



זכרון וחזקא

# PIRCHEI Weekly

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## Torah Thoughts

(במדבר ב:ב) ... איש על דגלו באות לבית אבותם יחנו

*Each man by his banner according to the insignias of their fathers' household shall they encamp..*

According to the מדרש, משה was concerned about the system of דגלים, banners. He feared it would cause strife and lead to divisions and disputes among the שבטים. However, ה' reassured him that all would go well. משה had already established the pattern of the travel formations by assigning specific positions for each tribe for his funeral procession from Egypt. The positions around יעקב's coffin were to be the same positions as those around the משכן.

But the question still remained. Why would the people be willing to accept the formation based on a funeral hundreds of years in the past?

Rav Mordechai Rogov explains that when things are going well, people are inclined to be civil with each other. But when the going gets tough, nerves fray and tempers grow short. Before you know it, all civility is gone, and people are at each other's throats.

משה was concerned that the Jews would not react well to the difficulties of traveling through the desert, a place surrounded by enemy nations. ה' reassured משה. The death of יעקב was also a crisis for the young and growing Jewish nation. It could have easily led to bickering among

the brothers. יעקב gave them specific instructions about the funeral. By following his request, they learned to get along in times of crisis. This מנה, character trait, knowing how to behave in tough times, is ingrained in every Jew.

Once, a Jew in a concentration camp was summoned to the office of the commandant. This usually meant only one thing — his time was up. He first said ודי. Then he exchanged his clothes with other inmates. And the precious piece of bread in his pocket, the piece of life he was saving all day, he gave to a friend. Then he set out for the commandant's office.

Wonder of wonders, the commandant only needed something trivial. As the man walked back to his barracks, he wondered about his bread. The friend he had given it to could easily say he had already eaten it. In the barracks, the first person to greet him was that very same friend.

"You're alive!" he shouted ecstatically. "They didn't kill you! Here, take back your piece of bread. Oh, thank You, ה' — he is still among the living."

Where does a Jew get the strength to behave like an angel even when he is being treated like an animal? It dates all the way back to יעקב's funeral procession from Egypt to כנען, when his sons learned to conduct themselves on the highest levels of humanity even in the midst of terrible tragedy.

Adapted from: R' Frand on the Parasha (with kind permission from ArtScroll)



## Yahrzeits of our Gedolim

כ"ו אייר  
5630 - 5705  
1870 - 1945

R' Shlomo Goldman זצ"ל, the Zhviller Rebbe, born in Zhvill in the Volyn region of present-day Ukraine, was the younger of the two sons of R' Mordechai of Zhvill and a descendant of R' Yechiel Michel of Zlotchov.

He became Rebbe after his father's passing in 1900. In 1926, when a pogrom in Zhvill targeted the Jews and killed his mother, along with many of the Jews of the area, he escaped and fled to ירושלים. Though he lived in extreme poverty, he was famous for his תפילות אורחים. His door was always open. His life's עבודה was his תפילה. Thousands flocked to his home for his ברכות. During WWII, he spent his time davening for his suffering brethren. He was נפטר the day the Allied victory was announced. His life's task was complete.

## Gedolim Glimpses

R' Shlomo Goldman זצ"ל would relate that his grandfather, R' Yechiel Michel [of Zlotchov], זצ"ל, would say: "When does a person realize that he needs something? It is really quite simple. If די provides it for him, that is a sign that he needs it. And if די feels that he needs it, then he will have an urge to want to have it. However, before די shows him that he needs it, he has no desire for it!"



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לעיני ה' יחזקאל עייה בן יבלחטייא לייב ניי  
לעיני ה' ישעיהו דוב עייה בן יבלחטייא יצחק צבי ניי

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In honor of the wedding of Moshe and Brynde Rieder

# Living with the Torah

## His Children

וְאֵלֶּה תּוֹלְדוֹת אֶהְרֹן וּמִשֵּׁה... וְאֵלֶּה שְׁמוֹת בְּנֵי אֶהְרֹן...

*These are the children of אֶהְרֹן and מִשֵּׁה ... These are the names of the sons of אֶהְרֹן ... (במדבר ג:א-ב).*

*Though only the children of אֶהְרֹן are mentioned, they are referred to as the children of מִשֵּׁה, for he taught them תּוֹרָה. This teaches that whoever teaches another man's son תּוֹרָה is considered as if he had borne him (רש"י סנהדרין יט:).*

\*

Hungary during the 19th century was a country rich in תּוֹרָה greatness. Its most famous leader was R' Moshe Sofer, author of סוֹפֵר of the city of Pressburg and head of the famous Pressburg Yeshivah. Under his leadership the יְשִׁיבָה became known worldwide as a glorious center of תּוֹרָה. It became the pride and joy of every father and mother to be able to say that their son studied in the יְשִׁיבָה's סוֹפֵר.

One of the יְשִׁיבָה's outstanding students was a boy from a very poor home. The boy lived quite far from Pressburg and would pay for his day-to-day needs with the little money his parents sent him. During his 4th year in the יְשִׁיבָה, the boy's parents were not able to send him even that small amount. The boy had no money for cleaning his clothes, buying some food, or for anything else.

In his desperation, the boy thought of a rather original way of earning money. He approached another student who came from a very wealthy home and said, "I have a proposition to make: Our רַבִּי is now teaching us a topic in גְּמָרָא that I have studied once before. The next יַעֲרֹר he is to deliver is one that I heard him say three years ago, my first year in the יְשִׁיבָה. I remember it very well; the questions, answers, proofs and comparisons. In fact, I even recall רַבִּי's gestures and the facial expressions as he proceeded from point to point. For

a modest sum of money, I will say the יַעֲרֹר for you and others, and perfectly imitate the manner in which the רַבִּי delivered it."

The wealthy student readily agreed to the deal and the boy delivered the יַעֲרֹר, much to the delight of all those present.

Somehow, the חֲתָם סוֹפֵר caught wind of what had transpired. He called for an assembly of all his students, to be held the following day. The poor student and those who had attended his "יערור" were quite apprehensive about what the חֲתָם סוֹפֵר might say to them. It seemed obvious that they must have demonstrated a certain lack of respect by participating in a lecture that was intended as an imitation of their רַבִּי. Would the חֲתָם סוֹפֵר ask them to leave the יְשִׁיבָה because of this?

The next day, the students rose in respect as the חֲתָם סוֹפֵר entered the room to speak. His face looked grim and he was obviously upset. He began, "My dear תַּלְמִידִים: It is impossible for me to hide my distress; I'm sure it is apparent for all of you to see. Undoubtedly, you think that what happened yesterday is the cause of my distress. You are mistaken. It is not what happened yesterday; rather, *it is what caused yesterday to happen.*

"A תַּלְמִיד of mine was desperately in need of money — so desperate that he went to extreme lengths to earn a little something for himself. But I am his רַבִּי, his teacher, his father! Why did I not concern myself with his needs so that my תַּלְמִיד should not reach such a point of desperation? Why was I not aware of how badly my תַּלְמִיד needed help in caring for his needs?"

The חֲתָם סוֹפֵר, weeping unabashedly, turned to his beloved תַּלְמִיד. "Please," the צַדִּיק begged, "please forgive me.."

Adapted from: Shabbos Stories (with kind permission from ArtScroll)

## Chofetz Chaim Moment

ספר ח"ח הלכות לשון הרע כלל ד' סעיף ג'

שמולה would make unusual movements while davening עֲשָׂרָה. His friend, Eli, would advise him in the name of R' Chatzkel Levenstein that one should not make strange or extraneous movements during יְשִׁיבָה, but שמולה would never listen. Once, while learning תּוֹרָה, Eli found this הלכה (סיק תו) and showed it to שמולה. שמולה did not care; he said that it is just a piece of advice for other people and did not apply to his special davening.

Can Eli discuss his conversation with שמולה with others?

\*Stories adapted from Guard Your Tongue, A Daily Companion, A Lesson a Day and various real-life situations.

Answer: It is almost always advisable to discuss another person's falling short, even if the person is acting in a way that shows respect for you or a certain mitzvah. One should discuss it only if the person is acting in a way that shows disrespect for you or a certain mitzvah. One should discuss it only if the person is acting in a way that shows disrespect for you or a certain mitzvah. One should discuss it only if the person is acting in a way that shows disrespect for you or a certain mitzvah.

## Questions of the week

1. Why was the redemption value for those בְּכוֹרוֹת who were not redeemed by a לָוִי five שקלים?
2. 273 בְּכוֹרוֹת had to be redeemed by paying 5 שקלים. How did they decide who should pay and who should be redeemed by a לָוִי?

1. The redemption value for those בְּכוֹרוֹת who were not redeemed by a לָוִי was five שקלים. This was because they were not redeemed by a לָוִי, and therefore their redemption value was the same as that of a לָוִי who was not redeemed. The redemption value for a לָוִי who was not redeemed was five שקלים.

2. The 273 בְּכוֹרוֹת had to be redeemed by paying 5 שקלים. They decided who should pay and who should be redeemed by a לָוִי by drawing lots. Each בְּכוֹר had a slip of paper with a number on it, and they drew lots to see who would pay and who would be redeemed.

## Halacha Corner

עֵינֵי דְיוֹמָא  
שְׁבוּעוֹת

1. There is a מִצְוָה to stay up the night of שְׁבוּעוֹת and learn תּוֹרָה or say תְּקוּן. This is to rectify יִשְׂרָאֵל's mistake of oversleeping the night prior to the night תּוֹרָה (די) מתוך תּוֹרָה to receive the תּוֹרָה.
2. The תּוֹרָה learning שְׁבוּעוֹת guarantees a special protection for the rest of the year for those who stay up the whole night of שְׁבוּעוֹת learning תּוֹרָה.

\*Since we only discuss 1-3 הלכות, it is important to consider these הלכות in the context of the bigger picture. Use them as a starting point for further in-depth study.

## Focus on Middos

Dear Talmid,  
The Zhviller Rebbe, Harav Shlomo Goldman, זצ"ל, became Rebbe after the הסתלקות (passing) of his father in 5660/1900. He dressed in simple clothing and tried with all his כוחות to keep away from anything that might even have a tinge of גאווה. At his 'Friday night tisch' he would just sing and eat. He would not give out leftovers from his food (שירים) nor would he even say a דבר תורה. In order to be יוצא his דברי תורה הייב at the table, he would always end his meal by quoting the הלכה that a person should not leave dirty/empty dishes on the table before ברכת המזון.

Once, while walking in the street, a person he did not know insulted R' Shlomo by saying that he was not the real Zhviller Rebbe, nor was he even worthy of being called any Rebbe. The Rebbe stopped walking and began to ponder why this person had acted the way he had. "I don't know him at all and never did anything wrong to him! This person must be suffering," he thought.

The Rebbe immediately sent for his trusted תלמיד, R' Eliyahu Roth, to find out what the person's life situation was and if he had an income. Perhaps he needed money or help in another area. When R' Eliyahu discovered that the man indeed suffered from poverty, the Rebbe found out his home address and sent him a sizeable sum of money — payment for the insults that had been rained upon him.

Due to R' Shlomo's high level of ענוות he was not offended by this man's comments. His אהבת ישראל made him naturally seek out the other person's problem and give with a forgiving and open heart. He understood that someone acting in a disrespectful manner, especially without cause, may be lacking or needy.

My תלמיד, it takes a high level of self-control, but if it happens that your friend acts out of character, do not take it to heart. On the contrary, maybe he is having a hard time and really needs your understanding!

רבי, Your בְּיָדוֹת

A letter from a Rebbe (based on interviews)

## Sage Sayings

The home of R' Shlomo Goldman, זצ"ל, the Zhviller Rebbe, was always open for תלמיד. An עני who was a frequent visitor once spoke with unusual חכמה to the Rebbe, R' Shlomo. His family was horrified by the man's behavior. The Rebbe remained calm and pacified his close family by saying, "ס'איז נישט אים!" — It is not him! I know he has a fine character! מיר צו פרוברירן — He was only sent [from Heaven] to test me!"

Adapted from: The Tzedakah Treasury (ArtScroll)

## Understanding אקדמות

אקדמות... מלין

"In introduction to the Words..."

אקדמות was written by R' Meir זצ"ל, son of R' Yitzchok זצ"ל, as an introduction to the words of the הדברות. According to many Jewish historians, he was רבי רש"י. R' Meir is quoted frequently throughout רש"י's many works, most notably in סדור רש"י and תשובות רש"י. אקדמות was composed around the era of the 1st Crusade. It was specifically written in complex Aramaic so that it would be difficult for gentile scholars to understand. During the difficult years of exile, when R' Meir's son was murdered by the crusaders and was די אקדמות, נפטר על קדושת די אמונה, love of די, love of די towards ישראל and a description of עולם התנ"ך and משיח.

לע"נ ר' משה צבי בן הרי טוביה הלוי זצ"ל

## This Week in History

26 אב 5507 / 1747 – Yahrzeit of R' Moshe Chaim Luzzatto זצ"ל. Known by the acronym נח"ל, he was born in 5467 / 1707 in Padua, Italy, to Jacob Vita and Diamante Luzzatto. He was recognized as a genius at a young age and by the age of 17, he had composed his famous ספר on grammar, לשון לימודים. While still in his 20s, he authored many ספרים, of which the most well-known is נדבך די, The Ways of די, addressing in clear terms how to understand the purpose of Creation and the fundamentals of Yiddishkeit (Judaism). At a very early age, he began to study קבלה under R' Moshe Zacuto, one of the foremost Kabbalists of his generation. The נח"ל was also a תלמיד of R' Yitzchak Lampronti.

His novel approach to קבלה and his teachings in public caused a great uproar in his time. He had built a large following that studied קבלה. It was barely 70 years after שבת צבי, the charismatic false משיח, had caused a tremendous calamity to the Jewish nation and the רבנים of his time feared the נח"ל was following a similar path. He was forced to sign a document in which he agreed that he would not teach קבלה in public until he was 40. As a result of this opposition, the נח"ל left Italy in 1735. He avoided public life and set up shop as a diamond cutter in Amsterdam.

His fame nevertheless caught up with him, and in 1740 the נח"ל published his most famous work, מסילת ישרים, Path of the Just, which describes a step-by-step process to attaining spiritual perfection. The נח"ל longed to live in ישראל, and in 1743 he settled in Acco. Only 4 years later, on 26 אב 5507 / 1747, at the age of 39, the נח"ל and his entire family died in a plague. He is buried in תבריה / Tiberias, next to the tomb of R' Akiva. The Vilna Gaon is known to have said that were the נח"ל still alive, he would go by foot from Vilna to Amsterdam, to learn from his wisdom. Regarding ישרים, the Vilna Gaon said, "This book bears witness to the greatness of its author... and there is not an extra word in the first 10 chapters!"

