



PIRCHEI Weekly

Agudas Yisroel of America

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פרשה: בחקתי (חזק) הפטרה: ה' עזי ומעזי... (ירמיהו טז:ז-ט:ז)

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 *erech-value* is upon me," or "עריך עלי *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 כהן. This is a מצוה עשה as the פסוק says, "איש כי יקלא נדר בעריךך" — *If a person promises with a נדר, vow, to ד' regarding an erech-valuation of people ... (ויקרא כו: ב).* The laws of עריךין fall under category of נדרי הקדש, vows related to holiness.

If one does not give the money to the כהן, not only is he מבטל this מצוה עשה, but he also transgresses two מצוות עשה 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, תקעה).

The מצוה 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 ממללא, *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 הקדשות, *holy matters*, or צדקות, *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 ר' חיים יצחק זצ"ל was born in Piltin, Latvia, to אביו and ר' חיים קורב. He went to ישיבת טעלו at 16 and quickly became a תלמיד מובהק of ר' לייזר גורדון. In 1896, he married the daughter of ר' משה יצחק, the daughter of ר' משה יצחק, the daughter of Rabin ר' משה יצחק, the daughter of Ponovezh (בעל מלאים למשה על יורה דעה) ר' משה יצחק as רב in Pavlograd and then Zager. In 1926, he immigrated to the United States, serving as a רב in Harlem, NY, where he published his classic *נתיבות חיים* (על הרמב"ם) and later, *טל שחקים* (דרוש) טל שחקים. In 1928, he became a רב ראש ישיבה in Chicago, IL. In 1951, he moved to ארץ ישראל, where he became close to many ישראלים. He is buried next to זצ"ל ר' איסר זלמן.

Gedolim Glimpses

was respected by the גאון ישראלי of his time for his *אגוניות* in learning. Upon seeing his חידושים, the Rogatchover, גאון זצ"ל, declared, "These are the *essence of truth in התורה*!" It is said that ר' חיים Soloveitchik asked ר' חיים יצחק זצ"ל to review his חידושי תורה. ר' קורב asked a question on חידושי ר' חיים and removed it from his ספר. When ר' לייבוויץ visited the US, he met ר' חיים יצחק. This is how he described his discussion in learning: "In Chicago, I heard משיני!"



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

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 בְּחַקְתִּי תִּלְכוּ ... (ויקרא כ"ג: ג)

If you will follow My decrees ...

רַשִׁי quotes the words of תְּזִיל that the guarantee of the rewards that follow in the next few פְּסוּקִים are for the people who are עֲמֵלִים, work hard, in their תּוֹרָה study. If the תּוֹרָה comes too easily, the final reward is not the same.

תְּזִיל 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 תּוֹרָה does not come with hardship. That explains why the בְּרָכָה we make every morning before we begin learning stresses תּוֹרָה בְּדַבְרֵי תּוֹרָה, לַעֲסוֹק בְּדַבְרֵי תּוֹרָה, to work [engross] ourselves in the words of תּוֹרָה.

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 יְשִׁיבָה, 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 יְשִׁיבָה 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 רַב, to get some guidance. He had heard that the great R' Shach זצ"ל was a kind and gentle man, aside from being one of the world's great תּוֹרָה authorities. So on one unusually gloomy day, Levi picked himself up and traveled to see the הדוֹר.

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 יְשִׁיבָה, ראש; 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 יְשִׁיבָה's room.

Sitting there in front of him was the frail, elderly רַבֵּי. 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 צַדִּיק 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 ראש יְשִׁיבָה 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 ראש יְשִׁיבָה'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 הלבנות רבילות כלל ט' סעיף ג'

*Leivi, 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 Leivi to be careful when dealing with these boys. Leivi 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 Leivi.

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

*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 harm than necessary.

Questions of the Week

1. Why is אֶלְיָהוּ written with an extra 'י' 5 times in תְּנִיחַ and אֶלְיָהוּ is written missing the 'י' 5 times in תְּנִיחַ?
2. Why does the evaluation of a man 60 years and older diminish more than that of a woman 60 and up?



1. The expression [אֶלְיָהוּ אֶלְיָהוּ אֶלְיָהוּ אֶלְיָהוּ אֶלְיָהוּ] implies that an older man is more burdensome than an older woman and therefore loses more of his value (L:27:7).
2. The expression [אֶלְיָהוּ אֶלְיָהוּ אֶלְיָהוּ אֶלְיָהוּ אֶלְיָהוּ] implies that an older man is more burdensome than an older woman and therefore loses more of his value (L:26:42).

- One who remained awake learning all night should ask שְׁנָה.
- One who slept during the night to be מוֹצִיא him with the שְׁנָה.
- If one slept in bed for at least a ½ hour during the daytime on אַרְבַּע שְׁבָעוֹת, then one may say בְּרָכוֹת הַתּוֹרָה himself.

*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,

R' Itzele זצ"ל, the גאון and גדול הדור and the רב of Ponovezh, had a special יְדִידוּת for יצחק זצ"ל Korb ר' תימם. 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 זצ"ל as a "גאון with a wagon-load of קְשָׁיוֹת!" There was nothing that could give ר' תימם more joy than in-depth learning and being מְתַדָּשׁ הַדּוּשִׁי מְתוֹרָה.

However, there was one thing that paralleled ר' תימם's אֶהְבֵּת הַתּוֹרָה, and that was his tangible שְׂמִימִים. R' Yechezkel Sarna זצ"ל, the ראש of הַבְּרִיּוֹן, once said, "There are many מוֹרֵי הַתּוֹרָה, but very few יְרֵאֵי הַתּוֹרָה [Meaning: there are many רַבָּנִים who פְּסָקוּ a שְׂאֵלָה, question, based on their knowledge of הַלְכָה, but very few who know the הַלְכָה well and are still afraid to פְּסָקוּ because of their ר' תימם יצחק]. יְרֵאֵי הַתּוֹרָה was a true יְרֵאֵי הַתּוֹרָה!"

During the years that R' Korb was in America, one of the primary jobs as a ראש שְׂבִיבָה was to test תְּלָמִידִים and grant them סְמִיכָה. Once, after the שְׂבִיבָה held

for 39 בְּחוּרִים being granted סְמִיכָה, יצחק זצ"ל 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 סְמִיכָה, one of his מוֹסְמָכִים assumed a position as רב in a קהלה that did not conform to ר' תימם's strict halachic standards. יצחק זצ"ל was so shaken when he heard about this situation, that he declared that he was resigning from giving סְמִיכָה.

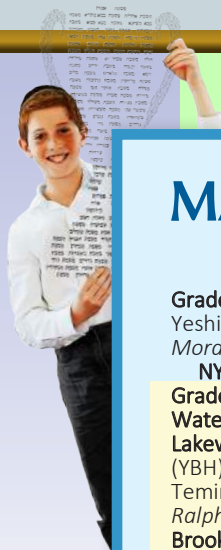
This was a most difficult decision. He was convinced that he would be fired for giving up one of his main responsibilities; however, this was not the case. The הַנְּהִלָּה of the שְׂבִיבָה accepted his decision.

My תְּלָמִיד, when ר' תימם יצחק took his unpopular stance, he never intended that 80 years later, it would serve as a model lesson about his שְׂמִימִים! Anytime you make a difficult choice לְשֵׁם שְׂמִימִים, a תּוֹרָה that will be remembered forever!

יְהִי זְכָרוֹ בְּרוּךְ!

רַבֵּי Your בְּיַדִּידוּת,

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 - RJJ; **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**; Yehuda 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**; Yitzchak 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 בְּחוּרִים came late to his שְׁעוֹר due to a history class that ran overtime, יצחק זצ"ל Korb ר' תימם, rebuked them. אויב איר ווילט וויסן וואס רש"י האט געגעסן פאר פרישטיק, קענט איר " — If you want to know what רש"י ate for breakfast, you can go to the history lesson — אויב איר ווילט וויסן און פארשטיין וואס זאגט רש"י דעמאלץ דארפסט — but if you want to know and understand what רש"י is saying — אויב איר קומען צו מיין שְׁעוֹר! — then you must attend my שְׁעוֹר!"

Source: *Yated Ne'eman*



LEARNING FROM OUR LEADERS

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 HAMIDRASH.

...I TOO GREW UP IN THE MID-WEST! 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.



ר' אברהם חיים (רב) LEVIN. THE LEVINS IMMIGRATED TO THE US IN 1938 AND SETTLED IN DETROIT. ר' אברהם חיים WAS BORN IN VASHKI, LITHUANIA, TO אַלְעֵיָנֶר (THE) AND REBBITZEN מְנוּחָה (רַבָּה) LEVIN. THE LEVINS WAS A PRIZE IMMIGRANT OF THE TLMID OF THE ישיבה שְׁנֵיבָה, רַאשֵׁי מְרָדְכִי, רַאשֵׁי יְשִׁבָה וְשֵׁנִיבָה. IN 1957, HE MARRIED אֶסְתֵּר, THE DAUGHTER OF מְרָדְכִי וְאֶבְרָהָם מֵינְסְבֹּרֶץ (OF פְּלַטְבוּשׁ). THE COUPLE MOVED TO DETROIT TO BE WITH אַלְעֵיָנֶר ר' LEVIN AFTER HIS WIFE'S פְּטִירָה. IN 1960, ר' KATZ ASKED ר' אברהם חיים TO OPEN A TELSHE IN CHICAGO, IL, WITH ר' שְׁמֵלְצֶר חיים. ר' אברהם חיים WAS RELUCTANT TO LEAVE HIS FATHER ALONE, SO ר' KATZ CONVINCED HIM TO GO JUST FOR לֶחֶם, AND THEN ARRANGED A שְׂדוּדָה FOR אַלְעֵיָנֶר ר' LEVIN. KELLER שְׁלֵיט"א JOINED THE ישיבה SHORTLY AFTERWARDS. WITH WISDOM AND A SENSE OF RESPONSIBILITY, ר' אברהם חיים SERVED AMERICAN תּוֹרָה JEWRY AS יוֹשֵׁב ראש OF THE תּוֹרָה וּמְסוּרָה AND A LEADING MEMBER OF THE תּוֹרָה הַתּוֹרָה. מוֹנֵעֵצַת גְּדוּלֵי תּוֹרָה. IN HIS תּוֹרָה חַדְרָכָה, HE WAS A תּוֹרָה מְבָרָק OF תּוֹרָה וּמְסוּרָה. AND FOR 60 YEARS HE TAUGHT THE SPECIAL מוֹסָרָה OF TELSHE TO THOUSANDS OF תּוֹלְמֵידִים.



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

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