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לזכות לשידוך בקרוב לר' יעקב שמעון בן אסתר שליט"א ור' מנחם צבי בן איטקה שליט"א ור' יעקב בן חנה הינדל שליט"א ור' אברהם בן זיסל בתי שליט"א



# Pirchei Agudas Yisroel of America



## Weekly

**פרשה: ראה** הפטרה: הפטרה: עניה סערה לא נחמה ... (ישעיהו נד:יא-ז,נה:א-ה)  
אבות: ו', דף יומי: מועד קטן י"ב, מצות עשה: 17 מצות לא תעשה: 38  
מברכים ר"ח אלול (מולד אור ליום שלישי בשעה: חלקים 14 + 19:34) שבועות לראש השנה: 4

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## Torah Thoughts

Adapted from: [Peninim on the Torah](#)  
(with kind permission from Rabbi Scheinbaum)

ראה אנכי נתן לפניכם ... ברכה וקללה

See, I present before you ... a blessing and a curse. (דברים יא:כו)

'I tells (לפניכם) "See, (ראה) I am offering (literal translation: setting before) you on this day, blessings and curses." The ראה notes that the word ראה is the singular form of the verb, but the preposition לפניכם is plural. Why does the פסוק change from singular to plural?

Furthermore, why was it necessary to explain and introduce the ברכות from די with the word ראה, see? If you are actually giving someone a present, is it necessary to tell him, "Look, I am giving you a present"? Why is it necessary to point out the obvious?

The answer is that the ברכות from די are rarely as obvious as we think. If we do not make a conscious effort to notice them, we may not even be aware of the blessings that we receive. In addition, without thought, it is impossible to appreciate the full extent of our blessings. We often misunderstand what is our greatest blessing. If we would stop to think about it, our life is full of all kinds of ברכות. In fact, life itself is the greatest ברכה. However, we take far too many of the 'normal' things in our life for granted and we do not realize just how blessed we really are. Therefore, די reminds us to "see" the blessing that He has given us. We have to be aware of all the good that די has given to us and we cannot take our blessings for granted. If we would spend more time and think about our blessings from די, that will in turn create the זכות to receive even more blessings.

The Kotzker Rebbe points out that the same ברכות can be given collectively to many people, but each individual will perceive the ברכות in his own way, depending on his own particular personality and outlook. ברכות can be universal, but the perception of them is always individual. Therefore, when די tells us to "see", He uses the singular form, but the placement of the ברכות is expressed in the plural.

The גמרא (תענית ל:) teaches, "Whoever mourns the destruction of ירושלים will eventually merit to see its joy." The reward for someone who mourns the "destruction of ירושלים," should be to merit to see it being rebuilt. Why is joy also part of the reward?

The answer is based on the time spent thinking about the destruction of ירושלים. Even when ברכה will be rebuilt, not everyone will "see" the profound depths of its joy; **that** will be a special ברכה limited to those that spent time and think about our great loss. The חכמים are telling us that **if one thinks and internalizes the loss cause by the destruction of ירושלים, not only will he see the rebuilding of it, he will also merit to "seeing" its joy.**

ר' אברהם יעקב הכהן פאם זצ"ל



*"If my beloved children and endeared תלמידים would like to help me and give me עולם הבא in נחת, they should learn and teach the ספרים of אהבת הקד and הפני חיים individually and in groups, for all his words are דברי אלקים and one who forsakes them is like one who forsakes life itself. As for those who will study these works abundantly - it will be נעים (a source of merit) for him and for me."*

(כ"ח מנחם אב-יארעניט 13<sup>א</sup> צנאה פ' ראו פאם)



## Yahrzets of our גדולי ישראל

כ"ח מנחם אב  
5673 - 5761  
1913 - 2001



R' Avraham Yaakov Pam זצ"ל, studied in Kovna as a young boy. His family later migrated to America, where his father, R' Meir זצ"ל, was appointed to the faculty of ברלין תי"ם. At the age of 13, R' Pam studied in תורה ודעת, where he became very close with the ראש ישיבה, R' Dovid Lebowitz זצ"ל, and R' Shraga Feivel Mendelowitz זצ"ל. In 1943, he married Sarah Balmuth. R' Pam taught in תורה ודעת for 60 years. Every ערב he gave a unique *shmuess* on the weekly התורה interwoven with למידות and הדרגת החיים. After R' Feinstein זצ"ל's פטירה, he served as president of התורה ודעת. He was also active in the מועצת ישראל and התורה ודעת. He founded Shuvu, an organization for the thousands of Russian and Israeli children in ארץ ישראל.



## Understanding Davvning

לע"נ ר' משה בן הר' טוביה הלוי זצ"ל

לדוד ה' אורי וישעי ... (תהלים כ"ז)

אחת שאלתי מאת ה' אותה אבקש: שבתתי בבית ה' כל ימי חיי ...  
One thing I asked of ה', that I shall seek: Would that I dwell in the House of ה' all the days of my life ...

The מלבי"ם observes: A person's needs and desires are constantly changing. A person may need to be healed from an illness; another time, one may need money for food or to be saved from an enemy — every moment brings with it new needs and fresh requests. דוד המלך, however, tells us that he has had only one desire: שבתתי ה' — בבית ה' כל ימי חיי — Would that I dwell in the House of ה' all the days of my life, because, in reality, this request includes all of his desires — to serve ה' and to understand His ways. When a person is

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- מוצש"ק

## דבר חדש

Due to the dangerous and tragic events taking place in ארץ ישראל, we should try to say extra תהלים for בני ישראל in all of our תפלות and before/after all of our learning and doing מצות. Every תפלה counts! In the זכות of the collective

This week's issue and Pirchei Learning Program are sponsored by **Reb Leivi and Mrs. Hochhauser**

לע"נ אבי מורי משה בן לוי ז"ל ולע"נ ר' אברהם יעקב הכהן פאם זצ"ל נפטרו כ"ח מנחם אב תשס"א

לרפ"ש ר' יוסף בן איטא חיה, ור' אלטר חיים בן יהודית, ברוך מרדכי בן טעסיל, אברהם בן רחל ולרפ"ש לאה בת שרה ריבא, וביילא ברכה בת אסתר בתוך שאר תולי ישראל



# Living with the Torah

A Tribute to Rav Pam זצ"ל  
Adapted from: The Jewish Observer

If Rav Pam had been able to schedule his own לְוִיָּה, he surely would have said that it should take place during הַיָּמִים הַנִּמְנִימִים, so that fewer people would be able to attend and there would be less temptation to deliver הַקְּפִידִים, eulogies; and during the summer, when many people are away. Which is exactly what happened. Several thousand people crowded the בֵּית מִדְרָשׁ of his תּוֹרָה וְדַעַת and the surrounding streets on כִּיּוֹם מִנְחָם אָב, ה' תשס"א (August 17, 2001) to show their respect to their beloved רַבֵּי.

It was, perhaps, inevitable that this man, who combined greatness in תּוֹרָה, eloquent simplicity, sterling character, and a refusal – almost an inability – to speak or hear ill of others, should be compared to the הַפֶּזֶן הַיָּיִם. No less an authority than Rav Yaakov Kamenetzky said that Rav Pam was “the הַפֶּזֶן הַיָּיִם of our time.”

Pam was born in תַּמְוֵז in tiny Vidz, Lithuania. His father, R' Meir, was an exceptional תּוֹרָה scholar. R' Pam would tell his family and תַּלְמִידִים that his father almost never went to bed. He would learn until he dozed off from fatigue, and would wake up in the middle of the night and return to his studies.

When R' Avrohom Pam was 11 years old, his parents sent him away from home to a יִשִּׁבָּה. There was a time when he slept on a bench in the local shul, but nothing deterred him from learning as long and intensely as he could. He was part of a special group of כְּהוֹרִים in Slabodka, where he became a frequent guest of R' Yaakov Kamenetzky. It was a warm relationship that resumed many years later when R' Yaakov became ראש ישיבה.

In 1927, after several years of extreme poverty and harassment at the hands of the Communist authorities, his father, R' Meir Pam, came to the United States. After securing positions as a מְגִיד שְׁעוֹר in Yeshiva Rabbeinu Chaim Berlin and as rabbi of the בֵּית מִדְרָשׁ הַגָּדוֹל in Brownsville, he was able to send for his family.

became a תַּלְמִיד in Brooklyn at that time. He remained there for the remainder of his life. In 1939, Rav Pam became a מְגִיד שְׁעוֹר in תּוֹרָה וְדַעַת, a position he held for 62 years. During those years, he probably had a total of 2000 תַּלְמִידִים in his classes, but there were many more than that, because his direct and indirect influence radiated far beyond the confines of his classroom and יִשִּׁבָּה. In 1943, he married Sarah Balmuth, who shared his passion for תּוֹרָה and sensitivity. She exuded good cheer and hospitality, even as she tried to protect him from the intrusions on his precious time for learning, especially after he became the ראש ישיבה and then a member of the הַתּוֹרָה הַגְּדוֹלָה.

His widely appreciated *shmuessen* may have seemed to some as effortless, but he invested enormous amounts of thought in the topics and the manner of expression. He placed heavy emphasis on how a תַּלְמִיד should relate to others: to parents, friends, wife and children.

He surprised his own family and others by saying even as a young man that he prayed he would be able to teach תּוֹרָה for at least sixty years. Sixty years! How unrealistic! But he did it. Until the end of his life, he turned the unrealistic into reality. One of his bywords, especially in his later years, was from the prophecy of הַנְּבִי (ב:ד) – הַקְּבִיָּה commanded the prophet to exhort the leaders of בְּנֵי יִשְׂרָאֵל to encourage their people to shake loose from the dispiriting bonds of exile and proceed with the building of the 2<sup>nd</sup> בֵּית הַמִּקְדָּשׁ. Everything was stacked against them, but the word of הַקְּבִיָּה insisted “וַעֲשׂוּ כִּי אֲנִי אֶתְקַבֵּל – And do! For I am with you.”

The last ten years of his life focused on the plight of children from the former Soviet Union in Israel. At an Agudah Convention, he said that we must provide them with a תּוֹרָה הַנְּהוּגָה – and it is “בְּיַדֵּינוּ, in our hands. We can do it!” Realistic? Of course not! In our hands? Not against the power of the state and without funding or personnel. The next day Shuvu/Return was born. Today it enrolls over 16,000 children and it continues growing daily. He is no longer with us, but his teachings are. **Do now, for ה' is with you! You will be successful if you just try - it is בְּיַדֵּינוּ!**



## ספר אהבת חסד — חלק א' פרק ו': ג-די-ה' Loving Kindness Moment

\*The הִלְכָה of lending money [or doing any דְּבָר] is also governed by priorities. A close relative or friend living in the same city takes priority over an עֵינִי from another city. However, if a close relative from another city came to borrow money at the same time as a city resident and both are עֵינִים, then the out-of-town relative is given priority. If the out-of-town relative is able to easily find someone willing to lend him the money and the city resident is having a difficult time, then the city resident takes priority.

explains that the הִלְכָה of ‘relative’ is similar to that of הַלְוָה: a person must lend to his parents before lending to his children. Lending to one’s children comes before lending to a brother or sister. If two wealthy people came to borrow money and one עֵינִי is a relative, then he takes precedence.

Please be careful to handle this sheet in the proper manner as required הַלְכָה.



# Focus on Middos

בס"ד

Story adapted from a שְׁעוֹר by R' Yisroel Reisman שליט"א

Dear Talmid,

R' Pam זצ"ל once said, “A יִשִּׁבָּה בְּחֹרֶר who has absorbed the light of תּוֹרָה, radiates a special beauty! This beauty is the badge of honor of being a בֶּן תּוֹרָה and must be preserved with the utmost care. Even a small stain can spoil it. Especially in our times, when people are so quick to find fault, בְּנֵי יִשִּׁבָּה must endeavor to preserve the beauty of the תּוֹרָה!”

R' Yisroel Reisman שליט"א, a close תַּלְמִיד of R' Pam, once told over the following true story:

A member of the כּוֹלֵל of תּוֹרָה וְדַעַת was once in a used book store, leafing through the books in the Judaica section. He opened one book and was surprised to find a 100 dollar bill tucked into a page. He turned further and found another 100 dollar bill, and then yet another! Clearly, the store owner was not aware of the money, and since the books were sold ‘as is’, it seemed like a book worth buying. But what was the right thing to do?

The young man behaved in the way of a true בֶּן תּוֹרָה. He went straight to the owner of the store and informed him about the money. Later, when he was asked why he was so quick to return the money, he answered simply, “Because I am a תַּלְמִיד of R' Pam!”

This young כּוֹלֵל man could have tried to find *legitimate* reasons why he *rightfully deserved* to keep the money more than the store owner. However, he knew in his heart that keeping the money was not what his בֶּן תּוֹרָה expected of a תַּלְמִיד!

My תַּלְמִיד, the first words that this כּוֹלֵל man said were, “Because I am a תַּלְמִיד of R' Pam!” His רַבֵּי wasn't physically standing next to him—he was much closer. His רַבֵּי's teaching were very much alive and were forever absorbed and engraved deeply in his heart. He radiated and preserved the beauty of being a בֶּן תּוֹרָה!

יהי זכרו בְּרוּךְ!

בְּיַדֵּינוּ,

Your רַבֵּי



## Sage Sayings

Source: Heard from R' Y. M. Schorr שליט"א

Rav Pam זצ"ל, the תּוֹרָה וְדַעַת of ראש ישיבה, would often describe, in the name of the הַפֶּזֶן הַיָּיִם, the way a Jew must lead his life. “א ייד מוה זיין גוט, פרום און קלוג — A Jew must be good, sincere in his observance of the תּוֹרָה, and be smart in how he observes the תּוֹרָה! [i.e. the observance of any מְצוּה must be weighed with the consideration of others! - ]וְהֵייתֶם נְקִיִּים מִדֹּי וּמִיִּשְׂרָאֵל -”



## \*Halacha Corner: הלכות ענייני דיומא: אלו

- From ראש חודש אלוּל until עֶצְרַת שְׁמִינִי עֶצְרַת, we recite “אורי וישעי ...” (תהלים כ"ז) two times each day — once by שְׁחָרִית and once by מְנַחָה. This recitation is followed by קְרִיאַת תּוֹרָה.
- Some people have a מְנַהֵג to check their תְּפִלִּין during the month of אלוּל.

\*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.

## Questions of the week:

1. When freeing an עֶבֶד עֶבְרִי, one should give him more than he deserves. Why?
2. Who are the four recipients of בְּרָכָה if we complete our

## תשובות

1. Your son, daughter, servant and maid servant are the four (of ours) that correspond to the four (of Hashem's) ... (11:16)
2. We should use materials which grow from the ground and are not susceptible to becoming such as branches from a vine or pieces of straw and the like (13:17)

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