



# PIRCHEI Weekly

Agudas Yisroel of America

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**כרשה: בלק הכטרה: והיה שארית יעקב... (מיכה הו:ו-ח)**

**צום שבעה עשר בתמוז נדחה ליום ראשון**

**דף יומי: כתובות י' אבות פרק ו'**

**שבועות לראש השנה: 10**



## Torah Thoughts



בלק is one of the פרשיות **without** any direct command of a מצוה; however there is one מצוה that the חנוך directly connects to the episode at the end of פרשת בלק and the beginning of פינחס.

**מצוה תק"ו - מצוות מתנות זרוע לחינים וקבה לכהן**

מצוות עשה are commanded to give three significant gifts to the כהן from the meat of any kosher domestic animal that is slaughtered. One of the gifts must be the right front leg portion (starting from the knee extending all the way to shoulder blade), another is the jaw bone portion (the entire bottom half of the mouth, extending from the jaw to the windpipe) and the last gift is the stomach (including all the fats attached to the stomach) to the כהן. This is learned from וזה יהיה משפט הכהנים מאת העם... אם שור אם פרה... *This shall be due of the כהנים from the people ... whether of an ox, or whether of the flock: He shall give the כהן the foreleg, the jaw and the stomach* (דברים יח:ג).

**משרשי המצוה**

The חנוך does not begin with his usual introductory words of חולין ( גמרא ) to explain this מצוה, but instead quotes the גמרא ( קלד : ) that explicitly teaches us the reason behind these gifts. This מצוה is unique in that even a בת כהן who marries a ישראלי entitles her non-כהן husband to use her rights and is eligible to receive these gifts.

This eternal reward was given by ד' to all כהנים in the זכות, merit, of פינחס, their forefather, who avenged ד' honor. פינחס bravely risked his life to kill the leader, נשיא, of a שבט, in order to sanctify ד' name, even though he was surrounded by throngs of

bystanders who would logically try to avenge their leader's death.

The זרוע, *right foreleg portion*, represents the right arm of פינחס. The כהנים were eternally rewarded because פינחס, in a moment of burning holy anger, took a spear in his right hand to avenge ד' honor, as it says וניקח רימח בידו, *and he took a spear in his hand* ( במדבר י:כה ).

The לחינים, *lower jaw bone portion*, represents the moving mouth of פינחס. פינחס also spontaneously davened to ד' when he felt the deep pain of watching the Jewish people around him dying from a ghastly disease that was spreading like wildfire. His heartfelt תפילות as he davened that ד' spare the precious lives of His distressed nation were rewarded by ד'. We learn this from וניעמד פינחס ויפלל... *and פינחס stood and prayed* ( ל:תהלים קו ).

The קבה, *stomach portion*, represents the [miracle of the] piercing of the spear [all the way through] to the Midianite woman's ( קזבי ) stomach as it says ונאת האשה אל קבתה *and the woman into her stomach*.

The חנוך concludes that from the endless reward that פינחס and all his future descendants received from ד' we learn an important lesson about anyone who merits to be שמם שם שמים, *sanctify the Name of Heaven*, publically. Not only will the individual's נשמה be rewarded in עולם הבא, *the next world*, but ד' will eternally acknowledge this זכות and reward all his future generations in עולם הזה.

Some of the חנוך על פרשת השבוע - בלק and ideas based on: ספר החנוך



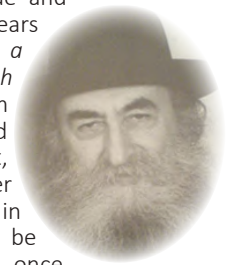
## Yahrtzeits of our Gedolim

**כ' תמוז** ר' זצ"ל Rakow, was born in Frankfurt, Germany to ר' 5687 - 5763 יום טוב לפמן (studied in Volozhin) and תנה יהודית. In 1939, 1927 - 2003 after Kristalnacht, his family was granted asylum in England.

Before his מצוה, בר, he learned in R' Schneider's אמת. By age 18 he joined the Gateshead under R' Dessler כולל, where he received סמיכה and was recognized a גאון. He married מרים Shakowitzky (daughter of the Gateshead רב) 3 years later. In 1956, ר' בצלאל moved to Montreaux, Switzerland, to serve as ראש לשיבה, where he developed a close relationship with the Brisker רב. In 1964, following his father-in-law's פטירה, he returned to Gateshead as its new רב. He led a vibrant and loyal קהילה for 40 years, and authored יום טוב ברכת.

## Gedolim Glimpses

R' Betzalel Rakow זצ"ל led his unique and loyal Gateshead community for 40 years and made it into an *אם בישאאל* a most glorious and outstanding Jewish city. He oversaw every דקדשה from ענין, to צניעות, to חנוך, and everything in between. It is said that, after arriving in ישראלי, ארץ, the Brisker רב once said that if he could not live in ישראלי, the one place he would be happy to live is Gateshead. R' Shach once told someone that R' Rakow is among the last remnants of the real ליטא!



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

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



# Dead To The World



זאת התורה אדם כי ימות באהל ... (במדבר יט: יד)

This is the teaching regarding a man who would die in a tent ...

In its simple meaning, this verse discusses the laws of a person from a corpse. תנ"ל also derive another meaning: "תורה can endure only in one who kills himself [כפי ימות] over it" (שבת, פג: פג).

The חפץ חיים explains that although there is a command וחי בהם, and you shall live through them (ויקרא יח: ה), meaning that מצוות are not applicable if there is even a remote possibility of a life threatening situation, תנ"ל are teaching us how to approach our daily learning routine. A person must 'switch off' from outside disturbances [lit. act as if he is 'dead' and doesn't exist] during his set times of his daily learning routine. תורה should be considered a person's lifeline.

About seven years before his passing, R' Ovadia Yosef was suffering from terrible stomach pains. The doctor was called to his home to examine him, but he advised that it would be best that R' Ovadia Yosef be taken to the hospital for further testing.

R' Dovid drove his father to the one of the best hospital's in Israel. The doctors immediately ordered a battery of tests, and they uncovered an issue that required emergency laparoscopic surgery. In a younger person this may have been considered a minor surgery; however, in a man of R' Ovadia Yosef's advanced age, and weak overall medical condition, the doctors felt that it was dangerous for him to undergo anesthesia. They explained that it would definitely take him several weeks to recover from the anesthesia, and they could not guarantee how his mind might be affected.

R' Dovid convened with the surgeon and other top doctors. The team of doctors suggested to R' Dovid that they had an alternative solution: they could perform the half hour surgery without anesthesia, but warned him that the procedure would be extremely

painful.

"We are going to summon several staff members just to hold him down," they said, "and you must remain outside because you will not be able to handle the sight of him suffering so much. If you want to remain right outside the operating theater, you may, but be prepared for his shrieks of pain."

R' Dovid asked the doctors to describe to the רב what the procedure would be like so that he would not be shocked when the pain began. Upon hearing the doctor's plan, R' Ovadia said, "בסדר — O.K. If this is a pain that I have no choice but to suffer, so be it. It should be my atonement for my sins, but please bring me my גמרא and hopefully I will be able to distract myself from the pain as much as possible."

"I brought him his גמרא — he was learning בתורה at the time — and I left the room," relates R' Dovid. "A large group of doctors and other hospital staff entered the operating room, but I did not hear a single scream emanating from within. Finally, after about half an hour, the doctors came out and said, 'We were shocked — he did not utter a peep.'

"I went inside and asked, 'Abba, how are you feeling?' Slightly irritated, he looked up at me and said, 'Please ask the doctors how long they're going to make me wait. Let them start already!'" R' Dovid related that his father was so completely engrossed in his learning that he had not felt them operating.

R' Ovadia unintentionally taught us that it was not just because he had the mind of a genius that he had instant recall and could repeat verbatim any piece of תורה he ever learned. He showed us to what degree he 'switched off' all external disturbances when he learned תורה. He literally did not see or feel what was happening around him. He was openly blessed that he fully received the תורה's reward for those who are ממיית עצמן while learning תורה. The תורה that he learned with such concentration would endure forever.

יהי זכרו ברוך!

Adapted from: A Life of Torah (Israel Bookshop Publication)

## An Ahavas Chesed Moment

ספר אהבת חסד - חלק ב' פרק ח'

\*In the next three פרקים the חפץ חיים describes the five most common arguments of the יצר הרע that weaken a person in the מצוה of גמילות חסדים and skillfully refutes each of them. The חפץ חיים presents us with the following סימן, memory aid, that sums up these five negative arguments: Fear, Lack of knowledge, Shirking the responsibilities, Stinginess, Laziness], meaning: laziness causes every part of a person to be imperfect, there is no bone that is whole.

\*This is intended only as a synopsis. Review of the ספר אהבת חסד is far more extensive and appropriate. The חפץ חיים begins with the first and most common negativity — fear. The lender is afraid and sincerely convinced that the borrower is far too poor to be able to pay back, even if the borrower is sincere and provides a משכון, collateral. Can you think the חפץ חיים's counter argument?

## "Questions of the Week

1. Why did the clouds split so that the sun could shine on those people that had sinned with מואב?
2. What is the famous Aramaic saying that means "If you are the one who brought out an idea, then you should carry it out"?



1. The sinners that sinned with serving together with serving זרם גזרנו were spotlighted by the sun for all to see (אשכנז י"ג ט"ו ל"א — 25:4).
2. The one who reads the letter [i.e. the person who proclaims the message in public], let him be the messenger [to carry out its contents] (ז'ל: — 25:7).

- When תמוז / י"ז תמוז are on שבת (this year), the תעניות are deferred until Sunday; however, there are differences.
- On the שבת of באב ט"ו, certain אבילות באנעה do apply after חצות.
- The restrictions of בין המצרים begin on תמוז י"ח, with no אבילות applicable on the שבת of תמוז whatsoever.

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,

Summer has arrived, and with it come the opportunities for developing new friendships. Let me share with you the essence of an article from a column entitled "Here & There" by Ben Yitzchok (London Jewish Tribune):

"When I attend communal functions, I am in the habit of observing the little things which most people just brush aside.

"Last week I attended the 22nd annual יארצייט סעודה in memory of their father, the late and unforgettable R' Yomtov Lipman Rakow ז"ל. Sitting at the center of the head table, surrounded by a large number of תלמידים and friends, were his two sons, R' Bezalel Rakow, רב Gateshead, and R' Ben Zion Rakow, the ראש ישיבה of תישיבת גולדס גרין, Golders Green.

"Some בְּחוּרִים were serving as waiters. When one of them approached the head table, R' Ben Zion [the elder of the two brothers], gave the waiter a wink to serve his brother first. As soon as the plate was placed before him, the

Gateshead, רב [R' Bezalel Rakow], unobtrusively, passed the plate to his brother. And so the plate passed back and forth several times, until the waiter came again and was able to place a second plate in its rightful position.

"I am convinced they think nothing of it; they probably don't even remember it. But for us, it is just one more lesson of דָּרֵךְ אֲרָץ"

My תלמיד, if we analyze this story for a moment, we can appreciate the important relationship between respect and brotherly love. A critical ingredient in any lasting relationship is true respect. We usually understand that part of כבוד, honor, requires that we must respect our parents, רבנים and counselors. However, as we can learn from the דָּרֵךְ אֲרָץ these brothers demonstrated for each other, both ישראלי in their own right, respect is not limited solely to a superior. The greater the respect you show towards your friends, the deeper your friendship will become.

הי זכרו ברוך!  
רבני, Your בְּיָדוֹת

Story adapted from: *My Father, My Rebbe* (Feldheim)

## Understanding שבעה עשר בתמוז

is second only to ט' באב as a day of national tragedy. Although the נביאים ordained it as a fast day to commemorate its role in the destruction of the המקדש, בית המקדש, it simultaneously recalls four other sad events, all of which are mentioned in the סליחות that we recite on this day. The five tragedies of this day are: (1) משה רבינו broke the first set of לווחות when he came down from הר סיני and found ישראל worshipping the עגל הזהב. (2) During בית שני, the כהנים ran out of sheep for the קרבן תמיד and was able to breach the wall surrounding ירושלים. (3) During בית שני, the wall of ירושלים was breached on this day. (4) During בית שני, a ספר תורה was burned in public by the Roman officer Apostomos. (5) An idol was placed in the בית המקדש.



## 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 ערב 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 תְּרַגּוּם. If you arrange for a group to learn [on the phone], and have a שְׁעוּר 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

Once, when R' Bezalel Rakow זצ"ל was a young boy, he was playing around in class. He was sent out just after the רבני asked a קושינה from the מַהְר"ם שניף. When his father, ר' יום טוב ליפמאן, met the רבני, he told him that Bezalel came home crying bitterly because he missed out on the שניף's תּוֹרָה. The רבני remarked, "פון אים וועט עפּעס ווערן!" — From him, something will become! (editor's note: This is the Yiddish [and most צנוע] way of saying, "From this child, you will see greatness!")

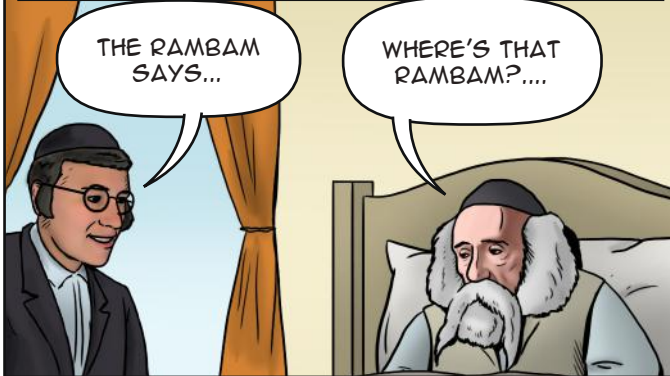
Source: *My Father, My Rebbe* (Feldheim)



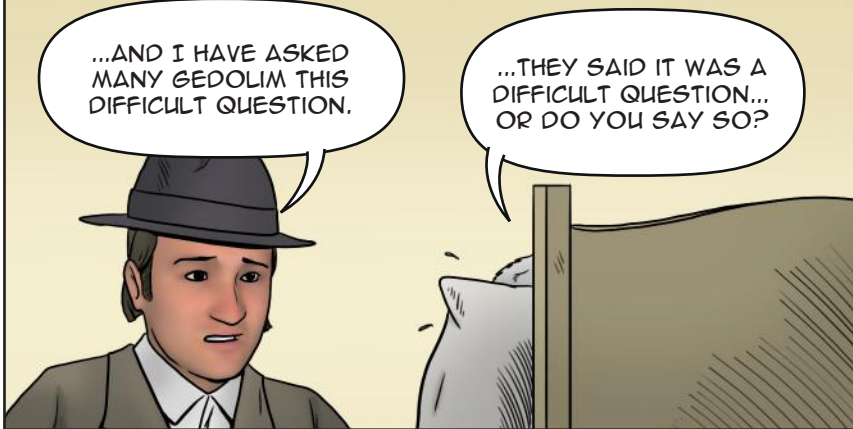
# LEARNING FROM OUR LEADERS

בס"ד  
PIRCHEI AGUDAS YISROEL OF AMERICA

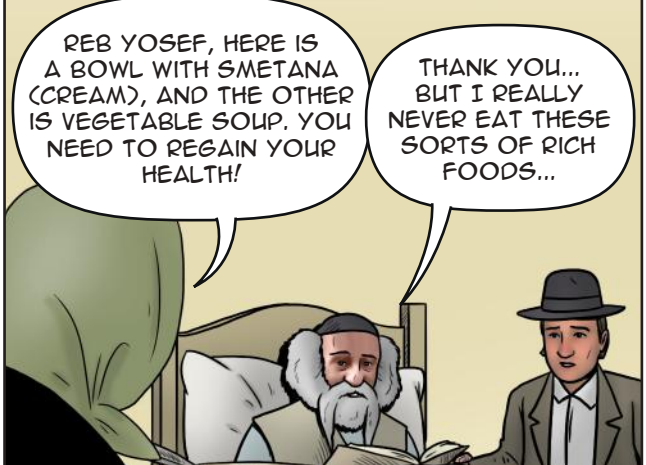
AFTER AN UNSUCCESSFUL OPERATION IN AUSTRIA, THE ROGATCHOVER GAON, R' YOSEF ROSEN, WENT HOME, STILL IN EXTREME PAIN. THE ONLY RELIEF HE HAD FROM THE PAIN WAS WHEN A VISITOR CAME TO TALK TO HIM IN LEARNING.



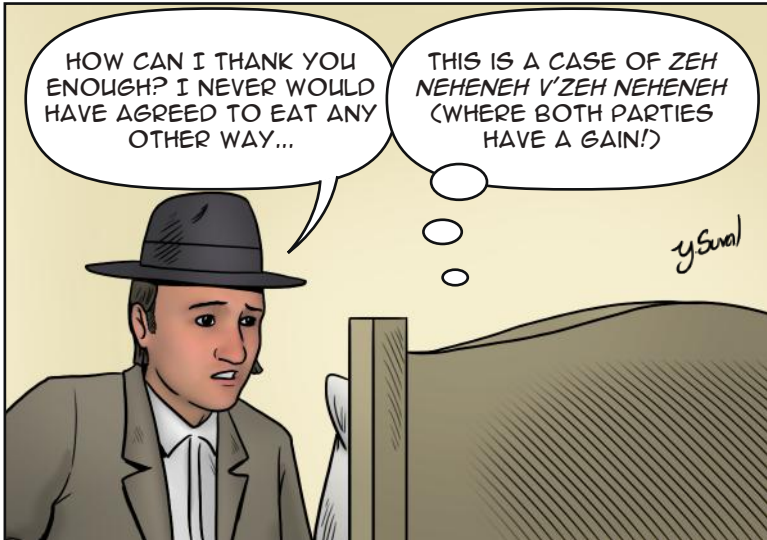
DOVID FINKEL TRAVELED OVER EUROPE AND VISITED MANY OF THE GEDOLIM. HE CAME TO SPEAK IN LEARNING WITH THE ROGATCHOVER GAON AFTER A LONG AND DIFFICULT JOURNEY...



HIS WIFE CAME TO SERVE HIM LUNCH.



THE ROGATCHOVER LOOKED AT DOVID AND REALIZED HE HAD NOT EATEN IN A WHILE...



ר' יוסף רוזן זצ"ל OF DVINSK, THE GAON OF ROGATCHOV, WAS BORN IN BELARUS TO אפרים פישל AND ר' אפרים פישל. HIS UNUSUAL CAPABILITIES WERE ALREADY OBVIOUS WHEN HE WAS YOUNG, AND AT THE AGE OF 13 HIS FATHER BROUGHT HIM TO LEARN UNDER זצ"ל סולובייצ'יק (יושע בער) ר' יוסף דב (THE הלוי) (בית הלוי) IN SLUTZK WHERE HE LEARNED AN ENTIRE YEAR WITH ר' חיים (WHO WAS 5 YEARS HIS SENIOR). HE THEN WENT TO SHKLOV TO LEARN UNDER ר' יהושע (מנהרי"ל דיסקין) זצ"ל (THE 7TH LUBAVITCHER REBBE, 1902-1994), AND מרדכי ר' סאביטסקי (1911-1991) OF BOSTON. HE WAS KNOWN FOR HIS BRILLIANCE IN APPLYING HIS ENCYCLOPEDIA KNOWLEDGE TO ANSWER MANY DIFFICULT QUESTIONS. A PROLIFIC WRITER, HE AUTHORED THE MANY VOLUMES OF פננת פננת.



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