

PIRCHE!

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(ישעיהו סא:י–סג:ט הפטרו: שוש אשיש... (ישעיהו סא:י–סג:ט

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

וור יומי כתובות - שבת כ', ר"ה א: כ"ב, ר"ה ב: כ"ג איבות וריים כותבין פרוזבול בערב ראש השנה ביום ראשון

קריאו (ד' וה' א - וה' פקד את שרה... ב -...והאלקים נסה את אברהם...

<u>...(עטיר במדבר כ:א-ו העטרה</u> יום א - ויהי איש אחד... יום ב - כה אמר ה'...

TorahThoughts

אַתֶּם נִצָּבִים הַיּוֹם ... (דְבַרִים כט:ט)

You are standing here today ...

רַשִּׁייי בּxplains that the leadership of כְּלֵל יִשְּׂרְאֵל was about to pass from יְהוֹשֵׁע ot מִשְׁה. When מֹשֶׁה gathered בְּלֵל יִשְּׂרָאֵל he made the gathering, a בְּצֶבְה – a standing ceremony — the purpose was to urge them to behave properly after his בְּטִירָה.

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

R' Bloch answers that the word נְצְבָּיִם 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/בָּית מְּדְרָשׁ/יְשִׁיבֶּה גְּדוֹלָקה, 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?

6666

This is what מֹשָׁה had in mind in bringing בְּלֵל יִשְׂרָאֵל 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. מֹשֶׁה 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 שַׁבָּת is an opportunity to stop and think. Each יוֹם טוֹב is an opportunity to consider our status in life. Most significantly, we have an annual turning point called רֹאשׁ הַשְּׁנָה. Appropriately, we read בְּרִשִּׁת נְּצָבִים on the last שִׁבָּת before רֹאשׁ הַשְּׁנָה designed the timing of this מְּבָיְשָׁה so that מְצֵבְה so that מֵצְבָה so that מֵצְבָה so that מון remind us to come to a full stop and engage in serious thoughts as we start a new year.

As we read this פְּרָשֶׁה each year right before הְאֹשׁ הַשְּׁלָה, 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 & Gedolim



ב' תשרי 5629 – 5682 1868 – 1921 ינייל, the נּיּקָא of Stolin, Belarus, was an only child, born to the Karlin Rebbe, רי אָשֶׁר, and his Rebitzen, אַרָה דָבוֹרָה, after many years. Orphaned of his father at the

age of 4, the חְסִידֵי קּרְלִּין made the monumental decision to crown the child as their בָּבָי One of his father's close חֲסִידִים became the בֶּבְּי אָבָּי mentor. He was a gifted child and was given בְּבִי by his בָּב מִצְּוָה He married בְּרָכָה daughter of רִי דְוָד Twersky of Rachmastrivke. The שִׁמִידל, daughter of מַנִּיקָא and made it his practice to spend his שָׁבָּתוֹת in other places. He imbued his מְבָּטְר with מְמִיִם and שְׁמְחָה he was buried in place he died, which was Frankfurt, Germany.

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Gedolim Glimpses 6

when he received a letter from רי יִּצְחָק אֶלְחָנֶן of Kovno, addressed to him with the title אַהָּוֹ חַב יַּג פּרלוֹב וַצִייל one of the בֹּרְיֹ s people was so surprised that he asked רי יִּצְחָק if this title was written in error. רי יִּצְחָק אָלְחָנֵן replied, "There is no mistake in my referring to the יַנּיּקיק as a וְנִּיּקֹיק him when I visited Stolin and had a lengthy discussion with the יַנִּיּקִי אַרְחָנ יִּנִיּקִי of extraordinary ability. He has תּוֹרָה at his fingertips!"

לעיינ רי ישראל בן אברהם זייל לעיינ הבי ישעיהו דוב עייה בן יבלחטייא יצחק צבי נייי

Hot Tears



אַתֶּם נִצָּבִים הַיּוֹם כַּלְכֶם ... (דְבָרִים כט:ט)

You are standing today, all of you ...

ייי quotes a מָדְרָשׁ that asks, "Why was the passage of בְּבָּים placed right after the curses?" The בְּנִי explains, after בָּנִי heard ninety eight curses in יְּיִרְאֵל , tompounded with the forty eight curses in בְּחָלְתִי, their faces became ashen. They said, "How will we be able to bear these [curses]?"

משֶׁה consoled them, and explained to them, "You are standing today, even though you have caused much anger to הקב״ה, nevertheless, you are still standing, He has never totally destroyed you!"

The ultimate purpose of rebuke was not to destroy, but rather to build a better and more beautiful בְּנֵי יָשׂרָאָל.

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It was the beginning of the twentieth century, and the wave of modernity was washing away at the יְּשָׁמוֹת of many יְשִׁיכָּה students. Some of these בְּחוֹרָים had the will to remain true to תּוֹרָים, but they could not withstand the pressure of the times. They were drawn to the 'greener' pastures and driven to a more 'exciting' way of life. A life of a true בְּן תּוֹרָה does not try to harmonize with the times.

The story goes that one of the שָּׁלְּמִידִים in the יְשִׁיבֶּה יְשִׁיבָּה in Radin was caught smoking on יָשִׁיבָּה. This was a sin that had heretofore never been heard of. The הַּנְהֶלָה had no choice but to break the sad news to the חָפֵץ חַיִּים. They knew that the אָפֵי חַיִּים who had spent so much of his life promoting שָּׁבָּת and writing the מִשְּׁנָה בְּרוּרָה would be totally devastated.

The הַנְּהֶלָה was correct and the חָפֵּץ חַיְּנִים face showed his inner pain. He asked that the פָּחוּה be summoned immediately into his private study. The student nervously entered the room and was in the room for two minutes. He then walked out quietly with hot tears rolling from his face. From that day on, he observed שַׁבָּת scrupulously.

The other students who "happened" to be milling around in

the hall wondered about the מְיָּמֶם s rebuke. They had no clue concerning the content of his reproach, but they did not doubt its power.

Many years later, an American rabbi was speaking to a group of senior citizens. After relating this story, the same question arose: "What was the gist of the מפצי מינם"s rebuke?"

One of the older men who was in the audience, slowly rose to his feet, shuffled over to the rabbi, and with a choked-up voice said, "Rabbi, I can tell you what took place in that room. I know what the מְצֵּץ מָיִים said to that boy."

The Rabbi looked at the man incredulously and asked, "How could you know?"

"You see, Rabbi, I know because I was there. I was that boy!" the old man said, amid loud sobbing.

The Rabbi and the audience waited with anticipation to hear the rest of the story. The man composed himself somewhat and then continued.

"When I was summoned to the יְרֶפֵּץ חַיָּים" room, I was terrified. What excuse could I give to the תּוֹרָה, preeminent חַוֹרָה, preeminent וleader of the generation? There was no place for excuses. How could I justify smoking on שַׁבַּת ?

"I entered his room, and the sage looked at me with a grimace of pain on his face. He then took my hands in his and said, שַׁבּת'.' Still holding my hand, he began to weep.

"One minute went by, and he looked at me again and said, 'תֻּבָּע.' His hot tears dripped onto my hands, as the sound of his weeping pierced through my heart.

"And then it was over. Two minutes of the בְּצֶּי חַיּיִם sincere pain and burning tears. Two minutes that changed my life. He did not raise his voice. He did not berate me. He wept - and so did I."

The מָצְיֹם, 's love for א, hurt at the desecration of His מָצְוֹת, and boundless love for a young errant Jewish boy saved a Jewish soul.

Adapted from: **Peninim on the Torah** (with kind permission from Rabbi A.L. Scheinbaum)

An Ahavas Chesed Moment

קַבֶּר אַהֲבַת חֶקֶד - חלק ב׳ פרק י׳

*The מָפֶּץ חָיִּים quotes a story found in the בּר מִיּרָם in reference to the בּר מִיּרָה having a bad eye. There was once a wealthy miser, who had a bad eye and would not part from his money. One day he began behaving like a crazy person. He first torched his many buildings then he took his money and gold items and threw them into the sea. He continued in a frenzy and took an axe and broke all the barrels that stored liquid (e.g. wine, oil). The מְּסֵילְּחָתָּא asks, why did all of this happen? The answer: it was his bad eye that caused him all his troubles. *This is intended only as a synopsis. Review of the דְּחָבָּי מְסֵּלְּחָתָּא pape and appropriate. The מְּסֵילְ מְתָּלְּחָלְ מִיֹּלְ מִיֹּלְ מִיֹּלְ מִיֹּלְ מִיֹּלְ מִיֹּלְ מִיֹּלְ מִיֹּלְ מִיֹּלְ מִילִּ מְּלֵּחְ מִילִּ מְיִלְּחָלְ מִילְּחָלֵּתְ מִילִּ מִילִּ מִילִּ מְּלֵּחְלָּתְ מִילִּ מְּלֵּחְלֵּתְ מִילִּ מְּלֵּתְ מִילֵּתְ מִילִּ מְּלֵּתְ מִילִּ מְּלֵי מִילְ מִילִּ מְּלֵּתְ מִילְ מִילְ מִילִּ מְּלֵי מְלֵּתְ מִילִּ מְיִילְ מְיִילְ מְיִילְ מְיִילְ מִילְ מִילִּ מְּלִי מְיִילְ מְיִילְ מִילִּ מְיִילְ מִילְ מִילִּ מְיִילְ מִילְ מִילְ מִילְ מִילְ מִילִי מְיִילְ מִילְ מִילְ מִילְ מִילִ מְיִילְ מִילְ מִילְ מִילְ מִילְ מִילְ מִילְ מִילִ מְיִילְ מִילְ מִּילְ מִילְ מְּיִילְ מִילְ מִּילְ מִילְ מִילְ

רש"יי Questions אַ week

- 1. Which word in the תּּרָבָּס ׁל, jindicates that די will, בָּרָכּוֹל, 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? (בבָבֶם) מַעְּדְתָּי בָבֶם).

• During the sounding of the שוֹבֶּר, one must listen intently in order to hear every single blast from beginning to end.

• One should, if possible, follow the notes in one's מַחֲזוֹר or

so that one is always aware of which note (אָקיעָה\שְׁבָּרִים\תְּרוּעָה) is being sounded at any given moment

Reviewed by R' Gedalyahu Eckstein

'Since we only discuss 1-3 אָרָכְיֹת (it is important to consider these און אוויס אין in the context of the bigger picture. Use them as a starting point for further in-depth stud



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Focuson Middos

Dear תלמיד,

The בַּר מִצְוָה was the major turning point in his life as רבי. He wrote his own בר דרשה and delivered it to a large assembly of חסידים and guests. The audience was awed by his masterful display of knowledge and deep understanding of the מָסָידוּת and חַסִידוּת. On that day, he also received סָמִיכָה for his knowledge in שַׁלְחֵן עֲרוּדָ. It was obvious that this child had been learning diligently for many years before his בָּר מִצְוָה. A group of חסידים were intrigued and before he was honored to recite , בּרְכַּת הַמַּזוֹן, they came to the and asked him the following question:

"Tell us, רֶבִּי, what was your reply to the 'Stupid Old King' — the יֵבֶּר הָרָע — 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 בַּר מִבְּנַרְה

The נַּנּיקָא 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 matter. Thus, as I was not old enough yet to have had the benefit of the advice of the 'Good and Wise King' — the הַטּוֹב — and had not heard his side of the matter, I was not permitted to judge solely upon the word of the 'בִּצֶר הָרָע I told him, therefore, I have to wait until my בָּר מִצְנָה have to would have the knowledge and protection of מַצְּוֹת ... then I would reply to his enticements."

My תּלְמִיד, as we stand before יד, the King of Kings, on the special day of רֹאשׁ הַשָּׁנָה, let us remember the underlying message of the smart הַשְּׁנָה 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 שׁוֹבָּר and internalize the message to wake up and start thinking!

יְהִי זְכְרוֹ בָּרוּדְיִּ! בְּבִּרְכַּת שָׁנָה טוֹבָה וּמְתוּקָה! בָבִי Your בָּיִידּוּת,

Story adapted: Men of Distinction

Sage Sayings



מנּנּקּאל פֶּרלוֹב זַצַּ״ל 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 <u>not</u> suggested it", the man bemoaned, "my father could have still been alive". The יקינ explained: " יקינ און האָבן האָבן פְּפִירָה! — The words 'would have' and 'could have' are יקינ האָבן ווי ווֹ בְּפִינְה — If a person's time is up, יד makes it happen, not us!"

Marian

Understanding תַּקיעַת שׁוֹפַר



R' Saadia Gaon offers 10 thoughts for תְּקִיעַת שׁוֹפֵּר:

1) It announces the coronation of a new king. ראשׁ הַשְּׁנָה is the day די became מלד על מֶלֶדְ offers a pardon מֵלֶדְּ offers a pardon before punishing, so it declares, "Whoever wishes can do תְּשׁוּבָה now; if not, let him not complain later!" 3) The שופר was sounded at and inspires us to renew our commitment to תּוֹרָה. 4) It recalls יְהֵוֹקָאל's words to do תְּשׁוּבָה, "When I bring a sword upon the land ... blow the שוֹפַר and warn the people!" (לייג:ב-ג). 5) It reminds us to daven for יִּרְמָיָהוּ ד:יייט-כ) בּּנְיַן בֵּית הַמְקְדָּשׁ הַשְּׁלִישִׁי. 6) The יובר to remember the זכות to remember the of אֱקִידַת יִצְחָק. 7) It inspires trembling in the heart (עמוס ג:ו). 8) It reminds us of the יום שוֹפֵר א:ט״ז) הַדִּין (צְפַנְיֵה א:ט״ז). 9) Sounding the arouses in us the desire for קבוץ גַּלִיוֹת, the ingathering of exiles (יִשַּׁעְיָהוּ כײז:ייג). 10) The reminds us of שּׁוֹבֶּר, which will be accompanied by תַּקִיעַת שוֹפֵר!



28 אָלוּל (1917/5677-2006/5766) — Yahrzeit of R' Aryeh Carmell צַיִּייל. Born in England, UK, at age 16 he became a וְצַיִיל, and began compiling his אַלְּיָבָּיִל teachings under his יֻרָבָּי guidance. After WWII, he married and lived in London. In the mornings, he learned בְּבָּיִר שִׁלְּינְעָּ with some of London's leading בְּבָּיִר He would then work for a few hours, setting aside time daily to organize יְּבִיר and בֹּבִירוּב מַּבְּירוּב הַּבְּירוּב מוֹיִים מִּבְּירוּב הַבְּירוּב הַבְּירוּב הַבְּירוּב הַבְּירוּב הַבּירוּב הַבְּירוּב הַבְּירוּב הַבְּירוּב הַבּירוּב הַבְּירוּב הַבּירוּב הַבְּירוּב הַבּירוּב הבּיִבּייִי בּיִירוּב הבּירוּב הבּירוּב הבּיִיים בּירוּב הבּירוּב הבּייים הבּיים הבּייים הבּיים הבּייים הבּייים הבּייים הבּייים הבּייים הבּייים הבּייים הבּייים הבּייים הבּיי

Following Rav Dessler's, he started יַד אֵלָיָהוּ in London, where public school children were taught אַהָבַת תּוֹרָה in London, where public school children were taught יַד אֵלְיָהוּ אַמְיַלִיהוּ אַתְּבֶּת שִׁמְיַם compilation of Rav Dessler's teachings. The first 3 volumes were edited with רי אַלְתֵּר Triedlander, while he edited the 4th and 5th 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 איל began, he wrote a book called Masterplan, based on the work of the public stripe in the stripe in the

וח 1972, he moved to אֶרֶץ יִשְׂרָאֵל where he assisted יר בְּרוּף Horovitz שׁלִיטְייא in establishing אַרְי יְרוּשְׁלַיִם ,יְלִייבָת דְּבַר יְרוּשְׁלַיִם ,יְלִייבָת דְבַר יְרוּשְׁלַיִם . He gave שׁעוּרְים on שְׁעוּרְים on מַוּסָר , and מוּסָר . מוּסָר ה





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 DONNED 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...

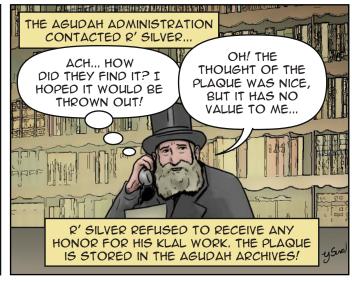
RABBI, I'M
TELLING YOU THAT WE
HAVE NO JEWISH CHILDREN
HERE. IN ANY CASE IT'S LATE
IN THE EVENING AND WE ARE
PUTTING THE CHILDREN TO BED.
PLEASE COME BACK IN THE
MORNING.

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

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







ט' שבט 1882-1968 ט' שבט