



PIRCHEI Weekly

Agudas Yisroel of America

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כרשה: בהעלתך **הפטרה:** רני ושמחי בת ציון... (זכריה ב:יד-ז:ז)

דף יומי: בבא מציעא קט"ו **אבות:** פרק ב' **מצות עשה:** 3 **מצות לא תעשה:** 2



Torah Thoughts

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 us how 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 מזרחי. 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 to 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 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 החנוך על מרשיות השבוע בקשר לפרשת בהעלתך

ולפי העלות הענן... ואחריו כו' קעו... 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)

ענני explains that the ענן, cloud, that led בני ישראל for forty years in the desert 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.

ענני asks an intriguing question. Why on סכות do we only make a remembrance for the 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: ... בסכת תשבון שבעת ימים... You shall dwell in a סכה for a seven day period... (ויקרא כג: מב)



Yahrzeits of Gedolim

י"ח סיון 5664 - 5721 1904 - 1961
ראש ישיבת חברון, ר' אהרן כהן זצ"ל, was born in a small village near Kovno, to אברהם מרדכי and תהיה שרה Cohen. As a בחור during WWI, ר' אהרן learned in ישיבת לומז'ה, then in Ukraine (Prilocki, Charkhov). After the war, he learned in ישיבת קנטט in Slabodka where he was known as the עליי of the ישיבה. He was close to משה מרדכי, ר' אהרן, ר' פינקל (Alter), ר' שער, ר' שר, ר' יצחק אייזיק, ר' אברהם Grodzinski. In 1924, he relocated to חברון with a large group of תלמידים. He married צילה Epstein in 1929, and together they raised several orphans. He was a leading שיעור מנגיד עשור, and gave הלכה and תורה on חידושים in בית אהרן which were published under the title בית אהרן.

לעיני הבי ישעיהו דוב ע"ה בן יבלחטי"א יצחק צבי ניי

Gedolim Glimpses

צ"ל Lefkowitz ר' מיכל יהודה was mesmerized when he saw his רבי זצ"ל, ר' אהרן כהן זצ"ל, davening. He described the scene and wrote that everyone around was astounded at the sight of someone [not just talking, but] clinging with all his being to ד' and completely forsaking all physical matters. ר' אהרן Kotler זצ"ל had a similar experience when he witnessed ר' אהרן כהן davening. He said, "It was worthwhile to come to ישראלי just in order to watch the davening of כהן ר' אהרן!"



לעיני ר' ישראל בן אברהם ז"ל

אחינו כל בית ישראל, הגתוגים בערה ובשביה, העומדים בין בים ובין ביבשה, המקום ירחם עליהם ויזיאתם מערה לרחה, ומאפלה לאורה, ומשעבוד לגאולה, השתא בעגלא ובזמן קריב, ונאמר אמנו:

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Magical Lights

וְזֶה מַעֲשֵׂה הַמְנוּרָה מְקֻשָּׁה זָהָב... (במדבר ח: ד)

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

The מִדְרָשׁ asks why the passage of the מְנוּרָה is positioned immediately after the offerings of the נְשִׂאִים. The מִדְרָשׁ 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 רַמְבַּי"ן explains the מִדְרָשׁ as follows: ה' told אֶהְרֹן that the מִשְׁכָּן would one day be destroyed and תּוֹרָה would be on the verge of being forgotten. Only the faith and heroism of his descendants, the תְּשׁוּמוּנָאִים, 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 מְצוּנָה of הַנִּזְכָּר.

The רַמְבַּי"ן elaborates further: When the תְּשׁוּמוּנָאִים rededicated the בֵּית הַמִּקְדָּשׁ, the מְנוּרָה was made of wood. The תּוֹרָה requires us to hammer the מְנוּרָה out of a single 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, הַנִּזְכָּר 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. הַנִּזְכָּר 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 הַנִּזְכָּר Yosef sat sadly in his cell. He would not be able to perform the מְצוּנָה 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 הַנִּזְכָּר 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)

An Ahavas Chesed Moment

ספר אהבת חסד - חלק ב' פרק י"ט

*The הפסוק begins this chapter by explaining the order of distribution for מַעֲשֵׂר כֶּסֶפִים. The money set aside for מַעֲשֵׂר כֶּסֶפִים should mostly be distributed as צְדָקָה to עֲנִיִים. Family members that are עֲנִיִים must be given preference over any other עֲנִיִים, and their needs should be addressed first. It is worthy to note that older children that are unable to support themselves, may be supported from money set aside for מַעֲשֵׂר כֶּסֶפִים even if one has the capability to support from other sources.

*This is intended only as a synopsis. Review of the ספר אהבת חסד is far more extensive and appropriate. If a child does not have the means to support the needs of a parent, then the child may use money set aside for מַעֲשֵׂר כֶּסֶפִים. מַעֲשֵׂר כֶּסֶפִים use harsh words to describe a person who has the means, yet still supports a parent with money set aside for מַעֲשֵׂר כֶּסֶפִים, even though it is *halachically* permissible.

"רש"י Questions of the week

1. How were the Jewish taskmasters of 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 heal his sister, מֵרָיָם?



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

- Preferably, one should sit for תְּחִנוּן; however, if the only open seat is situated in front of someone who is davening or other similar reasons, one may stand.
- Some learn from מִלְחֻמַּת הָעַיִן that leaning on the arm is only performed in the presence of a סֵפֶר תּוֹרָה.

Reviewed by R' Gedalyahu Eckstein

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



Focus on Middos

Dear תלמיד,

ר' אהרן כהן זצ"ל was presented with an interesting שאלה. His answer and the subsequent outcome will always be remembered.

Several years after R' Dov Yaffe married, he and his wife got into a difficult השקפה disagreement regarding crying babies at night. The only way to resolve it was to go to her uncle, ר' אהרן כהן. He had no children and the Rebbetzin was like a daughter to him.

R' Dov Yaffe presented his position first. He claimed, "I am not home all day. During the day my wife takes care of the children. So I should stay up at night. She needs her strength for the next day!"

The Rebbetzin did not agree with her husband's arguments. She claimed that the רב was sitting all day learning and teaching in yeshiva. And so, they concluded, right now both of them are getting up each night and they want to resolve this once and for all.

ר' אהרן כהן listened to

both parties and then rendered his פסק. "Both of you have valid positions. Therefore, from today and on, you are both going to switch off nights; one night the רב will be on duty and the other night the Rebbetzin — a compromise."

And that is what they did. The Rebbetzin took the first night to deal with the babies that cried during her night of duty, and the רב slept. The next night it was the רב's turn, but he slept through undisturbed. He woke up in alarm — it was already morning and none of the children cried that night!

And so it was year after year. On the night that the Rebbetzin was in charge, the children cried. On the nights that the רב manned the fort, the children slept deeply.

My אהרן, תלמיד's holy פסק gave the Rebbetzin a new understanding of שמים's reverence of her husband's תורה. That in turn made her own nightly duty so much easier too!

יהי זכרו ברוך!

רבך, Your בנידיות

A letter from a Rebbi, based on interviews

Anyone who would like to have a PDF copy of the 2-page version of this newsletter emailed to them weekly during the summer months should please email their request to: thepircheinewsletter@gmail.com. Please indicate in the body of the email whether this is only for the summer or if this is for all year.

Have a safe, relaxing summer!
The editors



ערב שבת Learning Contest

The current Pirchei Newsletter contest is designed to make your ערב שבת fulfilling and memorable. Beginning this week and continuing in the weeks leading up to קבלת התורה and beyond, learn at least 45 minutes before מנחה every ערב שבת. Learn for an hour or more and get an additional entry into the raffle. There is no particular למוד to learn — you can even review מקרא שנים. If you arrange for a group to learn in person or on the phone, and have a שעור to learn about הלכות שבת or קדושת שבת, you will receive an extra entry in the raffle. The contest is open for boys of all ages up to 12th grade. To join this program, please send your weekly fax to 7185069633 or email to: erevshabboslearningprogram@gmail.com by Monday 2:00 pm. Please include your name, grade, ישיבה, city, state, and contact # and your name will be entered into a drawing for a beautiful set of מקראות גדולות חומשים!

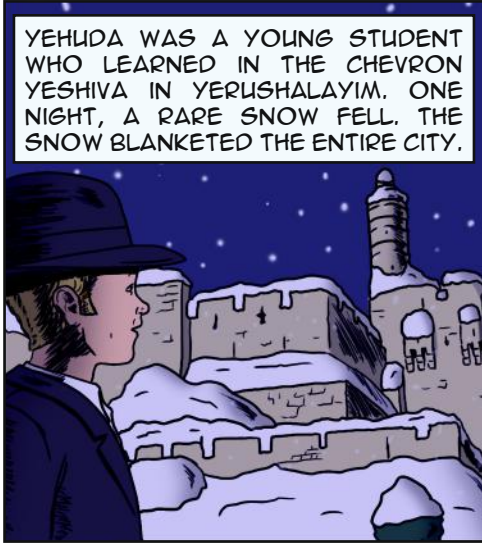
Sage Sayings



When R' Shlomo Zalman Auerbach זצ"ל was looking for a שדוך for his daughter רחל, he heard about a great בחור, R' Zalman Nechemiah Goldberg זצ"ל from ישיבת חברון. He went directly to ר' אהרן כהן זצ"ל, the ראש ישיבה, to get the accurate information. ר' אהרן replied, "דאס איז נישט א בחור וואס אים — נאר ליבערשט, ער איז שוין א גדול! This is not a בחור who, G-d willing, will be a גדול [in the future]; rather, he already is a גדול!" That was all the research needed!

Source: Heard around the שבת table

LEARNING FROM OUR LEADERS



YEHUDA WAS A YOUNG STUDENT WHO LEARNED IN THE CHEVRON YESHIVA IN YERUSHALAYIM. ONE NIGHT, A RARE SNOW FELL. THE SNOW BLANKETED THE ENTIRE CITY.



CHEVRON YESHIVA THE NEXT AFTERNOON DURING THE BREAK:
HEY SHMUEL, LET'S GO PLAY OUTSIDE IN THE SNOW!
SURE YEHUDA, HOLD ON WHILE I PUT ON MY COAT...



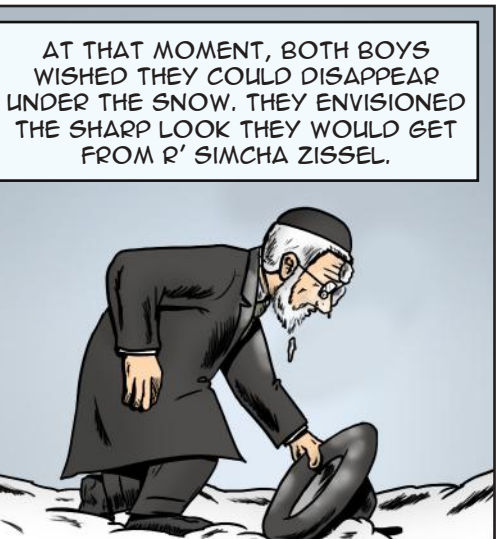
THE BOYS PLAYED FOR SOME TIME...



UNTIL...



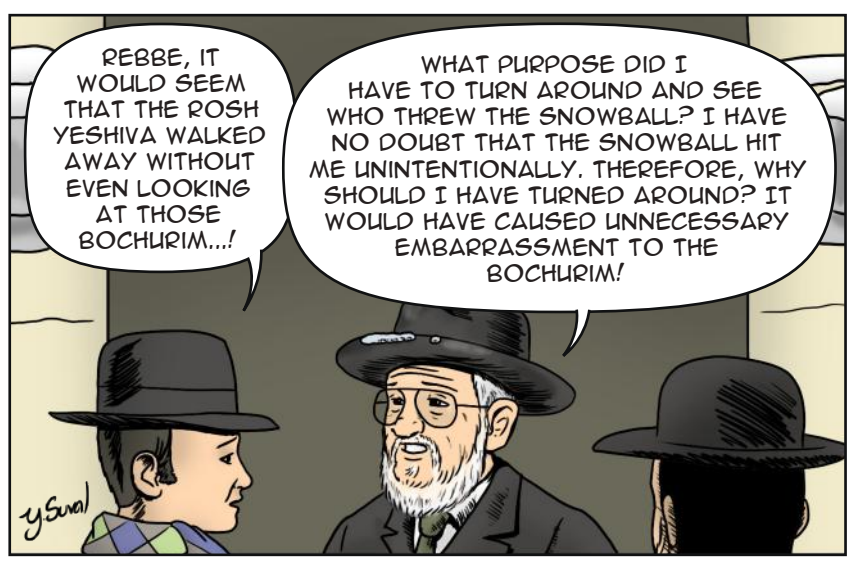
TO THE BOYS HORROR, THE SNOWBALL HIT THE ROSH YESHIVA OF CHEVRON, R' SIMCHA ZISSEL BROIDE ZT"L, SQUARELY IN THE FACE.



AT THAT MOMENT, BOTH BOYS WISHED THEY COULD DISAPPEAR UNDER THE SNOW. THEY ENVISIONED THE SHARP LOOK THEY WOULD GET FROM R' SIMCHA ZISSEL.



...THE ROSH YESHIVA DIDN'T EVEN LOOK IN OUR DIRECTION!
WOW! HE'S GOING ON TO YESHIVA AS IF NOTHING HAPPENED!



REBBE, IT WOULD SEEM THAT THE ROSH YESHIVA WALKED AWAY WITHOUT EVEN LOOKING AT THOSE BOCHURIM...!
WHAT PURPOSE DID I HAVE TO TURN AROUND AND SEE WHO THREW THE SNOWBALL? I HAVE NO DOUBT THAT THE SNOWBALL HIT ME UNINTENTIONALLY. THEREFORE, WHY SHOULD I HAVE TURNED AROUND? IT WOULD HAVE CAUSED UNNECESSARY EMBARRASSMENT TO THE BOCHURIM!

R' SIMCHA MORDECHAI ZISKIND זצ"ל, ALSO KNOWN AS R' SIMCHA ZISSEL BROIDE, THE SON OF ר' חזקיהו אברהם ו' מרדכי דוד תלמוד תורה ועץ חיים UNDER תלמוד תורה ועץ חיים. IN HIS EARLY YEARS, HE LEARNED IN ירושלים. AT THE AGE OF מצוה, ב'ר מצוה, HE WENT TO LEARN IN חב"ד, ישיבת חב"ד, WHERE HE SPENT THE NEXT 75 YEARS OF HIS LIFE. DURING THE 1929 POGROM HE WAS AT HOME IN ירושלים AND WAS THUS SAVED. IN THE WINTER OF 1935, R' SIMCHA ZISSEL WENT TO PETACH TIKVAH TO STUDY AND WAS ONE OF THE FOUNDERS OF THE ישיבת תורת ארץ ישראל THERE. DURING THAT PERIOD, HE LIVED IN בני ברק AT THE HOME OF HIS SISTER WHICH WAS NEAR THE HOME OF THE חזון איש, AND HE WOULD OFTEN SPEAK WITH HIM IN LEARNING. IN 1941, HE MARRIED GOLDA MIRIAM עי"ה, THE DAUGHTER OF R' MOSHE FINKEL זצ"ל, THE ראש ישיבה OF SLABOOKA AND חב"ד. HE BEGAN DELIVERING שיעורים IN 1945 AND WAS APPOINTED ראש מתיבתא IN 1951. IN 1961, HE BECAME ראש ישיבה. IN 1969, HE WAS APPOINTED AS A MEMBER OF THE מועצת ארץ ישראל AND WAS RECOGNIZED FOR HIS SENSITIVITY, חכמה, AND PRACTICAL Dעת תורה. A PROLIFIC WRITER ON DIVERSE SUBJECTS, HIS חברים INCLUDE התורה והאגדה AND שם דר"ד, AMONG OTHERS.

For any inquiries or comments please feel free to call 347-838-0869 • Illustrated by: Yeshaya Suval



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