



PIRCHEI Weekly

Agudas Yisroel of America

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פרשה: דברים - שבת חזון הפטרה: חזון ישעיהו... (ישעיהו א:א-כז)

דף יומי: סוכה י'

מצות עשה: 0 מצות לא תעשה: 2 שבועות לראש השנה: 7



Torah Thoughts



ה'... יסוף עליכם ככם אלו פְעָמִים וּבְרַךְ אֶתְכֶם כְּאִשֶּׁר דִּבֶּר לְכֶם (דְּבָרִים א:יא).

May G-d, ... add a thousandfold more like you and bless you, as He spoke to you.

מֹשֶׁה expressed dissatisfaction with בְּנֵי יִשְׂרָאֵל רָשָׁי. "Only that and no more? Is that the full extent of your בְּרָכָה? ה' blessed us (בְּרָאשִׁית לֵב: יג) to be like the dust of the earth ... too numerous to count."

ה' responded, "You will surely receive the בְּרָכָה that I gave you. This is just my personal בְּרָכָה to you."

What exactly was מֹשֶׁה's reply? What added benefit would בְּנֵי יִשְׂרָאֵל derive from his בְּרָכָה of a thousand-fold increase if they were already receiving ה' of virtually limitless increase?

בְּנֵי יִשְׂרָאֵל explains: מֹשֶׁה was testing הַתָּם סוֹפֵר. Did they want to have children to help carry the household burden, provide companionship and as a source of security in old age? Or because each child is a spark of the Divine, a priceless gift from Heaven, a piece of הַבָּא? If they had wanted children for their usefulness alone, they would have said, "A thousand fold will suit our purposes just fine." But they wanted children too numerous to count. בְּנֵי יִשְׂרָאֵל were thinking not about their material and emotional needs, but about the בְּרָכָה that each child represents. Thus, they proved

themselves worthy of ה' בְּרָכָה.

When יַעֲקֹב returned from עֵשָׂו, אָרָם noticed יַעֲקֹב's many children and asked him, "What are you doing with all these children? I thought we made a division; I take עוֹלָם הַזֶּה and you take עוֹלָם הַבָּא. So why do you have so many children? What do children have to do with עוֹלָם הַבָּא? Children are a boon in עוֹלָם הַזֶּה!"

יַעֲקֹב replied, "Not so! Children are sparks of the Divine. The opportunity to raise a child, to develop a Divine soul to the point where it can enter עוֹלָם הַבָּא, is a privilege of the highest spiritual worth. That is why I have children."

Modern man has made a startling discovery: children are a burden. Who needs them? ... But what about companionship? Future? No problem. Instead of coming home to a house full of demanding, noisy, frustrating children, he can come home to an adoring, tail-wagging dog who will run to bring him his slippers and newspaper. This is the attitude of עֵשָׂו, adapted to modern times.

In contrast, יַעֲקֹב understands that each child represents a spiritual mission, a spark of the Divine, entrusted to our care and our guidance, an opportunity to fulfill ה' desire to have this soul brought to עוֹלָם הַבָּא.

Adapted from: Rabbi Frand on the Parashah (with kind permission from ArtScroll)

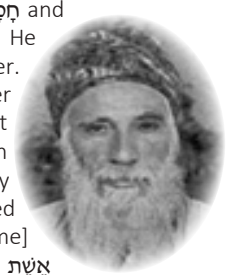


Yahrtzeits of our Gedolim

ח' מנחם אב 5611 - 5674 1851 - 1914
הַחֵם שְׁמַעוֹן אֲנָסִי זַ"ל was born in Baghdad, Iraq (Persia) to בֵּית מִדְרַשׁ זִלְכָה and hid his brilliance in תוֹרָה until he was מְסַפֵּיד his מְהַקֵּה רַבִּי, the רַבִּי נָסִים of Maglad and רַבִּי שְׁמוּאֵל רַחֵל daughter of בְּחַר, where he learned under יִצְחָק חֵם and later joined יִצְחָק חֵם (the הוֹשֵׁעַ מֹשֶׁה of Baghdad and רַב of Mutzafi (ראב"ד of the יַעֲקֹב, (גְּבֻעַתִּים of רַב and בְּנֵי אֶהְרֹן, among others. Revered as פּוֹסֵק in all areas of תוֹרָה, he was also wrote many סְפָרִים, including בְּנֵי אֶהְרֹן and שְׁמַעוֹן אֲנָסִי.

Gedolim Glimpses

A lady once came to שְׁמַעוֹן אֲנָסִי זַ"ל and asked for a loan from his צְדָקָה fund. He asked her if she had any collateral to offer. She gave him a garment and he gave her a loan. When his wife saw the garment she exclaimed, "This garment is not even worth a penny". The חֵם immediately calmed his wife and carefully explained his reasoning, "The important part [for me] is the loan, not the collateral." His אִשָּׁת חֵם accepted his answer unequivocally. Of course, the borrower proceeded to repay her loan on time.



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

לע"נ האשה החשובה בת"ה ע"ה בת יבלחטי"א ר' שמואל מנדל ליטמן שליט"א (נפטרה י"ג מנחם אב תשע"ט)



With Love and Respect

אָלֶּה הַדְּבָרִים אֲשֶׁר דָּבַר מֹשֶׁה אֶל כָּל יִשְׂרָאֵל בְּעֵבֶר הַיַּרְדֵּן בְּמִדְבַּר בְּעֶרְבָה מוֹל סוּף בֵּין פֶּאֶרֶן וּבֵין תְּפֵל וְלָבֶן ... וְדִי זָהָב (דְּבָרִים א:א)

These are the words that מֹשֶׁה spoke to all Israel on the other side of the יַרְדֵּן, in the Wilderness, in עֶרְבָה, opposite the Sea of Reeds, between פֶּאֶרֶן and תְּפֵל and לָבֶן ... and זָהָב.

deviate from their normal translation of the תּוֹרָה. Both commentators explain that the words in the above פְּסוּק, beginning with the word בְּמִדְבַּר, in the wilderness, hint to different sins committed by יִשְׂרָאֵל during their forty years in the Wilderness. מֹשֶׁה wished to rebuke יִשְׂרָאֵל before he departed this world, but he wanted to do it with respect, without causing them hurt or ill will. Therefore, he began by only alluding to their misdeeds.

The תּוֹרָה commands us to reprove sinners, as the פְּסוּק tells us: הֲזַכְּתָה תּוֹכִיחַ אֶת עַמִּיתְךָ ... you shall reprove your fellow ... (ויקרא י:יז) Yet this is one of the most difficult מִצְוֹת to fulfill correctly. There are times when you cannot simply be open and straightforward in your approach to rebuke a friend. If a person is too harsh in his rebuke, it can have an unfortunate negative influence on the person being admonished.

The Chofetz Chaim זצ"ל (חפץ חיים על התורה: פְּרֻשַׁת כִּי תִשָּׂא) cautioned his students that when they would enter the rabbinat, they should be careful not to rebuke their congregants with harsh words, which leave no lasting impression upon one's listeners. They should rather explain to the people what Hashem expects of them and the seriousness of the matter at hand.

Rebuke, when offered with true love and respect, will very likely leave its intended mark.



Rabbi Avraham Yehoshua Heschel, the Rebbe of Kaphishnitz, was a man of boundless kindness and אֶהְבֵּת יִשְׂרָאֵל (love of his fellow Jew). These two qualities were primary factors in the Rebbe's success

in bringing many people back to the תּוֹרָה path.

One summer, the Rebbe was feeling ill and was advised to make use of the natural baths in Sharon Springs, New York, to help ease his pain. His place of lodging was a kosher hotel which was frequented by many Orthodox Jews. Though the Rebbe ate only food prepared by his family and on weekdays ate in his room, he still managed to get to know the other hotel guests and befriend them.

One of the guests was an elderly gentleman who had suffered through the horrors of the Second World War. After the war, this man had forsaken the observance of מִצְוֹת. The Rebbe engaged the man in friendly conversation on a number of occasions and the man, not surprisingly, was impressed with his wisdom and touched by his sincerity and warmth.

One day, the Rebbe casually asked the gentleman his age. "Eighty-three," he replied.

"Well," the Rebbe responded, "seventy years is a generation, and you are now thirteen years past that — you have reached בַּר מִצְוָה a second time! I'll tell you what: you put on תְּפִלִּין in honor of your בַּר מִצְוָה and I will invite everyone to a festive קְדוּשָׁה in honor of the occasion!"

The man was visibly moved by the Rebbe's magnanimous offer. After a moment's thought, he replied, "If the Rebbe will get me a pair of תְּפִלִּין, then I will wear them."

Soon after, the Rebbe left the hotel for a short trip. He returned with a new pair of תְּפִלִּין, and with bags of cake, kugel and drinks for the קְדוּשָׁה which he had promised to serve.

The next morning, the man joined the מִנְיָן שְׁחֵרִית and wore his new תְּפִלִּין. After שְׁחֵרִית, a קְדוּשָׁה was held in honor of the man's "בַּר מִצְוָה." The man continued to wear the תְּפִלִּין every weekday. He was also inspired to cease from doing forbidden labor on שַׁבָּת.

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

An Ahavas Chesed Moment

ספר אהבת חסד חלק א' פרק ו' י"ד

*It is important to clarify that all of the הלכות we have learned until now regarding the order of precedence apply not only in cases involving lending money or other items, but are equally applicable to any type of צְדָקָה or טובה situation. In most cases, the orders of precedence is as follows: parents, children, siblings, extended family, needy in the neighborhood, needy in the same city/town and יִשְׂרָאֵל. We should keep this in mind when we are faced with a challenge in doing חֶסֶד and have to balance our priorities in our daily lives.

*This is intended only as a guide. Please review any real-life situations with a competent Rov.

An example of the above הלכה is found in the פְּרוּשַׁת הַמִּשְׁפָּחוּת (פרוש המשפחות) explanation (and the poor should be members of your household, that one should hire poor people to work for you in the home rather than using other hired help. (See יג'ה דעה רמ"א ע"ה).

"Questions of the Week

1. What is חז"ל's proof that the sun stopped in the sky during the war with סִיחֹן?
2. From where did מֹשֶׁה learn the idea of extending the offer for peace even though the offer would be ignored?



1. The פסוק says: all that is below the heaven will know about the war [with סִיחֹן].
2. At the time of the war, מֹשֶׁה first offered the other nations even though He knew they would ignore the offer (אמנם לא ידעו מלחמה).

Halacha

Corner

הלכות עיני דיומא
בין המצרים

- One does not sit alone on the ground/low stool for the שַׁבָּת, nor does one eat the traditional hard bread and hard boiled egg dipped in ashes.
- One may not greet one's friend on תשעה באב. This prohibition includes even the customary "Good morning/afternoon/evening!"

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.

Focus on Middos

Dear תלמיד,

This is an excerpt of what Hillel שליט"א ר' יעקב אהבת שלום of ראש ישיבה Agassi זצ"ל חכם שמעון wrote about:

"There was a man in Baghdad, חכם שמעון Agassi, whose light of תורה spread through the hearts of that entire generation and the those after it. He was great in the revealed and hidden תורה, in his vast knowledge and depth of understanding. He was a great פוסק and דרשן [speaker] and a great פּיטן [deep and brilliant poet] and philosopher. He was also a great leader in חסידות and פרישות. His greatness shined in his צדקה and kindness. He was also a great community activist and great in his understanding and vision. His greatness showed in his accepting affliction with love, overcoming נסיונות [trials and tribulations], and above all and in spite of everything, he was a great מתמיד [continuously learning תורה]."

חכם שמעון Agassi did not have much pleasure from עולם הזה. He wrote and described the terrible tragedies that befell him in a sea of tears and blood. His describes how his firstborn, אהרן, who was born a few years after his marriage, was נפטר in an

epidemic plague on the eve of his wedding. This was his impetus to toil in the תורה of גלגול (about the returning soul), creating the outstanding ספר for later generations which he named בני אהרן which took him nine years to write.

בני אהרן is over 240 pages long and begins on page 2 with an unusual six line הודעה strong (clear) notice. "I am מוחל anyone who is interested in reprinting and reselling this book, whether in ישראל or in any country ... but on one condition: they must always include in their printing the last [40 plus] pages that were the three דרשות I named בהעלות אהרן. When אהרן went up [to שמים]....This will give you blessing from ד', for your good deed..."

My תלמיד, the greatest consolation for חכם שמעון was through this ספר. True, his son, אהרן, left no children, but אהרן's greatest legacy still lives on forever. All the תורה that was created and the memories of his beautiful מדות will always serve as an inspiration for future generations! So too, your תורה and מעשים טובים lives on forever!

יהי זכרו ברוך!

בנידידות, Your רבי

A Letter from a Rebbi, based on interviews

Understanding חרבן הבית

In תורת העולה, the רמ"א writes that when נבוכדנאצר came to destroy the בית המקדש the Greek philosopher, Plato, joined him. Plato met רמיהו crying bitterly by the ruins of the המקדש and asked him 2 questions: 1) Is it befitting for a man of your intelligence to cry over stones? 2) The building is already in ruins ... what good are your tears now? רמיהו replied by asking him to list all his complicated philosophical questions. Plato listed his top most difficult questions. רמיהו answered them all. Plato was dumbfounded! Then רמיהו cried, "I derived all my wisdom from these stones! As regards my crying about the past, you will never understand it!" It was not for Plato to appreciate that the more we think about the loss of the המקדש, the greater our joy at the time of the redemption — בביאת המשיח במהרה!



Erev Shabbos Learning Contest

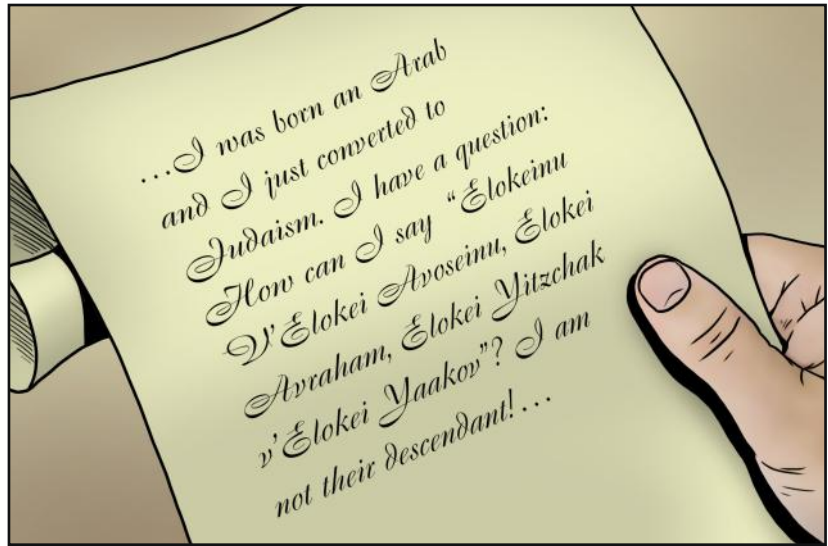
The latest Pirchei Newsletter contest is designed to make your ערב שבת fulfilling and memorable. During the weeks leading up to קבלת התורה and beyond, learn at least 45 minutes before מנחה every שבת, in your home, בית מדרש or local ישיבה. Learn for an hour or more and get an additional raffle entry. There is no particular למוד to learn — you can even review תרגום וקרא וקרא. If you arrange for a group to learn on the phone, and have a שיעור to learn about קדושת שבת or הלכות שבת, you will receive an extra raffle entry. The contest is open for all ages up to 12th grade. To join the program, please send your weekly email to: shnayimmikrahcontest@gmail.com by Monday 2:00 pm. Please include your name, grade, ישיבה, city, state, and contact # and your name will be entered into a drawing for a beautiful set of מקראות גדולות חומשים!

Sage Sayings

The crowd was shocked when someone dressed in a layman's garb gave the most amazing הספד on the איש חי. חכם שמעון Agassi זצ"ל made a powerful impact on the קהילה, who insisted that he done the Sage's robes — yet he stubbornly refused. He ran away from any honor, but it made him even more revered. R' Yaakov Hillel שליט"א wrote, "He was a ער — גדול בכל מכל כל — איז געווען א גדול אין יעדער ענין און יעדער גוטע מדה — He was a master in every subject and every good character trait!

Source: Heard around the שבת table

MANY JEWS SOUGHT THE RAMBAM'S SAGE ADVICE; HE WOULD RECEIVE MANY LETTERS EVERY DAY.



THE RAMBAM IMMEDIATELY WROTE A COMFORTING LETTER...

יְהוֹדֵהוּ

My dear brother, I was honored to receive your letter, and you ask an excellent question. Avraham is the forefather of us all, and as one of us you can definitely refer to the Avos as your own ancestors in the tefillos. . .

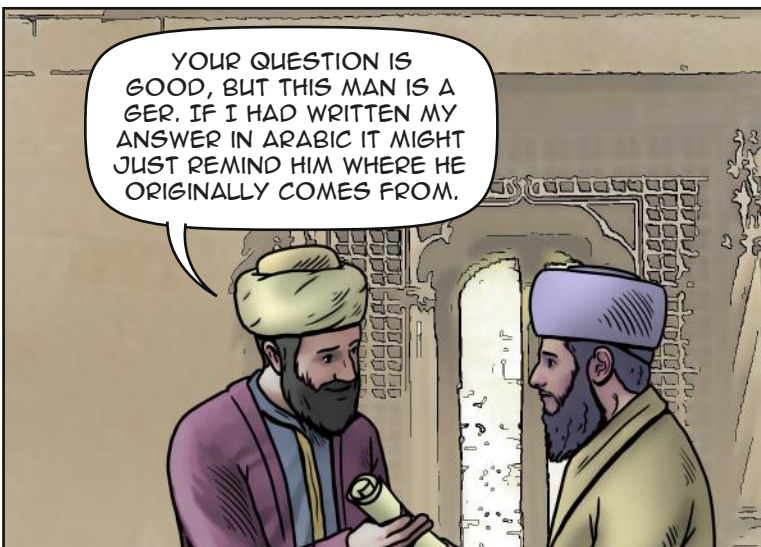
Your reward is eternal, and may you be blessed!



WHY DID RABBEINU ANSWER IN HEBREW? THIS MAN WROTE HIS LETTER IN ARABIC! IT WOULD BE EASIER FOR HIM TO READ ARABIC, SINCE THAT IS HIS FIRST LANGUAGE. RABBEINU HAS WRITTEN MANY ANSWERS, AND EVEN HIS COMMENTARIES, IN ARABIC!



YOUR QUESTION IS GOOD, BUT THIS MAN IS A GER. IF I HAD WRITTEN MY ANSWER IN ARABIC IT MIGHT JUST REMIND HIM WHERE HE ORIGINALLY COMES FROM.



I SPECIFICALLY WROTE IT IN HEBREW TO FURTHER SHOW HIM HOW MUCH HE IS NOW PART OF KLAL YISRAEL. I RECOGNIZE HIM AS A FULL-FLEDGED JEW WHO UNDERSTANDS HEBREW.



לְהוֹדֵהוּ, רַבֵּינוּ מִשֵּׁה בֶן מִימּוֹן זצ"ל, THE RAMBAM, WAS BORN IN CORDOVA, SPAIN, AND LEARNED TORAH FROM HIS FATHER. HE WAS AROUND 12 WHEN THE CORDOBAN JEWS WERE FORCED TO EITHER ACCEPT ISLAM OR GO INTO EXILE. THE RAMBAM AND HIS FAMILY FLED, WANDERING THROUGH SPAIN FOR 12 YEARS. IT WAS DURING THIS TIME THAT THE RAMBAM WROTE HIS CLASSIC פְּרִישַׁת הַמְּשֵׁנוֹת. IN 1165 HIS FAMILY FINALLY SETTLED IN CAIRO, EGYPT. HE BECAME THE ROYAL DOCTOR AFTER HIS BROTHER, ר' דוד, WHO SUPPORTED THE FAMILY, DROWNED AT SEA. BETWEEN 1167-1180 HE WROTE THE FAMOUS מְשֵׁנַת תּוֹרָה (יד החזקה), A CLEAR GUIDE TO ALL הלכות. THERE HAVE BEEN HUNDREDS OF פְּרִישֵׁי מְשֵׁנַת תּוֹרָה WRITTEN ON HIS קַבֵּר. ON HIS קַבֵּר ARE THE WORDS "מִשֵּׁה עַד מִשֵּׁה לֹא קָם כְּמִשֵּׁה" - FROM מִשֵּׁה (מִשֵּׁה רַבֵּינוּ) UNTIL מִשֵּׁה (THE RAMBAM) THERE HAS NEVER BEEN ANYONE LIKE מִשֵּׁה. HE ALSO WROTE OTHER WORKS, INCLUDING מוֹרֵה נִבְלָם - GUIDE FOR THE PERPLEXED, A COMPLEX PHILOSOPHICAL WORK.

