



PIRCHEI Weekly

Agudas Yisroel of America

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פרשה קרח הפטרה ויאמר שמואל.. לכו ונלכה הגלגל.. (שמואל א יאיד-יבכב)

דף יומי: זבחים ס"ד אבות פרק ד'

מצות עשה: 5 מצות לא תעשה: 4

Torah Thoughts

ויקח קרח... (במדבר טו:א) *And he separated himself*

רבי תנחומא *explains in the*

introduces this week's *פרשה* by telling us this. The *ש"י* questions *רש"י's* choice of words. The *גמרא* (ערוכין סד.) teaches us that it is improper to describe a *מדרש* or *הלכה* as being *נאה*, beautiful, for although it is complimentary to this piece of *תורה*, it has a derogatory connotation. By saying this *מדרש* or *הלכה* is beautiful, it implies that there are some other *מדרשים* or *הלכות* that are not as beautiful. The *ש"י* asks, "Why does *רש"י* say, 'This *פרשה* is beautifully explained in the *מדרש* of *תנחומא*?' Doesn't this imply that there is a *פרשה* in the *תורה* that is not explained beautifully in the *מדרש*?"

The *ש"י* answers that there are usually at least two ways to understand any *פסוק*. The first way is *על פי פשט*, the simple translation; another way is *על פי דרש*, with a more expounded meaning. As a general rule, *רש"י* always tries to follow the *פשט*. *רש"י* often says, אין, *המקרא יוצא מידי פשוטו* — the first choice for interpreting a *פסוק*.

The first *פסוק* mentions that *קרח* took something but doesn't mention what was taken. *רש"י* explains that the first *פסוק* has no interpretation *על פי פשט*. The *פסוק* can only be understood *על פי דרש*. "And *קרח* took..." What did *קרח* take? The *מדרש* explains that he took himself. He removed himself from the rest of the people. Therefore, *רש"י* begins by saying: *פרשה זו יפה נדרשת* — in this case the *מדרש* is *יפה*

— because the *מדרש* is one and the same as *פשט*. When two different thoughts — *מדרש* and *פשט* — can be understood as one idea, it is *יפה*, beautiful.

Perhaps this can explain the choice of words in the Yiddish expression that we use to bless a newly married couple, "זאל דער שדוך זיין עולה יפה" — *the שדוך should be beautiful*." This can be understood to mean that we are wishing the *חתן* and *כלה*, the bride and groom, two different people with different ideas, that they should be *זוכה* in their marriage to live together in harmony as one — *עולה יפה* — that is truly beautiful.

The *גמרא* explains the *פסוק* "בכל לבבך... את ד' ... with all your heart ..." to mean *בשני יצריך* — with both the *יצר טוב*, the inclination to do good, and the *יצר הרע*, the inclination to do bad. The ultimate manifestation of love towards *ד'* is when both the *יצר טוב* and *יצר הרע* work together in harmony, harnessing all thoughts and actions to serve *ד'*.

At this time, when we begin the summer vacation season and זאל דער זוכה to the ברכה of זוכה, may we all be זוכה to the שדוך between our *יצר טוב* and *יצר הרע* be harmonious, so that our thoughts and actions will truly be a *קדוש ד'*. With this merit may we be זוכה to witness the שלמה בקרוב!

Adapted from: דברי דוד

Yahrtzeits of our Gedolim

א' תמוז
5670 – 5739
1910 – 1979
ר' אברהם ר' Schorr was born in Istrick, Poland, to מאטל and הלוי. His family emigrated to the US in 1922. At 21 he was appointed by זצ"ל to give שיעור in תורה ודעת in 1938, after his marriage to Isbee, he went to study under זצ"ל in Kletzk. He returned to NY when WWII broke out. Along with "Mike" Tress he led the efforts for European Jewry and saved 1000's of lives. In 1948, he was made *לוי* of Grozovsky's *שעור* in 1958 after זשיבה. He joined the התורה (USA) in 1970. His התורה were a brilliant, unique, blend of Litvishe/Chassidische sources. A collection of his last 3 years of *שיעורים*.

Gedolim Glimpses

The *גמרא* in *שבת* (ק"ט.) explains that the true honor for *שבת קדש* is to help in the *שבת* preparations. The *גמרא* lists some of the household tasks that various *אמוראים* performed *שבת קדש* in honor of the holy *שבת*. *ר' גדליהו הלוי* would demonstrate his honor for *שבת קדש* every week by polishing the *leichter* and other silverware and then setting the *שבת* table *שבת קדש*!



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לעיני ר' ישראל בן אברהם ז"ל
לעיני הני ישעיהו דוב ע"ה בן יבלחטי"א יצחק צבי נ"י

This week's Pirchei Weekly is dedicated

לזכר נשמת יוסף מאיר בן אליקים חיים ז"ל

נפטר ט"ז תמוז



Living with the Torah

Pursuit Peace

וַיִּשְׁלַח מֹשֶׁה לְקַרְא לְדָתָן וְלָאֲבִירָם ... וַיֹּאמְרוּ לֹא נֵעֲלֶה.
Moshe sent forth to summon Datan and Aviram, ... but they said, "We shall not go up!" (במדבר טז: יב)
 ... וַיֹּאמֶר הָיוּ מִתְלַמְּדָיו שֶׁל אַהֲרֹן אוֹהֲבִים שְׁלוֹם וְרוֹדְף שְׁלוֹם.
Hillel says: Be among the disciples of Aharon, loving peace and pursuing peace ... (אבות א: יב)

דָּתָן and אֲבִירָם were among the leaders of קָרַח's terrible rebellion against מֹשֶׁה and אַהֲרֹן. Moreover, it was they who had informed on מֹשֶׁה to פְּרַעָה, forcing מֹשֶׁה to flee for his life, and it was they who had flouted מֹשֶׁה's word on other occasions. Yet, having failed to sway קָרַח, מֹשֶׁה appealed to them through an emissary in the hope that they might repent before it was too late. From here our חֲכָמִים learn that one should always seek to end a dispute, even when he is clearly the one who is being wronged. (רש"י)

R' Moshe Feinstein זצ"ל, born on מֹשֶׁה's birthday and named after him, was universally recognized as the פּוֹסֵק הַדּוֹר, the supreme judge in matters of הֲלָכָה in his generation. סֵפֶר אֲגוּרוֹת מֹשֶׁה, which contains hundreds of R' Moshe's halachic decisions, was already a classic during his lifetime.

On one occasion, R' Moshe had ruled leniently in a very delicate subject. Many great תְּלָמִידֵי חֲכָמִים were surprised by the ruling, and some disagreed with it. One of those who disagreed was R' Yoel Teitelbaum זצ"ל, the saintly Rebbe of Satmar. It was not the only time that the two disagreed, yet despite their differences, R' Moshe and the Satmar Rebbe held each other in the highest regard. When some distinguished רַבָּנִים suggested to the Rebbe that they visit R' Moshe and attempt to convince him to retract his ruling, the Rebbe replied that they would not succeed. R' Moshe's greatness in תּוֹרָה was such that it would simply be impossible for them to disprove his opinion. The רַבָּנִים did visit R' Moshe, and the Rebbe's prediction proved correct.

One particular רַב publicly expressed his disagreement with

R' Moshe's ruling in a manner which many felt was disrespectful of R' Moshe. The following summer, R' Moshe and this רַב spent a few weeks in the same area in New York's Catskill Mountains region. When a committee asked R' Moshe to inspect a new מִקְוֶה to ensure that it met all the halachic requirements, R' Moshe replied, "Yes, I will be happy to inspect it — but only if Rabbi _ comes along to approve it as well."

Many were astounded. While this רַב was a respected תְּלָמִיד חֲכָם, his תּוֹרָה knowledge did not compare with that of R' Moshe, and he had shown disrespect toward the great צַדִּיק and פּוֹסֵק. Why should R' Moshe invite him to offer his opinion? We may suggest that this was R' Moshe's way of showing that he bore the man no ill will and he would pursue peace in any way possible.

On another occasion, R' Moshe wrote a הֶסְקָמָה (endorsement) to a סֵפֶר that contained certain statements of which some people disapproved. One hothead promptly wrote a pamphlet that degraded the סֵפֶר and its author. The pamphlet also contained some disrespectful comments about R' Moshe for having endorsed the work.

A terrible rumor was then circulated that the pamphlet had the sanction of the Satmar Rebbe. Upon learning of this, the Satmar Rebbe dispatched a distinguished delegation to R' Moshe to assure him that the rumor was patently false.

R' Moshe received the delegation. He said that he had not seen the pamphlet and he would surely not believe the rumors being circulated. One of the Rebbe's emissaries mentioned that he happened to have a copy of the pamphlet with him and asked if R' Moshe would care to see it.

"Please do not show it to me," R' Moshe replied. "If I read it, I might become distressed. I do not want Heaven to punish the author for having caused a Jew distress."

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

Chofetz Chaim Moment

סֵפֶר ח"ח הַלְבוּת וְכִיּוּת כֻּלָּל ו' סַעִיף ח'

*As Shia walked past the camp office, he overheard the director, Mr. Neiman, on the phone. He was discussing the cancellation of the plans for the new swimming pool. He said, "I heard that Mr. Klein deliberately ruined the camp's ability to obtain permission for the new swimming pool, but now it does not make a difference anymore." Mr. Neiman was not angry and was not talking louder than usual. He definitely did not intend for anyone to overhear his phone call.

Is Shia permitted to relay what he overheard?

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

Answer: Mr. Klein may have had a valid reason for what he did and may even have consulted with a רַב. Even though Mr. Neiman related the incident in passing, מִיֵּשֶׁרֶת וְכַסֵּיפֵי, and his intentions were not necessarily meant to be derogatory, it doesn't validate the story as being true.

Questions of the week

1. Why were the laws of מִתְּנוּת קְהָלָה taught immediately after the incident with קָרַח?
2. Why was the pledge of תְּרוּמָה and מַעֲשֵׂר and תְּרוּמָה promising the תְּרוּמָה and מַעֲשֵׂר a portion for the כְּהֵנִים called a בְּרִית מֶלַח — a covenant of salt?



1. Until רַבְרַב, no one questioned the קְהָלָה and its benefits. After רַבְרַב questioned the issue, מַעֲשֵׂר made a formal statement to quell all any future claims. See מַעֲשֵׂר's פְּלִגְלָה with a king (אֲזַחַר מַעֲשֵׂר — 18:8).

2. מַעֲשֵׂר asked His promise to salt. Just as salt is everlasting, always fresh, and preserves other items, so too, is His promise (אֲזַחַר מַעֲשֵׂר — 18:19).

- As a general rule, hurried walking is a disruption of the שְׂבִיבַת הַקִּדְשָׁה.
- If a person gets enjoyment from running it is permissible.
- One may run to escape from any unpleasant circumstance (getting caught in the rain) or for the purpose of performing a מַצְוָה, such as running to shul to be on time for שְׁמִעַר or to attend a שְׁמִעַר.

In memory of Rav Elimelech "Mike" Tress

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

Halacha Corner

A Few Summer שְׂבִיבַת הַלְבוּת

Focus on Middos

Dear Talmid,

R' Gedalia Schorr זצ"ל was named after his grandfather, a respected תלמיד חכם and חסיד of the Sadigerer Rebbe. His acts of חסד were done quietly, without fanfare. When he was asked by family about his wartime הצלה efforts, he would shy away from discussing them. He would simply say in the name of the Rizhiner Rebbe, "What is remembered below is forgotten Above. What is forgotten below is remembered Above."

A תלמיד recalls that a few days before his פטירה, his רבי, R' Schorr, shared an interesting מעש. "You know that the Sadigerer Rebbe (5th generation from the Rizhiner) was recently נפטר in Israel? A few days ago I met someone who was present the night of his passing. He recounted that in the middle of the night the Rebbe awoke and asked for a glass of water. The Rebbe made a ששהלל; lay back down to sleep, and in a few moments returned his נשמה to הקב"ה. חסידים say that a צדיק who lives his entire life with a vibrant אמונה that everything that transpires is by the word of ד' merits that his last words testify to just that: ששהלל נהיה בדברו — all

exists by His word.

The last day of R' Schorr's life was typical of many others. The official ישיבה school year was over. Nonetheless, R' Schorr went to the ישיבה to arrange favors for some young people under his care. He spent a good portion of the day involved in כלל work. That evening, he was invited to and spoke at a תלמיד's שבע ברכות. He explained that forgiveness of sins on the wedding day is ד' drashah geshank (wedding gift) to the חתן and כלה. He finished his talk and sat down. A former תלמיד shook hands with his רבי and said, "When I hear you speak, it reminds me of my ישיבה days." R' Schorr smiled and said, "טאקע, אמת" (Indeed, indeed. True). His head fell forward and his נשמה quietly returned to ד'. His last word, אמת, was a testimony to his real essence and encapsulated his entire life.

My תלמיד, R' Schorr truly understood what it means to be a תלמיד. He lived his life emulating his רבי and therefore merited to be נפטר in the same way as his רבי.

יהי זכרו ברוך!

בגידודות,

Your רבי

Story adapted from: *The Jewish Observer*



Sage Sayings

R' Elimelech Gavriel (Mike) Tress זצ"ל was the main confidant of R' Gedalya Shorr זצ"ל. Similar to his Rebbe, he was an עסקן who dedicated his life to service the Jewish people. Together they built Orthodox American Jewry before, during and after WWII. His Rebbe's instruction was the life motto that he lived by and often repeated: "א יד מוז טאן, אויפטאן וועט דער רבוננו! — A Jew must do, but accomplishment belongs only to ד'!"

Source: They Called Him Mike — Rosenblum (ArtScroll)



International ערב שבת Learning Contest

The contest: During the weeks leading up to קבלת התורה and until פרישת קרח, learn at least 45 minutes before מניחה every ערב שבת, in either your ישיבה or local מדרש. If you learn for an hour or more, you will get an additional entry into the raffle.

The contest's basic rules: There is no particular למוד to learn and you can even review תרגום. If you arrange for a group, and you have a שיעור to learn about הלכות שבת or קדושת שבת, you will receive an extra entry in the raffle. This contest is open for all ages up to 12th grade.

Boys who are interested in joining this exciting program should please send in their signed faxes by Monday 2:00 pm to 718 506 9633. Please include your name, grade, ישיבה, city and state, your contact and fax #'s and your name will be entered into a drawing for a beautiful set of גדולות חומשים!

We will announce the names of those who are entered into the ערב שבת Learning Contest.

Current contestants:

Grade 1 – Yisrael Meir Maman, Cheder D'Monsey; Monsey, NY.

Grade 2 – Refoel Smith, Yeshiva M'kor Baruch; Passaic, NJ.

Grade 3 – Mordechai Shlomo Smith, Yeshiva M'kor Baruch; Passaic, NJ.

Grade 4 – Moshe Shmuel Guttman, Yeshiva Torah Vodaath; Brooklyn, NY; Nosson Mayer Weisberger, Fallsburg Cheder School, Fallsburg, NY;

Mordechai Becker, Yeshiva Bais HaTorah, Lakewood, NJ.

Grade 5 – Meir Yehuda Wolf, Yeshivas Kochav Yitzchok; Baltimore, MD.

Grade 6 – Mordechai Tzvi Barasch, Shlomo Methal, Tzvi Weiss, Yeshiva Darchei Torah; Far Rockaway, NY.

Grade 7 – Nechemia Grossman, Shmuel Grossman, Yeshiva Tiferes Moshe; Kew Gardens, NY.

Grade 8 – Yomtov N. Aryeh, Talmud Torah Heichal Hakodesh Breslov; Brooklyn, NY; Moshe Hirsh Papoff, Yeshiva Tiferes Tzvi; Chicago, IL;

Menachem Zev Wolf, Yeshivas Kochav Yitzchok; Baltimore, MD.

AFTER THE SIX DAY WAR IN, SIX DAY WAR IN ERETZ YISRAEL, MANY LOST SOULS TRAVELED THERE, FEELING THAT THEY BELONGED IN THE HOLY LAND, BUT NOT KNOWING EXACTLY HOW TO EXPRESS THIS FEELING.



RAV MORDECHAI GOLDSTEIN OPENED ONE OF THE FIRST YESHIVOS OF ITS KIND, GEARED TO ATTRACTING THESE LOST SOULS AND GUIDING THEM IN THE TORAH WAY.

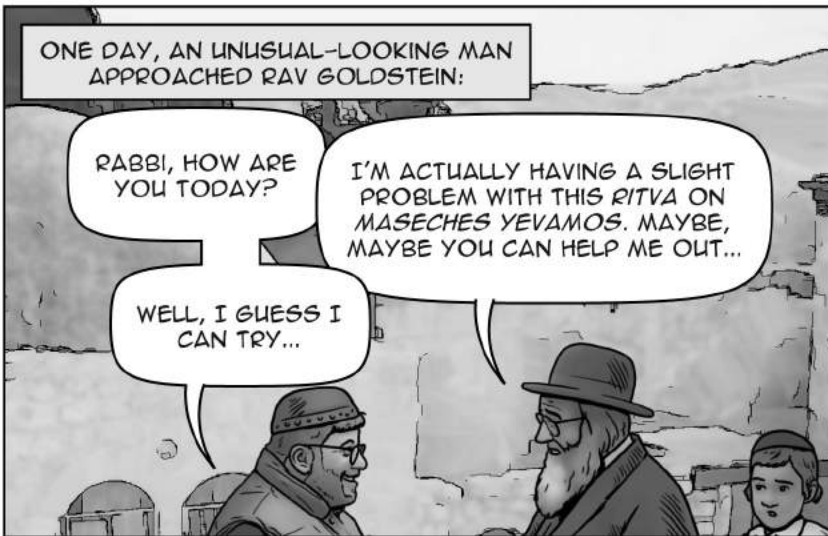


ONE DAY, AN UNUSUAL-LOOKING MAN APPROACHED RAV GOLDSTEIN:

RABBI, HOW ARE YOU TODAY?

I'M ACTUALLY HAVING A SLIGHT PROBLEM WITH THIS RITVA ON MASECHES YEVAMOS. MAYBE, MAYBE YOU CAN HELP ME OUT...

WELL, I GUESS I CAN TRY...



RABBI GOLDSTEIN SLOWLY BUT SURELY BROUGHT THE MAN UP TO DATE WITH THE *SHUGYA* HE WAS LEARNING. THEY SPOKE SOME MORE...

RABBI, THAT WAS VERY ELEVATING! THANK YOU SO MUCH! CAN I COME BACK TOMORROW?

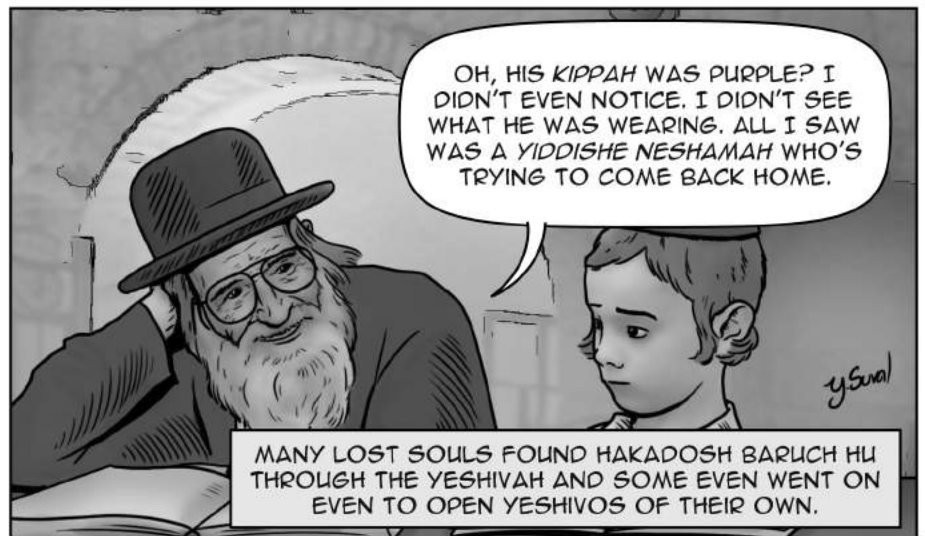
SURE! OF COURSE! YOU ARE WELCOME AT THE YESHIVAH ANY TIME!



ABBA! WHO WAS THAT INTERESTING-LOOKING MAN? WHY WERE YOU SPEAKING TO HIM FOR SO LONG? AND WHY IS HE WEARING THAT RIDICULOUS LOOKING BIG PURPLE KIPPAH?



OH, HIS KIPPAH WAS PURPLE? I DIDN'T EVEN NOTICE. I DIDN'T SEE WHAT HE WAS WEARING. ALL I SAW WAS A YIDDISHE NESHAMAH WHO'S TRYING TO COME BACK HOME.



MANY LOST SOULS FOUND HAKADOSH BARUCH HU THROUGH THE YESHIVAH AND SOME EVEN WENT ON EVEN TO OPEN YESHIVOS OF THEIR OWN.

RAV MORDECHAI GOLDSTEIN זצ"ל, AN ALUMNUS OF YESHIVA חתם חיים IN QUEENS, AS WELL AS ONE OF THE FIRST תלמידים OF RAV AHARON KOTLER זצ"ל IN LAKEWOOD. UPON THE ADVICE OF HIS REBBI, RAV HENOKH LEBOWITZ זצ"ל, HE MOVED TO ERETZ YISRAEL. IN 1965 HE FOUNDED תורת ישראל IN ירושלים, ATTRACTING LARGELY SECULAR YOUTH BOTH FROM ארץ ישראל AND THE U.S. TWO YEARS LATER, THE YESHIVAH MOVED TO HAR TZION, WHICH WAS LIBERATED DURING THE SIX DAY WAR. THE YESHIVAH LATER CHANGED ITS NAME TO THE DIASPORA YESHIVA, MARKING ITS ROLE AS A PLACE OF SPIRITUAL HOMECOMING FOR JEWISH YOUTH FROM AROUND THE WORLD. THE YESHIVAH BOASTED HUNDREDS OF תלמידים, AND WAS NOTED FOR ITS DIVERSITY, ACCEPTING THOSE ANY AND EVERY BACKGROUND. LATER A SCHOOL FOR YOUNG WOMEN WAS FOUNDED AS WELL. RAV GOLDSTEIN TAUGHT AND INSPIRED THOUSANDS OF תלמידים. HE COLLAPSED DURING THE YOM KIPPUR TEFFILOS, AND WAS נפטר ON THE YAHRZEIT OF HIS REBBI REB AHARON KOTLER זצ"ל.



For any inquiries or comments please feel free to call 347-838-0869 • Illustrated by: Yishaya Suval www.leilshishi.com

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