קונטרס ענף פרי יצחק

כולל הערות והארות בדברי הספר

פרי יצחק

וחידושים בהלכה בסוגיות שונות

Kuntres Anaf Pri Yitzchak – Branch of the Fruit of Yitzchak

Including comments and insights in the words of the *sefer Pri Yitzchak* and *chiddushim* in *halacha* in various *sugyot*

From me, Moshe, son of the Rav, the luminary, the *Gaon*, Our teacher, my father Rav Aharon Shatzkes זצ"ל

*Av Beit Din* in Lipenshok

Stepson of our teacher, the author/*mechaber*, the true *gaon*, our teacher Rav Yitzchak Blazer זצוק"ל

דברים אחדים

Foreword

In this *kuntres*, which revolves and travels through the order of the *simanim* of the *sefer* שו"ת פרי יצחק חלק ב' of the *gaon*, my stepfather זצ"ל to comment and to provide insight in his holy words, he already exempted me from coming [to make an] introduction, in the way of the authors who find it obligatory to open with an apology at the beginning of their *sefarim* to explain what they saw which led them to bring out their wisdom in public, after I have not built a *bamma* for myself,[[1]](#footnote-1) and I have not come in the thickness of cloud with lengthy matters as my hand reaches, for this is not my aim, and I have only come to be brief, and only the places where insight [lit. illumination] is urgent.

I appeal now to the understanding readers, when they look in the bright *sefer* of our teacher the rav the *gaon* זצ"ל, in their goodness to look positively both on my words in this *kuntres*, in my hope that those who look will find subjects and reasoning to explain and clarify matters, even if sometimes my soul strongly tempted me to challenge the words of our teacher in his *teshuvot*, and my net has occasionally brought up (conclusions) against the conclusions of his clear mind. They [the readers] should not suspect me of that which I am not guilty of [lit. that which is not in me], for my target is not to show my own strength, for I have not reached the stage to challenge the living lion in his lifetime, for I am young in days, and I have not yet reached the years of strength, and in what is my strength to battle with a [person who is a] mighty one in the war of Torah, rather such is the way of the Torah, and הקב"ה rejoices in *pilpul*.

I named this *kuntres* ענף פרי – branch of fruit on account of the *passuk* ונשא ענף ועשה פרי - it raised a branch and produced fruit,[[2]](#footnote-2) for the fruit is on the branch of the great tree, who raised me like a son, and brought be close to the Torah and strengthened me to His service יתברך שמו, and an exceptional love was given [lit. known] to me from him. The little which is mine is like a fruit to that *tzaddik*, and this tempted my soul to draw near to the sanctuary to crown the *sefer* of the Rabbinic academy with this branch of his, this will definitely protect his holy soul, to cause pleasantness in his holy words and the lips of the *tzaddik* shall murmur [in the grave[[3]](#footnote-3)].

Behold, I hereby affix a *bracha* to my beloved brothers, the rabbis, the *geonim*, הי"ו, that through their hands, we have merited to the great light like this perfume[[4]](#footnote-4) which has ascended for them with a large amount of work, their activity should be favourable and their reward complete from Hashem They have also began in their love to toil with the expenses and enhancement of this *kuntres*, that on this I express to them my deep thanks. I pray that the merit of our teacher, the *gaon*, the *chassid*, זצ"ל should stand for me and for them, that I shall not stumble in a matter of halacha, and that He should strengthen my heart to His Torah and His service יתברך שמו and I will sit in the house of Hashem for lengthy days.

Lipenshok, year 5670

1. A *bamma* is a high platform on which people used to offer *korbanot*, but was not permitted to be used during the time of the Mishkan and were permanently banned after the *Beit* *Hamikdash* was built (see *Zevachim* perek 14). The phrase used here is built on *Nedarim* 22, the implication of building a *bamma* for oneself is extremely negative in cotemporary times (see the Ran ibid.) [↑](#footnote-ref-1)
2. The quote in the *hakdama* says ונשא פרי ועושה פרי, but I could not find this anywhere, so I assumed it was a mistake [↑](#footnote-ref-2)
3. The phrase used here is based on a statement of Chazal (Bechoros 31b and other places) that כל תלמיד חכם שאומרים דבר שמועה מפיו בעולם הזה שפתותיו דובבות בקבר (check) any *talmid chacham* in whose name a teaching is said, his lips murmur in the grave [↑](#footnote-ref-3)
4. Surprising use of word I know, but this is the translation of בושם, I think the concept is built on praising based on one of the fragrant ingredients of the *ketoret* [↑](#footnote-ref-4)