



PIRCHEI Weekly

Agudas Yisroel of America

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פרשה: קרח **מפסיר (ר"ח): במדבר נח-ט-טו** **הפטרה: ...השמים כסאי... (ישעיהו סו:א-כד)**

אדר"ח תמוז חצי הלל אתה יצרת

דף יומי: בבא בתרא י"א **אבות: פרק ד'** **מצות עשה: 5** **מצות לא תעשה: 4**



Torah Thoughts

... והנה פרח מטת אהרן... ויצא פרח ונצץ ציץ ונגמל שקדים (במדבר יז: כג).
... and behold! The staff of אהרן... had blossomed; it brought forth a blossom, sprouted a bud and almonds ripened ...

From the words of the פסוק, it is clear that on אהרן's מטת the original flowers remained; otherwise, it would not have been known that there had previously been blossoms. The גמרא (יומא נב:) also clearly tells us that מטת אהרן's, with its almonds and its blossoms, were hidden with the ארון at the time of המלך. The תוספות (יומא נב:) asks on the גמרא, why did the flowers remain on the מטת? Surely the blossoms naturally fall off at the time of the ripening of the fruit! R' Moshe Feinstein זצ"ל explains the גמרא: in this case, a special miracle occurred, and the blossom remained together with the fruit. What was the purpose for this extra, seemingly unnecessary miracle?

R' Moshe explains that perhaps ד' intended to show that even the blossoms of קדש do not disappear. The fruit of the מצוה is the performance of the מצוה itself; the blossoms represent the preparations leading up to it. Even the blossoms remained forever on the מטת to teach us an important lesson. Unlike material things — for which a person is paid only for the fruit, i.e. the final results, but not for the effort put into it — the preparation of a מצוה will forever endure. The blossoms are the means by which the fruit grows, and they are the stage before the small bud ripens into a fruit. The מטת was visible for all to see for many generations, and was hidden for the

time of משית, in order to teach us that all the hard work and pain that a person has to go through in order to fulfill a מצוה and learn תורה will remain forever.

The גמרא (בבא בתרא יז.) tells us אשרי מי שעמלו בתורה, fortunate is he who toils in תורה! The reason for this is that the hard work itself is of utmost importance, and is not simply the means to achieve the final result. This is the exact opposite of worldly matters, where only the end result is important, and all the effort is secondary. People work long, hard hours to earn a livelihood. Their focus is to earn more money, not just to work. They would have been much happier to attain their goal without so much struggle. The toil in תורה ומצות, however, is itself part of the שכר, reward, of the מצוה. For the greater the struggle, the greater the שכר!

The חפץ חיים once told a person who was struggling with his learning that he was blessed with a unique opportunity. Each בלאט he finishes is equal to 100 בלאט for anyone else. He explained: הו"ל teach us that אינו דומה פעם אחת בצער ממאה פעמים שלא בצער, One cannot compare [learning] one time with difficulty to [learning] 100 times learning without difficulty.

There are days throughout the year when one is more easily distracted during his learning than at other times. However, remember the sage words of the חפץ חיים: Each בלאט that you learn during those times will be worth many more בלאט!

Adapted from: Rabbi Frand on the Parashah (with kind permission from ArtScroll)



Yahrzeits of our Gedolim

ג' תמוז
5678 - 5742
1918 - 1982
R' Yosef Chaim Kotler, born in Slutsk, Russia, to ר' יוסף חיים שניאורסון, learned under his father and later under תנה פערל and אהרן ר' Baruch Ber זצ"ל. In 1940, he escaped to ארץ ישראל. There he learned in תלמידי led by his grandfather, R' Isser Zalman Meltzer זצ"ל, and attended שיעורים given by R' Yechezkel Sarna זצ"ל and the Brisker Rov זצ"ל. In 1947, he joined his father in Lakewood. He became ראש תלמידי in 1962. He transformed Lakewood from a תלמידי of 200 to almost 1000 תלמידי at the time of his פטירה. He also pioneered establishing community אגודות of מועצת גדולי התורה in the USA and abroad. He served on the ועדה הירוקה ומסורה, and led the effort to help refugees from Russia and Iran.

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

Gedolim Glimpses

R' Yosef Chaim Shneur Kotler זצ"ל, heard about two brothers who spent a part of their בנים going around to shuls and to בעלי בתיים collecting. R' Shneur was misinformed that the boys were asking for the money in the name of the תלמידי but were, in fact, keeping it for themselves. In a manner out of character for R' Shneur, he seemed to be upset. He called in the older brother and asked, "Why didn't you to come me? If I would have known that you needed money, I would have gladly given it to you!"



לעיני ר' ישראל בן אברהם ז"ל

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

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Focus on Middos

Dear תלמיד,

After R' Shneur Kotler succeeded R' Aharon Kotler as ראש ישיבה of בית מדרש, the enrollment began to expand and R' Shneur was suddenly forced to raise funds day in and day out. The annual convention of שאגת, at which nearly 1000 people would gather for a long weekend to discuss the state of תורה and community related affairs, was a brief respite.

R' Yaakov Kamenetzky, the oldest member of the מועצת התורה at that time, was the highlight of the keynote session on מוצאי שבת. R' Yaakov would always try to find a way to sneak up to the dais, usually through a back door, to avoid having the entire crowd arise upon seeing his presence.

In R' Shneur's first year as ראש ישיבה, R' Yaakov departed from his usual behavior. He engaged the much younger, R' Shneur in conversation outside the large ballroom and waited until everyone took their seats. Then R' Yaakov took R' Shneur by the hand and said, "I think it is time we took our seats." He

proudly held R' Shneur by the arm and escorted him to the dais as the throng of people rose in awe.

R' Shneur, stunned by R' Yaakov's apparent departure from his trademark humility, asked him why he did not go through the back as was his usual custom.

"R' Shneur," R' Yaakov explained, "your Rebbitzin is sitting in the auditorium. The entire year she sees you in a much-dishonored light. You run from donor to donor in order to keep the ישיבה open and all she sees are people knocking on your door with their problems. Yet she stands beside you faithful and unwavering. It is time that she sees that you get a little כבוד."

My תלמיד, this was a lesson that R' Shneur would remember his entire life. He would constantly encourage תלמידים to grow spiritually in their תורה and עבודה by personally getting involved. His greatest honor was the כבוד he gave to his תלמידים.

יהי זכרו ברוך!
רבי Your
בנדידות

Story from an einikle of R' Yaakov Kamenetzky זצ"ל



Understanding Davening

An introduction to תחנון...(cont.)

The ט"ז learns a הלכה that is brought in the first סימן קל"א: (הלכות תחנון) based on a difficult question in the גמרא (בבא מציעא נ"ט:) which relates how ר' אליעזר's wife prevented him from saying תחנון. Her brother רבן גמליאל argued with ר' אליעזר, which distressed him, and she was concerned for her brother's safety. She was afraid that the power of ר' תחנון could harm her brother so she prevented him from saying תחנון every day. The שיטה מקובצת is bothered by a simple question. How was she able to do this on a daily basis without him realizing it? He answers that she asked ר' אליעזר something that required him to answer, thus reducing the power of his תחנון. Hence the הלכה that one must not speak/interrupt between עשרה עשרה.



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 שנים מקרא — you can even review תרגום. 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

In his capacity as ראש ישיבה and as Rabbinical advisor for the מועצת גדולי התורה of America, תורה ומסורה, R' Yosef Chaim Shneur Kotler זצ"ל would often deal with difficult situations. He had the ability to resolve many complicated issues without hurting the parties involved and still remain friends. He would quote in the name of a גדול, the necessary mindset. "אפילו מיט א — מידארף קענען דורכמאכען מיט אלעמען - אפילו מיט א — שד! — One must be able to get along with anyone — even with a demon!"

Source: The Legacy of Maran Rav Aharon Kotler (Feldheim)



LEARNING FROM OUR LEADERS

AT A LARGE GATHERING IN THE HOME OF THE KSAV SOFER, RAV AVROHOM SHMUEL BINYOMIN SOFER ZT"l, THE RAV OF PRESSBURG, MANY GREAT RABBANIM OF THE GENERATION WERE PRESENT. IN HIS DESIRE TO HONOR HIS GUESTS, THE KSAV SOFER SHOWED THEM AN ANTIQUE COIN.



RABBOSAI! THIS COIN IS A REAL MACHATZIS HASHEKEL COIN FROM THE TIME OF THE BEIS HAMIKDASH. IT IS OVER TWO THOUSAND YEARS OLD!

IT WAS PASSED FROM HAND TO HAND, AND AT SOME POINT, THE COIN DISAPPEARED!



RABBOSAI, WHO HAS THE COIN?



RABBOSAI, EVERYONE SHOULD CHECK THEIR POCKETS.

...SEARCH POCKETS?...WE ARE ALL RABBANIM!

AFTER A HALF HOUR OF FRANTIC SEARCHING, THE COIN WAS STILL MISSING.



LET US SEARCH EACH OTHER'S POCKETS SO AS TO LEAVE NO ROOM FOR SUSPICION.

NO!...THIS ENTAILS AN ELEMENT OF INSULT TO KAVOD HATORAH. PLEASE, WAIT ANOTHER FIVE MINUTES...

THIS REQUEST WAS REPEATED A FEW TIMES...



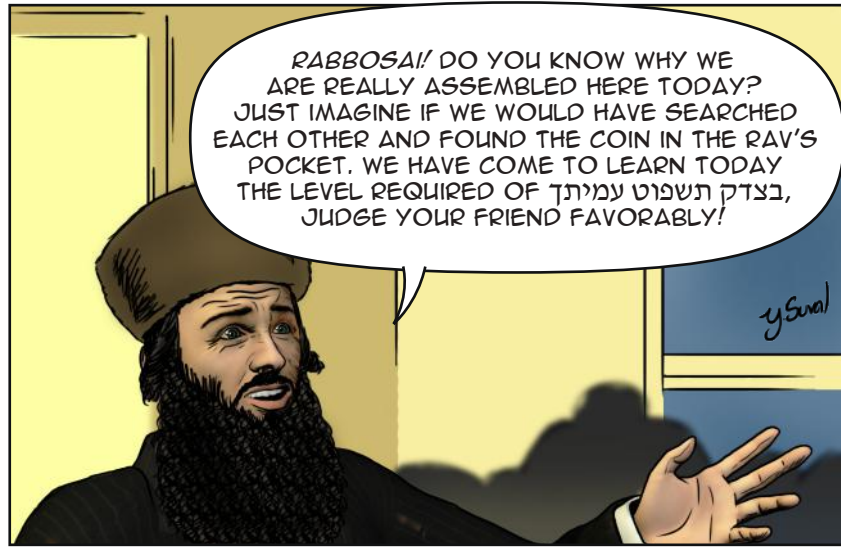
MAZEL TOV!! I FOUND THE COIN!!... I SEARCHED THE GARBAGE AND FOUND IT STUCK ON A DISH!

RABBOSAI, I NOW HAVE SOMETHING TO SHOW YOU...

THE RAV WHO HAD PLEADED NOT TO SEARCH TOOK A MACHATZIS HASHEKEL COIN FROM HIS POCKET...



I, TOO, WAS PLANNING TO SHOW THE OLAM MY MACHATZIS HASHEKEL. HOWEVER, WHEN THE KSAV SOFER SHOWED HIS MACHATZIS HASHEKEL, I KEPT QUIET IN HIS HONOR.



RABBOSAI! DO YOU KNOW WHY WE ARE REALLY ASSEMBLED HERE TODAY? JUST IMAGINE IF WE WOULD HAVE SEARCHED EACH OTHER AND FOUND THE COIN IN THE RAV'S POCKET. WE HAVE COME TO LEARN TODAY THE LEVEL REQUIRED OF בַּדָּק תִּשְׁפוֹט עִמִּיתֶךָ, JUDGE YOUR FRIEND FAVORABLY!

ר' משה (כתב סופר) WAS BORN IN PRESSBURG, HUNGARY, TO משה (התם סופר) AND צפ"ל (DAUGHTER OF HUNGARIAN JEWRY AND ראש ישיבה OF PRESSBURG). HE WAS THE OLDEST SON OF THE רב, ר' עקיבא איגר צפ"ל (התם סופר) AND צפ"ל (התם סופר). HE WAS AMONG THE LEADING רבנים OF HUNGARIAN JEWRY AND ראש ישיבה OF PRESSBURG. HE LEARNED UNDER ר' מרדכי אפרים פישל סופר צפ"ל (NOT RELATED) BEFORE STUDYING IN HIS FATHER'S ישיבה. AT THE AGE OF 18, HE MARRIED חנה, DAUGHTER OF ר' WEISS OF GERLITZ. AS THE RAV OF PRESSBURG LAY ON HIS DEATHBED, HE BLESSED HIS SON WITH A LENIENT בְּרָכָה IN WHICH HE USED EVERY בְּרָכָה FOUND IN תנ"ך. ON תש"י, THE רב OF PRESSBURG WAS נפטר AND AT THE YOUNG AGE OF 24, THE כתב סופר TOOK OVER HIS FATHER'S POSITION AS רב OF PRESSBURG. HE FOUNDED הומונות שומרי פולק IN 1862. HE SERVED FOR 33 YEARS, AS HAD HIS FATHER. HE AUTHORED תלמיד סופר ON SONNENFELD WAS A FAMOUS יוסף חיים. שְׁלַחַן עֲרוּךְ ON שו"ת כתב סופר AND חובש, גיטין ON כתב סופר. ר' שְׁלֵמָה זֶלְמָן ALSO INCLUDED (וואלף) PAPPENHEIM OF VIENNA, AND ר' בְּרֵוּר אֶלְרֵשׁ וְיִשְׁבָּה IN FRANKFURT AM MAIN.



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