



PIRCHEI Weekly

Agudas Yisroel of America

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כרשה: בשלח הפטרה: זבורה אשה נביאה אשת לכידות... (שפטים ד:ז-ה:לא)

שבת שירה

דף יומי: מועד קטן ג' ותן טל ומטר לברכה משיב הרוח ומוריד הגשם ברכי נפשי (שבת מנחה)



Torah Thoughts



וּפְרָעָה הַקְּרִיב וּנְשָׂאוּ בְּנֵי יִשְׂרָאֵל אֶת עֵינֵיהֶם וְהָיוּ מִצְרַיִם נֹסֵעַ אַחֲרֵיהֶם...
approached; raised their eyes and behold —
Egypt was journeying after them ... (שְׁמוֹת יד: י)

רש"י notes that the word *נוסע*, *journeying*, is in the singular. It should have been *נוסעים*, in the plural form, the appropriate term for describing an entire army. He explains that the Egyptians were **בְּלֵב אֶחָד**, *of one heart (mind), like one person*, committed to pursuing and destroying the Jews.

The *נָזַר* notes that interestingly, *רש"י* uses a similar syntax in his description of the Jewish people when they were camped at *הר סיני* immediately preceding *תורה*. The *תורה* states (שְׁמוֹת) **מִתַּן תּוֹרָה** and *נִשְׂכַּח מִן הַר הַהוּא*, *and they encamped there before the mountain*. The word *נִשְׂכַּח*, *and they encamped*, is singular — as opposed to *נִשְׂכַּחוּ*. *רש"י* notes that *בְּלֵב אֶחָד* were in total harmony and were united **בְּלֵב אֶחָד**, *one person, with one heart (mind)*.

Regarding Egyptian *אֶחָדוּת*, *unity*, *רש"י* says **בְּלֵב אֶחָד** *קָאִישׁ*. Why does *רש"י* use a different sequence to describe their unity?

The *נָזַר* teaches us a fundamental lesson in the difference between these two types of unity. Uniting against a common enemy is not simply a nice thing to do, it is also practical. This

is seen even among animals in the wild. We find that when a herd is in danger, the animals will unite to fight against a common enemy. They have *one mind* focused on survival, and that unifies them into a single unit. These animals are together as a unit only during a time of need. As soon as the danger passes, they will easily separate. Hence, *one mind* is first and *one person* is second.

With regard to *יִשְׂרָאֵל*, they bond together due to their commitment to serve *ד'* and fulfill His *מִצְוֹת*. At *הר סיני*, each person came to feel the responsibility of the entire *יִשְׂרָאֵל*. They became *one person* all the time. A person's left and right hands will lift an object together because they both belong to the same body. Today, if we hear that there is a Jew who is sick or suffering, we all *daven* for him and share in his suffering. Hence, the *one person* is first and the *one mind* is second.

יִשְׂרָאֵל's unity is binding forever because at *הר סיני* we became *ד'*'s nation and received the *תורה*. This is the meaning of the words **כָּלל יִשְׂרָאֵל** — *יִשְׂרָאֵל וְאוֹרֵיתָא וְקוּדְשָׁא בְּרִידָה הוּא חַד הוּא* *and the* *תורה*, *and the* *שם יתברך* *are One*. We all share with *ד'* in both the pain and the happiness of His entire nation.

Adapted from: Peninim on the Torah 9th Series (with kind permission from Rabbi A. L. Scheinbaum)



Yahrtzeits of our Gedolim

י"ז שבט 5548 – 5628 1788 – 1868
R' Chaim Palagi, זצ"ל, son of *יעקב*, born in Izmir, Turkey, wrote his first *ספר* when he was 16 years old. He married his first wife in 1807. He received *סמיכה* in 1808, but refused to take up any rabbinical post until after his father's *פטירה* some 20 years later. He then became the *דָּין* in the city and the *ראש ישיבה* of *בית רבי יעקב*. At age 49, he became *אב בית דין* of Izmir. In 1841, 3 years after his first wife's *פטירה*, he remarried. He was appointed *הכולל* in 1855. A year later, the Sultan gave him the title of *Nishan*, the highest civil honor. Although he was well respected and appointed to high positions, R' Chaim remained a humble, unassuming man. He completed his last *ספר* (of 72) the day before his *פטירה*.

Gedolim Glimpses

Palagi זצ"ל was awarded the highest level of honor possible by the Sultan and the Turkish government. He made sure to remember the source of his success. He would constantly repeat to himself, *לך ד', הגבורה והתפארת — to You, ד', is the greatness and glory!* He also focused daily on new ideas to help the poor. When he fell ill and became bedridden, *ר' חיים* instructed that the *קהלה* should not *daven* for him to be cured; instead, the *קהלה* should hire poor people who should be paid to *daven*...



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

לזכות ולע"נ הרבנית הצדקנית מרת תמה בת מרדכי ע"ה, אשת יבלחט"א ר' שמואל קמנצקי שליט"א, ראש מועצת ואגודת ישראל וזקן ראשי ישיבות באמריקה



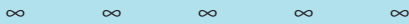
Holiness and Happiness

Then he, Moshe, will sing ... אז ישיר משה ... (שמות טו: א)

The words אז ישיר משה literally mean: Then he, Moshe, will sing, in the future tense. When will this song be sung in the future? It was his דור that was obligated to praise ד' for redeeming them from Egypt and leading them safely through the סוף ג'.

רש"י (שמות טו: א) cites a מדרש that משה רבינו was referring to the era of תקינת המתים. Then, all Jews will sing songs of praise. The Belzer Rebbe asked, "Why refer to a song of the future? The Jews who left Egypt had already seen enough miracles to evoke songs of praise."

The Rebbe answered that many Jews perished during מכת חשך (see ש"י יח, רש"י). Surely the survivors had relatives and friends who had perished. משה רבינו understood their dilemma; how could they sing a song of gratitude when much sadness prevailed? Therefore, משה told them, "Do not worry, there will come a time when we will all be reunited with those who perished, and therefore we can sing praise today for our survival."



It was סוכות and as the small crowd gathered around R' Pinchos Dovid Horowitz, the Bostoner Rebbe, at his טיש in Boston, they sang and danced with heartfelt energy. Disturbing news had begun reaching the Jews in America — all was not well with European Jewry. The war was raging on and recent reports had confirmed that the horror was much worse than anything they could have imagined. Although nearly everyone participated fully at the טיש, one fellow was fidgeting uncomfortably in his seat.

As the evening progressed, this man became more and more agitated, thinking: *These people should know better. How can they have the audacity to lose themselves in happiness and celebration ... when their brothers and sisters are being tortured and killed in the streets of Europe?* Finally, he stared at the Rebbe and

began to tremble as he screamed out in pain, "Rebbe, how could you? How can we do it? I have just received word that my parents were murdered! How can we sing and dance when the blood of millions of our very own is flowing freely in the streets?"

At first, there was dead silence. Not one person stirred. But then the Rebbe looked up and motioned for the man to come near. The silence in the air was accompanied by a pervasive feeling of guilt. Indeed, how could they have shamelessly forgotten their brothers and sisters who were themselves unable to celebrate? How could they continue to sing and dance openly, forgetting to think about the helpless families holed up in secret bunkers? They hung their heads in shame. It was true! They had no right to celebrate.

The Rebbe drew the broken young man closer to him and began to quote the רמב"ם that is found at the end of הלכות לולב: "השמחה שישמח האדם בעשיית המצוה ובאהבת ה' שצוה בהן עבודה גדולה היא — the joy one must exhibit when performing the מצוה, and the love for הקב"ה Who commanded us to do them, is a great עבודה."

The Rebbe then posed a question. "Is שמחה an act of עבודה? Isn't it something that happens naturally?"

The crowd moved closer to their beloved רבי, hanging on to his every word. "The רמב"ם was alluding to such times as ours, times of צרה. During our periods of pain and suffering, when our eyes are filled with tears and our hearts torn in two, then שמחה is indeed an עבודה גדולה!"

"And just as millions of Jews have suffered and have sacrificed everything to remain Jews — even giving up their lives to do so — we too must now, with the same intensity, dedication, and sacrifice, harness all of our strength to sing out in joy and celebrate!

"So come, my brothers, let's sing and dance with all of our hearts and souls, for those who are no longer able to do so."

Together, they all broke out in an unforgettable song and dance.

Adapted from: *One Shining Moment* (with kind permission from ArtScroll)

Focus on Middos



Dear תלמיד,

R' Chaim Palagi זצ"ל returned home to eat lunch one cold, windy, rainy day. His wife had prepared a hot bowl of soup for the חכם. Just as he sat down to eat, there was a knock at the door.

R' Chaim's wife answered the door. The caller was an elderly woman who kept a stall in the marketplace. R' Chaim's wife asked her if she could return in an hour or two, as the חכם had just sat down to eat lunch. The woman agreed and left.

When his wife returned to the table, R' Chaim asked who had come. His wife told him. R' Chaim was obviously distressed that the woman had been sent away. He ended his meal immediately, washed אהרונים, recited ברכת

המזון, put on his already soaking wet overcoat and hat, and set out for the woman's home, despite his attendant's objections. R' Chaim went to the woman's home and apologized that she had been sent away without his knowledge or consent.

Upon R' Chaim's return home, he explained his haste to go to the woman by relating the story in the מביא of two of the עשרה הרוגי said, "I have examined my deeds thoroughly but cannot find any sin for which I might be punished now...."

ר' ישמעאל replied, "Did it ever happen that a poor person came to your home to clarify a הלכה and you made him wait while you tied your shoe or put on your cloak? The תורה states, 'אם

תענה אתו — If you shall oppress ... (כ"ב: כ"ב)'. This prohibition concerns any form of suffering, great or small. Even a small delay is included in this אסור."

R' Chaim ended: "I would be glad to eat cold meals on wintry days for the rest of my life, as long as I am never considered one who oppresses a member of his קהלה."

My תלמיד, צדיקים are extremely careful about every מצוה or עברה. We learn from R' Chaim Palagi what we must consider when it comes to causing pain to another person.

יהי זכרו ברוך!

בגידות, Your רבי

Story adapted from: *A Legacy of Leaders* — Y. Azoulay

- When eating a variety of fruits, a fruit from the שבט takes precedence over other fruits that are not.
- If one has 2 fruits from the שבט, one should eat from the one closer to the word פסוק (דברים א: ח) ... ונתן ויתאנה ורמון ארץ זית שמן ודבש ... (ח: ח) (olives, date [honey], grapes, figs, pomegranates).

Reviewed by R' Gedalyahu Eckstein

*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.

Halacha Corner

הלכות שהחינוך טו בשבט





The 8th International Pirchei שובבי"ם Contest

This is the **fourth week** of the **eight weeks** of the 8th International שובבי"ם contest.

Is your school or city represented in the Pirchei International שובבי"ם contest? Every week is a new opportunity to enter this raffle! **Any** week you and your school can join and become part of this amazing קדושת ד'. You can be part of hundreds of the children who are igniting the world with the זכות of this unique מצוה as an אגודה אחת!

The Pirchei Agudas Yisroel Newsletter שובבי"ם program has been designed as follows: Boys from 1st and 2nd grade should complete the פירשה 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 פירשה.

It is not too late to enter the contest. To become a part of this amazing קדושת ד', please send a weekly fax to **718 506 9633** or **email to shnayimmikracontest@gmail.com** signed by a parent – include your grade, name, school, city, state, zip, contact and fax #, and which פירשה. Participants will be entered in a raffle for a beautiful set of מקראות גדולות חומשיים.

All entries received before this Monday at 7:00 p.m. will איייה be announced in the following week's newsletter (over 200 entries to date).

Below are the current contestants:

Grade 1 – Naftali Moradian; Torah Institute; **Baltimore, MD**; Shmuel Ahronof, Yitzy Berman, Ari Danzinger, Moishe Dov Deutsch, Avner Dovidov, Asher Goharti, Ari Greenberg, Avi Horowitz, Eliyahu Yochanon Idler, Menachem Jacobowitz, Shmuel Klein, Yonatan Lasry, Daniel Lipshitz, Yitzchok Mayer, Chanoch Shapira, Shua Streicher, Ahron Weiss; Yeshiva Torah Vodaath; **Brooklyn, NY**.

Grade 2 – Shmuel Tzvi Sheffield; Torah Institute; **Baltimore, MD**; Avrohom Menachem Weitman; Yeshiva Toras Aron; **Lakewood, NJ**; Yehuda Bachrach; Yeshiva M'kor Boruch; **Passaic, NJ**; Nesanel Gottesman, Meir Simcha Karasyk, Meir Obermeister, Yosef Scop, Moshe Chai Ungar; Yeshiva Ahavas Torah; Yisroel Bauer, Menachem Blum, Tzvi Goldman, Moishe Gross, Zevi Itzkowitz, Daniel Kelman, Tzvi H. Kelman, Boruch Leshkowitz, Aharon Mandelman, Chaim Markovitz, Avi Schechter, Shmuel Sprung, Eli Stern, Yehoshua Stern, Binyomin Taub, Shlomo Taub, Shmuel Teller, Mordechai Ungar, Ozer Dovid Weisberger, Aryeh Yaiche, Ezra Yavne, Avi Zafir; Yeshiva Torah Vodaath; **Brooklyn, NY**; Nesanel Scherer; Hebrew Day School; **Cincinnati, OH**; Moshe Hochhouser; Yeshiva Derech Hatorah; **Cleveland, OH**; Tzvi Aronovitch; Politz Hebrew Academy; **Philadelphia, PA**.

Grade 3 – Yitzchok Binder; Yeshiva Yesodei Hatorah Institute; **Toronto, CA**; Shmuel Becker, Eli Benjamin, Dovid Berman, Shragi Bohensky, Nosson Borenstein, Gershon Daniel, Moshe Glazer, Shaya Hazins, Yaakov Kohn, Shua Leff, Binyomin Meyers, Yisroel Mond, Moshe Portnoy, Yehuda Schabes, Shmuel Tzvi Sheffield, Yitzy Sova, Shimzy Victor; Torah Institute; **Baltimore, MD**; Eli Friedman; Cheder Bais Yisroel; **Lakewood, NJ**; Shlomo Barber, Refael Benhamo, Dovid Friedman, Yossi Inglis, Daniel Malek, Ashie Merl, Yehoshua Obermeister, Yosef Dov Teitelbaum; Yeshiva Ahavas Torah; Eliezer Elkon, Chaim Herbstman, Yehuda Itzkowitz, Yitzchak Dov Kanner, Yisroel Kolodny, Yisroel Levinson, Shimon Markowitz, Avi Ostrivitsky, Shlomo Paneth, Yitzchok Shapiro, Alexander Shlaff, Gavriel Spitz; Yeshiva Torah Vodaath; **Brooklyn, NY**; Aryeh Zev Hochhouser, Yitzchok Kohn; Yeshiva Derech Hatorah; **Cleveland, OH**.

Grade 4 – Baruch Katz; Torah Institute; Shmuel Beren, Malkiel Cohen; Yeshivas Chofetz Chaim; **Baltimore, MD**; Menachem Belsky, Moshe Lebovits, Yosef Mordechai, Shmuel Spero, Avraham Yankovich; Yeshiva Ahavas Torah; Zevi Bucholz, Menachem Danzinger, Aryeh Davis, Baruch Deutsch, Nosson Zvi Diamond, Shalom Friedman, Aharon Yeshaya Gifter, Avi Idler, Isser Zalman Itzkowitz, Yedidya Yisrael Kowalsky, Uriel Lasry, Yeshaya Shalom Ledereich, Tzvi Yehuda Lederer, Alexander Leshkowitz, Yaakov Yosef Moradi, Shua Streicher, Dovid Taub, Yoel Weinberger, Noam Weisel, Yaakov Weiss; Yeshiva Torah Vodaath; **Brooklyn, NY**; Avi Scherer; Hebrew Day School; **Cincinnati, OH**; Zalmen Alevsky, Shneur Zalman Jacobs, Aryeh Leib Neuman, Dovid Samowitz, Menachem Tolchinsky, Zevi Weiss, Yaakov Zelasko; Hebrew Academy; **Cleveland, OH**.

Grade 5 – Avinoam Glass; Rambam Day School; **Savannah, GA**; Shua Leib Bergmann, Meir Boruch Meltzer, Yisroel Meir Glazer, Naftali Neuberger, Naftali Tabrikian; Torah Institute; Yosef Slansky; Yeshivas Chofetz Chaim; **Baltimore, MD**; Avrohom Eliezer Eckstein; Cheder Toras Zev; **Lakewood, NJ**; Yisrael Davrayev; Tiferes Elimelech; Refael Benhamo, Nissim Bennaim, Noam Brown, Menachem Shalom Gottesman, Daniel Lelchuk, Kalmy Obermeister; Yeshiva Ahavas Torah; Moshe Mandelman, Binyamin Minzer; Yeshiva Torah Vodaath; **Brooklyn, NY**; Aharon Drazin, Shlomo Michael Maimon; Hebrew Academy; Chaim Yaakov Aminifard, Shimon Yehuda Beer, Dovid Yisroel Doria, Shmuel Uziel Feifer, Chaim Ozer Fishman, Shalom Tzvi Friedman, Reuven Kohn, Yerachmiel Levovitz, Nosson Meir Rozen, Yehoshua Dovid Scheinbaum, Yisroel Isser Scheinbaum, Aharon Tenenbaum, Yisroel Moshe Weinberg; Yeshiva Derech Hatorah; **Cleveland, OH**; Shneur Aronovitch; Politz Hebrew Academy; **Philadelphia, PA**.

Grade 6 – Dovi Nitekman; Rambam Day School; **Savannah, GA**; Yaakov Zev Greenfield; Yeshivas Chofetz Chaim; **Baltimore, MD**; Meir Waldman; Yeshiva Shagas Aryeh; **Lakewood, NJ**; Avrohom Chaim Toplan; Yeshiva Ketana of Bensonhurst; Mordechai Kohn; Tiferes Elimelech; Avrohom Dovid Blum, Yonatan Dovid Moradi, Dovid Eliyahu Pomerantz, David Weiszberger; Yeshiva Torah Vodaath; **Brooklyn, NY**; Yehuda Granick; Fallsburg Cheder; **Fallsburg, NY**; Yitzchok Teichman; Yeshiva Beth Mikroh; **Monsey, NY**; Yossi Fromovitz, Eliyahu Svei; Yeshiva Bais Dovid; **Spring Valley, NY**; Yehoshua Boruch Aminifard; Yeshiva Derech Hatorah; **Cleveland, OH**.

Grade 7 – Binyomin Kroll; Torah Institute; **Baltimore, MD**; Naftali Dovid Caplan; Yeshivas Darchei Torah; **Southfield, MI**; Tzvi Aryeh Teichman; Yeshiva Orchos Chaim; Mordechai Adler; Yeshiva Toras Aron; Chaim Ber Eckstein; Cheder Toras Zev; **Lakewood, NJ**; Moshe Dahan, Eliyahu Jakubovic, David Mordechai, Yehuda Obermeister, Zev Yankovich, Moishe Zimmerman; Yeshiva Ahavas Torah; Nesanel Yehuda Keller; Yeshiva Chaim Berlin; **Brooklyn, NY**; Yossi Teichman; Yeshiva Beth Mikroh; **Monsey, NY**; Yossi Scherer; Hebrew Day School; **Cincinnati, OH**.

Grade 8 – Ahrela Maccabee, Eli Schochet; Rambam Day School; **Savannah, GA**; Elchonon Simcha Sheffield; Torah Institute; Yaakov Slansky; Yeshivas Chofetz Chaim; **Baltimore, MD**; Eli Katz; Yeshiva Even Yisroel; Yitzchok Waldman; Yeshiva Shagas Aryeh; Alter Weitman; Yeshiva Toras Aron; **Lakewood, NJ**; Aryeh Leib Hunger, Moshe Laskin, Eli Jacobovitch, Moshe Hirschmann, Chaim Yisroel Feldheim, Shmuel Lichtenstein, Yaakov Moshe Margulies, Aaron Paperman, Moshe Chaim Rechanik, Yehuda Leib Solomonm Yosef Sommer, Shraga Strauss, Menachem Wainbrand, Chananel Yeganeh; Yeshiva Derech Hatorah; **Cleveland, OH**.

