



PIRCHEI Weekly

Agudas Yisroel of America

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כרשה: במדבר/שבועות יום א: שמות יט:א-כג, יום ב: דברים טו:יט-טז:ז

הפטרה לשבת: והיה מספר בני ישראל כחול הים... (הושע ב:א-ב) מ"ט לעומר אבות

דף יומי: בכוח נ"ב, נ"ג, נ"ד שבועות: (אקדמות/רת) הלל שלם - ב' ימים, יזכור יום ב' דשבועות

Torah Thoughts

ואלה תולדות אהרן ומשֶׁה... ואלה שמות בְּנֵי אהרן... (במדבר ג:א-ב)
These are the children of אהרן and משֶׁה... These are the names of the sons of אהרן...

The תּוֹרָה is about to list משֶׁה and אהרן's offspring. However, the תּוֹרָה mentions only the sons of אהרן. אהרן tell us (סנהדרין צ"ו) that one who teaches תּוֹרָה to someone else's children is considered like the children's father. משֶׁה was their רַבִּי; he taught them תּוֹרָה, which would sustain them. He was like their father. This idea applies to anyone who relays his תּוֹרָה knowledge to others. His influence is far reaching; his ability to inspire, unlimited. משֶׁה was both mentor and spiritual father to אהרן's sons.

What about the rest of יִשְׂרָאֵל? Was not משֶׁה also their רַבִּי? Why are אהרן's sons singled out from the rest of יִשְׂרָאֵל? The חטא says that as a result of אהרן's participation in the חטא, the sin of the golden calf, his sons should have died. However, משֶׁה saved them through his *davening* to ד'. He was therefore considered like their father.

interprets רַבִּי's words differently. הרב משֶׁה שְׁטֵרֶנְבוּד שְׁלִיט"א did not merit seeing his sons follow in his footsteps. תּוֹרָה is not a possession that can be passed down or inherited. A person earns the תּוֹרָה, *crown of distinction for תּוֹרָה scholarship*, through his own *diligence and perseverance in תּוֹרָה study*. אהרן did enjoy incredible נַחַת from his sons' תּוֹרָה achievement as a result of משֶׁה's

teaching them תּוֹרָה. This is the תּוֹרָה's intention in mentioning משֶׁה as surrogate father to אהרן's sons. נַחַת אהרן, his merit to see בְּנֵי אהרן, was because of משֶׁה.

R' Yitzchok Hutner ז"ל is of the opinion that only a רַבִּי מְבַהֵק, *one who taught most of an individual's תּוֹרָה to him*, is considered like the student's father. R' Shmuel Travitz ז"ל comments that while all of אהרן's sons had the extraordinary opportunity to hear משֶׁה repeat the lesson three times. This gave them an advantage over the rest of יִשְׂרָאֵל. Since משֶׁה was their uncle, there was an exceptional bond between אהרן's sons and משֶׁה. A תַּלְמִיד must feel this closeness in order to sustain the lasting bond of the תַּלְמִיד-רַבִּי relationship. One does not necessarily have to be related to his רַבִּי, but the love and affection that is, or should be, prevalent among family members should be a natural part of a תַּלְמִיד relationship. A תַּלְמִיד learns better when he feels that he is loved and cared for.

After all is said and done, the רַבִּי has a parental obligation towards his תַּלְמִידים. He must concern himself about the students' scholastic, moral and spiritual achievements. תּוֹרָה is life — the רַבִּי that teaches תּוֹרָה provides the תַּלְמִיד with tools for living. Is it any wonder that one who teaches תּוֹרָה is regarded as the תַּלְמִיד's father?

Adapted from Penim on the Torah (with kind permission from Rabbi A.L. Scheinbaum)



Yahrzeits of our Gedolim

ה' סיון
5708 — 5626
1948 — 1866

Alter ר' אברהם מרדכי, the 4th Gerrer Rebbe, was born to יוכבד רבקה (שפת אמת) and ר' יהודה אריה לייב, of Góra Kalwaria, Poland. At the age of 15, he married תּוֹרָה, daughter of נח 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 יִשְׂרָאֵל schools for boys and יִשְׂרָאֵל schools for girls. In 1940, he escaped to יִשְׂרָאֵל with several of his sons and began to slowly rebuild the חסידות of גור. Most of his writings were buried in Warsaw. His ספֵר אַמְרֵי אֶמֶת, was published by his grandson.

Gedolim Glimpses

A חסיד had to travel to Paris on business. Before he left, the אַמְרֵי אֶמֶת 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 אַמְרֵי אֶמֶת to ask מַחִילָה for his neglect, the אַמְרֵי אֶמֶת explained, "Did you think that I wanted the cigars? While you were in Paris, I needed you to remember that you are my שְׁלִיחַ. I wanted you to keep in mind that you still have a רַבִּי in Warsaw!"



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לע"נ ה"ב ישעיהו דוב ע"ה בן יבלחטי"א יצחק צבי נ"י

This week's Pirchei Weekly is dedicated

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



בני אים עֲרֵבֶתָ לְרֵעֶךָ ... (משלי ו: א)

My son, if you are a guarantor to your friend ...

The **כלל** (פְּרָק ו סִימָן ב) **מדרש משלי** explains that this refers to **הר סיני** at the time when they stood at **יִשְׂרָאֵל**. When **ד'** gave the **תורה**, He asked **יִשְׂרָאֵל**, "If I give you the **תורה** will you fulfill everything that is written in it?"

They all answered, "Yes!"

ד' then asked, "Who will be your guarantor?"

בני יִשְׂרָאֵל first offered the **שמים** and **אָרֶץ**, but **ד'** did not find that satisfactory. Finally **ד'** accepted that the children will be the guarantors of the **תורה** forever!

∞ ∞ ∞ ∞

As the elderly **R' Isser Zalman Meltzer זצ"ל** danced in the **Etz Chaim Yeshivah**, his many **תלמידים** clapped and sang as they watched him. They knew that their revered **רבי** did not have much strength to celebrate that **תורה**, and were awed at his enthusiastic participation.

R' Isser Zalman had been frail since he was a young man, and continued to be frail and sickly his entire life. But every **שְׁמֵחַת תורה** he found an incredible reservoir of strength. **R' Isser Zalman** would dance and sing with unusual energy and passion, propelling his **תלמידים** to do the same.

As each **הקפה** began to wind down, a **תלמיד** would bring a chair so that **R' Isser Zalman** could rest. As the additional **פיוטים** were recited, he saved his strength for the next **הקפה**. Although some suggested that he sit out one or two **הקפות**, **R' Isser Zalman** wouldn't hear of it.

As the next **הקפה** began, the crowd watched to see what had inspired their **רב** to regain his energy. **R' Isser Zalman** walked right toward a little boy who was about four years old and held the child's hand. Quickly, another little boy gravitated toward them and joined them, holding the **רב's** other hand. And then a third and fourth.

Before long, a circle had formed consisting of an 80-year-old **רב** and eight four-year-old boys.

His eyes closed in concentration, with eight little sets of eyes watching him intently, **R' Isser Zalman** began humming a **נגון** to himself. The tune sounded oddly familiar, though no one could identify it. But the circle of children slowly picked up on it and before very long they were all humming.

Suddenly, and with great energy, **R' Isser Zalman** burst into song.

"אָ – קמץ א" And the thrilled children repeated the refrain after him.

"בּ – קמץ ב" And again they repeated the magical words.

"גּ – קמץ ג" Once more the energized young boys burst forth with their response.

As the beat of the song reverberated in their souls, those present could not help but smile. The **רב**, together with the children, danced and sang "אָ – קמץ א, בּ – קמץ ב, גּ – קמץ ג" and so on, again and again, for the next twenty minutes. Eight innocent **נְשָׂמוֹת** with a man who, after eighty years, had retained that same purity inside his very own soul. Their hands locked, they merged in a tidal wave of spirit and emotion. But not another soul joined. They would not dare.

Standing outside the circle, the entire adult assemblage watched in awe as the purity demonstrated by a group of singing children touched the essence of their **נְשָׂמוֹת**.

And perhaps as never before, in the famed **Etz Chaim Yeshivah** in **ירושלים**, the words of the next **הקפה** echoed in the hallowed hall: **מִשָּׁה אִמַּת וְתוֹרַתוֹ אִמַּת!** – together with the understanding that our children and future generations will be the guarantors that the **תורה** will continue forever!

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

Chofetz Chaim Moment

ספר ח"ח הלכות רבילות כלל ט' סעיף ד'

*Ari was usually easy going; however, if someone ever started with him, it was a different story. He would easily lose himself and would behave inappropriately. Eli overheard one of the boys in the class were going to create an embarrassing moment for Ari. Eli discussed his options with Chaim and was surprised at Chaim's response. Chaim said, "Ari's going to get all riled up. Let's not tell him anything. I would discuss it with the **רבי**!"

Why is Chaim's approach a far better solution?

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

Answer: Last week, we mentioned that one may relate to avoid/prevent forbidden to relate to the party being hurt and one must try to find some other way to create **שלום**.

Questions of the week

1. What do we learn from **נְעָמִי** leaving the fields of **מוֹאָב** and **עֵקֶב** leaving **שְׂבַע**?
2. **נְעָמִי** tried to dissuade **רות** from converting to Judaism by citing various **מְצוֹת** **לא תעשה**. Which **מְצוֹת** did **נְעָמִי** cite? (Try to name



1. When a **קריב** departs from a place, it leaves a void, for the **קריב** is the glory, splendor and beauty of his/her dwelling place (אבות אבותינו).
2. Among the various **מְצוֹת** **לא תעשה** that are cited in her attempt to dissuade her from converting to Judaism were the prohibitions of walking outside of one's domain, **לֹא תִבְנוּ** (אבות אבותינו) and **לֹא תִבְנוּ** (אבות אבותינו).

- If, while reciting **התורה** on **בְּרִכוֹת** on **שְׂבִיעוֹת**, one clearly stipulates that the **בְּרִכוֹת** should be in effect only until the next morning, one may recite the **בְּרִכוֹת** on **שְׂבִיעוֹת** morning, even if one did not sleep.
- One who goes to sleep after **עלות השחר** morning (or on any other day) does not recite the **בְּרִכָה**.

*Since we only discuss 1-3 **תנאים**, it is important to consider these **תנאים** 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, אבן אבן, 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 R' Avrohom Mordechai 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 on שבועות. 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 זמן תפילה. He made a תקנה that davening must only be during זמן תפילה 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 תפילה, 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 ברייתא, 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 מצוות 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" מצוות 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

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



MASMIDEI HASIYUM

Grade 1 — Yehuda Litchman, Yosef Yehuda Milgram; Yeshiva Ketana of Queens; **Fresh Meadows, NY**; Chaim Wagner, Derech Hatorah of Cleveland; **Cleveland Heights, OH**.

Grade 2 — Menachem Schechter, Talmudical Academy of Baltimore; **Pikesville, MD**; Meir Avraham Wasserlauf, Ohr Shraga; Elish Rosenblum, The Cheder; Avraham Bin-nun, Tiferes Yisroel; Nathan Haswah, Yeshivat Lev Torah; **Brooklyn, NY**; Ovadyah Boruch Davis, Darchei Torah; **Far Rockaway, NY**; Aaron Yosef Schechter, Yeshiva Ketana of Long Island; **Inwood, NY**.

Grade 3 — Binyomin Tuvia Chaifetz, Yeshiva K'tana; **Waterbury, CT**; David Dwek, Ateret Torah; Steven Katz, Mekor Chaim; Zev Zelig Goldberg, Tiferes Elimelech; **Brooklyn, NY**; Baruch Schnall, Yeshiva Rabbi Samson Raphael Hirsch (Breuer's); **New York, NY**; Yehoshua Stern, Cheder D' Monsey; **Spring Valley, NY**.

Grade 4 — Shimon David Eider, Yeshiva Ktana; **Passaic, NJ**; Avraham Yeshaya Shabtai, Ateret Torah; **Brooklyn, NY**; Aryeh Leib Thav, Fallsburg Cheder; **Fallsburg, NY**; Shloime Lowenthal, The Toronto Cheder; Shraga Feivel Paretzky, Yesodei Hatorah; **Toronto, ON**; Dov Remer, Torah Day School of Dallas; **Dallas, TX**.

Grade 5 — Moshe Weiss, Torah Day School; **Phoenix, AZ**; Shneur Zalman Ball, Talmud Torah Antwerpen; **Antwerpen, Belgium**; Dovid Nathaniel Wetstein, Talmudical Academy of Baltimore; **Pikesville, MD**; Binyomin Friedler, Torah Academy; **Minneapolis, MN**; Gavriel Eilenberg, Lakewood Cheder; Mordechai Goldstein, Ohr Yehuda; **Lakewood, NJ**; Nissanel Kreitzman, Mordechai Leib Oldak; Yeshiva Ktana; **Passaic, NJ**; Srull Schwab, Degel Hatorah; **Spring Valley, NY**; Shmuel Dovid Katz, Derech Hatorah; **Cleveland Heights, OH**; Rafael Eliyahu Cowen, The Toronto Cheder; **Toronto, ON**; Gedalia Jessurun, Yeshiva Gedola; **Montreal, QC**.

Grade 6 — Shlomo Zalman Men-Hahar, Talmud Torah; Yakov Feldman, Wisnits; **Antwerpen, Belgium**; Ahron Tzvi Fine, Yeshiva Tiferes Tzvi (YTT); **Chicago, IL**; Moshe Kalatsky, Torah Academy; **Minneapolis, MN**; Ishay Chocron Perets, Yeshiva Ateret Yosef; **Mexico City, MX**; Daniel Chapan, Keter Torah; **Polanco, MX**; Abie Cohen, Yeshivat Or Hatorah; **Brooklyn, NY**; Tzvi Grossman, Yesodei Hatorah; **Toronto, ON**.

Grade 7 — Menachem Compart, Clifton Cheder; **Clifton, NJ**; Menachem Dovid Schwarcz, Lakewood Cheder; **Lakewood, NJ**; Yehuda Schur, Tiferes Elimelech; **Brooklyn, NY**; Yosef Davidowitz, Hebrew Academy; **Cleveland Heights, OH**.

Grade 8 — Rafael David Suved, Toras Eliyahu; **Mexico, MX**; Moishy Ribiat, Kol Torah; Zev Leff, Lakewood Cheder; **Noach Shain, Lakewood Cheder**; Yosef Shimon Berl, Talmud Torah Ohr Elchonon; **Lakewood, NJ**.

Sage Sayings



While hosting the אמת, R' Yosef Chaim Sonnenfeld זצ"ל honored him by asking him to sit on a comfortable armchair. The 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.* — Honor causes a person to leave this world!"

Adapted from: Mishpacha

LEARNING FROM OUR LEADERS

PIRCHEI AGUDAS YISROEL OF AMERICA

בס"ד

A YUNGERMAN WITH MANUSCRIPTS APPROACHED DAYAN WEISS REQUESTING A HASKAMA (APPROBATION).

...HMM...I'M LEAVING AND WON'T BE BACK FOR QUITE SOME TIME...

WHEN DO YOU NEED THIS FOR? I AM LEAVING THE COUNTRY TOMORROW.

EERRR, HMM...IN TRUTH, I'M IN A LITTLE RUSH...

I'LL TRY HARD...IF IT IS WORTHY THEN IY"H YOU WILL HAVE IT BEFORE I LEAVE...

IN HIS LATER YEARS, DAYAN WEISS RELIED ON HIS ILLUSTRIOUS TALMID, R' HALBERSTAM, TO REVIEW ALL MANUSCRIPTS FOR HASKAMAS...

IF POSSIBLE, COULD YOU PLEASE REVIEW THIS TONIGHT? I'LL DISCUSS AND REVIEW THE HASKAMA IN THE MORNING. THANK YOU!

OF COURSE, REBBI.

THE NEXT DAY.

REBBI! I JUST FINISHED REVIEWING THIS BEAUTIFUL SEFER! DO YOU HAVE TIME TO REVIEW THE HASKAMA?

...THAT'S GOOD, HMMM! OY! HOW CAN I SIGN? IT SAYS HERE THAT I REVIEWED PART OF THE SEFER!

OH! I WILL CHANGE THE WORDING, BUT THIS WILL HAVE TO WAIT UNTIL THE DAYAN RETURNS...

...HMM...HOW'S HE GOING TO FEEL? I TOLD HIM IF IT'S WORTHY HE COULD HAVE IT TODAY...

DO YOU HAVE MANUSCRIPTS WITH YOU?

YES - BUT I DON'T HAVE ANY STATIONARY?

NU! DO YOU HAVE AN HOUR NOW TO JOIN ME IN THE TAXI? BRING THE HASKAMA ALONG...

YES - BUT...

DAYAN WEISS SAT THE WHOLE JOURNEY AND REVIEWED THE MANUSCRIPTS.

WE ARE HERE...

GEVALDIG! IT'S WELL WRITTEN! NOW PLEASE GIVE ME THE HASKAMA, I'LL SIGN NOW!

ר' יוסף יהודה ווייס זצ"ל WAS BORN TO יוסף יהודה ווייס זצ"ל AND HIS WIFE יוכבד בבטשי IN DOLYNA, GALICIA. DURING WWI, HIS FAMILY SOUGHT REFUGE IN MUNKACS, HUNGARY. HE RECEIVED סמיכה FROM ר' חיים אלעזר שפירא זצ"ל (מנחת אלעזר) AT THE AGE OF 16. HE ALSO RECEIVED סמיכה FROM ר' מאיר אריק זצ"ל OF TARNA. AT THE AGE OF 30 ר' WEISS BECAME A ראש ישיבה IN THE TOWN. HE THEN SERVED AS אב בית דין IN GROSSWARDEIN, ROMANIA, PRIOR TO WWII. HE MARRIED לאה זימטבאום ZIMETBAUM WHO PASSED AWAY ON 1, 1944. HE REMARRIED מלכה הילפרין HEILPRIN, AND AFTER HER DEMISE IN 1973, HE REMARRIED חנה מוריס הורוויץ-האגער HOROWITZ-HAGER, DAUGHTER OF ר' חיים מאיר האגער, [4TH VIZHNITZER רב]. IN 1948, UPON THE ADVICE OF THE TCHEBINER REBBE, HE RELOCATED TO MANCHESTER, UK. THERE HE WAS APPOINTED AS THE אב בית דין, WHERE HE SERVED UNTIL 1970. R' WEISS THEN IMMIGRATED TO ארץ ישראל WHERE HE SERVED AS אב בית דין OF THE התנדית IN עדה הרושלים FROM 1979 UNTIL HIS פטירה. HIS עננה, פוסק תדור AND נאונות WERE HIS HALLMARK TRAITS AND EARNED HIM THE RESPECT OF ALL AS A LEADING AND פורח writer. HIS MAGNUM OPUS WAS THE TEN VOLUMES OF יצחק מנחת יצחק.



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