



PIRCHEI Weekly

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כרשה נצבים הפטרה: שוש אשיש... (ישעיהו סאי-סג:ט) אבות ה' - קריאה לר"ה: א - וה' פקד את שרה... ב - ...והאלקים נסה את אברהם...

מפטר לר"ה: במדבר כ"א-ו הפטרה: יום א - ויהי איש אחד...יום ב - כה אמר ה'... (מולד תשרי ליל שלישי בשעה: חלקים 11 + 23:27) דף יומני: שבת: ביצה ד' ר"ה א: ביצה ז' ר"ה ב: ביצה ח' לדוד ה' אורי כתיבה וחתימה טובה



Torah Thoughts



כי קרוב אליך הדבר מאד... (דברים ל"ד) Rather, the matter is very near to you... This week was the Yahrzeit of R' Yaakov Sherman זצ"ל. In 1992 he arrived in the United States from Russia with his wife, daughter and her two infant daughters. He was 69 years old, and still had old memories of the early 20's with his 'Yiddishe' parents. He was a man of dignity, integrity and determination. Rather than focusing his efforts on integrating into the America culture or trying to master the English language, he had a burning desire to begin his new life as a frum Jew. His last 25 years defined his eternity. Today his grandchildren are married to בני תורה and he merited to enjoy seeing his great grandchildren all living and learning the beautiful תורה that he saw from his parents.

אליהו הנביא once met a simple person who had minimal knowledge in תורה. The person taunted and derided אליהו הנביא. [This was common for an unlearned person meeting a חכם]. אליהו הנביא asked the man, "My son, what are you going to answer to your Father [ד'] on the day of judgment [about your lack of תורה knowledge]?"

The man had the response on the tip of his tongue: "רבי, I'll tell ד that I wasn't blessed with a good head. It was His decree that I would not be able to read or learn תורה."

Switching to a different subject, אליהו הנביא asked him what was his profession. The man answered that he was a fisherman. אליהו הנביא then asked him who taught him all his business knowledge, how did he learn the process of weaving flax into nets, and where did he pick up the art of throwing his net and then pulling it out a full of fish

back onto his boat.

The fisherman replied, "רבי, I was blessed with that level of understanding!"

אליהו הנביא then turned and reprimanded the fisherman, "If you have the understanding behind the intricate procedure of weaving nets and have mastered the various methods of catching fishing, then you have been truly been blessed by ד' with the capacity to learn תורה. The תורה writes ... *Rather, it [the תורה] is so close to you [so simple to understand], it is in the power of your heart to follow its teachings.*"

The fisherman recognized that the rational answer he had prepared to give on His day of judgment was foolish. He obviously had the potential to learn and read the תורה. If only he would have stopped and analyzed the methods he used to conduct his own livelihood, he would have realized his potential. The fisherman wept bitterly.

אליהו הנביא enlightened him and said, "My son, do not feel that you are alone with your reasoning. The response, 'I wasn't blessed with a head to learn תורה,' is the typical answer every person gives to ד'. ד' then shows the person, through his very own actions his true potential and the falseness of that excuse."

R' Yeruchem Levovitz זצ"ל once said, "We will not be punished for actions we could not do, but for what we did not do because we thought we could not do!" Like starting life as a frum Jew in a foreign country at 69 years old!

תקא דבי אליהו זיקא (פי י"ד): Adapted from:



Yahrzeits of our Gedolim

ג' תשרי
5631 - 5689 ר' משה Trop זצ"ל, born in Grodna, Belarus, to ראש ונעשה, was taught by his father until age 14. In 1886, he left to learn under the אלקטר and, 2 years later, under אליעזר Gordon in Telz. He became a תלמיד מובהק of R' Itzele Ponevezh in Slabodka in 1889. He was engaged to מרת, the daughter of מילך, in 1893, but she was נפטרה before the חתונה. In 1895, he married פנינה, daughter of חיים, and returned to Kelm. In 1899, he returned to Slabodka to serve as ראש ונעשה of Radin. His אור החיים and warm personality attracted בחורים from all over. His שיעורים became a classic in ושיבות worldwide, until today!

Gedolim Glimpses

The reverence and כבוד the חפץ חיים held for ר' נפתלי צבי was remarkable. On his 33rd birthday, ר' נפתלי received a letter from the חפץ חיים inviting him to become ונעשה. This was at a time when Europe was blessed with many renowned, older חכמים. When he was older, the חפץ חיים would direct people to go speak to ר' נפתלי. For 25 years, on the 1st night of ראש השנה, he would ask דברי התעוררות to give ר' נפתלי!



כתיבה וחתימה טובה!



Brick by Brick

לא בשמים הוא לאמר מי יעלה לנו השמימה ויגלה לנו ...
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)

י"י quotes a גמרא (ערובין נה.) that says that if תורה 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 תורה — it is not exclusive to the גדולי ישראל. Not just the תורה itself, but also the love for תורה, which is the Divine soul of the Jewish nation, is passed from parents to children and generation to generation.

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 רבי 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 תורה 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, "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 תורה!

"It was cold outside today," continued the Ridvaz, "and I thought that maybe I would arrange for a מנין 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 תורה. 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 תורה! If it were not for their sacrifice, I would never have been able to one day write my commentary on the תלמוד ירושלמי."

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

An Ahavas Chesed Moment

ספר אהבת חסד - חלק א' פרק ז':

*It is important to be aware that the restrictions regarding a משכון, collateral, apply only when the משכון is not taken at the time the loan was given. However, when a loan is initiated, the lender may take the משכון from the borrower in his home and is even permitted to take food preparation utensils since the borrower himself agrees to these terms of the loan. If the borrower asks the lender to enter his home to collect the משכון, the lender may do so, but he may not pick anything and must accept whatever the borrower offers as a משכון.

*This is intended only as a guide. Please review any real-life situations with a competent Rov.

In summary: The הלכות of taking a משכון from an אסור, widow, or of taking a utensil which is used in the preparation of food or going into the home of the borrower to collect משכונות are not applicable if the משכון was agreed upon at the time of the loan and the borrower gives the item to the lender.

"רש" Questions of the week

1. Which word in the תורה indicates that ד' will, בְּנִכּוּל, 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?



1. The word בְּנִכּוּל — ד' — will bring you back — should have been written וְנִכּוּל. The word בְּנִכּוּל can also mean and He will return (with you) (with you). (1:30:3).
 2. Just as heaven and earth, which do not have any incentive of reward, never deviate from their functions, should not Jews, who do receive reward, be more careful? (1:30:6)

- During the sounding of the שופר, one must listen intently in order to make sure to hear every single blast from beginning to end.
- One should try to follow the notes in the מַחְזוּר or סְדוּר so that one is aware of which note (תִּקְיָהוּשְׁבָרִים:תְּרוּעָה) is being sounded at any given moment.

Reviewed by R' Gedalyahu Eckstein

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



Focus on Middos



Understanding תְּקִיעַת שׁוֹפָר

R' Saadia Gaon offers 10 thoughts for תְּקִיעַת שׁוֹפָר:

- 1) It announces the coronation of a new king. מִלְּךָ עַל רֹאשׁ הַשָּׁנָה is the day 'ד' became קֶל הָעוֹלָם. 2) Like a מִלְּךָ offers a pardon before punishing, so it declares, "Whoever wishes can do תְּשׁוּבָה now; if not, let him not complain later!" 3) The שׁוֹפָר was sounded at מִתֵּן תּוֹרָה and inspires us to renew our commitment to תּוֹרָה. 4) It recalls הִחְזָקָא's words to do תְּשׁוּבָה, "When I bring a sword ... blow the שׁוֹפָר and warn the people!" (לי"ג:ב-ג). 5) It reminds us to daven for בְּנֵי בֵּית הַמִּקְדָּשׁ הַשְּׁלִישִׁי (ירמיהו ד:י"ז-י"ח). 6) The שׁוֹפָר causes ד' to remember the זְכוּת of יְצִיאַת מִצְרָיִם. 7) It inspires trembling in the heart (עמוס ג:ו). 8) It reminds us of the יוֹם הַדִּין (צפניה א:ט"ז). 9) Sounding the שׁוֹפָר arouses in us the desire for קְבוּצַת גְּלוּיִם, the in-gathering of exiles (ישעיהו: מ"ז:י"ג). 10) The שׁוֹפָר reminds us of תְּחִילַת תְּקִיעַת הַמַּתֵּיִם, which will be accompanied by שׁוֹפָר!

Dear תְּלָמִיד,

R' Naftoli Zvi Trop זצ"ל, also known as הַגְּרָנִיט, was considered to have one of the fastest, sharpest and most creative minds of all of the Lithuanian תּוֹרָה גְּדוּלֵי of his time.

R' Chaim Shmuelevitz זצ"ל said that there were 4 רֵאשֵׁי תּוֹרָה who restored תּוֹרָה to its former glory: R' Chaim Brisker, R' Naftoli Trop, R' Boruch Ber Leibowitz, and R' Shimon Shkop. R' Yaakov Kamenetsky was so enamored with R' Naftoli's lifestyle of הַתְּמַדָּה, diligence in תּוֹרָה study, and כּוֹחַ הַנְּפֶשֶׁת, mental and spiritual faculties, that he called him a מַלְאָךְ, an angel.

In 1900, at the age of 29, R' Naftoli became the רֵאשׁ יְשִׁיבָה of a small יְשִׁיבָה in Slabodka. His שְׁעוּרִים and חֲדוּשִׁים were so astounding that pamphlets of his תּוֹרָה were disseminated in all יְשִׁיבוֹת. Aside from his creative mind, R' Naftoli had a deep, sincere love for every תְּלָמִיד. He knew the name of every בְּחוּר in every מְדֻרָשׁ he had ever taught, even when there were hundreds of בְּחוּרִים! He rejoiced at the progress of every תְּלָמִיד, to

the point where he would sing and dance when a תְּלָמִיד either asked an exceptional קוּשְׁיָה, question, or gave an exceptional תְּרִוּץ, answer.

R' Dovid Zaritzky related the following story. It was the 2nd year after the פְּטִירָה of R' Naftoli Trop, and he was walking down the road with one of the older בְּחוּרִים of Radin. As they passed the בֵּית עוֹלָם, the בְּחוּר left him. He jumped over the cemetery wall and prostrated himself on the קֶבֶר of R' Naftoli. He cried, "רְבִי רְבִי! In whose care did you leave us?" while shedding bitter tears.

R' Dovid related that the cries were so bitter he was sure that a child never cried over his father with such intensity. Only then did he understand the love between R' Naftoli and his תְּלָמִידִים.

My תְּלָמִיד, the everlasting תְּלָמִיד/רְבִי bond is forged through the תּוֹרָה learned together. How much more eternal is the bond between you and ד'! יִשְׂרָאֵל וְאוֹרְתָא וְקִדְשָׁא בְּרִיךְ! ד' הוּא חַד הוּא!

הֵי זָכְרוּ בְּרוּךְ!

רְבִי Your בְּיָדֵינוּ,

Story adapted from: *Traveling with the Maggid* (ArtScroll)

Sage Sayings



Genechovsky ר' נחום, תְּלָמִיד זצ"ל of Trop ר' נפתלי צבי, related that he tried to impress נפתלי ר' by mentioning the fact that both his father and grandfather were noted תְּלָמִידֵי חֲכָמִים and wrote several סְפָרִים. נפתלי ר' smiled and said. "פֶּאֶרוּוֹאֵס — Why do you need to tell me this? — אַז דו לערענסט דא אין ישיבה, ביסטו דאך מינע זון. וואס נעענטער? — If you learn here in the ישיבה, you are my son. How much closer [to me] can you be?"

Source: *Traveling with the Maggid* (with kind permission from ArtScroll)



Erev Shabbos

Learning Program

As the summer draws to a close, the time has come to announce the participants in the עֶרֶב שַׁבָּת Learning Program (and the winner, of course).

Grade 5 – Aharon Gross; Torah Institute; **Baltimore, MD;** *Yitzchok Teichman;* Yeshiva Beth Mikroh; **Monsey, NY.**

Grade 6 – Binyamin Kroll; Torah Institute; **Baltimore, MD;** *Yossi Teichman;* Yeshiva Beth Mikroh; **Monsey, NY.**

Grade 7 – Elchonon Simcha Sheffield; Torah Institute; **Baltimore, MD.**

Grade 10 – Binyomin Teichman; Bais Shraga; **Monsey, NY.**

And the winner is ... Binyomin Teichman. מזל טוב!



LEARNING FROM OUR LEADERS

פירכי אגודת ישראל של אמריקה
PIRCHEI AGUDAS YISROEL OF AMERICA

ט"ז

IT WAS AN AMAZING SIGHT TO BEHOLD. THERE WAS A CERTAIN POOR PERSON WHO WOULD SPEAK TO R' PINCHAS MENACHEM ALTER ON A MONTHLY BASIS, DESPITE THE GERRER ROSH YESHIVAH'S BUSY SCHEDULE.

R' PINCHAS MENACHEM, DID YOU HEAR? PRESIDENT REGAN SHOWED UP RUSSIA AGAIN... HE...

R' MOSHE, DER PRESIDENT ... EHR IS NOR A SHALIACH - HE IS JUST HASHEM'S MESSENGER...

THE TALMIDIM WOULD HEAR THE MAN OFFERING HIS MONTHLY UPDATES AND OPINIONS OF THE NEWS.

THAT POOR MAN WASTES THE ROSH HAYESHIVAH'S TIME EVERY MONTH FOR OVER 30 MINUTES. MAYBE WE SHOULD ADVISE HIM TO COME FOR ONLY A MINUTE OR TWO. EVEN BETTER, MAYBE HE SHOULDN'T COME AT ALL!

CHAS V'SHALOM! HE MUST BE ALLOWED TO COME - AND WITHOUT ANY HINDRANCE! HE NEEDS THE MONEY! THANK YOU FOR BEING SO CONCERNED!

AFTER THE PASSING OF HARAV SIMCHA BUNIM ALTER, THE LEV SIMCHAH, R' PINCHAS MENACHEM BECAME THE NEW GERRER REBBE AND IT WAS IMPOSSIBLE TO SEE THE REBBE FOR MORE THAN A FEW MINUTES.

PLEASE, THE REBBE IS SO BUSY NOW... MAYBE IT'S AN IDEA TO-

BUT I JUST RECEIVED A PERSONAL MESSAGE FROM THE REBBE TO COME AT MY USUAL TIME ON ROSH CHODESH!

??

A WHILE LATER...

REB MOSHE, WHAT HAPPENED?

A ZAH TZADDIK! THE REBBE WILL BARUCH HASHEM STILL BE GIVING ME WAGES! NU! DO YOU WANT TO KNOW EXACTLY WHAT THE REBBE SAID?

REB MOSHE, YOU ARE STILL GOING TO GET YOUR MONTHLY SALARY, BUT I HAVE SOMETHING VERY IMPORTANT TO TELL YOU. SINCE I BECAME REBBE THERE ARE SOME PEOPLE WHO NOW UPDATE ME WITH NEWS ON DAILY BASIS...

I NO LONGER HAVE NEED OF YOUR INSIGHTFUL MONTHLY UPDATES, BUT I HAVE HAKARAS HATOV FOR ALL THE YEARS OF SERVICE PROVIDING NEWS AND INSIGHTS. PLEASE TAKE THIS, AND COME EVERY MONTH TO COLLECT YOUR WELL-DESERVED SALARY!

ySuval

R' PINCHAS MENACHEM ALTER (פני מנחם) WAS BORN IN FALENICA, NEAR WARSAW, POLAND, TO R' AVRAHAM MORDCHI ALTER Z"l (אברהם מרדכי אלטר זצ"ל) AND REBBETZIN FEYGE MINTSHE (BIDERMEN). THIS WAS HIS FATHER'S SECOND MARRIAGE, AND HE WAS THEIR ONLY CHILD. DURING WWII, AT THE AGE OF 14, HE ESCAPED TO ISRAEL TOGETHER WITH SOME OF HIS FAMILY. A BRILLIANT CHACHAM, IN HIS 20S HE WAS APPOINTED ROSH YESHIVAH OF שפת אמת, ירושלים. HE SUCCEEDED HIS HALF-BROTHER, ר' שמחה בונים אלטר זצ"ל, AS REBBE IN 1992. HE WAS APPOINTED NASI OF THE מועצת אגודת ישראל IN ISRAEL. HE LATER JOINED ר' שך זצ"ל, HEAD OF THE DEGEL HATORAH PARTY. HIS גאוניות IN תורה WAS RIVALED ONLY BY HIS גאוניות IN מלכות. HE AUTHORED MANY ספרים INCLUDING פני מנחם, תורתך שעשעי, פנינים נחמדים, AND תורתך נחמדים. HE IS THE ONLY REBBE WHO HAD THE HONOR OF BEING BURIED NEXT TO HIS FATHER IN THE COURTYARD OF THE YESHIVAH OF שפת אמת, ירושלים.



For any inquiries or comments please feel free to call 347-838-0869 • Illustrated by: Yeshaya Suval 347-486-6634

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