



# PIRCHEI Weekly

Agudas Yisroel of America

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**פרשה:** חקת-בלק **הפטרה:** ויאמר שמואל... לנו ונלכה הגלגל... (שמואל א יא:יד-יב:כב)

**אבות פרק ה' דף יומי:** שבת ק"כ **שבועות לראש השנה:** 11

**מצות עשה:** 3-0 **מצות לא תעשה:** 0-0



## Torah Thoughts



... יעו לא האמנתם בי להקדישני לעיני בני ישראל... (במדבר כ:יב).  
... because you did not believe in Me to sanctify Me in the eyes of the Bnei Yisrael ...

אָהרֹן explains that מֹשֶׁה's complaint against אָהרֹן stemmed from the fact that had they spoken to the rock, as they were commanded, it would have brought forth water and ה' Name would have been sanctified. מֹשֶׁה would have said, "If this rock, which neither speaks nor hears and does not require food to survive, fulfills the word of ה', how much more so should we fulfill His word!"

While this may be true, the words expressed in the תּוֹרָה in criticizing them, because you did not believe in Me, are difficult. מֹשֶׁה was the greatest believer. אָהרֹן accepted ה' Divine decree against his sons with utmost faith. To say that they did not believe is difficult to say the least. Furthermore, how does someone speaking to the rock instead of hitting it constitute a greater source of sanctification of ה' Name? Was speaking a greater miracle than hitting the rock? In any event, they both defy the laws of nature. They seem like equal miracles. What more is there to consider?

Horav Zaidel Epstein, זצ"ל, offers a deep insight, distinguishing between the two. Although either hitting a rock or speaking to it do not seem so different, there is a difference. Speaking to the rock and causing water to emerge, can be considered an act that is closer to רְצוֹן, a willing act. However, causing water to run as a

result of hitting the rock is an act of הַכְרָח, compulsion, force. Both acts teach the importance of listening to ה' דְבַר ה', **word of G-d**. However, if we only understand that one must listen to ה' when he is under duress, the lesson is not as compelling as learning the importance of listening to ה' willingly. מֹשֶׁה and אָהרֹן failed to teach the complete lesson, and this was reason enough to prevent מֹשֶׁה from entering אֶרֶץ יִשְׂרָאֵל.

We also see from here the depth of דִּין, justice, which ה' demands of the righteous. For anyone else, hitting the rock to cause water to run would have constituted a ה' קְדוּשָׁה. For מֹשֶׁה, he could have delivered a greater, more penetrating lesson — and he did not. This action was referred to as one of a non-believer.

We can learn from this sad incident that a person is judged based on his abilities. Even if a person has done much, if he could have done more than what he has done, it is not enough. Imagine two great רִאשֵׁי יִשְׂרָאֵל, both תּוֹרָה disseminators of the highest degree, who have each successfully prepared a generation of students in תּוֹרָה scholarship. If one had been granted greater talent and superior abilities to the other, it is possible that he will be taken to task for not doing more.

**Success is measured by what a person has accomplished relative to what that person could have achieved.**

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

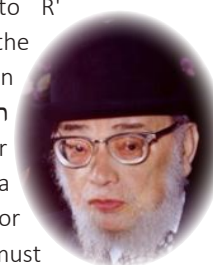


## Yahrtzeits of our Gedolim

**י"ד תמוז** Ruderman ר' יעקב יצחק הלוי was born in Dolhinov, Russia. **5661 – 5747** He studied in יִשְׂרָאֵל in Slobodka, under ר' נְתַן צְבִי in יְשִׁיבַת כְּנָסֶת. **1901 – 1987** Finkel זצ"ל (the Alter) and מֹשֶׁה מְרֻדְכִי Epstein. About the year 1926, he published his only written work, עֲבוּדַת הַלֹּי. In 1930, he joined his father-in-law, R' Sheftel Kramer's יִשְׁבֵּיה in Cleveland, Ohio. In 1933, he moved to Baltimore and founded the Ner Israel יִשְׁבֵּיה. He served as its רִאשׁ for 54 years, until his פְּטִירָה. He also was a member of the מוֹעֲצַת מוֹעֲצַת of America. His תְּלִמִידִים published 2 volumes posthumously: שִׁיחוֹת לֹי on the פְּרָשָׁה, and מִשְׁאֵת לֹי, his חֲדוּשֵׁי תּוֹרָה on the מְנַחֵת חֲנוּךְ and other areas. He was a true תּוֹרָה visionary and his boundless love to his תְּלִמִידִים and יִשְׂרָאֵל were legendary.

## Gedolim Glimpses

In 1982, a close תְּלִמִיד came to R' Ruderman's home. When he greeted the רִאשׁ יִשְׁבֵּיה, he noticed a sad expression on his יְרֵבִי's face. The רִאשׁ יִשְׁבֵּיה explained, "I just heard that R' Schneur Kotler is sick. The גְּמָרָא says, that if a תְּלִמִיד is sick, one must beg ד' for his recovery to the extent that one must 'become sick over his plight.'" Right then and there, the רִאשׁ יִשְׁבֵּיה burst into bitter tears!



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

🌸 This week's Pirchei Weekly is dedicated 🌸

To our devoted readers in England



## Focus on Middos

Dear Talmid,

Every תלמיד of R' Yaakov Yitzchok Ruderman, זצ"ל, whether still in ישיבה or not, knew that the first question they would be asked was, "נו, וואס? לערנסטו?" The ראש ישיבה felt that no matter what a תלמיד was doing in his life, תורה learning was absolutely essential and he demanded their commitment to תורה. Therefore, he would not continue with a conversation until he was updated on what the תלמיד was learning. He derived the greatest נחת from hearing that his תלמידים were all involved in learning.

When the ראש ישיבה was already 84 years old and infirm he decided that he wanted to travel to the חתונה of a תלמיד who had once learned in the ישיבה. Despite having left the ישיבה, the תלמיד unfailingly devoted a portion of his day to a serious learning סדר. At his advanced age, travel was very difficult for R' Ruderman. By the time he arrived at the חתונה, he was utterly exhausted. When he saw the תלמיד, he told him, "Even

though it was extremely difficult for me to travel, I made the special effort because I have heard that since you left the קובע עתים לתורה you are ישיבה each day." These sincere words from the ראש ישיבה so uplifted the תלמיד that even today, over 20 years later, he is seriously devoted to his learning סדר.

R' Ruderman, זצ"ל, was the ultimate רבי, who guided thousands of successful תלמידים. He once explained the secret of his success: "We are taught that תלמידים are like sons; just as a son never stops being a son, neither does a תלמיד stop being a תלמיד."

My תלמיד, just like תורה learning is so different from your secular studies so too are your רביים. R' Ruderman taught his תלמידים that his most successful תלמידים are those who understand/realize the relationship to a רבי and תורה. It does not end on the last day of ישיבה, but rather continues for a lifetime and beyond.

הי זכרו ברוך!

בנידיות, Your רבי

*A letter from Rebbi — based on interviews*

### Sage Sayings\*

The Steipler גאון, זצ"ל, once wrote a letter to R' Yaakov Yitzchak Ruderman, זצ"ל, praising him on his הלוי ספר עבודת הלווי, and encouraging the ראש ישיבה to write more such ספרים. After showing the letter to a תלמיד, R' Ruderman explained his thoughts. "איכאב גענוג חדושים צו שרייבן נאך צען ספרים ווי עבודת הלווי — I have enough חדושים to write another ten volumes like עבודת הלווי — אבער יעצט שרייב איך לעבעדיקע ספרים - מיניע — תלמידים!"

*Source: Yated Ne'eman*

## 6th Annual Pirchei שנת ערב Learning Contest 5780

The latest Pirchei Newsletter contest, which began in the weeks leading up to קבלת התורה, is designed to make your ערב שבת fulfilling and memorable, especially in these difficult times. During the next few weeks, learn at least 45 minutes before מנחה every ערב שבת in your home, ישיבה or local בית מדרש. Learn for an hour or more and get an additional raffle entry. There is no particular למוד to learn — you can even review מקרא שנים. If you arrange for a group to learn on the phone, and have a שיעור to learn about הלכות or קדושת שבת, you will receive an extra raffle entry. The contest is open for all ages up to 12<sup>th</sup> grade. To participate in the program, please ask your parent or Rebbi to send an email each week to thepircheinewsletter@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 גדולות חומשים!

Contestants so far:

- Grade 3** — Elazar Englard; Yeshiva Ohr Yehuda; Lakewood, NJ.
- Grade 4** — Yaakov Zev Greenfield; Yeshivas Chofetz Chaim; Baltimore, MD.
- Grade 5** — Menachem Blejer; Yeshiva Elementary; North Miami Beach, FL.
- Grade 6** — Moshe Shmuel Guttman; Yeshiva Torah Vodaath; Brooklyn, NY; Shmuel Yitzchok Rothman; Yeshiva Darchei Torah; Far Rockaway, NY.
- Grade 8** — Benjamin Sardar, Yaakov Raful; Yeshivat Ateret Torah; Brooklyn, NY.



RABBI DOVID BARKIN ZT"l WAS A POPULAR MAGGID SHIUR IN TELSHE YESHIVA. EVERY DAY AFTER THE SHIUR, HE WOULD WALK HOME ACCOMPANIED BY HIS TALMIDIM, WITH WHOM HE WOULD SPEAK IN LEARNING.

RABBOSAI! DID YOU HEAR WHAT MOSHE JUST ASKED? YOU KNOW, THIS TIME IS SO PRECIOUS TO ME... I ALWAYS HEAR SOME CHIDDUSH ON THIS WALK!

REBBI, WE ALSO ENJOY WALKING WITH YOU EVERY DAY!

THANK YOU! THE FEELING IS DEFINITELY MUTUAL.



ONE DAY AFTER THE SHIUR...

RABBOSAI!  
I ASK YOU MECHILAH IN ADVANCE. IT'S BEEN SO NICE WALKING HOME ACCOMPANIED BY YOU EVERY DAY. BUT AS OF TODAY, WE WILL HAVE TO DISCONTINUE THIS MINHAG.

OY, WHAT'S WRONG?

WHAT HAPPENED?

WHAT COULD BE THE REASON?



AS THE REBBI WALKED TOWARDS HIS ROOM...

REBBI, REBBI... WHY THE CHANGE IN SUCH A BEAUTIFUL MINHAG?

I HAVE MY REASON, BUT THAT'S HOW I UNDERSTAND IT HAS TO BE...



THE TALMID REMEMBERED HOW HIS BELOVED REBBI ENJOYED THE COMPANY OF HIS TALMIDIM ON HIS DAILY WALK HOME ...

BUT REBBI... WE ALL KNOW HOW YOU ENJOY WALKING TOGETHER WITH THE TALMIDIM EVERY DAY! WHAT CHANGED?

MY SON, YOU ARE SO RIGHT... BUT YOU SHOULD KNOW I SPENT A LONG TIME ON THIS DECISION.



THE TALMID CONTINUED TO ASK HIS BELOVED REBBI...

REBBI, PLEASE FORGIVE ME, BUT WE ALL WOULD APPRECIATE IF REBBI WOULD EXPLAIN TO US WHY THERE WAS A CHANGE. WE ARE YOUR TALMIDIM AND WANT TO LEARN FROM OUR REBBI'S ACTIONS.



R' DOVID HEARD THE SINCERE REQUEST FROM HIS TALMID AND EXPLAINED HIS UNUSUAL BUT SELFLESS ACTION.

OK... YOU ARE RIGHT. I REALLY DO ENJOY WHEN YOU ALL WALK ME HOME. HOWEVER, I THOUGHT THAT PERHAPS THE OTHER REBBEIM FEEL SLIGHTED. I NOTICED SOME REBBEIM WALK HOME ALONE. IMAGINE IF OUR WALK MIGHT CAUSE SOMEONE ELSE TO FEEL EVEN THE SMALLEST BIT OF PAIN! I THINK IT IS BEST FOR YOU ALL TO ASK QUESTIONS LATER.



R' DOVID WAS BORN IN CHICAGO TO R' KALMAN, A בן AND TALMID OF SLABODKA, AND GOLDA BARKIN. AT THE AGE OF 11 HE WENT TO TELSHE, CLEVELAND, AND WAS GREATLY INFLUENCED BY R' HERSHEL BARON. HE BECAME A TALMID MUVHAK OF R' MORDECHAI GIFTER AND R' PESACH STEIN. HE WENT TO PONEVEZH IN 1966 AND BECAME VERY CLOSE WITH R' SHACH. BASED ON A LETTER FROM R' GIFTER PROPOSING HIS שידוך, AND ON THE ADVICE OF R' YEchezkel LEVENSTEIN, HE RETURNED CLEVELAND. AT 22, HE MARRIED MIRIAM, R' ELYA MEIR BLOCH'S DAUGHTER. R' SHACH WOULD SEND HIS דכתבים TO R' DOVID FOR REVIEW AND HE WAS RENOWNED AS A גאון AND מתמיד. AFTER THE חרות הש"ץ, R' SHACH ADVISED HIM TO STAY IN CLEVELAND. SOME OF HIS EXTREMELY POPULAR SHIURIM ARE EXTREMELY POPULAR ARE PRINTED IN ספר אהבת דוד.

