



PIRCHEI Weekly

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כרשה: שלח הפטרה: וישלח יהושע... מרגלים... (יהושע ב:א-כד)

מברכים ר"ח תמוז (מולד יום חמישי בשעה: חלקים 8 + 09:15)

דף יומי: יומא נ"ה אבות פרק ג' מצות תעשה: 3 מצות לא תעשה: 2



Torah Thoughts

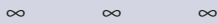
מצוה שפ"ה - חלה

It is a מצוה עשה to separate חלה from a dough made from an ארבעה עשר (volume = 43.5 medium eggs) or more of flour and give it to ארבעה עשר.

משרשי המצוה

One of the essential foods needed for the body to stay healthy is grain. Most of the world survives by eating bread made from grain. ד' in His kindness gave ישראאל an opportunity to perform constant מצוה on such a basic food in order that our daily food should have a blessing [because of the מצוה performed]. Every piece of bread that has חלה taken from it is feeding the body with the grain and the מצוה with the מצוה.

ד' wanted ד' to receive prepared dough rather than unprocessed flour or grain so that they should not have to be involved in the time and money spent in processing the grain. [This will allow the ד' to dedicate more of their valuable time to serve ד' - see מורה נבוכים חלק ג].



מצוה שפ"ו - ציצית

It is a מצוה עשה to put ציצית on a four (or more) cornered woolen garment. The size of the garment should be large enough to cover the head and most of the body of a six or seven year old child.

משרשי המצוה

The תורה writes the reason to wear ציצית is to have a

constant reminder of the מצוה ד'. The חינוך explains that there is no better reminder than wearing the seal of ד', our Master, wherever we go. A person wearing a garment with ציצית on a daily basis will notice their ציצית and his heart will naturally be reminded of the מצוה. The מדרש תנחומא (קרח יב) explains that the גימטריקה of ציצית = 600; add the 8 strings and the 5 knots that hang from each corner, and the total = 613. The מצוה represent the (613) תרי"ג.

מצוה שפ"ז - שלא לתור אחר מחשבת הלב וראיית עינים

It is a מצוה לא תעשה not to turn [from the תורה path] to follow the desire of our heart and eyes. This includes thinking thoughts that are עבונה זרה or inappropriate, that cause a person to feel further from ד'.

משרשי המצוה

This is one of underlying principles of a happy Jew. Bad thoughts are the cause of every bad action. Contrary to what you [the גוף within us, makes us] believe, when a person does not control his heart's desire, he constantly craves more and will only feel emptier after following his desires. However, when a person turns his hearts away from thinking [or his eyes away from seeing] anything inappropriate, he becomes a spiritually stronger and physically happier person.

ספר החינוך במנין המצוות על פרשת השבוע - שלח מצות Some Ideas based on



Yahrtzeits of our Gedolim

כ"ה סיון 5668 - 5741 1907 - 1981
נפ"ק ר' יעקב יצחק ר' אהרן ישע"י זצ"ל was born in Pinsk to Shapira, a Karlin-Stolin family. At the age of 15 he went to where he learned בחברותא with R' Chaim Shmuelevitz. He became close with R' Hirsh Kamai and R' Leizer Yudel Finkel, receiving סמיכה from both of them. He married רחל דינה, receiving סמיכה from both of them. He married רחל דינה (daughter of Stamm of Kelm) in 1937. With the outbreak of WWII, they immigrated to the USA. He was immediately offered a position as Mendlowitz ר' שרגא פנחול by ישיבת תורה ודעת in משגיח, later becoming one of its most famous שיעור מגידי. He was beloved by his גדולי ישראאל and was a cherished confidant of the most renowned and Chassidische Rebbes of America.

Gedolim Glimpses

In 1926, when שמואל Shkop ר' asked ר' to send a בחור to help him write his ירוחם, שרגא יושר, ספר ר' אהרן chose ר' ירוחם, a gifted writer with beautiful penmanship. ר' lent' him to ר' for two years. ר' agreed on the condition that he would receive a private שיעור on the piece he was working on that day. ר' agreed. In his תקדמה, ר' wrote, "He did not just proofread it, but worked diligently and sharpened each topic with his peers!"



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

לזכות אחינו כל בית ישראל הנתונים בצרה ... המקום ירחם עליהם ויוציאם מצרה לרוחה ומאפלה לאורה ומשעבוד לגאולה ... בעגלא ובזמן קריב ואמרו אמן.



What Will They Say?

... וְנָהוּ כְּעֵינֵינוּ פְּחָזְבִים וְכֹן הָיִינוּ בְּעֵינֵיהֶם (בַּמְדָּבָר יג: לג).
...we were like grasshoppers in our eyes, and so we were in their eyes.

The Rebbe of Kotzk commented that the declaration of "...we were like grasshoppers in our eyes, and so we were in their eyes!" was the root of the spies' sin. They had no right to consider how the giants viewed them. As emissaries of the Jewish people, they should have been focused on their mission, and that they were representing the people of יד, not on what anyone else thought about them.

We are often faced with dilemmas about how to act or react in challenging situations. In the following story, we see the response of one of our great leaders who used the phrase "What will they say?" as a means of motivating himself and others to do the right thing.

R' Yosef Chaim Sonnenfeld זצ"ל, the legendary רב of ירושלים, normally returned home from שחרית by 10 a.m. On most days, he would come home from shul still wearing his טלית and תפילין. He would greet the usual crowd of people who were waiting for him, answer all of their questions, have a short breakfast, and spend the remainder of the day learning. Today, however, he was very late. The group waited patiently and then decided to go look for their "lost" רב.

As they traced the route that the רב normally took from his small home to the shul, they noticed a man in the distance, wearing his טלית and תפילין, standing near a well. Upon closer inspection they realized that the man was none other than their רב; and two water buckets joined by a wooden plank were draped across his shoulders. Apparently, he was drawing and carrying water for someone. But for whom, and why?

Standing next to the רב was a shabbily dressed little boy

and his younger sister. Their shoes were completely torn and their sad eyes told a tale of woe. As the group approached their revered רב one of his followers offered to take the buckets from him.

"רבני, how can you carry these around the streets? It is simply not befitting a man of your stature."

Although he had clearly heard the man's comment, R' Yosef Chaim continued drawing the water, lugging the buckets back and forth, and placing them on a nearby wagon.

To his questioners R' Yosef Chaim explained, "When I passed by the well this morning, I saw this little boy and his sister trying to haul these buckets on their own. I asked them why they were doing such a dangerous job and they informed me that their father has been in bed for the last six months, incapacitated by a debilitating disease. Their mother, who had drawn the water until now, is soon due to give birth and can no longer do the job. So the responsibility had fallen to them. Leaning in and reaching down could have caused the young children to fall into the well. So I decided to do it myself."

The group listened to the רב, but were themselves concerned. After all, R' Yosef Chaim was an elderly, weak man. Besides, they thought, someone of the רב's stature should not be performing such a menial chore.

"רבני," they begged, "what will they say on the streets when they see you doing this?"

R' Yosef Chaim looked at the men, then back at the children. "And what will they say in heaven when they see that I do not do it?"

With that, the elderly רב of ירושלים hauled the last two buckets of water, placed them on the wagon, and helped the children bring them home.

Adapted from: *Touched by a Story 3* (with kind permission from ArtScroll)

An Ahavas Chesed Moment

ספר אהבת חסד חלק א' פרק ו' ג' ד'-ה'

*The הלכה of lending money [or doing any חסד] is also governed by priorities. A close relative or friend living in the same city takes priority over an עני from another city. However, if a close relative from another city came to borrow money at the same time as a city resident and both are עניים, then the out-of-town relative is given priority. If the out-of-town relative is able to easily find someone willing to lend him the money and the city resident is having a difficult time, then the city resident takes priority.

*This is intended only as a guide. Please review any real-life situations with a competent Rov. The חפץ חיים explains that the הלכה of 'relative' is similar to that of יצדקה: a person must lend to his parents before lending to his children. Lending to one's children comes before lending to a brother or sister. If two wealthy people came to borrow money and one עשיר is a relative, then he takes precedence.

"Questions of the Week

1. How do מצוות remind us of the journey from מצרים to the splitting of the סוף?
2. Can you name three מצוות which, if transgressed/performed, are considered as important as all the other מצוות combined?



1. The eight strings of the tzitzit correspond to the eight days that לא יראו קולך until they sang from when they were given permission to leave מצרים on the 15th until they sang the shema at the beginning of the 16th day (שש ימים וְשֶׁבַע יָמִים) (15:38).
2. Three examples are: serving מצוות, being מצוות, and fulfilling the מצוות (15:41).

- During the שבועות (the 3 weeks from שבועות - ט' שבט - ט"ו שבט), one should not buy new clothing or eat new fruit that would require שבת.
- One can be lenient and make a ברכה on a new fruit if he eats the fruit on שבת or if it is a seasonal fruit which will not be obtainable after שבועות.

Reviewed by R' Gedalyahu Eckstein

*Since we only discuss 1-3 מצוות, it is important to consider these מצוות in the context of the bigger picture. Use them as a starting point for further in-depth study.

Focus on Middos

Dear תלמיד,

Many תלמידים of R' Aharon Yeshaya Shapiro זצ"ל have commented that the מסכתא they remembered best from their ישיבה years is the one that they learned when R' Shapiro was their רבי. What was their multi-talented and beloved רבי's secret? Below are some of the recollections heard directly from his תלמידים:

ר' אהרן ישעי' had an unusual way of answering a תלמיד's question. Frequently, he would carefully review the סוגיה from scratch, and the תלמיד would understand where he had erred. He was gifted with a talent in writing and would gather the notebooks of תלמידים to review them. He would respectfully offer them pointers for improving their writing skills.

ר' אהרן ישעי' punctuality and endearing smile were his trademarks, which his תלמידים remembered long after they left his class. His מוסר shmuessen were delivered with sensitivity, and were easily accepted with love. Feeling that they were treated with the

respect of a peer, his תלמידים were encouraged to live up to his expectations.

ר' אהרן ישעי' would spend hours in preparation for a שיעור that appeared deceptively simple, and concentrated mainly on פשט in the גמרא, רש"י, and תוספות. He would always prepare his שיעורים anew, not relying on lessons from previous years. His table would be piled high with ספרים as he prepared, but he was meticulous to return each one to its proper place after he finished.

My תלמיד, R' Aharon Yeshaya was a role model even after his פטירה. His family found among his private papers a list of קבילות, *undertakings*, he prepared before each השנה. The קבילות he wrote for the last year of his life ended with something unusual. He wrote a קבילה to be פרמב"ן מעביר סדרא, and then to review certain *shmuessen* from R' Yeruchom זצ"ל, "until שבועות." He constantly worked on himself until the last days of his life and was נפטר just after שבועות!
יהי זכרו ברוך!

רבי Your בן ידודות,

A letter from a Rebbi, based on interviews



Understanding Davening

An introduction to תחנון... (cont.)

The ת"י learns a הלכה that is brought in the first סימן קל"א: א' הלקות תחנון קע"ף based on a difficult question in the גמרא (בבא מציעא נ"ט: תחנון) which relates how ר' אליעזר's wife prevented him from saying תחנון. Her brother רבן גמליאל argued with ר' אליעזר, which distressed him, and she was concerned for her brother's safety. She was afraid that the power of ר' אליעזר could harm her brother so she prevented him from saying תחנון every day. The שיטה is bothered by a simple question. How was she able to do this on a daily basis without him realizing it? He answers that she asked ר' אליעזר something that required him to answer, thus reducing the power of his תחנון. Hence the הלכה that one must not speak/interrupt between עשרה ושמונה תחנון.



Erev Shabbos

Learning Contest

The latest Pirchei Newsletter contest is designed to make your ערב שבת fulfilling and memorable. During the weeks leading up to קבלת התורה and beyond, learn at least 45 minutes before מנחה every שבת, in your home, בית מדרש or local ישיבה. Learn for an hour or more and get an additional raffle entry. There is no particular למוד to learn — you can even review ונאחד תרגום. If you arrange for a group to learn on the phone, and have a שיעור to learn about קדושת שבת or הלקות שבת, you will receive an extra raffle entry. The contest is open for all ages up to 12th grade. To join the program, please send your weekly email to: shnayimmikrahcontest@gmail.com by Monday 2:00 pm. Please include your name, grade, ישיבה, city, state, and contact # and your name will be entered into a drawing for a beautiful set of מקראות גדולות חומשים!

Sage Sayings

R' Aharon Yeshaya Shapiro זצ"ל once attended a מאמר, a deep lecture based on many levels of Jewish thoughts, given by R' Yitzchok Hutner זצ"ל of ראש ישיבה, חיים ברלין. When R' Hutner noticed R' Aharon Yeshaya, he looked at him, smiled and then announced, "דאס איז נישט פאר אפך!" — This is not for you!" In his typical humility, R' Aharon Yeshaya responded with his pleasant smile, "וואס ארט אפך אז אפך וויל הערען א גוט ווארט!" — Why does it bother you if I wish to hear a good word [of תורה]!"

Source: Heard from a תלמיד of Yeshiva Torah Vodaath

