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פרשה: דברים – שבת חזון הפטרה: חזון ישעיהו... (ישעיהו א:א-כז)

#### דף יומי: כתובות ל״א אבות פרק ג׳

מצות עשה: 0 מצות לא תעשה: 2 שבועות לראש השנה: 7

צום תשעה באב נדחה למוצאי שבת קודש–יום א'

# **Tòrah**Thoughts

מסורת אבותינו

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#### The הְנּוּדְ s introduction to מֵפֶּר דְבָרִים

The הָמַשָּׁה הָמִנּוּדָ does not have an introduction for any of the first four of the הְמַשָּׁה הְמַשָּׁה הְמַשָּׁה הַמְשָׁה מוֹרָה. However, הַמַשָּׁה תוֹרָה as הַמָּשָׁה review of the הַמַּשָּׁה מוֹרָה, and the הַמּוּדָה felt a need to explain to children [and grown ups] some obvious [and not so obvious] difficulties that arise. The הַמָּבַיּה answers the questions based on the introduction of the רְמָבַיּה and his view in a few places.

The first difficulty that arises is that אַיִי רְּבָרִים refer to מָפָר דְבָרִים as מָּשְׁרֵה אָיָרָה *review of the מּיָרָה*. Is it really a review of the מִשְׁרֵה מּוֹרָה There are about 200 <u>new</u> מִשְׁר הַבְרִים Is it really a review of the smore than any other מַפֶּר דְבָרִים II. מֵפֶר דְבָרִים I, מֵשֶׁר אָבָרִים were the words spoken by מַשֶּׁה (and not the words of a direct command from 'T when were these a repetition and many warnings around certain mixe is why is there a repetition and many warnings around certain any pother sightly more subtle difficulty is why is there a repetition and many warnings around certain אָבָרָד זָרָה ike מִצְרָד הָבָרָים זו in the seand any other מִצְרָד הַרָרָש מוּם saloo another intriguing question [only with the breath of knowledge like the רְמָבָין מָפַר דְבָרִים ni בֹּתַבִים ?

The רְאָבָּיין explains that מִשְׁנֵה תּוֹרָה was the legacy of מֹשָׁה last message / אָבָּוּאָה אָרָאָל או נָבוּאָה s they were about to enter into אָבֶי שָׁרָאָל אָבָין אָרָאָל אין אָרָאָל אין אָרָאָל זיין אָרָאָל זיין אָרָאָל זיין אָרָאָל זיין אָרָאָל זיין אָרָאָל זיין אָר משָׁו he mentioned were those מִצְוֹת he mentioned were those מִצְוֹת that required an extra dose of מִצְוֹת בָּוֹאָד מַיָן אָדָם לַחֲבָרוֹ, תִּכְּלָה, תִּלְמוּד תּוֹרָה [Ed. Note: like מִצָּוֹת מּוֹרָה מָ like אָבוּדָה זָרָש were especially difficult since the אָבוּדָה זָרָש was at its peak during the time בְּנֵי יִשְׂראֵל Therefore בְּנֵי יִשְׁראֵל אָבָרָה זָרָה מָשָרָש gave a very strong emphasis to this אָבָרָאָ Ed. Note: In fact the final cause of the destruction of the first בִּית הַמְקָדָּש was due to אָבוּדָה זָרָה זָרָה that were applicable only at a later time in history, like battling the other nations, choosing a king etc.].

<u>All מְצָוֹת שִוּש</u> were given to מְעָיָה at מָשָׁה or, according to some opinions, they were further explained in detail or given as new from the they were further explained in detail or given as new from the they were further explained in detail or given as new from the try during the first year (see אָל מוֹעָד אוּלוּילח). It is important to realize that there is no place in סַפָּר דְבָרִים where you will find ... לוּילח אָהָל מוֹעָד אוּ אָרָ מוֹעָד אוּ אָרָל מוֹעָד אוּ מוֹעָה. עוּשָׁה אווּ מוֹ מַפָּר דְבָרִים אווּ סַפָּר דְבָרִים זי, וֹיִדְבָרִים אווּ סַפָּר דָבָייִשְׁרָאָל. No בְּעָיָה מוֹעָד או מוֹשָה... צו אָת בְּנֵי יִשְׁרָאַל... אווּ the reason why they are mentioned for the first time in זיָרָרִים סַפָּר דְבָרִים is based on the hidden wisdom of the rule דְבָרִים is based on the hidden wisdom of the rule הוּרָה אַין מוּהָדָה is not written in historical order. The written by ri with the wisdom that He created the world. The written and is far from being just a history book.

[Ed. Note: When we learn סֵפֶר דְבָרִים we must realize that the instructions we are learning from בְּלָל יִשְׂרָאֵל אוֹ has a special and unique message that is for every person in every generation].

Some מצות and Ideas based on: ספר החנוך על פרשת השבוע - דברים

# Yahrtzeits & Gedolim

Dedication opportunities are available. If you would like to sponsor or receive this publication via email, please send an email to **thepircheinewsletter@gmail.com** 

## Gedolim Glimpses a

סי יּצָרָק בּלאָזר זַצַייל of the legendary רי יִצְרָק בּלאָזר זַצַייל רי יִשְׁרָאַל סַלְנָשָר fo תַּלְמִידִים י יִשְׁרָאַל סַלְנָשָר fo תַּלְמִידִים ו אַבוּדָת די He was equally a אָבוּדָת די איד He would write his yearly אָבוּדָת די איד his yearly אָבוּדָת די were as profound as they were deceptively simple. A sampling of the written איד קַבְּלוֹת איד הי שַׁלְקו עָרוּדָ that were found: To review, constantly, the first אָבָת הַבְּרָאוֹת די – שַׁלְקו עָרוּדָ before me constantly]... אַהַבָּת הַבְּרָאוֹת before me constantly]... זער די each day to do some kindness... to train to think and be calm before uttering a word and speaking...

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

לעייג יששכר דוב בן רי שמואל מנחם משה הכהן קרמן עייה (גפטר כייה תמוז הי תשפייב)

Living Mathematical Timeless Torah

## Sensitivity

אַלֶּה הַדְּבָרִים אַשֶּׁר דְּבָּר מֹשֶׁה ... בַּמִדְבָּר בָּעֲרָבָה ... (דְּבָרִים א א) These are the words that מֹשֶׁה spoke ... in the Wilderness, in the Plain ...

לְפִי שֶׁהֵן דִּבְרֵי תּוֹכָחוֹת ... לְפִיכָדְ סָתַם אֶת הַדְּבָרִים וְהִזְפִירָן בְּרֶמֶז מִפְּנֵי כְבוֹדָן שֶׁל יִשְׂרָאֵל (רִשִׁייי).

Because they are words of rebuke ... therefore the intent of words is concealed and mentioned through hints, because of the honor of אָיָרָאָל

מֹשָׁה a the end of בְּנֵי יִשְׁרָאֵל which was taught to מְבָּי יְּבָרְים at the end of מֹשָׁה someone for a misdeed, the feelings and honor of the person being rebuked must be carefully considered. Certainly in everyday life one should constantly be mindful of the feelings and particular situations of others.

∞ ∞ ∞

In a *shmuess*, R' Yaakov Bender recalled his mother's heightened sensitivity for the feelings of others:

"My mother was a great individual, someone from whom we all have much to learn. Her greatness was attested to by no less than the אַצִייל of Vilna, R' Chaim Ozer Grodzensky אַבִייל. My mother was a student of the legendary Sarah Schenirer, and by the time she became engaged, she had already founded a number of בִּית יַצְקֹב schools in Poland and Lithuania.

"In America, she taught thousands of girls and young women, in the classroom, in the living room of our home, and through public addresses. However, the greatest lessons she taught were by way of personal example.

"One lesson that I learned form her again and again was the

importance of being sensitive to the feelings of others.

"When my son Dovid was learning in אֶרֶא יִשְׁרָאֵל, I would write my weekly *shmuess* (which is delivered on Friday) and fax it to him on Sunday morning. My mother *win* spent a few summers with us in Camp Naarim and I would ask my mother if she wanted to write a few lines on the bottom of the fax; I knew how much this would mean to both my mother and my son.

Sec

"Fax machines were a relatively new invention, and my mother had never seen one. At first, she assumed that these weekly write-ups were being mailed to my son. Then, one day, she saw me feeding the pages into a fax machine, and she asked me what I was doing. In layman's terms, I explained how a fax machine works. I told her that Dovid's apartment in אָרֶץ יִשְׂרָאֵל also had a fax machine and that it took only minutes for him to receive the *shmuess*, along with her additions at the bottom.

"'And how many other בָּחוּרָים live in that apartment?' she wanted to know.

"'Around six or seven,' I replied.

"'And do they also get such letters from their fathers on this machine?' my mother wanted to know. 'And is it possible ,' she went on, 'that one of them does not have a father?'

"I could not answer these questions definitively. At my mother's urging, I temporarily stopped faxing my *shmuessen* to my son. Later, my son approached each one of his apartment-mates individually and determined that there was no one who would feel hurt in any way by his receiving these faxes."

Adapted from: Living the Parashah (with kind permission from ArtSroll)

#### An Ahavas Chesed Moment

#### קַפֶּר אַהֲבַת חֶקֶד - חלק ב׳ פרק ח׳

\*The first unfounded argument of the גָּרָע סָרָע, to shirk away from lending money is יִרְאָה - fear. The יָרָאָר suggests a few types of fear. 1) Concern that the borrower cannot afford to pay. 2) Apprehension that the lender might miss a business opportunity. 3) Fear of getting a name of being wealthy. On the 1<sup>st</sup> argument the יָהָיָר אָרָסָקָא asks would there be the same concern if the borrower would agree to pay a high percentage (with אָדָר אָרָסָקָא). On the 2<sup>nd</sup> or 3<sup>rd</sup> argument he asks "Would these reasons be enough to be יָרָכָּעָל פָאָרָיָרָאָר אָרָכָּעָל

### י"Week reek

- 1.From where did משָׁה learn the idea of extending the offer for peace even though the offer would be ignored?
- 2. Why does it say  $\mathfrak{g} = -$  we looted, with 2  $\mathfrak{r}'s -$  by the spoil of  $\mathfrak{g}$  and  $\mathfrak{g}$  and  $\mathfrak{g}$  we looted, with one  $\mathfrak{r} -$  by the spoil of  $\mathfrak{g}$ ?



.(גנים) עוֹג ליה אווסps:.(גיג - דייה מתם) עוֹג

1. At the time of المترتم المترتم الأددان الأددان المترتم المترتم المترتم المترتم المترتم المترتم والمترتم المترتم والمترتم المترتم والمترتم المترتم والمترتم المترتم ال محمد المترتم المت محمد المترتم المترتمم المترتم المتم المترتم المتي المتريان المتي متاي المترتم المتان المتاحم المتتا محمل المت

Halacha • One does not eat

שַׁבָּת חס סְעוּדַת הַמַפְסֶקָת. ● One **ma**j

• One does not eat the traditional hard bread and hard

• One does not sit alone or on the ground/low stool for the

boiled egg dipped in ashes for the שַׁבָּת on סְעוּדֵת הַמַבְּסֶקֶת. • One *may not* greet one's friend on פּאָב האָב. This includes

even the customary "Good morning/afternoon/evening!"

Reviewed by R' Gedalyahu Eckstein

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

לעיינ רי משה צבי בן הרי טוביה הלוי זצייל

## **Focus**on Middos

#### Dear תַּלָמִיד,

רי יִצְחָק בּלאָזר זַצַ״ל was the רי יִצְחָק בּלאָזר זַצַ״ל of Petersburg, the capital of Russia at the time. This position of high authority was not his choice. He was pushed into the position by his רָבָּי, R' Yisroel Salanter זַצַ״ל.

When אָיִצְלֶה wanted to get הָסְכָמוֹת for the פְּרִי פְּרִי ,סֵפֶר אָסָר for the אָדוֹלִים ז הָדוֹלִים, he sent his writings to two אָדוֹלִים from a different region, R' Shlomo Kluger in Brody and R' Yosef Shaul Natansohn, the famed אַדוֹלִים of L'vov. He did not request any הַסְכָמוֹת from the was afraid that the local הָדוֹלִים might write praise about him, while these two אָדוֹלִים hopefully did not know him, and would keep their comments focused on the סָסָרָ

Once, the city hosted a convention of many of the leading גְּדוֹלֵי תַדוֹר. During the convention, R' Yosef Dov Soloveitchik גָּצִייל, the גָּצִייל, mentioned a very difficult question raised by his young son, R' Chaim. A great תּוֹרָת debate broke out among the גָדוֹלִים who tried to answer the question, each one bringing out their amazing breadth of knowledge and reasoning abilities. The הַלֵּוֹי ilistened, enjoying the back and forth presented by the הַלָּוֹי He was able to refute many of the answers. In the end, the בֵּית offered two brilliant answers, one from himself and one from his son R' Chaim.

During this whole scene, רי איצלה, the רי איצלה, the city, just sat there quietly. This made the wonder what kind of אדם wonder what kind of he was and how he earned גדול such a good reputation. He came home and asked that they bring him the פָּרָי יִצְחַק, The בִּית . The הָלֵוי went through הַלֵּוי s סַפָּר and was impressed by the גאוניות. As he was reading, he found the exact question he had posed, with the same two proposed. answers he He remarked, "Such an אַדָם גַּדוֹל! His is remarkable, but his גאוניות ענותנות, humility, is even more astonishing!"

My אַלְמִיד, even after his death רי אִיצְלֶה feared for praise and wrote in his will that there should be no יָקַפָּר אַרָאָל fortunate יְקַרָאַל יִשְׂרָאֵל such leaders for us to emulate in their ways!

יְהָי זְכְרוֹ בָּרוּדָ! רָבִי Your בְּיָדוּת, story adapted from: שׁעוּר from R' Avrohom Pam אַעוּר

## **Sage** Sayings

When R' Itzele Peterberger אָרֶץ יִשְׂרָאֵל journeyed to בִּיז יעָצט, he קביז יעָצט ". האָב אִידְ געָהאַט צוויֵי שְׁמִירוֹת אוֹיף מײַנעָ רײַד : דִי לִיפּן און דִי צײַן האָב אִידְ געָהאַט צוויֵי שְׁמִירוֹת אוֹיף מײַנעָ רײַד : דִי לִיפּן און דִי צײַן Until now, the words leaving my mouth used to have two guards: the lips and the teeth. – יעָצט אַז אִידְ בִּין אַלט אוּן אִיד האָב נִישׁט קײַן צײַן, און מִיט נאָר אײַן שְׁמִירָה, קעֶן אִידָ מעֶר נִישׁט האָב נִישׁט קײַן צײַן, און מִיט נאָר אײַן שָׁמִירָה, קעֶן אַידָ איד היעדן און גער היעדן און איד העדן און גער איין שַׁמִירָה, קעָן אַידָ

#### Understanding חֻרְבָּן הַבַּיִת

In הורת העולה, the רמייא writes that when נבוכדנאצר came to destroy the נבוכדנאצר the Greek philosopher, Plato, joined him. Plato met יָרְמִיָהוּ crying bitterly by the ruins of the בֵית הַמִקְדָש and asked him 2 questions: 1) Is it befitting for a man of your intelligence to cry over stones? 2) The building is already in ruins ... what good are your tears now? יְרְמִיָהוּ replied by asking him to list all his complicated philosophical questions. Plato listed his top most difficult questions. יְרָמְיֵהוּ answered them all. Plato dumbfounded! Then יְרְמִיָהוּ cried, "I derived all my wisdom from these stones! As regards my crying about the past, you will never understand it!" It was not for Plato to appreciate that the more we think about the loss of the בֵּית הַמִקְדָשׁ, the greater our joy at the time of the redemption — <u>אַמ</u>ָשִׁיחַ בִּמְהֵרָה!



The latest Pirchei Newsletter contest is designed to make your אֶרָב שָׁבַּת fulfilling and memorable. During the weeks leading up to קַבָּלַת הַתּוֹרָה and beyond, learn at least 45 minutes before אָרֵב שַׁבָּת every אֵרֵב שַׁבָּת, in your home, בִּית מִדְרָשׁ or local בָּית מִדְרָשׁ. Learn for an hour or more and get an additional raffle entry. There is no particular למוד to learn – you can even review שִׁרָא וְאֶחָד תַּרְגוּם. If you arrange for a group to learn [on to learn שעור to learn about קִדּוּשֵׁת שַׁבָּת or הָלָכוֹת שֵׁבָּת, you will receive an extra raffle entry. The contest is open for all ages up to 12<sup>th</sup> grade. To join the program, please send your weekly email to: shnayimmikrahcontest@gmail.com by Monday 2:00 pm. Please include your name, grade, יִשִיבָה, city, state, and contact # and your name will be entered into a drawing for a beautiful set of אַקָרָאוֹת גִּדוֹלוֹת חוּמַשִׁים!



