



# PIRCHEI Weekly

## Agudas Yisroel of America

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**פרשה: קרח הפטרה: ויאמר שמואל... לכו ונלכה הגלגל... (שמואל א יא:יד-יב:כב)**

**דף יומי: יומא ס"ב אבות פרק ד'**

**מצות תעשה: 5 מצות לא תעשה: 4**



## Torah Thoughts



**מצוה שפ"ט - שלא יתעסקו הנהנים בעבודת הלוים ולא לויים בעבודת הנהנים**  
It is a **מצוה** to have **לויים** and **נהנים** changing their roles in the **בית המקדש**. A **נהן** cannot perform the task of a **לוי** and a **לוי** must not perform the task of a **נהן**.

### משרשי המצוה

**ד'** chose to be entirely dedicated to serving **ד'**. The **לויים** and **נהנים** each have their own unique, precious and holy roles within the **בית המקדש**. If a **נהן** would have the opportunity to rely on a **לוי** to complete his work or vice versa, detachment, laziness and forgetfulness would quickly set in and the task would not be performed correctly. When the responsibility for getting the job done rests on one person, the work is completed satisfactorily. Regarding work that is shared by two or more people the **גמרא** (**בבא בתרא כד**: **גמרא**) gives a **משל** a **קדרה דבי תרי**, *a pot of food on the fire belonging to two people, לא תמימא ולא קרירא, never gets fully heated or completely cooled down [It just remains warm]*. If two or more people share the same responsibility, each person will shift the blame onto the other(s) and the task is almost always incomplete.

### מצוה שצ"ה - מעשר ראשון

It is a **מצוה** to separate one tenth of the gathered grain produce and give it to a **לוי**.

### משרשי המצוה

**לוי** was chosen to dedicate their lives to serving **ד'** in the

**בית המקדש**. In His kindness, He chose for the **לויים** to receive their wages from the other **שבטים** in an honorable fashion. The **לויים** would receive their crop from the field after it was cut, and are not to be involved in toiling the earth or cutting the crop. [This allows the **לויים** to dedicate more of their valuable time to serve **ד'** - see **מורה נבוכים חלק ג**].

The **חנוך** continues with an interesting thought. In reality, the **לויים** should only be entitled to receive one twelfth of the grain produced. The twelve tribes each had an equal share in **ישׂראל**. **אָרְץ יִשְׂרָאֵל**'s portion in the land was worked by other **שבטים** on their behalf, and they were responsible to give the **לויים** the gathered grain from **לוי**'s original portion of a twelfth. Why were the **לויים** entitled to receive one tenth? The **מצוה** to give the **לוי** one tenth of the produce, demonstrates a special honor. The **לויים** are entitled to this form of wages which was also free from any other expenses, because they are the King's [**ד'**] servants and honoring His servants is honoring the King.

The **חנוך** explains the **משנה** (**אבות ג:י"ז**) that **מעשרות סניג** (**מעשר**) is a protection for wealth, as being a powerful **בן** for anyone who supports the 'King's servants' [e.g. **בני תורה**]. The **חנוך** promises - **המתנה מעשרתי ד' בממונו ברכת ד' תנוח עליו בכל אשר יש לו** - one who sustains **ד'**'s servants through his wealth will merit that the blessing of **ד'** will be seen in everything he possesses!

*ספר החינוך במנין המצות על פרשת השבוע - קרח and Ideas based on מצות*



## Yahrtzeits of our Gedolim

**ג' תמוז**  
**5742 - 5768**  
**1918 - 1982**  
**ר' יוסף חיים שניאור** **Kotler**, born in Slutsk, Russia, to **תנה פערל** and **אהרן**, learned under his father and later under **ר' ברוך בר**. In 1940, he escaped to **ישׂראל**. There he learned in **עץ חיים** led by his grandfather, **ר' יסר זלמן מלצער**, and attended **שעורים** given by **ר' יעזקל סרנא** and the **ברסקר רוב**. In 1947, he joined his father in Lakewood. He became **רש"י** in 1962. He transformed Lakewood from a **ישיבה** of 200 to almost 1000 **תלמידים** at the time of his **פטירה**. He also pioneered establishing community **אגודות** of **מועצות גדולי התורה** in the USA and abroad. He served on the **חנות עזמאי** and **תורה ומסורה**, and led the effort to help refugees from Russia and Iran.

## Gedolim Glimpses

**ר' יוסף חיים שניאור** **Kotler**, heard about two brothers who spent a part of their **בין** going around to **shuls** and to **בעלי** collecting. **ר' שניאור** was misinformed that the boys were asking for the money in the name of the **ישיבה** but were, in fact, keeping it for themselves. In a manner out of character for **ר' שניאור**, he seemed to be upset. He called in the older brother and asked, "Why didn't you to come me? If I would have known that you needed money, I would have gladly given it to you!"



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

ברכה פעשי אלעזר, *to the Shain and Kamenetsky families upon the marriage of their children,* *to the new couple be a constant source of true Yiddische נחם* *to the רבונו של עולם, their families, and גאנץ כלל ישׂראל*



# The Fourth Offense

... וישמע משה ויפל על פניו (במדבר טו: ד).  
... *heard and fell on his face*

It seems that every time בני ישראל sinned there was another excuse for it. During the episode of עגל הזהב, it was because בני ישראל were confused when משה did not descend the mountain. The שטן had convinced them that משה had died. In the episode with the wicked among the people that agitated everyone. With the מרגלים, it happened because their brothers discouraged them. But with קרח's rebellion, משה reacted differently. He became so discouraged. He did not even try to find a good reason. Why?

R' Yaakov Galinsky זצ"ל, the legendary מגיד of משיגין, recalled an episode from his days as a בחור.

He once asked a בחור, "Why weren't you at davening this morning?"

"I went to a חתונה last night," he answered, "and I danced until I was exhausted. I came back to the dorm after midnight completely enervated, so I ended up sleeping in."

"What about yesterday? Why weren't you there?"

"Yesterday I woke up on time, but my mother called to tell me something urgent, and I didn't realize how late it was getting."

Fine. כבוד אב ואם. Though he should have kept track of the time ...

"What about the day before that?"

"The day before that ... The day before that ... Ah yes! I woke up and saw that the neggel vasser cup had spilled. One cannot walk four amos without washing his hands, right? I had to wait till my roommate returned to the dorm after breakfast and brought me a cup of water with which to wash my hands."

The world is sustained because of such צדיקים, no doubt. R' Galinsky said to him, "Come and let's learn a little גמרא."

He opened a גמרא חגיגה and proceeded to read.

"The איזהו שוטה, היוצא יחידי בליקה ונהלן בבית, רבנו תנא

הקברות והמקורצ את כסותו — *Who is deemed a fool? Someone who goes out alone at night, who sleeps in a cemetery, and who tears his clothing (חגיגה ג:).* Such a person is exempt from doing מצות or from getting punished, and his business transactions are not considered valid. However, the גמרא goes on to say that if he just did one action, i.e. he spent the night in the cemetery, I might say that he did it in order to conjure up evil spirits for magical purposes (see נדה ו: ; סנהדרין טה:). If he just went out alone at night, I might say that he needed fresh air. If he just walked around with a torn garment, I could say that he was lost in thought and did not realize what he was doing. But if he did all of them, he has the הלכה of a fool. He becomes like an ownerless ox who gored an ox, a donkey, and a camel — that is, an untrained animal that has a tendency to cause harm to other animals.

"Why can't the explanation for his conduct be that he wants to perform magic, needs fresh air, and got distracted? Why does this mean that he is a fool? The answer is that the 3 constitute a חזקה. I do not need to try find three different excuses when one is the answer for all of them ..."

R' Galinsky continued explaining to the בחור, "It is like a person who goes to the doctor and tells him that his head hurts, he has a high fever, and a rash all over his body. The fool doctor will treat each one as an isolated symptom. He will issue pills for the headache, medication for the fever, and an ointment for the rash. The wise doctor knows that these symptoms stem from the same source. He gives the patient medicine that will kill the bacteria, and then all the symptoms will disappear.

"The problem is," R' Galinsky concluded, "all these excuses are not within reason if they occur to the same person on a daily basis. All the excuses now have a common denominator and one single remedy - If you develop the will to get to the תפילה on time, you will never need to find an excuse!"

Adapted from: V'Higadeta (with kind permission)

## An Ahavas Chesed Moment

ספר אהבת חסד חלק א' פרק ו':ו

\*If a large mixed group of people came to borrow money and there is not enough money for everyone, then the priority of lending is based on their level of קדושה, holiness. Usually this means that a כהן gets before a לוי, a לוי before a ישראל and a ישראל before a בקהל — one who is forbidden to marry a ישראל, etc. However, if the פסול לבוא בקהל is a תלמיד חכם and is superior in תורה, then his needs take precedence, and he receives the first allotment. The same rule of precedence applies to a תלמיד חכם's wife, even if he is not around.

\*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 taking precedence is applicable even if the תלמיד חכם 'only' is short of money to buy clothing to wear, but he has enough funding to buy food. The חפץ חיים continues that the priority of receiving money is based upon one's תורה knowledge.

## "Questions of the Week

1. Why were the laws of מתנות כהונה taught immediately after the incident with קרח?
2. Why was the pledge of תרומה and מעשר as a portion for the כהנים called a ברית מלח — a covenant of salt?



1. Until the questioner asked the question and its benefits. After the questioner asked the question, the king made a formal statement to quell all any future claims. See the king's letter (18:8).  
2. His promise to salt just as salt is everlasting, always fresh, and preserves other items, so too, is His promise (אמר אלהים לו: 18:19).

- During the שבועות (the three weeks from ט' - י"ז תמוז), one should not make a party, unless it is a סעודת מצוה. Some even forbid playing a tape with music at a סעודת מצוה.
- There are those who are of the opinion that even for a סעודת מצוה, one should not have a live band.

Reviewed by R' Gedalyahu Eckstein

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

## Focus on Middos

Dear תלמיד,

After R' Shneur Kotler succeeded R' Aharon Kotler as ראש ישיבה of בית מדרש, the enrollment began to expand and R' Shneur was suddenly forced to raise funds day in and day out. The annual convention of שאגדת ישראל, at which nearly 1000 people would gather for a long weekend to discuss the state of תורה and community related affairs, was a brief respite.

R' Yaakov Kamenetzky, the oldest member of the מועצת התורה at that time, was the highlight of the keynote session on מוצאי שבת. R' Yaakov would always try to find a way to sneak up to the dais, usually through a back door, to avoid having the entire crowd arise upon seeing his presence.

In R' Shneur's first year as ראש ישיבה, R' Yaakov departed from his usual behavior. He engaged the much younger, R' Shneur in conversation outside the large ballroom and waited until everyone took their seats. Then R' Yaakov took R' Shneur by the hand and said, "I think it is time we took our seats." He

proudly held R' Shneur by the arm and escorted him to the dais as the throng of people rose in awe.

R' Shneur, stunned by R' Yaakov's apparent departure from his trademark humility, asked him why he did not go through the back as was his usual custom.

"R' Shneur," he explained, "your Rebbitzen is sitting in the auditorium. The entire year she sees you in a much-dishonored light. You run from donor to donor in order to keep the ישיבה open and all she sees are people knocking on your door with their problems. Yet she stands beside you faithful and unwavering. It is time that she sees that you get a little כבוד."

My תלמיד, this was a lesson that R' Shneur would remember his entire life. He would constantly encourage תלמידים to grow spiritually in their תורה and עבודה by personally getting involved. His greatest honor was the כבוד he gave to his תלמידים.

הי זכרו ברוך!

בגידות, רבי Your

Story from an 'einikle' of R' Yakov Kamenetsky זצ"ל



## Understanding Davening

An introduction to תחנון... (cont.)

The מדרש quotes an interesting מחזור כל בו to explain why we say a longer תחנון on Mondays and Thursdays. In the times of the רבי בנקמין, ר' שמואל, תנאים 3, there were 3 תנאים, ר' יוסף and ר' יוסף, who were captured by an evil king. He put the three תנאים on separate boats in the high seas without any captain. Each boat miraculously landed safely on a faraway shore. They each composed a תפילה to ד' which contained 18 שמות of ד', representing עשרה. The evil king died a painful death. Another king arose and was unusually kind to these תנאים. Realizing the power of their combined תפילות, they put it into one תפילה and sent it to every קהלה, telling them that this beautiful תפילה was powerful and instituting that it should be said every Monday and Thursday.



## 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, ישיבה or local מדרש. Learn for an hour or more and get an additional raffle entry. There is no particular למוד to learn — you can even review ואתה תרגום. If you arrange for a group to learn on the phone, and have a שעור to learn about קדושת שבת or הלכות שבת, you will receive an extra raffle entry. The contest is open for all ages up to 12<sup>th</sup> 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

In his capacity as ראש ישיבה and as Rabbinical advisor for the מועצת גדולי התורה of America, תורה ומסורה, R' Yosef Chaim Shneur Kotler זצ"ל would often deal with difficult situations. He had the ability to resolve many complicated issues without hurting the parties involved and still remain friends. He would quote in the name of a גדול, the necessary mindset. "One must be able to get along with anyone — even with a demon!"

Source: The Legacy of Maran Rav Aharon Kotler (with kind permission from Feldheim)

