



PIRCHEI Weekly

Agudas Yisroel of America

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פרשה: ויקהל מפטיר: שקלים הפטרה: ויכרת יהוידע... (מלכים ב יא:יז-יב:יז)

יום כפור קטן יום רביעי

מברכים ראש חדש אדר ב (מולד יום חמישי בשעה: חלקים 17 + 03:51)

דף יומי חגיגה י"ז ותן טל ומטר לברכה משיב הרוח ומוריד הגשם ברכי נפשי (שבת מנחה)

מצות עשה: 0 מצות לא תעשה: 1



Torah Thoughts



ויאמר משה... זה הדבר אשר צוה ה'... (שמות לה: ד)

And משה said... This is the word ה' has commanded ...

If you remember what happened on כ"ה אדר א' תשס"ה and feel the same inspiration, there is no need to read further. If you don't, then please continue reading.

It seems that the bulk of פרשת ויקהל is only a repetition of תרומה. תרומה speaks about the command to build the משכן and its פְּסוּקִים, such as the מִזְבֵּחַ, מְנוֹרָה, שֻׁלְחָן, etc. The 122 פְּסוּקִים seem to repeat these details. Why was this repetition necessary? There is a basic rule in the גְּמָרָא (רש"י בְּרֵאשִׁית כד: מב) that every letter found in the תּוֹרָה has great meaning. Nothing is unnecessary or redundant. Some of the largest מִסְכָּתוֹת of the גְּמָרָא, which serve as the basis for dozens of chapters in the שֻׁלְחָן עָרוֹד, hundreds of commentaries, and thousands of שְׂאֵלוֹת and תְּשׁוּבוֹת, are based on a few words found in the תּוֹרָה! If so, what do we learn from much of the apparent repetition in ויקהל?

One can say there is a timeless lesson here that justifies these extra פְּסוּקִים. There is a basic difference between תרומה and ויקהל. In תרומה, the word וַעֲשִׂיתָ, you shall make, introduces the commands to build the משכן, etc. In ויקהל, the word וַיַּעַשׂ, and he made, describes the fact that משה did, in fact, make the utensils and the כְּהוֹנֵה. This is the חֲדוּשׁ here: the planning became a reality, the וַעֲשִׂיתָ became a וַיַּעַשׂ.

Many construction projects start with bold and splendid plans. When finally completed, many years later, there are vast cost overruns and so many changes that the project bears little resemblance to the architects' original plans; one wonders: what happened? Did the וַעֲשִׂיתָ become וַיַּעַשׂ?

Every 7½ years there is a tremendous sense of excitement in the Jewish world. אִסּוּם הַשָּׁמַיִם! Another grand celebration upon the completion of the 2,711 folios in the תְּלִמוּד בְּבִלְי by Jews all over the world is coming! The huge gatherings attract thousands of new devotees to the rigorous regimen of learning a פַּרְשָׁה of the day. Many new שְׁעוּרִים are formed, and the attendance during the first 9 weeks of the relatively easy and very interesting בְּרִכּוֹת is impressive, indeed.

Yet, when the פַּרְשָׁה reaches the more difficult שְׁבֻעַת מִסְכָּת, attendance begins to decline. As R' Gedalia Schorr וְצִיִּיל, ראש וְשִׁיבָה, בָּאת שְׁבֻעַת בָּאת מְנוּחָה, would put it, בָּאת שְׁבֻעַת — שְׁבֻעַת שָׁמַיִם came, rest came (רש"י בְּרֵאשִׁית ב: ב). As the long מִסְכָּת progresses into intricate, complex topics, attendance at the שְׁעוּרִים continues to shrink. Why? What became of the resolve by so many to finish שָׁמַיִם? The וַעֲשִׂיתָ was notable, but what happened to the וַיַּעַשׂ? This is what the תּוֹרָה repeats in ויקהל. The great plans to build a משכן did come to fruition, exactly as משה had commanded הקב"ה.

Adapted from: The Pleasant Way (with kind permission from R' Sholom Smith שליט"א)



Yahrtszeit of Gedolim

כ"ז אדר ר' יעקב יצחק ר' חיים פֶּנְהַס was born in Ostrov, Poland, to Yospa Scheinberg. In 1919 his family immigrated to the USA. He learned in יַעֲקֹב יוֹסֵף (RJJ), and in R' Levenberg's יִשְׁבֵּיבָה in New Haven, CT. After his marriage to Basha Herman at 19, he learned in יִשְׁבֵּיבָה in Poland. In 1934 they returned to NY. He became the מְשַׁנֵּי רוֹחֵנִי of יִשְׁבֵּיבָה תַּפְּז חַיִּים. After 25 years he opened יִשְׁבֵּיבָה אֶרֶץ in Bensonhurst, NY. In 1965 he moved along with the יִשְׁבֵּיבָה אֶרֶץ. A prolific writer, he authored טַבַּעַת הַחֹשֶׁן אֶבֶן, מִלּוּאֵי אֶבֶן, מְשַׁמְרַת חַיִּים, מִלּוּאֵי אֶבֶן, טַבַּעַת הַחֹשֶׁן אֶבֶן, and others. A member of the מוֹעֲצַת גְּדוֹלֵי הַתּוֹרָה and leading פּוֹסֵק הַדוֹר, he was known for his piety, לְמַדּוּת, wearing תְּפִלִּין all day and wearing many layers of גִּצְיֹת.

Gedolim Glimpses

תְּלִמִּידֵי ר' שְׁכִינְבֵּרְג ר' חַיִּים פֶּנְהַס taught his תְּלִמִּידֵי the timeless lesson of the value of time and creating special סְדָרִים by his personal example. On every transatlantic flight he learned מִסְכָּת נֶחֱדָה. He would finish the מִסְכָּת twice - once on the way there and again on the return trip. Between עֲלִיּוֹת — גְּבִיָּה לְגַבְרָא — קְרִיאַת הַתּוֹרָה he would learn הַשֻּׁלְחָן. On car trips within אֶרֶץ he learned יַעֲקֹב. On Friday קַהֲלֵיתָ יַעֲקֹב. On Friday nights between מַעְרִיב and קְבֻלַּת שְׁבֻעַת he learned מִקְדָּשׁ. Every moment of life is so precious!



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לעיני ר' ישראל בן אברהם ז"ל לעיני בני ישראל בן יצחק צבי מיי

to the Pitterman and Karman משפחות upon the engagement of their children Yitzzy to Devorah. שתחי' גאנץ כלל ישראל, their parents and גוה.



That's My Baby



ובצלאל בן אורי בן חור למטה יהודה... ואתו אהליאב בן אחיסקה למטה דן... (שמות לח: כב-כג)

And בצלאל the son of אורי, the son of חור of the tribe of יהודה... And with him אהליאב the son of אחיסקה from the tribe of דן...

Why does the תורה mention not only the names of the two leading architects בצלאל and אהליאב and their forefathers, but also the names of their respective tribes? The מפרשים understood that there must be a good reason for the תורה to cite the tribe of each of these men. There is a stark contrast between them: the tribe of דן was from one of the השפחות, and the tribe of יהודה was the leader of all the שבטים.

י explains (שמות לה: לד) that this comes to teach us that בצלאל and אהליאב were recognized for who they were as individuals. They were recognized for their true righteousness, not by their pedigree, as the פסוק says (ויט: לאיוב לד: יט)..., and the nobleman is not recognized ahead of the poor person.

Others explain that these two tribes represent the whole of יהודה, דגלים. כלל ישראל was the lead tribe and דן was the last one. ד was imparting an important message: His love is equal for every Jew, across every חלק of ישראל, and every Jew has an important mission to fulfill. Each person has his or her important role to play, regardless of יחוס (or lack thereof), family situation or birth order.

R' Yaakov Kamenetsky's son R' Avrohom related this story:

"Once, after my regular weekly learning session in my father's home, my father told me that a man and his daughter would soon be arriving, and he requested that I remain in the room while he received them. Naturally, I fulfilled my father's request, but I was quite surprised; usually, when people came to my father, I would leave the room and give them privacy.

"When the two entered, my father chatted with them, inquiring as to their welfare, their occupation, where the father works, which school the girl goes to, what she learns, and more general questions. During the light-hearted conversation, my father

patted me affectionately on the shoulder, and introduced me to them: 'This is my baby, Avrohom,' and continued the discussion. A few minutes later the visit was over and the two of them left the house."

R' Avrohom continued his tale. "I was incredulous, wondering what this was all about. At the time, I was in my late 40s, and never had I heard my father refer to me as 'my baby.'

"My father explained what had happened. This father and his daughter, who is the youngest of the family, had a wonderful relationship. He brought her up and educated her in the תורה way, and she accepted and absorbed everything he taught.

"All was fine, until one day, the father introduced his daughter to a friend of his by saying, 'And this is my baby.' Feeling humiliated by the use of this expression, the girl was deeply hurt and acted cold towards her father. The latter was broken. He had not meant to degrade her; his expression was merely one of affection for his youngest daughter. She, however, would not be reconciled, and slowly began to withdraw from her father.

"Near despair, the girl's father turned to my father, knowing that he was the one to consult. Indeed, my father felt the broken man's pain and advised him to offer the daughter a chance to visit his house on Wednesday, 'for that is when I have a שיעור with my youngest son, Avrohom. Tell your daughter you have an appointment with me and, if she likes, she may join you.' The daughter was delighted at the privilege of being allowed to go to R' Yaakov and arrived together with her father."

Sometime later, the girl's father contacted R' Yaakov to thank him profusely for his wise help. He told him that as they left the Rabbi's house, the girl turned to her father. "I see, Daddy, that even R' Yaakov called his son 'his baby,' even in front of strangers, although he is a grandfather. Apparently, it is an expression of love of a father to his child."

She smiled. Peace had returned to the man's household.

Adapted from: Story heard from a Kamenetsky grandchild

An Ahavas Chesed Moment

ספר אהבת חסד - חלק א' פרק י' ב'

*Even though there are certain scenarios with hiring workers where there would be no אסור of שכיר, not to withhold the wages of a hired worker, there are still other אסורים involved to consider. One example is with a שליח, agent. If the שליח is told to hire workers and even though the workers were told that the בעל הבית will be responsible, since the בעל הבית didn't hire the workers, he is not עובר, אל תאמר לרעהו לך ושוב אסור but there is still an אסור of ... תלין, do not tell your friend to leave and return [tomorrow] כ"ח

*This is intended only as a guide. Please review any real-life situations with a competent Rov. The אסור based on תולין and the applications of the אסור are explained at length in the גמרא (בבא מציעא ק"י: גמרא). However, it is important to note that if the reason why בעל הבית didn't pay was because he was genuinely busy, then the אסור is not עובר any of these אסורים.

"Questions week

1. What do we learn from the fact that the תורה places אהליאב (from the less distinguished שבט) on the same level as בצלאל (from the more distinguished יהודה שבט) regarding building the המשכן?
2. Why were the כלי המשכן recorded as having been built by בצלאל?



1. As the פסוק says in (א: דל) (ל: דל) ע"ש א"ח א"ח - (א: דל) - 35:34).
 2. According to the other sources, since בצלאל was more than any of the other volunteers did to the building the המשכן, it was recorded as having been built by him (א"ח א"ח א"ח - 37:1).

- The מנזל of אדר, דגים, fish, אדר, is one of three months for which the מנזלות are written in the plural form; the others are the מנזלות of תאומים, twins, and מאזניים, scales.
- ספר התודעה explains: אדר can be doubled (as it is this year), so its מנזל is doubled as well (although it can be written in singular form).

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,

As a child, the very young R' Chaim Pinchas Scheinberg זצ"ל did not know his father, who was called up in the Polish military draft (1910) a few short months before his birth. His father, R' Yaakov Yitzchok, chose to immigrate to America rather than submit to the religious compromises mandated by the Polish army. He left behind his expectant wife and older son, Avrohom Nosson, to seek a livelihood on the Lower East Side of Manhattan.

At the turn of the century times were difficult. Each worker's quota required him to work on שבת. R' Yakov Yitzchok would not accept the thought of working on שבת under any circumstances. He had a bad cough on the first Saturday. He was sick on the 2nd Saturday. By the 3rd שבת, he was dismissed and left without a job. This schedule repeated itself until he had exhausted all of the available employment opportunities. Without work, he had no steady income. Dismissing any compromise and without rent money, he was forced to sleep on

the side of East River Drive with all his worldly possessions: the clothes on his back, a blanket, a pillow, and an umbrella.

While his father was away, R' Chaim Pinchas was born. His mother had no income and was reduced to living with her parents. She would arise before dawn, milk the gentile neighbor's cows, and then distributed the milk to her Jewish clientele. The meager profit was primarily set aside for special תורה tutors for her sons. R' Chaim Pinchas absorbed what he was being taught by his parents' sacrifice and as a child under five years of age he would arise by sunrise and beg his grandfather to take him along to shul every morning.

My תלמיד, R' Chaim Pinchas would often remark that just thinking about his parents' *מסירת נפש*, devotion, gave him the inner strength to succeed. You will be surprised at how much your parents have given of themselves for you. If you would think about it more, you could also grow to become a גדול בישוראל.

יהי זכרו ברוך!

בגידיות, Your רבי

A letter from a Rebbe based on interviews

Sage Sayings

... אמת מארץ תצמח — Truth will sprout from the earth ...
 ר' שמואל רוזנבארג זצ"ל (תהלים פה: יב). (תהלים פה: יב) would explain why ר' חיים פנחס שנינברג זצ"ל was always to find the truth. He would explain to his תלמידים, וואס מער א מענטש האלט זיך נידערק, אלץ גרינגער איז עס פאר "—The more humble a person [lowly as earth], the easier it is for him to recognize the truth [which sprouts from the earth]."

Source: Heard around the Shabbos table



Understanding Davening

In preparation for *פְּרֻשֵׁת שְׁקָלִים מוֹסֵף*...

אֶשְׁכַּל: מִגּוֹן אֲבָרְהָם ... Every person is naturally attached to ד'. The more we bring ד' closer in our lives the more our lives are peaceful. We foolishly held back on giving צְדָקָה that helps protect us. We therefore became completely unprotected from harm. Allow us again to give *מִחְצִית הַשְּׁקָל* in the final *בֵּית הַמִּקְדָּשׁ*, and protect us in the *זְכוּת* of the reading of *פְּרֻשֵׁת כִּי תִשָּׂא*.

הַכֹּפֵר: אֵתָה גִבּוֹר ... We should learn and be aware of how giving *הַשְּׁקָל* atones. May ד' remember the protection *אֲבָרְהָם* created for us by humbly saying, "I am like dust and ashes!" Similarly, *הַשְּׁקָל* protected us from plague and its shame. Allow us again to give *מִחְצִית הַשְּׁקָל* in the final *בֵּית הַמִּקְדָּשׁ* ... and resuscitate us with life-giving rain!

This Week in History

The 8th year of our international הלכות חג contest is starting this שבת. Our contest learning will IY"H focus on your learning some of the practical הלכות of the next two הלכות פסח and הלכות פורים — ימים טובים.

- Starting שבת פְּרֻשֵׁת וַיִּקְהַל פורים to begin learning at least 2 הלכות from הלכות קצור שְׁלַחַן עֲרוּךְ every day until פורים (20 days). The three practical (totaling 36) קצור שְׁלַחַן עֲרוּךְ (סעיפים) are: סימן קמ"א, סימן ק"מ and סימן קמ"ב.
- Starting פורים to begin learning at least two הלכות פסח from הלכות קצור שְׁלַחַן עֲרוּךְ every day until פסח (29 days). The two practical in סימנים קצור שְׁלַחַן עֲרוּךְ to be completed twice (totaling 23 x2) chosen for the contest are: (הַכְּנֵת הַסֶּדֶר - י"א סעיפי) סימן קי"ח and (סֶדֶר לֵיל סֶדֶר - י"ב סעיפים) סימן קי"ט.

Those who IY"H finish all the סעיפים (along with completing *תְּפִלַּת וְאֶחָד תְּפִלָּה* per grade level) before פורים can review what they learned in the remaining days of the contest. To join, please send a signed fax to 718 506 9633 — include grade, name, school, city, state, contact # — or email: shnayimmikracontest@gmail.com.



LEARNING FROM OUR LEADERS

בס"ד
PIRCHEI AGUDAS YISROEL OF AMERICA

ONE DAY, RAV SHLOMO ZALMAN'S SISTER CAME OVER TO HIS HOUSE.

REBBI!
PLEASE CAN I GET A BRACHA FOR MY YOUNG SON WHO IS STARTING YESHIVA?

MAY HE BECOME A GREAT TALMID CHACHAM! IF YOU LEARN WITH HIM EVERY DAY YOU WILL SEE YIDDISHE NACHAS!

THE SISTER WAITED FOR A WHILE UNTIL ONLY THE ROSH YESHIVA AND HIS WIFE WERE PRESENT.

RAV SHLOMO, YOUR NEIGHBOR, MOTTEL'S COUSIN, WAS SUGGESTED AS A SHIDDUCH FOR MY DAUGHTER. WHAT DOES THE ROV THINK?

HOW CAN I DO THIS RIGHT? I CANNOT HURT MY WIFE...

WELL, YES. HE'S A FINE BOY.

BY THE WAY, DO YOU HAVE ANY PLANS TO VISIT OUR SISTER IN SHAAREI CHESSED?

YES, I GO TO VISIT HER EVERY DAY ON MY WAY HOME.

THE SISTER THEN WENT TO SHAAREI CHESSED.

HOW ARE YOU FEELING TODAY?

BARUCH HASHEM, FINE. I GREATLY APPRECIATE YOUR DAILY VISITS... YOU ARE SO SPECIAL!

AFTER THE SHORT VISIT...

RAV SHLOMO? WHAT'S WRONG? WHY ARE YOU HERE?

MY DEAR SISTER, REGARDING THE SHIDDUCH, YOU SHOULD KNOW FOR NEXT TIME THAT YOU SHOULD ONLY ASK ABOUT OTHERS IN PRIVATE.

BUT I WAITED FOR EVERYONE TO LEAVE!

MY WIFE WAS STILL THERE, AND SHE DOESN'T NEED TO HEAR ABOUT THIS. FOR HER IT WOULD BE LASHON HARA. THE BACHUR IS NOT FOR YOUR DAUGHTER.

R' SHLOMO ZALMAN AUERBACH זצ"ל WAS BORN IN יהודקה לייב TO ר' ורש"ל AND REBBETZIN TZIVIA. IN HIS TEENS, HE LEARNED IN חייים עץ חיים. HE BECAME A תלמיד מובהק OF זלמן ר' איסר זצ"ל MELTZER (THE ראש ישיבה). ON 1930, HE MARRIED רבקה רחוקה RUCHAMKIN. R' SHLOMO ZALMAN THEN STUDIED UNDER R' ZVI PESACH FRANK זצ"ל AT KOLLEL פרם ציון WHICH FOCUSED ON THE LAWS OF ISRAEL. IN 1949, HE WAS APPOINTED ראש הלכה למעשה OF ישיבה קול תורה, WHERE HE SERVED FOR 46 YEAR UNTIL HIS פטירה. HIS UNIQUE APPROACH TO הלכה BECAME WELL KNOWN THROUGH HIS ספר מאורי אש ON ELECTRICITY. R' SHLOMO ZALMAN HAD A CLOSE ASSOCIATION WITH זצ"ל ERDZINSKI R' חיים עוזר. HE AUTHORED מעדני הארץ ON PLANTING IN ISRAEL. A פוסק ON פרוש, HE PRINTED HIS פסקים ON שבת IN שמינת שבת כהלכתה. ACCEPTED BY ALL STRIPES OF תרדמים, R' SHLOMO ZALMAN, THE פוסק הדור AND אגודל IN שמינת שבת כהלכתה, WAS OBLIGED TO FULFILL THE DICTUM: ונמצא חן ושכל טוב בעיני אלקים ואדם!



ב' אדר 1910-1995 5670-5755