



# PIRCHEI Weekly

Agudas Yisroel of America

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**כרשה:** בהעלתך **הפטרה:** רבי ושמיח' בת ציון... (זכריה ב:יז-ד:ז)

**דף יומי:** בבא בתרא קל"ט **אבות פקב"ב**

**מצות עשה:** 3 **מצות לא תעשה:** 2



## Torah Thoughts



ולפי העלות הענן... ואתרי כן יסעו... ובמקום אשר ישכון שם הענן שם יחנו...  
And in accord with the lifting of the cloud ... after that they [בְּנֵי יִשְׂרָאֵל] travelled ... and in the place where the cloud would rest, there they [בְּנֵי יִשְׂרָאֵל] would rest... (וי:ז)

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

ר' אֶלְהוּ מִרְחֵי asks an intriguing question. Why on סְכוֹת do we only make a remembrance for the top עֲנָן that shielded בְּנֵי יִשְׂרָאֵל from the hot sun and the nightly frost? There were altogether seven עֲנָנִים, and each had a unique purpose. Why is the מִצְוָה focused on only one of the seven עֲנָנִים?

The חֲנוּךְ explains the מִצְוָה of sitting in a סְכָה:  
**מִצְוָה שְׂכָה - מִצְוֹת יֹשִׁיבַת סְכָה**

We are commanded to dwell in a סְכָה for a seven day period as it says: ...בַּסֶּכֶת תֵּשְׁבוּ שִׁבְעַת יָמִים... You shall dwell in a סְכָה for a seven day period... (ויקרא כג: מב).

### מִשְׁרָשֵׁי הַמִּצְוָה

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

The חֲנוּךְ explains this מִצְוָה similar to the בֵּיחַ (ב:אוי"ח תרכה): sitting in the סְכָה 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 בֵּיחַ uses this understanding to answer the question of the מִזְרָחִי. Sitting in a סְכָה without a firm roof that is solely a protection from the sun is the easiest way to remember the special kindness and miracles performed to בְּנֵי יִשְׂרָאֵל as they travelled through the desert for forty years. This is a starting point to discuss the other six עֲנָנִים, the well, the מֵן, etc., and the many other kindnesses and miracles that ד' performed for בְּנֵי יִשְׂרָאֵל. By beginning with ד' loving protection for בְּנֵי יִשְׂרָאֵל 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 עֲנָנִים we should begin to focus how בְּנֵי יִשְׂרָאֵל'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 מישת השבוע

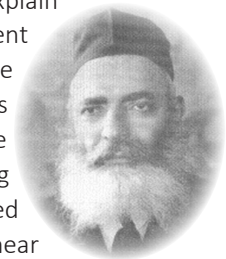


## Yahrzeits of our Gedolim

**י"ח סיון** R' Yeruchom Levovitz זצ"ל was born to אַבְרָהָם and חַסִּיָּה in Luban, Belarus. In his teens, he learned in Slabodka, becoming one of the foremost תַּלְמִידֵי הַתּוֹרָה of the Alter, ר' נֶתַן ר' יִצְחָק 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 חֲבֵרוּתָא for 8 years and completed שׁו"ס, before serving as מְשַׁנֵּית of the חֲסִדֵי חַיִּים in Radin. He became מְשַׁנֵּית at Mir in 1910, a position he held for 26 years. Among his תַּלְמִידֵי הַתּוֹרָה were R' Leib Malin, R' Chaim Shmulevitz, R' Dovid Povarsky, R' Levi Krupenia and R' Shimon Schwab. His שִׁיחוֹת מוֹסָר were published after he was נִפְטָר, in דַּעַת חֲכָמָה וּמוֹסָר and other סְפָרִים.

## Gedolim Glimpses

R' Yeruchom Levovitz זצ"ל would explain that although we find many different thoughts about the sins of the מְרִגְלִים, the source of their חֲטָא was based on the fact that they saw the punishment of מְרִגְמֵי for speaking לְשׁוֹן הָרַע and they never internalized the מוֹסָר 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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לעייני רבי ישראל בן אברהם ז"ל  
לעייני 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 שְׂעוּרִים 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 מַעֲשֵׂה הַמְנוּרָה מְקוּשָׁה 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 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. By contrast, אֶהְרֹן's contribution would be eternal and his descendants' heroic acts would be memorialized in the מִצְוָה of הַנֶּחֱכָה.

The רַמְבַּיִן 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. 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, הַנֶּחֱכָה 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. הַנֶּחֱכָה 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 הַנֶּחֱכָה 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 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 הַנֶּחֱכָה 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 רבילות כלל ג' סעיף ב'

\*Shlomie was talking to Chaim about forming a group for פְּרָאִים to collect for their צְדָקָה's רִבֵּי. 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 אֲמוּת!" 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 רבילות 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 תו"ש writes that it is common for people to mistakenly think that they are not violating the אַסוּר of רבילות 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, מֵרָיָם?

1. Because these taskmasters were willing to show such mercy and to protect their fellow Jews, מֹשֶׁה said that the seventy זְקֵנִים should be appointed from among them (11:16).  
2. מֹשֶׁה did not want people to think, "His sister is in pain and she 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.

לזכות רפואה שלמה חיה מלכה בת-שבע - שליט"א Based on R' Felder

\*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.

## Halacha Corner

A few summer שבת on הלכות

# Focus on Middos

## Learning Contest ערב שבת



Dear Talmid,

R' Yeruchom Levovitz זצ"ל, the מְשֻׁגֵּיחַ 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 מְתַמֵּיד 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 מְשֻׁגֵּיחַ 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 מְשֻׁגֵּיחַ called the בְּחוּר into his office. R' Yeruchom gave the בְּחוּר the \$500 and explained, "While of course the מְצוּנָה 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 פְּרָשָׁה 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!

יהי זכרו בְּרוּךְ!  
בְּיָדֵינוּ, Your רַבֵּי

Story adapted from: משיחתם של גדולי התורה (חלק שני)

**You can still** be part of the **Pirchei Kadosh שם שמים ברבים**: Through the final two weeks until שַׁבַּת פְּרָשַׁת שְׁלַח, learn at least 45 minutes before מְנַחֵה every שַׁבַּת in a ישיבה or בֵּית מִדְרָשׁ. Learn for an hour or more, and get an additional raffle entry. Learn about קְדוּשַׁת שְׁבַת or קְדוּשַׁת שְׁבַת, and receive an extra raffle entry. This contest is open for all ages up to 12<sup>th</sup> grade.

We will אַיִךְ be announcing the names of the עֶרֶב שַׁבַּת Learning Contest participants. It is a tremendous חוּק for others to have your name mentioned in this קְדוּשַׁת שְׁבַת of learning עֶרֶב שַׁבַּת שְׁמִים בְּרַבִּים. However, if you prefer to remain anonymous (like a group of 7-10 מְתַמֵּידִים 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, ישיבה, city and state, your contact and fax #'s to have your name entered into a drawing for a beautiful set of מְקָרְאוֹת גְּדוּלוֹת חוּמְשִׁים!

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 – Woe is to the man who does not know his own faults, for he doesn't know what he must repair; – אָבְעָר אוי נאבוי איז צו דער וואס קען נישט זיינע אייגע 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





R' YANKELE PSHEVORSKER'S DOCTOR INSTRUCTED HIM TO TAKE DAILY WALKS.

THIS ROAD IS PERFECT! LET'S WALK DOWN THIS PATH...

REBBI, WHY DON'T WE CROSS OVER AND WALK ON THE GRASS?



NO, A PEBBLE PATH IS FAR MORE PREFERABLE THAN EVEN A COMFORTABLE CARPET OF GRASS!

???

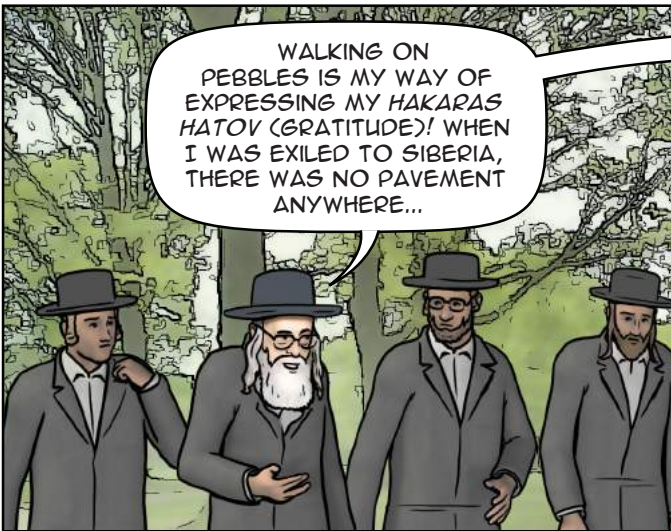


WALKING ON PEBBLES IS MY WAY OF EXPRESSING MY HAKARAS HATOV (GRATITUDE)! WHEN I WAS EXILED TO SIBERIA, THERE WAS NO PAVEMENT ANYWHERE...

AFTER A HEAVY RAIN, WE SUFFERED, AS THE ENTIRE AREA WOULD TURN INTO ONE BIG SWAMP.

IT'S IMPOSSIBLE TO WALK, NEVER MIND CARRYING HEAVY LOGS OF LUMBER!

I DON'T CARE! YOU HAVE A DAILY QUOTA AND IT MUST BE COMPLETED!



FINALLY THE ADMINISTRATION RECOGNIZED THAT PRODUCTION WAS HINDERED AND DECIDED TO COVER THE AREA WITH PEBBLES.

THANK YOU, HASHEM! THIS IS A LUXURY! BARUCH HATOV V'HAMEITIV - BLESSED IS THE ONE WHO IS THE ESSENCE OF GOOD AND DOES KINDNESS TO OTHERS.

I FEEL A SPECIAL FONDNESS FOR PEBBLES. THEY ALLOW ME THE OPPORTUNITY TO EXPRESS MY GRATITUDE FOR THE SIMPLE THINGS IN LIFE WE TAKE FOR GRANTED!

EVERY DAY WE BLESSED HASHEM FOR THIS GREAT GIFT.



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 RABBANIM WHILE HE WAS STILL A BOY. UPON THE ADVICE OF HIS RABBI, R' CHUNA HALBERSTAM, THE KOLOSHITZER REBBE, HE AGREED TO SERVE AS THE SON OF YASHLISH, EVEN BEFORE HIS MARRIAGE. IN 1930, HE MARRIED THE DAUGHTER OF R' MEYER YITZCHAK 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 SUCCESSOR. HIS DEEDS AND TESTIMONY ARE TESTIMONY TO HIS GREATNESS IN TORAH AND SHMAYIM.

