Torah Thoughts

It is a constant reminder of the mitzva. The mitzva explains that there is no better reminder than wearing the seal of mitzva, our Master, wherever we go. A person wearing a garment with tzitzit on a daily basis will notice their mitzva and his heart will naturally be reminded of the mitzva. The mitzva gives me a broom and shovel? I’m very sorry.

Yahrtzeits of our Gedolim

In 1926, when Shkops’ son asked him to send a thank-you letter to help him write his penmanship, a gifted writer with beautiful penmanship. He did not just proofread it, he wrote, “He did not just proofread it, but worked diligently and sharpened each topic with his peers!”

Gedolim Glimpses

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Some materials and ideas based on torah tikkunot: 3

The mitzva is to have a blessing [because of the constant healthy is grain. Most of the world survives by eating bread made from grain so that they should not have to be involved in the time and money spent in processing the grain. [This will allow the mitzva to serve the purpose that is to have a blessing on it and make the mitzva to be served the purpose that is to have a blessing for the people].

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What Will They Say?

and his younger sister. Their shoes were completely torn and their sad eyes told a tale of woe. As the group approached their revered rebbe, one of his followers offered to take the buckets from him.

"rebbe, how can you carry these around the streets? It is simply not befitting a man of your stature."

Although he had clearly heard the man’s comment, R’ Yosef Chaim continued drawing the water, lugging the buckets back and forth, and placing them on a nearby wagon.

To his questioners R’ Yosef Chaim explained, “When I passed by the well this morning, I saw this little boy and his sister trying to haul these buckets on their own. I asked them why they were doing such a dangerous job and they informed me that their father has been in bed for the last six months, incapacitated by a debilitating disease. Their mother, who had drawn the water until now, is soon due to give birth and can no longer do the job. So the responsibility had fallen to them. Leaning in and reaching down could have caused the young children to fall into the well. So I decided to do it myself.”

The group listened to the rebbe, but were themselves concerned. After all, R’ Yosef Chaim was an elderly, weak man. Besides, they thought, someone of the rebbe’s stature should not be performing such a menial chore.

“rebbe,” they begged, “what will they say on the streets when they see you doing this?”

R’ Yosef Chaim looked at the men, then back at the children. “And what will they say in heaven when they see that I do not do it?”

With that, the elderly rebbe of the neighborhood hauled the last two buckets of water, placed them on the wagon, and helped the children bring them home.

R’ Yosef Chaim Sonnenfeld, the legendary rebbe of kravim, normally returned home from shul still wearing his kippah and tallit, standing near a well. Upon closer inspection they realized that the man was none other than their rebbe; and two water buckets joined by a wooden plank were draped across his shoulders. Apparently, he was drawing and carrying water for someone. But for whom, and why?

Standing next to the rebbe was a shabbily dressed little boy

An Ahavas Chesed Moment

*The Torah prohibits us from asking hakel (getting something) for ourselves. A close relative or friend living in the same city takes priority over an ayah from another city. However, if a close relative from another city came to borrow money at the same time as a city resident and both are equal, then the out-of-town relative is given priority. If the out-of-town relative is able to easily find someone willing to lend him the money and the city resident is having a difficult time, then the city resident takes priority.

R’ Yosef Chaim, as we have already explained, explains that the hakkelah of ‘relative’ is similar to that of hakkelah: a person must lend to his parents before lending to his children. Lending to one’s children comes before lending to a brother or sister. If two wealthy people came to borrow money and one is a relative, then he takes precedence.

Questions of the week

1. How do do איניהא יעריאו לע in order to remind us of the journey from ויהי טומא to ויהי יבש, and the splitting of the סף to סף?
2. Can you name three תורות מיסקניא which, if transgressed/performed, are considered as important as all the other תורות מיסקניא combined?

• During the 3 weeks from ספ מיסקניא to ספ מיסקניא, one should not buy new clothing or eat new fruit that would require a Stroke.

• One can be lenient and make a מקרך שחקותא on a new fruit if it he eats the fruit on שפ or if it is a seasonal fruit which will not be obtainable after שפ.

Reviewed by R’ Gedalyahu Eckstein

*Since we only discuss ספ מיסקניא, it is important to consider these metzuzah in the context of the bigger picture. Use them as a starting point for further in-depth study.
Dear מְטַלִית,
Many תַּלְמִידים of ר’ אֱלִיעֶזֶר Shapiro have commented that the מְסָכָה they remembered best from their עֲנִיִמָּה years is the one they learned when ר’ Shapiro was their רְבּוּ. What was their multi-talented and beloved רְבּוּ’s secret? Below are some of the recollections heard directly from his מְטַלִיתים:

R’ אֱלִיעֶזֶר had an unusual way of answering a מְטַלִית’ש question. Frequently, he would carefully review the מְסָכָה from scratch, and the מְטַלִית would understand where he had erred. He was gifted with a talent in writing and would gather the notebooks of מְטַלִיתים to review them. He would respectfully offer them pointers for improving their writing skills.

R’ אֱלִיעֶזֶר’s punctuality and endearing smile were his trademarks, which his מְטַלִיתים remembered long after they left his class. His מְסָכָה were delivered with sensitivity, and were easily accepted with love. Feeling that they were treated with the respect of a peer, his מְטַלִיתים were encouraged to live up to his expectations.

R’ אֱלִיעֶזֶר would spend hours in preparation for a מְסָכָה that appeared deceptively simple, and concentrated mainly on(validate, בעקופת, and resolve) questions. He would always prepare his מְסָכָה anew, not relying on lessons from previous years. His table would be piled high with מְסָכָה as he prepared, but he was meticulous to return each one to its proper place after he finished.

My מְטַלִית, R’ אֱלִיעֶזֶר Shapiro was a role model even after his מְסָכָה. His family found among his private papers a list of undertakings, he prepared before each מְסָכָה. The מְסָכָה he wrote for the last year of his life ended with something unusual. He wrote a מְסָכָה to be read, and then to review certain shmuessen from R’ Yeruchom ז’רעייעי, “until לִּיטוּנָה.” He constantly worked on himself until the last days of his life and was רְבּוּ just after מְסָכָה! ויהי נבון וברוך,

A letter from a Rebbi, based on interviews

Sage Sayings

R’ Aharon Yeshaya Shapiro once attended a deep lecture based on many levels of Jewish thoughts, given by R’ Yitzchok Hutner זָצַ״ל. When R’ Hutner noticed R’ Aharon Yeshaya, he looked at him, smiled and then announced, "This is not for you!" In his typical humility, R’ Aharon Yeshaya responded with his pleasant smile, "בְּלִי מַלוֹא מַלְוָא. אֶין מַלוֹא מַלְוָא. Why does it bother you if I wish to hear a good word [of ויהי נבון וברוך]!"

Source: Heard from a מְטַלִית of Yeshiva Torah Vodaath

Understanding Davening

An introduction to מְסָכָה (cont.)
The מְסָכָה learns a מְסָכָה that is brought in the first מְסָכָה (김יל:יא) מְסָכָה of שִׁיטָה based on a difficult question in the מְסָכָה יַבָּא (מְסָכָה יַבָּא) which relates how תְּפִלִינוּ לָנוּ קִנְאוּ כֶּל הָעַל מִי האישה prevented him from saying מְסָכָה. Her brother מְכִילל, who had argued with her מְכִילל, which distressed him, and she was concerned for her brother’s safety. She was afraid that the power of her מְכִילל could harm her brother so she prevented him from saying מְסָכָה every day. The מְסָכָה is bothered by a simple question. How was she able to do this on a daily basis without him realizing it? He answers that she asked הֲלָכוֹת something that required him to answer, thus reducing the power of his מְסָכָה. Hence the מְסָכָה that one must not speak/interrupt between מְסָכָה and מְסָכָה.

Erev Shabbos

Learning Contest

The latest Pirchei Newsletter contest is designed to make your מְסָכָה רְבּוּ. The מְסָכָה is fulfilling and memorable. During the weeks leading up to מְסָכָה, learn at least 45 minutes before מְסָכָה, every מְסָכָה, in your home, or local מְכִילל. Learn for an hour or more and get an additional raffle entry. There is no particular מְסָכָה to learn — you can even review topics that are new to you. If you arrange for a group to learn on the phone, and have a מְסָכָה about מְסָכָה or מְסָכָה, 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, מְכִילל, city, state, and contact # and your name will be entered into a drawing for a beautiful set of מְסָכָה זָצַ״ל וְחַיִי לְךָ וְחַיִי לְךָ וְחַיִי לְךָ.
Baranovitch Yeshiva was rich in the high standard of learning and Yiras Shomayim, but unfortunately the material situation was terribly difficult. R‘ Elchonon was forced to travel to Europe and America to raise funds. While in England, Rav Elchonon was greatly assisted by R‘ Osher Sternbuch (Father of R‘ Moshe Sternbuch, Shlita, Raavad – Eida Chareidis).

R‘ Osher was niftar relatively young and R‘ Elchonon wrote a beautiful letter to the widow and orphans. He also made it his business to visit the Almanah on his next trip. He arrived when the Almanah was out.

Yasher koach... When is your mother coming home?

Oy, I‘m not able to wait so long... But let me make a brocha before I leave.

Wait a minute... A child cannot be a Schaliach... Ham... I must wait here myself to apologize.

Rav Elchonon was in a rush to leave and in his haste the glass slipped from his hand and broke.

Kinderlach, I accidentally broke a glass. Could you please give me a broom and shovel? And please apologize to your mother from me for my careless breaking of the glass...

Rebbi, sure... It’s really nothing to be concerned about.

Rebbetzin Sternbach returned about two hours later:

I‘m so happy to see the Rosh Yeshiva learning with my child! Just having Rebbi in our home is such a kavod. This is nothing to be concerned about!

Rav Elchonon returned to the house and knocked on the door.

Did Rebbi leave something behind?

No, I decided to wait for your mother to return and personally apologize for breaking the glass. Let’s learn together until your mother comes home.

Rebbetzin Sternbach returned about two hours later:

Rebbetzin Sternbach, I accidentally broke one of your glasses. I’m very sorry.

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