



PIRCHEI Weekly

Agudas Yisroel of America

December 25, 2021 - כ"א טבת, תשפ"ב - Vol: 9 Issue: 12

פרשה שמות הפטרה... ואתה בן אדם... (יחזקאל לז:טו-כח)

דף יומי מגילה י"ג

ותן טל ומטר לברכה משיב הרוח ומוריד הגשם ברכי נפשי (שבת מנחה)



Torah Thoughts



...האלף וקראתי לך אשה מינקת מן העברית... (שמות ב:ח)
 "... Shall I go and summon for you a wet nurse from the Hebrew women...?"

R' Eliyohu explains, based on the גמרא (סוטה יב.), the reason why the small baby who eventually became משה רבינו refused to be nursed from an Egyptian woman. The גמרא asks, "How could the mouth that would talk directly to ד' nurse from anything impure?" משה רבינו would be talking to ד' in the most direct manner, more than another other prophet. He would also be the messenger between ד' and ישראל on any question on the תורה for forty years in the wilderness. משה רבינו was a special case and his mouth needed to be totally pure.

R' Eliyohu Boruch Finkel discusses the source for a ruling of the רמב"ם (יו"ד סי' פ"א:ז) and asks a thought-provoking question: The רמב"ם rules that every Jewish child should be fed from a Jewish wet nurse, since a non-Jewish wet nurse's milk causes טמטום, a negative effect on a person's spirituality. The גמרא explains that the source of this הלכה is based on this episode with משה רבינו. R' Eliyohu Boruch finds the reason of the גמרא difficult to understand. The entire reasoning for משה רבינו's not using a non-Jewish wet nurse was because he spoke directly to ד' and his mouth had to be totally pure. Why is this reason applicable to every Jewish child?

When this question was posed to R' Shach, he answered that every Jewish child [as well as adult] is constantly talking directly to ד' many times a day. Every time a child makes a ברכה that starts with ד', ברוך אתה, Blessed are You, ד'..., the child should realize that he is

talking directly to ד'.

R' Eliyohu Boruch told R' Shach a beautiful answer from his six-year-old son, נתן צבי, which R' Shach enjoyed: The young צבי explained that [the פרק ה:ב) רמב"ם says that] every Jewish child has the potential to be a משה רבינו. Every Jewish child must be raised with this thought in mind — he has the opportunity to be like משה רבינו; therefore, the child should be nursed by a Jewish woman.

The רמב"ם adds that there is an additional problem if a Jewish mother eats non-kosher food and then nurses the child. Non-kosher food is harmful to the soul of a Jew and will physically affect the body in later years. This is based on the חנוך (עג) חנוך, who discusses at length some of the reasons behind the אסור of eating a טרפה, animal that was killed or died because of a fatal defect or injury.

מדיני המצוה (עג): שלא לאכל טרפה

The חנוך elaborates on the importance of eating only kosher food. Non-kosher food damages the soul and interferes with its working properly with the body. The harmful effects may not be readily apparent to today's medical doctors. It is the Trustworthy Doctor (ד') Who truly understands the benefit or harm of foods. It is to our benefit that the harmful effects are unexplained; 'intelligent people' might use the knowledge to tempt people to eat non-kosher foods by reasoning that the harmful effects are only in certain climates or for people with certain deficiencies. ד' did not teach us the harm caused so as to reduce our temptation.

Adapted from: ספר החנוך על פרשת השבוע — שמות

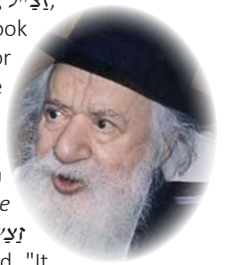


Yahrtzeits of our Gedolim

כ"ז טבת 5672 – 5758 1912 – 1998 R' Pinchas Hirschprung, was born in Dokla, Poland, to אב בית/בעל מנחת סוקל' ר' Tevli דוד ר' חיים. He learned under ר' Yankele of (דנין), his maternal grandfather (רבי of R' Yankele of Pshevork, the Klausenberger Rebbe, and others). At 13, he published פרי אהל, גדולי ישראל's monthly journal תורה. By 15, he was editing the monthly journal תורה חקמי לובלין, where his רבי, R' Meir Shapiro, attested that פנחס knew 2,200 דפים. He fled to Vilna during WWII. In 1942, after securing a visa, he accepted the position of רב in Montreal, Canada. When the תורה חקמי לובלין opened, he became ראש תשיבה. He was elected העיר, Chief Rabbi of Montreal. His נאווט was matched only by his צדקות and חסד.

Gedolim Glimpses

While yet a בחור, R' Pinchas Hirschprung, took over the position of the בוחן, tester, for applying to the תלמידים after the פטירה. This meant being fluent, בעל קרב, in 400 גמרא. Inscribed on his קבר are the words, "ואהוב נפשו של רבו הגר"מ" — He was the beloved of the soul of his רבי, the גאון, R' Meir Shapiro, once remarked, "It would have been כדאי, worth it, for me to open the תלמיד just for this one חקמי לובלין!"



Dedication opportunities are available. If you would like to sponsor or receive this publication via email, please send an email to pircheiweekly@agudathisrael.org

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

לע"נ אמינו מרת ליבא ע"ה בת ר' דוד זאב הי"ד (נפטרה כ"א טבת ה' תשע"ג)

Nobody Else to Send

שְׁלַח-נָא בְיָד תִּשְׁלַח. רַשִׁ"י: ... וְהוּא אֶהְרֹן (שְׁמוֹת ד: יג).

... send by the hand of whomever You will send. וְשִׁלְּחָהּ בְּיָדֶיךָ ...

referring to אֶהְיֶה.

When **מֹשֶׁה** asked **הַקִּבִּי** to go lead the Jews from Egypt, **מֹשֶׁה** refused. **תְּזַל** tell us that **מֹשֶׁה** declined the position of leader out of a sense of respect and sensitivity for his older brother, **אַהֲרֹן**.

R' Yaakov Beifus שְׁלִיט"א remarked that מֹשֶׁה's refusal to hurt his brother was at the cost of millions of Jewish people suffering. This teaches us the extent to which one must concern himself with his friend's feelings. הַקב"ה would take care of יִשְׂרָאֵל. כָּלֵל מֹשֶׁה would not accept leadership of כָּלֵל יִשְׂרָאֵל if it meant hurting his brother. Furthermore, we learn from here that the end does not justify the means. Even if the entire nation was waiting, it did not warrant hurting the feelings of another Jew. A מִצְוָה must not be performed through the medium of an עֲבֵרָה, a sin.

For many years, ר' נחום was the **בצל תפילה** during the **גמרים** in the *shul* in which ר' יוסף חיים **זצ"ל** Sonnenfeld was the **רב**, a truly distinctive honor. Then, several weeks prior to **ראש השנה**, ר' נחום took ill and passed away. Naturally, everyone mourned the passing of their dear friend, a Jew whose sterling character matched his beautiful voice.

After the שְׁפָעָה passed, the elders of the congregation approached the רַב and asked him what they should do to secure the services of a תָּזֵן whose penetrating voice would inspire them as ר' אֶלְחָנָס had. The רַב told the people not to worry — they would have a תָּזֵן in due time. A few days passed. It was 5 days to ראשׁ הַשָּׁנָה and still there was no mention of the appointment of a new תָּזֵן. They approached the רַב again, only to receive the same answer: when the time arrived, they would have a תָּזֵן.

On עָרַב ראש השָׁנָה, they still had no תָּנּוּ. Some members of the *shul* could not contain themselves any longer. “רָבִי,” they cried, “tomorrow the תָּנּוּ will stand before הקב״ה, imploring Him on our behalf, and as yet we have no תָּנּוּ.”

The רב responded in his calm voice, “I told you not to worry; tomorrow you will have a תנן.”

The next day there was a sense of anticipation in the air as all waited to see whom the **רב** would “produce.” **שְׁפָרִית** was concluded, followed by **קְרִיאַת הַתּוֹרָה**; **שׁוּפָר** was about to be blown, and there was still no **חֲזָן**. All eyes were on the **רב**. Suddenly, he arose from his seat and went over to **בָּנוֹם**’s son. He bent over him and said, “You are to fill your father’s place; you will be the **חֲזָן**.”

The young man was stupefied. He had never considered that he would be asked to lead **מוסף**. He began to protest, “I am not prepared: I did not look over the *davening*. How can I go up to lead the congregation?”

The רב responded in a soothing voice, “Do not worry. You have listened to your father *daven* for years. Go up there; it will all come to you. I am sure that you will do well.” The young man listened to the רב and went to the *במה* to *daven*, to the consternation of the congregation.

After מוסף a group of esteemed laypeople went over to the רב and respectfully asked him why he had sent an אָבֵל, *mourner*, to lead the services. It clearly states in הלָקָה that a mourner does not lead the services on יום טוב וְשַׁבָּת.

The **רב** looked at the group and responded, “Perhaps you do not realize it, but **ר' נחום**’s widow was with us today in *shul*. Can you imagine the grief and sorrow that she is feeling, especially on this day when her beloved husband was usually the **חזן**? Imagine the pain she would have felt if someone else had *davened* the **תפלה** that her husband had led for so many years. To minimize her grief, I sent her son to take his late father’s place. Perhaps the **נחת** of seeing her son at the **במה** in some way mitigated her pain. The **תורה** admonishes us to be sensitive to the needs of a widow. I felt that appointing **ר' נחום**’s son to daven outweighed the **הלכה** that prohibits a mourner from leading the **תפלה** **יום טוב**. Indeed, for the sake of the widow, there was nobody else.”

Adapted from: **Peninim on the Torah—11th series** (with permission from R' A.L. Scheinbaum)

An *Ahavas Chesed* Moment

סֵפֶר אֶהְבֵּת חֶסֶד - חֶלֶק א' פֶּרֶק י': א'

*There is also an **אסור** **פְּעֻלַּת שְׂכִיר** **בְּל תְּלִין**, *not to withhold the wages of a hired worker*, in a case where the payment due is a fixed amount for the work done and is not hourly based. However, one is not **עוֹבֵר** the **אסור** **בְּל תְּלִין**, as long as the item has not been claimed and is still in the hands of the worker. A simple example would be with a Jewish dry cleaner. If someone drops off clothing at a dry cleaner, there is no **אסור** **בְּל תְּלִין**, as long as the item has not been claimed. However once the item was picked up the **אסור** **בְּל תְּלִין** begins.

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

It is important to know that as long as the item is still by the Jewish dry cleaner, even if it is ready, and the dry cleaner even called to tell the owner to pick up the item, there is no **אסור בתלין**. However, once the item has been picked up then unless an agreement was made, one must pay within that pay period.

שאלות Questions of the week

1. How did יתרו know that the “Egyptian” who had saved his daughters was from מעקב’s family?
2. Which animal did משה use that was from אברהם’s time and that will live until the time of משיח?

א:א: ... אֲשֶׁר לִפְנֵי אֱלֹהִים ... (א:א: — 4:20).

2. A special **מִלְכָּה**, donkey, **וְהָיָה עָלָיו מִלְכָּה** had saddled this donkey for **לְרִידָתוֹ**, and it is the same donkey upon which **וְהָיָה עָלָיו מִלְכָּה** will ride, as the **פְּסוּקָה** tells us (**וְהָיָה עָלָיו מִלְכָּה**).

1. Because the waters of the well rose toward מַיִם, הָיָה? recognized that מַיִם

- One who failed to finish שמו"ת before the first daytime קריאת, should do his utmost to complete שמו"ת before מנחה because many פוסקים teach that after קריאת

הַתּוֹרָה of מִנְחָה, the new week's פָּרָשָׁה has begun and he is no longer considered one who is הַצָּבוּר עִם פְּרָשִׁיתָיו; however, בְּדִיעָבָד, he can finish by the following Tuesday.

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,

R' Pinchus Hirschprung זצ"ל, Chief Rabbi of Montreal, was not only known for his brilliant mind, but also for his sensitive heart that was always open to help a fellow Jew in trouble. There were times when he was only able to accomplish his remarkable acts of חסד by fusing both of these מַעֲלֹת, *special attributes*, together.

Once, a ייד in Montreal was in need of assistance from the Polish government. Although the Polish Consulate General was in Montreal, since the issue was sensitive, the best solution was having a face-to-face meeting with the Polish ambassador in the Embassy (stationed in Ottawa, over a 2-hour journey from Montreal). The man asked that R' Pinchus accompany him and testify on his behalf. The רב graciously agreed to travel the 125-mile trip to help his fellow Jew.

The ייד picked up R' Hirschprung at the appointed time. While en route, the רב skimmed through all the documents the man had put together. One "non-important" item in the car was a Polish book written by this same ambassador.

Being fluent in Polish, R' Hirschprung glanced through the book rapidly. When they entered the ambassador's office, he began to recite the entire message of the book to the amazed diplomat. The ambassador smiled. R' Hirschprung had spoken about a topic that warmed his heart. He spread his arms wide and said, "Rabbi, anything I can do for you, I will."

My תלמיד, R' Hirschprung was already doing a great חסד just by accompanying this Jew on a long journey which took many hours of his time. He was a גאון and מתמיד who spent every moment of his time in תורה learning. He surely could have spent his precious time in the car occupied in learning. Instead, he extended his חסד by using his genius to digest the contents of a diplomat's book that he hoped could help in his חסד mission. תורה study is the greatest מַצָּה of all, but there is a time for חסד. The רב taught us one must perform that חסד using the same כוחות as one uses for learning תורה.

יהי זכרו ברוך!
בְּיָדֶיךָ, Your רבי

Story adapted from: JCC of Montreal (with kind permission)

Sage Sayings

R' Pinchus Hirschprung זצ"ל, the Chief Rabbi of Montreal, was beloved by his entire community. As great as a Gaon he was in learning, he was even greater in מדות טובות. R' Hirschprung once divulged to his daughter that if he would be judged harshly in עולם הבא, *the next world*, for עברות בין אדם למקום, he would accept it; but, if he would be judged harshly on אדם לחבירו, he would protest. "איך האב אין — מיין לעבן נישט געטשעפֿעט אַ ייד! — I have never in my life caused anguish to another Jew!"

Source: Jewish Community Council of Montreal (write up)

The 8th International Pirchei Shovvi"m Contest

Starting This Week

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

This week's פֶּרֶשָׁה is שמות – the first שובבי"ם. Have you ever heard of this term? This is an acrostic of the פֶּרֶשִׁיּוֹת of תרומה, משפטים, יתר, בשלח, בא, וארא, שמות, תצא. According to the אַרְיֵז"ל, these פֶּרֶשִׁיּוֹת are especially opportune for strengthening our resolve to do מצוות. This auspicious time is mentioned in the בְּאֵר הַיֵּטֵב "אוי"ח תרפ"ה סימן ב'.

Many places worldwide dedicate these weeks for שיעורים to strengthen מצוות in the home. Pirchei Agudas Yisroel Weekly will once again dedicate the next 8 weeks to strengthening the מַצָּה of וְאַחַד שָׁנִים מִקְרָא וְאַחַד תַּרְגוּם. R' Moshe Feinstein זצ"ל writes that the שָׁנִים מִקְרָא וְאַחַד תַּרְגוּם is equal in importance to all מִצְוֹת דְּרִבְנָן, 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 תורה, the written תורה.

The Pirchei Agudas Yisroel Weekly שָׁנִים מִקְרָא וְאַחַד תַּרְגוּם program has been designed as follows:

- Boys from 1st and 2nd grade should complete the פֶּרֶשָׁה until שְׁנֵי תַלְמִידֵי.
- 3rd grade should complete until שְׁלִישִׁי.
- 4th grade should complete until רְבִיעִי.
- 5th grade should complete until חֲמִישִׁי.
- 6th grade should complete until שְׁשִׁי.
- 7th and 8th grades should complete the entire פֶּרֶשָׁה.

If you are interested in joining this special שובבי"ם program this year and will review the weekly פֶּרֶשָׁה 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 גדולות חומשים.

We will try to announce all the names of the boys who send in faxes. A special mention to the boys who already completed their level of וְאַחַד תַּרְגוּם:

Grade 5 – Shua Leib Bergmann, Torah Institute of Baltimore; **Baltimore, MD.**

We are also interested in hearing feedback from elementary schools and / or individuals that are interested in helping to promote this extra-curricular activity in order to train בָּר מַצָּה boys to be fluent in this special מַצָּה. Please feel free to fax any comments or suggestions to 718 506 9633.



LEARNING FROM OUR LEADERS

בס"ד
PIRCHEI AGUDAS YISROEL OF AMERICA

RAV ISSER ZALMAN MELTZER WAS THE ROSH HAYESHIVA OF YESHIVA ETZ CHAIM IN YERUSHALAYIM.



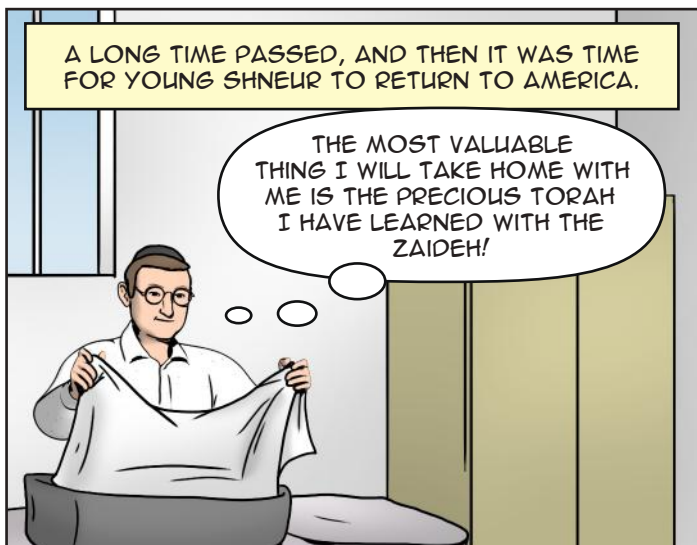
HIS GRANDSON, THE YOUNG SHNEUR KOTLER, TRAVELED FROM AMERICA TO LEARN IN HIS GRANDFATHER'S LEGENDARY YESHIVA.

...Zaideh, this is such a beautiful pshat. I had a different pshat and was bothered by a question...



A LONG TIME PASSED, AND THEN IT WAS TIME FOR YOUNG SHNEUR TO RETURN TO AMERICA.

THE MOST VALUABLE THING I WILL TAKE HOME WITH ME IS THE PRECIOUS TORAH I HAVE LEARNED WITH THE ZAIDEH!



HE WENT TO TAKE LEAVE OF HIS GRANDFATHER, AND R' ISSER ZALMAN WALKED HIM TO THE WAITING TAXI.

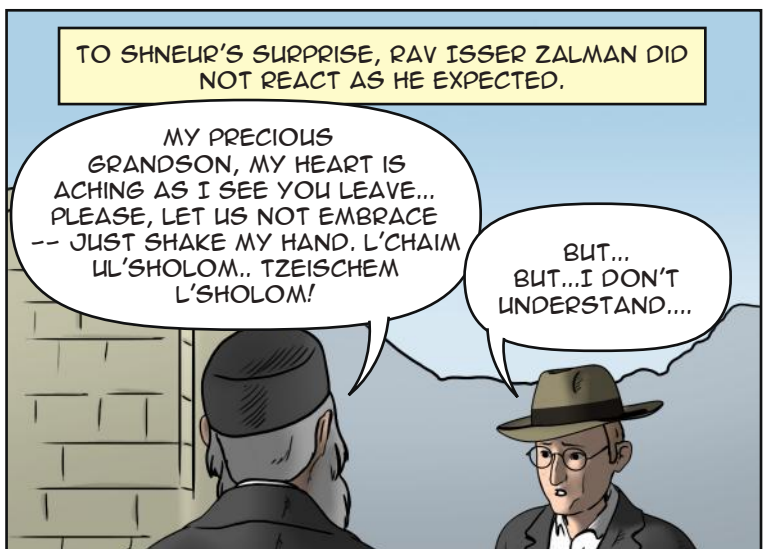
ZAIDEH, I CANNOT SAY IN WORDS HOW MUCH I WILL MISS YOU AND ALL THE TORAH WE LEARNED TOGETHER.



TO SHNEUR'S SURPRISE, RAV ISSER ZALMAN DID NOT REACT AS HE EXPECTED.

MY PRECIOUS GRANDSON, MY HEART IS ACHING AS I SEE YOU LEAVE... PLEASE, LET US NOT EMBRACE -- JUST SHAKE MY HAND. L'CHAIM UL'SHOLOM.. TZEISCHEM L'SHOLOM!

BUT... BUT...I DON'T UNDERSTAND....



LET ME EXPLAIN, MY DEAR GRANDSON. DO YOU SEE THOSE BOCHURIM OVER THERE? SINCE WORLD WAR II, MANY OF THEM HAVE NO FAMILIES AT ALL. I'D LIKE NOTHING MORE THAN TO GIVE MY PRECIOUS EINIKEL A HUG AND A KISS, BUT NOT AT THE PRICE OF CAUSING PAIN TO THOSE OTHER BOCHURIM. THEY HAVE NO PARENTS OR GRANDPARENTS TO GO HOME TO.



R' ISSER ZALMAN MELTZER WAS BORN IN MIR, POLAND, TO SOLOVEITCHIK R' CHAIM AND R' BRURIAH. AT THE AGE OF 10, HE LEARNED WITH LIPTMAN R' OF MIR. AT 17, HE LEARNED IN VOLOZHIN FOR 7 YEARS WHERE HE WAS A TALENTED STUDENT. HE MARRIED DAUGHTER OF R' SHRAGA FEIVEL FRANK (R' SHACH) IN 1891. IN 1894, R' ISSER ZALMAN WAS APPOINTED BY RAV NOSSON TZVI FINKEL AS A TALENTED STUDENT AT THE SLABODKA Yeshiva, TOGETHER WITH HIS BROTHER-IN-LAW, R' MOSHE MORDECHAI EPSTEIN. HE BECAME RAV IN SLUTSK IN 1897 AND IN 1903 BECAME THE SLUTZKER RABBI, A POSITION HE HELD FOR 20 YEARS. IN 1922, HE FLED WITH HIS WIFE TO KLETSK, POLAND. IN 1924, HE EMIGRATED TO AMERICA AND BECAME RAV IN BROOKLYN. HE WAS KNOWN AS A GREAT TALKER AND A GREAT WRITER. BESIDES HIS WRITINGS, HE AUTHORED A BOOK ON THE HISTORY OF THE TORAH. HIS STUDENTS INCLUDED R' FEINSTEIN, R' LEFKOWITZ, R' HENKIN, R' AUERBACH, AND MANY OTHERS.

