



# PIRCHEI Weekly

## Agudas Yisroel of America

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**פרשה: בהעלתך - הפטרה:** רני ושמחי בת ציון... (זכריה ביד-ד:ז)

**אבות: פרק ב'**

**דף יומי:** בבא קמא כ"ה **מצות עשה:** 3 **מצות לא תעשה:** 2



## Torah Thoughts



וַיֵּשׁ אֲשֶׁר יִהְיֶה הַעֲנַן מֵעַרְבַּ עַד בֹּקֶר וְנִעְלָה הָעֲנַן בַּבֹּקֶר וְנִסְעוּ... יוֹמִים וְלַיְלָה וְנִעְלָה הָעֲנַן בַּבֹּקֶר וְנִסְעוּ (במדבר ט: כא)

And sometimes the cloud would remain from evening until morning, and the cloud would be lifted in the morning and they would journey; or for a day and a night, and the cloud would be lifted and they would journey.

The *תורה* tells us that the position of the *ענני הקב"ד* signaled to *בני ישראל* whether they should stay where they were or break camp. If the *ענני הקב"ד* rested on the *משכן*, the people could leave their suitcases under the beds, but if the *ענני הקב"ד* rose, it was time to pull out those suitcases and start packing.

According to the *רמב"ן*, the travel schedule when *בני ישראל* were in the *מדבר* was very unpredictable. Sometimes, *בני ישראל* would arrive at a particularly uninviting, barren stretch of desert. They wanted to leave almost immediately, but the *ענני הקב"ד* would settle in for a while. At other times, they arrived at a pleasant spot and wanted very much to stay there. They would unpack their belongings and look forward to an enjoyable layover. But the next morning, the *ענן* rose, and they had to break camp. These travels were not easy. They were a real test.

One cannot help but wonder, what was the purpose of this? Why make the sojourn in the *מדבר* so arbitrary and burdensome?

The *נצי"ל* R' Eliyahu Dessler, *מכתב מאל-הו*, explains that the *קב"ה* was teaching *בני ישראל* that service to *ד'* should not be dependent on external conditions. People often say, "If only we had a little more free time, we would learn more." Or, "If only we did not have to worry so much about making a living..." Or, "If only we did not

have to worry about our children, etc., then we would be able to sit and learn *תורה* and pray slowly and with great *כונה*!"

But life is far from perfect. It is always full of disturbances. We are not living in *גן עדן*. There are smaller problems and bigger problems. There is always some type of problem!

Anyone who has ever read the history of *מיר* during WWII is amazed. The *שיבה* fled from Mir, Poland, to Russia, across Russia to Kobe, Japan, and finally to Shanghai, China. They were young men — single and married — separated from their families, not knowing what the next day would bring.

Any "*תלמיד מיר*" from that time period can tell you that in the worst days of Shanghai, the *שיבה* continued; the *סדרים* were maintained, people learned and wrote *ספרים* in the worst of conditions.

*ברוך ד'*, we have relatively easy lives. Our parents lived through much more difficult conditions than we can ever imagine. They learned *תורה* and fulfilled *מצות* in spite of the tough conditions. This is the lesson of the *ענני הקב"ד* — continuing to exist when not everything is provided on a silver platter. Life, *תורה* and *מצות* must go on.

That is what *הקב"ה* was teaching us with the erratic travels in the *מדבר*. Life in the *מדבר* was imperfect, but *בני ישראל* still served *הקב"ה*.

**One must be able to study *תורה* and fulfill *מצות* under any and all conditions.**

*Adapted from: Rabbi Frand on the Parashah (with kind permission from ArtScroll)*



## Yahrtzeits of our Gedolim

**כ"ה סיון**  
5668 - 5741  
1907 - 1981

**תנ"ה** and **ר' יעקב זצוק** was born in Pinsk to **ר' אהרן ישע"י** Shapiro, a Karlin-Stolin family. At the age of 15 he went to **מיר** where he learned *תורה* with R' Chaim Shmuelevitz. He became close with R' Hirsh Kamai and R' Leizer Yudel Finkel, receiving *סמיכה* from both of them. He married **רחל דינה** (daughter of **ר' ישראל זאב** Stamm of Kelm) in 1937. With the outbreak of WWII, they immigrated to the USA. He was immediately offered a position as **מגיד** in **תורה ודעת** by **ר' שרגא פמבל** Mendlowitz, later becoming one of its most famous **שעור**. He was beloved by his **תלמידים** and was a cherished confidant of the most famous **אגודת חסידים** of America.

## Gedolim Glimpses

In 1926, when **ר' שמואל** Shkop asked **ר' ירוחם זצ"ל** to send a **בחור** to help him write his **ספר**, **ר' ירוחם** chose **ר' אהרן ישע"י**, a gifted writer with beautiful penmanship. **ר' ירוחם** 'lent' him to **ר' אהרן ישע"י** for two years. **ר' אהרן ישע"י** agreed on the condition that he would receive a private **שעור** on the piece he was working on that day. **ר' שמואל** agreed. In his **תעודת**, **ר' שמואל** wrote, "He did not just proofread it, but worked diligently and sharpened each topic with his peers!"



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



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# Living with the Torah

## Humility and Greatness

וְהָאִישׁ מִשָּׁה עָנּוּ מְאֹד מִכָּל הָאָדָם... עַל פְּנֵי הָאָדָמָה (במדקב"ר יב: ג)

And the man מִשָּׁה was exceedingly humble, more than any person on the face of the earth.

Being humble does not mean to think of oneself as being incapable or unaccomplished. מִשָּׁה רַבֵּינוּ surely recognized that he was the greatest prophet to ever live; after all, הַקב"ה had chosen him to lead בְּנֵי יִשְׂרָאֵל out of Egypt and transmit the תּוֹרָה.

As the Steipler Gaon, R' Yaakov Yisroel Kanievsky זצ"ל explains, עֲנָנוּ is the ability to recognize that "all one's intellect, emotions and skills are not his own, but are loaned to him for a specific amount of time by הַקב"ה, Who created him and Who will recall these gifts when the time comes. This can be compared to a poor man who borrows a rich man's clothing to wear at a festive gathering. The poor man will not pride himself over these garments, for he knows that they do not belong to him and that tomorrow he must return them" (תניי עולם, p. 40). Thus, it is not hard to understand why מִשָּׁה was the humblest of men, and why, in every generation, עֲנָנוּ are noted for their incredible, sincere צְדִיקִים.

An indication of a great person's humility is his simplicity. That which others consider below a צְדִיק's dignity is done by the צְדִיק without a moment's hesitation. The Steipler displayed a level of humility that was unusual even among תּוֹרָה leaders.

A young man from גְּרוּשֵׁלִים came to his door to discuss a very important matter. Near midnight, the Steipler's daughter announced that her father, 83 at the time, needed to rest and would not be seeing any more visitors that night. Everyone went home except for that one young man, who had no place to go. He remained in the outer hallway, hoping he would somehow be able to speak with the צְדִיק. When the Steipler's daughter came out half an hour later to say that she had to lock the outside door, she suggested that he go to the nearby Lederman Shul, where there might be

some people studying תּוֹרָה.

About an hour later, the door of the Lederman Shul opened and the Steipler, walking laboriously, entered and approached the young man. He said, "Come, we will bring a bed into my apartment and you will sleep there. My daughter mistakenly thought your staying in the house posed a problem of יְחוד."

On the way home, the Steipler, breathing heavily and walking with great difficulty, was forced to rest on a bench. When they arrived at his apartment, his daughter told the young man, "I wanted to awaken the boy who sleeps in my father's room, but he would not allow me to. He insisted on going himself." As the Steipler sat catching his breath, the young man apologized for troubling him so much. The Steipler responded, "I did not do anything. People think that when one ages he is free of obligations."

At 2:00 a.m., the Steipler sat down to have a glass of tea with his guest and talk to him for a while before excusing himself. "I must return to my גְּמְרָא to fulfill my daily learning quotas."

The Steipler's daughter set up a bed in the room where the Steipler learned and received visitors. The Steipler himself prepared the alarm clock, the Steipler replied, "Of course," and set it for him.

At 5:30 a.m., the visitor arose to find the Steipler awake and fully dressed. When he returned from shul, he saw that the Steipler was already learning. The Steipler insisted that his guest eat breakfast at his table where he learned. While the young man ate, another visitor entered to speak with the Steipler. The Steipler paused from his learning and, above the young man's protests, told him, "Some people have private things to discuss. You continue eating while I go to the next room to speak with this man."

When the time came for the young man to return home, the Steipler insisted that he accept two סְפָרִים as a gift.

Adapted from: *Shabbos Stories* (with kind permission from ArtScroll)

## Chofetz Chaim Moment

ספר ח"ח הלכות לשון הרע כלל י' סעיף י'

\*It was visiting day in Camp Simchas Hakayitz. As he raced across the lawn towards the visitors' parking lot, Ari tripped on an exposed tree root and landed in a mud puddle. Ari was devastated that his brand-new pants were now covered in mud and would never look the same. Unable to resist the urge to tease his identical twin brother, Dov commented, "Now it will be easier for our counselor to tell us apart. You are the one with stained pants!" Ari was very hurt by Dov's remark.

May Ari relate the incident to his friends if he quotes Dov's words exactly?

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

**Answer:** In nearly all circumstances, one may not repeat personal issues to others, even if they are true. Although there are exceptions, it is rare for any situation to meet all of the requirements. In our case, since there is nothing to be gained by relating the incident to his friends, it is definitely **לא**.

## Questions of the Week

1. How were the Jewish taskmasters in Egypt rewarded for taking the beatings rather than inflicting punishment on their brothers?
2. Why was מִשָּׁה so careful to daven a very short תְּפִלָּה to heal his sister, מֵרָם?

1. Because these taskmasters were willing to show such mercy and to protect their fellow Jews, מִשָּׁה said that the seventy צְדִיקִים should be appointed from among them (11:16) — 11:16. 2. "His sister is in pain and מֵרָם is standing and praying lengthily" (ש"ה) "אֵלֶּי אִסְרָה לַיהוָה" — 12:13.

## Halacha Corner

תורה ודין  
הלכות תחננו

- From when one ends שְׁמֹנֶה עָשָׂר until after תַּחֲנוּן one must not talk as this will weaken the chance of תַּחֲנוּן being answered.
- The מְגוֹ אֲבָרְהָם explains (based on the מְשִׁנָּה בְּרוּרָה) that this is not like the אֲסוּר to talk after בְּרָכוּ and only refers to talking about items that are completely foreign to the תְּפִלָּה.

\*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,

Many תלמידים of R' Aharon Yeshaya Shapiro זצ"ל have commented that the מסכתא they remembered best from their שיעור is the one that they learned when R' Shapiro was their רבי. What was their multi-talented and beloved רבי's secret? Below are some of the recollections heard directly from his תלמידים:

R' אהרן זשעני had an unusual way of answering a תלמיד's question. Frequently, he would carefully review the סוגיה from scratch, and the תלמיד would understand where he had erred. He was gifted with a talent in writing and would gather the notebooks of תלמידים to review them. He would respectfully offer them pointers for improving their writing skills.

R' אהרן זשעני's punctuality and endearing smile were his trademarks, which were remembered by his תלמידים long after they left his class. His מוסר shmuessen were delivered with sensitivity, and were easily accepted with love. Feeling that they were treated with the respect of a peer encouraged his

תלמידים to live up to his expectations.

R' אהרן זשעני would spend hours in preparation for a שיעור that looked deceptively simple and concentrated mainly on פשוט in the גמרא, and רש"י, and תוספות. He would always prepare his שיעורים from scratch, not relying on lessons from previous years. His table would be piled high with ספרים as he prepared, but he was meticulous to return each one to its proper place after he finished.

My תלמיד, R' Aharon Yeshaya was a role model even after his פטירה. His family found among his private papers an annual list of קבלות, undertakings, he prepared before each ראש השנה. The קבלות he wrote for the last year of his life ended with something unusual. He wrote a קבלה to be מעביר to סדרא with selected רמב"ם's, and then to review certain shmuessen from R' Yeruchom זצ"ל, "until שבועות." He constantly worked on himself until the last days of his life and was נפטר just after שבועות!

יהי זכרו ברוך!

רבי Your, בדידות

A letter from a Rebbi—based on interviews

## Sage Sayings

R' Aharon Yeshaya Shapiro זצ"ל once attended a מאמר, a deep lecture based on many levels of Jewish thoughts, given by R' Yitzchok Hutner זצ"ל. חיים בראלון of ראש ישיבה, זצ"ל noticed R' Aharon Yeshaya, he looked at him, smiled and then announced, "דאס איז נישט פאר אונד!" — This is not for you!" In his typical humility, R' Aharon Yeshaya responded with his pleasant smile, "וואס ארט אונד אז איך וויל הערען א גוט ווארט!" — Why does it bother you if I wish to hear a good word [of תורה]!"

Source: Heard from a תלמיד of Yeshiva Torah Vodaath

## Understanding Davening

### Introduction to תחנון (continued)

Although we are accustomed to a set נוסח for תחנון, it is interesting to note a former מנהג found in the סידור of רב עמרם. He writes that the צבור, congregation, is נופלין על פניהם, [lit. fall on their faces] put their heads down on their arm. Then each person begins by asking for ד's mercy and continues individually asking for their own personal needs. The former מנהג also continued with a תתנה. The שליח צבור then stands up and asks on behalf of the צבור for ד' to be gracious and answer each person's request even though we are undeserving. The words אבינו מלכנו חננו ונענו וכו' that are said today by the individual as we conclude our תחנון were said then by the שליח צבור.



## ערב שבת 2nd International Learning Program

This week's 4-page issue is the last for this season. We will announce the winner of the International ערב שבת Learning Program at the beginning of next season. The contest is still running until פרושת קרח so please continue to fax in your details. The responses from both the parents and boys who participated in this program has been amazing. Try it once, your שבת and ערב שבת will be enhanced forever!

The International Pirchei שבת contest: During the weeks leading up to קבלת שבת, פרשת קרח and until שבת פרשת קרח, learn at least 45 minutes before מנחה every שבת, in either your ישיבה or local מדרש בית. Each week that you learn for an hour or more will be considered another entry into the raffle.

The basic rules: There is no specific למוד to learn and you can even review your שנים מקרא ואחד תרגום. However, if you can arrange for a group, and you have a שיעור to learn קדושת שבת, especially about קדושת שבת, you will receive an extra chance in the raffle each week that there is a group with a שיעור. This contest is open for all ages up to 12<sup>th</sup> grade.

If you are interested in joining this program, please send in your fax signed by a parent by Monday 2:00 pm to 718 506 9633. Please include your name, grade, ישיבה, city and state. Please include your contact and fax number, and your name will be entered into another drawing for a beautiful set of מקראות יגדולות חוקשים!



EVEN WHEN R' RELUEVIN FAIN WAS SICK IN THE LAST YEARS OF HIS LIFE HE CONTINUED HIS ALL-ENCOMPASSING, IN-DEPTH FRIDAY MORNING CHABURAH IN HIS HOME:

THE RAMBAM IN HILCHOS KORBAN PESACH...

AFTER THE SHIUR THE SPARKS OF TORAH WOULD CONTINUE TO FLY WITH MANY QUESTIONS AND ANSWERS. ONE WEEK THE DISCUSSION CONTINUED FOR A LITTLE TOO LONG...

THAT QUESTION IS GOING TO TAKE TIME TO EXPLAIN, BUT IT'S VERY LATE AND IT'S MORE IMPORTANT THAT EVERYONE GO HOME NOW TO HELP... COME TO MY HOME SHABBOS AFTERNOON AND WE CAN CONTINUE.

REBBI, MY PARENTS WENT AWAY FOR SHABBOS AND I'LL BE EATING THE SEUDOS AT HOME BY MYSELF.

OH, NO, THAT CAN'T BE. YOU ARE INVITED TO EAT WITH US THIS SHABBOS! MY WIFE ENJOYS THE MEAL MUCH MORE WHEN WE HAVE GUESTS, AND I WILL ANSWER YOUR QUESTION TONIGHT.

DURING THE FRIDAY NIGHT SEUDA...

REBBE, THE QUESTION I HAD ON THE SHIUR, BASED ON...

...BUT REBBI TOLD ME HE WOULD DISCUSS THE SHIUR TONIGHT.

MY SON, LET'S NOT DISCUSS THE SHIUR... AT THE SEUDA WE ENJOY DIVREI TORAH AND QUESTIONS ON THE PARSHA. LAST YEAR ON SUCCOS THE STEPLER ASKED ME...

AFTER THEY BENTCHED AND THE TABLE WAS CLEARED...

NOW THAT THE SHABBOS SEUDA IS OVER, YOU CAN ASK YOUR QUESTION.

CAN I FIRST ASK REBBI A DIFFERENT QUESTION?

OF COURSE.

WHY DIDN'T REBBI WANT TO DISCUSS THE SHIUR DURING THE MEAL?

LET ME EXPLAIN. MY WIFE WORKS HARD TO PREPARE THE SHABBOS SEUDA. HOW CAN SHE ENJOY AND PARTICIPATE IN THE SEUDA IF SHE IS JUST SITTING WITHOUT UNDERSTANDING WHAT IS BEING DISCUSSED?

R' RELUEVIN FAIN זצ"ל WAS BORN IN BELITZA, BELARUS, TO ר' שבתאי זצ"ל, THE TOWN'S רב. HIS FIRST ישיבה WAS סלונים. DURING WWII, UPON ר' חיים עזר'S ADVICE, HE JOINED THE MIR ישיבה AND ENDED UP IN SHANGHAI, CHINA, WHERE HE LEARNED WITH ר' נחום פרצוביץ זצ"ל AND THE משגיח, משה'ל, ר' חזקיה לוינסקי זצ"ל. AFTER WWII, HE EMIGRATED TO ISRAEL AND JOINED THE ר' חזקיה לוינסקי זצ"ל. LATER, HE JOINED ר' ראובן מאיר AS A ראש ישיבה. IN 1970, THE FIRST TWO VOLUMES OF B'IN HEMSHAFETIM WERE PUBLISHED FROM THE סתמות WITH ר' חיים שמועלביץ זצ"ל AND THE STEPLER זצ"ל. IN 1983, HE MOVED TO NEW YORK TO SERVE AS ראש ישיבה OF תורה ודעת, WHERE HE IMBUED HIS AMERICAN תלמידים WITH HIS התורה AND אהבת התורה. HE WAS A PROLIFIC WRITER AND ADDED MANY VOLUMES TO HIS המשפתיים.