



# PIRCHEI Weekly

Agudas Yisroel of America

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פרשה נשא הפטרה: ויהי איש אחד... ושמו מנחם ואשתו עקרה... (שפטים י"ב-כ"ה)

אבות פרק א' דף יומי: בכורות נ"ט

מצות עשה: 7 מצות לא תעשה: 11

## Torah Thoughts

וַיָּבִיאוּ אֹת קָרְבָּנָם... שֵׁשׁ עֹלֹת צֶבַע וְשֵׁנִי עֶשֶׂר בָּקָר עֲגֹלָה עַל שְׁנֵי הַנְּשִׂאִים וְשׁוֹר לְאֶחָד וַיִּקְרִיבוּ אוֹתָם לַיהוָה הַמִּשְׁכָּן (במדבר 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 י' upon the inauguration of the מִשְׁכָּן. They brought numerous animals — each נְשִׂאָה offered a young bull, a ram, and a sheep for an עֹלָה; a he-goat for a חֲסִידָה; 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 בִּשְׁמִימִים, incense, in golden ladles. They brought their offerings in wagons drawn by oxen; each נְשִׂאָה 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 the קָרְבָּנוֹת 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 נְשִׂאָה was given one day to show his personal commitment to י' and the מִשְׁכָּן. If the נְשִׂאִים would

have allowed any form of competitiveness, it could very easily have led to מַחֲלָקָה. Although each נְשִׂאָה would have meant it as his way of showing honor to י', it could have set off a מַחֲלָקָה 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 דעת זקנים מבעלי תוספות. We read in פרשת ויגש that יוסף revealed his identity to his brothers and instructed them to go inform יעקב that he was alive. יוסף sent them home with wagons equipped to transport יעקב and all his descendants down to Egypt. The תּוֹרָה tells us that when the נְשִׂאִים first told יעקב that יוסף was alive, he did not believe them, but when he saw the wagons that יוסף sent, his spirit was revived. Why did the wagons revive יעקב's spirit?

דעת זקנים notes that the wagons that יוסף sent represented the wagons that would be brought by the נְשִׂאִים several generations later. יעקב was concerned that the cause of all his troubles was jealousy and מַחֲלָקָה between the נְשִׂאִים. יוסף was now a ruler over his brothers. Other נְשִׂאִים were destined for different roles and missions. When יעקב saw that the נְשִׂאִים would unite in their service to י', he realized that his descendants would live in harmony, and his spirit was revived. Adapted from Rabbi Frand on the Parashah 2 (with kind permission from ArtScroll)



## Yahrtzeits of our Gedolim

י"ז סיון  
5701 – 5760  
1940 – 2000

ר' ח'לל and ח'סם יעקב לירושלים was born in יגן נסים in 1940. At age 20, he went to Lakewood where he learned under ר' שניאור קקלר זצ"ל and became very close with the מוה"ר זצ"ל. He then continued learning in יגן נסים שבדרון and ר' חיים שמואלביץ זצ"ל, attending the shmuessen regularly. After serving as ראש ישיבה, he organized a religious קהילה of 100 families near Haifa and became their רב. He returned to יגן נסים a few years later as the מוה"ר זצ"ל. In 1979, he founded both Arachim and יעקב כולל and was זוכה to awaken thousands of people to become תשובה. בעלי תשובה collection of his inspiring שיעורים.

## Gedolim Glimpses

A man in יגן נסים who enjoyed the tapes of ר' יעקב 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 שבת 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' יעקב's words made such a powerful impact that the thief returned the car!



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This week's Pirchei Weekly is dedicated

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

to the Eckstein family upon the birth of their new granddaughter.



וַיִּקְרִיבוּ נְשֵׂאֵי יִשְׂרָאֵל רָאשֵׁי בֵּית אֲבֹתָם ... וַיָּבִיאוּ אֶת קַרְבָּנָם לִפְנֵי ד' (בַּמִּדְבָּר  
ז: ב-ג)

*The princes of Israel, the heads of their fathers' household ... brought their offerings before 'T...*

Why did the **נְשִׂאִים** (Tribal Princes) see fit to be the first contributors at the inauguration of the altar, while they did not do so by the **מִשְׁכָּן**'s construction? [At the time of the construction] the **נְשִׂאִים** said, "Let the people donate whatever they wish to donate, then we will supply whatever is lacking." However, when the people contributed all that was needed, ... the **נְשִׂאִים** said, "What is left for us to do?" They brought the **אבני שֹׁהַם** ... Therefore, they were the first to contribute at the dedication of the altar (**רש"י שְׁמוֹת לז: כז**).

R' Yehuda Zev Segal זצ"ל noted that the בני ישראל's intentions were meritorious. They had no idea how much or how little would be needed to supplement the people's contributions, yet they generously offered to provide any missing item. Nevertheless, this approach was found wanting. While everyone else rushed home with alacrity, they remained in their places. Apparently, they should have taken note of the people's eagerness to have a share in the מִשְׁכָּן and realized that the possibility existed that there would be nothing left for them to bring. This oversight is recorded for eternity — for us to learn an important lesson.

There is another lesson that we can learn from the נְשִׂאִים. Some people are quick to “throw in the towel.” If they make a mistake or if they encounter difficulties in a specific area, they give up and declare failure. The נְשִׂאִים were different. They made a mistake, but instead of despairing, they learned from their mistake, and did whatever they could to make up for it by being the first to bring offerings at the חֲנֻכַּת הַמִּזְבֵּחַ, *Altar’s dedication*.

R' Aharon Porush זצ"ל lived in ירושלים in the early 1900's. He was the treasurer of the Eitz Chaim Yeshivah and was an outstanding תלמיד חכם. He delivered a daily שיעור to working men in the Holy City.

One day, a newly arrived immigrant began attending the **שַׁעוּרִים**. He was an elderly man who had recently arrived from Russia with his wife. The man attended the **שַׁעוּר גְּמָרָה** every day without fail, and was always there on time. He always seemed to be listening attentively, but never once did he utter a word. In a conversation with R' Aharon one day, the man related the following:

He had been drafted into the Czar's army and had been a soldier for many years. He had emerged religious, but totally ignorant of תורה. Now, as an old man, he had finally realized his lifelong dream of living in ארץ ישראל.

"I am old and my mind is not what it used to be. I cannot even understand a basic תורה discussion. My time to leave this world is approaching and what have I got to show for it? I can still recite from memory the names of the Czar and all the members of his family, as I was forced to do each morning as a soldier in the Russian army.

"But when I come before the Heavenly Court, they will not be interested in hearing me recite those names. So what *will* I be able to recite? Well, I said to myself: 'if I know the names of the Czar's family, at least I should know some of the names of the great Sages of the Talmud, the distinguished members of the family of Israel.'

"That is why I attend your שיעור every day. I do not understand the discussion, but I do remember the names being mentioned"

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

## Chofetz ChaimMoment

ספר ח"ח הלכות רכילות כלל ט' סעיף ה'

\*Eli needed major work done on his unfinished basement. He noticed an advertisement in the local newspaper for a contractor who guarantees the lowest prices and free estimates. Eli called the fellow to review the work needed. The price quoted was far lower than anything Eli had heard. Eli decided to sign the deal immediately and gave a 10% deposit. Shlomie knew that Eli's contractor was a dishonest person and wanted to warn Eli to be wary about the work being done.

*Should Shlomie inform Eli about the contractor?*

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

**Answer:** Shlomie should obviously (with the 5 conditions) be permitted to inform Eli about the contractor's dishonesty. However, if Eli is the type of person that will react in an improper manner and would cause the contractor harm, it is **not** Shlomie's obligation to discuss with a 7 how to handle the situation.

## Questions of the week רש"י

1. Which animals from the קרבנות brought by the נשיאים allude to the אבות הקדושים?
2. Which animals from the קרבנות brought by the נשיאים have a connection to שבועות? What is this connection?

[illegible]

- Some refrain from saying תַּחֲנוּן only on **חג שבועות** ואִקְרֹוּ חַג שְׁבוּעוֹת; others do not say תַּחֲנוּן until **י"ב סיון**. However, many wait until after **י"ג סיון**.
- A **מִתְפַּלֵּל** in a place where the **מִקְוֶה** of saying תַּחֲנוּן after **מִקְוֶה הַקִּיּוּם** differs from his **מִנְהַג** must follow the **מִנְהַג**. Acting differently is wrong and is a violation of **לֹא תִגְדְּרוּ**.

\*Since we only discuss 1-3 מלזן, it is important to consider these מלזן 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 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 עֲרָכִים [Arachim] with a few others. He was the one who gave the name עֲרָכִים to the organization. For years he gave seminars and lectures to the non-religious in אֶרֶץ יִשְׂרָאֵל and all over the world. A few years before his פטירה he was asked to give a נשמה מחדש מלך in New York. R' Nissim came, spoke and left. One of the בחורים who attended the נשמה מחדש was a young American בחור who wanted to remain in ישיבה, but his parents had adamantly refused to let him

learn for 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 נשמה מחדש.

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 כפוכבים לעולם ועד" — *Those people who bring the public to righteousness are like stars forever* (ג:יב). R' Nissim strove to enhance the Glory of די in this world, and now his star shines brighter every day!

יהי זכרו ברוך!

בגידות, רבי Your

Story adapted from: The Yated Ne'eman (with kind permission)

## Masmidei HaSiyum Monthly Winners

**Grade 3** — Yehuda Tatel, Tiferes Torah; Lakewood, NJ; Shmuel Atlas, Tiferes Elimelech; Brooklyn, NY.

**Grade 4** — Yosef Reuven Rabinowitz, Yeshiva Ketana; Passaic, NJ; Menachem Chaifetz, The Cheder; Baruch Ben-haim, Yeshivat Derech Eres; Brooklyn, NY.

**Grade 5** — Mordechai Mansour, Yeshivat Ateret Torah; Brooklyn, NY.

**Grade 6** — Yisroel Yaakov Cohen, Yeshiva Bais Yehuda; Southfield, MI; Moshe Shlomo Silverberg, Darchei Torah; Shmuel Frank, Torah Vodaath; Brooklyn, NY.

**Grade 7** — Shlomo Aron, Ohr Baruch; Chicago, IL.

## MASMEIDEI HASIYUM

**Grade 1** — Yitzy Victor, Yeshiva Elementary School; Miami Beach, FL; Israel Ades Tuachi, Yeshivat Ateret Yosef; Mexico, MX; Yosef Chaim Feit, Yeshiva Ketana; Passaic, NJ; Aryeh Yitzchak Perlstein, Ohr Shraga; Mordechai Smith, The Cheder; Ezra Zelmanovitz, Tiferes Yisroel; Avraham Alter Korsinsky, Yeshiva Torah Vodaath; Brooklyn, NY; Avi Plaut, Yeshiva Ketana of Queens; Fresh Meadows, NY.

**Grade 2** — Yitzchak Shalom, Keter Torah of Deal; Eatontown, NJ; Solomon Kaffif, Yeshivat Derech Eres; Brooklyn, NY; Meir Bondi, Siach Yitzchok; Far Rockaway, NY; Ariel Friedberg, Yeshiva Ketana of Manhattan; New York, NY; Kalles Ezra, The Toronto Cheder; Toronto, ON.

**Grade 3** — Yaakov Nayman, Yeshiva Bais Yehuda; Southfield, MI; Nossan Meir Bloch, Talmud Torah Ohr Elchonon; Eli Ribiat, Tashbar; Yosef Brafman, Yeshiva Even Yisroel; Lakewood, NJ; Mordechai Shemesh, Ateret Torah; Gavriel Shalom Suval, Torah Temima; Brooklyn, NY; Dovid Leiner, Cheder D' Monsey; Spring Valley, NY; Yochanan Ackerman, Yeshiva Merkaz Hatorah (RJJ); Staten Island, NY; Avrohom Noach Skorski, Derech Hatorah; Cleveland, OH; Yossi Adler, Bobov Toronto; Toronto, ON; Shmuel Ozeri, Torah Day School; Dallas, TX.

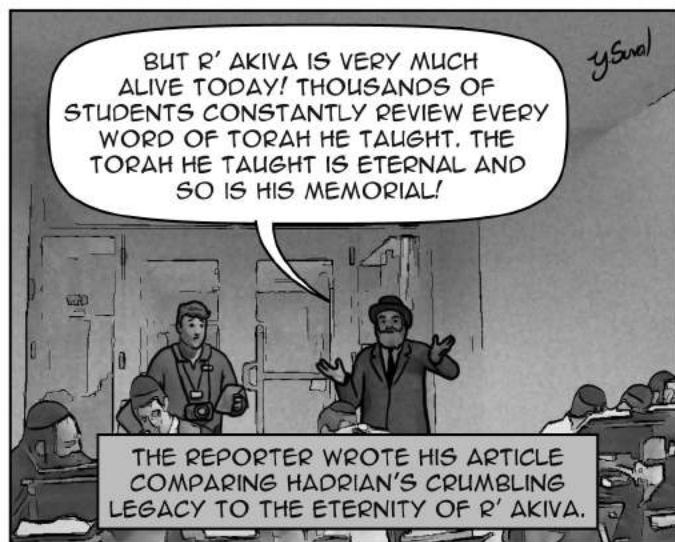
**Grade 4** — Avrumi Gutman, Ohr Yehuda; Shmaya Ribiat, The Lakewood Cheder; Lakewood, NJ; Avi Pieprz, Yeshiva Bais Hillel; Passaic, NJ; Eli Khabieh, Yeshivat Lev Torah; Baruch Ben-haim, Yeshivat Ohel Torah; Brooklyn, NY; Yosef Weinstein, Fallsburg Cheder; Fallsburg, NY; Yosef Teichman, Bais Mikroh; Monsey, NY; Noam Elimelech Fogel, Degel Hatorah; Spring Valley, NY; Mordechai Tessler, Toras Chaim Norfolk; Portsmouth, VA.

**Grade 5** — Betzalel Abrams, Hillel Academy; Denver, CO; Daniel Shacala, Mekor Chaim; Brooklyn, NY; Ruby Gralla, Darchei Torah; Far Rockaway, NY.

**Grade 6** — Avrohom Gershon Tress, Lakewood Cheder; Lakewood, NJ; Moshe Simcha Farkas, Yeshiva of South Shore; Hewlett, NY; Yisroel Dovid Stern, Yeshiva Ketana of Long Island; Inwood, NY; Yoeli Sauer, Tiferes Moshe; Kew Gardens, NY; Yitzchak Zev Ciner, Yeshiva Rabbi Samson Raphael Hirsh; New York, NY; Asher Friedman, Yeshiva Gedolah; Montreal, QC.

**Grade 7** — Sholom Samowitz, Torah Day School; Phoenix, AZ; Shmuel Yaffe, Lakewood Cheder; Ushi Paryzer, Talmud Torah Beis Avrohom; Lakewood, NJ; Yisroel Moshe Borochovitch, Hebrew Academy; Cleveland Heights, OH; Yaakov Berelowitz, Hillel Academy; Pittsburgh, PA.

**Grade 8** — Avishai Hezhgian, Tashbar; Los Angeles, CA; Moshe Chaim Pekier, Tiferes Torah; Lakewood, NJ; Moshe Tzvi Karp, Ohr Reuven; Suffern, NY; Shaya Kahn, Yesodei Hatorah; Antwerp, Belgium.



ל"ל (לייב) זאב, ר' אריה זאב (לייב) זאב, BORN IN MALAT, POLAND, TO MOSHE AKHON (RAB TOWN) AND KUSHELEVSKY, LEFT HOME AT AGE 15 TO LEARN IN VILNA, LITHUANIA, FOR 1.5 YEARS, BEFORE JOINING MMR. HE TRAVELED TO BARONOVITZ ON A PASSPORT USING HIS MOTHER'S MAIDEN NAME, GURWICZ. HE LEARNED WITH R' AKIVA AS A TALENTED STUDENT FOR A YEAR BEFORE LEAVING TO BRISK TO JOIN THE YOUTH OF THE BRISKER RAB. IN 1932, HE MARRIED ELYA, R' ELYA LOPAN'S DAUGHTER. DUE TO R' ELYA'S WIFE'S PASSING, HE MOVED TO THE UK, INITIALLY SERVING AS A YOUNG MAN IN THE EAST END. IN 1948, HIS BROTHER-IN-LAW, R' LEIB LOPAN, INVITED HIM TO JOIN THE STAFF OF THE GROWING GATESHEAD YISHIVA. HE FIRST SERVED THERE AS A YOUNG MAN, AND LATER BECAME THE YOUNG MAN UNDER HIS LEADERSHIP, GATESHEAD BECAME EUROPE'S PRIMARY TORAH CENTER. TWO YEARS AFTER HIS FIRST WIFE'S PASSING, HE MARRIED ISBEE. REVERED AS A PRINCE IN BOTH TORAH AND WEDDING, HE SERVED AS A YOUNG MAN OF THE GATESHEAD YISHIVA. HIS POPULAR LECTURES, SEPARATELY, BECAME CLASSICS IN THE TORAH WORLD.

