



זכרון וחזקאל

PIRCHEI Weekly

Agudas Yisroel of America



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כרשת ויקהל - הכפרה: ויעש חירום (מלכים א:ז-מ-נ) - משוננס אדר מרבים בשמחה!

דף יומי: סוכה ו"ט - מצות עשה: 0 מצות לא תעשה: 1

Torah Thoughts

וַיֹּאמֶר מֹשֶׁה...זֶה הַדְּבָר אֲשֶׁר צִוָּה ה'

And מֹשֶׁה said...This is the word ד' has commanded ... (שמות לה:ד).

If you remember what happened on כ"א אדר א' תשס"ה and feel the same inspiration, there is no need to read further. If you don't, then please finish reading until the end.

It seems that the bulk of פְּרָשֵׁת וַיִּקְהַל is only a repetition of תְּרוּמָה. תְּרוּמָה speaks about the **command** to build the מִשְׁכָּן and its כְּלִים, such as the מִזְבֵּחַ, מְנוֹרָה, מִזְבַּח, etc. The 122 פְּסוּקִים seem to repeat these details. Why was this repetition necessary? There is a basic rule in the גְּמָרָה (see רַש"י בְּרַאשִׁית כד:מב) that every letter found in the תּוֹרָה has great meaning. Nothing is unnecessary or redundant. Some of the largest מִסְכָּתוֹת of the גְּמָרָה, which serve as the basis for dozens of chapters in the שְׁאֵלוֹת and תְּשׁוּבוֹת, are based on a few words found in the תּוֹרָה! If so, what do we learn from much of the apparent repetition in וַיִּקְהַל?

One can say there is a timeless lesson here that justifies these extra פְּסוּקִים. There is a basic difference between תְּרוּמָה and וַיִּקְהַל. In תְּרוּמָה, the word וַיַּעֲשֶׂה, **you shall make**, introduces the commands to build the מִשְׁכָּן, etc. In וַיִּקְהַל, the word וַיַּעַשׂ, **and he made**, describes the fact that מֹשֶׁה **did, in fact, make** the מִשְׁכָּן, its utensils and the כְּהוֹנָה. This is the חֲדוּשׁ here: the planning became a reality, the וַיַּעֲשֶׂה became a וַיַּעַשׂ.

Many construction projects start with bold and splendid plans. When finished, many years later, there are vast cost overruns and so many changes that the project bears little resemblance to the architects' original plans; one wonders: what happened? Did the וַיַּעֲשׂ become וַיַּעֲשֶׂה?

Every 7½ years there is a tremendous sense of excitement in the Jewish world. **סיום הש"ס**! Another grand celebration upon the completion of the 2,711 folios in the תְּלִמּוּד בְּבֵלִי by Jews all over the world is coming! The huge gatherings attract thousands of new devotees to the rigorous regimen of learning a דף of the גְּמָרָה daily. Many new שְׁעוּרִים are formed, and the attendance during the first 9 weeks of the relatively easy and very interesting מִסְכָּת בְּרִכּוֹת is impressive, indeed.

Yet, when the דף reaches the more difficult מִסְכָּת שְׁבֵת, attendance begins to decline. As R' Gedalia Schorr וְצ"ל of ראש וְשִׁיבָה, would put it, **בָּאת שְׁבֵת בָּאת מְנוּחָה** - **בָּאת שְׁבֵת came, rest came** (רַש"י בְּרַאשִׁית ב:ב). As the long מִסְכָּת progresses into intricate, complex topics, attendance at the שְׁעוּרִים continues to shrink. Why? What became of the resolve by so many to finish שְׁשִׁים? The וַיַּעֲשֶׂה was notable, but what happened to the וַיַּעַשׂ? This is what the תּוֹרָה repeats in וַיִּקְהַל. The great plans to build a מִשְׁכָּן **did** come to fruition, **exactly as מֹשֶׁה had commanded**.

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



Yahrzeits of Gedolim

כ"ב אדר
5676 - 5766
1916 - 2006

R' Menachem Manis Mandel וְצ"ל was born in Brownsville, NY, to זָאב קָהָת מֹשֶׁה and ר' זָאב קָהָת מֹשֶׁה. After his בר מצוה, he went to תּוֹרָה וְדַעַת in מְצוּרָה, where he became a תַּלְמוּד תּוֹרָה.

At age 21, he taught at the תַּלְמוּד תּוֹרָה of Flatbush. A year later, ר' שְׁרָגָא פִּייוֹל, Mendlowitz, encouraged him to open a תַּלְמוּד תּוֹרָה in Williamsburg. In 1942, he received סְמִיכָה from R' Shlomo Heiman וְצ"ל. In 1943, he married דֵּלְמָן (after her פְּטִירָה he remarried, to עֵטִיל מְלֶכֶה Ungarischer). That year, he began his glorious, historic 60 years as מְנַהֵל in תַּלְמוּד תּוֹרָה. His sterling character and beautiful מְדוּת left an indelible mark on thousands of תַּלְמִידִים and תַּלְמִידוֹת. His brilliant הַשְׁקָפוֹת are widely used by many מוֹסָדוֹת הַיּוֹמָד today.

Gedolim Glimpses

R' Menachem Manis Mandel וְצ"ל once wrote this anecdote about his brother:

"... As children ... if my mother עִיָּה gave one of us two delicacies to share with the other, we would always offer the larger one to the other one — "No, you take this one" ... and if it did not solve the problem, then the one holding the treats would hold them both behind him and would say "Right or left?" — and that would resolve it."



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לזכות רפיש הילד אברהם בן לאה

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Focus on Middos

Dear Talmid,
When New York State first began its school food program, Yeshiva of Brooklyn registered and invested in an expensive kitchen solely in order to help the parents. Until then, children would bring lunch from home.

The *Yeshiva* submitted a request for reimbursement, but it was denied. Based on the bills, the school was not providing the required amount of milk per meal. The *Mantel*, R' Manis Mandel, replied that the school provided the milk, but many children were not drinking it.

An official was sent down to the school. He saw that each table was set with the required amount of milk. When the meal was over, the kitchen staff combined the partially full containers so that the milk could be stored to be used at the next meal.

"Ah! Here's the problem," the official said. "The milk has to get used up. If the children don't drink it, then spill it out."

R' Manis was taken aback. "Are you serious? Spill out the milk?"

Sir, this is a school, and a school is supposed to teach values. To spill out perfectly good milk is sinful, and we are not going to do it – even if it means being removed from the lunch program!"

Amazed at what he heard, the official offered to work out a solution. R' Manis suggested that the milk be mixed with chocolate milk, which the students would enjoy more. The official accepted this solution. Upon his return to Albany, he told his superiors everything that had taken place. They were so impressed, they agreed to honor the original requisition, even though the required amount of milk had not been used.

My *Talmid*, imagine how much *Choch* would have been lost forever if R' Manis had agreed to the official's advice! Then that would be the known reason why the *Yeshiva* received funding. If one stands by the principles of *Emet*, then even without a chocolate milk solution, everything will work out for the best!

רבי Your, *Ben-David*

Story adapted from Living the Parashah (ArtScroll)



Understanding Davening

In preparation for *Prashat Shema* ...

אשכול ... Every person is naturally attached to *Ha*. The more we bring *Ha* closer in our lives the more our lives are peaceful. We foolishly held back on giving charity that helps to protect us. We therefore became totally unprotected from harm. Allow us again to give the *Mitzvat HaShema* in the final *Beit HaMikdash*, and protect us in the *Zot* of the reading of *Shema*.

הכפר ... We should learn and be aware of how the giving of the *Mitzvat HaShema* atones. May *Ha* remember the protection created for us by being humble and saying, "I am like dust and ashes!" Similarly, the *Mitzvat HaShema* protected us from plague and its shame. Allow us again to give the *Mitzvat HaShema* in the final *Beit HaMikdash* ... and resuscitate us with life-giving rain!

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



This Week in History

22 אדר 5718 / 1958 - Yahrzeit of *Kamenetsky* and *Minsk* in 1886. He was born in the city of *Minsk* in 1886. His father was a *Din* and *Din*. As a *Choch*, he learned in a *shul* in *Minsk* together with a group of young *Chochim* which included R' Aharon Kotler and R' Yaakov Kamenetsky. In 1907, he went to *Slabodka Yeshiva* where he learned for three years. In 1910, the *Alter* sent a group including *Mir* to assist the new *Yeshiva*, *Mir*, where he learned for two years and then returned to *Slabodka*. In 1919, in the aftermath of WWI, the *Slabodka Yeshiva* settled in *Kremenchug*, where *Beit LeChochim* and his own *Beit LeChochim*, was also exiled. It was there that *Mir* and *Beit LeChochim* decided to take him as a son-in-law.

It is told that *Mir* was so impressed with *Mir's* learning ability that he remarked in amazement, "He is a young *Shem*." Nevertheless, it is said that he was even more impressed with the fire of *Emet* that burned within *Mir*. *Mir* as a *Yeshiva* and his family miraculously escaped together with a small group of *Talmidim* through the Far East. He eventually arrived in America, where he immediately began his tireless *Emet* efforts. He was tremendously active in the work during the Holocaust and was trying to save the remnant of Jewry located in Europe, Siberia and Shanghai.

He was appointed *Yeshiva* in Brooklyn and had a tremendous impact on the then-fledgling community of *Minsk* in America. Almost immediately after the war, he was appointed to the *Yeshiva* of America, where he attended virtually every *Mitzva* and was also very involved in the *Yeshiva* and its mission to bring authentic *Yeshiva* to Jewish children across the United States. He left behind a beautiful family of *Yeshiva*. His *Seferim* were recorded in *Yeshiva* and are classics used in most *Yeshivot* today.

Sage Sayings

R' Menachem Manis Mandel, *Zatzl*, was world renowned as a *Par Excellence* and known to be uncompromising when it came to *Matters*. When faced with a challenge, he would often be heard remarking, "Dead fish go with the flow (current fad) – only live fish can swim against the current!"

Source: Heard from R' Yaakov Mandel שליט"א



RAV AVROHOM YAAKOV HAKOHEN PAM SERVED AS A REBBI, AND THEN THE ROSH YESHIVA, IN MESIVTA TORAH VODAATH IN BROOKLYN.



HE WAS RENOWNED FOR THE GREAT SENSITIVITY HE BROUGHT TO HIS INTERACTIONS WITH OTHERS, AND SERVED AS AN OUTSTANDING ROLE MODEL FOR PEOPLE OF ALL AGES.



ONE DAY, R' PAM WENT TO HANG UP HIS COAT IN THE CLOSET FOR HANHALAH MEMBERS. WHEN HE OPENED THE CLOSET DOOR, A MUG CAME TUMBLING OUT.



OH, NO -- IT SHATTERED!

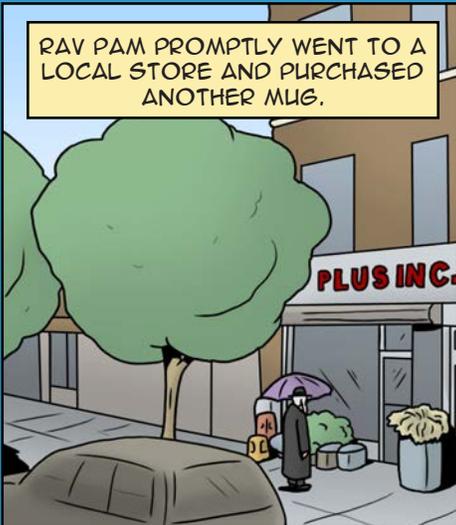
HE IMMEDIATELY ASKED A BACHUR WHERE TO FIND A BROOM IN ORDER TO CLEAN UP THE MESS.



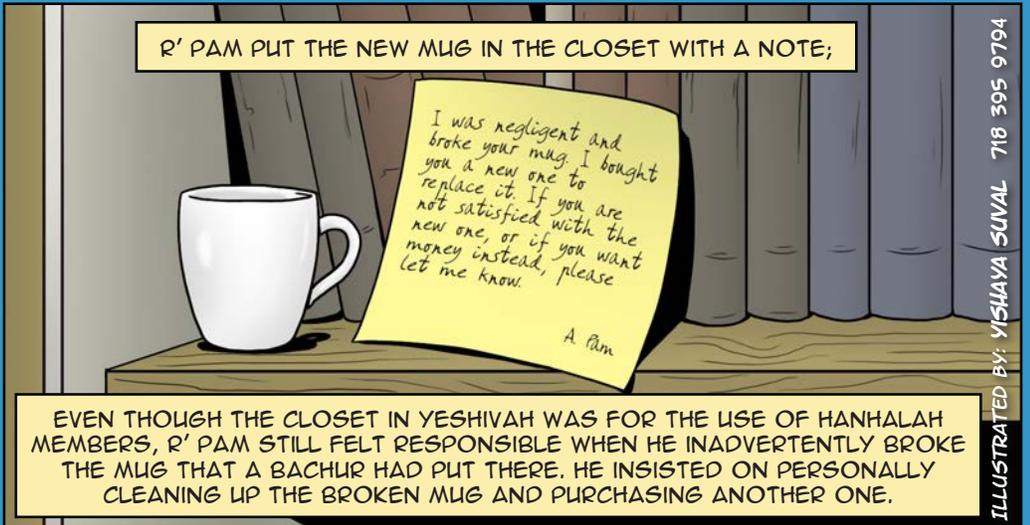
REBBI, PLEASE LET ME HELP. YOU SHOULD NOT HAVE TO CLEAN THIS UP YOURSELF!

THANK YOU, BUT I CAUSED THE MUG TO BREAK, AND I AM HAPPY TO CLEAN IT UP.

RAV PAM PROMPTLY WENT TO A LOCAL STORE AND PURCHASED ANOTHER MUG.



R' PAM PUT THE NEW MUG IN THE CLOSET WITH A NOTE;



I was negligent and broke your mug. I bought you a new one to replace it. If you are not satisfied with the new one, or if you want the money instead, please let me know.
A Pam

EVEN THOUGH THE CLOSET IN YESHIVAH WAS FOR THE USE OF HANHALAH MEMBERS, R' PAM STILL FELT RESPONSIBLE WHEN HE INADVERTENTLY BROKE THE MUG THAT A BACHUR HAD PUT THERE. HE INSISTED ON PERSONALLY CLEANING UP THE BROKEN MUG AND PURCHASING ANOTHER ONE.

R' AVRAHAM YAAKOV HAKOHEN PAM זצ"ל, STUDIED IN KOVNA AS A YOUNG BOY. HIS FAMILY LATER EMIGRATED TO AMERICA, WHERE HIS FATHER, R' MEIR זצ"ל, WAS APPOINTED TO THE FACULTY OF ישיבה ר' חיים ברלין. AT 13, HE STUDIED IN תורה ודעת, WHERE HE BECAME VERY CLOSE WITH THE ראש ישיבה, R' DOVID LEBOWITZ זצ"ל, AND R' SHRAGA FEIVEL MENDLOWITZ זצ"ל. AFTER HIS MARRIAGE, HE TAUGHT IN תורה ודעת FOR 60 YEARS AND GAVE A UNIQUE ערב שבת פרשה SHMUESS INTERWEAVING למדות החיים AND הדרכת החיים. HE SERVED AS PRESIDENT OF אגודת ישראל OF AMERICA AND תורה ומסורה. AT ONE AGUDAH CONVENTION, HE FOUNDED SHUVU, AN ORGANIZATION THAT PROVIDES A TORAH-TRUE CHINUCH TO THOUSANDS OF RUSSIAN AND ISRAELI CHILDREN IN ארץ ישראל.

