



PIRCHEI Weekly

Agudas Yisroel of America

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פרשה: נשא - הפטרה: ויהי איש אחד... ושמו מנוח ואשתו עקרה... (שפטים יג:כ-ה)
אבות פרק א' - דף יומי: נדרים ו' - מצות עשה: 7 - מצות לא תעשה: 11

Torah Thoughts

... איש או אשה כי יעשו מכל חטאת האדם למעל מעל בה' וְאָשָׁמָה הַנֶּפֶשׁ הַהוּא ...
... a man or a woman that commits one of the sins people commit to be very faithless to G-d, that person shall bear guilt (במדבר ה:ו).

Stealing from anyone is forbidden. Stealing from a גר, however, is an especially shameful sin. תורה (ספרי ה:יג) tell us that the תורה considers someone who does such a thing to be **very faithless to ד'**. Why is this so? ספורנו explains that stealing from a גר involves an added issue — an irreversible and painful חלול השם, a desecration of the Name of ד'.

Imagine the scene. A gentile has seen the light of תורה and ד'. He has come to realize that the תורה is the truth and כלל ישראל are the chosen people. He works hard studying, learning, enveloping himself in the תורה and is finally accepted as a convert, coming under the wings of the שכינה. He comes to shul for מנינה, puts down his bag and joins the צבור. He feels proud of his closeness with ד' and His special nation. After מנינה, he goes to retrieve his bag, but it is gone. There were only Jews at the מנינה. It was clearly stolen by a Jew! This thief has not only committed a crime of theft against the owner of the bag. He has made a terrible חלול השם.

The גמרא (יומא פ"ג) tells us, "What is considered a חלול השם said, 'If I were to buy meat from a butcher and fail to pay my bill right

away.'" The greater the Jew, the greater the potential for חלול השם in his deeds. For someone of רב's stature, all it takes to make a חלול השם is a small thing like paying a bill late. People measure all Jews by the behavior of their great leaders. For this reason, the greater a person is, the greater the responsibility to act with great care. ד's honor depends on what such a person does.

The רמב"ם (הלכות יסודי התורה ה:יא) writes that not only a תנא, but anyone renowned for his piety, who transgresses even slightly, is guilty of חלול השם. If the people of his generation look up to him, he bears the same responsibility as רב in his generation.

R' Yaakov Weinberg suggests that in our times, every Orthodox Jew is considered a great person renowned for his piety (especially a young תלמיד חכם). Whether we like it or not, we must realize that millions of non-observant Jews see all of us as holy rabbis serving ד', all day, every day, and measure our actions accordingly. This obligates us to treat all people with proper courtesy.

It does not matter if you are not among the גדולי הדור; it does not matter if you are not a תלמיד חכם; most of the people do not know the difference. They will see your ways and they will say, "That is the action of an Orthodox Jew." It automatically puts you in the category of a great person as far as חלול השם is concerned.

Adapted from: Rabbi Frand on the Parashah (with kind permission from ArtScroll)



Yahrtzeits of our Gedolim

ט"ו סיון 5669 - 5771 1909 - 2011
R' Shimon Shkop was born in Vassilishok, Belarus, to משה אריה and ר' משה אריה. At the age of twelve, he was sent to Grodno to learn under the famous ראש ישיבה, R' Koppelman quickly became a תלמיד מובהק of R' Shkop, absorbing his שיעורים, taking detailed notes for eighteen years. He wrote שיעורים and also saved his כתבים (used in ספר שיעורי). During WWII, he was deported to Siberia for five years. In 1946, R' Koppelman married תיה, Jaroslowitz's daughter, and opened ישיבת עץ חיים in Antwerp, Belgium. In 1956, he moved to the US and opened ישיבת שיעורי יושן (Brooklyn). He accepted the position of ראש ישיבה of Lucerne, Switzerland, in 1963, and remained there until his פטירה. He was a תלמידים in תורה and תורה to thousands of עבודה.

Gedolim Glimpses

While still living in NY, ר' יצחק דוב קאפלמאן זצ"ל gave a weekly מנחת חנוך שיעור in shul. Among the attendees was ר' יצחק Rokowsky. After the attendees left for Lucerne, ר' יצחק did not see him for over 50 years. Shortly before his פטירה, the ראש ישיבה was in the US for a חתונה. ר' יצחק met R' Koppelman and asked him, "שלוש עליכם, does the nearly-100-year-old ראש ישיבה remember me?" The nearly-100-year-old ראש ישיבה replied, "How are you doing, ר' יצחק?" He never forgot a single תלמיד because each תלמיד was a piece of his נשמה!



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לעיני ישראל בן אברהם ז"ל
לעיני חב"י ישעיהו דוב ע"ה בן יצחק צבי נ"י

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Living with the Torah

The True Crown

איש או אשה כי יעשו מקל חטאת האדם... והתנדו את חטאתם... ונתנו לאשר איש לו.
A man or woman who commits any of man's sins... they shall confess their sin... he shall make restitution for his guilt... (במדבר ה:ו-ז).

In a *drasha* delivered one *Chofetz Chaim*, R' Moshe Chagiz noted that the above *pasuk* begins in the singular, switches to the plural, and then concludes by reverting to the singular. This is to teach us that all Jews form one nation and we are all responsible for one another.

They shall confess - יום כפור, an individual is not only required to confess his own sins but even the sins of his fellow Jew. To what can this be compared? To a group of individuals who set sail together on a large, magnificent ship. Each passenger received his own quarters for the duration of the trip. When they had reached the very heart of the sea, one of the passengers began to drill a hole in the wall of the ship.

"What are you doing?" yelled his friends. "You'll sink the ship!"
 "Why is this any concern of yours?" he asked them. "I am making a hole in my quarters, not yours."

"What do you mean?" they retorted. "If there is a hole anywhere in the ship, it will endanger all the passengers!"

All Jews are responsible for one another. If one Jew sins, all of *Yisrael* is held accountable. It is incumbent upon every Jew to keep this great responsibility in mind.

*

The members of the *Komarna shul* were wholly consumed with the recent tragic events. Just days before, ten Jews in their city had been snatched away by the Russian army. All were prominent members of the religious community, except for Shmuel Korenbluth, who was known to be lax in his observance. Quickly the *shul* members sprang into action, raising funds to ransom the captives.

Before long, nine out of the ten prisoners were released for the designated amount, but when the time came for Shmuel Korenbluth to be rescued, the funds ran dry. The congregants had to delay the freeing of this last detainee until the additional funds could be raised from the town's meager resources.

Breaking the news to Shmuel's family was difficult. His wife wept hysterically. Calming her was no easy task, but the congregants reassured her that, as soon as possible, they would get her husband released.

As they prepared to daven *Mikra*, Boruch Weingarten, the town *Gabbai*, reasoned that those ransomed were all learned, prestigious individuals; Shmuel was not only derelict in his religious observance, but contributed little to the community welfare. Satisfied with his "rationalization," he turned to appoint someone to lead the *Mikra* prayer.

Just then R' Yehoshua Heshel Frankel, *Ab Beit Din* of the city, entered the *shul*. Painfully aware of the ordeal these Jews had been through, he quietly and deliberately approached the *gabbai*, pulled aside the curtain, slowly opened the door and removed the silver crown resting atop the *Torah*. Holding the ornately designed masterpiece high above his head, he gazed at the people with intent and purpose. Then, he turned to the *gabbai* and addressed the *Torah*.

"You are the crown jewel of *Yisrael* and thus need no adornment. Forgive me as I remove your crown, but there is something even more precious at this time that requires our immediate attention. A young Jew is being held captive by our hated adversaries. We are going to have to sell your crown in order to procure the funds to redeem him."

And just like that, to the astonishment of everyone in the *shul*, R' Yehoshua Heshel left the *shul*, crown in hand, and pawned it to redeem Shmuel. When the *gabbai* took him home to be reunited with his family, he informed him of the events that had led to his rescue.

"Do you understand that I removed the crown from the *Torah* for your sake? Does that give you an idea of how dear and cherished an individual you are?"

The sincerity of the *gabbai's* plea pierced Shmuel's heart and he immediately began to conduct himself differently - like the crown jewel he now knew he was.

Adapted from: Touched by a Story 2 (With kind permission from ArtScroll)

Chofetz Chaim Moment

ספר ח"ח הלכות לשון הרע כלל ח' סעיף א'

*The Goldberg twins, Yaakov and Chaim, were both extremely bright students. Often other boys in the class would visit their home to do their homework. Yaakov was always patient and would carefully explain the steps needed to get an answer. Chaim had less patience and he would sometimes speak roughly if the friend didn't grasp the answer on his first attempt to explain it. Once Yaakov, the calmer of the two, got really angry and told a friend to leave.

May discuss the incident with others without first discussing it with Yaakov?

*Stories adapted from Guard Your Tongue, A Daily Companion, A Lesson a Day and various real-life situations.
 that his only intention is for good.
 his brother's behavior to their parents or others, even though he loves him, and it is obvious
 him would be required to first discuss the circumstances with his brother, and then report
 Answer: In this case, since Yaakov was usually calm, it is likely that there was more to the story.
 him cannot report

Questions of the week

1. Which animals from the *קרבנות* brought by the *נשיאים* allude to the *אבות הקדושים*?
2. Which animals from the *קרבנות* brought by the *נשיאים* have a connection to *שבועות*? What is this connection?

1. The *פר* (young bull) alludes to *אבות*; the *זב* (ram) alludes to *ישראל*; the *עז* (sheep) alludes to *אבות* (Gen. 22:13-14).
2. There were 3 groups allude to *אבות*. The 3 groups allude to *אבות* and *אבות*. The 5 alludes to the 5 parts of *אבות*; *אבות*, *אבות*, *אבות*, *אבות*, and *אבות*. The 5 alludes to the 5 groups allude to *אבות* and the 5 *דברים* on each of the 2 *לוחות* (Gen. 23:3 - *אבות* *אבות* *אבות*).

1. Some refrain from saying *תחננו* only on *שבועות*; others do not say *תחננו* until *יום כיפור*. However, many wait until after *יום כיפור*.
2. If one is in a place where the *מנהג* of saying *תחננו* after *שבועות* is different from one's *מנהג*, one must follow the *מנהג המקום*. It is inappropriate (and is a transgression of *שבועות*) to act differently.

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

Halacha Corner

תחננו אחרי שבועות
 עיני דיומא

Focus on Middos



Dear Talmid,
 R' Yitzchok Dov Koppelman זצ"ל was a true *תלמיד* to his ראש ישיבה, R' Shimon Shkop זצ"ל. Even when most of his חברים went from Grodno to learn in Mir, R' Koppelman still chose to remain in Grodno. He felt that he could not leave his רבי.

As the Nazis נכנסו invaded Poland, most בחורים learning in Grodno left, traveling to Vilna with their משגיח, R' Shlomo Harkavy זצ"ל. Too frail to travel, R' Shimon remained in Grodno with R' Koppelman. When the Russians conquered Grodno and instituted anti-religious decrees, the ישיבה was forced to close.

On ט' חשוון, 5640 (1939), R' Shimon addressed a meeting of רבנים to determine what could be done about the current חנוך issues in Grodno. While *davening* מנחה after the meeting, R' Shimon suddenly collapsed, and his pure נשמה returned to ד'. Due to the ongoing war, very few people were able to attend the לונה. R' Koppelman, along with R' Shimon's granddaughter (R' Zelik Epstein's rebbetzin), buried him. After the war they both confirmed the exact burial spot and a proper מצבה was placed over the סגודול קבר.

During the most difficult war

years, R' Koppelman managed to smuggle his כתבים, manuscripts. He carefully sewed them into his clothing, and watched over them with amazing מסירות נפש. Even in the Siberian labor camp and in the prison in Samarkand, his כתבים were his most treasured possession. In the הקדמה to the חדושים of R' Shimon, his sons wrote, "May the name of our friend, the נאון R' Yitzchok Koppelman, a close and longtime תלמיד of our father and one of the most outstanding תלמידים of שער התורה of Grodno, be remembered for the good. It was only because of his tremendous נפש that the manuscripts of our father were saved from the valley of tears and brought here to freedom."

My תלמיד, R' Koppelman was the ultimate חסד, and his selfless נסד ensured that his רבי "lives on" for all future generations. In truth, any תלמיד who emulates his רבי's or parents' good ways will cause them to 'live on' for all future generations!

יְהִי זְכוֹר בְּרוּךְ
 רבי Your, בְּיָדֵינוּ

Based on excerpts from an article in Yated

Sage Sayings



More than just a ראש ישיבה and master in teaching בחורים how to understand clear פשט in a גמרא, and רש"י, Koppelman זצ"ל was a מחנך who felt responsible for every aspect of a ב"חור. He watched the בחורים eat and would show his dismay if a ב"חור grabbed the food. Once, a ב"חור pulled out ketchup he had brought from home. R' Koppelman reminded him of רש"י's words, "געב מיר פון - געב מיר פון" - הלעיטני נא מן האדם האדם הזה - געב מיר פון" — דער זייער רויטע זאך!

Source: Yated

Understanding Davening



An introduction to תהנו... (cont.)

The מחזור קל בו quotes an interesting מדרש to explain why we say a longer תהנו on Mondays and Thursdays. In the times of the גמרא, there were three תנאים, ר' יוסף and ר' בנמין, ר' שמואל, who were captured by an evil king. He put the three on separate ships in the high seas without any captain. Miraculously, each of the vessels landed safely on a faraway shore. They each composed a heartfelt שמות די which contained eighteen שמות of די, representing עשרה. The evil king died a painful death. Another king arose and was unusually kind to these תנאים. Realizing the power of their combined תפלה, they put it into one תפלה and sent it to every Jewish קהלה, telling them that this beautiful תפלה was powerful and instituting that it should be said every Monday and Thursday.

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 פרישת קרח, שבת פרשת, learn at least one hour before מנחה every שבת, ערב שבת, in either your ישיבה or local בית 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 particular למוד to learn and you can even review your מאמר ואתה שנים מקרא ואחד תרגום. However, if you can arrange for a group, and you have a שיעור to learn הלכ especially about קדושת 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 מקראות גדולות חומשים!



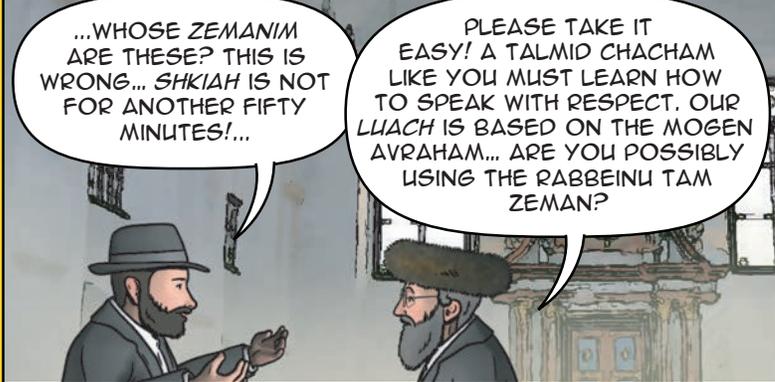
LEARNING FROM OUR LEADERS

בס"ד
PIRCHEI AGUDAS YISROEL OF AMERICA

IN A SMALL TOWN NEAR MUNKACZ, CZECHOSLOVAKIA, THERE WAS A YID WHO WAS LEARNED IN SOME AREAS BUT LACKING IN DERECH ERETZ. WHENEVER THE ROV GAVE A PSAK, THIS MAN WOULD MAKE SOME COMMENT.

...WHOSE ZEMANIM ARE THESE? THIS IS WRONG... SHKIAH IS NOT FOR ANOTHER FIFTY MINUTES!...

PLEASE TAKE IT EASY! A TALMID CHACHAM LIKE YOU MUST LEARN HOW TO SPEAK WITH RESPECT. OUR LUACH IS BASED ON THE MOGEN AVRAHAM... ARE YOU POSSIBLY USING THE RABBEINU TAM ZEMAN?



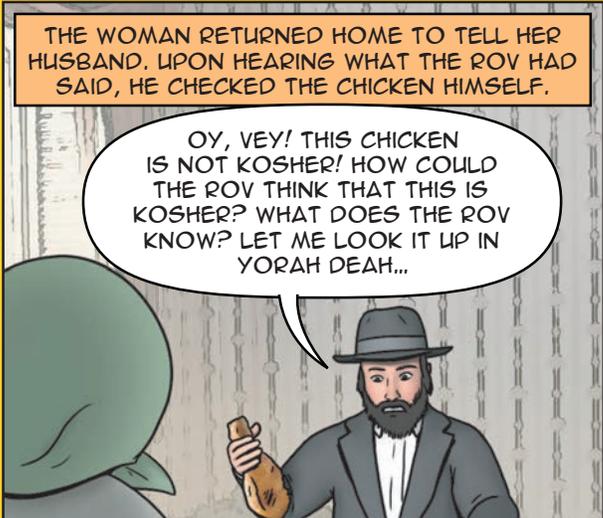
ONE EREV SHABBOS THIS MAN'S WIFE WAS PREPARING FOOD FOR SHABBOS WHEN SHE NOTICED A PROBLEM WITH A PIECE OF THE CHICKEN SHE HAD COOKED. SHE IMMEDIATELY WENT TO THE ROV TO ASK HIM WHETHER IT WAS KOSHER OR NOT.

HMM! THIS IS QUITE A DIFFICULT ONE... BUT B"H IT'S KOSHER. EAT IT GEZUNTERHEIT! B'HATZLACHA.



THE WOMAN RETURNED HOME TO TELL HER HUSBAND. UPON HEARING WHAT THE ROV HAD SAID, HE CHECKED THE CHICKEN HIMSELF.

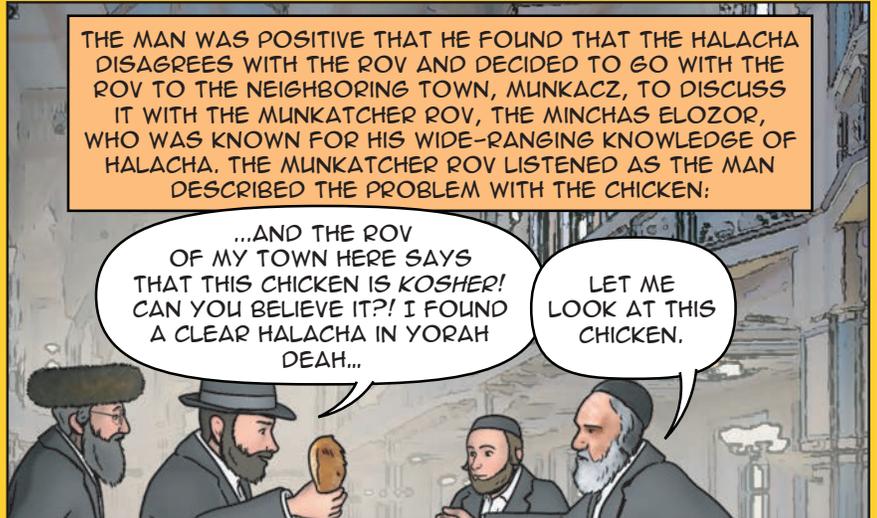
OY, VEY! THIS CHICKEN IS NOT KOSHER! HOW COULD THE ROV THINK THAT THIS IS KOSHER? WHAT DOES THE ROV KNOW? LET ME LOOK IT UP IN YORAH DEAH...



THE MAN WAS POSITIVE THAT HE FOUND THAT THE HALACHA DISAGREES WITH THE ROV AND DECIDED TO GO WITH THE ROV TO THE NEIGHBORING TOWN, MUNKACZ, TO DISCUSS IT WITH THE MUNKATCHER ROV, THE MINCHAS ELOZOR, WHO WAS KNOWN FOR HIS WIDE-RANGING KNOWLEDGE OF HALACHA. THE MUNKATCHER ROV LISTENED AS THE MAN DESCRIBED THE PROBLEM WITH THE CHICKEN:

...AND THE ROV OF MY TOWN HERE SAYS THAT THIS CHICKEN IS KOSHER! CAN YOU BELIEVE IT?! I FOUND A CLEAR HALACHA IN YORAH DEAH...

LET ME LOOK AT THIS CHICKEN.



THE MUNKATCHER ROV TOOK A GOOD LOOK AT THE CHICKEN...

ברוך אתה... שהכל נהיה בדבר...

PLEASE ASK YOUR ROV MECHILAH NOW...

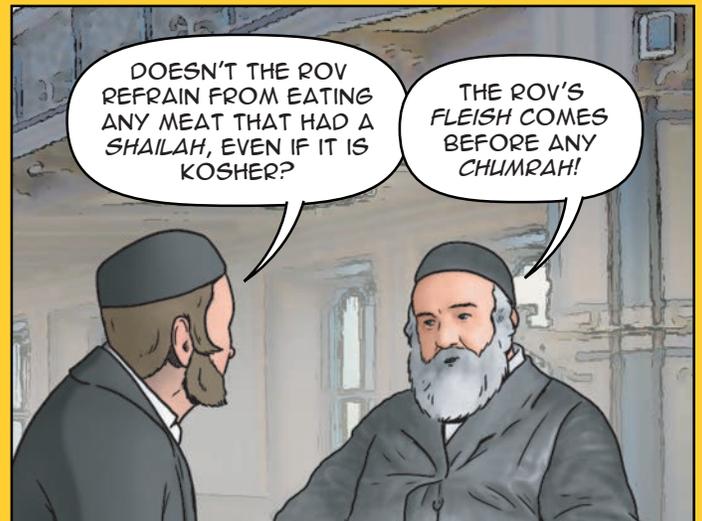
???



THE MAN LEFT HUMBLER AND REPENTANT FOR HIS LACK OF RESPECT.

DOESN'T THE ROV REFRAIN FROM EATING ANY MEAT THAT HAD A SHAILAH, EVEN IF IT IS KOSHER?

THE ROV'S FLEISH COMES BEFORE ANY CHUMRAH!



R' CHAIM ELAZAR SHAPIRA OF MUNKACZ WAS BORN IN STRYZOW, NOW PART OF POLAND. HE WAS A 5TH DOR FROM THE FOUNDER OF דינוב, ר' צבי אלימלך (בני יששכר). HE LEARNED UNDER HIS FATHER, ר' צבי הירש, AUTHOR OF THE יורה דעה ON דרכי תשובה. HE BECAME THE רב OF MUNKACZ IN 1914. FROM HIS YOUTH AND ON, HE COMPLETED THE ש"ס AND ש"ס EVERY TWO YEARS. HE WAS A PROLIFIC WRITER. IN ADDITION TO THE מנחת אלעזר, HE WROTE עון, נמוקי אורח חיים, ספרים AND MANY OTHER תשובה. HE OPENED דרכי תשובה WHICH ATTRACTED HUNDREDS OF STUDENTS. HE WAS FAMOUS AS A 'WONDER RABBI' AND WAS VISITED BY MANY WORLD LEADERS, SUCH AS THE CZECHOSLOVAKIAN PRESIDENT AND QUEEN WILHELMINA OF HOLLAND, WHO SOUGHT THE רב'S ADVICE AND ברכות.

