



PIRCHEI Weekly

Agudas Yisroel of America

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פרשה: בא הפטרה: הדבר אשר דבר ה' אל ירמיהו... (ירמיהו מו:יג-כח)

דף יומי: מגילה כ"ז ותן טל ומטר לברכה משיב הרוח ומוריד הגשם ברכי נפשי (שבת מנחה)

מצות עשה: 9 מצות לא תעשה: 11



Torah Thoughts



ולכל בני ישראל לא יחרץ קלב לשנו ... (שמות יא:ז)

But against all the Children of Israel no dog shall whet its tongue ...

The *לקוט שמעוני* (קפו) relates a story that is also found in the closing paragraph of *פירק שירה*, a collection of the *פסוקים* of praise sung by various parts of creation, such as trees, mountains, and animals. *ר' חנינא בן דוסא* of the famous *תלמיד*, fasted for 85 days because he could not understand the song of the dogs.

The last song in *פירק שירה* is that of the dogs, who will sing their praises of *ד'* by saying, "באו נשתחוו ונכרעה נכרעה לפני ד' עשנו" — *Come! Let us prostrate ourselves and bow, let us kneel before 'd, our Maker!*" (תהלים צ"ה:ו). *ר' ישעיה* reasoned, dogs are called *עזי פנים*, brazen creatures, as we find in the *גמרא* (סוטה מט:): *גמרא* — *The behavior of the generation [before משיח] will be [as brazen] as the behavior of the dog.* The *משנה* asks, "How could it be that this very same creature will merit to sing a song expressing humility toward *ד'*, a song that is the opposite of its very nature?"

The *לקוט שמעוני* says that a *מלאך* came down from *שמים* and told *חבוקק* to stop fasting; he was not on the level of *חבוקק* to receive a satisfying answer to what was troubling him. The reason that dogs would merit saying *שירה* in *הבא* was a secret revealed to *חבוקק* and no one else. "However," the *מלאך* told him, "since you are a *תלמיד* of *דוסא* in honor of your teacher, I will explain this paradox: The merit by which dogs will be able to sing this *שירה* is due to the *פסוק*: *ולכל בני ישראל לא יחרץ קלב* — *But against all the Children of Israel no dog shall whet its*

tongue ...

The fact that they went against their nature by remaining silent during *מכת בכורות* earned them the right to sing a song of humbling themselves to *ד'*. The *מדרש* continues that because the dogs did not bark, their waste is used in the process of softening animal hides that are made into parchment for *ספרי תורה* and the skins to make *תפלין*.

This *מדרש* is seemingly difficult to understand. Did the dogs really have a choice — could they have barked if they had wanted to? Of course not! *ד'* controlled them and prevented them from barking. If so, why are they deserving of such great reward? Furthermore, on the words *ולכל בני ישראל לא יחרץ קלב* — *you shall throw it [טריפות] to the dog* (שמות ל:כב:ל) *שאיין* quotes a *מכילתא* that teaches, "Why a dog? ... To teach us that *ד'* does not deprive any creature of its reward. It is true that the dogs in all future generations in order to teach us that anyone who goes against his nature to obey the command of *ד'* will be greatly rewarded.

The message of this *מדרש* speaks to each one of us. If a dog, which had no choice in the matter, received such great reward for being forced to go against its will, imagine how great a reward we, who have *בחירה*, *free choice*, will receive for doing *ד'*'s Will and exerting self-control to accomplish a *מצוה* or by sitting and learning *תורה*!

Adapted from: Rabbi Frand Commuter Tape #446



Yahrtzeits of our Gedolim

ו' שבט 5658 – 5739 1898 – 1979
Rabinowitz was born in Brad, Czechoslovakia, to a direct descendant of the Zlotchover Maggid (זצ"ל) and *חנה איידעל ברכה*. At the age of 14, young *יצחק אמניק* received *סמיכה* from *אריק*. After WWI, his father re-established the Skolye *חסידות* in Vienna. He married *אסתר* Landau, daughter of *דוד יצחק אמניק*, the *בב* of Burshtyn. After his father's *פטירה* in 1920, *יצחק אמניק* became the Rebbe. The *חסידות* flourished in Vienna until WWII. In 1939, he immigrated to the United States. In 1941, the Rebbe established a *chassidische shtiebl* in Williamsburg. In 1974, he settled in Boro Park. The Rebbe was known for his piety, genius and depth in *תורה* learning. He authored *דוד צמח*.

Gedolim Glimpses

A renowned *אשכנזי* once came to the Skolye Rebbe *יצחק אמניק* to ask him to daven for his son, who was gravely ill. The *אשכנזי* remarked that the greatest *חזיון* he felt after meeting the Rebbe was that he had never seen another person take a *Yid's* *צרה* to heart the way the Skolye Rebbe did. In fact, on the day when the *אשכנזי's* son underwent his surgery, the Rebbe closeted himself in his study for hours pleading to *ד'* on his behalf.



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

לעיון האשה החשובה מרת חיה מרים בת ר' הלל עז"ה לעת השלשים, נפטרה בי טבת (זאת חנוכה) ה' תשפ"ב לעיון ר' אברהם שמחה בן ר' יוסף חיים עז"ה לעת השלשים, נפטר טו טבת ה' תשפ"ב



Rewarding a Rebbe

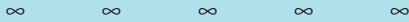


ולכל בני ישראל לא יחרץ קלב לשנו... למען תדעו אשר יפלה ה' בין מצרים ובין ישראל (שמות יא: ז).

But against all the Children of Israel, no dog shall sharpen his tongue...so that you should realize that Hashem will have differentiated between Egypt and Israel."

The **כתב סופר** explains that with all the other **מכות**, the punishment that was directed only towards the **מצריים** did not conclusively show how much the **קב"ה** loved His people. The **מצריים** were naturally deserving of punishment because of the way they oppressed another people. **בני ישראל** were victims and deserved to be saved from their tormentors.

At the last **מכה**, **מכת בכוורות**, the noise was horrendous. Dogs are naturally sensitive to loud sounds, and react by barking. **הקב"ה** now showed His true love to every Jew. In reality, the dogs' barking would have been drowned out by the great noise. However, the barking still added some minimal amplification to the din. By stopping the barking, **הקב"ה** showed how much He loved and guided the Jews with His **השגחה פרטית**. **הקב"ה** showed His true love for His people by ensuring that they did not suffer even minute additional discomfort.



Yosef Sternberg came home to find his home ransacked, with no trace of his wife or his children. He had dreaded this day — the Nazis had come and taken them away. He tried to compose himself, but his heart was torn to pieces. Yosef realized that now his life was in danger too and he must flee. He joined the men and boys of the Mirrer Yeshivah, which he had attended as a **בחור**, and fled the country with them.

After the war, Yosef joined thousands of others who searched for any remaining relatives. After a few months of unsuccessful searching, Yosef decided that he would be best off making his way to **ישראל**. Perhaps there he would find peace.

Yosef tried to rekindle his desire for life but could not let go of the family he had left behind. Finally he unburdened himself to his

רב, the great R' Yitzchak Zev Soloveitchik, ז"ל, the Brisker **רבי**. His **רבי** reassured him that not only was he permitted to remarry but he strongly encouraged him to do so. The **רב** himself suggested a young widowed woman.

Eager to move forward with his life, Yosef accepted the suggestion. He met the woman and soon married her. The **רב** was overjoyed that he had been instrumental in helping his **תלמיד** find some measure of happiness after all he had gone through. The new couple were happy and well suited, but after many years they still remained childless.

Seventeen years passed. Many of their friends urged them to go to the **רב** for advice, but Yosef adamantly refused. And then, to their indescribable joy, the couple found out that they were expecting a child. Soon, a baby boy was born to them. Yosef immediately ran to his **רבי** to share the wonderful news and the **רב** was filled with **שמחה**. On his way out Yosef met a friend. After embracing Yosef and wishing **מזל טוב**, the friend asked, "Do you feel there is a particular **זכות**, **merit**, to which you can attribute this?" The answer was shocking.

"For many years you and many others urged me to go to our **רבי** to receive a **ברכה** for children. And you probably wondered why I refused to go... Well, now I can tell you. When I first came from Europe, my life was in shambles. I could not let go of the family and the world that I had left behind. Finally I turned to our **רבי** for help. He encouraged me to remarry and he even arranged the **שדוך**. He was thrilled to have been instrumental in removing some of my pain.

"Had I gone to him to ask for a **ברכה** for children, that would have implied that we were unhappy. And it is possible that this would have caused the **רבי** pain, since he was partially responsible for some of that anguish, having arranged the marriage. How could I have caused my **רבי** pain just because I wanted a **ברכה** for children? I want you to know," he concluded, "I think it was that **זכות** that enabled us to merit having children."

Adapted from: Touched by a Story 3 (with kind permission from ArtScroll)

Focus on Middos



Dear **תלמיד**,

When **רבי Rabinowitz** **ר' דוד יצחק אמניק** (Skolye Rebbe) lived in Vienna, a woman who was a Skolye chassidite came with a friend of hers, who had never met the Rebbe before.

The friend's daughter (her only child) had contracted a rare, unusual illness. Hers was just the 7th known case in the world! And the others who had been sick with this disease were no longer alive... The child lay in a coma in the hospital in Vienna, where the doctors had despaired of her life, declaring that her end would undoubtedly come about at 2 or 3 a.m.

The Skolye Rebbe said humbly, "I don't understand! If this is the situation, why did you come to me? What can I do?"

The Skolye Rebbe cried along with

the woman, who insisted through her tears, "Rebbe, you *can* save her! I'm sure you can!"

Finally the Skolye Rebbe told her compassionately, "What does a Yid do in such a **צרה**? He says **תהלים**! This I can do: I'll say **תהלים** for your daughter."

The woman immediately calmed down and returned to her daughter's bedside, while the Rebbe *davened* fervently.

The doctors gathered around the child's bedside, wishing to observe her passing since she had such a rare disease. As the hours passed, the child was still alive.

"Perhaps there is a chance...?" asked the mother.

"No chance in the world," the doctors confidently replied.

At 5 a.m. the child's eyes fluttered...

then she opened them. At about 7 a.m. she regained consciousness. She recovered a few days later (and went on to marry and eventually become a grandmother!).

Years later, the Skolye Rebbe would recall this incident — only to illustrate the **כח** of pure **אמונה** — and would cry as he said, "גלויב — **מיר**! איך האב גארנישט געטאן! **אמונה**.) It was the **זכות** of that woman's **אמונה** that my **תפלות** could help that saved her child!"

My **תלמיד**, the Rebbe's **אמונה** was as pure as a young child's and his modesty was equally untainted. He must have believed that there was no other plausible explanation. Is it any wonder that his **תפלות** were so powerful?

יהי זכרו ברוך!

בגידיות,

Your **רבי**

A letter from a Rebbi, based on interviews

- One may read the entire **סדרה** twice followed by the entire **תרגום**.
- One may read until the end of each **פרשה** twice followed

by the corresponding **תרגום**. There is no difference between a **פרשה** that is **סתימה** (ends with a **ס** in the **חוקים**) Or **פתוחה** (ends with a **פ** in the **חוקים**). This was the **מנהג** of the **הקדוש**.

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

שנים בקרה לאחד תרגום





The 8th International Pirchei שובבי"ם Contest

This is the 3rd week of the 8 weeks of the 8th International שובבי"ם contest.

Is your school or city represented in the Pirchei International תרגום מקרא וְאֶחָד תַּרְגוּם 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 קדוּשׁ ד'. You can be part of hundreds of the children who are igniting the world with the זְכוּת of this unique מַצָּנָה as an אַחַת אַחַת!

The Pirchei Agudas Yisroel Newsletter תַּרְגוּם מַקְרָא וְאֶחָד program has been designed as follows: Boys from 1st and 2nd grade should complete the פְּרָשָׁה until שְׁנֵי, 3rd grade until שְׁלִישִׁי, 4th grade until רְבִיעִי, 5th grade until חֲמִישִׁי, 6th grade until שְׁשִׁי, 7th and 8th grades should complete the entire פְּרָשָׁה.

It is not too late to enter the contest. To become a part of this amazing קדוּשׁ 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 פְּרָשָׁה. Participants will be entered in a raffle for a beautiful set of גְּדוּלוֹת חִנּוּמִּים.

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

Below are the current contestants:

Grade 1 – Shmuel Ahronof, Yitzzy Berman, Ari Danzinger, Moishe Dov Deutsch, Avner Dovidof, 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**; Naftali Moradian; Torah Institute; **Baltimore, MD**.

Grade 2 – Avrohom Menachem Weitman; Yeshiva Toras Aron; **Lakewood, NJ**; Yehuda Bachrach; Yeshiva M'kor Boruch; **Passaic, NJ**; 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**; Tzvi Aronovitch; Yeshiva Ketana of Queens; **Fresh Meadows, NY**; Nesanel Scherer; Hebrew Day School; **Cincinnati, OH**.

Grade 3 – 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, Yitzzy Sova, Shimzy Victor; Torah Institute; **Baltimore, MD**; Eli Friedman; Cheder Bais Yisroel; **Lakewood, NJ**; Shlomo Barber, Yossi Inglis, 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**; 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; 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, Dovid Samowitz, Menachem Tolchinsky, Yaakov Zelasko; Hebrew Academy; **Cleveland, OH**.

Grade 5 – 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; Nissim Benaïm, Noam Brown, Kalmy Obermeister; Yeshiva Ahavas Torah; Moshe Mandelman, Binyamin Minzer; Yeshiva Torah Vodaath; **Brooklyn, NY**; Aharon Drazin; Hebrew Academy; Chaim Yaakov Aminifard, Shimon Yehuda Beer, Dovid Yisroel Doria, Shmuel Uziel Feifer, Reuven Kohn, Yerachmiel Levovitz, Nosson Meir Rozen, Yehoshua Dovid Scheinbaum, Yisroel Isser Scheinbaum, Aharon Tenenbaum, Yisroel Moshe Weinberg; Yeshiva Derech Hatorah; **Cleveland, OH**.

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; Yitzchok Teichman; Yeshiva Beth Mikroh; **Monsey, NY**; Yehoshua Boruch Aminifard; Yeshiva Derech Hatorah; **Cleveland, OH**.

Grade 7 – Binyomin Kroll; Torah Institute; **Baltimore, MD**; Mordechai Adler; Yeshiva Toras Aron; Chaim Ber Eckstein; Cheder Toras Zev; **Lakewood, NJ**; 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**; 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, Yosef Sommer, Menachem Wainbrand, Chananel Yeganeh, Shraga Strauss; Yeshiva Derech Hatorah; **Cleveland, OH**.

