

# PIRCHE()/ee/

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פרשה: מטות מסעי הפטרה: שמעו זבר ה'... (ירמיהו ב:ד-כח, ג:ד, ד:א-ב)
חזק, חזק, ונתחזק!

מברכים ר"ח מנחם אב שיהיה ביום שני (מולד יום שני: חלקים 11 + 01:53)

דף יומי: בבא בתרא ל"ט אבות: פרק ב'

מצות עשה: 2/1 מצות לא תעשה: 4/1 שבועות לראש השנה: 8



# **Torah**Thoughts

ה'... יֹםף עֲלֵיכֶם כָּכֶם אָלֶף פְּעָמִים וִיבָרַךּ אָתְכֶם פַּאֲשֶׁר דְּבֶּר לֶכֶם. May G-d, ... add a thousandfold more like you and bless you, as He spoke to you (דְּבַרִים א :יא).

בְּנִי יִשְׂרָאֵל says רְשִׁייִי expressed dissatisfaction with מֹשֶׁה 's expressed dissatisfaction with בְּרָכָּה 'only that and no more? Is that the full extent of your הי ?בְּרָכָה blessed us (בְּרֵאשִׁית לב:יג) to be like the dust of the earth ... too numerous to count."

מֹשֶׁה responded, "You will surely receive the בְּרָכָה that הי gave you. This is just my personal בְּרָכָה to you."

What exactly was מֹשֶׁה's reply? What added benefit would בְּנֵי יִשְּׁרָאֵל derive from his בְּרָכָה of a thousand-fold increase if they were already receiving בְּרָכָה of virtually limitless increase?

מּשֶׁה explains: מְּשֶׁה was testing בְּנֵי יִשְׂרָאֵל Did they want to have children to help carry the household burden, provide companionship and as a source of security in old age? Or did they want children because each child is a spark of the Divine, a priceless gift from Heaven, a piece of עּנְלֶם הַבָּא If they had wanted children for their usefulness alone, they would have said, "A thousand fold will suit our purposes just fine." But they wanted children too numerous to count. בְּנֵי יִשְּׂרָאֵל were thinking not about their material and emotional needs, but about the בְּרֶכָּה that each child represents. Thus, they proved themselves

worthy of הי's בָּרֶכָה

When יַצְּלָב returned from עֵּשָׂוּ, אָרָם noticed יַצְּלָב's many children and asked him, "What are you doing with all these children? I thought we made a division; I take עוֹלָם הַבָּא and you take עוֹלָם הַבָּא So why do you have so many children? What do children have to do with עוֹלָם הַבָּא Children are a boon in עוֹלָם הַבָּא

יַצְקֹב replied, "Not so! Children are sparks of the Divine. The opportunity to raise a child, to develop a Divine soul to the point where it can enter עוֹלֶם הַבָּא, is a privilege of the highest spiritual worth. That is why I have children."

Modern man has made a startling discovery: children are a burden. Who needs them? ... But what about companionship? Future? No problem. Instead of coming home to a house full of demanding, noisy, frustrating children, he can come home to an adoring, tail-wagging dog who will run to bring him his slippers and newspaper. This is the attitude of עַשָּׁי, adapted to modern times.

In contrast, יַצְּעָּדֹב understands that each child represents a spiritual mission, a spark of the Divine, entrusted to our care and our guidance, an opportunity to fulfill הי's desire to have this soul brought to עּוֹלֶם הָבָּא.

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



#### Yahrtzeits & Gedolim

אב אָבֶייל אָבֶייל אָבְייל אָבָ א אָביי זְצַייל אָבּ א אָבי זְצַייל אַבי א אָבי זָצַייל אַב was born in Baghdad, Iraq (Persia) to 5611 – 5674 בְּרָחָה and hid his אַבְּרָחָ זְלָכְּה error אָבָּהָק his בָּרָהָ , the בָּרָהָ and prilliance in בָּרָהָ his מָסְבִּיר, the בָּרָהָ

רי נָסִים Maglad and רי שְׁמוּאֵל He also learned under הָלְנִיה אָישׁ חַי Maglad and הַלֵּוִי רי שְׁמוּאֵל He began to study הַבְּּלָח בּז 17. In 1878, he began writing his הַלֵּוִי on the הָחָב. A year later, he married הָרְחַל daughter of הַּיּרָהּ בְּּן אֶלְנָה בָּּוְ אֶלְנִה בָּּוְ אֶלְנִה בָּּוֹר אָלְה בָּן אֶלְנִה בָּּוֹר אַלְּה בָּוֹ אַלְנִה בָּוֹ אַלְנִה בָּוֹ אַלְנִה בְּּחָל אוֹשׁר , daughter of הַתְּכִּם יִצְּחָק מְרְדְּכִי and later joined אָשִׁר הָלָם יִצְּחָק מְרְדְּכִי of the שִׁשׁרוּ His illustrious הַלְמִידִים finduded הַלְּמִידִים of the שַּשׁר סְּבְרִים הַלְּבִירִים הַלְּבִירִים הַלְּבִירְיִת בְּלִידִית חַלְּבִירְיִת הַלְּבִייִּן הַלְּבִירְיִת הַלְּבִייִן הַלְּבִייִן הַלְיִיִּת הַלְּבִייִן הַלְּבִייִן הַלְּבִייִן הַלְּבִייִן הַלְּבִייִן הַלְּבִייִן הַלְּבִייִן הַלְּבִייִן הַלְיִים הַלְּבִייִּן הַלְיִית בּיִיִּים הוּ Amaglad and הַּלְיָה בְּּנִיּיִם הְעִרְדִּית הַבְּרִית הַבְּיִיִּים הוּ Amaglad and הַבְּיִיה הַלְּבִית הַלְּבִייִּם הוּבְּיִית הַיְבְּיִית הוּבְיִיים הוּבְּיִית הוּבְיִיים הוּבְיִיים הוּבְיִים and הַבְּיִיִּיִּבְיִים אַרְרִים אַמְעוֹן הַבִּייִב אַמְעוֹן בִּיִי אַמְעוֹן בִּיִי אַמְעוֹן בּיִי אַמְעוֹן בּיִי אַמְּעוֹן בִּייִ אַבְּיִי אַמְעוֹן בּיִי אַמְעוֹן בּיִי אַמְרִין שִּׁמְבְייִ אַמְעוֹן בּיִי אַמְעוֹן בּיי אַמְעוֹן בּייִ אַבְּי אַבְּרִי בְּיִי אַבְּרִי בְּיִי בְּיִי אַמְעוֹן בּיי אַמְבְייִי שְׁמִבּי בְּיִי אַבְּרִי בְּיִי אַמְבְיי בְּיִי בְּיִי אַמְבְיי בּייִם הוּבּי בִי אַבְּבי אַבְּרִי בִּי בּיִי אַנְבי אַנְבי אַבְּרִי בְּי אַבְּי אַבְּבִי אַבְּרִי בּי בִּי אַבְּבי אַבְּרִי בְּי בְּי אַבְּרִי בְּי בִּי אַבְרִי בְּיִי בְּיִי אַבְּרִי בְּיִים בּיי בּיי בּיִי בְּי בְּיִבּי אַבְיבי אַבְּי אַבְּרִיים בּיִי בּייִי בּיּי בְּי אַבְּרִי בְּיִים בְּיִים בְּיִים בְּיִים בּיִים בּייִים בְּיִים בְּיִייִים בְּיִים בּייִים בּיוּים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּייִים בְּיִיים בְי

Gedolim Glimpses

A lady once came to אָרֶה וֹצִייל אַמְעוֹן אַגּסִי וֹצִייל and asked for a loan from his אַדָּקָה fund. He asked her if she had any collateral to offer. She gave him a garment and he gave her a loan. When his wife saw the garment she exclaimed, "This garment is not even worth a penny". The חָּכֶם immediately calmed his wife and carefully explained his reasoning, "The important part [for me] is the loan, not the collateral." His אֵשֶׁת תַּיִל accepted his answer unequivocally. Of course, the borrower proceeded to repay her loan on time.

לעיינ הבי ישעיהו דוב עייה בן יבלחטייא יצחק צבי נייי

לעיינ רי ישראל בן אברהם זייל

אַחִינוּ כָּל בֵּית יִשְׂרָאֵל, הַנְּתוּנִים בַּצְּרָה וּבַשְׁבְיָה, הָעוֹמְדִים בֵּין בַּיָּם וּבִין בַּיַּבְּשְׁה, הַמְּקוֹם יְרַחֵם עְּלִיהֶם וִיוֹצִיאֵם מִצְּרָה לִרְוָחָה, וּמֵאַכַּלָה לִאוֹרָה, וּמִשְׁעְבּוּד לִגְאַלָּה, הַשְׁתָּא בַּעָגָלָא וּבִזִמן קָרִיב, וְנֹאִמֵּר אָמֵן: 96



## Beyond a Shadow of Doubt

לֹא תַכִּירוּ פָנִים בַּמִשְׁפָּט כַּקָטון כַּגָּדל תִּשְׁמַעוּן לֹא תָגוּרוּ מִפְּנֵי אִישׁ כִּי הַמִּשְׁפָּט לֵאלֹקִים הוֹאֹ... (דְבָּרִים אֹ:יז).

You shall not show favoritism in judgment, small and great [people] alike shall you hear, you shall not tremble before any man for the judgment is G-d's.

For four years, only R' Chaim Ozer Grodzinski נֵצִייל and his immediate family knew that he had cancer. He showed no visible signs of his terrible suffering; a smile was always on his face. He refused to enter a hospital, for he was ever aware of how world Jewry, and the יְשִׁיבוֹת in particular, had rested on his shoulders for 55 years...how could he possibly spare time for a hospital stay? When he was hospitalized, his כָּלֵל work went with him — including the burden of answering the steady stream of שָׁאֵלוֹת (halachic queries) from all over the world.

On the last Thursday night of his life he issued orders regarding the dispersal of all the charity funds in his care. To the many visitors in his room he said, "Good night." Then he whispered, "Who can be יוֹכֵה to having a good night? Even so, I have no טַענוֹת, תס וְשַׁלוֹם to the רבּוֹנוֹ שֵׁל עוֹלַם (no grievance to G-d)."

Friday, before noon, two men were at his bedside, R' Yechezkel Mishkovsky and R' Moshe Shatzkes (Lomza Rav) whispering, not to disturb the sleeping צַדָיק, not realizing that he had already passed on.

The hospital was three kilometers from the city, but as soon as the news of his passing reached Vilna the entire length of the road was filled with people. בֵני תּוֹרָה were assigned to transport his remains on their shoulders until the city limits, then to place them on a wagon, fearing the reaction of Soviet authorities to any unusual demonstration. He was placed in the room where he had studied תורה, rendered decisions on שָאַלוֹת, dispensed חֶסֶד and צָדָקָה, for 55 years. There, until Sunday, בְּנֵי תּוֹרֶה recited תַּהָלִים (Psalms) and pored

over his ספרים day and night.

Those responsible for arranging the לְנֵיָה on Sunday, were haunted by an ugly experience with the Soviets at the לונה of R' Lazer, the Minsker מֶּסְפָּדִים the Soviets arrested all the מֵסְפָּדִים as well as a number of mourners. Some suggested a quiet לְנֵיָה for R' Chaim Ozer, but that was rejected as impossible, for surely all of Vilna would come regardless of plans ... The authorities should be notified — but suppose they forbid a mass funeral? ... The decision: לא תגורו מפני איש — they had to do what is right for the בָּבוֹד הַתּוֹרָה ... without fear of the soviets. A public לוַיָה would be held, without securing permission and avoiding any official refusal. R' Yoseif Shuv, secretary to R' Chaim Ozer, would take responsibility if the Soviets were to challenge the proceedings.

Sunday morning, Vilna's entire Jewish populace gathered, joined by the יְשִׁיבֶה students and the refugees to whom he had been father and sole contact with the outside world. The first מַספַר was delivered at his house by the ראש בית דין, the aged R' Henoch Eigesh. The procession then proceeded to the big shul, where R' Shatzkes and R' Zalman Sorotzkin (Lutzker קב) spoke. The procession continued, stopping every few blocks. A makeshift platform would be raised and a בָּב would speak, adding up to a total of forty הַּסְפֵּדִים! Instead of interfering, as feared, the opposite happened — the Soviets dispatched a battalion of militiamen to preserve order. Literally thousands of צעטלאַד, with all sorts of requests, were thrown into the grave before it was closed. The soldiers made sure all צעטלאַד reached their destination, not outside, for fear some might contain anti-Soviet propaganda.

The לָנָיָה was an unusual display of בָּבוֹד הַתּוֹרָה in the tumultuous years during WWII, for the leader who led בָּלַל יִשְׂרָאֵל through one of its darkest times with selfless love and devotion.

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

#### An **Ahavas Chesed** Moment

קפר אַהַבַת חַסְד - חלק ב' פרק כ:ג

\*The מְבֵּץ מַיִּים offers another interesting scenario where a person is permitted to give away more than a fifth of his possessions to צָּדָקָה. The wording used by הַנֵּייל when describing the אָסוּר of spending more than a fifth is הַמְבַוְבֵּוּ, one who spends freely or spends without responsibility. In the case of a person who earns enough money every week, and can responsibly pay off all of his expenses, then any extra money can be given away to צָּדָקָה even though the amount given would add up to more than a fifth of his possessions.

\*This is intended only as a synopsis. Review of the סֵּבֶּר אֲהֲבַת חֶסֶּד is far more extensive and appropriate. The מְּבֵּץ חַיִּים in his footnote quotes a רי מֵאִיר that רי מֵאִיר gave away a third of his possessions to sustain מָקוֹר; however, he explains that this is not the מָקוֹר for his since support for אָעוּר has no יָּעוּר. This הֲלָכָה is based on the הָבָרָהָם מָגוְ אַבְרָהָם (סִימָן תרנו) in the name of the בָּבָא קַמָּא פֶּרֶק א) נִמּוּקֵי יוֹסֵף.

#### רש"ים Questions אַ week

- 1.From where did מֹשֶׁה learn the idea of extending the offer for peace even though the offer would be turned down?
- 2. Why does it say שַּנְזָנוּ we looted, spelled with two t's by the spoil of סיחון and בּזוֹנוּ - we looted, with one t- by the spoil of Suite

(46:5 — ۲٬٬۲ مِبِهِ) لائد fo sliods

the spoils of the war with jinio, that they only took the gold and silver from the though He knew they would turn down the offer (אב:2 – דייה מְמִּדְבַּר קְּדַמִּוֹת). ב At the time of מינָה offered the time of תּיָרָה first offered the the other nations even

Halacha

• One **may** eat other foods after the סְעוּדַת הַמַּפְּסֶקֵת if one did not have in mind at בְּרְכַת הַמָּזוֹן to begin the תַּעָנִית. It is ● One may not greet one's friend on תִּשְׁעָה בָּאָב. This includes preferable to verbalize, "I do not intend to begin the

even the customary "Good morning/afternoon/evening!"

Reviewed by R' Gedalyahu Eckstein

#### 6

#### **Focus**on Middos

Dear תַּלְמִיד,

This is an excerpt of what יְצַלְּכָּ רי יַצְלְּכָּ, renowned אַלִּיטָייא of אַהְבַת שָׁלִּוֹם, wrote about הַבָּם שִׁמְעוֹן אַנָּבָר.

"There was a man in Baghdad, חָכָם שִׁמְעוֹן Agassi, whose light of תוֹרָה spread through the hearts of that entire generation and the those after it. He was great in the revealed and hidden תּוֹרָה, in his vast knowledge and depth of understanding. He was a great and דַּרִשָּׁן [speaker] and a great פיטן [deep and brilliant poet] and philosopher. He was also a great leader in חֲסִידוּת and פרישות. His greatness shined in his צַדְקָה and kindness. He was also a great community activist and great in his understanding and vision. His greatness showed in his accepting affliction with love, overcoming נְּסִיוֹנוֹת [trails and tribulations], and above all and in spite of everything, he was a great מַתְמִיד [continuously learning תוֹרָה].'

קָבֶם שִּׁמְעוֹן Agassi did not have much pleasure from עוֹלֶם. He wrote and described the terrible tragedies that befell him in a sea of tears and blood. His describes how his firstborn, אָהַרְל who was born a few years after his marriage, was חָבָּטָר in an epidemic plague on the eve of his wedding. This was his impetus to toil in the תּוֹרָה (about the returning soul), creating the outstanding סֶבֶּר for later generations which he named בְּנִי which took him nine years to write.

קּנְי אַהָרֹן is over 240 pages long and begins on page 2 with an unusual six line הוֹדֶעָה, strong (clear) notice. "I am גּלוּיָה anyone who is interested in reprinting and reselling this book, whether in אֶרֶץ יִשְׂרָאֵל or in any country ... but on one condition: they must always include in their printing the last [40 plus] pages that were the three אַהָרֹן l named הָּהַעְלוֹת אַהַרֹן When הָהַעְלוֹת אַהַרֹן went up [to בַּהַעְלוֹת אָרַר, for your good deed..."

My תּלְמִיד, the greatest consolation for תָּלְמִיד, was through this סֵבֶּר. True, his son, סֵבֶּר, left no children, but אֲהַרֹּן sereatest legacy still lives on forever. All the תּוֹרָה that was created and the memories of his beautiful מִדּוֹת will always serves as an inspiration for future generations! So too, your תּוֹרָה and מַצְשִׁיִּם טוֹבִים lives on forever!

יְהִי זְכְרוֹ בָּרוּךְ! רְבִי Your רְבִּי A Letter from a Rebbi, based on interviews

### **Sage** Sayings



The crowd was shocked when someone dressed in a layman's garb gave the most amazing הֶּסְפֵּד on the חָכָם שִׁמְעוֹן בָּן אִישׁ חַי on the זַצִּייל Agassi צָּיִיל made a powerful impact on the הַהָּלָּה who insisted that he done the Sage's robes — yet he stubbornly refused. He ran away from any honor, but it made him even more revered. R' Yaakov Hillel שַׁלִיטִייא wrote, "He was a אַר — גָּדוֹל בַּכֹּל מִכֹּל כֹּל wrote, "He was a הַבְּיל מִכֹּל כַּל אִין יַעָדעֶר גוּטעֶ מִדָּה — He was a master in every subject and every good character trait!

Source: Heard around the שַׁבָּת table

#### **Understanding**

בֵּין הַמִּצַרִים

... בַּצַאתִי מִמְּצְרָיִם ... בָּצֵאתִי מִירוּשְלָיִם

This מִדְרָשׁ is based on a מִדְרָשׁ which contrasts כלל ישראל leaving מצרים and leaving יָרוּשַׁלַיִם. Upon travelling from שָּרָאֵל ,מְצְרַיִם were transformed into being one nation going from slavery to freedom; when leaving the ruins of their once glorious capital of יְרוּשֶׁלֵיִם, they travelled as captives and were sold as slaves as they were dispersed into גלות, exile. We place an egg on our קדר plate to remember הָּשְׁעָה בָּאָב (the 1st day of פֶּסַח is on the same day of the week as תָּשְׁעָה בּאָב (בָּאַב). פָסָח and פַּסָח are both referred to as a מועד. What is the underlying message that connects them? Leaving מְצְרֵיִם, the world saw, and we felt, מְצְרֵיִם, protection; so too, in our גלות. Even though He is hidden, 'T is with us and is protecting us. May we be ביוֹם to ביוֹם on that day...די אֱחַד – on that day...די One, recognized by all the nations.



The current Pirchei Newsletter contest is designed to make your ערב שָׁבַּת fulfilling and memorable. Beginning this week and continuing in the weeks leading up to קבֶּלֶת הַתּוֹרָה and beyond, learn at least 45 minutes before מָנְחָה every ערב שַׁבַּת. Learn for an hour or more and get an additional entry into the raffle. There is no particular למוד to learn — you can even review שׁנֵים מַקְרָא וְאֵחָד תַּרְגוּם. If you arrange for a group to learn in person or on the phone, and have a שְׁעוּר to learn about הַלְכוֹת שָבַּת or עסע שבת, you will receive an extra entry in the raffle. The contest is open for boys of all ages up to 12<sup>th</sup> grade. To join this program, please send your weekly fax to 7185069633 or email to: erevshabboslearningprogram@gmail.com by Monday 2:00 pm. Please include your name, grade, יִשִׁיבַה, city, state, and contact # and your name will be entered into a drawing for a beautiful set of מָקָרָאוֹת גָּדוֹלוֹת חוּמַשִּׁים!



## LEARNING FROM OUR LEADERS PIRCHEI AGUDAS YISROEL OF AMERICA

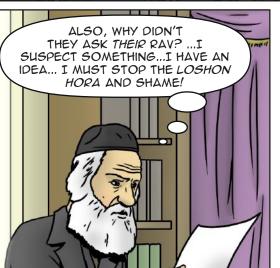
#### IN AN EMERGENCY SHUL COMMITTEE MEETING IN A TOWN IN EUROPE:

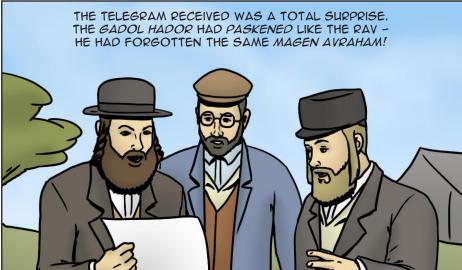
RABBOSAI! IT IS TIME FOR A NEW RAV. HE MADE A RULING AGAINST A MEFURASH MAGEN AVRAHAM. WE CAN'T HAVE SUCH A RAV IN OUR TOWN!

LET'S SEND A TELEGRAM TO R' YITZCHOK ELCHONON SPECTOR WITH THE QUESTION. WITH THE GADOL HADOR'S PSAK WE CAN SHOW THAT THE RAV WAS CLEARLY WRONG, AND THE REST WILL





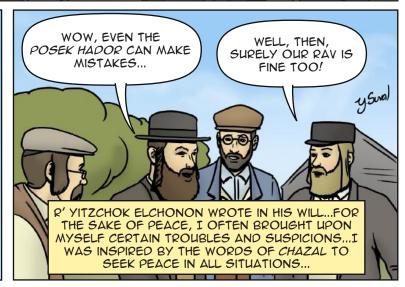




#### A SECOND TELEGRAM ARRIVED MOMENTS LATER ...

Dear Worthy Members of the Shul Committee,

I apologize about my recent telegram stating an answer to your she'eilah. I erred. The answer to your she'eilah is actually found clearly in the Magen Avraham... seif... I apologize for the error and sincerely hope that no michshal was chas v'shalom caused.



רי יָצְחָק אֶלְחָנן WAS THE 3RO SON OF ב) רי יְשִׂרָאֵל אָיסֶר OF THE LITHUANIAN TOWN OF ROUSH, BELARUS) AND בחל HIS MOTHER WAS NIFTAR WHEN HE WAS 10 YEARS OLD AND HIS FATHER WAS HIS ברי, AFTER HIS MARRIAGE TO SARA RAIZEL (DAUGHTER OF R' ELIEZER YEZERSKY נְצִייל) AT AGE 13, HE MOVED TO VOLKOVISK WHERE HIS FATHER-IN-LAW SUPPORTED HIM. THE TOWN אָרָר, R' BINYAMIN DISKIN נַצִייל (FATHER OF R' YOSHUA LEIB DISKIN י יָצָחָק אָלְחָנַן THAT HE LEARNED אָרוּתָא WITH HIM FOR TWO HOURS A DAY. יְצָחָק אָלְחָנַן MAS SO IMPRESSED WITH אויי אָרָחָל אָלְחָנַן אַלְחָנַן אַלְחָנַן אויי