



# PIRCHEI Weekly

Agudas Yisroel of America

May 18, 2019 - י"ג אייר תשע"ט - Vol: 6 Issue: 31



**פרשה: אמור הכטרה:** והכהנים הלויים בני צדוק... (יחזקאל מד:טו-לא)

**דף יומי:** בכורת ל"א **מצות עשה:** 24 **מצות לא תעשה:** 39

**כ"ח לעומר אבות ג**



## TorahThoughts



וְאִשָּׁה גְרוּשָׁה מְאִישָׁהּ לֹא יִקְחוּ... (ניקרא כא: ז)

*And they [a Kohen] shall not marry a woman divorced from her husband ...*

Among the unique מצוות that apply to כהנים is the אסור to marry a divorced woman. In his תשובות (II: 174 הערך), the חתם סופר relates an unusual but fascinating incident based on this אסור.

There was a wealthy Italian woman who had involved a בית דין to help her get a גט from her difficult husband. After some time she returned to בית דין and informed them that she desired to marry a פהך. When all the רבנים refused to allow the couple to marry, the irreligious פהך decided to take his case to the secular courts, and force the respected רבנים to officiate the marriage. He wanted an 'Orthodox' wedding and ignored the פסק of the רבנים.

The פהך agreed that there is an אסור to marry a divorcee, as stated in the תורה. However, in his situation it should be permissible, he claimed. He was an עם הארץ and he based his argument on the literal translation of the words מְאִישָׁהּ לֹא יִקְחוּ *And they [a Kohen] shall not marry a woman divorced from her husband*, which, to his mind, applies only to a woman who was sent away by her husband. In this woman's case, the former husband was at fault and בית דין forced him to divorce her. Why should she be forbidden? Being a מְשֻׁכְּלֵל, freethinker, who did not accept the חקמים and their interpretations of תורה שבעל פה, he was able to convince the secular authorities that his reasoning was correct.

The legal matter was then presented to the Emperor for his approval. He declared that it was a religious matter and he needed an impartial opinion. He chose a Jewish scholar who was knowledgeable in תורה and in secular matters but who was not a rabbi. To his credit, the scholar was surprisingly unbiased and issued the following verdict:

*According to the literal words of the תורה, the only way (besides for death) for a marriage to end is if the husband does not desire to stay married to his wife. This is based on the פסוק (דברים דברים) (כד: א: א) וְנָתַן בְּיָדָהּ... וְנָתַן בְּיָדָהּ... (כד: א: א) וְנָתַן בְּיָדָהּ... and it will be that if she will not find favor in his eyes... and he shall give her [a גט]... The תורה does not say that the husband can be forced to divorce her. It is the חקמים who allowed her to demand a divorce under certain circumstances.*

*Therefore, if the פהך does not accept the words of the חקמים, and only interprets the תורה's literal meaning, she is then still married to her first husband! If the פהך does accept the ruling of the חקמים to permit such a divorce he is not permitted to marry based on their ruling to apply the גרושה in all cases.*

The Emperor accepted the logic of the scholar and ruled that the couple could not get married. The חתם סופר ends his תשובה by saying that although this scholar was a מְשֻׁכְּלֵל who had questioned the authority of the חקמים, for this honest response, may his name be blessed.

*Adapted from Shabbos With R' Pam (with kind permission from ArtScroll)*



## Yahrzeits of our Gedolim

**י"ח אייר**  
5280 — 5332  
1520 — 1572

ר' מנשה (רמ"א) Isserles, born in Kraków, Poland, to ר' וצ"ל Luria ר' יחיאל, was a grandson of מלכה דינה and ישר'אל, the first רב of Brisk. ר' מנשה received סמיכה at the age of 13. He learned under ר' שלום שנקא מלובלין וצ"ל (father of his 2<sup>nd</sup> wife Golda). His first wife, Krendel, was נפטרת at a young age (20). He later married Sprintze, the daughter of גרשון הכהן. About 1553, he returned to Kraków and founded a ישיבה. In 1553, he was appointed as דין and the also served on the ארבע ארצות. A prolific writer, he authored דרכי מנשה (on שולחן / טור / המפה and שו"ת הרמ"א), (מגילת אסתר on) מחיר ינו, (בית יוסף / טור / ערוך). Similar to what the בית יוסף did for ספרד, the רמ"א established the בני אשכנז and פסקי הלכה and מנהגים.

## Gedolim Glimpses

R' Moshe Isserles, רמ"א, in his הקדמה, writes that while he was completing his ספר הלכה and writing הלכות, ר' יוסף קארו, the ספר authored by ר' יוסף קארו, emerged on the scene. With glowing words, the רמ"א writes that the ספר has everything. He continues that he cried to ד' that there was nothing to add; his effort was like "A candle in the sun — what is it worth?" But similar to בית הגל, his work became the ספר who first taught שמאי's הלכה, his work became the פסק for אשכנז.



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לעיני ר' ישראל בן אברהם ז"ל  
לעיני ה"י ישעיהו דוב ע"ה בן יבלחטי"א יצחק צבי נ"י

🌀 This week's Pirchei Weekly is dedicated 🌀

For all the מסיימים of the 56<sup>th</sup> Siyum Mishnayos



ולא תחללו את שם קדושי ונקדושותי בתוך בני ישראל... (ויקרא כ"ב: ל"ג)  
 You shall not desecrate My holy Name, [rather,] I should be sanctified among בני ישראל...

A Jew who is killed because of his Jewishness, dies על קדושת השם, for the sanctification of ה' Name. Regarding the slaughter of the Jews of the city of Mir, Poland, by the Germans ימח שמם and their collaborators, the Mirrer Mashgiach, R' Yechezkel Levenstein, said:

"Every Jew killed by this evil regime merits eternal existence, since he was killed for being a Jew ... Thus, through השגחת ה', Divine Providence, each of these souls will exist for eternity because they were killed for being Jews. This is true for any Jew. How great, however, will be the reward for those who went to their death fulfilling the מצוה to love ה' with all your heart and with all your soul — even when He takes your soul."



We have learned that before being slaughtered, הנאון הגדול, ראש ושייבה of Mir, ensured that every single member of his community unite with him at that awesome moment and accept upon themselves the judgment of Heaven with love...

The year was 5703 (1947). It was שמיני עצרת, and in בני רב's Ponovezh, the הקפות had reached their peak. Led by the Ponovezher רב, R' Yosef Shlomo Kahaneman, the תלמידים of the ושייבה, their hands joined, danced with the תורה, their lips bursting with song, their hearts aflame with the love of תורה.

Standing on the side, looking somber as he observed the beautiful scene, was the elderly שמש. In his mind, he was thinking, "If only my sons were alive ... surely they would be here taking part in

the dancing ... and then I would have joined them. But instead, they are dead, killed by the Germans, buried somewhere in the blood-soaked earth of Europe. Tears began flowing down his cheeks, and as he continued to watch the dancing, he could no longer contain himself.

The שמש rushed over to the Ponovezher רב and cried out, "רבני! גואלד! — Where are my children? Why have they been taken from me? They could have grown to become great in תורה and יראת שמים — why aren't they here?"

As everyone stood watching, the Ponovezher רב, who had lost his entire family in the war except for one son, began to cry.

He said: "We need not weep for them. They gave their lives על קדושת השם and are now in awesome Heavenly sanctuaries, with eternal reward that we cannot fathom, studying תורה in the ושייבה של ה', the Heavenly Academy, in גן עדן amongst all the holy martyrs.

"Do you know for whom we should weep? For ourselves. What is our status in this world? There is so much we can accomplish with every moment of life; with every moment of תורה study we can acquire eternal life, filled with awesome, exalted reward. How are we utilizing our time? This question pierces the very heavens.

"Our families sanctified ה' Name in death. Our mission is to sanctify His Name here, in our difficult lives, following the calamitous destruction [of European Jewry]. We dare not give in to despair and lose our spirit, though we don't understand why all this had to happen. Let us study תורה and carry out the מצוות with love and awe of ה', by accepting the Heavenly judgment with love. For whatever ה' does is for the good, though we may not perceive how it is so."

*Adapted from: Living the Parashah (with kind permission from ArtScroll)*

## Focus on Middos



Dear Talmid,

מורינו הרב שלמה לורקה, מהרש"ל, learned with the רמ"א, R' Moshe Isserles וצ"ל, in ושייבה. At the הספד of the רמ"א, the ושייבה cried, "...On the קבר ה'רמב"ם is written the words, 'ממשה עד משה לא קם בישראל כמשה' — From משה [the רבינו] till משה [the רמב"ם] there was never in ושייבה anyone so great!" Concerning the רמ"א we can also say, ממשה [ה'רמב"ם] עד משה [רמ"א] לא קם בישראל כמשה. These words were inscribed on the רמ"א's tombstone.

Once the רמ"א had a situation that caused an uproar throughout the entire region. He officiated at a marriage on ושייבה and had to write the following תשובה:

"Although it is not the law that we

may hold marriages on ושייבה, we have these two exceptional opinions to rely upon in times of emergency; for great is the principle of protecting the honor of human beings, and at times the parties are unable to agree on the dowry until Friday night, and the wedding is then held. ...

"...I heard behind me the sound of a great noise (complaints)... It concerned the action taken by me recently when I arranged a wedding ... It was in the dark of night on Friday evening, an hour and a half after night had fallen ... a poor man ... who had betrothed his elder daughter ... went to his world (passed away) ... The daughter was left bereaved ... of all except one relative ... Then, when the time

came for her marriage ... she did not see anything of the dowry ...

"ושייבה was approaching, her relatives who were to give the dowry closed their fists ... Then the groom absolutely refused to marry her. He paid no attention to the pleas of the leaders of the city that he refrain from putting a daughter of Israel to shame for the sake of mere money ... they finally agreed ..."

My תלמיד, only someone of the status of the רמ"א can make such a ruling, but the message about what we must consider and forgo in order not to shame others is appropriate for us all!

יהי זכרו ברוך!  
 רבני Your

*A letter from a Rebbi (based on interviews)*

- Since the counting of ספירה should be done while standing, if you are lying in bed and suddenly remember you forgot to count ספירה, you must get out of bed, stand up and count ספירה.
- The באור הלכה cites the גמרא that all ברכת המצות should be said while standing, and we learn this from the מצוה of ספירה.

"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.

## Sage Sayings



The *רמ"א* was נקטר on נקטר, and every year on that day people from all over Poland would gather to say תהלים and listen to the רב of Cracow give a הקפד. One year, the Cracow רב, R' Bunim Sofer זצ"ל, began his הקפד, "אמר ... בהר ... בהר ...! אמר has the same

letters as *רמ"א* — זמן יארצייט פאלט אלעמאל צושן בהר און בהקתי, *רמ"א* — His זמן יארצייט always falls between [the פרישיות of] בהר and בהקתי! — This is a רמז that his הלקות are accepted and have the same קדושה as the חיים שיש בהם (על מודעי השנה) Source: חיים שיש בהם (על מודעי השנה)

# MASMIDEI HASIYUM

## This week's winners:

**Grade 1** — *Elimelech Cohen*, Yeshiva Bais Hillel; **Passaic, NJ**; *Donny Ehrenfeld*, Yeshiva Ahavas Torah; **Brooklyn, NY**.

**Grade 2** — *Yehuda Berkowitz*, Yeshiva Elementary School; **Miami Beach, FL**; *Shmuel Tarkieltaub*, Yeshiva Ohr Baruch; **Chicago, IL**; *Yitzi Kress*, Yeshiva Tashbar; **Lakewood, NJ**; *Elliot Maleh*, Yeshivat Darche Eres (YDE); *Elliot Dweck*, Yeshivat Shaare Torah; **Brooklyn, NY**; *Dovid Richman*, Yeshiva Ketana of Long Island; **Inwood, NY**; *Eliezer Stulberg*, Yeshiva Yesode Hatorah; **Toronto, ON**.

**Grade 3** — *Dovid Menachem Feldman*, Torah Academy; **Boston, MA**; *Ezra Askenazi Antebi*, Yeshiva Ateret Yosef; **Mexico City, Mexico**; *Yosef Zarkhin*, Clifton Cheder; **Clifton, NJ**; *Yehuda Alter Yisroel Brody*, Talmud Torah Ohr Elchonon; **Lakewood, NJ**; *Yitzchak Cohen*, Yeshivat Ateret Torah; *Aaron Dayan*, Yeshivat Mekor Chaim; *Naftali Giladi*, Yeshivat Ohel Torah; **Brooklyn, NY**; *Moshe Yonah Dvash*,

Yeshiva Ketana of Queens; **Fresh Meadows, NY**; *Rafael Elimelekh*, Yeshiva Merkaz Hatorah (RJJ); **Staten Island, NY**; *Tzvi Neuhauser*, Yeshiva Ketana Ohr Reuven; **Suffern, NY**.

**Grade 4** — *Yehoshua Abrams*, Hillel Academy; **Denver, CO**; *Sholom Cohen*, Yeshiva Ktana; **Waterbury, CT**; *Mordechai Chesny*, Yeshiva Beth Yehudah; **Southfield, MI**; *Yosef Landau*, *Yeichel Meir Waxman*, Lakewood Cheder; **Lakewood, NJ**; *Shia Rubinstein*, Yeshiva Ohr Shrage Veretzky; **Brooklyn, NY**; *Aryeh Baruch*, Yeshiva Torah Temimah; **Brooklyn, NY**; *Eliyahu Amsel*, The Toronto Cheder; *Mordechai Klein*, Yeshiva Yesode Hatorah; **Toronto, ON**.

**Grade 5** — *Shlomo Zalman Joseph*, Hillel Academy; **Denver, CO**; *Yosef Baruch Askarinam*, Torah Academy; **Boca Raton, FL**; *Shmaya Butrimovitz*, Yeshiva Ohr Baruch; **Chicago, IL**; *Hillel Shaul Roberts*, Torah Academy; **Minneapolis, MN**; *Zalman Naftali Landy*, The Cheder; *Gedalia Gross*, Yeshiva Toras Emmes Kamenitz; **Brooklyn, NY**; *Shmuel Eliyahu Weissman*, Talmud Torah Siach

Yitzchok; **Far Rockaway, NY**; *Refual Schwartz*, Bobov Yeshiva Bnei Zion; **Toronto, ON**.

**Grade 6** — *Shmuel Behar*, Yeshiva Elementary School; **Miami Beach, FL**; *Jay Yaacob Romano Kouhen*, Yeshiva Ateret Yosef; **Mexico City, Mexico**; *Yehuda Leib Selengut*, Talmud Torah Ohr Elchonon; **Lakewood, NJ**; *Yosef Segal*, Yeshiva Bais Hillel; *Tzvi Teitz*, Yeshiva Ktana; **Passaic, NJ**; *Moshe Chayim Wiener*, Yeshiva Darchei Torah; **Far Rockaway, NY**; *Yehuda Boiangiu*, Yeshiva Ketana of Queens; **Fresh Meadows, NY**.

**Grade 7** — *Avraham Ephraim Cohen*, Yeshiva Ktana; **Waterbury, CT**; *Ralph Esses*, Yeshivat Darche Eres(YDE); **Brooklyn, NY**; *Meir Miller*, Yeshiva Darchei Torah; **Far Rockaway, NY**; *Shmuel Papoff*, The Toronto Cheder; **Toronto, ON**.

**Grade 8** — *Eliyahu Shraga Zaks*, Yeshiva Ktana; **Passaic, NJ**; *Yaakov Yitzchok Gans*, Yeshiva Darchei Torah; **Far Rockaway, NY**; *Yehuda Kracko*, Yeshiva Degel Hatorah Maamar Mordechai; **Spring Valley, NY**.

Special Guest Story Teller!

RABBI YOEL FERBER



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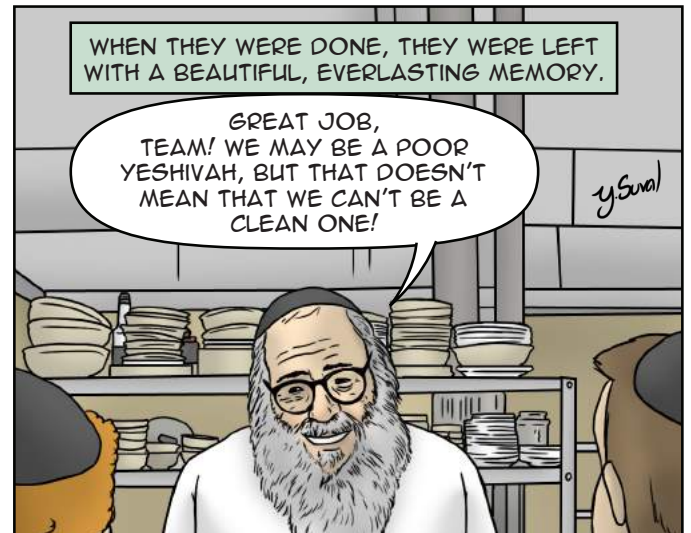
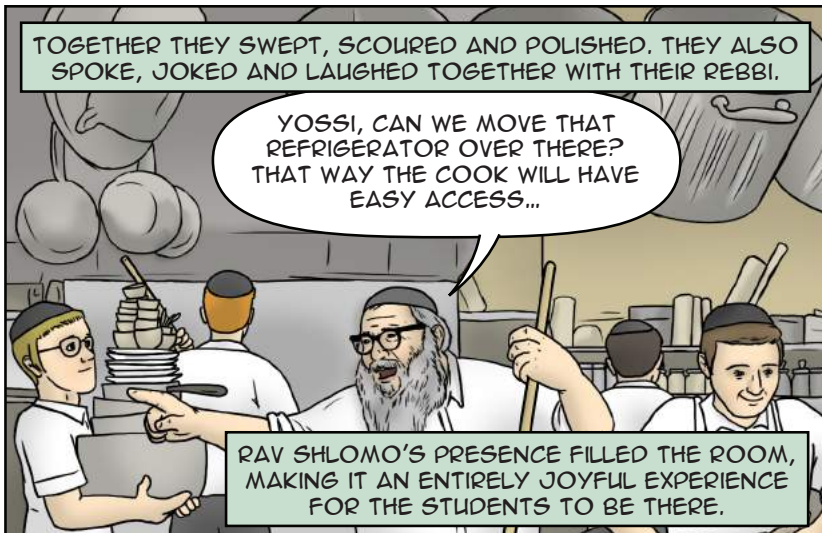
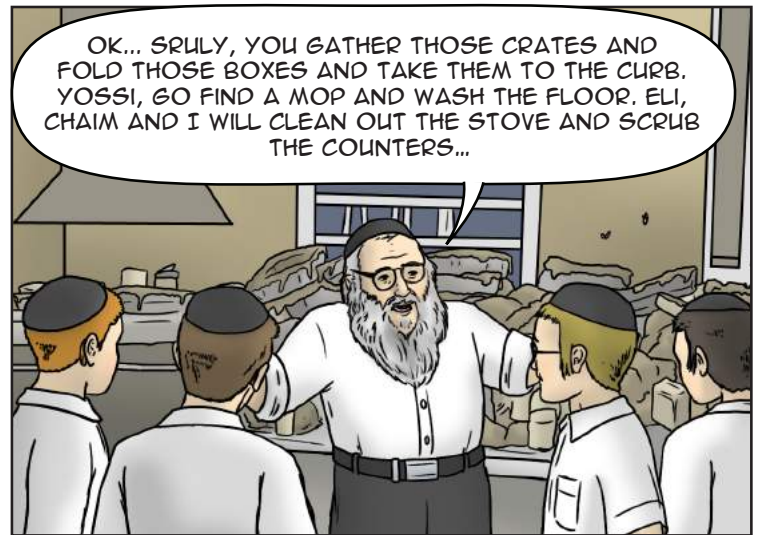
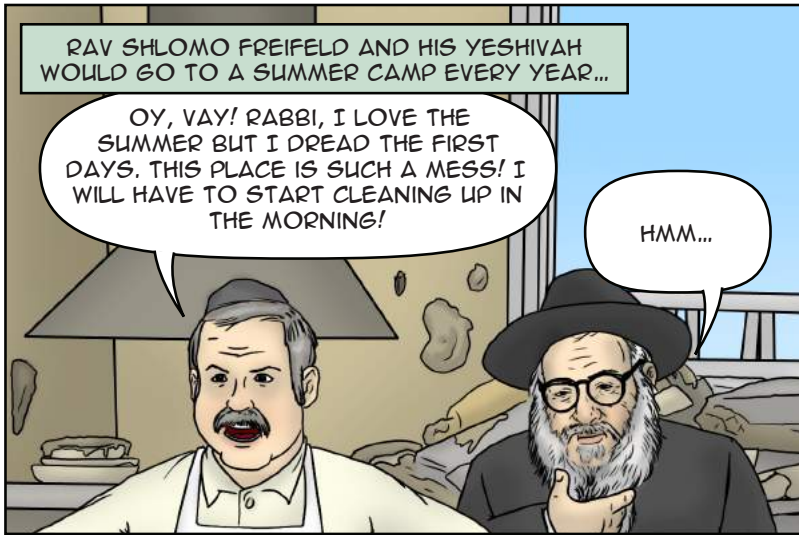
SUNDAY, MAY 19, 2019

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R' SHLOMO זצ"ל WAS BORN IN 1925 IN EAST NEW YORK, TO R' SHMUEL AND BAILA FREIFELD. HE ATTENDED Yשיבת ר' חיים ברלין AND WAS A תלמיד מובהק OF R' YITZCHOK HUTNER זצ"ל. HE MARRIED CHAYA SARA COHEN IN 1953. HE MOVED TO TORONTO IN 1963 AND HELPED ESTABLISH THE בית יעקב OF TORONTO. IN 1965 R' SHLOMO WAS INVITED TO BE מנהל IN חיים ברלין. AFTER THE ישיבה MOVED TO BROOKLYN IN 1967, R' FREIFELD REMAINED IN FAR ROCKAWAY AND FOUNDED ישיבה שאר ישוב. בחורים בו. IT BECAME A MAGNET FOR YOUNG MEN SEEKING TORAH. HIS FIRST WIFE WAS נפטר IN 1983 AND IN 1984 HE MARRIED REBBETZIN SARA ETEL FREIFELD פעילים WITH LOVE OF 'ד AND HIS PEOPLE, AND WAS KEY IN ESTABLISHING ארץ ישראל. HE BROUGHT MANY THOUSANDS OF PEOPLE CLOSER TO THEIR JEWISH ROOTS.



י"ז תשרי 1925-1990 5685-5751