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פרשה: בחקתי (חזק) - הפטרה: ה' עזי ומעזי... (ירמיהו טז:יט-י"ד)
מברכים ר"ח סיון (מולד יום ראשון בשעה: חלקים 0 + 11:44) **מ"ב לעומר** **אבות ה**
דף יומי: בבא קמא ד' **מצות עשה: 7 מצות לא תעשה: 5**

Torah Thoughts

If you will follow My decrees ...

אם בחקתי תלכו... (ויקרא כ"ו: ג)

אם בחקתי תלכו the words of a well-known חז"ל that the words of working hard and laboring in understanding תורה. R' Gedaliah Schorr זצ"ל explains these words of חז"ל in the following manner, teaching us an important message.

The distinction between a man and an angel is found in the fact that the מלאך, angel, is an עומד, one who stands still, while man is a מהלך, one whom moves/walks. R' Schorr explains that it is the הליכה, walking, that makes a person higher than an angel through עצמלות, exerting himself, in תורה study. The תורה is revealing to us that a man "moves" up in spiritual status only through עצמלות, by toiling in תורה. He goes higher and higher, מכליל אל חיל, from strength to strength, by toiling in תורה.

R' Schorr quotes the Rogatchover Gaon זצ"ל who adds that this הליכה, form of movement, is actually the מעשה הקנין, act of acquisition, through which a person acquires his portion in תורה. He cites the רמב"ם in his פרוש המשנה, who discusses the הלכה concerning a field belonging to two partners. In such a case, the רמב"ם rules that walking around a field is considered a קנין. Normally, in order to take ownership of land, one must make a חזקה, a distinct act of ownership, such as repairing or building on the property. However, when it comes to a field that is owned by two partners, it is sufficient to walk around it, since one is only marking off his portion of the field.

The same concept applies to תורה, which was given to all of תורה. Every member of ישראל is a partner in the תורה. The תורה of a person exerting himself in תורה study is the תליכה, walking, which acquires for him his portion in the תורה. Our successful mission in life requires working hard and not giving up.

R' Zeidel Epstein זצ"ל explains the words פול צדיק נקם כי שבע (משלי 7: 11) — For though the righteous one may fall 7 times, he will arise (משלי 7: 11). Even though a צדיק falls many times, the difference between him and a wicked person is that the צדיק does not give up — he picks himself up and tries again.

With this point R' Epstein explains a seemingly puzzling מדרש (בראשית רבה ג: 10). Before the creation of our world, ד' created other worlds and destroyed them. When He created this world He said, "This [world] brings Me pleasure; the others did not bring Me pleasure [and that is why He destroyed them]." When ד' created those other worlds, He knew beforehand that He would not be pleased with them, so why did He create them?

R' Epstein answers that ד' acted out the "motions" of creating and destroying in order to teach us an important foundation of our world: Do not give up! No matter how many times we fall, we must try again, even many times, until we finally succeed. ד' is telling us, כבדל, "Look at Me; even I 'failed' many times until I succeeded." — Reward [in תורה] is [even] for our [failed] intense effort!

Adapted from: *Peninim on the Torah* (with kind permission from Rabbi A.L. Scheinbaum)



ג' סיון
5630 - 5717
1870 - 1957

and ר' שאול ר' חיים נחמן was born in Piltin, Latvia, to and תורה Korb. He went to ישיבת טעלו at 16 and quickly became a תלמיד of R' Leizer Gordon זצ"ל. In 1896, he married daughter of נחמן ר' משה נחמן, daughter of Ponovezh (בעל מלאים למשה על יורה דעה). In 1909, he succeeded נחמן ר' משה נחמן, later serving 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 חתומים חתומים (על הרמב"ם) and later, חתומים חתומים. In 1928, he became a ראש ישיבה in Chicago, IL. In 1951, he moved to ארץ ישראל, where he became close to many ישראל. He is buried next to זלמן ר' Meltzer זצ"ל.

Gedolim Glimpses

was respected by the גדולי ישראל of his time for his חתומים in learning. Upon seeing his חתומים, the Rogatchover זצ"ל, declared, "These are the חתומים של תורה, the essence of truth in תורה!" It is said that ר' חתומים Soloveitchik asked נחמן ר' חתומים to review his חתומים. R' Korb asked a question on one חתומים and ר' חתומים removed it from his ספר. When ר' חתומים visited the US, he met Leibowitz זצ"ל ברוד בער. This is how he described his discussion in learning: "In Chicago, I heard משיגי תורה!"



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לענין ר' ישראל בן אברהם ז"ל
 לענין ה' ישעיהו דוב ע"ה בן יבלחט"א יצחק צבי נ"י

Living with the Torah

If you will follow My decrees ... (וַיִּקְרָא כִּי׃) ...
 אם בְּחֻקָּי תֵלְכוּ ... חֲזוֹנִי quotes the words of חֲזוֹנִי 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.

תנ"ך 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 לְעִסּוֹק בְּדַרְכֵי תוֹרָה, *to work [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 **רֹאשׁ יִשְׂרָאֵל**, 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 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 **צ"י** 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 **גָּדוֹל הַדּוֹר**.

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 **רֹאשׁ וְשִׁיבָה**; 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 **רֹאשׁ וְשִׁיבָה**'s room.

A Glass of Tea and a Bumblebee

Sitting there in front of him was the frail, elderly רַבִּי. 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 **ראש וְשִׁיבָה** 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 **ה'אש וְשִׁיבָה**'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: **One Shining Moment** (with kind permission from ArtScroll)

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Chofetz ChaimMoment

ספר ח"ח הלכות לשון הרע כלל י' סעיף ח'

*Eli had tried all possible ways to get Dov to stop relating לשון הרע about the new boy who was coming to camp this year. Eli recognized that Dov would only lash out at him if he told him off; however, he would tell anyone he met his negative opinions about the new boy. Eli realized that he had to warn people about the לשון הרע that Dov was spreading, even though it might get back to the new boy that Dov was speaking negatively about him.

How should Eli go about warning others about Dov's הרע?

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

Answer: As discussed last week, it is better for Eli to tell Eli's willingness for Dov to hear what is being said about him. However, if Eli is concerned that Dov might harm him, then Eli may tell people in groups of less than three (and warn them not to tell Dov).

SageSayings

When a group of בְּחוּרִים came late to his שְׁעוֹר due to a history class that ran overtime, יִצְחָק Korb ר' חיים rebuked them. " אויב איר ווילט וויסן וואָס רֶשִׁי"י האָט געגעסן פֿאַר — פֿרישטיק, קענט איר גיין צום געשיכטע לעקציע אָבער, אויב איר ווילט וויסן און פֿאַרשטיין וואָס זאָגט — רֶשִׁי"י but if you want to know and understand what רֶשִׁי"י is saying — דעמאלץ דאַרפסט איר קומען צו מיין שְׁעוֹר! " — then you must attend my שְׁעוֹר!"

Source: *Yated*

Source: Yated

Halacha Corner

עֲבִינִי דְיוֹמָא: הַלְכּוֹת
שָׁבוּעוֹת

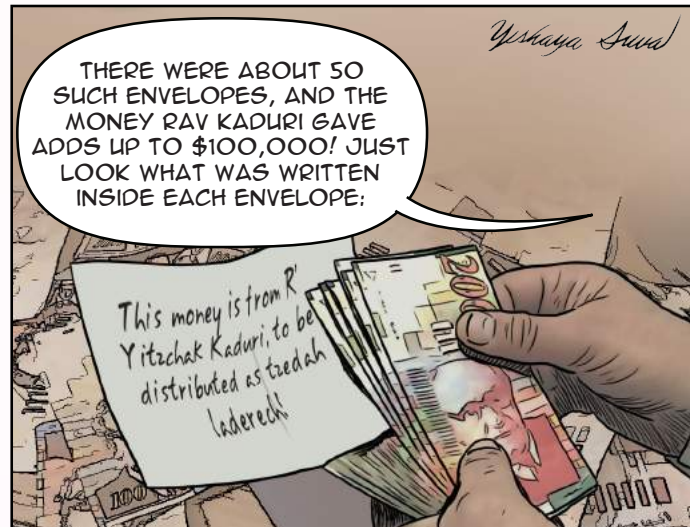
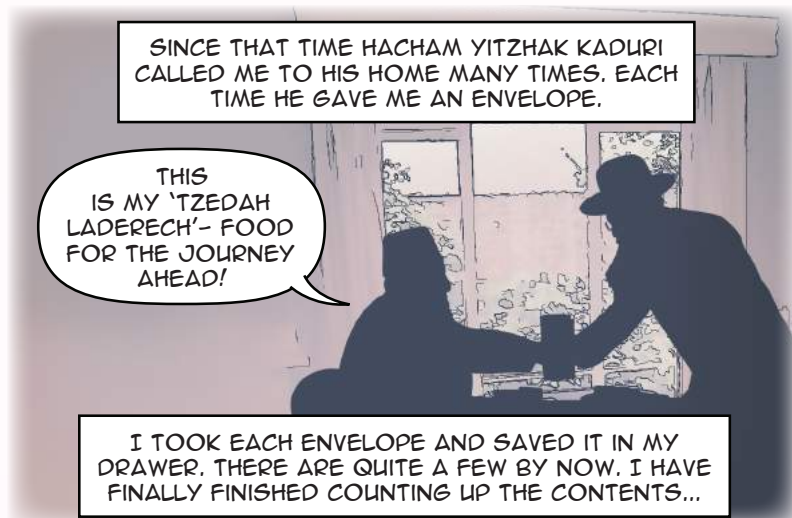
- There is a מְנַחֵה to stay up on the night of שְׁבוּעוֹת and learn תּוֹרָה or say תְּקוּן. This is to rectify כָּלל יִשְׂרָאֵל's mistake of oversleeping the night prior to מִתּוֹ תּוֹרָה (ד' had to awaken them to receive the תּוֹרָה).
- The אֲרִי' ז"ל guarantees a special protection for the rest of the year for those who stay up the whole night of שְׁבוּעוֹת learning תּוֹרָה.

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



LEARNING FROM OUR LEADERS

בס"ד
PIRCHEI AGUDAS YISROEL OF AMERICA



HACHAM YITZHAK DIBA WAS BORN IN BAGHDAD TO R' ZEV AND TOUFACHA. HE LEARNED FROM THE BEN ISH CHAI AND ALSO IN THE LOCAL ZILKA YESHIVA. IN 1923, HE MOVED TO ERETZ ISRAEL. AFTER HIS MARRIAGE TO SARAH, HE CHANGED HIS SURNAME TO KADURI. HE FIRST WENT TO SHOSHANIM LEDAVID YESHIVA. IN 1934, HE MOVED TO YESHIVAT PORAT YOSEF IN THE OLD CITY, TAKING A JOB BINDING SEFARIM. BEFORE BINDING A SEFER, HE WOULD COMMIT IT TO MEMORY. HE WAS REPUTED TO HAVE A PHOTOGRAPHIC MEMORY; HE MASTERED SHAS BY HEART, INCLUDING RASHI AND TOSAFOT. HIS WRITINGS WERE COLLECTED POSTHUMOUSLY IN קדושת יצחק AND WERE ANNOTATED BY ONE OF HIS FAMED TALMIDIM, R' YAAKOV ADES.

