



# PIRCHEI Weekly

Agudas Yisroel of America

February 7, 2026 - כ' שבט, תשפ"ו - Vol: 13 Issue: 17

**כרשה: יתרו הכטרה: בשנת מות המלך עזיהו... (ישעיהו ו:א-ז, ט:ה-ו)**  
**דף יומי: מנחות כ"ז ותן טל ומטר לברכה משיב הרוח ומוריד הגשם ברכי נפשי (שבת מנחה)**  
**מצות תעשה: 3 מצות לא תעשה: 14**

## TorahThoughts



... ויתגבבו בתחתית ההר (שמות יט:יז).

... And they stood at the bottom of the mountain.

כלל on these words explains that when stood at the bottom of the mountain prepared to accept the תורה, *הר סיני raised ד' — כפה הקבי"ה עליהם את ההר פגיגית ואמר להם, תורה אם, " [וכלל ישראל] — אתם מקבלים התורה מוטב ואם לאו שם תהא קבורתכם — If you accept the תורה — good. If not, here will be your graves."* Why was it necessary for כלל's acceptance of the תורה to be forced upon them? כלל had willingly said *נעשה ונשמע we will do and we will hear.*

Some explain that כלל readily accepted only תורה that are explicitly written in the תורה. However, they were hesitant to undertake the תורה שבעל פה, *the many מצוות passed on orally from משה, and all the extra safeguards to protect the תורה that were enacted by הו"ל* only willingly accepted תורה after the פורים גס. It seems difficult to understand that the nation that said *נעשה ונשמע* was reluctant to accept תורה at הר סיני.

The explains that when כלל were taught תורה with all its implications, they realized that they would now have to submit themselves to the decisions of the תלמידי חכמים of each future generation. This was their difficulty. *ד'* lifted הר סיני over their heads and exclaimed, *If you do not submit yourself to the leadership of the תורה גדולי of each generation, then you will be buried*

here. This was an eternal message; כלל cannot survive unless they accept the rulings of חכמים.

The miracle that happened on פורים taught כלל first-hand the importance of listening to the rulings of חכמים. It seemed *logical* to join the feast of אהשורוש. How could they ever find favor with the king, if they ignored his invitation? אהשורוש invited the Jews to attend his party. How could the Jews anger him by refusing to attend? Yet, מרדכי begged the Jewish people to do just that. He realized, with his תורה understanding, that eating at the king's party would anger ה', the King of kings.

מרדכי also openly refrained from bowing to המן, who was second to the king. It seemed so *illogical* to blatantly anger such a powerful man. However, מרדכי did not follow the logic of the people. He understood with his תורה דעת the correct approach to handle a difficult and explosive situation.

When the great miracle of פורים finally unfolded, כלל were eternally grateful for the דעת of their leader. With all the pieces laid out clearly in the מגלה, ד' showed them the real and complete picture with a תורה perspective. They realized that they had endangered their own lives and were spared only because of the דעת. They now willingly reaffirmed that they would follow the leadership of all future חכמים in every generation, even if it may, at times, appear difficult to fully understand.

*Adapted from: Peninim on the Torah (with kind permission from Rabbi A. L. Scheinbaum)*



## Yahrzeits of Gedolim

was (ראש ישיבה Manchester) ר' יהודה זאב סגל זצ"ל **מ"ב שבט 5670 – 5753** born to משה יצחק in 1930, he learned ר' אליעזר יהודה פינקל for 3 years under **1910 – 1993** where he learned פתברותא with זצ"ל and was ר' חיים שמואלבין זצ"ל. He married יוכבד Cohen in 1934. In 1949, ר' יוסף שלמה פהנמן זצ"ל (Ponovezher רב) invited him to join the ישיבה faculty. However, in 1950, with the support of דנין ראש ישיבה and other גדולים, he was appointed ראש ישיבה of Manchester. His ישיבה, צדקות, and תפלה, shaped every facet of his life. In 1967, he designed a לוח to learn two הלכות daily. He called the לוח his "passport to הרה"ץ. He was the rabbinical founder of the **Heritage Foundation**.

## Gedolim Glimpses

R' Yehuda Zev Segal זצ"ל, the Manchester ישיבה, ראש ישיבה, expected his תלמידים to write to their parents regularly. He would say, "Before writing or phoning home, one should have in mind, 'I am now about to fulfill the מצוה to honor my parents.'" R' Segal valued the מצוה so much that he would request that תלמידים permit him to drop their letters in a mailbox on his way home, in order to have some share in their מצוה.



לעיני הבי ישעיהו דוב ע"ה בן יבלחטי"א יצחק צבי נ"י

לעיני ר' ישראל בן אברהם ז"ל

אחינו כל בית ישראל, הגתוגים בערה ובשביה, העומדים בין בים ובין ביבשה, המקום ירחם עליהם ויזיאתם מצרה לרחוקה, ומאפלה לאורה, ומשעבוד לגאולה, השתא בעגלא ובזמן קרוב, ונאמר אמן:

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# The Best Prize

כבוד את אביך ואת אמך ... (שמות כ: י"ב)

Honor your father and your mother ...

The מצוות הדברות were written on 2 tablets, with 5 מצוות on each tablet. The 1<sup>st</sup> side represent מצוות בין אדם למקום, between man and 'ד, and the 2<sup>nd</sup> side represent מצוות בין אדם לחברו, between man and his fellow. Many מפרשים, including the רמב"ן, ask the question: Why is כבוד אב ואם, honoring one's parents, included in the group of מצוות that are בין אדם למקום?

R' Samson Rephoel Hirsh זצ"ל explains that the greatest מצוות is מצוה בין אדם למקום. Parents are our link to מצוות and the מצוות and the מצוות in every generation. The more vigilant we are in כבוד אב ואם, the stronger is our connection to תורה and our מצוות. Many stories are found in התנ"ך and throughout the generations about the כבוד אב ואם of our גדולים, who taught by example how to fulfill this obligation properly.

It was at the turn of the century in גרושלים in the legendary ישיבת עץ חיים for boys, where R' Chaim Goldfarb served as a רבי. Most of the boys came from poverty-stricken homes and it was a welcome treat when their רבי offered them pieces of chocolate and other such prizes.

The class consisted of numerous bright boys who excelled in learning, but there was one shy child, Shlomo, who by age 7 was already regarded as a budding תלמיד חכם. However, something about him troubled R' Chaim; while his classmates were eager to earn the prizes that the רבי offered, Shlomo was uncharacteristically only interested in one prize — money! R' Chaim thought about discussing this with him, or perhaps his parents, but decided to put the matter on hold.

A few weeks passed and perhaps more than ever Shlomo seemed intent on winning another prize from his רבי. The test on another מוסקת was administered and sure enough, once again Shlomo excelled. Once again, instead of the treats that his רבי was offering, Shlomo opted to take money as an alternative, and he left the תורה that day with a huge smile on his face. Curious about what the child

would do with money, R' Chaim followed him.

R' Chaim watched from a distance as he went into a store. What toy was more appealing than the ספרים his רבי had been offering? A few moments passed and finally Shlomo emerged from the store. Shlomo looked up, saw his רבי, and immediately tried to hide what was in his hand, but it was too late. R' Chaim looked at Shlomo and asked, with a tone of sadness, "Were my prizes not good enough?"

Shlomo looked away but could not avert his רבי's gaze. With no choice but to explain his actions, Shlomo began, "My mother does not hear well, and I once heard her express a desire for a new hearing aid. So, I decided that if I saved enough money from the prizes I earned in ישיבה, I would be able to buy her one."

R' Chaim looked closer at the "toy" that Shlomo had been holding. It was the latest model of a hearing aid! With tears in his eyes the רבי humbly apologized for having misjudged him.

This boy became known to all as the R' Shlomo Zalman Auerbach זצ"ל.

His mother עייה refrained from using the hearing aid on שבת because she was concerned that perhaps it was prohibited. When he saw how she suffered on שבת from not being able to use her hearing aid, R' Shlomo Zalman undertook to research the entire subject and write a ספר about it.

R' Yitzchok Borodiansky זצ"ל (R' Shlomo Zalman's son-in-law) says that the efforts of R' Shlomo Zalman's earliest and extensively researched work מאורי אש (to clarify the laws of using electricity on שבת) stemmed from this אב ואם. The ספר received glowing תשבחות from many גדולי הדור including R' Isser Zalman Meltzer זצ"ל and R' Chaim Ozer Grodzinsky זצ"ל among others. It fittingly begins with a glowing ברכה and thank you to his parents and in-laws for raising him and his wife in such a beautiful homes filled with pure תורה. The closing chapter, dedicated to his father, is entitled מיילי דאבא, from the words of my father.

Adapted from: Touched by a Story 2 (with kind permission from ArtScroll)

## Focus on Middos

Dear תלמיד,

The following is an excerpt of a letter received by the family of אב סגל זצ"ל ר', הנהגה ראש ישיבה, after his פטירה:

"In 1971 I received a phone call from the ראש ישיבה during which he asked that I dedicate to my parents' memory a part of the ראש ישיבה's new building which had recently been built. It was the first time that the ראש ישיבה had ever solicited a donation from me. To his utter surprise, I immediately responded affirmatively and informed him that I was doing this out of תורת הטוב, gratitude, towards him! I proceeded to explain:

"In 1950, my father passed away, leaving behind my young mother, my sister and myself. The funeral took place יום כפור in

the midst of a driving rainstorm. How comforting it was for me, a young boy, to see the ראש ישיבה there! Strangely, when the assembled entered the funeral home to hear the eulogies, the ראש ישיבה remained outside in the rain. I recall to this day the comfort I experienced as I looked out the window of the chapel and saw the ראש ישיבה ...

"After relating this to the ראש ישיבה, I asked him why he had stood outside in such inclement weather throughout the funeral. He replied, 'I did not know your father, but when I heard that a young man had passed away leaving behind a young widow and two children, I felt it correct to attend the funeral. However since I did not know the family personally, I was reluctant to enter the chapel,

lest my presence be seen as an intrusion and cause them discomfort."

My תלמיד, similar to התורה, the ראש ישיבה "heard" about a situation, reacted and was ultimately rewarded. He could have found seemingly logical excuses; his extremely busy schedule on יום כפור, a funeral for a family he did not know, torrential rain, a family that might feel uncomfortable in his presence, and possibly more. While we may have "good" reasons, every opportunity should be seen as ד's path for reward, and we can learn from the ראש ישיבה to think before pushing away an opportunity!

יהי זכרו ברוך!

בגידודת,

Your רבי

Story has been adapted from: The Manchester Rosh Yeshiva — ArtScroll (with kind permission)

- Every קריאת התורה is a miniature קבלת התורה and there must be 3 people at the בימה representing ד', משה רבינו, כולל ישראל. The גבאי represents ד' as he calls people to come up and accept the תורה. The בעל קורא represents משה רבינו as he reads the תורה to the people. The עולה represents כולל ישראל as he accepts the תורה for them.

Reviewed by R' Gedalyahu Eckstein

\*Since we only discuss a few 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 קריאת התורה - בענין קבלת התורה



# The 12<sup>th</sup> International Pirchei שמו"ת Contest

The annual International Pirchei Newsletter שובביים [ת"ת] program is designed to strengthen and train boys in the מצנה of מקרא וְאֶחָד תַּרְגּוּם.

This year's שובביים מקרא וְאֶחָד תַּרְגּוּם contest will cover the [traditional] weeks of שובביים.

The Pirchei Agudas Yisroel Weekly שובביים מקרא וְאֶחָד תַּרְגּוּם program has been designed as follows:

Boys from 1<sup>st</sup> and 2<sup>nd</sup> grade should complete the פְּרָשָׁה until שְׁנֵי.

3<sup>rd</sup> grade should complete until שְׁלִישִׁי.

4<sup>th</sup> grade should complete until רְבִיעִי.

5<sup>th</sup> grade should complete until חֲמִישִׁי.

6<sup>th</sup> grade should complete until שְׁשִׁי.

7<sup>th</sup> and 8<sup>th</sup> grades should complete the entire פְּרָשָׁה.

If you are interested in joining this special שובביים program this year and will אי"ה review the weekly פְּרָשָׁה 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 grade, participant's name, school, city & state, and your contact #) 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 מקראות גדולות חומשים.

We would also like to receive feedback from elementary schools or individuals that are interested in promoting this extra-curricular activity in order to train בְּרַ מְצַנָּה boys to be fluent in this special מצנה. Please fax/email any comments and/or suggestions to same fax/email.

The contestants actively participating as of press time are listed below:

**Grade 1** – Chaim Moshiaich; Yeshivas Kochav Yitzchok (TI); Baltimore, MD; Shua Greenberg, Yitzchok Kalikstein, Aron Nabatian, Shalom Mordechai Schwartz, Nosson Shwab, Rafael Weinberger; Yeshiva Torah Vodaas; Brooklyn, NY.

**Grade 2** – Dovid Kirsch; Cheder Toras Zev; Lakewood, NJ; Avraham Baalness, Shlomo Bensoussan, Eliyahu Breuer, Shlomo Fejal, Ari Greenstein, Aryeh Lamm, Shmuel Lonner, Ezriel Mayer, Yehuda Miller, Yosef Roth, Aryeh Stern, Yanky Stern, Ahron Taub, Yisroel Dovid Yaoslawitz, Chaim Yisrael, Aryeh Zweig; Yeshiva Torah Vodaas; Brooklyn, NY; Yitzhak Grossman; Yeshiva Tiferes Moshe; Queens, NY; Pinny Levovitz; Yeshiva Derech HaTorah; Cleveland, OH.

**Grade 3** – Aharon Simcha Goldman; Rambam Day School; Savannah, GA; Mordechai Sonenzon Grossman; Yeshiva Tiferes Elimelech; Meir Basch, Alexander Brecher, Yehuda Goldring, Eiyahou Himy, Ezra Joudai, Eli Kupfer, Tzvi Aryeh Moradi, Zev Ralbag; Yeshiva Torah Vodaas; Brooklyn, NY; Mendy Zuckerman; Columbus Torah Academy; Columbus, OH.

**Grade 4** – Shimon Bielory, Doniel Charner, Chanoch Cohen, Yochai Goldfeiz, Avner Oppenheim, Moshe Sonnenblick, Asher Wealcatch, Doni Weinberger, Gavriel Wise, Shmuli Wolman; Yeshiva Chofetz Chaim (TA); Moshe Moshiaich, Yosef Moshe Naiman; Yeshivas Kochav Yitzchok (TI); Baltimore, MD; Zev Waldman; Yeshiva Shagas Aryeh; Lakewood, NJ; Yoni Bruck, Shmuel Cohen, Meshulem Figdor, Yehuda Herbstman, Shlomo Ruzorsky, Binyomin Schwartz, Yaakov Schwebel, Yechiel Zahler; Yeshiva Torah Vodaas; Brooklyn, NY; Shaya Faintuch, Yissachar Finegold, Levi Freedman, Moishy Garfinkel, Noah Katz; Hebrew Academy; Cleveland, OH.

**Grade 5** – Azriel Atanelov, Sruli Atlas, Yoel Becker, Shmueli Davis, Mordechai Edelman, Yosef Shalom Feldheim, Moshe Golfeyz, Shua Graber, Asher Grunhaus, Yosef Jaffee, Menachem Mendel Lebovits, Shmuel Levinson, Yisroel Lipsky, Simcha Eliezer Miller, Yaakov Muller, Dovid Yaakov Oratz, Aryeh Baruch Shuchatowitz, Toivy Singer, Moishy Steger; Yeshivas Kochav Yitzchok (TI); Baltimore, MD; Meir Golden, Yisrael Hefter, Meir Khalili, Yisroel Y. Rayman, Yosef Shenk, Yosef Shulman, Eli Sternman; Yeshivas Toras Simcha; Pikesville, MD; Yaakov Moshe Elkon, Raphael Himy, Avrami Kupfer, Yosef Marcus; Yeshiva Torah Vodaas; Brooklyn, NY.

**Grade 6** – Reuven Moshe Goldman, Yeshaya Nitekman; Rambam Day School; Savannah, GA; Aryeh Leib Slansky; Yeshiva Chofetz Chaim (TA); Baltimore, MD; Baruch Benyowitz, Chaim Deutsch, Pinchas Dovid Golden, Michael Leib Katz, Yitzchok Meister, Eli Simcha Newman, Shlomo Yitzchok Purec, Michael Slepoy; Yeshivas Toras Simcha; Pikesville, MD; Dovid Waldman; Yeshiva Shagas Aryeh; Lakewood, NJ; Mordechai Shmuel Fisher; Talmud Torah Ohr Moshe; Shlomie Sonenzon; Yeshiva Tiferes Elimelech; Zalman Goldring, Tzvi Kelman; Yeshiva Torah Vodaas; Brooklyn, NY; Yisroel Meir Ganz; Siach Yitzchok; Far Rockaway, NY; Dovid Gershon Abramcyk, Donny Bashinsky, Benzion Bluming, Ari Deutsch, Meir Simcha Drossman, Sender Ehrman, Avrohom Moshe Hollander, Shaya Kohn, Don Kreitman, Aleksander Leshkovitz, Meir Marsh, Chesky Meisels, Avrohom Nachum Miller, Yakov Moskovitz, Yitzchok Neiman, Shaya Rieder, Yosef Schwartz, Motti Shain, Menashe Singer, Shraga Moshe Smith, Akiva Wachs, Refoel Weiss, Akiva Zellman; Yeshiva Bais Dovid; Monsey, NY; Elimelech Grossman; Yeshiva Tiferes Moshe; Queens, NY.

**Grade 7** – Pinny List; Rambam Day School; Savannah, GA; Yisroel Novice; Yeshivas Kochav Yitzchok (TI); Baltimore, MD; Yehuda Frieman, Kalman Hefter, Aaron Y. Karp, Daniel Kraines, Naftali Kraines, Zevi Minkin, Yaakov Pianko, Eliyahu Rayman; Yeshivas Toras Simcha; Pikesville, MD; Mordechai Eidelman; Yeshiva Tiferes Elimelech; Brooklyn, NY.

**Grade 8** – Yaakov Eliyahu Naiman; Yeshivas Kochav Yitzchok (TI); Baltimore, MD; Levi Yehuda Golden, Yoel Goldstein, Akiva Morris, Reuven Newman, Aaron David Richards, Yehuda Rubin, Noah Salzberg, Avi Scherer, Dovi Shulman, Baruch Tessler, Yaakov Yisrael Weitz; Yeshivas Toras Simcha; Pikesville, MD; Zecharia Waldman; Yeshiva Shagas Aryeh; Lakewood, NJ; Eli Sonenzon; Yeshiva Tiferes Elimelech; Brooklyn, NY.

# LEARNING FROM OUR LEADERS

RAV MOSHE AHARON WOULD OFTEN DAVEN IN THE OLD SHAAREI CHESED SHUL IN YERUSHALAYIM.

THOSE RETZUOS (TEFILLIN STRAPS) LOOK POSUL. TO TELL THE MAN MIGHT HURT HIM. I'LL ASK TO BORROW HIS TEFILLIN, AND EXPLAIN I HAVE SOME ISSUE WITH MY RETZUOS...

THE PERSON WAS HONORED WITH THE REQUEST...

REBBI, PLEASE USE MY TEFILLIN, BUT ON ONE CONDITION: REBBI SHOULD NOT COME UP THE 2 STEEP FLIGHTS OF STEPS TO MY APARTMENT TO RETURN THEM. I'LL PICK THEM UP FROM YOUR HOME.

FINE -- WE HAVE A DEAL!

R' MOSHE AHARON WENT TO THE SOFER. HE WAS TOLD THAT IT WOULD BE DIFFICULT TO HAVE THEM READY ON THE SAME AFTERNOON.

I AM WILLING TO PAY EXTRA, BUT I NEED THEM URGENTLY.

I CAN HAVE THEM READY BY FOUR, BUT I WILL NEED TO WORK OVERTIME. MY OVERTIME CHARGE IS AROUND 1½ TIMES THE REGULAR PRICE OF RETZUOS, AND THEN THE RAV WILL STILL NEED TO PAY FOR THE RETZUOS. DOES THE RAV WANT TO PAY SO MUCH?

IT'S FINE. HERE'S MY CHECK...

THE OWNER OF THE TEFILLIN CAME TO PICK THEM UP, BUT RAV MOSHE AHARON WAS NOT HOME. AND THEN THE MAN FORGOT ABOUT THEM...

IT'S ALMOST TEN... I'LL KNOCK LIGHTLY ON HIS DOOR.

R' MOSHE AHARON GAVE THE TEFILLIN TO THE FAMILY MEMBER WHO ANSWERED THE DOOR.

THE NEXT DAY THE MAN FOUND THE TEFILLIN BAG ON HIS DINING ROOM TABLE. WHEN HE GOT TO SHUL AND TOOK OUT HIS TEFILLIN, HE SAW THE NEW RETZUOS. AFTER DAVENING HE WENT OVER TO RAV MOSHE AHARON...

REBBI, I APOLOGIZE THAT REBBI SHELPPED UP TO MY HOME. AND I WISH I HAD BEEN TOLD THERE WAS A PROBLEM WITH THE RETZUOS. PLEASE, THE LEAST I CAN DO IS TO PAY REBBI FOR THE NEW RETZUOS.

I DIDN'T WANT TO HURT YOUR FEELINGS. SURE, YOU CAN PAY ME. THE RETZUOS COST...

LATER, THIS MAN CAME AND TOLD RAV MOSHE AHARON'S CHILDREN THE STORY AS THEY SAT SHIVAH FOR THEIR FATHER.

INTERESTING... THE SOFER TOLD US THE SAME STORY. HE SAID MY FATHER PAID MORE THAN 1½ TIMES THE REGULAR PRICE.

OY! THAT IS AMAZING! I MUST PAY YOU THE DIFFERENCE IMMEDIATELY.

PLEASE DON'T. THIS IS ONE OF THE RECEIPTS MY FATHER OBVIOUSLY WANTS TO TAKE WITH HIM.

R' MOSHE AHARON STERN זצ"ל WAS BORN IN NEW YORK, TO R' YOMTOV LIPMAN AND ESTHER STERN. HIS MOTHER WAS SHIPBA TORA D'NET (UNDER THE BOSS) HERMAN'S DAUGHTER (OF ALL FOR THE BOSS). FROM HIS YOUTH, HE LEARNED IN NET UNDER THE BOSS. WHILE IN TORAH D'NET, HE BECAME VERY CLOSE TO R' SHRAGA FEIVEL MENDLOWITZ זצ"ל AND R' REUVEN BROZOVSKY זצ"ל. AT THE AGE OF 18, HE TRAVELED TO ISRAEL WITH HIS FATHER, WHERE HE LEARNED UNDER R' SCHEP'S (R' SCHEP'S SON). HE MARRIED NET, THE DAUGHTER OF R' YOSF KROVINER זצ"ל, AND THEN THE REST OF HIS LIFE. EVENTUALLY, HE BECAME A MANGID SHENOR IN NET, AND THEN THE MANGID. HE BECAME VERY CLOSE TO R' ELYA LOPIAN זצ"ל, R' CHATZKEL LEVENSTEIN זצ"ל AND THE BRISKER RAV זצ"ל. HE TRAVELED TO MANY COUNTRIES AND INSPIRED PEOPLE WITH HIS WARM AND UNIQUE Mוסר. SEVERAL OF HIS SHMUENEN ARE FOUND IN NET. HIS SON, R' YECHIEL MICHAL STERN זצ"ל OF THE NET NEIGHBORHOOD IN NET, PUBLISHED NET (GUIDANCE ON BUILDING A PEACEFUL JEWISH HOME) BASED ON HIS FATHER'S TEACHINGS.

ח' אדר 1926-1998 5686-5758