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דף יומי: ראש השנה ל' - אבות פרק א' - מצות עשה: 3 מצות לא תעשה: 2



Torah Thoughts



על פי ד' יסעו בני ישראל, ועל פי ד' יחנו...

According to the word of ד' would journey, and according to the word of ד' would they encamp... (במדבר ט:יח)

The next several פסוקים give a lengthy description of these words. Why was it necessary for the תורה to give the many examples of long and short encampments and journeys? The רמב"ן explains how each פסוק describes another level of the test for בני ישראל in traveling by the word of ד'. Even if the cloud remained for a long time at a site that the people found unwelcoming and depressing, בני ישראל submitted to ד' will and stayed (יט). Sometimes בני ישראל may have wanted a long rest from a difficult journey, but the cloud stayed in place for only a number of days, and then moved on (כ), and sometimes בני ישראל would have only an overnight rest from travel, and be forced to leave in the morning (כא).

On other occasions, they would march through the night and then rest for a full day and night. Then, seeing that they could remain in place and thinking that they would make camp for a period of time, they would begin to unpack — and then the cloud would lift unexpectedly, making it more difficult to travel than if they had had only an overnight rest. Sometimes they would rest for two days, or a month or year, and then get the signal to march at night, an even more difficult situation (כב).

Whatever the situation, the people marched and rested without complaint, according to the word of ד', as indicated by the cloud. What

was the secret behind בני ישראל passing this extremely difficult test? How was it that not a single member of בני ישראל said a word? They just packed up, and followed the cloud of ד'.

R' Chaim Shmulevitz זצ"ל quotes גמרא (שבת לא): גמרא that rules that dismantling a building is only forbidden התורה when one intends to rebuild a building in the same place. The הלכות questions this ruling and asks, "All the משנה of שבת are learned from the אסורים. From where is this הלכה learned? In the מדבר, the dismantling of the משכן was in one place and then they rebuilt the משכן in another." The גמרא answers cryptically, "Since it says, 'על פי ד' יסעו בני ישראל, ועל פי ד' יחנו,' we consider it was being built in one place."

R' Chaim explains this answer with a משל of a mother going from place to place carrying her baby. If someone were to ask the baby where it was, the answer would always be, "In my mother's arms!" So too, when בני ישראל traveled in the wilderness they felt like a baby in its mother's arms. ד' was with them as they were traveling together with His cloud. They never felt for one moment that they were anywhere else but in ד' arms. Being in ד' arms, they were in the best place and they had no questions.

We are also journeying — life is just one long journey. We must learn from בני ישראל journey. If we would realize that we are always being carried in ד' arms, then we would never have any concerns, even when the journey is a little rough.

Adapted from: Rav Pam on the Festivals (with kind permission from ArtScroll)



Yahrzeits of our Gedolim

ט' סיון 5630 - 5699 1870 - 1939
ר' יעקב חיים סופר זצ"ל, born in Baghdad, Iraq, learned under the רב א"ש חי and R' Abdalah Somech זצ"ל. In 1904, he emigrated to ירושלים, where he learned in גשיבת בית אל. This גשיבת, founded by R' Gedalya Chayun זצ"ל, attracted many of the great תלמידי הקבולה, among them the רש"י, who eventually became its רבי. In 1909, ר' יעקב חיים moved to the newly founded לוד, in the ירושלים section of בני ישראל. It was there that he wrote חיי חיים, which became like the משנה ברורה for בני ספרד. It received glowing from ר' יוסף חיים and זצ"ל Berlin ר' חיים. It also documents many original מנהגים of Iraqi Jews. Some of his other ספרים include יגל יעקב, קול יעקב, and יגל יעקב.

Gedolim Glimpses

ראש גשיבת זצ"ל R' Yehuda Tzadka זצ"ל, said, "Two צדיקים, the חפץ חיים and the חיי חיים, were זוכה to be considered the leading פוסקים of the previous generation, and their ספרים are found in every תורה home. Both of these צדיקים deserve this distinction because they were careful with their speech." It follows that every word in their ספרים קדוש and had the קיעתא to be דשמיה!



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לעיני ה' יחזקאל עייה בן יבלחטייא לייב ניי
לעיני ה' ישעיהו דוב עייה בן יבלחטייא יצחק צבי ניי

Living with the Torah

Magical Lights

... וְזוֹ מַעֲשֵׂה הַמְּנוּרָה מִקֶּשֶׁה זָהָב...

This is the workmanship of the מְנוּרָה, hammered-out gold... (במדבר ח:ד)

The מְנוּרָה asks why the passage of the מְנוּרָה is positioned immediately after the offerings of the נְשִׂאִים. The מְנוּרָה explains that אֶהְרֹן watched as each tribe, represented by its leader, played a role in dedicating the מִשְׁכָּן. He was dismayed when his tribe was excluded. ה' comforted him by saying that his contribution would be greater because he would light the מְנוּרָה.

The מְנוּרָה explains the מְנוּרָה as follows: ה' told אֶהְרֹן that the בֵּית הַמִּקְדָּשׁ would one day be destroyed and תּוֹרָה would be on the verge of being forgotten. Only the faith and heroism of his descendants, the חֲשֹׁמוֹנָאִים, would succeed in driving out the enemy, purifying the בֵּית הַמִּקְדָּשׁ, and once more kindling the מְנוּרָה. The offerings of the נְשִׂאִים were great and impressive, but they were temporary. אֶהְרֹן's contribution would be eternal and his descendants' heroic act would be memorialized in the מִצְנָה of הַנֶּחֱבֵה.

The מְנוּרָה elaborates further: When the חֲשֹׁמוֹנָאִים rededicated the בֵּית הַמִּקְדָּשׁ, the מְנוּרָה was made out of wood. The תּוֹרָה requires us to hammer the מְנוּרָה out of one solid block of gold only if gold is available; otherwise, other material may be used.

One of the most famous refuseniks, Yosef Mendelovitch, had been thrown into prison for "spreading false propaganda." The KGB tried to grill him for information on other Jews. The harder they pressed, the more stubborn he became. The authorities used all their persuasive measures, but none seemed to work. Finally, they threw him into solitary confinement.

The process was simple. Not only were food rations limited, but he also was not allowed to see the light of day. They assumed that as his resistance was lowered, his spirit would break. However, Yosef's defiant nature made their job impossible. Instead of weakening him, the different

tactics implemented against him actually made him stronger.

Incredibly, Yosef was able to calculate when the Jewish holidays were, and based on his estimation, חֲנֻכָּה was coming. The lights of the מְנוּרָה precisely symbolized his own battle against the forces of evil. How he longed to light the מְנוּרָה and bask in its glow! But how would he be able to do so?

He thought long and hard about it and finally came up with a plan. He somehow managed to obtain a match from one of the guards. Now all he needed was a wick and a small container of oil.

Creating a wick was easy. He pulled at the threads of his prison clothing and wove them together. Obtaining oil, however, was a problem. חֲנֻכָּה was only a few days away and the few moments he spent out of his cell were not enough for him to make the necessary arrangements.

The day before חֲנֻכָּה Yosef sat sadly in his cell. He would not be able to perform the מִצְוָה for which he longed. He hoped for a miracle. As evening drew near, Yosef was struck by an idea. Perhaps he would not be able to fulfill the מִצְוָה in its fullest sense, but he would try his best. He picked up a jagged rock, walked over to the wall, and began to chisel out the form of a מְנוּרָה: a base and eight branches. He wedged his one precious wick firmly into a crack in the wall where he had carved out the form of the first light. He then removed the match he had held onto for the past few weeks, struck it against the concrete wall, proudly recited the blessings of the חֲנֻכָּה lights and touched the fire to the wick. The improvised wick caught fire, and Yosef gazed at the small flickering flame that lit up the cell.

It did not burn very long, perhaps only a few seconds, but it had ignited. The tiny flame had illuminated that dark Siberian cell for but a moment, lending hope and promise to a bold and brave Jew in a cold, lonely chamber ... and long after that flame had been extinguished, it continued to burn strongly inside the soul of a young, courageous refusenik.

Adapted from: Touched by a Story (with kind permission from ArtScroll)

Chofetz Chaim Moment

ספר ח"ח הלכות לשון הרע כלל ד' סעיף ז'

'Avi came from an Orthodox home, but did not follow the path of his forefathers. He had a successful pharmacy and would keep his store open on שַׁבָּת. He explained to everyone that this was his best day of the week. No amount of persuasion from the town רֵב could get him to change his mind. Chaim decided that he was going to take things into his own hands. He put up large signs decrying שַׁבָּת חֲלוּל and boldly listed Avi's store as a business that the צְבָר should boycott.

Was Chaim correct in putting up the signs decrying Avi's שַׁבָּת חֲלוּל?

*Stories adapted from Guard Your Tongue, A Daily Companion, A Lesson a Day and various real-life situations.
 Answer: Chaim should not act on his own, but with the Rov's permission, if there is a brazen lack of respect for the sin, this may be a mitzvah. However, being permitted to speak out does not mean one may publicly shame the sinner.

Questions of the week

- How were the Jewish taskmasters in Egypt rewarded for taking the beatings rather than inflicting punishment on their brothers?
- Why was מֹשֶׁה so careful to daven to הקב"ה a very short תְּפִלָּה to heal his sister, מֵרָיִם?

1. Because these taskmasters were willing to show such mercy and to protect their fellow Jews, מֹשֶׁה said that the seventy should be appointed from among them (שׁוֹמְרֵי חַיִּים - 11:16).
 2. מֹשֶׁה did not want people to say, "His sister is in pain and מֵרָיִם is standing and praying lengthy prayers." (וְלֹא יֵאמְרוּ אֲנִי וְרָיִם - 12:13).

Halacha Corner

עניני דיומא
שבוטות

- Some refrain from saying תַּחֲנוּן only on אֶסְרוּ חַג שְׁבוּעוֹת; others do not say תַּחֲנוּן until after סיון. However, many wait until after סיון.
- If one is מְתַפַּלל in a place where the מְנַהֵג of saying תַּחֲנוּן after שְׁבוּעוֹת is different from one's מְנַהֵג, one must follow the מְנַהֵג המקום. It is inappropriate (and is a violation of תַּגְדוּד) to act differently.

*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,
 When one reads the *הסכמה*, *approbation*, of R' Yosef Chaim Sonnenfeld זצ"ל, the *ראבי"ד* of the Ashkenazi *עדה החרדית*, on the *ספר כף החיים*, one can get a small glimpse of the esteem in which its author, ר' יעקב חיים Sofer זצ"ל, was held. R' Yosef Chaim Sonnenfeld writes that the author is "from those who toil in *תורה* and *עבודה* — *אֶלְשֵׁמָה* — עבודתה"

R' Yosef Chaim continues, "I do not feel worthy to be giving a *הסכמה* on this work that was sent to me ... it is totally unnecessary. The brilliance of the *ספר* can be witnessed on its own merit ... I see how the author toiled with all his strength to explain each *הלכה* according to all the appropriate *שיטות* ... and then was always successful in bringing out the final *הלכה* ..."

There was something about חיים יעקב חיים that clearly showed he had an unusual *סייעתא דשמיא*. An example can be seen in the following episode.

Once, a תלמיד חכם asked ר' יעקב חיים a question on the *כשרות* of

a chicken. ר' יעקב חיים ruled that he should not eat it. For some unknown reason, the תלמיד חכם was not convinced. He mentioned his case to another פוסק, who was willing to permit eating the chicken on the condition that the חיים would nullify his ruling.

חיים nullified his view in deference to the other פוסק, and the תלמיד חכם returned home with his chicken. However, the תלמיד חכם never had a chance to eat the chicken. That שבת, the שמו"ט responsible for placing the תלמיד חכם's food in the communal oven accidentally forgot about the chicken, and it burnt, becoming inedible.

My ר' יעקב חיים must have reckoned that the פוסק was greater than himself and, therefore, the owner of the chicken had a דעה to be סומך on. With such modesty and respect towards another פוסק, is it any wonder that he merited to have such *סייעתא דשמיא*? The crown of *תורה* shines best on someone who is respectful and modest!

רבי Your בדידות

A letter from a Rebbe (based on interviews)



Understanding Davening

ברכת כהנים

explains that the number of words in each ברכה of ברכת כהנים is very significant. The 3 words of the 1st ברכה correspond to our אבות הקדושים. The 5 words of the 2nd ברכה correspond to the 5 ספרים, which we received in the merit of our אבות הקדושים. The 7 words of the 3rd ברכה correspond to the 7 Heavens. The ברכה express their wish that *די*, Who rests above the seven heavens, should bless us in the זכות of our אבות and the תורה.

The אבודרהם explains (ענין יוסף) that the 1st ברכה corresponds to the 3 עליות on Mondays and Thursdays. The 2nd ברכה corresponds to the 5 טוב עליות. The 3rd ברכה corresponds to the 7 עליות. The ברכה remind us that in the זכות of keeping the תורה at all times, we will merit all these ברכות from *די*.

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



This Week in History

14 יוני 5581 / 1821 – Yahrzeit of R' Chaim Volozhin. He was born in 1749 to יצחק רבקה ו' יצחק. He was 12 years old, his father took him to learn under זיסקינד ר' who was the רב in Minsk and later Hamburg. At the age of 15 he became a close תלמיד of the אריה, who also had a תלמיד in Minsk at that time. At the age of 19 חיים went to learn under the Vilna Gaon. He saw in his היסטוריה that belonged to the time of the האשונים.

In 1774, upon his רב's direction, חיים became רב of Volozhin, where he remained for 15 years. Upon the plea of קהלת קהלת of פטריה, he accepted the plea of Vilkomir to become their רב. חיים left Vilkomir a year later and returned to Volozhin to serve as their רב until his פטירה. He refused to receive any salary, and earned his living from a linen factory.

In 1803, 5 years after the Vilna Gaon's פטירה, חיים established the Volozhin ישיבה. He began with just ten תלמידים, but as the ישיבה's fame spread, the size of the student body increased, necessitating an appeal to which the Jews of Russia generously responded. חיים lived to see his ישיבה move to a new building with over a hundred תלמידים. Known as the *Mother of all ישיבות*, its approach to learning was followed by the Lithuanian ישיבות such as Slabodka, Mir, Ponevezh, Kelm, Kletsk, and Telz. חיים's most famous work was *נפש החיים*, which emphasizes the importance of תורה and being close to *די*. He also authored *תשובות חיים*, a collection of פסקי אבות on תשובות. Many of his תשובות were lost in a fire.

His son יצחק succeeded him as רב. ראש ישיבה. The son-in-law and became ישיבה together with the בן הלוי after the פטירה of חיים's first son-in-law. Open for nearly 90 years, tens of thousands of תלמידים passed through the ישיבה's doors, until the צנייב closed the ישיבה in 1892 rather than have the Russian government dictate what the צנייב must teach.

Sage Sayings

Truth will sprout from the earth ... *אמת מארץ תצמח*... (תהלים פה:יב) *ר' שמואל רוזנבוסקי זצ"ל* would explain why the חיים was זוכה to always find the truth. He would explain to his תלמידים, "The more humble a person [lowly as earth], the easier it is for him to recognize the truth [which sprouts from the earth]."

Source: משל אבות



ONE DAY, RAV EZRA ATTIEH [ATTIAS] WAS TEACHING A SHIUR.

UPON HEARING THIS, RAV ATTIEH WENT TO PAY A VISIT TO OVADIA'S FATHER.

WHERE IS OVADIA? THIS IS THE SECOND DAY HE HASN'T COME. IS HE SICK?

HE IS NOT SICK -- I SAW HIM LEARNING IN THE BET HAKNESET LAST NIGHT.

HOW IS OVADIA FEELING? IS HE SICK?

RABBEINU, HE'S FINE. I WOULD LOVE TO SEND HIM TO LEARN - BUT TIMES ARE HARD AND MAKING A LIVING NOW IS MORE IMPORTANT THAN LEARNING.



EARLY THE NEXT MORNING, RAV ATTIEH CAME TO THE STORE WHERE OVADIA WAS WORKING.

A FEW HOURS LATER, OVADIA'S FATHER WAS STARTLED TO SEE RAV ATTIEH HIMSELF IN THE STORE!

KVOD HARAV! WHY IS RABBEINU HERE?

OVADIA, YOU CAN GO BACK TO YESHIVA. I FOUND SOMEONE FOR YOUR FATHER WHO WILL REPLACE YOU IN THE STORE.

RABBEINU, WHAT ARE YOU DOING HERE? WHERE IS OVADIA?

OH! THANK YOU, RABBEINU, THANK YOU.



I CAME TO HELP YOU IN THE STORE INSTEAD OF OVADIA! HE HAS A GREAT FUTURE AHEAD OF HIM IN LEARNING!

BUT, BUT..

OVADIA'S LEARNING IS SO IMPORTANT TO KLAL YISRAEL THAT I AM WILLING TO COME HERE MYSELF AND WORK FOR YOU -- JUST SO HE CAN STUDY TORAH!

MY OVADIA WILL STAY WITH YOU!...I WANT TO GIVE HIM TO KLAL YISRAEL.



R' EZRA ATTIEH זצ"ל, BORN IN ALEPPO, SYRIA, WAS NAMED AFTER עזרא הנביא BECAUSE HE WAS BORN AFTER HIS MOTHER DAVENED AT עזרא 'S GRAVE IN TEDEF, SYRIA. INITIALLY, HE STUDIED IN ALEPPO UNDER R' YEHUDA ASLAN ATTIAH, BEFORE MOVING TO ירושלים, IN 1907, HE LEARNED IN מועד אהל מועד (LATER יוסף פרת) UNDER R' REFAEL SHOLOM LANIADO AND R' YOSEF YEDID. DURING WWI, HE FLED TO EGYPT, WHERE HE FOUNDED כתר תורה IN CAIRO, WHICH CONTINUED TO EXIST UNTIL 1948. RETURNING TO ארץ ישראל, HE WAS APPOINTED ראש ישיבה OF פרת יוסף, A POSITION HE HELD UNTIL HIS פטירה HE ALSO SERVED ON THE SEPHARDIC בית דין FOR 20 YEARS. HE WAS A MASTER IN NURTURING תלמידים, AND MANY OF THEM BECAME גדולי ישראל AND מנהיגי הדור - GREAT LEADERS OF THEIR GENERATION.

