



PIRCHEI Weekly

Agudas Yisroel of America

July 4, 2026 - י"ט תמוז, תשפ"ו - Vol: 13 Issue: 38

כרשה: כנסת הכטרה: דברי ירמיהו... בטרם אצרב בבטן ידעתיך... (ירמיהו א-ב:ג)

דף יומי: חולין ס"ה אבות: ו'

מצות עשה: 6 מצות לא תעשה: 0 שבועות לראש השנה: 10

TorahThoughts

עלת תמיד העשנה בחר סיני ... (במדבר כח: ו)

A regular offering such as was made at ...

Every day of the year, even on שבת and כפור, there is a מצוה to bring the קרבן תמיד, the regular daily sacrifice, one in the morning and the second in the afternoon. The תורה describes the various הלכות that apply to the קרבן תמיד and then adds the curious remark, העשנה בחר סיני, that it should be like the one made at Mount Sinai.

What additional information about the קרבן תמיד are we meant to learn by examining the קרבן תמיד brought at הר סיני? The ספרי and the גמרא (תגינה ו:) discuss this question, and the חכמים offer various opinions regarding the learning of specific הלכות.

Rav Yosef Salant points out that there is also a very important point that we can learn from the words העשנה בחר סיני, that is a lesson for today, even though we can no longer bring the קרבן תמיד.

Think about the very first time that a person puts on תפילין. It takes him a long time. He makes sure to set his alarm clock the night before to wake him up with plenty of time to shower and get dressed and walk to shul. The בר מצוה boy then lovingly pulls the תפילין from the velvet bag and carefully unwraps

the straps. He makes the ברכות slowly, reading each word clearly. Then he winds the straps around his arm with full concentration.

For some people, however, things change with time. There was a power outage in his neighborhood and he forgot to check the setting on his alarm clock and he overslept, so he comes running into shul late, puts his תפילין on in a flash, and before you know it, he is caught up to the people who came on time.

When something is done day in and day out, as wonderful as it may be, it is at risk of becoming done by rote. It starts to become an automatic habit, performed without thought. The thrill is gone.

This could have been the pitfall of the קרבן תמיד, the sacrifice that was brought every day, day in and day out, morning and evening, as long as the משכן and the המקדש were standing. After a while, there was a risk that the novelty would wear off, the excitement would fade. The קרבן תמיד would possibly become a habitual service, without feeling or inspiration.

Therefore, the תורה reminds us, "Bring the daily sacrifice as you made the one at הר סיני, when everything was still new and fresh, when your heart beat faster and you caught your breath with excitement. This is what you should do every day. Reach for that moment of inspiration. It can be done."

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



Yahrtzeits of Gedolim

אלהיו to ירושלים was born in חכם בן-ציון אבא-שאול י"ט תמוז 5684 - 5758 and בנה, Iranian immigrants. After teaching him until 1924 - 1998 age 11, his father sent him to ישיבת פורת יוסף. He first learned under חכם צדקה חוצין זצ"ל before becoming a תלמיד. In 1948, he married חכם עזרא עטיה זצ"ל, ראש ישיבה מבהק חכם עזרא, תורה גאון. חכם יוסף שרהבני זצ"ל, הנדסה asked him to serve as ראש ישיבת פורת יוסף. He declined, but agreed to be a מגיד שיעור. After חכם צדקה's פטירה in 1983, he consented to serve as ראש ישיבה. He launched a religious revival among Sephardi Jews and founded מעון החינוך התורני, a network of Sephardi תורים equivalent to עצמאי. He authored many volumes of חלקי התורה on אור לציון.

לעיני בני ישראל בן אברהם ז"ל

Gedolim Glimpses

He could not stand by idly knowing people wasted their time. On his way to ישיבה he noticed a בחור reading all the billboard posters. Suddenly he began to shout, "Help! Help!" and then continued walking. The startled בחור ran after him and asked, "מנן, Who needs help?" With careful thought חכם צדקה replied, "The entire world! ... As a paramedic your job is more valuable than a paramedic rushing to save a life ... The whole world is sustained through your תורה!"



לעיני בני ישראל בן אברהם ז"ל

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Focus on Middos

Dear תלמיד,

Although there are some variations of the story below, there are beautiful pictures of this historic visit and the facts are the same.

R' Eliezer Silver זצ"ל headed the ועד הרבנים, was a member of מועצת גדולי ישראל of America and prominent הצלה worker during WWII. When he visited ישראל, he was invited to deliver a שיעור before the students of ישיבת פורת יוסף. He saw this as an important opportunity to learn and unite with the great Sephardic leaders of the generation. He was also accompanied by a wealthy donor who was investigating a ישיבה which would be the most worthy of a sizable donation and R' Silver graciously accepted the offer.

Upon arriving with his entourage, he began his address by thanking the ראשי ישיבות for the great honor. R' Silver then related some דברי תורה and recollections of גדולי ישראל who he had encountered in his lifetime. R' Silver continued on a different tangent, posing a difficult question in סדר טהרות. A cloud of uncomfortable silence settled over the בית מדרש.

הכם בן ציון אבא שאול זצ"ל, about 20 years old at the time, pushed his way forward to the front. With permission, he completed his long but amazing answer. R' Silver looked at him in astonishment, exclaiming with great excitement, "He is truly a גאון. I asked this specific complex question to R' Meir Simcha of Dvinsk זצ"ל, the renowned אור שמה, and he gave me this same brilliant answer!"

R' Silver wrote in a letter, "I visited ישראל and ברודא and ראשי ישראל is not bereft of great men. In ישיבת פורת יוסף I met one of the future גדולי ישראל who will בעיה come from there."

My תלמיד, although הכם זצ"ל's brilliance was revealed to all, his humility did not change. He turned down many offers for high positions of glory, preferring to teach תורה to the next generation. His memory lives on forever in the hundreds of תלמידים who continue his beautiful ways of תורה with humility and who, like their רבי, are glorifying ד's name every day.

היה זכרו ברודא!

רבי Your, בבדידות

A letter from a Rebbi, based on interviews

Understanding בין המצרים

בין המצרים — The Three Weeks

Starting from the five tragedies that began on י"ז תמוז through the destruction of the בית המקדש, ט' באב, the three weeks between י"ז תמוז and ט' באב are referred to as בין המצרים. This is based on the words of רד"ק (א:ג) איכה... כל רד"קיה השיגוה בין... all her (ש'ל) pursuers reached her in between narrow straits (cornering them). Although this is low point in the Jewish calendar, it is also the most opportune time to become closer to ד'. The ספרים find this hinted in the phonetical reading of these words: כל רד"קיה השיגוה בין המצרים — all those who pursue ד' can reach Him during "בין המצרים". Just like ד' was closest to כלל during their time of national tragedy, so too, ד' is closest to us during our own (personal) most difficult times.

This Week in History

יארצייט — 1888 - 5719 / 1959 / 5649 תמוז 19 of זצ"ל Herzog ר' יצחק אבנ"ק הלוי born in Lomza, Poland, to יואל לייב (1865-1933) and ליבה מרין. Until his 16th birthday, he studied at the feet of his father, who later served as Chief Rabbi of Paris. יצחק ר' moved to the UK with his family in 1898. He studied Oriental languages at the Sorbonne in Paris, and classics and mathematics at the University of London, where he received his doctorate. In his dissertation, "The Royal Purple and the Biblical Blue", he identified the shellfish (murex snail) as the source of תכלת, the long lost blue-purple dye used for making ציצית. In 1908, he received סמיכה from מאיר שמחה ר' and ר' יוסף שלוסר זצ"ל, הנהג מידווינסק זצ"ל and ר' זאב זצ"ל (the Wilovsky) יעקב דוד בן זאב, author of a crucial פירוש on the תלמוד (ירושתלמי). In 1916 he was named Chief Rabbi of Belfast, Ireland. Later he served in the same post in Dublin. In 1922, he became Chief Rabbi of all of Ireland. Following the פטירה of Kook ר' אברהם יצחק הנהג in 1936, R' Herzog was invited to become ישראל's 2nd Ashkenazi Chief Rabbi. After WWII, Rav Herzog went on a rescue mission to redeem Jewish children from the churches and monasteries where they had been hidden during the war. He served as Chief Rabbi until his פטירה in 1959. His written works include (גמרא) דברי יצחק, and the halachic work היכל יצחק.

Sage Sayings

As some children cheerfully ran off the bus at the local תלמוד תורה, הכם בן ציון אבא שאול זצ"ל, תורה remarked to a friend [in his native tongue], "Did you notice how the doors of that bus opened? It reminds me of the opening of the קודש upon the removal of a תורה דער!" He then added, "איך בין מקנא דער! — I am jealous of that bus driver! ד' קינדער גיין — These children are now heading toward זון דער תורה where they will receive the תורה."

Goal: Familiarization with the Yiddish language

LEARNING FROM OUR LEADERS

IT WAS A LONG SUMMER SHABBOS AFTERNOON IN ENGLAND. R' MEIR TZVI EHRENTREU WAS IN SHUL LEARNING PIRKEI AVOS.

THIS RABBEINU YONAH ON 'KOL SHEMAASOV MERUBIN...' IS SO FUNDAMENTAL! HE SAYS THAT ACCEPTING ON MYSELF TO FULFILL MITZVOS, EVEN WITHOUT KNOWING THE HALACHAH, IS AS IF I HAVE ALREADY BEEN MEKABEL ALL THE MITZVOS!



SHLOME ZALMAN, NOW YOU'RE "IT"! YOU CAN'T CATCH ME...

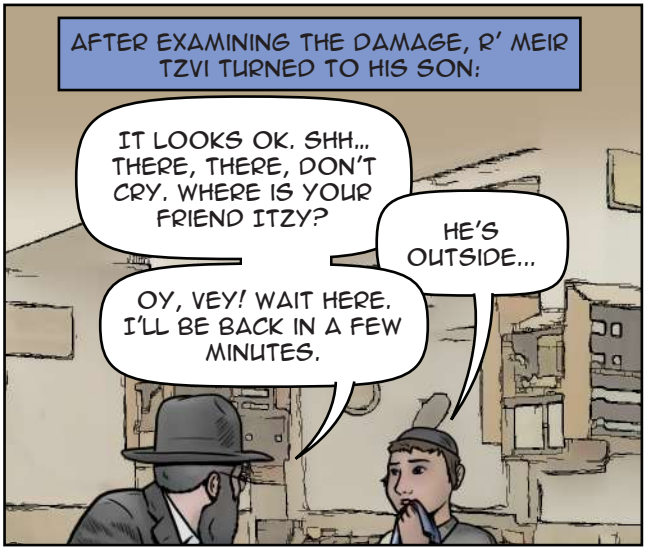


OUCH! I'M BLEEDING! ... YOU BROKE MY TOOTH!



TATTY!
ITZY TRIPPED ME! HE ... HE... BROKE MY TOOTH!

OY, SHLOME ZALMAN, WHAT HAPPENED? HERE, TAKE MY HANDKERCHIEF...



AFTER EXAMINING THE DAMAGE, R' MEIR TZVI TURNED TO HIS SON:

IT LOOKS OK. SHH... THERE, THERE, DON'T CRY. WHERE IS YOUR FRIEND ITZY?

HE'S OUTSIDE...

OY, VEY! WAIT HERE. I'LL BE BACK IN A FEW MINUTES.



DON'T WORRY... I KNOW YOU MUST BE SO UPSET ABOUT WHAT HAPPENED. IT'S OK - DON'T BE NERVOUS. SHLOME ZALMAN IS GOING TO BE FINE, AND HE IS MOICHEL YOU. ARE YOU ALL RIGHT?

R' MEIR TZVI EHRENTREU זצ"ל WAS BORN IN FRANKFURT, GERMANY, TO ר' ישראֵל AND BLUMA EHRENTREU. AS A בְּחוּר, HE MOVED TO ENGLAND, WHERE HE LEARNED IN R' MOSHE SCHNEIDER'S ישיבה IN LONDON AND THEN LATER IN THE GATESHEAD ישיבה. HE MARRIED אַסְתֵּר SEGAL (DAUGHTER OF R' YEHUDAH ZEV SEGAL זצ"ל, THE MANCHESTER ראש ישיבה). AFTER HIS MARRIAGE, HE WAS APPOINTED TO SERVE AS A מְגִיד שְׁעוֹר IN THE MANCHESTER ישיבה. HE WAS A BELOVED רֵבִי AND COULD QUOTE VERBATIM FROM ANYWHERE IN שׁו"ס, מִדְּרָשׁ, אַחֲרוּנִים AND ראשונים. HIS שְׁעוֹרִים WERE UNIQUE. IN ADDITION TO TEACHING THE סוּפֵר WITH THE STANDARD מַפְרָשִׁים, HE WOULD SPICE THE שְׁעוֹר WITH CONTENT FROM נֶגַד אֲבֵי נֶגַד, שְׂדֵי הַמֶּד, עוֹנֵג יוֹם טוֹב, AND COUNTLESS OTHER סִפְרִים. HE WAS LATER APPOINTED TO SERVE AS ראש כּוֹלֵל OF THE MANCHESTER ישיבה. WHEN R' YITZCHAK YA'AKOV WEISS זצ"ל LEFT MANCHESTER TO BECOME ראב"ד OF THE תְּרִדִית הַיְיִ, HE TOLD THE COMMUNITY THAT HE HAD LEFT THEM R' MEIR TZVI, WHO SHOULD BE RELIED UPON IN ANY HALACHIC MATTER. R' MEIR TZVI'S נְדָלוּת IN תּוֹרָה WAS SURPASSED ONLY BY HIS יִרְאַת שָׁמַיִם, HUMILITY AND EXEMPLARY מְדוּת. HE IS BURIED NEXT TO HIS FATHER-IN-LAW.



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