



זכרון יחזקאל

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הפטרה לשבת: ויהי איש אחד ושמו מנוח (שפטים יג:כה) - **אבות ו' - מצות עשה: 7 מצות לא תעשה: 11**
דף יומי: ראש השנה כ"ג - 46 **ימים לעומר - שבועות** (אקדמות/רות) הלל שלם - ב' ימים, יזכור יום ב' דשבועות



Torah Thoughts



ותחדל לדבר אליה. ותראה כי מתאמצת היא ללכת... ותחדל לדבר אליה.

When she saw she was determined to go with her, she stopped arguing with her (רות א:יח).

Many of the guidelines of accepting גרים, converts to Judaism, are based on מגילת רות and the manner whereby רות became a גויה through נעמי. Many commentators discuss the question of רות's status at the time of her "return" from the fields of מואב. If she had already become a גויה before her marriage to מלחון, why was it necessary to undergo the conversion process again, and what was נעמי accomplishing by discouraging her from returning to לחם? If she was not a גויה, she had the status of a non-Jew. If so, why was there a requirement of יבום?

The ב"ה, in his commentary on רות, answers that in the days of דוד and שלמה, the main בתי דין did not accept גרים. In דוד's days, there was a serious concern that גרים would join out of fear of דוד's great military power. Similarly, in the days of שלמה there was concern that non-Jews would be attracted by the Jews' powerful king and their prosperity and tranquility. However, in certain cases, some lower courts did accept converts, but only on a trial basis. If the גרים would prove their loyalty and sincerity to Judaism, their גרות would be accepted retroactively. If

they were not sincere, then their גרות would be invalidated.

The ב"ה explains that the גרות of רות and ערפה was questionable. It could easily have been motivated by their desire to marry the sons of the rich and distinguished אגלימלך. When אגלימלך and then מלחון died, the גרות of רות and ערפה was put to the real test. Would they abandon their new religion now that they lost their husbands and wealth, or would they show their loyalty to Judaism by returning with נעמי? When נעמי discouraged them, ערפה departed while רות clung to her. In this way רות displayed the sincerity of her גרות.

The original גרות of רות was validated at this time. A similar situation will happen at the time of משיה. The גמרא (נבמות כד:) נמרא says that in the time of משיה גרים will not be accepted because it is feared that non-Jews will desire to join ישראל in order to benefit from the honor that Jews will achieve then.

Many old Williamsburgers will remember the well-known גר צדק, ר' Avrohom, a former priest. He raised a family of fine תורה. He was a תלמיד חכם and often attended the שיעורים of ר' Shlomo Heiman. When ר' Shlomo taught the יבמות in סוגיא about accepting גרים in the time of משיה, he turned to Reb Avrohom and, with a sweet, warm smile, he chuckled and said with a heart full of love, "Reb Avrohom! You converted just in time, before it was too late."

Adapted from: Rav Pam on the Festivals (with kind permission from ArtScroll)



Yahrzeits of our Gedolim

ב' סיון
5631 - 5997
1871 - 1937
R' Chaim Elazar Shapira of Munkács was born in Stryzow, now part of Poland. He was a 5th דור from the founder of דינוב, ר' צבי אגלימלך. He learned under his father, ר' צבי הירש, author of the יורה דעה on דרכי תשובה. He became the רב of Munkács in 1914. From his youth and on, he completed the ש"ס בכלי every two years. He was a prolific writer. In addition to the מנחת אגלעזר, he wrote ושלום and many other ספרים. He opened a ישיבה which attracted hundreds of students. He was famous as a 'Wonder Rabbi' and was visited by many world leaders, such as the Czechoslovakian President and Queen Wilhelmina of Holland, who sought the רב's advice and ברכות.

Gedolim Glimpses

The Munkácser Rebbe, R' Chaim Elazar Shapira זצ"ל, placed a strong emphasis on learning and תפלה. He encouraged his תמידים to rise early and learn גמרא before davening. He would say in the name of ר' יצחק רבינו that through the learning of גמרא, our מלאכי די' with the שמים go up to תפלות. The first letters of the name of each מלאך spell the word גמרא.



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לעיני ה' יחזקאל עייה בן יבלחטייא לייב ניי
לעיני ה' ישעיהו דוב עייה בן יבלחטייא יצחק צבי ניי

This week's Pirchei Weekly is sponsored
In honor of the wedding of Moshe and Brynde Rieder

Living with the Torah

Just One More Blast

... איש או אשה כי יעשו מקל חטאת האדם ... והתנדו את חטאתם ... ונתן לאשר אשם לו.
 ... A man or a woman who commits any of man's sins ... they shall confess their sin... he shall make restitution for his guilt (במדבר ה-ו).

One R' Moshe Chagiz asked an interesting question in his דרשה: "In פרשת מטות, the פסוק says '... a man or woman ... they shall confess... he shall make restitution for his guilt ...' The פסוק begins in the singular form, switches to the plural, and then concludes by going back to the singular form. What is this teaching us? The message is that all Jews are responsible for one another, and we even have to confess for the sins of others."

This concept of mutual responsibility works both ways. If one Jew does sincere תשובה for his own personal חטא, the תשובה can be a catalyst that causes others to do תשובה and hopefully be מקרב the אגלה!

*

The Munkácser Rebbe זצ"ל (also known as the מנחת אלעזר) had a grandson he adored named Tzvi Nossan Dovid. The boy's father, R' Baruch Rabinovich would often recall that his father-in-law's special love for this boy was in part due to the fact that he and his wife Frima, the Rebbe's only daughter, had waited a long time to have their first child. The Rebbe would often play with and "spoil" the child. The Rebbe and Tzvi were so close that Tzvi would often sit on his grandfather's lap at the שבת תיש.

In the final year of his life, the מנחת אלעזר took the שופר on the first day of the month of אלו and tested it to see whether it was in good condition. Tzvi was in the room and was visibly excited by the שופר and its sounds. He asked the Rebbe for one more blast of the שופר, and his zeide gladly obliged. From then on, for the remainder of the month, this became a ritual; the Rebbe would blow the שופר once each day for little Tzvi. On the day before ראש השנה, Tzvi was there, awaiting his daily blast from his zeide's שופר, but he was disappointed.

"Today is the day before ראש השנה," his grandfather explained. "Today we do not blow the שופר. Tomorrow morning, we will blow the שופר in the main shul and you will hear many more blasts."

The child did not understand the explanation. He knew no reason. He kicked and screamed, "Just one blast! Just one blast!"

After a while, the grandfather softened at the sound of his beloved grandchild crying, and he took the שופר and blew one blast.

On ראש השנה, the custom in Munkács was that the Rebbe spoke before blowing the שופר. That year, the Rebbe went up to the ארון הקודש, opened it and said: "רבונו של עולם, I have to do תשובה. It is written that on the day before ראש השנה one mustn't blow שופר, yet I did."

He began to sob uncontrollably and called out: "רבונו של עולם, do You know why I transgressed this מנהג? It was because my young grandchild lay on the floor begging and crying that I should only blow one blast of the שופר for him. My heart melted; I couldn't bear to watch him cry like that, so I blew once for him, though I shouldn't have."

"Tatte, Father, how can You stand by and see how millions of Your children are down on the floor, crying out to You, 'Tatte, just one blast!' תקע בשופר גדול להרדתנו, sound the blast of the great שופר which will herald the final Redemption from our terrible אלות! Even if the time is not right for it yet, even if the time for משיח has yet to arrive, Your children cry out to You — how can You stand by idly?"

The Rebbe's son-in-law would cry as he recounted this beautiful story, and he would recall how at that time the entire קהלה cried along with the Rebbe. The blowing of the שופר was delayed for a very long time. The קהלה could not regain their composure ... loud wailing was heard throughout the main shul ...

That ראש השנה, the Rebbe's תשובה was able to have a profound effect on the entire קהלה.

Adapted from reminiscences of the Rebbe's son-in-law about in Munkács

Chofetz Chaim Moment

ספר ח"ח הלכות לשון הרע כלל ד' סעיף ד'

'Eli was traveling to school on the city bus. The bus came to the bus stop where there was always at least a five-minute delay. It was at a junction of two major bus routes and, in the morning, the crowd getting on the bus always took a long time. While the bus was stopped, Eli looked out of the bus window and could not believe what he saw. He watched as the רב of a local shul ran into the corner non-kosher deli, ordered a sandwich and quickly wolfed it down.

Can Eli relate the רב's obvious, flagrant, public violation of an אסור?

*Stories adapted from Guard Your Tongue, A Daily Companion, A Lesson a Day and various real-life situations.
 Available immediately.
 was having a hypoglycemic attack — and had to eat whatever food was available immediately.
 story, or a similar version, is reported to have occurred. It turned out the deli was a kosher deli and the rabbi was a Jew favorably disposed to eat whatever food was available immediately.
 Answer: There is a mitzvah to judge a person to be a Jew favorably (חזקת הדין) unless there is clear evidence to the contrary. This is a principle of Jewish law that is applied in many situations. In this case, the rabbi's behavior is clearly a violation of the prohibition against eating non-kosher food in public. Therefore, Eli can relate the rabbi's violation of an אסור.

Questions of the Week

- Which animals from the קרבנות brought by the נשיאים allude to the אבות הקדושים?
- Which animals from the קרבנות brought by the נשיאים have a connection to שבעות? What is this connection?

1. The פר (young bull) alludes to אברהם; the איל (ram) alludes to יצחק; the עז (sheep) alludes to יעקב; the איל (ram) alludes to אברהם; the פר (young bull) alludes to יצחק; the עז (sheep) alludes to יעקב.
 2. There were 3 groups of 5 animals. The 3 groups alluded to אברהם, יצחק, and יעקב. The 5 animals in each group alluded to the 5 parts of the שבעות: אברהם, יצחק, יעקב, אברהם, יצחק.
 3. The 5 animals in each group alluded to the 5 parts of the שבעות: אברהם, יצחק, יעקב, אברהם, יצחק.

Halacha Corner

עניני דיומא
 שבתות

- If, while reciting התורה ברכות, one clearly stipulates that the ברכות should be in effect only until the next morning, one may recite the ברכות שבעות morning, even if one did not sleep.
- One who goes to sleep after שחרית שבעות morning, or on any other day, does not recite the ברכות of המפיל.

*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,
The Munkácser Rebbe, R' Chaim Elazar Shapira, left an everlasting impression on the city of Munkács. He opened schools and established a vast network of charitable institutions to ease the burden of the *עניים* in the city and the surrounding districts. In his time, the city of Munkács grew from just a few thousand to over 11,000 Jews. The Jews represented about half of the city's population.

One of the most memorable events in the city of Munkács was the wedding of Rabbi Chaim Elazar's only daughter Frima on *ט"ו אדר תרצ"ג* (March 15, 1933). Over 20,000 guests attended, coming from Europe and even the U.S. Hungary, Poland, and Czechoslovakia agreed to open their borders and no visa was necessary for people who wished to attend the wedding. Special arches were erected throughout the city in celebration of the joyous occasion.

An American filming company was sent to Munkács to document this historic event.

The Rebbe heard about the crew from America and immediately had the *חסידיים* bring the crew members over. He made a historic deal. He would be willing to allow the camera crew to record him on film on the condition that they promised to show his entire brief speech. He spoke directly into the camera and with fire in his eyes and his voice cracking, he waved his finger at the camera and pleaded with the Jews in America to keep 'sweet' *שבת*.

My *תלמיד*, imagine the noise and commotion of a city closed for this grand wedding. The Rebbe is marrying off his only child born after many years of waiting. Led by his entourage towards the *חופה*, the Rebbe suddenly stops. Over 20,000 guests, dignitaries and police all anxiously watch the Rebbe's every action. The *חתונה* has come to a standstill. What is on the Rebbe's mind? *שבת* observance in America! The Rebbe's greatest concern, at his moment of supreme joy, was for immigrant Jews lost in foreign land. What should be our worry at the time of our *שמחה*? To be concerned about other Jews!

רבי *בגידות*. Your

A letter from a Rebbe (based on interviews)

Sage Sayings

The Munkácser Rebbe would explain to his *חסידיים* the importance of making a *סיום*. The *יצר הרע* loses much of its *כח* when a person becomes accomplished in *תורה*. In a sharp but lighthearted way, he would say, *דער יצר הרע איז באקאנט מיט אַ דעך אינגער פון זי איז אַ סאך נאמען*. — The *יצר הרע* has many names. — *אין אַ סאך אַל איז ראשי תבואת סיום מסכת א* — One of them is *אין אַל* — *אין אַל* spells the 1st letters of [the Hebrew phrase], [Just] don't finish any *מסכת*!"

Adapted from: Hamaayan - R' Shlomo Katz

Understanding Davening

יום חג השבעות הזה זמן מתן תורתנו...

This day of the Shavuot festival, the time of the giving of our Torah ...

Why is the יום טוב of *שבועות* referred to as זמן מתן תורתנו, the time of the giving of our Torah? It would seem to be more appropriate to call it זמן קבלת תורתנו — the time of the receiving of our Torah. The word מתן means giving or gift. The *תורה* that we learn every day is a gift that is continually giving. It is the ultimate gift that enhances every aspect of our daily lives. For example, part of the gift of *תורה* is that the *תורה* we learn daily creates a shield that constantly protects us from lurking dangers. It is interesting to note that the *גימטריה* of *זמן מתן תורתנו* is 1,649, which is the same as *בגני בפני הפרענות* — like a protection from misfortune.

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



This Week in History

1657 / 2103 B.C.E. - The waters of the *נבול* began to subside (150 days after the rain stopped *מקצח*) arrived at the mountain of *סיני* and camped together *אחד בלב אחד* — as one man, with one heart.

2448 / 1313 B.C.E. - Six weeks after *בני ישראל* arrived at the mountain of *סיני* and camped together *אחד בלב אחד* — as one man, with one heart.

2448 / 1313 B.C.E. - On this day *יד* told *בני ישראל* to tell *ישראל* ... *אתם תהיו לי ממלכת כהנים וגוי קדוש*. ... *אתם תהיו לי ממלכת כהנים וגוי קדוש*. And you will be to Me a kingdom of ministers and a holy nation... Because of this, the day is known as *יום המיוחס*.

2448 / 1313 B.C.E. - *בני ישראל* returns *משה רבינו* reply to *יד* that they lovingly and categorically agreed to accept the *תורה*. 1st of the *הקבלה*, the 3 days of preparation, in which *בני ישראל* were taught by *משה* how to prepare themselves for *תורה* (לשיטת *הקמים*).

2448 / 1313 B.C.E. - 2nd of the *הקבלה*, *בני ישראל* wrote the *תורה*, from *בראשית* until the *מצות* that they were commanded in *הקרה*.

2448 / 1313 B.C.E. - *משה רבינו* built a *מזבח* and erected *מזבחות* at the foot of *סיני*, made a *ברית* with *בני ישראל* at which they declared: *נעשה ונשמע* — All that *יד* has spoken, we shall do and hear.

2448 / 1313 B.C.E. - The *תורה* was given to the *בני ישראל* seven weeks after *סיני*. The entire nation (600,000 heads of households), as well as the *נשמות* of ALL future generations of *בני ישראל*, heard *יד* declare the first two *דברות* of the other eight and witnessed *יד*'s communication of the other eight through *משה רבינו*. *משה רבינו* then ascended *סיני* for 40 days to receive the remainder of the *תורה* from *יד*.



RAV SHNEUR KOTLER TRAVELED TO A WEDDING IN NEW YORK CITY AND HAD AN IMPORTANT MEETING TO ATTEND IN LAKEWOOD THAT SAME EVENING.

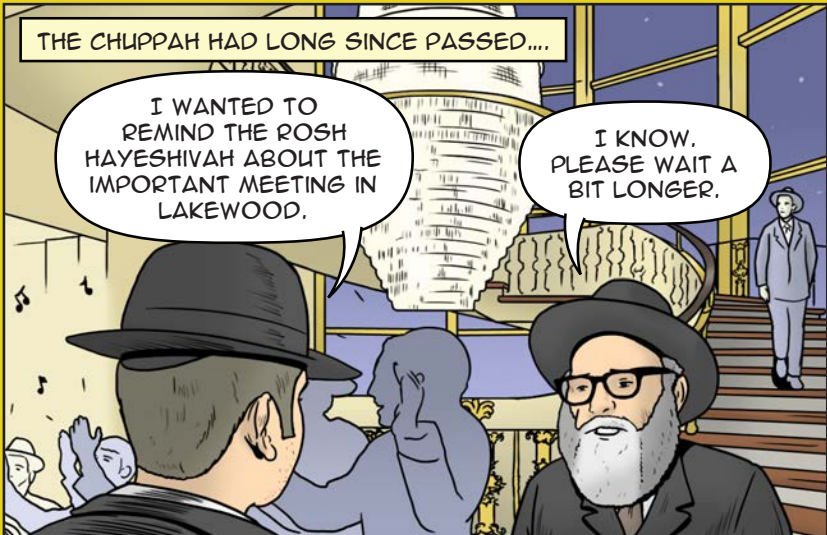
THANK YOU SO MUCH. PLEASE WAIT AT THE DOOR OF THE WEDDING HALL. I INTEND TO LEAVE RIGHT AFTER THE CHUPPAH.



THE CHUPPAH HAD LONG SINCE PASSED....

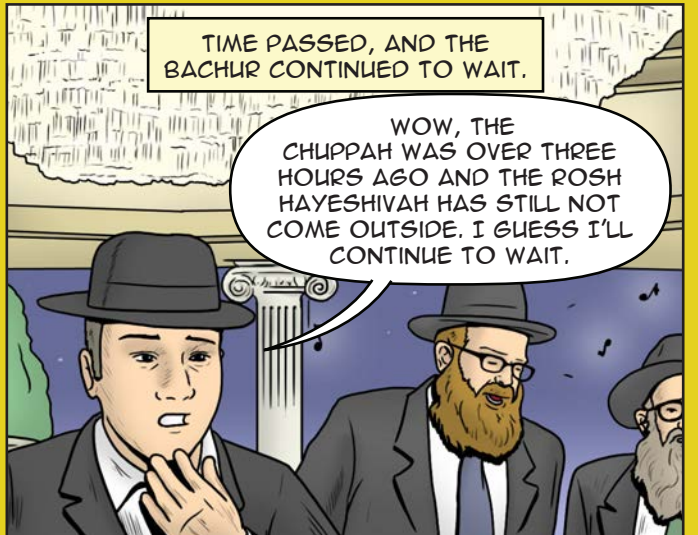
I WANTED TO REMIND THE ROSH HAYESHIVAH ABOUT THE IMPORTANT MEETING IN LAKEWOOD.

I KNOW. PLEASE WAIT A BIT LONGER.



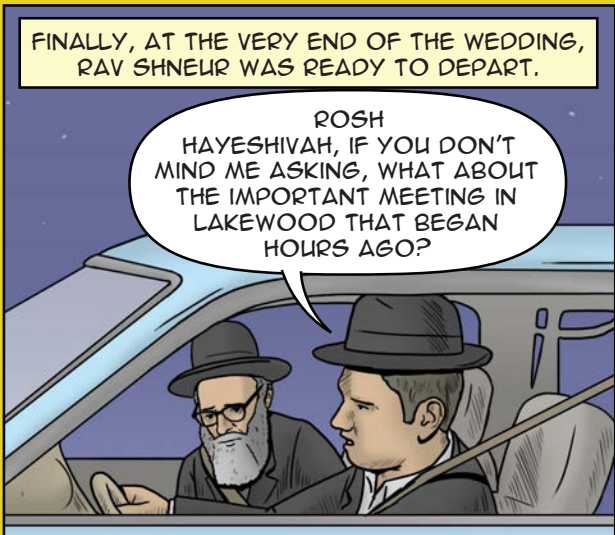
TIME PASSED, AND THE BACHUR CONTINUED TO WAIT.

WOW, THE CHUPPAH WAS OVER THREE HOURS AGO AND THE ROSH HAYESHIVAH HAS STILL NOT COME OUTSIDE. I GUESS I'LL CONTINUE TO WAIT.

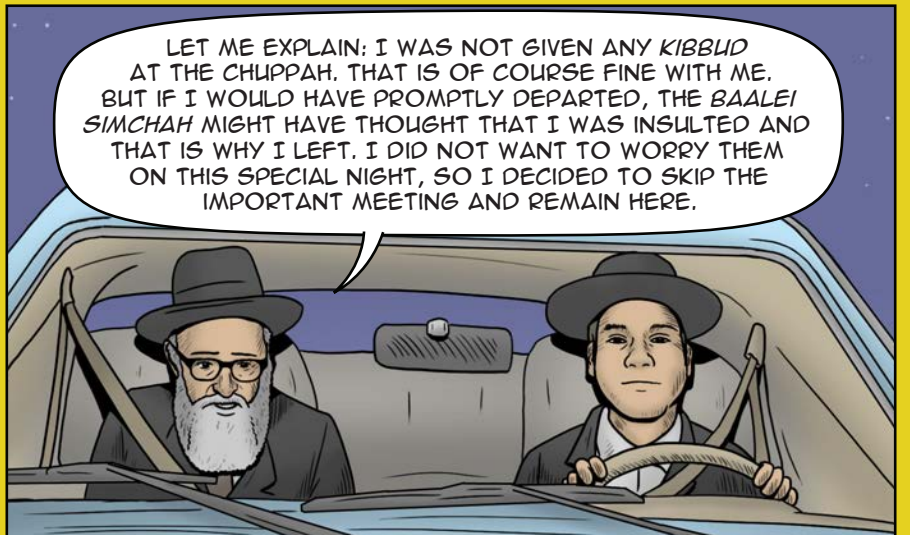


FINALLY, AT THE VERY END OF THE WEDDING, RAV SHNEUR WAS READY TO DEPART.

ROSH HAYESHIVAH, IF YOU DON'T MIND ME ASKING, WHAT ABOUT THE IMPORTANT MEETING IN LAKEWOOD THAT BEGAN HOURS AGO?



LET ME EXPLAIN: I WAS NOT GIVEN ANY KIBBLUD AT THE CHUPPAH. THAT IS OF COURSE FINE WITH ME. BUT IF I WOULD HAVE PROMPTLY DEPARTED, THE BAALEI SIMCHAH MIGHT HAVE THOUGHT THAT I WAS INSULTED AND THAT IS WHY I LEFT. I DID NOT WANT TO WORRY THEM ON THIS SPECIAL NIGHT, SO I DECIDED TO SKIP THE IMPORTANT MEETING AND REMAIN HERE.



R' YOSEF CHAIM SHNEUR KOTLER WAS BORN IN SLUTSK, RUSSIA. AS A YOUTH, HE LEARNED WITH HIS FATHER AND LATER UNDER R' BARUCH BER LEIBOWITZ זצ"ל. IN 1940, HE ESCAPED TO ISRAEL. THERE HE LEARNED IN EY YISHIVA LEI BY HIS GRANDFATHER, R' ISSER ZALMAN MELTZER זצ"ל, AND ATTENDED SEFORIM GIVEN BY R' YEchezkel SARNA זצ"ל AND THE BRISKER ROV זצ"ל. IN 1947, HE JOINED HIS FATHER IN LAKEWOOD. HE BECAME RASH YISHIVA IN 1962. HE TRANSFORMED LAKEWOOD FROM A YISHIVA OF 200 TO ALMOST 1,000 TLMIDIM AT THE TIME OF HIS NITRHA. HE ALSO PIONEERED ESTABLISHING COMMUNITY KOLLEIM IN THE UNITED STATES AND ABROAD. HE SERVED ON THE MO'NEZET GADOLI HATORAH, AGDATH ISRAEL, AND HANICH EZMAYI AND TORAH UMISORAH, AND LED THE EFFORT TO HELP REFUGEES FROM RUSSIA AND IRAN.

