Agudas Yisroel of America

October 1, 2022 - תשרי, תשפ״ג - Vol: 9 Issue: 52

(פרשר: וילך – הפטרה: שובה ישראל... (הושע יד:ב–י; יואל ב:יא–כז; מיכה ז:יח–כ)

יער"ב: שיזרית: ...אחרי מות... (ויקרא טז, במדבר כט:ז–יא) הפטרה: ...טלו טלו פנו דרך... (ישעיהו נזייד–נחייד)

יזכור, מנחה: ויקרא יח הפטרה: ...ויהי דבר ה אל יונה...(ישעיהו נזייד–נח:יד)

ורי יומי: כתובות: שבת פ״ז, יוה״כ צ״א

מצות עשה: 2 לחודה' אורי מזרתהאמה טובה!

TorahThoughts

eekly

R' Aharon Kotler אַצַייל writes that even one who is categorized as a ראש הָשָׁנָה by the Heavenly Court on ראש הַשָּׁנָה can still affect a change in his verdict through אַהָּשׁוּבָה during the ראש הָשָׁנָת רי) יָמָים נוֹרָאִים אָסָר Volume II, p. 179). Sincere אָשָׁנָה אַשׁאַנָא always accomplishes; no one should ever consider himself beyond the point of return. Even one who has sunk to the lowest levels of spiritual decadence can be born anew through אַהָּשׁיָבָה (אָבָיבָה, בָּיָשׁיָת רָבָּה), בָּרָאָשׁיָת רָבָּה), בָּיָשָ

At the time of the הָרְבָּן, when the Romans were preparing to enter the בִית הַמְקָדָּשׁ, they declared, "Let a Jew enter first."

They turned to a Jew named Yosef of Shisa and told him, "Enter! Whatever you take is yours to keep."

When Yosef entered and came out carrying a מְמֹרָה of gold, the Romans said to him, "It is not fitting for a commoner to use this. Enter again and take something for yourself."

This time, however, Yosef refused, saying, "Is it not enough that I have angered my Creator once? Must I anger Him again?"

The Romans, however, were insistent that he obey their order. When he persisted in his refusal, they tortured him to death. As they tortured him mercilessly, he cried out again and again, "Woe unto me that I have angered my Creator ..."

The second incident involved Yakum of Tzroros, the nephew of the אָאָדָרָה, פַּגָר איש אָרָדָה. Yakum had forsaken the ways of the תוֹרָה Once, he was riding on a horse on שַׁבָּת Roman soldiers escorting his revered uncle, who was being carried on

Yahrtzeits & Gedolim



מסורת אבותינו

> רי בְּנָיָמִין Zeilberger זַצַ״ל was born to יְהוּדָה and יַחַ in KoenigShaufen, Germany. At age 14, just two months before the פְּטִירָה of the ailing רי יְרוּחָם לְבָבִיץ זַצַ״ל, he went to

learn in Mir and managed to hear several *shmuessen* from the אַשְׁאָניחַ, which had a profound impact on him. He escaped the הַרְבָּן אֵירוּפָּא ישִׁיבַת מִיר 1947, he arrived in the USA where he remained for the duration of the war. In 1947, he arrived in the USA where he learned in יְשִׁיבַת מִיר He married יָשִׁיבָת בָּתַל a granddaughter of יְשִׁיבַת מִיר רוּהַ לַמִידִים רוּהַ הוֹרָה ז הַלְמִידִים לו הוֹרָה rest of his life, vigilantly ensuring that the הוֹרָה unchanged from that forged by its founders.

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a horse, to the gallows.

Yakum exclaimed, "Look at the horse that my master let me ride and look at the horse that your Master has made you ride."

רי יוֹסָי replied, "If this [i.e. the earthly pleasures which Yakum was enjoying] is the lot of those who anger $'\tau$, how much more will be the reward of those who do his will!"

Yakum responded, "Has anyone done His will more than you?" $% \mathcal{T}_{\mathcal{T}}^{(n)}$

רי יוֹסָי replied, "If this is how יד acts toward those who do His will, how much more with those who anger Him."

These words cut through Yosef like a knife. He subjected himself to all אַרְבַּע מִיתוֹת בֵּית דִּין (stoning, burning, beheading and strangling).

י יוֹסָי fell asleep and saw a vision of Yakum's bed being born aloft.

He exclaimed, "In a brief moment, he has preceded me to אָדָע ."

Yosef of Shisa and Yakum of Tzroros had each sunk to unimaginable levels of depravity. Yet, even when they had sunk so low, a spark of holiness still burned within them. Suddenly, each was overcome by the enormity of his sins and the spark within him burst into a huge flame. In a moment, each had become a בַּעֵל הָשׁוּבָה.

May we and all of אָלָל ישְׁרָאָל merit to be inscribed and sealed in the Book of אָליק as we return to יד with all out hearts and souls.

Adapted from: Inspiration and Insight (with kind permission from ArtScroll)

Gedolim Glimpses 🗠

רי בְּיָלָאָין צַיֵּילָבֶרגְר וַצַּייל example a fundamental quality for a growing בָּוָ עֵלָיָה The bigger a person becomes, the more he understands that there is no such thing as a something small." He recalled one of the לַיָרָי יְרוּחָם the מַסְפִּידִים the מַסְפִּידִים to a מַסְפָידִים "... יְרוּחָם '' אָמוֹנֶה עֶשְׂרֵה food morning!' was equivalent to a יִרוּסָם "!שְׁמוֹנֶה עֶשְׁרֵה total concentration involved giving a blessing from every fiber in his body!"

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

לרפואה שלמה לרי מאיר שליטייא בן פעסי עייה, ולרי יצחק יעקב שליטא בן דינה עייה בתוך שאר חולי עמנו ישראל לעיינ לעיינ הבחור משה דוד עייה בן יבלחטייא רי פנחס דוב שליטייא, יארצייט טי תשרי Living with Timeless Torah

Speak Up!

אַתָּה נוֹתֵן יָד לַפּוֹשְׁעִים וִימִינְך פְּשׁוּטָה לְקַבֵּל שָׁבִים ... You extend a hand to transgressors, and Your right hand is stretched forth to receive the sinners

The אָמָרָא (תּיגה טייו.) says that there is a הַמָּוֹל that arouses a person and stimulates him to do תּוֹזֶה. The חוֹזֶה of Lublin quoted the מוֹזֶה אָמָרָא. 'קמיד.' שָׁבָּת חוֹ גְמָרָא גַמָרָא.' לַ מַשׁוּבָה is *i, they will help him*. Not only does הקבייה arouse a desire for הְעָשׁוּבָה in the person, but He also provides others who can help the בּעַל הָשׁוּבָה.

~ ~ ~ ~ ~

A חָסָיד complained to the חוֹזָה of Lublin that he had no money to provide his daughter with a dowry. "Go to Krushnik," the niזָה said.

The bewildered אָסָיד had faith in the אָסָיָל swords, and went to Krushnik, where he checked into an inn. The proprietor appeared to be a very fine, pious person. For several days the תְּסִיד did nothing other than pray and study תּרָה Several days later, at midnight, while reciting תְּסִיד, the תְּסִיד heard a knock at the inn's door. Since the household was asleep, he opened the door. In walked a man who said, "I must ask a favor of you. Many years ago, the proprietor of this inn engaged me to tutor his children. One time the proprietor returned from a successful business trip, bringing a large sum of money which he concealed under one of the floorboards

... I succumbed to an uncontrollable urge to take the money. The next day, the proprietor discovered that the money was gone. He searched all around the house, thinking that perhaps he had hidden the money elsewhere ... Their trust in me was so great that it did not occur to them that I might be the guilty party. I had no way of returning the money without admitting my crime, and I could not get myself to do that. It hurt me to see the pain that I had caused, but I saw no way of rectifying the situation. Eventually, I left the proprietor's employ, taking the money with me. It is many years since then and I have been unable to find a means to return the money without acknowledging my own guilt ... but you, as a stranger here, could never be personally implicated, and I see you are a תּוֹרָה scholar. Surely you can find a way to return the money without exposing me." With that, the man placed a bag of money on the table and left.

The following morning the תְּסִיד called the proprietor aside. "I have something important to tell you, but you must promise not ask me how I came upon this knowledge." The proprietor made the promise.

"Did you lose a large sum of money that was never recovered?" the מָסָיד asked.

The proprietor thought for a moment, then said, "Yes, but I have long since put that out of my mind. Why do you ask?"

The חָסָיד then placed the bag with the money on the table. "Is this the money that was stolen?"

"Yes, this is it. But how ...?"

The תְסִיד smiled. "You must remember your promise."

The proprietor counted the money. "It is all here, to the last kopek, as if untouched."

He began talking to the חָסָיד and asked him what business he had in Krushnik. The proprietor smiled and said, "Obviously the חוֹזָה sent you here to be the instrument of my reclaiming my loss, and to reward you appropriately. What do you need for your daughter's dowry?" He then gave the חַסָיָד the amount needed.

The חָסָיד returned to the חוֹגָה, who said, "I indeed wished to help you get the money for your daughter's dowry, but my main concern was to enable the מְלֵמִד to return the money. He had been praying for הקבייה to show him a way to do הקבייה. His sincere desire to do הְשָׁוּבָה caused me great anguish. I could not sleep at night. When you told me your needs, I davened that you may be the tool הְשׁוּבַה."

The hand that $\pi \eta \epsilon$ extends to sinners is not empty; it contains a key. We just need to utilize it.

Adapted from: A Treasury of Chassidic Tales (with kind permission from ArtScroll)

An Ahavas Chesed Moment

קַפֶּר אַהְבַת חֶקֶד - חלק ב׳ פרק י׳

*The עַרָּעָז מְדָּה quotes a אָהָר אוֹהָר בְּשָׁלָח וּזְהָר שָּׁר מָבָּאָ מִדָּיָים having a bad eye — takes control of a person, his money makes him sick, and he'll be totally unprotected in times when he needs assistance. The הָיָטִיבָה continues and explains that one who shows kindness to others will be paid back in kindness as it says in הָרָלִים, (דָרָסָרָה, קָרָטָרָה, הָיָטִיבָה, (דָרָסָרָה, די לָטוּבָים, יַרָּיסָרָה, לַטּרָבָים, זי זָ מָסָל to those who are good. One must constantly recognize that the money that he has been given is not solely for his own benefit; it must also be used for אָדָקָה and דָּיָסָרָם...

Halacha

עִנְיְנֵי דְיוֹמָא: הָלְכוֹת (ערב) יוֹם כּפּוּר

י"Week reek

- 1.What important leadership message that הקבייה advised גְּהוּשֵׁע was contrary to the advice of מַשָּׁה?
- 2.From where do we see that a תַּלְמִיד is as dear to the גָבִי as the גָבִי's self?



.(22:16 **— ۲٬٬۲ ج، ډېږېږ،**) əmitəfil nwo s'۵'پټ

ل ما تعامل المانية: There is one leader to a generation, not two. There is advised χ and the total point of the χ and the matrix of the the mass sector of the matrix of the the matrix of the m

 אָדָרָי is said in a bent position, but not leaning on any item in a way that one would fall if the item would be removed. the tables should be covered in honor of the holy day, just as they are on שָׁבָּת.

• Although no meals will be eaten on יוֹם כָּפוּר, nevertheless, • The tables in the shul should be covered as well.

Reviewed by R' Gedalyahu Eckstein

"Since we only discuss 1-3 האליקליות, it is important to consider these אין אין אין יו 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



Dear תַּלָמִיד,

There was a group of קַלְמִידִים in the Mir הַלְמִידִים Germany, and for these בְּחוּרִים to learn in the Mir represented a form of מְסִירֵת נֶכָּשׁ One of the lions of that group was בְּנְיָמִין Zeilberger גַּצִייל, who learned with tremendous הַתְמָדָה and was well-respected in the הַיָּשִׁיבָה

One יוֹם כָּפוּר he took ill. As the day progressed, his condition worsened. Shortly before נְעִילָה, someone returned to the בִית מִדְרָשׁ from a visit to was in danger.

As בְּנְיָמִין hovered near death, the thoughts of the שָּחוּרִים were with him. They prepared to daven נְעִילָה with renewed concentration, ready to storm heavens for this budding תלמיד חכם. At that holy hour, the angelic figure of the מַשָּׁגִיחַ suddenly headed towards the אָרוֹן קוֹדֵשׁ. He ascended the steps, opened the פָרֹכֵת, and burst into weeping - the simple, trusting cries of a child entreating his father. "Tatte zisse! The גמרא says that one defending angel, one זכות, is sufficient to have You tear up a judgment. בְּנְיֵמִין came here from Germany to learn and persevered despite many obstacles to toil in learning. רְבוֹנוֹ not have בּניָמִין Does שֵׁל עוֹלָם

one מַלָּאָדָ to judge him favorably? He who invested such energy and heart to becoming what he is, does he not have one to counter the evil decree?"

The מִשְׁאָיתָ descended from the אָרוּן קוֹדָשׁ, and in the waning minutes of the day, the הַתְּכָּלָה lost themselves in הָתִכָּלָה charged and invigorated by the conversation they had just overheard.

On מוֹצָאֵי יוֹם כִּפּוּר were greeted by the joyous sight of their friend's face slowly regaining its normal color. Within days he had returned to full strength and took his place at the top of the איינים.

My תַּפָּץ חַיִּים, the תַּלָמִיד explains that davening for a חולה is a ואָהַבִתָּ לְרֵעֵךּ כָּמוֹדָ. The easiest קסד you can do for a friend, even if you cannot physically help, is to daven for him. Imagine the זכותים of an entire יְשִׁיבָה in exile, torn away from their families, spending their last moments of יום כפור solely davening for someone else. מִי כְּעַמִּך יִשָּׂרָאֵל...! (Often when one does a תְּסָד for others, 'T pays them back directly from that רי בּניָמין – חֵסֵד Zeilberger married the granddaughter of '7 (!יִרוּחָם

יְרָיּחָנ!) יְהָי זִכְרוֹ בָּרוּדָ! בְּבִי Your בָּרוּדָ, A letter from a Rebbi, based on interviews

Sage Sayings

רי בְּיָלָמִידִים צ'וַצִּייל vere amazed by the instant recall of names and so many personal details so characteristic of their extremely personable בְּבָּי . The same phenomenal memory was manifested in his learning. בָּבָי פּרָזן פּרָזן בּיָלְיב זַין אוּמגעָווײֵנטלעָכעָ זָפָרון – this was not because of his unusual memory; נאָר צוּלִיב זײַן גוואַלדִיגעָ דיין גוואַלדִיגעָ – this was simply a reflection of the depth of his immense love of learning and of each דאָס אַמעניריני .



... הָשִׁיבֵנוּ ד׳ אֵלֶיךָ וְנָשׁוּבָה Bring us back to You, יד, and we shall return...

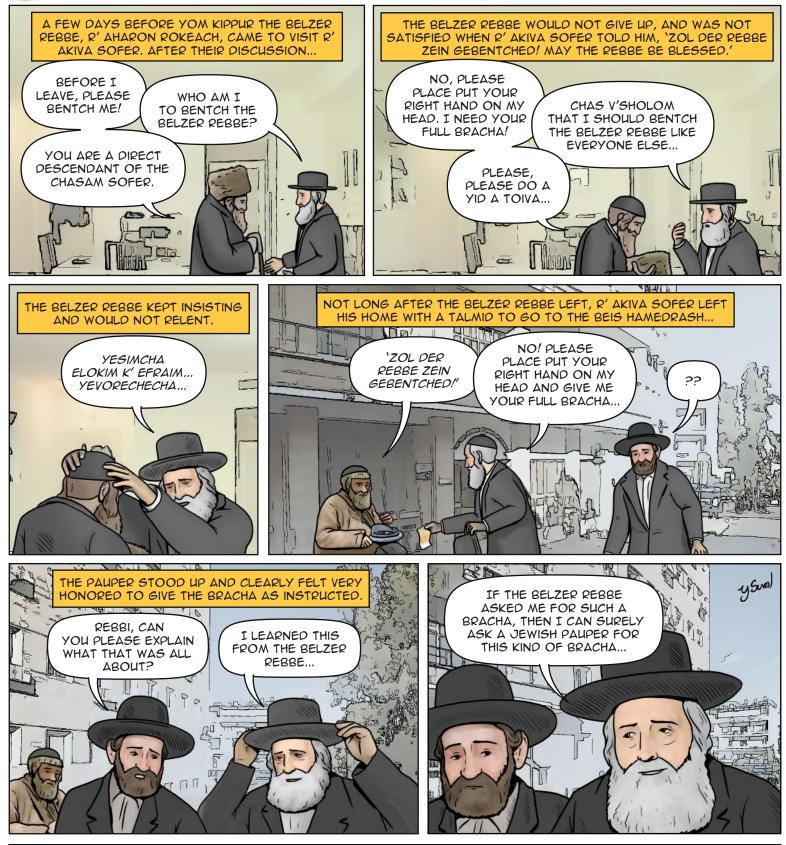
The אָמָרָא פו:) teaches us the amazing power of an individual's sincere תָשׁוּבָה. The גְּמֵרָא says in the name of R' Meir: תְּשׁוּבָה is so powerful that if one does תְּשׁוּבָה, the sins of the whole world are also forgiven. R' Akiva Eiger explains this אָמָרָא in the אָלֵיוֹן הַשַייס, quoting הַרַיים, מפאַנו, basing his understanding of the of אַרְבוּת, being responsible for other people's מְצָוֹת. Just as we are bound together and can be the guarantors for someone else's מִצְוֹת, if someone else does תְּשׁוּבָה, then we are forgiven in his merit! Such is the power of ערבות. This is one of the reasons why all of our תְּפָלוֹת are written in the plural form. We are all bound together as one!



עַל דַּעַת הַמָּקוֹ׳ ... אָנוּ מַתִּירִין לְהְתְפַּלֵל עָם הָעֲבַרְיָנִים. With :.. sapproval ...

we grant permission to daven together with habitual transgressors. Many have sought to explain the origin of this beautiful תָּפָלָה — uniting all Jews together in our prayers. Others have asked why do we say כל נְדָרֵי, All vows, prohibitions, oaths...? One theory is that this was added at the time of the Spanish Inquisition when Jews, known as Maranos, were forced to renounce Judaism and join another religion. Their conversion was made under oath. On יוֹם כָּפּוֹר, these Maranos would risk their lives to secretly daven and express their remorse for the vows which they made. The Jews of the other lands knew of their plight and added this introduction and the annuling of all vows — כַּל נְדָרֵי.

LEARNING FROM OUR LEADERS pirchei Agudas yisroel of America





ב' כסלו 1878-1959 ב' כסלו