



# PIRCHEI Weekly

## Agudas Yisroel of America

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

(מולד תשרי ליל שני בשעה: חלקים 6 + 21:00)

**דריימי כתובות - שבת כ', ר"ה א: כ"ב, ר"ה ב: פ"ג אבות ר"ו** - כותבין כרוזבול בערב ראש השנה ביום ראשון

**קריאה לר"ה א - וה' פקד את שרה... ב - ...והאלקים נסה את אברהם...**

**מפטירה במדבר כ"א-ו הפטרה: יום א - ויהי איש אחד... יום ב - כה אמר ה'...**



## Torah Thoughts



אתם נצבים היום... (דברים כט:ט)

*You are standing here today...*

R' Eliyahu Meir Bloch explains that the leadership of **ישראל** was about to pass from **משה** to **יהושע**. When **משה** gathered **ישראל** he made the gathering, a **מצבה** — a standing ceremony — the purpose was to urge them to behave properly after his **פטירה**.

R' Eliyahu Meir Bloch wonders, why it was necessary to make a "standing" ceremony? What was it that **משה** was trying to accomplish by having **ישראל** stand and listen to his **מוסר** which he could not have accomplished had they been sitting?

R' Bloch answers that the word **נצבים** in this instance is not referring to the act of standing on one's feet, but rather to the idea of remaining in one place (i.e., to "stand still"). We rarely take the time to stop and think about where we came from, where we are trying to go, and how we are going to get there. In order to succeed in life, we have to know what we are trying to achieve and have a plan to reach those goals. It is very important that we stop every so often and think — have we grown? Are we accomplishing our goals?

The beginning of each year in school/גדולה/קניינה, getting married, having a first child, and marrying off a child are all occasions when we should stop and think: What was I supposed to achieve up until now? What do I need to change? What am I supposed to achieve in the next stage in life? How can I accomplish all that I want to accomplish?

This is what **משה** had in mind in bringing **ישראל** to a standstill when it came time to hand over the role of leadership to his successor. He used the special occasion of a "changing of the guard" to point out that the nation was at a major crossroads, and that such a crucial time calls for serious thought. **משה** brought the nation to a standstill and caused them to take note of the defining moment they had reached, so they would not waste the opportunity to take stock of their spiritual standing.

But we do not have to wait for a major turning point in life to evaluate our spiritual state. Each **שבת** is an opportunity to stop and think. Each **יום טוב** is an opportunity to consider our status in life. Most significantly, we have an annual turning point called **ראש השנה**. Appropriately, we read **פרשת נצבים** on the last **שבת** before **ראש השנה**. Perhaps **הש"ס** designed the timing of this **פרשה** so that **משה**'s **מצבה** will remind us to come to a full stop and engage in serious thoughts as we start a new year.

As we read this **פרשה** each year right before **ראש השנה**, the choice is ours. We can continue in the same old ways that we have lived until now, or we can energize ourselves to change for the better. We can — and should — use the powerful freshness that the new year provides to start off with renewed excitement and hope for a year of spiritual growth.

*Adapted from: Rabbi Frand on the Parashah 2 (with kind permission from ArtScroll)*



## Yahrtzeits of our Gedolim

**ב' תשרי**  
5629 - 5682  
1868 - 1921

**ר' ישראאל פ'רלוב זצ"ל**, the **ינוקא** of Stolín, Belarus, was an only child, born to the Karlin Rebbe, **ר' אפרים רביצין**, and his **רביצין**, after many years. Orphaned of his father at the age of 4, the **חסידים** made the monumental decision to crown the child as their **רבי**. One of his father's close **חסידים** became the **רבי**'s mentor. He was a gifted child and was given **סמיכה** by his **רבי**. He married **ב'רקה**, daughter of **ר' נחום** Twersky of Rachmastrivke. The **ינוקא** was an extremely popular **רבי** and made it his practice to spend his **שבתות** in other places. He imbued his **חסידים** with **שמחה** and **שמירה**. He was **נפטר** at the age of 53. As per his **צוואה**, he was buried in place he died, which was Frankfurt, Germany.

## Gedolim Glimpses

**ר' יצחק אלקנה זצ"ל** was barely 12 years old, when he received a letter from **יצחק אלקנה זצ"ל** of Kovno, addressed to him with the title **הגאון**. One of the **רב**'s people was so surprised that he asked **ר' יצחק** if this title was written in error. **ר' יצחק** replied, "There is no mistake in my referring to the **ינוקא** as a **גאון**. I met him when I visited Stolín and had a lengthy discussion with the **ינוקא**. There is no doubt that he is an outstanding **תלמיד חכם** of extraordinary ability. He has **תורה** at his fingertips!"



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

לרפואה שלמה לר' מאיר שליט"א בן פעסי ע"ה, ולר' יצחק יעקב שליט"א בן דינה ע"ה בתוך שאר חולי עמנו ישראל  
לעיני הילד אברהם ישעיהו בן ר' שמואל מנחם משה הכהן ע"ה, יארצייט כ"ט אלול



## Focus on Middos

Dear תלמיד,

The **בר מצוה**'s **ינוקא** was the major turning point in his life as **רבי**. He wrote his own **דְרָשָׁה** **בר דְרָשָׁה** and delivered it to a large assembly of **חֲסִידִים** and guests. The audience was awed by his masterful display of knowledge and deep understanding of the **חֲסִידוֹת** and **גְּמָרָא**, **רַאשׁוֹנִים**, **קְמִיכָה** for his knowledge in **עֲרוּדָה**. It was obvious that this child had been learning diligently for many years before his **בר מצוה**. A group of **חֲסִידִים** were intrigued and before he was honored to recite **בְּרַבְת הַמְּזוּן**, they came to the **ינוקא** and asked him the following question:

“Tell us, **רבי**, what was your reply to the 'Stupid Old King' — the **יֶצֶר הָרַע** — when he tried for thirteen years to lure you away from the **מִצְוֹת** which could not protect you until now that you have reached the age of **בר מצוה**?”

The **ינוקא** gave them his bashful, still very youthful smile and said, “I told that 'Stupid Old King' to go away and pointed out to him that the **תּוֹרָה** specifically prohibits one from judging upon

the **עֲדוֹת** of only one side in the matter. Thus, as I was not old enough yet to have had the benefit of the advice of the 'Good and Wise King' — the **יֶצֶר הַטוֹב** — and had not heard his side of the matter, I was not permitted to judge solely upon the word of the **הָרַע**. I told him, therefore, I have to wait until my **בר מצוה**, when I would have the knowledge and protection of **מִצְוֹת** ... then I would reply to his enticements.”

My **תלמיד**, as we stand before **ד' ה' King of Kings**, on the special day of the **ראש השנה**, let us remember the underlying message of the smart **ינוקא** **ראש**. **ראש השנה** is the time of the year to shake up and wake up. If we would stop and think, we would 'mix' up the 'Stupid Old King'. With one moment of thought we would immediately realize that his advice is not for any long-term gain. Let us listen to **קול שופר** and internalize the message to wake up and start thinking!

יְהִי זְכָרוֹ בְּרוּךְ!  
בְּבְרַבְת שָׁנָה טוֹבָה וּמְתוֹקָה!  
רְבִי יְבִי, Your בְּיָדֵינוּ

Story adapted: **Men of Distinction**

## Sage Sayings

**ר' ישראֵל פֶּרְלוֹב זצ"ל**, the **ינוקא** of Stolin, was approached by a man who believed that he had caused his father's death. This man had suggested that his father have a surgery, which had resulted in his father's death. “If only I would have **not** suggested it”, the man bemoaned, “my father could have still been alive”. The **ינוקא** explained: “**די ווערטער יואלט האָבן און** — **די ווערטער יואלט האָבן זענען פֿאַר אונדז**! — The words 'would have' and 'could have' are **פֿאַר אונדז**! — if a person's time is up, **ד' makes it happen, not us!**”

Source: **Heard Around the Shabbos Table**



## Understanding תְּקִיעַת שׁוֹפָר

R' Saadia Gaon offers 10 thoughts for **תְּקִיעַת שׁוֹפָר**:

- 1) It announces the coronation of a new king. **ראש השנה** is the day **ד'** became **על מלך**.
- 2) Like a **מלך** offers a pardon before punishing, so it 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) It recalls **הַחֲזָקָה**'s words to do **תשובה**, “When I bring a sword upon the land ... **שופר** and warn the people!”
- 5) It reminds us to **daven** for **הַחֲזָקָה** **ד' י"ט-כ** **בנין בית המקדש השלישי** (ל"ג:ב-ג).
- 6) The **שופר** causes **ד'** to remember the **זכות** of **צְהַק**.
- 7) It inspires trembling in the heart (עמוס ג:ו).
- 8) It reminds us of the **יום** (צפניה א:ט"ז).
- 9) Sounding the **שופר** arouses in us the desire for **גלויות**, **the ingathering of exiles** (ישעיהו כ"ז:י"ג).
- 10) The **שופר** reminds us of **תְּחִיַת המתים**, which will be accompanied by **תְּקִיעַת שׁוֹפָר**!

## This Week in History

28 אָבּוּל (1917/5677-2006/5766) — **Yahrzeit of R' Aryeh Carmell זצ"ל**. Born in England, UK, at age 16 he became a **תלמיד מבהקא** of **ר' אליהו זצ"ל** Dessler, and began compiling his **רבי's** teachings under his **רבי's** guidance. After WWII, he married and lived in London. In the mornings, he learned **בחדושי** with some of London's leading **רבנים**. He would then work for a few hours, setting aside time daily to organize **קירוב** and **חסד** activities.

Following **ר' פטיירה** Dessler, he started **יד אליהו** in London, where public school children were taught **תורה** and **אֵהָבָה תּוֹרָה**. He published **מאֵלְהוּ**, a compilation of **ר' פטיירה's** teachings. The first 3 volumes were edited with **ר' אלטר** Halperin and **ר' חיים** Friedlander, while he edited the 4<sup>th</sup> and 5<sup>th</sup> volumes by himself. He adapted parts of the work into English (**Strive for Truth**), co-edited **Challenge: Torah Views on Science and its Problems**, and wrote an important booklet called **Aid to Talmud Study**. When the wave of Russian **עליה** began, he wrote a book called **Masterplan**, based on the work of **ר' שמעון רפאל** Hirsch זצ"ל.

In 1972, he moved to **ישראל** where he assisted **ר' ברוך** Horowitz in establishing **ישיבת דבר ירושלים**'s first **ישיבה** for **תשובה** (בעלי תשובה). He gave **שעורים** on **מוסר**, **השקפה**, and **גמרא**.



# LEARNING FROM OUR LEADERS

AT AN AGUDAH DINNER HONORING R' ELIEZER SILVER...

THIS PLAQUE IS IN HONOR OF THE ACCOMPLISHMENTS OF OUR LEADER, WHOSE ENTIRE LIFE HAS BEEN FOCUSED ON MESIRAS NEFESH FOR ASSISTING A FELLOW JEW...



IN 1943, THREE DAYS BEFORE YOM KIPPUR, HE LED 400 RABBONIM IN A MARCH TO PROTEST FOR'S LACK OF INTERVENTION TO SAVE EUROPE'S JEWS...



...HE COLLECTED MORE THAN \$5 MILLION [...TODAY IT WOULD BE WORTH CLOSE TO \$100 MILLION] TO SAVE JEWS IN EUROPE. HE DROPPED A UNIFORM AND TRAVELED TO DP CAMPS ALL OVER POST-WAR EUROPE. HE PAID FOR OVER 10,000 VISAS... LET ME SHARE A STORY... HE VISITED LOCAL MONASTERIES, ALWAYS AT THE SAME TIME OF DAY...



RABBI, I'M TELLING YOU THAT WE HAVE NO JEWISH CHILDREN HERE. IN ANY CASE IT'S LATE IN THE EVENING AND WE ARE PUTTING THE CHILDREN TO BED. PLEASE COME BACK IN THE MORNING.

I NEED TO COME IN RIGHT NOW - JUST FOR 2 MINUTES!

OK, JUST FOR 2 MINUTES... NO LONGER.

KINDERLACH, IT'S BEDTIME... LET'S SING TOGETHER LOUD...  
...SHEMA YISROEL...  
HAMALACH HAGOEL...



MAMA, MAMA...

...AND HE LEFT EVERY SINGLE ORPHANAGE WITH THE JEWISH CHILDREN.

MONTHS LATER THE WORKERS WERE SETTING UP THE SAME HALL...



HEY, BOB! LOOK AT THIS...IT SAYS AGUDATH ISRAEL ON THE TOP...

THE PLAQUE HONORING R' SILVER WAS SENT TO AGUDAS YISROEL HEADQUARTERS.

THE AGUDAH ADMINISTRATION CONTACTED R' SILVER...



ACH... HOW DID THEY FIND IT? I HOPED IT WOULD BE THROWN OUT!

OH! THE THOUGHT OF THE PLAQUE WAS NICE, BUT IT HAS NO VALUE TO ME...

R' SILVER REFUSED TO RECEIVE ANY HONOR FOR HIS KLAL WORK. THE PLAQUE IS STORED IN THE AGUDAH ARCHIVES!

R' ELIEZER SILVER זצ"ל WAS BORN IN KOVNO, LITHUANIA, TO R' בונים צמח AND R' חיה מלכה. HE LEARNED IN DVINSK WITH R' מאיר שמחה הכהן, חסד סנד AND תורה גדול ROSEN (ROBOTCHOVER GAON), WHO CALLED R' SILVER A גדול זצ"ל (אור שמח) זצ"ל R' חיים זצ"ל CHAIM SOLOVETCHIK (BRISK). AT THE AGE OF 24, HE RECEIVED סמיכה FROM R' חיים זצ"ל. IN 1906, HE MARRIED בתיה, AND SOON AFTERWARDS IMMIGRATED TO THE US WHERE HE TOOK ON VARIOUS POSITIONS AS רב IN HARRISBURG, PA, AND LATER IN SPRINGFIELD, MA. IN 1915, AT THE BEHEST OF ר' חיים זצ"ל, HE PRESIDED OVER תורה גדולה. IN 1931, R' SILVER ACCEPTED AN INVITATION TO BECOME A רב IN CINCINNATI, OH, WHERE HE REMAINED UNTIL HIS פטירה. IN 1937, AFTER ATTENDING THE גדולה גדולה IN MARIENBAD, HE FOUNDED THE AMERICAN BRANCH OF ישראלי, WHICH HE LED UNTIL HIS פטירה. HE ALSO ESTABLISHED THE יעד AND POSITIVELY IMPACTED THE INFLUENCE OF ORTHODOX רבנים TO THIS DAY. HE PUBLISHED ארץ ענפי ארץ IN 1960. HIS SON, R' DAVID, PUBLISHED ארץ ענפי ארץ IN 1968.

