



PIRCHEI Weekly

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פרשה: במדבר/שבועות - הפטרה לשבת: והיה מספר בני ישראל כחול הים... (הושע ב:א-כב)

מ"ט לעומר אבות

יום א שבועות: שמות יט-א-כ-כג, **יום ב שבועות:** דברים טו-יט-ט-ז

דף יומי: בבא קמא ו"א, ו"ב, ו"ג **שבועות:** (אקדמות/רות) הלל שלם - ב' ימים, יזכור יום ב' דשבועות



Torah Thoughts



שני חכמים בלשון המשנה ... (אבות ו: א)

The Sages taught [this chapter] in the language of the משנה ...

How many פרקים are there in מסכת אבות, five or six? If you open any סדור with פרקי אבות after מנחה לשבת, you will find that there are six פרקים. However, if you check many of the older printings of פרקי אבות, you may be surprised to discover that מסכת אבות contains only five פרקים. In fact, we find that the standard commentators (ר' עובדיה) on all the משניות are not found on the sixth פרק. What is the reason for this discrepancy? Why is this פרק, which is called תנא דבי אליהו and is from קנין תורה and is from פרק [פלה רבתי פרק ו'] added to פרקי אבות as the sixth פרק?

There are always exactly six weeks, and six שבועות, between פסח and שבועות. שבוועות explains that proper preparation for שבועות begins with learning about מדות טובות and diligence in תורה learning. This is based upon the well-known מדרש רבה in ויקרא רבה (פרשה ט', סימן ג') ויקרא רבה in מדרש רבה which is encapsulated beautifully by the following oft-quoted words of ר' עקיבא. These ideals of מדות טובות and diligence in תורה learning are appropriately found in the first five פרקים of אבות. Therefore, each week leading to שבועות we learn another פרק.

This would have left the sixth week, which is the week preceding שבועות, the יום טוב of the giving of תורה, without any פרק of

its own. It is for this reason that the קדמונים chose to add an additional פרק, which is devoted to teaching all about the ways of acquiring תורה, to be learned on the שבת before שבועות.

R' Elya Lopian זצ"ל once arrived home to find that the cleaning lady had just finished mopping the floor. R' Elya did not want to cause her any distress by dirtying the floor that she had just worked so hard to clean, so he stood at the doorway of his house, vigorously wiping his feet on the doormat to remove any dirt that might have been stuck to the bottom of his shoes.

But he was not satisfied. He stood on one foot and lifted up the other to check the sole of his shoe to see if there was any remaining dirt. He then repeated the same inspection on the other foot. The cleaning lady stood there, amazed. She exclaimed, "In my life, I have never witnessed such consideration."

דָּרְדָּר אֶרֶץ קִדְמָה לַתּוֹרָה!

The custom to recite פרקי אבות on שבת after מנחה between פסח and שבועות is an old one. The subliminal message behind this מנחה, however, is a very timely one. Learning תורה requires preparation, and the best preparation is learning ארץ קדמה לתורה.

Adapted from: לקוטי שש (with kind permission from Rabbi Shlomo Schwartz)



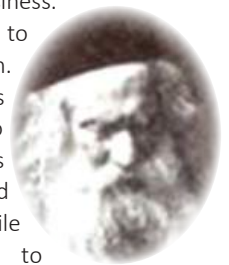
Yahrzeits of our Gedolim

Gedolim Glimpses

ו' סיון
5626 - 5708
1866 - 1948

ר' אמרי אמת, the מרדכי אלתר זצ"ל, יוכבד רבקה (Kaminer), of Góra Kalwaria, Poland. At the age of 15, he married the יהודית בת צרני, with whom he had 8 children. Sometime after her פטירה in 1922, he married his niece, פייגה מינטש, the mother of his youngest child, פנחס מנחם. He promoted unity among all Jews, and was a founder of ישראלי. He was instrumental in the establishment of תורה schools for boys and יתבנות schools for girls. In 1940, he escaped to ישראלי with several of his sons and began to slowly rebuild the חסידיות of גור. Most of his writings were buried in Warsaw. His ספר, אמרי אמת, was published by his grandson.

A חסיד had to travel to Paris on business. Before he left, the אמרי אמת asked him to buy a certain brand of cigars for him. Unfortunately, the חסיד forgot about his Rebbe's request. When he came into the אמרי אמת to ask מחילה for his neglect, the אמרי אמת explained, "Did you think that I wanted the cigars? While you were in Paris, I needed you to remember that you are my שליח. I wanted you to keep in mind that you still have a רבי in Warsaw!"



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לעיני רבי ישראל בן אברהם ז"ל
לעיני הני ישעיהו דוב ע"יה בן יבלחט"א יצחק צבי נ"י

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לע"נ הקדושים והטהורים שנהרגו על קדוש שם שמים בימי חרבן אירופא בזמן שבועות, הקב"ה ינקום דמם

Living with the Torah

וַיְדַבֵּר ה' אֶל מֹשֶׁה בְּמִדְבַר סִינַי... (במדבר א: א)
'He spoke to Moshe in the Wilderness of Sinai ...

The wilderness was symbolic of the self-sacrifice needed to learn Torah. R' Meir Shapiro, זצ"ל, explains: 'He gave the Torah on condition that they continue to fulfill its commandments, even if it required self-sacrifice on their part. The state in the Torah was given with 3 things: with fire, with water, and with the wilderness.

Fire alludes to the self-sacrifice of our ancestors, who was cast into the fiery furnace because of his belief in 'H.

Water is an allusion to the extraordinary act of Nachshon ben Aminadav, who was the first to jump into the Sea of Reeds, to sanctify 'H's Name.

The wilderness alludes to the self-sacrifice of our ancestors who traveled in the desert for forty years with complete faith in 'H.

Sacrificing one's ability to learn more in order to help a fellow Jew in his learning of Torah is one of the highest levels of self-sacrifice for Torah.

As a tenth-grader in Shuey maintained only an 85 average, but he made the most of his abilities. His R' Newirth, was very proud of Shuey's tireless efforts to grow in his learning.

A few months into the term, R' Newirth announced that he was giving a comprehensive test on the first 3 of the current Mitzvos, covering the Ten Commandments, and countless Mitzvos. Studying for the exam would be a challenge for a bright boy, and quite a formidable one for Shuey. Yet, his R' Newirth felt it was possible for Shuey to score 85, maybe even 90. It would take a good deal of work, tremendous effort, and — most of all — a great Avon.

R' Newirth did not get involved with how the boys chose. However, much to his chagrin, he saw that Shuey had chosen to learn with the very weakest boy in the class. Had he chosen one of the better boys, he would have had a greater chance of

It's Not the Grade that Counts

achieving success; by selecting this particular young man to learn with, he was essentially settling for a 70 or so.

One day went by, and although the 2 boys seemed to be learning seriously, they were focusing only on the Torah and 'H. On the second day the scenario was very much the same. The pair learned earnestly, but scarcely covered enough of the required material to do even reasonably well. Finally, R' Newirth decided to call Shuey and find out why he had settled for mediocrity. He made a point of complimenting him on his learning. After his initial praise, he revealed that he was troubled as to why Shuey had chosen to learn with this particular boy. R' Newirth felt that he was selling himself short.

Sensing the sincerity that motivated his R' Newirth's phone call, Shuey replied, "R' Newirth, although I am certainly no genius, I am much better in learning than I was in eighth grade. I was extremely weak in learning — perhaps the weakest boy in the class. My classmates teased me ... You can't imagine the pain. Then, before a test, one of the best boys in the class offered to learn with me. We weren't good friends, and he didn't need my help to do well. I would be weighing him down. I asked him why he wanted to learn with a dummy like me, but he insisted. I never felt so good! Although I didn't do that well, I didn't fail. More importantly, however, I felt very good about myself. After years of failure, I finally tasted a bit of success.

"R' Newirth, at that point in time, I accepted upon myself that if ever there was a boy in the class weaker than I whom I would be able to help in learning, I would do all I could, no matter what the cost. And a good grade on a test is a very small price to pay."

R' Newirth couldn't believe it! This incredibly sensitive young man had used his suffering as a means of helping a fellow student. He transformed his pain into another person's happiness. He could have done well on the test; however, he preferred to sacrifice his own good grade on a test for a friend's benefit.

Adapted from: *Touched by a Story 3* (with kind permission from ArtScroll)

Chofetz Chaim Moment

ספר ח"ח הלכות לשון הרע כלל י' סייע ט'

*Eli had tried all possible ways to get Dov to stop relating about the new boy who was coming to camp this year. Eli recognized that Dov would just lash out at him if he told him off; however, he would tell anyone he met his negative opinions about the new boy. Eli was well liked and feared no one. He realized that he had to stop the that Dov was spreading, even though it might get back to the new boy that Dov was speaking negatively about him.

How should Eli go about warning others about Dov's ?

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

of less than three (and warn them not to tell Dov).
is recognized as one who would easily stand up to Dov, then Eli may tell people in groups demonstrating his willingness for Dov to hear what is being said about him. **How should Eli go about warning others about Dov's ?**

Answer: As discussed before, it is best for Eli to tell groups of three or more people, thus

Questions of the week

- 1. How was related to ? Hint: was married to her uncle.
- 2. Where do we find a reference in to wearing special clothing designated just for ?

and change into a different ... (אבא אל ביתי ואל ביתי) ...
2. ... when she began by saying ...
1. They were cousins. ...
... had 5 sons: ...

Halacha Corner

עניני דיומא: הלכות שבתות

- One who remained awake learning all night should ask one who slept during the night to be him with the ברכות המעביר שנה, and אלקי לשמה, ברכת איצת, ברכות התורה
- If one slept in bed for a half-hour during the daytime on אָרָב שָׁבַעַת, then one may say himself. ברכות התורה

*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,

As a young בחור, R' Avrohom Mordechai Alter זצ"ל, the אמרי אמת, had a large library of ספרים. After he married, he added more and more ספרים to his already overflowing collection. Bookcases were built and shelves added and, in time, the library of the Rebbe of Ger was considered one of the most famous throughout Poland. The Gaon R' Menachem Ziemba הי"ד said that there was not one ספר in the enormous library in which the Rebbe was not conversant. In fact, most ספרים had marginal notes in the Rebbe's handwriting.

When the אמרי אמת was asked to become Rebbe after the פטירה of his father, the שפת אמת, he refused. He had no wish to leave the learning in his library. Eventually he capitulated, and in 1905 gave his first tisch שבוועות. It was not long before the חסידים realized that the new אדמו"ר was bent on introducing radical new changes in their established way of life.

One of the first תקנות the new Rebbe of Ger took a stand against was the tendency to daven

late, past תפלה. He made a תקנה that davening must only be during תפלה in all Gerrer shteiblach. One sincere חסיד cried to the Rebbe that he could not perform his extensive pre-davening preparations with this new rule about keeping to זמן תפלה, and his davening was now lacking its true טעם, flavor.

The Rebbe answered that in פטום הקטרת it says that if they would add even a tiny amount of honey to the mixture of קטרת, the smell would be too great for a human to bear. If so, asks the ברייטה, then why was it not added? The answer is, the תורה forbids honey to be offered up to ד'. Obviously, enhancing our עבודת ד' in a way that is contrary to the מצות of the תורה would smell foul, no matter how good a scent it seems to produce. ד' runs the world and He knows what He wants and what is best for us.

My תלמיד, often what appear to be "beautiful" מצות are not so "beautiful." Pushing others away in order to get to your seat is just one example. Can you think of others?

בגידות, Your רבי י

Story adapted from: *The Yated Ne'eman*

Sage Sayings



While hosting the אמרי אמת, R' Yosef Chaim Sonnenfeld זצ"ל honored him by asking him to sit on a comfortable armchair. The אמרי אמת politely declined, quoting חז"ל, "כל מה שאומר לך בעל הבית, עשה, חוץ מצא!" — *Everything your host requests, you should do it, except if he asks you to leave.* — כבוד אינו גורם א מענטש אוועקצוגיין פון דער — *Honor causes a person to leave this world!*

Source: *Mishpacha*

Understanding Davening



זמן מתן תורתנו...

The time of the giving of our Torah...

יום ראש השנה is a one-day יום טוב (מדיאורייתא); therefore, we refer to it [in שמונה עשרה] as יום תרועה, the day of blowing. פסח is called זמן הרתתנו, the period of our freedom, since the יום טוב is celebrated over a period of a week. Since שבוועות is a יום טוב (2 in חוץ לארץ), why don't we refer to it as יום, similar to ראש השנה? Based on the (אוי"ח תצ"ד, א) מנן אברהם ד', planned to give the תורה on the 6th of סיון; however, מנשה added an extra day and the תורה was in fact given on the 7th of סיון. The day of שבוועות is therefore referred to as the period of תורה, since the actual giving of the תורה happened the next day.



ערב שבת International Learning Program

Although every ערב שבת is a special time to learn תורה, there is a special קגלה to learn on the ערב שבת before שבוועות. For the last 48 days all of ישראל has been counting each day of the ספירה to show their love for the תורה. We have the special opportunity to enhance the upcoming שבת and יום טוב by greeting שבת with our most precious gift...the learning of תורה.

The International Pirchei שבת contest: During the weeks leading up to קבלת התורה and until שבת פרשת קרח, learn at least 45 minutes before שבת מנחה every ערב שבת, in either your בית מדרש or local ישיבה. Each week that you learn for an hour or more will be considered another entry into the raffle.

The basic rules: There is no specific למוד to learn and you can even review your שנים מקרא ואחד תרגום. However, if you can arrange for a group, and you have a שעות to learn קדושת שבת, especially about קדושת שבת, you will receive an extra chance in the raffle each week that there is a group with a שעות. This contest is open for all ages up to 12th grade.

If you are interested in joining this program, please send in your fax signed by a parent by Monday 2:00 pm to 718 506 9633. Please include your name, grade, ישיבה, city and state. Please include your contact and fax number, and your name will be entered into another drawing for a beautiful set of מקראות גדולות חוקשים!



RAV MOSHE AHARON WOULD OFTEN DAVEN IN THE OLD SHAAREI CHESED SHUL IN YERUSHALAYIM.

THOSE RETZUOS (TEFILLIN STRAPS) LOOK POSUL. TO TELL THE MAN MIGHT HURT HIM. I'LL ASK TO BORROW HIS TEFILLIN, AND EXPLAIN I HAVE SOME ISSUE WITH MY RETZUOS...

THE PERSON WAS HONORED WITH THE REQUEST...

REBBI, PLEASE USE MY TEFILLIN, BUT ON ONE CONDITION: REBBI SHOULD NOT COME UP THE 2 STEEP FLIGHTS OF STEPS TO MY APARTMENT TO RETURN THEM. I'LL PICK THEM UP FROM YOUR HOME.

FINE -- WE HAVE A DEAL!

R' MOSHE AHARON WENT TO THE SOFER. HE WAS TOLD THAT IT WOULD BE DIFFICULT TO HAVE THEM READY ON THE SAME AFTERNOON.

I AM WILLING TO PAY EXTRA, BUT I NEED THEM URGENTLY.

I CAN HAVE THEM READY BY FOUR, BUT I WILL NEED TO WORK OVERTIME. MY OVERTIME CHARGE IS AROUND 1½ TIMES THE REGULAR PRICE OF RETZUOS, AND THEN THE RAV WILL STILL NEED TO PAY FOR THE RETZUOS. DOES THE RAV WANT TO PAY SO MUCH?

IT'S FINE. HERE'S MY CHECK...

THE OWNER OF THE TEFILLIN CAME TO PICK THEM UP, BUT RAV MOSHE AHARON WAS NOT HOME. AND THEN THE MAN FORGOT ABOUT THEM...

IT'S ALMOST TEN... I'LL KNOCK LIGHTLY ON HIS DOOR.

R' MOSHE AHARON GAVE THE TEFILLIN TO THE FAMILY MEMBER WHO ANSWERED THE DOOR.

THE NEXT DAY THE MAN FOUND THE TEFILLIN BAG ON HIS DINING ROOM TABLE. WHEN HE GOT TO SHUL AND TOOK OUT HIS TEFILLIN, HE SAW THE NEW RETZUOS. AFTER DAVENING HE WENT OVER TO RAV MOSHE AHARON...

REBBI, I APOLOGIZE THAT REBBI SHLEPPED UP TO MY HOME, AND I WISH I HAD BEEN TOLD THERE WAS A PROBLEM WITH THE RETZUOS. PLEASE, THE LEAST I CAN DO IS TO PAY REBBI FOR THE NEW RETZUOS.

I DIDN'T WANT TO HURT YOUR FEELINGS. SURE, YOU CAN PAY ME. THE RETZUOS COST...

LATER, THIS MAN CAME AND TOLD RAV MOSHE AHARON'S CHILDREN THE STORY AS THEY SAT SHIVAH FOR THEIR FATHER.

INTERESTING... THE SOFER TOLD US THE SAME STORY. HE SAID MY FATHER PAID MORE THAN 1½ TIMES THE REGULAR PRICE.

PLEASE DON'T. THIS IS ONE OF THE RECEIPTS MY FATHER OBVIOUSLY WANTS TO TAKE WITH HIM.

OY! THAT IS AMAZING! I MUST PAY YOU THE DIFFERENCE IMMEDIATELY.

R' MOSHE AHARON STERN זצ"ל WAS BORN IN NEW YORK TO R' YOMTOV LIPMAN AND ESTHER STERN. HIS MOTHER WAS יעקב יוסף ר' HERMAN'S DAUGHTER (OF "ALL FOR THE BOSS"). FROM HIS YOUTH, HE LEARNED IN ישיבה תורה ודעת. 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 KAMENITZ ישיבה, WHERE HE REMAINED FOR THE REST OF HIS LIFE. EVENTUALLY, HE BECAME A מנגיד שיעור IN THE ישיבה, AND THEN THE מושיג. 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 SHMUESEN ARE FOUND IN מאש תם (FELDHEIM).