



PIRCHEI Weekly

Agudas Yisroel of America

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כרשה האזינו הפטרה וידבר דוד לה'... (שמואל ב כב:א-גא)

דף יומי: כתובות - שבת - כתובות צ"ד, א' דסוכות: כתובות צ"ו, ב' דסוכות: כתובות צ"ז

סוכות: הלל שלם **ב' ימי יום טוב:** וידבר ה'... שור או כשב...

הפטרה יום א: הנה יום בא... (זכריה יז:א-כד) **יום ב:** ויקהלו אל המלך שלמה... (מלאכים ח:ב-כא)



Torah Thoughts



... כי דור תהפכות המה בנים לא אמן גם (דברים לב:כ).
... for they are a generation of reversals, children whose upbringing is not in them.

It hurts much more when the troublemaker is "ours." We read about someone who has committed an act of dishonesty; we are angered. "What kind of person is that? Who could act in such a reprehensible manner?" When the culprit is someone young, we wonder what kind of parents he had; what kind of home he came from; what type of upbringing he had. When the culprit is one of our own - when it is one's own child, there is anger, hurt, humiliation, and then all of the questions that we would have asked of others we ask ourselves: "Where did we go wrong?" However, When the upbringing was perfect, when the educator/parent was none other than ד'י, there are no questions - just plain condemnation. " **דור תהפכות המה בנים לא** " — A generation of reversals, children whose upbringing is not in them."

We are not only ד'י's people; we are His beloved children Whom He raised. We made a commitment at נר סיני, but soon afterward we reneged our faith in Him. It hurts so much more when the culprit is one's own child.

On the other hand, being viewed as children more easily facilitates our return. ספר תהלים says in דוד המלך אמר פגעת כי ישמע ד' את, ספר תהלים אמר פגעת כי ישמע ד' את, (פסחים כ"ח:), תנ"ל (קטז:א) קולי ישאל רבונו של עולם אימת אני אהובה לפניך? בן אמן שתשמע קול תחנוני... — ישאל רבונו של עולם, when am I beloved to You? When You hear the sound of my voice." Apparently, תנ"ל are teaching us that

the mere sounds of supplication which emanate from us inspire ד'י's love for us. What is it about the "sound" of our voices that engenders such positive response?

R' Zelig Reuven Bengis זצ"ל relates that he heard a powerful explanation from the Netziv זצ"ל. When a person notices a child weeping, he assuages him in order to calm him down. This is true of any child. A baby cries; one moves to soothe him. However, a person responds differently when the crying infant is his own than when he is someone else's child. When a stranger's child cries for an appropriate reason, a person will go over and do whatever is necessary to alleviate his distress, to calm the child. If the child is "just crying," then the adult will go about his business and ignore the infant; however, if the child is his own, then the mere fact that the child is raising his voice is sufficient reason to respond. No one wants to allow his own child to cry unnecessarily.

Thus, the catalyst for the father's response to his own child is the קול, sound of his voice, nothing else. A stranger's child, on the other hand, effects a response when the cause of his crying is reasonable. דוד המלך says, because we are ד'י's children, as soon as we issue forth a קול, sound, even if our reason for crying is not substantive - ד' listens. This is the love that the Heavenly Father manifests for His children.

May the Al-mighty listen to all of our voices as we supplicate Him for a טובה פ.

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

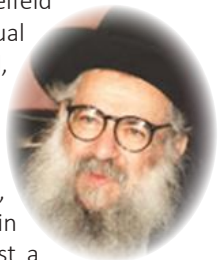


Yahrtzeits of our Gedolim

ר' שמואל ר' was born in East New York to ר' שלמה זצ"ל and ר' נשיבת ר' חיים ברלין and was a Freifeld. He attended בייא Freifeld. He attended ברלין Hutner ר' יצחק תלמיד מבהק in 1953. He helped establish the בית יעקב of Toronto in 1963. In 1965 he served as מנהל in ברלין. After the חיים ברלין moved to Brooklyn in 1967, he founded שער ישיבה with 12 בחורים. The ישיבה quickly became a magnet for תורה-searching young men. After his 1st wife's פטירה (1983), he married עטיל שתתה (1984). He overflowed with אהבת ד' and His people, and was a key figure in the establishment of the פעילים movement in ישראל. He singlehandedly brought countless thousands of people closer to their Jewish roots.

Gedolim Glimpses

A בחור once came to see ר' שלמה ר' Freifeld and complained of his spiritual failures. "You know, רבי, I try so hard, but it seems that for every step forward that I take, I take two more steps backwards." ר' שלמה looked at him lovingly. "מין קינד, My child, perhaps that is the way it appears in the physical sense, that you have lost a step. In the spiritual world, however, it is all worth it for the small step forward."



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

לעיני ר' אברהם אליעזר בן ר' נתן בנימין ז"ל למשפחת עקשטיין, יארצייט כ"ו תשרי



R' Yosef Chaim's Vision

... כי דור תהפכת המה בנים לא אמן גם (דברים לב:כ).
... for they are a generation of reversals, children whose upbringing is not in them.

The plain meaning of this פסוק has a decidedly negative connotation. A future generation, says משה רבינו, will "reverse" the manner in which ד' acts towards the Jewish people, causing His רחמים, mercy, to be supplanted by דין, strict justice. This is because that generation will spurn the "upbringing" that they had received, rejecting good and embracing evil.

However, as we know, עי פנים לתורה, the תורה has seventy facets. Each word of תורה can be interpreted on many different levels which include simple, homiletic, and esoteric interpretations.

R' Yosef Chaim Sonnenfeld זצ"ל offered an original interpretation of our פסוק which transforms it into a message of hope and rebirth.

In 1914, a group of אנשי ישראל, embarked on what came to be known as "The תשובה Campaign." In one settlement, R' Kook delivered a fiery plea to the people to go in the ways of their ancestors and observe the מצות, in particular the מצוה of שמירת המצוות which is a great declaration of the farmer's faith in ד'. When R' Kook stepped down from the podium, one of the settlement's leaders arose and brazenly told the רבנים that they were wasting their time.

"Leave us alone!" he shouted. "Your old-fashioned ways do not interest us. We will build a modern land with modern ideas and your own descendants will follow our lead."

Upon hearing such blasphemy, R' Kook burst into tears. R' Chaim then ascended the podium and in a loud, confident tone declared:

"... It is true that at this point in time, matters do not look good for those like ourselves who strive to make this Land what ד' intends it to be — a land of תורה, of מצות, of faith in ד'.

"But I tell you with certainty: כי דור תהפכת המה — there will come a generation of reversals, גם בנים לא אמן — children whose

upbringing is not in them. Yes, the previous speaker and those like him are bent on raising a generation that will not know the Name of ד' and the greatness of His תורה. But I assure you that a generation will come that will reject the empty, meaningless life of which you preach. That generation will reverse this terribly destructive approach. They will return to ד' with all their hearts and will fill the Land with people who love the תורה and observe the מצות — including the precious מצוה of שמירת המצוות.

שמירת המצוות — But the word of our G-d shall stand forever."

Before שמירת המצוות of 5754 (1993-4), a gathering of farmers in Northern Israel was held in Chatzor. Hundreds of farmers came to hear a major address by יעקב מאיר ר' Sonnenfeld, רב ראש ושיבקה in his address, R' Sonnenfeld related the above story and concluded that the commitment of so many farmers to keep שמירת המצוות 5754 was a fulfillment of his great-grandfather's words.

No sooner had he uttered these words than a very old man sitting in the crowd waved his cane to catch R' Sonnenfeld's attention. He indicated that he wanted to ascend the stage to speak. Two men helped him up, and R' Sonnenfeld gave him the podium. This is what he said:

"I was there 80 years ago, ... I vividly recall the settlement leader's harsh words, R' Kook's tears, and R' Sonnenfeld's fiery response. And I must confess: Neither I, nor any of the other settlers who were present, believed that R' Sonnenfeld's word would ever come true.

This week, when I saw the posters announcing that there would be a major gathering for farmers who will be שומרי שביעית, I felt that I simply had to come and tell everyone: R' Sonnenfeld was right! The Land is becoming filled with those who are faithful to the word of ד'. I never dreamed that I would hear R' Sonnenfeld's great-grandson tell the story that I was witness to ...

שמירת המצוות — But the word of our G-d shall stand forever."

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

An Ahavas Chesed Moment

ספר אהבת חסד - חלק ב' פרק י'

*The ספר חסידים quotes in the name of ספרים הקדושים that when a person leaves this world he are given a ספר תורה to hold during judgement. He is asked and must provide intricate details about how he kept each מצוה. When he reaches the מצוה of וְהִחֲזַקְתָּ בוֹ! ... וְהִחֲזַקְתָּ בוֹ! when you brother [has financial problems and] becomes impoverished...you shall hold him up [lit. hold onto him - do not allow him to fall, as he will be difficult to raise; strengthen him as he starts becoming weak so that he does not completely fall], what will you answer?

*This is intended only as a synopsis. Review of the ספר אהבת חסד is far more extensive and appropriate.

The ספר חסידים concludes by reminding us that the bounty that ד' gives us is not only for ourselves, but for doing צדקה וחסד with others. One should accustom oneself to be kind to others so that ד' will in turn be kind to him as it says in תהלים (לכא:ד) תגאלם ... — ד' will do good to those that do good.

"רש" Questions of the week

1. Why would the Hebrew word שער, which is translated as hair, also be used to describe fear?
2. What did כלל שראל intend to do in order to prevent the impending death of משה?



1. When a person is frightened, his hair bristles and stands up on end (אש"ר) — (32:17).
 2. שער (a) through their hair from going up and down (b) by physically holding him back (אש"ר) — (32:48).
 3. שער (a) through their hair from going up and down (b) by physically holding him back (אש"ר) — (32:48).

- The לולב should be tied in 3 places, with the last binding at least 3-4 inches from the top of the שדרה, spine from which all the leaves grow out, NOT the top of the לולב.
- For סכך that is made from bamboo poles, some poles should be at right angles to the rest to break up any long, uninterrupted air space.

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

Dear תלמיד,

One of the many secrets to R' Shlomo Freifeld זצ"ל's special attitude to each Jewish נשמה was hidden amongst the decorations on the wall of his dining room.

R' Shlomo would sit at the head of his dining room table, receiving people, listening to them, guiding and encouraging. On the wall, amongst the many beautiful pictures, was one decoration that looked rather unusual. R' Shlomo would sometimes focus his eyes and looked at the scene: a silver key on a black background.

R' Shlomo was once talking to a close friend who sat at the table and inquired about the possible mystical meaning of this unusual scene. R' Shlomo smiled and explained, "All day, Yidden sit here...I keep this picture behind them to remind me that every Jewish soul has a key that can unlock it. Sometimes it's a cup of coffee that we are drinking, and sometimes it takes more, but there is a key for each one!"

He once gave a schmooze urging the בחורים to finish the מסכת that they had

been learning that זמן. After the schmooze, a תלמיד approached him.

"רבי", he said, "You know that there is no way that I can complete the מסכת, I can barely read one line!"

R' Shlomo listened and then advised the תלמיד to wait till the next day for the answer. He looked for the key for this תלמיד's seemingly impossible dilemma.

The next day, that תלמיד received a gift from R' Shlomo: a beautiful leather-bound גמרא פתובות, the מסכת that they were learning. The תלמיד opened it up and saw that it contained one פת — דף בי — and that was it.

"This is YOUR מסכת!" said R' Shlomo, "Now go make a סינים!"

My תלמיד, do you have a goal you need to reach? Set the right goals and you can reach them. R' Shlomo taught by example that with the right key you can burst open the vast potential hidden in every single תלמיד.

יהי זכרו ברוך!
רבי, Your בנדידות

A letter from a Rebbi, based on interviews

Sage Sayings

R' Shlomo Freifeld זצ"ל taught his תלמידים with the message of ברוך, the wife of מאיר, ר' מ' does not dislike sinners, He dislikes sins!" He often shared the story of a Rebbe who told a repentant חסיד who felt abandoned due to his many sins, "דו האסט נישט ליב דער גרעסטער צדיק" — You do not love the greatest צדיק — אזוי פיל ווי דער רבנו של עולם האט ליב דער גרעסטער רשע ווען ער טראכט וועגן טאן! תשובה! — as much as ד' loves the biggest רשע when he thinks about returning!"

Source: Rabbi Freifeld Speaks (Artscroll)



Understanding Davening

הרחמן הוא יקים לנו ... סבת דוד הנפלת.
The Compassionate One, May He erect for us סובה דוד's which is fallen.

These words are based on a פסוק in עמוס ביום ההוא יקים את סבת דוד — (טי:י"א) — הנפלת — *On that day I will raise up the fallen succah of דוד (בית המקדש)*. The ר' נחמן (צו.) סנהדרין in גמרא asked ר' יצחק, "When is the בר נפלי, fallen one, coming?" ר' יצחק replied, "Who is בר ר' יצחק!" ר' נחמן retorted, "משיח!" ר' יצחק asked, "Why did you give משיח such a name?" ר' נחמן explained that he referred to משיח as בר נפלי based on this פסוק in עמוס also links אדם, the beginning of Creation, and דוד, the end of time, משיח. Both were meant to die the same day that they were born [נפלי is the plural of נפל, miscarriage].

The learning never ends ...

שיבת חול המועד

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Hamedrash / אבות ובנים
learning

Wednesday /
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Bring your friends!

For the times and location nearest you please contact your local Pirchei branch coordinator. Special prizes for boys who attend all four days!



LEARNING FROM OUR LEADERS

בס"ד
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...

YANKI, PLEASE COME INTO MY OFFICE...

YES, REBBI.

R' QUINN WALKED OVER TO THE SHELF AND TOOK OUT SHOE POLISH, A BRUSH AND A CLOTH.

RAV QUINN IS NOT POLISHING MY SHOES!

DO ME A FAVOR. YOU ARE A BEN MELECH AND NEED TO DRESS AS SUCH. I'M DOING IT THIS TIME, BUT NEXT TIME PLEASE DO IT YOURSELF!

THERE WAS A BOCHUR IN MESIVTA WHO LOST HIS FATHER. IT WAS THE FIRST FRIDAY AFTER THE SHIVAH...

DOV, PLEASE COME INTO MY OFFICE...

YES, REBBI.

TAKE THIS QUARTER* AND BUY YOUR MOTHER FLOWERS!

*A LOAF OF BREAD COST AROUND 18 CENTS IN THOSE DAYS.

BUT--

MY SON, LISTEN CAREFULLY. THIS IS HOW TO DO IT CORRECTLY...

AS YOU GIVE YOUR PRECIOUS MOTHER THE FLOWERS PLEASE TELL HER THAT YOU WERE THINKING OF HER. DON'T SAY IT CAME FROM ME!

R' NESANEL QUINN WAS BORN TO זצ"ל פנתס ר' זלמן מרים AND ר' זלמן מרים IN THE WILLIAMSBURG SECTION OF BROOKLYN, NY. THE QUINNS, WHO WERE NEIGHBORS OF THE ROSATCHOVER SAON זצ"ל IN DVINSK, LITHUANIA, WERE CHILDLESS FOR 10 YEARS. UPON THE ADVICE OF בער שלום ר' OF LUBAVITCH, THEY MOVED TO AMERICA, WHERE, HE PROMISED, THEY WOULD HAVE A FAMILY AND ימים ימיים. (THEY HAD 5 CHILDREN; MRS. QUINN LIVED TO 111.) IN 1921, NESANEL WAS ENROLLED IN תורה ודעת. THREE YEARS LATER, R' SHRAGA FEIVEL MENDLOWITZ זצ"ל JOINED THE ישיבה AS מנהל, BEGINNING A DECADES-LONG רבי-תלמיד RELATIONSHIP. IN 1934, HE MARRIED לאה, DAUGHTER OF R' MEIR LINCHNER (HIS סגן מנהל). UPON HIS סגן מנהל'S ADVICE, HE BECAME A SIXTH-GRADE רב IN רנטון. IN 1938, HE RETURNED AS סגן מנהל. HE LATER BECAME מנהל, AND STAYED WITH THE ישיבה FOR 60+ YEARS. IN 1965, HE CO-FOUNDED A LEARNING CAMP, אור שרנא. HE ALSO MANAGED A MAJOR ישראלי ארגון (THE EMERGENCY AID FUND) FOR OVER 60 YEARS. HE WAS A מנהל WHO INSTILLED AN אהבה לך' וליהודתו IN ANYONE HE MET, WITH HIS WARMTH, חסד, עניויות, AND אהבת הבריות.



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

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