



PIRCHEI Weekly

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כרשה: בחקתי (חזק) הפטרה: ה' עזי ומעזי... (ירמיהו טז: יט-יז)

מברכים ר"ח סיון (מולד יום שני בשעה: חלקים 2 + 18:04)

דף יומי: יבמות פ"ב מ"ב לעומר אבות ה'

מצות עשה: 7 מצות לא תעשה: 5

Torah Thoughts

אם בחקתי תלכו... (ויקרא כ"ו: א)

If you will follow My decrees ...

אם בחקתי תלכו that the words תלכו refer to following the path of working hard and laboring in understanding תורה. R' Gedaliah Schorr explains these words of תלכו in the following manner, teaching us an important message.

The distinction between a man and an angel is found in the fact that the מלאך, angel, is an עומד, one who stands still, while man is a מהלך, one who moves/walks. R' Schorr explains that it is the הליכה, walking, that makes a person higher than an angel through עצמות, exerting himself, in תורה study. The תורה is revealing to us that a man "moves" up in spiritual status only through עצמות, by toiling in תורה. He goes higher and higher, מחיל אל חיל, from strength to strength, by toiling in תורה.

R' Schorr quotes the Rogatchover Gaon who adds that this הליכה, form of movement, is actually the מעשה הקנין, act of acquisition, through which a person acquires his portion in תורה. He cites the רמב"ם in his פרוש המשנה, who discusses a הלכה concerning a field belonging to two partners. In such a case, the רמב"ם rules that walking around a field is considered a קנין. Normally, in order to take ownership of land, one must make a תצוקה, a distinct act of ownership, such as repairing or building on the property. However, when it comes to a field that is owned by two partners, it is sufficient to walk around it, since one is only marking off his portion of the field.

The same concept applies to תורה, which was given to all of ישראל. Every member of ישראל is a partner in the תורה. The תורה of a person exerting himself in תורה study is the הליכה, walking, which acquires for him his portion in the תורה. Our successful mission in life requires working hard and not giving up.

R' Zeidel Epstein explains the words פול צדיק וקם זעיר — For though the righteous one may fall seven times, he will arise (משלי כד: טו). Even though a צדיק falls many times, the difference between him and a wicked person is that the צדיק does not give up — he picks himself up and tries again.

With this point R' Epstein explains a seemingly puzzling מדרש (בראשית רבה ג: י). Before the creation of our world, ד' created other worlds and destroyed them. When He created this world He said, "This [world] brings Me pleasure; the others did not bring Me pleasure [and that is why He destroyed them]." When ד' created those other worlds, He knew beforehand that He would not be pleased with them, so why did He create them?

R' Epstein answers that ד' acted out the "motions" of creating and destroying in order to teach us an important foundation of our world: Do not give up! No matter how many times we fall, we must try again, even many times, until we finally succeed. ד' is telling us, כבדל, "Look at Me; even I 'failed' many times until I succeeded." — Reward [in תורה] is [even] for our [failed] intense effort!

Adapted from: *Penim on the Torah* (9) (with kind permission from Rabbi A.L. Scheinbaum)



Yahrtzeits of our Gedolim

ב' סיון
5632 - 5697
1871 - 1937

Munkács was born in Stryzow, Poland, to צבי הירש, ר' צבי הירש, great-grandson of the רבני ישיבת, רבני ישיבת, and אסתר (ר' צבי אלימלך, רבני ישיבת, רבני ישיבת). He learned under his father and became the רב of Munkács in 1914. From his youth, he completed the ש"ס בבלי every two years. He was a prolific writer. In addition to his 6-volume magnum opus, ספרים, among other חיים ושלום, נמוקי אורח חיים, he wrote מנחת אלעזר, which attracted hundreds of students. Famous as a 'Wonder Rabbi,' he was visited by many world leaders, such as the Czechoslovakian President and Queen Wilhelmina of Holland, who sought the רב's advice and ברכות.

Gedolim Glimpses

R' Chaim Elazar Shapira, the Munkácser Rebbe (the מנחת אלעזר), placed great emphasis on learning and תפילה. He encouraged his חסידים to rise early and learn גמרא before davening. He would say in the name of the רבני ישיבת that through the learning of גמרא, our תפילות go up to גבריאל with the מלאכי ד' named מריאל, אוריאל, and מיכאל. The first letters of their names spell out the word גמרא.



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

Focus on Middos

Dear תלמיד,

The Munkácser Rebbe, R' Chaim Elazar Shapira זצ"ל, left an everlasting impression on the city of Munkács. He opened schools and established a vast network of charitable institutions to ease the burden of the עניים in the city and the surrounding districts. In his time, the city of Munkács grew from just a few thousand to over 11,000 Jews. The Jews represented about half of the city's population.

One of the most memorable events in the city of Munkács was the wedding of Rabbi Chaim Elazar's only daughter Frima on יאדר תרצ"ג (March 15, 1933). Over 20,000 guests attended, coming from Europe and even the U.S., Hungary, Poland, and Czechoslovakia agreed to open their borders and no visa was necessary for people who wished to attend the wedding. Special arches were erected throughout the city in celebration of the joyous occasion.

An American filming company was sent to Munkács to document this historic event. The Rebbe heard about the crew from America and immediately

had the חסידים bring over the crew members. He made a historic deal. He would be willing to allow the camera crew to record him on film on the condition that they promised to show his entire brief speech. He spoke directly into the camera and with fire in his eyes and his voice cracking, he waved his finger at the camera and pleaded with the Jews in America to keep 'sweet' שבת.

My תלמיד, imagine the noise and commotion of a city closed for this grand wedding. The Rebbe is marrying off his only child, born after many years. Led by his entourage towards the חופה, the Rebbe suddenly stops. Over 20,000 guests, dignitaries and police all anxiously watch the Rebbe's every action. The חתונה has come to a standstill. What is on the Rebbe's mind? שבת observance in America! The Rebbe's greatest concern, at his moment of supreme joy, was for immigrant Jews lost in a foreign land. What should be our worry at the time of our שמחה? To be concerned about other Jews!

הי זכרו ברוך!

בגידות, Your רבי

A letter from a Rebbe (based on interviews)

Sage Sayings

The Munkácser Rebbe זצ"ל would explain to his חסידים the importance of making a סיום. The יצר הרע loses much of its כח when a person accomplishes in his תורה learning. In a sharp but lighthearted way, he would say, "דער יצר הרע איז באקאנט מיט א סאך נאמען. איינער פון זיי איז סמא-ל. סמא-ל איז ראשי תבות: The יצר הרע is known by many names. One of them is סמא-ל. The letters of סמא-ל are an acronym for the Hebrew phrase, [Just] don't finish any מסכת!"

Adapted from: Hamaayan — R' Shlomo Katz



Understanding Davening

יום חג השבעות הזה זמן מתן תורתנו...
This day of the שבועות festival, the time of the giving of our תורה...

Why is the יום טוב of שבועות referred to as זמן מתן תורתנו, the time of the giving of our תורה? It would seem more appropriate to call it זמן קבלת תורתנו — the time of the receiving of our תורה. The word מתן means giving or gift. The תורה that we learn every day is a gift that is continually giving. It is the ultimate gift that enhances every aspect of our daily lives. For example, part of the gift of תורה is that the תורה we learn daily creates a shield that constantly protects us from lurking dangers. It is interesting to note that the גימטריה of זמן מתן תורתנו is 1,649, which is the same as כתירסי בפני הפורענות — like a protection from misfortune (אבות ד: כא).



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 וְאָחַד תַּרְגוּם. 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

IN YERUSHALAYIM THERE WAS A PRINTING PRESS FOR SEFARIM. EVERY DAY A TRUCK CAME TO DELIVER STACKS AND ROLLS OF PAPER. DOVID WAS ONE OF THE WORKERS WHO HAD TO SHLEP THE PAPER TO THE WAREHOUSE, BUT THIS TIME IT WAS DIFFICULT AS HIS CO-WORKERS WHO USUALLY HELPED WERE ALL TENDING TO OTHER ERRANDS THAT DAY.

OH! IT'S HOT TODAY! MAYBE THERE'S SOMEONE WHO COULD HELP ME...

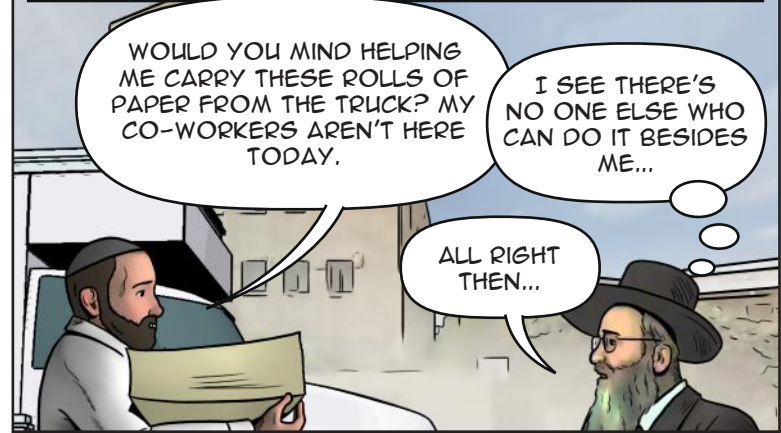


RAV MOSHE SHMUEL SHAPIRO HAPPENED TO BE IN THE AREA THEN. NOT KNOWING THAT THIS MAN WAS A GREAT RAV, DOVID APPROACHED HIM.

WOULD YOU MIND HELPING ME CARRY THESE ROLLS OF PAPER FROM THE TRUCK? MY CO-WORKERS AREN'T HERE TODAY.

I SEE THERE'S NO ONE ELSE WHO CAN DO IT BESIDES ME...

ALL RIGHT THEN...



THE TWO STARTED CARRYING THE STACKS OF PAPER INTO THE WAREHOUSE WHEN SUDDENLY DOVID NOTICED THAT ACROSS THE STREET STOOD RAV SHMUEL WOSNER, SURROUNDED BY TALMIDIM WHO WERE ASKING HIM FOR BRACHOS.

COULD YOU HOLD THIS FOR A MINUTE? I MUST RUN TO GET A BRACHAH FROM RAV WOSNER BEFORE HE ENTERS THAT BUILDING!

...OK.



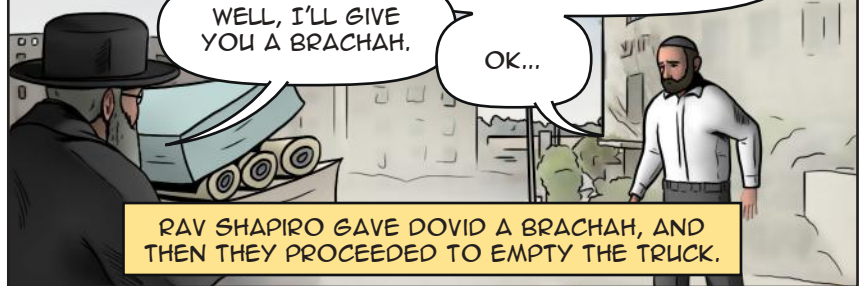
DOVID RAN ACROSS THE STREET, BUT BY THE TIME HE GOT THERE, RAV WOSNER HAD ALREADY ENTERED THE BUILDING. IT WAS TOO LATE.

WHAT'S THE MATTER?

I REALLY NEEDED TO GET A BRACHAH... MY SISTER NEEDS A SHIDDUCH...

WELL, I'LL GIVE YOU A BRACHAH.

OK...



RAV SHAPIRO GAVE DOVID A BRACHAH, AND THEN THEY PROCEEDED TO EMPTY THE TRUCK.

THAT NIGHT DOVID ATTENDED A FRIEND'S CHASUNAH.

OH, THERE'S A GROUP OF BACHURIM AT THE ENTRANCE OF THE HALL! THERE MUST BE A BIG RAV THERE. I ALREADY MISSED A BRACHAH FROM RAV WOSNER TODAY. I'LL GO AND SEIZE THE OPPORTUNITY NOW!



WAS HE SURPRISED WHEN HE REACHED THE CENTER OF THE COMMOTION TO FIND OUT THAT THE RAV STANDING THERE WAS THE SAME PERSON WHO HAD GLADLY HELPED HIM SHLEP THE STACKS OF PAPER THAT MORNING!

REB YID, REMEMBER ME? I ALREADY GAVE YOU A BRACHAH!



מינא גולדנא (בס"ד) ר' אריה ר' WAS BORN IN MINSK, BELARUS, TO אריה ר' (OF BIALYSTOK) AND HIS WIFE גולדנא. HE WENT TO LEARN UNDER ר' אלתרן וסרמן זצ"ל IN HIS ישיבה IN BARANOVICH IN 1933. IN 1936, HE MOVED TO MIR, WHERE HE BECAME A תלמיד מובהק OF R' BARUCH BER LEIBOWITZ זצ"ל. IN 1938, HE FLED TO ISRAEL. ארץ ישראל. THERE HE LEARNED IN PETACH TIKVA UNDER ר' ראיבן כץ זצ"ל AND HE HEARD שיעורים FROM אגודת ישראל. ר' אלתרן. HE MARRIED חנה פייגא ציפורה WEINSTEIN IN 1946, AND LEARNED IN חוץ חוץ אש FOR A YEAR. HE WAS THEN APPOINTED מנהיג שיעור IN תורה קול תורה WHERE HE SERVED FOR THREE YEARS. ר' משה שמואל. HE RECEIVED FROM מלצר זלמן זצ"ל. IN 1949, HE ASKED HIM TO OPEN A ישיבה IN ישיבה חוץ חוץ אש. HE ASKED OF HIS תלמידים TO NOT ONLY LEARN ש"ס, BUT ALSO TO COMPLETE ש"ס WITH LIGHT עיון. IN 1963, HE PUBLISHED קונטרס הבהורים, ADDING ELEVEN VOLUMES OVER THE YEARS. ר' משה שמואל. HE WAS A WARM, BRILLIANT AND עבודה, תורה, תורה WITH HIS UNUSUAL BLEND OF תורה, תורה, תורה. HE WAS A LEADING MEMBER OF THE מועצת גדולי התורה AND ועד הישיבות AND ועד הישיבות.

