



PIRCHEI Weekly

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יום א: שמות יטא-ככג, **יום ב:** דברים טו-יט-טז - **מ"ט לעומר, אבות ו' הפטרה לשבת:** והיה מספר בני ישראל כחול הים (הושע בא-כב) - **דף יומי:** כתובות קי', קי"א, קי"ב **שבועות:** (אקדמות/רות) **הלל שלם** - ב' ימים, יזכור יום ב' דשבועות



Torah Thoughts

ואלה תולדות אהרן ומשה... ואלה שמות בני אהרן...

These are the children of אהרן and משה... These are the names of the sons of אהרן... (במדבר ג:א)

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

What about the rest of ישראלי? Was not משה also their father? Why are אהרן's sons singled out from the rest of ישראלי? The אור החיים says that as a result of אהרן's participation in the חטא העגל, his sons should have died. However, משה saved them through his davening to ה'. He was therefore considered like their father.

משה interprets ה' words differently. משה did not merit seeing his sons follow in his footsteps. תורה is not a possession that can be passed down or inherited. A person earns the תורה, crown of distinction for תורה scholarship, through his own diligence and perseverance in תורה study. אהרן did enjoy

incredible from his sons' תורה achievement as a result of משה's teaching them תורה. This is the תורה's intention in mentioning אהרן as surrogate father to אהרן's sons. נחת אהרן, his merit to see אהרן's תלמידים, was because of משה.

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

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

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



Yahrtzeits of our Gedolim

י"א סיון
5662 - 5749
1901 - 1989

ר' יוסף יהודה was born to יצחק יעקב וייס זצ"ל and his wife יוכבד in Dolyna, Galicia. During World War I, R' Weiss's family sought refuge in Munkács, Hungary. He received סמיכה from אהרן זצ"ל, the מנהל אגודת, at the age of sixteen. He also received סמיכה from אהרן זצ"ל of Tarna. At the age of twenty R' Weiss became a ראש ישיבה in the town. He then served as אב בית דין prior to World War II in Grosswardein, Romania. In 1949, he was appointed as the אב בית דין in Manchester, UK, where he served until 1970. He then immigrated to ישראלי where he served as אב בית דין of the תורה התורה from 1979 until his פטירה. His ענוה, נתינת, and נתינת were his hallmark traits and made him respected by all as a leading דודור.

Gedolim Glimpses

One Friday night a father and his young son knocked on the door of יצחק יעקב Weiss זצ"ל. They had a שאלה about a chicken bone. The אב 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 שבת. The man still recalls the relief he felt from the אב's comforting words over 45 years ago.*

* See Mishnah Brurah Hilchos Shabbos.



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לענין ישראל בן אברהם ז"ל
לענין חב"י ישעיהו דוב ע"ה בן יבלחטי"א יצחק צבי נ"י

Living with the Torah

בני אדם ערבות לרעהד ...

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

The *Chofetz Chaim* (פרק ו סימן ב) explains that this refers to *Chofetz Chaim* at the time when they stood at *Chofetz Chaim*. When *Chofetz Chaim* gave the *Chofetz Chaim*, He asked *Chofetz Chaim*, "If I give you the *Chofetz Chaim* will you fulfill everything that is written in it?"

They all answered, "Yes!"

He then asked, "Who will be your guarantor?"

Chofetz Chaim first offered the *Chofetz Chaim* and *Chofetz Chaim*, but *Chofetz Chaim* did not find that satisfactory. Finally *Chofetz Chaim* accepted that the children will be the guarantors of the *Chofetz Chaim* forever!

*

As the elderly Rav Isser Zalman Meltzer זצ"ל danced in the Etz Chaim Yeshiva, his many *Chofetz Chaim* clapped and sang as they watched him. They knew that their revered *Chofetz Chaim* did not have much strength to celebrate that *Chofetz Chaim*, 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 *Chofetz Chaim* he found an incredible reservoir of strength. Rav Isser Zalman would dance and sing with unusual energy and passion, propelling his *Chofetz Chaim* to do the same.

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

As the next *Chofetz Chaim* began, the crowd watched to see what had inspired their *Chofetz Chaim* to regain his energy. Rav Isser Zalman walked right toward a little boy who was about four years old and held the

Kametz and Continuity

child's hand. Quickly, another little boy gravitated toward them and joined them, holding the *Chofetz Chaim*'s other hand. And then a third and fourth. Before long, a circle had formed consisting of an 80-year-old *Chofetz Chaim* 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 *Chofetz Chaim* 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. "קמץ א - א" And the thrilled children repeated the refrain after him. "קמץ ב - ב" And again they repeated the magical words. "קמץ ג - ג" 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 *Chofetz Chaim*, together with the children, danced and sang "קמץ א - א" "קמץ ב - ב" "קמץ ג - ג" and so on again and again, for the next twenty minutes. Eight innocent *Chofetz Chaim* 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 *Chofetz Chaim*.

And perhaps as never before, in the famed Etz Chaim Yeshiva in *Chofetz Chaim*, the words of the next *Chofetz Chaim* echoed in the hallowed hall: *Chofetz Chaim* — *Chofetz Chaim* — *Chofetz Chaim* — together with the understanding that our children and future generations will be the guarantors that the *Chofetz Chaim* 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 *Chofetz Chaim* kitchen was broken into on Thursday night for the third week in a row. *Chofetz Chaim*, the cook, decided to hide behind one of the many closets in the kitchen to find the culprit. The hour was late, and *Chofetz Chaim* 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 *Chofetz Chaim* 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, *Chofetz Chaim* would be required to first confront the suspected culprit himself or discuss with the *Chofetz Chaim* that someone should speak to the suspect but they definitely cannot do anything against the suspect based solely on *Chofetz Chaim*'s words.

Questions of the Week

1. What do we learn from *Chofetz Chaim* leaving the fields of *Chofetz Chaim* and *Chofetz Chaim* leaving *Chofetz Chaim*?
2. By citing various *Chofetz Chaim*, *Chofetz Chaim* attempted to dissuade *Chofetz Chaim* from converting to Judaism. Which *Chofetz Chaim* did *Chofetz Chaim* cite? (Try to name 3.)

1. When a *Chofetz Chaim* departs from a place, it leaves a void. For the *Chofetz Chaim* is the glory, splendor and beauty of his/her dwelling place (T:7) — *Chofetz Chaim* (T:7).
2. Among the various *Chofetz Chaim* that *Chofetz Chaim* cited to *Chofetz Chaim* to dissuade her from converting to Judaism were the prohibitions of going outside of *Chofetz Chaim* (T:16) — *Chofetz Chaim* (T:16).

Halacha Corner

עניי דיומא
שבועות

1. One who remained awake learning all night should ask one who slept during the night to be *Chofetz Chaim* him with the *Chofetz Chaim* of *Chofetz Chaim*, *Chofetz Chaim*, and *Chofetz Chaim*.
2. If one had slept in bed for a half-hour during the daytime on *Chofetz Chaim*, then one may say *Chofetz Chaim* himself.

*Since we only discuss 1-3 *Chofetz Chaim*, it is important to consider these *Chofetz Chaim* 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 רב of ירושלים and head of the עדה החרדית, was famed throughout Hungary as a great תלמיד חכם.

By the time he was fifteen years old, R' Yitzchok Yaakov had attracted the attention of the גדולי הדור. The Munkatcher Rebbe, the מנחת אלעזר, and the famed פוסק R' Meir Arik of Tarna, conferred סמיכה on the young boy.

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

R' Weiss once explained why he felt he had merited to become the רב of ירושלים in a city that already had renowned תלמידי חכמים [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 שדוך. However, R' Weiss adamantly refused. He would not cause

embarrassment to a ישראלי. He was happily married. Together they were זוכה to have one child, who survived the war together with his father.

In his humility, R' Weiss did not consider his mastery of ש"ס and פוסקים a logical reason for meriting to become the רב of ירושלים. Although as a בחור he received סמיכה to become a דין and he already was paskening difficult שאלות 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 תלמיד, realize the greatness in ד's eyes of being willing to give something up rather than let someone be embarrassed. The מדרש teaches us that our רחל for the גאלה is that חתל gave up her chance to marry אמינו in order to save לאה from embarrassment. In the eternal זכות of the many צדיקים like R' Weiss who follow in the way of רחל אמינו, may we all be זוכה to the ביאת גואל במהרה.

יהי זכרו ברוך!

רבייך, Your בן-דוד

Story heard from the Dinover Rebbe שליט"א

Sage Sayings



R' Yoel Teitelbaum זצ"ל, the Satmar Rebbe, the גאב"ד of the רב and אב"ד, ר' יעקב יצחק וייס זצ"ל, chose ירושלים in עדה החרדית Manchester, UK, as his ראב"ד (deputy). R' Weiss was far from being a קנאי, fighter for an ideal, like the Satmar Rebbe. The Satmar Rebbe explained in his typical humorous manner, "צו זיין א קנאי — אזוי ווי מיר נעמט נישט צו פיל צייט — צו זיין א תלמיד חכם ווי אים נעמט א גאנץ לעבן!" — To become a קנאי like me doesn't take too long; to be a תלמיד חכם like him takes a lifetime!"

Source: Heard around the Shabbos Table

Understanding Davening

... יום חג השבעות הזה זמן מתן תורתנו ...

... This day of the שבעות festival, the time of the giving of our תורה ...

Originally, the text of our תפלה on שבעות read שבעות, similar to the wording we recite on דברים, based on the פסוק in חג הסוכות, חג השבועות. At around the Jewish year 3500, this was changed due to the צדוקים, Saducees. Because of their mistaken translation of שמחת השבת, the day after שבת, which they interpreted to mean the day after שבת, the צדוקים were of the opinion that שבעות always occurs on a Sunday. If that would be true, שבעות, which everyone agrees originally occurred on שבת, would be the day after שבת. תורה changed the text of our תפלה to read זמן מתן תורתנו clearly disagree with the distorted opinion of the צדוקים.

לענין ר' משה צבי בן הרי טוביה הלוי זצ"ל



The International Pirchei Erev Shabbos Learning Program

The contest: During the weeks leading up to קבלת התורה and until שבת פרשת קרח, learn at least one hour before מנחה every שבת, in either your ישיבה or local מדרש. 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 למוד to learn and you can even review your תרגום ואחד תרגום. However, if you can arrange for a group, and you have a שיעור to learn קדושת שבת, especially about שבת, you will receive an extra chance in the raffle each week that there is a group with a שיעור. 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, ישיבה, city and state. Please include your contact and fax number and your name will be entered into another drawing for a beautiful set of גדולות חומשים!



בס"ד