



PIRCHEI Weekly

Agudas Yisroel of America

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פרשה: נשא - הפטרה: ויהי איש אחד... ושמו מנחם ואשתו עקרה... (שפטים יג-כה)

אבות: פרק א'

דף יומי: בבא קמא י"ח **מצות עשה:** 7 **מצות לא תעשה:** 11



Torah Thoughts



וּבְיָאוּ אֶת קָרְבָּנָם... שֶׁשׁ עֲגֵלֹת צֶבֶד וְשֵׁנֵי עֶשֶׂר בָּקָר עֲגָלָה עַל שְׁנֵי הַנְּשִׂאִים וְשׂוֹר לְאֶחָד וּנְקִירֵבוֹ אוֹתָם לִפְנֵי הַמִּשְׁכָּן (בְּמִדְבָּר ז': ג)
They brought their offering ... six covered wagons and twelve oxen — a wagon for each two leaders and an ox for each — and they brought them before the Tabernacle.

The נְשִׂאִים spared no expense in the offerings they brought to ד' upon the inauguration of the מִשְׁכָּן. They brought numerous animals — each נְשִׂאִי offered a young bull, a ram, and a sheep for an עֵלָה; a he-goat for a תַּטְּסָאָת; two cattle, 5 rams, 5 he-goats, and 5 sheep for a שְׁלָמִים. They also brought מִנְחֹת, fine-meal offerings, with oil in silver bowls and silver basins, and בְּשָׂמִים, *incense*, in golden ladles. They brought their offerings in wagons drawn by oxen; each נְשִׂאִי provided one ox.

One component of their offering stands out: the wagons. The תּוֹרָה introduces the offerings of the נְשִׂאִים by telling us that they brought only 6 covered wagons, not 12; a wagon for each two leaders. Could it be that the same נְשִׂאִים who spared no other expense for a קָרְבָּנָת then decided to "carpool" when it came to the wagons? If they wanted to cut corners, there were plenty of parts of their offering on which they could save money without having to rely on each other to share wagons. There is obviously a deeper reason for each pair of נְשִׂאִים sharing the expense of a wagon.

The period of the inauguration of the מִשְׁכָּן was a time that easily could have been problematic. Each נְשִׂאִי was given one day to show his personal commitment to ד' and the מִשְׁכָּן. If the נְשִׂאִים would have allowed any form competitiveness, it could have led to מַחְלָקָת

very easily. Although each נְשִׂאִי would have meant it לְשֵׁם שְׂמִימָה, as his way of showing honor to ד', it could have set off a מַחְלָקָת among the rest of the nation

The נְשִׂאִים wanted to set an example: The inauguration of the resting of the שְׁכִינָה in the מִשְׁכָּן was not חֵס וְשָׁלוֹם a place for competitiveness. Not only did they agree upon a standard donation, but they demonstrated their unity by sharing the expense of one component of their offering.

Perhaps we can now understand a difficult comment from יוֹסֵף. We read in וַיִּגַּשׁ that יוֹסֵף revealed his identity to his brothers and instructed them to go inform יַעֲקֹב that he was alive. יוֹסֵף sent them home with wagons equipped to transport יַעֲקֹב and all his descendants down to Egypt. The תּוֹרָה tells us that when the שְׂבָטִים first told יַעֲקֹב that יוֹסֵף was alive, he did not believe them, but when he saw the wagons that יוֹסֵף sent, his spirit was revived. Why did the wagons revive יַעֲקֹב's spirit?

יַעֲקֹב notes that the wagons that יוֹסֵף sent represented the wagons that would be brought by the נְשִׂאִים several generations later. יַעֲקֹב was concerned that the cause of all his troubles was jealousy and מַחְלָקָת between the שְׂבָטִים. יוֹסֵף was now a ruler over his brothers. Other שְׂבָטִים were destined for different roles and missions. When יַעֲקֹב saw that the נְשִׂאִים would unite in their service to ד', he realized that his descendants would live in harmony, and his spirit was revived.

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



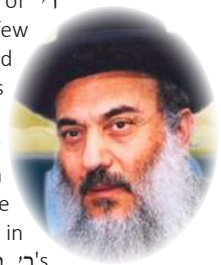
Yahrzeits of our Gedolim

י"ד סיון
5701 - 5760
1940 - 2000

רחל and חכם יַעֲקֹב נְרוּשְׁלִים was born in ר' נסים יגן זצ"ל. He went to Lakewood at age 20, where he learned under ר' ר' for 4 years and became very close with the מְשֻׁנָּה, מְשֻׁנָּה, מְשֻׁנָּה, attending the *shmuessen* of ר' חיים שמואלביץ, אָרָץ יִשְׂרָאֵל regularly. After serving as ראש שְׂבִיבָה, he organized a religious קהלה of 100 families in מוֹעֵד רֵאשׁ שְׂבִיבָה near Haifa and became their רב. He returned to ארץ ישראל a few years later as the מְשֻׁנָּה in בְּיַת אֶרֶץ. In 1979, he founded both Arachim and כּוֹלֵל and was זוכה to awaken thousands of people to become תְּשׁוּבָה. בְּעֵלֵי תְּשׁוּבָה a collection of his inspiring שְׁעוֹרִים.

Gedolim Glimpses

A man in בְּרַק בְּנֵי בְּרַק who enjoyed the tapes of ר' ר' bought a new car and left a few tapes in it. One Friday night, he noticed that his car had been stolen. To his amazement, he found the car back in its place on שַׁבָּת morning! On the window was attached a small scrap of paper with the words, "I stole the car, I heard the tape, and I decided to return it." The tape in the car's player was about theft. ר' נסים words made such a powerful impact that the thief returned the car!



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לעיני ר' ישראל בן אברהם ז"ל
לעיני ה' ישעיהו דוב ע"ה בן יבלחט"א יצחק צבי נ"י

This week's Pirchei Weekly is sponsored

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

Living with the Torah

Mutual Admiration

זאת חֲנֻכַּת הַמִּזְבֵּחַ בְּיוֹם הַמִּשָּׁח אֹתוֹ מֵאֵת נְשִׂאֵי יִשְׂרָאֵל ... (במדבר ז: פד)
 This was the dedication of the Altar, on the day it was anointed, from the leaders of Israel ...

The Torah records each of the נְשִׂאִים's dedication offerings, though all were identical. The מְדַרְשֵׁים explain that the נְשִׂאִים did not confer with one another and decide to each bring the same offering. Rather, each נְשִׂאִי had different reasons for his offering and intended different symbolisms, and Heaven ordained that through their reckonings, they arrived at the identical offering. The Ponovezher רֵאשֵׁי הַשִּׁבְתָּה, R' Eliezer Menachem Shach זצ"ל, saw an important lesson in this. In authentic service of הַקְבִי"ה, there are many paths. What is crucial is that one's way of life and outlook must be rooted in authentic תּוֹרָה law. If such is the case, then all paths will ultimately lead to the same result – a firm attachment to the נְשִׂאִים and His תּוֹרָה.

We can take this lesson one step further. Since there is more than one path in serving הַקְבִי"ה, it is important that members of different paths respect one another, and certainly not denigrate one another. The מְדַרְשֵׁים states that one of the miracles at סוּף was that each of the 12 tribes had its own path, crossing between transparent walls of frozen water on either side. The tribes could see each other as they crossed. Some explain that this was meant to teach the Jewish people: Hold firm to the מְהַגִּים of your "tribe" – your family, your community – but always view other groups with respect and love.

The relationship between R' Avrohom Yehoshua Heschel זצ"ל, the Kapishnitzer Rebbe, and the outstanding luminaries of the Lithuanian תּוֹרָה world was one of true love and deep admiration. The Rebbe was extremely close with R' Aharon Kotler זצ"ל. The Rebbe once said, "If R' Aharon would tell me to run 100 miles, I would do it." R' Aharon referred to the Rebbe as "הַחֶסֶד הַגָּדוֹל הַדוֹר."

At the Friday night meal at an Agudath Israel Convention, R' Aharon shared a table with R' Yaakov Yitzchok Ruderman זצ"ל, who was accompanied by his תַּלְמִיד at Yeshivas Ner Israel, R' Shmuel Bloom. At a nearby table sat the Rebbe and other chassidic leaders. R' Aharon marveled at the Rebbe's level of חֶסֶד. He related that one summer, he and the Rebbe were guests at the Lederer's Hotel in Fleischmanns, NY. At the Friday night meal, the Rebbe hurried over to R' Aharon with חֲלוֹת and wine for קִידוּשׁ, like a child who eagerly serves an adult.

During his summer respite, R' Aharon would deliver a נְקִמָּה at the hotel. The Rebbe would attend, remaining on his feet the entire time.

R' Aharon, a dynamic proponent of the חֲנוּךְ עֲצֵמָאֵי school system in Israel, served as the president of the system's American fund-raising organization and worked tirelessly for it. The Rebbe, a founding member, worked hand in hand with R' Aharon on its behalf. R' Aharon would say that were it not for the Rebbe, he would have been unable to cope with the pressure of his commitment to ensure עֲצֵמָאֵי's existence and growth.

R' Aharon once visited him and asked the Rebbe to accompany him on some fund-raising visits. Though the Rebbe was feeling ill that day, he immediately donned his coat and headed out the door, explaining to those concerned, "I am a soldier – if the 'General' of יִשְׂרָאֵל asks one to go, one goes!"

Mr. Heshy Jacob was present when R' Aharon asked the Rebbe's נְבִיאֵי to write a קוּוֹיטל, which R' Aharon took with him when he entered the Rebbe's private room to see him. The two spent a long time together. When R' Aharon emerged, another רֵאשֵׁי הַשִּׁבְתָּה, who was waiting to see the Rebbe, expressed surprise that R' Aharon, who was of Lithuanian origin, would engage in the Chassidic custom of having a קוּוֹיטל written. R' Aharon replied, "If you would know the Rebbe as I know him, you would also write a קוּוֹיטל."

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

Chofetz Chaim Moment

ספר ח"ח הלכות לשון הרע כולל י" סעיף י'

*Eli and לוי were learning the גְּמָרָה in יוֹם יוֹם. They were wondering about the unusual names of הַמְּצָאָה and הַמְּצָאָה. It seemed so unusual that these were the names of people. Why would a parent name a child הַמְּצָאָה or הַמְּצָאָה? It is also interesting for תּוֹרָה to tell us the names of the people involved. Why was this not a question of הַרְעָה? It is interesting to note on the next פָּרָשָׁה (ו.ו.) – כִּי שְׁמוֹ: אֵלִי וְלֵוִי. Why?

Is there any other reason for the names הַמְּצָאָה and הַמְּצָאָה?

*Stories adapted from Guard Your Tongue, A Daily Companion, A Lesson a Day and various real-life situations. When a real name is mentioned in a story, it is not meant to be taken literally. It is used as a placeholder for a real name without purpose. "Small" hints to the cause of why it happened. It was a father and son with hatred over a "small" difference. Some explain that אֵלִי and לֵוִי are not real names, but rather a hint to the cause of why it happened. It was a father and son with hatred over a "small" difference. Some explain that אֵלִי and לֵוִי are not real names, but rather a hint to the cause of why it happened. It was a father and son with hatred over a "small" difference.

Questions of the Week

1. Which animals from the קְרָבָנוֹת brought by the נְשִׂאִים allude to the אֲבוֹת הַקְּדוֹשִׁים?
2. Which animals from the קְרָבָנוֹת brought by the נְשִׂאִים have a connection to שְׂבוּעוֹת? What is this connection?

1. The (ram) alludes to אֵלִי; the (young bull) alludes to לֵוִי; the (goat) alludes to אֵלִי; the (sheep) alludes to לֵוִי. (1:21-7:23).
 2. There were 3 groups of 5 animals: The 3 groups allude to אֵלִי, לֵוִי, and אֵלִי. The 5 alludes to the 5 parts of a ram, אֵלִי, אֵלִי, אֵלִי, אֵלִי, and אֵלִי. (7:23-1:21).

Halacha Corner

עֲנִי דְּוֹמָא: - תַּחֲנוּן אַחֲרֵי שְׂבוּעוֹת

- Some refrain from saying תַּחֲנוּן only on שְׂבוּעוֹת; אֲחֵרִים תַּחֲנוּן until after יוֹם יוֹם. However, many wait until after יוֹם יוֹם.
- If one is מְתַפַּל in a place where the מְנַהֵג of saying תַּחֲנוּן after שְׂבוּעוֹת is different from one's מְנַהֵג, one must follow the מְנַהֵג (לא תתגדוד) to act differently.

*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,

It was during the **יום כפור** War (1973) that R' Nissim Yagen זצ"ל resolved to dedicate his life to helping Jews become **בעלי תשובה**. During the war he worked in the extremely difficult task of identifying the dead. He was in constant pain to see young lives cut short. He davened to **די** with a broken heart, "די, these **נשמות** didn't keep **שבת** and other **מצוות** ... So let's make a deal! You let them live and I'll work to bring them back to You!"

Shortly after, he founded **ערכים** [Arachim] with a few others. He was the one who gave the name **ערכים** to the organization. For years he gave seminars and lectures to the non-religious in **ישראל** and all over the world. A few years before his **פטירה** he was asked to give a **שעור** in **ישיבת מקדש מלך** in New York. R' Nissim came, spoke and left. One of the **בחורים** who attended the **שעור** was a young American **בחור** who wanted to remain studying in **ישיבה**, but his parents had adamantly refused to let him remain more than one

year. He had taped R' Nissim's lecture and, after he returned home, enjoyed replaying it in his car's tape recorder whenever he traveled.

One day, his mother took the car, and found herself stuck in a major traffic jam. To help pass the time, she listened to the tape of Rav Nissim's **שעור**.

By the time she reached her destination, she had heard the tape twice. When she came home that night, she called aside her son and said, "You wanted to remain in **ישיבה** and I insisted you leave? I changed my mind. You can go!"

My **תלמיד**, we can never fathom the outcome of our words or actions. R' Nissim last words to his son-in-law were, **ומצדיקי הרבים ככוכבים לעולם ועד** — *Those people who bring the public to righteousness are like stars forever* (ג. **דניאל**). R' Nissim strove to enhance the Glory of **די** in this world, and now his star shines brighter every day!

יהי זכרו ברוך!

רבי Your **בדידות**,

Story adapted from: **The Yated Ne'eman**

Sage Sayings



R' Nissim Yagen זצ"ל, a great orator, never decided exactly what he would speak about in advance. He explained (in his native tongue), " **אזוי ווי א דאקטער וועט נישט צוגרייטן דער מעדיצין פאר** — Just as a doctor does not prepare his medicine before seeing his patient, — **אזוי אויך, וויל** — **איך נישט פארויס זען וואס איך גיי זאגן פאר דעם וואס איך זעט צו** **איך נישט פארויס זען וואס איך גיי זאגן פאר דעם וואס איך זעט צו** **אזוי ווי א דאקטער וועט נישט צוגרייטן דער מעדיצין פאר** — so too, I do not decide which message is appropriate before I see the audience to whom I am speaking!"

Source: Adapted from a **דרשה** from Rabbi Nissim Yagen זצ"ל

Understanding Davening



Introduction to **תחנון** (continued)

One of the main reasons for reciting **תחנון** is to protect **ישראל** from the daily **דין**, **judgment**. Twice a day we ask **די** to be **שומר** **עם ישראל**, to watch over **ישראל**, **ישראל**. R' Akiva Eiger in the name of the **הסד לאברהם** uses this to explain the sharp words **בלק** said to **בלעם** (במדבר כג: יא): "What have you done to me? I hired you **לקב**, to curse, my enemies — but behold! You have even **ברך**, **blessed them!**" A typical (non-leap) year has 354 days. On 222 days (**ברך** of **גימטריקה**) we say **תחנון** to protect us from **דין**. On 132 days (**לקב** of **גימטריקה**) we do not say **תחנון** since they have extra **קדשה** and are **ימי רצון**, **days of mercy**. **בלעם** was hired to curse [**לקב**] these 132 days into days of **דין**. **די** turned around his wicked plan and made the 222 days of **דין** into **ברך**, **blessed days**.



ערב שבת The 2nd International Learning Program

What better way to spend an **ערב** right after **שבעות** with the special **קבלה** of learning this **שבת**! For 49 days all of **כלל** **ישראל** counted each day of the **פירה** to show their love for **תורה**. Many have the **מנהג** to stay up all night on the 1st (and a few on the 2nd) night of **שבעות** and show their love for **תורה**. This upcoming **ערב שבת** will be a **תזקה** and will crown your **שבת** with **שקחה** and **שמחה**.

The International **שבת** **פירכה** contest: During the weeks leading up to **קבלת** and until **פרישת קרח**, learn at least 45 minutes before **מנחה** every **שבת** in either your **ישיבה** or local **מדרש**. 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**. However, if you can arrange for a group, and you have a **שעור** to learn **שבת**, especially about **שבת**, you will receive an extra chance in the raffle each week that there is a group with a **שעור**. 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** **וגדולות חומשים**!



LEARNING FROM OUR LEADERS

בס"ד
PIRCHEI AGUDAS YISROEL OF AMERICA

R' MICHEL YECHIEL ARYEH MUNK'S SON ONCE VISITED R' GUSTMAN.

YOUR FATHER IS MY YEDID NEFESH (LIT. SOUL MATE)... BUT HE CANNOT BE TRUSTED!

WHAT?! MY FATHER CAN'T BE TRUSTED??

AFTER R' GUSTMAN SAW THE LOOK OF ASTONISHMENT ON THE YOUNG MAN'S FACE, HE SMILED AND EXPLAINED...

I WAS SITTING AND TALKING WITH YOUR FATHER WHEN I RECEIVED A CALL FROM A DISTRAUGHT WIDOW;

PLEASE HELP ME, RABBI! I CANNOT GO ON - I HAVE NO MONEY WITH WHICH TO PAY MY BILLS. PLEASE, RABBI, HELP ME!

I AM EXTREMELY SORRY, I AM NOT IN A POSITION TO HELP AT THIS TIME.

I THOUGHT THAT WAS THE END OF THE STORY. UNTIL A FEW DAYS LATER...

RABBI, YOUR KINDNESS SAVED ME AND MY FAMILY IN MANY WAYS. I CAME TO SAY THANK YOU!

UH, REBBETZIN, I HAVE NO IDEA WHAT YOU ARE TALKING ABOUT... I WASN'T ABLE TO HELP...

REBBI, LOOK: I RECEIVED THIS ENVELOPE DELIVERED BY A MESSENGER!

From: R' Gustman

PLEASE DELIVER THIS TO 13 RECHOV...

I REALIZED WHAT HAPPENED. YOUR FATHER TOOK THE MONEY OUT OF HIS OWN POCKET AND, IN HIS DESIRE TO REMAIN ANONYMOUS, HE ATTRIBUTED THE DONATION TO ME!

AND NOW YOU KNOW WHY YOUR FATHER CAN'T BE TRUSTED!

R' MICHAEL YECHIEL ARYEH מנחם זצ"ל WAS BORN IN BERLIN TO R' EZREIL AND SELMA MUNK. HE WENT TO LEARN IN YESHIVAS NITRA AT AGE 17. HE WENT ON TO LEARN IN SLABODKA, WHERE HE STUDIED FOR 5 YEARS, EARNING SMICHA FROM R' MOSHE MORDECHAI EPSTEIN ZT"ל. WHEN HIS FATHER EMIGRATED TO ארץ ישראל, HE BECAME רב OF יתד ישראל CONGREGATION. LATER, HE SERVED AS ROV IN LONDON AND ROXBURY. HE MARRIED MIRIAM LEITNER IN 1939 AND CAME TO THE US IN 1941. IN 1943, HE WAS THE FOUNDING PRINCIPAL OF BAIS YAAKOV OF BORO PARK, NY. HE TOOK UP HIS FATHER'S FIGHT FOR THE PRESERVATION OF שחיטה IN THE US. HE PUBLISHED נאמנה שו"ת (עדות נאמנה שו"ת), ועדות נאמנה שו"ת / עולם האותיות AND THE WISDOM OF THE א-ב. HE RETIRED IN ארץ ישראל AND TAUGHT UNTIL HIS LAST DAYS IN ירושלים.



For any inquiries or comments please feel free to call 347-838-0869 • Illustrated by: Yishaya Suval www.leilshishi.com

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