



PIRCHEI Weekly

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כרשה: בהעלתך הפטרה: רבי ושמח' בתציון... (זכריה ביד-ד:ז)

דף יומי: בבא בתרא קל"ט אבות פקב

מצות עשה: 3 מצות לא תעשה: 2



Torah Thoughts



ולפי העלות הענן... ואחרי כן יסעו... ובמקום אשר ישכון שם הענן שם יחנו...
And in accord with the lifting of the cloud ... after that they [בני ישראל] travelled ... and in the place where the cloud would rest, there they [בני ישראל] would rest... (זו: במדבר ט: יז)

בני ישראל for forty years in the מדבר was just one of seven עננים. Four of the other עננים surrounded בני ישראל on each side, protecting them from any attacking enemies or wandering dangerous animals. Another ענן was placed above the entire camp, shielding בני ישראל from the hot sun and the nightly frost. The remaining ענן was similar to a carpet, protecting בני ישראל from the poisonous snakes and scorpions. This ענן also flattened the ground like a bulldozer, easing the travel especially for the younger, older or weaker members of בני ישראל.

ר' אליהו מנחם asks an intriguing question. Why on סכות do we only make a remembrance for the top ענן that shielded בני ישראל from the hot sun and the nightly frost? There were altogether seven עננים, and each had a unique purpose. Why is the מצוה focused on only one of the seven עננים?

The חנוך explains the מצוה of sitting in a סכה: מצוה שכה - מצות ישיבת סכה

We are commanded to dwell in a סכה for a seven day period as it says: ...בספת תשבו שבעת זמים... You shall dwell in a סכה for a seven day period... (ויקרא כג: מב).

משרשי המצוה

The חנוך explains that sitting in a סכה is meant to remind us of the many kindnesses and miracles that ד' performed for us when we left מצרים. The סכה in particular reminds ד' lovingly covered בני ישראל with His Clouds of Glory as a protection so that the sun should not harm them by day nor the frost by night.

The חנוך explains this מצוה similar to the ב"ח (ב: או"ח תרכה): sitting in the סכה is meant to remind us of just one of the many kindnesses and miracles that ד' performed. This should trigger us to remember many others.

The ב"ח uses this understanding to answer the question of the מנחם. Sitting in a סכה without a firm roof that is solely a protection from the sun is the easiest way to remember the special kindness and miracles performed by בני ישראל as they travelled through the desert for forty years. This is a starting point to discuss the other six עננים, the well, the מן, etc., and the many other kindnesses and miracles that ד' performed for בני ישראל. By beginning with ד' loving protection for בני ישראל from the harsh elements, we can easily appreciate the many different aspects of miracles and kindness that were involved. From the climate controlled setting of the עננים we should begin to focus how בני ישראל's wandering for forty years was full of miracles and was so comfortable that even the travelling was memorable for all their future generations.

Adapted from: ספר החינוך על פרשת השבוע



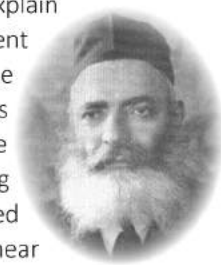
Yahrtzeits of our Gedolim

י"ח סיון
5633 — 5696
1873 — 1936

R' Yeruchom Levovitz זצ"ל was born to אברהם and חסיה in Luban, Belarus. In his teens, he learned in Slabodka, becoming one of the foremost תלמידים of the Alter, ר' נתן, ר' יצחק Finkel. In his early 20s, he attended Kelm, under R' Simcha Zissel Ziv זצ"ל. After his marriage to Rivka Levine, he learned without a חבורה for 8 years and completed ש"ס, before serving as משגיח of the חפץ חיים in Radin. He became משגיח at Mir in 1910, a position he held for 26 years. Among his תלמידים were R' Leib Malin, R' Chaim Shmulevitz, R' Dovid Povarsky, R' Levi Krupenia and R' Shimon Schwab. His שיחות מוסר were published after he was נפטר, in דעת תורה, דעת חקמה ומוסר, and other ספרים.

Gedolim Glimpses

R' Yeruchom Levovitz זצ"ל would explain that although we find many different thoughts about the sins of the מרגלים, the source of their חטא was based on the fact that they saw the punishment of מרים for speaking לשון הרע and they never internalized the מוסר lesson. Any time we hear about a significant event, it is vital that we must think about it and try to learn a lesson!



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

Pirchei would like to take this golden opportunity to thank all those who gave שיעורים on שבועות ליל ליל שבועות to our בחורים. יהי רצון מלפני אבינו שבשמים שילכו מחיל אל חיל עבג"צ, בב"א! "הקב"ה יישר כחכם"

Living with the Torah

Magical Lights

וְזֶה מִעֲשֵׂה הַמְנוּרָה מִקֹּשֶׁה זָהָב... (במדבר ח: ד)

This is the workmanship of the מְנוּרָה, hammered-out gold...

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 of the tribes, 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 רַמְבַּיִן explains the מְנוּרָה as follows: ה' told אֶהְרֹן that the בַּיִת 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 חֲשֻמוֹנָאִים, would succeed in driving out the enemy, purifying the בַּיִת הַמִּקְדָּשׁ, and once more kindling the מְנוּרָה. The offerings of the נְשִׂאִים were great and impressive, but they were temporary. By contrast, אֶהְרֹן's contribution would be eternal and his descendants' heroic acts would be memorialized in the מְנוּרָה.

The רַמְבַּיִן elaborates further: When the בַּיִת הַמִּקְדָּשׁ was rededicated, 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. The KGB assumed that as Yosef's resistance eroded, 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, הַנֵּזֶק 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. הַנֵּזֶק 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 הַנֵּזֶק Yosef sat sadly in his cell. He would not be able to perform the מְנוּרָה for which he longed. He hoped for a miracle. As evening drew near, Yosef was struck by an idea. Perhaps 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 הַנֵּזֶק 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.

The wick did not burn for 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 רכילות כלל ג' סעיף ב'

*Shlomie was talking to Chaim about forming a group for פְּאָרִים to collect for their רִבֵּי's צְדָקָה. Chaim mentioned that Moshe would be a good candidate. Shlomie told Chaim, "Don't you know? Moshe is not your friend. He told me yesterday that you are so nasty, he tries not to stand within your אַמוּת!" Chaim was understandably hurt and went to Moshe at recess and said, "I heard that yesterday you told someone that I'm nasty ... Why don't you tell me to my face?"

Is there an אַסוּר of רכילות even if no name was mentioned?

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

Answer: The תּוֹרָה writes that it is common for people to mistakenly think that they are not violating the אַסוּר of רכילות when no names are mentioned. In our scenario, Moshe knows who he spoke to about Chaim a day before and therefore can easily deduce who was the guilty party.

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 מֹשֶׁה so careful to daven a very short תְּפִלָּה to הַקב"ה to heal his sister, מֵרַיָּם?

1. Because these taskmasters were willing to show such mercy and to protect their fellow Jews, מֹשֶׁה said that the severity of מֵרַיָּם should be appointed from among them (...). (11:16) 2. מֹשֶׁה did not want people to think, "His sister is in pain and מֵרַיָּם is standing and praying lengthily!" (12:13)

- Smearing sun screen is not permitted. However, sun screen with thinner consistency that can spread by itself may be used.
- It is only permissible to lean **very lightly** on a tree, so that if the tree is removed, you would not fall. If leaning on the tree will cause it to shake, leaning is always prohibited.

זכוּת רפואה שלמה חיה מלכה בת-שבע - שליט"א - ר' Felder Based on

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

Halacha Corner

A few summer שבת on הלכות

Focus on Middos

Learning Contest ערב שבת

Dear Talmid,

R' Yeruchom Levovitz זצ"ל, the מְשֻׁגָּח in מיר, was known to have a very special קְשָׁר, *closeness*, with each one of his hundreds of תַּלְמִידִים. He also had an uncanny way to discern any changes in a תַּלְמִיד's behavior. ר' אהרן Kreiser זצ"ל once related the following story:

One of the top בְּחוּרִים in the ישיבה was a מְתַמֵּד מוֹפְלָא, *an unusually diligent student*. One day, R' Yeruchom walked passed his תַּלְמִיד in the corridor and noticed how the בְּחוּר's face lacked the usual smile. The מְשֻׁגָּח called the בְּחוּר over and asked him to explain what was bothering him.

The בְּחוּר realized that there was nothing he could hide, and confided that his sister recently became engaged. The בְּחוּר continued, "My father undertook to be responsible for all the typical expenses. Recently, my father lost his fortune and is unable to pay what he agreed to. The בְּחוּר is devastated and there is a strong likelihood that this שְׂדוּךְ will be broken! How can I concentrate on my learning while my parents are going through a

double tragedy? They lost a fortune and now are about to lose a שְׂדוּךְ for my sister!"

R' Yeruchom asked the בְּחוּר, "How much money are we talking about?" The בְּחוּר explained that he needed \$500, a huge fortune in those times.

Three days later, the מְשֻׁגָּח called the בְּחוּר into his office. R' Yeruchom gave the בְּחוּר the \$500 and explained, "While of course the מְצוּנָה of הַכֶּנֶסֶת כְּלָה is tremendous and the reward has no שְׁעוּר that can be measured, the driving force that pushed me to collect the monies so quickly was you. My thoughts were with you and I was even more concerned that your learning should not be impact by any external worries!"

My תַּלְמִיד, R' Yeruchom Levovitz זצ"ל once cried when his son was in the פְּרֻשָׁה of שְׂדוּכִים. He explained, "I always thought I loved my תַּלְמִידִים like my very own children. I feel I still worry about mine a little more!" It is no wonder that many of his תַּלְמִידִים became the great leaders of the next generation!

יְהִי זְכוֹר בְּרוּךְ!
רְבִי יוּר, בְּיָדֶיךָ

Story adapted from: משיבת נפש של גדולי התורה (חלק שני)

You can still be part of the Pirchei קדושת שם עמים ברבים: Through the final two weeks until שַׁבַּת פְּרֻשַׁת שְׁלָח, learn at least 45 minutes before מְנַחֵה every שַׁבַּת עֶרֶב in a יְשיבָה or בֵּית מִדְרָשׁ. Learn for an hour or more, and get an additional raffle entry. Learn about קְדוּשַׁת שַׁבַּת or הַלְכוּת שַׁבַּת, and receive an extra raffle entry. This contest is open for all ages up to 12th grade.

We will אִיִּיה be announcing the names of the עֶרֶב שַׁבַּת Learning Contest participants. It is a tremendous חֵזק for others to have your name mentioned in this קְדוּשַׁת שֵׁם of learning עֶרֶב שַׁבַּת עֶרֶב. However, if you prefer to remain anonymous (like a group of 7-10 בְּחוּרִים in Brooklyn, NY), you can still join this exciting program, and we will respect your wishes.

Please send in your signed faxes by Monday 2:00 pm to 718 506 9633. Please include your name, grade, יְשיבָה, city and state, your contact and fax #'s to have your name entered into a drawing for a beautiful set of מְקָרְאוֹת גְּדוּלוֹת חוֹמְשִׁים!

Current contestants:

Grade 1 – Binyamin Greenberg, Yeshiva Torah Temimah; Brooklyn, NY; Chaim Dov Jacobowitz, Politz Hebrew Academy; Philadelphia, PA.

Grade 3 – Chaim Mark, Yeshiva Bais Mikrah; Monsey, NY; Yehudah Altusky, Yaakov Bell, Yissochar Dov Duskis, Yosef Nisenfeld, Yoshi Yermish, Politz Hebrew Academy; Philadelphia, PA.

Grade 4 – Yosef Friedman, Yeshiva Ohr Shraga; Brooklyn, NY; Reuven Fischer, Asher Yeshaya Knopfler, Fallsburg Cheder School, Fallsburg, NY; Anonymous, YRSRH (Breuers), New York, NY; Kalev Bernhard, Daniel Schneider, Yedidya Brand, Politz Hebrew Academy; Philadelphia, PA.

Grade 5 – Yosef Greenberg, Yeshiva Torah Temimah; Brooklyn, NY; Gefen Afrati, Avraham Yitzchak Duskis, Yaakov Nisenfeld, Yonah Miller, Politz Hebrew Academy; Philadelphia, PA.

Grade 6 – Mayer Ozer Greenberg, Yeshiva Torah Temimah; Refael Shabtai, Yeshiva Ateret Torah; Brooklyn, NY; Eli Bell, Elimelech Terebelo, Politz Hebrew Academy; Philadelphia, PA.

Grade 7 – Refael Yitzchok Friedman, Yeshiva Ohr Shraga; Brooklyn, NY; Shaya Pinter, Talmud Torah Bais Avrohom, Lakewood, NJ; Yitzi Levit, Chaim Leib Miller, Politz Hebrew Academy; Philadelphia, PA.

Grade 8 – Simcha Meir Friedman, Yeshiva Ohr Shraga; Brooklyn, NY; Boruch Gedalya Heinemann, Yeshiva Orchos Chaim, Lakewood, NJ.

Sage Sayings

R' Yeruchom Levovitz זצ"ל would suggest a thought provoking idea: "אוי איז צו דער מענטש וואס ווייסט נישט זיינע חסרונות, ווייל ער – אוי ווייסט נישט וואס מתקן צו זיין – Woe is to the man who does not know his own faults, for he doesn't know what he must repair; – אָבער אוי נאבוי איז צו דער וואס קען נישט זיינע אייגענע מעלות, ווייל – but – ער גלויבט נישט אז ער האט די מעגליכקייט זיך צו העלפן, for he does not realize the tools he possesses to help himself!"

Adapted from: משל אבות



ר' יעקב LEIZER ר' יעקב, THE PSHEVORSKER REBBE, ALSO KNOWN AS R' YANKELE OF ANTWERP, WAS BORN IN GALICIA, POLAND. HE RECEIVED FROM SEVERAL PROMINENT RABBINIM WHILE HE WAS STILL A BOY. UPON THE ADVICE OF HIS REBBI, R' CHUNA HALBERSTAM, THE KOLOSHITZER REBBI, HE AGREED TO SERVE AS THE SON OF YASHLICK, EVEN BEFORE HIS MARRIAGE. IN 1930, HE MARRIED THE DAUGHTER OF Mשה יצחק ר' OF PSHEVORSK, KNOWN AS R' ITZIKEL. TOGETHER, THEY WERE SENT TO SIBERIA UNTIL THE END OF WWII. AFTER THE WAR, R' YANKELE SERVED AS A RABBI IN BRESLAU, POLAND, FOR TWO YEARS BEFORE JOINING HIS SHVER IN PARIS, FRANCE, EVENTUALLY MOVING WITH HIM TO ANTWERP, BELGIUM. UNTIL R' ITZIKEL'S FINAL DAY, R' YANKELE DID NOT LEAVE HIS SIDE. WITH R' ITZIKEL'S PASSING IN 1976, R' YANKELE BECAME HIS REBBI. HIS Tzniyus and his greatness ARE TESTIMONY TO HIS GREATNESS IN TORAH AND SHMAYIM.

