



PIRCHEI Weekly

Agudas Yisroel of America

May 29, 2021 - י"ח סיון, תשפ"א - Vol: 8 Issue: 30



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

דף יומי: יומא מ"ח אבות ב'

מצות תעשה: 3 מצות לא תעשה: 2



Torah Thoughts



על פי ד' יסעו בְּנֵי יִשְׂרָאֵל, וְעַל פִּי ד' יִחַנו... (במדבר ט: יח)
According to the word of ד' would יִשְׂרָאֵל journey, and according to the word of ד' would they encamp...

The next several פְּסוּקִים give a lengthy description of these words. Why was it necessary for the תּוֹרָה to give the many examples of long and short encampments and journeys? The רַמְבַּי"ן explains how each פְּסוּקִים describes another level of the test for יִשְׂרָאֵל in traveling by the word of ד'. Even if the cloud remained for a long time at a site that the people found unwelcoming and depressing, בְּנֵי יִשְׂרָאֵל submitted to ד's will and stayed (יט). Sometimes יִשְׂרָאֵל may have wanted a long rest from a particularly difficult journey, but the cloud stayed in place for only a number of days, and then moved on (כ), and sometimes בְּנֵי יִשְׂרָאֵל would have only an overnight rest from travel and be forced to leave in the morning (כא).

On other occasions, they would march through the night and then rest for a full day and night. Then, seeing that they could remain in place and thinking that they would make camp for a period of time, they would begin to unpack — and then the cloud would lift unexpectedly, making it more difficult to travel than if they had had only an overnight rest. Sometimes they would rest for two days, or a month or year, and then get the signal to march at night, an even more difficult situation (כב).

Whatever the situation, the people marched and rested without complaint, according to the word of ד', as indicated by the

cloud. What was the secret behind יִשְׂרָאֵל passing this extremely difficult test? How was it that not a single member of יִשְׂרָאֵל said a word? They just packed up and followed the cloud of ד'.

R' Chaim Shmulevitz זצ"ל quotes the גְּמָרָא (: שְׁבֵת ל"א) that rules that dismantling a building on שְׁבֵת is forbidden הַתּוֹרָה only if one intends to rebuild a building in the same place. The גְּמָרָא questions this ruling and asks, "All the שְׁבֵת of אִסוּרִים are learned from the מִשְׁכָּן. From where is this הִלְכָה learned? In the מִדְבָּר, the dismantling of the מִשְׁכָּן was in one place and then they rebuilt the מִשְׁכָּן in another." The גְּמָרָא answers cryptically, "Since it says, 'וְעַל פִּי ד' יִסְעוּ בְּנֵי יִשְׂרָאֵל, וְעַל פִּי ד' יִחַנו,' we consider it was being built in one place."

R' Chaim explains this answer with a מָשֶׁל of a mother going from place to place carrying her baby. If someone were to ask the baby where it was, the answer would always be, "In my mother's arms!" So too, when בְּנֵי יִשְׂרָאֵל traveled in the wilderness they felt like a baby in its mother's arms. ד' was with them as they were traveling together with His cloud. They never felt for one moment that they were anywhere else but in ד's arms. Being in ד's arms, they were in the best place and they had no questions.

We are also journeying — life is just one long journey. We must learn from יִשְׂרָאֵל's journey. If we would realize that we are always being carried in ד's arms, then we would never have any concerns, even when the journey is a little rough.

Adapted from: The Stone Edition תורה חומשי תורה (with kind permission from ArtScroll)



Yahrtzeits of our Gedolim

י"ח סיון
5664 – 5721
1904 – 1961
was born in a small village near Kovno, to אַבְרָהָם מְרֻדְכֵי and תִּהְיָ שָׂרָה Cohen. As a בָּחוּר during WWI, he learned in לומְנָה ר' אֶהֱרֹן, then in Ukraine (Prilocki, Charkhov). After the war, he learned in יִשְׁבֵּית קְנֶסֶת in Slabodka where he was known as the עֵלוּי of the יִשְׂרָאֵל. He was close to זְבִי ר' Finkel (Alter), ר' גְּרֹדְזִינְסְקִי, and אַבְרָהָם Grodzinski. In 1924, he relocated to הַבְּרוֹן with a large group of תַּלְמִידִים. He married צִילָה Epstein in 1929, and together they raised several orphans. He was a leading שְׁעוּר מוֹסָר in יִשְׁבֵּית הַבְּרוֹן, and gave מוֹסָר שְׁמוּעָה. He left no children. Some of his חֲדוּשִׁים on תּוֹרָה and הִלְכָה were published under the title אֶהֱרֹן בֵּית אֶהֱרֹן.

Gedolim Glimpses

Lefkowitz זצ"ל was mesmerized when he saw his רַבֵּי בְּהוֹרָה דָּבָר וְצִי"ל davening. He described the scene and wrote that everyone around was astounded at the sight of someone [not just talking, but] clinging with all his being to ד' and completely forsaking all physical matters. R' Aharon Kotler זצ"ל had a similar experience when he witnessed ר' אֶהֱרֹן davening. He said, "It was worthwhile to come to Eretz Yisrael just in order to watch the davening of אֶהֱרֹן בְּהוֹרָה דָּבָר וְצִי"ל."



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

לְזַכּוֹת אַחֲיֵינוּ כָּל בֵּית יִשְׂרָאֵל הַנְּתוּנִים בְּצָרָה ... הַמְּקוֹם יִרְחַם עֲלֵיהֶם וְיוֹצִיאֵם מִצָּרָה לְרוּחָה וּמֵאֲפֵלָה לְאוֹרָה וּמִשְׁעָבוֹד לְגֵאֲפָלָה ... בְּעֵגְלָא וּבְזִמּוֹן קָרִיב וְאָמְרוּ אָמֵן.



Don't Forget Us

בהעלותך את הנרות, אל מול פני המנורה... (במדבר ח: ב)

When you kindle the lamps, toward the face of the מנורה...

The מנורה is represented by the מנורה. The מנורה (בבא בתרא) tells us an interesting סגולה for acquiring תורה knowledge. The מנורה explains that since the מנורה in the בית המקדש represents תורה, and the מנורה was situated in the southern side of the הילכל, one should daven for growth in תורה facing toward the south.

If one can successfully daven for growth in תורה by facing toward the מנורה, which represents תורה, imagine if one would daven for growth in תורה facing the מנורה itself!

∞ ∞ ∞ ∞ ∞

The two תבריות had learned together for many years, and had finished nearly one-third of שי"ס. The relationship between R' Ahron and R' Nochum, although rooted in תורה, ran much, much deeper. They anticipated each other's questions and worked to build on each other's explanations. And with each תורה thought, their bond strengthened.

Due to their intense study sessions, the two middle-aged friends never went home for lunch. Instead, they used every precious moment to learn a bit more. Every day, one of the younger ישיבה would bring them their lunch, happy to have the privilege of doing so.

One day, R' Nochum mentioned that, of late, he had not been feeling well. R' Ahron replied that he had noticed a certain fatigue in his friend, a lack of his customary "fire," for the past 2 or 3 weeks, and encouraged him to take some tests, just to make sure it was nothing serious. But the tests revealed something serious indeed. It was cancer.

The prognosis was not very good. R' Nochum battled the strong feeling of nausea and exhaustion in order to continue with his intense schedule ... but he was losing the battle, and he knew it. Occasionally, he would call his תבריות and, in a choked-up voice, apologize for missing their learning session. R' Ahron had to control his emotions as he reassured his friend that everything would be fine

... but he began to fear otherwise.

Throughout the illness, their daily lunches were still brought by a dedicated messenger. He would place them on a table in the back of the בית מדרש and then leave. But one day he was shocked to discover that the gate to the entrance of the בית מדרש was locked. Undaunted, he climbed the fence, but then couldn't open the door to the בית מדרש itself. He looked around for an open window, curious as to why the door, which was always open, was now locked. He peeked inside and saw something unforgettable.

R' Ahron was doing something that this בחור had heard of, something which he heard was a common practice in Europe in previous generations, but had never seen with his own eyes. R' Ahron was pleading before an open ארון קודש, crying and speaking as if to the מנורה itself!

As he listened, the student heard R' Ahron's words — words reminiscent of the famous הדרן that is recited as we complete each מסכת. In the הדרן we "speak" to the מסכת, promising not to forget it, and asking it never to forget us.

As the young messenger quietly watched what was going on, he was deeply touched. R' Ahron spoke in a passionate tone.

"בבא בתרא — don't you remember R' Nochum learning through your most difficult סוגיות? סוגיות קמא — R' Nochum chazered you over and over. קבמות — R' Nochum needs your help. PLEASE!"

R' Ahron cried bitterly, begging, demanding intervention. And then, finally, after his impassioned plea, R' Ahron stood in front of the ארון and cried, his shoulders heaving. The young messenger watched in awe; it was a scene which he would never forget, especially since just a few months later, incredibly, R' Nochum had a רפואה שגלמה.

*Note: There is an ongoing, age-old מחלוקת about using this type of תפילה. Over the centuries, many סליחות were re-written by פייטנים to avoid this kind of wording. For a possible explanation, see introduction to the סליחות translated and commented by R' Avie Gold שליט"א (2 volume - ArtScroll)

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

An Ahavas Chesed Moment

ספר אהבת חסד חלק א' פרק ו':ב

*If 2 עניי came to borrow money and there is only enough for one, the עני who is a relative takes precedence. The next level would be an עני from your town. Within your town, a poor neighbor takes precedence over an עני who lives further away [even if lives is in the same town]. This הלכה is based on the פסוק (שמות כב:כד): אם פסוף תלוה את עמי את: ... העני עמך — when you lend money to My people, to the poor person who is with you, ... This means that you should lend money to עניי in the order of the ones that are the closest to being עמך, with you!

*This is intended only as a guide. Please review any real-life situations with a competent Rov. The הפ"ח explains that the הלכה of lending to an עני who is a relative applies even if the relative needs money to buy clothing and the other עני needs to borrow money to buy food (not נשמות ז'י"ל). (ספנת נשמות ז'י"ל. ר' עקיבא איג"ר ז'י"ל. א) proves that lending an עני who is a relative precedes even a תלמיד חכם (ד) (ע"ז ב'זתיב חסד אות ד) תלמיד חכם.

"רש" 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 תפילה to the הקב"ה to heal his sister, מרים?



1. Because these taskmasters were willing to show such mercy and to protect their fellow Jews. ... (11:11-13)
2. משה did not want people to think, "His sister is in pain and she is standing and praying lengthily!" (13:12-13)

- Preferably, one should sit for תחנון; however, if the only open seat is situated in front of someone who is davening or other similar reasons, one may stand.
• Some learn from 'רש"י (ע"ז על פניו לפני ארון ד') that leaning on the arm is only performed in the presence of a ספר תורה.

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,

ר' אהרן כהן זצ"ל was presented with an interesting שאלה. His answer and the subsequent outcome will always be remembered.

Several years after R' Dov Yaffe married, he and his wife got into a difficult השקפה disagreement regarding crying babies at night. The only way to resolve it was to go to her uncle, ר' אהרן כהן. He had no children and the Rebbetzin was like a daughter to him.

R' Dov Yaffe presented his position first. He claimed, "I am not home all day. During the day my wife takes care of the children. So I should stay up at night. She needs her strength for the next day!"

The Rebbetzin did not agree with her husband's arguments. She claimed that the רב was sitting all day learning and teaching in yeshiva. And so, they concluded, right now both of them are getting up each night and they want to resolve this once and for all.

ר' אהרן כהן listened to both parties and then rendered

his פסק. "Both of you have valid positions. Therefore, from today and on, you are both going to switch off nights; one night the רב will be on duty and the other night the Rebbetzin — a compromise."

And that is what they did. The Rebbetzin took the first night to deal with the babies that cried during her night of duty, and the רב slept. The next night it was the רב's turn, but he slept through undisturbed. He woke up in alarm — it was already morning and none of the children cried that night!

And so it was year after year. On the night that the Rebbetzin was in charge, the children cried. On the nights that the רב manned the fort, the children slept deeply.

My ר' אהרן's holy פסק gave the Rebbetzin a new understanding of שמים's reverence of her husband's תורה. That in turn made her own nightly duty so much easier too!

הי זכרו ברוך!

בגידיות, Your רבי

A letter from a Rebbi, based on interviews



Understanding Davening

An introduction to תחנון...

Mondays and Thursdays have a lengthier תחנון than the rest of the week. One reason is based on ד"ה כדי (ביק פ"ב. ד"ה כדי) תוספות which cites the (תנחומא פ' ונרא אות ט"ז) מדרש: (תנחומא פ' ונרא אות ט"ז) מדרש: משה רבינו went up on ה' סיני on a Thursday to accept the 2nd set of לוחות (לוחות קבל) (אחרונות). משה davened to ד' to accept כלל ה' סיני and came down from ישרא'ל forty days later on a Monday (יום פנור) with the לוחות אחרונות and משה's message to משה of סלחתי כדברך, I forgive you as per your words (משה's argument). תוספות continues that these days [Mondays and Thursdays] were designated for all future generations as days that כלל ישרא'ל chose to seek forgiveness from ד'. Our תפלות for סליחה every week have special כוחות and ומחילה on these days since they also encompass the משה תפלות.



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, 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 שנים מקרא ואחד 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 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!

Sage Sayings



When R' Shlomo Zalman Auerbach זצ"ל was looking for a שדוד for his daughter רחל, he heard about a great בחור, R' Zalman Nechemiah Goldberg זצ"ל from ישיבת חברון. He went directly to ר' אהרן כהן זצ"ל, ראש ישיבה, to get the accurate information. ר' אהרן replied, "דאס איז נישט א בחור וואס אס — rather, נאר ליבערשט, ער איז שוין א גדול!"; This is not a bochur who will be a גדול [in the future]; rather, he already is a גדול! That was all the research needed!

Source: Heard around the Shabbos Table



LEARNING FROM OUR LEADERS

בס"ד
PIRCHEI AGUDAS YISROEL OF AMERICA

AT A LARGE GATHERING IN THE HOME OF THE KSAV SOFER, RAV AVROHOM SHMUEL BINYOMIN SOFER ZT"l, THE RAV OF PRESSBURG, MANY GREAT RABBANIM OF THE GENERATION WERE PRESENT. IN HIS DESIRE TO HONOR HIS GUESTS, THE KSAV SOFER SHOWED THEM AN ANTIQUE COIN.

RABBOSAI! THIS COIN IS A REAL MACHATZIS HASHEKEL COIN FROM THE TIME OF THE BEIS HAMIKDASH. IT IS OVER TWO THOUSAND YEARS OLD!

IT WAS PASSED FROM HAND TO HAND, AND AT SOME POINT, THE COIN DISAPPEARED!

RABBOSAI, WHO HAS THE COIN?

RABBOSAI, EVERYONE SHOULD CHECK THEIR POCKETS.

...SEARCH POCKETS?...WE ARE ALL RABBANIM!

AFTER A HALF HOUR OF FRANTIC SEARCHING, THE COIN WAS STILL MISSING.

LET US SEARCH EACH OTHER'S POCKETS SO AS TO LEAVE NO ROOM FOR SUSPICION.

NO!...THIS ENTAILS AN ELEMENT OF INSULT TO KAVOD HATORAH. PLEASE, WAIT ANOTHER FIVE MINUTES...

THIS REQUEST WAS REPEATED A FEW TIMES...

MAZEL TOV!! I FOUND THE COIN!!... I SEARCHED THE GARBAGE AND FOUND IT STUCK ON A DISH!

RABBOSAI, I NOW HAVE SOMETHING TO SHOW YOU...

THE RAV WHO HAD PLEADED NOT TO SEARCH TOOK A MACHATZIS HASHEKEL COIN FROM HIS POCKET...

I, TOO, WAS PLANNING TO SHOW THE OLAM MY MACHATZIS HASHEKEL. HOWEVER, WHEN THE KSAV SOFER SHOWED HIS MACHATZIS HASHEKEL, I KEPT QUIET IN HIS HONOR.

RABBOSAI! DO YOU KNOW WHY WE ARE REALLY ASSEMBLED HERE TODAY? JUST IMAGINE IF WE WOULD HAVE SEARCHED EACH OTHER AND FOUND THE COIN IN THE RAV'S POCKET. WE HAVE COME TO LEARN TODAY THE LEVEL REQUIRED OF בַּדָּק תִּשְׁפוֹט עִמִּיתֶךָ, JUDGE YOUR FRIEND FAVORABLY!

ר' מנשה (כתב סופר) WAS BORN IN PRESSBURG, HUNGARY, TO אֲבִירָה שְׂמוּאֵל בִּנְיָמִין סוֹפֵר זְצ"ל (כְּתוּב סוֹפֵר) AND ר' עֲקִיבָה אֵיגֶר זְצ"ל (דַּאֲחֵתֶר סוֹפֵר) (THE DAUGHTER OF ר' עֲקִיבָה אֵיגֶר זְצ"ל). HE WAS THE OLDEST SON OF THE כְּתוּב סוֹפֵר. HE WAS AMONG THE LEADING רַבֵּנִים OF HUNGARIAN JEWRY AND RAV OF PRESSBURG RAV. HE LEARNED UNDER HIS FATHER'S ר' מְרַדְכֵי אֶפְרַיִם פִּישֶׁל סוֹפֵר זְצ"ל (NOT RELATED) BEFORE STUDYING IN HIS FATHER'S יִשִּׁיבָה. AT THE AGE OF 18, HE MARRIED לֵאָה, דַּאֲחֵתֶר OF ר' WISS OF GÖRLITZ. AS THE כְּתוּב סוֹפֵר LAY ON HIS DEATHBED, HE BLESSED HIS SON WITH A LENGTHY בְּרָכָה IN WHICH HE USED EVERY בְּרָכָה FOUND IN תַּנְיִין. ON כ"ה תשרי, THE כְּתוּב סוֹפֵר AND AT THE YOUNG AGE OF 34, HE TOOK OVER HIS FATHER'S POSITION AS רַב OF PRESSBURG. HE FOUNDED הַחֲוּמוֹת שׁוֹמְרֵי הַחֲוּמוֹת IN 1862. HE SERVED FOR 33 YEARS, AS HAD HIS FATHER. HE AUTHORED THE כְּתוּב סוֹפֵר ON גִּיטִין, חוּמְשׁ, AND שׁו"ת כְּתוּב סוֹפֵר. SONNENFELD WAS A FAMED תַּלְמִיד ר' PAPPENHEIM OF VIENNA, AND ר' שְׁלֵמָה זֶלְמַן OF FRANKFURT AM MAIN.