



PIRCHEI Weekly

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פרשה: בהעלתך הפטרה: רני ושמחי בת ציון... (זכריה ביד-ד:ז)

דף יומי: יבמות ק"ג אבות פרק ב'

מצות עשה: 3 מצות לא תעשה: 2



Torah Thoughts



... בהעלתך את הנרות ... (במדבר ח:ב)

... *When you light the lamps...*

offers two explanations for why the *תורה* chooses the word *בהעלתך* [from the root *עלה*, to go up], in reference to lighting the *מנורה*. The more direct word *when you kindle*, [from the root *דלק*, to light] would seemingly be a more fitting choice.

In his first explanation, *רש"י* reveals to us, that *בהעלתך* is teaching an important *הלכה* regarding the careful way a *כהן* must light each flame of the *מנורה*. When the *כהן* is kindling the *מנורה*, he must continually hold the fire next to the wick until the flame catches and begins to rise. Only when the *כהן* is confident that the flame is strong enough to be a *שלהבת עולה מאליה*, a flame that rises by itself, may he move on and light the next flame.

In his second interpretation, *רש"י* explains that *בהעלתך* teaches that there was a *מעלה*, **step**, placed in front of the *מנורה*. Even though the *מנורה* was 18 *אמאות* (about 6 feet) high, the height of the *כהן* was insignificant. Any *כהן* who is preparing the *מנורה* must always climb up the stairs and from a position of looking down, clean out the lamps everyday before rekindling them. The *ראש"ם*, in his commentary, mentions that since these interpretations are similar to each other, both can be learned from the same word *בהעלתך*.

R' Moshe Feinstein זצ"ל explains that what we learn from this *רש"י* tell us something about how a *רבי* should teach the *תורה* to a *תלמיד*. A good *רבי* must teach a *תלמיד* how to analyze each *תורה* topic. If a *תלמיד* is taught how to ask a question correctly and derive an acceptable answer, he can apply these skills on his own. Such a *תלמיד* is called a *שלהבת עולה מאליה*, a flame that rises by itself in that topic. Only after the *רבי* is confident that his *תלמיד* has a clear understanding of the *סיגיה* should the *רבי* move to the next topic and teach it in the same manner. R' Chaim Shmulevitz זצ"ל would say, "One who can simply 'say over' what his *רבי* says on a specific topic is not necessarily considered a true *תלמיד*. He must also be able to 'say over' on his own what his *רבי* would have said. This indicates that he has absorbed his *רבי's* approach to understanding a thought of the *תורה*!"

R' Moshe continues: In reality, a *כהן* can easily prepare the wicks without the need of stairs. However, if he wants to completely clean out every corner of the cup holding the oil and wicks, it is only possible if the *כהן* is standing above the cups of the *מנורה* and looking down at them.

Both a *רבי* and a *תלמיד* have an important lesson to learn from one word - *בהעלתך*!

Adapted from: Darash Moshe



Yahrtzeits of our Gedolim

כ"ה סיון
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ר' שבתאי ר' ראובן פנן זצ"ל was born in Belitz, Belarus, to סקלניץ (the town's רב) and צירל-ינטה. His 1st *שיבה* was צירל. During WWII, upon ר' חיים עזר's advice, he joined *ישיבת מיר* and ended up in Shanghai, China, where he learned with ר' נחום פרוצוביץ. After WWII, he emigrated to *אשדוד* and joined *ישיבת חזון*. After he married *יהודית*, granddaughter of the *ראש* *שיבה* of *אשדוד*, a prolific writer, he published the 1st 5 volumes of *בין המשפטים* in 1970, with *הקדמות* from *ר' חיים* Shmulevitz and the *צ"ל* Steipler. In 1983, he moved to New York to serve as *ראש* *שיבה* of *ישיבת חזון*, imbuing his *תלמידים* with his *תורה* and *התקנה*.

Gedolim Glimpses

R' Reuvein Fain זצ"ל was a prince in *מדות טובות* and lived the *תורה* understanding of *דוד ארץ*. He gave up from his most precious time to show *הפנת הטוב*. In his first months in New York to serve as *ראש* *בית* helped him settle in. Later, the *תלמיד* invited R' Fain to say a *ברכה* at his sister's *ישיבה*. Although it was an hour travel each way, and he did not know the *תקנה* or any of the guests, he accepted. He could now show his "Thank you" to a young *תלמיד*!



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

לאחינו כל בית ישראל הנתונים בצרה ובשביה... המקום ירחם עליהם...



Humility and Greatness

והאיש משה ענו מאד מכל האדם... על פני האדמה (במדבר יב:ג)
And the man משה was exceedingly humble, more than any person on the face of the earth.

Being humble does not mean to think of oneself as being incapable or unaccomplished. Being משה surely recognized that he was the greatest prophet to ever live; after all, הקב"ה had chosen him to lead בני ישראל out of Egypt and transmit the תורה.

As the Steipler Gaon (R' Yaakov Yisroel Kanievsky זצ"ל) explains, ענו is the ability to recognize that "all one's intellect, emotions and skills are not his own, but are loaned to him for a specific amount of time by הקב"ה, Who created him and Who will recall these gifts when the time comes. This can be compared to a poor man who borrows a rich man's clothing to wear at a festive gathering. The poor man will not pride himself over these garments, for he knows that they do not belong to him and that tomorrow he must return them" (תני עולם, p. 40). Thus, it is not hard to understand why משה was the humblest of men, and why, in every generation, צדיקים are noted for their incredible, sincere ענו.

R' Chaim Ozer Grodzensky זצ"ל was the רב of Vilna and acclaimed giant of his generation in the years preceding WWII. R' Chaim Ozer was the genius among geniuses, a man whose breadth and depth of תורה knowledge seemed limitless. His nephew, R' Eliyahu Eliezer Dessler זצ"ל (author of מאליהו), said that his comprehension was indescribable and R' Chaim Ozer also possessed the ability to think three or four unrelated thoughts simultaneously without losing track of or confusing any of them. R' Dessler related to his son R' Nochum Zev (Cleveland) that he had seen R' Chaim Ozer writing with both hands at the same time! He had also seen him write a responsum, compute charity amounts and discuss תורה with someone simultaneously.

R' Dessler would say that R' Chaim Ozer epitomized the quality of humility. Toward the very end of his life, when he was

deathly ill, R' Chaim Ozer was unable to read the scores of letters that arrived at his door each day; it was necessary for someone to read the mail to him. One particular letter opened with an array of glorious descriptions of R' Chaim Ozer's greatness. By the time the person had completed reading these words of praise, R' Chaim Ozer was actually laughing. He explained, "In the days of the Russian revolution, the value of currency plummeted and it became virtually worthless; for a dollar, one could get a million rubles. A poor, downtrodden fellow had no difficulty becoming a 'millionaire.' Well, it seems to me, judging from this letter, that our spiritual world is experiencing this kind of gross inflation!"

R' Chaim Ozer's brother-in-law, R' Elchonon Wasserman ז"ל, once asked him how he had fasted on יום כפור. R' Chaim Ozer replied, "The physical strain does not particularly affect me, but from where do I draw the spiritual strength to bear the distress of confessing my sins?"

R' Elchonon displayed his own humility by commenting, "If R' Chaim Ozer, the greatest among giants, feels this way, what can we say ... ?"

R' Chaim Ozer once told his Rebbitzin, "I am proud of one thing — my סבולנות, tolerance." His confidants would say that no one ever saw him exhibit even a trace of anger. This quality became apparent early in his career. He became רב of Vilna when still in his twenties. Only 9 years later, with the passing of R' Yitzchok Elchonon Spector זצ"ל (רב of Kovno), R' Chaim Ozer's address became the center for all Lithuanian Jewry. At that time, there were some "enlightened" individuals in Vilna who began to vilify the young רב, for they viewed him as a threat to their own activities. Placards were posted ridiculing the activities of R' Chaim Ozer, who was referred to as "the new general of the black army."

R' Chaim Ozer responded with total silence. He forbade anyone from voicing any protests or defense. He said simply, "Their arrows have missed their mark."

Adapted from: *Shabbos Stories* (with kind permission from ArtScroll)

An Ahavas Chesed Moment

ספר אהבת חסד - חלק ב' פרק ו'

*The תפארת continues and discusses the reward for those that sustain a תלמיד חכם and afford him the opportunity to learn. The reward that one receives will not be limited to having a portion in the תורה learning, which is also eternal; rather, every consequential level of success in the תלמיד חכם's learning and his Rabbinical leadership role will be tied to your original support. Furthermore, in the עולם הבא you will be rewarded to fathom the same depth of learning as the תלמיד חכם you supported.

*This is intended only as a synopsis. Review of the ספר אהבת חסד is far more extensive and appropriate. אמר רבי יוחנן: כל המטיל מלאי לכים של תלמיד חכם, (פסחים נג:) תז"ל quotes תפארת חיים... זוכה ויושב בנשיבה של מעלה... — R' Yochanon taught, "Whoever give a תלמיד חכם items that will create business for the תלמיד חכם (and give him sustenance), will merit and will learn in the [eternal] עשיבה in Heaven...

"I" Questions of the week

- 1. How were the Jewish taskmasters of Egypt rewarded for taking the beatings rather than inflicting punishment on their brothers?
- 2. Why was משה so careful to daven a very short תפלה to heal his sister, מרים?



1. Because these taskmasters were willing to show such mercy and to protect their fellow Jews, מרים said that the sevenly should be appointed from among them... (11:16) — "His sister is in pain and she is standing and praying lengthly prayers" (שם) — 12:13.

- Preferably, one must be seated for תחנון; however, if the only open seat is situated in front of someone davening or other similar reasons, one may stand.
- Some learn from מלחמת העי: ויפל על פניו לפני ארון ד' that leaning on the arm is only performed in the presence of a ספר תורה.

Focus on Middos

Dear Talmid,

R' Reuvein Fain זצ"ל left home at age 13 and traveled to Slonim, where he learned in the ישיבה of R' Shabsi Yogel זצ"ל. At the outset of World War II, R' Reuvein's father brought him to Vilna, where, despite his young age, he was allowed to join the Mirrer ישיבה. He traveled with the Mir to Japan and Shanghai, China, where the ישיבה remained throughout the war.

During this era, R' Reuvein applied himself to his learning with unusual התמדה and was זוכה to see special סיעתא דשמיא in his learning. He was granted a very unusual request he made from the משגיח, R' Chatzkel Levenstein זצ"ל, who allowed R' Reuvein to begin learning קדשים before others who were many years his senior. He became the חברותא of R' Nochum Partzovitz זצ"ל (later the ראש of Mir), R' Baruch Rosenberg (later the ראש of Slabodka), and many other outstanding תלמידי חכמים.

R' Reuvein immigrated to ארץ ישראל after the war and joined Kollel Chazon Ish. R'

Reuvein continued to apply himself to his learning with unusual התמדה and again was זוכה to see special סיעתא דשמיא. At one point, he did not have enough money to buy food for the ערב יום סעודה המפסקת on כפור. He looked around the house and found a coin wedged in between his drawers with which he was able to make a meager purchase.

R' Reuvein learned through the sweltering heat in Shanghai and the constant bombings during the war. He struggled with פניסה in Kollel Chazon Ish. With all his trials and tribulations he was זוכה to become the ראש of ישיבה בארץ ישראל and then (under the suggestion and guidance of the Steipler and Rav Shach) the ראש of ישיבה at תורה in New York.

My תלמיד, as we approach ביו הזמנים, remember the lesson from R' Reuvein: Learning when it is hard, is the זכות for success!

יהי זכרו ברוך!

בדידות, Your רבי

A letter from a Rebbi, based on interviews

Sage Sayings

R' Reuvein Fain זצ"ל joined the מיר ישיבה at a very young age and was concerned about finding חברותות. R' Chatzkel Levenstein זצ"ל, gave him simple advice that he carried with him throughout his life: "לערן פליסיג, און — Learn well, and they will all want to be your חברותא!" There is only one way to see success in learning — you have to learn diligently!

Source: Heard around the שבת table

Understanding the Summer

Anyone who would like to have a PDF copy of the 2-page version of this newsletter emailed to them weekly during the summer months should please email their request to: thepircheinewsletter@gmail.com. Please indicate in the body of the email whether this is only for the summer or if this is for all year.

Have a safe, relaxing summer!

The editors



ערב שבת 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 תרגומים מקרא ופסוקים. If you arrange for a group to learn [on the phone], and have a שיעור to learn about קדושת שבת or הלכות 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!



LEARNING FROM OUR LEADERS

בס"ד PIRCHEI AGUDAS YISROEL OF AMERICA

THE ADMINISTRATOR OF YESHIVAT HEBRAT AHABAT SHALOM RECEIVED A CALL FROM THE ROSH YESHIVA, HACHAM YAAKOB HILLEL...

PLEASE COME TO MY OFFICE. I HAVE A LARGE SUM OF MONEY FOR THE YESHIVA!

HACHAM YAAKOB HILLEL CAME IN SO EARLY TODAY, AND HE LOCKED HIS DOOR... WHAT'S GOING ON?

THIS DONATION IS FROM HACHAM YITZHAK KADURI...

K'VOD HARAV... BUT HACHAM YITZHAK KADURI HAS PASSED AWAY!

YES, LET ME EXPLAIN...

HACHAM YITZHAK KADURI CALLED ME TO HIS HOME ABOUT FIVE YEARS AGO...

HACHAM YAAKOB HILLEL, PLEASE GIVE THIS TO YOUR YESHIVA, BUT NOT NOW! THIS IS MY 'TZEDAH LADERECH' - FOOD FOR THE JOURNEY AHEAD!

'TZEDAH LADERECH'?

WHEN I GO TO SHAMAYIM, I WANT SOME MERIT TO ACCOMPANY ME... I WILL BE NEEDING THE ZECHUT OF THE EXTRA MITZVOT!

...SUCH A TALMID HACHAM, NEARLY A HUNDRED YEARS OLD, AND HE IS CONCERNED THAT HE DOES NOT HAVE ENOUGH ZECHUYOT? WHAT ABOUT ME?

SINCE THAT TIME HACHAM YITZHAK KADURI CALLED ME TO HIS HOME MANY TIMES. EACH TIME HE GAVE ME AN ENVELOPE.

THIS IS MY 'TZEDAH LADERECH' - FOOD FOR THE JOURNEY AHEAD!

I TOOK EACH ENVELOPE AND SAVED IT IN MY DRAWER. THERE ARE QUITE A FEW BY NOW. I HAVE FINALLY FINISHED COUNTING UP THE CONTENTS...

THERE WERE ABOUT 50 SUCH ENVELOPES, AND THE MONEY RAV KADURI GAVE ADDS UP TO \$100,000! JUST LOOK WHAT WAS WRITTEN INSIDE EACH ENVELOPE:

This money is from R' Yitzhak Kaduri, to be distributed as tzedah Laderech

ySuval

דביר DIBA WAS BORN IN BAGHDAD, IRAQ, TO אב ואם AND TOUFACHA. AS A YOUNGSTER, HE EXCELLED IN HIS STUDIES AND BEGAN LEARNING קבלה WHILE STILL IN HIS TEENS, A STUDY THAT LASTED HIS ENTIRE LIFE. HE LEARNED FROM THE BEN ISH CHAI (יצ"ל) AND ALSO IN THE LOCAL ZILKA YESHIVA IN BAGHDAD. IN 1923, HE MOVED TO ארץ ישראל HE FIRST WENT TO ישיבת שושנים, נשיבת שושנים, where he learned under משה ר' הונדה FTAYA יצ"ל (בית לחם יהודה) AND SOFER ר' יעקב חיים (כפר החיים) יצ"ל SOFER ר' יעקב חיים AND (בית לחם יהודה) יצ"ל FTAYA ר' יהודה משה. LATER, HE LEARNED UNDER הנקח אפרים זלכה הנהן IN ישיבת פורת יוסף IN ר' אפרים זלכה הנהן. AFTER HIS MARRIAGE TO שרה, HE CHANGED HIS SUPRNAME TO KHADURI. IN 1934, HE MOVED TO THE BUCHARIM QUARTER OF THE OLD CITY (NEAR ישיבת פורת יוסף) WHERE HE TOOK A JOB BINDING ספרים. BEFORE BINDING A ספר, HE WOULD COMMIT IT TO MEMORY. HE WAS REPUTED AS HAVE A PHOTOGRAPHIC MEMORY; HE MASTERED ש"ס BY HEART, INCLUDING רש"י AND תוספות. HE SERVED AS ראש ישיבה, נחלת יצחק, A ישיבה FOUNDED BY HIS SON. HIS WRITINGS WERE COLLECTED POSTHUMOUSLY IN 6 VOLUMES OF יצחק, קדושת יצחק, AND WERE ANNOTATED BY HIS TLMID R' YAAKOV ADES זצ"ל.

