



# PIRCHEI Weekly

Agudas Yisroel of America

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**פרשה: בהעלתך - הפטרה: רני ושמחי בת ציון... (זכריה ב:ד-ז):**  
**אבות פרק ב' - דף יומי: נדרים י"ג - מצות עשה: 3 - מצות לא תעשה: 2**



## Torah Thoughts



... בהעלתך את הנרות ...

...When you light the lamps ... (במדבר ח:ב)

רש"י offers two explanations for why the *תורה* chooses the word *מִנְוָה* [from the root *עלה, to go up*] in reference to lighting the *מנורה*. The more direct word *בְּהַדְלִיקָךְ, when you kindle [from the root *דלק, to light*]* would seemingly be a more fitting choice.

In his first explanation, רש"י reveals to us that *בְּהַעֲלֶתְךָ* is teaching an important *הלכה* regarding the careful way a *כהן* must light each flame of the *מנורה*. When the *כהן* is kindling the *מנורה* he must continually hold the fire next to the wick until the flame catches and begins to rise. Only when the *כהן* is confident that the flame is strong enough to be a *שֹׂנֵיטָה* [a flame that rises by itself, may he move on and light the next flame].

In his second interpretation, רש"י explains that *בְּהַעֲלֶתְךָ* teaches that there was a *מַעֲלָה, step*, placed in front of the *מנורה*. Even though the *מנורה* was 18 *סַפְּהִים* (about 6 feet) high, the height of the *כהן* was insignificant. Any *כהן* who is preparing the *מנורה* must always climb up the stairs and from a position of looking down, clean out the lamps every day before rekindling them. The *רא"ם*, in his commentary, mentions that since these interpretations are similar to each other, both can be learned from the same word *בְּהַעֲלֶתְךָ*.

R' Moshe Feinstein זצ"ל explains that what we learn from this רש"י tells us something about how a *תורה* to a *תלמיד*. A

good *תורה* must teach a *תלמיד* how to analyze each *תורה* topic. If a *תלמיד* is taught how to ask a question correctly and derive an acceptable answer, he can apply these skills on his own. Such a *תלמיד* is called a *שֹׂנֵיטָה*, a flame that rises by itself, in that topic. Only after the *תלמיד* is confident that his *תלמיד* has a clear understanding of the *סוגיה* should the *תלמיד* move to the next topic and teach it in the same manner. R' Chaim Shmulevitz זצ"ל would say, "One who can simply 'say over' what his *רבי* says on a specific topic is not necessarily considered a true *תלמיד*. He must also be able to 'say over' on his own what his *רבי* would have said. This indicates that he has absorbed his *רבי's* approach to understanding a *תורה* thought!"

R' Moshe continues: In reality, a *כהן* can easily prepare the wicks without the need of stairs. However, if he wants to completely clean out every corner of the cup holding the oil and wicks, it is only possible if the *כהן* is standing above the cups of the *מנורה* and looking down at them. So too, a good *תלמיד* must prepare as much as possible on a *סוגיה*. He can only be a perfect teacher of *תורה* to a *תלמיד* if he has a complete picture of the subject and has mastered the topic thoroughly. He needs to be fluent in all the parts of the *סוגיה* and be able to put all the pieces together as one whole unit, as if he is 'looking down' from above.

Both a *תלמיד* and a *תלמיד* have an important lesson to learn from one word - *בְּהַעֲלֶתְךָ*!

Adapted from: Darash Moshe



## Yahrzeits of our Gedolim

**כ"ז סיון 5672 - 5771 1912 - 2011**  
Stein was born in Skudvill, Lithuania, to *מרת* חסיה and *רבי* בנצ'ון משה. When *רבי* was nine years old, his father sent him to learn under R' Elya Lopian זצ"ל in nearby Kelm. As a *בחור* of fifteen, he went to *קשיבת טעלז*, where he became close to *רבי* יוסף לייב Bloch זצ"ל (עלטער טעלז רב) and his *מבקר* *רבי* משה רבינאוויץ זצ"ל (רבי חיים טעלז). Later in life, he published *חידושי רבי חיים* (רבי חיים טעלז). During WWII, he was exiled to Siberia. In 1946, he married *פריידל*, daughter of *רבי* לייב זצ"ל of Uzda. After escaping first to Czechoslovakia and then to France, they finally immigrated to the USA in 1947. He immediately joined the *הנהלה* of *Yeshiva* in Cleveland. He was a *בקי* *בכל התורה* *להלכה* and was *תלמיד* for thousands of *תלמידים* for over sixty years.

## Gedolim Glimpses

A Jew from Cleveland was once dealing with an extremely difficult situation. He decided to travel to New York and go to Williamsburg just to be able to get a *ברכה* from the Satmar Rebbe, *רבי* יואל טיטלבוים זצ"ל. The Rebbe asked the stranger where he was from. The man replied, "Cleveland." The Rebbe looked at him incredulously, "You came all the way from Cleveland. The *צדיק* R' Chaim Stein lives in your hometown! You are coming to me for a *ברכה*? Go to R' Chaim for a *ברכה*!"



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# Living with the Torah

## Don't Forget Us

בהעלתך את הנרות, אל מול פני המנוחה ... (במדבר ח:ב)  
 When you kindle the lamps, toward the face of the מנוחה ...

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

If one can successfully daven for growth in תורה by facing towards the מנוחה which represents תורה, imagine if one would daven for growth in תורה facing the תורה 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 תלמידים 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 lacking 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 learning. 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 an unforgettable sight.

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

As he listened, the student heard R' Ahron's words — words reminiscent of the famous הדרן which 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? בבא קמא — R' Nochum chazered you over and over. יקמות — 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 שלמה רפואה.

Adapted from: Touched By a Story 2 (With kind permission from ArtScroll)

## Chofetz Chaim Moment

ספר ח"ח הלכות לשון הרע כלל ח' סעיף ב'

"When Chaim's family immigrated to ישראל, he lost contact with his friends in ישיבה. One חודש המועד פסח, his family went on a trip to צפת. To his pleasant surprise, he met Eli, a former classmate, who was also with his family. They warmly embraced each other and, within moments, they began sharing past family stories. From Eli's fascinating stories, Chaim realized how much he loved his family, yet some episodes certainly were not complimentary to a few members of his family.

**Can לשון הרע assume that since Eli loves his family, it is not הרע?**

\*Stories adapted from Guard Your Tongue, A Daily Companion, A Lesson a Day and various real-life situations.

**Answer:** Unfortunately it is a common error that people make. They think that, if their intentions are noble, and they love the person whom they speak about, then it is permitted to speak about him in a negative manner. People often talk about their in-laws/parents/siblings to other family members without realizing that it is a negative manner.

## Questions of the week

1. How were the Jewish taskmasters in 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 heal his sister, מרים?

1. Because these taskmasters were willing to show such mercy and to protect their fellow Jews, משה said that the seventy should be appointed from among them (11:16) ...

2. אחי, 'His sister is in pain and משה is standing and praying lengthily (12:13) - משה אז אצל משה (17).

## Halacha Corner

הלכות כבוד אב ואם

1. One must always be keenly aware in openly showing his utmost respect and awe towards his parents.
2. רמב"ם's definition of awe is passive (e.g. NOT sitting in a parent's seat without permission / contradicting parents / calling them by their 1st name / responding against a parent with a public outburst etc.).

\*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 Talmid,  
 One of the many legacies that R' Chaim Stein זצ"ל left was a handwritten diary of his personal גלות during the war years.

"Today, I was not able to go to work because of a terrible backache. I reviewed many פְּרָקִים and תְּהִלִּים and תְּשׁוּבָה, but my נְשָׁמָה is thirsting for a דָּף גְּמָרָא, which we don't have. Instead, I thought about the תּוֹרָה that I said to the members of our חֲבוּרָה ..."

While still interned in the Siberian wasteland, R' Chaim and his friends realized that it was almost ראש השנה, and all their attempts to obtain a שׁוֹפָר had failed. They learned the תְּהִלָּה as a substitute. Just days before יוֹם טוֹב, they met a peasant carrying, of all things, a ram's head. They persuaded him to sell it to them and removed the horns, which met the minimum halachic שְׁעוּר for a שׁוֹפָר.

Overjoyed, they began working on the horns, and succeeded when it was almost ראש השנה שקיעה. They would have a kosher שׁוֹפָר! Born of an insatiable longing for the מִצְוָה, their excitement made the תְּקִיעַת שׁוֹפָר that year a memorable experience. Yet every year after that, R' Chaim had the same excitement. To his תְּלִמְיָדִים he said, "The תְּשׁוּבָה, strong

longing, to fulfill a מִצְוָה was so great, יֵס הָאֵט מִמֶּשׁ אֲנֵנְעָאֲנֵנְעוּ אִין, לְעֵבֶן! - it bothered us as if our lives depended on it!"

A בָּחוּר from Cleveland was learning in יִשְׂרָאֵל and was asked to take home an אֶתְרוֹג for the יְשִׁיבָה. When he arrived in Cleveland, the ראש ישיבה called his home asking if he had the אֶתְרוֹג. The בָּחוּר did not rush to bring it, but when he received another call from the ראש ישיבה asking when he was coming, he hurried over to יְשִׁיבָה where R' Chaim stood outside, waiting impatiently to hold the אֶתְרוֹג. Once he had it, his joy was obvious, and he showered the בָּחוּר with בְּרָכוֹת, the happiest man in the world. The מִצְוָה was "אֲנֵנְעָאֲנֵנְעוּ אִין לְעֵבֶן!"

My תְּלִמְיָד, one can understand a person's true essence by how he behaves in any situation. Whether in Siberia or Cleveland, R' Chaim's thirst for תּוֹרָה and אֲנֵנְעָאֲנֵנְעוּ אִין were always "לְעֵבֶן!" and never waned until his last day.

יְהִי זְכָרוֹ בְּרוּךְ!  
 רַבֵּי יוֹסֵף, בְּיַדִּידוֹת

Based on excerpts from an article in Mishpacha

# Sage Sayings



ר' ירושלמי, ש"ס, תנ"ך, was known to be fluent in every תורה, נתיבות, קצות etc. in the ישיבה מסכתות. In truth, he was more than a בַּקֵּי בְּכָל הַתּוֹרָה כְּלָה; he was an עוֹבֵד ד' every moment of his life. He explained why he repeated הַנְּי מְכוּן when he put on תְּפִלִּין ת"ם: "רַבֵּינוּ תַּיִם תְּפִלִּין אֵיךְ אֵיךְ קָעָן בַּעֲטוֹן נֶאֱדָר אֶמְאֵל: "If I can repeat my request to ד' that my heart should be close to Him, should I miss the opportunity?"

Source: Inspiring Lives and Their Lessons (ArtScroll)

# Understanding Davening



## An introduction to תהנון... (cont.)

The גמרא (בבא מציעא נט:) quotes a powerful episode in regard to the saying of תהנון that is quoted להלכה. The incident involves the sister of רבן גמליאל who prevented her husband, רבי אליעזר, from saying תהנון. רבי אליעזר had proven that he was right on a certain הלכה that many argued with, including רבן גמליאל. Based on the פשט of the רשב"י, she understood the power of her husband's עשרה followed by a תהנון, and would distract him with a question before he began saying תהנון. The interruption reduced the potency of his תהנון, and no harm befell רבן גמליאל. The 1st אין לדבר בין תפלה (אוי"ח סי' קל"א סי' א') הלכה begins תפלה (אוי"ח סי' קל"א סי' א') הלכה. לנפילת אפים. One must not interrupt between תהנון and שמונה עשרה. The ערוך השלחן explains: because if you do talk, it loses its value. (ע מ"ב ס"ק א')

לעיני ר' משה צבי בן הרי טוביה הלוי זצ"ל



## The International Pirchei Erev Shabbos Learning Program

The contest: During the weeks leading up to קבלת התורה and until פְּרִשַׁת קָרַח, שַׁבַּת פְּרִשַׁת קָרַח, learn at least one hour before מִנְחָה every שַׁבַּת, in either your יְשִׁיבָה or local בית מדרש. Each week that you learn for an hour or more will be considered another entry into the raffle.

The contest's basic rules: There is no particular לְמוֹד to learn and you can even review your וְאֶחָד. שְׁנַיִם מְקָרָא וְאֶחָד. However, if you can arrange for a group, and you have a שְׁעוּר to learn קְדוּשַׁת שַׁבַּת, especially about קְדוּשַׁת שַׁבַּת, you will receive an extra chance in the raffle each week that there is a group with a שְׁעוּר. This contest is open for all ages up to 12th grade.

If you are interested in joining this program, please send in your faxes signed by a parent by Monday 2:00 pm to 718 506 9633. Please include your name, grade, יְשִׁיבָה, city and state. Please include your contact and fax number and your name will be entered into another drawing for a beautiful set of מְקָרָאוֹת גְּדוּלוֹת חוֹמְשִׁים!





# LEARNING FROM OUR LEADERS

בס"ד  
PIRCHEI AGUDAS YISROEL OF AMERICA

RABBI DOVID BARKIN ZT"l WAS A POPULAR MAGGID SHIUR IN TELSHE YESHIVA. EVERY DAY AFTER THE SHIUR, HE WOULD WALK HOME ACCOMPANIED BY HIS TALMIDIM, WITH WHOM HE WOULD SPEAK IN LEARNING.

RABBOSAI! DID YOU HEAR WHAT MOSHE JUST ASKED? YOU KNOW, THIS TIME IS SO PRECIOUS TO ME... I ALWAYS HEAR SOME CHIDDUSH ON THIS WALK!

REBBI, WE ALSO ENJOY WALKING WITH YOU EVERY DAY!

THANK YOU! THE FEELING IS DEFINITELY MUTUAL.

ONE DAY AFTER THE SHIUR...

RABBOSAI!  
I ASK YOU MECHILAH IN ADVANCE. IT'S BEEN SO NICE WALKING HOME ACCOMPANIED BY YOU EVERY DAY. BUT AS OF TODAY, WE WILL HAVE TO DISCONTINUE THIS MINHAG.

OY, WHAT'S WRONG?

WHAT HAPPENED?

WHAT COULD BE THE REASON?

AS THE REBBI WALKED TOWARDS HIS ROOM...

REBBI, REBBI... WHY THE CHANGE IN SUCH A BEAUTIFUL MINHAG?

I HAVE MY REASON, BUT THAT'S HOW I UNDERSTAND IT HAS TO BE...

THE TALMID REMEMBERED HOW HIS BELOVED REBBI ENJOYED THE COMPANY OF HIS TALMIDIM ON HIS DAILY WALK HOME ...

BUT REBBI... WE ALL KNOW HOW YOU ENJOY WALKING TOGETHER WITH THE TALMIDIM EVERY DAY! WHAT CHANGED?

MY SON, YOU ARE SO RIGHT... BUT YOU SHOULD KNOW I SPENT A LONG TIME ON THIS DECISION.

THE TALMID CONTINUED TO ASK HIS BELOVED REBBI...

REBBI, PLEASE FORGIVE ME, BUT WE ALL WOULD APPRECIATE IF REBBI WOULD EXPLAIN TO US WHY THERE WAS A CHANGE. WE ARE YOUR TALMIDIM AND WANT TO LEARN FROM OUR REBBI'S ACTIONS.

R' DOVID HEARD THE SINCERE REQUEST FROM HIS TALMID AND EXPLAINED HIS UNUSUAL BUT SELFLESS ACTION.

OK... YOU ARE RIGHT. I REALLY DO ENJOY WHEN YOU ALL WALK ME HOME. HOWEVER, I THOUGHT THAT PERHAPS THE OTHER REBBEIM FEEL SLIGHTED. I NOTICED SOME REBBEIM WALK HOME ALONE. IMAGINE IF OUR WALK MIGHT CAUSE SOMEONE ELSE TO FEEL EVEN THE SMALLEST BIT OF PAIN! I THINK IT IS BEST FOR YOU ALL TO ASK QUESTIONS LATER.

R' DOVID WAS BORN IN CHICAGO TO R' KALMAN, A בן AND TALMID OF SLABODKA, AND GOLDA BARKIN. AT THE AGE OF 11 HE WENT TO TELSHE, CLEVELAND, AND WAS GREATLY INFLUENCED BY R' HERSHEL BARON. HE BECAME A TALMID MUVHAK OF R' MORDECHAI GIFTER AND R' PESACH STEIN. HE WENT TO PONEVEZH IN 1966 AND BECAME VERY CLOSE WITH R' SHACH. BASED ON A LETTER FROM R' GIFTER PROPOSING HIS שידוך, AND ON THE ADVICE OF R' YEchezkel LEVENSTEIN, HE RETURNED CLEVELAND. AT 22, HE MARRIED MIRIAM, R' ELYA MEIR BLOCH'S DAUGHTER. R' SHACH WOULD SEND HIS כתבים TO R' DOVID FOR REVIEW AND HE WAS RENOWNED AS A מְתַמֵּד AND גְּאוּן. AFTER THE הישיבה הראשונה הישיבה, R' SHACH ADVISED HIM TO STAY IN CLEVELAND. SOME OF HIS EXTREMELY POPULAR SHIURIM ARE PRINTED IN ספר אהבת דוד.



For any inquiries or comments please feel free to call 347-838-0869 • Illustrated by: Yishaya Suval 718-395-9794

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