



# PIRCHEI Weekly

Agudas Yisroel of America

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**פרשה: שמני הכטרה: ויסף עוד דוד... (שמואל ב:א-ז:ז)**

**מברכים ר"ח אייר (ר"ח: יום ב-ג, מולד אייר ליל שני בשעה: חלקים 2 + 20:30)**

**דף יומי: מכות י"ח מצות עשה: 6 מצות לא תעשה: 11**

**י"ג ימים לעומר אבות א'**



## TorahThoughts

... קחו שעיר עזים לחטאת ועגל וכבש... (ויקרא ט: א)

... Take a young goat as a sin offering, and a calf and a sheep...

During the חנוכת המשכן were required to bring many קרבנות — a goat for a חטאת, a calf and lamb for an עולה and a bull and ram for שלמים. What was the reason for so many קרבנות? תורת כהנים explains that ישׂראל had an account with הקב"ה, with sins at the beginning and sins at the end. The sins at the beginning refer to מכירת יוסף, when the brothers dipped his coat in goat's blood. The goat comes as atonement for that sin. The sins at the end refer to עגל הזהב, for which the calf is brought as atonement.

We can readily understand why בני ישׂראל had to make amends for the sin of the הזהב during the חנוכת המשכן. The creation of the הזהב as an intermediary to הקב"ה was tantamount to עבודה זרה, a direct affront to Him. Therefore, when the משכן was being dedicated and the שכינה was about to dwell within it, amends were very much in order.

But what was the connection between מכירת יוסף and the חנוכת המשכן? It was not a recent occurrence. Why then should it be brought up again in this context?

The הוזהר points out that an underlying element of jealousy led to מכירת יוסף. The brothers could not bear that יעקב

singled יוסף out for a special role, gave him special treatment, and provided him with special garments. If יוסף was so special, that meant they were less special. Unable to bear the thought, they plotted against him, eventually selling him into slavery.

What happened as the משכן was being built? One family was singled out to be the priestly tribe, perform the sacred service, wear special priestly garb, be given priestly gifts and be treated as special in many ways. The כהנים were an easy target for jealousy, as indeed came to pass during קרח's ill-fated rebellion, when the rebels declared ... כל העדה גלם קדשים ונתוכם ה' ומדוע תתנשאו על קהל ה' (במדבר ט: ז)

The חנוכת המשכן was, therefore, a time to remember that in Judaism there are roles for לויים/לויים/men/women. Not everyone is identical with the same strengths, duties and responsibilities. Not everyone gets the same benefits and privileges. Everyone must be content with the role הקב"ה has assigned to him. This, then, was an exceedingly appropriate time to bring sacrifices to atone for מכירת יוסף.

This would remind the people of the danger of jealousy, and impress upon each individual to recognize their unique role and utilize it for עבודת ה'.

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



## Yahrzeits of Gedolim

דן ר' אריה ר' משה שמואל שפירא זצ"ל was born in Minsk in 1917 - 2006 of Bialystok. He learned under זצ"ל in 1933. In 1936, he moved to Mir, and became a תלמיד מובהק of R' Baruch Ber זצ"ל. In 1938, he fled to ישׂראל. He married in 1946, learned in כולל חזון איש for a year and then was appointed שיעור for 3 years. The חזון איש asked him to open a ישיבה. He asked of his תלמידים to not only learn יעקב, but also to complete ש"ס with light ש"ס. In 1963, he published the 1<sup>st</sup> of 12 volumes of קונטרס תורה. A brilliant תורה, his unusual blend of warmth, תורה, attracted many תלמידים. He was a lead member of the מועצת גדולי התורה ועד הישיבות and ועד הישיבות.

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

## Gedolim Glimpses

A certain widow would come to R' Moshe Shmuel Shapiro זצ"ל, for money every month because her husband had instructed her in his will to go to him for assistance. When the ראש ישיבה had no money of his own, he would go collecting before the widow would arrive. During his illness, he asked others to assist him in fulfilling this מצוה. Someone once asked how he was connected with the deceased. The ראש ישיבה replied, "I never met him!"



לעיני ר' ישראל בן אברהם ז"ל

אחינו כל בית ישׂראל, הגתונים בערה ובשביה, העומדים בין בים ובין ביבשה, המקום ירחם עליהם ויזיאתם מערה לרחה, ומאפלה לאורה, ומשעבוד לגאולה, השתא בעגלא ובזמן קריב, ונאמר אמן:

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## Focus on Middos

Dear תלמיד, Shapiro ר' משה שמואל was known as a נאון in תורה. וינראת שמים ר' משה, and blessed him that he would have many תלמידים.

On ערב שבת 14 חשוון 5714, only hours before the חוון ר' came to seek advice about the ישיבה. When he saw the חוון איש's weakened state, he started turning back. The חוון איש told him: "Some visits are tiring and others are invigorating. The רב's visit is of the second sort." ר' then spent two private hours with the חוון איש that day.

While known and respected for his greatness in תורה, it was little known that ר' משה was also a composer of נגינים. Every נגון was crafted on the spot for a certain purpose. ר' illuminated the world of his תלמידים with his exceptional ווארעמקייט. This aspect particularly expressed itself on שבת and טוב. He would sit with the בחורים and sing נגינים, many of which he himself composed, all of which were replete with the intense yearning of the נשמה for its

Maker. תלמידים recall these moments as spiritual peaks, during which they gained a special closeness to ה' and to their רבי.

Once, ר' משה שמואל was traveling in England to raise money for his ישיבה. He was riding on public transportation and many passengers were inebriated and behaving in a rowdy fashion. At that moment ר' felt so homesick for the קדושה of his ישיבה that, on the spot, he composed a נגון for the words: *As the deer cries out in thirst for the springs of water, so does my soul cry out in thirst for You, ה' (תהלים) (מ"ב:ב)*

My תלמיד, R' Shapiro was physically sitting on an unpleasant bus ride. He used what seemed to be a bad experience to create a beautiful, heartfelt composition, as he concentrated on growing closer to ד'. Any situation, however difficult is may seem to you, is a moment of growth. More often than not, it is our greatest opportunity!

הי זכרו ברוך!

בגידות, Your רבי  
A letter from a Rebbi — based on interviews

## Understanding Davening

Why don't we make the customary שעה חנוכה on starting a new ספירה when we begin to count ספירה?

לבוש — The purpose of the ספירה is to count towards the טוב of יום טוב. We rely on שעה חנוכה we make on טוב.

אור זרוע — This is a period of דין, strict judgment, as we see from the fact that the עומר is brought from barley. [Ed. note: The פטירה of 24,000 תלמידים of ר' and the bloody massacres of Jewish communities during the Crusades and WWII took place during these days.]

בשמים ראש — Counting the עומר shows our anticipation and excitement towards the שמה of מתן תורה. Each day is focused on the future שמה of יום טוב, and the period of the עומר is not the עקר.

### Pirchi NEWS

#### ישיבת חול המועד

The editorial staff of this weekly publication would like to take this opportunity to thank all the participants in the learning program. We would also like to thank the dedicated Pirchei staff for their tireless efforts to arrange a unique and enlightening learning experience for our boys!

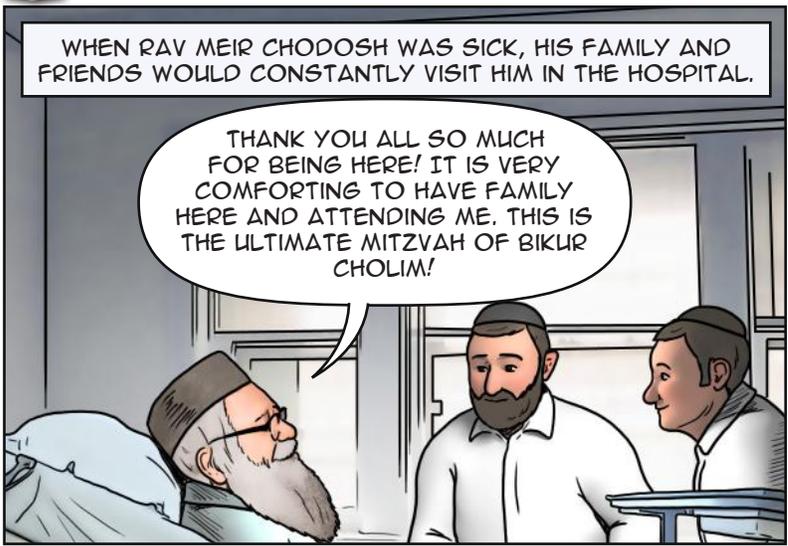
The Editorial Team

## Sage Sayings

In regards to the importance of prioritizing חסד, R' Moshe Shmuel Shapiro זצ"ל once remarked: "נישט קיין גרויסע קונץ צו זיין א בעל חסד מיט פרעמדע אדער מיט חברים — It is no great feat to be a בעל חסד to strangers or [even] to friends. דער אמתדיקע סימן פון א בעל חסד איז צו זיין א בעל חסד אין זיין אייגען שטוב! — The true mark of a בעל חסד is being a בעל חסד in one's own home!"

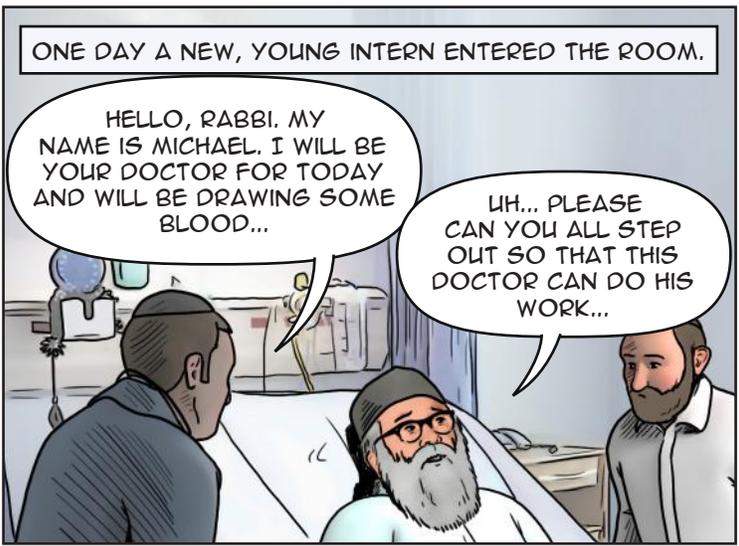
Source: Hamodia (with kind permission)

# LEARNING FROM OUR LEADERS



WHEN RAV MEIR CHODOSH WAS SICK, HIS FAMILY AND FRIENDS WOULD CONSTANTLY VISIT HIM IN THE HOSPITAL.

THANK YOU ALL SO MUCH FOR BEING HERE! IT IS VERY COMFORTING TO HAVE FAMILY HERE AND ATTENDING ME. THIS IS THE ULTIMATE MITZVAH OF BIKUR CHOLIM!



ONE DAY A NEW, YOUNG INTERN ENTERED THE ROOM.

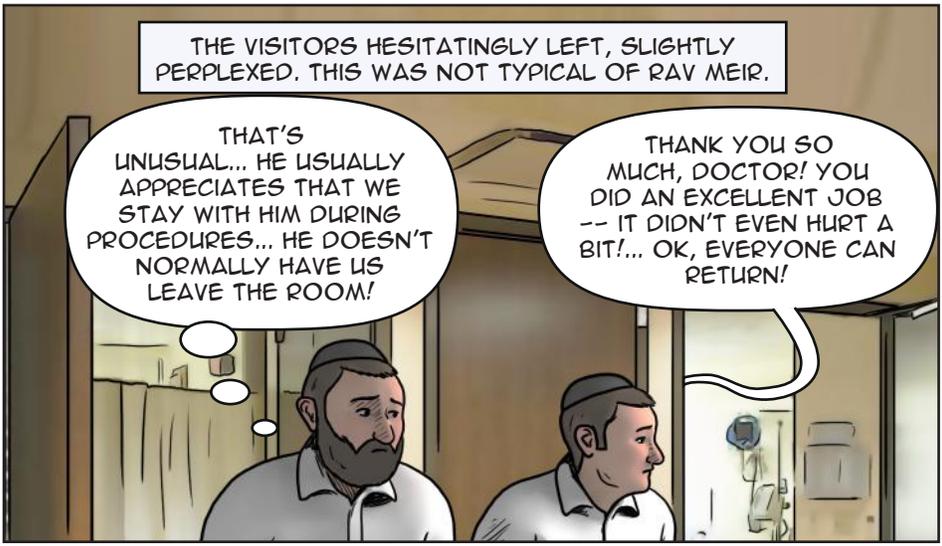
HELLO, RABBI. MY NAME IS MICHAEL. I WILL BE YOUR DOCTOR FOR TODAY AND WILL BE DRAWING SOME BLOOD...

UH... PLEASE CAN YOU ALL STEP OUT SO THAT THIS DOCTOR CAN DO HIS WORK...



BUT ARE YOU SURE?... THE DOCTOR DOESN'T SEEM TO MIND. WHY WOULD YOU WANT US TO LEAVE?...

PLEASE, MY CHILDREN... PLEASE JUST STEP OUT ... IT WILL ONLY TAKE A FEW MINUTES.



THE VISITORS HESITATINGLY LEFT, SLIGHTLY PERPLEXED. THIS WAS NOT TYPICAL OF RAV MEIR.

THAT'S UNUSUAL... HE USUALLY APPRECIATES THAT WE STAY WITH HIM DURING PROCEDURES... HE DOESN'T NORMALLY HAVE US LEAVE THE ROOM!

THANK YOU SO MUCH, DOCTOR! YOU DID AN EXCELLENT JOB -- IT DIDN'T EVEN HURT A BIT!... OK, EVERYONE CAN RETURN!



THE INTERN LEFT AND THE VISITORS RETURNED.

I DON'T UNDERSTAND -- DOESN'T REBBI ENJOY WHEN WE MAKE SURE EVERYTHING IS ALL RIGHT DURING PROCEDURES?

OF COURSE... PLEASE FORGIVE ME. I ENJOY YOUR COMPANY AND INTENDED TO EXPLAIN ANYWAY...



FOR ANY DOCTOR IT IS SOMETIMES HARD TO FIND A VEIN IN AN ELDERLY PERSON LIKE MYSELF AND IT IS EMBARRASSING, ESPECIALLY WHEN MANY PEOPLE ARE STANDING AROUND... FOR A YOUNG INTERN WITH LESS EXPERIENCE, THIS CAN BE TWICE AS EMBARRASSING. I WANTED TO SPARE THIS YOUNG INTERN ANY SHAME... THAT'S WHY I SENT YOU OUT!

R' MEIR CHODOSH זצ"ל WAS BORN IN PARITCH, LITHUANIA (MODERN DAY BELARUS) TO מרתה and ר' בן-ציון. WHEN HE WAS 10 YEARS OF AGE HE WAS SENT TO LEARN UNDER ר' פסח PRUSKIN זצ"ל. AT AROUND 16 YEARS OLD HE WENT TO LEARN IN THE SLABODKA ישיבה, WHERE HE LEARNED UNDER THE אגלסער, R' NOSSON TZVI FINKEL זצ"ל, AND BECAME A תלמיד מבהק of the אגלסער. IN 1925, HE ACCOMPANIED THE אגלסער TO ISRAEL TO JOIN THE ישיבה IN צביה. IN 5688 (1928), THE YEAR BEFORE THE TRAGIC POGROM IN חברון, R' CHODOSH MARRIED LAHA, DAUGHTER OF ר' HUTNER זצ"ל, R' OF EISHISHOK, WHO HAD MADE HER OWN WAY TO ISRAEL. AFTER HIS MARRIAGE, HE BECAME A מגיד שיעור THERE, ALONGSIDE R' YEHUDA LEIB CHASMAN זצ"ל. AFTER R' CHASMAN'S פטירה, HE WAS APPOINTED משגיח. HE LIVED THROUGH THE ARAB MASSACRE OF חברון'S JEWS. HE FOUNDED ישיבת ISRAEL AND SERVED AS משגיח AND ישיבה אור אלתון AND עטרת ISRAEL. AS A GREAT חכם HE DEVOTEDLY SERVED תלמידים WHO LEARNED UNDER HIM. SEVERAL VOLUMES OF HIS חידושים HAVE BEEN PUBLISHED BY HIS תלמידים.



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