



PIRCHEI Weekly

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פסח שני ביום ששי לכרשת אמור

כרשה: אמור הכטרה: והכהנים הלויים בני צדוק... (יחזקאל מד:טו-לא)

דף יומי: חולין ב' ספירה: ל' אבות: ד' מצות עשה: 24 מצות לא תעשה: 39

TorahThoughts



והכהן הגדול מאחיו אשר יוצק על ראשו שקן המשחה ... (ויקרא כא: י)
The who is raised above his brothers, upon whose head the anointment oil has been poured.

The **כהן גדול** is chosen above the other **כהנים** as a result of certain qualities. The **כהן גדול** list five areas in which he was "greater" than the others, one of which was strength. The **כהן גדול** had to be physically strong. This is learned from **אהרן הכהן**'s ability to pick up each one of the 22,000 **לוים** and wave them back and forth and up and down. The magnitude of this task is evident when one realizes that this waving was all performed in a single day! This incredible feat was certainly not physically possible; it obviously required a miracle. If so, how do we learn from this that **אהרן** had amazing physical strength? Furthermore, what difference does it make if the **כהן גדול** possesses physical strength? Does this make him a better, more virtuous person?

We find another mention of the concept of strength in the **גמרא** (נדרים לח.), which states that the **שכינה** rests only on one who is strong. The **רמב"ם** (א: רמב"ם) explains **ה'נזייל**'s statement as a reference to one's ability to fully control his **הרע**, *evil inclination*. However, some **מפרשים** understand that this specifically refers to physical strength. Why does a **כהן** need to be physically strong?

R' Chaim Shmuelevitz **נצ"ל** defines strength as one's **חשק**, *desire*, especially to do the will of **ד'**. He explains that the true reason

behind our excuses not to carry out a task is our lack of a sense of purpose. Why are we lazy? It is because we do not appreciate or value the task at hand. When one is **מחשיב**, *appreciates*, a given opportunity, he will somehow find the strength to perform the task.

It is difficult work to paint an entire house; but when it is one's own house, the difficulty seems to disappear. Why? Because the individual is **מחשיב** his house more. He overcomes any challenge that confronts him. Laziness creeps in when one does not have **חשק**, *desire*.

One who comes home after a day's work and finds the "strength" to learn **תורה** demonstrates his esteem for **התורה**. One who is **מחשיב** the **תורה** will always find a way to study it. One who finds excuses to justify his laziness is showing that he is not **מחשיב** the **תורה**!

Lifting 22,000 **לוים** in one day was truly impossible. **אהרן** had every reason to at least question **משה** and ask how he should do it ... but he did not — he undertook the impossible without questioning. When one is **מחשיב**, *values*, **ד'**'s command, nothing deters him. **ד'** responded to **אהרן**'s effort by miraculously transforming the impossible into the achievable.

R' Chaim explains further that a person with an overwhelming desire to fulfill **ד'** **מצות** creates the physical strength that makes him worthy of having the **שכינה** rest upon him.

Adapted from: Peninim on the Torah 9 (with kind permission from Rabbi A.L. Scheinbaum)



Yahrzeits of Gedolim

ט"ז אייר R' Yechiel Michel Feinstein **נצ"ל**, born to **אברהם** ר' **5666 – 5763** and **אסתר** in Lithuania, lost his father at age 7 **1906 – 2003** and went to live with his grandfather, **ר' דוד**, of Stravin, Byelorussia. At the age of 13, he traveled to Slutsk to learn under **איקסר זלמן** ר' **נצ"ל** Meltzer. At 16, he left for Mir to learn with **Levovitz** ר' **נצ"ל** Kotler. Traveling with **אהרן** ר' **נצ"ל**, he escaped to the US in 1941. **נצ"ל** Feinstein, his uncle, soon summoned him to serve by his side as head of **ירושלים** **נשיבת תפארת** (NY). In 1946, he married the Brisker **רב**'s daughter, Lifsha. He returned to **ישראל** in 1952 and founded **בית יהודה**. After his daughter's **פטירה** (1976), he moved the **נשיבה** to **ברק**. His son -in-law is R' Tzvi Kaplan **שליט"א**.

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

Gedolim Glimpses

נצ"ל Feinstein **davened** with the same **עבודת** and dedication as when he learned **תורה**. His **תלמידים** would wait for him, not to end **קריאת שמע**, but to begin it! He sat in thought for a few minutes, slowly counting on his fingers. Nobody knew why. After his **פטירה**, one **תלמיד** related that once, he plucked up the courage to ask **רבי** what he was doing. "I am counting the **הדברות** **נצ"ל** R' Michel replied. He would accept each **דברה** of the **הדברות** before he recited **שמע**!



לעיני ר' ישראל בן אברהם ז"ל

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

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Focus on Middos

Dear תלמיד,

R' Yechiel Michel Feinstein זצ"ל often said that when a Yid *davens* sincerely, with all his heart, on behalf of another Yid, his תפלה reaches the כסא directly, even if he is not a great צדיק.

One of R' Michel's תלמידים once came to give him the good news that his daughter had become engaged. "It is the נס's ראש ושיבה Just a month before, the father had asked R' Michel to *daven* that he find his daughter's שדוך quickly.

"This is not a נס!" R' Michel insisted. "When you came to see me, I saw your pain and was very distressed. I put all my heart and soul into the תהלים that I recited. I then blessed you wholeheartedly. You should know that ד' fulfills the request of any Jew who gives a ברכה wholeheartedly!"

R' Yitzchok Zilberstein שליט"א recalls the time that he was presented with a difficult query concerning a terminally ill patient who was in serious condition. The woman wanted

very much to see the חפה of her engaged daughter. It was חול המועד and the question was how to find a way that a חפה might possibly be arranged during חול המועד (since הלכה prohibits marrying on חול המועד).

R' Zilberstein consulted with R' Michel and explained the שאלה to him. After listening carefully, R' Michel told him, "Why are you looking for leniencies? Let us *daven* that the mother has a long life!" R' Michel then *davened* and did not answer his שאלה.

R' Zilberstein returned to the family and instructed them not to change the original date of the חתונה. The mother lived to see her daughter's wedding, which was held during חנוכה. She passed away the day after the שבע ברכות ended.

My תלמיד, R' Michel lived and פסק'd based on the power of a sincere תפלה for another Yid. Think about others during your תפלות; it will help your תפלות reach directly to the כסא הכבוד!

הי זכרו ברוך!

בנידידות, Your בני

A letter from a Rebbi, based on interviews

Understanding ספירת העומר



... תספרו חמשים יום, והקרבתם מנחה חדשה ל'...

[as it says in the תורה]... you shall count 50 days, and then offer a meal offering to ד'...

This פסוק is the source that explains why we count the 49 days of the עומר. Why do we continue the פסוק and mention the מנחה, the meal offering — the קרבן שתי? תלמים Some (לקוטי מהרי"ח) מפרשים explain that this part of the פסוק is not relevant to the counting of the עומר, but is simply the end of the פסוק, and it would be inappropriate to stop in the midst of a פסוק. Other (דרכי חיים ושלום) מפרשים explain that the counting of the עומר is based on the offering of the שתי הלחם on שבועות. We hope that by שבועות, שביעית will be here and will enable us to bring the שתי הלחם and, according to this second פשט, we will be ספירת העומר מפורש of מנחת עשה מקנים retroactively.

This Week in History



18 אדר - The plague among the תלמידים of רבי עקיבא ended. In the weeks between פסח and שבועות, a plague decimated 24,000 תלמידים of the great sage רבי עקיבא - a result, says the תלמוד, of the fact that לא נהגו כבוד זה - they did not respect one another (according to their lofty spiritual level). The plague's cessation on 18 אדר - לייג - is one of the reasons that the day is celebrated each year.

Also, on this day, רבי עקיבא gave סמיכה to his five תלמידים who did not die, and through whom תורה was disseminated, (among them was ר' שמעון בר יוחאי).

שאלות ותשובות, חת"ס סופר) The לייג cites the possibility that (יורה דעה רלג) שמחה is observed as a day of שמחה because on this day (18 אדר) the מן began to fall. This calculation is based on the fact that בני ישראל arrived in מדבר on the 15th of אדר and the people complained (due to their dwindling food supply). 3 days later the מן began to fall.

Sage Sayings



R' Michel Feinstein, זצ"ל, related עוזה ר' תמים to describe R' Dovid Karliner זצ"ל, one of the greatest Lithuanian גאונים in ר' תמים's time. "A true master tailor makes his own needle, sharpens the point and decides precisely where to make the hole!" ר' תמים continued, " ר' דוד האט געמאכט זיין אייגענער צו פארשטיין יעדערער - נאדל! - R' Dovid made his own needle! - In order to understand each סגינה, he began anew [without using works of others!]."

Adapted from: De'ah veDibur



LEARNING FROM OUR LEADERS

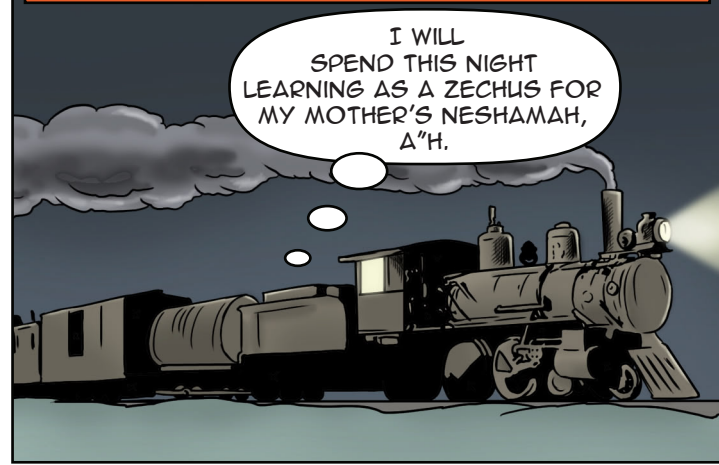
בס"ד
PIRCHEI AGUDAS YISROEL OF AMERICA

AFTER THE CHEVRON MASSACRE IN 1929, AGUDAS YISROEL OF EUROPE MADE APPEALS FOR FUNDS IN ORDER TO ASSIST THE SURVIVORS.

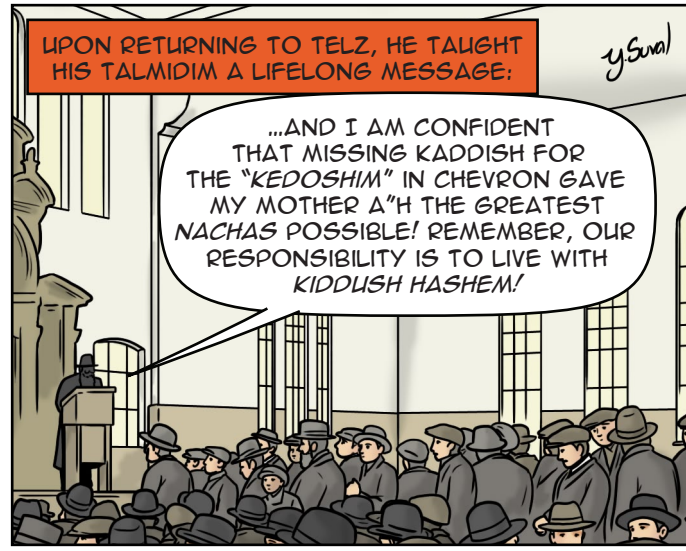
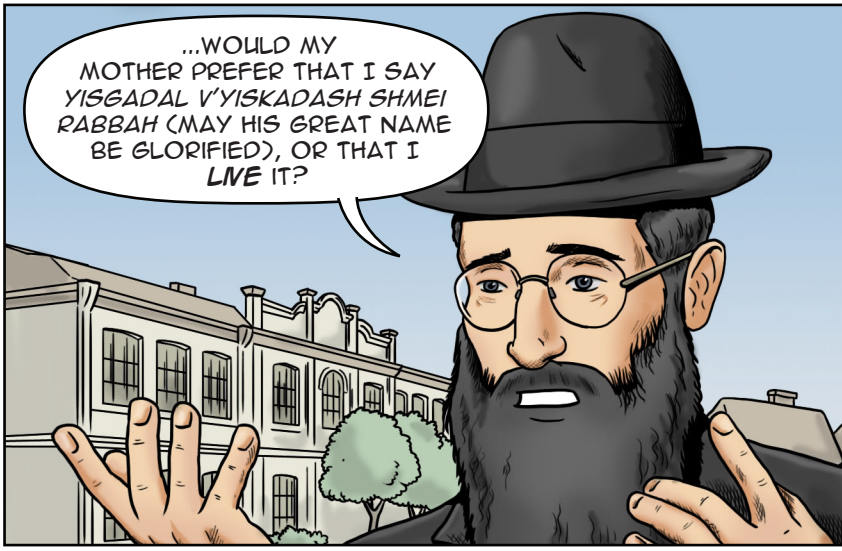


*SIGNED WITH TEARS

R' ELYA MEIR BLOCH WAS ASKED TO COLLECT IN THE CITY OF PONEVEZ. HE LEFT TELZ LATE AT NIGHT...



R' ELYA MEIR ARRIVED IN PONEVEZ THE FOLLOWING AFTERNOON...



UPON RETURNING TO TELZ, HE TAUGHT HIS TALMIDIM A LIFELONG MESSAGE:

R' ELYA MEIR BLOCH WAS BORN IN TELSHE, LITHUANIA, TO R' YOSEF LEIB (RAB OF TELSHE) AND CHASYA (DAUGHTER OF R' GORDON (Z"Y). EIGHT YEARS AFTER HIS MARRIAGE TO R' BAKA KAPLAN, HE SPENT TWELVE YEARS AS A RABBI AT TELSHE. WHEN THE COMMUNISTS COULD NOT CONTINUE UNDER THE SOVIETS, R' BLOCH AND HIS BROTHER-IN-LAW, R' KATZ (Z"Y), TRAVELED TO AMERICA TO RAISE FUNDS TO MOVE THE COMMUNITY TO EITHER POLAND OR AMERICA. WHEN HE ARRIVED, R' BLOCH HEARD OF THE NAZI INVASION AND LATER (IN 1945) LEARNED THAT HE HAD LOST HIS WIFE AND THREE OF HIS FOUR CHILDREN. R' BLOCH LATER REMARRIED TO NECHAMA SPOLONSKY. IN 1941, HE RESTARTED THE COMMUNITY IN CLEVELAND, OHIO, TOGETHER WITH R' KATZ. R' CHAIM DOV KELLER (Z"Y) (RAB OF TELSHE, CHICAGO, FOR OVER 60 YEARS) WAS HIS TALENTED TALENT IN THE EARLY YEARS OF THE COMMUNITY. AS THE COMMUNITY GREW, R' BLOCH WON THE ADMIRATION OF THE LOCALS. HE WAS A STAINCH SUPPORTER OF THE COMMUNITY OF AMERICA AND WAS AN INSIGHTFUL RABBI OF THEIR GENERATION. R' BLOCH IS REMEMBERED FOR HIS BOUNDLESS LOVE OF TORAH, AND HIS RELENTLESS PURSUIT OF TRUTH.



כ"ח טבת 1894-1955 5655-5716