



# PIRCHEI Weekly

Agudas Yisroel of America

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**פרשה: במדבר שבועות יום א: שמות יט:א-כ:כג יום ב: דברים טו:יט-טז:יז**  
**הפטרה לשבת: והיה מספר בני ישראל כחול הים... (הושע ב:א-ב)**  
**דף יומי לשבת: יומא ל"ד, לשבועות: יומא ל"ו, ל"ז מ"ח ימים לעומר אבות ו'**  
**שבועות: (אקדמותורת) הלל שלם - ב' ימים, יזכור יום ב' דשבועות**



## Torah Thoughts



וַיְדַבֵּר ה' אֶל מֹשֶׁה וְאֶל אֶהֱרֹן לֵאמֹר: אִישׁ עַל דָּגְלוֹ בְּאֵתֶת לְבַיִת אֲבֹתָם יִחַן... (בַּמִּדְבָּר ב:א-ב)

And Hashem spoke to מֹשֶׁה and to אֶהֱרֹן, saying: Each man at his banner according to the insignias of their fathers' household, shall they encamp ...

The Jews took pride in the דָּגְלִים, flags, that each one had. What was so significant about the flags?

The Jews prided themselves that each tribe served its particular function, thus enabling the nation as a whole to fulfill its purpose. Each man dwelled in the area of his tribe's encampment, and each tribe traveled with its own flag. No one assumed another's role, and each was loyal to his calling.

A story is told about R' Yosef Dov Soloveitchik זצ"ל of Brisk. One day he noticed a wealthy and influential layman staying late in shul after מִעֲרִיב to say תְּהִלִּים.

R' Yosef Dov approached the man and asked, "Tell me, what would happen if a soldier would flee from his battalion at a time of battle?"

The puzzled man quickly answered that he would be considered a deserter and liable for death.

R' Soloveitchik continued, "And what if he did not leave the ranks, but merely abandoned his post and on his own went from the

cavalry to join the infantry?"

The man pointed out that he was equally liable to the death penalty.

The רַב then told him, "My dear man, we are all members of the legions of ד'. We all serve our roles and must guard our particular posts with diligence. The poor can do little to financially help others; they are the infantry. Their role is to recite תְּהִלִּים. The wealthier working class people have the job to fund תּוֹרָה, as they are like the cavalry who stand high, leading the way for others as they perform הַסָּדָה and צְדָקָה.

"You have been assigned to this segment of the nation. There are many needy people who rely on you to look after all their needs. You should be looking into finding solutions for the needy members of our community. How is it that you even have energy to stand here late at night reciting תְּהִלִּים? The task of providing assistance to the frail and broken should have drained your strength! Have you acted disloyally by abandoning your post as a cavalryman and assumed the job of an infantryman? Your job is to deal with the challenge of providing צְדָקָה and הַסָּדָה, not to pick up a תְּהִלָּה, even on such an auspicious night of the year!"

Adapted from: עֲשֵׂת מְרִדְכִי עַל הַתּוֹרָה (with kind permission from Feldheim)



## Yahrtzeits of our Gedolim

**ג' סיון 5630 - 5717 1870 - 1957**  
R' Yehuda Tzadka זצ"ל was born in Piltin, Latvia, to אביו ר' שמואל and אמו ר' חיה. He went to ישיבת טעלז at 16 and quickly became a תלמיד מובהק of R' Leizer Gordon זצ"ל. In 1896, he married the daughter of ר' משה זצ"ל, the daughter of ר' משה זצ"ל, Rabin of Ponovezh (בעל מלאים למנשה על יורה דעה). In 1909, he succeeded יצחק זצ"ל as רב in Pavlograd and then Zager. In 1926, he immigrated to the United States, serving as a רב in Harlem, NY, where he published his classic נתיבות חיים (על הרמב"ם) and later, טל שחקים, (דרוש) טל שחקים. In 1928, he became a רב in Chicago, IL. In 1951, he moved to אג'ר, where he became close to many ישראליים. He is buried next to ר' מילטזער זצ"ל.

## Gedolim Glimpses

R' Yehuda Tzadka זצ"ל, פורת, זצ"ל, said, "Two צדיקים, the חפץ חיים and the כף החיים, were זוכה to be considered the leading פוסקים of the previous generation, and their ספרים are found in every תורה home. Both of these צדיקים deserve this distinction because they were careful with their speech." It follows that every word in their ספרים is קדוש and had the מיקבל בשמים to be סינתא דשמאי!



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

This week's Pirchei Weekly is dedicated

לזכות אחינו כל בית ישראל הנתונים בצרה ... המקום ירחם עליהם ויוציאם מצרה לרוחה ומאפלה לאורה ומשעבוד לגאולה ... בעגלא ובזמן קריב ואמרו אמון.



# His Children



וְאֵלֶּה תּוֹלְדוֹת אֶהְרֹן וּמֹשֶׁה... וְאֵלֶּה שְׁמוֹת בְּנֵי אֶהְרֹן... (במדבר ג: א-ב)  
These are the children of אֶהְרֹן and מֹשֶׁה... These are the names of the sons of אֶהְרֹן...

Though only the children of אֶהְרֹן are mentioned, they are referred to as the children of מֹשֶׁה, for he taught them תּוֹרָה. This teaches that whoever teaches another man's son תּוֹרָה is considered as if he had borne him (רש"י סנהדרין יט:).

Hungary during the 19<sup>th</sup> century was a country rich in תּוֹרָה greatness. Its most famous leader was R' Moshe Sofer, author of תּוֹרַת סוֹפֵר, רַב of the city of Pressburg and head of the famous Pressburg Yeshivah. Under his leadership the ישיבה became known worldwide as a glorious center of תּוֹרָה. It became the pride and joy of every father and mother to be able to say that their son studied in the תּוֹרַת סוֹפֵר's ישיבה.

One of the ישיבה's outstanding students was a boy from a very poor home. The boy lived quite far from Pressburg and would pay for his day-to-day needs with the little money his parents sent him.

During his fourth year in the ישיבה, the boy's parents were unable to send him even that small amount. He had no money for cleaning his clothes, buying some food, or anything else.

In his desperation, the boy thought of a rather original way to earn money. He approached another student who came from a very wealthy home and said, "I have a proposition to make: Our רַבִּי is now teaching us a topic in גְּמָרָא that I have studied once before. The next שְׁעוּר he is to deliver is one that I heard him say three years ago, my first year in the ישיבה. I remember it very well; the questions, answers, proofs and comparisons. In fact, I even recall רַבִּי's gestures

and the facial expressions as he proceeded from point to point. For a modest sum of money, I will say the שְׁעוּר for you and others, and perfectly imitate the manner in which the רַבִּי delivered it."

The wealthy student readily agreed to the deal and the boy delivered the שְׁעוּר, much to the delight of all those present.

Somehow, the תּוֹרַת סוֹפֵר caught wind of what had transpired. He called for an assembly of all his students, to be held the following day. The poor student and those who had attended his "שְׁעוּר" were quite apprehensive about what the תּוֹרַת סוֹפֵר might say to them. It seemed obvious that they must have demonstrated a certain lack of respect by participating in a lecture that was intended as an imitation of their רַבִּי. Would the תּוֹרַת סוֹפֵר ask them to leave the ישיבה because of this?

The next day, the students rose in respect as the תּוֹרַת סוֹפֵר entered the room to speak. His face looked grim and he was obviously upset. He began, "My dear תּוֹלְמִידִים: It is impossible for me to hide my distress; I'm sure it is apparent for all of you to see. Undoubtedly, you think that what happened yesterday is the cause of my distress. You are mistaken. It is not what happened yesterday; it is what caused yesterday to happen.

"A תּוֹלְמִיד of mine was desperately in need of money — so desperate that he went to extreme lengths to earn a little something for himself. But I am his רַבִּי, his teacher, his father! Why did I not concern myself with his needs so that my תּוֹלְמִיד should not reach such a point of desperation? Why was I not aware of how badly my תּוֹלְמִיד needed help in caring for his needs?"

The תּוֹרַת סוֹפֵר, weeping unabashedly, turned to his beloved תּוֹלְמִיד. "Please," the צְדִיק begged, "please forgive me..."

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

## Focus on Middos



Dear תּוֹלְמִיד,

When one reads the הַסְּכָמָה, approbation, of R' Yosef Chaim Sonnenfeld, נֹצֵ"ל of the Ashkenazi תּוֹרַת סוֹפֵר, on the סֵפֶר חַיִּים, one can get a small glimpse of the esteem in which its author, ר' יעקב חיים, one can get a small glimpse of the esteem in which its author, נֹצֵ"ל, was held. R' Yosef Chaim Sonnenfeld writes that the author is "from those who toil in תּוֹרָה and עֲבוּדָה — וְלִשְׁמָה"

R' Yosef Chaim continues, "I do not feel worthy to give a הַסְּכָמָה on this work that was sent to me ... it is totally unnecessary. The brilliance of the סֵפֶר can be witnessed on its own merit ... I see how the author toiled with all his strength to explain each הַלְכָה according to all the appropriate שִׁיטוֹת ... and then

was always successful in bringing out the final הַלְכָה..."

There was something about ר' יעקב חיים's פְּסָקוֹי הַלְכוֹת that clearly showed he had an unusual דְּשִׁמְנָא. An example can be seen in the following episode.

Once, a תּוֹלְמִיד asked ר' יעקב חיים a question on the כּוֹס of a chicken. ר' יעקב חיים ruled that he should not eat it. For some unknown reason, the תּוֹלְמִיד was not convinced. He mentioned his case to another פּוֹסֵק, who was willing to permit eating the chicken on the condition that the כּוֹס would nullify his ruling.

יעקב חיים nullified his view in deference to the other פּוֹסֵק, and the תּוֹלְמִיד returned home with his

chicken. However, the תּוֹלְמִיד never had a chance to eat the chicken. That שְׁבֵת, the שְׂמֵשׁ responsible for placing the תּוֹלְמִיד's food in the communal oven accidentally forgot about the chicken, and it got burnt, becoming inedible.

My תּוֹלְמִיד, ר' יעקב חיים, must have reckoned that the פּוֹסֵק was greater than himself and, therefore, the owner of the chicken had a דְּעָה to be סוֹמֵךְ on. With such modesty and respect towards another פּוֹסֵק, is it any wonder that he merited such דְּשִׁמְנָא? The crown of תּוֹרָה shines best on someone who is respectful and modest!

הִי זָכְרוּ בְּרוּךְ!  
בְּיָדֵיכֶם, Your רַבִּי

A letter from a Rebbe, based on interviews





עניני דיומא: שבועות ותחנון אחרי שבועות

- Many are נוהג to spread grass and flowers around the שול on שבועות to commemorate how הקב"ה beautified הר סיני with flowers and grass by סיני.
- Although some also have a מנהג to bring small trees into שול, the גרי"א was מבטל this מנהג because it resembles the גוישע custom to celebrate their חגה with trees.
- One should stand during the קריאה of the עשרת הדברות from the beginning of that עליה so as not to show that only the עשרת הדברות are important. Additionally, if one reads it [along], the first day's הפטרה should be said while standing; if one just listens he may sit). The הפטרה should be given to one of the חשובים.
- Some refrain from saying תחנון only on שבועות אסרו; others do not say תחנון until after י"ב סיני. However, many wait until after י"ג סיני.
- A מתפלל in a place where the מנהג of saying תחנון after שבועות differs from his מנהג must follow the המקום. Acting differently is wrong and is a violation of לא תתגדדו.

## Sage Sayings



... אמת מארץ תצמח — Truth will sprout from the earth ... (תהלים פה: יב). ר' שמואל רוזנבסקי זצ"ל. (תהלים פה: יב). פסוק explains why the כף החיים was זוכה to always find the truth. He would explain to his תלמידים, "וואס מער א מענטש האלט זיך נידעריק, אלץ גרינגער איז עס פאר אים צו זעהן דער אמת—The more humble a person is [lowly as earth], the easier it is for him to recognize the truth [which sprouts from the earth]."

Source: משל אבות

## Understanding אקדמות

... אקדמות מלין...

*In introduction to the Words...*

אקדמות is written as a poem with the message to awaken every Jew to love י' and to study His תורה. Each line has exactly 10 syllables to remind us the importance of the עשרת הדברות, 10 commandments, which is a focal point to the entire תורה. Each line ends with the letters תא, the last and first letters of the Hebrew alphabet, to teach that the cycle of תורה learning never finishes - as soon as one completes a סדר, one must begin studying again. There are exactly 90 lines. The number 90 is the גימטריה of מלך (referring to ד') and מים (which represents תורה) and האדם היהודי (referring to the unity of ישראל). The message is ישראל ואורייתא וקודשא בריך הוא — the Jewish nation is one with י' and His תורה.



## Erev Shabbos

### Learning Contest

The latest Pirchei Newsletter contest is designed to make your ערב שבת fulfilling and memorable. During the weeks leading up to קבלת התורה and beyond, learn at least 45 minutes before מנחה every שבת, in your home, בית מדרש or local ישיבה. Learn for an hour or more and get an additional raffle entry. There is no particular למוד to learn — you can even review שנים מקרא ואחד תרגום. If you arrange for a group to learn on the phone, and have a שעור to learn about קדושת שבת or הלכות שבת, you will receive an extra raffle entry. The contest is open for all ages up to 12<sup>th</sup> grade. To join the program, please send your weekly email to: shnayimmikrahcontest@gmail.com by Monday 2:00 pm. Please include your name, grade, ישיבה, city, state, and contact # and your name will be entered into a drawing for a beautiful set of מקראות גדולות חוקשים!





RAV SHMUEL STRASHUN (THE RASHASH) WAS BUSY ONE EREV PESACH ENGROSSSED IN LEARNING HILCHOS PESACH.

REBBI, TODAY IS THE DAY THE LOAN IS DUE, AND B"H I HAVE COME TO RETURN THE SUM I BORROWED!

R' YANKEL, THANK YOU SO MUCH! ... PLEASE GIVE ME THE ENVELOPE AND I WILL COUNT THE MONEY LATER.

I MUST WRITE THIS IN MY ACCOUNTING BOOK... BUT I REALLY MUST FINISH THE SUGYA FIRST!

THE RASHASH PLACED THE MONEY IN HIS SEFER AND FORGOT TO NOTE IT DOWN. A FEW WEEKS LATER HE WAS LOOKING THROUGH HIS ACCOUNTING BOOKS AND NOTICED THAT R' YANKEL STILL OWED HIM A LARGE SUM.

R' YANKEL MUST HAVE FORGOTTEN... PLEASE LET R' YANKEL KNOW THAT HIS LOAN WAS DUE A MONTH AGO.

OF COURSE, R' YANKEL CLAIMED THAT HE HAD ALREADY PAID.

AFTER MUCH TALK BETWEEN THEM, THE RASHASH HAD NO CHOICE, AND ASKED R' YANKEL TO ATTEND BEIS DIN:

I AM WILLING TO SWEAR THAT I ALREADY PAID RAV SHMUEL THE ENTIRE SUM!

LET IT GO. I AM MOCHEL! I WOULDN'T WANT AN INDIVIDUAL TO MAKE A FALSE OATH BECAUSE OF ME.

THE CASE WAS DROPPED - ALONG WITH R' YANKEL'S PARNASAH. NO ONE TRUSTED HIM, AND HE COULD NOT MAKE A LIVING. HE MOVED AWAY TO TRY TO MAKE A FRESH START.

THE NEXT YEAR BEFORE PESACH, THE RASHASH WAS ONCE AGAIN STUDYING HILCHOS PESACH...

HASHEM YERACHEM! THE MONEY WAS HERE ALL ALONG! R' YANKEL WAS RIGHT! WHAT CAN I DO?

THE RASHASH MADE INQUIRIES AND DISCOVERED R' YANKEL'S NEW ADDRESS.

THE RASHASH RACED TO R' YANKEL'S HOME. HE BEGGED FORGIVENESS AND PROMISED TO PERSONALLY GO FROM SHUL TO SHUL IN TOWN TO RESTORE HIS GOOD NAME. R' YANKEL CRIED AND EXPLAINED HIS PREDICAMENT...

REBBI... WHAT CAN YOU POSSIBLY DO TO RESTORE MY REPUTATION? PEOPLE WILL JUST THINK THAT YOU'RE DOING IT BECAUSE YOU ARE A TZADDIK AND THAT YOU HAVE RACHMANUS ON ME!

R' YANKEL, EVERYONE WILL BELIEVE ME IF I ALLOW YOUR DAUGHTER TO MARRY MY SON...

REBBI! REBBI! IF THIS WILL IY"H HAPPEN I WILL BE MOCHEL WITH MY WHOLE HEART!

THE RASHASH'S SON MET R' YANKEL'S DAUGHTER AND THERE WAS NO QUESTION THAT THIS WAS A MATCH MADE IN HEAVEN.

HASHEM, THANK YOU! I REALIZE THAT THIS WHOLE EPISODE CAME ABOUT ONLY IN ORDER TO MAKE THIS SHIDDUCH A REALITY...

HASHEM, I HAVE NO WORDS TO THANK YOU FOR WHAT YOU HAVE DONE FOR MY FAMILY!

R' SHMUEL STRASHUN (THE רש"ש) WAS BORN TO R' YOSEF AND RASSA IN ZASKEVICH, VILNA. HIS FATHER WAS HIS MAIN REBBI. HE MARRIED SARAH, THE DAUGHTER OF R' YEHUDA YUDEL FROM STRESZYN (STRASHUN), NEAR VILNA. THE YOUNG COUPLE SETTLED IN HER HOMETOWN WHERE HIS FATHER-IN-LAW HAD A DISTILLERY. IN 1812 THE FAMILY MOVED TO VILNA, WHERE R' SHMUEL ESTABLISHED ANOTHER DISTILLERY, WHICH HIS WIFE RAN SO HE COULD LEARN AND TEACH. HIS CLASSIC AND BRILLIANT PEIRUSH HAGAHOS V'CHIDDUSHEI HARASHASH IS ON ALMOST EVERY DAF IN SHAS (EXCEPT FOR 2 BLATT). HE ALSO WROTE A PEIRUSH ON THE MIDRASH RABBAH. ALTHOUGH HE WAS A GREAT LEADER AND HIS שנויים WERE LEGENDARY, HE REFUSED TO ACCEPT ANY OFFICIAL POSITION.

