

דף יומי: בבא בתרא ד' אבות: פרק ג' מצות עשה: 2 מצות לא תעשה: 1

Torah hour 2000

מִצְוָה שפ״ה - חַלָּה

It is a מִצְוַת עֲשֵׂה to separate חַלָה from a dough made from an volume = 43.5 medium eggs) or more of flour and give it to a פֿהָן. מִשָּׁרָשֵׁי הַמִצְוָה

One of the essential foods needed for the body to stay healthy is grain. Most of the world survives by eating bread made from grain. די in His kindness gave כְּלַל יִשְׂרָאֵל an opportunity to perform constant מְצָוֹת on such a basic food in order that our daily food should have a blessing [because of the מִצְוָה performed]. Every piece of bread that has חַלָּה taken from it is feeding the body with the grain and the מִצְוָה with the נְשָׁמָה.

spend their lives serving די (for the people). די wanted to receive prepared dough rather than unprocessed flour or כֹהַנִים grain so that they should not have to be involved in the time and money spent in processing the grain. [This allows the כְהַנִים to dedicate more of their valuable time to serve די - see מוֹרָה נְבוּכִים חֵלֵק ג].

∞ מִצְוָה שפ״ו - צִיצִית

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It is a מִצְוַת עֵשֵׂה to put צִיצִית on a four (or more) cornered woolen garment. The size of the garment should be large enough to cover the head and most of the body of a six or seven year old child.

מִשְׁרָשֵׁי הַמִצְוָה

The תוֹרָה writes the reason to wear אַיִצִית is to have a

Yahrtzeits & Gedolim ~~C

כייז סיון רי חַיִים יַעֵקב Stein זַצַייל, was born in Skudvill, Lithuania, to רי חַיִים **5672 – 5771** מַשָּה מִרְיָם and חַסְיָה מִרְיָם. His father sent him to learn 1912 – 2011 under R' Elya Lopian נַצַייל in nearby Kelm at the age of 9. As a בָחוּר of 15, he went to יִשִׁיבַת טעלז, where he became close to היוֹסֵף לײֵבּ Bloch איים טעלזר רָבו זַצַייל (Rabinovitz) רי חַיִּים טעלזר רָבו זַצַייל [Rabinovitz] שָׁמְחָה During WWII, he was exiled to Siberia. In 1946, he married אַצִייל , daughter of אָרְיֵה לײֵב אַרְיֵה רי חַאָים געריידל, לבי ס Uzda). They immigrated to the USA in 1947, where he immediately joined the הַנָהָלָה in ישִׁיבַת טעלז of Cleveland. A מַתְמִיד עַצוּם, and a בַּקַי בְּכַּל הַתּוֹרָה כָּלָה, he was חִדּוּשֵׁי רי for thousands of תַּלְמִידִים for over 60 years. He published מוֹרָה דֶרֶד חַיִּים איַרָתָא דפסחא and (ר׳ חַיִים טעֵלזר of איָרָתָא דפסחא) and איָרָתָא דפסחא among others.

לעיינ הבי ישעיהו דוב עייה בן יבלחטייא יצחק צבי נייי

constant reminder of the מִצְוֹת די. The תְינוּך explains that there is no better reminder than wearing the seal of 'T, our Master, wherever we go. A person wearing a garment with ציצית on a daily basis will notice their מצות and his heart will naturally be reminded of the מצות. The קרָח יב) explains that the גִימַטָרְיָה of אָיאָית = 600; add the 8 strings and the 5 knots that hang from each corner, and the total = 613. The איצית represent the (613) גריייג מִצְוֹת.

\sim מִצְוָה שפ״ז - שֶׁלֹא לַתוּר אַחָר מַחֵשָׁבָת הַלֶב וּרְאִייַת עֵינַיִם

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It is a מִצְוַת לא תַעֲשֵׂה not to turn [from the מִצְוַת לא מַצָשָׁה path] to follow the desire of our heart and eyes. This includes thinking thoughts that are אבודה זרה or inappropriate, that cause a person to feel further from 'T.

משרשי המצוה

This is one of underlying principles of a happy Jew. Bad thoughts are the cause of every bad action. Contrary to what you [the within us, makes us] believe, when a person does not control his heart's desire, he constantly craves more and will only feel emptier after following his desires. However, when a person turns his hearts away from thinking [or his eyes away from seeing] anything inappropriate, he becomes a spiritually stronger and physically happier Adapted from: ספר החנוך על פרשיות השבוע בקשר לפרשת שלח person.

Gedolim Glimpses

A Jew from Cleveland was once dealing with an extremely difficult situation. He decided to travel to New York and go to Williamsburg just to be able to get a רי יוֹאֶל from the Satmar Rebbe, רי יוֹאֶל Teitelbaum זַצִייל. The Rebbe asked the stranger where he was from? The man replied, "Cleveland". The Rebbe looked at him incredulously, "You came all the way from Cleveland. The צַדָּיק R' Chaim Stein lives in your hometown! You are coming to me for a בָּרָכָה? Go to R' Chaim for a אַרָכָה?

לעיינ רי ישראל בן אברהם זייל

אַחֵינוּ כָּל בִית יִשְׂרָאֵל, הַגְתוּגִים בַּצְרָה וּבַשְׁבְיָה, הָעוֹמְדִים בֵּין בַּיָם וּבֵין בַּיַבְשָׁה, הַמְקוֹם יְרחֵם עְלֵיהֶם ויוֹצִיאָם מִצְרָה לְרְוָחָה, וּמֵאֲפֵלָה לְאוֹרָה, וּמִשְׁעְבּוּד לְגָאָלָה, הַשְׁתָּא בַעְגַלָא וּבִזְמֵן קָרִיב, וְנֹאמֵר אָמֵן:

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The True Sustainers

תּוֹרָה אַחַת יִהְיֶה לָכֶם ... (בַּמִדְבָּר טו :כט)

There shall be a single teaching for them ...

One תּוֹרָה – for everyone. One הַלָּכָה – for everyone. The is immutable and timeless. It is an absolute truth, and its laws apply equally to all Jews. Additionally, we may say that the תּוֹרָה is emphasizing its indispensability to all. In other words, regardless of who one is, where he comes from, his station in life or his illustrious pedigree — the π is the source of life from which we are nourished. Without תּוֹרָה, we cannot exist.

Horav Moshe Mordechai Schlessinger relates the following story to emphasize this point.

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One of the great תּוֹרה leaders of Hungarian Jewry, Horav Hillel Mi'Kulmayh יָשִׁיבָה, studied in the great יָשִׁיבָה of Pressburg as a voung man. During those days, it was common for the שׁיבה students to eat what was referred to as teg, "days." They would receive their daily meal at the home of one of the members of the community, often in a different house each day of the week. R' Hillel was assigned to the home of a certain Jew who was known to be a stickler for punctuality. He insisted on eating his meals at specific times every day. R' Hillel, accordingly, made every effort to adhere to his kind benefactor's schedule. On one occasion, regrettably, he was late.

It happened that R' Hillel had become so engrossed in his study that he did not notice that he was late for dinner. When he finally became aware of the lateness of the hour, he decided that he would skip dinner that day. Life was different in "those days" - it did not necessarily revolve around food. However, he then realized that his בעל הָבֵיָת would be concerned about him. He decided that it would be best if he went over to his host and apologized for his tardiness in the hope that the בַּעָל הַבַּיָת would understand.

He was mistaken. Punctuality was more than an issue with this individual — it was a character trait. He viewed someone who was not punctual as being character deficient. When R' Hillel arrived at his host's home, he was met by his stern-faced בַּעָל הַבַּיָת who lashed into him for his negligent behavior and character deficiency in not showing up for his meal on time. During the entire tirade. R' Hillel remained silent, accepting the rebuke with humility and dignity.

When the man finished speaking, R' Hillel looked up and said to his host, "All that you said is true. There is no question that I should have been on time and it was a serious infraction on my part to have neglected your daily schedule. This is true only according to the premise that you are supporting me. However, that is where you are grossly in error. I am not eating by you; rather, you are eating by me!"

The בעל הבית immediately understood the penetrating meaning of R' Hillel's response to his tirade. He stretched out his arms to embrace R' Hillel and kissed him. After begging R' Hillel for his forgiveness, he invited him into the house and personally served him a delicious meal.

There is a compelling lesson to be derived from this story. We look around us and see many people that are involved in various secular pursuits: working, building, creating. These people seem to be the builders, developers and sustainers of the world. We can also see another group: people, engrossed in תּוֹרָה, in what seems an interesting pastime, but surely not as consequential as the first group of "builders."

We can derive from the above that not everything is as it seems to be at first glance. Without the study of תוֹרָה, the world would be on a collision course of self-destruction. Everybody is dependent on תורה study — either by virtue of his own תורה study or by virtue of his connection and support of those who do study תּוֹרה.

Indeed, those individuals who study תּוֹרָה are the true sustainers of the world.

Adapted from: **Peninim on the Torah**(with kind permission from Rabbi A.L. Scheinbaum)

An Ahavas Chesed Moment

קפר אהבת חסד - חלק ב׳ פרק י״ט

*The מַעַשָּׁר כְּסַפִּים continues the order of distribution for מַעַשָּׁר כְּסַפִּים. If family members are not עַנְיָים, the next most appropriate preference for is to distribute to עֵמֶלֵי תּוֹרָה, *those that toil in תּוֹרָה*. This is clearly implied by the אָדָרָשׁ תַּנָחוּמָא) on the words עַשִּׁר תִּעַשֵּׁר אַשַיּר אָעַשִיר אָ קַשָּׁר הָקַבָּים), בָּשָׁבִיל שֵׁהָנִעָשֵׂר – so that you will be wealthy; בָּשָׁבִיל שֵׁלֹא הָתִחֲסֵר, so that you do not lose from what you own. The מִדְרָשׁ continues that these בָּרָכוֹת are promised to business people that give their עַמֵלֵי תּוֹרָה to עַמֵלֵי תּוֹרָה.

*This is intended only as a synopsis. Review of the סֵפֶר אַהְבַת חֶסֶד is far more extensive and appropriate. As a side note, the מַצָּשֶׁר בְּסָבִים asks an interesting question. Surely if giving מַעֵּשֶׁר בְּסָבִים makes one rich, then one should not lose money? He answers based on a סוּכָּה כט:) גְּמָרָא) (סוּכָּה כט) that teaches about four behaviors that will lead a person to poverty. If such a person gives מַעֵשֶׂר כָּסָרָים, he is at least protected from losses.

י"Week reek reek

- 1. How do אָצְרָיִם remind us of the journey from אָיצִית to the splitting of the יים סוף?
- 2. Can you name three מְצָוֹת which, if transgressed/performed, are considered as important as all the other מְצָוֹת combined?



(דא:SI – דייה אָנִי ה') אַנאַית

o מִצְרָה Brillini bre מָחַלֵל שָׁבָּת Bring, being אָברֹדָה זָרָה Brive serving the other of the other of the other of anes vere given permission to leave ما notifither aive net they when they were given permission to leave a trans

• During גין הַמַצרים (the 3 weeks from בְּרָכֶת שֶׁמָהָי), • One can be lenient and make a בִין הַמַצרים on a new fruit would require a שֶׁהֶחֵיֵנוּ.

one should not buy new clothing or eat new fruit that if he eats the fruit on new or if it is a seasonal fruit which will not be obtainable after טי בּאַב.

Reviewed by R' Gedalyahu Eckstein

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



Focuson Middos

Dear תַּלָמִיד,

One of the many legacies that R' Chaim Stein זַצַייל left was a handwritten diary of his personal גָלוּת during the war years.

While still interned the Siberian wasteland, R' Chaim and his friends realized that is was almost ראש הַשָּׁנָה, and all their attempts to procure a הַלָּכוֹת had failed, they learned the הַלָּכוֹת יוֹם they met a peasant carrying, of all things, a ram's head. They persuaded him to sell it to them and removed the horns, which met the minimum halachic שִׁעוּר for a שִׁעוּר.

Overjoyed, they began working on the horns, and succeeded when it was almost שָׁקִיעָה they would have a kosher שִׁקִיעָת Born of an insatiable longing for the מִצְוָה, their excitement made the תְּקִיעַת שׁוֹפָר that year a memorable experience. Yet every year after that, R' Chaim had the same excitement. To his אַלְמִידִים said, "The אָשׁוּקָה, strong longing, to fulfill אָדָט was so great, אָשָע עס אָנגעאַנגען אין לעָבן! bothered us as if our lives depended on it!"

A בחוּר from Cleveland who was learning in ארץ ישראל was asked to take home an אתרוג for R' Chaim. When he arrived in town, the ראש ישיבה called his home asking if he had the אָתרוֹג. The בחור did not rush to bring it, but when he received another call asking when he was coming, he hurried over to ישיבה where R' Chaim stood outside, waiting impatiently to hold the אתרוג. Once he had it, his joy was obvious, and he showered the with בָּרָכוֹת, the happiest man in the world. The מִצְוָה was אַנגעַגאַנגען אין לעַבּן "!אַנגעַגאַנגעַן אין אין אינ

My תּלְמִיד, one can understand a person's true essence by how he behaves in any situation. Whether in Siberia or Cleveland, his thirst for תּוֹרָה and אַנגעָגאַנגעָן were always "אַין לעָבן אָנו לעָבן his last day.

יְהֵי זְכְרוֹ בְּרוּדְ! הַיְדִידוּת, Your בְּיְדִידוּת, Based on: Article in Mishpacha (with kind permission)

Sage Sayings

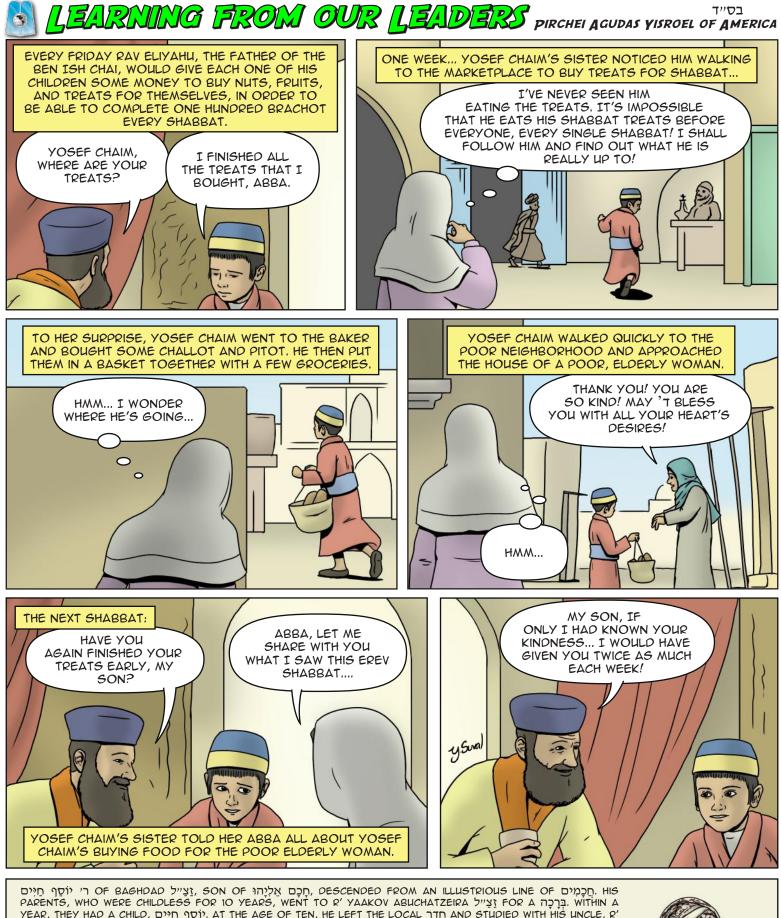


Understanding Davenin

Mondays and Thursdays have a lengthier תחנון than the rest of the week. One reason is based on תוספות (בייק פייב. דייה כדי (כדי which cites the תַּנְחוּמַא פי וַיָּרָא) מִדְרָשׁ אות ט״ז): משה רבינו went up on משה רבינו a Thursday to accept the second set of davened to משה .(לוּחוֹת אַחֵרוֹנוֹת). די to accept הַשׁוּבָה s'כָּלַל יִשִׂרָאֶל and came down from הר סיני forty days later on a Monday (יוֹם כּפּוּר) with the לוחות אחרונות and יד׳s message of סַלַחָתִּי כִּדְבָרָדָ, I forgive you as per your words (מֹשָׁה's argument). תוֹסְפוֹת continues that these days [Mondays and Thursdays] were designated for all future generations as days that כָּלַל ישראל chose to seek forgiveness from ידי. Our אָפָלוֹת for אָלִיחָה וּמְחִילָה every week have special cinin on these days since they also encompass the תּפְלוֹת of מֹשֶׁה.



The current Pirchei Newsletter contest is designed to make your עֶרָב fulfilling and memorable. Beginning שָׁבָּת this week and continuing in the weeks leading up to קַבָּלָת הַתּוֹרָה and beyond, learn at least 45 minutes before מְנָחָה every אָרָב שָׁבַת. 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 שנים מקרא וְאֶחָד תַּרְגוּם. If you arrange for a group to learn in person or on the phone, and have a הָלְכוֹת שֶׁבֵּת to learn about הָלְכוֹת שֶׁבַּת or קדוּשׁת 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, יָשָׁיבָה, city, state, and contact # and your name will be entered into a drawing for a beautiful set of מקראות גדולות חומשים !





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

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