



PIRCHEI Weekly

Agudas Yisroel of America

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פרשה: במדבר/שבועות יום א: שמות יט:א-כ:ב, יום ב: דברים טו:יט-ט:ז

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

דף יומי: בכורות נ"ב, נ"ג, נ"ד **שבועות:** (אקדמות/רות) **הלל שלם - ב' ימים,** **זכור יום ב' דשבועות**

Torah Thoughts

ואלה תולדות אהרן ומשֶׁה... ואלה שמות בני 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 פְּסוּקִים mentions only the sons of אהרן. אהרן's sons (סְנֵי־אֶהֱרֹן) tell us (צ"ל) 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 the יִשְׂרָאֵל? Was not משֶׁה also their רַבִּי? Why are אהרן's sons singled out from the rest of יִשְׂרָאֵל? The חֲסִידֵי הַקְדוּשָׁה says that as a result of אהרן's participation in the חַטָּאת, the sin of the golden calf, his sons should have died. However, משֶׁה saved them through his דַּוְיָהּ. He was therefore considered like their father.

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teaching them תּוֹרָה. This is the תּוֹרָה's intention in mentioning משֶׁה as surrogate father to אהרן's sons. נַחֲתַת 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-רַבִּי 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 תַּלְמִידִים. 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)



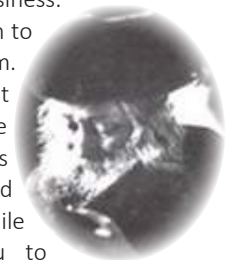
Yahrzeits of our Gedolim

ה' סיון
5708 — 5626
1948 — 1866

Alter ר' אברהם מרדכי, the 4th Gerrer Rebbe, was born (שְׁפַת אֶמֶת) and יוֹכֵד רֶבֶקָה (Kaminer), of Góra Kalwaria, Poland. At the age of 15, he married חַנָּה, daughter of נח צרני, with whom he had 8 children. Sometime after her פְּטִירָה in 1922, he married his niece, מִינְטֶשָׁה Biderman, the mother of his youngest child, and was a founder of יִשְׂרָאֵל schools for boys and יַעֲקֹב schools for girls. In 1940, he escaped to יִשְׂרָאֵל with several of his sons and began to slowly rebuild the חֲסִידוֹת of גור. Most of his writings were buried in Warsaw. His סֵפֶר אֶמֶת אֶמֶת, was published by his grandson.

Gedolim Glimpses

A חֲסִיד had to travel to Paris on business. Before he left, the אֶמֶת asked him to buy a certain brand of cigars for him. Unfortunately, the חֲסִיד forgot about his Rebbe's request. When he came into the אֶמֶת to ask מְחִילָה for his neglect, the 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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לעיינ רי ישראל בן אברהם ז"ל
לעיינ הני 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



Focus on Middos

Dear Talmid,

As a young בחור, R' Avrohom Mordechai Alter זצ"ל, the אגמרי 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 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 שבונוות. 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

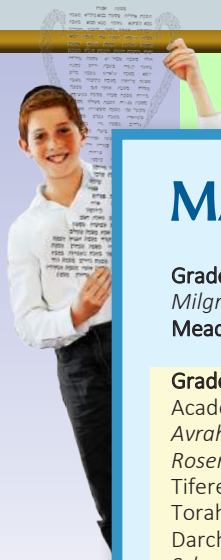
to daven late, past זמן תפלה. He made a תקנה that davening must only be during זמן תפלה in all Gerrer shteiblach. One sincere חסיד cried to the Rebbe that he could not perform his extensive pre-davening preparations with this new rule about keeping to זמן תפלה, and his davening was now lacking its true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

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**; Srulli Schwab, Degel Hatorah; **Spring Valley, NY**; Shmuel David 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 David Schwarcz, Lakewood Cheder; **Lakewood, NJ**; Yehuda Schur, Tiferes Elimelech; **Brooklyn, NY**; Yosef Davidowitz, Hebrew Academy; **Cleveland Heights, OH**.

Grade 8 — Rafael David Suued, 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 אגמרי אמת, R' Yosef Chaim Sonnenfeld זצ"ל honored him by asking him to sit on a comfortable armchair. The אגמרי אמת politely declined, quoting חז"ל הַנְּזִ"ל — *Everything you host requests, you should do it, except if he asks you to leave.* — כבוד איז גורם אַ מענטש אַוועקצוגיין פון דער — Honor causes a person to leave this world!"

Adapted from: *Mishpacha*



A YOUNGERMAN 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!

ל"ו WAS BORN TO יוסף יהודה ר' AND HIS WIFE יוכבד בבטשי IN DOLYNA, GALICIA. DURING WWI, HIS FAMILY SOUGHT REFUGE IN MUNKACS, HUNGARY. HE RECEIVED סמיכה FROM זצ"ל ר' חיים אלעזר שפירא (מנחת אלעזר) AT THE AGE OF 16. HE ALSO RECEIVED סמיכה FROM זצ"ל ר' מאיר אריק זצ"ל OF TARNA. AT THE AGE OF 20 R' WEISS BECAME A ראש ישיבה IN THE TOWN. HE THEN SERVED AS אב בית דין IN GROSSWARDEIN, ROMANIA, PRIOR TO WWII. HE MARRIED לטאה זימטבאום ZIMETBAUM WHO PASSED AWAY ON 1, 1944. HE REMARRIED מלכה הילפרין, AND AFTER HER DEMISE IN 1973, HE REMARRIED TO 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 התרנית IN ירושלים FROM 1979 UNTIL HIS פטירה. HIS ענוה, פוסק הדור AND נתינות WERE HIS HALLMARK TRAITS AND EARNED HIM THE RESPECT OF ALL AS A LEADING AND פורח שו"ת. HIS MAGNUM OPUS WAS THE TEN VOLUMES OF קריאת התורה.

