

# PIRCHEO//eekly

Agudas Yisroel of America

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פרשה: נצבים - הפטרה: שוש אשיש... (ישעיהו סא:י-סג:ט)

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





# ง You Know why?

#### מצוה תריב - מצות הַקהל בְּמוֹצְאֵי שְׁבִיעִית

On the second day of סָּכּוֹת in a year following שְׁמְשָּׁה (i.e. in the eighth year from the previous שְׁמְשָּׁה), we are commanded that the entire בְּלֵל יִשְּׁרְאֵל — men, women and children — should gather in the entire בִּית הַמְּקְדֵּע — men, women and children and isten to a public בִּית הַמְּקְבָּע This is learned from הַּמְּהֶב אֶת הָעָם reading from הַבְּרִים This is learned from הַקְּבְל אֶת הָעָם וְהַנְשִׁים וְהַנָשִׁים וְהַנְשִׁים וְהַנָשִׁים וְהַנָשִׁים וְהַנִשְׁים וְהַנִּשְׁים וְהַנִּשְׁים וְהַנִּשְׁים וְהַנְשִׁים וְהַנִּשְׁים וְהַנְשִׁים וְהַנִּשְׁים וְהַנִּשְׁים וְהַנִּשְׁים וְהַנִּשְׁים וְהַנִּשְׁים וְהַנִשְׁים וְהַנִשְׁים וְהַנִּשְׁים וְהַנִּשְׁים וְהַנִּשְׁים וְהַנִשְׁים וְהַנִּשְׁים וְהַנִּשְׁים וְהַנִּשְׁים וְהַנִשְׁים וְהַנִּשְׁים וְהַנִּשְׁים וְהַנִּשְׁר.

קרוֹעְלֵיִם to gather the people. The מְבֶּר תּוֹרָה would be ceremoniously passed from hand to hand to certain dignitaries until the מַבֶּר תּוֹרָה went to the מַבָּר תּוֹרָה 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 מָבָּר דְּבָרִים, would read (preferably standing) from specific sections of מַבְּר דְּבַרִים.

The sections of סֵּבֶּר דְבָרִים that were read to the people that gathered were:

- 1) From the beginning of מֶּכֶּר דְּבָרִים until the end of the first קבָרִים א א ו :ט) שְׁמַע f יַבְּרִים א א ו :ט) שְׁמַע (דְּבָרִים א א ו :ט)
- 2) From יְהָיָה אָם שְׁמֹעַ until the end of the second בְּרַשָּׁה סל נְהָרִים יא יִג-כא) שָׁמֵע (דְּבָרִים יא יִג-כא) שָׁמֵע
- 3) From אַשַּר הְּעַשֵּׁר until the end of the בְּרָכוֹת and קֶּלֶלוֹת and קֶּלֶלוֹת (דְּבָרִים יד :כב-כח:סט).



#### משָׁרְשֵׁי הַמִּצְוָה

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

How will this renewed love for the תּוֹרָה 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 תּוֹרָה. The more guestions and answers and conversation about the מּוֹרָה.

In such an exciting atmosphere, the people will sing new praises of the תּוֹרָה 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 תּוֹרָה. They will be taught a new appreciation of יד and His תּוֹרָה. This gathering and inspiration will enable the nation to be זוֹכָה to receive even more of יד's blessing. יד, in turn, will also rejoice for the renewed inspiration for His תּוֹרָה and because of the extra blessing that He is able to give His people.

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



## Yahrtzeits & Gedolim 🔊



א' תשרי 5605 - 5673 1845 - 1913 רי יַנְעָלְב דְּוָד בֶּּן זְאַב Wilovsky רי נַעָלְב דְוָד בָּן זְאַב Wilovsky רייְבְייז) was born in Korbin, Russia, to הנדיל. He held many Rabbinical posts including that of רִידְבִייז became the

chief rabbi of Slutsk, where he established a יְשִׁיבָה in 1896 and appointed R' Isser Zalman Meltzer צַּבִּייל as principal. In 1900, he came to America to collect funds for his סְּבָּרִים. From 1903 to 1905, יִדְבַיִּיז returned to the USA where the United Orthodox Rabbis of America elected him as their head. In 1903 the רִיְּבִיין was elected chief rabbi of the Russo-American congregations in Chicago. The יִיִּרְבִייִן emigrated to אָבָּרִים in 1905. He wrote יִּרְבִייִן and הַיִּרְבִייִן on the הְדִּרְשַׁיִן רִיְרְבִייִן.

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## Gedolim Glimpses

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לעיינ רי ישראל בן אברהם זייל

לעיינ הבי ישעיהו דוב עייה בן יבלחטייא יצחק צבי נייי

wrote: "...Words of תְּפָלֶּה that are said with the אָבּוּר שׁנִּיד." that are said with the אָבּוּר 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 בְּלֵל יִשְּׂרְאֵל has the custom to raise their voices in חְלִּיחוֹת 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."

ne voices strengthen one another."

This week's Pirchei Weekly is sponsored

# Living with Torah

**Brick by Brick** 

לא בַשָּׁמִיִם הַוֹא לַאמֹר מִי יַעֲלֶה לְנוּ הַשְּׁמִיְמָה וְיִקְּחֶהָ לְנוּ ... It is not in the heavens that [you could then] say, "Who can go up to the heavens and fetch them for us ..." (דברים ל:יב).

ערוּבִין נה.) גְּמָרָא quotes a עֵרוּבִין נה.) that says that if תּוֹרָה would be in the heavens, you would have to go up after it and learn it.

Throughout the generations, the Jewish people have demonstrated immeasurable love of תוֹרָה- it is not exclusive to the אָדוֹלֵי יִשְרָאֵל. Not just the תּוֹרָה itself, but also the love for תּוֹרָה, which is the Divine soul of the Jewish nation, is passed from parents to children and generation to generation.

> 00  $\infty$

One cold winter afternoon in צפת, the Ridvaz came to shul for מנחה earlier than his usual time. It was his father's yahrtzeit. He walked up to his shtender, planted his elbows on it, and stood lost in thought. As he stood there for long moments, musing, his eyes filled with tears. The other men coming into shul for מנחה kept a respectful distance. They assumed that their רָבֵּי was immersed in memories from the past.

One close friend did approach him, however. "Why are you so sad?" he asked. "Your father was 80 years old when he passed away — certainly not a young man. And he died 50 years ago! Do our sages not tell us that it is decreed that the grief over the dead fades from the heart?"

"I will tell you," said the Ridvaz quietly. "I've been thinking about the time when I was a young boy, and my father arranged for the best teacher in town, R' Chaim Sender, to become my private tutor. R' Chaim's fee was one ruble per month — a very steep price in those days, especially for my father, who was a poor man. It was a struggle to come up with the money each month.

"My father supported us by building ovens. One winter, there was no cement or plaster to be found, so my father could not build any ovens and had no way to earn any money. He could not afford to pay R' Chaim Sender's fee. Three months passed in this way. Finally, I came home one day with a note from my tutor saying that he would not be able to continue teaching me unless he received his salary by the next morning. When my parents read the letter, the

world turned black before their eyes. For them, my תוֹרָה education was everything!

"That evening, my father went to shul as usual. There he heard a certain wealthy man complain that the contractors who were building a house for his son and future daughter-in-law had been unable to get hold of an oven because of the shortage of cement and plaster. The rich man offered six rubles to anyone who could get him an oven. In Russia, an oven was an absolute necessity, used for heating the houses, for cooking, and for baking.

"My father returned home from shul and discussed the matter with my mother. They came to an agreement: My father would dismantle our own oven, brick by brick, and use the materials to build a new one for the rich man's son. Then they would have six rubles for my tutor.

"My father put the plan into action at once. He brought the oven to the rich man and received six rubles in return, for me to pay to R' Chaim Sender.

"'Tell the teacher,' my father said to me, 'that three of these rubles are payment for what I owe him, and the other three are for the next three months' tuition for my Yankel Dovid!'

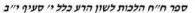
"It was a very cold winter, and we continually shivered and froze. And all this, so that I would have the very best teacher and would grow in תוֹרָה!

"It was cold outside today," continued the Ridvaz, "and I thought that maybe I would arrange for a מניץ to come to my house instead of going out to shul. Then I decided, in my father's honor, that I must make a special effort to go to shul today, and not to pray at home.

"When I got here a short while ago, I thought about my family's suffering during that long-ago frigid winter - suffering for me and my תוֹרָה. That is why I cried. I recalled my parents' endless love and devotion, all dedicated to making sure that their son would learn the holy תוֹרָה! If it were not for their sacrifice, I would never have been able to one day write my commentary on the תַּלְמוּד ".ירושלמי

Adapted from: The Maggid Speaks (with kind permission from ArtScroll)

## Chofetz Chaim Moment



\*Avi, Michoel and Eli were on the bus, coming home from a fun-filled summer in camp. They reminisced about the various trips they had enjoyed together and the new friends they had made. Everyone agreed that, for the most part, the bunk had been friendly, sharing snacks, games, etc. with each other. But Avi made a comment about the behavior of the from a certain ישיבה; he mentioned how few of them shared or played with other בחורים from other ישיבות.

What is particularly problematic with Avi's comment?

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

μετί βιικίης τη της καιτής απέτρους τριμκίης first! statement(s) increases the many times. Unfortunately, it is common to talk about collective statement and including groups of people all under the same negative Answer: Discussing others not doing artir obviously אַלשֹּלְרְ קְרֶע ylauoly א Answer: Discussing others not doing a

#### "W1 Questions & week

- 1. Which word in the תוֹרָה indicates that בָּבַיְכוֹל, go together with us into exile and will only return when we return?
- 2. What lesson must we take from the fact that heaven and earth never change their nature?



careful? (app virus nut - 30:19).

deviate from their functions, should not Jews, who do receive reward, be more 2. Just as heaven and earth, which do not have any incentive of reward, never word also mean and He will return (with you) (4) (4) (4) (4) (5).3). 1. The word been written bring you back — should have been written Ti- The

Halacha

- During the sounding of the שׁוֹפֶר, one must listen intently One should, if possible, follow the notes in one's מַחֲזוֹר in order to hear every single blast from beginning to end.
  - so that one is always aware of which note ( ז קריעה so that one is always aware of which note וֹשברים \ תּרוּעָה) is being sounded at any given moment.

'Since we only discuss 1-3 mags, it is important to consider these mags in the context of the bigger picture. Use them as a starting point for further in-depth study

רֹאשׁ הַשַּׁנָה

## **Focus**on Middos

Dear Talmid,

R' Yaakov Dovid Wilovsky זָצֵ״ל, also known by the acronym זָצַ״ל , also known by the acronym רי יַצֶּלְב דָּוָד בֶּן זְאֵב — רִידְבַ״ז — 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 יַבְּנִים in high positions. He decided to move from Chicago to אָבֶיץ יִשְׂרָאֵל, eventually settling in אָבָּת. He wrote the following before he left:

"Who knows? Perhaps one day יד will perpetuate the תּוֹרָה and it will find a dwelling in this country. Let the future generations know what transpired in America at the time that [the רִיִּדְבִייז resided there. Let them know that among the בַּעֵלֵי בַּתִּים and בַּעֵלֵי בַּתִּים there were both good and bad people..."

The רִידְבֵייז 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 רידב"יז 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 יְשִׁיבָה גְּדוֹלָה from Europe. Perhaps if I would open a תַּלְמִידֵי חֲכָמִים and begin to deliver regular שִּלְמִידֵי חֲכָמִים would come to listen and thus we would be able to bring תּוֹרָה 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 תּוֹרָה has been brought to an entire country through the efforts of one individual or several individuals. The בְּמָבִיים is a prime example of one individual that injected תּוֹרָה into an entire country."

My הַלְמִיד, the רִידְבֵּיי, 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.

יָהַי זָכְרוֹ בָּרוּדְיִ

בידידות

רָבִּי Your

A letter from a Rebbi — based on interviews

## **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: " אַא בירופט עם מענדל, מעג מען עסן פון זײַן פענדל! — If they call him Mendel, one is permitted to eat from his pot?…"

Source: Heard around the Shabbos table

### The 2<sup>nd</sup> International עֶרֶב שָׁבָּת Learning Program

In our final issue before the summer, we advised that we would אייה announce the winner of the International עֶרְב שַׁבָּתְּ 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 בְּרוּדְ דִי amazing. Try it once; your שֶׁבָּת and your שֶׁבָּת will be enhanced forever! The winner was בְּרֵבְּל יְצָתֵק Friedman from Brooklyn, NY.

Just another thought regarding the accepted custom to dip an apple in honey on הישטר. The גימטרי, numerical value, of the word דְבשׁ אָ, numerical value, is 306, which is the same numerical value as אָב הָרַחַמָּן, Apple, is 494, which is the same numerical value as חרס מולים, have pity and be merciful to us...



#### **Understanding** Tekias Shofar

R' Saadia Gaon offers 10 thoughts for תְּקִיעַת שׁוֹפר:

- The שׁוֹפֶר announces the coronation of a new king. ראשׁ הַשְּׁנָה is the day די became מֵלֵדְ עַל כְּל הַעוֹלֶם.
- Like a מֶלֶה offers a pardon before punishing, so the שוֹפֶר declares, "Whoever wishes can do תְּשׁוּבָה now; if not, let him not complain later!"
- The מַתַּן תּוֹרֶה was sounded at מְתַּן תּוֹרֶה and inspires us to renew our commitment to הזוֹה.
- The שׁוֹפֶר recalls 'יְחֶזְקאל's words to do קְיָחֶזְקאל, "When I bring a sword ... blow the קשׁוּבָה and warn the people!" (ל"ג:ב-ג).
- The שוֹפֶר reminds us to daven for בְּנָיֵן בֵּית.
   יַרְמֵיָחוּ ד:ייט-כ) הַמְקַדְּשׁ הַשְׁלִישִׁי
- The שׁוֹפֶר causes זי to remember the זְכוּת סֹן בְּיִרְתִינְאָרָק.
- The שופר inspires trembling in the heart (עמוס ג:ו).
- The שׁוֹפֶר reminds us of the צְבַנְיָה ) יוֹם הַדִּין
  (א:ט"ז).
- Sounding the שוֹנֶר arouses in us the desire for קבוץ גָּלִיוֹת, the in-gathering of exiles (יְשַׁעְיָהוּ כִייז :ייג).
- 10. The שׁוֹבֶּר reminds us of אָתְיָּת הַמֶּתִּים, which will be accompanied by אָקיַעת שׁוֹבָּר!



## LEARNING FROM OUR LEADERS PIRCHEI AGUDAS YISROEL OF AMERICA

LIKE HIS REBBI, R' SHRAGA FEIVEL MENDLOWITZ ZT"L, R' QUINN WAS FAR FROM AN ORDINARY MENAHEL. BEING CALLED TO HIS OFFICE WAS RARELY A PUNISHMENT FOR A STUDENT; IT USUALLY GAVE THE BOY A LIFE LESSON IN DERECH ERETZ...













צ' NESANEL QUINN זצייל WAS BORN TO רי זלמן פנחס ANO איז דאייל אחוש 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 אריכות ימים. (THEY HAD 5 CHILDREN; MRS. QUINN LIVED TO 111.) IN 1921, NESANEL WAS ENPOLLED וא ישיבה תורה ודעת. THREE YEARS LATER, R' SHRAGA FEIVEL MENDLOWITZ זצייל. RELATIONSHIP. IN 1934, HE MARRIED רבי-תלמיד RELATIONSHIP. IN 1934, HE MARRIED , DAUGHTER OF R' MEIR LINCHNER (HIS מחתן צ'רבי, ADVICE, HE BECAME A SIXTH-GRADE לאָה PAUGHTER OF R' MEIR LINCHNER (HIS בחבר). IN 1938, HE RETURNED AS מנהל AND STAYED WITH השיבה תורה ודעת או סגן מנהל AND STAYED WITH השיבה אור שרגא, FOR GO+ YEARS. IN 1965, HE CO-FOUNDED A LEARNING CAMP, אור שרגא, HE ALSO MANAGED A MAJOR לעניי ארץ ישראל (THE EMERGENCY AID FUND) FOR OVER 60 YEARS. HE WAS A אחל מתמיד נפלא WHO החלד ארוציי ארץ ישראל אווא שרוציי ולתורתו וא שרוציי ולתורתו וא הברו הבריות סחב אהבת הבריות מאבר הבריות מאבירות מאבירות

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