



PIRCHEI Weekly

Agudas Yisroel of America

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פרשה אמור הכהנים הלויים בני צדוק... (יחזקאל מד:טו-לא)

דף יומי יבמות ס"ח כ"ח לעומר אבות ר'

מצות עשה 24 מצות לא תעשה 39

Torah Thoughts

ותהפך הגדול מאחיו אשר יוצק על ראשו שמן המשחה... (ויקרא כא: י)
The one who is raised above his brothers, upon whose head the anointment oil has been poured.

The **כהן גדול** is chosen above the other **כהנים** as a result of certain qualities. The **כהן גדול** list five areas in which he was "greater" than the others, one of which was strength. The **כהן גדול** had to be physically strong. This is learned from **אהרן הכהן**'s ability to pick up each one of the 22,000 **לוחים** and wave them back and forth and up and down. The magnitude of this task is evident when one realizes that this waving was all performed in a single day! This incredible feat was certainly not physically possible; it obviously required a miracle. If so, how do we learn from this that **אהרן** had amazing physical strength? Furthermore, what difference does it make if the **כהן גדול** possesses physical strength? Does this make him a better, more virtuous person?

We find another mention of the concept of strength in the **תורה**, which states that the **שכינה** rests only on one who is strong. The **תורה**'s statement as a reference to one's ability to fully control his **נפש הרע**, *evil inclination*. However, some **מפרשים** understand that this specifically refers to physical strength. Why does a **כהן** need to be physically strong?

R' Chaim Shmuelevitz **נצי"ל** defines strength as one's **חשק**, *desire*, especially to do the will of **די**. He explains that the true reason

behind our excuses not to carry out a task is our lack of a sense of purpose. Why are we lazy? It is because we do not appreciate or value the task at hand. When one is **מחשיב**, *appreciates*, a given opportunity, he will somehow find the strength to perform the task.

It is difficult work to paint an entire house; but when it is one's own house, the difficulty seems to disappear. Why? Because the individual is **מחשיב** his house more. He overcomes any challenge that confronts him. Laziness creeps in when one does not have **חשק**, *desire*.

One who comes home after a day's work and finds the "strength" to learn **תורה** demonstrates his esteem for **תורה**. One who is **מחשיב** the **תורה** will always find a way to study it. One who finds excuses to justify his laziness is showing that he is not **מחשיב** the **תורה**!

Lifting 22,000 **לוחים** in one day was truly impossible. **אהרן** had every reason to at least question **משה** and ask how he should do it ... but he did not — he undertook the impossible without questioning. When one is **מחשיב**, *values*, **די**'s command, nothing deters him. **די** responded to **אהרן**'s effort by miraculously transforming the impossible into the achievable.

R' Chaim explains further that a person with an overwhelming desire to fulfill **די**'s **מצוות** creates the physical strength that makes him worthy of having the **שכינה** rest upon him.

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

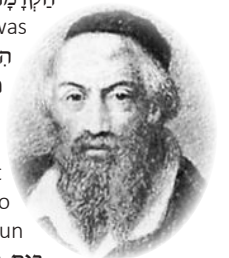


Yahrtzeits of our Gedolim

י"ח אייר 5280 – 5332 1520 – 1572
ר' יצחק יסרלס (רמ"א), born in Kraków, Poland, to **ר' יצחק יסרלס** and **ר' חיה**, was a grandson of **ר' יצחק יסרלס**, the first **רב** of Brisk. **ר' יסרלס** received **סמיכה** at the age of 13. He learned under **ר' שלום שנקא מלובלין** **נצי"ל** (father of his 2nd wife Golda). His first wife, **קנדל**, was born at a young age (20). He later married **ספרא**, the daughter of **ר' יצחק הכהן**. About 1550, he returned to Kraków and founded a **ישיבה**. In 1553, he was appointed as **דון** and also served on the **ארכע ארצות**. A prolific writer, he authored **משה** (on the **טור** / **יוסף** / **שולחן**) **המפה** and **שו"ת הרמ"א**, (**מגילת אסתר**) on **מחיר יין**, (**בית יוסף** / **טור**). Similar to what the **בית יוסף** did for **יוסף**, the **רמ"א** established the **בני אשכנז** for **פסקי הלכה** and **מנהגים**.

Gedolim Glimpses

R' Moshe Isserles **נצי"ל**, the **רמ"א**, in his **קדמה** to **דרכי משה**, writes that while he was completing his **ספר סקל** and writing **הלכות** **ר' יוסף קארו** authored by **ספר**, **חלה**, the **בית יוסף**, emerged on the scene. With glowing words, the **רמ"א** writes that the **ספר** has everything. He continues that he cried to **די** that there was nothing to add; his effort was like "A candle in the sun — what is it worth?" But similar to **בית הלל**, who first taught **שמאי** **הלכה**, his work became the **בני אשכנז** for **פסק**.



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

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

Voyage to Shabbos

...וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת שְׁבֶתוֹן מִקְרָא קֹדֶשׁ כָּל מְלָאכָה לֹא תַעֲשׂוּ...

... and the seventh day is a day of complete rest, a holy convocation, you shall not do any work ... (ויקרא כג)

$$\infty \quad \infty \quad \infty \quad \infty \quad \infty$$

It was during the fall of 1939, and the Nazi inferno was poised to destroy European Jewry. R' Shlomo and Thea Plaut were among the lucky ones — they made it to England just before the war began. Then, in 1940, they boarded the ship that would bring them to the United States, the land of freedom.

The journey was fraught with danger. After weeks of travel, the passengers cheered when the American shore came into view. The Plauts did not share in the general merriment. True, they were glad that the long, hazardous trip was finally coming to an end. But as they got closer to land, it became apparent that the ship would be docking on **שָׁבֵת**. Forms would have to be filled out, papers would have to be signed — how could they do that on **שֶׁבֶת**?

R' Shlomo was still pondering a solution for their dilemma when the ship anchored at the dock, and the excited passengers began to line up to disembark. The Plauts took their place in the line that inched forward as each of the passengers passed by the immigration officials. Their turn was coming closer and R' Shlomo still had no solution to their problem.

Mrs. Plaut's turn came first. She pleaded to ד' in her heart, "Please don't let me desecrate the holiness of שבת."

"Sign here, please," the official said in a bored tone.

She glanced at the paper briefly, then looked at the official.

"I can't sign! My husband will take care of it."

Then she darted around him and ran off the ship.

The man blinked after her in surprise. He then turned back to R' Shlomo. "Was that your wife?"

"Yes."

"Fine, so you can sign."

R' Shlomo took a deep breath. "I'm sorry, but I can't sign. Today is my Sabbath, and we are not allowed to sign papers."

The official's face darkened. "Sir, you must sign here, or you will have to remain on the ship. And the ship will be turning around and going back to England this afternoon. Is that what you want?"

"I'm sorry, but I can't sign."

The officer was bewildered by the behavior of this strange couple. This was not going to be resolved easily, and he had to make a decision; hundreds of people were waiting. The process was going to take hours and this incident would only add to everyone's time.

He scratched his head, then blurted out, "Fine; wait on the dock until tonight. Then you can sign."

R' Shlomo smiled with relief and whispered thanks to הקב"ה as he left the ship and joined his wife on the dock.

Directly behind R' Shlomo stood Uri Shruga Neuman, a 17-year-old boy. He, too, had no intention of signing on שְׂפָתָיו. The penniless young man, newly arrived in a strange country, didn't expect the official to let him go. The night before docking he could not sleep; he had resigned himself to returning to England.

Now, though, Uri Shruga saw what the Plauts had done, and that gave him the courage to do the same. He stepped forward with his head held high.

"I also keep the Sabbath today. I, too, cannot sign."

He joined the Plauts on the dock. As the day wore on, more and more refugees were inspired to stand firm and do the same. An entire group of holy people gathered on the dock, celebrating שְׂבֹת in true spiritual beauty — and offering praise and thanks to הקב"ה.

Adapted from: **Visions of Greatness** (with kind permission from CISI)

An *Ahavas Chesed* Moment

סֵפֶר אֶהְיֶה חֵסֵד - חֵלֶק ב' פֶּרֶק ה'

* (פרק כ"ג) תָּנָא דְּבִי אֱלִהוּ we find an interesting episode related that resulted in the גָּאֻלָּה from מִצְרַיִם. They assembled a massive אַסְפָּה, *gathering*, of בְּנֵי יִשְׂרָאֵל to discuss some possible ways to change their current dire situation. A solution in the form of a community בְּרִית (promissory agreement) was proposed. They all agreed to strictly adhere to various community תְּשׁוּנוֹת. The first תְּשׁוּנָה mentioned in תָּנָא דְּבִי אֱלִהוּ is that they would consciously exert themselves in performing acts of גְּמִילוּת חֲסִדִּים, with one another.

*This is intended only as a guide. Please review any real-life situations with a competent Rov.

The הוֹבֵא בִּלְקוּט [שָׁלַח] פְּסִיקְתָּא explains from the חפץ חיים that ד' reciprocated and answered them because of their חסד as it says, וְזוֹ אָמַרְתָּ, In your kindness You guided this people that you redeemed...The פְּסִיקְתָּא explains that this refers to the אִמְרָה. The חסד is ד'’s חסד. Their חסד led to בְּנֵי יִשְׂרָאֵל חָסְדָּא.

Questions of the week

1. How do we know that we take only ONE לֹקֵב from the word כָּפַת, which is (or seems to be) in the plural?
2. What 2 reasons does רַשִׁי offer to explain what prompted the בֶּן מִצְרַיִם to speak with such anger against הַקֹּהֵן?



1. The word **וַיִּשָּׂא** is spelled missing a "וּ", i.e., **וַיִּשָּׂא** — 23:40).
 2. When he heard the **מִצְוָה** שָׂאָה sat for 9 days until it was finally eaten, he mocked it, saying, "The practice of a king is to have fresh, warm bread daily!" (!!!) After losing the **מִצְוָה** about where he should pitch his tent, the **לֵוִי** **וְיָצְאוּ** become belligerent ... (24:10).

- **אֵיךְ פֶּסַח שָׁנִי** (אֵיךְ 14) has its own special קִדְשָׁה with regard to the eating of the פֶּסַח, קָרְבָּן פֶּסַח, and most have the מִנְהָג not to say תַּחֲנוּן.
- We do say תַּחֲנוּן at מִנְהָה on עֶרֶב פֶּסַח שָׁנִי (אֵיךְ 13).
- There is a מִנְהָג to eat מִצָּה on פֶּסַח שָׁנִי during the **day** as a זִכָּר לְקָרְבָּן פֶּסַח (some also eat the following night — אֵיךְ 15).

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,

מורינו הרב, מהרש"ל, learned with the זצ"ל, R' Moshe Isserles, in רמ"א, the רמ"א of the רמ"א, the מהרש"ל cried, "...On the קבר of רמב"ם is written the words, 'ממשה עד משה לא קם בישראל' — From משה [רבינו] there was never anyone so great!" Concerning the רמ"א we can also say, "ממשה [רמב"ם] עד משה [רמ"א], לא קם בישראל כמשה" These words were inscribed on the רמ"א's tombstone.

Once the רמ"א had a situation that caused an uproar throughout the entire region. He officiated at a marriage on שבת and had to write the following תשובה:

"Although it is not the law that we may hold marriages on שבת, we have these two exceptional opinions to rely upon in times of emergency; for great is the principle of protecting the honor of human beings, and at times the parties are unable to agree on the dowry until Friday night, and the wedding is then held. ...

"...I heard behind me the

sound of a great noise (complaints)... It concerned the action taken by me recently when I arranged a wedding ... It was in the dark of night on Friday evening, an hour and a half after night had fallen ... a poor man ... who had betrothed his elder daughter ... went to his world (passed away) ... The daughter was left bereaved ... of all except one relative ... Then, when the time came for her marriage ... she did not see anything of the dowry ...

"שבת was approaching, her relatives who were to give the dowry closed their fists ... Then the groom absolutely refused to marry her. He paid no attention to the pleas of the leaders of the city that he refrain from putting a daughter of Israel to shame for the sake of mere money ... they finally agreed ..."

My תלמיד, only someone of the status of the רמ"א can make such a ruling, but the message about what we must consider and forgo in order not to shame others is appropriate for us all!

זהי זכרו ברוד!

בגידיות, Your רבי
A letter from a Rebbe (based on interviews)

Sage Sayings

The רמ"א was נפטר on בעומר, and every year on that day people from all over Poland would gather to say תהלים and listen to the רב of Cracow give a הו"מ. One year, the Cracow רב, R' Bunim Sofer זצ"ל, began his הו"מ, "בהר ... בהר ... אמר", הו"מ has the same letters as רמ"א — His יארצייט always falls between [the פרשיות of] בהר and בהר — This is a רמז that his הו"מ are accepted and have the same קדושה as the הו"מ given by משה

Source: חיים שיש בהם (על מועדי השנה)



Understanding Davening

... תספרו חמשים יום, והקרבתם מנחה חדשה לך'... (ויקרא כא: י)

[as it says in the תורה]... you shall count 50 days, and then offer a meal offering to 'ד...

This פסוק is the source that explains why we count the 49 days of the עומר. Why do we continue the פסוק and mention the מנחה קרבן שתי, the meal offering — the הו"מ? Some מפרשים (לקוטי מהרי"ח) explain that this part of the פסוק is not relevant to the counting of the עומר, but is simply the end of the פסוק, and it would be inappropriate to stop in the midst of a פסוק. Other מפרשים (דרכי חיים ושלום) explain that the counting of the עומר is based on the offering of the הו"מ קרבן שתי הו"מ. We hope that by שבוועות, שבוועות will be here and will enable us to bring the הו"מ קרבן שתי הו"מ, and, according to this 2nd פשט, we will be ספירת העומר of מנחת עשה מקיים retroactively.



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 ערב שבת 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 למיד to learn — you can even review וואך תרגום. If you arrange for a group to learn [on the phone], and have a שיעור to learn about קדושת שבת or הו"מ, 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

MEILECH SILBER CAME TO AMERICA AS A REFUGEE IN 1939. HE LIVED IN THE BRONX, AND WOULD TRAVEL ALL THE WAY TO HIS MESIVTA IN BROOKLYN EVERY DAY.



NOT LONG AFTER SETTLING THERE, MEILECH'S FATHER WAS TAKEN TO A LOCAL HOSPITAL. THE NEXT MORNING, MEILECH MADE A STOP AT THE HOSPITAL BEFORE GOING TO YESHIVAH.

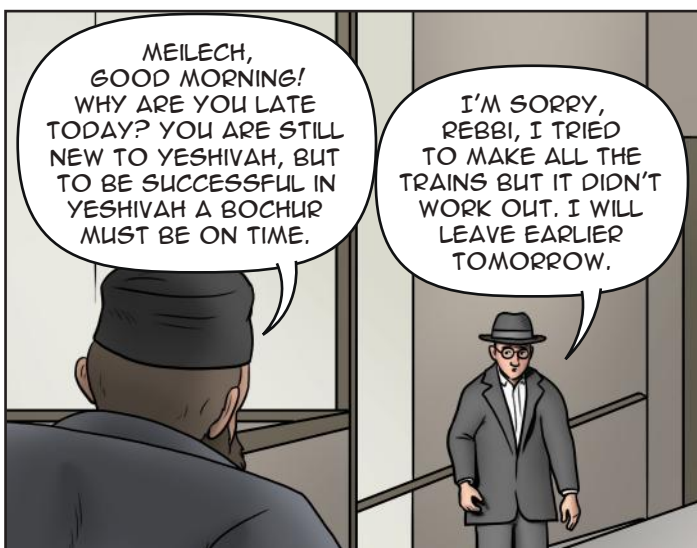
TATTY, I'VE BROUGHT YOU KOSHER FOOD FOR THE DAY. WE ARE ALL DAVENING THAT YOU SHOULD HAVE A REFUAH SHELEIMAH AND COME HOME QUICKLY.

THANK YOU SO MUCH, MY DEAR SON! GO ON NOW TO YESHIVAH AND LEARN... THAT WOULD GIVE ME A SPECIAL ZECHUS. AH! YOU ARE SUCH A TZADDIK.



MEILECH, GOOD MORNING! WHY ARE YOU LATE TODAY? YOU ARE STILL NEW TO YESHIVAH, BUT TO BE SUCCESSFUL IN YESHIVAH A BOCHUR MUST BE ON TIME.

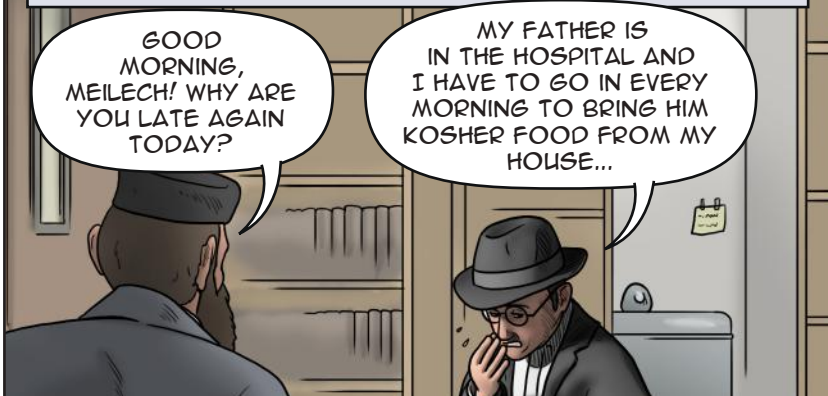
I'M SORRY, REBBI, I TRIED TO MAKE ALL THE TRAINS BUT IT DIDN'T WORK OUT. I WILL LEAVE EARLIER TOMORROW.



UNFORTUNATELY, IT WAS DIFFICULT FOR A NEWLY ARRIVED IMMIGRANT TO PREDICT THE TRAIN SCHEDULE, ESPECIALLY WITH A DETOUR TO THE HOSPITAL BEFORE TAKING ANOTHER TRAIN TO YESHIVA. MEILECH CAME LATE FOR A FEW DAYS...

GOOD MORNING, MEILECH! WHY ARE YOU LATE AGAIN TODAY?

MY FATHER IS IN THE HOSPITAL AND I HAVE TO GO IN EVERY MORNING TO BRING HIM KOSHER FOOD FROM MY HOUSE...



OH! PLEASE FORGIVE ME. I AM SO SORRY TO HEAR THAT! IS THERE ANYTHING WE CAN DO TO HELP? PLEASE GIVE ME HIS NAME. YOU ARE EXCUSED FOR COMING LATE UNTIL YOUR FATHER HAS A REFUAH SHELEIMAH!



YEARS LATER, RABBI MEILECH SILBER BECAME A RESPECTED PRINCIPLE IN THE YESHIVAH OF EASTERN PARKWAY. HE ALWAYS ATTRIBUTED THE INSPIRATION FOR HIS DECISION TO ENTER CHINUCH TO THE DEVOTION AND CONCERN THAT RAV SHRAGA FEIVEL EXPRESSED TOWARDS HIM DURING THAT DIFFICULT TIME.

ר' שרגא פייבל מנדלוביץ זצ"ל WAS BORN IN VILAG, HUNGARY TO R' MOSHE AND SIMA TCHEBA MENDLOWITZ. ר' שרגא STUDIED IN CHUST, UNDER THE GUIDANCE OF R' MOSHE GREENWALD זצ"ל (ארוגת הבושם) IN UNSDORF, UNDER THE GUIDANCE OF R' SHMUEL ROSENBERG זצ"ל (באר שמואל) AND LATER ON UNDER THE GUIDANCE OF R' SIMCHA BUNIM SCHREIBER זצ"ל IN PRESSBURG, AND RECEIVED SMICHAH AT THE AGE OF 17. AT THE AGE OF 22 HE MARRIED BLUMA, THE DAUGHTER OF R' SCHALLER זצ"ל. IN 1913, HE EMIGRATED TO THE US AND WAS A TALENTED IN SCRANTON, PA, FOR SEVEN YEARS. IN 1920, HE JOINED THE YESHIVA OF BROOKLYN. SHORTLY THEREAFTER, HE WAS APPOINTED AS A RABBI. HE EXPANDED IT AND OPENED THE FIRST HIGH SCHOOL IN THE US. HE FOUNDED THE YESHIVA OF BROOKLYN AND ASSISTED IN THE YESHIVA OF BROOKLYN, AND OPENED THE FIRST YISHIVA CAMP (MESIVTA). R' MOSHE FEINSTEIN זצ"ל DESCRIBED R' SHRAGA FEIVEL AS THE VISIONARY SAVIOR OF JEWRY IN AMERICA AND SAID, "WERE IT NOT FOR R' שרגא פייבל IN THE US, THERE WOULD BE NO YISHIVAH AND NO YISHIVAH AT ALL IN AMERICA!" HE BURNED WITH DESIRE TO BRING HIS FATHER HOME.



For any inquiries or comments please feel free to call 347-838-0869 • Illustrated by: Yeshaya Suval 347-486-6634

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