



PIRCHEI Weekly

Agudas Yisroel of America

January 28, 2017 - א, שבט, תשע"ז - Vol: 4 Issue: 13

פרשה: וארא - הפטרה: ...השמים כסאי ... (ישעיהו סו"א-כד)

דף יומי: בבא בתרא א' משיב הרוח ומוריד הגשם - ותן טל ומטר

ר"ח שבט מפטיר (שבת ראש חודש): במדבר כח-ט-טו



Torah Thoughts

אני אקשה את לב פרעה ... ולא ישמע אצלכם ... והוצאתי את צבאתי את עמי
בני ישראל מארץ מצרים ...

And I shall harden פרעה's heart ... And he will not listen to you ... And I shall take out My legions, My people בני ישראל from the land of Egypt..." (שמות ז' ג, ד')

Why was it necessary to harden פרעה's heart? What would have been different if פרעה would have allowed the Jews to leave? R' Chaim Friedlander ז"ל explains: Had פרעה listened to משה's demand that בני ישראל be released from Egypt, we might be grateful in some manner to anyone but Him. Consequently, He created a situation where it was obvious that only הקב"ה - without any "assistance" - took us out of מצרים.

The מדרש teaches us the extent to which we must recognize our benefactor so that we can feel gratitude towards that person. משה killed a מצרי who was striking a Jew. When this became known, משה was forced to flee the country, fearing for his life, and he came to מדן. One day, as יתרו's daughters were pushed away by the local shepherds, משה stepped in and dispersed the would-be attackers. When the girls came home, they told יתרו that an איש מצרי had rescued them. The simple explanation is that משה was dressed like a מצרי, so they thought that it was a מצרי who had intervened on their behalf.

The מדרש interprets the words differently by first citing a

משל. A man is bitten by a wasp and runs to the river to cool off the stinging bite. Arriving at the river, he sees a child drowning and jumps in to save him. The child tells the man, "If not for you, I would have drowned." The man replies, "If not for the wasp, I would not have been here to save you." When יתרו's daughters thanked משה for saving them, he told them, "Do not thank me; thank the מצרי that I killed. If not for him, I would not be here today." Thus, when יתרו's daughters spoke of a מצרי having saved them, they were referring to the מצרי whom משה had killed. The words of יתרו's daughters can be interpreted as, "a מצרי rescued us" - the מצרי who caused משה's running away saved them.

There are many מצוות that are based on התרת הטוב. The most well known is the מצוה מקרא בכורים, the reading of the בכורים (מצוה תרו).

משרשי המצוה

The חנוך explains that the purpose of reading the four פסוקים in the מצוה of בכורים is to verbalize our feeling of 'Thank You.' The level of gratitude is stronger when we say with words that we are feeling in our hearts. The חנוך continues and explains that the stronger the feeling of gratitude, the greater will be the new ברכה that we will receive from ד'. In His kindness, ד' rewarded us with this מצוה (to express our feelings) so that we will merit to receive additional ברכה. [This adds another dimension to the מצוה of מצרים (כא)].

Adapted from: ספר החנוך על מרשת השבוע



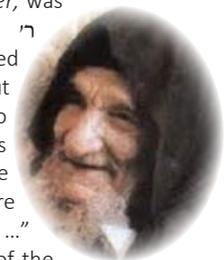
Yahrzeits of our Gedolim

ד' שבט
5650 — 5744
1890 — 1984

ר' ישראֵל אבוחצירא זצ"ל (Abu Hasira) was born in Tafilalt, Morocco, on ראש השנה. His father, ר' משה (Mas'ud, בכור), (אביר יעקב), was the אב בית דין. He had joined upon his מצוה. The program was rigorous: The בחורים rose at midnight תקון חצות, learned קבלה until סדר גמרא בעיון, שחרית, learned מקנה before עמוד השחר, and had a שיעור in שיעור ארץ after מנחה. At age 16, he married Freha Amsalem. In 1964, he visited ישראֵל. In 1970, he moved to תיבות, where his home became the אש"ל to thousands of visitors. He was a גדול בני ישראל who was a true ד' עבד. He was as great a בעל מופת as he was a בעל חסד.

Gedolim Glimpses

Baba Sali, which means our praying Father, was the title bestowed upon ר' ישראֵל אבוחצירא זצ"ל, who prayed constantly. When he heard about suffering people, he would beg ד' to transfer their pain to him. Once he was overheard whispering, "ד', Creator of the world, I am ready to enter a furnace of fire and give my life as an atonement for ..." using the person's name and the name of the person's mother! Is it any wonder that he touched the lives of thousands?



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

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

This week's Pirchei Weekly is sponsored

For the contest participants of the first week

וַיְדַבֵּר אֶלְקִים אֶל מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי ה' (שְׁמוֹת ו:ב).
 'ד spoke to מֹשֶׁה and said to him, "I am 'ד."

The word וַיְדַבֵּר connotes harsh speech, as indicated in the words of the פְּסוּק: ...דָּבַר הָאִישׁ אֶדְנִי הָאֶרֶץ אֲתֵנוּ קָשׁוֹת... פְּסוּק The man, the lord of the land, spoke (דָּבַר) harshly to us ... (בְּרֵאשִׁית מ:ל). The word וַיֹּאמֶר represents gentle speech, as indicated by the words וַיֹּאמֶר לְבֵית יַעֲקֹב (שְׁמוֹת יט:ג) יַעֲקֹב (תֹּאמַר) to the House of יַעֲקֹב, on which רַשִׁי comments, תֹּאמַר לָהֶן בְּלִשׁוֹן רַכָּה, — These are the women; say to them with gentle language.

In our פְּסוּק, we find both types of speech. וַיְדַבֵּר אֶלְקִים represents harsh speech, while וַיֹּאמֶר represents gentle speech. Which one was it; did 'ד speak harshly or gently?

The answer is: Both. 'ד was reprimanding מֹשֶׁה, as רַשִׁי says, דָּבַר אֶתֹו מִשְׁפָּט עַל שֶׁהִקְשָׁה לְדַבֵּר וְלוֹמַר לְמָה הִרְעַתָּה לְעַם הָזֶה — He spoke to [מֹשֶׁה] with words of rebuke for speaking harshly and saying, "Why have You harmed this people?" The תּוֹרָה is teaching us that even when rebuke is necessary, it should be given in a gentle manner. When rebuking a person, we should not tell him, "You are a scoffer" — rather, we should tell him, "You are a wise man!" — and it is therefore unbecoming for you to act in a certain way. The chances of success in influencing a person to change his ways are much greater if we speak to him in this way than if we pour harsh criticism upon him.

R' Yitzchak Zilberstein שליט"א related the following incident:

He got into a taxi, and when he sat down next to the driver, he felt very uncomfortable. The driver, who sported a braid and earrings, did not exactly resemble the traditional Jew, to put it mildly.

The driver noticed his discomfort, and showed him that he was wearing צִיצִית. "I am in the process of becoming a תְּשׁוּבָה," the driver explained, "but right now it is still difficult for me to part with

the braid and the earrings. Eventually, with 'ד's help, I will get rid of them. In the meantime, I have already decided to begin wearing צִיצִית, as you can see."

The driver then told me what had led him to decide to become observant. "Some time ago, I had a passenger whose bearing and clothing indicated that he was a chassidic Rebbe. He asked me to take him from Holon to Bnei Brak. When we arrived at his house in Bnei Brak, he turned to me and said, 'I see that you are hungry and thirsty, and you probably have not yet eaten today. Come up to my house with me and we will eat together, but please do not turn off the meter.'

"I wanted to turn off the meter, but he was adamant that I leave it running, and I could not refuse him. I went up to his house, and he served me food and drink. Then he said, 'You probably have not put on תְּפִילִין today, so come do the מִצְוָה with me. Don't worry, it is all at my expense; the meter is still running, and I will pay you for your time.'

"I could not help but be impressed by this Rebbe. I have seen many people try to get others to perform מִצְוֹת, but what impressed me more than anything was the Rebbe's insistence that the meter continue running because he did not want me to lose time from work. I was so moved that I told myself, *If there are Jews like this in the world, I have to join them.*

"When the Rebbe accompanied me back to my taxi, he paid me more than the amount that the meter showed, arguing that the price on the meter did not include waiting time. 'You came up to my house, and I made you wait,' the Rebbe said as he paid me."

How much extra money did the Rebbe pay the taxi driver? \$10? \$20? For that price, he bought the heart of a Jew and reunited that Jewish soul with his Father in Heaven.

Adapted from: **Aleinu L'shabeyach** (with kind permission from ArtScroll)

Focus on Middos

Dear Talmid,

Among those who sat in Baba Sali's waiting room one morning was a woman and her teenage son. The mother told the גַּבְאִי, R' Eliyahu, about their strained and tense relationship.

Finally, it was their turn to see Baba Sali, and the גַּבְאִי ushered them into his chambers. Hesitantly, the boy entered the room. At Baba Sali's request, the boy's mother went outside to wait. Baba Sali looked at the teenager and asked him to sit down. Both the boy and his mother, who was standing just outside the room, heard what R' Eliyahu said to Baba Sali in Arabic.

"The mother of this boy asks the רַב to bless her son with מִדּוֹת, attributes, that he

lacks, through words of הוֹדֵק, encouragement, and strength, especially emphasizing the מִצְוָה of כְּבוֹד אָב וְאִם."

Tears filled Baba Sali's eyes while he listened to the story. As they streamed down his cheeks, he whispered to himself, "If my mother were alive, I would carry her on my shoulders and dance with שְׂמִיחָה, joy." Seeing the צַדִּיק's pain and hearing his longing for his mother reached deep into the boy's sensitive heart. The youth lowered his head between his hands and began to cry. With a tear-stained face, he went outside the room to his mother and begged that she forgive him for the grief he had caused her recently.

Baba Sali motioned for him to return

to the room. He told him a beautiful and personal story about his brother's אָב וְאִם. He then blessed the boy. "If you promise to change your ways, I will bless you with כָּל טוֹב, everything good," said the רַב. "You will be happy with everything if you obey and observe the מִצְוָה of אָב וְאִם." The רַב's words affected the boy deeply. He was a changed person.

My תַּלְמִיד, Baba Sali never needed to mention a person's wrongdoing. His message was from a heart overflowing with love for his fellow Jew. Such a message will always be heard!

יְהִי זְכוֹר בְּרוּךְ!
 בְּיָדֶיךָ, רַבֵּי

Story adapted from **Baba Sali** (Judaica Press)

Halacha Corner

עֲבוּרֵי דְיוֹמָא
 הַלְכוֹת שְׁנֵימֵי מִקְרָא
 וְאַחַד תְּרַגּוּם

- One who has not completed שְׁנֵימֵי מִקְרָא וְאַחַד תְּרַגּוּם before סְעֻדַת שְׁמֵרִית should do so before his first daytime שְׁמֵרִית on שְׁבִית.
- One who has not completed שְׁנֵימֵי מִקְרָא וְאַחַד תְּרַגּוּם before סְעֻדַת שְׁבִית still has an opportunity to do so before מִנְחָה בְּשִׁבְתָּ.

"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.

3rd Annual Pirchei שובבים Contest

Last week was the first of six weeks of the שובבים contest and we are adding a special prize every week. The weekly winner will receive a beautiful new Chumash with the פרוש מעט צרי (מהדורת) (פריעדמאן). This פרוש explains and translates the words of תרגום into לשון הקודש.

מאריכין לו ימי ושנתיו once told someone that [מעיביר סדרה] will be blessed with long life (ברכות נ) — [one who is a guaranteed ברכה of long life from ר' אמי and הוזהר בר] from רבינו. How many weeks would we travel for a ברכה of שמים from רבינו? The הקדוש then added, "If we are lax in this חיוב דרבנן, we are lacking in צדיקים.

It is noteworthy that R' Moshe Feinstein זצ"ל writes that the חיוב מצות דרבנן of שנים מקרא ואחד תרגום is equal in importance to all חיוב.

The Pirchei Agudas Yisroel Newsletter שנים מקרא ואחד תרגום program has been designed as follows:

- Boys from 1st and 2nd grade should complete the פרשה until שני.
- 3rd grade until שלישי.
- 4th grade until רביעי.
- 5th grade until חמישי.
- 6th grade until ששי.
- 7th and 8th grades should complete the entire פרשה.

To join the contest, please send a weekly fax signed by a parent to 718 506 9633 – include your grade, name, school, city, state, contact and fax #. Participants will be entered in a raffle for a beautiful set of מקראות גדולות חומשים.

We will be announcing the names of those who are entered into the שנים מקרא ואחד תרגום contest (faxes must be received by Sunday at 7:00 p.m.). Below are the current contestants:

Grade 1 – Simcha Fireworker, Avi Goldbord, Nachi Goldstein, Shlomo Gross, Avi Grossberger, Aharon Itzkowitz, Chagai Jaapon, Sruli Kagan, Chaim Lederer, Yechiel Yehuda Minzer, Yonason Moradi, Nisson Noviko, Avromi Perl, Shlomo Salgo, Zevi Shilit, Mordechai Slomovics, Eli Steur, Bentzi Stroh, David Tepfer, Nesanel Vacselberg, Moshe Wertzberger, Nathan Yaiche, Chaim Zahler, Yeshiva Torah Vodaas; **Brooklyn, NY**; Boruch Solomon, Fallsburg Cheder School, **Fallsburg, NY**; Yehuda Tessler, Yeshivas Torah Institute, **Baltimore, MD**; Moshe Lasar, Yeshiva Shaare Tzion, **Piscataway Township, NJ**; Zev Cohen, Yeshiva Orchos Chaim, **Lakewood, NJ**; Refoel Smith, Yeshiva Ketana Passaic; David Rabinowitz, Yeshiva M'kor Baruch; **Passiac, NJ**.

Grade 2 – Meir Benhamo, Pinchas Bookson, Moshe Dahan, Daniel Friedman, Ari Goldman, Eliyahu Jakobovic, Moshe Eliezer Kahan, Shimon Kaufman, Avrumi Kupczyk, David Mordechai, Yehuda Obermeister, Gavriel Orzel, Daniel Shilman, Yisroel Yefet, Moishe

Zimmerman, Yeshiva Ahavas Torah; Nesanel Yehuda Keller, Yeshiva Chaim Berlin; Shlomo Feitman, Aharon Gifter, Yossi Gray, Shmuel Haas, Aharon Horowitz, Shaya Landau, Avrohom Levitin, Aharon Meiman, Shlomo Reichman, Kalman Rubinstein, Simcha Shapiro, Tzvi Eli Stern, Hillel Travitsky, Sruli Yifat, Yeshiva Torah Vodaas; **Brooklyn, NY**; Mordechai Shlomo Smith, Yeshiva Ketana Passaic, **Passiac, NJ**; Yossi Scherer, Cincinnati Hebrew Day School; **Cincinnati, OH**; Chaim Feifer, Yeshiva Derech Hatorah, **Wickliffe, OH**.

Grade 3 – Dovi Lerner, Zevi Melcer, Yeshiva Ahavas Torah; Moshe Fastag, Zalmi Friedman, Moishy Guttman, Mendy Herbstman, Moshe Koritz, Ari Korsinsky, Shuie Lang, Yerachmiel Lasker, Yakov Perl, Shaulie Schechter, Yitzzy Yachie, Yeshiva Torah Vodaas; **Brooklyn, NY**.

Grade 4 – Yonah Fogel, Moshe Boruch Mahpour, Avrohom Rosenberg, Alex Tusher, Yeshiva Ahavas Torah; Eli Weichselbaum, Yeshiva Ohr Shraga; Eliyahu Berger, Moshe Blum, Moshe Brachfeld, Shlomo Czeisler, Dovid Egri, Daniel Farkas, Shmuly Frank, Ari Gray, Dovid Rubinstein, Yakov Schwartzmer, Yakov Shienerman, Mayer Slamowics, Avi Stahl, Yeshiva Torah Vodaas; **Brooklyn, NY**; Yitzchok Zev Solomon, Avromi Kaufman, Fallsburg Cheder School, **Fallsburg, NY**; Gamliel Mordechai Sternberg, Yeshiva of Spring Valley, **Monsey, NY**; Cobi Scherer, Cincinnati Hebrew Day School; **Cincinnati, OH**; Aron Shlomo Davis, Kesser Torah; **Gateshead, UK**.

Grade 5 – Mordechai Dovid Beylus, Moshe Gelb, Menachem Manis Lang, Shmuel Chaim Yomtov, Yeshiva Ahavas Torah; Aharon Fried, Aharon Harel, Chanoch Harel, Dovi Hirsch, Moshe Itzkowitz, Avromy Leshkowitz, Zvi Elimelech Levitin, Shuli Lowy, Michael Minzer, Shmuel Pearlman, Aharon Plotsker, Yehuda Travitsky, Noam Zarinmanesh, Yeshiva Torah Vodaas; **Brooklyn, NY**; Avrohom Solomon, Fallsburg Cheder School, **Fallsburg, NY**; Ari Wind, Yeshiva of South Shore, **Woodmere, NY**; Yossie Atlas, Dov Belsky, Yehuda Chaifetz, Menashe Moshe Hack, Reuven Kleiner, Tzvi Linzer, Sruly Lurie, Yehoshua Oratz, Meir Simcha Paige, Levi Yitzchak Salazar, Binyomin Statfeld, Chaim Steinhardt, Yoni Zeiger, Yeshivas Torah Institute, **Baltimore, MD**; Chaim Yeruchem Cohen, Chaim Shmuel Rayman, Yeshiva Orchos Chaim, **Lakewood, NJ**.

Grade 6 – Zev Lapidoth, Shimon Stahl, Yeshiva Torah Vodaas; **Brooklyn, NY**; Yehoshua Ottensoser, Cincinnati Hebrew Day School; **Cincinnati, OH**.

Grade 7 – Eitan Brown, Yosef Chaim Gutman, Moshe Ya'akov Herskovic, David Kapetas, Zevi Leibler, Akiva Merl, Yeshiva Ahavas Torah; Yedidya Grant, Yeshiva Torah Vodaas; **Brooklyn, NY**; Mordechai Scherer, Cincinnati Hebrew Day School; **Cincinnati, OH**.

Grade 8 – Yehuda Auerbach, Eli Feuchtwanger, Gershom Gorbulsky, Leiby Mutterperl, Yeshurin Sorscher, Yeshiva Ahavas Torah; **Brooklyn, NY**; Yehoshua Reidler, Yeshivas Torah Institute, **Baltimore, MD**.



LEARNING FROM OUR LEADERS

בסי"ד
PIRCHEI AGUDAS YISROEL OF AMERICA

THE YOUNG R' ELIYOHU SINGER AND R' YISROEL SPIRA WERE CLOSE FRIENDS AND CHAVRUSOS IN TSCHECHIEN, GALICIA. ONE DAY IN 1923...

MY WIFE, RAIZEL, AND I DISCUSSED MOVING TO AMERICA. I ASK THE ROV FOR A BRACHA FOR ME AND MY CHILDREN...

KI MALACHAV YETZAVEH LACH... EVERY PERSON IS PROTECTED BY TWO MALACHIM... KEEP 'T CLOSE TO YOU... ANY PLACE YOU SETTLE SHOULD BE "MACHANAYIM" - YOUR CAMP, TOGETHER WITH HIS PROTECTIVE MALACHIM.



R' ELIYOHU BECAME A ROV IN THE TORAS EMES, ESTERICH HUNGARY (AUSTRO-HUNGARY) SHUL, IN NEWARK, NJ, AND THEN BROUGHT OVER HIS FAMILY. HE SERVED UNTIL HIS SUDDEN PASSING IN NOVEMBER, 1943.

YOUR FATHER, ZECHER TZADDIK LIVRACHA, FERVENTLY WISHED FOR HIS OLDEST SON TO TAKE HIS POSITION... AND ON BEHALF OF THE KEHILLA, WE WILL BE HONORED TO HAVE MOREINU HARAV DOVID SERVE AS OUR LEADER...



AFTER SUFFERING THE HORRORS OF WWII AND LOSING HIS WIFE, CHILDREN AND GRANDCHILDREN, THE BLUZHEVER REBBE, R' SPIRA, ARRIVED ON AMERICAN SHORES IN 1948. HE WAS GREETED CHAVRUSAH'S CHILDREN.

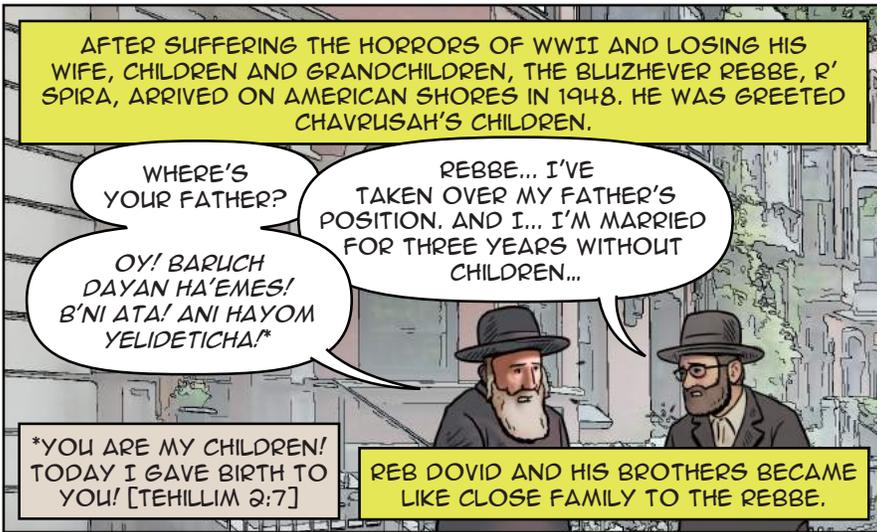
WHERE'S YOUR FATHER?

REBBE... I'VE TAKEN OVER MY FATHER'S POSITION. AND I... I'M MARRIED FOR THREE YEARS WITHOUT CHILDREN...

OY! BARUCH DAYAN HA'EMES! B'NI ATA! ANI HAYOM YELIDETICHA!*

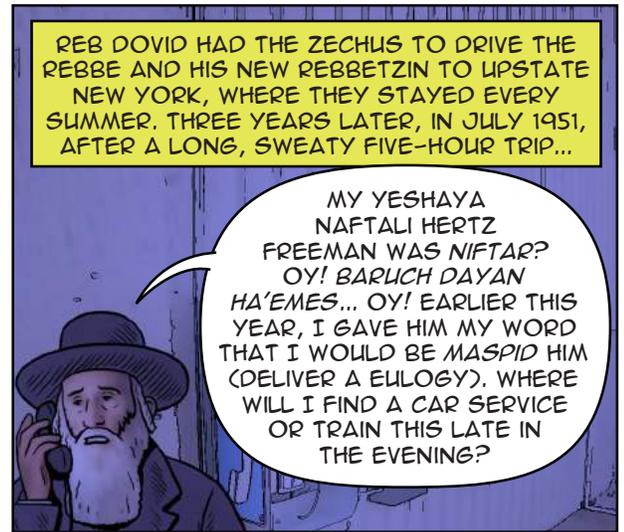
*YOU ARE MY CHILDREN! TODAY I GAVE BIRTH TO YOU! [TEHILLIM 2:7]

REB DOVID AND HIS BROTHERS BECAME LIKE CLOSE FAMILY TO THE REBBE.



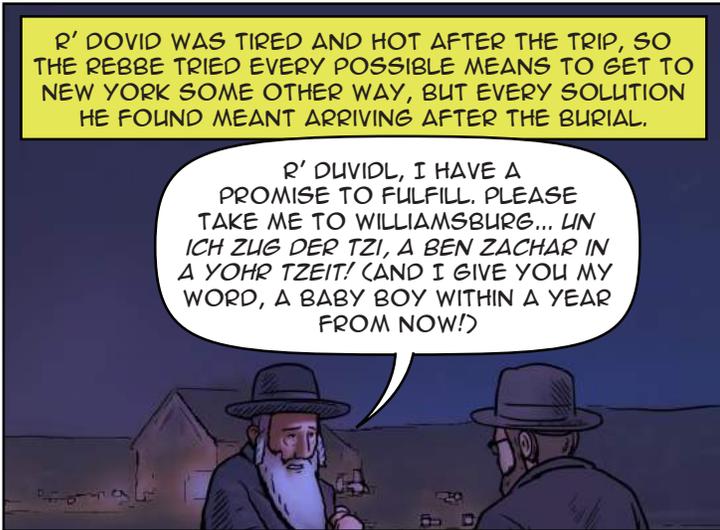
REB DOVID HAD THE ZECHUS TO DRIVE THE REBBE AND HIS NEW REBBETZIN TO UPSTATE NEW YORK, WHERE THEY STAYED EVERY SUMMER. THREE YEARS LATER, IN JULY 1951, AFTER A LONG, SWEATY FIVE-HOUR TRIP...

MY YESHAYA NAFTALI HERTZ FREEMAN WAS NIFAR? OY! BARUCH DAYAN HA'EMES... OY! EARLIER THIS YEAR, I GAVE HIM MY WORD THAT I WOULD BE MASPID HIM (DELIVER A EULOGY). WHERE WILL I FIND A CAR SERVICE OR TRAIN THIS LATE IN THE EVENING?



R' DOVID WAS TIRED AND HOT AFTER THE TRIP, SO THE REBBE TRIED EVERY POSSIBLE MEANS TO GET TO NEW YORK SOME OTHER WAY, BUT EVERY SOLUTION HE FOUND MEANT ARRIVING AFTER THE BURIAL.

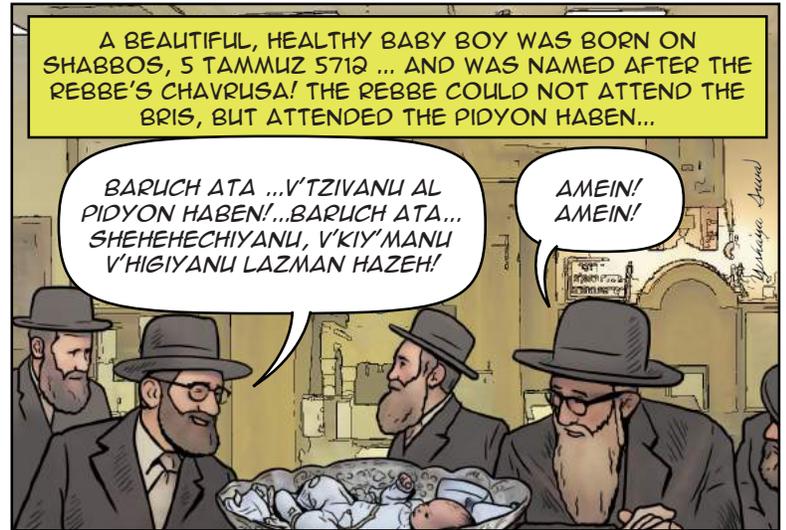
R' DUVIDL, I HAVE A PROMISE TO FULFILL. PLEASE TAKE ME TO WILLIAMSBURG... UN ICH ZUG DER TZI, A BEN ZACHAR IN A YOHR TZEIT! (AND I GIVE YOU MY WORD, A BABY BOY WITHIN A YEAR FROM NOW!)



A BEAUTIFUL, HEALTHY BABY BOY WAS BORN ON SHABBOS, 5 TAMMUZ 5712 ... AND WAS NAMED AFTER THE REBBE'S CHAVRUSA! THE REBBE COULD NOT ATTEND THE BRIS, BUT ATTENDED THE PIDYON HABEN...

BARUCH ATA ...V'TZIVANU AL PIDYON HABEN!...BARUCH ATA... SHEHEHECHIYANU, V'KIY'MANU V'HIGIYANU LAZMAN HAZEH!

AMEIN! AMEIN!



ר' ישראל SPIRA, THE BLUZHOWER REBBE, זצ"ל, WAS BORN IN REISCHA, GALICIA, TO ר' יהושע (PREVIOUS BLUZHOWER REBBE) AND צפורה. FROM A VERY EARLY AGE, IT WAS OBVIOUS THAT ר' ישראל WAS DESTINED FOR GREATNESS. AT THE AGE OF 13, HE RECEIVED סמיכה BY THE מוהרש"ם, THE רב OF BREZHAN, WHO TESTIFIED TO HIS INCREDIBLE LEVEL OF תורה LEARNING. AFTER HIS MARRIAGE, HE BECAME רב OF ISTRIK, NEAR SANOK. AFTER HIS FATHER'S נטירה IN 1931, ר' ישראל WAS CROWNED REBBE. HE LOST HIS ENTIRE FAMILY IN WWII, AND THEN IMMIGRATED TO THE U.S. IN 1948. HE REMARRIED TO מלחיה MELCHIOR, WHO HAD LOST HER HUSBAND IN THE CAMPS, AND HE ALSO ADOPTED HER CHILD. HE WAS A BELOVED LEADER, SENIOR MEMBER OF THE מועצת AND LINKED THE POST-WAR GENERATION TO THE BEAUTY OF PREWAR תורה. HIS דברי תורה AND פרשיות AND ימים טובים WERE PUBLISHED POSTHUMOUSLY IN שופרא דישראל, IN 2007.



For any inquiries or comments please feel free to call 347-838-0869 • Illustrated by: Yishaya Suval www.leilshishi.com

ב' מרחשון 1989 - 1889 5750 - 5650