



PIRCHEI Weekly

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פרשה כנחס הכטרה דברי ירמיהו... בטרם אצרך בבטן ידעתיה... (ירמיהו א-בג)

דף יומי כתובות י"ז אבות פרק א'

מברכים ראש חודש מנחם אב (מולד יום חמישי בשעה: חלקים 4 + 19:32)

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Torah Thoughts



עלת תמיד העשנה בהר סיני ... (במדבר כח: ו)
A regular Olah offering such as was made at Mount Sinai

Every day of the year, even on **שבת** and **כפור** יום, there is a **מצנה** to bring the **תמיד**, קרבן תמיד, the regular daily sacrifice, one in the morning and the second in the afternoon. The **תורה** describes the **הלכות** that apply to the **קרבן תמיד** and then adds the curious remark that it should be like the one *made at Mount Sinai*.

What additional information about the **תמיד** קרבן תמיד are we meant to learn by examining the **קרבן תמיד** brought at **סיני**? The **הר סיני** and the **גמרא** (תגינה ו:) discuss this question, and the **הקמ"ס** offer various opinions regarding the learning of specific **הלכות**.

Rav Yosef Salant points out that there is also a very important point that we can learn from the words **העשנה בהר סיני**, that is a lesson for today, even though we can no longer bring the **קרבן תמיד**.

Think about the very first time that a person puts on **תפלין**. It takes him a long time. He makes sure to set his alarm clock the night before to wake him up with plenty of time to shower and get dressed and walk to shul. The **בר מצנה** boy then lovingly pulls the **תפלין** from the velvet bag and carefully unwraps the straps. He makes the **ברכות** slowly, reading each word clearly.

Then he winds the straps around his arm with full concentration.

For some people, however, things change with time. There was a power outage in his neighborhood and he forgot to check the setting on his alarm clock and he overslept, so he comes running into **shul** late, puts his **תפלין** on in a flash, and before you know it, he is caught up to the people who came on time.

When something is done day in and day out, as wonderful as it may be, it is at risk of becoming done by rote. It starts to become an automatic habit, performed without thought. The thrill is gone.

This could have been the pitfall of the **קרבן תמיד**, the sacrifice that was brought every day, day in and day out, morning and evening, as long as the **משכן** and the **בית המקדש** were standing. After a while, there was a risk that the novelty would wear off, the excitement would fade. The **קרבן תמיד** would possibly become a habitual service, without feeling or inspiration.

Therefore, the **תורה** reminds us, "Bring the daily sacrifice as you made the one at **סיני**, הר סיני, when everything was still new and fresh, when your heart beat faster and you caught your breath with excitement. This is what you should do every day. Reach for that moment of inspiration. It can be done."

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



Yahrtzeits of our Gedolim

כ"ו תמוז R' Shlomo Ganzfried זצ"ל, born in Uzhgorod (Ungvar), Hungary, to **ר יוסף זאב** and **בלקה**, was orphaned of his father at a young age. The town's **רב**, R' Hirsh Heller זצ"ל, took him under his wings and became his **מבנה**. At age 30 he wrote his 1st **ספר** on **הלכות ספרות**. He later took a position as **רב** in Brezevitz, where he authored **שלמה פני** (and on **בבא בתרא**), but this work was stolen before being published). In 1850, he returned to Ungvar as a **דיין** and later became **ראש בית דין**. He published **תורת זבח**, **קצור שולחן** and **אהל שם**. In 1864, he wrote his classical work, the **קצור שולחן**, which was reprinted 13 times in his lifetime. 100's of **פתי כנסיות** learned **קצור** publicly between **מנחה** and **מעריב**.

Gedolim Glimpses

In 1834, R' Shlomo Ganzfried זצ"ל, who was still a merchant, sent the written manuscripts of his **ספר** on **הלכות ספרות** (later named **קצת הסופר**) to the **חתם סופר**, who was awed by the author's clarity and breadth of knowledge. The **חתם סופר** personally notated his thoughts on the side of the **ספר** and said that he will not allow any new **סופר** to practice unless they were first tested and found to be proficient in this new **ספר**.



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

לעיני הבחור הנחמד ישעיהו דוב ע"ה בן יבלחטי"א ר' יצחק צבי שליט"א (נפטר כ"ז תמוז ה' תשס"ט)
לעיני הילד צבי אליעזר יחיאל מיכל ע"ה בן יבלחטי"א ר' משה שליט"א (נפטר כ"ז תמוז ה' תשס"ט)



A Man of Spirit

וַיְדַבֵּר מֹשֶׁה אֶל ה' ... וַיִּקְדֹּד ה' ... אִישׁ עַל הַעֲדָה ... וַיֹּאמֶר ה' אֶל מֹשֶׁה קח לךְ אֶת יְהוֹשֻׁעַ בֶּן נּוּן אִישׁ אֲשֶׁר רוּחַ בּוֹ ... (במדבר כז: טו-טז, יח)
מֹשֶׁה spoke to Hashem ... "May Hashem ... appoint a man over the assembly ... Hashem said to מֹשֶׁה: "Take to yourself בֶּן יְהוֹשֻׁעַ בֶּן נּוּן, a man in whom there is spirit".

"G-d of the spirits" — מֹשֶׁה said: "רְבוּנוֹ שָׁל עוֹלָם, the thoughts of each and every individual person are revealed and known before You, and (it is also known to You) that no two people think alike. Appoint a leader for them who will be able to deal with each individual."

"[Take יְהוֹשֻׁעַ] a man in whom there is spirit" — who is able to deal with each individual [according to that person's way of thinking and needs]" (based on רש"י).

The late Bluzhever Rebbe, R' Yisrael Spira זצ"ל, is well-known for his heroism during the Holocaust. This, however, is only one aspect of his incredible life story. The Bluzhever Rebbe was a distinguished רב in Poland during the first World War and a leader of Galician Jewry before the second World War. After enduring unspeakable suffering during the Holocaust, he came to America and became one of its most influential and beloved תורה leaders.

Wherever he went, scores of people sought the Bluzhever Rebbe's blessing, encouragement and advice. He was warm, sensitive and perceptive. His advice was always on the mark; he knew what to say and how to say it. Those who sought to develop a relationship with the Rebbe learned that it was very easy to feel close to him. A man who was especially close to him once remarked: "There are probably very many people who consider themselves among those closest to the Bluzhever Rebbe — and for good reason. The Bluzhever Rebbe exuded warmth, concern, and פשטות (simplicity), and he made

you feel that you really were close to him."

One of the most unusual cases to come his way occurred in the 1950's, when a woman refused the psychiatric help that she so desperately needed. Her family brought her to the Rebbe who asked the woman what was bothering her. She replied that once, while walking in the street, she was startled by the sound of a plane flying overhead. She had expressed her outrage vehemently and, as she imagined, the plane had crashed as a result of her words. She further imagined that President Eisenhower, after learning that she had caused the crash, had sent agents to apprehend her, and she had been on the run ever since.

As she related this fantastic tale, the Bluzhever Rebbe was attentive, as if believing every word. When she finished, the Rebbe said, "You know, President Eisenhower, as General of the American Army, liberated me from the concentration camps. The President and I are old friends. I am quite certain that as a personal favor to me, he will drop all charges against you."

With that, the Rebbe "dialed" Washington on his phone and "chatted" with the President as one would speak with an old friend. After hanging up the phone, the Rebbe told the woman, "The President says that he is willing to drop all the charges against you, but on one condition: that you seek psychiatric help and obey the doctor's orders."

A few days later, the Rebbe received a telephone call from the woman's psychiatrist. The doctor was curious to know where the Rebbe had received his training in counseling. The doctor could never understand that the source of a צדיק's wisdom is the תורה study in which he toils day and night.

Adapted from: Shabbos Stories (with permission — ArtScroll)

An Ahavas Chesed Moment

ספר אהבת חסד - חלק ב' פרק ח'

*In this פרק the חפץ חיים presents us with five negative arguments why people shirk away from lending money: - ציר, פיתור, ידעיה, פיטור, ציר? - *Fear, Lack of knowledge, Shirking the responsibilities, Stinginess, Laziness.* [היראה - Fear] - the lender is afraid that the borrower is too poor to be able to pay back. The חפץ חיים offers a litmus test: What if the borrower would agree to pay back the money lent at a high percentage (through עסקא), would you risk lending the money? If he is too poor to pay back, what do you gain?

*This is intended only as a synopsis. Review of the ספר אהבת חסד is far more extensive and appropriate. For ראש השנה R' Pam זצ"ל would often explain that תשובה should be done similar to poor person unable to repay a large loan — as long as he repays something, he shows his desire to pay. So too with תשובה; pick one small area to fix every year and stick to it. It will show that we really want to do full תשובה.

"Questions of the week

1. Where is there a רמז, *hint*, in the תורה, *pouring of the water*?
2. What is the דרך ארץ, *proper conduct*, that the תורה teaches us regarding how one should treat a guest?



1. On the 2nd day, it says: וַתִּקַּח הַמַּלְאָכִים מִן הַמַּיִם וַתִּשְׁפְּרוּ אֶת הַמַּיִם וַתִּשְׁפְּרוּ אֶת הַמַּיִם וַתִּשְׁפְּרוּ אֶת הַמַּיִם. On the 6th, וַתִּקַּח הַמַּלְאָכִים מִן הַמַּיִם וַתִּשְׁפְּרוּ אֶת הַמַּיִם וַתִּשְׁפְּרוּ אֶת הַמַּיִם וַתִּשְׁפְּרוּ אֶת הַמַּיִם. The highlighted extra letters spell the word **מִלֵּוּ** (מִלֵּוּ) — 29:11).
2. Just as the number of animals offered on each day of מִלֵּוּ decreases daily, so, too, a person should progressively decrease the richness of the food that is prepared for a guest (באגף ה'ט"ט מִלֵּוּ מִלֵּוּ — 29:15).

- The שליח צבור uses the name מנחם אב when announcing the month on the שבת before ראש חדש.
- Some people have the מנהג that when they date a letter during this period, they refer to the month as אב from ראש השנה till ט' באב and then, for the rest of the month, they write מנחם אב.

Focus on Middos

Dear תלמיד,

When R' Shlomo Ganzfried זצ"ל became of age, he married Hendl Esther, the daughter of the R' Yom Tov Lipa Modrer. R' Shlomo was very humble and made it quite obvious that he did not want to use his תורה knowledge to become a רב. Knowing this, ר' יום טוב endowed him with a large sum of money with which to build up a business and thereby support his family. At first R' Shlomo dealt in the wine trade, which he conducted with faith and meticulous honesty. Success did not shine upon him, however, and in a short while he lost the entire sum he had been given. His father-in-law, who loved him as a son, once again granted R' Shlomo a generous sum and opened up a new business for him in his birthplace, Ungvar.

R' Shlomo worked hard, but his תורה learning was his main focus, and his earning a livelihood was of significance only inasmuch as it was necessary. The story is told that once his widowed mother came to check up on the business, and asked

him: "What did you come up with in business today?" to which R' Shlomo opened his drawer and spread out before her eyes pages of his הדושים...

During this time, he authored קצת הסופר. The חתם סופר would not give a קבלה unless a סופר was tested on his knowledge in this ספר. When R' Shlomo was already famous and recognized as the author of the קצור שולחן ערוך, he added another ספר on the same topic, ספר אפריון. He wrote לקצת הסופר on תורה, a קנטריס to fight against the reform Jews, אהלי שם on מסכת גיטין and more.

My תלמיד, it is said that since 1864 when R' Ganzfried's ספר, the קצור שולחן ערוך was first published, it has been reprinted more than any other ספר [besides תנייך] with over two million copies. R' Shlomo never stopped his writing of ספרים. He lived to glorify the name of ד' and never changed, even when his name was famous throughout the world!

הי זכרו ברוך!
רבי Your, בדידות

A letter from a Rebbi, based on interviews

Understanding בין המצרים

בין המצרים — The Three Weeks

Starting from the five tragedies that began on י"ז תמוז through the destruction of the בית המקדש on ט' באב, the three weeks between י"ז תמוז and ט' באב are referred to as בין המצרים. This is based on the words of (ג:א): *אֵיכָה... כל רדפיה השיגוה בין המצרים — ... all her (שקלא) pursuers reached her in between narrow straits (cornering them)*. Although this is low point in the Jewish calendar, it is also the most opportune time to become closer to ד'. The ספרים find this hinted in the phonetical reading of these words: *כל רדף קה השיגוה בין המצרים בין "בין" — all those who pursue 'd' can reach Him during "בין" — "המצרים"*. Just like ד' was closest to כלל during their time of national tragedy, so too, ד' is closest to us during our own (personal) most difficult times.

ערב שבת 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 ערב 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 וְאָחַד תְּרַגּוּם. If you arrange for a group to learn [on the phone], and have a שְׁעוֹר 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

R' Shlomo Ganzfried was once asked why he wrote his קצור שולחן ערוך with an emphasis on writing the precise הלכה, with only a brief explanation. He smiled and explained, "שישטייט אין תהלים: תַּעֲרֹךְ לְפָנַי שְׁלֹחַן, גרייט און," — it says in תהלים (כ"ג:ה): *Prepare before me a table* — (שְׁלֹחַן ערוך) — *נישט תַּעֲרִיךְ, מאך לענגער* — not *lengthen* before me a table!"

Source: Heard around the Shabbos table



LEARNING FROM OUR LEADERS

בס"ד
PIRCHEI AGUDAS YISROEL OF AMERICA

R' ELIYOHU MEISEL WAS HEAVILY INVOLVED IN SECURING THE RELEASE OF YOUNG JEWISH CHILDREN WHO WERE CAPTURED AND FACED FORCED ARMY SERVICE.

ONE EREV YOM KIPPUR, THERE WAS NEW ROUNDUP OF BOYS.

I'M WILLING TO PAY 1,000 RUBLES FOR THE THREE BOYS.

500 RUBLES A HEAD IS THE GOING RATE AND I WILL NOT BUDGE.

THAT'S NINE BOYS TODAY...THIS WAS OUR BIGGEST CATCH IN A LONG TIME!

IMMEDIATELY THERE WAS A RUSH OF PEOPLE TO THE ROV'S HOME.

...REBBI! MY SON IS LOST FOREVER!

...REBBI - PLEASE HELP US IN OUR TIME OF NEED!

I WILL DO WHATEVER I CAN.

HOW AM I GOING TO RAISE 4,500 RUBLES BY TONIGHT, BEFORE THE BOYS ARE TAKEN AWAY TO THE MAIN ARMY POST?

THAT YOM KIPPUR, AFTER THE CROWD HAD ARRIVED AND BEFORE KOL NIDREI:

MORAI V'RABBOSAI, WE NEED 4,500 RUBLES TO RELEASE A NEWLY CAPTURED GROUP OF CHILDREN. WE WILL NOT START KOL NIDREI TONIGHT UNTIL THE FULL AMOUNT IS COLLECTED!

I'LL GIVE 250 RUBLES!

COUNT ME IN FOR THE SAME!

WITHIN A SHORT PERIOD OF TIME, THE FULL AMOUNT WAS RAISED AND THE BOYS WERE RELEASED.

ר' אליהו מייסל (THE AB BIT DYN OF LODZ) WAS BORN TO מנשה AND תהא MEISEL IN THE TOWN OF HORDOCK, LITHUANIA. HE BEGAN TO STUDY AT THE VOLOZHIN נשיכה AT AGE 9. HIS FELLOW STUDENTS INCLUDED בערר SOLOVEICHIK וצ"ל OF BRISK AND WAS AUTHORIZED TO TEACH AND RENDER DECISIONS ON HALACHIC ISSUES AT THE TENDER AGE OF 12. AT AGE 19, HE BECAME THE רב OF HIS HOMETOWN. IN 1843, R' MEISEL MOVED ON TO BECOME רב IN DARZIN FOR 8 YEARS, AND THEN SPENT 6 YEARS AS THE רב IN PROZZANYI. ר' אליהו מייסל THEN SERVED AS רב OF LOMZA FOR 12 YEARS, WHERE HE DEDICATED HIMSELF TO RAISING FUNDS TO RANSOM נחורים FROM THE ARMY. HE THE SERVED AS CHIEF RABBI OF LODZ. ר' אליהו מייסל TOOK AN ACTIVE PART IN THE PUBLIC LIFE OF THE JEWS OF POLAND AND WAS A PARTNER IN ALL THE שאלות AND PROBLEMS THAT AROSE DURING HIS TIME. HE FOUGHT FIERCELY AGAINST THE משיכנילים. HE BECAME ONE OF THE STAINCHEST OPPONENTS OF THE SECULAR ZIONIST MOVEMENT. ר' אליהו מייסל IS REMEMBERED FOR HIS HUMILITY AND TOTAL DEDICATION TO THE WELFARE OF ישראל.



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

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