



# PIRCHEI Weekly

Agudas Yisroel of America

August 13, 2022 - ט"ז מנחם אב תשפ"ב - Vol: 9 Issue: 46

**פרשה עקב הכפרה ותאמר ציון עזבני ה'... (ישעיהו מטי"ד-נאג)**

**יום כפור קטן (מוקדם) ביום ה'**

**מברכים ר"ח אלול (מולד יום שבת קודש בשעה: חלקים 5 + 08:16)**

**דף יומי כתובות מ"ה אבות פירק"ד**

**מצות עשה 6 מצות לא תעשה 2 שבועות לראש השנה 5**



## Torah Thoughts

### מצוה תל - מצות ברכת המזון

We learn from ... *and you will eat* and you will be satisfied and bless 'ד... that it is a מצוה עשה to bless 'ד after being satisfied from eating bread [made from wheat, barley, spelt, oats or rye] or from any of the seven species mentioned in ארץ חטה ושעורה וקנף ותאנה ורמון... זית שקן ודבש and grape, and fig, and pomegranate...oil from olives and date-honey (דברים ח:).

### משרשי המצוה

The חנוך begins that although he feels inadequate to explain such a מצוה 'to bless 'ד' since it has many levels of depth and hidden secrets; the love to explain מצוה [to his beloved children] overtook him. He continues and explains that it a well-established fact that 'ד created man and in His Kindness gave us all what we need to rule over His entire creation. However, we need to be worthy to receive His goodness and blessing. Therefore, 'ד in His Kindness, gave us a מצוה to 'Thank Him'. When we give a ברכה to 'ד, we are acknowledging that 'ד is the ultimate Blessed One (all blessing is only from Him). This recognition of 'ד creates for us the זכות, merit, to receive His blessing.

Uncharacteristically the חנוך continues with explaining why he went to great length to list the different rules and הלכות concerning ברכות [e.g why some ברכות start and end with a ברוך and some do not etc]. Learning/teaching about ברכות would create for him many blessings [the same as if he, the חנוך, was actually bentching].

### מצוה תלא - מצות אהבת הגרים

It is a מצוה עשה to love converts as it says: ... *and you shall love the convert...* (דברים י:ט) This means that we must not say or do anything to cause them pain; rather, we should be good to them and show kindness as much as is reasonably possible. This מצוה is in addition to (מצוה רמג): ... *and you shall love your fellow friend...* which is applicable to anyone who is רעה, your friend (who believes in 'ד and His מצוה).

### משרשי המצוה

The חנוך explains that we were chosen by 'ד to be His holy nation; therefore, He guided us in the ways of compassion and kindness. He warned us to crown ourselves with every desirable good מדה, character trait, so that His people will be beloved in the eyes of all who see them. They will see their behavior and will declare, "These people are the nation of 'ד!" Now how beautiful and pleasant it is to be kind and good to someone who left his nation, his entire family of his parents and has joined another nation only because of his love for the truth. One who merits to have true good מדות [that can be said about him, "He is from the nation of 'ד] will be blessed to have the goodness and blessing of 'ד. Constant blessing will be showered upon him, for goodness grows and grows on those that are good [and the reverse happens upon those that are evil].

*Adapted from: Rav Pam on Chumash (with kind permission from ArtScroll)*

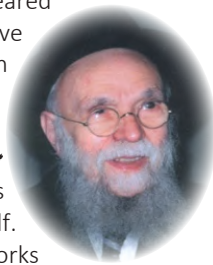


## Yahrtzeits of our Gedolim

**ב"ח מנחם אב 5673 - 5761** His family later migrated to the US where his father, R' Meir זצ"ל, was appointed to the faculty of ברלין. At the age of 13, he studied in תורה ודעת, becoming very close with the ראש ר' Dovid Lebowitz זצ"ל, and R' Shraga Feivel Mendlowitz זצ"ל. He married Sarah Balmuth in 1943. R' Pam taught in תורה ודעת for 60 years. On the weekly פרשה interwoven with אהבת חסד and לקמדות זכרי and one who forsakes them is like one who forsakes life itself. As for those who will study these works abundantly - it will be זנים (a source of merit) for him and for me." Rav Pam's זמנה (21<sup>st</sup>)

## Gedolim Glimpses

"If my beloved children and endeared תלמידים would like to help me and give me נחת in עולם הבא, they should learn and teach the חפץ חיים ספרים and אהבת חסד, both individually and in groups, for all his words are זכרי and one who forsakes them is like one who forsakes life itself. As for those who will study these works abundantly - it will be זנים (a source of merit) for him and for me."



Rav Pam's זמנה (21<sup>st</sup>)

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

לע"נ ר' אברהם יעקב הכהן פאם זצ"ל (נפטר כ"ח מנחם אב, ה' תשס"א)



# A Tribute to Rav Pam זצ"ל

If Rav Pam had been able to schedule his own *לְוִיָּה*, he surely would have said that it should take place during *בְּיוֹן הַזְּמַנִּים*, so that *לְשִׁבוֹת* would not lose time from learning; on a Friday, so that fewer people would be able to attend and there would be less temptation to deliver *הַסְפָּדִים*, eulogies; and during the summer, when many people are away. Which is exactly what happened. Several thousand people crowded the *בֵּית מִדְרָשׁ* of his *תּוֹרָה וְנִיעוּת* and the surrounding streets on *כ"ח מְנַחֵם אָב*, ה' תשס"א (August 17, 2001) to show their respect to their beloved *רַבֵּי*.

It was, perhaps, inevitable that this man, who combined greatness in *תּוֹרָה*, eloquent simplicity, sterling character, and a refusal – almost an inability – to speak or hear ill of others, should be compared to the *חֲפָץ חַיִּים*. No less an authority than Rav Yaakov Kamenetzky said that Rav Pam was “the *חֲפָץ חַיִּים* of our time.”

*Pam* was born in *תַּמְוֵז* in tiny Vidz, Lithuania. His father, R' Meir, was an exceptional *תּוֹרָה* scholar. R' Pam would tell his family and *תַּלְמִידִים* that his father almost never went to bed. He would learn until he dozed off from fatigue, and would wake up in the middle of the night and return to his studies.

When R' Avrohom Pam was 11 years old, his parents sent him away from home to a *יִשְׁבֵּיבָה*. There was a time when he slept on a bench in the local *shul*, but nothing deterred him from learning as long and intensely as he could. He was part of a special group of *בְּחוּרִים* in Slabodka, where he became a frequent *שֶׁבֶת* guest of R' Yaakov Kamenetzky. It was a warm relationship that resumed many years later when R' Yaakov became *ראשׁ יִשְׁבֵּיבָה* in *תּוֹרָה וְנִיעוּת*.

In 1927, after several years of extreme poverty and harassment at the hands of the Communist authorities, his father, R' Meir Pam, came to the United States. After securing positions as a *מְגִיד שְׁעוֹר* in Yeshiva Rabbeinu Chaim Berlin and as *רַבֵּי* of the *בֵּית מִדְרָשׁ הַגָּדוֹל* in Brownsville, he was able to send for his family.

*Pam* became a *תַּלְמִיד* in *תּוֹרָה וְנִיעוּת*, the only *מְתִיבְתָא* in Brooklyn at that time. He remained there for the remainder of his

life. In 1939, Rav Pam became a *מְגִיד שְׁעוֹר* in *תּוֹרָה וְנִיעוּת*, a position he held for 62 years. During those years, he probably had a total of 2000 *תַּלְמִידִים* in his classes, but there were many more than that, because his direct and indirect influence radiated far beyond the confines of his classroom and *יִשְׁבֵּיבָה*. In 1943, he married Sarah Balmuth, who shared his passion for *תּוֹרָה* and sensitivity. She exuded good cheer and hospitality, even as she tried to protect him from the intrusions on his precious time for learning, especially after he became the *ראשׁ מוֹעֲצַת גְּדוּלֵי הַתּוֹרָה* and then a member of the *הַתּוֹרָה וְנִיעוּת* *יִשְׁבֵּיבָה*.

His widely appreciated *shmuessen* may have seemed to some as effortless, but he invested enormous amounts of thought in the topics and the manner of expression. He placed heavy emphasis on how a *תַּלְמִיד* should relate to others: to parents, friends, wife and children.

He surprised his own family and others by saying even as a young man that he prayed he would be able to teach *תּוֹרָה* for at least sixty years. Sixty years! How unrealistic! But he did it. Until the end of his life, he turned the unrealistic into reality. One of his bywords, especially in his later years, was from the prophecy of *חֲנִי* (ב:ד). *הַיְיָ* commanded the prophet to exhort the leaders of *יִשְׂרָאֵל* to encourage their people to shake loose from the dispiriting bonds of exile and proceed with the building of the *בֵּית הַמִּקְדָּשׁ* 2<sup>nd</sup>. Everything was stacked against them, but the word of *הַיְיָ* insisted “*וְעָשׂוּ כִּי אָנֹכִי*” – *אֵתְכֶם* – And do! For I am with you.”

The last ten years of his life focused on the plight of children from the former Soviet Union in Israel. At an Agudah Convention, he said that we must provide them with a *תּוֹרָה חֲנוּךְ* – and it is “*בְּיָדֵינוּ*” in our hands. We can do it!” Realistic? Of course not! In our hands? Not against the power of the state and without funding or personnel. The next day *Shuvu/Return* was born. Today it enrolls over 16,000 children and it continues growing daily. He is no longer with us, but his teachings are. **Do now, for ה' is with you! You will be successful if you just try - it is *בְּיָדֵינוּ*!**

*Adapted from: The Jewish Observer (with kind permission)*

## An Ahavas Chesed Moment

*סֵפֶר אֲהָבַת חֶסֶד - חֶלֶק ב' פֶּרֶק ח'*

\*On the 2<sup>nd</sup> argument of the *נִצְר הַרְעָה* to shirk away from lending money because of *הַעֲלָם דְּיָדְעָה* – lack of knowledge, the *חֲפָץ חַיִּים* offers the following *מִשְׁל*. Imagine meeting a close, trustworthy friend who offers you of a once-in-a-lifetime business opportunity. Would it ever occur to anyone to offer some lame excuse like, “Perhaps you can come again, I am too tired to walk home now!” or “I only have a large bill, maybe come at another time?” These are lame excuses if you would understand the great reward of this *מִצְוָה*!

\*This is intended only as a synopsis. Review of the *סֵפֶר אֲהָבַת חֶסֶד* is far more extensive and appropriate. The *חֲפָץ חַיִּים* explains that the ‘excuse’ of saying *זֶה עֵצְוֹן זֶה* *בְּטוֹב שְׂאֵהִיָּה שׁוֹגֵג בְּעֵצְוֹן זֶה* *מִצְוָה* is similar to walking through a field with many pits and asking for a cloth to cover one’s eyes to be able to say, “I was an *אֹהֶט*, I just couldn’t see the pit!”

## Questions of the week רש"י

- 1. What are the first words that parents should teach their child when the child begins talking?
- 2. Where is there a reference in the *תּוֹרָה* to *תְּחִיַּת הַמֵּתִים* – resurrection of the dead?



1. From the time that a young child begins to speak, he should be taught the words: *אֵלֹהִים* and *אָבִי* so that this should be the natural pattern of the child's speech as he grows up (א:א) *אֵלֹהִים אָבִי* (11:11:6).  
2. The *פֶּסֶק* says, to give to *אֵלֹהִים* [i.e. the *אֵלֹהִים*], not to *אֵלֹהִים*, implying that the *אֵלֹהִים* will be resurrected and receive the land in person (11:11:21).

- During the month of *אֶלּוּל*, one should write, either at the beginning or at the end of a personal letter to a friend, wishing them a *חַתִּימָה טוֹבָה*.
- There is a *מִנְהַג* to blow the *שׁוֹפָר* each weekday morning of *אֶלּוּל* after the *צַבּוּר* finishes *שְׁחִירָתוֹ*. If one davens alone, he does not blow *שׁוֹפָר*.

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' Pam זצ"ל once said, "A **ישׁיבה בְּחור** who has absorbed the light of **תורה**, radiates a special beauty! This beauty is the badge of honor of being a **בן תורה** and must be preserved with the utmost care. Even a small stain can spoil it. Especially in our times, when people are so quick to find fault, **בני ישׁיבה** must endeavor to preserve the beauty of the **תורה!**"

R' Yisroel Reisman שליט"א, a close תלמיד of R' Pam, once told over the following true story:

A member of the **כולל** was once in a used book store, leafing through the books in the Judaica section. He opened one book and was surprised to find a 100 dollar bill tucked into a page. He turned further and found another 100 dollar bill, and then yet another! Clearly, the store owner was not aware of the money, and since the books were sold 'as is', it seemed like a book worth buying. But what was the right thing to do?

The young man behaved in the way of a true **בן תורה**. He went straight to the owner of the store and informed him about the money. Later, when he was asked why he was so quick to return the money, he answered simply, "Because I am a תלמיד of R' Pam!"

This young **כולל** man could have tried to find *legitimate* reasons why he *rightfully deserved* to keep the money more than the store owner. However, he knew in his heart that keeping the money was not what his **רבי** expected of a **בן תורה!**

My תלמיד, the first words that this **כולל** man said were, "Because I am a תלמיד of R' Pam!" His **רבי** wasn't physically standing next to him—he was much closer. His **רבי**'s teaching were very much alive and were forever absorbed and engraved deeply in his heart. He radiated and preserved the beauty of being a **תורה!**

הי זכרו בְּרוּד!

בְּיָדֵינוּ, Your רבי

Story adapted from a שְׁעוֹר by R' Yisroel Reisman שליט"א

## Sage Sayings

Rav Avrohom Yaakov HaCohen Pam זצ"ל, the **ראש ישׁיבה** of **תורה ודעת**, would often describe, in the name of the **חפץ חיים**, the way a Jew must lead his life. " **א יד מוז זיין גוט**, — A Jew must be good, sincere in his observance of the **תורה**, and be smart in how he observes the **תורה!** [i.e. the observance of any **מצוה** must be weighed with the consideration of others! — **והייתם נקים** — **מדי ומישׁראל**"

Source: Heard from R' Y. M. Schorr זצ"ל



## Understanding Davening

**לְדוּד ה' אורי וישׁעי ...**

*A psalm of David, 'His is my light and my salvation ... (תהלים כ"ז)*

It is a widely accepted **מנהג** to recite this **פסוק** **ראש חודש אָלוּל** from **תהלים** until **שְׁמִינִי עֲצָרַת**. This **מנהג** is based on the **מדרש** which explains: **ה' אורי** — *His is my light*, refers to **ראש השנה** — *and my salvation*, refers to **יום כפור** — *He will hide in me in His shelter*, refers to **סכות**. The implication is that on **ראש השנה**, **ה'** helps us see the light and gives us the opportunity to do **תשובה**. On **יום כפור**, **ה'** provides us *salvation* by forgiving our sins. When the **יום טוב** arrives, we have been forgiven for our sins; **ה'** shelters us from our enemies and other dangers, just as **ה'** sheltered our forefathers when they were in the **מדבר** — *Wilderness*.



## 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 **שבת**, in your home, **ישׁיבה** or local **בית מדרש**. Learn for an hour or more and get an additional raffle entry. There is no particular **למוד** to learn — you can even review **תרגום** **מקרא ופירוש**. If you arrange for a group to learn [on the phone], and have a **שְׁעוֹר** to learn about **הלכות שבת** or **קדושת שבת**, you will receive an extra raffle entry. The contest is open for all ages up to 12<sup>th</sup> grade. To join the program, please send your weekly email to: [shnayimmikrahcontest@gmail.com](mailto:shnayimmikrahcontest@gmail.com) by Monday 2:00 pm. Please include your name, grade, **ישׁיבה**, city, state, and contact # and your name will be entered into a drawing for a beautiful set of **מקראות גדולות חומשים!**





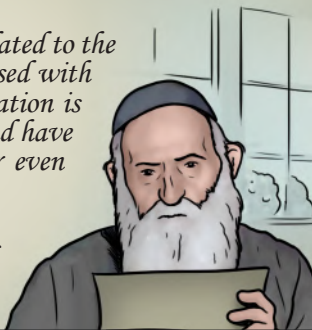
# LEARNING FROM OUR LEADERS

EZRAS TORAH IN NEW YORK CITY WAS THE INTERNATIONAL ADDRESS FOR ANY PERSON OR ORGANIZATION IN NEED OF צדקה. EVERY DAY LETTERS ARRIVED FROM EUROPE AND ארץ אשכנז ASKING R' HENKIN TO SEND FUNDS.

L'kovod Ezras Torah,

My name is Chaim. Our family is related to the Ozherover Rebbe. We are B"H blessed with six daughters... The economic situation is difficult... I am now unemployed and have run out of money in the home for even basic food.... Hametzapeh l'yeshua...

B'yedidus  
Chaim.



R' HENKIN WOULD CAREFULLY WEIGH THE צדקה NEEDS OF EACH LETTER. REGARDING THIS CASE, HE CALLED THE OZHEROVER REBBE, WITH WHOM HE WAS VERY CLOSE.

THIS MORNING I RECEIVED A REQUEST FROM A RELATIVE OF YOURS IN EUROPE, REB CHAIM. HE MENTIONED HIS SIX DAUGHTERS. WOULD YOU KNOW THEIR AGES? I WOULD SEND MORE IF THE OLDEST IS CLOSE TO MARRIAGEABLE AGE.

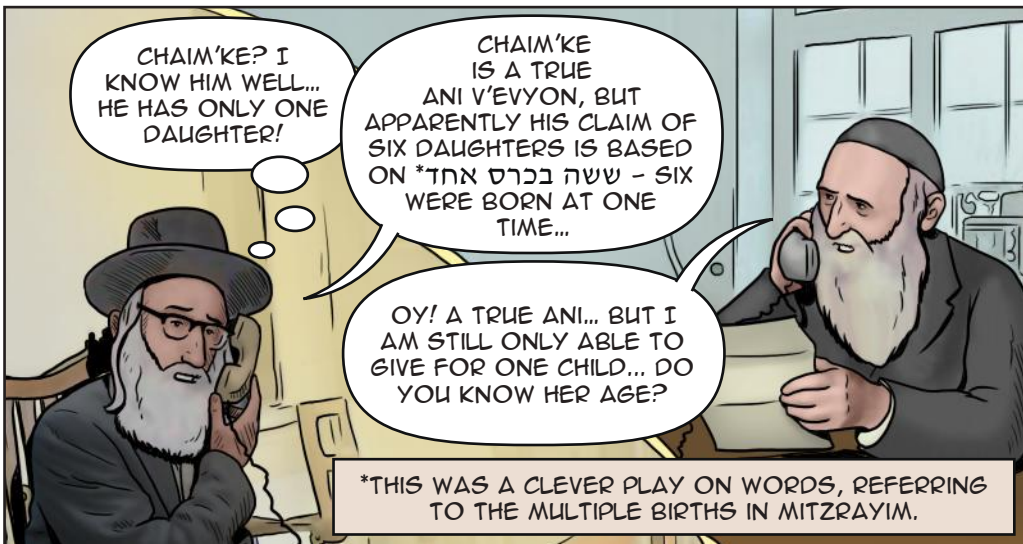


CHAIM'KE? I KNOW HIM WELL... HE HAS ONLY ONE DAUGHTER!

CHAIM'KE IS A TRUE ANI V'EYON, BUT APPARENTLY HIS CLAIM OF SIX DAUGHTERS IS BASED ON ששה בנרס אחד\* - SIX WERE BORN AT ONE TIME...

OY! A TRUE ANI... BUT I AM STILL ONLY ABLE TO GIVE FOR ONE CHILD... DO YOU KNOW HER AGE?

\*THIS WAS A CLEVER PLAY ON WORDS, REFERRING TO THE MULTIPLE BIRTHS IN MITZRAYIM.



CHAIM'KE IS SO POOR- I'M SURE HE WROTE IT IN DESPERATION.



I AM INTERESTED TO KNOW HOW MUCH צדקה YOU DISPENSE FOR EACH CHILD.

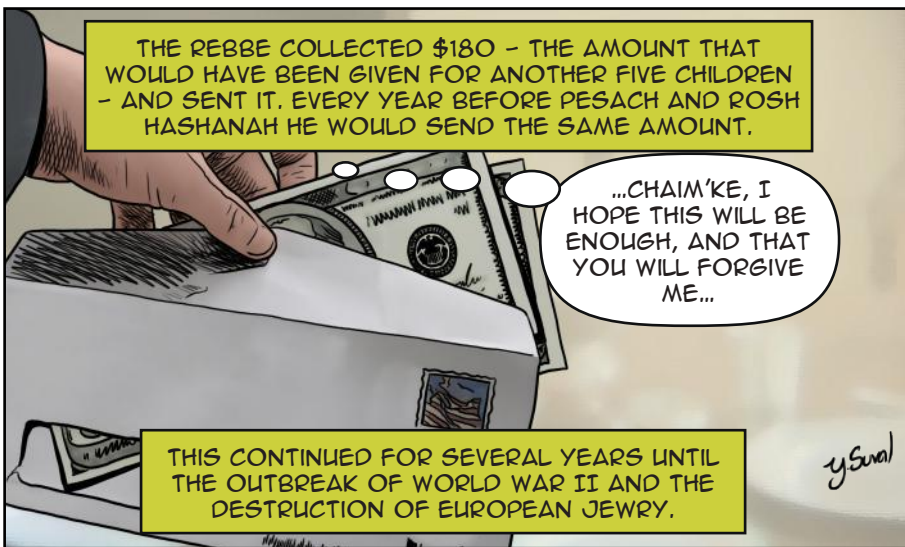
WE GIVE \$36 PER CHILD.



THE REBBE COLLECTED \$180 - THE AMOUNT THAT WOULD HAVE BEEN GIVEN FOR ANOTHER FIVE CHILDREN - AND SENT IT. EVERY YEAR BEFORE PESACH AND ROSH HASHANAH HE WOULD SEND THE SAME AMOUNT.

...CHAIM'KE, I HOPE THIS WILL BE ENOUGH, AND THAT YOU WILL FORGIVE ME...

THIS CONTINUED FOR SEVERAL YEARS UNTIL THE OUTBREAK OF WORLD WAR II AND THE DESTRUCTION OF EUROPEAN JEWRY.



THE OZOROVER REBBE, ר' אברהם שלמה EPSTEIN WAS BORN IN OZOROV TO THE REBBE, ר' משה (חיהל הלוי) AND ר' אברהם שלמה (DAUGHTER OF R' HOROWITZ, THE REBBE OF CHENTCHIN, POLAND). IN HIS YOUTH HE LEARNED UNDER HIS FATHER AND GRANDFATHER ר' אריה לייב. HE MARRIED חנה WELFRIED AT THE AGE OF 17. AT THE AGE OF 24 HE WAS APPOINTED רב OF OZOROV. ALTHOUGH HIS FATHER WAS נפטר IN 1916, IT WAS ONLY AFTER THE PERSUASION OF MANY REBBES AND HIS חסידים THAT HE ACCEPTED THE POSITION OF REBBE IN 1918. IN 1920, ר' משה (חיהל) TRAVELED TO AMERICA TO PUBLICIZE THE IMPORTANCE OF ישראל. IN 1926, HE MOVED TO AMERICA AND IN 1927, HE OPENED A SHUL IN THE BRONX. IN 1953 HE ASCENDED TO ארץ ישראל AND SETTLED HIS מדרש IN TEL AVIV. HE WAS ONE OF THE DRIVING FORCES IN מוּעֵצַת אֲגֻדַּת יִשְׂרָאֵל AND ESPECIALLY IN הצמחי. HE WROTE TWO MONUMENTAL WORKS, אש דת, COMPRISED OF 11 VOLUMES, AND באר משה, 10 VOLUMES ON תנ"ך. FAMOUS FOR HIS COMPLETE KNOWLEDGE OF THE ENTIRE WRITTEN AND ORAL תורה PERFECTLY, HE WAS OFTEN DESCRIBED AS A "בור" סוד שְׁאִינוּ מְאִבְד טְפָה - SEALED CONTAINER THAT NEVER LOSES A DROP.

