



PIRCHEI Weekly

Agudas Yisroel of America

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כרשה: ויקהל-פקודי-החדש הפטרה: ... כל העם הארץ... (וחזקאל מה:טז-מו:יח)

דף יומי: בבא בתרא ס"ב חזק, חזק, ונתחזק! מצות לא תעשה: 1

משיב הרוח ומוריד הגשם - ותן טל ומטר מברכים ראש חודש ניסן (מולד יום שני בשעה: חלקים 10 + 19:04)

משנכנס אדר מרבנים בשמחה!

Torah Thoughts

And Bezalel made the Ark...

וַיַּעַשׂ בְּצַלְאֵל אֶת הָאָרוֹן... (שמות לו: א)

The *ויקהל פקוד ח* פרשה in this week's *מדרש* points out that when *אָרוֹן*, the *תורה* says: ... *וַיַּעַשׂוּ אָרוֹן עֲצֵי שֵׁטִים ... And they shall make the Ark of acacia wood ... (כה: י)*, using the plural pronoun. When discussing any other vessel, the *תורה* uses the singular word, *וַיַּעַשׂ*, and *you shall make*. The *מדרש* explains that the plural *וַיַּעַשׂוּ* that is used in regards to the *אָרוֹן*, which contains the *לוחות*, represents the entire *תורה*, and the word *וַיַּעַשׂוּ* comes to teach us that each and every member of *כָּלל* must have a portion in the *תורה*. The *אָרוֹן* belongs to everyone and must be built by everyone.

Rav Pam *צ"ל* relates that the *הפץ חיים* once set out to raise a certain amount of money for a *תורה*-related cause. A certain wealthy individual volunteered to donate the entire sum that was required. He explained the motive of his generosity to the *הפץ חיים* saying, "Why must the Rebbe burden himself so much? Here is the entire amount that is needed!" The *הפץ חיים* refused to take all the money from this individual, contending that since all Jews are required to have a share to support *תורה*, it would not be fair for one person to donate the full amount and take the entire *זכות*, *merit*, for himself.

Although this decision obviously caused the *הפץ חיים* an additional burden, as well as *בטול תורה*, *losing time from studying*

תורה, the *הפץ חיים* understood that it would not be proper to allow one person to take the entire *זכות* for himself and not allow others to take part in it as well. He learned from this *מדרש* that the *תורה* belongs to everyone and the *מטרה* must be built by everyone.

In a similar vein, the *הפץ חיים* would also explain that when the *תורה* is discussing the donations for the building of the *משכן*, it does not say, *וַיִּתְּנוּ לִי תְרוּמָה, And they shall give to Me a portion*, but rather, *וַיִּקְחוּ לִי תְרוּמָה, And they shall take for Me a portion...* (שמות *שמות*). When donating to the *משכן*, *שָׂרָאֵל* were *not giving*, they were *taking*, i.e. taking a share in the *מְצוּה* of building the entire *משכן*.

It is interesting to note that when the *הפץ חיים* would speak to fundraisers for *גְּשִׁיבוֹת* and other *תורה* causes, he would explain to them that their approach should not be to speak of the needs of the *שִׁבְכָה*, or the needs of *תְּלִמְיָדֵי הַכְּמִים*. The fundraiser should explain that they are not coming to 'take' money, they are coming to 'give' opportunity. *תורה* belongs to everyone and the fundraiser should clarify to potential donors the great *זכות* that he is giving them a share in the opportunity to support of *תורה*.

We must recognize that *תורה* belongs to everyone. The *תורה* is teaching us that each person must be given the *זכות* to be able to give their unique contribution towards the building of *תורה*.

Adapted from: *The Rav Pam Haggadah & Shir Hashirim* (with kind permission from Feldheim)



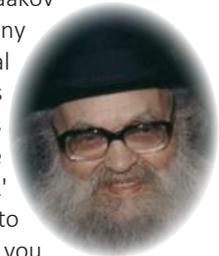
Yahrzeits of our Gedolim

כ"ט אדר
5651 — 5746
1891 — 1986

*grew up in Dolhinov, Poland. He left for Minsk at age 11. In 1905, along with *אָהרן* *ר' יעקב*, went to learn under *מְסֻלְבֹדְקָה*. During WWI, he took refuge in *ר' Yechiel Michel Gordon's ישיבה* in Lomza. In 1919, he married *Rebbetzin Ita Ettel*. In 1937, they left for the US. At *שרגא פינאוול* *ר' שרגא פינאוול*'s request, he became *ראש ישיבה* in 1945, a position he held until he retired. Along with *ר' Feinstein*, he led American Jewry in issues of the *הלכה* and *השקפה*. A *בקי* in many areas of *תורה*, he was renowned for his insightful and expertise in *הלכה*, especially the "5th חלק" of *ש"ס*, *תורה*, on *אָמֵת לְיַעֲקֹב* are printed in *שולחן ערוך* and *שולחן ערוך*.*

Gedolim Glimpses

The son of a *תְּלִמִיד* of *R' Yaakov Kamenetsky ז"ל* had to undergo many difficult and complicated medical procedures as a child. *R' Yaakov* was very involved in all aspects of this young child's medical care. When the boy reached the age of *מְצוּה*, *R' Yaakov* told him, "I look forward to deriving much *נחת* from you, because you were the cause of my having many sleepless nights."



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



Focus on Middos

Dear Talmid,

A young man was reviewing the weekly סדרה with תרגום אונקלוס when his mother asked him if he would like a cup of coffee. Not wishing to interrupt, he pointed with his finger and grunted, “Nu, uh-huh, mmm,” indicating that when he finished, he would have one.

Witnessing this scene was R' Yaakov Kamenetsky זצ"ל, who went over to the בחור and told him the following:

R' Naftali Amsterdam זצ"ל, a disciple of R' Yisrael Salanter זצ"ל, the founder of the מוסר movement, followed a custom practiced by many pious individuals: During the month of אלול he accepted upon himself a דבור, not speaking any words but those of prayer and תורה study. When asked a question that necessitated a reply, he would write his answer.

Once, his revered רבי came to his town during this month [אלול], and asked R' Naftali a question, to which he

answered in writing. R' Yisrael exclaimed, “Naftali, I am your רבי! The הלכה requires you to answer me even in the middle of saying קריאת שמע! And now you do not speak because of a המרה, a self-imposed stringency? It is good to accept חמרות upon oneself, but one must remember they are only that, and not let them override an aspect of the הלכה.”

“And so,” R' Yaakov told the young man, “while generally one should not speak while he is being מעביר סדרה, it is not more important than honoring one’s mother!”

My תלמיד, have you ever found yourself in a similar situation? It will soon be ביו and you will be surprised how often this can occur. Think about it now, so that you will know how to react correctly when it happens to you!

יהי זכרו ברוך!

רבי Your בנדידות,

Story adapted from: Gut Voch (with kind permission of ArtScroll)

Sage Sayings



At the age of 11, R' Yaakov Kamenetsky זצ"ל went to learn in the ישיבה of Minsk. After he passed the entry exam of the ישיבה, R' Shlomo Glovenchitz זצ"ל, some staff members still doubted if he should be accepted due to his youth. They said to the young יעקב, “You are not even בר מצוה yet!” With childish innocence, he answered, “וואס איז — איך האב געקומען צו לערנען תורה, נישט צו — Well, I came here to learn תורה, not to be the tenth man for a מנין.”

Source: Heard at the משנה table

Understanding Davening



יזירות למקשות החודש ... **ארבעה ראשי שנים** ... These are the four **New Years** in every Jewish calendar year [see the 1st א' תשרי, א' אלול, א' ניסן: ראש השנה in משנה (בית הלל) ט"ו שבט (בית שמאי) שבט ניסן]. ניסן is considered the first month even though the calendar year starts in תשרי.

ארבעה תקופות בשנה ... These are the four seasons throughout the year: spring, summer, autumn and winter. ניסן is considered the first season, for it's the month in which the 1st rays of the sun shone onto the world.

ארבעה פרקים בבמהנה ... These are the four times in the year that the world is judged [see the 2nd שביעות, פסח: (ראש השנה in משנה — fruits, ראש השנה — people, סוכות — water)]. ניסן is the first judgment.

ארבעה ערכים אשנה ... This refers to the four passages that are read during the weeks preceding פסח — פסח, זכור, שקלים — Each one is read to add another merit that will help bring משיח.

ארבעה כוסות בבמהנה ... The word כוס appears four times in the dream of פרעה's wine chamberlain. This is a רמז to the four cups of poison that will be drunk by the enemies of בני משיח at the time of ישועה.

ארבעה מלכויות נדוש (פרק ז') דניאל ... prophesied that there would be four kingdoms that would rule over בני ישועה until the coming of משיח.

ארבעה חרשים בבמהנה (פרק ז') נבואת זכריה ... In the פרק, four carpenters will come and redeem בני משיח from the four kingdoms that oppress them (and אלהו, משיח בן יוסף, משיח בן דוד) (סוכה נב:). צדק.

The month of ניסן In History

- 1 ניסן — According to יהושע ר', the world was created in the month of ניסן. Also, the death of אביהוא and נדב during the inauguration of המשכן.
- 7 ניסן — 30 days after the death of משה, יהושע dispatched 2 spies to יריחו.
- 10 ניסן — The death of מרדכי.
- 13 ניסן — הרמון's decree to eradicate the Jews.
- 15 ניסן — יצחק was born; 400 years later, יציאת מצרים.
- 16 ניסן — The מן ended. Also, אסתר appeared before אחשורוש.
- 17 ניסן — הרמון was hanged on the gallows that he had prepared for מרדכי.
- 21 ניסן — Splitting of the סוף.
- 25 ניסן — The death of יהושע.
- 28 ניסן — Conquest of יריחו.



R' PAM LOVINGLY RECALLED THE KAVOD R' DOVID LEIBOVITZ SHOWED HIS TALMIDIM, EVEN A 15-YEAR-OLD NEW TALMID ENTERING HIS BAIS MEDRASH SHIUR IN TORAH VODAATH...

NU! AVROHOM... VOS ZOET IHR...?

WOW! REBBE USED "IHR" WHEN TALKING TO EVEN ME!

*THE YIDDISH WORD IHR MEANING 'YOU' IS USED WHEN SHOWING RESPECT (TALKING IN 3RD PERSON). 'DU,' MEANING "YOU" (IN 1ST PERSON), IS MORE APPROPRIATE FOR A TALMID.

IN THE EARLY YEARS OF R' DOVID'S NEW YESHIVAH CHOFETZ CHAIM...

MY DEAR R' ABBA ZALKA*, I HAVE NO FUNDS EVEN PAY FOR THE FUEL TO HEAT THE BAIS MEDRASH, SO I MADE SOME APPOINTMENTS IN MIAMI, FLORIDA.

REBBI, MIAMI? HOW SHOULD I ARRANGE THE TRAIN TICKETS?

MAYNE TAYERE - I PURCHASED THEM ALREADY.

*R' ABBA ZALKA GEWIRTZ, ZT"L, A WELL-KNOWN TALMID MUVHAK OF R' DOVID.

EVEN THOUGH THE TRAIN TRIP WOULD TAKE FROM WEDNESDAY TO FRIDAY MORNING, R' DOVID PURCHASED THE CHEAPEST TICKETS. THEY HAD A SEAT IN A COMPARTMENT WITHOUT ANY SLEEPING ACCOMMODATIONS. AFTER A GRUELING TRIP...

MY FIRST APPOINTMENT IS WITHIN THE HOUR; LET'S GO DIRECTLY THERE.

AT THE WEALTHY MAN'S HOME THEY WERE GREETED WITH VERY LITTLE ENTHUSIASM.

I JUST ARRIVED FROM NEW YORK. I CAME TO GIVE YOU A SHARE IN THE VERY PRECIOUS TORAH OF OUR BACHURIM.

REALLY? WELL, I DON'T HAVE PATIENCE FOR THESE STORIES... I DON'T HAVE ANY MORE TIME... NEXT!

THANK YOU SO MUCH!

REBBI, WHY DID YOU THANK HIM? WHERE IS HIS KVOD HATORAH?

WHAT A GREAT ZECHUS WE HAVE! LET ME EXPLAIN... THE NAVI YEchezkel BEN BUZI'S FAMILY GOT THEIR NAME FROM THE WORD BUZ, SHAME. THEY WERE WILLING TO SUFFER SHAME FOR THE GLORY OF HASHEM AND HIS TORAH.

HASHEM HAS GREAT LOVE [AND REWARD] FOR THOSE WHO ENDURE "SHAME FOR HIS GLORY!" THIS MAN'S ACTIONS GAVE US THE OPPORTUNITY TO BE YEchezkel BEN BUZI PEOPLE!

R' DOVID RESPECTED EVERYONE. HE NOT ONLY MOLDED HIS TALMIDIM TO BE TALMIDEI CHACHAMIM BUT ALSO TAUGHT THEM HOW TO LIVE EVERY MOMENT WITH TRUE K'VOD SHAMAYIM.

RAV DOVID LEIBOWITZ WAS BORN IN DZYATLAVA, BELARUS, TO ר' אריה זאב הכהן. AS A TEENAGER, HE STUDIED IN THE RADIN ישיבה, WHERE HE HAD 10-HOUR DAILY PRIVATE STUDY SESSIONS WITH HIS GREAT-UNCLE, ר' ישראל מאיר הכהן, THE CHOFETZ CHAIM, AND HELPED WRITE THE LAST VOLUME OF THE נורה ברורה. HE ALSO LEARNED THERE UNDER R' NAFTOLI TROP. IN 1908, HE TRANSFERRED TO THE SLABODKA ישיבה, WHERE HE LEARNED UNDER THE ALTER, R' NOSSON TZVI FINKEL. IN 1915, HE SUCCEEDED HIS FATHER-IN-LAW AS RAV OF SALCININKAI. SIX YEARS LATER, HE RETURNED TO SLABODKA AS A FOUNDING MEMBER OF ITS כולל. IN 1926, HE CAME TO THE U.S. AS A FUND-RAISER FOR THE כולל AND WAS INVITED TO BECOME THE FIRST ישיבה ראש ודעת ותרעו. HIS STUDENTS INCLUDED גדליהו הלוי שארר שמואל. IN 1933, HE FOUNDED חיים ושלום. THERE HE TRANSLATED TO THE U.S. HIS UNIQUE STYLE OF תלמוד STUDY AS WELL AS THE SLABODKA SCHOOL OF מוסר.



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