



PIRCHEI Weekly

Agudas Yisroel of America

February 20, 2016 - ו' אדר א', תשע"ו - Vol: 3 Issue: 17



כרשה: תצוה - הפטרה: אתה בן אדם... (יחזקאל מגי: כז)

משנכנס אדר מרבנים בשמחה! דף יומי: גיטין ס"ט

מצות עשה: 4 מצות לא תעשה: 3

Torah Thoughts

... להעלות נר תמיד (שמות כו: כ).

To kindle the lamp continually.

begins with the מצוה to light the מנורה in the בית המקדש / משכן each evening. Sufficient oil had to be put in so that the מנורה would burn even during the longest nights of the year (לילי / טבת). The requirement for the flame to burn so long seems to suggest that the מנורה's purpose was to illuminate the משכן / בית המקדש. But we know that ד', the *Creator of light and darkness*, יוצר אור ובורא חשך, does not really need קלל ישראל to illuminate the darkness for Him. What then is the purpose of this מצוה?

answers with an insightful מושל מדרש (שמות רבה לו: ב), *parable*: A blind man was walking with his friend, who told him, "Come, hold on to me and I will lead you." Once they entered the house, the friend asked the blind man to light a torch for illumination. The blind man had no need for the illumination, but the friend explained, "I asked you for a favor in return so that I gained from you, and thus you will not feel indebted to me for leading you."

ד', and the blind man represents בני ישראל, who resembled a blind man who "gropes in the darkness" when they committed the sin of the עגל הזהב, *the golden calf*. Despite their עברה ד', continued to lead them through the desert with the cloud by day and the pillar of fire to illuminate the night. After בני ישראל began building the משכן, ד' commanded משה to light the מנורה

to provide illumination even on the darkest nights. In this way, בני ישראל would be able to perform a service and illuminate the משכן. The light was not needed; its purpose was to be able to, so to speak, pay back ד' for His great kindness, just as He illuminated the way in the desert for בני ישראל.

R' Yerucham Levovitz זצ"ל commented that we learn from this מדרש how to perform a perfect act of חסד. After helping another person, the benefactor should try to find a way to ask the beneficiary for even an insignificant favor. It is important to note, says R' Yisroel Reisman שליט"א, that when one does a kind deed and the recipient says "Thank you!" or blesses you, your response should not be, "There is no need for the thank you!" This is keeping the recipient forever indebted to you, since he cannot even give you back an acknowledgement or blessing. No one likes to feel indebted, and asking for a small favor will prevent the beneficiary from feeling indebted to the one who performed the חסד. At times, doing a complete חסד entails not accepting money, while at other times a complete חסד necessitates accepting payment. By accepting a person's money or favor in return for the חסד you have done, you are allowing him to express הכרת הטוב, and freeing him from the burden of feeling indebted to you.

Based is part on: **Rav Wolbe on Chumash** (with kind permission from ArtScroll)



Yahrtzeits of our Gedolim

ר' שמואל י"ד אדר א' Schwab was born to הונדה and ר' תנח in Frankfurt-5669 - 5755 am-Main, Germany. He learned at Telz and Mir before becoming ד"ר in Darmstadt. He married Recha Froehlich in 1931. In 1933, he became the רב in the district of Ichenhausen in Bavaria. Escaping Nazi Germany in 1936, R' Schwab served as רב in Baltimore, and founded the Bais Yaakov School for Girls of Baltimore. In 1958, he joined R' Joseph Breuer זצ"ל, serving as רב of ישיבת ענת ישיבה, where he served until his פטירה. A prolific writer, his magnum opus, Selected Writings, מעין בית השואבה, (Rav Schwab on Prayer edited posthumously by ר' משה, his eldest son), and more reflect his original thinking, practical השקפה and historical genius.

Gedolim Glimpses

R' Shimon Schwab זצ"ל related part of a conversation he had with the חפץ חיים. The חפץ חיים said to him, "As a בנה, when קשיח comes I will have the opportunity to serve in the בית המקדש. Do you know why I am a בנה? Simply because my *Zaide* responded to משה's call of אגלי after the sin of the עגל. In that merit, all his future generations serve ד' as בהנים." R' Schwab then noted, "In every generation, there is a call of אגלי. Bend your ear and listen to that call!"



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לעיני רבי ישראל בן אברהם ז"ל
לעיני הבע"ש ישיבתו דוב ע"ה בן יבלחט"א יצחק צבי נ"י

ועשית בגדי קדש לאהרן... לכבוד ולתפארת (שמות כח:ב).

You shall make vestments of sanctity for אהרן, your brother, for glory and splendor.

The ספר ההנוף explains why the כהנים wear special clothing. The כהן's entire body, except for his hands and face, was covered with sacred clothing. The כתנת, knitted tunic, covered him from his neck to below his ankles, its sleeves completely covered his arm. The מצנפת, turban, was made from a band 16 אמות [approx. 30 feet] long, which was wrapped around his head many times. The אבנט, belt, was 32 אמות [approx. 60 feet] long, enwrapping his body several times.

When a כהן viewed himself all he saw was the כהונה. Whichever way he turned he was reminded that he was in the presence of ד'. When people saw כהנים performing the עבודה, they would watch in awe as each of the כהנים in their כהונה performed his individual task with great speed and יראת שמים. The clothing represented קדושה for the כהנים as well as for those who observed them. The same is also true with the clothing we wear every day. Our clothing represents us both to ourselves and to the world.

There is a fascinating story concerning this concept that occurred with R' Shimon Schwab זצ"ל of Khal Adas Yeshurun in Washington Heights. It goes back to 1936, when R' Schwab was a young Rabbi in Germany. It was a time when the stirrings of anti-Semitism were beginning to be felt. The first Nuremberg Laws were passed in 1935 revoking citizenship from Jews and prohibiting them from marrying non-Jews.

On שבת דרשה, sermon, and was then accused of publicly maligning the chancellor of Germany, and גמח שמו. It seems that in the שבת דרשה on תשא, he was addressing the sin of the עגל הזהב, Golden Calf. In his disparagement of the sin and the people's error in thinking that one needs a "middleman" to approach ד', he had said, "The Jews do not need a

vermittler," German for "go-between." A government spy, which was a common fixture in shul in those times, misunderstood this and thought the רב said, "Hitler," and that the German dictator was the focus of R' Schwab's criticism.

The רב was brought before the Gestapo to explain himself. He was shocked at the stupidity of the accusation, and making direct eye contact with the official, the רב emphatically declared his innocence. This was not a sufficient defense for the Nazis. He was told that his case would be reviewed, and he would be advised of the verdict.

After that meeting, R' Schwab was in fear for his life. He knew that he was not dealing with human beings. In his diary, he recorded that it took until the middle of אגיר — two months — before the matter was resolved and he was vindicated.

During this period, he slept fitfully, if at all — but always in his clothing. He feared that he would be arrested in the middle of the night, which was common practice for those beasts, and taken to jail — or into the forest to be beaten or left to die. In other cases, they would rouse their victim in the middle of the night and take him out to the town square for a public hanging. If this would be his fate, the רב decided that he would face it with dignity — and dressed in his Rabbinic garb — as befits a תורה leader.

As the community רב — like any תורה leader — R' Schwab lived each moment thinking, "As a רב of this congregation, I am a שליח דרמהמנא. To the world, everything that happens to me is as if it is happening to ד'. It would be a חלול ד' for the Nazis to hang the רב of the town in his nightclothes. I want people to look at me hanging in my רב's clothing and know that I was perfectly comfortable and accepting that I was leaving this world ד' קדוש ד' as a רב representing His Glory!"

Adapted from: Rav Schwab on Prayer (with kind permission from ArtScroll)

Focus on Middos

Dear Talmid,

R' Shimon Schwab זצ"ל, once related the following incident from his early years as a student in Mir Yeshiva in Poland.

He planned to visit his parents' home in Frankfurt for פסח. As was customary, he approached the משגיח, R' Yeruchem Levovitz זצ"ל, for a loan to buy a ticket. Upon returning after פסח, R' Shimon went over to the משגיח to repay the loan, and thanked him.

R' Yeruchem chastised him, "Does etiquette take precedence over הלכה? Are you not familiar with the prohibition of רבית

הכרת הטוב?" (Thanking a lender may sometimes constitute a prohibited form of paying interest).

The following year, R' Schwab again approached the משגיח for a loan. This time, however, when he returned, he repaid the loan without saying a word.

Again, R' Yeruchem chastised him, "Is there no הכרת הטוב?"

R' Schwab was quite perturbed. "When I said thank you, I was chastised, and when I did not say it, I was chastised. What am I supposed to do?"

R' Yeruchem answered him, "It may be true that the הלכה does not allow you to thank me, but the feelings of הכרת הטוב should

be so strong that I should be able to see you struggling not to verbalize it. I don't see that struggle!"

My תלמיד, there are many ways other than speech that express how you feel. Your body language can speak volumes — often louder than the spoken word. Your friends look at your actions for direction and encouragement. Do you realize the power of your daily actions? When you daven or learn with enthusiasm, the people around you may be uplifted and change forever.

יהי זכרו ברוך!

בגידות,

רבי רב

Story adapted from Power Lines by Rabbi E. Nissenbaum

Halacha Corner

הלכות עניי דומא:
הלכות שנים מקרא
ואחד תרגום

- If one intends to complete שנים מקרא ואחד תרגום during morning, one should לכתחלה read the words מלה במלה, word by word, together with the קורא.

- The הגהות מיהר"ם writes that the ענינים completed his שנים מקרא ואחד תרגום, when talking is forbidden.
- During קריאת התורה he listened intently, not saying a word.

*Since we only discuss הלכות 1-3, 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.

2nd Annual Pirchei ת"ת שובי"ם Contest



Final week of ת"ת שובי"ם contest — שבועות של ת"ת

Don't be discouraged if you have not as of yet joined the International Pirchei ת"ת שובי"ם contest. This week is the final week of the contest but you can still join the amazing די קדוש of the hundreds of תלמידים who have participated. Everyone is a winner and י"ח all those who have entered will eventually receive the ספר. This ספר was one of the inspirations for this contest and is being reprinted specially for all participants.

To participate, boys in 1st and 2nd grade (6+) should complete the ת"ת until 3rd grade (8+) until 4th grade (9+) until 5th grade (10+) until 6th grade (11+) until 7th and 8th grades (12+) complete the entire ת"ת. Please send a weekly fax to 718 506 9633 – include your grade, name, school, city, state, contact and fax #.

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Goldman, Moshe Levi, Yehuda Tzvi Schwabacher, Nosson Tzvi Herzfeld, Shmuly Knopf, Yeshiva Tiferes Tzvi; Shloime Aron, Duvid Unger, Yeshiva Ohr Boruch D'Veitzen; **Chicago, IL**; Nachman Bulman, Binyomin Silver, Yaakov Kibel, Meir Abraham, South Bend Hebrew Day School; **South Bend, IN**; Aryeh Leib Stein, Torah Institute of Baltimore, Yehoshua Garry, Yeshivas Chofetz Chaim; **Baltimore, MD**; Shlomo Aryeh Blech, Hebrew Academy of Cleveland, **Cleveland, OH**; Yitzchok Gerlitz, Talmud Torah Torah V'daas, **Karmiel, Israel**.

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LEARNING FROM OUR LEADERS

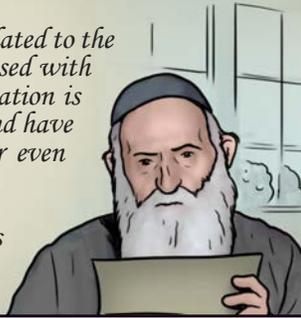
בס"ד
PIRCHEI AGUDAS YISROEL OF AMERICA

EZRAS TORAH IN NEW YORK CITY WAS THE INTERNATIONAL ADDRESS FOR ANY PERSON OR ORGANIZATION IN NEED OF צדקה. EVERY DAY LETTERS ARRIVED FROM EUROPE AND ארץ ישראל ASKING R' HENKIN TO SEND FUNDS.

L'kovod Ezras Torah,

My name is Chaim. Our family is related to the Ozherover Rebbe. We are B"H blessed with six daughters... The economic situation is difficult... I am now unemployed and have run out of money in the home for even basic food.... Hametzapeh liyeshua...

B'yedidus Chaim.



R' HENKIN WOULD CAREFULLY WEIGH THE צדקה NEEDS OF EACH LETTER. REGARDING THIS CASE, HE CALLED THE OZHEROVER REBBE, WITH WHOM HE WAS VERY CLOSE.

THIS MORNING I RECEIVED A REQUEST FROM A RELATIVE OF YOURS IN EUROPE, REB CHAIM. HE MENTIONED HIS SIX DAUGHTERS. WOULD YOU KNOW THEIR AGES? I WOULD SEND MORE IF THE OLDEST IS CLOSE TO MARRIAGEABLE AGE.



CHAIM'KE? I KNOW HIM WELL... HE HAS ONLY ONE DAUGHTER!

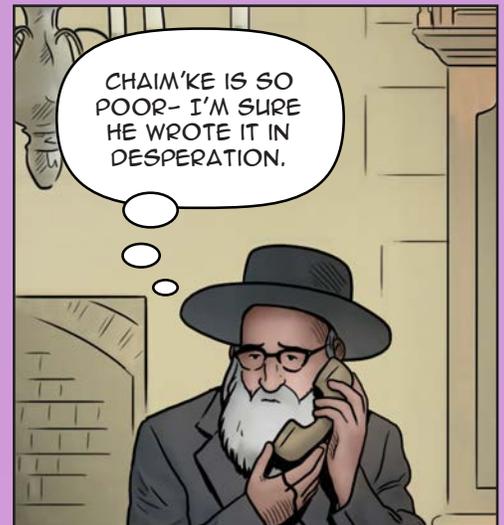
CHAIM'KE IS A TRUE ANI V'EYON, BUT APPARENTLY HIS CLAIM OF SIX DAUGHTERS IS BASED ON *שה בנרס אחד - SIX WERE BORN AT ONE TIME...

OY! A TRUE ANI... BUT I AM STILL ONLY ABLE TO GIVE FOR ONE CHILD... DO YOU KNOW HER AGE?

*THIS WAS A CLEVER PLAY ON WORDS, REFERRING TO THE MULTIPLE BIRTHS IN MITZRAYIM.



CHAIM'KE IS SO POOR- I'M SURE HE WROTE IT IN DESPERATION.



I AM INTERESTED TO KNOW HOW MUCH צדקה YOU DISPENSE FOR EACH CHILD.

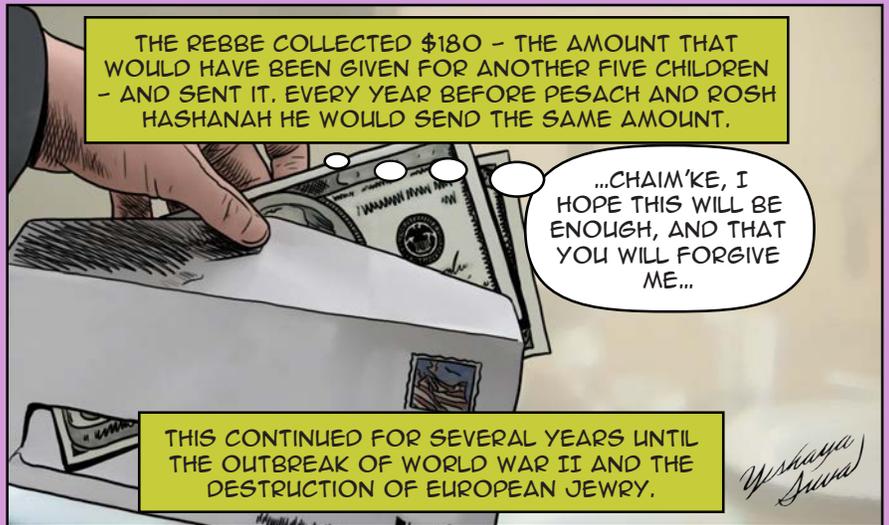
WE GIVE \$36 PER CHILD.



THE REBBE COLLECTED \$180 - THE AMOUNT THAT WOULD HAVE BEEN GIVEN FOR ANOTHER FIVE CHILDREN - AND SENT IT. EVERY YEAR BEFORE PESACH AND ROSH HASHANAH HE WOULD SEND THE SAME AMOUNT.

...CHAIM'KE, I HOPE THIS WILL BE ENOUGH, AND THAT YOU WILL FORGIVE ME...

THIS CONTINUED FOR SEVERAL YEARS UNTIL THE OUTBREAK OF WORLD WAR II AND THE DESTRUCTION OF EUROPEAN JEWRY.



Yishaya Suval

THE OZHEROVER REBBE, R' MOSHE YECHIEL HALEVI, WAS BORN IN OZHEROV TO THE REBBE, R' AVRAHAM SHLOMO AND MIREL REITZA, WHO WAS THE DAUGHTER OF R' HOROWITZ, THE REBBE OF CHENTCHIN. AT THE AGE OF 24 HE WAS APPOINTED RAV OF OZHEROV. IN 1916, HIS FATHER WAS NIFTAR. ONLY AFTER THE PERSUASION OF MANY REBBES AND HIS CHASSIDIM DID HE ACCEPT THE POSITION OF REBBE IN 1918. IN 1920, HE TRAVELED TO AMERICA TO PUBLICIZE THE IMPORTANCE OF AGUDAS YISRAEL. IN 1926, HE MOVED TO AMERICA AND IN 1927, HE OPENED A SHUL IN THE BRONX. IN 1953 HE ASCENDED TO ERETZ YISRAEL AND ESTABLISHED HIS בית המדרש IN TEL AVIV. HE WAS ONE OF THE DRIVING FORCES IN THE AGUDAS YISRAEL OF ERETZ YISRAEL AND ESPECIALLY IN חינוך עצמאי. HE WROTE TWO MONUMENTAL WORKS, תנ"ך, COMPRISED OF 11 VOLUMES, AND באר משה, 12 VOLUMES ON אש דת.



For any inquiries or comments please feel free to call 347-838-0869 • Illustrated by: Yishaya Suval www.leilshishi.com

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