



PIRCHEI Weekly

Agudas Yisroel of America

October 1, 2016 - כ"ח אלול תשע"ו - Vol: 3 Issue: 35



פרשה נצבים - הפטרה: שוש אשיש... (ישעיהו ס"א-ס"ב)

דף יומי: בבא מצינא ה' לדוד ה' אורי אבות ה' -ו' (מולד תשרי יום שבת קודש בשעה: חלקים 4 + 14:40)
קריאה לר"ה: א - וה' כקד את שרה... (בראשית כא-לד) ב - ...והאלקים נסה את אברהם... (בראשית כב-א-כד)
מפטרי: במדבר כא-ו הפטרה: יום א - ויהי איש אחד... (שמואל א א-ב) יום ב - כה אמר ה'... (ירמיהו לא-א-ט)

Do You Know why?

מנחה תריב - מצות הקהל במוצאי שביעית

On the second day of סוכות in a year following שמטה (i.e. in the eighth year from the previous שמטה), we are commanded that the entire year from the previous שמטה — men, women and children — should gather in the **תורה** — *men, women and children* — should gather in the **תורה** — *women's courtyard*, of the **בית המקדש** and listen to a public reading from ספר דברים. This is learned from **הקהל את העם** reading from ספר דברים. *Gather together the people, men women and children, etc. ... (דברים לא: יב).*

וירושלים **trumpets**, would be sounded throughout to gather the people. The ספר תורה would be ceremoniously passed from hand to hand to certain dignitaries until the ספר תורה went to the **כהן** and then to the king. At the gathering, the king, who was on a large wooden platform that was set up in the center of the **עזרת נשים**, would read (preferably standing) from specific sections of ספר דברים.

The sections of ספר דברים that were read to the people that gathered were:

- 1) From the beginning of ספר דברים until the end of the first פרשה of שמע (א: ו - ט: שמע)
- 2) From **והיה אם שמע** until the end of the second פרשה of שמע (דברים יא: יג-כא) שמע
- 3) From **עשר תעשר** until the end of the ברכות and קללות (דברים יד: כב-כח: ט)

משפטי המצוה

The חנוך explains that one of the purposes of reading the **תורה** in such a large public gathering is to inspire every person in **תורה** to have a renewed love and greater respect for the **תורה**. The **תורה** is the very essence of **תורה**, and living with the **תורה** is our purpose in this world and the next.

How will this renewed love for the **תורה** be created? Imagine a national event that happens only once every seven years. The excitement, the commotion, the tens of questions from the inquisitive children and those who want to understand what is happening. People will ask, "What is the purpose of this large gathering?" This will lead to the answer, "We have all come together to hear words of **תורה**. The **תורה** is our very essence, our beauty and our splendor!" There will be more questions and answers and conversation about the **תורה**.

In such an exciting atmosphere, the people will sing new praises of the **תורה** and hear new explanations of its beauty. Everyone, especially the children and unlearned, will be so inspired in their heart that they will have a new desire to learn **תורה**. They will be taught a new appreciation of **תורה** and His **תורה**. This gathering and inspiration will enable the nation to be **תורה** to receive even more of **תורה**'s blessing. **תורה**, in turn, will also rejoice for the renewed inspiration for His **תורה** and because of the extra blessing that He is able to give His people.

Adapted from: **ספר החנוך על פרשת השבוע - נצבים-וייל** (with kind permission from ArtScroll)



Yahrtzeits of our Gedolim

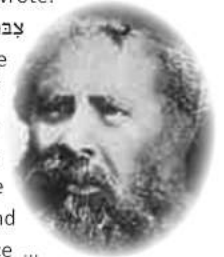
א' תשרי
 5605 - 5673
 1845 - 1913

Wilovsky (ריב"ז) was born in Korbin, Russia, to **אבא** and **הנדל**. He held many Rabbinical posts including that of **רב** in Vilna. In 1890, **ריב"ז** became the chief rabbi of Slutska, where he established a **ישיבה** in 1896 and appointed **R' Isser Zalman Meltzer** as principal. In 1900, he came to America to collect funds for his **ספרים**. From 1903 to 1905, **ריב"ז** returned to the USA where the United Orthodox Rabbis of America elected him as their head. In 1903 the **ריב"ז** was elected chief rabbi of the Russo-American congregations in Chicago. The **ריב"ז** emigrated to **צפת** in 1905. He wrote **תוספות רי"ד** and **חידושי ריב"ז** among many other **ספרים**.

Gedolim Glimpses

wrote: **Wilovsky** (ריב"ז) wrote:

"...Words of **תפלה** that are said with the **צבור** do not resemble words that emit from the individual...for the voice that comes out of the public is strong and has the power to shatter the heavens until it rises upward; therefore, all of **תורה** has the custom to raise their voices in **קליחות** and supplications and call out in a great voice ... the voice of many, even if it is not strong, is heard from afar, for the voices strengthen one another."



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

Focus on Middos

Dear Talmid,

R' Yaakov Dovid Wilovsky — ר' יעקב דוד בן זאב — also known by the acronym רי"דב"י, had a very difficult time during his brief stay in the US. He witnessed the top distributors of kosher meat selling non-kosher animals to the public, and had to deal with many ignorant רבנים in high positions. He decided to move from Chicago to ישראֵל, eventually settling in צפת. He wrote the following before he left:

"Who knows? Perhaps one day ד' will perpetuate the תורה and it will find a dwelling in this country. Let the future generations know what transpired in America at the time that [the רי"דב"י] resided there. Let them know that among the רבנים and בעלי בתים there were both good and bad people..."

The רי"דב"י then goes on to say that he talked with many well-meaning Jews who desperately wanted him to do something to stem the tide.

The רי"דב"י wrote, "I answered their cry and responded to their foremost request and decided to live here in America and see what could be

done... I saw that they wanted the situation rectified with every fiber of their hearts and souls." He continues: "The only approach that may save this country is if I would establish a ישיבה גדולה here and bring young great תלמידי חכמים from Europe. Perhaps if I would open a ישיבה and begin to deliver regular תלמידי חכמים שיעורים, young תלמידי חכמים would come to listen and thus we would be able to bring תורה into this country in a way that would begin to repair the breaches.

"This is not something that has never been done before. In the past תורה has been brought to an entire country through the efforts of one individual or several individuals. The רמב"ם is a prime example of one individual that injected תורה into an entire country."

My תלמיד, the רי"דב"י never saw the end results of his labor. However his selfless efforts bore fruit decades later. So too, sometimes our efforts seem to be for nothing, but in reality there will come a time when we will see that no effort is wasted.

יהי זכרו ברוך!

בנידיות, רבי Your

A letter from a Rebbe — based on interviews

The 2nd International ערב שבת Learning Program

In our final issue before the summer, we advised that we would announce the winner of the International ערב שבת Learning Program at the beginning of the next season. The beautiful responses from both the parents and the boys who participated in this program were ברור ד' amazing. Try it once; your ערב שבת and your ערב שבת will be enhanced forever! The winner was רפאל זרחק Friedman from Brooklyn, NY.

Just another thought regarding the accepted custom to dip an apple in honey on ראש השנה: The גימטריה, numerical value, of the word דבש, honey, is 306, which is the same numerical value as אב הרמון, Merciful Father. The תפוח, apple, is 494, which is the same numerical value as חוס, have pity and be merciful to us...

Understanding Tekias Shofar

R' Saadia Gaon offers 10 thoughts for תקיעת שופר:

1. The שופר announces the coronation of a new king. ראש השנה is the day ד' became מלך על כל העולם.
2. Like a מלך offers a pardon before punishing, so the שופר declares, "Whoever wishes can do תשובה now; if not, let him not complain later!"
3. The שופר was sounded at מתן תורה and inspires us to renew our commitment to תורה.
4. The שופר recalls יחזקאל's words to do תשובה, "When I bring a sword ... blow the שופר and warn the people!" (ל"ג:ב-ג).
5. The שופר reminds us to daven for בית (רמז:הו ד: ט"ז-כ) המקדש השלישי.
6. The שופר causes ד' to remember the זכות of עקידת יצחק.
7. The שופר inspires trembling in the heart (עמוס ג:ו).
8. The שופר reminds us of the יום הדין (צפניה:א ט"ז).
9. Sounding the שופר arouses in us the desire for קבוץ גלויות, the in-gathering of exiles (ישעיהו כ"ז:י"ג).
10. The שופר reminds us of תחיית המתים, which will be accompanied by תקיעת שופר!

Sage Sayings

The Ridvaz lived in America at a time when Yiddishkeit was just beginning to be established on American shores. He fought to create high standards in kashrus that were thought to be impossible. His timeless advice of "Sounds Jewish' is not enough" was expressed in a witty way: "אז? — מ'רופט עם מענדל, מעג מען עסן פון זיין פענדל? — If they call him Mendel, one is permitted to eat from his pot?..."

Source: Heard around the Shabbos table



LEARNING FROM OUR LEADERS

בס"ד
PIRCHEI AGUDAS YISROEL OF AMERICA



R' NESANEL QUINN WAS BORN TO זלמן נחמס AND ר' דבורה מרים IN THE WILLIAMSBURG SECTION OF NY. THE QUINNS, WHO WERE NEIGHBORS OF THE ROGATCHOVER GAON IN DVINSK, LITHUANIA, WERE CHILDLESS FOR 10 YEARS. UPON THE ADVICE OF R' SHALOM BER OF LUBAVITCH, THEY MOVED TO AMERICA, WHERE, HE PROMISED, THEY WOULD HAVE A FAMILY AND ימים אריכות. (THEY HAD 5 CHILDREN; MRS. QUINN LIVED TO 111.) IN 1921, NESANEL WAS ENROLLED IN תורה ודעת. THREE YEARS LATER, R' SHRAGA FEIVEL MENDLOWITZ ZT"L JOINED THE ישיבה AS מנהל, BEGINNING A DECADES-LONG רבי-תלמיד RELATIONSHIP. IN 1934, HE MARRIED לאה, DAUGHTER OF R' MEIR LINCNER (HIS רבי's ADVICE. UPON HIS רבי's ADVICE, HE BECAME A SIXTH-GRADE רבי IN רג. IN 1938, HE RETURNED AS מנהל AND STAYED WITH THE ישיבה FOR 60+ YEARS. IN 1965, HE CO-FOUNDED A LEARNING CAMP, אור שרנה. HE ALSO MANAGED A MAJOR מתמיד נפלא WHO INSTALLED AN אהבה IN ANYONE HE MET, WITH HIS WARMTH, חסד, AND עניוּת.



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

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