



זכרון יחזקאל

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פרשת בחקתי - הפטרה: ה' עזי ומעזי... (ירמיהו טז:יט-יז)
אבות ד' - דף יומי: ראש השנה ט' - 32 ימים לעומר - חזק! חזק! ונתחזק! **מצות עשה: 7 מצות לא תעשה: 5**



Torah Thoughts

... וְכָשְׁלוּ אִישׁ בְּאָחִיו

They will stumble over one another... (ויקרא כו:ל)

In the תוכחה it is written that בני ישראל will become so demoralized and fearful of the enemy that they will flee without seeing where they are going, stumbling over one another. חז"ל explain this פסוק with an insight into the responsibility of each and every Jew: *They will stumble over each other's sins*. Since all Jews are responsible for one another, one Jew will be held liable for the wrongdoing of his fellow Jew. We are all part of a large unit called ישראל. We cannot ignore one another's shortcomings.

A visitor once came to the world-famous Volozhiner Yeshiva and listened to R' Chaim Soloveitchik, זצ"ל, delivering a שיעור. As usual, the lecture was full of brilliant questions and incredible logic. This visitor went over to R' Chaim at the end of the שיעור and said, "It is truly regrettable that you live in Volozhin. These students will always learn. Perhaps they might be missing one more פֶּשַׁט on the חומ"ש — *nu*, it is not really such a terrible thing. If you would live in Paris or Berlin, you would certainly be able to affect the spiritual lives of many Jews. Indeed, you might succeed in stemming the tide of assimilation."

R' Chaim looked at the visitor. In a strong, clear voice, he responded, "You are mistaken. In fact, my learning תורה here in Volozhin prevents the Jews in Paris and Berlin from becoming apostates (משיקדים)."

Similarly, when R' Yisroel Salanter זצ"ל heard that in a small town far from his city of Kovno an individual Jew committed a blatant act of חילול שבת, he immediately convened a meeting for his חבורת חסידים and delivered a fiery lecture on the topic of שבת, its holiness, and the gravity of its desecration.

After the שיעור, one of the חסידים questioned the reason for the reproof. R' Yisroel responded that he had heard that שבת had been desecrated in a town far from them.

"Rebbi, what does this have to do with us?" the fellow asked.

R' Yisroel replied, "If we would be more careful in our שמירת שבת, if our observance of the holiness of שבת was stronger, this instance of חילול שבת in that town would not have occurred. We must realize that we are responsible for all יהדות. If someone in Paris leaves *Yiddishkeit*, it is because our spiritual level is not strong enough. Every Jew has a direct influence upon all the Jews in the world — for the positive and the negative."

These compelling words should serve as a source of encouragement to each and every one of us. They should also serve as a reminder of the awesome responsibility that we have to ourselves, our family, our friends and all of ישראל.

Adapted from: Peninim on the Torah (with kind permission from Rabbi Scheinbaum)



Yahrtzeits of our Gedolim

כ"א אייר
5681 - 5758
1921 - 1998

R' Moshe Sherer זצ"ל was born to חיים יהודה and בתיה in Williamsburg, NY. Upon completing high school in Baltimore, he went to ישראל in Baltimore. In 1943 he married דבורה, daughter of R' Shimshon Zelig Fortman, בנו של ר' ישראל [the White Shul, Far Rockaway]. After WWII he worked tirelessly for ישראל in assisting survivors in DP camps. In the mid '60s he became the leader of ישראל, and in 1980 R' Sherer was voted Chairman of the Agudah World Organization. He spearheaded the diplomacy to assist his brethren in Russia, Syria and Iran. ר' משה פיינשטיין זצ"ל referred to R' Sherer as "הגדול הדור", *advocacy*. With the pride of being a גדול דור, he carried a תורה that made him a confidant to numerous presidents, members of Congress, governors and mayors.

Gedolim Glimpses

Other than the small, modest salary that he took from ישראל, R' Moshe Sherer זצ"ל declined to take money from any other source. His son related, "My father also refused to be honored by any institution. He told me he wanted to show others that one can serve קהל without being repaid with honor or money." R' Klugman wrote, "This refusal to benefit from קהל work was a major factor in the Steipler Gaon's backing of his appointment in 1980 to be Chairman of the Agudah World Organization."



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לעניי ה' יחזקאל ע"ה בן יבלחטי"א לייב נ"י
 לעניי ה' ישעיהו דוב ע"ה בן יבלחטי"א יצחק צבי נ"י

Living with the Torah

אם בְּחֻקֵּי תִלְכוּ וְאֵת מִצְוֹתַי תִּשְׁמְרוּ... וְנָתַתִּי גֶשְׁמִיכֶם בְּעֵתָם... וְעַץ הַשָּׂדֶה יִתֵּן פְּרִי.

If you will follow My decrees and observe My commandments and perform them. Then I will provide your rains in their time; the land will give its produce and the tree of the field will give its fruit (ויקרא כו:ג-ד).

...שֶׁתִּהְיֶה עֲמֵלִים בְּתוֹרָה — If you will follow My decrees — אם בְּחֻקֵּי תִלְכוּ that you should toil in the study of תוֹרָה (רש"י).

*

In the winter of 5728 (1968), R' Meir Pam, then approaching 90, fell seriously ill and had to undergo surgery. The night before he was to be admitted to the hospital, R' Pam prepared for the possibility that his end was near, and relayed to his son, R' Avrohom Pam (ראש ישיבה of Mesivta Torah Vodaath), final instructions concerning various צְדָקָה projects.

The next morning, the two of them rode to the hospital together in a taxi. On the way, the elder R' Pam told his son, "זאג א וואָרט — Say a דבר תוֹרָה." R' Avrohom Pam responded by relating a difficulty asked by סֵפֶר עֶרֶוֹד לֵנֶר and a solution to it found in the סֵפֶר עֶרֶוֹד לֵנֶר.

R' Meir Pam pondered this solution and then replied, "I am not sure that this is correct." There was not time to discuss the matter further, for they had reached the hospital and went directly to the admitting office.

The doctors decided that surgery would pose too great a risk for a man who was in such a weakened condition. R' Meir Pam remained in the hospital, and a few days later underwent a very difficult treatment as an alternative to the surgery. When he was returned to his room, he appeared pale and very weak, just barely alive. R' Avrohom Pam, who had been waiting in the room, was frightened by his father's appearance.

The patient motioned with his finger that his son should come to the head of his bed. R' Avrohom Pam's heart was pounding, for he thought that his father wanted to relate his parting words to him. R' Pam bent down to hear what his father would say.

"Who said this?" his father whispered.

The Joy of Torah Study

R' Pam replied, "I do not understand."

His father repeated, "Who said this?"

"I do not know what you are referring to," R' Pam responded.

"Taxi!" whispered the father.

"Ah!" R' Pam replied knowingly. "The solution of the עֶרֶוֹד לֵנֶר which we discussed in the taxi!"

"Yes," R' Meir Pam whispered. "I have thought the matter through well. He is not right." [1]

How does a person achieve such an attachment to תוֹרָה? How can a person attain a love for חֻקֵּי תוֹרָה's word that does not allow even the most trying situation to divert his mind from its study?

R' Avrohom Pam writes (in עֶרֶוֹד לֵנֶר) that to his mind, his father acquired this quality in his youth, through uninterrupted, in-depth תוֹרָה study, which he accomplished while in the company of other students like himself, who dedicated their minds totally to תוֹרָה. Through the joy and pleasure of toiling in תוֹרָה, one's soul becomes bound up with it.

In his youth, as a תַּלְמִיד in the Slabodka Yeshiva, R' Meir Pam made it a practice to retire for the night, after a long day of intensive study, with a סֵפֶר in hand. In this way, R' Meir drifted off to sleep while contemplating the thoughts of נֹדֵעַ בְּיְהוּדָה or R' Akiva Eiger. And in the last years of his life, when his eyesight dimmed, he would strain himself by day to study from a סֵפֶר, and would study at night by heart. His body may have been frail, but nothing in the world could weaken his love for the word of חֻקֵּי תוֹרָה.

1. R' Avrohom Pam notes that the עֶרֶוֹד לֵנֶר's solution seems to be a matter of disagreement among the later commentaries. See עֶרֶוֹד לֵנֶר pages 169-170.

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

Chofetz Chaim Moment

ספר ח"ח הלכות לשון הרע כלל ד' סעיף ב'

"Shmuli went to visit Shawn's house for שְׂבֵת. Shmuli and Shawn had grown up together and went to the same דוֹלֶה דוֹלֶה. Shmuli was very surprised and felt, almost immediately, that there was something missing. Nothing special had been purchased for שְׂבֵת other than the basic חֶלֶב and grape juice. Shawn explained that although he could easily afford it, he just did not care for שְׂבֵת like he used to. Shmuli tried talking to him, but Shawn was not interested.

Can Shmuli tell others about Shawn's lack of appreciation of שְׂבֵת?

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

Answer: It is almost always אָסוּר to discuss another person's failings. Even if the person is acting in a way that shows disrespect for another person's failings, one is not permitted to repeat another person's failings.

Questions of the week

1. Why is יַעֲקֹב written with an extra "י" 5 times in תַּנְיִיד and is missing the "י" 5 times in תַּנְיִיד?
2. Why does the evaluation of a man 60 years and older diminish more than that of a woman 60 and up?

1. The expression [אֵלֶּיךָ] אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ implies: An older man is more burdensome than an older woman and therefore loses more of his value (ל"א - 27:7).

2. The expression [אֵלֶּיךָ] אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ implies: An older man is more burdensome than an older woman and therefore loses more of his value (ל"א - 27:7).

Halacha Corner

עניני דיומא
הלכות ספירת
העומר

1. The רמ"א writes that if ל"ג בעומר, 18 אייר, will be on Sunday, it is the מנהג to take haircuts on שְׂבֵת (אייר 16) in order to show קְבוֹד שְׂבֵת. (See באר היטב).
2. One may cut hair on ל"ג בעומר regardless of which מנהג (of the 2 major מנהגים) one keeps (unless he follows the מנהג of the ז"ל).

*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.

Focus on Middos

Dear Talmid,
R' Moshe Sherer זצ"ל once asked the following question: Why in this week's פרשה (פחקתי) does the subject of ערכיו, the value of a person, follow immediately after the תוכחה, list of punishments? He answered in the name of R' Shmuel Alter that these two subjects are taught together to teach us that we can only realize the true worth of a person after seeing how that person reacts to living through difficult situations.

When R' Sherer was taken to see Dr. Jacob Shani about his chest pain, the doctor informed him that he was not going home. He required immediate open-heart surgery; his major artery was 99% blocked. After receiving the news, his family was ushered into the room where he was being prepared for surgery. They found him quite upbeat for someone about to undergo open-heart surgery. R' Sherer explained to his family, "You don't understand. I asked the surgeon what the prognosis is, and he told me that I will come out feeling ten years younger. That is ten more years to serve ישראֵל!" At this difficult

hour, his message was about using one's time to serve the כָּלל.

On the last שָׁבֵת before his פטירה he related his final dvar Torah: "At the end of שְׁמוֹנֶה עָשָׂר we take 3 steps backwards and in a bowing position we say, 'He Who makes peace in the Heavens...' The three steps back teaches us that to make peace we need to first step back and review the situation. But that is not enough...The bowing represents our commitment to compromise for the sake of peace!" At this very difficult hour, his message was about making peace.

My תלמיד, just before the funeral, his family opened a locked drawer. Inside was a photo of אהרן קטלר זצ"ל and a clipping from an old Jewish Observer that said, "R' Boruch Ber Lebowitz instructed his son-in-law: When you go to a conference for the כָּלל, you must pack your תְּכָרִיכִים, shrouds. A Jewish leader must put his life on the line for his people." This was his final message.

יְהִי זָכְרוֹ בְּרוּךְ

רבינו, בְּיָדֶיךָ

A letter from a Rebbe (based on interviews)

Sage Sayings

R' Moshe Sherer זצ"ל mentored his Agudah staff to expend great energy working together to quickly address a problem while it was still in its infancy. He would say, עֲמַעְצֵר הָאֵט אֶּ, מֵאֵל גְּעֻזָּגֵט, יִידן זְעִנְעֵן אַזוֹי ווי טי. מִיר קען נאָר זען זייער כוחות ווען זיי זענען אין הייס וואסער. — Someone once said, 'Yidden are like teabags. You only see their strength when they get into hot water.' He would add, ווארט נישט פאר די הייס וואסער. — Don't wait for hot water. Let's work together now!"

Adapted from: Rabbi Moshe Sherer – His Life & Legacy



ספירת העומר Understanding

הרחמן הוא יחזיר לנו עבודת בית המקדש... למנצח בנגינת מזמור... אָנָּה בָּכַח גְּדֹלַת יְמִינֶךָ... רָבוּנוּ שֶׁל עוֹלָם...

After the actual counting of ספירת העומר, there are different מנהגים. There are those who just say הרחמן הוא יחזיר לנו עבודת בית המקדש... as a תפלה ד' that we should be זוכה to bring the קרבן העומר next year, and hopefully bring the שתי הלחם this year. The מנהג to add למנצח is based on the fact that this ספירה is focused on the yearning for the time when the entire world will recognize ד'. This ספירה has 49 words, representing the 49 days of שְׁלֵחַן. The שְׁלֵחַן writes that רבונו של עולם... is a mystical תפלה and has much great depth in the words. He continues, "Even though this תפלה really should not be publicized, nowadays it is said with great fervor and התפעלות הנפש!"

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



This Week in History

5758 / 1998 – Yahrzeit of R' Moshe Sherer זצ"ל. He was born in Brooklyn and at a young age was drawn into Agudah activities under the leadership of the young R' Gedaliah Schorr זצ"ל (later ראש ישיבה). R' Sherer studied in תורה נדעת under R' Shlomo Heiman and R' Shraga Feivel Mendlowitz. He went to ישיבה נר ישראל in Baltimore and learned under R' Yaakov Yitzchak Ruderman זצ"ל. He also became close to R' Elchonon Wasserman זצ"ל, and served as his attendant during the latter's stay in the U.S. in 1938-39. Still later, R' Sherer became close to R' Aharon Kotler זצ"ל, whom he considered to be his main teacher in צבור. With the outbreak of WWII, R' Sherer was drawn into rescue and relief efforts by his cousin Elimelech "Mike" Tress, president of the Agudah's youth movement. After the War, R' Sherer was active in organizing food shipments to displaced Jews in Europe and assisting in the immigration of the refugees.

In the postwar years, the Agudah under R' Sherer became the voice of American Orthodox Jewry. Under the guidance of the תורה גדולי התורה they set the guidelines for Agudah to be involved in legal and lobbying activities on behalf of Jewish causes. In that role, Agudah representatives frequently appeared before the U.S. Supreme Court and at Congressional hearings. He also continued to be involved in תורה-related activities such as promoting the study of דף היומי. In 1988, R' Sherer published עינים, a collection of his articles, memoirs and דברי תורה. The Novominsker Rebbe שליט"א prefaced his book on R' Sherer by saying, "Today we are all saying the ברכה of ד' over the profound loss that we have suffered and the great sorrow that we feel upon R' Moshe's passing. Coupled with this, however, we must also make the תשוב ונמטיב ברכה. We must thank ד' for sending us such a faithful guardian of our קסוה, such a faithful לשם שמות. So in addition to the ברכה of ד', let us also say a resounding תשוב ונמטיב ברכה for having given us a R' Moshe Sherer, זצ"ל!"



FOR MANY YEARS, THE HEADQUARTERS OF AGUDATH ISRAEL OF AMERICA WAS LOCATED AT 5 BECKMAN STREET IN MANHATTAN.

THE FUTURE OF YIDDISHKEIT IN ERETZ YISROEL IS AT STAKE!



THE ORGANIZATION'S PRESIDENT, RABBI MOSHE SHERER, WORKED TIRELESSLY TO ACCOMPLISH THINGS ON BEHALF OF KLAL YISROEL. HE CONSULTED WITH GEDOLIM, MET WITH WORLD LEADERS, AND LIAISED WITH POLITICIANS. THROUGHOUT IT ALL, RABBI SHERER NEVER FORGOT HOW A YID IS SUPPOSED TO TREAT EACH AND EVERY PERSON.

...THIS DOESN'T TAKE PRECEDENCE OVER CHILLUL HASHEM!

RAV MOSHE, I THANK YOU FOR YOUR GUIDANCE!



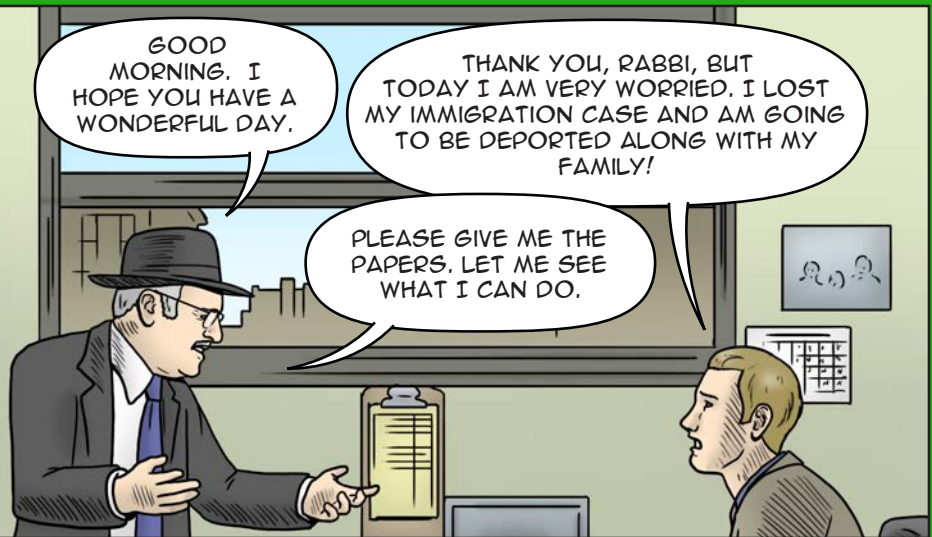
HIS BUSY SCHEDULE NOTWITHSTANDING, RABBI SHERER STARTED EACH WORKDAY THE VERY SAME WAY.



GOOD MORNING. I HOPE YOU HAVE A WONDERFUL DAY.

THANK YOU, RABBI, BUT TODAY I AM VERY WORRIED. I LOST MY IMMIGRATION CASE AND AM GOING TO BE DEPORTED ALONG WITH MY FAMILY!

PLEASE GIVE ME THE PAPERS. LET ME SEE WHAT I CAN DO.



RABBI SHERER USED THE CONNECTIONS HE HAD DEVELOPED DURING HIS KLAL WORK TO HELP THE BUILDING MANAGER AND GET THE DEPORTATION ORDER RESCINDED.

RABBI, IT'S A MIRACLE! WHAT CAN I DO TO REPAY YOU?

THERE'S NO NEED TO THANK ME. JUST KEEP TAKING SUCH GOOD CARE OF THE BUILDING.



WE MUST ALWAYS BE SURE TO CARE FOR BOTH KLAL YISRAEL AND REB YISROEL!

NATIONAL CONVENTION הוועידה הארצית

WE CAN ALL LEARN FROM RABBI SHERER. WHILE WORKING TIRELESSLY EVERY WAKING MOMENT ON BEHALF OF MANY, HE NEVER FORGOT ABOUT THE NEEDS OF EACH AND EVERY INDIVIDUAL, AND HOW EVERY PERSON HAS THE OPPORTUNITY TO MAKE A KIDDUSH HASHEM EVERY DAY.



R' AVROHOM PAM זצ"ל COULD NOT VISIT R' SHERER IN THE HOSPITAL BECAUSE HE WAS A כהן, BUT HE SENT R' SHERER A LETTER THAT BROUGHT TEARS TO HIS EYES: "THIS PAST שבת, BEFORE מוסף, WHEN WE READ THE PRAYER FOR ALL THOSE WHO FAITHFULLY TEND TO THE NEEDS OF THE PUBLIC [AND ASK] TO PROVIDE THEIR REWARD AND REMOVE FROM THEM ALL ILLNESSES AND HEAL THEIR ENTIRE BODIES ... I SAID IN MY HEART, רבונו של עולם, TO WHOM DO THESE WORDS APPLY AND ARE MORE SUITABLE THAN TO YOUR FAITHFUL SERVANT, משה בן בניה בלומה, YOU HAVE NO ONE WHO IS MORE FAITHFULLY INVOLVED IN THE NEEDS OF THE PUBLIC THAN HE. THEREFORE OUR EYES AND THE EYES OF ALL YISRAEL ARE LIFTED TOWARD YOU THAT YOU WILL REMOVE FROM HIM EVERY ILLNESS AND SEND HIM A COMPLETE CURE FROM HEAVEN, SPEEDILY, AMONG ALL THE OTHER SICK IN YISRAEL.' UNTIL HERE, MY THOUGHTS AND WHISPERED PRAYERS ON שבת קודש ..."

