



זכרון יחזקאל

PIRCHEI Weekly



Agudas Yisroel of America

February 8, 2014 - תשע"ד - ח אדר א' - Vol: 1 Issue: 19

פרשת תצוה - הפטרה: אתה בן אדם (יחזקאל מגי-כז) - משנכנס אדר מרבנים בשמחה!
דף יומי: סוכה ה' - מצות עשה: 4 מצות לא תעשה: 3

Torah Thoughts

ועשית בגדי קדש לאהרן ... לכבוד ולתפארת.

And you shall make garments of sanctity for אהרן, your brother, for honor and for splendor (שמות כח:ב).

One of the eight special garments that אהרן the גדול wore was the חושן המשפט, the Breastplate, which was worn on his chest. What זכות, merit, did אהרן have to wear the חושן המשפט?

The מדרש רבא (on שמות ד:יד) teaches us that the reason that אהרן merited wearing the חושן המשפט was due to his exceptionally fine מדות. The גמרא (בבבא מציעא פ"ג הל' א') states, "בשכר ירצה ושמח בלבבו וזכה לחושן המשפט על לבו" — *In the merit of 'and he (אהרן) will see you (משה) and will rejoice in his heart (at your success)'* חושן המשפט אהרן was worthy of wearing the חושן המשפט on his heart."

At the time when משה chose to become the leader of ישראל and take them out of their slavery, משה repeatedly refused to accept the mission for seven days. Although he gave various reasons for his reluctance to accept his mission, די knew that his major concern was that he felt he would cause great distress to his brother, אהרן.

משה had been away from Egypt for forty years and he was far away from the people. משה had seen a major increase in the intensity of the slave labor (which די did in order to hasten the redemption) during these

years, the last period before the גאולה. (There are differing opinions as to where משה was during this time, but he certainly was not in Egypt.)

Who had been the leader of the Jewish people during these hard times? משה's older brother, אהרן. אהרן therefore felt that if he would take over that position and אהרן would be made into a "spokesman," אהרן would be greatly pained. Thus, he refused to accept the position.

Finally, די told משה that there was nothing to fear. Not only would אהרן not be jealous of משה, but he would truly rejoice in his heart at משה's appointment, even though it was coming at his expense. Such a good heart, says the גמרא, is worthy of carrying the חושן המשפט.

A person like אהרן, who was filled with true ישראל, can be the one to go into the יום כפור and beg די's forgiveness for an entire nation. This is what שאלמה המלך says in ייב, "ועל כל פשעים" — *But love covers all offenses.* Such a heart has no room for jealousy, and thus no room for hatred. It is pure enough to wear the חושן המשפט.

Throughout the generations, our גדולי ישראל are not only remembered for their תורה knowledge, but also for their beautiful מדות!

Adapted from: The Pleasant Way (with kind permission from Rabbi Sholom Smith)



Yahrzeits of our Gedolim

ח' אדר R' Moshe Aharon Stern זצ"ל was born in New York to R' Yomtov Lipman and Esther Stern. His mother was ר' Herman's daughter (of All for the Boss). From his youth, he learned in תורה ודעת and he became very close to R' Shraga Feivel Mendlowitz and R' Reuven Grozovsky. At the age of 18, he traveled to ארץ ישראל to learn in the קניינה, where he remained for the rest of his life. Eventually, he became מנגיד שיעור in the קניינה, and then the משגיח. He became very close to R' Elya Lopian זצ"ל, R' Chatzkel Levenstein זצ"ל and the Brisker Rav זצ"ל. He traveled to many countries and inspired people with his warm and unique מוסר. Several of his shmuessen are found in מאטתם (Feldheim).

Gedolim Glimpses

R' Moshe Aharon Stern זצ"ל once explained that a mouth can be compared to a loaded gun. Before one shoots, he is in complete control of the bullet. It can be aimed at a target or into the air; but once he shoots, he is no longer in control of it ... it will strike anything that even accidentally gets in its path. Likewise, before one speaks, he is in control of his words. However, once uttered, harmful words can do [accidental] irreparable damage!



If you would like to receive this publication via email, please send an email to pircheiweekly@agudathisrael.org

Please be careful to handle this sheet in the proper manner as required התקנה.

Please do not read this publication during קריאת התורה or קדיש.

לעיני יחזקאל בן לייב ע"ה

לעיני הבי ישעיהו דוב ע"ה בן יבלחטי"א יצחק צבי נ"י

Focus on Middos



Dear Talmid,
D ear Talmid, R' משה אהרן Stern once related that as a young man, his father was studying accounting in a university. Mr. Stern noticed that the final exam to earn the degree was scheduled to be given on the 2nd day of שבועות. He explained to the dean that, as an observant Jew, he could not take the test at that time.

The dean sent him to his Jewish assistant, who claimed that if he would provide a deferral, he would be accused of favoring Jews. Mr. Stern returned to the dean and thanked him, saying that he would not be taking the test.

Surprised by his stubbornness, the dean said, "Mr. Stern, none of your friends is going to see you taking the test!" Mr. Stern explained that he was not concerned with any person; it was *די* Who concerned him, *די* sees and records everything.

The dean asked, "What will you do if you cannot take the test?" Mr. Stern replied, "I will have to take the course over again."

The dean then said, "There are two weeks left before the test. Come to my office on the day

before the holiday. We will talk then."

On ערב שבועות, Mr. Stern went to see the dean in his office. The dean locked the door securely and told him, "I am going to do something for you that I have never done in my entire life. I must help a young man who is so sincere in his convictions!"

The dean went over to the safe and removed a copy of the test, placing it in an envelope, which he then sealed. "Here is the test that will be given in two days' time. Do not open this envelope until that time. The night after the holiday, when you are permitted to write, open the envelope and take the test. After exactly four hours, stop and place the test in another envelope, seal it, and bring it to me the next day."

My תלמיד, the dean understood that one who has full trust in *די* and is willing to give up his career can be trusted in other areas as well. Is it a wonder that Mr. Stern was זוכה to a son like R' משה אהרן?

יְהִי זְכָרוֹ בְרוּךְ
 רַבֵּי, בְּיַדֵּיךָ

A letter from a Rebbi (based on interviews)



Understanding Davening

...כי קל שומע תפלות ותחנונים אִתָּה...

...For *די* Who hears prayers and supplications are You...

תחנון explains (דברים ג:כג) that the word *תחנון* means *asking די as a free gift*. This expression is used because no human being can claim that *די* owes him something. R' Moshe Aharon Stern זצ"ל would quote the words of the *שולחן ערוך*: "אוי"ח צח:ג: "A person should daven in a pleading way, like a poor person begging at the door, and softly..." He then would continue with the amazing *פסק* of the *הלקה* on these words: "A person must be very careful regarding this *תפלה*, for there are several *פוסקים* who require one who fails to do so to go back and daven again. *תפלה* must be similar to the heartfelt and soft plea of the poor man at the moment when the rich man opens the door to his knock!"

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



This Week in History

11 אדר 5566 / 1806 - Yahrzeit of *הידי"א* (1724-1806), the great Sephardic *חכם* known by the acronym *הב"ט*. He was born in ירושלים and descended from an illustrious family of great Sephardic *רבנים*, including the famous *אבןרם* *ר' Azulai*, who lived 200 years before the *הידי"א* and wrote a *פרוש* on *זהר* (he died in תברון). The *הידי"א* studied under the guidance of *הב"ט* and *הב"ט* *ר' יונה נבון*, *ר' יצחק הכהן ראפאפורט* *ר' יונה נבון*, and *ר' יונה נבון*. At age 17, he wrote his first *פרוש* on *שער יוסף* (the *אור החיים הקדוש*). For many years he served as a roving emissary for Jews in *ישקאל*, traveling to hundreds of Jewish communities throughout Europe and North Africa to raise money.

He left Israel twice on 5-year-long fundraising missions that took him as far west as Tunisia and as far north as Great Britain and Amsterdam. He spent all available time in the libraries of the cities he visited. He accepted the position of Chief Rabbi of Cairo, Egypt, a post he held for 5 years. During this time he also unearthed many *גניזות*, *hidden manuscripts*. He wrote no less than 71 works, including *יוסף אומץ* (a collection of *תשובות*), *שם הדולים* (a biographical work on 1,300 authors and 1,200 writings, dating back to the era of the *אונים*) and the famous *ברכי יוסף* (a commentary on *שולחן ערוך*).

He was respected by Jew and gentile alike and was an amazing and successful emissary for his people. When he visited King Louis XVI of France in Versailles, before he had a chance to speak, the king was so greatly impressed by his visitor's stature that he asked which country's ambassador he was. He eventually settled in Livorno, Italy, to be able to print his *ספרים*. Michael Pereira de Leon, a descendant of one of the oldest families in Italy, provided all the *הידי"א* financial needs, allowing him to devote all his time to his writings. He died in Livorno, Italy, and was later re-interred in *ירושלים*.

Sage Sayings

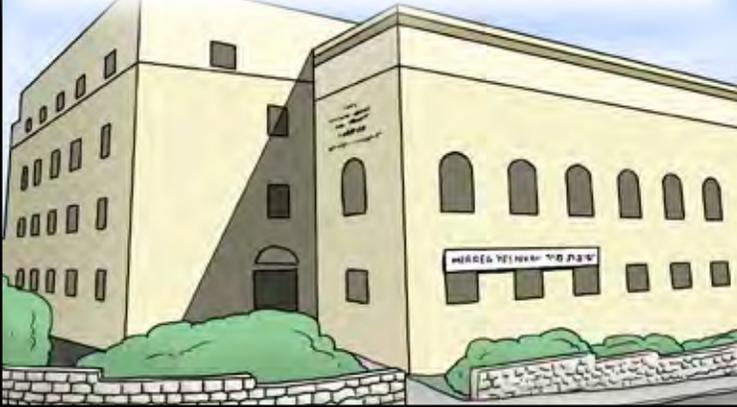


R' Moshe Aharon Stern זצ"ל once said in a *shmuess* that he overheard his *רבי*, R' Shraga Feivel Mendlowitz זצ"ל, question a *בחור*: "בְּחֹר, דו האסט געלערנט תורה [היינט]?" Surprised by the question, the *בחור* replied with a smile, "יא, — Yes!" R' Shraga Feivel then continued probing, "אָבער וואָס האָט דער תורה דיר געלערנט?" — But what has the *תורה* taught you?"

Source: From a Pure Fire (Feldheim)



YESHIVAS MIR IN YERUSHALAYIM IS A RENOWNED MAKOM TORAH THAT IS HOME TO THOUSANDS OF TALMIDIM FROM AROUND THE WORLD. IT WAS LED FOR MANY YEARS BY ITS ROSH YESHIVA, RAV NOSSON TZVI FINKEL.



RAV NOSSON TZVI SHOWED EXTRAORDINARY CONCERN FOR EACH OF THE YESHIVA'S TALMIDIM, DURING THE ZMAN AND THROUGHOUT THE YEAR.



ONE DAY, RAV NOSSON TZVI ASKED A PARTICULAR BACHUR ABOUT HIS PLANS FOR LEARNING DURING BEIN HAZMANIM.

YOU'LL BE LEARNING WITH RAV ASHER DURING FIRST SEDER AND NIGHT SEDER. EXCELLENT. IF YOU DON'T HAVE A CHAVRUSA FOR SECOND SEDER, I MIGHT HAVE SOMEONE FOR YOU. PLEASE LET ME KNOW.



BECAUSE HE ALREADY PLANNED TO LEARN TWO FULL SEDORIM EACH DAY DURING HIS "TIME OFF," THE BACHUR PROCRASTINATED, AND DID NOT GET BACK TO RAV NOSSON TZVI. A FEW DAYS LATER, THE ROSH YESHIVA SUMMONED HIM AND ASKED IF HE HAD FOUND A SECOND SEDER CHAVRUSA.

I NEED TO KNOW. I HAVE SOMEONE WHO WANTS TO LEARN WITH YOU.

WHAT DOES THE PERSON WANT TO LEARN?

WHATEVER YOU WANT.



THE ROSH YESHIVA FINALLY ADMITTED THAT HE WAS THE ONE WHO WANTED TO LEARN WITH THE BACHUR. THE STUNNED BACHUR SWIFTLY AGREED.

I'D BE HONORED TO LEARN WITH THE ROSH YESHIVA!



AND SO IT WAS. RAV NOSSON TZVI AND THE BACHUR LEARNED TOGETHER DAILY THROUGHOUT EACH BEIN HAZMANIM, AND SOMETIMES LEARNED DURING THE ZMAN AS WELL. AS BUSY AS RAV NOSSON TZVI WAS, HE SHOWED CARE AND CONCERN FOR EACH AND EVERY ONE OF HIS TALMIDIM.

NOCH A MUL....



ר' נתן צבי זצ"ל WAS BORN TO אליהו מאיר AND שרה FINKEL IN CHICAGO, ILLINOIS. HE ATTENDED A LOCAL SCHOOL AND HE HAD A רבי. AT THE AGE OF 14, HE VISITED ארץ ישראל. AFTER ר' לעזר יודל SPOKE TO HIS FATHER, HE REMAINED FOR AN EXTRA 8 MONTHS TO LEARN. AT 17, HE RETURNED TO LEARN IN ישיבת מיר AND LEARNED בהתמדה FOR 6 YEARS, COMPLETING ש"ס EACH YEAR. IN 1964, HE MARRIED בנינה פינקל AND THEY HAD 11 CHILDREN. IN 1965, HE BEGAN GIVING שיעורים IN THE ישיבה. IN 1990, HE WAS APPOINTED TOGETHER WITH ר' רפאל SHMULEVITZ. IN ADDITION TO HIS שיעור, HE ALSO GAVE עיון שיעור, HE DEVELOPED בחינות TO ENHANCE THE רוחניות AND גשמיות OF HIS TALMIDIM, AND WAS ONE OF THE GREATEST DISSEMINATORS OF תורה IN ארץ ישראל.

