



PIRCHEI Weekly

Agudas Yisroel of America

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פרשה: קדשים הפטרה: הלא כבני כשמים אתם ל... (עמוס ט:ז-טו)

דף יומי: בכוחת כ"ד מצות עשה: 13 מצות לא תעשה: 38

מברכים בה"ב כ"א לעומר אבות ב



Torah Thoughts



... אני ד' אלקיכם אשר הבודלתי אתכם מן העמים... (ויקרא כ:כד)
I am 'd, your G-d, Who has separated you from the peoples...

... כי קדוש אני ד' ואבדל אתכם מן העמים... (ויקרא כ:כו)
... for I, 'd, am holy; and I will separate you from the peoples ...

and discuss the laws of the קדושה and פרושיות אחרות and purity that characterize the Jewish nation. The גמרא derives many פרושיות from the seemingly repetitious פסוקים in these two תלכות; however, the repetition that תנ"ל do not address is in these two פסוקים: 1) *I am 'd, your G-d, Who has separated you from the peoples...* and 2) *כי קדוש אני ד' ואבדל אתכם מן העמים* ... *for I, 'd, am holy; and I will separate you from the peoples ...*

If we look closely at these two פסוקים we realize that the first פסוק is in the past tense — *אשר הבודלתי* — *Who has separated you*, and the second פסוק is in the future tense — *ואבדל* — *and I will separate you*.

In ספ"ת דוד, R' Dovid Kviat זצ"ל suggests that this slight variation justifies the repetition of these words.

The first פסוק is a reminder of a historic event. On הר סיני, ד' separated us and commanded us to follow the תורה. We were given a clear commandment to maintain that separation. רש"י explains that פלל ישראאל were differentiated from the other nations and were given the תורה because of our distinguished heritage from the אבות, our forefathers. This is similar to a prince being told that he is restricted from eating in the marketplace. The restriction is based solely on his

royal heritage. We were told to keep our distance from the nations of the world. We must be careful not to learn from their ways. We have to look different, act differently, and only then can we be a light to our non-Jewish neighbors.

The second פסוק is directed to a future issue. There would be times in the history of our nation in which the separation that occurred at סיני would eventually wear off, and then ד' will need to separate us. We are ד's people, and if we fail to maintain our status as the children of ד', then He has to remind us to do so. Whether we like it or not, we represent ד', and we have to be holy, as He is: *כי קדוש אני* — *for I, 'd, am holy; and I will separate you from the peoples*.

If we are not careful to maintain our separate identity, ד' has many nations who are willing to maintain that separation. R' Chaim of Volozhin would say, "If the Yidden do not make קדוש (sanctification), then the non-Jews will need to make הבודלה (separation)." The מדרש בצר לך ומצאוך כל הדברים האלה — *In your distress, [when all these things] come upon you in the end of the days, and you will return to 'd your G-d*: The nations of world oppress the Jews so that we should turn to ד' and do תשובה. It is important to remember that we are the nation that is teaching the rest of the world how to behave. Our modesty and lifestyle must affect the rest of the world, not the other way around!

Adapted from Rabbi Frand on the Parashah 2 (with kind permission from ArtScroll)



Yahrzeits of our Gedolim

ח' אייר
5684 — 5774
1923 — 2014
טויבא פיינא and ר' אליהו צבי ירושלימ, ר' זונדל זצ"ל Kroizer, learned in ג'שיבה עץ חיים. He married מלכה Porush and was from the first to learn in מיר. He learned in ירושלים, but was a תלמיד מבהקא of the איש חזון. He was a חברתא with ר' נתן צבי Finkel and later with ר' בערל Soloveitchik. For most of his life, he served as a מלמד in תורים both in מאה שערים and בגני ברק. He was a neighbor of the Steipler and was a close friend of ר' חיים Kanievsky אשליט"א. He wrote אור החמה על התורה during the year he spent in Lugano, Switzerland, establishing a תלמוד תורה. He also wrote on הלכה and ש"ס. In 1990, he was appointed as a משיב in קשיבת טשעבין. Known as a מתמיד, he was also a גאון and ענותנות.

Gedolim Glimpses

R' Zundel Kroizer זצ"ל's relative anonymity allowed him to spend his waking hours learning תורה. R' Chaim Kanievsky observed that this was in fact a gift from ד'. Many years ago, he remarked that it must be that ד' loves R' Zundel more than he loves R' Chaim, because He kept R' Zundel hidden and people did not bother him with שאלות and צרכי צבור the way they do with R' Chaim.



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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

לע"נ הבחור הנחמד ראובן ע"ה בן ר' צבי יהודה הלוי נ"י



... ואהבת לרעה כמוך אני ד' (ניקרא יח):

... and you shall love your fellow like yourself, I am ד'.

Many commentaries discuss the connection between the words **אָנִי ד'** and **וְאֶהְבֶּתָּ לְרֵעֶךָ כְּמוֹךָ**.

The Rebbe of Sadigura offers a simple but profound interpretation of these words. He explains **כְּמוֹךָ** to mean **כְּמִדְתְּךָ**, meaning, similar to our behavior towards any fellow Jew [lit. *like your measure of* **יִשְׁרָאֵל** **אַהֲבַת**], so too will be the measure of reward a person will receive from **ד'**. As the **פַּעַל שֵׁם טוֹב** says on the words **ד'** **צִלְקָה**: *ד' is your shadow ... just as you act towards others, so ד' will act towards you!*

R' Yaakov Tzvi Zusman was a well-respected **שוֹחֵט** in the community of **יְנֵקֶב** on the outskirts of **יְרוּשָׁלַיִם**. One day, without any previous indication of heart trouble, the man suffered a massive heart attack and died. His wife, Leah, was quite overwhelmed trying to cope with the new daily struggle of survival.

Among those who came to comfort the young widow was R' Aryeh Levin from **יְרוּשָׁלַיִם**. He spoke with warmth and offered to help in any way. Leah was grateful, but did not plan to take advantage of the offer. However, the morning after *shivah*, R' Aryeh knocked on the door and offered to take the two young boys, the older of whom was 6, to shul to recite **קְדִישׁ** in memory of their father.

The children were thrilled to be going to *shul* with such a kind and famous man, and R' Aryeh would pick up the children early every morning to take them to *shul*. R' Aryeh did not want the young mother to overtax herself, so he would also dress the young boys in the morning so that she would be able to take advantage of some extra precious moments of sleep.

One morning, R' Aryeh was ill, and in his place he sent R' Yoel Brand, who lived nearby, to take the boys to *shul*. R' Yoel arrived at the house on time and managed to get the boys up and out. Halfway down the street, Uri, the younger brother, refused to

walk any further.

R' Yoel tried every tactic he could think of, but nothing was working. Uri just looked down with a frown on his face and big sad, brown eyes. R' Yoel felt terrible, but he had tried everything, and Uri wouldn't even tell him what was wrong. Exasperated, R' Yoel finally blurted out, "I don't understand it. You walk when R' Aryeh picks you up. What's the problem?"

Uri looked up with tear-filled eyes and said, "That's because every morning when R' Aryeh picks me up he carries me on his shoulders."

R' Yoel smiled. He should have known better. Of course R' Aryeh would have figured out how to reach this poor child's heart. He bent down and offered Uri a ride. It was not R' Aryeh's shoulder ride — but he took it anyway.

R' Aryeh was **נִפְטָר** on a Friday. The family was concerned that the burial be performed early enough in the day so that the friends and family that had come from outside **יְרוּשָׁלַיִם** would be able to return home before the onset of **שַׁבָּת**. However, the **הַכֹּהֵן קְדִישָׁא** wished to delay the funeral for several hours so that they would have enough time to dig the grave, which was located in an area of hard and stony ground.

As they stood at the entrance of the cemetery debating the issue, the watchman came forth and shared an incredible tale:

A few years earlier, R' Aryeh came to him with a private request: "Who knows the timetable of a man's life? Perhaps I may depart on a Friday, and the gravesite I bought to be next to my wife is rock-hard and stony. Maybe people attending the funeral will be unable to reach their homes before **שַׁבָּת**. I pray you, please dig up the earth and turn it over so that it will be all broken up and soft."

The watchman had discreetly prepared the grave as requested ... and everyone arrived home in time to prepare for **שַׁבָּת**.

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

Focus on Middos



Dear Talmid,

Learning did not always come easy to R' Zundel Kroizer **צַיִל**. There was a manuscript of his **חֲדוּשֵׁים** on **מִסְכֵּת קְתוּבוֹת** that he uncharacteristically would not lend out. Finally, a young **תַּלְמִיד חָכֵם** who was learned in that **מִסְכֵּת** kept asking him to the point that R' Zundel loaned it to him. The fellow took it with him to **מֵאָה שְׁעָרִים** but then lost it. He was shattered; he could not bear to return to R' Zundel without the manuscript. Finally, he mustered the courage and told R' Zundel the truth: The manuscript was gone.

R' Zundel did all he could to console the **תַּלְמִיד** over the loss. The fellow walked away remorsefully, but felt reassured with R' Zundel's warm response. He assumed this was

the end of the story.

Sometime later, an antique **סְפָרִים** collector was sifting through piles of **שְׂמוֹת**. A handwritten pamphlet grabbed his eye, and he took it home, miraculously saving it from burial. He later showed it to someone, who recognized the handwriting to be R' Zundel's. The man came to R' Zundel with the writings and asked if they were his. Thus, the precious manuscript was returned to its owner.

R' Zundel thanked the man and told him that those particular **חֲדוּשֵׁים** were written with tremendous **נְפִשׁוּת**, as **מִסִּירַת נְפִשׁוּת**, was being bombed in 1948. With all the neighbors crammed into the dark bomb shelter, he found it impossible to learn, so he returned home.

"Bombs were exploding. The windows were shattering," related R' Zundel, "but I did not move from that room. It was under those harrowing conditions that I learned **קְתוּבוֹת** and was **מַחְדִּישׁ** the **תּוֹרָה** that is written in that notebook. I knew the fruits of that toil would not be permanently lost. I knew it would come back."

My **תַּלְמִיד**, R' Zundel taught by example that a person's most treasured learning and heights in personal growth happen during his most difficult times. You have the opportunity to grow at any time, but the potential is greatest in times of challenge.

יְהִי זְכוּר בְּרוּךְ!

בְּיָדֶיךָ,

רַבֵּי רָב

Adapted from: An Appreciation of Rav Zundel Kroizer By: Rabbi P. Lipschutz

- If one forgot to count the **עֶמֶר** at nighttime, he should still count without making a **בְּרָכָה** during the day until the next night. One then continues to count with a **בְּרָכָה**.
- If one is in doubt as to whether or not he has counted, he can still continue to count with a **בְּרָכָה**.

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

Sage Sayings

R' Gedaliah Sheinin related that he once brought a wealthy American to R' Zundel Kroizer זצ"ל for a בְּרָכָה. The man wished to express his gratitude with a gift of money. R' Zundel refused to accept it. "אֵיךְ טָאָר נִישְׁט נֶעְמָען גַּעַלְט פֿאַר מִיר. אֵיךְ בֵּין אַ גְּבִיר! אֵיךְ טָאָר נִישְׁט נֶעְמָען גַּעַלְט פֿאַר מִיר. אֵיךְ בֵּין אַ גְּבִיר! — I must not take money for myself. I am wealthy. I have a house. I have what to eat. I am wealthy!" he said. He was not saying it in jest. He meant it. And hearing him say it, you knew it was true.

Adapted from: An Appreciation of Rav Zundel Kroizer By: Rabbi Pinchos Lipschutz

MASMIDEI HASIYUM

With only 34 weeks left till the next International Siyum Hashas, the excitement in the air is palpable. The Masmidei Hasiyum is launching Rosh Chodesh Iyar, and your yeshiva can still join. We are also adding new yeshivos every day. Last week alone, we added another 11 new schools from Boca Raton, FL to Mexico City, Mexico, all sharing the goal of lighting up the world with the תּוֹרָה of the International Masmidei Hasiyum:

Tashbar Sephardic Yeshiva Ktana — **Los Angeles, CA**; Bobov Yeshiva Bnei Zion, Toronto Cheder, Yeshiva Yesode Hatorah — **Toronto, CANADA**; Hillel Academy — **Denver, CO**; Yeshiva Ktana of Waterbury — **Waterbury, CT**; Torah Academy — **Boca Raton, FL**; Yeshiva Elementary School — **Miami Beach, FL**; Yeshiva Ohr Baruch, Yeshivas Tiferes Tzvi — **Chicago, IL**; Torah Academy of Boston — **Brookline, MA**; Talmudical Academy of Baltimore — **Pikesville, MD**; Yeshiva Ateret Yosef, Yeshiva Keter Torah Interlomas, Yeshiva Keter Torah Polanco, Yeshiva Keter Torah Secudaria, Yeshiva Toras Eliahu, Yeshivat Emunah — **Mexico**; Yeshiva Bais Yehudah — **Southfield, MI**; Torah Academy — **Minneapolis, MN**; The Clifton Cheder — **Clifton, NJ**; Yeshiva Keter Torah of Deal — **Eatontown, NJ**; Cheder Toras Zev, Talmud Torah Ohr Elchonon, Tashbar, The Lakewood Cheder, Yeshiva Tiferes Torah D'Lakewood — **Lakewood, NJ**; Yeshiva Bais Hillel (YBH), Yeshiva Ktana — **Passaic, NJ**; Yeshiva of North Jersey (RYNJ) — **River Edge, NJ**; The Cheder, Yeshiva Ahavas Torah, Yeshivat Ateret Torah, Yeshivat Derech Eres, Yeshiva Derech Hatorah, Yeshivat Lev Torah, Yeshivat Mekor Chaim, Yeshiva Ohr Shraga Veretzsky, Yeshivat Ohel Torah, Yeshivas Tiferes Yisroel, Yeshiva Torah Temimah, Yeshiva Torah Vodaath, Yeshiva Toras Emes Kamenitz, Yeshivat Shaare Torah — **Brooklyn, NY**; Yeshiva Darchei Torah, Yeshiva Siach Yitzchok — **Far Rockaway, NY**; Yeshiva Ktana of Queens — **Fresh Meadows, NY**; Yeshivas of South Shore — **Hewlett, NY**; Yeshiva Ktana of Long Island — **Inwood, NY**; Yeshivas Tiferes Moshe — **Kew Gardens, NY**; Yeshiva Ktana of Manhattan, Yeshiva Rabbi Samson Raphael Hirsch — **Manhattan, NY**; Yeshiva of Spring Valley — **Monsey, NY**; Yeshiva Degel Hatorah Maamar Mordechai — **Spring Valley, NY**; Yeshiva Merkaz Hatorah — **Staten Island, NY**; Yeshiva Ohr Reuven — **Suffern, NY**; Stein Yeshiva of Lincoln Park — **Yonkers, NY**; Hillel Academy — **Pittsburgh, PA**; Toras Chaim Norfolk — **Portsmouth, VA**.

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



A BOCHUR FROM TORAH VODAATH ONCE MET R' SHMUEL BIRNBAUM ZT"L AND ASKED HIM A QUESTION...

THAT'S A VERY GOOD QUESTION! WHO IS YOUR REBBE?

MY REBBE IS R' ELYA CHAZAN...

R' ELYA CHAZAN! DO YOU KNOW WHO YOUR REBBE IS??

OF COURSE! HE'S AN AMAZING GAON...

YES, YES! MY SON, I'M GOING TO SHARE WITH YOU A PERSONAL STORY... YOU WILL LEARN WHO THE GAON R' ELYA CHAZAN REALLY IS!

I HAD A RELATIVE THAT WENT TO LEARN IN MIR YESHIVA. HE ARRIVED LATE, TIRED AND EXHAUSTED ON HIS FIRST NIGHT AFTER A FULL DAY OF STRENUOUS TRAVEL.

EXCUSE ME? I APOLOGIZE FOR DISTURBING YOU, BUT I JUST ARRIVED. DO YOU KNOW WHERE I CAN FIND MY BED?

YOU ARE NOT DISTURBING... PLEASE FOLLOW ME...

THE BOCHUR WAS TAKEN TO A BEDROOM.

HERE, THIS IS A SPARE BED FOR TONIGHT...

THANK YOU! THANK YOU! I'M SO EXHAUSTED AND SLEEP DEPRIVED...

THANK YOU HASHEM FOR GUIDING ME TO THE RIGHT PERSON! THE FIRST BOCHUR I ASKED KNEW ABOUT AN OPEN BED!!

IN THE MORNING:

WHOSE BED WAS THIS? IS THIS BED AVAILABLE AGAIN TONIGHT?

THIS IS ELYA CHAZAN'S BED. PLEASE ASK HIM!

???

...MY RELATIVE WENT TO FIND THE BOCHUR ELYA CHAZAN...

PLEASE TELL ME WHY YOU GAVE ME YOUR BED?

YOU NEED NOT BE CONCERNED. I'LL GET YOU ANOTHER BED. I JUST WANTED YOU TO START YOUR LEARNING IN YESHIVA WITH A GOOD FEELING. I COULDN'T LET YOU HAVE BAD MEMORIES OF BEING EXHAUSTED AND LOOKING FOR A BED ON THE FIRST NIGHT.

זצ"ל WAS BORN TO A R' CHAIM AND CHAYA BAILA CHAZAN IN BRANSK (NEAR BIALYSTOK), POLAND. HE GREW UP IN BRANSK (NEAR BIALYSTOK), POLAND. HIS R' BIRNBAUM ZT"L. HE LEARNED IN PONEVEZH, TELSHE, SLOBODKA AND MIR. IN 1921 THE YOUNG R' ELYA WENT TO KAMINETZ WHERE THE RAISH YISROEL LEBOVITZ BECAME HIS REBBE. AFTER 2 YEARS, WHEN R' BRONKHOR BEER TRAVELLED TO AMERICA, R' ELYA WENT TO CANADA. UPON HIS RETURN, R' ELYA RETURNED FOR ANOTHER 4 YEARS. DURING WWII, HE LEARNED BY R' SOLOVEITCHIK, THE BRISKER REB IN VILNA. HIS FAMILY PERISHED DURING WWII, AND HE MOVED TO CANADA WHERE HE TOOK A POSITION IN THE YESHIVA MERKAZ HATORAH IN MONTREAL. HE JOINED THE YESHIVA SOON AFTER, AND DELIVERED THE HIGHEST SHEVAH FOR 35 YEARS. R' ELYA CONCURRENTLY GAVE SHEVAH AND WAS THE RAISH YISROEL OF BURE, BROOKLYN FROM 1966. HE WAS CONSIDERED THE FUSK ACHRON BY THE RAISH YISROEL TO EXPLAIN BRISK BIKHUT. HE WAS A PROLIFIC, BRILLIANT TORAH TALKER WHO KOTLER R' KOTLER WOULD REFER TO AS THE TORNER OF SHAR HATORAH OF SHAR AND NISHIM. HIS TALKS ARE COLLECTED IN YISROEL.

