Agudas Yisroel of America

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פרשה: שמות הפטרה: הבאים ישרש יעקב... (ישעיהו כז:ו-כח:יג, כט:כב-כג) משיב הרוח ומוריד הגשם ותן טל ומטר לברכה ברכי נפשי (שבת מנחה) דף יומי: נדרים פ״א

TorahThoughts

מסורת אבותינו

וְאֵלֶה שְׁמוֹת בְּנֵי יִשְׂרָאֵל (שְׁמוֹת אי אי)

And these are the names of הְנֵי יִשְׂרָאֵל ...

Most people think that they must do something unusual or remarkable in order to be considered an individual who was מְקַדִּשׁ שֵׁם אַדָּרִיקִים This is incorrect. There are some special שַׁדִיקִים who create a קדוּשׁ הַשֵּׁם by just having their name mentioned. R' Noach Katz, the grandfather of the author of מַלְבּוּשֵׁי יוֹם טוֹב.

Shortly before his passing, רי גֹחַ earned himself the nickname רי גֹחַ-הָן". He casually mentioned to someone that when he would be asked in הַוֹּשָׁ if he had studied הּוֹרָה, he would reply, "הָשׁיִס – yes," for he had completed שִׁייס 55 times, the גִּימַטְרָהָה and ן=50). He was still referred to as הָטִיהָה סוֹש רוֹשָׁ בָּיָיהָ.

י נֹת-הֵן had a great רָ נֹת-הֵן: Whenever anyone heard this unusual name and asked why he was called that, the person would be told the story and that רי נֹת had completed שִׁייס 55 times. The questioner would be inspired and would redouble his own efforts in תּוֹרָה study.

On the words אָשָׁרָאָלָי שְׁמוֹת בְּנֵי יִשְׁרָאָל — And these are the names of the Children of Israel," רְשִׁייי comments, "Although He counted them by their names in their lifetime, He counted them again after their death to make known how precious they are to Him." רְשִׁייי then quotes הַנֵי יִשְׁרָאֵל s comparison of בְּנֵי יִשְׁרָאֵל

Regarding the parallel between בְּנֵי יִשְׂרָאֵל and the stars, R' א נַצִייל Explains in פּרָקֵי תּוֹרָה: The stars are always present, whether by night, when they are seen by everyone, or by day, when the sun's light renders them invisible to us. Similarly, אָבָי יִשְׁרָאֵל, particularly the אָבִילְיָקִים exist eternally, even after their deaths, when their "light" is no longer visible, but shines brightly in שָׁיַמִים. In the model of the influence that אַרִיקִים for the influence that אַרִיקִים during their lifetimes, as well as after their deaths, they continue to reach greater heights, and that is their eternal existence in the תָּאֶמֶת קָּאֶמֶת

~6C66

The תּוְרָה tells us about people whose names allude to their evil ways — אָדוֹם and אָדוֹם, for instance. Their names are always associated with the ways of the wicked. Fortunate are those איַקיק such as אָדִיקִים יוֹסֵר הַיוֹסָר – whose names inspire others to emulate them and follow in the path of יד.

It is not only those who are famous who can reach this level. Even an ordinary Jew has the power to influence others positively simply by the mention of his name. For instance, a person can be so careful in using his time that when people mention his name they automatically mention that he is a אָרָמָרָמָיָדָה בָּחוּר or a person can be so careful in his dealings with others that anyone who mentions his name adds, "What a אַכָּל מִדּוֹת טוֹבוֹת What a שֵׁל מִדּוֹת טוֹבוֹת in some way can cause people to associate those qualities with his name whenever it is mentioned. He also belongs in the category of those whose very names are a בַּעָל.

Adapted from: <u>עלינו לשבח</u> (with kind permission from ArtScroll)

Yahrtzeits & Gedolim ~~6

רי אָלָמָהוּ אֲלִעָאָר מ'י טבת Latvia, to אַלָּהוּ בַיַייל אַבָּק a, רי רְאָוּבֵן דוֹב זַצַייל Latvia, to תַּשְׁמָהָה of הַעָּמְתָה מַבְהָסָ a, רי רְאָוּבֵן דוֹב זַצַייל of Kelm. His mother, חַתָּה פּרײַדל, was a granddaughter of זִיסְל זַצַייל רי חַיִּים עוֹזֶר פרײַדל, After learning in רי יִשְׁרָאַר סַלָּכָער זַצַייל, he married אַדיל, a granddaughter of רי חַיִּים עוֹזֶר ס. During the Bolshevik revolution, in 1927, he moved to London. In 1941, he founded the Gateshead לוביל, אב the request of אָרֶץ יִשְׁרָ יָשָׁרָ יָשָׁרָ אָרָר אָיָרָ פָרָיָר אָשָׁרָ פָרָיָר אָשָׁרָ פָרָיָר אָשָׁרָ פָרָיָר אָשָׁרָ פָרָיָר אָשָׁרָ אָריי אָרָ אַריי אָשָרָ אָר פּרַייָל אַבייל אָבייל אָרָ אַריין אָבייל אָבייל אָבייל אָבייל אָבייל אָבייל אָבייל אָבייל אָשָיר אָשָׁרָ אָבייל אָבייל אָבי אָבייל אָר אַריל אָבייל אַר אישילי, ארייליק אַר איניל אָבייל אָבייל אַר אישילי, אישילי, אייל איני איניסע אין גענייל איניל גענייל אינייל גענייל גענייל אַבילי, אָר איניל גענייל גענייל גענייל גענייל גענייל גיין גענייל גענייל גענייל גענייל גענייל גענייל גענייל גענייל אַריי אַליָה אָליעָזי גענייל אַר גענייל גענייל גענייל גענייל גענייל גענייל גענייל געניייל גענייל גענייל גענייל גענייל געניייל גענייל גענייל גענייל גענייל געניייל געניייל געניייל געניייל גענייל גענייל גענייל געניייל געניייל גענייל געניייל געניייל גענייל גענייל גענייל גענייל גענייל געניייל געניייל גענייל געניייל גענייייל געניייל געניייל געניייל געניייל געניייל געניייל געניייל גענייין גענייין געניייל געניייל געניייל געניייל געניייל געניייל גענייייל גענייייל גענייין געניייל געניייל געניייל גענייייייין גענייין גענייייל געניייל געניייל גענייין גענייייייילייייייייין געניייל גענייין גענייין גענייין גענייילייין גענייין גענייין געניייל גענייין גענייין גענייין גענייין גענייין גענייין געניין גענייין גענייין גענייין גענייין גענייין גענייין גענייין גענייין גענייין גענייגענייין גענייין געניין געניין געניין גענ

לעיינ הבי ישעיהו דוב עייה בן יבלחטייא יצחק צבי נייי

Control Co

Gedolim Glimpses

עוֹלָם הַבָּאָליעָוָר אַלָּיָהוּ אָליעָוָר a feeling for the eternity of עּוֹלָם a feeling for the eternity of דָּבָּא שׁוֹלָם imagine that you are at the largest beach in the world. יז grants you the time to watch a lone seagull visit once every thousand years and pick up only a single grain of sand at a time. However much time it would take for the seagull to empty the beach of sand is nothing when compared to the eternity of עּוֹלָם הַבָּא עוֹלָם הַבָּא Jin the time the seagult with this thought, one should weigh a fleeting pleasure against the reward for eternity.



לעיינ רי ישראל בן אברהם זייל

ספר שמות



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Unit Living with Timeless Torah

Sensitivities

וַיּאמֶר בִּי ... שְׁלַח נָא בְּיַד תִּשְׁלָח (שְׁמוֹת ד יִיג).

He [מֹשֶׁה] 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, אַקַלן).

In מֹקב״ה's first revelation 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, אַהֵרן, be granted this calling instead.

The ילָקוּט שָׁקְעוֹנִי קע״ב) explains that מֹשֶׁה was concerned lest יַלְקוּט שִׁקְעוֹנִי קע״ב) feel hurt upon seeing that his younger brother was returning to replace him as the prophet and leader of the nation. אָקָרן had served פָל יִשְׁרָאֵל had served מֹשֶׁה faithfully all the years that אַקָרן assured מֹשֶׁה that, to the contrary, "He [אַהָרן] will see you and he will rejoice in his heart" (שִׁמוֹת ד׳ו יִייד).

That מֹשָׁה did have such concerns at such a time is remarkable. As R' Chaim Shmulevitz אַצִייל 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? מֹשָׁה felt that it did, and, explained R' Chaim, היקבייה would have approved of his concerns had they been valid. It is only because הקבייה knew that הקבייה would feel genuine joy in his heart that He reprimanded מֹשָׁה.

One of the forty-eight ways through which Torah is acquired (ו: פְרְקֵי אָבוֹת (פְרְקֵי אָבוֹת (פְרְקֵי אָבוֹת), sharing a friend's burden, while another is רְקְדּוּק חֲבַרִים, exactness with friends. Both of these qualities require the תּוֹרָה 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 מֹשָׁה and such has been the way of Torah scholars throughout the generations. The Manchester ראש יָשִׁיבָה, R' Yehudah Zev Segal אַזַיילָגי, often spent the summer break at the resort city of Semmering, Austria. One summer, another Torah personality, R' Yitzchok Yaakov Weiss יאַדֶּר קַרָיָלי אָצייל, came to Semmering, accompanied by his son and daughter-in-law. R' Weiss had served as Manchester's אַב בְּיָת דְיָן, he and R' Segal enjoyed a close relationship. Yet R' Segal declined an invitation to join R' Weiss for a שָׁבָת 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 שָׁבַע בְּרְכוֹת 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 שִׁמְחָת

R' Yitzchak Hutner אַצייל, late ראש יְשָׁיבָה of Mesivta Rabbi Chaim Berlin, developed a close relationship with scores of his תּלְמִידִים. They would call to share good news with the ראש יְשִׁיבָה, and he would rejoice like a father.

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On one such occasion, a דְּלְמָיד 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 דַּלְמִיד 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. "מול טוב."

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

An Ahavas Chesed Moment

קַפֶּר אַהֲבַת חֶקֶז - חלק ב׳ פּרק י״ב

*This is intended only as a synopsis. Review of the הַבָּר אַהָבת חָסָד is far more extensive and appropriate. The הַבָּר אַהָבת חָסָד continues that the message of the אַמָר חִיים is loud and clear. Do not for a moment allow yourself to think before giving הַבָּר אָדָקה that it will reduce your wealth. On the contrary, these הַחַר מַנָּשָׁים טוֹבִים איוו increase your wealth, give you norm your children and forever enhance your wealth.

י"Week ruestions & week

- How did יְתָרוֹ know that the "Egyptian" who had saved his daughters was from יְעָקֹב sfamily?
- Which animal did אַבְרָהָם use that was from אַבְרָהָם's time and that will live until the time of מֵשָׁיהַ?



יי לגי וְרַבָּב אַר ש**ָהָאָר דיוֹמַגר**)... אָגִי וְרֹבָב אַל חֲמוֹר ... :(ט :ט).

in 2:2 کا ۲۰۰۳ کا ۲۰۰۳ می کو ۲۰۰۳ کر ۲۰۰۳ کر ۲۰۰۳ کر ۲۰ 2. A special کو ۲۰۰۲ می کو ۲۰۰۲ می کو ۲۰۰۲ می کو ۲۰۰۲ می کو ۲۰۰۲ کو ۲۰۰۲ کر ۲۰۰۲ کو ۲۰۰۲ کو ۲۰۰۲ کر ۲۰۰۲ کو ۲۰۰ 1. داد ۲۰۰۲ می ۲۰۰۲ می ۲۰۰۲ می کو ۲۰۰۲ می کو ۲۰۰۲ می کو ۲۰۰۲ می کو ۲۰۰۲ کو ۲۰۰۲ کو ۲۰۰۲ کو ۲۰۰۲ کو ۲۰۰۲ کو ۲۰۰۲

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Halacha Corner הַלְכוֹת שְׁנֵים מֵקָרָא ואחד תּרגום

Although one may begin שמו״ת from when the אָבּוּר begins
to אָבּוּר the פָּרָשָׁה at מִיְחָה some maintain that the מֵיְהָחָה, the preferred method of fulfilling this

obligation, is to be מַשְׁלִים פְּרָשִׁיוֹתָיו אָם הַאָבּוּר, to complete the אַרָב שַׁבָּת in coordination with the אָבוּר, i.e. on עֶרֶב שַׁבָּעָ before the first daytime אַרָעוּדָה on שַׁבָּע.

Reviewed by R' Gedalyahu Eckstein

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

Focuson Middos

Dear תַּלָמִיד,

Late summer 1941 found R' Eliyahu Eliezer Dessler, זצייל, in Chesham in Buckinghamshire, UK, along with other Jewish refugees seeking a safe haven from constant German bombings of London. His son, Nachum Velvel, was learning in Telshe Yeshiva in the USA. His wife, Bluma, and daughter, Hennie, were trapped in Kelm. Through a series of נסים, his wife and child found their way to Australia, where they remained for the duration of the war.

R' Dessler was then 51 years old; he would pass away 12 years later. That summer, a letter arrived at his home from R' Dovid Drvan. the מוהל of Gateshead and founder of a small Gateshead ישיבה. R' Dovid proposed the idea of a כּוֹלֵל of to learn full time in תַּלְמִידֵי חַכַמִים Gateshead. R' Dovid had sent the same letter to 21 other רבנים. Eighteen רבּנים did not to respond to R' Dovid's suggestion. Another three רְבָּנִים liked the idea, but wrote back that it was impractical considering the wartime circumstances.

R' Dessler alone replied

positively to R' Dovid's letter: "My heart sees a great light in the matter which Your Honor suggested — אָאָר Preser's encouraging reply to R' Dovid's letter, the face of English Jewry — as well as Jewry throughout Europe — was changed forever.

R' Dovid was charged. Together with R' Dessler, in 1942, he established the first group of young אַלְמִידֵי חַכָּמִים developed a unique curriculum in learning. The פּוֹלָל flourished far beyond all expectations and completely changed the remote, obscure town of Gateshead. Some of his בּוֹמָיִדִים became the קַמְיָבָּמִידִים and the הַשְׁיָבָה and opened the boarding school and seminary.

My תּלְמִיד, what might have happened if R' Dessler had not replied to R' Dovid's letter? 18 other רְבָּנִים felt that the idea was not serious enough to even respond to it. Every opportunity for growth should be taken seriously. You never really know which one may change your life forever.

יְהֵי זְכְרוֹ בֶּרוּדָ! רְבִּי Your בְּיְדִידוּת Story adapted from: An essay by Y. Rosenblum ייי

Sage Sayings

When Dayan Yechezkel Abramsky אַצײל wanted to describe the achievement of R' Aharon Kotler אַצײל in bringing the concept of תּוֹרָה לִשְׁמָה to America, he could think of no higher praise than to compare R' Aharon's impact to that of R' Dessler in England. " אַכָּשָׁר הָאָט געָטאָן פאַר אַמעָריקעָ שוואָס רי דָסָלָר האָט געָטאָן פאַר אַמעָריקעָ What R' Dessler did for England, R' Aharon did for America!" *Source: The Jewish Observer*

The 9th International Pirchei שובבי״ם Contest

Starting This Week

Do you remember of the past years' שוֹבְרִייים contests that had the participation of over 400 boys from the US, Canada and UK?

Next week's שָׁמוֹת פָּרָשָׁה יָשְׁמוֹת is שִׁוֹבְרַיִיים the first אוֹבְרַיִיים of בָּרָשָׁר שִׁמוֹת of פָּרָשִׁרוּם. Have you ever heard of this term? This is an acrostic of the שָׁמוֹת הָמָשָׁלָח, בָּא וָאֵרָא אָרְיזִייל, and בָּרָשִׁירָח בָּא וָאֵרָא to the אָרְיזִייל, these בְּרָשִׁירִוּם are especially opportune for אָרְיזִיים are for strengthening our resolve to do בִּצְוֹת This auspicious time is mentioned in the בָּאַר הֵיטֵב אוייח תרפייה סִימָן בי

Many places worldwide dedicate these weeks for שָׁיעוּרְים to strengthen מִצְּוֹת the home. Pirchei Agudas Yisroel Weekly will once again dedicate the next 6 weeks to strengthening the מִצְוָה of דְּתֶרְגּוּם שְׁנֵיִם מְקָרָא וְאֶחָד תַּרְגּוּם אַיֵּים מִקְרָא וְאֶחָד תַּרְגּוּם איינים מִקָרָא וָאָחָד תַּרְגּוּם importance to all מִצְיִים מִקְרָא וָאָחָד תַּרְגּוּם, and that the need had never been as great as in his times – and surely this applies even more so to our own times – to have a deeper understanding of *תּוֹרָה* שָׁבְּקַתַּב

The Pirchei Agudas Yisroel Weekly אָצַיִם מִקְרָא וְאֶחָד תַּרְגּוּם program has been designed as follows:

- Boys from 1st and 2nd grade should complete the פָרָשָׁה until געני.
- 3rd grade should complete until שָׁלִישִׁי.
- 4th grade should complete until רְבִיאֵי.
- 5th grade should complete until חֲמִישִׁי.
- 6th grade should complete until אָשָׁי.
- די and 8th grades should complete the entire פָרָשָׁה

If you are interested in joining this special שוֹבְבִייים program this year and will review the weekly פָרַשָּׁה 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 # and fax #. Due to the numerous requests, we will once again accept email submissions from parents or rebbeim of participants (please include same details as faxes) at shnayimmikracontest@gmail.com. We kindly request rebbeim to send a single fax/email per class/yeshiva with a typed list of names to facilitate accuracy. All names submitted 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 בָּר boys to be fluent in this special מִצְוָה Please fax/email any comments and/or suggestions to same fax/email.



For any inquiries or comments please feel free to call 347-838-0869 • Illustrated by: Yeshaya Suval

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