon for you a wet nurse from the Hebrew women...?”

R' Eliyohu Boruch Finkel explains, based on the גמרא (סוטה יב.), the reason why the small baby who eventually became משה רבינו refused to be nursed from an Egyptian woman. The גמרא asks, “How could the mouth that would talk directly to ד' nurse from anything impure?” משה רבינו would be talking to ד' in the most direct manner, more than another other prophet. He would also be the messenger between ד' and ישראל 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 discusses the source for a ruling of the רמב"ם (יו"ד סי' פ"א:ז) and asks a thought-provoking question: The רמב"ם rules that every Jewish child should be fed from a Jewish wet nurse, since a non-Jewish wet nurse's milk causes טמטום, a negative effect on a person's spirituality. The גמרא explains that the source of this הלכה is based on this episode with משה. R' Eliyohu Boruch finds the reason of the גמרא difficult to understand. The entire reasoning for משה's not using a non-Jewish wet nurse was because he spoke directly to ד' 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, he answered that every Jewish child [as well as adult] is constantly talking directly to ד' many times a day. Every time a child makes a ברכה that starts with ד' ברוך אתה, Blessed are You, 'd..., the child should realize that he is

talking directly to ד'.

R' Eliyohu Boruch told R' Shach a beautiful answer from his six-year-old son, נתן צבי, which R' Shach enjoyed: The young נתן צבי explained that [the פירוש (פירוש) says that] every Jewish child has the potential to be a משה רבינו. Every Jewish child must be raised with this thought in mind — he has the opportunity to be like משה רבינו; therefore, the child should be nursed by a Jewish woman.

The רמב"ם 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 חנוך (עג) חנוך, who discusses at length some of the reasons behind the אסור of eating a טרפה, animal that was killed or died because of a fatal defect or injury.

מדיני המצוה (עג): שלא לאכל טרפה

The חנוך 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 (ד') 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. ד' did not teach us the harm caused so as to reduce our temptation.

Adapted from: ספר החנוך על מרשתת השבוע



Yahrzeits of our Gedolim

כ"ג טבת
5676 — 5761
1916 — 2001

ישראל Gifter was born in Portsmouth, VA, to ישראל and מטלה. His parents moved to Baltimore to provide their children with a better תורה education. At בר מצוה age, he went to תלמידי אלה in NY. He went to Telz ישיבה in Lithuania in 1932. In 1940, he married שושנה בלוח' daughter. He served as רב in Waterbury, CT, in 1943. A year later, he joined Telz ישיבה in Cleveland as משגיח. He immigrated to ישראל in 1977 to found Telz-Stone ישיבה near קניון. After Sorotzkin's death in 1979, he returned to Cleveland. He served ישראל with every essence of his חכמה and warm personality, as a רבי and leader of the התורה of Agudath Israel of America.

Gedolim Glimpses

A תלמיד in the Telz ישיבה had decided that the time had come for him to leave ישיבה to go to college. He passed by a room where R' Mordechai Gifter had just finished learning, and saw how the ראש ישיבה kissed his גמרא with tremendous love and געשמאק. The בחור later related that after witnessing this beautiful display of אהבת התורה, he thought, “If someone could love ישיבה so much, how could I leave ישיבה?”



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לעיני רי ישראל בן אברהם ז"ל
לעיני הני ישעיהו דוב ע"ה בן בלחט"א יצחק צבי נ"י

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לעלוי נשמת ישראל ליב בן מרדכי ז"ל

Focus on Middos

Dear Talmid,

R' Avrohom Chaim Feuer שליט"א related an interesting story at a הקפד of his father-in-law R' Mordechai Gifter זצ"ל.

As a boy after his בר מצוה, 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 גדולים 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 גדולים. 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 שליטה, a

leader of Agudas Yisroel, a leader of Torah Umesorah and one of the most famous of the גדולי ישראל 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 זצ"ל wrote in a letter that גדולים 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 תלמיד, you were created for greatness, for your נשמה was taken from under the כסא הכבוד — you should also be asking yourself, "WHY NOT ME?"

יהי זכרו ברוך!
בגידות, רבי Your

Story adapted from a "Shmuz" by Rabbi Shafier שליט"א

Sage Sayings

R' Mordechai Gifter זצ"ל would often shout something encouraging when he saw the boys playing ball. When they looked at him in surprise, wondering why the ראש שליטה was cheering them on, he would explain: "אז אדם מענטש דארף אלץ טאן מיט זיין גאנצע כח! — A person must do everything he does with all of his strength! אזוי דארף — This is the way it must be in life!"

Source: Rav Gifter (with kind permission from ArtScroll)

3rd Annual Pirchei

Contest

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

This week's פּרשה is שמות — the first פּרשה of שובביים. Have you ever heard of this term? This is an acrostic of the פּרשיות of משפטים, ויתרו, בשלח, בא, וארא, שמות. According to the אריז"ל these פּרשיות are especially opportune for תשובה and for strengthening our resolve to do מצות. This auspicious time is mentioned in the באר היטב או"ח תרפ"ה סימן ב'.

Throughout the world, many places have dedicated these weeks for שיעורים to strengthen מצות in the home. Pirchei Agudas Yisroel Newsletter will be dedicating these six weeks to strengthening the מצוה of שנים מקרא ואחד תרגום. It is noteworthy that R' Moshe Feinstein זצ"ל writes that the חינוך of שנים מקרא ואחד תרגום is equal in importance to all מצות דרבנן. 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 תורה, the תורה שבכתב.

The Pirchei Agudas Yisroel Newsletter שנים מקרא ואחד תרגום program has been designed as follows:

- Boys from 1st and 2nd grade should complete the פּרשה until שני.
- 3rd grade until שלישי.
- 4th grade until רביעי.
- 5th grade until חמישי.
- 6th grade until ששי.
- 7th and 8th grades should complete the entire פּרשה.

If you are interested in joining this special שובביים program this year and will review the weekly פּרשה 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 מקראות גדולות חומשים.

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 מצוה בר boys to be fluent in this special מצוה. Please feel free to fax any comments or suggestions to 718 506 9633.



AFTER THE ROSH YESHIVA R' REUVEN GROZOVSKY SUFFERED A STROKE, A SCHEDULE WAS MADE FOR BOCHURIM TO ASSIST HIM WITH HIS DAILY NEEDS. ONE DAY IT WAS THE TURN OF THE YOUNG R' YISROEL BELSKY. IT WAS HIS FIRST TIME; HE NEVER HAD SPOKEN TO THE ROSH YESHIVA BEFORE.

MODEH ANI
L'FANECHA, MELECH
CHAI V'KAYAM! ...

YISROEL WAS NERVOUS...

OH, NO! I MISSED!
HIS HAND MOVED
SO SUDDENLY... I SEE
THE ROSH YESHIVA IS
STRAINING...

OY! LET
ME TRY TO MAKE
IT EASIER FOR
HIM...

THE ANXIOUS YISROEL TRIED A SECOND TIME...

OY, VEY! IF
ONLY I COULD JUST
DISAPPEAR NOW...

AH! A BRACHA OIF
DEINER KOP! I CAN JUST
IMAGINE HOW YOU MUST
FEEL NOW...

THE THIRD TIME IT WAS FINE. HE THEN CONTINUED HELPING THE ROSH YESHIVA WITH HIS MORNING ROUTINE.

...L'SHABEID
BAZEH TAAVAS
MACHSHEVOS LIBEINU
L'AVODASO...

WHEN THE NEXT BOCHUR CAME TO TAKE OVER HE WAS AMAZED AT THE SIGHT.

YISROEL, YOUR
PARENTS SHOULD BE PROUD
OF YOU... YOU WERE SO GENTLE! I
THANK YOU FOR YOUR ASSISTANCE.
MAY YOU ONE DAY BE A GADOL
B'YISROEL AND SHARE YOUR
KINDNESS WITH ALL OF KLAL
YISROEL!

I'VE NEVER
SEEN THE
ROSH YESHIVA
SPEAK WHEN
WEARING
TEFILLIN!

AMEIN.

WHEN YISROEL RETOLD THE STORY TO HIS FRIENDS IN THE BAIS MIDRASH THEY COULDN'T BELIEVE IT.

YISROEL, I'M TELLING
YOU... THE ROSH YESHIVA
NEVER SPOKE WHILE HE WAS
WEARING TEFILLIN.

IT SOON BECAME EVIDENT THAT R' REUVEN
HAD MADE AN EXCEPTION IN ORDER TO PUT
THE MIND OF THIS NEW BACHUR AT EASE.

זצ"ל GROZOVSKY ר' רפאל ראובן WAS BORN IN MINSK, BELARUS, TO ר' שמשון AND רחל לאה (YURKANSKY). HE STUDIED IN ישיבה כנסת ישראל (SLABODKA) UNDER משה מרדכי EPSTEIN AND נתן צבי FINKEL ר' נחמן צבי. IN 1919 HE MARRIED חיה שרה מרים BEER, ר' ברוך בער, HIS DAUGHTER. HE THEN MOVED TO KAMENITZ WITH ר' ברוך בער, BECOMING HIS תלמיד מנהל, AND TAKING OVER AS ראש ישיבה UPON HIS פטירה. DURING WWII, HE ESCAPED TO THE USA, AND JOINED אהרן KOTLER AND אברהם KALMANOWITZ ר' אהרן. HE WAS A LEADER BEHIND THE SCENES OF AGUDATH ISRAEL OF AMERICA. HE HEADED ישיבה תורה ודעת AT THE REQUEST OF ר' SHRAGA FEIVEL MENDLOWITZ זצ"ל. HE WAS A פנים שיעור IN בית מדרש עליון IN מנגד שיעור. HE WAS RENOWNED AS A גאון BOTH IN MIDDOS AND TORAH. HIS שפרים INCLUDE רבי ראובן (על התורה) מאמרי רבי ראובן, (ש"ס) חידושי רבי ראובן.

