



PIRCHEI Weekly

Agudas Yisroel of America

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כרשה: בחקתי (חזק) הכטרה: ה' עזי ומעזי... (ירמיהו טז:ז-יז:ד)

דף יומי: בכוחות מ"ה מצות עשה: 7 מצות לא תעשה: 5

מ"ב לעומר אבות ה

Torah Thoughts

מצוה שני: מעריך אדם שיתן דמיו הקצובין בתורה

We are commanded to follow the laws of *erech-valuations*, of people; that is to say, someone who said, "[The obligation to pay] עלי, *my own erech-value is upon me*," or "עריך עלי, *the erech-values of So-and-so is upon me*," must give a fixed amount, which the תורה has established, based upon gender and age, to the פהו. This is a מצוה עשה as the פסוק says, "איש כי יפלא נדר בעריך, *If a person promises with a vow, to ד' regarding an erech-valuation of people ... (ויקרא כז:ב)*." The laws of עריך fall under category of נדר הקדש, vows related to holiness.

If one does not give the money to the פהו, not only is he מבטל this מצוה עשה, but he also transgresses two מצוות לא תעשה and another מצוה עשה. These are: לא יחל דברו, *one must not desecrate his words* (במדבר ל:ג, מצוה תז) and *you shall not be late in paying it* (דברים כג:כב, מצוה תקעד) according to *everything that comes out of his mouth he shall do* (מצוה ל:ג, ותקעה).

The אלשיך teaches that the purpose of this מצוה is to recognize the קדושה, *holiness*, that resides within each Jewish person, especially oneself.

This מצוה is a type of פדיון, *redemption*, that comes with a spiritual motivation. When a person pledges his own value to the בית המקדש, he is forming an attachment to ד' and is dedicating himself to become more spiritual. He recognizes that he is in fact holy and is

creating his redemption value to be given for ד'. Similarly, a person who pledges the *erech-value* of another person, such as a child or relative, is telling that person to recognize the קדושה within and to become more dedicated to the service ד'.

This explains the מדרש תנחומא (בחקתי ו) that ד' said to Jewish people, "If you bring your ערכין pledges to me, I will consider it as if you offered your very lives to Me." This is a redemption of a person dedicating himself to become more spiritual.

The חנוך teaches that the purpose of this מצוה is to recognize the holy נשמה, *soul*, within our words.

Mankind's spirituality is through the power of speech. When man was created from the earth ד' breathed into man the נפש חיה, *living soul* (בראשית ב:ז). This נפש חיה is the spirit that connects man to ד' and distinguishes man from an animal. תרגום אונקלוס translates נפש חיה to mean לרוח ממקלא, *a speaking spirit*. Our words define our nobility of character and, without the power to communicate, the rest of the body is considered on the spiritual level of a dead body.

The חנוך's explanation gives us another possible interpretation of the מדרש תנחומא cited above: Our words are our נפש חיה, *our soul*. When we fulfill our obligations, especially in regards to *holy matters*, *charity*, ד' considers the action as the *fulfillment*, of our soul!

Adapted from *The Book of Mitzvos* (with kind permission from ArtScroll)



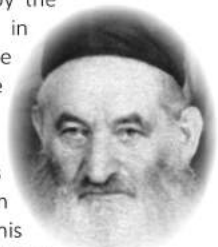
Yahrzeits of our Gedolim

ג' סיון
5630 — 5717
1870 — 1957

and ר' שאול רי תיים יצחק נצי"ל was born in Piltin, Latvia, to אביו and ר' קרב. He went to ישיבת טעלו at 16 and quickly became תלמיד of ר' Leizer Gordon מבהקא. In 1896, he married ר' משה יצחק, the daughter of ר' משה יצחק of Ponovezh (בעל מלאים למנושה על יורה דעה). In 1909, he succeeded יצחק as רב in Pavlograd and then Zager. In 1926, he immigrated to the United States, serving as רב in Harlem, NY, where he published his classic נתיבות תיים (על הרמב"ם) and later, טל שחקים. In 1928, he became רב ראש ישיבה in Chicago, IL. In 1951, he moved to ארץ ישראל, where he became close to many ישראלי. He is buried next to מלצר זלמן ר' איסר זלמן.

Gedolim Glimpses

נצי"ל was respected by the גאונים of his time for his ישראלי in learning. Upon seeing his חדושים, the Rogatchover, נאון, declared, "These are the *essence of truth in תורה*!" It is said that ר' Soloveitchik asked ר' תיים יצחק to review his חדושי תורה. ר' קרב asked a question on one חידוש and removed it from his ספר. When נצי"ל Leibowitz ר' ברוך בער visited the US, he met יצחק רי תיים. This is how he described his discussion in learning: "In Chicago, I heard מסיני!"



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לעיני ישראל בן אברהם ויל לעיני בני ישראל דוב ע"ה בן יבלחטי"א יצחק צבי ניי

This week's Pirchei Weekly is dedicated

לע"נ התינוק דניאל אלכסנדר ע"ה בן עקיבא יששכר הלוי נ"י



A Glass of Tea and a Bumblebee

אם בחקתי תלכו ... (ויקרא כ"ו: א)

If you will follow My decrees ...

רש"י quotes the words of תנ"ל that the guarantee of the rewards that follow in the next few פסוקים are for the people who are עמלים, work hard, in their תורה study. If the תורה comes too easily, the final reward is not the same.

תנ"ל teach us that learning without hard work is similar to planting without reaping. The learning does not reap the true rewards that follow when the תורה does not come with hardship. That explains why the ברכה we make every morning before we begin learning stresses תורה בדברי תורה, לעסוק [engross] ourselves in the words of תורה.

It was very difficult for Levi. Growing up in a home with such great expectations was almost too much to handle. His father was a prominent ושיבה, ראש, his mother a noted educator. But Levi was just a simple young man. He did not possess unusual intelligence and wasn't particularly talented in any specific area. He was just a regular guy.

The tension of trying to grow into someone that he was expected to be, but did not seem to have the talent to become, was quite overwhelming for him. The peer pressure in ושיבה made the 16-year-old boy feel as if he were suffocating. And he felt as if he had no one to turn to. His mind kept telling him to go see a great רב, to get some guidance. He had heard that the great R' Shach וצ"ל was a kind and gentle man, aside from being one of the world's great תורה authorities. So on one unusually gloomy day, Levi picked himself up and traveled to see the הדור.

Sitting in the waiting room outside R' Shach's study, Levi watched as many people filed in one by one. In fact, many of them had come after he did, and he couldn't blame anyone for going ahead of him. After all, he thought to himself, what am I worth anyway? He had not even asked to see the ושיבה; how could he have expected to be seen? Well, in any case, now there was no one else waiting, so Levi stood up and walked into the ושיבה's room.

Sitting there in front of him was the frail, elderly רבי. Although his eyesight was extremely poor, he noticed immediately that the young man had been crying. "Tell me what's wrong."

It did not take long for Levi to open up completely. He spoke about his lack of worth and his low self-esteem, how he was never able to please anyone or to make anyone happy. He went on and on as R' Shach watched and listened, nodding and shaking his head. Levi had never poured out his heart like this to anyone. Now he needed to hear something — anything — from this צדיק to let him know that there was reason for him to have hope that things would get better. He had to hear that all the anxiety and hassle would ultimately end and lead to some sort of pleasantness. After he finished his outburst, he waited for a response, for some magical words. But no words came.

Instead, he watched as R' Shach sat quietly, tears filling his eyes. Levi still waited, hoping to hear some sort of soothing message. Two of the longest minutes in Levi's life seemed to crawl by, and then he noticed that as the ושיבה was stirring some honey into his tea, a smile began to form on his lips as if a thought had just entered his mind.

Finally, R' Shach began to speak as he continued to stir his tea. "Did you ever notice that a bee is one of the most irritating, bothersome creatures? It buzzes around you and refuses to go away, sometimes even biting and hurting you. Yet, one who endures the sting of the bee will be rewarded with the sweetest and most satisfying taste there is. And I think that the reason ה' made it that way was to teach us a lesson — sometimes, when things are difficult and worrisome, there will be honey to taste when it is all over."

Levi saw that the honey on the ושיבה's spoon was now nearly dissolved. The message was clear. He suppressed the welled-up tears and replaced them with a small smile. He knew it might be difficult. It would hurt. At times it might be utterly painful. But he had hope that in the end the sweet taste of honey was awaiting him.

Adapted from: One Shining Moment (with kind permission from ArtScroll)

Chofetz Chaim Moment

ספר ח"ח הלכות רכילות כלל ט' סעיף ג'

*Levi, new to the neighborhood, was not aware of the two older boys who always demanded their 'honor'. The parents of these boys never listened to anything said against them and Eli realized that it was best just to tell Levi to be careful when dealing with these boys. Levi was flabbergasted and did not believe that this behavior was tolerated and wouldn't listen to Eli's warning. Eli overheard one of the boys plotting to create an embarrassing moment for Levi.

What points must Eli satisfy before relating what he heard to Levi?

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

Answer: The five points that Eli must satisfy are 1) to relate only that which is absolutely necessary 2) not to exaggerate 3) to have only a constructive purpose in mind when relating what he heard 4) to have an alternative solution and do his utmost to avoid permanently causing anyone more embarrassment than necessary.

Questions of the week

1. Why is אלקהו written with an extra 'ו' 5 times in תנ"ך and אלקהו is written missing the 'ו' 5 times in תנ"ך?
2. Why does the evaluation of a man 60 years and older diminish more than that of a woman 60 and up?



1. The letter ו took the letter ו from אלקהו (as security) to insure that the expression [אלקהו] אלקהו אלקהו אלקהו אלקהו אלקהו [אלקהו] of אלקהו implies that an older man is more burdensome than an older woman and therefore loses more of his value (א) — 27:27.

2. The expression [אלקהו] אלקהו אלקהו אלקהו אלקהו [אלקהו] implies that an older man is more burdensome than an older woman and therefore loses more of his value (א) — 27:27.

- One who remained awake learning all night should ask שנה.
- If one slept in bed for at least a ½ hour during the daytime and then one may say עצמי ברכות התורה.

*Since we only discuss 1-3 תנ"ך, it is important to consider these תנ"ך in the context of the bigger picture. Use them as a starting point for further in-depth study.

Focus on Middos

Dear Talmid,

R' Itzele זצ"ל, the גאון and גדול הדור of Ponovezh, had a special יְדִידוּת for יצחק זצ"ל Korb ר' תיים. They would meet weekly to review the questions in learning that each had encountered over the course of the week. R' Itzele referred to יצחק as a "גאון with a wagon-load of יְקָשִׁוֹת!" There was nothing that could give ר' תיים more joy than in-depth learning and being מחדש הדושי תורה.

However, there was one thing that paralleled ר' תיים's יצחק, and that was his tangible שמים. R' Yechezkel Sarna זצ"ל, the ראש of חברון, once said, "There are many מורי הוראה, but very few יראי הוראה [Meaning: there are many רבנים who פסקו a שאלה, question, based on their knowledge of הלכה, but very few who know the הלכה well and are still afraid to פסקו because of their יראת שמים]. יראת שמים is a true הוראה!"

During the years that R' Korb was in America, one of the primary jobs as ראש ושיבה was to test תלמידים and grant them סמיכה. Once, after the ישיבה held

א קענדע for 39 בַּחוּרִים being granted סמיכה, יצחק ר' תיים remarked that the responsibility weighed so heavily on him that he felt as if he had been stabbed with 39 knives.

Shortly after R' Korb began granting סמיכה, one of his מוסמכים assumed a position as רב in a קהלה that did not conform to ר' תיים's strict halachic standards. יצחק ר' תיים was so shaken when he heard about this situation, that he declared that he was resigning from giving סמיכה.

This was a most difficult decision. He was convinced that he would be fired for giving up one of his main responsibilities; however, this was not the case. The ישיבה accepted his decision.

My תלמיד, when ר' תיים יצחק took his unpopular stance, he never intended that 80 years later, it would serve as a model lesson about his שמים! Anytime you make a difficult choice לשם שמים, a נצחיות, a זכות that will be remembered forever!

יהי זכרו ברוך!

רבני Your בנידינות,

Story adapted from: The Yated Ne'eman (with kind permission)



MASMIDEI HASIYUM

This week's winners:

Grade 1 - Yitzchak Zaggy, Tashbar Sephardic Yeshiva Ktana; **Los Angeles, CA**; **Yedidyah Mordechai Tokayer**, Derech Hatorah; **Brooklyn, NY**; **Naftuli Geller**, Bnei Zion; **Toronto, ON**.

Grade 2 - Yisrael Yitzchak Karr, Yeshiva Ktana; **Waterbury, CT**; **Moshe Rubelow**, Tashbar; **Lakewood, NJ**; **Zevi Fass**, Yeshiva Bais Hillel (YBH); **Passaic, NJ**; **Nachi Lieberman**, Torah Temimah; **Eliezer Orlofsky**, Tiferes Yisroel; **Ralph Jammal**, Yeshivat Darche Eres - YDE; **Brooklyn, NY**; **Yitzi Blachorsky**, Yeshiva Ketana of Long Island; **Inwood, NY**; **Coby Spitz**, Yeshiva Ketana Ohr Reuven; **Suffern, NY**.

Grade 3 - Ari Samet, Talmudical Academy of Baltimore; **Pikesville, MD**; **Chaim Cohen**, Yeshiva Beth Yehudah; **Southfield, MI**; **Hillel Deitel**, Torah Academy; **Minneapolis, MN**; **Eliyahu Yagudaev**, Yeshiva Degel Hatorah Maamar Mordechai; **Spring Valley, NY**; **Asher Grossman**, Yeshiva Merkaz Hatorah - RJ; **Staten Island, NY**; **Eli Podolsky**, Yeshiva Yesode Hatorah; **Toronto, ON**; **Ephraim Emanuel**, Yeshiva Gedola; **Montreal, QC**.

Grade 4 - Aron Tzvi Papoff, Yeshivas Tiferes Tzvi; **Chicago, IL**; **Nissim Lombroso**, Yeshiva Keter Torah; **Mexico, MX**; **Michael Noam**, Yeshivat Keter Torah; **Deal, NJ**; **Yechezkel Oelbaum**, Lakewood Cheder; **Lakewood, NJ**; **Shimon Goldstein**, The Cheder; **Brooklyn, NY**; **Nosson Shlomo Massouda**, Yeshiva Darchei Torah; **Far Rockaway, NY**; **Zelig Fogel**, Yeshiva Ketana of Queens; **Fresh Meadows, NY**; **Henach Weiner**, Yeshivas Tiferes Moshe; **Kew Gardens, NY**.

Grade 5 - Elimelech Katz, Yeshiva Beth Yehudah; **Southfield, MI**; **Yehudah Leib Pichey**, Cheder Toras Zev; **Shmuel Choueka**, Lakewood Cheder; **Avraham Yehuda Rennert**, Lakewood Cheder; **Shloimy Holtz**, Tashbar; **Lakewood, NJ**; **Menachem Manis Konig**, Yeshiva Ohr Shrage Veretzky; **Yaakov Churba**, Yeshivat Ateret Torah; **Brooklyn, NY**; **Yitzchok Goodman**, Talmud Torah Siach Yitzchok; **Far Rockaway, NY**; **Eliyahu Loewy**, Yeshiva Bais Mikroh; **Monsey, NY**; **David Rosenberg**, Toronto Cheder; **Toronto, ON**.

Grade 6 - Dovi Kaganoff, Yeshiva Elementary School; **Miami Beach, FL**; **Yehuda Yablonsky**, Yeshiva Tiferes Torah D'Lakewood; **Lakewood, NJ**; **Chaim Gersten**, Yeshiva Ktana of Passaic; **Passaic, NJ**; **Avichai Rambod**, Yeshiva Torah Temimah; **Aharon Yehuda Herbstman**, Yeshiva Torah Vodaath; **Aryeh Leib Shifer**, Yeshiva Toras Emmes Kamenitz; **Moshe Salem**, Yeshivat Ohel Torah; **Yonathan Gurgov**, Yeshivat Or Hatorah; **Brooklyn, NY**; **Pinchas Bergman**, Yeshiva Darchei Torah; **Far Rockaway, NY**; **Bennie Wahrsager**, Yeshiva Ktana of Manhattan; **New York, NY**; **Shalom Kowalsky**, Toras Chaim Norfolk; **Portsmouth, VA**.

Grade 7 - Elia Porzio, Torah Academy; **Boca Raton, FL**; **Avi Kaminetzky**, Yeshivas Tiferes Moshe; **Kew Gardens, NY**; **Meyer Steinhart**, Yeshiva Rabbi Samson Raphael Hirsch (Breuer's); **New York, NY**.

Grade 8 - Zalman Rodkin, Hillel Academy; **Pittsburgh, PA**.

Sage Sayings

When a group of בַּחוּרִים came late to his שיעור due to a history class that ran overtime, יצחק ר' תיים rebuked them. אויב איר ווילט וויסן וואס רש"י האט געגעסן פאר פרישטיק, קענט איר "אבער, אויב איר — גיין צום געשיכטע לעקציע for breakfast, you can go to the history lesson — but if you want to know and understand what רש"י is saying — דעמאלץ דארפסט — איר קומען צו מיין שיעור!"

Source: Yated Ne'eman

LEARNING FROM OUR LEADERS

PIRCHEI AGUDAS YISROEL OF AMERICA

ב"ס"ד

IT WAS THE TENSE FIRST DAY OF THE NEWLY FORMED CAMP AGUDAH MIDWEST. THE TELZ ROSH YESHIVA, R' AVROHOM CHAIM LEVIN CALLED THE NEW CAMP DIRECTOR...

I'M STAYING NEARBY AND I WAS WONDERING IF I MAY JOIN YOU AT MINCHA TODAY?

SURE. THE ROSH YESHIVA DOESN'T NEED MY PERMISSION TO COME TO HIS OWN CAMP. MINCHA WILL BE AT 3:00PM. IT WOULD BE A SPECIAL ZECHUS IF THE INAUGURAL TEFILLAH WOULD BE ACCOMPANIED BY A FEW WORDS FROM THE ROSH YESHIVA!

GOOD IDEA! ...I'LL COME AS A REPRESENTATIVE OF THE TELZ YESHIVA!

???

THE ROSH YESHIVA WAS ESCORTED WITH AN ENTOURAGE THROUGH THE OLD LOBBY INTO THE NEW BAIS HAMDRASH.

...I TOO GREW UP IN THE MIDWEST! I WENT TO PUBLIC SCHOOL RIGHT HERE IN THE STATE OF MICHIGAN. WHO WOULD HAVE DREAMED THAT ONE DAY WE WOULD BE ABLE LEARN IN REAL YESHIVOS AND THEN GO TO A SUMMER TORAH CAMP. CAN YOU BEGIN TO APPRECIATE WHAT HAS BEEN DONE FOR YOU!?!...

THE SPEECH WAS MESMERIZING AND WOULD NEVER BE FORGOTTEN. THE NEXT DAY...

...TODAY I'M COMING AS PRESIDENT OF AGUDAS YISRAEL!

???

OF COURSE, SURE!

THE ROSH YESHIVA WAS AGAIN ESCORTED WITH AN ENTOURAGE THROUGH THE OLD LOBBY, BUT THIS TIME HE STOPPED.

OH! I NOTICED YESTERDAY AND TODAY THAT THERE ARE OLD PAPER TOWELS AND OTHER GARBAGE UNDER THOSE COUCHES. IT IS UNACCEPTABLE THAT PEOPLE SHOULD SEE UNCOLLECTED GARBAGE IN A FACILITY RUN BY AGUDAS YISRAEL.

SURE, I'LL GET IT CLEANED UP RIGHT AWAY!

AFTER MINCHA...

IF THE ROSH HAYESHIVA NOTICED THE MESS YESTERDAY, WHY DID HE NOT TELL ME? I'M SURE I WOULD HAVE CLEANED IT UP THEN!

MY SON, YOU ASK WELL. BUT YESTERDAY I WAS NOT PREPARED TO COME TO THE CAMP IN MY ROLE AS PRESIDENT OF AGUDAS YISRAEL... YOU HAD TOO MUCH ON YOUR PLATE THE FIRST DAY, YOU DIDN'T DESERVE ANY CRITICISM.

WHEN YOU ASKED ME TO SPEAK AS THE ROSH YESHIVA, I AGREED TO ONLY COME AS A VISITING ROSH YESHIVA. AS A VISITOR, MY COMMENTS ABOUT THE CLEANLINESS OF THE LOBBY WOULD HAVE BEEN OUT OF PLACE. TODAY, HOWEVER, I CALLED YOU TO SAY THAT I'M WEARING THE HAT OF THE PRESIDENT OF AGUDAS YISRAEL. WHEN I SAW GARBAGE, IT WAS MY RESPONSIBILITY TO BRING IT TO YOUR ATTENTION.

...I WAS BORN IN VASHKI, LITHUANIA, TO ALEIYER (THE KIB) AND REBBITZEN LEVIN. THE LEVINS IMMIGRATED TO THE US IN 1938 AND SETTLED IN DETROIT. I WAS SENT TO TELSHE IN CLEVELAND AND WAS A PRIZE TALENT OF THE YISHVA AND RA'ASHI M'KATZ R' CHAIM M'KATZ, IN 1957, HE MARRIED LEVIN, THE DAUGHTER OF M'KATZ R' EINHAR M'KATZ (OF FLATBUSH). THE COUPLE MOVED TO DETROIT TO BE WITH ALEIYER R' LEVIN AFTER HIS WIFE'S PASSING. IN 1960, R' KATZ ASKED R' AVROHOM CHAIM LEVIN TO OPEN A TELSHE YISHVA IN CHICAGO, IL, WITH HIS BROTHER R' SCHMELTZER CHAIM. R' LEVIN WAS RELUCTANT TO LEAVE HIS FATHER ALONE, SO R' KATZ CONVINCED HIM TO GO JUST FOR GOOD, AND THEN ARRANGED A PLACE FOR R' LEVIN TO LIVE. R' KATZ JOINED THE YISHVA SHORTLY AFTERWARDS. WITH WISDOM AND A SENSE OF RESPONSIBILITY, R' LEVIN SERVED AMERICAN JEWRY AS ONE OF THE LEADERS OF THE YISHVA, AND A LEADING MEMBER OF THE YISHVA. IN HIS YOUTH, HE WAS A LEADER OF THE YISHVA FOR THOUSANDS OF YISHVIM AND FOR 60 YEARS HE TAUGHT THE SPECIAL MITSVA OF TELSHE TO THOUSANDS OF YISHVIM.



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