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Agudas Yisroel of America

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יום א: שמות יט:א-כ:כג, **יום ב:** דברים טו:יט-טז:יז - **מ"ט לעומר, אבות ו'**

הפטרה לשבת: והיה מספר בני ישראל כחול הים (הושע ב:א-כב) - **דף יומי:** כתובות קי', קי"א, קי"ב

שבועות: (אקדמות/רות) **הלל שלם** - ב' ימים, יזכור יום ב' דשבועות

TorahThoughts

וְאֵלֶּה תּוֹלְדֹת אַהֲרֹן וּמֹשֶׁה... וְאֵלֶּה שְׁמוֹת בְּנֵי אַהֲרֹן ...

These are the children of אַהֲרֹן *and* מֹשֶׁה *... These are the names of the sons of* אַהֲרֹן ... (בְּמִדְבַּר ג:א).

The תּוֹרָה is about to list מֹשֶׁה and אַהֲרֹן's offspring. However, the פָּסוּק mentions only the sons of אַהֲרֹן. חֲזַ"ל (סַנְהֶדְרִין צ"ו) tell us that one who teaches תּוֹרָה to someone else's children is considered like the children's father. מֹשֶׁה was their רַבִּי; he taught them תּוֹרָה, which would sustain them. He was like their father. This idea applies to anyone who relays his תּוֹרָה knowledge to others. His influence is far reaching; his ability to inspire, unlimited. מֹשֶׁה was mentor and spiritual father to אַהֲרֹן's sons.

What about the rest of כְּלַל יִשְׂרָאֵל? Was not מֹשֶׁה also their רַבִּי? Why are אַהֲרֹן's sons singled out from the rest of כְּלַל יִשְׂרָאֵל? The אוֹר הַחַיִּים הַקָּדוֹשׁ says that as a result of אַהֲרֹן's participation in the חֵטְא הָעֵגֶל, *the sin of the golden calf*, his sons should have died. However, מֹשֶׁה saved them through his *davening* to ד'. He was therefore considered like their father.

הָרַב מֹשֶׁה שְׁטֶרְנְבּוּךְ שְׁלִיטָ"א interprets חֲזַ"ל's words differently. מֹשֶׁה did not merit seeing his sons follow in his footsteps. תּוֹרָה is not a possession that can be passed down or inherited. A person earns the כֶּתֶר תּוֹרָה, *crown of distinction for* תּוֹרָה *scholarship*, through his own עֲמָלוּת, *diligence and perseverance in* תּוֹרָה *study*. אַהֲרֹן did enjoy incredible נַחַת from his sons' תּוֹרָה achievement as a result of מֹשֶׁה's teaching them תּוֹרָה. This is the תּוֹרָה's intention in mentioning מֹשֶׁה as surrogate father to אַהֲרֹן's sons. נַחַת, his merit to see בָּנִים תַּלְמִידֵי חֲכָמִים, was because of מֹשֶׁה.

Rav Yitzchok Hutner זַ"ל is of the opinion that only a רַבִּי מֻבְהָק, *one who taught most of an individual's* תּוֹרָה *to him*, is considered like the student's father. Rav Shmuel Truvitz שְׁלִיטָ"א comments that while all of כְּלַל יִשְׂרָאֵל certainly learned תּוֹרָה from מֹשֶׁה, אַהֲרֹן's sons had the extraordinary opportunity to hear מֹשֶׁה repeat the lesson three times. This gave them an advantage over the rest of כְּלַל יִשְׂרָאֵל. We suggest that since מֹשֶׁה was their uncle, there was an exceptional bond between אַהֲרֹן's sons and מֹשֶׁה. A תַּלְמִיד must feel this closeness in order to sustain the lasting bond of the רַבִּי-תַּלְמִיד relationship. One does not necessarily have to be related to his רַבִּי, but the love and affection that is, or should be, prevalent among family members should be a natural part of a רַבִּי-תַּלְמִיד relationship. A תַּלְמִיד learns when he feels that he is loved and cared for.

After all is said and done, we maintain the רַבִּי has a parental obligation towards his תַּלְמִידִים. He must concern himself about the students' scholastic, moral and spiritual achievements. תּוֹרָה is life — the רַבִּי that teaches תּוֹרָה provides the תַּלְמִיד with tools for living. Is it any wonder that one who teaches תּוֹרָה is regarded as the תַּלְמִיד's father?

Adapted from: Darash Moshe (with kind permission from ArtScroll)

Yahrtzeits of our Gedolim

י"א סיון
5662 - 5749
1901 - 1989

ר' יוֹסֵף יְהוּדָה was born to ר' יִצְחָק יַעֲקֹב וּיס זַצ"ל and his wife יוֹכֶבֶד in Dolyna, Galicia. During World War I, R' Weiss's family sought refuge in Munkács, Hungary. He received סְמִיכָה from ר' חַיִּים אֶלְעָזָר שַׁפִּירָא זַצ"ל, the מִנְחַת אֶלְעָזָר, at the age of sixteen. He also received סְמִיכָה from ר' מֵאִיר אֶרִיק זַצ"ל of Tarna. At the age of twenty R' Weiss became a רֹאשׁ יְשִׁיבָה in the town. He then served as אַב בֵּית דִּין prior to World War II in Grosswardein, Romania. In 1949, he was appointed as the אַב בֵּית דִּין in Manchester, UK, where he served until 1970. He then immigrated to אֶרֶץ יִשְׂרָאֵל where he served as אַב בֵּית דִּין of the עֵדָה הַחֲרֵדִית in יְרוּשָׁלַיִם from 1979 until his פְּטִירָה. His עֲנָוָה, וַתְּרָנוּת and גְּאוֹנוּת were his hallmark traits and made him respected by all as a leading פּוֹסֵק הַדּוֹר.

Gedolim Glimpses

One Friday night a father and his young son knocked on the door of ר' יִצְחָק יַעֲקֹב Weiss זַצ"ל. They had a שְׁאֵלָה about a chicken bone. The רַב smiled as he watched the scared boy take the bone out of a bag from under his *yarmulka*. He gave the boy a loving pinch on his cheek and said, "My son, you are truly a good boy! You did the right thing and listened to your father!" He had read the boy's thoughts about carrying on שַׁבָּת. The man still recalls the relief he felt from the רַב's comforting words over 45 years ago.*

* See Mishnah Brurah Hilchos Shabbos.

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Living with the Torah

Kametz and Continuity

בְּנִי אִם עָרַבְתָּ לְרֵעֶךָ …

My son, if you are a guarantor to your friend … (מִשְׁלֵי ו:א).

The כְּלָל יִשְׂרָאֵל מִדְרָשׁ מִשְׁלֵי (פֶּרֶק ו סִימָן ב) explains that this refers to the time when they stood at הַר סִינַי. When ד׳ gave the תּוֹרָה, He asked בְּנֵי יִשְׂרָאֵל, "If I give you the תּוֹרָה will you fulfill everything that is written in it?"

They all answered, "Yes!"

ד׳ then asked, "Who will be your guarantor?"

בְּנֵי יִשְׂרָאֵל first offered the שָׁמַיִם and אָרֶץ, but ד׳ did not find that satisfactory. Finally ד׳ accepted that the children will be the guarantors of the תּוֹרָה forever!

*

As the elderly Rav Isser Zalman Meltzer זצ״ל danced in the Etz Chaim Yeshivah, his many תַּלְמִידִים clapped and sang as they watched him. They knew that their revered רֶבִּי did not have much strength to celebrate that שִׂמְחַת תּוֹרָה, and were awed at his enthusiastic participation.

Rav Isser Zalman had been frail since he was a young man, and continued to be frail and sickly his entire life. But every שִׂמְחַת תּוֹרָה he found an incredible reservoir of strength. Rav Isser Zalman would dance and sing with unusual energy and passion, propelling his תַּלְמִידִים to do the same.

As each הַקָּפָה began to wind down, a תַּלְמִיד would bring a chair so that Rav Isser Zalman could rest. As the additional פִּיּוּטִים were recited, he saved his strength for the next הַקָּפָה. Although some suggested that he sit out one or two הַקָּפוֹת, Rav Isser Zalman wouldn't hear of it.

As the next הַקָּפָה began, the crowd watched to see what had inspired their רַב to regain his energy. Rav Isser Zalman walked right toward a little boy who was about four years old and held the child's hand. Quickly, another little boy gravitated toward them and joined them, holding the רַב's other hand. And then a third and fourth. Before long, a circle had formed consisting of an 80-year-old רַב and eight four-year-old boys.

His eyes closed in concentration, with eight little sets of eyes watching him intently, Rav Isser Zalman began humming a נִגּוּן to himself. The tune sounded oddly familiar, though no one could identify it. But the circle of children slowly picked up on it and before very long they were all humming.

Suddenly, and with great energy, R' Isser Zalman burst into song.

"קָמַץ א - אָ" And the thrilled children repeated the refrain after him.

"קָמַץ ב - בָּ!" And again they repeated the magical words.

"קָמַץ ג - גָ!" Once more the energized young boys burst forth with their response.

As the beat of the song reverberated in their souls, those present could not help but smile. The רַב, together with the children, danced and sang "קָמַץ א — אָ, קָמַץ ב — בָּ, קָמַץ ג — גָ" and so on again and again, for the next twenty minutes. Eight innocent נְשָׁמוֹת with a man who, after eighty years, had retained that same purity inside his own soul. Their hands locked, they merged in a tidal wave of spirit and emotion. But not another soul joined. They would not dare.

Standing outside the circle, the entire adult assemblage watched in awe as the purity demonstrated by a group of singing children touched the essence of their נְשָׁמוֹת.

And perhaps as never before, in the famed Etz Chaim Yeshivah in יְרוּשָׁלַיִם, the words of the next הַקָּפָה echoed in the hallowed hall: מֹשֶׁה אֱמֶת וְתוֹרָתוֹ אֱמֶת! — together with the understanding that our children and future generations will be the guarantors that the תּוֹרָה will continue forever!

Adapted from: Touched by a Story 3 (with kind permission from ArtScroll)

Chofetz Chaim Moment

ספר ח״ח הלכות לשון הרע כלל ז׳ סעיף י״ד

*The יְשִׁיבָה kitchen was broken into on Thursday night for the third week in a row. חַיִּים, the cook, decided to hide behind one of the many closets in the kitchen to find the culprit. The hour was late, and חַיִּים was drowsy; he dozed off. He woke up just as someone was leaving the kitchen. He jumped up and gave chase, but missed catching the thief. He thought for a few moments about the large size of the culprit and deduced that it could only be one person.

May חַיִּים discuss or cause any harm based on his suspicion?

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

Answer: One must not cause damage to anyone even based on a definite proof. In this case, חַיִּים would be required to first confront the suspected culprit himself or discuss with the הֲנָהָלָה that someone should speak to the suspect, but they definitely cannot do anything against the suspect based solely on חַיִּים's words.

רש״י Questions of the week

1. What do we learn from נָעֳמִי leaving the fields of מוֹאָב and יַעֲקֹב leaving בְּאֵר שָׁבַע?
2. By citing various מִצְוֹת, נָעֳמִי attempted to dissuade רוּת from converting to Judaism. Which מִצְוֹת did נָעֳמִי cite? (Try to name 3.)

Answers: 1. When a הֲנָהָלָה departs from a place, it leaves a void, for the הֲנָהָלָה is the glory, splendor and beauty of his/her dwelling place (ז:ז – מוֹאָב מִלְּשׁוֹן נְוָה וְיָפְיוֹ של מָקוֹם). 2. Among the various מִצְוֹת that נָעֳמִי cited to רוּת in her attempt to dissuade her from converting to Judaism were the prohibitions of going outside of תְּחוּם שַׁבָּת, יוֹם טוֹב and לֹא תַעֲשֶׂה (א:ט״ז – רוּת).

Halacha Corner

עִנְיְנֵי דְיוֹמָא: שָׁבוּעוֹת

1. One who remained awake learning all night should ask one who slept during the night to be מוֹצִיא him with the בְּרָכוֹת of הַמַּעֲבִיר שֵׁנָה, אֱלֹקַי נְשָׁמָה, בְּרָכַת צִיצִית, בִּרְכוֹת הַתּוֹרָה, and הַמַּפִּיל חֲבָלוֹת.
2. If one had slept in bed for a half-hour during the daytime on עֶרֶב שַׁבָּעוֹת, then one may say בִּרְכוֹת הַתּוֹרָה himself.

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

Focus on Middos

Dear Talmid,

Even before the Second World War R' Yitzchok Yaakov Weiss זצ"ל, the רָב of יְרוּשָׁלַיִם and head of the עֵדָה חֲרֵדִית, was famed throughout Hungary as a great תַּלְמִיד חָכָם.

By the time he was fifteen years old, R' Yitzchok Yaakov had attracted the attention of the גְּדוֹלֵי הַדּוֹר. The Munkatcher Rebbe, the מִנְחַת אֶלְעָזָר, and the famed פּוֹסֵק R' Meir Arik of Tarna, conferred סְמִיכָה on the young boy.

In the years following WWI and WWII, when thousands of women waited anxiously for a הֶתֵּר to remarry, R' Weiss took upon himself the awesome task of *paskening* שְׁאֵלוֹת in this extremely difficult area.

R' Weiss once explained why he felt he had merited to become the רָב of יְרוּשָׁלַיִם in a city that already had renowned תַּלְמִידֵי חֲכָמִים [such as R' Shlomo Zalman Auerbach זצ"ל and R' Yosef Sholom Elyashiv זצ"ל].

When he became engaged, he was unaware that his bride limped, until he was later informed of this fact by a friend. His close family was very disappointed when they heard about this issue and wanted to break off the שִׁדּוּךְ. However, R' Weiss adamantly refused. He would not cause embarrassment to a בַּת יִשְׂרָאֵל. He was happily married. Together they were זוֹכֶה to have one child, who survived the war together with his father.

In his humility, R' Weiss did not consider his mastery of שַׁ"ס and פּוֹסְקִים a logical reason for meriting to become the רָב of יְרוּשָׁלַיִם. Although as a בָּחוּר he received סְמִיכָה to become a דַּיָּן and he already was *paskening* difficult שְׁאֵלוֹת of עֲגוּנוֹת before the age of 19, in his mind that still was not enough of a reason; the only reason he found satisfactory was the merit of saving a young girl from embarrassment.

My תַּלְמִיד, realize the greatness in ד''s eyes of being willing to give something up rather than let someone be embarrassed. The מִדְרָשׁ teaches us that our זְכוּת for the גְּאֻלָּה is that רָחֵל אִמֵּינוּ gave up her chance to marry לֵאָה in order to save יַעֲקֹב from embarrassment. In the eternal זְכוּת of the many צַדִּיקִים like R' Weiss who follow in the way of רָחֵל אִמֵּינוּ, may we all be זוֹכֶה to the בִּיאַת גּוֹאֵל בִּמְהֵרָה.

יְהִי זִכְרוֹ בָּרוּךְ!

בְּיִדִידוּת, Your רַבִּי

Story heard from the Dinover Rebbe שליט"א

Sage Sayings

R' Yoel Teitelbaum זצ"ל, the Satmar Rebbe, the גאב"ד of the עֵדָה הַחֲרֵדִית in יְרוּשָׁלַיִם, chose אב"ד, ר' יַעֲקֹב יִצְחָק וויס זצ"ל and רָב in Manchester, UK, as his ראב"ד (deputy). R' Weiss was far from being a קַנָּאִי, *fighter for an ideal*, like the Satmar Rebbe. The Satmar Rebbe explained in his typical humorous manner, "צו זיין אַ קַנָּאִי אַזוי ווי מיר נעמט נישט צו פיל צייט — To become a קַנָּאִי like me doesn't take too long; צו זיין אַ תַּלְמִיד חָכָם ווי אים נעמט אַ גאַנץ לעבן!; — to be a תַּלְמִיד חָכָם like him takes a lifetime!"

Source: Heard around the Shabbos Table

Understanding Davening

... יוֹם חַג הַשָּׁבֻעוֹת הַזֶּה זְמַן מַתַּן תּוֹרָתֵנוּ...

... This day of the שָׁבֻעוֹת festival, the time of the giving of our תּוֹרָה ...

Originally, the text of our תְּפִלָּה on שָׁבֻעוֹת read זְמַן שְׁמֵחָתֵנוּ, similar to the wording we recite on חַג הַסֻּכּוֹת, based on the פָּסוּק in דְּבָרִים (ט״ז:י״א) וְשָׂמַחְתָּ לִפְנֵי ד׳ (ט״ז:י״ז). At around the Jewish year 3500, this was changed due to the צְדוּקִים, *Saducees*. Because of their mistaken translation of מִמָּחֳרַת הַשַּׁבָּת, *the day after* יוֹם טוֹב, which they interpreted to mean *the day after* שַׁבָּת, the צְדוּקִים were of the opinion that שָׁבֻעוֹת always occurs on a Sunday. If that would be true, שָׁבֻעוֹת, which everyone agrees originally occurred on שַׁבָּת, would be the day after מַתָּן תּוֹרָה. אַנְטִיגְנוֹס אִישׁ סוֹכוֹ changed the text of our תְּפִלָּה to read זְמַן מַתַּן תּוֹרָתֵנוּ to clearly disagree with the distorted opinion of the צְדוּקִים.

לע״נ ר׳ משה צבי בן הר׳ טוביה הלוי זצ״ל

The International Pirchei Erev Shabbos Learning Program

The contest: During the weeks leading up to קַבָּלַת הַתּוֹרָה and until שַׁבָּת פָּרָשַׁת קֹרַח, learn at least one hour before מִנְחָה every עֶרֶב שַׁבָּת, in either your יְשִׁיבָה or local בֵּית מִדְרָשׁ. Each week that you learn for an hour or more will be considered another entry into the raffle.

The contest's basic rules: There is no particular לִמּוּד to learn and you can even review your שְׁנַיִם מִקְרָא וְאֶחָד תַּרְגּוּם. However, if you can arrange for a group, and you have a שִׁעוּר to learn קִדּוּשַׁת שַׁבָּת הֲלָכוֹת שַׁבָּת, especially about, you will receive an extra chance in the raffle each week that there is a group with a שִׁעוּר. This contest is open for all ages up to 12th grade.

If you are interested in joining this program, please send in your faxes signed by a parent by Monday 2:00 pm to 718 506 9633. Please include your name, grade, יְשִׁיבָה, city and state. Please include your contact and fax number and your name will be entered into another drawing for a beautiful set of מִקְרָאוֹת גְּדוֹלוֹת חוּמָשִׁים!

LEARNING FROM OUR LEADERS

בס״ד

PIRCHEI AGUDAS YISROEL OF AMERICA

TOWARDS THE END OF HIS LIFE, THE TCHEBINER ROV WAS INSTRUCTED TO TAKE A REST EVERY AFTERNOON. ONE SHABBOS AFTERNOON, THE ROV HAD JUST LAIN DOWN TO TAKE A REST WHEN HE HEARD PERSISTENT KNOCKING AT THE DOOR. WITH DIFFICULTY HE GOT UP TO FIND...

A SMILING NINE-YEAR-OLD BOY.

ARE YOU THE TCHEBINER ROV?

TZADDIK'L, IS THERE AN EMERGENCY? HOW CAN I ASSIST YOU?

NO! CHAS V'SHALOM! BUT MY REBBI TOLD ME THAT IF I GET AN ADULT TO TEST ME ON MY LEARNING I WILL RECEIVE A CANDY! WOULD THE ROV BE ABLE TO FARHER ME?

CERTAINLY. COME INSIDE. AH!...THE YIDDISHE NACHAS YOUR PARENTS MUST HAVE FROM A YINGEL LIKE YOU!

THE ROV WARMLY BROUGHT IN THE CHILD, SAT HIM DOWN, AND TESTED HIM AS REQUESTED.

SO LET'S CHAZER THE MISHNAH OUTSIDE ... GIVE ME AN EXAMPLE OF THINGS THAT YOU DO NOT NEED TO BE MACHRIZ* IF YOU FIND THEM SPREAD OUT IN THE STREET...

UM...FRUIT FOUND SPREAD OUT, SPILLED ON THE GROUND... A KAV IN FOUR AMOS...

GEVALDIG!

*ATTEMPT TO SEEK OUT THE OWNER (E.G. ANNOUNCE IT IN PUBLIC AREAS).

AFTER THEY FINISHED LEARNING, THE ROV PERSONALLY ESCORTED THE BOY TO THE FRONT DOOR.

TZADDIK'L, THIS VISIT WAS VERY SPECIAL TO ME, BUT NEXT TIME PLEASE BE CAREFUL WHEN KNOCKING AT PEOPLE'S HOMES ON SHABBOS AFTERNOON; THEY MAY BE RESTING.

I KNOW THAT! I WOULD NEVER NORMALLY KNOCK ON ANYONE'S DOOR AT SUCH A TIME, BUT...

BUT I WAS SURE THAT THE TCHEBINER ROV WOULD BE LEARNING AND WOULD SURELY NOT BE RESTING!

THANK YOU FOR YOUR VISIT...

FROM THAT SHABBOS ON THE ROV NEVER RESTED ON SHABBOS AFTERNOON. HE REALIZED THAT TO A YOUNG CHILD IT WAS UNBECOMING OF A PERSON OF HIS STATURE TO REST, AND HE HUMBLY ACCEPTED THE BOY'S GUIDANCE.

EILU METZIOS SHELO....

ר' דוב בעריש ווייזענפעלד זצ״ל, TCHEBINER רב, WAS BORN IN GRYZMALOW, GALICIA, TO ר' יעקב (AUTHOR OF כוכב מיעקב) AND רחל. HIS MOTHER'S GRANDFATHER WAS THE 7TH LINK IN A CHAIN OF פוסקים THAT COULD BE TRACED BACK TO THE ש״ך. ר' יעקב WAS HIS SON'S PRIMARY TEACHER UNTIL HE WAS נפטר IN 1894, JUST TWO WEEKS BEFORE בר מצוה ר' דוב בעריש'ס. AT THE AGE OF 19, HE MARRIED THE DAUGHTER OF R' YISRAEL KLUGER OF TCHEBIN. HE RECEIVED סמיכה FROM THE בית יצחק AT 24. HIS WIFE RAN A COAL BUSINESS TO SUPPORT HIM IN LEARNING FOR 20 YEARS. IN 1923, HE ACCEPTED THE POSITION AS רב OF TCHEBIN. HE, HIS WIFE AND YOUNGEST DAUGHTER WERE DEPORTED TO SIBERIA IN 1940. IN 1946, HE ESCAPED TO ירושלים AND LIVED IN שערי חסד. HE SERVED AS A LEADING MEMBER OF THE מועצת גדולי התורה OF אגדת ישראל. HE WROTE THE CLASSIC WORK ספר דובב משרים.

ר' חשון 5641 - 5726 1881 - 1965

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